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Blessed John Paul II

May 1, 2011

Divine Mercy

Sunday

BEATVS
IOANNES PAVLVS PP.II



Polish Cardinal Stanislaw Dziwisz prays at the new tomb of late Pope John Paul II in St. Peter's Basilica at the Vatican May 3. Cardinal Dziwisz, archbishop of Krakow served as Pope John Paul's priest secretary for more than three decades, beginning when the pope was himself the archbishop of Krakow. (CNS photo/L'Osservatore Romano via Reuters)

Pope Benedict beatifies Pope John Paul 'because of his faith'

By Cindy Wooden
Catholic News Service
Vatican City

"John Paul II is blessed because of his faith — a strong, generous and apostolic faith," Pope Benedict XVI said May 1 just minutes after formally beatifying his predecessor.

Italian police said that for the Mass more than 1 million people were gathered in and around the Vatican and in front of large video screens in several parts of the city.

Many in the crowd had personal stories about seeing Pope John Paul or even meeting him, and Pope Benedict ended his homily at the Mass sharing his own personal story.

"I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II," he said.

As prefect of the Congregation for the

Doctrine of the Faith from 1982 until his election in 2005, Pope Benedict said he worked at the pope's side "and came to revere him."

"His example of prayer continually impressed and edified me: he remained deeply united to God even amid the many demands of his ministry," the pope said.

"Today his name is added to the host of those whom he proclaimed saints and blessed during the almost 27 years of his pontificate," the pope said in his homily.

Pope John Paul during his pontificate beatified 1,338 people and canonized 482 — more than all of his predecessors combined. The beatification of Pope John Paul just six years and a month after his death in 2005 was the fastest beatification in some 500 years.

Pope Benedict said that even at the moment of his death people "perceived the fragrance of his sanctity, and in any number of ways God's people showed their veneration for him. For this reason, with all due respect

for the church's canonical norms, I wanted his cause of beatification to move forward with reasonable haste."

After the Mass, Pope Benedict went into St. Peter's Basilica and knelt in prayer for four minutes before Blessed John Paul's casket, which was set in front of the main altar. After the pope left, the concelebrating cardinals filed up to the wooden casket, touching it lightly and kissing it.

Eventually, the Vatican opened the basilica to the general public and planned to keep it open either until the faithful stopped coming to pay their respects or until preparations had to be made for the official Mass of thanksgiving for the beatification May 2.

Thousands of people spent a chilly, damp night camped out near the Vatican in an attempt to find a place in St. Peter's Square when the gates were scheduled to open at 5:30 a.m. for the 10 a.m. Mass. The crowds were so large that police

SEE JOHN PAUL II, P. 7

"Blessed are you, Pope John Paul II, because you believed. Continue, we implore you, to sustain from heaven the faith of God's people.

—Pope Benedict XVI at the end of his homily at the Mass of Thanksgiving for the Beatification of John Paul II, May 2

Our Shepherd Speaks

The Holy Spirit unites all in one holy, Catholic, and apostolic Church

Dear Brothers and Sisters in Christ,

May the joy of the Easter Season be with you! As we continue in these days to celebrate the Resurrection of Christ, it is a time in which we ponder and reflect upon the great gift and mystery of the Resurrection. We must cherish this time in the liturgy when the resurrected Lord is with us, as we hear proclaimed in the various Gospels the account of Jesus appearing to the apostles and disciples, strengthening their faith, and giving powerful witness to the reality of his Resurrection. This is truly a blessed time in the Church year, and a time to truly rejoice in the hope and joy of the Resurrection

Soon, however, we will celebrate the feast of the Ascension, when the mission of Jesus on earth is complete and He ascends into heaven to sit at the right hand of the Father. The Ascension, in many ways, is a feast that presents us with mixed emotions. On the one hand, there is a certain kind of sadness in the departure of Jesus, but then there are the reassuring words of Christ who promises us that "I will be with you until the end of the age" (Matthew 28:20). This promise of his presence is not just a comforting platitude as He departs, but as we have already seen in the appearance of Christ on the Road to Emmaus, Christ is really and truly present to us in the breaking of the bread, in the Eucharist through which Christ is really present to his Church until the end of time.

The feast of the Ascension is also a great time of joy and hope for us, as it is through his Ascension into heaven that Christ becomes the eternal and heavenly High Priest who enters into the heavenly sanctuary on behalf of us and opens again the gates of paradise. Jesus, through the sacrifice of his own blood, now becomes the mediator of a New Covenant, and becomes the one mediator and way to the Father. We see this most convincingly described in the Book of Hebrews:

But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is



Bishop Kevin Vann

cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

— Hebrews 9:11-15

There is also another dimension to the Ascension and the departure of Jesus. Along with his departure also comes the promise of the sending of the Holy Spirit: "But you will receive power when the Holy Spirit comes upon you and you will be my witnesses to Jerusalem, throughout Judea, and to the ends of the earth" (Acts 1:8). In fact, earlier during the Last Supper in the Gospel of John, Jesus even tells the apostles that it is good that He goes, so that He can then send the Holy Spirit: "But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you" (John 16:7). Blessed Pope John Paul II eloquently teaches us the meaning of this passage:

The Holy Spirit comes at the price of Christ's "departure". While this "departure" caused the Apostles to be sorrowful, and this sorrow was to reach its culmination in the Passion and Death on Good Friday, "this sorrow will turn into joy," for Christ will add to this redemptive "departure" the glory of his Resurrection and Ascension to the Father. Thus the sorrow with its underlying joy is, for the Apostles in the context of their Master's "departure," an "advantageous" departure,

for thanks to it another "Counselor" will come. At the price of the Cross which brings about the Redemption, in the power of the whole Paschal mystery of Jesus Christ, the Holy Spirit comes in order to remain from the day of Pentecost onwards with the Apostles, to remain with the Church and in the Church, and through her in the world.

— *The Role of Holy Spirit in the Church and the World, Dominum et Vivificantem, 14*

This coming of the Holy Spirit after the Ascension of Jesus leads us to the Pentecost event. After nine days of waiting and praying, the Holy Spirit comes in the fullness of his presence and power upon the apostles and the disciples who then burst out of the upper room and begin to proclaim the Gospel of Jesus Christ. This coming of the Holy Spirit constitutes the beginning of the Church and her mission on earth. In fact, the Pentecost event itself manifests all four marks of the Church. The Church is seen as one as all the nations that are present there are made one in the Holy Spirit. The Church is certainly seen as holy as she is literally impregnated with the power and presence of the Holy Spirit. The Church is also clearly presented as apostolic as it is the apostles themselves who begin to teach and minister with the authority of Christ Himself. The Church is also seen as Catholic, or universal in that she encompasses in her mission all of humanity and becomes incarnate in every race and culture throughout the world. This is especially seen in that each person present in Jerusalem from all the corners of the ancient world heard the Gospel preached in his own language.

It is this mark of the Church as Catholic that I would like to highlight because one of the great gifts of our diocese here in Fort Worth is that our local Church is comprised of so many different cultures and ethnic backgrounds. One of the great gifts I have as bishop is when I travel all around the diocese and interact with the many different cultures and see how the Catholic faith is truly universal and has become incarnate in every culture. Unfortunately, there is always the temptation in the Church to see cultural diversity as a divisive force, or to see differing cultural expression in the Church as a threat to unity. Nothing could be farther from the truth! The Church is all the richer because of her catholicity, and it is in and through the power of the Holy Spirit that we are all made one — in fact the catholicity of the Church is at the service of her unity, of the Church's spirituality of communion. Pope Benedict

XVI, in his homily for Pentecost last year preached on this exact point:

The account of Pentecost in the Book of the Acts of the Apostles we listened to it in the First Reading (cf. Acts 2:1-11) presents the "new course" of the work that God began with Christ's Resurrection, a work that involves mankind, history and the cosmos. The Son of God, dead and Risen and returned to the Father, now breathes with untold energy the divine breath upon humanity, the Holy Spirit. And what does this new and powerful self-communication of God produce? Where there are divisions and estrangement the Paraclete creates unity and understanding. The Spirit triggers a process of reunification of the divided and dispersed parts of the human family. People, often reduced to individuals in competition or in conflict with each other, when touched by the Spirit of Christ open themselves to the experience of communion, which can involve them to such an extent as to make of them a new body, a new subject: the Church. This is the effect of God's work: unity; thus unity is the sign of recognition, the "business card" of the Church throughout her universal history. From the very beginning, from the Day of Pentecost, she speaks all languages. The universal Church precedes the particular Churches, and the latter must always conform to the former according to a criterion of unity and universality. The Church never remains a prisoner within political, racial, and cultural confines; she cannot be confused with States nor with Federations of States, because her unity is of a different type and aspires to transcend every human frontier.

