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Bringing the Good News to the Diocese of Fort Worth

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Easter

celebrates the very foundations of our faith: Jesus risen from the dead, opening the door to eternal life with the Father, mending the broken bond between man and God, between heaven and earth, by his blood shed on the Cross.

Come, celebrate Holy Week and Easter with the rest of Christ's Body, the Church.

The resurrection of Christ is depicted in a 16th-century painting. Easter, the feast of the Resurrection, is April 24 in the Latin-rite Catholic Church this year. (CNS/Eric Lessing/Art Resource)

Our Shepherd Speaks

Holy Week, Easter, Divine Mercy Sunday, the 'liturgical triptych'

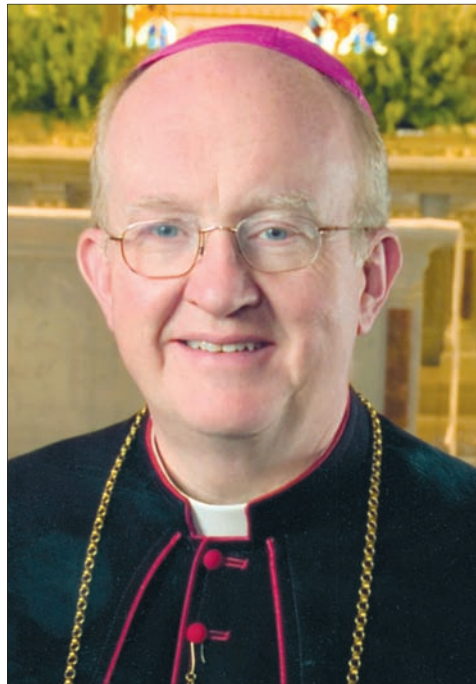
Dear Brothers and Sisters in Christ,

As we conclude our Lenten observance, we are now moving into the most holy and important time in the Liturgical Year with the celebration of Holy Week, Easter, and then the Octave of Easter that concludes with Divine Mercy Sunday.

In reflecting upon this great time of grace, I was reminded of a special kind of iconic art called a "triptych." A triptych (which literally means "three-fold") is a common form of iconography which is divided into three sections — a main center picture with two smaller but related side panels that are connected by hinges to the main picture. A triptych works symbolically in that the main picture is the central focus of the work while the two smaller side panels serve to frame and point to the central picture or theme. For example, you might see a triptych of the crucifixion, with the crucifixion scene at the center with St. John the Apostle on one side panel and the Blessed Mother on the other. This serves to show that the two were faithfully standing at the foot of the Cross, but also St. John represents the Church as the fruit of Christ's sacrifice, and Mary as the life of grace that is granted to the Church by Christ.

In many ways, we are entering into a sort of "liturgical triptych" in that the celebration of Easter stands at the center of everything as we celebrate the Resurrection of Christ, but that mystery is entered into through the celebration of Holy Week and then the fruit and grace of the Resurrection is lived out in the Octave of Easter which culminates in the great feast of Divine Mercy Sunday when the abundant fruit of the Paschal Mystery is revealed to us in Christ who comes to us as Mercy. We are especially richly blessed this year as Divine Mercy Sunday also coincides (and not by coincidence) with the beatification of Pope John Paul II. So, with all this in mind, I would like to reflect on each part of this liturgical "triptych" and how all of this focuses us upon the power and triumph of Christ's Resurrection.

First, Holy Week is when we journey with our Lord to Jerusalem for the final Passover, not the Passover of the Exodus, but the new and everlasting Passover in which



Bishop Kevin Vann

Jesus truly becomes the Lamb of God who takes away the sin of the world. It is through this Holy Week experience both liturgically and in our own daily walk with the Lord that we are brought into the Paschal Mystery of Christ, a share first in his death and then in his Resurrection. We begin Holy Week with Palm Sunday which is also known as Passion Sunday with greeting Christ as the Lord and King of Jerusalem. How quickly do those shouts of joy and love turn to shouts of bitterness, anger, hatred, and betrayal? It is in this Palm Sunday liturgy that we begin to walk with Christ toward his passion and death. Then, beginning on Holy Thursday night, we begin the celebration of the Triduum, the three holiest days of the Church year in which we celebrate the passion, death and Resurrection of Christ. In fact, the Triduum, even though it is spread over three days, is one liturgical action. The liturgy begins on Holy Thursday night, and the final blessing and completion takes place only at the end of the Easter Vigil. It is during this great liturgy that we participate in the holy and saving events of Christ — the institution of the Eucharist and Priesthood and the Agony in the Garden on Holy Thursday, the bitter passion and crucifixion on Good Friday, and then the indescribable joy of the Resurrection and the light of Christ that shatters the darkness of sin at the Easter Vigil. Thus, Holy Week and the celebration of the Triduum are our journey and entrance into the mystery of the death and Resurrection of Christ through which our redemption is accomplished by Christ. May we follow the words and example of Pope Benedict XVI as we prepare ourselves to celebrate this great liturgy:

Dear brothers and sisters, let us prepare to live the Holy Triduum intensely, in order to share ever more deeply in the Mystery of Christ. We are accompanied in this itinerary by the Blessed Virgin who silently followed her Son Jesus to Calvary, taking part with deep sorrow in his sacrifice and thus cooperating in the mystery of the Redemption and becoming Mother of all believers." General Audience, April 8, 2009

All of this, of course, leads us to the celebration of Easter and the Resurrection of Christ, which as St. Paul teaches us, is the very cornerstone of our faith. The fact that Jesus Christ, in the very early dawn on that first day of the week, arose from death and thus conquers sin and death forever, is the absolute reason for our faith and hope in Christ — no longer do we live under the chains of sin or the power of death — for Christ is indeed victorious! It is always amazing as well as disappointing that oftentimes, especially during this time of year, we seem to hear from some theologian or another who tries through what I like to call some "psuedo-intellectual" work, to deny the actual, real, and physical Resurrection of Christ, and claim that the Resurrection of Christ was only a "spiritual awakening" experienced by the disciples. This kind of phenomenon — the attempt to explain away the reality and mystery of the Resurrection is certainly not new — for St. Paul himself speaks against this kind of folly in his first letter to the Corinthians:

But if Christ is preached as raised from the dead, how can some among you say there is no Resurrection of the dead? If there is no Resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty (too) is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.

1 Corinthians 15:12-19

Therefore, Christ, by truly taking upon Himself the sin of the world, and only by fully experiencing death and then the true Resurrection of his body, definitively

triumphs over sin and death. This is why St. Paul is able to then joyfully exclaim:

"Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain.

1 Corinthians 15:54-58).

The third and final part of our "liturgical triptych" is the celebration of Eastertide, specifically the Octave of Easter which culminates with the celebration of Divine Mercy Sunday. It is during this time that we experience and ponder the full fruits of the Resurrection, that the love and mercy of Christ through the power of the Cross and Resurrection is greater and more powerful than sin and death, and that we are now able to live in the freedom of Christ. It is during this time that we now live out the fruits of our Lenten works of prayer, fasting, and almsgiving, and live anew the presence of the Resurrected Christ in our lives.

The Octave of Easter concludes with Divine Mercy Sunday which celebrates the Divine Mercy of Jesus as revealed by Christ to St. Maria Faustina Kowalska through a series of private revelations in the 1930s. This feast, as requested by the Lord Himself, was extended to the entire Church when Pope John Paul II declared the Sunday after Easter as Divine Mercy Sunday in April of 2000. It is during this great feast that we celebrate the Mercy of God as revealed in Jesus Christ, and we entrust ourselves entirely to the mercy of Christ and invoking the words "Jesus I trust in you." Several of our parishes here in the diocese will also be praying the Divine Mercy Novena which was also given to St. Faustina by Jesus beginning on Good Friday and concluding on Divine Mercy Sunday.

This year on May 1, Divine Mercy Sunday is also the occasion for the beatification of Pope John Paul II. This is not by coincidence, because Pope John Paul II had a particular devotion to the Divine Mercy as revealed by Christ to St. Faustina (who was also Polish), and the Holy Father also passed away shortly after the vigil Mass celebrating Divine Mercy Sunday in 2005. The beatification of Pope John Paul II is a marvelous day in the life of the Church, and is an affirmation of not only his great Papacy, but of a life that witnessed true holiness and heroic virtue in following Christ.

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Holy Week is here. Soon we'll rejoice!

It's Holy Week, as this edition of the NTC reaches your home. This is the season of our redemption, the time when we focus on Jesus' sacrificial death on the Cross and celebrate the joy of his world-changing Resurrection. You'll find plenty of material to get you thinking about these great events in this issue.

All four columns on the Voices pages reflect on the redemptive work of Jesus in one way or another, with Kathy Hamer's column even offering literal reflections that sparkle on **Pages 10 and 11**.

Jeff Hedglen looks at his and his dad's personal reactions to some of the liturgical events of Holy Week in his column on **Page 14**.

On the first of the center white pages is an account of the weekend Eucharistic Adoration at the Christ the Teacher Chapel of the College of St. Thomas More, with

a collection of Holy Week articles in the center spread on **Pages 16 and 17**.

Michele Baker's account of this year's Day of Communio on **Page 22** will give you insight into opportunities to grow in our faith as our English-speaking parishes prepare to implement the new Roman Missal this Advent. There is no Spanish version of this change, as the Spanish Missal already matches the language of the universal Church.

And of course, don't forget to check out the **Bishop's Blog** on the diocese's home page: www.fwdioc.org.

Thanks for reading us. Visit the Web for fresh news at www.fwdioc.org/ntc.

Jeff Hensley
Editor

I consider myself a priest and bishop formed in the era of John Paul II. I was a graduate student in Canon Law at the *Angelicum* University in Rome from 1981 to 1985. In September of 1981 I was sent to Rome as a newly ordained priest. His ability as bishop and pastor to engage, reach out, and meet people of all walks of life is a model that has shaped me and still inspires me. For that reason I would like to relate one personal example of this. In January of 1982, thanks to now Bishop Michael Sheridan of Colorado Springs, I was invited with a group of St. Louis priests and seminarians to the Holy Father's Mass in his private chapel. As a priest for only six months at the time, I got to stand next to the Holy Father during the Mass and hold his chalice at the Doxology. It was an experience that has stayed with me over the years and

still comes to me when I celebrate Mass. It impressed upon me the importance of the celebration of the Eucharist in the daily life of the priest. Afterward, he met us all in his library, and I told him that I was studying at the *Angelicum*, which was his *Alma Mater*. The Sunday after this he was visiting the parish church *Santa Maria della Fratte*. Some of us from the *Casa* walked over and were able to be near the entrance of the Church. When he saw me he came over and said "You were in my Chapel!" After that I was kidded by the priests of the *Casa Santa Maria* and one of them, Father Ken Omernick of the Archdiocese of Milwaukee, who is a close friend of mine, even prepared a sign in calligraphy for the door of my room that said, "*Il Preferito del Papa*"...the Preferred of the Pope!

As we move forward into this Easter season, may we ask for the intercession of

Blessed Pope John Paul II that we may, as he often said, "open wide the doors to Christ" and allow the grace and mercy of the resurrected Christ to transform our hearts and minds. You will all certainly be in my prayers as we together journey on this "liturgical triptych" in the coming days and ponder the great mysteries of this holiest of times in the Church.

+ Kevin W. Vann

+Bishop Kevin W. Vann, JCD, DD
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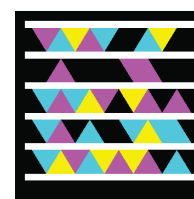
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April 20 designated as day of prayer for victims of Pakistani anti-blasphemy law

ROME (CNS) — Catholics and human rights activists have called for a worldwide day of prayer for Asia Bibi and other victims of the anti-blasphemy law in Pakistan.

The Masihi Foundation, a Pakistani group that works to protect minority rights in Pakistan and is providing legal assistance to Bibi, said the idea was to rally prayerful support April 20, the Wednesday of Holy Week.

Bibi, a Pakistani Christian woman sentenced to death for blasphemy, has been jailed since June 2009 and still awaits a trial date for her appeal.

The day of prayer “intends to bring into communion all believers and all people of goodwill in prayer and to light a candle, imploring God’s salvation and the freedom of this woman and all who suffer the consequences of being falsely accused of blasphemy,” Haroon Masih, the Masihi Foundation’s director, told Fides, the news agency of the Congregation for the Evangelization of Peoples.

Shahbaz Bhatti, the slain Pakistani Minister for Minorities, and a Catholic, was an outspoken critic of the anti-blasphemy laws before his March 20 assassination.

Catholic leaders in Pakistan and human rights activists have said the country’s anti-blasphemy law has been misused to persecute Christians and other minorities.

Fides reported that the day of prayer has received support from Bishop Andrew Francis of Multan, president of the Pakistani bishops’ committee for interreligious dialogue, as well as from the Pontifical Mission Societies in Pakistan and from several orders of nuns in Spain and Italy who identify themselves as “Asia Bibi’s guardian angels.”

The Masihi Foundation is also involved with the blasphemy case of Arif Masih, another Christian who was arrested in Faisalabad April 5. The Masihi Foundation’s lawyers have called for the immediate release of Masih, who is accused by a Muslim neighbor of ripping pages from the Quran and telling local Muslims to convert to Christianity.

News sources reported that many believe the accusation is based on a land dispute between the neighbors.

The Masihi Foundation lawyers told Fides, “They cannot detain him without even a complaint against him or without any court order.”

Briefly

Nation, World, Church



CNS photo/Toru Hanai, Reuters

Men sit amid debris in an area that was destroyed by the March 11 earthquake and tsunami, in Minamisanriku, Miyagi prefecture, in northern Japan, April 6. Thirty representatives from 60 Brazilian organizations formed Brazil Solidarity in an effort to coordinate aid distribution, rubble removal, and support services for hundreds of thousands of victims in the region of northeast Japan affected by the quake.

First Amendment ‘wall of separation’ limits only state, Bishop Curry says

WASHINGTON (CNS) — The First Amendment to the Constitution mentions only the state, and governs what the state can and cannot do in its relationship with religion, said a Los Angeles auxiliary bishop speaking April 11 at The Catholic University of America.

However, the “wall of separation” attributed to the First Amendment by the U.S. Supreme Court “introduces two entities, the church and the state, and endows the government with power to assign each to its own sphere separated by a metaphorical wall,” said Bishop Thomas J. Curry, chairman of the U.S. bishops’ Committee on Catholic Education.

“Religious bodies cannot violate” the First Amendment, he said, because it doesn’t apply to the church. “The state may not interfere with the religious affairs of the church, but the church is at liberty to interfere in the secular affairs of the state and does so constantly.”

The bishop was the opening speaker at an April 11-12 symposium at the university on “Intellect and Virtue: The Idea of a Catholic University,” organized to celebrate the January inauguration of John Garvey as Catholic University’s president.

“Jesus did not say that Caesar should separate and arrange what belongs to Caesar and what belongs to God, but the wall of separation interpretation does that,” Bishop Curry said. “The power to separate is the power to control, but the free exercise of religion means precisely freedom from such government control.”

American Catholics, he suggested, should be more assertive in declaring their religious rights under the Constitution.

One example he gave was the

California Legislature’s vote in 2002 to repeal the statute of limitations during 2003 for civil suits arising out of sexual abuse of minors, which “clearly targeted the Catholic Church.”

In upholding the measure, the judge validated “the power of the state to target the Church” and removed the Church from “the equal protection of the law,” Bishop Curry said.

Bishop Curry labeled the Pauline tradition of deference to civil authority “overly influential” during the past decade. It “has blinded Catholics to the trampling of their civil and religious liberties,” he said. Instead, he noted, “we need the counterbalance of the Johannine tradition, of seeing aspects of the great beast in the abuses of government power, especially with regard to Catholicism.”

“Because the Declaration on Religious Freedom of Vatican II came as such a relief to American Catholics in that they felt they were now in harmony with American liberties, they tended to assume that the prevailing interpretation of the First Amendment was truly representative of that freedom,” Bishop Curry said. “It was not.”

Rather, “conferring on government the power to regulate the church and the state and assign them to their proper spheres and to assess what aids or hinders religion is not compatible with the free exercise of religion. Neither is it compatible with the dignity of the human person proclaimed in the declaration,” he added.

“The history of American Catholicism is not this story of how Catholics failed to adapt to America. It is far more the story of how America failed to live up to its most basic ideals, civil and religious, in how it related to Catholicism.”

New Arizona law mandates ultrasounds, bars ‘telemedicine’ abortions

PHOENIX (CNS) — Arizona Gov. Jan Brewer has signed into law legislation that will require abortion providers to allow women the opportunity for an ultrasound exam at least one hour prior to obtaining an abortion.

“This bill sends a message that Arizonans continue to care deeply about protecting life and protecting families,” Brewer said April 2 as she signed H.B. 2416, which was passed by the Legislature March 30.

It also prohibits the practice of “telemedicine” with regard to chemical abortions, whereby a physician consults via video conference with a woman seeking a drug to induce an abortion and gives her a prescription without ever seeing her in person.

The new law will likely save lives, according to Ron Johnson, executive director of the Arizona Catholic Conference, the public policy arm for the Phoenix and Tucson dioceses and the Diocese of Gallup, N.M., which includes part of Arizona.

“The woman can say no, but they do have to offer her an ultrasound at least an hour before,” Johnson said. “We want to give them a little bit of time to have meaningful reflection so they can actually see their unborn child.”

Kelly Sarotte, director of the Aid to Women Center in Tempe, a pro-life pregnancy clinic, said women will often change their minds about obtaining an abortion after viewing ultrasound images of their unborn

child.

“Ultrasound is very profound in showing a lady her baby’s heartbeat, and oftentimes a baby may be moving around,” Sarotte told *The Catholic Sun*, newspaper of the Phoenix Diocese. “They can really identify that they’re truly pregnant when they see that little heartbeat.”

Ultrasound images are effective in clearing up any doubts a woman may have about the humanity of her unborn child, she said. “There’s no denying it — it’s not a blob of tissue; there’s a human heart beating within them.”

Regarding telemedicine, Johnson said H.B. 2416 prohibits the practice when it comes to chemical abortions, something he said has been practiced in Iowa.

The prescription drugs that cause chemical abortions are given during the first 60 days of gestation and are about 98 percent effective in ending pregnancies — and the lives of unborn babies. The Guttmacher Institute estimates that about 17 percent of abortions in the United States are carried out this way.

Johnson said Planned Parenthood, the largest provider of abortions in the country, had talked about spreading the practice of abortion via telemedicine to other states.

“We want to make sure that practice doesn’t take place in Arizona’s and this bill will make sure that practice is illegal in Arizona with regard to abortions,” he said.

Indian Cardinal Varkey Vithayathil, 84, dies after collapsing at Mass

COCHIN, India (CNS) — Church leaders mourned the death of Cardinal Varkey Vithayathil, head of the Syro-Malabar Catholic Church.

The cardinal, who headed the Syro-Malabar Archdiocese of Ernakulam-Angamaly, collapsed while celebrating Mass April 1 and was rushed to a nearby hospital, where he died, reported the Asian church news agency UCA News. The 84-year-old prelate had suffered from heart problems.

His funeral was scheduled for after April 10 because most Syro-Malabar bishops were in Rome for their “ad limina” visits, in which they report on the status of their dioceses.

Auxiliary Bishop Bosco Puthur of Ernakulam-Angamaly will take over as administrator of the Syro-Malabar Church and must convene a synod, which will elect a new major archbishop.

Pope Benedict XVI sent a telegram to express his condolences and recalled “the cardinal’s dedication and service to the Syro-Malabars and to the universal Church.”

Mumbai Cardinal Oswald Gracias, president of the Catholic Bishops’ Conference of India, praised Cardinal Vithayathil as a “great missionary and exemplary priest, who contributed a lot for the growth of the Church in

India and the Syro-Malabar Church.”

“He was a man of deep faith who was loyal to the Church. He worked strenuously for the good of the Church even in his illness,” said Cardinal Gracias. He also was “an effective administrator who took bold decisions for the good of the Church in India.”

The Syro-Malabar Church, an Eastern Catholic Church, traces its origin to St. Thomas the Apostle. The Vatican made the Syro-Malabar Church self-governing in 1992, but retained the right to decide on administrative matters for Syro-Malabar dioceses outside Kerala.

The late cardinal was ordained major archbishop of the Syro-Malabar Church in 1997, when the Eastern Church was divided over its liturgical patrimony and the bishops were divided into two camps.

Cardinal Vithayathil was ordained a Redemptorist priest in 1954. He taught for 25 years at the Redemptorist seminary and several other seminaries in Bangalore.

He was elected provincial of Redemptorists in India and Sri Lanka in 1978, a post he held for six years. He was also president of the Conference of Religious India, the national body of India’s religious major superiors.

Pope John Paul II made him a cardinal in 2001.

Thousands rally at Georgia Capitol to protest immigration measures

ATLANTA (CNS) — Catholics were among the thousands of people who filled the streets surrounding the state Capitol to oppose legislation that targets illegal immigrants in Georgia.

Critics say the proposals will weaken the state’s economy and lead to racial profiling.

The crowd railed against a measure in the state House and one in the Senate, holding signs with messages such as “No human being is illegal.” Throughout the rally, the crowd chanted in Spanish: “Yes, we can!”

The proposals would broaden the powers of local police to enforce immigration laws and would require businesses to use an online verification system when hiring. The bills would also create criminal penalties for assisting people who are in the country illegally.

Each bill passed in the chamber where it originated. A compromise measure was expected to take shape in the final days of the legislative session.

Heidi M. Tauscher, director of parish and social justice ministries for the Atlanta Archdiocese, called the bills proposed in Georgia “harsh.”

Parishioners and ministries that care for the poor and the marginalized may face obstacles if the new law is enacted, she said. The proposed law penalizes people who “transport,” “harbor” or “entice” illegal immigrants, which ministries may unknowingly do, she she told the *Georgia Bulletin*, the archdiocesan newspaper.

“They have to now worry they could be caught up in the net,” Tauscher said.

Despite a provision that says otherwise, some people will be impacted more than others, she said.

“If you are an immigrant, or if you look like an immigrant, you are most likely going to be impacted much more severely than somebody that doesn’t share the same appearance,” she said.

Georgia lawmakers sponsoring the House version of the bill issued a statement after the rally that read: “There are millions of Georgia citizens working and raising their families who no longer are willing to accept the loss of job opportunities to the nearly 500,000 illegal aliens in our state or to subsidize their presence with their hard-earned tax dollars.”

Georgia’s Catholic bishops issued a statement in early March that urged state lawmakers to “be part of the solution to (immigration) challenges, not create more division.”

They called on “Georgia state representatives to resist the imposition of harsh and unnecessary legislation affecting all residents of Georgia, further tearing apart the fabric of our communities and jeopardizing our future.”

Frank Mulcahy, executive director of the Georgia Catholic Conference, said state legislators would likely debate the proposals soon. In the end, the decision may come down to Gov. Nathan Deal, who endorsed strong immigration controls during last November’s election, he said.

“He’s coming to realize the issue is not that simple. There can be costs to the state of Georgia if the legislation passes,” he said.



Photo by Joan-Kurkowski Gillen / NTC

Father Luke Fletcher, CFR, speaks to the gathered crowd of more than 1,100 teens and adult chaperones during the annual Youth 2000 retreat held at Nolan Catholic High School April 8-10.

More than 1,100 teens attend annual Youth 2000 Eucharist-centered retreat led by Franciscan Friars of the Renewal

Stormy Blythe doesn't look like the type of teenager who would stand up in front of strangers and reveal her thoughts about religion. The 18-year-old's short cropped hair and penchant for plaid shirts are a little offbeat, and her sophisticated hipster style seems better suited to a rock concert than a church choir.

So why did this self-assured, cool high school senior want to profess her love for God, faith, and Catholicism to a roomful of peers? She credits Youth 2000 for adding spirituality to her life.

"I really didn't want to come to my first Youth 2000 because I thought I had more important things to do," remembers the St. Stephen parishioner who attended the 2009 retreat with her youth group. "I wasn't a very good Catholic. I didn't know if I really believed in God."

The Weatherford teen was one of several speakers who talked about the transformative power of Youth 2000 at this year's gathering held April 8-10 at Nolan Catholic High School in Fort Worth.

Every April, the Franciscan Friars of the Renewal (CFR) lead a retreat in Fort Worth that brings together Catholic youth and their chaperones for a weekend of fellowship, Eucharistic adoration, music, and the Rosary. The hours of prayer and personal reflection are focused around a monstration and tiered platform of candles organizers call "the burning bush."

Blythe was seated around the makeshift altar two years ago when she experienced her epiphany during the Saturday evening Eucharistic procession. To help young people understand that they can "see" and "meet" Jesus in the Eucharist where He is present and close, a priest carries a monstration with a consecrated host through the crowd of worshippers.

"The girl in front of me was weeping," Blythe explains, remembering how teens around her reached up to touch the humeral veil. "I was in awe because in my entire life, I had never felt close to an emotion like the one that girl was feeling. I wanted that feeling."

Mystified by what she saw, the teenager decided to study her Catholic faith and became more involved in parish life.

"Today, I consider the church my

home," says Blythe, a youth group leader who cherishes two collections she keeps in her bedroom — a bookshelf filled with catechism and Catholic literature and Beatle memorabilia.

Visitors sometimes ask about the rosaries, scapular, and religious medals draped near her bed.

"A lot of people freak out because the kids I hang out with don't realize I'm Catholic," she admits. "If I see an opening I'll discuss my faith, but I don't press it on anyone."

More than 1,100 teens and their chaperones attended the 2011 Youth 2000 retreat and celebrated Sunday Mass with Fort Worth Bishop Kevin Vann. Father Luke Fletcher, CFR, who gave the homily, advised the young audience to "plug into" the Mass the same way they focus on computers or music.

"We're formed by a culture of noise. We're used to eye candy and being entertained," he explained. "That's why young people think coming to Mass is boring."

But liturgy isn't about entertainment.

"Wondering what we can get out of it is the wrong way to think," Fr. Fletcher added. "You should think about what you can put into it. Bring the joys and sorrows of your week and unite the offering of your life to the offering of Christ crucified and risen."

Tinu Pulickal, a repeat participant in Youth 2000, believes the retreat and a devotion to the Divine Mercy Chaplet helped her recover from a serious dance injury that caused constant pain and depression. She was eventually diagnosed with a degenerative spinal disorder.

"In 2009, my mom and I started praying the Divine Mercy Chaplet before I went to school every morning," she said, giving her testimony. "I believe it helped me excel in school and gave me the hope and courage I needed to deal with my suffering."

The Keller High School sophomore has been relatively pain free for the past seven months. Sharing her story with other young people at this year's retreat is important, she says.

"I want them to know that if you trust in God, He will help you," Tinu affirmed. "Anything is possible."

Briefly

Diocesan, State

Carmelite Auxiliary luncheon raises \$20,000 for Arlington convent



Photo by Kathy Cribari Hamer / NTC

Bishop Kevin Vann and Art Dickerson serve as auctioneers for the 25th annual Divine Affair Luncheon fundraiser for the Carmelite Sisters' monastery in Arlington.

There were Seraphim, Cherubim, Archangels, and Angels at the Carmelite Auxiliary's 25th Annual Divine Affair Luncheon April 2, and Bishop Kevin Vann presided over all.

The flocks of angels were donors to the annual event, which provides a significant donation to the Carmelite nuns' Monastery of the Most Holy Trinity in Arlington. This year a gift of \$20,000 will be presented to the nuns, according to Karen Hull, auxiliary president. The donation comes from \$15,000 in angel-card donations, and some \$5,000 from silent and live auctions.

At the luncheon, Bishop Vann conducted a lively auction, acquiring bids and bid-wars from the audience, reminding members that the sales are for "our Carmelites," whom all consider worthy recipients. He might call audience members by first name, teasing: "Your husband told me you can buy whatever you want," or, "Aren't you going to raise this bid?"

"The Bishop pulls people out of themselves for the greater good," Hull said.

Karen's husband, Dr. Chris Hull, is a frequent auctioneer, but during his absence this year, Bishop Vann boasted a sidekick, Art Dickerson, whose wife Pat is a member of the auxiliary. Both men wore hats as tributes to Dr. Hull's massive hat collection.

Also assisting with the auction was Rachel Hull, who showed the items around the room, bantered with the Bishop and audience members, and did her own part to increase the bids.

Featured speaker for the luncheon was Rose-Mary Rumbley, Ph.D, whose presentation "On Stage" traced the history of the theater, and kept the rapt audience laughing at her personal accounts and memories.

A special gift for each person in attendance was a handmade, knotted rosary at each place setting.



Photos by Kathy Cribari Hamer / NTC

Rachel Hull, daughter of Auxiliary President Karen Hull and frequent auctioneer Chris Hull, displays items being auctioned at the April 2 luncheon.

The rosaries, made by Carmelite supporters Ann Carminati, Karen Hull, Sheila Palagi, and Sherry Schultz, were part of a ministry, Mission Rosary Makers, and the women have been making them for years. Priests, nuns, and the bishop take the rosaries and distribute them to people when they travel to foreign countries, Carminati explained. It is a rule that the rosaries are gifts, she said, and never to be sold.

The yearly Divine Affair Luncheon is important to the diocese because of the camaraderie it promotes among auxiliary members, Karen Hull said, but mostly because of its role in providing in a big way for the support of the nuns.

"With their building project, our sisters are in need of financial help. They are expanding in order to support themselves through their printing, their banners, their stationary and all the things they do. Our association helps them out by providing groceries, flowers, and a myriad of things.

"What a great group of volunteers this is, who give of themselves for these wonderful sisters you can call with prayer requests and they will get right on it.

"What they do for us is just pray — all the time," Karen Hull said, affectionately. "Isn't that amazing?"

Texas Catholic Bishops Support Compromise on Access to Sonogram Bill: CSHB 15

AUSTIN — In light of recent changes to the bill language of the Access to Sonogram Bill in the Senate, the Texas Catholic Conference reiterates its support of the compromise bill, CSHB 15. Last week several Texas Catholic Bishops came to the Capitol for the Catholic Faith in Action Advocacy Day and met personally with a number of members of the House and Senate to express their support of the compromise.

"Laws must be in place that protect the life of the unborn child, and that educate mothers who may not realize that the life in their womb is exactly that — a unique, irreplaceable human life," said Jennifer Allmon, associate director of the Texas Catholic Conference. "We worked very hard to add the amendment in the House to require the private 24-hour advance meeting with the physician. CSHB 15 will ensure that the 24 hour

waiting period covers 93 percent of the abortions that take place in Texas. We recognize the hard work of many in the House and Senate to reach an agreement on these principles, and also that there are times when a compromise is required to obtain passage of a bill that represents over 90 percent of the desired outcomes of the original legislation."

"Providing mothers access to the sonograms of their unborn children is a standard of care and allows mothers to be more informed about the risks and complications associated with abortion. These consultations will save lives," said Allmon.

The Texas Catholic Conference is the association of the 15 Roman Catholic dioceses of the State of Texas and is the official public policy voice of the Bishops of Texas. For more information on the Texas Catholic Conference, visit www.TXCatholic.org.

Fifth-graders learn importance of discerning God's call in their lives at annual Vocation Day

Reacting to the wide-eyed, inquisitive audience staring at him, Father Steve Berg told the assembly of fifth-graders he knew exactly what they were thinking.

"You're probably wondering how God is calling you," he said, addressing the 10- and 11-year-olds who had come to Holy Family Church March 23 for the annual Vocation Day Mass and program. "I was once a fifth-grader like you, and I can remember having questions about where God was leading me."

The Diocese of Fort Worth's vicar general shared some of his personal faith journey and call to the priesthood with 500 youngsters during a Mass and question-and-answer session designed to inspire vocation awareness. Every year the diocese's Offices of Vocations and Catholic Schools sponsor the day-long program hoping it will encourage young people to start thinking about the future — particularly service to God and his Church.

Fifth grade may seem a little young to begin contemplating future careers and commitments, but research studies indicate there are three pivotal times in a young person's development when life-altering decisions are made. Known as the 11-3-3 model, these critical times are the age 11, the third year in high school, and the third year in college.

Fr. Berg was in the fifth grade when he first began to appreciate the presence of priests and sisters at his Catholic elementary school.

"We talked about God all the time, and I remember thinking that becoming a priest or sister was a very normal sort of calling and not something extraordinary," he explained.

The Montana native earned a music scholarship to college and went into the nursery and gardening center

business in Texas before deciding to enter the seminary. When asked, "What made you choose to become a priest?" he gave a quick reply.

"I didn't really choose to be a priest. God chose me," Fr. Berg answered. "I figured out that was the way I could be happy and help other people."

Although he went to church and was a good person, "I thought I could be doing more for God than just selling Christmas trees."

Raised in a family with 10 brothers and sisters, the priest said the most difficult part of his decision was giving up thoughts of having his own children.

"But when God calls you into this life, he gives you more family than you thought possible," Fr. Berg continued. "You help people come to God by something you say or do, and you may never know it. That's the wonderful gift of being a priest or sister."

One youngster asked the vicar general whether he'd ever experienced a miracle.

"A priest who prays experiences miracles several times a day," he responded, explaining that prayer helps you listen to the voice of God, so you can understand how He's working in your life.

A vocation, Fr. Berg pointed out, is not just about becoming a priest or joining a religious community.

"We're also called to be a good man or a good woman — a good husband or a good wife," he continued. "These are areas where God calls us into service."

Fr. Berg said the one thing he longed for as a fifth-grader was happiness.

"God wants the same thing for you that you want for yourself. He wants you to be happy," he said. "And he wants you to be happy in the right way for all eternity."

Diocese

Bishop Vann's commitment to the *Charter for Protection of Children and Young People*



DIOCESE OF FORT WORTH
THE BISHOP'S OFFICE



April 11, 2011

Dear Brothers and Sisters in the Diocese of Fort Worth,

I have met so many of you personally over my nearly six years here, in many places and ways, but especially through your ministry and dedication to “Called to Protect: Keeping Children Safe.” I am so grateful for the efforts you have made in our Diocese to help prevent child abuse, and to ensure the safety of our parishes and schools. I appreciate the efforts that many of you have made to direct inquiries to either me or to Judy Locke, the director of Victims Assistance Ministry in this most important time in the life of the Church. April 2011 marks the start of National Child Abuse Prevention Month. Our Diocesan Office of Child and Youth Protection, in conjunction with the United States Conference of Catholic Bishops, will be placing materials on the diocesan website and making resources available to help raise awareness and increase our knowledge of effective and helpful ways to prevent child sexual abuse. I hope that you take advantage of these resources.

Since I was appointed as Bishop in 2005, I have been committed to upholding the United States Conference of Catholic Bishops’ *Charter for the Protection of Children and Young People*. Because so many individuals in our Diocese, including priests, religious, deacons, diocesan staff, employees and volunteers in parish and school ministries have made a commitment to uphold the *Charter*, our Diocese has passed each annual audit carried out by an independent firm retained by the United States Conference of Catholic Bishops (USCCB).

The words of the Lord are indeed direct and severe. In St. Matthew’s Gospel, Chapter 25, the Lord Jesus Himself in his commission to the Disciples says that when they show mercy and compassion to the least ones,

they show it to Him. We know, as well, that Jesus extended his care in a special way to children, when He said to the apostles “Let the children come to me.” This reading, St. Matthew Chapter 19, is familiar to many of us since it is often proclaimed during the Rite of Baptism for Children. Another passage from St. Matthew’s Gospel, Chapter 18, has a very clear and direct warning for anyone who would lead the little ones astray. These words of the Lord are associated with scandal, and the consequences for those who do this are indeed severe: A millstone will be hung around their necks, and they will be cast into the sea.

The subject of the *Charter* has been on the agenda of each national and local meeting of Bishops I have attended. I am committed to upholding the Articles of the *Charter*, which require me to be clear and forthright with all—clergy, religious, lay ministers, employees and volunteers—who are such an integral part of the life of our Diocese. This clarity certainly extends, as well, to every Catholic in the 28-county area of our Diocese. Because of this commitment, I have announced publicly any semblance of truth to allegations of sexual abuse of a minor when it is established. This practice will continue.

In the six years that I have served our Diocese, I have removed from ministry one priest against whom semblance of truth to allegations of sexual abuse of a minor were made and who made an admission. In addition, in that same time frame, two lay diocesan employees were removed for a semblance of truth to allegations of sexual abuse of minors. Sadly, I have been and continue to be personally involved in a number of settlements of cases involving sexual abuse of minors by clergy. These instances of abuse occurred prior to my arrival in our Diocese.

The sexual abuse of minors is a crime and a sin. Clergy sexual

abuse of minors is especially disheartening and tragic. It results in damage to victims’ faith, their relationships, the well-being of families, and the public at large. And, it affects our ability to minister and proclaim the Gospel in the way that we should. Knowing what we as clergy are called to do, and given the trust that people put in us, I am angered, discouraged and embarrassed that people have been abused by clergy and those entrusted to minister in the Church. I have personally apologized whenever possible, in the name of the Church, to those who have been affected by this tragedy, and will continue to do so. In 2009, we observed a day of prayer and reparation for victims of abuse by celebrating a Mass for Healing at St. Patrick’s Cathedral. On that day we prayed for forgiveness, justice, and healing for all victims, their families, and communities. These needs continue to be part of my prayer, and I know they are part of yours prayers as well.

Recent national news reports describe allegations of mishandling of reports of sexual misconduct involving minors and priests have become a renewed cause of concern. I believe these allegations have cast a “cloud” over the hard work, good efforts and ministry of all involved in the implementation and ongoing work of the *Charter* in our country since 2002. I join Archbishop Timothy Dolan and the USCCB Administrative Committee in their recent reassurance that the Catholic Bishops are resolved to deal firmly with sexual abuse of minors by clergy and other church personnel who commit this.

Archbishop Dolan, in his recent letter after the Administrative Committee meeting said, [We wish to reiterate that] “this painful issue [of sexual abuse] continues to receive our careful attention, that the protection of our children and young people is

of the highest priority, and that the *Charter for the Protection of Children and Young People* that we adopted in 2002 remains strongly in place.” You can find the full text of Archbishop Dolan’s text at the diocesan website, www.fwdioc.org.

I wish to clearly state again that we have been, and will continue to be, vigilant here in our Diocese about the ongoing monitoring of the *Charter* and the accompanying Essential Norms. This tragedy and evil cannot be a part of the life of our local Church. We continue to be affected and suffer because of the occurrence of this in the past. Any allegation that is brought to our attention will be directly and thoroughly dealt with, in keeping with the *Charter* and its Essential Norms.

The United States Conference of Catholic Bishops has planned an in-depth review of the *Charter* for our June 2011 meeting. At that time the Bishops also will be receiving the final report of the John Jay College of Criminal Justice at City University of New York on the “Causes and Context” of sexual abuse of minors. Earlier reports from the John Jay College on clergy sexual abuse of minors can be found on the USCCB website, www.usccb.org.

We must remain vigilant in our promotion of a culture of safety wherever and whenever we minister, not only during Child Abuse Prevention Month but during the entire year. I want to thank all who are involved as coordinators and trainers of our diocesan Safe Environment Program. Their work to protect our children and youth is a gift to the Church. At the heart of our Catholic Faith is the understanding that each and every human being is created in the image and likeness of God and is therefore worthy of our respect, regard, and protection. This has been a part of our teaching, but especially is to be part of the life and ministry of all who teach and proclaim the

Gospel. Our children and young people deserve no less, and the life of the Body of Christ is ever stronger for it.

The Catholic Diocese of Fort Worth asks that anyone who has either witnessed or has suffered sexual abuse by anyone who serves the Church to come forward so that the individual and the Church can continue the healing process. To report abuse to the civil authorities, call the Texas Department of Family Protective Services (Child Protective Services) at 1-800-252-5400. To report abuse to the Diocese of Fort Worth call Judy Locke, the Victim Assistance Coordinator, at 817-560-2452, ext. 201 or e-mail her at jlocke@fwdioc.org. Persons also can call the sexual abuse hotline, 817-560-2452, ext. 900. Or call The Catholic Center 817-560-2452, ext. 102 and ask for the Vicar General, Father Stephen Berg.

Thank you especially to the priests, consecrated religious and deacons for the witness of their lives and ministry in these days, and all involved in lay ministry in our parishes, institutions, ecclesial movements and programs in the life of the Church. Your witness is a blessing to countless people here in North Texas.

Thank you for the living out of our Faith in our Diocese which is growing and becoming an ever brighter witness to the presence of the Lord here in North Texas. Thank you for all that you do in so many evident and unseen ways each and every day. I pray that these Lenten days will be a time of grace, conversion, and blessing for you and your families, and the celebration of the Resurrection of the Lord will be a time in which the words of the Risen Lord “Peace be with you” will find a place in all of our lives.

Gratefully yours in Christ,

Kevin W. Vann

+Bishop Kevin Vann, JCD, DD

Texas Bishops lead Catholics at Capitol for Advocacy Day

By Pat Svacina
Director of Communications

They came from all corners of the state — nine Texas Catholic diocesan bishops and members of their dioceses.

Bishop Kevin Vann, Cardinal Daniel DiNardo, and seven other Texas bishops and more than 650 Catholic Texans descended on the state Capitol on April 6 to advocate on behalf of the Texas bishops' 82nd legislative agenda. The bishops' legislative agenda represented the moral and social teaching of the greater Church applied to various areas, including immigration, family life, education, justice, and human trafficking.

"It was a great day," Bishop Vann declared at the conclusion of the newly formatted "Catholics in Action" Advocacy Day.

Advocacy Day 2011 represented a new method of bringing the Catholic legislative priorities to members of the Texas Legislature. In past years, various Catholic groups visited Austin separately. This year, under the leadership of the Texas Catholic Conference, the Texas bishops' public policy advocacy voice, Texas Catholics went to the Capitol as one group with one message: Apply Catholic moral and social teaching in developing new legislation for the state.

Texas Catholic Conference

Associate Director Jennifer Carr Allmon said the impact of the day has been significant already. Legislators are taking into consideration the bishops' legislative priorities, particularly in such legislation as a bill that would require a woman seeking an abortion to wait 24 hours after a sonogram before proceeding and another that would control excessive fees charged by payday lenders.

Bishop Vann, speaking on the south steps of the state Capitol during a kick-off rally, urged legislators to pass what is called the "sonogram bill." He told those gathered that his personal background as the son of a nurse



Catholics from throughout the state stand at the foot of the steps of the Texas Capitol in Austin as they listen to the bishops address various issues. Bishop Kevin Vann shared how his experience in the medical profession helped reinforce his pro-life views.

and as a former medical technician reinforced in him the belief that life begins at conception. He urged members of the Legislature to approve the sonogram bill in an effort to convince women to forgo an abortion.

The bishop instructed leaders to use their experience of taking part in this 82nd Legislative Session advocacy effort as a vehicle to educate their parishes in a practical way about the social justice teachings of the Church, taken as a whole.

While diocesan advocacy day efforts were limited in scope for the 82nd Legislative Session because of the vast number of other activities and special projects that are occurring in the diocese, Bishop Vann envisions a diocese-wide advocacy during the next session of the Legislature in 2013. The goal is to involve every parish and organization in the diocese during the next session and grow the effort by education provided by parish committees who are part of the process of advocacy.

Members of St. Bartholomew Parish in Fort Worth and Good Shepherd Parish in Colleyville, as well as representatives of Catholic Charities, the diocesan Catholics Respect Life Office, and the social justice and education divisions of the diocese, made up the local advocacy team. Joining the group were five high school students.

Sue Laux, diocesan Youth for Life director, joined the bishop in



Fort Worth Bishop Kevin Vann (center) and Texas Speaker of the House Joe Straus (right), listen as Cardinal Daniel DiNardo of Galveston-Houston (left) makes a point.



Brownsville Bishop Daniel Flores leads the Texas Legislature in a prayer.

declaring, "It was a great day.

"I think everyone learned a lot and that our witness made a difference," she said. "I think it is very important for them [high school students] to get involved at a young age and that the legislators respect their opinions as well."

Cardinal DiNardo, in speaking on behalf of the Texas bishops, told the rally that advocacy is an important part of being a Catholic.

"We don't leave our faith at the doorsteps of our churches, our homes ... It also enters into the public square, [and] together we

can make our case known, about the elements of our moral and social teaching that are important in the state of Texas," the cardinal said.

TCC representatives note that Texas Catholics must continue to advocate beyond the one day. All Texas Catholics can find the current status of pending legislation at www.txcatholic.org. Persons also can sign up for the *Texas Catholic Voice* e-newsletter which provides updates on the legislative session and action alerts that Catholics of the Diocese of Fort Worth can respond to.

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Parish Name	Parish Location	Retired Religious Dec 2010	Retired Religious Dec 2011
Immaculate Heart of Mary	Abbott	292.00	0.00
Jesus of Nazareth	Albany	0.00	47.00
Holy Redeemer	Aledo	1,627.86	1,805.06
Most Blessed Sacrament	Arlington	5,891.06	5,412.42
St. Joseph	Arlington	4,488.28	4,323.23
St. Maria Goretti	Arlington	4,618.00	4,581.00
St. Mary the Virgin	Arlington	401.00	0.00
St. Matthew	Arlington	558.50	971.25
St. Vincent de Paul	Arlington	1,770.00	1,796.00
Vietnamese Martyrs	Arlington	1,576.00	1,209.00
Holy Trinity	Azle	1,284.00	1,446.00
St. Michael	Bedford	3,882.00	2,621.00
St. Jerome	Bowie	210.00	0.00
Sacred Heart of Jesus	Breckenridge	712.75	0.00
St. John the Baptizer	Bridgeport	521.00	784.29
St. Jude Thaddeus	Burkburnett	225.00	302.00
St. Ann	Burleson	1,837.00	1,621.93
St. Catherine of Siena	Carrollton	3,823.00	3,537.00
Holy Rosary	Cisco	121.00	685.00
St. Joseph	Cleburne	861.75	967.94
Holy Angels	Clifton	0.00	63.00
Good Shepherd	Colleyville	4,296.00	0.00
Holy Cross	The Colony	2,107.82	2,950.40
Sacred Heart	Comanche	0.00	250.00
St. Joseph	Crowell	48.00	103.00
Our Lady of Guadalupe	De Leon	0.00	52.00
Assumption/Blessed Virgin Mary	Decatur	868.01	1,195.00
Immaculate Conception	Denton	1,837.00	1,568.00
St. Mark	Denton	3,902.32	3,800.27
St. Mary	Dublin	445.00	534.20
St. Francis Xavier	Eastland	85.00	71.00
St. Paul	Electra	85.00	80.00
All Saints	Fort Worth	1,692.55	1,117.97
Christ the King	Fort Worth	659.00	691.00
Holy Family	Fort Worth	5,182.00	5,335.00
Holy Name of Jesus	Fort Worth	327.00	243.00
Immaculate Heart of Mary	Fort Worth	1,232.00	2,048.00
Our Lady of Fatima	Fort Worth	0.00	1,370.00
Our Lady of Guadalupe	Fort Worth	2,266.00	3,173.37
Our Mother of Mercy	Fort Worth	177.00	282.00
San Mateo	Fort Worth	34.00	616.00
St. Andrew	Fort Worth	7,780.34	6,659.03
St. Bartholomew	Fort Worth	11,924.15	13,536.62
St. George	Fort Worth	263.88	350.00
St. John the Apostle	Fort Worth	1,765.00	1,740.00
St. Mary of the Assumption	Fort Worth	551.00	714.00
St. Patrick Cathedral	Fort Worth	0.00	0.00
St. Paul	Fort Worth	1,110.65	1,044.55
St. Peter the Apostle	Fort Worth	958.00	1,385.00
St. Rita	Fort Worth	234.76	321.00
St. Thomas the Apostle	Fort Worth	2,094.78	2,242.62
St. Mary	Gainesville	729.00	400.00
St. Rose of Lima	Glen Rose	256.97	177.00
St. Francis of Assisi	Graford	0.00	0.00
St. Mary	Graham	717.00	1,032.85
St. Frances Cabrini	Granbury	0.00	0.00
St. Francis of Assisi	Grapevine	7,685.00	2,824.00
St. Mary	Henrietta	10.00	135.00
Our Lady of Mercy	Hillsboro	678.00	0.00
Korean Catholic Community	Hurst	0.00	0.00
Christ the King	Iowa Park	45.00	66.00
St. Mary	Jacksboro	125.31	114.55
St. Elizabeth Ann Seton	Keller	7,362.15	6,664.65
Santa Rosa	Knox City	117.01	0.00
St. Philip the Apostle	Lewisville	3,527.15	3,703.67
St. Peter	Lindsay	3,389.00	3,016.00
St. Jude	Mansfield	2,945.07	3,266.00
St. Mary of the Assumption	Megargel	51.00	45.00
Our Lady of Lourdes	Mineral Wells	678.51	0.00
St. William	Montague	0.00	0.00
Our Lady of Guadalupe	Morgan	0.00	65.00
Sacred Heart	Muenster	3,810.00	2,944.00
St. Joseph	Nocona	0.00	0.00
St. Theresa	Olney	145.00	189.00
Nativity/Blessed Virgin Mary	Penelope	160.00	140.00
St. Thomas Aquinas	Pilot Point	1,508.70	789.32
St. Mary	Quanah	118.00	140.00
St. Rita	Ranger	145.37	116.00
St. Joseph	Rhineland	105.00	280.00
St. Boniface	Scotland	196.25	175.00
Sacred Heart	Seymour	269.37	330.00
St. Brendan	Stephenville	309.00	393.00
St. John	Strawn	162.00	145.00
Holy Family of Nazareth	Vernon	259.00	337.00
St. Stephen	Weatherford	7,373.00	7,438.00
Immaculate Conception of Mary	Wichita Falls	514.00	549.00
Our Lady of Guadalupe	Wichita Falls	1,183.49	1,079.30
Our Lady Queen of Peace	Wichita Falls	1,465.50	1,714.00
Sacred Heart	Wichita Falls	1,630.00	1,823.00
St. Mary	Windthorst	1,394.44	1,039.00

135,690.75 126,776.49

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

Catholic Charities Fort Worth to host Parish Social Ministry gathering May 13-15

“At the end of life we will not be judged by how many diplomas we have received, how much money we have made, how many great things we have done. We will be judged by ‘I was hungry, and you gave me something to eat; I was naked and you clothed me; I was homeless, and you took me in.’”

— Mother Teresa

**By Joan Kurkowski-Gillen
Correspondent**

How do you make people more aware of the growing problem of hunger and poverty in America? If you're Catholic Charities, you plan a "Hunger Banquet" as part of a three-day, regional symposium on parish social ministry.

During the dinner, some guests are served a full meal while others receive just a slice of bread or bowl of brown rice with water. The exercise is designed to heighten sensitivity toward the issue of hunger and food insecurity that is now affecting one in four children living in Texas. In Tarrant County, one in eight individuals of

all ages live in extreme poverty.

"It's important for all of us to walk in the shoes of the people we serve and know what they're struggling with," explains Heather Reynolds, executive director of Catholic Charities Fort Worth.

Hunger and poverty, fueled by a weak economy, are two of the topics organizers plan to address during the Parish Social Ministry gathering set for May 13-15 at the headquarters of Catholic Charities Fort Worth, 249 W.

Thornhill Dr., Fort Worth. Hosted by Catholic Charities USA and its affiliate in the Diocese of Fort Worth, the event is expected to bring together parish and diocesan leaders from North Texas, Austin, and Oklahoma who want to learn more about Catholic Social Teaching. Building on the theme, "Bringing the Gospel to Life," the weekend will also offer effective strategies parishes can use to carry out the Church's mission to feed the hungry, clothe the naked, and welcome the stranger.