May we always strive for a deeper unity within our diocese, and a deeper awareness of the spirituality of communion not only in our local Church, but also with the wider universal Church, to which we are called within the one, holy, Catholic, and apostolic Church.

I am also very happy to announce that we will be having two different ordinations in the coming days. On May 31, Manuel Holguin will be ordained to the Transitional Diaconate at Immaculate Conception Parish in Denton. On June 4, Deacons Richard Kirkham, Khiem Van Nguyen, and Philip Petta will be ordained to the priesthood at St. Patrick Cathedral. Please pray for all these men as they are ordained that they may be extraordinary servants in the vineyard of the Lord. In addition, two of our seminarians

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The Season of Easter: it's 50 days!

Ok, even if Easter is now several weeks in the past, we're still in the middle of the 50 days of the Easter Season. We have pictures of Holy Week and Easter Vigil, of the Good Friday Rosary Vigil downtown and the Bishop walking the Stations of the Cross with a good-sized group of the faithful also on Good Friday. Divine Mercy Sunday, a tremendous celebration of the mercy of our loving God, is there too. Five parishes are represented, ranging from Lindsay to Aledo to Fort Worth, Arlington, and Denton. That's on **Pages 14 and 15**. Joan Gillen shot the pictures of the downtown events, and our former part-time staff member Juan Guajardo was our Holy Week and Easter Season pilgrim, trekking from Aledo to Denton and points between.

Lucas Pollice, in his catechetical column touches on our real cause for Easter joy: the continuing presence of Jesus with us still, in the Eucharist. Lucas emphasizes all the good things that come to us as the Church, continuing the mission of announcing — and living — the Good News in our own times. That's on **Page 9**.

Jeff Hedglen addresses our insecurity over our doubts about what can sometimes

seem the outrageous (but true) claims of the Gospel. Bodily Resurrection; life beyond the grave; bread and wine become Body and Blood. These are indeed mysteries. Jeff's column is on **Page 12**.

Catholic Charities Fort Worth hosted a regional parish social ministry conference recently in conjunction with the national staff of Catholic Charities, featuring social justice educator Jack Jezreel, creator of the JustFaith approach to social justice ministry. Joan Kurkowski-Gillen offers a report on the conference and Jezreel's message on **Page 16**.

And right now, as we go to press, there are postings on the **Bishop's Blog** at www.fwdioc.org in which he speaks about celebrating his 60th birthday at Our Lady of Guadalupe Parish in North Fort Worth; remembering the pastoral example of John Paul II; and the coming of the Holy Spirit in the sacrament of Confirmation. Get more news from the NTC at www.fwdioc.org/ntc.

Jeff Hensley
Editor

who are preparing to begin their studies at the North American College in Rome, Matthew Tatyrek and Joe Keating, will make the public declarations of being a candidate for Holy Orders on Saturday, May 21 at St. Patrick's Cathedral. I am continuously encouraged by the increasing number of seminarians that are being called by the Lord to serve in our diocese, and this is another great sign of the Holy Spirit active and moving in our diocese as we move forward in this graced time in the Church.

I would also like to express my heartfelt congratulations to all of those who were received into the Church at Easter, all

those who are receiving their First Holy Communion, and the many young people who I have had the privilege of confirming over the past several weeks. I am also looking forward the Confirmation of Adults from all across our diocese on Pentecost Sunday at St. Patrick's Cathedral. I also want to thank all of you who work very hard and give generously of yourselves in the catechetical and sacramental preparation of all of those who are receiving these sacraments.

May the joy of this Easter Season remain with all of you as we prepare to celebrate the great gift of the Holy Spirit at Pentecost.

+ Kevin W. Vann

+ BISHOP KEVIN W. VANN, JCD, DD
DIOCESE OF FORT WORTH



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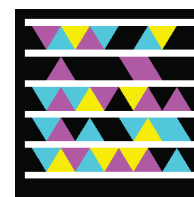
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Richard M. Doerflinger



The Evangelium Vitae Medal

USCCB pro-life official Doerflinger says he has sometimes faced 'ultimate evil'

NOTRE DAME, Ind. (CNS) — Looking back at 30 years of pro-life work for the Catholic Church, Richard M. Doerflinger said he sometimes felt he had come into "contact with something very close to ultimate evil."

"I have to remind myself not to think of myself as fighting against evil people," said the associate director of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities as he received the inaugural Evangelium Vitae Medal and its accompanying \$10,000 prize at an April 28 banquet at the University of Notre Dame.

The medal honored Doerflinger for his "remarkable contributions" to the pro-life cause.

"In an age when the sanctity of life from its earliest to its final days is assaulted, you have courageously, tirelessly and quietly worked to build and sustain the 'unconditional respect for the right to life of every innocent person,' 'one of the pillars on which every civil society stands,'" the citation read.

Quotations in the citation were taken from Pope John Paul II's 1995 encyclical *Evangelium Vitae* (The Gospel of Life), for which the medal was named.

In his remarks after the medal was bestowed on him, Doerflinger quoted Aleksandr Solzhenitsyn, who said, "The line dividing good and evil cuts through the heart of every human being."

"The (life) issues put us in touch with one aspect of humanity: They show what we are capable of when we lose our moorings, when we are not guided by clear thinking on right and wrong," he said, calling the Catholic tradition "the only game in town if you wanted solidly grounded and consistent defense of the need to

respect each and every human life."

He said that those involved in pro-life work "tend to be religious people," because they have "come to realize that only the grace of God could possibly be powerful enough to overcome the ways in which we insist on harming ourselves and others by acting out some very bad ideas."

Those "bad ideas" include: promoting abortion supposedly to obtain freedom and equality for women; authorizing doctors to assist suicide allegedly to promote personal autonomy of suffering patients; and deciding that human embryos are expendable because they have few of the qualities we respect in a person, he said.

Universities, the government and the world need people who will see through "these facades of glittering words and superficially cultured thinking to see the sheer madness they have let loose into people's minds and hearts," Doerflinger said.

The Catholic Church, "with its respect for clear thinking and common sense" and "long tradition of careful moral reasoning and its patience with human frailty and our capacity for self-deception," is the likeliest place to nurture people for this task, he added.

Helping people turn away from bad ideas is part of the task of a great Catholic university, Doerflinger continued, saying that because Notre Dame relies on so many scholars and thinkers who embrace that task, "It is an especially great honor for me to receive this award."

The Evangelium Vitae Medal given by the Notre Dame Fund to Protect Human Life will be presented annually to an individual who has made an outstanding effort to affirm and defend the sanctity of all human life.

Briefly

Church, National, International,



Jeff Grabosky, who is running across the United States praying the rosary, is seen April 24 breaking down his gear at the end of the day along a segment of the Great Allegheny Passage in southwest Pennsylvania. Grabosky, 28, carries a rosary ring and prays for people he knows and people he never met. (CNS photo/Maryann G. Eidemiller, CATHOLIC ACCENT)

Catholic runs across US to pray, encourage others to put their trust in God

SMITHTON, Pa. (CNS) — Jeff Grabosky dipped his hands in the Pacific Ocean Jan. 20 then started running toward the East Coast where in late May, he plans to jump into the Atlantic Ocean. His route took him through the Southwest, Midwest and the Northeast through Ohio and Pennsylvania. Then in early May, his 3,700-mile solo journey was stalled in Virginia while he waited for his injured legs to heal. The whole time, he prayed. Grabosky, 28, carries a rosary ring and prays for people he knows and people he never met. "If it weren't

for prayer, I wouldn't be here," he said in an interview as he passed through Smithton. "I am running to encourage people to pray and to put their trust in God. It's amazing what we can do with our lives if we do." He was managing a runners' sports store in Virginia last year when he began planning a cross-country journey that started in Oceanside, Calif., and will end in Smith Point, N.Y., tentatively May 25. As of midday May 16, he was in Englishtown, N.J., in the eastern central part of the state. His website, jeffrunsamerica.com, posts his progress and location.



Young people gather for a Mass and concert May 8 at an arena in Madrid, marking 100 days until World Youth Day 2011. Preparations for the international event are heating up and organizers are promising a "fiesta," adding a Spanish flavor to traditional opportunities for prayer, friendship, music and religious education. (CNS photo/courtesy of World Youth Day 2011)

Fiesta in Madrid: Preparations heating up for World Youth Day

VATICAN CITY (CNS) — With fewer than 100 days to go, preparations for World Youth Day 2011 in Madrid are heating up and organizers are promising a "fiesta," adding a Spanish flavor to the traditional opportunities for prayer, friendship, music and religious education.