"It's critical for Catholics to live as Christ called us to live," Reynolds said. "This joint effort of

Catholic Charities USA and our agency will allow people to learn more about the realities of poverty and how we can work together to establish programs and ministries that help the poor and vulnerable."

The Catholic Charities CEO promises a strong program of inspiring keynote talks and informational workshops in both English and Spanish.

"This will allow everyone to focus on Christ's call to serve," she added.

Jack Jezreel, founder of JustFaith Ministries, will highlight components of the U.S. Bishops' statement: *Communities of Salt & Light: Reflection on the Social Mission of the Parish* during his Saturday morning keynote address. Recognized for his work with social justice issues, the speaker will also introduce a model for action that integrates Catholic Social Teaching into the life of a parish and its ministries.

Marco Rapso, with the Diocese of El Paso, will offer advice on building parish-based

SEE GATHERING, P. 9

Join Fort Worth Bishop Kevin Vann,
other clergy and laity in prayer...

Catholics United for Life
and Mother and Unborn
Baby Care's

Annual
Good Friday Vigil
for
Life

"Can you not pray with me one hour?"
Matthew 26:41

**April 22, 2011
1:00-2:30 pm**

**Planned Parenthood Abortion Center
301 S. Henderson, Ft. Worth, TX
For More information call
(817) 738-1086**

In Memory

Clem Constantine, former executive director of Catholic Charities Diocese of Fort Worth from 1971-1992, dies at 89

By Joan Kurkowski-Gillen
Correspondent

Clem Constantine, a champion of refugee resettlement programs, and safe, affordable housing for the elderly, was remembered as a humble man who shunned personal praise preferring instead to shine a spotlight on the problems of the poor and disadvantaged.

The former executive director of Catholic Charities in the Diocese of Fort Worth from 1971-1992 died March 18 at the age of 89, one day after the organization's 101st anniversary. A Mass of Christian Burial was celebrated March 22 at St. Andrew Church in Fort Worth.

"You would never guess he was the CEO of Catholic Charities," said Ruth Martin who worked with the Catholic Charities administrator from 1987 until his retirement. "He was always concerned about anybody who needed help."

Martin, who served as the local representative to Catholic Charities USA, called her former boss and friend a visionary in the field of social work. Few men served as Catholic Charities administrators in the 1970s and 1980s.

"And he was a pioneer in the type of programs he developed," she continued. "He was very involved in bringing boat people (from Southeast Asia) here and getting parishes to sponsor them."

Catholic Charities took the lead in resettlement efforts and developed a department, Catholic Social Services, to handle the work. Karen Spicer, who succeeded Constantine as executive director, was named department head and she spearheaded the refugee program.

"We did job referrals and Clem made



Photo by Joan Kurkowski-Gillen / NTC Archives

The late Clem Constantine, former executive director of Catholic Charities Fort Worth, displays an NTC article highlighting his work with the organization.

sure Catholic Charities hired refugees as translators and to manage the programs," Martin explained.

One of people employed to work with immigration, Eldon Hager, went on to become a resettlement officer with the United Nation's Refugee Agency.

Refugee Services, which helps new arrivals learn English, find employment, and successfully integrate into the public school system, is still a thriving operation at Catholic Charities. Last year, the organization resettled 700 people from Burma, Iraq, Africa, and Bhutan.

"He was proud of the work Catholic Charities did and proud of the people he hired," Martin added. "He could identify people with good hearts and compassion."

During Constantine's 21-year tenure at Catholic Charities, the breadth of services, staff, and budget for the non-profit charity increased significantly.

In an interview with the *North Texas Catholic* given before retiring, the seasoned administrator said when he began working at Catholic Charities in 1971, the agency

employed no more than 10 people and served the needs of the local poor with a \$100,000 budget. When he resigned from the organization in 1992, the operating budget was \$6 million. Today, funds totaling \$15.6 million help Catholic Charities administer more than 40 programs.

"Clem's legacy is still alive at Catholic Charities," according to Executive Director Heather Reynolds, who said the impact of his dedication is felt especially in the area of housing.

The Catholic Association for Social Action, (CASA, Inc.) was Constantine's idea to provide low-income housing for senior citizens using federal grant money.

"We had a tough time getting Housing and Urban Development to do things with us Catholics," explained Constantine in a 2010 interview marking the 100th anniversary of Catholic Charities. "It was a struggle to get the money we had coming to do the job we needed to do."

But once completed, the community-designed CASA apartments became a model HUD housing project and spawned Nuestro

Hogar in Arlington and CASA II and CASA Brendan in Stephenville.

"Our housing projects continue to serve 400 elderly and disabled persons a year," Reynolds pointed out.

When she became the fourth — and youngest — executive director of the nonprofit organization in 2005, Constantine was one of the first people to call and offer support.

"To me it demonstrated his compassion and commitment to the advancement of Catholic Charities," Reynolds said. "Through the years he continued to be a great supporter of our agency."

A native of Bangor, Maine, Clement Earle "Clem" Constantine was born March 8, 1922, and was a 1944 graduate of Notre Dame University. He served as an army medic in World War II and was awarded a Purple Heart for his bravery.

After earning a master's degree in social work from Boston University, the skilled manager was hired by the United Way of America and was assigned to offices in Ohio, Michigan, and New Hampshire. He moved to Fort Worth in 1968 to administer a county-wide poverty program but left when the project became tangled in red tape and controversy.

At Catholic Charities, he directed the Community Action Department until he was chosen CEO of the organization in 1971 by the late Bishop John Cassata, then-bishop of Fort Worth.

He was preceded in death by his wife of 53 years, Phyllis, who worked as personal secretary for Bishop Cassata and the late Bishop Joseph Delaney. The couple are survived by three daughters, Barbara Murphy, Mary Lozano and her husband Fernando, and Anne Constantine and her husband Frank Wait, and six grandchildren.

Father Carmen Mele, OP, who met the Catholic Charities leader in 1985 while working in parish justice ministry, said Clement, which means "showing mercy" was an appropriate name for the long-time advocate of the poor.

"The Clem I knew had a charitable spirit and a gentle, soft heart for those in need," he said.

Gathering...

FROM PAGE 8

social ministry programs and Lucrecia Cobbs, with Catholic Charities USA, will outline the challenges facing poor and vulnerable people in her address "The Realities of Poverty."

"Engaging Catholics in Social Ministry" is the presentation planned by Barbara Budde of the Diocese of Austin. Father Peter

Ruggere, a Maryknoll priest and social justice advocate, will speak about "Working Together for the Kingdom of God" during Sunday's closing talk. Father Carmen Mele, OP, will present the workshops in Spanish.

The weekend will also include a bilingual Mass celebrated by Fr. Mele at 5 p.m. on Saturday, May 14, at Immaculate Heart of Mary Church as well as panel discussions and Catholic identity training for Catholic Charities

board and staff members. Immaculate Heart of Mary Church is located adjacent to the Catholic Charities complex.

Cost of the conference is \$75. For registration and more information visit www.CatholicCharitiesUSA.org/NetCommunity/PSMtraining.

Celia Douglas, director of children's ministry at St. Vincent de Paul Church, is helping Catholic Charities plan the Parish Social Ministry gathering. She

hopes the event draws in members of parishes that don't already engage in active social outreach.

"Our goal is to attract three to five people from every parish who can then take the information back to the rest of the community," Douglas explained.

Workshops will provide the tools needed to build a parish outreach ministry from the ground up.

"You'll learn how to assess and identify the needs in your parish

and what you can do to help meet those needs," the organizer said.

Church receptionists are always receiving calls from desperate people asking for help finding a job, accessing health care, or getting food.

"And with the economy the way it is, there's more need than there used to be," Douglas suggested. "During this weekend you'll learn what questions to ask and how to find the resources to help those people."

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Bill's last Lenten resolves prepared his first Easter in heaven

By Father Peter J. Daly
Catholic News Service

Spiritually mature people never stop growing in grace. Even late in life, they are trying to improve, trying to be better people and better servants of God.

This truth about the life of the saints was brought home to me in the death of a former parishioner, Bill Gaiser. Bill had moved away from St. John Vianney Parish in Prince Frederick, Maryland, 20 years ago and before I came here as pastor. He had been our county agricultural extension agent for more than 20 years before that. For the past 20 years, he lived in retirement in Florida and New Jersey.

Bill converted to Catholicism as a young man in the 1950s. He took his conversion seriously. He was a reader and studier. He had no illusions about the Church. He saw the sinfulness of her leaders. But he was in love with her truth and her spirituality.

At his death, his family found his sketch pad/journal among his books and papers. They shared it with me.

Bill had taken up pencil drawing late in life. He also had a habit of writing down spiritual thoughts and quotes that he liked.

In the journal, we found his Lenten resolutions written in pencil. They were made only a few weeks before he died at age 84. I put them in our Sunday bulletin and read them at all the Masses. Bill wrote: "During Lent and throughout the year:

"Give up resentment; decide to forgive.

"Give up hatred; decide to return good for evil.

"Give up complaining; decide to be grateful.

"Give up pessimism; decide to be optimistic.

"Give up worry; decide to be trusting.

"Give up sadness; decide to be hopeful.

"Give up anger; decide to be patient.

"Give up pettiness; decide to be noble.

"Give up gloom; decide to be joyful."



In the journal, we found his Lenten resolutions written in pencil. They were made only a few weeks before he died at age 84. I put them in our Sunday bulletin and read them at all the Masses.

During his last weeks on earth, Bill was still striving to live the Christian faith. His last journal page finished with a quote from St. Paul: "Rejoice always. ... In all circumstances give thanks (to the Lord), for this is the will of God for you in Christ Jesus" (1 *Thessalonians* 5:16).

I think Bill had it exactly right. Rejoice always!

God does not really care much if we give up chocolate or TV. It may help discipline us, but it does not really conform us more to the heart of Christ. As we grow closer to Christ, we really want to give up the "bad attitudes" that are the opposite of the beatitudes.

Among the other quotes that Bill had in his journal was one from William F. Buckley's book, *Nearer, My God*. It read: "To ponder the glory of God is to worship a transcendence that gives us a measure of man, near-infinitely small on the scale of things, but infinitely great as a complement of divine love. Who are you buster? I am the man Christ (God) died for."

Not a bad thought as we finish Lent. Not a bad thought as Bill finished life.

Surely, God will be delighted to see somebody who had such a good grasp of what it meant to be his adopted child. Bill's last Lent on earth was devoted to preparation for his first Easter in heaven.

Bill, thanks for the lines scribbled in your journal. They are an inspiration and reproach to us all. Rest in peace, and Happy Easter!

Father Peter Daly is the pastor of St. John Vianney Parish in Prince Frederick, Maryland and is a regular contributor to Catholic News Service.

The agnostic's bad bet

Failing to take Pascal's gamble

By David Mills

The shrewd unbeliever calls himself an agnostic, not an atheist. He feels he can't lose if he doesn't place a bet, but just in case one side or the other proves to be right, he extends his hands in both directions. A friend to all and an enemy to none, is the agnostic. A man who can't be wrong because he hasn't made any judgments. Or so he thinks.

The agnostic is the man who walks into the break room to find you arguing with the office atheist, and smiles at both of you like a nursery school teacher watching the 4-year-olds play house. He's amused that you both take the existence of God so seriously. He'll insist that neither of you can really be sure, so why not stop arguing, relax, sit back, and enjoy the ride? You'll get your answers soon enough.

You can see why some people like to call themselves agnostics, the way someone might like to say that he just enjoys football and will be happy if either the Steelers or the Packers win the Super Bowl. He feels he can enjoy a game day party in either Pittsburgh or Green Bay, but also in Chicago or New York.

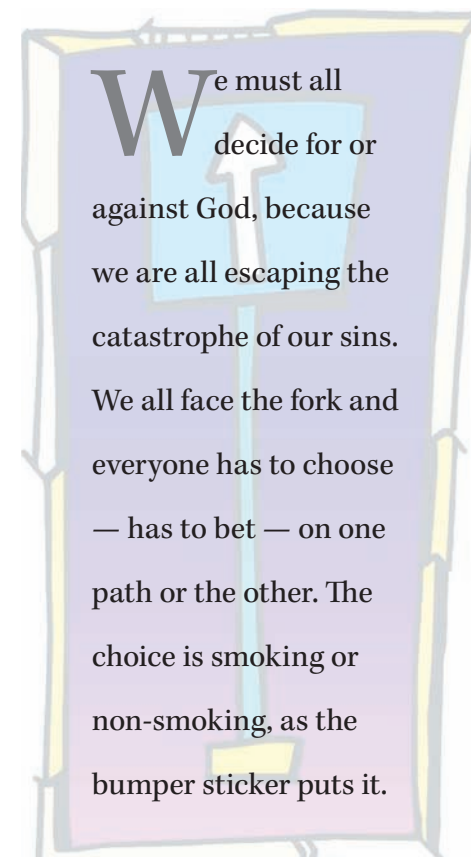
If he thinks about eternity at all, and worries that he might actually meet God after he dies, the agnostic seems to assume that he will be forgiven for not knowing, and rewarded for not saying a final, atheistic "No" to God. He expects to hear "Oh, you meant well. How could you have known? Come on in," when the believer hopes to hear "Well done, good and faithful servant."

Someone once asked a philosopher named Sidney Hook what he would say if he died and found out then that God exists. He said he'd ask God why he didn't give him more evidence. It's not his fault, you see; it's God's for making the case of his existence too hard to see. One prays, for Dr. Hook's sake, that if he got the chance, he didn't say that.

But the agnostic's expectations depend on a gross misreading of what human life is really like. The agnostic feels, as I said, that he can't lose if he doesn't place a bet, but of course he can lose. He can lose big.

He seems to think of himself as a man at the racetrack who can enjoy watching the horses race without risking his own money. He doesn't really care which horse wins the race, or maybe he doesn't want to care because he doesn't want the pain of losing.

In either case, he assumes that the result doesn't really matter. But in fact, he's not a man at the racetrack, where the result of the race really doesn't matter. He's a man



escaping a catastrophe, who has to choose one path or the other, knowing that one will lead him to safety and the other to his death. He can't be agnostic and just stand at the fork in the path. If he is agnostic about the path to take, he will die for sure. He has to place his bet.

Because that is what human life is like. We must all decide for or against God, because we are all escaping the catastrophe of our sins. We all face the fork and everyone has to choose — has to bet — on one path or the other. The choice is smoking or non-smoking, as the bumper sticker puts it.

The agnostic, of course, does not know that, but he's standing at a fork just seconds ahead of the enemy, even if he doesn't know it. We don't know what God will do with him. Someone may come running along, grab him by the back of the shirt, and drag him onto the right path, like the gruff but kindly sergeant in an old war movie saving the young private frozen with fear. Or he may be left to suffer the end his willful refusal to choose has brought him.

I understand the temptation to agnosticism, because I understand why someone would want to put off that kind of decision, when the decision changes your life radically. But it really isn't so shrewd after all not to decide, when not deciding is itself the wrong decision.

David Mills is deputy editor of First Things (www.firstthings.com) and attends St. Joseph's Church in Coraopolis. He can be reached at catholicense@gmail.com.

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Lent and Easter draw us to our home a home that Jesus has prepared for all of us, at great cost

By Kathy Cribari Hamer

When our Lenten walk began this year, I found myself not only at the beginning of a liturgical journey, but of a new life.

One month before Lent, I had changed directions and made an enormous transition — from decades as a single parent, to married life and a large extended family. And as I knelt at Ash Wednesday Mass, my mind traced the life-change itself, the seasons of development that had preceded it, and the years full of the unknown that would follow.

I remembered an Easter Vigil Mass as a child when I fell asleep holding the candle and ignited my hair. And although it was a vivid example of fire as a liturgical symbol, I'm guessing my parents were more interested in my brown curls and, well, my life.

I remembered Ash Wednesdays in the high school gym, where on other days we also danced, cheered, or played, and where, occasionally, the principal, Sister John Miriam, conducted "the kneeling test" to confirm whether or not our uniform skirts were long enough to touch the floor. Mine never was.

I reflected on years shepherding my own family through Lenten promises and goals, helping them understand the intensity of Holy Week and the Triduum. Did I succeed in lighting the fire of faith in my children? Probably not as well as my parents succeeded in extinguishing that fire on me.

So many of my reflections were rooted in Church, in our community journey toward our Lord.

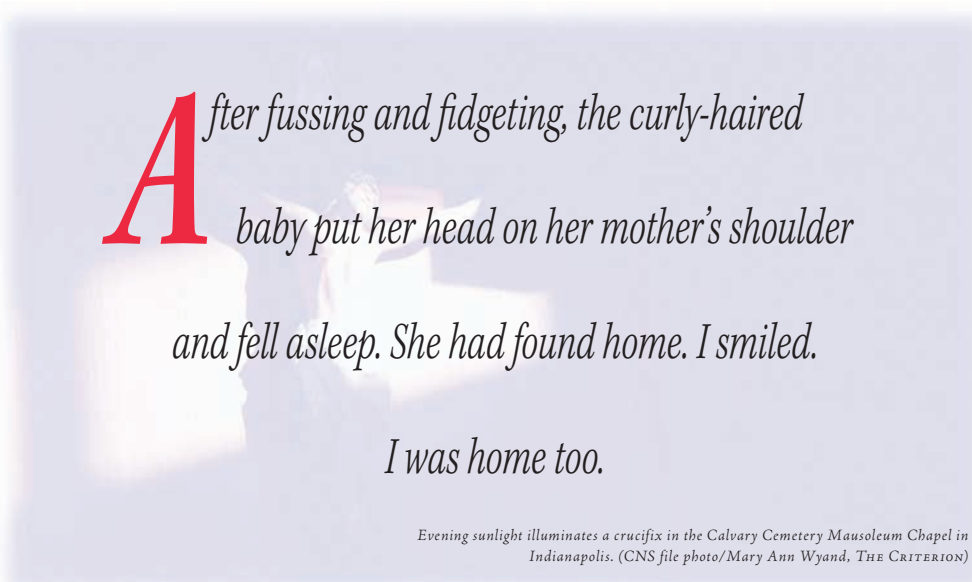
This year I traveled during Lent and visited churches in San Antonio and in New Orleans, where we spent a honeymoon afternoon listening to Gospel music at St. Peter Claver Parish.

In San Antonio, we prayed at San Fernando Cathedral, and it was that early Lenten Mass that gave me insight I would carry through the season leading toward Easter.

Next to me that afternoon was a woman, elderly and impaired, who had arrived late, gingerly navigating the narrow aisle, settling herself quietly, and kneeling. She leaned her cane against the pew and bowed her head.

The two of us had no further contact except to watch the young family in front of us, whose dynamic was the opposite of ours. We were a woman alone and a newly-married couple, observing the interactions of young parents and one small daughter.

Their little girl was a toddler, who did not interrupt our prayer, but contributed to it! She was quietly happy for most of the Mass until near the end, when her two-year-old patience had waned. She cried, and her



After fussing and fidgeting, the curly-haired baby put her head on her mother's shoulder and fell asleep. She had found home. I smiled.

I was home too.

Evening sunlight illuminates a crucifix in the Calvary Cemetery Mausoleum Chapel in Indianapolis. (CNS file photo/Mary Ann Wyand, THE CRITERION)

parents began their ultimate challenge — (this would be their job forever, I knew, having experienced it five times) — to care for her.

After fussing and fidgeting, the curly-haired baby put her head on her mother's shoulder and fell asleep. She had found home. I smiled.

I was home too.

When it was time for the Our Father, I carefully peered at the woman next to me — after Mass I would learn her name was Gloria — and wondered what was going to happen next.

When the Our Father began, would the assembly join hands? Gloria was holding a cane in her left hand, so, if we did that, what would she do with her cane as she stood? She was at my left, however, so I knew I could clasp her free right hand. I reached out for her.

But then the person across the aisle from her stepped out, walked across to our pew and extended her hand.

Gloria surprised me with an action that was simple and yet faith-affirming. She dropped her cane — kerplunk — and took the right hand of the person in the aisle, extending her own left hand, which had previously been maintaining her balance.

The symbol was as powerful as the symbol of fire at an Easter Vigil. We were all leaning on each other, holding each other. Gloria didn't need to have the cane anymore because she had us.

("Are you paying attention, Kathy?" "Yes, Lord.")

Before long, we were receiving Eucharist, what St. Augustine called "the sign of sacred reality."

And I knelt, full of the spirit I had absorbed from Gloria and from the little girl now snoozing on her momma's shoulder.

Bowing my head I stared at my

wedding ring. I was not yet accustomed to seeing anything on my left hand, and as I prayed I twisted it, unconsciously. There were hundreds of facets in the diamond, that beautiful sign of my new marriage. But it was on the flat shiny center surface that I saw — what? Brilliant reds, royal blues, flaming golds.

I squinted, moving the diamond slowly to the left and focusing. It was St. Peter.

To the right I could see... St. Paul. I was looking at a tiny reflection of the stained glass windows.

Kneeling before the Eucharist, shoulder to shoulder with my husband and with no-longer-a-stranger Gloria, I could see, embedded in my diamond ring, reflected images of saints. And, tilting the ring forward, I saw the Lord.

The crucified Jesus Christ.

The most fascinating images of the day had come to me through my wedding ring, a symbol of what had happened to us in the previous months, and now a sign of the faith we shared, of lives we could focus on, the ultimate life we should follow.

Every year during Lent I strive to move closer to God.

I know I am imperfect, that my efforts are incomplete and insufficient. My steps toward God are slow and small. My efforts to show my love usually show selfishness and laziness.

But God comes to us in ways we don't expect or understand. When we don't get close enough to Him, He comes to us.

This year He came to me in the shape of a child, a cane, and a ring.

He comes to all of us, constantly, in the shape of a cross.

Kathy Cribari Hamer, a member of St. Andrew Parish, has received the first and second place awards for best family life column from the Catholic Press Association of the U.S. and Canada several times in the last 10 years.

Greater than the Burghers of Calais—Jesus

By Jeff Hensley
Editor, *North Texas Catholic*

I have a good female friend who abhors the French sculptor Rodin because of his treatment of women. I've tried not to learn too much of the specifics of her dislike in order to continue to admire his sculptures.

One of his works in particular fascinates me. The Burghers of Calais depicts a grouping of five men, the city councilmen, essentially, of the French city of Calais, their postures and facial expressions filled with agony and the anticipation of what they thought was the spectre of their own deaths.

The English had held their city in siege, and they, in a spirit of self-sacrifice, had offered themselves as ransom for the safety of their citizens. They were being carried off to board an English ship to, they thought, be hanged in England. As it turned out, their lives were spared.

The figures are about 150 percent of life size, and a casting of the enormous piece sits in the outdoor sculpture garden of the Hirshhorn Museum just off the grassy Mall of the U.S. Capitol complex.

Each time I visit D.C. I am compelled to visit it, to walk around it, and this year in late March, I even shared the meaning of this image of civic commitment with people standing around admiring it.

Would that such a spirit of self-sacrifice for the common good, such a spirit of statesmanship and selflessness, were to take root among our own elected officials.

But at Easter, we celebrate an even greater representation of selfless giving. We (and I include myself) should be as eager to share our Savior's story in the weeks ahead, as we bring to mind and into our lives, the story of the One who without even knowing us, gave his life for us.

We should stand eagerly in the places where people gather and ask them if they understand exactly what He did for us — and for them.

He died to give us life. He suffered death that we might know the eternal comfort of the Father's redemptive love.

It is a wonderful story, continually worthy of the retelling.

Tell a friend. Tell your family. Share some faith; share some hope; share some love. Share the love of Jesus.

Vocations

Responding to God's call

Father Kyle Walterscheid, director of the Office of Vocations, following his ordination in May 2002 at Sacred Heart Church in Muenster. Even then he appeared to be inviting people to ask if they were called to a vocation.



By Father Kyle Walterscheid,
Director of the Office of Vocations

I Believe in the Resurrection

I believe and I am convinced that Jesus resurrected from the dead!

This is no small matter. St. Paul writes, "And if Christ has not been raised from the dead, then empty [too] is our preaching; empty too your faith" (1 Corinthians 15:14).

These words of St. Paul should shock us, no matter how many times we read them. What is 'your faith' that St. Paul is talking about? It is the faith that Jesus saves mankind from our sins, faith that Jesus frees mankind from the grip of the devil, and death itself. His Resurrection shows the truth of his message and the power his kingdom has over evil. His Resurrection shows that divine love conquers all evil, that God's love will always be victorious over hatred, sin, and death, if we but follow in his ways and his footsteps. So let us set out to consider several proofs of the Resurrection of Jesus.

Let us remember that we have four views (the four Gospels) of the crucifixion, death, burial, and Resurrection of Jesus, given to us by eyewitnesses, ministers of the Word, and personal investigations, for us to be certain of the teachings of Christ and his Resurrection (Luke 1:1-4). With this in mind, even then we must remember that with all the proofs in the world, we still must take the leap of faith in Jesus and his Resurrection. Let us explore several substantial proofs to the authenticity of the Gospels in regard to Jesus' Resurrection.

First, anything that might cause scandal, and yet has been placed in the Gospel, is a type of proof of authenticity. In this category we encounter the story of Mary Magdalene out of whom Jesus had driven seven demons, who is the first to see Jesus resurrected after



An angel and three women are shown at the empty tomb of Christ in this depiction of Easter morning by German painter Peter von Cornelius. (CNS/BPK/Bayerische Staatsgemaldegammlungen/Art Resource)

death and speaks with Him (John 20:11-18). We would naturally think it scandalous for Jesus to appear to Mary Magdalene at all, much less first. After all, she was once possessed by seven demons. Surely, if Jesus did resurrect from the dead He would appear first to his mother, Mary, or to Peter who he had put in charge over his disciples, or one of his other Apostles. But, in his Resurrection as in his earthly life, Jesus did not mind what was scandalous in man's eyes; he came to seek out those who were lost to save them. He looked into the heart of those who first believed and so appeared first to Mary Magdalene. Like the woman at the well, the disciples did not believe her until they had seen for themselves (Mark 16:9-10).

Secondly, any surprising miraculous event seen or experienced by multiple people are proofs of authenticity. In this category is the story of the two downcast disciples of Jesus, walking away from Jerusalem, depleted of all the hope and joy they had in believing Jesus to be the Messiah, but who was now dead. As they walked to Emmaus, without them knowing who it was, Jesus appeared to them and He interpreted to them references to Him in all the Scriptures. Later, in the blessings and the breaking of the bread (the New Covenant Jesus had established at the

Last Supper), Jesus vanished, but then they realized it was Him and that their hearts had been burning within them as they had journeyed with Him (Luke 24:13-35).

Another proof in this category is the story of Peter returning to his work as a fisherman (John 21:1-19). Of all people who had traveled with Jesus and would really understand Jesus and his message, it would be Peter, but this story reveals the opposite. Peter doesn't know what to do! So, he goes back to his old ways and his old profession, fishing, and many disciples are willing to follow him. Imagine that! Peter, along with six other disciples, had been fishing all night and had caught no fish. At dawn, a man on the seashore directed them to cast their nets again. And, as when Jesus had first called Peter, they could not haul in all the fish. The beloved disciple recognizes that it was Jesus, "It is the Lord," and they hurried toward Him. Furthermore, once on shore, Jesus tests Peter three times, "Do you love me?" Peter is hurt to the core of his being that Jesus would question his fidelity, but Jesus is letting Peter know that if he loves Him he must leave everything behind and "Tend my sheep."

Lastly, any supernatural phenomenon or coinciding natural phenomenon marking this event is another type of concrete

evidence, and here we have the works from God Almighty Himself which could be verified or denied by thousands of people. In Matthew 27:51, as Jesus cries out and breathes his last, we read, "Behold, the veil in the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised." If any part of this testimony would have been false, then conflicting stories would have certainly prevailed, and the testimony would have been found false. All witnesses could have verified every aspect. Two further points here: First, the tearing of the sanctuary veil was most visible and verifiable, which also symbolized the separation between the God and man, which had ended because of our redemption in Jesus. Second, the earth quaked at the moment of his death which caused the centurion, who saw and heard the last words of Jesus, to conclude without a doubt "Truly, this was the Son of God."

Yes, there are many other "proofs" that are remarkable, but I hope these examples help people to "see" the truth of the Resurrection of Jesus and thus come to believe. Let us pray to God to increase our faith. Once we are hooked on Jesus, we should live for Jesus and bear in our soul the words of Peter, "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God" (John 6:68-69). If we live as a community convinced and convicted that Jesus rose from the dead, then surely we will have remarkable families, growing communities, and many young single men and women who not only desire to serve God, but who will give their lives to Christ and his Church as priests, brothers, and nuns, to lead the charge of spreading the Good News of our salvation. *Happy Easter!*

To be holy is to love God, others, pope says at audience

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — Everyone is called to holiness, which is simply striving to imitate Christ, particularly in loving God and loving others, Pope Benedict XVI said.

Addressing an estimated 12,000 people in St. Peter's Square April 13, Pope Benedict said there are three simple rules for living a holy life:

— "Never let a Sunday go by without

an encounter with the risen Christ in the Eucharist; this is not an added burden, it is light for the entire week."

— "Never begin or end a day without at least a brief contact with God" in prayer.

— "And along the pathway of our lives, follow the road signs that God has given us in the Ten Commandments, read in the light of Christ; they are nothing other than explanations of what is love in specific situations."

The pope said he knows most people, aware of their limits and weaknesses, think it wouldn't be possible to be a saint.

The doubts, he said, are one of the reasons the church proposes "a host of saints — those who fully lived charity and knew how to love and follow Christ in their daily lives" — to be remembered on specific days throughout the year. The saints come from every period of the church's history, every part of the world, every

age group, and every lifestyle, he said.

The unnamed saints "are people who are, so to say, 'normal,' without visible heroism, but in their goodness each day, I see the truth of the faith, this goodness that has matured in the faith of the church. Pope Benedict said the Holy Spirit wants to transform each and every Christian into "tiles in the great mosaic of holiness that God is creating in history."

Catechesis

Holy Orders, the sacrament of 'apostolic ministry'

By Lucas Pollice

The sacrament of Holy Orders is called the sacrament of "apostolic ministry." The word "order" comes from the Roman tradition meaning a recognized governing body. To receive orders or to be ordained means to become a member of that body.

Thus, bishops, priests, and deacons, through the sacrament of Holy Orders are consecrated or set apart by Christ to be his instruments in teaching, guiding, and ministering to his Church.

Holy Orders is also one of the sacraments in service of the communion of the Church. While it confers great authority and responsibility, it is an authority which serves the People of God, faithfully dispenses the graces of the sacraments, and preserves the communion and oneness of the Church by faithfulness to the truth revealed by Christ. Holy Orders is not about power and prestige, but it is about being a sign and presence of Christ who washed the feet of the apostles.

The sacrament of Holy Orders has three degrees or levels of participation: the *episcopate* (bishops), the *presbyterate* (priests), and the *diaconate* (deacons). Let us take a more detailed look at each.

Episcopal Orders

The *episcopate* (bishop) is the highest degree of Holy Orders, that is, bishops possess the fullness of Holy Orders and share fully in the apostolic ministry. They are the high priests of the Church and the New Covenant. By receiving the fullness of the apostolic ministry, they are the direct successors of the Apostles. Within the Catholic Church there is a real and historically unbroken line of apostolic succession from the Apostles themselves to the bishops today. As successors of the Apostles, the bishops, in communion with the pope, receive the authority from Christ himself to teach, minister, and govern the Church. Thus, they are the authoritative teachers and interpreters of the Word of God passed on through Sacred Scripture and Sacred Tradition. They are the ministers of the sacramental life of the Church and have the authority to perform all of the sacraments, including ordaining other bishops, priests, and deacons. They also have the authority to govern the Church both spiritually and materially.

Most bishops are the leaders of what is called a *diocese* or a local Church comprised of several parishes. He is the shepherd of his diocese; he teaches, ministers, and governs his

local Church. All bishops and their dioceses are in communion with the pope who is the Bishop of Rome. Thus while each bishop shepherds his own diocese, the Church is one through communion with the successor of Peter, the Pope.

While all bishops possess the fullness of Holy Orders and the apostolic ministry, there are different levels of bishops that denote different levels of governance in the Church. In other words, some bishops have greater responsibilities than others.

The Pope: The pope is the successor of Peter and has universal and supreme authority in the Church. Like Peter, he is given by Christ the keys to the kingdom and has the power to bind and loose in the name of Christ. He is the visible center of unity and communion in the Church, and has authority over all of the other bishops, who are all in communion with him. All new bishops are appointed by him and are ordained with his blessing. *The pope preserves and maintains the visible and spiritual communion of the Church.*

Cardinals: The cardinals are the highest level of bishop. The word "cardinal" comes from the Latin word meaning "hinge," as they are considered the hinges or ambassadors of the pope. Cardinals wear the red zucchetos (skullcaps) and in almost all cases assume a very great responsibility in the Church. Many of them work in the Roman Curia which is the pope's governing offices at the Vatican. It is very similar to the President's cabinet containing the heads of specific governing offices and advisors. Many of the other cardinals are the head of very large archdioceses such as Washington, Chicago, or Galveston-Houston. The cardinals are also responsible for electing a new pope. For most of the history of the Church, while not strictly necessary, the pope has been chosen from among the cardinals.

Archbishops: Archbishops shepherd a large diocese called an archdiocese. An archdiocese is also the metropolitan or principle diocese in a certain region that oversees other dioceses. Thus, the archbishop of a diocese has certain oversight and authority over the bishops in the dioceses of his region. For example, the Denver Archdiocese oversees the dioceses of Cheyenne, Colorado Springs, and Pueblo. Unless an archbishop is a cardinal, he wears a violet zucchetto.

Bishops: Bishops shepherd a diocese and also wear the violet zucchetto. Some

bishops as well as archbishops may not head a diocese but are in charge of a department or organization within the Church.

Presbyterate Orders

The *presbyterate* (priesthood) is the second degree of Holy Orders. While they do not possess the fullness of Holy Orders and the apostolic ministry, through the bishop they do share in the apostolic ministry and ministerial priesthood. They act as the associates of the bishop, assisting him in preaching and administering the sacraments in his diocese. The authority and ministry of priests is intrinsically connected to the bishop and comes from him. Priests receive their sacramental authority from the bishop, however, they cannot ordain other priests or bishops, and can only perform the sacrament of Confirmation with delegation or explicit permission from the bishop.

Diaconate Orders

The *diaconate* (deacons) is the third degree of Holy Orders. Deacons differ from bishops and priests in that they do not share in the ministerial priesthood. However, they are still ordained through the sacrament of Holy Orders, have a share in the apostolic ministry, and are given a special gift of and grace of the Holy Spirit to preach the Word of God and act in service to the People of God. Thus, the main function of the deacon is to assist the bishops and priests in preaching, at the altar, and in serving the faithful through various ministries. Because deacons do not share in the ministerial priesthood, they can only baptize and witness marriages.

There are two types of deacons in the Church, transitional and permanent. A transitional deacon is a man in his final year of preparation for the priesthood. Thus, the diaconate is the transition between the lay state and the priesthood. A permanent deacon is a man who is ordained a deacon without an intention of becoming a priest. A permanent deacon may be married and serves a unique role in that he lives in the secular world, but also has an ordained role in the Church.

The Imposition of Hands

The essential sign for all three degrees of Holy Orders is the imposition or laying on of hands by the bishop. This is a powerful sign of Holy Orders and confers the sacrament in two important ways.

First it calls down the Holy Spirit to fill the ordained with the power and gifts of the Holy Spirit, thereby enabling the ordained to serve and minister in the name of Christ. In the case of a bishop or priest, this calling

down of the Holy Spirit joins him to the ministerial priesthood of Christ and enables him to act in the person of Christ through the celebration of the sacraments.

Second, the imposition of the bishop's hands, especially in the ordination of a bishop, is the handing on of the apostolic ministry and authority of teaching, ministering, and governing in the name of Christ. It is the handing on of apostolic succession, the unbroken line of authority in the Church that Christ established until the end of time. Thus, only a bishop can hand on apostolic succession and Holy Orders.

The Anointing with Sacred Chrism

Bishops, priests, and deacons are also anointed with the sacred chrism by the bishop.

As we have seen in Confirmation, sacred chrism is consecratory in nature; it consecrates or sets apart one as belonging to God forever.

In Holy Orders, the man is given a permanent spiritual mark of belonging to Christ in a unique way: for priests and bishops, united to Christ the High Priest; and for deacons, united to Christ who serves all. In essence, his soul is conformed for all eternity to Christ in a unique and unchangeable way.

This permanent spiritual mark can never be removed, and once a man is validly ordained, he remains ordained forever. While ordination can never be removed, a bishop, priest, or deacon may, for grave reasons, be discharged or removed from the functions, obligations, and responsibilities of his ordination, but he still remains forever a bishop, priest, or deacon. In addition, Holy Orders can never be repeated.

The sacrament of Holy Orders is the sacrament through which Christ hands on the apostolic ministry and through which he ministers to his people. As Catholics, we should always keep in our prayers the men to whom Christ has entrusted the Church that they may always be faithful to their calling and be the powerful witnesses of Christ's grace and love to the Church and the world. We must also constantly pray for men to respond to the call to the priesthood, so that the sacraments of the Church may continue to be the source of rivers of grace and mercy to a broken world.

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.

Features

Our redemption is linked to the Passion of Jesus

By Jeff Hedglen

The reading of the passion during Holy Week has evoked a variety of responses throughout my life. As a child I could not believe we had to stand up for so long. I wasn't exactly sure what was going on, but even though I was overly fidgety and excessively dramatic about how tired my legs were, I couldn't escape the feeling that something special was happening.

As the years have gone by my appreciation for the reading of the Passion has grown to be one of the highlights of my year. No longer is my focus on the length of the reading, rather I revel in the meditation of the Way of the Cross, the journey of my Savior to the place of my salvation.

Last year I had the pleasure of reviewing the passion from John's Gospel at my monthly lunch with my dad. He had printed off the reading from the Bishops' website and had highlighted some parts. Line by line we went through it and shared our impressions. This was the deepest and best sharing of faith my dad and I have ever had, truly a wonderful moment!

My dad mentioned that he really didn't like the "gory" parts. He said that it was just too hard for him to imagine Jesus going through so much pain. Like my dad, I also do not "like" the descriptions of Jesus' suffering and death, but at the same time they are some of my favorite parts. Meditating on the agony Jesus suffered is a powerful and important part of my yearly observance of Holy Week.

This meditation is accentuated by our Young Adult Ministry's tradition of viewing the movie *The Passion of the Christ*. We attend Holy Thursday services together then gather for the viewing. Since the movie begins in the Garden of Gethsemane, it is a natural progression from the table of the Last Supper. It is an intense and sobering way to prepare for Good Friday and deeply enter the mystery as we await the Resurrection.

One particular scene from the movie that always floors me comes when Jesus is being crucified. Through the whole process there are flashbacks to the Last Supper. As the cross is being lifted up with Jesus nailed to it, there is a flashback to Jesus lifting up the unleavened bread the night before. It is the clearest most graphic image I have ever seen of the Eucharist as a meal of sacrifice and a pathway to salvation.

The deeper we meditate on the passion, death, and Resurrection of Jesus the more profoundly these realities can penetrate our lives. This is true for just about everything in life. If we have a shallow and surface level experience of something, its impact on us will be minimal, but if we deeply embrace that same thing, its effect on us will be much more influential.

Another part of the Passion my dad said he had a hard time with is when the congregation says "Crucify him!" Many people I know agree with my dad; they just do not like

The deeper we concentrate on the passion, death, and Resurrection of Jesus, the more profoundly these realities can penetrate our lives.

saying those words. I, on the other hand, take this part of the passion reading very seriously. For me, saying "Crucify him!" is simply saying out loud what I actually do with my sin. In effect I am admitting my sin's part in the death of Jesus and thus in a particular way, connecting my sin to Jesus' death.

There is a famous sermon that has only these five words "It's Friday, but Sunday's coming." The words are repeated over and over with different inflection and tone. As we meditate on the suffering and death of Jesus during Holy Week, it is vital that we do not forget that Sunday is coming.

But let us not too quickly skip past the suffering and jump right to resurrection. The way of suffering that Jesus walked brings meaning to our suffering. John Paul II said in his Apostolic Letter *Salvifici Doloris* "In the Cross of Christ not only is the Redemption accomplished through suffering, but also human suffering itself has been redeemed (SD 19).

It may be hard to meditate on the passion and death of Jesus, but when we do so, we contemplate our own path to redemption.



(CNS photo/Bob Rolter) Tarantulas players fight for the ball during an early morning practice on a soccer field in Port-au-Prince, Haiti, in March. The 24 amputee players have set out to prove that, despite their disabilities, they can be athletes and contribute to society.



(CNS photo/University of Notre Dame Archives/Library of Congress) Holy Cross Father William Corby, seated at right, poses with men from the Irish brigade in a photo from Harrison's Landing, Va., dated 1862. In the picture are two other Holy Cross priests, Father Patrick Dillon, standing at left, and Father James Dillon, seated at center. The other men are unidentified. Father Patrick Dillon and Father Corby served as the second and third presidents of the University of Notre Dame in the years following the Civil War.



(CNS photo/Paul Haring) U.S. Jesuit Father Robert Taft holds a rare book in the library of the Pontifical Oriental Institute in Rome in March. The library at the institute houses a priceless collection of books on Eastern Christianity.

Cross-Words

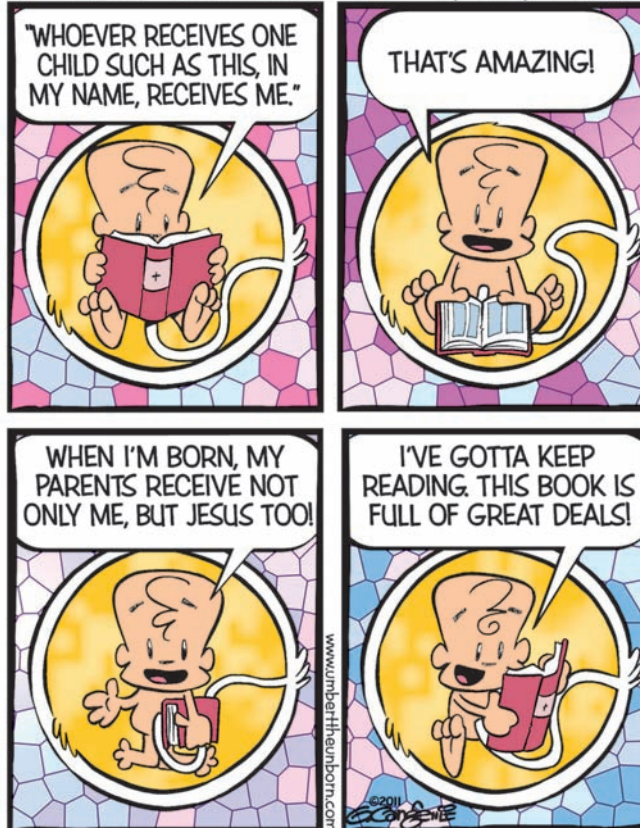
By Mark Simeroth

Across & Down:

1. Mount of the Covenant
2. Notable MP3's
3. Connecting
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The FLOCK by Jean Denton

www.sheepdotcom.com



For 15 years, the College of St. Thomas More has offered the local community a place to

Rest in the Lord

through its weekly Adoration program

Story and Photos by Juan Guajardo / Correspondent

Help wanted: Catholics seeking to find peace, share time with, and adore Christ — that's the message that College of St. Thomas More President Michael King, his wife, Christie, and members of the college's weekly Eucharistic adoration program, are trying to emphasize and spread.

At the College of St. Thomas More (CSTM), a small Catholic liberal-arts institution of higher learning in Fort Worth, adoration marathons have been a long-standing tradition. For the past 15 years, visitors to the college, located just a block south of Texas Christian University (TCU), could walk into its variety of makeshift chapels (a small white house first served as the chapel, then it was a converted red garage, and then in 2009, the college received its first permanent chapel building) and find themselves face-to-face with the Blessed Sacrament exposed on the altar.

"It's real quiet time with the Lord," Michael King said. "Exactly what people come for."

It was also one of the things King and his wife liked about the campus when King was interviewing for the job of president last summer.

The program has been going strong since its inception in 1995 by Bonnie Sager, a local Catholic who approached the college with her idea for starting an adoration program, the Kings said. Since then the program has gained more adorers and has kept a steady diet of hours, never going less than three days a week, and at a few points in its history even going non-stop from Wednesday to Monday.

Since 2009 the adoration program has become a college-based program and continues to invite all local Catholics to come on any given Thursday, Friday, or Saturday, and participate in the 50 consecutive hours of adoration taking place every week (except Holy Week). According to Christie King, there are currently 53 enrolled adorers, and adoration begins every Thursday at 12:30 p.m. and ends Saturday at 5 p.m. The Blessed Sacrament is only reposed during the daily Masses celebrated by retired chaplain Father George Curtsinger and the three additional Masses celebrated by part-time chaplain Father Simon Zayas, TOR.

In 2009, with the completion of the



The newly-built Christ the Teacher Chapel at the College of St. Thomas More is home to Eucharistic Adoration from noon on Thursday until 5 p.m. Saturday.

college's Christ the Teacher Chapel, the adorers moved into a new holy space with the capability to accommodate more people.

"Every time I've gone into the chapel myself during adoration, or because I work here, I pass by a lot, there are always people in there — more than just the adorer," said Michael King. "It's my impression, the Catholic faithful in this area are using it quite a bit. I'll go on Saturday sometimes to do adoration," King said, "and there will be 10 people in there when I go in."

Margo Davis, who enrolled as a regular adorer with her husband, Steve, said sometimes there are 20 people adoring, something that wasn't common in the previous smaller chapels. Since joining in the program five years ago, the couple from Holy Family Parish in Fort Worth says that the hour of adoration they do every week has been beneficial to their marriage and themselves.

"There's a special peace I feel in my heart when I come to adoration," Margo said. "There's like a blessing there, even though you can't put your finger on it."

Steve and Margo Davis learned of the program through friends who had children enrolled in the college. They began coming when they could, then became substitute adorers, and then with Sager's encouragement, became regular adorers. Since the program was cut back in hours recently, they are currently looking for a new time slot to continue their weekly adoration.

"We finally decided we were going to make a commitment to go every week, and it has really been a blessing for us," Margo said. "I can say it for my family too; sometimes

you just go and pray, praising the Lord, do spiritual readings, and just sit there in the Lord's presence. It's powerful."

The couple, married for 32 years, is among a variety of people coming to adoration at the chapel. Michael King said he has seen visitors in their 20s, 30s, and older; a group of young Hispanics who sing Marian hymns and pray the Rosary on Saturdays; students from CSTM and TCU; and families and children from parishes far and near.

The adoration program has recently gone through a few changes. The biggest change was spreading the work in filling the time slots for the adoration program to seven captains who ensure that a substitute can come in if the person registered to pray at a certain hour cannot make it on time.

"Instead of just one person being involved for the entire adoration from beginning to end, it's now segmented into slots, and it's much easier to manage that way," Michael King said.

The Kings said other changes they would like to see in the adoration program are an extension of the hours to either Sunday or Monday evening. They would also like for there to be two adorers for every time slot. The Kings invite anyone to become a registered adorer or to simply come and participate during the 50-hour weekly adoration. They encourage visitors to sign the adoration notebook at the chapel, since the college is planning a special thanksgiving Mass for those who participate in adoration. Those interested in becoming adorers can e-mail the adoration captains at chapeladoration@gmail.com or call the college at (817) 923-8459.



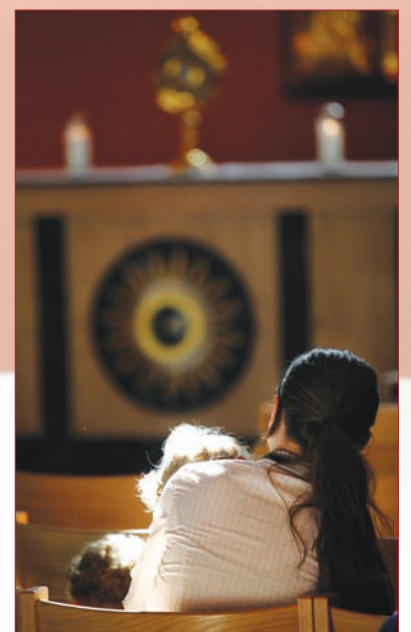
St. Thomas More student and altar server, Robert Farias, prays a Rosary during Eucharistic Adoration.



Gregorio Alvarado prays silently while looking up at the Blessed Sacrament during adoration.



Fr. George Curtsinger, retired chaplain for the College of St. Thomas More, prepares to repose the Blessed Sacrament and prepare Holy Communion for the visiting adorers.



A mother and child gaze upon the Blessed Sacrament exposed in the monstrance during adoration on a Saturday afternoon.

A Time for Passion

Stations of the Cross are marked around the world

By William A. Thorn
Catholic News Service

“There are Calvaries all over the place,” said Father Jack Kern, my pastor at St. Catherine Parish in Milwaukee, Wisconsin. “They can be found anyplace there’s a journey, and anyplace there’s suffering.”

Father Jack is a big fan of the Stations of the Cross, fascinated by the ritual which requires participants to get out and walk. “So few of our devotions have movement,” he said. “It takes us out of a passive, inactive stance into a journey of redemptive suffering that is part of our walk to holiness. ... We can then view the station plaques etched on faces in our community and world.”

I saw many fine examples of this as editor and reporter for the Union of Catholic Asian News in Bangkok, Thailand. Asian Catholics have masterfully blended the stations into millennia-old pilgrimage traditions: thick masses of the devout marching barefoot for days, or legions climbing steep inclines in the world’s tallest mountains.

Hong Kong, for example, featured the Stations of the Cross on the anniversary of the city’s handover from the British to China. It likened Christ’s suffering to the people’s path for democracy and freedom. On another occasion, the stations visited legislative chambers, the court of final appeals and central government headquarters before ending at the Cathedral of the Immaculate Conception. Each stop included dramatizations on education, globalization, human rights, interracial harmony and poverty.

In northern Vietnam, the Stations of the Cross are used to honor the dead. Lay Catholic groups in

Yen Bai Province (northwest of Hanoi) undertake the stations in the parish cemetery to remember their beloved. They hope the souls will return the grace upon entering heaven.

In North Korea, a well-known artist specializing in Minjung (populist) art was commissioned for a set of stations. Antonio Hong Sung-dam painted Jesus as a demonstrator during the Gwangju (Kwangju) uprising in 1980, who was beaten, tortured and crucified by government soldiers. The paintings were eventually censored and removed.

In India, the world’s most diverse religious environment, Catholics herald the power of the Stations of the Cross for evangelization. Many parishes, particularly those in the Archdiocese of Calcutta (Kolkata), favor public stations on Good Friday, because local Hindus are remarkably open to celebrating the sacred. Many even join the processions.

Another popular practice in India is to schedule blood drives simultaneously with the Stations of the Cross, thereby giving the devout the opportunity to shed blood with Christ while sacrificing for a neighbor’s life.

There is also a long tradition in Indonesia, which is no stranger to earthquakes, monsoons, mudslides, tsunamis and more, of combing prayer with environmental awareness. In Sumber, on the Island of Java, youth venture up the side of Mount Merapi, an active volcano, to enact the stations with bamboo- and branch-woven crosses, as well as traditional drums and instruments, and costumes of mud, feathers, leaves and bright colors.