As of May 7, organizers reported 347,965 youths had registered for the Aug. 16-21 event, which Pope Benedict XVI will attend. The figure included 22,488 young people from the United States and 5,439 from Canada. The Italians — always a big contingent at World Youth Day — were leading the pack with 65,196 registrants, outpacing even the Spaniards by more than 10,000.

While registering has benefits — including priority seating at papal events — young people seem to know they won't be turned away, and so an earlier estimate of 1.5 million participants seems to be right on track.

Father Eric Jacquinet, the official in charge of the youth section at the Pontifical Council for the Laity, the official sponsor of World Youth Day, said, "We can't predict how many will register at the last minute." At WYD Paris in 1997, he said, 300,000 young people pre-registered, and there were 1.2 million people at the closing vigil and closing Mass with Pope John Paul II.

The staff of WYD Madrid has rallied interest and is helping prepare all those young people with a major presence on the Internet, especially through social media such as Facebook and Twitter. Photos of the preparation phase are posted on Flickr and videos produced by or about WYD 2011 are collected on

a special YouTube channel.

Organizers announced May 10 that the Madrid event will be the first World Youth Day with its own radio station and with a web-TV site.

Erika Rivera Palma, a spokeswoman for WYD '11, said the organization looked for 20,000 volunteers to help during the event. More than 30,000 people applied and the staff is still sifting through the applications to settle on 22,400 volunteers.

As of May 12, she said, the World Youth Day staff was 500 strong, and 80 percent of those workers were volunteers. Some were already in Madrid, but many were working from home on the website and Facebook pages.

That WYD Madrid has a strong presence in cyberspace — a very interactive universe where comments are posted with ease — may have something to do with the amount of criticism that has surrounded the official hymn for the Madrid gathering.

The anthem, with words by Auxiliary Bishop Cesar Franco of Madrid, was released in November. But when WYD organizers started feeling the burn of the online commentators, they opened a worldwide contest, soliciting songs — not to replace the bishop's hymn, but to play alongside it.

Some 270 songs were submitted and just more than 130 were deemed eligible, said Rivera. The public was being asked to go to a website — www.madridmeencanta.org — and vote for their favorites by May 31. A WYD panel was to take the top 25 vote-getters and choose five of them to feature in Madrid.

Small miracles happen at beatification celebrations, pilgrims say

VATICAN CITY (CNS) — Blessed Pope John Paul II worked a number of miracles at his beatification, some pilgrims said. Weather forecasts of a weekend of heavy rains turned into innocuous grey clouds April 30 and then sunny skies May 1. "We prayed to John Paul that it wouldn't rain," said Josephine Faehrmann from Sydney, Australia, who was planning to sleep outside with her friends. Also, mysterious benefactors with a special devotion to the Polish pope paid for a bus full of young people from Naples to

attend the ceremonies "because John Paul II loved young people and we had to be here," Rosa Giordano said. Each of the more than one million people of every age, background, and nationality attending the April 30 vigil in Circus Maximus and May 1 beatification in St. Peter's Square had his or her own story of pilgrimage. Danila Fabrizio, another member of the group that left Naples at 1 a.m. May 1 on the benefactor's bus, said, "This is a sign of God's providence that we're here."

At Caritas assembly, Vatican to address 'Catholic identity' issue

VATICAN CITY (CNS) — The general assembly of Caritas Internationalis in late May is shaping up as a defining moment for the confederation of 165 national Catholic charities, at a time when the Vatican is insisting on greater control over Caritas operations. The agenda of the May 22-27 meeting reflects the Vatican's moves toward closer collaboration and supervision: On the assembly's first full working day, four Vatican officials will speak on

the crucial topics of Catholic identity and the juridical status of Caritas Internationalis in the universal church. Then new statutes for the organization, prepared by a working team of the Holy See and Caritas Internationalis, will be reviewed — statutes that, according to Caritas officials, would require them to consult with the Holy See before making certain decisions and would acknowledge the Holy See's authority over Caritas' financial and personnel issues. The changes

have not come without tension, but Vatican sources said that in recent talks with top officials of Caritas Internationalis the atmosphere has vastly improved, and that there's been "a great level of cooperation." They emphasized that the Vatican remains very supportive of Caritas and appreciates the key role it plays in promoting the church's social teaching and helping those in need. The Vatican's move toward participation in the governance structures of Caritas

Internationalis, the church's worldwide aid and development organization, is motivated in part by the organization's high public profile. "Caritas Internationalis, as a public entity of the church, is authorized to speak and act for the church in the international forum. Because of that right and duty, it needs to speak the church's language and make sure that its activities and its agreements with non-Catholic agencies reflect what the church teaches," said one Vatican official.

Statement of the Catholic Diocese of Fort Worth regarding settlement of claims against the diocese involving James Reilly

Editor's Note: This press release was sent to local news media on May 9.

The Catholic Diocese of Fort Worth Monday reached a settlement agreement through mediation of claims brought against the Diocese by a person who was allegedly abused by James Reilly.

Terms of the settlement were not disclosed.

Bishop Kevin Vann, in a statement shared with the victim, stated that he is deeply sorry for any sexual abuse the victim may have endured and suffered by Reilly. He further stated that such actions are a sin and a crime. The Bishop informed the victim that he prays that healing and reconciliation can be achieved in the individual's life.

Bishop Vann stresses that the Catholic Diocese of Fort Worth will address any charge of abuse as quickly and as pastorally as possible

"As the pastor of the Catholic Diocese of Fort Worth, I am committed to ensuring that the Diocese's policies are adhered to so we can prevent future tragedy such as that which has befallen the victims of abuse," he said.

The Diocese has been and is

committed to being in compliance with the requirements of the Charter for the Protection of Children and Young People adopted by the Bishops of the United States in 2002.

The Diocese, in accordance with its policies, has actively sought victims of abuse in the Arlington parish where Reilly was assigned. Reilly was assigned to St. Maria Goretti Catholic Church in Arlington from 1969 through 1987. He retired in 1987 and moved to Philadelphia. He died in 1999.

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 jl Locke@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.

Briefly

Diocesan, State

Fullness of Truth conference in guides participants through Gospel of Matthew



Photo by Thanh Nguyen / NTC

Dr. Scott Hahn, world-renowned Catholic theologian, author, and apologist, addresses those attending the Fullness of Truth conference, Thy Kingdom Come, at the Arlington Convention Center Saturday, April 30.

ARLINGTON — One only had to enter the cozy exhibition space at the Arlington Convention Center April 30-May 1 to sense that something special was happening. Tables with banners for a number of Catholic universities were covered with media materials. In one corner, a monitor showing a movie trailer stood guard over a pamphlet-strewn table. Just beyond, in the cavernous grand hall, a makeshift bookstore brimmed with Scripture study tools, Bibles, devotional books, and CDs. But as nearly 600 people — some of whom had traveled from as far away as Washington state — gathered to attend the Fullness of Truth Catholic Evangelization Ministries' conference *Thy Kingdom Come: Unlocking the Gospel of St. Matthew*, the focal point of the room would become and remain the altar.

Bishop Kevin Vann celebrated the opening Mass Saturday morning. "This week within the octave of Easter is a special time to pray, learn, and proclaim," he said in his homily, as he pointed out the readings for the week repeated themes of faith, peace, and the call to evangelize.

Mass ended with a solemn procession of the Blessed Sacrament which was brought to a temporary "chapel" for Adoration throughout the day.

The provisional worship space then became a lecture hall as renowned Catholic author, theologian, and apologist, Dr. Scott Hahn, took the podium.

"The Catholic religion is not a religion of the book," he began. "It is a religion of the Word: the Incarnate Word." After a brief overview of Church history, Hahn went on to explain how the Eucharist is the basis of the New Testament and laid the foundation for the weekend's study of the Gospel of Matthew.

If Hahn's authoritative, scholarly

approach created the feel of a lecture, the second morning session took on the atmosphere of an intimate class, despite the large crowd. Dr. John Bergsma, associate professor of theology at the Franciscan University of Steubenville showed himself the consummate educator using fill-in-the-blank handouts to further engage his students.

"The three inclinations to sin are traditionally known as the 'threefold concupiscence,'" he said, as participants scribbled attentively. Using Christ's teachings on denial, Bergsma moved from the theoretical to the practical in his coverage of chapters three and four of Matthew's Gospel.