Reflections often compare environmental scarring and damage on the earth’s face to the wounds and disfigurement of Jesus’ face.

Father Jack added one more.

A missionary arrived at a Hiroshima parish as its new pastor. One day, he noticed a woman pray-



Altar boys and girls climb to the top of a hill during Stations of the Cross on Good Friday in Dili, East Timor, in this 2007 file photo. (CNS photo/Beawiharta, Reuters)

ing the stations. She started at the last station, and finished in the “wrong” direction.

When he later asked the woman why she had begun at the end, she replied, “I am a widow who lost her husband and only son in the war, so I know what it means to walk alone. However, I do not want Mary to walk without her Son. She and I need to be companions together on the way home!”

She found her own Calvary and did it her own way, Father Jack said, adding, “So much for the wisdom of pastors. Here’s to the wisdom from the pews!”

Bill Thorn, a freelance journalist from Milwaukee, Wis., is an author and former reporter for Catholic News Service and the Bangkok-based Union of Catholic Asian News.

A young boy prepares for baptism during the Easter Vigil at Our Lady of Perpetual Help in Hammond, Indiana, last year. The vigil is the time the Catholic Church welcomes new members who receive the sacraments of initiation. (CNS photo/Tim Hunt, NORTHWEST INDIANA CATHOLIC)



Easter: God's Word opens o

By Father Gerald O’Collins, SJ
Catholic News Service

Recently I saw an ad on television for a new housing development. Houses were being sold through the slogan: “This is the life.” Children played around a lake, adults chatted with each other, and everyone seemed to be enjoying a relaxed existence.

Of course, young couples and their families have every right to own and enjoy decent homes in a happy and safe neighborhood. But, in a much more significant sense, we might look around our church community at the Easter Vigil, and quietly say to ourselves: Indeed, “this is the life” to be desired above all other lives.

What we share with one another on that holy night is life in abundance, and if we have

any doubts about that, the expanded number of readings during the Easter Vigil will underscore the magnitude of what we have been gifted with.

The Easter Vigil is the only occasion in the whole liturgical year where we listen to more than three readings.

Normally, the number of readings during the Sunday celebration of the Eucharist is limited to three: a reading from the Old Testament that is followed by a passage from St Paul’s letters, and then an episode from one of the Gospels.

At the Easter Vigil, however, there are nine readings in the Liturgy of the Word. Together they capture the whole story of how God created the world and mankind, delivered us from the oppression of evil, and continues to bless us with the new life that comes from believing in Jesus and being

baptized into his community. Adam and Eve are cited as the high point of the divine work of creation, Abraham is tested, and God’s chosen people are liberated from slavery in Egypt.

Next we hear from the prophet Isaiah about how God will establish a new order, with all of humanity centered on a gloriously beautiful, new Jerusalem. With an invitation to “come to the water,” Isaiah then calls on the people to “seek the Lord while he may be found” (55:1,6).

After a passage from Baruch (a friend and secretary of the prophet Jeremiah), who alludes to the Incarnation by speaking of Wisdom that has “appeared on earth, and moved among men” (3:38), we hear the promise from Ezekiel that God will wash his people clean and give them “a new heart and ... a new spirit” (36:26).

A Time for Resurrection

Fear and dismay give way to belief as Easter dawns

By Jeff Hedglen
NTC Columnist

The apostles, his mother, and his other close disciples watched in disbelief and horror as their friend, son, and Savior died a brutal death. Once permission was given, they quickly laid him in a tomb before the Sabbath began. Then what? What did this group of people do once hope was turned to despair and victory was crushed right in front of them.

The next time we read about them in the Gospels it is Sunday morning and word is spreading that resurrection had occurred, but what happened from sundown Friday to sunrise Sunday. Mary has lost her son and is now a widow and childless. The rest of the group had spent the better part of the last three years with Jesus slowly coming to believe that He was the Messiah, the Son of God, the Savior, but now He is dead.

The emotions that coursed through them must have been a mad cocktail of fear, loss, disappointment, and sadness. Fear of what this would mean for them. Fear about who Jesus really was and the possibility that they been fooled. Fear of reprisal from the priests or the Romans for having associated with Jesus.

Along with the fear was loss, loss of a friend and son, loss of their hoped for future, loss of the Savior and Messiah. There also must have been huge disappointment. They had such high hopes and they all came crashing down. Jesus had seemed to be the answer to centuries of prayers and prophetic messages and now He lay in a tomb.

Greatest of all must have been the sadness. Mary, losing her only son, having to watch Him die such a brutal death must have been excruciating and unbearable, yet she endured to the end. For the others the sadness is like the loss of any close friend,

but it is compounded by the reality that this friend who they believed to be God was now dead. Did that mean that God was dead?

All of these thoughts and more swirled in their hearts for a day and a half. I cannot envision them being alone in this time. They must have stayed together. First and foremost they wanted to be there for Mary, but also to support each other. I am sure they prayed and cried, and held each other.

But they also must have tried to understand what was going on. I can picture them recalling all that Jesus had said about his death. He seemed to be talking a lot about it in recent weeks but would not give a straight answer. He spoke in riddles. He said if the temple was destroyed, He would rebuild it in three days (John 2:19). He also said many times that He would die and rise again three days later. There must have been great discussions about these memories and if Jesus was really going to rise from the dead.

It is one thing for us, 2000 year later, already knowing the end of the story, to contemplate these predictions of Jesus, but for these men and women, it must have been a hard 40 hours holding vigil for the promised and unprecedented resurrection. All while grieving the death of Jesus.

But then, early Sunday morning the women went to finish the burial rites that were hastily begun on Friday, only to find the stone rolled away from the tomb. What could this mean? Did someone take Jesus' body? Was it the priests? Or, maybe, just maybe Jesus' prediction was true. Could it be that He rose from the dead?

As the next hours and days progressed, it became clear that Jesus had in fact been raised from the dead. He appeared to Mary Magdalene at the tomb, He was with the disciples on the road to Emmaus, He appeared in the upper room a number of times. He cooked breakfast on the seashore for his friends, and He commissions them to continue his mission.



Bronze statues created by renowned sculptor Mickey Wells of Amarillo are displayed in the landscaped stone grottoes at the Shrine of Christ's Passion in St. John, Indiana. (CNS photo/Mary Ann Wyand)

The resurrection of Jesus drives out fear, loss, disappointment, and sadness. In their place are hope, comfort, joy, and purpose. This is just as true today as it was when the events unfolded before the eyes of Mary and the disciples.

The resurrection of Jesus fuels everything we believe. Jesus is alive! Alive to impact our lives, alive to call us into action, alive to forgive our sins, alive to empower us to live our faith, alive to call us home, alive to welcome us to heaven. JESUS IS ALIVE! ALLELUIA!

Jeff Hedglen serves as youth minister at St. Bartholomew Parish in Southwest Fort Worth. His column and Word to Life Scripture reflections appear regularly in the NORTH TEXAS CATHOLIC.

our hearts to the risen Christ

Then we reach the reflections of St. Paul on baptism as an occasion of dying with Christ, and so being freed from the lethal dominion of sin, we begin "living for God in Christ Jesus" (Rom 6:11). The Gospel joyfully announces Jesus' resurrection from the dead, the unique event of God's power and wisdom in which all of the baptized share.

Imagine that: We share a new existence as brothers and sisters of Jesus, and will live with him forever! This is a reality that we have the privilege of reflecting upon at this very special time of year.

In one sense, during the liturgical year, we read the small print. Now we are to focus on the great headlines about creation and new creation that the nine readings at the Easter Vigil put before us.

At the Easter Vigil, many parish communities gather around catechumens,

now called the elect, who have completed their Lenten journey through the Rite of Christian Initiation of Adults. After being instructed in the faith and obligations of the Catholic Church, the elect receive the sacraments of baptism, confirmation and the Eucharist.

All those present at the vigil are invited to light their small candles from the great Easter Candle and renew their baptismal vows. The candle symbolizes Christ, who continues to guide our lives and will guide the lives of the newly baptized.

It must be noted here that baptism is never simply a rite of initiation from which we move on. The Easter Vigil reminds us that the power and reality of baptism remain with us and in us throughout our lives.

Since baptism has liberated us from the power of evil and brought us to a new life that involves being incorporated into the crucified

and risen Jesus, it therefore shapes our whole existence. It continues to nourish a dynamic, ongoing relationship with our glorious and transformed Lord through the power of the Holy Spirit.

The whole community of the baptized looks forward to being gathered together into God's eternal kingdom. Every tear will be wiped from our eyes; our mourning and weeping will end, and death will be no more!

Joined with our risen Lord, we will rejoice in the presence of God forever and ever!

Jesuit Father O'Collins has taught theology at Gregorian University, Rome. His 56 published books include JESUS OUR REDEEMER, Oxford University Press; and POPE JOHN PAUL II: A READER, Paulist Press.

A woman holds a candle during the Easter Vigil Mass at the Cathedral of the Immaculate Conception in Beijing. China has more than 21 million Christian church members, according to statistics from Xinhua News Agency. (CNS photo/Petar Kujundzic)



Blessed John Paul II

Universal Church gears up for May 1 beatification of late pontiff

Vatican announces Masses, Oct. 22 feast day for Blessed John Paul II

By Cindy Wooden

VATICAN CITY (CNS) — The feast day of Blessed John Paul II will be marked Oct. 22 each year in Rome and the dioceses of Poland. Oct. 22 was chosen as the day to remember him because it is the anniversary of the liturgical inauguration of his papacy in 1978.

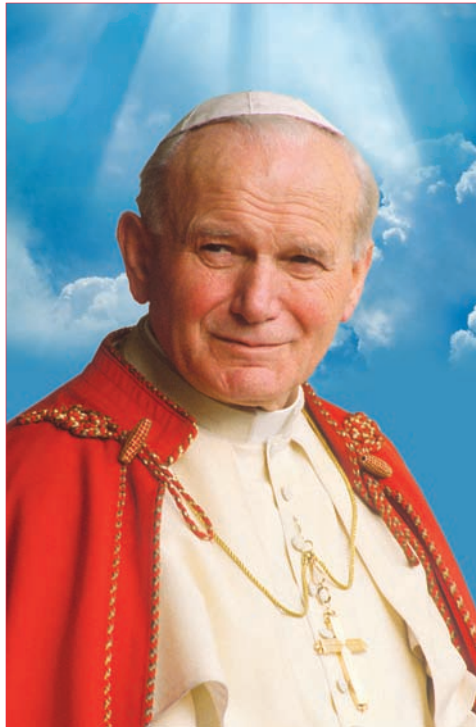
When the Vatican made the announcement April 11, it also said Catholics throughout the world will have a year to celebrate a Mass in thanksgiving for his beatification. While thanksgiving Masses for a beatification — like the observance of a feast day — usually are limited to places where the person lived or worked, “the exceptional character of the beatification of the Venerable John Paul II, recognized by the entire Catholic Church spread throughout the world,” led to a general permission for the Thanksgiving Mass, said a decree from the Congregation for Divine Worship and the Sacraments.

The decree was published in the Vatican newspaper, *L'Osservatore Romano*, and included information about the thanksgiving Mass, Pope John Paul's feast day, annual Masses in his honor and naming churches after him. The newspaper also published the text of the opening prayer — formally the “collect” — for his feast day Mass in Latin, English, French, German, Spanish, Italian, Portuguese, and Polish.

A local bishop or the superior general of a religious order is free to choose the day or dates as well as the place or places for the Thanksgiving Mass, as long as the Masses are celebrated by May 1, 2012, which is one year after the beatification, the decree said.

In the Diocese of Rome, where Pope John Paul served as bishop, and in all the dioceses of his native Poland, his feast day is to be inserted automatically into the annual calendar, the decree said.

Outside Rome and Poland, bishops will have to file a formal request with the Vatican to receive permission to mark the feast day,



CNS photo/Grzegorz Galazka, courtesy of Postulation of Pope John Paul II

Pope John Paul II is pictured in an image released March 25 by the postulation of his sainthood cause. The Polish pope, who died April 2, 2005, will be beatified May 1.

the decree said. The local-only celebration of a blessed's feast is one of the most noticeable differences between being beatified and being canonized, which makes universal public liturgical veneration possible.

The only places where parishes and churches can be named after Blessed John Paul without special Vatican permission are in the Diocese of Rome and the dioceses of Poland or other places that have obtained specific Vatican permission to insert Pope John Paul's Oct. 22 feast in their liturgical calendar, the decree said.

The text of the opening prayer for the Mass in honor of Blessed John Paul is: “O God, who are rich in mercy and who willed that the Blessed John Paul II should preside as pope over your universal Church, grant, we pray, that instructed by his teaching, we may open our hearts to the saving grace of Christ, the sole redeemer of mankind. Who lives and reigns.”

John Paul sainthood promoter says documents show authentic spirituality

By Sarah Delaney

ROME (CNS) — The man responsible for promoting the cause of sainthood for Pope John Paul II said the thousands of documents that crossed his desk showed that the public pontiff and the private man were one and the same.

Msgr. Slawomir Oder, who as postulator of the process of canonization of the late pope oversaw the gathering of innumerable papal documents, personal letters, diplomatic dispatches, testimony from friends, prelates and the faithful, said the material showed “the complete transparency of his life as a man and as a priest.”

Msgr. Oder spoke Feb. 25 at the Legionaries of Christ's Pontifical Regina Apostolorum University in Rome about how he had gotten to know the Polish pope intimately through the material that testified to his life.

On Jan. 14, after five years of investigation into the life of the late pontiff, Pope Benedict XVI approved a miracle attributed to his intercession, clearing the way to the beatification, which will take place May 1 at St. Peter's Square.

The pope the world came to know through his many travels and high visibility was the real Karol Wojtyla, Msgr. Oder said.

“His friendliness, his love for prayer, his spontaneity, his ability to create a rapport with people” were not traits that were invented by the media but rather “constituted the essence of his own personality,” he said.

Msgr. Oder said Pope John Paul's life was like a mosaic with many pieces, the fundamental one being his identity as “a man of prayer.” Prayer had been like a “daily pilgrimage” and a “spring of life” from the time he was a young boy to the end of his life, the postulator said.

Msgr. Oder described some of the pope's prayer habits: from 5 to 6 a.m., he prayed in the chapel with members of the papal

household; he spent the hour of 6 to 7 a.m. in meditation, with Mass at 7 a.m. The pope was especially devoted to saints, and after breakfast he would venerate relics that he kept. At night, he would read about the lives of saints.

A second, fundamental tile in the mosaic of Pope John Paul's personality was “an extraordinary inner freedom,” Msgr. Oder said. He called the late pope a “man of poverty” who was “completely detached from money and things ... who did not seek personal realization.”

This personal freedom allowed him to accept counsel and criticism from his aides, while remaining autonomous when making decisions and when taking difficult positions, Msgr. Oder said. The pope felt his duty was “not to be liked at any cost, but to announce the truth,” he said.

His ability to empathize with the pain and the joy of the faithful is what made him so dear to so many people who saw in Pope John Paul a father, an uncle, or a grandfather, Msgr. Oder said. He was seen as a father figure by the thousands of young Catholics who attended the World Youth Day events, thanks to his ability to enter fully into dialogue with young people, the monsignor said.

The postulator also spoke of the meaning of the cross to Pope John Paul, especially during the last years as his suffering became so visible. “He bore his illness with serenity, and carried out his duties without being a burden to anyone,” he said.

Despite the difficulties he suffered in the advanced stages of Parkinson's disease, the pope wanted to celebrate his last Easter of April 2005, Msgr. Oder said. “Millions of people throughout the world will always remember the image, shown on television, of the pope seen from behind in his private chapel, holding tight the cross during the celebration of Good Friday,” he said.

Holy Week and Divine Mercy activities scheduled in the Diocese of Fort Worth

Chrism Mass — 5:30 p.m. Tuesday, April 19 at St. Patrick Cathedral. Bishop Kevin Vann will bless oil of catechumens, oil of the sick, and holy oil of chrism for all the parishes in the diocese.

GOOD FRIDAY — APRIL 22

Stations of the Cross in Downtown Fort Worth, 10-11 a.m. — The procession will begin at St. Patrick Cathedral. For more information, contact the Pastoral and Community Services Office at (817) 560-3300.

Annual Good Friday Vigil for

Life, 1-2:30 p.m. — Outside the Planned Parenthood abortion facility, located at 301 S. Henderson St. in Fort Worth. Bishop Kevin Vann will lead participants in praying a Rosary. For more information, call (817) 738-1086

Live Stations of the Cross — Our Lady of Guadalupe Church, located at 4100 Blue Mound Rd., Fort Worth, at 8:45 p.m.

DIVINE MERCY SUNDAY — MAY 1
St. Maria Goretti, 1200 S. Davis Dr., Arlington — Novena begins

Good Friday at 12 p.m., is prayed 8 a.m. Holy Saturday, individually on Easter Sunday, and after 8 a.m. Mass every day after that, ending with a service after the 1 p.m. Mass on Divine Mercy Sunday. For more information, contact the church office at (817) 274-0643.

St. Peter Church, 424 Main St., Lindsay — Confessions from 2-2:45 p.m. in the school cafeteria, followed by a service at the grotto. The service will include exposition of the Blessed Sacrament, veneration of a blessed image of the Divine Mercy and a

first class relic of St. Faustina, and will honor Pope John Paul II, who will be beatified that day in Rome. For more information, contact the church office at (940) 668-7609.

St. Mark Church 2800

Pennsylvania Dr., Denton — Celebration begins at 1 p.m., featuring a video on St. Faustina, instructions on Divine Mercy, music, a holy hour, and recitation of the Divine Mercy Chaplet. Deacon Leroy Berens will preside. For more information, contact Silvia Lesko at (940) 387-6223, ext. 26.



Photos courtesy of JoVann Villalobos

Our Lady of Guadalupe parishioners portraying Jesus and Veronica during last year's live Stations of the Cross.

Vocations

Responding to God's call

Vocation Awareness Program: 'How do you see God calling you?'

Throughout the Lenten Season, the Diocese of Fort Worth Vocations Office offered two programs for those discerning a potential call to the priesthood or religious life. St. Patrick Cathedral hosted a discernment group for men every Monday, and a discernment group for women every Tuesday. These groups were designed for men and women of any age (though those younger than 18 needed parental permission and presence) and would meet for

Adoration and Vespers, and then share afterwards along with a free dinner provided by various Serra Clubs that specifically promote religious vocations. The other program was done in conjunction with the Catholic Campus Ministry at the University of North Texas and Texas Woman's University in Denton. In this program, tied into the ministry's weekly Thursday evening Adoration and Mass, college-aged men led by Vocations Director Father Kyle Walterscheid and women led by

Campus Minister Luisa Martini would separate into groups every other week after the Mass and discuss where God was calling them in their own lives. Men from the St. Patrick discernment group, and women from the UNT/TWU Campus Ministry discernment group chose to share their experiences with the *North Texas Catholic*.

The women's sharing was compiled by Michele Baker, photos were taken by Juan Guajardo. The men's story and photo were done by Kathy Cribari Hamer.



Other programs offered by the Vocations Office this year include a continuation of the monthly men's and women's discernment groups at St. Patrick's, the "Breakfast at the Cathedral" for young men, and the annual Holy Trinity Seminary Vocations Awareness Program (VAP) held in the summer. The men's discernment group will meet at St. Patrick for Adoration, Vespers, and discussion every second Monday of the month, and the women's group will meet the second Tuesday of the month. The "Breakfast at the Cathedral" program is intended for men between the ages of 16 and 30 to attend an 8 a.m. Mass at St. Patrick on Saturday, May 21, followed by breakfast. The VAP is an opportunity for men and women to meet representatives from dioceses and religious communities. The next program will be held June 24-26. Pre-registration and approval is required, and those interested can visit www.vapinfo.org for more information.



Allison Crawford

Age: 19
Hometown: Humble
Attending: Texas Woman's University — Sophomore
Majoring in: Nursing

What has been your experience with religious women?

Growing up, I had no contact with nuns! Every now and then I'd maybe see one at Mass visiting or making a mission appeal but that's it.

Who or what influenced you toward exploring a vocation as a possibility?

The previous campus minister here [Janet Wolf] had been in the convent for two years and came out. She would share with us sometimes about her life in the convent and it really opened my eyes to that as a possibility. She talked about vanity — like, how the mirrors in the convent were covered to keep the sisters from worrying about appearance. It was a small thing but it made me realize how the life there influenced her life outside of there.

I like the idea of marriage but I've never really felt like that was for me. I'm attracted to mission work and I've just always felt that my life would be something different.

Besides the campus minister, have you had other spiritual influences?

My older sister. The confirmation program at my church was really good. They really focused us on our relationship with Jesus and explaining why as Catholics we do the things we do. Watching my older sister go through and have her faith strengthened has been a major influence. It made me hunger for that in my own life.



Melanie Burr

Age: 22
Hometown: Austin
Attending: Texas Woman's University — Senior
Majoring in: Elementary Special Education

What is the Vocation Program like?

I'm the only one of the group who's been to both sessions. So far we've had two 45 minute sessions. The first one was about community. We looked at the larger Catholic community and stuff like that. The second session was about vows. We thought about the vows we've made in baptism and confirmation and how marriage



Erin McKeogh

Age: 20
Hometown: Plano (but born and raised in Baton Rouge, Louisiana)
Attending: Texas Woman's University — Junior
Majoring in: Middle School Education

What is your experience with religious women?

I went to an all girls' Catholic school and some of my teachers were nuns. They lived on campus and they let us tour the convent. I didn't necessarily think it was for me but I didn't feel put off by it.

When did you start to feel that a vocation was something you needed to explore?

or religious vocations comes out of that.

What makes you think that a religious vocation might be in your future?

Because of my Catholic school education, being a sister was always a possibility for me. The summer of my freshman year of high school I went to spend a week in a convent to see what communal life was like. I really liked it.

So, where are you in the process right now?

On the one hand, sometimes I think of being married and having children because I love children so much. But then I think that maybe I will become a teacher and my students will become my children. So right now I kind of go back and forth.

Are there any religious in your family?

My great aunt, Veronica, is a sister. She belongs to a teaching order in Nebraska.

I've always been open to it. I think that the devotion it takes to be a teacher would require so much of me that it might be difficult to balance a family of my own with the responsibilities to my students. And when I think of single life, it seems lonely. The "sisterhood" of living in community with other religious women appeals to me.

Are there any religious in your family?

I have a second cousin on my mom's side who's a nun but I've never met her.

So, how do you see yourself in your future?

I definitely feel called to teach in Catholic schools. My dad wanted me to choose a more lucrative career than teaching but he likes that I want to teach in the Catholic schools. My mom thinks teaching is a good fit for me. As Catholics, if we truly believe that our faith is the most important thing, then I want to be able to teach that, too.



Sam Maul

Age: 17
Parish: St. Michael in Bedford
Occupation: Senior at L.D. Bell High School in Hurst; has been approved by the Diocese of Fort Worth to apply for seminary in the Fall

What first introduced you to the idea of discerning a vocation to the priesthood?

I went to a camp at Notre Dame and I got to talk to a priest there and he said, "Have you thought about the priesthood?" And I said, "Not really." That was about three years ago. And then this past year, one of the

current seminarians, Gary Picou said, "Why don't you come with me to this night of discernment thing?" and I said, "Alright. It gives me a chance to go to the Cathedral." So I went, and I learned more and more about it, and I got more and more serious about my faith, and my vocation, and I ended up applying this year.

What role has faith played in your family and life up to this point?

My parents took us to Mass every Sunday and we say grace before every meal, but I can't say we were much more religious than that. But during my junior year I was kind of questioning some stuff about my faith, and I started getting really involved in my church with my youth ministry. I started teaching confirmation classes and youth classes and now I'm part of the liturgical ministry, and it just keeps growing.



Jon Murray

Parish: St. Patrick Cathedral
Occupation: Personal fitness trainer

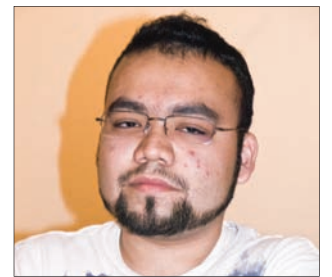
How do you see God calling you?

I never expected myself to even really come back to Catholicism, after I'd kind of been away, and doing some Protestant stuff. But then I heard they had a retreat that I went to, and I had been

doing some Buddhist stuff — meditations and all these different things — and then after the retreat, I went over to the Catholic church, just to get into the practice of it, and I recognized that everything I'd been looking for was right here.

What made you decide to come to the vocation event?

It was advertised as something that could help you discern what you want to do with your life. I talked with Bishop Vann the first night and he gave me some encouragement to come. He also talked about the possibilities for people in their 40s and above to go into the priesthood. I don't know if that's what I am going to do, but I am open to discern what God has in store for me



Gabriel Valdez, Jr.

Age: 22
Parish: Holy Name of Jesus in Fort Worth

How do you see God calling you?

Right now I am looking at Religious priesthood or diocesan priesthood.

What first introduced you to the idea of discerning a vocation to the priesthood?

Fr. Walterscheid told me to visit some seminaries — in San Antonio and in Irving. I was helping the sacristan at Holy Name, helping for Mass, and a woman asked me if I was a seminarian. It was just before this program started. Like she knew I was going to do it.

What role has faith played in your family and life up to this point?

We pray the Rosary together, me and my family. My mother and father are both supportive and happy.

What kind of things are you doing right now to help you in your discernment?

Father told me to find a spiritual director who can help me. I feel like I am getting there — sooner or later.

St. Ann parishioners dedicate new tabernacle and stations of the cross, break ground for new parish hall

Story and Photos by
Kathy Cribari Hamer
Correspondent

Father Mel Bessellieu had a great idea, and the result was celebrated at his parish March 20 at a combination dedication and groundbreaking.