Following the Angelus and a simple lunch, Dr. Michael Barber, professor of theology, Scripture, and Catholic thought at John Paul the Great University in San Diego, began the afternoon sessions with a teaching on the Sermon on the Mount. Barber's easy, accessible style and humor belies a cultivated depth and his stunning insight on the Beatitudes made it clear why his radio show, *Reasons for Faith Live*, is nationally syndicated.

Composer and virtuoso pianist Eric Genius, who served as music director and cantor for the conference, performed a concert of sacred music — including several of his own compositions — with acclaimed violinist Liesl Schoenberger. The first day closed with Benediction and a dinner with the guest speakers.

The complementary styles of Hahn, Bergsma, and Barber combined with the format of worship, teaching, and traditional Catholic devotions gave the conference a collegial spirit. By its close Sunday evening, the intense journey through the Gospel of St. Matthew proved exhilarating rather than exhausting.

Catholic entrepreneur and Legatus founder Tom Monaghan speaks to Fort Worth chapter



Photo by Jeff Hensley / NTC

Legatus founder Tom Monaghan (SECOND FROM LEFT) poses with Fort Worth Chapter President Bill Quinn, (SECOND FROM RIGHT), and past presidents Chuck Milliken (LEFT), and Bill Petrelli (RIGHT).

When the former owner of both Domino's Pizza and the Detroit Tigers, Tom Monaghan, spoke to the monthly meeting of the Fort Worth chapter of Legatus May 12 at the Fort Worth Club it was a source of great joy for the 50 or so members and their guests. Monaghan founded Legatus, a Catholic business executives' fellowship almost 25 years ago. He spoke of his goal in founding Legatus in an interview with the *North Texas Catholic* before joining the Fort Worth chapter for Mass and the opportunity for confession, at St. Patrick Cathedral.

He wanted, he said, to "help these influential and very visible people become better Catholics." With 75 or 76 chapters functioning in the U.S. and internationally and six to 10 in formation, it looks like an idea whose time had come. The idea he said, was to meet monthly, attend Mass together, have the opportunity to go to confession before Mass, then meet over dinner, while listening to speakers, "usually pretty prominent speakers," Monaghan said, "because most are happy to address a group of prominent Catholic leaders."

There were to be no projects to be accomplished by the members, who if married had to be in marriages in good standing with the Church.

A Legatus summit held annually

draws 400 to 500 people from across the U.S., he said, usually in Naples, Florida. Past presenters have included President George W. Bush, Supreme Court Justice Clarence Thomas, former football coach Lou Holtz, and author David McCullough.

"I'm convinced the idea for Legatus came from the Holy Spirit," Monaghan said. "That's pretty clear to me." The idea for the organization came within a few hours of his having met Pope John Paul II for the first time.

Ten percent of the dues from all Legatus chapters is donated to the charities of the Holy See, Monaghan said, amounting to about \$550,000 annually.

"Legatus nourishes a lot of marriages," he said in his interview. "After all, you're gathering to talk across the table to other committed Catholics in stable marriages, who are there because they want to become better Catholics."

In his speech to the Fort Worth Legatus chapter over dinner, following their shared Mass, Monaghan spoke extensively of the greatest project of his life, Ave Maria University and Law School in Ave Maria, Florida.

To read more about Tom Monaghan's speech at the Fort Worth chapter, visit www.fwdioc.org/NTC.

San Antonio seminary rector, two others, ordained auxiliary bishops of Detroit

DETROIT (CNS) — In a filled-to-capacity Cathedral of the Most Blessed Sacrament, with priests from around the archdiocese and bishops from around the country attending, Father Arturo Cepeda, rector of Assumption Seminary in San Antonio, was ordained an auxiliary bishop for Detroit, along with Monsignor Donald F. Hanchon and Father Michael J. Byrnes.

Detroit Archbishop Allen H. Vigneron, speaking to the three prior to their episcopal ordination rite, said they would be "numbered among the band of Jesus' companions."

"Today, we say with Peter, 'Yes, Lord, we love you more than these,'" he told the bishop-designates during his homily. "Of all the many qualifications we must fill and competencies we must attain ... the most basic is not mostly functional. The most basic qualification is love for Jesus. Loving him as he loved us — until the end."

During the ceremony, which took place within the context of Mass, the Vatican decrees naming the three men bishops were read. Archbishop Vigneron laid his hands on them, and anointed each man with oil. Each of the three was prayed over using the book of Scripture. And they were presented their miters, croziers, and



rings.

Bishop Cepeda, who turned 42 May 15, became the youngest U.S. bishop and the 10th youngest Catholic bishop in the world.

A native of Mexico and priest of the San Antonio Archdiocese, he had been serving as rector of Assumption Seminary at the time of his appointment. He becomes the 26th active Hispanic bishop in the U.S.

Bishop Hanchon was a pastor and episcopal vicar for the central region of the archdiocese. Bishop Byrnes was a pastor and vice rector of Sacred Heart Seminary.

Passage of HB 12 'sanctuary city' bill affronts dignity of Texans, say Texas Catholic Bishops

AUSTIN (TCC) — The Texas Catholic Bishops expressed their disappointment at the passage of House Bill 12 May 10, issuing a statement which called the passage of the bill an affront to the dignity of Texans that ignores "our state's rich heritage and cultural diversity" and oversteps the appropriate authority of state government.

"We pray that when this bill continues on to the Senate, that our Texas senators will affirm the dignity of all human life in our state and protect the safety of our communities," said the Bishops in their statement. "We urge Texas' senators to champion respect for all people, a respect not earned but imbued by God our Creator, and oppose HB 12."

Several bishops and hundreds of Catholics advocated against HB 12 during the Catholic Faith in Action advocacy day on April 6.

"We oppose legislation that allow or require local or state entities to evaluate an individual's immigration status," said Bishop Daniel Flores of Brownsville, at a press conference

on the advocacy day. "Requiring law enforcement to investigate immigration status every time they make an arrest is burdensome and a threat to public safety. It will divert scarce resources away from investigating and pursuing serious criminals. The use of police officers to enforce immigration laws will likely undermine the relationship between the local police and the communities they serve."

The Texas Bishops support comprehensive immigration reform that includes a pathway to permanent residency, emphasizes family unity, and addresses the root causes of migration in sending countries. The Texas Bishops' immigration-related legislative priorities also include opposing the enforcement of federal law by local and state law enforcement, as well as opposition to a Texas-Mexico border fence and any efforts to reduce access to education or health care for immigrants.

For more information on the Texas Catholic Conference, visit www.TXCatholic.org.

Bishop Vann challenges UD graduates to 'repair and perfect' the world at May 15 commencement address

By Michele Baker
Correspondent

Good Shepherd Sunday, May 15, dawned crisp and clear in North Texas this year. Nestled between buildings and trees, an expanse of seating sprawled in the shadow of the Braniff Memorial Tower on the Mall at the University of Dallas. The class of 2011 boasted some 400 graduates. Their families and friends crowded the area accompanying the brass ensemble that played in the background with smiles, hugs, and joyful anticipation. This commencement, though lacking nothing in austerity and grace, had no trace of stuffiness. On the contrary, this unseasonably cool, sunny morning overflowed with festive spirit. It was in the midst of this genial gathering that Bishop Kevin Vann, chief shepherd of the Diocese of Fort Worth, took the podium to give the Commencement Address.

“As we prepare to send the graduating class of 2011 out into the world precisely to engage the world, the perennial question presents itself: What kind of world

do we want?” began Bishop Vann. Referring back to Christianity’s Jewish roots, Bishop Vann introduced the concept of *tikkun olam*, a Hebrew expression that means repair or perfection of the world.

Bishop Vann explained, “It is the idea that human beings have a role to play — and an important one — in helping to establish an ethical society in the world.”

“There is much in the world today that would seem to suggest that human beings are not in the business of *tikkun olam*, the repair of the world,” he continued. “But when has it not been the case that there has always been the struggle between the noblest efforts of human beings to choose the good and do the right — the common good — and our basest desires of choosing and doing that which is less and so damaging ourselves and the world at large?”

Using the classic literature that forms the core of the University of Dallas curriculum as a foundation, Bishop Vann cited great writers and thinkers from Dante and St. Teresa of Avila to Flannery O’Connor

and Blessed John Paul II. Each reference, whether an example from the Epic of Gilgamesh, one of the oldest written stories on earth, or a quote from Lincoln’s First Inaugural Address, illustrated the tension between the human tendency toward self gratification and the call to *tikkun olam*.

“This brief survey of your own education in the Western intellectual tradition shows that this is the plight of human beings throughout history who have only lived for themselves,” said Bishop Vann. “Who have regarded themselves as more important, more deserving than others. Yet it doesn’t have to be that way. We can get in touch with the reality that each of us is willed into existence — loved into being — by a God who wants to share his friendship with us.”

Bishop Vann concluded his remarks quoting a familiar exhortation from Pope John Paul II’s homily from the Mass at the beginning of his pontificate in 1978: “Open wide the doors for Christ... Do not be afraid. Christ knows ‘that which is in man.... We ask you, therefore we beg you



LEFT: Fort Worth Bishop Kevin Vann gave the commencement address before hundreds of people, and approximately 300 graduates, at the University of Dallas’ 2011 annual commencement ceremony May 15.

BELOW: The graduation ceremony was held at UD’s outdoor mall area in Irving.

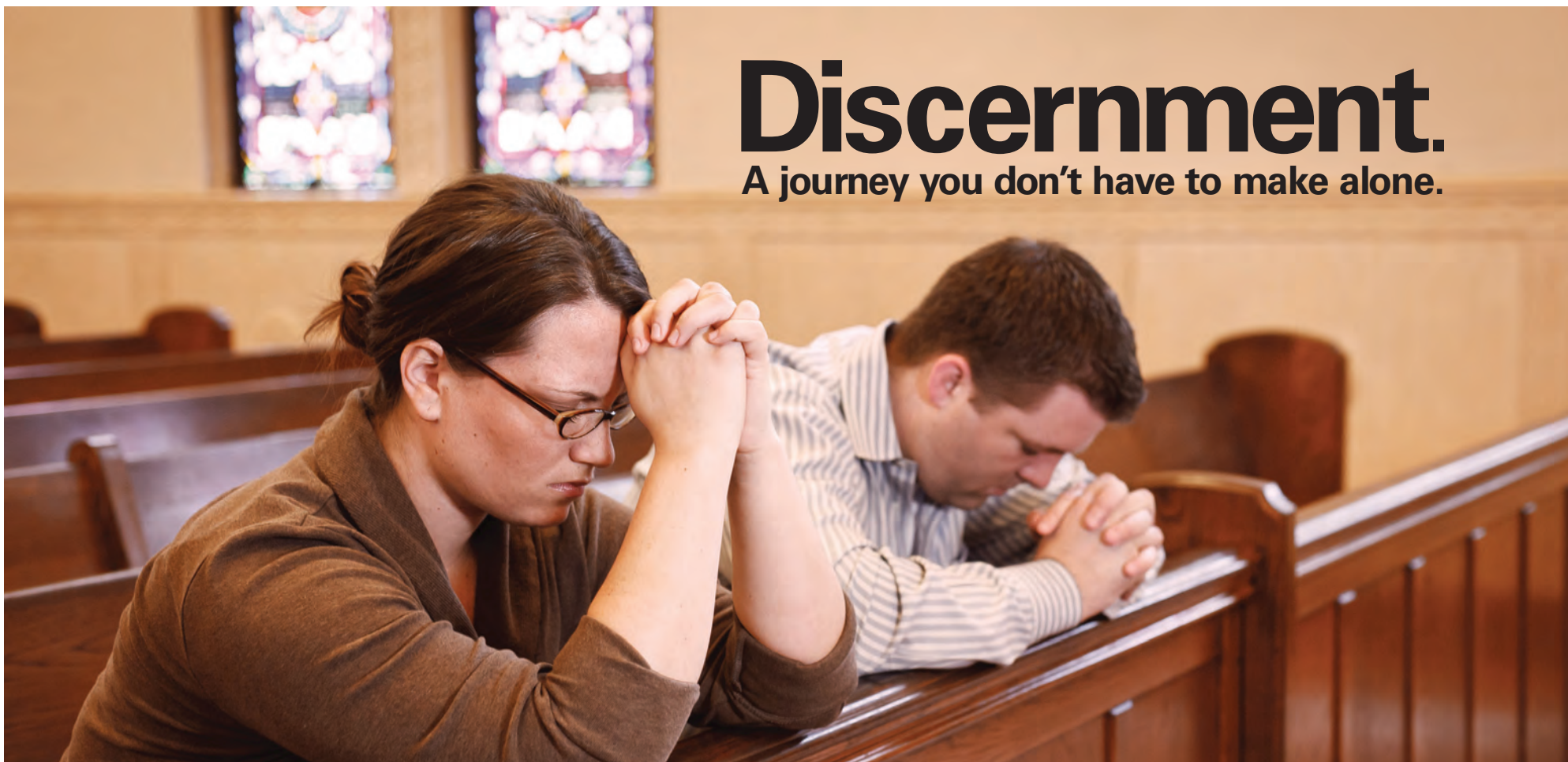


with humility and with trust, let Christ speak to man. He alone has words of life, yes, of life eternal.”

Then Bishop Vann added his own adaptation of John Paul’s oft-quoted exhortation: “Open wide the doors of your minds, of your intellects, of your hearts — as you have done the last four years — to repair and perfect the world.”

For the complete text of Bishop Kevin Vann’s Commencement Address to the University of Dallas

Class of 2011 visit: [http://resource.udallas.edu/132/CommencementAddress\(1\).pdf](http://resource.udallas.edu/132/CommencementAddress(1).pdf).



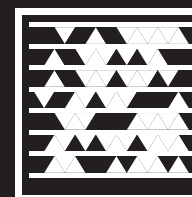
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Diocese

John Paul II beatified

FROM PAGE 1

began letting people in at 2 a.m., according to news reports.

Thibaut Cappe, a 23-year-old from Paris, got up at 3 a.m. and managed to find a spot half way up the boulevard leading to St. Peter's Square. He said Pope John Paul "is an example of simplicity in the way of being a Catholic. It's not always easy to be a Catholic in our world. He was doing it in a way that was understandable for everyone."

Alongside the altar in front of St. Peter's Basilica, priority seating was given to official delegations from more than 80 countries, the European Union, and the Palestine Liberation Organization. The United States was represented by Miguel Diaz, the ambassador to the Vatican, and by his predecessors, Francis Rooney and Jim Nicholson. King Albert and Queen Paola of Belgium led the list of royalty present and 16 heads of state attended, including Polish President Bronislaw Komorowski and Robert Mugabe of Zimbabwe.

Valeria Buonpastore, who is from Charlotte, North Carolina, said Pope John Paul "transcended nationalities. He was universal; that's what made him so great. Overwhelming optimism, based on his trust in divine providence, drove him to constantly look to the horizons of hope."

In his homily, Pope Benedict also spoke of Pope John Paul's suffering and his battle with Parkinson's disease, which eventually crippled him.

"There was his witness in suffering: the Lord gradually stripped him of everything, yet he remained ever a 'rock,' as Christ desired. His profound humility, grounded in close union with Christ, enabled him to continue to lead the Church and to give the world a message which became all the more eloquent as his physical strength declined," the pope said.

Pope Benedict also reminded the crowd of how devoted Pope John Paul was to Mary and to following her example of



Pilgrims wave the flags of Poland and the United States during the beatification Mass of Pope John Paul II celebrated by Pope Benedict XVI in St. Peter's Square at the Vatican May 1. (CNS photo/ Paul Haring)

complete faith.

"Blessed are you, beloved Pope John Paul II, because you believed," the pope prayed at the end of his homily. "Continue, we implore you, to sustain from heaven the faith of God's people."

Contributing to this story were John Thavis and Carol Glatz at the Vatican.



People packed St. Peter's Square and the Via della Conciliazione was filled with the faithful all the way to the Tiber River, May 1, as more than a million attended the beatification of Pope John Paul II. (CNS Photo/Massimo Sestini, Italian National Police via Reuters)

Local Catholics excited by beatification of John Paul II — including Bishop Vann who was inspired by the pope's holiness

By **Tony Gutiérrez**
Associate Editor

Catholics throughout the world were excited over the beatification of the late Pope John Paul II, on Divine Mercy Sunday, May 1, and the Diocese of Fort Worth was no exception. The Polish pontiff's impact on the Church was tremendous, as he served for more than a quarter of a century from 1978 to 2005.

"I believe his beatification is a reflection of his holiness and dedication to his ministry, and I think it's a great gift to the whole Church," said Bishop Kevin Vann. "He was an inspiration to a lot of us who were studying there at the time."

Bishop Vann, who as a young priest studied canon law at the Angelicum in Rome at the beginning of John Paul's pontificate, said he remembered the pope celebrating Mass at local parishes. Bishop Vann added that he was personally inspired by the pope's holiness and the time he spent in prayer, and said he tries to follow John Paul's example as a pastor.

"He met all kinds of people, preached in all kinds of situations, and offered the sacraments, so his being a pastor is an inspiration to me," the bishop said. "He's a pastor of the universal Church. I know people have been very excited and grateful. His beatification is a real boost to everybody, because it reminds us that we're in communion with the greater Church and the Church of Rome."