“About a year ago I got an idea that the Lord wanted me to do something to honor his grandmother, St. Ann,” said the pastor of St. Ann Parish in Burleson. “So I asked God what he wanted, and he put ideas in my head about fixing up the sanctuary.

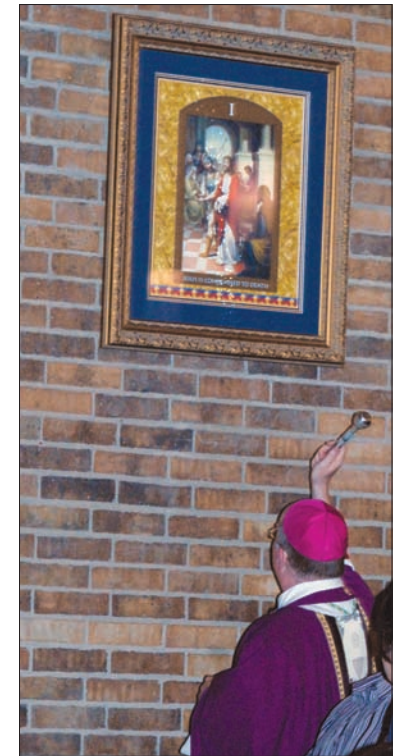
The parish was already thinking about plans for a new parish hall, but Fr. Mel had the feeling they should work on the sanctuary before the place of fellowship. “First the worship and then the bonding,” he explained.

When the parish began discussing a new sacrificial altar and a new high altar, they contacted people about constructing new tabernacles, and the venture took them to a group in Northern Italy.

“I spoke with that company; they gave me a preliminary plan, and said they needed a deposit of \$30,000. I thought, ‘Where are we



Bishop Kevin Vann blesses the new tabernacle at St. Ann Church in Burleson. To the left is St. Ann pastor Father Mel Bessellieu holding an asperges, and Diocesan Director of Liturgy Deacon Don Warner, holding a prayer book.



Bishop Vann blesses the parish's new stations of the cross tapestries.

going to get \$30,000?’ This was on a Monday.

On Tuesday, Fr. Mel was talking to a parishioner, showing her the plans, and she said, “I’d like to be involved with this. I’d like to make a contribution — will \$40,000 work?”

“I had told God, ‘I don’t have \$30,000,’ the pastor smiled, “and the next day I had \$10,000 more than I needed.

“Then the parishioner told me, ‘I can’t get the check to you until July 16!’ That is the feast of Our Lady of Mt. Carmel — and I am very close to the Carmelites,” Fr. Mel said. “I am a Third Order Carmelite — I received that honor on Dec. 14 — another important Carmelite feast, the feast of St. John of the Cross.”

Fr. Mel is chaplain to the Carmelite’s Monastery of the Most

Holy Trinity in Arlington, and the Carmelite sisters made the new stations of the cross for St. Ann’s updated sanctuary. The tapestries measure 22 by 24 inches, and framed, each measures 3 feet by 2-and-a-half feet. They were added to the walls of St. Ann the second Friday of Lent.

The capital campaign to fund the new parish hall, “Time of Growth, Time of Grace,” formally began in September 2010, coordinated by Tom Dolce, of Guidance in Giving, and Campaign General Chair/Building Director Jerry Burns.

Some \$1.3 million was needed to break ground for the building, according to the parish website, and total cost of the project, which will nearly triple the capacity of the former parish hall, was estimated to be \$3.2 million.

St. Ann’s Parish Center for 38 years was Hampton Hall, named for Roy Hampton, but “The parish was growing and growing,” Fr. Mel said, “and the parish hall was like a pair of shoes we had worn and worn, and they didn’t fit anymore.” The old hall seated 150 people, he explained, and the new one will accommodate 300-400. It will be a multi-use building, with room for concerts, banquets, fellowship, overflow for Masses, viewed with closed-circuit television.

Bishop Kevin Vann turned one of the construction’s first shovelfuls of dirt, and later prayed, “My brothers and sisters, let us ask God, our powerful Father, that the work we begin today will contribute to



Bishop Vann offers a prayer before he and Fr. Mel break ground for the church's new parish hall.

the building up of his kingdom and join us in faith and love to Christ Jesus.”

Prior to the groundbreaking, the bishop had celebrated the parish’s weekly all-Spanish Mass. The St. Ann community is two-thirds Anglo and one-third Hispanic, the pastor said.

Three weeks after the groundbreaking, construction workers leveled the old hall. Machines tore down everything from the hallway of classrooms between the church and the old parish hall to where the new parish hall will be.

“I was amazed at how, in less than an hour it was all gone!” Fr.

Mel said. “It says something about the transitory nature of things. After months of planning and building, and 30 years use as a parish hall, in 20 minutes, it was all gone. ‘Don’t put your faith in things of earth,’ he laughed, “they don’t last!”

Parishioners are delighted about the parish hall building project, and also about the revitalized sanctuary. The refurbishing of the sanctuary began Jan. 10 and was finished two and a half months later.

“Bishop Vann was happy about the church,” the pastor said, relaying his comments. “He said, ‘This doesn’t look like a ’70s meeting hall anymore.’ He was right.”



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At annual diocesan gathering, parish staffs learn how the new English translation of the Roman Missal brings us into

Greater Communion

with the universal Church

By Michele Baker / Correspondent
Photos by Thanh Nguyen

The sprawling campus of Most Blessed Sacrament Church in Arlington was the site of an engaged gathering of the faithful who are involved in full-time ministry March 31, as more than 450 lay ministers, parish staff, priests, deacons, and religious assembled in Arlington to participate in the Diocesan Day of *Communio*.



Bishop Kevin Vann (center) celebrates the Mass with other priests of the diocese during the Diocesan Day of Communio at Most Blessed Sacrament Church in Arlington.

As English-speaking Catholics prepare to embrace the new translation of the Roman Missal, organizers of the annual event adopted *The Mass: Source and Summit of Our Faith* as the theme for this day of prayer, catechesis, and fellowship.

Lucas Pollice, director of Catechesis for the diocese, attributed at least part of the larger number attending this year's Day of *Communio* to the subject matter, saying that he felt the topic was one that was very much in the forefront of people's minds.

"I believe this is a special time of grace as well as a time of transition for the Church," said Bishop Kevin Vann in his opening remarks. "We are letting go of a time, a translation that formed many of us — myself included — and we are entering into the new life of the Church."

That new life, grounded in the Mass, brings opportunities for greater unity within the faith according to Father Bruce Nieli, CSP, who gave the keynote address.

"The new translation will put us in sync with Catholics universally," Fr. Nieli explained. A lively, engaging speaker, the Paulist priest cited an example from the Spanish translations of the Mass to illustrate his point.

He prompted the assembly with the Spanish greeting for "The Lord be with you" from the Mass to which the Spanish speakers in attendance responded, "*Y con tu espíritu*," that is, "And with your spirit," one of the first phrases English speakers will use when the new translation goes into effect.

Still, the day was not entirely about change. Morning breakout sessions focused primarily on the Mass itself with a wide array of perspectives to provide insight. With subjects such as "An Overview of the Mass"; "Signs, Gestures and Symbols of the Mass"; "An Overview of *Sacrosanctum Concilium*"; "*Lectio Divina*: Applying the Mass Readings to

Your Daily Life"; and "The Mass as Sacrifice and Banquet", participants had the opportunity to delve more deeply into the celebration of the faith in both the Word and Eucharist.

Marlon De La Torre, director of Marriage and Family Life for the diocese and a presenter for the breakout session, "The Biblical Roots of the Mass," said, "It was very important for our participants to see the biblical foundations of the Mass found in Exodus (17; 23-27; 33-37) expounding on the Jewish roots of the Mass and its historical development."

"This specific session aimed to bring light to the particular method Christ instituted for us to properly worship God within his Church," he continued.

Numerous panel discussions in the afternoon workshops gave directors of religious education, youth ministers, and those involved with RCIA and other adult catechetical programs a forum for discourse. Phil Bordeleau, Music and Liturgical director at St. Patrick Cathedral in Fort Worth, gave his colleagues an overview of resources available for the new musical settings of the Mass, while Deacon Don Warner presented "A Walk through the New Translation."

"Since the Mass is the source and summit of the Christian life," explained Lucas Pollice, "I think there is a desire to more deeply understand the Mass and pass on that understanding to those that we encounter in our work and ministry within the diocese."

De La Torre described the Day of *Communio* as an opportunity for pastors, catechists, and parish staff to be fed and replenished in their faith. He said, "The emphasis of the Mass and Liturgy provided a natural context for us to gather as a people of God to profess our fidelity to the Church in the Holy Sacrifice of the Mass. I believe the Day of *Communio* fulfilled its purpose."



Fr. Bruce Nieli, CSP, the keynote speaker, gives a presentation on the opportunities for unity the new missal changes will bring.



Marlon De La Torre, director of Marriage and Family Life for the diocese, gives a presentation on the "Biblical Roots of the Mass." He also gave the presentation in Spanish.



Presenter Martha Tonn discusses the Mass as sacrifice and banquet.



Fr. Raymond McDaniel, of St. Peter Church in Lindsay, talks about the signs, gestures, and symbols of the Mass.



A group of staffers from Immaculate Conception Church in Denton follow along as Fr. Nieli walks through the new translation during his second keynote.



(L-R) Thuong Nguyen, a parishioner from Christ the King, and Dcn. Dominic Hoang and John Nguyen, both of Vietnamese Martyrs Parish in Arlington, listen to a presenter.

Fullness of Truth Ministries to sponsor conference in Arlington exploring Gospel of Matthew April 30-May 1

By **Tony Gutiérrez**
Associate Editor

Fullness of Truth Catholic Evangelization Ministries will present "Thy Kingdom Come: Unlocking the Gospel of St. Matthew," at the Arlington Convention Center, 1200 Ballpark Way in Arlington, April 30-May 1.

The conference will feature world-renowned Catholic speaker Scott Hahn, along with noted theologians John Bergsma and Michael Barber. Local presenters will include Lucas Pollice, director of Catechesis for the Diocese of Fort Worth, as master of ceremonies, and Marlon De La Torre, diocesan director of Marriage and Family Life, offering a presentation for the conference's Spanish-language track, and Father Isaac Orozco, priest secretary to Bishop Kevin Vann, offering a presentation during the youth track.

"This is a great opportunity for adults, catechists, teachers, and those involved in Scripture study, as well as a perfect

experience for those who will have just recently entered the Church at Easter through the RCIA process," said Bishop Vann in a letter inviting Catholics to attend the conference. "May this conference be an opportunity for all of us to come into a deeper knowledge and friendship with Christ by encountering Him in the Scriptures and may it also help promote and enrich the mission of catechesis and evangelization in our Diocese."

Fullness of Truth is a Catholic evangelization apostolate dedicated to Pope John Paul II's call to a New Evangelization, said Fullness of Truth Director Joe McClane. The ministry, based out of Houston, has been organizing conferences throughout Texas and neighboring states since 2001. This will be Fullness of Truth's second conference in the Diocese of Fort Worth, the first being held in 2008, also in Arlington, during the Year of St. Paul.

This year's conference is based on the Gospel of Matthew, which is the Gospel being read in the

Church's current cycle of liturgical readings.

"The idea is for the Catholic sitting in the pew to delve deeper into the Liturgy of the Word," said McClane. "When we're sitting at Mass, the Word of God comes alive for us."

"Thy Kingdom Come" will feature Hahn and the other speakers addressing various chapters of the Gospel of Matthew, interspersed with prayer services, including a Rosary, Eucharistic Adoration, Divine Mercy Chaplet, and Mass.

McClane said that these conferences are intended for everybody, and are family-friendly. Childcare will be provided, and there will be a separate track for junior high and high school youth, which will include talks and praise and worship. Like the rest of the conference, the youth track will "take themes from Matthew and incorporate them into a style they're accustomed to" so it won't be straight commentary, making it more engaging for the teens, McClane said.



Dr. Scott Hahn

"We're also hoping to cater to a group in the Church that is up and coming — young adults," McClane added, saying that there will be a special event Saturday night for young adults as an alternative to the dinner with the speakers, planned for the main portion of the conference.

The conference will also have a Spanish-language track at the request of Bishop Vann. This track will have simultaneous translations of Hahn's presentations, as well as presentations on various parts of

the Gospel of Matthew from other presenters, including De La Torre.

"We want Hispanics to know the faith and hand on that faith to others," De La Torre said, emphasizing that Hispanics are an ever increasing part of the local Catholic population, and "it's important that they know their faith and know it well."

Pollice emphasized the diocese's encouragement for the conference and the importance for the faithful to know Scripture.

"It's a great opportunity for our diocese as a whole to come together and learn about something as important as the Gospel of Matthew," he said. "The more we understand Sacred Scripture, the more we know Christ."

Pre-registration for "Thy Kingdom Come" is \$45 for individual adults, \$20 for youth, \$125 for families, \$35 per person for a group rate of five or more adults, and \$10 per day for childcare. For more information, or to pre-register, call (877) 21-TRUTH, or visit the website at www.fullnessoftruth.org.



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Word = Life

Readings Reflections

“Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead.”

— 1 Peter 1:3ab



May 1, Second Sunday of Easter, Divine Mercy Sunday.

Cycle A. Readings:

- 1) Acts 2:42-47
Psalm 118:2-4, 13-15, 22-24
- 2) 1 Peter 1:3-9
Gospel) John 20:19-31

By Jeff Hensley

Father Carl was a Franciscan and a kind, gentle and pastoral sort of priest. Reading the Scriptures for this weekend, I can't help but think that he would have had a special feeling for the words of St. Peter, who refers to the "great mercy" of our God who "gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled and unfading. ... In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory and honor at the revelation of Jesus Christ."

Father Carl, who seemed always to present a cheerful and peaceful countenance, suffered with multiple sclerosis. He did the parishioners of St. Andrew's Church a great favor in sharing his difficulties living with the disease, as he addressed us from Sunday to Sunday. He did so without complaining, but simply presenting his suffering in a matter-of-fact fashion.

Many among us suffer from disease, disability, personal tragedies, and family upsets. Some of these difficulties are so severe they would knock people of lesser character and internal strength right out of the saddle.

So it was good to have Father Carl's assurances that it was possible to live a joyful life in service to God and others in the face of great suffering.

It must be that he lived by the words of Jesus, as he appeared to his disciples after his resurrection. "Peace be with you," the resurrected Jesus told them, in the reading from John. Only days before, he had suffered the painful humiliations of the cross. Yet, Jesus says to his disciples again, "Peace be with you. As the Father has sent me, so I send you."

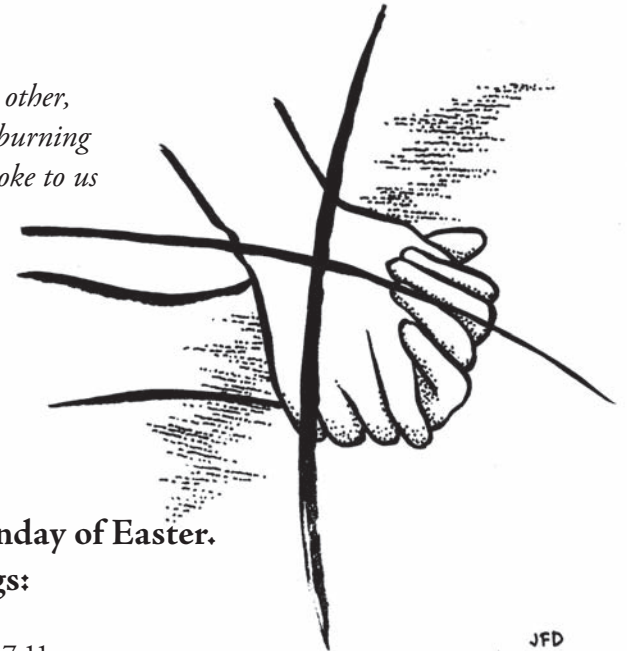
May we all know the great mercy of God in trusting us with the message of his love, even as we go forth in our own imperfection, trusting in the hope of the Resurrection.

QUESTIONS:

Have you been encouraged by the courage of others as they have overcome obstacles to living out their faith? How can you incorporate this kind of overriding faith into your own life?

“They said to each other, ‘Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?’”

— Luke 24: 32



May 8, Third Sunday of Easter.

Cycle A. Readings:

- 1) Acts 2:14, 22-33
Psalm 16:1-2, 5, 7-11
- 2) 1 Peter 1:17-21
Gospel) Luke 24:13-35

By Jean Denton

It is fascinating to hear how a person who has grown to adulthood with no Christian teaching or background comes to know and embrace Jesus. That's why I was interviewing 24-year-old Patrick: to tell, in our diocesan paper, his story of coming to faith.

As he prepared for baptism, Patrick explained that although he was unchurched, he'd always had a belief "in a higher power," but with "no specifics." But as he heard Scripture and listened to homilies and teaching at church, he said, he began to recognize a belief in Christ that he suspects was always inside him.

While grappling with his desire for a tangible sense of Jesus, he told me, he experienced what his pastor described as an "ah-ha" moment.

During a group prayer session, everyone joined hands. Patrick held hands with his fiancée, Jen, on one side, but he was at the end of a row and empty-handed on the other side. "I knew it was weird at the time, but I was thinking, what if I could actually feel Jesus grasp my hand?" he recalled.

"Of course, it didn't happen. But at the end of the prayer, I felt Jen squeeze my hand." He grinned sheepishly at the thought, pointing at his hand to demonstrate, "Then I realized: oh! I did feel it. It was through Jen."

Patrick's ah-ha moment was an Emmaus moment, echoing the experience of Jesus' disciples, related in this week's Gospel, when they met Him on the road after his resurrection. The master, not so recognizable in his resurrected state, revealed Himself to them in a human connection so they could understand.

The two disciples described that same "what if" sense that Patrick experienced when they said their hearts were burning. Their desire to understand was palpable and Jesus responded by dispelling their doubt.

Even when we've had a close relationship with Him, our belief in Jesus can sometimes hide under our daily human experiences. But if we follow the burning sensation — the desire — in our hearts and seek Him where we are, Jesus promises to reveal Himself and join us on our own road.

QUESTIONS:

What in your daily life tends to obscure your understanding of Christ's life? When was the most recent time that you felt a "tangible" presence of the resurrected Jesus?

Word = Life

Readings Reflections



“He walks ahead of them, and the sheep follow him, because they recognize his voice.”
— John 10:4

May 15, Fourth Sunday of Easter.

Cycle A. Readings:

- 1) Acts 2:14a, 36-41
Psalm 23: 1-6
- 2) 1 Peter 2:20b-25
Gospel) John 10:1-10

By Jeff Hedglen

I clearly remember Captain Picard from “Star Trek: The Next Generation” looking at a contraption on a wall and saying, “Tea, Earl Grey, hot.” The machine would beep, then magically a steaming mug of tea would appear on a shelf. The first time I saw this, I was amazed that all he had to do was say what he wanted and it appeared. Now, voice recognition software is a part of most smartphones and many computers.

If I push a button on my phone and say, “my hot wife,” a few seconds later I am speaking to my wife. I can also say, “Play Beatles,” and the next thing you know my phone is playing music. Sometimes modern technology really blows my mind.

But voice recognition software is not a new thing. It is built into our DNA. We know some people’s voices so well that we do not need caller ID to tell us who is on the other end of a phone call. Yet, there are many more people whose voices we could not pick out if our lives depended on it.

The most important use of voice recognition is the theme of today’s Gospel. Jesus says the Good Shepherd walks ahead of his sheep, and the sheep follow Him, because they recognize his voice. Hearing the voice of God is simple, but it is not easy.

It is simple because it is no different from recognizing the voice of a friend. The more we get to know a person, and the more time we spend with that person, the easier it is to distinguish that friend’s voice.

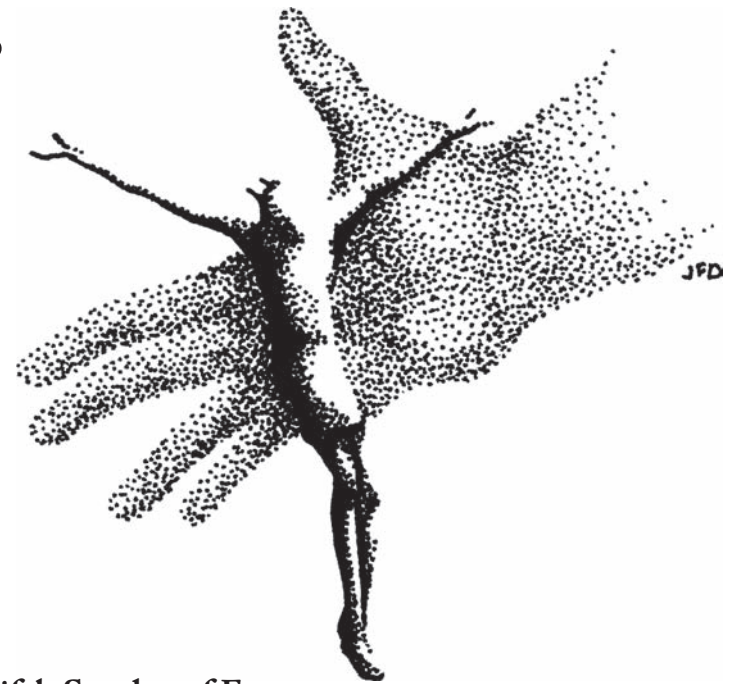
The difficulty comes in that we do not get to hear God’s voice with our ears. Another complication is that the best way to learn to recognize his voice is to study his word. This takes time and effort, but if we learn the way He speaks in the Bible, we will learn to differentiate among the voices we may hear in our mind.

There are three possible voices in our head: God’s, ours, and the voice of the world. Each one is vying for our attention, but it is the voice of God that is calling us forward all the way to the green pastures of heaven.

QUESTIONS:

Was there ever a time when you clearly heard the voice of God? What was that like? What are some obstacles to hearing the voice of God? How can we overcome them?

“Whoever has seen me has seen the Father.”
— John 14:9



May 22, Fifth Sunday of Easter.

Cycle A. Readings:

- 1) Acts 6: 1-7
Psalm 33:1-2, 4-5, 18-19
- 2) 1 Peter 2:4-9
Gospel) John 14:1-12

By Sharon K. Perkins

My husband and I have three grown children, and over the years I have been accustomed to hearing comments about their resemblance to us. It’s not really that surprising; they share our genetic material, and so the high cheekbones, the eye color or shape of their hands are certainly going to look a lot like our own features.

But I was taken aback recently after reading an e-mail from a professional who had just interviewed our son for a prospective internship. Although the man had never met us, he commented to a colleague, “Fine young man — obviously from a good family!” Something in the hour or so of their interaction had caused him to make the connection between our son’s exceptional qualities and the way we had raised him (the kind of affirmation that every parent welcomes!). In getting to know our son, the interviewer had, in a sense, been able to get to know his parents.

In today’s Gospel, Jesus assures his disciples of the profound connection between Himself and his Father. When Philip doesn’t quite “get it,” Jesus invites him to look beyond the words he hears to the works that he has seen Jesus do. The Son’s own words and deeds are the surest indicator and pledge that the Father is present. Because of this, one’s belief in Jesus is also a demonstration of one’s belief in the Father.

But just as parenting our children has not been taken on with the primary objective of gaining compliments, Jesus and his Father have not glorified each other for their own mutual benefit. Rather, their relationship is one of supreme gift, poured out for the sake of the “chosen race” and “holy nation” to which we are called, so that in believing, we are able to do even greater works than the risen Lord, as Jesus says in this week’s readings. In this way, those who have never met our Father in heaven will come to know Him through the works that we do.

QUESTIONS:

What work has Jesus done in your life that has clearly reflected the Father’s great love for you? What work has Jesus done through you that has enabled you to reveal the Father more clearly to others?

Nuestro Pastor Habla

La Semana Santa, la Pascua, la divina misericordia— ‘el tríptico litúrgico’

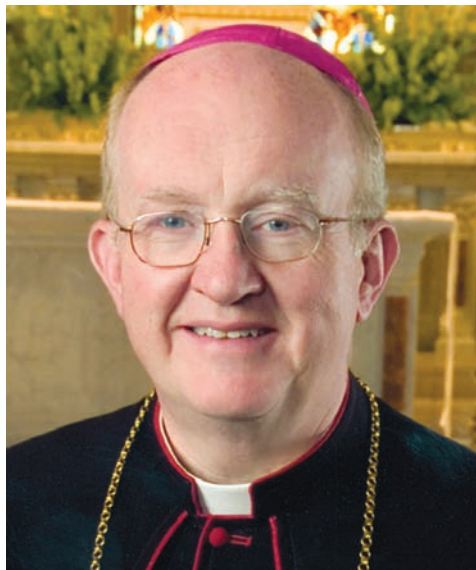
Queridos Hermanos y Hermanas en Cristo,

Al concluir nuestra observancia de la Cuaresma, ahora nos movemos hacia el momento más importante y sagrado en el año litúrgico con la celebración de la Semana Santa, Pascua y, a continuación, la *Octava de la Pascua* que concluye con el *Domingo de la Divina Misericordia*.

Al reflexionar sobre este gran momento de gracia, me acordé de un tipo especial de arte emblemático, llamado “tríptico”. Un tríptico (que significa literalmente “triple”) es una forma común de iconografía que se divide en tres secciones: una imagen principal con dos pequeños paneles laterales de un tema relacionado, que están conectados por bisagras a la imagen principal. Un tríptico simbólicamente trabaja en que la imagen principal es el foco central de la obra, mientras los dos laterales más pequeños sirven para enmarcar la imagen central, o tema. Por ejemplo, podemos imaginar un tríptico de la crucifixión, con la escena de la crucifixión en el centro, con San Juan Apóstol en un panel de un lado y la Virgen Dolorosa por el otro. Esto sirve para demostrar que los dos estuvieron fielmente al pie de la Cruz, pero también San Juan representa la Iglesia como el fruto del sacrificio de Cristo y María como la vida de la gracia que se otorga a la Iglesia por parte de Cristo.