While typically the feast days of blessed can only be celebrated in their home dioceses or nations, because of John

Paul II's influence on the universal Church, dioceses throughout the world are permitted to formally observe his feast day, Oct. 22, according to a decree from the Vatican's Congregation for Divine Worship and the Sacraments.

The pope also had a special impact on Kendall Cherry, a University of North Texas freshman and active member of the school's Catholic Campus Ministry in Denton. Cherry, who took adult confirmation classes this year, chose Blessed John Paul II as her confirmation patron, choosing to get confirmed with the high school confirmation class at Immaculate Conception Church in Denton and share her confirmation day with her patron's beatification.

"I liked the symbolism of him becoming Blessed in the Church on the same day I was coming into full communion with the Church," Cherry said.

Cherry, who was not active in her faith before coming to college, said she first encountered John Paul II when her campus ministry offered a course on his Theology of the Body this semester.

"Seeing what he said about the sexual revolution from the '60s and how he countered it spoke out to me a lot," Cherry said.

Cherry said she plans to read and study more of his writings over the summer. One particular document, John Paul's "Letter to Women" resonated with her as she was reading it in the pew just before her confirmation.

"I guess that was my seal of approval that I had chosen the right saint. I felt like he was talking specifically to me," Cherry said. "He was thanking us for being women. It was about how women's gentleness, and the gentleness of society, is solely based

on the influence of women.... It's up to women to bring back compassion to society."

Lucas Pollice, diocesan director of Catechesis, was also excited about the beatification, having grown up and been formed in his faith during John Paul II's pontificate.

"I was not surprised, but absolutely thrilled at his beatification, because it speaks so much of his legacy and what he's done for the Church," Pollice said.

"He's a great hero of mine: the way he taught, the way he courageously defended the faith, and the way he lived the faith, even toward the end of his life as he faced illness and death," Pollice added, referencing the pope's debilitating Parkinson's disease. "He embodied what it means to be holy, and he embodied what it means to be a catechist — not only what he taught, but how he lived. For catechists, we teach most profoundly in how we live."

Pollice said that John Paul's beatification also points to all his writings on almost every aspect of the Catholic faith, but with "an eye to engaging the modern culture and answering the most pressing questions of our times."

"Through this he has given the universal Church the tools to carry on the New Evangelization," he said.

Pollice also said he has personally been seeking Blessed John Paul II's intercession since his beatification was announced Jan. 14.

"I also think of the fact that he's now Blessed — we think of how much he did for the universal Church on Earth; I can't even begin to think of how much he's doing now for the universal Church from heaven," Pollice said. "He's my go-to person now. I have found even greater comfort in praying to him and asking his intercession since he's beatified."

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Budget reflects our values Listen to our better angels...

By Father John Rausch

Last February when the U.S. Catholic bishops wanted to underscore the morality involved in budget priorities, they asked Stockton Bishop Stephen Blaire to write members of Congress.

"On behalf of the United States Conference of Catholic Bishops," he wrote as chairman of their Committee on Domestic Justice and Human Development, "we call on Congress to place the needs of the poor, the unemployed, the hungry, and other vulnerable people first in setting priorities in the Fiscal Year 2011 Continuing Appropriations Resolution."

His comments drew strident criticism from numerous Catholics admonishing him and other bishops to steer clear of political involvement and to see their job as saving souls, promoting subsidiarity, and avoiding socialism. Eventually, the budget axe did chop fingers and toes, sometimes arms and legs, off the programs championed by the bishops.

Church-going people easily get wrapped in discussions about deficits and debt, framed around individualism and entitlements. Many ask: hasn't individual freedom created the wealth in America? Don't billionaires and mega-millionaires need tax cuts to create new jobs? Won't entitlements bankrupt the U.S. in the future? Admitting no simple answers, these types of questions distract from the deeper questions and fuel the wrangle that is polarizing the country.

For people of faith the bishops are right to flag the morality of budget priorities. A budget actually reflects society's values. It quantifies the importance of what to cut and what to cultivate. But, the bishops' perspective rests on the common good and the enhancement of community, not simply the enrichment of the individual. In essence, the budget process asks what kind of community we want to promote.

For three decades the U.S. has experienced a redistribution of wealth — upward. Between 1979 and 2008 the top 1 percent saw their income increase by 224 percent, while the bottom 20 percent experienced a 7 percent loss in theirs. Currently, the top 1 percent get nearly a quarter of the nation's income and control 40 percent of the wealth. Just 25 years ago that top group held 33 percent of the wealth and took 12 percent of the nation's income. The result: society today mirrors the inequality just prior to the Great Depression.

Observe: with wealth comes power. Translated into politics, the super-rich can inordinately influence legislation and special

A vibrant democracy requires healthy educated citizens who can participate in the political process. A tax system based on the ability to pay — favored by popes and bishops for over a century — will raise the revenue so everyone can have a place at the table.

interest tax breaks. Lower tax rates on capital gains, largely benefitting the super-rich, shift the tax burden to other sectors of the economy, or beg for budget cuts. These cuts, together with free trade agreements sucking manufacturing jobs overseas, force "the poor, the unemployed, the hungry, and other vulnerable people" whom the bishops want to protect, to face their own financial tsunami.

The mantra "Smaller Government, Less Taxes" fits easily on a bumper sticker, but the average total U.S. income tax rate (combining federal, state and local) ranks lower than 24 other industrialized nations. Bank of America paid no U.S. income taxes in 2009 and 2010. Boeing, recording profits of \$9.7 billion over the years 2008-2010, actually received a tax rebate of \$75 million during those years.

A vibrant democracy requires healthy educated citizens who can participate in the political process. A tax system based on the ability to pay — favored by popes and bishops for over a century — will raise the revenue so everyone can have a place at the table.

Should Congress cut funding for Head Start; the Women, Infants, and Children nutrition program; the Global Health and Child Survival Account; Hunger Free Communities Grants; or the Peace Corps? People of faith ask: Do these programs reflect profligate spending, or our better angels?

Father John Rausch is a Glenmary priest and a social justice educator and writer who has devoted himself to working with the working people of Appalachia for well over three decades.

We've been Catholic 10 years I love the Church, and I'm still learning

By David Mills

There were six people standing up front at our parish's recent Easter Vigil Mass, standing where the six of us — me, my wife, and our four children — had stood 10 years before. Judging from the looks on their faces, at least a couple of them felt the way we had felt: "This is a great day, but couldn't we do it without all those people staring at us?"

Ten years ago, at the Easter Vigil in 2001, my wife and I and our four children entered the Catholic Church. We had both been Episcopalians for twenty-some years and had thought about becoming Catholics for most of those. Maybe because we'd thought about it so long, and spent so much time standing outside the door looking in, we both felt completely at home about .000024 seconds after we were received.

But we felt excited as well, and still do. It seemed too good to be true. Those of you who grew up Catholic may think that joining the Church is the obvious thing to do if we wanted to do it. You want strawberry ice cream, you order strawberry. You want to be a Catholic, you join the Catholic Church. It's not rocket science.

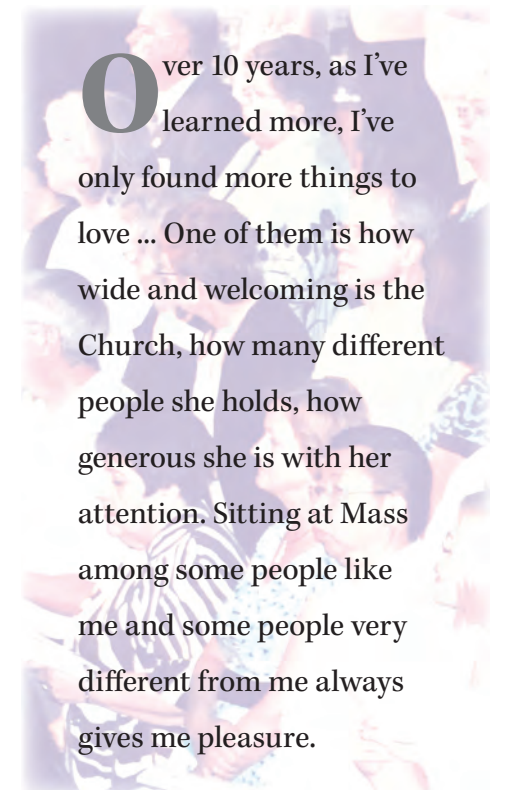
You would be right, but still, becoming a Catholic is a big deal for those of us who do it. Every convert has been committed to something else, usually but not always another version of Christianity. We all had to leave something behind, publicly change our minds, and join a new family that we didn't know nearly as well as we knew our old one.