En muchos sentidos, estamos entrando en una especie de “tríptico litúrgico” en que la celebración de la Pascua se sitúa en el centro de todo, al celebrar la resurrección de Cristo. Sin embargo entramos en ese misterio a través de la celebración de Semana Santa y, a continuación, el fruto y la gracia de la Resurrección que es vivido en la *Octava de la Pascua*. Esta culmina en la gran fiesta del *Domingo de la Divina Misericordia* cuando los abundantes frutos del *Misterio Pascual* se revelaran a nosotros en Cristo, que viene en misericordia. Estamos bendecidos de manera especial este año, pues el *Domingo de la Divina Misericordia* también coincide (y no por casualidad) con la beatificación de Juan Pablo II. Por lo tanto, con todo esto en mente, quisiera reflexionar sobre cada parte de este “tríptico” litúrgico, y cómo todo esto nos enfoca en el poder y el triunfo de la Resurrección de Cristo.

En primer lugar, la Semana Santa es cuando viajamos con nuestro Señor a Jerusalén para la Pascua final — no la Pascua del Éxodo — pero la nueva y sempiterna Pascua en que Jesús verdaderamente se convierte en el cordero de Dios, que quita el pecado del mundo. Es a través de esta experiencia de Semana Santa, tanto en nuestro propio caminar diario como litúrgicamente con el Señor, que entramos en el *Misterio Pascual de Cristo*, una participación por primero, en su muerte y después, en su resurrección.



Monseñor Kevin Vann

Comenzamos la Semana Santa con el *Domingo de Ramos* — que es también conocido como *Domingo de la Pasión* — con el saludo de Cristo como el Señor y Rey de Jerusalén. Gritos de alegría y amor rápidamente se convierten en gritos de amargura, ira, odio y traición. Es en esta liturgia del *Domingo de ramos* que empezamos a caminar con Cristo hacia su pasión y muerte. Luego, a partir de la noche de Jueves Santo, comenzamos la celebración del *Triduo*, los tres días más sagrados del año eclesial, cuando celebramos la pasión, muerte y resurrección de Cristo. De hecho, el *Triduo*, aunque se extiende durante tres días, es una sola acción litúrgica. La liturgia comienza en la noche del Jueves Santo, y la última bendición y finalización se lleva a cabo al final de la Vigilia Pascual. Es durante esta gran liturgia que participamos en los eventos santos y salvíficos de Cristo, la institución de la Eucaristía y el sacerdocio, y la agonía en el huerto del Jueves Santo, la amarga pasión y crucifixión en Viernes Santo y, a continuación, la alegría indescriptible de la Resurrección y la luz de Cristo, que destruye la oscuridad del pecado en la Vigilia Pascual. Por lo tanto, Semana Santa y la celebración del *Triduo* son nuestro viaje y entrada en el misterio de la muerte y Resurrección de Cristo a través del cual se lleva a cabo nuestra redención por Cristo. Sigamos las palabras y ejemplo del Papa Benedicto XVI al prepararnos para celebrar esta gran liturgia:

Queridos hermanos y hermanas, dispongámonos a vivir intensamente el Triduo santo, para participar cada vez más profundamente en el misterio de Cristo. En este itinerario nos acompaña la Virgen santísima, que siguió en silencio a su Hijo Jesús hasta el Calvario, participando con gran pena en su sacrificio, cooperando así al misterio de la redención y convirtiéndose en Madre de todos los creyentes.
—Audencia General, 8 de abril de 2009

Todo esto, por supuesto, nos lleva a la celebración de la Pascua y la Resurrección de Cristo, que como San Pablo nos enseña, es la piedra angular de nuestra fe. El hecho que Jesucristo — en el amanecer muy temprano ese primer día de la semana — surgió de la muerte para conquistar así el pecado y la muerte por siempre, es la razón absoluta de nuestra fe y esperanza en Cristo: ya no vivimos en las cadenas del pecado o el poder de la muerte, ¡pues Cristo es victorioso! Es increíble que — tan decepcionante como con frecuencia, especialmente durante esta época del año — parece que escuchamos a algunos teólogos tratar de negar la física, real y verdadera resurrección de Cristo, a través de lo que me gusta llamar trabajo “pseudo-intelectual”. Estos teólogos afirman que la resurrección de Cristo era sólo un “despertar espiritual” experimentado por los discípulos. Este tipo de fenómeno, el intento de hacer desaparecer la realidad y el misterio de la resurrección, no es nuevo, dice San Pablo, cuando habla contra este tipo de locura en su primera carta a los Corintios:

Ahora bien, si proclamamos un Mesías resucitado de entre los muertos, ¿cómo dicen algunos ahí que no hay resurrección de los muertos? Si los muertos no resucitan, tampoco Cristo resucitó. Y si Cristo no resucitó, nuestra predicación no tiene contenido, como tampoco la fe de ustedes. Con eso pasamos a ser falsos testigos de Dios, pues afirmamos que Dios resucitó a Cristo, siendo así que no lo resucitó, si es cierto que los muertos no resucitan. Pues si los muertos no resucitan, tampoco Cristo pudo resucitar. Y si Cristo no resucitó, de nada les sirve su fe: ustedes siguen en sus pecados. Y, para decirlo sin rodeos, los que se durmieron en Cristo están totalmente perdidos. Si nuestra esperanza en Cristo se termina con la vida presente, somos los más infelices de todos los hombres.

1 Corintios 15: 12-19

Por lo tanto — Cristo, tomando realmente sobre sí el pecado del mundo y sólo al experimentar plenamente la muerte y, a continuación, la verdadera resurrección de su cuerpo — es que definitivamente triunfa sobre el pecado y la muerte. Es por esto que San Pablo es capaz de entonces alegremente exclamar:

La muerte ha sido devorada. ¿Dónde está, oh muerte, tu victoria? ¿Dónde está, oh muerte, tu aguijón? El aguijón de la muerte es el pecado, y la Ley lo hacía más poderoso. Pero demos gracias a Dios que nos da la victoria por medio de Cristo Jesús, nuestro Señor. Así, pues, hermanos míos muy amados, manténganse firmes e

inconmovibles. Dedicúense a la obra del Señor en todo momento, conscientes de que con él no será estéril su trabajo.

—1 Corintios 15: 54-58

La tercera y última parte de nuestro “tríptico litúrgico” es la celebración de la *Octava Pascual* que culmina con la celebración del *Domingo de la Divina Misericordia*. Es durante este tiempo que experimentamos y reflexionamos sobre la plenitud de los frutos de la resurrección, que el amor y la misericordia de Cristo, a través del poder de la Cruz y Resurrección son mayor y más poderosos que el pecado y la muerte, y que ahora somos capaces de vivir en la libertad de Cristo. Es durante este tiempo cuando vivimos los frutos de nuestros trabajos cuaresmales de oración, ayuno y limosna, y vivimos nuevamente la presencia de Cristo resucitado en nuestras vidas.

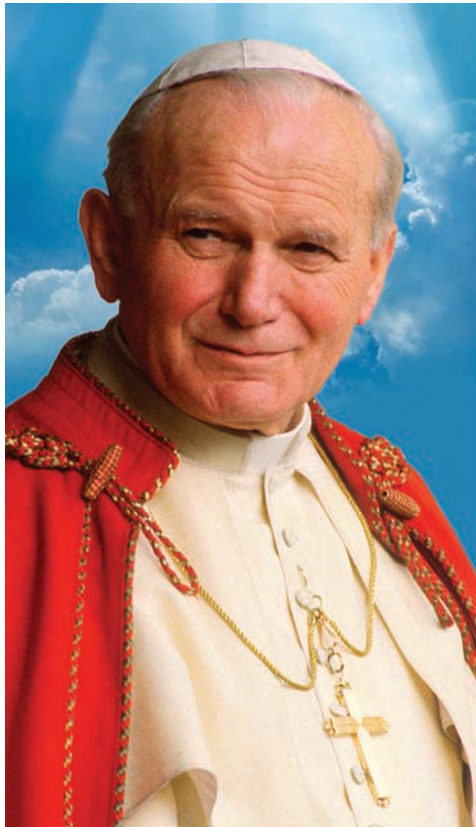
La Octava Pascual concluye con el *Domingo de la Divina Misericordia*, que celebra la divina misericordia de Jesús, según lo revelado por Cristo a Santa María Faustina Kowalska, a través de una serie de revelaciones privadas en la década de 1930. Esta fiesta, conforme a lo solicitado por el Señor mismo, se extendió a toda la Iglesia al ser declarado — por el Papa Juan Pablo II, el domingo después de Pascua — como *Domingo de la Divina Misericordia* en abril del 2000. Es durante esta gran fiesta que celebramos la misericordia de Dios revelada en Jesucristo, y nos encomendamos a la misericordia de Cristo al invocar las palabras “Jesús confió en ti”. Varias de nuestras parroquias aquí en la diócesis estarán rezando la *Novena de la Divina Misericordia*, que también fue dada por Jesús a Santa Faustina, comenzando el Viernes Santo y concluyendo el *Domingo de la Divina Misericordia*.

Este año — el 1º de mayo — el *Domingo de la Divina Misericordia*, es también la ocasión de la beatificación del Papa Juan Pablo II. No es por casualidad, ya que el Papa Juan Pablo II tuvo una especial devoción a la Divina Misericordia, según lo revelado por Cristo a Santa Faustina (ella también fue polaca), y el Santo Padre también falleció poco después de la Misa de *Vigilia del Domingo de la Divina Misericordia* en 2005. La beatificación del Papa Juan Pablo II es un día maravilloso en la vida de la Iglesia, y es una afirmación no sólo de su gran papado, sino también de una vida que fue testimonio de verdadera santidad y virtud heroica en el seguimiento de Cristo.

Me considero un sacerdote y obispo, formado en la época de Juan Pablo II. Yo fui estudiante de Derecho Canónico en la Universidad *Angelicum* de Roma desde 1981 a 1985. En septiembre de 1981 fui enviado a Roma como sacerdote recién ordenado.

CONTINUADA A LA DERECHA

Monja francesa curada de Parkinson hablará durante vigilia de oración para Juan Pablo II



El Papa Juan Pablo II aparece en la imagen publicada el 25 de marzo por la causa para la santidad. El nuncio polaco, quien murió el 2 de abril del 2005, será beatificado el 1º de mayo. (Foto CNS/ Grzegorz Galazka, cortesía de la Postulación para el Papa Juan Pablo II)

Por Cindy Wooden
Catholic News Service

CIUDAD DEL VATICANO — La monja francesa, cuya curación fue aceptada como el milagro necesario para la beatificación del Papa Juan Pablo II, compartirá su historia con los peregrinos en una vigilia de oración en Roma, la noche antes de la Misa de beatificación.

El cardenal Agostino Vallini, vicario papal para Roma, dijo que la vigilia del 30 de abril incluiría “el preciado testimonio” de Joaquín Navarro-Valls, ex portavoz papal; del Cardenal Stanislaw Dziwisz de Cracovia, Polonia, quien fue el secretario personal del Papa durante casi 40 años; y de la hermana Marie-Simon-Pierre, miembro de las *Hermanitas de la maternidad católica* que había sido diagnosticada con la enfermedad de Parkinson y se curó en el 2005 mediante la intercesión del Papa Juan Pablo.

El cardenal Vallini, otros funcionarios de la diócesis de Roma y el padre jesuita Federico Lombardi, portavoz del Vaticano, realizaron una conferencia de prensa el 5 de abril para discutir los detalles de la beatificación del Papa Juan Pablo el 1 de mayo y otros eventos en torno a la ceremonia.

Después de la vigilia de oración en el *Circus Maximus* de Roma, ocho iglesias localizadas entre el lugar de la vigilia y el Vaticano se mantendrán abiertas toda la noche para que los peregrinos oren, dijo el cardenal.

El cardenal también anunció que las oraciones para la Misa y el oficio de las lecturas para el día de fiesta del Papa Juan Pablo deben ser aprobadas antes de la beatificación, aunque dijo que la gente tendrá que esperar hasta la Misa de beatificación para enterarse cuál será la fecha del día de fiesta del Papa Juan Pablo cada año.

El Vaticano, dijo, será “muy flexible” en conceder permiso de usar los textos del beato Juan Pablo en todo el mundo.

Generalmente, cuando alguien es beatificado, sólo los católicos de su diócesis u orden religiosa pueden celebrar públicamente la Misa del beato en el día de su fiesta. Con la canonización, la persona, reconocida como santa, puede ser venerada por toda la Iglesia Católica.

Aún después de las beatificaciones del Papa Juan XXIII y la madre Teresa de Calcuta, el Vaticano insistió en mantener la regla restrictiva, aunque obispos de todo

el mundo solicitaron permiso para celebrar Misas del día de fiesta en sus diócesis.

El cardenal Vallini dijo que el Vaticano reconoce que el Papa Juan Pablo es una “figura universal” y, por lo tanto, es probable que Misas públicas sean aprobadas para más diócesis que solamente Roma y Cracovia, donde él sirvió como arzobispo.

Padre Lombardi dijo a reporteros que la gruta bajo la *Basílica de San Pedro* estaría cerrada al público los días 29 y 30 de abril, mientras los trabajadores del Vaticano se preparan para mover el ataúd del Papa Juan Pablo desde su lugar de sepultura en la gruta hasta la *Capilla de San Sebastián*, en el piso principal de la basílica.

El cuerpo del beato Inocencio XI, quien fue sepultado originalmente en la capilla, será transferido el 8 de abril al *Altar de la Transfiguración*, más cerca del altar principal, dijo el padre Lombardi.

La oficina de comunicaciones diocesanas, trabajando con el *Pontificio Consejo Para las Comunicaciones Sociales*, y ayudada por adultos jóvenes voluntarios, también anunció la adición de una página de la beatificación a la rediseñada sede de Internet para jóvenes, www.pope2you.net.

Juan Pablo II, en proceso de beatificación por santidad y no por su papado, dicen oradores

By Cindy Wooden
Catholic News Service

ROMA — El Papa Juan Pablo II está en proceso de beatificación no por su destino cumplido en la historia de la Iglesia Católica, sino por la forma cristiana como vivió las virtudes de fe, esperanza y amor, dijo el cardenal Angelo Amato, prefecto de la *Congregación de causas de santificación*.

“Claramente su causa fue puesta a paso acelerado, pero el proceso fue hecho cuidadosa y meticulosamente, siguiendo las reglas que el mismo Papa Juan Pablo había establecido en el año 1983”, dijo el cardenal el 1º de

abril, durante una conferencia en la *Universidad pontificia de la Santa Cruz*, en Roma.

El cardenal dijo que la iglesia quería responder positivamente a la esperanza de muchos católicos para hacer que el Papa Juan Pablo sea beatificado rápidamente; pero que también quería cerciorarse de que el Papa Juan Pablo, quien murió en 2005, esté en el cielo.

El cardenal Amato dijo que el proceso de santidad es un aspecto de la vida de la iglesia en donde el consenso de los miembros de la iglesia, técnicamente — el *sensus fidelium* (*consenso de los fieles*) — de veras cuenta.

“Desde el día de su muerte, el 2 de abril de 2005, el pueblo de Dios empezó a proclamar su santidad”, y cientos, si no miles de personas, visitan su tumba a diario, dijo el cardenal. Una señal más es el número de biografías publicadas acerca de él y el número de sus escritos que se han traducido o vuelto a publicar.

“En el curso de una causa de beatificación, existe la ‘vox populi’ (voz del pueblo)”, dijo, que debe ser “acompañada por la ‘vox dei’ (voz de Dios), los milagros, y la ‘vox ecclesiae’ (voz de la iglesia)”, que da el juicio último, después de haber entrevistado a

testigos oculares y consultado a historiadores, médicos, teólogos y dirigentes de la iglesia para verificar la santidad.

La beatificación y la canonización no son reconocimientos de un ser superior que entiende de teología, ni de los grandes trabajos que se hayan hecho, dijo. Al declarar a alguien santo, la iglesia atestigua el hecho de que tal persona vivió las virtudes cristianas en forma verdaderamente extraordinaria y que es un modelo a imitar, dijo el cardenal. Juan Pablo II. Está en proceso de beatificación por santidad y no por su papado, dicen oradores.

Su habilidad como pastor y obispo — de acercarse y conocer a personas de todas las profesiones — es un modelo que me sirvió de ejemplo y todavía me inspira. Por esto me gustaría compartir un ejemplo, personal. En enero de 1982, gracias al ahora obispo Michael Sheridan de Colorado Springs, me invitaron con un grupo de sacerdotes y seminaristas de St. Louis a Misa con el Santo Padre en su capilla privada. Como un sacerdote de sólo seis meses en el aquel momento, llegué a estar junto al Santo Padre durante la Misa, y sostener su cáliz en lad oxología. Fue una experiencia que

ha permanecido conmigo durante los años, todavía me viene cuando celebro la Misa. Había impresionado, sobre mí, la importancia de la celebración de la Eucaristía en la vida cotidiana del sacerdote. Después, nos conoció en su biblioteca, y le dije que estaba estudiando en la *Angelicum*, que fue su *Alma Mater*. El domingo después el Papa visitaba la parroquia de *Santa Maria della Fratte*. Algunos de nosotros desde la Casa caminamos y pudimos estar cerca de la entrada de la iglesia. Cuando me vio, llegó y dijo “¡Estabas en mi capilla!” Después me hacían bromas los sacerdotes de la *Casa Santa María* y uno

de ellos, el Padre Ken Omernick de la Arquidiócesis de Milwaukee, amigo mío, preparó un cartel en caligrafía para la puerta de mi habitación que decía, “*Il preferito del Papa*”... ¡El preferido del Papa!

Mientras avanzamos en esta temporada de Pascua, pidamos la intercesión del beato Papa Juan Pablo II. Figamos, como él a menudo ha dicho, “abran las puertas a Cristo”, permitamos que la gracia y misericordia de Cristo resucitado transforme nuestros corazones y nuestras mentes. Todos estarán ciertamente en mis oraciones mientras juntos viajemos en este “tríptico litúrgico” en

los próximos días, y reflexionemos sobre los grandes misterios de éste, el más sagrado de los tiempos en la Iglesia.

+ Kevin W. Vann
+ Obispo Kevin W. Vann.
JCD, DD



Noticias

de la Iglesia

CALL abre nuevo capítulo en Washington

**Por Rafael Roncal
Catholic News Service**

WASHINGTON (CNS) — La Asociación de líderes latinos católicos (CALL, siglas en inglés) abrió, el miércoles pasado, un nuevo capítulo en Washington, en una ceremonia realizada en la *Nunciatura*, embajada del Vaticano en los Estados Unidos.

En la ceremonia presidida por el arzobispo Donald Wuerl, estuvieron presentes el arzobispo de Los Ángeles, José H. Gómez; el nuncio papal, arzobispo Pietro Sambi; el cardenal de Boston, Sean O'Malley; el obispo auxiliar, Francisco González; y miembros e invitados de CALL.

El objetivo de la asociación, con sede en San Antonio, es fortalecer e impulsar la cultura hispana para renovar la vida pública norteamericana: una integración que le permita al mundo hispano católico mantener su lengua, cultura, identidad y presencia, asumiendo responsabilidades en la vida de la Iglesia Católica.

El arzobispo Gómez, uno de los fundadores de la organización creada en el 2007, destacó que “la nueva presencia hispana apunta a una renovación espiritual de nuestro país, una promesa de la juventud para restaurar los nobles ideales de nuestro país, en un encuentro renovado con la fe y la cultura hispana, redescubriendo la importancia de la religión, la familia, la amistad, la comunidad y la cultura de la vida”.

Exhortó, asimismo, a no olvidar

la Iglesia, ni tampoco de dónde venimos y quiénes somos. Según datos del censo de los Estados Unidos, hay 50.5 millones hispanohablantes en la nación, y el 60 por ciento de ellos nacieron en este país.

El presidente de CALL, Robert Aguirre, explicó que el objetivo de la asociación es unir a los latinos católicos que residen en los Estados Unidos, sirviendo a nuestras comunidades.

Una manera de hacerlo, según Aguirre, es formando capítulos locales

y abogando por los temas sociales desde una perspectiva católica, como bien lo señaló el obispo Gómez: “La justicia en la sociedad empieza en el corazón humano”.

CALL busca, además, una integración que permita — al mundo hispano católico — mantener su lengua, cultura, identidad y presencia, al tiempo de entrar en la vida de la Iglesia, asumiendo responsabilidades.

En ese proceso es importante establecer un diálogo entre los prelados

y los hombres de empresa y profesionales católicos hispanos con la misión de trabajar mancomunadamente en temas sociales, amén de identificar iniciativas necesarias para construir comunidades de fe.

El recientemente abierto capítulo de Washington es el número ocho. Hay capítulos establecidos en Phoenix, Denver, Dallas, Miami, Milwaukee, Los Ángeles y San Antonio. Por lo pronto, se está formando un nuevo capítulo en Nueva York.

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 Stephen Berg.

Mecanismo para reportar abuso

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

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Martin Valverde: Nacido en Costa Rica, naturalizado mexicano, es músico y cantautor católico, con 25 años de experiencia, que lo han llevado prácticamente a todos los países de América, el Caribe y Europa.

Elizabeth Valverde: Misionera laica con experiencia de vida social y comunitaria, imparte diversos cursos de formación, desarrollo humano y campamentos juveniles.



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Diócesis

El compromiso del obispo Vann con el *Estatuto para la protección de niños y jóvenes*



DIOCESIS DE FORT WORTH
OFICINA DEL OBISPO



Muy Queridos Hermanos y Hermanas en Cristo,

Durante los casi seis años que llevo aquí en la Diócesis he tenido el privilegio de haber conocido a muchísimos de ustedes en persona de diferentes maneras y en diversos lugares, pero especialmente a través de su ministerio y dedicación al programa de “Llamados a Proteger: Manteniendo Seguros a los Niños”. Estoy sumamente agradecido por los esfuerzos realizados por ustedes en nuestra Diócesis para ayudar a prevenir el abuso sexual de los niños y para garantizar la seguridad en nuestras parroquias y colegios. Les agradezco también los esfuerzos que muchos de ustedes han hecho al referir cualquier investigación a mí o a Judy Locke, la Directora del Ministerio de Asistencia de Víctimas, en este momento tan importante de la vida de la Iglesia. El mes de abril de 2011 ha sido designado como el Mes Nacional de Prevención del Abuso de Niños. Nuestra Oficina Diocesana de Protección de Niños y Jóvenes, conjuntamente con la Conferencia de Obispos Católicos de los Estados Unidos, va a publicar una serie de materiales en el sitio Web de la Diócesis y pondrá a la disposición de todos valiosos recursos para ayudar a crear conciencia y expandir nuestro conocimiento respecto a maneras eficaces y útiles de prevenir el abuso sexual de los niños. Espero que puedan sacar provecho de estos recursos.

Desde que fui nombrado como Obispo de esta Diócesis en 2005, he estado comprometido a seguir estrictamente el *Estatuto para la Protección de Niños y Jóvenes* de la Conferencia de Obispos Católicos de los Estados Unidos. Debido a que muchos individuos de nuestra Diócesis, incluyendo el clero, las religiosas, los diáconos, el personal diocesano, los empleados y los voluntarios en los ministerios de las parroquias y los colegios, se han comprometido seriamente a seguir el *Estatuto*, nuestra Diócesis ha pasado la auditoría realizada cada año por una firma independiente contratada por la Conferencia de Obispos Católicos de los Estados Unidos (USCCB).

Las palabras de Nuestro Señor son claras y rigurosas. En el capítulo 25 del Evangelio de San Mateo Jesús mismo, cuando envía a sus discípulos a predi-

car, les dice que cuando ellos muestren compasión y piedad con alguno de los más pequeños, se lo estarían haciendo a Él mismo. Sabemos también que Jesús mostró un afecto especial por los niños, cuando le dijo a los Apóstoles “Dejen que los niños vengan a Mí”. Estamos muy familiarizados con este pasaje, que se encuentra en el capítulo 19 del Evangelio de San Mateo, ya que a menudo es proclamado durante el Rito del Bautismo para Niños. Otro pasaje del Evangelio de San Mateo, en el Capítulo 18, tiene un mensaje muy claro y directo para “el que haga caer a uno de estos pequeños”. Estas palabras del Señor están relacionadas con el escándalo y las consecuencias para los que hagan esto son en efecto muy severas: se le amarrará al cuello una gran piedra de moler y lo hundirán en lo más profundo del mar.

El tema del *Estatuto* ha estado en la agenda de cada reunión local y nacional de Obispos que yo he asistido. Yo me he comprometido a seguir estrictamente los Artículos del *Estatuto*, que me exigen ser claro, directo y franco con todos – el clero, los religiosos, ministros laicos, empleados y voluntarios- quienes son una parte integrante de la vida de nuestra Diócesis. Esta claridad se extiende ciertamente también a cada católico de los 28 condados comprendidos en nuestra Diócesis. Debido a este compromiso, he anunciado públicamente cualquier acusación con apariencia de verdad de abuso sexual de un menor cuando se ha planteado. Esta práctica se va a continuar.

Durante los seis años que he servido a nuestra Diócesis he removido del ministerio a un sacerdote contra el cual se hicieron acusaciones con apariencia de verdad de abuso sexual de un menor, y quien lo admitió. Durante el mismo período de tiempo dos empleados laicos de la Diócesis fueron removidos de su ministerio por acusaciones con apariencia de verdad de abuso sexual de menores. Lamentablemente, he estado y continúo envuelto personalmente con la resolución de varios casos de abuso sexual de menores por el clero. Todos estos casos de abuso sexual ocurrieron antes de mi llegada a la Diócesis.