No one does this without thinking carefully. Which explains why converts can act like a beagle who's watching the table scraps being dropped into his dish. Minus wetting the floor, of course.

As I say, it's something my wife and I had wanted to do, sort of, for a long time. Some Protestants call that feeling of wanting to become Catholic "Roman Fever." It's kind of like malaria. It comes and goes unexpectedly. When I had it, I thought it was going to take me away, but when I recovered I forgot about it entirely.

When it hits you, it feels like homesickness. I actually felt a kind of hollow feeling in the center of my chest, the way I did when I visited my hometown and then had to drive away to go home. I often got it when reading a Catholic writer, sometimes when I was reading theology, but more often when I was reading stories or letters or biographies. I saw a richness and depth and breadth there. I got brief glimpses of a world that I should be living in but wasn't.

Once inside, I saw that I had been right.



Over 10 years, as I've learned more, I've only found more things to love ... One of them is how wide and welcoming is the Church, how many different people she holds, how generous she is with her attention. Sitting at Mass among some people like me and some people very different from me always gives me pleasure.

The blessings of being within the Church were great, indeed infinite, in the sense of eternal. I loved receiving the Lord in the Mass. I loved the feeling that Jesus was always just around the corner, that I could find him just by going inside a church and looking at the Tabernacle. I loved knowing that I could go to a priest to tell him how I'd sinned and hear from him the declaration that God has forgiven me.

That was the kind of thing I noticed at first. They're the obvious things to enjoy, like going to Italy and enjoying the food. Over 10 years, as I've learned more, I've only found more things to love. These are harder to explain. One of them is how wide and welcoming is the Church, how many different people she holds, how generous she is with her attention. Sitting at Mass among some people like me and some people very different from me always gives me pleasure.

I'm still learning (I'm only 10, after all). Of course I've also developed a keener sense of the failings and sins of Catholics, but that only increases my love for a Church that includes such people — partly because they include me and every Catholic I love — and that survives what her people do to her.

We didn't expect to find so many blessings when we stood up front 10 years ago. But once in a while something that seems too good to be true turns out really to be true.

David Mills is the executive editor of FIRST THINGS (www.firstthings.com). He and his family attend St. Joseph's Church in Coraopolis. He can be reached at catholicense@gmail.com.

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Graduates are celebrating with joy Heritages are being passed forward to new generations

By Kathy Cribari Hamer

I'd like to earn a nursing degree at Texas Christian University just to experience their graduation. Having attended and photographed the event for many years, I have seen nursing classes process into Daniel Meyer Coliseum wearing scrubs over their gowns, or carrying IV's of "purple blood." Their mortarboard tops are decorated with everything from boa feathers to glittered names of the hospitals where they will someday work.

But the nursing school's unique commencement celebration shows clearly in the graduates' response when their school is announced.

The words "Harris College of Nursing and Health Sciences" trigger an explosion of cheers, confetti, glitter, and silly string. The celebration goes on for what seems forever, but maybe is about 15 seconds, the audience watching with amusement, and vicariously enjoying the jubilant chaos.

Now, the university always gives one admonition to its graduation audiences: "Please do not use bullhorns, because, 'we want to hear every name that is called.'" However, TCU knows the nurses' private celebration, which does not contain horns, is unavoidable. And yes, it is happily anticipated. Perhaps that is why the university, in a real display of intellectual prowess, opts to place the nursing school as the last college named, in the last graduation ceremony of the day.

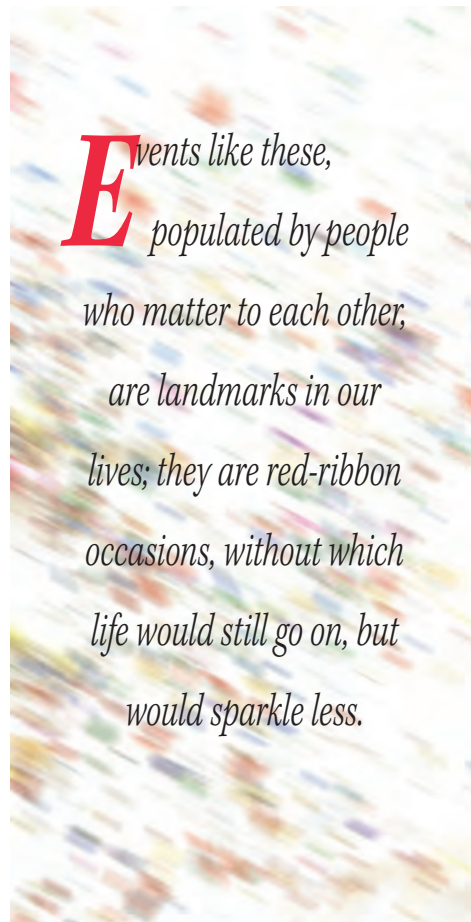
When it is over, the view of the floor and chairs — the incredible unmasked mess of discarded paper and glittery signs, displayed briefly by the happy people who sat there — is the imprint of glee itself, the littered reminder that a goal has been reached, happiness experienced, and a joyful journey begun.

Each year I take a picture of that symbol. It's a mess that means something.

TCU's graduation was not the only one I attended this month. A smaller but nearly as momentous event was my granddaughter Emma's pre-school commencement ceremony at St. Andrew School. "Pomp and Circumstance" was playing on a piano, while the teacher, Sandy Townsend, stood at the microphone announcing graduates' names. She also attached a simple descriptive sentence to each.

"Emma Ater," the teacher said, announcing my granddaughter with decorum, "wants to be a ballerina," and the proud little girl walked to the assistant principal and solemnly took her "diploma."

Going through the class list, Mrs. Townsend proclaimed, "Jeff Hutchins likes to fix things and will definitely grow up to be a fixer of some kind"; "Kylie South wants to be Bat Girl, and that will work out because



she already has the costume!" And the teacher announced, "Do you know Laura Collard can ride a bike without training wheels?"

Each child was commended; each parent smiled and clicked the shutter on the family's digital camera.

The achievements Mrs. Townsend spotlighted were not as important, perhaps, as the skills TCU's nurses learned and would soon deliver. But I think her announcement about their little talents will follow those small children too; maybe her joyful commendation will create one of the first indentations on the clay that will be their grown-up self image.

My daughter Abby graduated from TCU this year, and she fulfilled a prediction her high school teacher, Mr. Richard McNally, might have made when he taught her photography at Nolan Catholic High School. Receiving a degree in film, television, and digital media, Abby decorated her cap with a photograph she had taken with the medium format camera Mr. McNally once used, a camera she had inherited when he died.

On her shoulder she carried a large digital video-cam, covering the event from the perspective of a graduate. She even filmed the chancellor as he presented her degree.

Mr. McNally would have smiled, as I did, clicking my family's digital camera.

Events like these, populated by people who matter to each other, are landmarks in our lives; they are red-ribbon occasions, without which life would still go on, but would sparkle less.

Someone who has contributed to the sparkle of hundreds — maybe thousands — of children's lives, died this month. Robert Connelly, who in March had celebrated his 93rd birthday, passed away after a landmark life raising his own children and shaping the lives of Boy Scouts.

Mr. Connelly was active in Scouting for 75 years, and said Scouting and Catholicism are a natural pair. "I'm glad I was born into them," he said. "Like most people, I don't mind obtaining something great."

Last October Connelly did something he was determined to do: He attended his 50th Catholic Scouting Retreat, which he had inaugurated in Fort Worth drawing on earlier experience when he lived in Illinois. Seven of the eight Connelly children attended the retreat with him, including his son Mike, who was a Scout at Fort Worth's first Catholic retreat in 1960.

Mr. Connelly's loyalty to the scouting tradition was returned to him at his vigil, when a young scout came forward, stood by the coffin, and poignantly played "Taps" on his bugle. At the following day's Mass of Christian Burial, Scouts from St. Ignatius College Preparatory School stood shoulder to shoulder in the rain, lining the sidewalk, so the coffin would be rolled out of the church from within their ranks.

Mr. Connelly was, as the Scouts said, "one of them."

Everybody at TCU celebrated graduation this month, a scenario that will be repeated all over our state and country well into June. Small children will receive kid-sized documents of commencement. Bigger children, in hallowed halls and echoing auditoriums, will receive academic hoods.

Nursing classes at TCU will repeat their time-honored tradition of crazy merriment.

But the important part really isn't about the décor — or the decorum. The important part is the sense of possibility that comes from the announcement of each name, each person who does, in fact, have a place in the world.