El abuso sexual de menores es un crimen y un pecado. El abuso sexual de

menores por el clero es especialmente trágico y devastador. Destruye la fe de las víctimas, sus relaciones, el bienestar de las familias y el público en general. Afecta también nuestra habilidad para realizar nuestro ministerio y proclamar el Evangelio de la manera que debemos. Sabiendo a lo que nosotros, como clero, estamos llamados a hacer, y dada la confianza que la gente ha depositado en nosotros, me siento profundamente enfadado, desalentado y avergonzado de que hayan personas que han sido abusadas por el clero y por aquéllos a quienes se les había confiado ejercer su ministerio en la Iglesia. Yo les he pedido disculpas cada vez que he tenido la ocasión de hacerlo, en nombre de la Iglesia, a los que han sido afectados por esta tragedia, y proseguiré haciéndolo. En el 2009 ofrecimos un día de oración y reparación por las víctimas de abuso sexual, celebrando una Misa de Sanación en la Catedral de San Patricio. Ese día rezamos para ser perdonados, pidiendo por justicia y sanación para todas las víctimas, sus familias y comunidades. Estas necesidades continúan siendo parte de mis oraciones y estoy seguro de que son también parte de las oraciones de ustedes.

Los reportajes recientes de las noticias del país describen alegaciones de que no se han sabido manejar correctamente los informes de conducta sexual inapropiada que envuelven a menores y, por ende, los sacerdotes se han convertido nuevamente en una causa de preocupación. Creo que estas alegaciones han levantado una “nube” de duda sobre la ardua labor, los buenos esfuerzos y el ministerio de todos los que están envueltos en la implementación y trabajo constante del *Estatuto* en nuestro país desde el 2002. Me uno al Arzobispo Timothy Dolan y al Comité Administrativo de la Conferencia de Obispos Católicos de los Estados Unidos para asegurarles que los Obispos católicos están seriamente resueltos a manejar con firmeza el abuso sexual de menores por el clero y cualquier otro personal de la Iglesia que lo cometa.

El Arzobispo Dolan, en su carta reciente publicada después de la reunión del Comité Administrativo, afirma, [Deseamos reiterar que] “este asunto tan doloroso (del abuso sexual)

continúa recibiendo toda nuestra atención, que la protección de nuestros niños y jóvenes es nuestra prioridad más alta, y que el *Estatuto para la Protección de Niños y Jóvenes*, que adoptamos en el 2002, continúa estando vigente”. Pueden encontrar el texto completo de la carta del Arzobispo Dolan en el sitio Web de la Diócesis, www.fwdioc.org.

Deseo declarar claramente de nuevo que hemos estado, y continuaremos estando, vigilantes aquí en nuestra Diócesis respecto a la verificación constante del cumplimiento del *Estatuto* y sus respectivas *Normas Esenciales*. Esta tragedia y maldad no puede ser parte de la vida de nuestra Iglesia local. Continuamos siendo afectados y sufrimos debido a los casos sucedidos en el pasado. Cualquier acusación que sea traída ante nosotros será atendida directamente y examinada cuidadosamente, cumpliendo con el *Estatuto* y sus *Normas Esenciales*.

La Conferencia de Obispos Católicos de los Estados Unidos ha planeado una revisión profunda del *Estatuto* en la asamblea de junio del 2011. Durante esa reunión los Obispos recibirán también un informe final de la Facultad de Justicia Criminal John Jay de City University de Nueva York sobre “Las Causas y el Contexto” del abuso sexual de menores. Pueden encontrar los informes anteriores de John Jay College sobre el abuso sexual de menores en el sitio Web de la Conferencia de Obispos Católicos de los Estados Unidos, www.fwdioc.org.

Debemos permanecer vigilantes en nuestros esfuerzos para promover una cultura de seguridad en dondequiera y en todo momento que ejerzamos nuestro ministerio, no solamente durante el Mes de Prevención de Abuso de Niños, sino durante todo el año. Quiero darle las gracias a todos que sirven en la programma de Ambiente Seguro. Su trabajo para proteger a nuestros niños y jóvenes es un regalo para la iglesia. Parte de la esencia de nuestra fe católica es la comprensión de que todo ser humano ha sido creado a imagen y semejanza de Dios y, por lo tanto, merece nuestro respeto, consideración y protección. Esto ha sido parte de nuestra enseñanza, pero en especial tiene que ser parte de la vida y el ministerio de todos los que enseñan y proclaman en Evangelio.

Nuestros niños y nuestros jóvenes lo merecen y la vida del Cuerpo de Cristo se fortalece al vivirlo.

La Diócesis Católica de Fort Worth le pide a cualquier persona que haya sido testigo o que haya sufrido abuso sexual por alguien que sirve a la Iglesia que se acerque a nosotros para que el individuo y la Iglesia puedan continuar el proceso de sanación. Para reportar cualquier abuso a las autoridades civiles, llame al Departamento de Servicios de Protección de la Familia de Texas (Child Protective Services) al teléfono 1-800-252-5400. Para reportar un caso de abuso a la Diócesis de Fort Worth, llame a Judy Locke, la Coordinadora de Asistencia de Víctimas al teléfono 817-560-2452, ext. 201 o por correo electrónico a: jlocke@fwdioc.org. - Puede llamar también a la línea telefónica de emergencia al 817-560-2452, ext. 900. Si así lo desea, puede llamar al Centro Católico al teléfono 817-560-2452, ext. 102 y pedir hablar con el Vicario General, el Padre Stephen Berg.

Le doy las gracias particularmente a los sacerdotes, religiosos y religiosas consagrados y a los diáconos por el testimonio de sus vidas y el ministerio que realizan hoy día; y a todos los laicos que trabajan en el ministerio en nuestras parroquias, instituciones, movimientos y programas eclesiales en la vida de la Iglesia. El testimonio de ustedes es una bendición para innumerables personas del Norte de Texas.

Gracias por la vivencia de la Fe en nuestra Diócesis, que está creciendo y convirtiéndose en un testigo más resplandeciente de la presencia de Nuestro Señor en el Norte de Texas. Gracias por todo lo que ustedes hacen de tantas maneras, visibles e invisibles, cada uno de los días. Rezo para que estos días de la Cuaresma sean un tiempo de gracia, conversión y bendición para ustedes y sus familias, y que la celebración de la Resurrección del Señor sea un tiempo en que las palabras de Cristo Resucitado, “La Paz sea con ustedes”, encuentren un lugar en nuestros corazones y en nuestras vidas.

Atentamente agradecido en Cristo,

+ Kevin W. Vann

+Obispo Kevin Vann, JCD, DD

“In this way we help one another, and it’s a way to re-evangelize ourselves by putting the Gospel into practice. [Foundress] Chiara [Lubich] once used the metaphor of the kid that is learning how to write, and if you don’t know the A-B-Cs, you will never manage to write and read, and so the same thing with the Gospel. If you don’t take it one piece at a time, and you don’t try to put it into practice, you will never learn how to live a Gospel-based life. A little piece at a time you can do it.”

— **Claudio Amato**
Co-director of Focolare for the Southwest U.S.



(CNS photo/Josip Stilianovic)

Chiara Lubich, the founder of the Focolare movement, is pictured during a meeting with Catholic laity groups in Zagreb, Croatia, in 1999. She died March 14, 2008.

Focolare...

FROM PAGE 32

time you can do it.”

The three men try and live out that radical message of love from the Gospel and Jesus’ prayer in Gethsemane, “May they all be one,” while also doing ordinary household chores and tasks and carrying out their professions (Amato is a computer technician, Apacible is a nurse, and Michelin is a professor). All three are consecrated *Focolarini*, meaning they have taken permanent private vows of chastity, poverty, and obedience and have gone through a two-year formation process on Focolare in Loppiano, Italy.

Michelon and Amato said that by putting their charism — unity — into practice, people take notice even in a secular

and ever-busy society.

“This is what we do,” Amato said.

“Is to bring everywhere we go a sense of communion, of community, of people that are happy to be together.”

“The outcomes are ‘springing’ from that life,” Michelin added. “They are derived from that life. I don’t say that they are secondary, but they are a derivation of the life of the charism itself. So for us, our charism is unity, and that’s what we try to live in this household, and little by little it reverberates to the people around us, the society around us, and to the world.”

That the message has spread is evident. The Focolare is celebrating its 50th anniversary in the U.S. with four special events throughout April in New York, Washington, D.C., and Chicago, at which Focolare president Maria Voce, and co-president Giancarlo Faletti, and hundreds of

Focolare members will participate.

The Focolare has also been welcomed locally. Last month, Bishop Vann and his priest-secretary Father Isaac Orozco spent time visiting with Amato, Michelin, and Apacible.

“Although I am not a member of Focolare I have always been drawn to its charism of forging unity in the Church and in the world through its ‘spirituality of communion,’” Bishop Vann said on his blog. “This is a vision that I have been working to preach and teach about in our Diocese. I would like to draw closer together in the family of God and for us to be more effective witnesses to our Faith in a divided world, and at times, a divided [in a number of ways] household of Faith.”

“If you haven’t heard much about Focolare, I would certainly encourage study and reflection on the life of Chiara Lubich,”

he added.

Amato welcomes anyone interested in learning about Focolare or about becoming involved to visit www.focolare.org, www.focolare.us, or sending him an email at southwest.m@focolare.us. He said anyone can become involved.

“Chiara [Lubich] always understood, all means everybody ... in fact there is a saying within the Focolare that says everyone is a candidate to build unity, so we don’t exclude anybody,” Amato said. “You are trying to build unity of the human family.”

One weekend a month ■ August – May ■ Three-year cycle

Institute for Pastoral Theology

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—Bishop Kevin W. Vann

Ave Maria administrator to host information sessions May 9, 10 on master's program being offered in diocese

Dr. Timothy Herman, associate director of Ave Maria University’s Institute for Pastoral Theology, will host three lectures and information sessions May 9 and 10 for those interested in learning more about the institute’s partnership with the Diocese of Fort Worth to offer courses leading to a Master of Theological Studies degree in the diocese beginning August 2011.

Students who enroll in the program will take courses offered one weekend per month from August to May over a period of three years.

At the end of each of the three sessions, Herman will describe the master’s program and answer questions about it.

The first session, “The Genius of the Christian Message — In 30 Seconds or Less?” will offer advice on how to confidently and effectively share the real genius of the Christian faith in a short, interesting ‘pitch.’ Herman will offer tips taken from Scripture and the

saints on sharing this message with others. The session will take place May 9 at 2:30 p.m. and will be offered again at 7 p.m. Both sessions will take place at the Diocesan Catholic Center, 800 W. Loop 820 South, Fort Worth.

A third session, titled “Recollection: The Beating Heart of Prayer” will be offered May 10 at 7 p.m. at the Ministry and Formation Building of St. Elizabeth Ann Seton Church, 2040 Willis Ln., Keller. Drawing on Scripture and the saints, Herman will examine what St. John Chrysostom called “prayer from the heart” and the nature of calling God to mind continuously throughout the day.

For more information or to RSVP, contact Lucas Pollice, diocesan director of Catechesis, at (817) 560-3300, ext. 260, or email him at lpollice@fwdioc.org. For more information on the Institute for Pastoral Theology, visit www.ipt.avemaria.edu.

Vatican II ■ Scripture ■ Canon Law ■ Spiritual Classics ■ Catechism

Events Calendar

Around the Diocese and region

May Dates

2

UNIVERSITY OF DALLAS GOLF TOURNAMENT

9 a.m. - Las Colinas Country Club, 4400 N. O'Connor, Irving. For information contact Jim Livernois at (972) 721-5128 or livernois@udallas.edu. Registration is available online at udallas.edu/golf.

5

GRIEFSHARE AND GRIEFSHARE FOR KIDS (GS4K)

6:30 p.m. - 8:30 p.m. 13-week program each Thursday evening May 5 through July 28, St. Paul the Apostle Church, 5508 Black Oak Lane in River Oaks. For information, contact Deacon Ron Aziere at (817) 738-9925 or ron@stpaulfw.org, or call the St. Paul Church office at (817) 738-9925.

13-15

PARISH SOCIAL MINISTRY REGIONAL GATHERING

Catholic Charities Diocese of Fort Worth-Main Fort Worth Campus, 249 W. Thornhill Dr., Fort Worth. For information, contact Laura Sotelo at (817) 413-3904 or isotelo@cceofw.org; or Tina Baldera at (703) 236-6233 or tbaldera@CatholicCharitiesUSA.org.

TEXAS CATHOLIC KOINONIA RETREAT WEEKEND

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact Hank Martin at (972) 420-1200 or hank1@thankshank.com, or Sandy Urlick at (817) 595-5899.

6

MEMORIAL MASS FOR LOVED ONES OF DECEASED CHILDREN - BORN AND UNBORN

6 - 9 p.m. - Immaculate Conception Church, 2255 Bonnie Brae St., Denton. For information, contact Maggie Condor at (972) 679-9330 or Caroline Sherburn at (817) 403-1003.

10

COUPLE TO COUPLE LEAGUE - NATURAL FAMILY PLANNING

7 p.m. St. Mark Church, 2800 Pennsylvania Dr., Denton. For information, contact Tom and Laura Maisano at (713) 557-1110.

14

ENGAGED ENCOUNTER INFORMATION DINNER FOR VOLUNTEERS

6:30 p.m. - St. Vincent de Paul Parish, 5819 West Pleasant Ridge Rd., Arlington. For information, contact Mike and Julie Malone at (817) 832-9533. To make a reservation, e-mail eenorthtexas@yahoo.com

14

CASSATA HIGH SCHOOL - ART OF THE TAMALE FESTIVAL

Festival, 4 - 10 p.m. - Tamale Cook-off, 6:30 p.m. Cassata High School 1400 Hemphill St., Fort Worth. For information, call (817) 926-1745 or visit www.cassatahs.org.

15

ST. ANN, BURLESON, SPRINGFEST

11:30 a.m. - St. Ann Church, 100 SW Alsbury Blvd., Burleson. For information, contact the parish office at (817) 295-5621.

21

MAGNIFICAT PRAYER BREAKFAST

9 a.m. - Hilton Garden Inn, 785 State Hwy. 121, Lewisville. For information regarding the event or purchasing tickets, contact Nanci Ferri at (817) 498-7980.

GABRIEL PROJECT ANGEL TRAINING

8 a.m. to 4:30 p.m. - St. Catherine of Siena Church, 1705 E. Peters Colony Rd., Carrollton. For information, contact Mary Stroupe at (940) 464-3224.

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 moderator of the curia, Father Stephen J. Berg

TO REPORT ABUSE

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

26

MINISTRY TO GAYS/LESBIANS, OTHER SEXUAL MINORITIES, THEIR FAMILIES AND FRIENDS

7 p.m. - Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact Father Warren Murphy, TOR at (817) 927-5383 or Doreen Rose at (817) 329-7370.

27

HOLY FAMILY SCHOOL DAD'S CLUB FIFTH ANNUAL GOLF TOURNAMENT

11 a.m. - Hawks Creek Golf Club, 6520 White Settlement Rd., Fort Worth. For more information, visit www.holyfamilygolf.org or contact Marc Meadows at marc@meadowanalysis.com.

27-28

HOME SCHOOL CONFERENCE

Friday, 2 to 8 p.m. - Saturday, 9:30 a.m. to 4 p.m. Arlington Convention Center, 1200 Ballpark Way, Arlington. For information, e-mail dallas@ihmconference.org.

28

GABRIEL PROJECT ANGEL TRAINING

12 p.m. to 6 p.m. - St. Catherine of Siena Church, 1705 E. Peters Colony Rd., Carrollton. For information, contact Mary Stroupe at (940) 464-3224.

June Dates

2

NOLAN CATHOLIC USED UNIFORM SALE

5 - 8 p.m. - Nolan Catholic High School Commons, 4501 Bridge St., Fort Worth. For information, contact Barbara Sullivan at Barbara@lockgroup.com.

3-5

RACHEL'S VINEYARD WEEKEND RETREAT

For information, contact Rachel Ministries at (817) 923-4757.

18

LANERI, MOUNT CARMEL, OLV HIGH SCHOOL REUNION 2011

Social Hour, 3 p.m.- Dinner, 6:30 p.m. Nolan Catholic High School, 4501 Bridge St., Fort Worth. Registration deadline is May 15. For information or to make a reservation, contact Sylvia (Cowdin) Fisher at (817) 292-1029 or patsylvia@sbcglobal.net.

22-26

BENEDICTINE MONKS LEAD MONASTIC EXPERIENCE IN DALLAS

Lead by Very Rev. Robert Hale, OSB.Cam and Brother Abraham Newsom, OSB at The Catholic Conference and Formation Center, 901 South Madison Avenue, Dallas. For information, e-mail dallasbenedictine@yahoo.com or call (214) 339-8483.

23-27

LIVE-IN EXPERIENCE MONASTERY VOCATION RETREAT

Men - Subiaco Benedictine Abbey; for information contact Br. Patarick at (479) 934-1167 or Vocations@subi.org; Women - St. Scholastica Monastery; for information, contact Sr. Kimberly at (479) 783-4147 or vocationdirector@stscho.org.

24-26

MARRIAGE ENCOUNTER WEEKEND

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact Kathy or Terry Telger at (817) 294-2749 or visit the website at www.northtexasmarriageencounter.org or e-mail to mregistration@sbcglobal.net.

Classifieds

Principal

Holy Family Catholic School, Fort Worth, (PreK-8th parish school with 230 students), is seeking a visionary principal to continue its ongoing effort to maintain academic excellence in a Catholic environment. Applicants must be a practicing Catholic with a master's degree and 18 hours in administration and three years experience in Catholic school education. Previous administrative experience is preferred. Position is for 2011-12 school-year. Submit a letter of interest, references, and a request for an application packet to: Catholic Schools Office, Holy Family Principal Search, 800 West Loop 820 South, Fort Worth, TX 76108-2919.

Temporary Maintenance Position

St. Elizabeth Ann Seton Church in Keller is seeking a temporary maintenance worker for 90 to 120 days, part-time, 15 hours per week. Contact the parish office at (817) 431-3857 for an application.

General Construction Services

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.

Would Sherry Ann Burchell please contact Meg Hogan at (817) 560-3300 ext. 200

Advertise on the North Texas Catholic website

For information, visit www.fwdioc.org/ntc or call (817) 560-2452 ext. 308

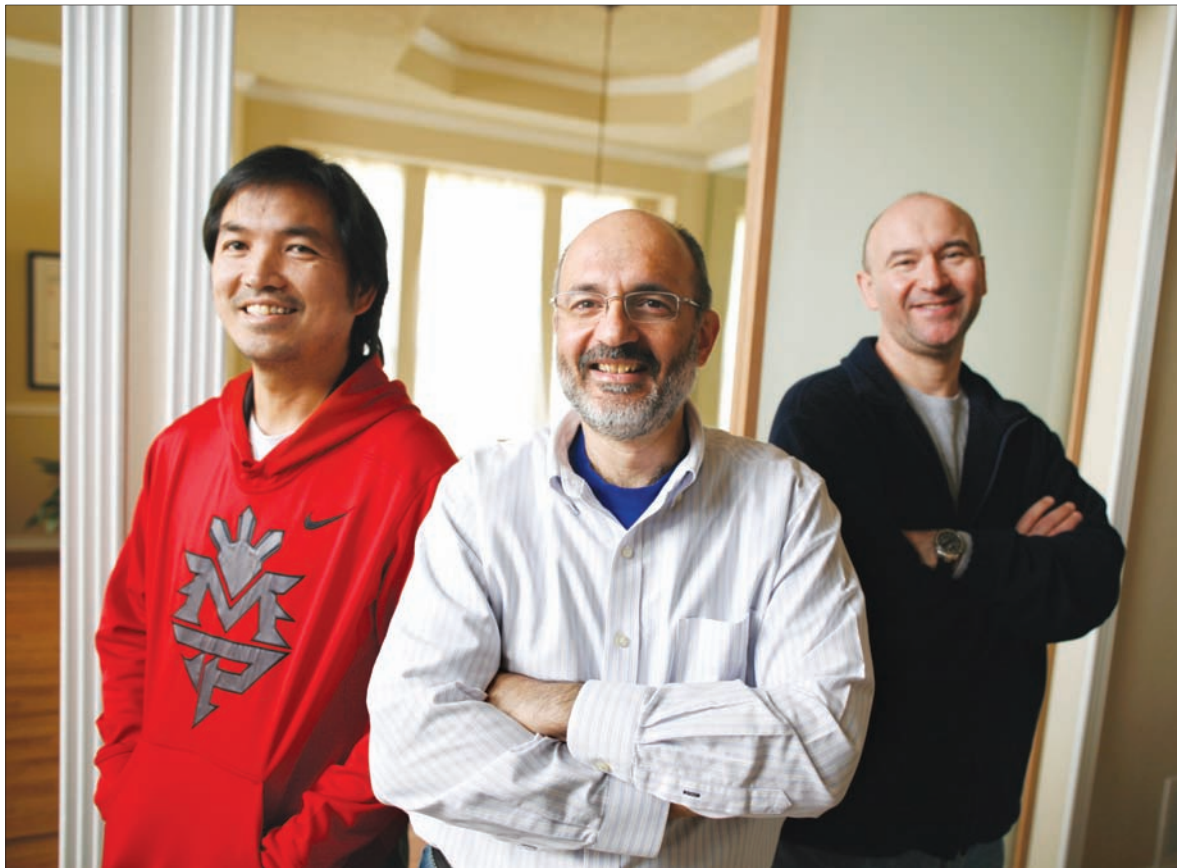
Good Newsmaker

More than good neighbors

Local Focolarini looking to build unity

By Juan Guajardo / Correspondent

The Diocese of Fort Worth received three new neighbors last year, and they're looking to spread a message of love and most especially unity. They are the *Focolarini*, core-members or consecrated men and women dedicated to living out what's known as the Focolare Movement. Focolare is a lay ecclesial movement in the Catholic Church, born in the air raid shelters of Trent, Italy, in World War II. In the decades since, it has traveled around the world gaining millions of adherents, from all walks of life and of all different faiths (and even people with no religious affiliation) in 182 countries.



(Photo by Juan Guajardo / NTC)

Local Focolarini (from left to right) Leo Apacible, Claudio Amato, co-director of Focolare for the Southwest U.S., and Jonathan Michelin, pose for a portrait inside their household outside of Arlington. The Focolare Movement is a lay ecclesial movement of the Catholic Church that focuses on unity.

While looking for a new, more central location for their Southwest U.S. headquarters last year, Claudio Amato, co-director of Focolare for the Southwest U.S., and fellow *Focolarini* Leo Apacible, and Jonathan Michelin, realized some of their search was in the boundaries of the Diocese of Fort Worth, so they went and visited with Bishop Kevin Vann about settling in around the neighborhood of St. Matthew Parish in Arlington.

"[Bishop Vann] was very, very

happy to say, 'Please come,' so when we found this home, which was just inside the Fort Worth Diocese, we knew that we could buy it because we had the permission of the bishop," Amato said with a laugh. So the three men moved up from the Focolare household in San Antonio, and opened this one in a quiet neighborhood near Grand Prairie. There are also two Focolare women's households in the Diocese of Dallas.

After becoming *Focolarini*, Amato, Apacible, and Michelin left family and country to live together in the same Focolare household to carry on a decades-long tradition begun by Chiara Lubich, the young Italian woman who founded Focolare. Lubich and a close circle of female friends would read the Gospel by candlelight in the air raid shelters during the heavy bombings of WWII. At first, Amato explained, they were simply rediscovering the Gospel, but then they went on to live its radical message by breaking down

a phrase or two of Scripture and dedicating themselves to putting it into practice. Lubich then took a vow of chastity and moved into an apartment in Trent with her friends.

"Without almost even realizing it, that became the first Focolare household," Amato said. "Because now these were women who had made that decision and had taken the vow of chastity, but they were in the midst of the world so from the outside they looked like everybody else, but because of their mutual love, their point was to live in such a way that by loving one another they would fulfill the words of Jesus in the Gospel, 'wherever two or three are gathered in my name, there I am present in their midst.' So this is really the core of the life of the Focolare, this call to live in unity in Jesus' name, so that He can be present among us. This is the main task actually of our household here."

In the mid-1940s, others in Trent began to sense the spirituality of unity Chiara and her friends were living, and many people of all ages

and backgrounds began to share in the ideal. From there, the movement expanded throughout Italy, then Communist East Germany, and then to other countries and continents, catching the attention of the Catholic Church. In 1962, Pope John XXIII approved the movement under its official name, "Work of Mary." It's more commonly known as Focolare, an Italian word that means "family fireside" or "hearth."

The movement's aim is to promote unity within the Church and to live the Gospel in a way that forms community and brings about social renewal throughout the world all while upholding the teachings and authority of the Church.

Amato, Apacible, and Michelin are working hard to spread that message. As part of being *Focolarini*, they're organizing day meetings, retreats, days of reflection, and group activities for Focolare members as well as going to parishes to talk about Focolare in Texas, New Mexico, Colorado, Oklahoma, Arkansas, Louisiana, and Mississippi. In the diocese, they are working on formation of Word of Life groups, which invite small groups of adults, married couples, young adults, and youth to reflect on a Gospel passage and discuss how to live it out in their daily lives. While no groups have yet been formed, a couple of small groups of interested laypeople have begun meeting each month, and the goal is to establish some Word of Life groups soon, as well as groups of varying commitment levels for youth, families, and religious.

"In this way we help one another, and it's a way to re-evangelize ourselves by putting the Gospel into practice," Amato said. "Chiara [Lubich] once used the metaphor of the kid that is learning how to write, and if you don't know the A-B-Cs, you will never manage to write and read, and so the same thing with the Gospel. If you don't take it one piece at a time, and you don't try to put it into practice, you will never learn how to live a Gospel-based life. A little piece at a

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SEE FOCOLARE, P. 30