Whether they grow up to be ballerinas, superheroes, or fixers, their start will have come from two sources: God's grace, and the people who, long ago, gave them a diploma, a camera, or a scouting badge and said, "You can do anything."

Kathy Cribari Hamer is a member of St. Andrew Parish in Southwest Fort Worth. Last May, her column received the second place award for best family life column by the Catholic Press Association of the U.S. and Canada. In 2005, Kathy's column was recognized with the first place award in the same category.

The kindness of strangers

By Jeff Hensley
Editor, *North Texas Catholic*

I've had a few interviews in my life that have engendered small cases of the "willies."

One came when I worked for the Cursillo Movement editing the movement's magazine, *Utreya*, and writing its press releases.

At a meeting in Buffalo, New York, I needed to interview the Apostolic Nuncio to the United States for a release.

I sought out one of the bright, knowledgeable people I'd met there and asked him what he would ask the apostolic nuncio if he had the chance. The interview went well.

A couple of weeks ago, I was invited to attend a Legatus meeting in downtown Fort Worth. They wanted some publicity for the club and gave me the opportunity to interview Legatus' founder, Tom Monaghan.

One would have to have been under a rather large rock the past 30 years to not know Monaghan as the former owner of Domino's Pizza, who had sold the business to manage his charitable contributions to Catholic causes. More recently, he had founded Ave Maria University, in southwest Florida.

Legatus is a fellowship of Catholic CEOs who, joined by their wives, support each other in their Christian lives, meet once a month to attend Mass together, have the opportunity to go to confession, and then share a meal, while listening to interesting Catholic speakers.

I found some of the requirements for membership a little off-putting, but, after all, everybody in whatever line of work likes to gather with people who are familiar with their circumstances. It's understandable.

But anticipating the combination of interviewing a former billionaire, who created and manages the best known new Catholic university in the country and sitting down to dinner with businesspeople of wealth was a bit intimidating.

I needn't have worried. Tom Monaghan turns out to be a man of great vision, somewhat plainspoken, but friendly, warm, and humble.

When I walked into the meeting room where dinner and a speaker would take place, I was greeted by a stream of warm, friendly, welcoming Catholics, most of whom I'd never laid eyes on. It was one of the nicest, most sociable groups of people I've encountered.

Preconceived notions melt quickly in the warmth of a firm handshake, a meeting of the eyes, and pleasant conversation in the heart of the Church.

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

Modesty befitting the dignity and purity God has bestowed on all

Modesty — Could something as simple as modesty help us find and grow in our true vocation? How should we present ourselves publicly? What kinds of clothes are appropriate for Mass? On one extreme, is it okay to wear a T-shirt, shorts, and flip-flops to church? On the other extreme, is it okay to be overdressed for church such that it attracts others' attention? In determining the appropriate apparel for Sunday Mass, and for all other occasions, the virtue of modesty will help. Let's take a look.

To begin with, modesty is the virtue governing the outward expressions of inward humility and purity, an important virtue which falls under the virtue of temperance, a moderation in the indulgence of appetites or

passions. Public modesty, dignity, and self-esteem often go hand in hand. We say a lot about ourselves, our self-esteem, and what we are looking for, or what we are not looking for, by how we dress in public. Do we seek glory from others by what we wear so as to invoke awe, jealousy, or even lust?

Our modesty at church should set the example and govern our modesty in every other public occasion. While clothing and appropriate attire seem small, relative to our faith, they do indicate the state of our mind in regard to God, self-esteem, prudence, modesty, chastity, purity, and worldly influence.

When we come to church we are there to worship the Lord in community, as one family in Christ. So, we should be asking ourselves, especially as we approach the summer months, what should I wear that glorifies God and sustains me in dignity and chastity of heart in the community? When we seek the approval of God rather than others, we will find that we will win the approval of others because we have first obtained the approval of God. In this way we are truly evangelizing through our faith, drawing others to salvation in Christ, as they recognize the chastity of our mind, the purity of our heart, and our good deeds as they join us to glorify God as well.

Thus, our overall dress at church should not be an attraction nor a distraction for others, but a sign of dignity and appreciation as we worship.

Both men and women should dress

appropriately for Sunday Mass. On the men's side, it causes a distraction to the worshipping of God by arriving at Mass ungroomed, looking like they just woke up, like an unmade bed, wearing what resembles an undershirt rather than a nice collared shirt, wearing pants or shirts that are too tight for the purpose of attraction, or over-grooming with the intent to attract others. Cologne should be at a minimum (like a deodorant, enough to hide an odor rather than attract others who come close by), and jewelry should be the exception and not the norm. We don't go to Mass to make a macho statement, nor a statement of rebellion either, but to worship our Lord in community.

On the side of women, I've already seen this year single women dressed in church in what resembles a towel more than a dress. In fact, a towel would have covered more of their bodies. I've seen married women wearing what looks more like a nightgown for one's husband rather than a dress to be worn in public that displays honor to their body and to their husband. What is proper dress? How much of one's legs and arms are to be exposed? Is a see-through silhouette, or a tight outfit that accentuates curves, attracting attention to one's self appropriate? Still, the most notorious and notable among women is the wearing of spaghetti straps, and the exposure of back and cleavage.

St. Peter lets single women know that their adornment too "should not be an exterior one," lest they attract men for the wrong reason which will be a cause of deep

sorrow, suffering, and pain as men attracted in this way cause women to have inferior relationships which strip away their dignity and self-esteem. On the other hand, modesty builds women up in many other virtues, self-esteem, and dignity, which gives women a true sense of equality with the opposite sex, as they are to be valued and treasured for who they are rather than as toys to be used, played with, dropped, broken, and then disposed of.

When we play the game of living through attractions, we are actually living in the flesh rather than the Spirit, which is a choice made to live in the world, abandoning the gift of living in the Spirit as children of God, saved and redeemed in Jesus Christ. In this case we are not building up the kingdom of God; we are tearing it down and falling into one of the many traps of the devil.

Thus, growing in modesty for both men and women can and will help us to grow in our true vocation as our hearts are set right before God. In this way all of us will find life less burdensome because God calls us to cooperation, not competition, the building up of the individual and family in the Spirit of Christ. I believe this is a major reason I enjoy the religious life and find it attractive, because sisters and brothers, priests and bishops enjoy living and being spiritually connected with people through Christ, as opposed to being embattled in the attractions and desires of the body. In conclusion, please dress appropriately and modestly for Mass as befits the dignity and purity God has given you.

African bishops say they need help forming flourishing vocations

By Barb Frazee
Catholic News Service

WASHINGTON (CNS) — Although African vocations are flourishing, the continent needs people to form those vocations, and African bishops visited Washington looking for such help.

Tanzanian Cardinal Polycarp Pengo said the major regional seminary in his city, Dar es Salaam, has 192 students and only 10 formators.

"Of course, the formation cannot be that good," the cardinal told Catholic News Service in an early May interview. "For me, this (formation) is the greatest need we have."

Cardinal Pengo, president of the Symposium of Episcopal Conferences of

Africa and Madagascar, said he would like to see U.S. seminary professors spend time teaching in Africa. He said he would like to send seminarians to the United States, where some could remain for a while after graduation while others would return to Africa to teach.

Archbishop Charles Palmer-Buckle of Accra, Ghana, added that the need for formation extended beyond priests and religious.

"When we talk about agents of evangelization, we should look at the formation of the lay leadership of the church in Africa, namely catechists, Catholic teachers, Catholic politicians, Catholic parents ... so that they also know what will

be required of them, particularly formation in ... Catholic social teachings," he told CNS. The archbishop said forming lay leaders was especially important given the growing democracy movement in Africa.

The Catholic Church needs "people who are well-qualified in politics, in economics, in finances, and other professions, people who are qualified ... as teachers to be able to deliver what we call ... Catholic social teaching, the Catholic perspective."

Cardinal Pengo also emphasized the importance of Africa's Catholic universities in forming future leaders. Because they accept more than Catholic students, "differences which are at the moment pretty threatening," such as the "presence of

Islamic fundamentalism ... can be ironed out through these universities."

The church must know "how to form people to be able to ride what I may call the crest, the wave of huge exponential evangelization ... but at the same time how to help forestall whatever could be the pitfalls" of what the pope called "the toxic waste from the West and at the same time the fundamentalist extreme."

He said the church must move into "ongoing formation, what we call post-confirmation catechesis for various laypeople, then formation that goes into vocation, into religious life, and into the vocation of family life, marriage and everything."

Catechesis

Rejoice, heavenly powers! Sing, choirs of angels!

By Lucas Pollice

The opening words of the *Exultet* sung at the great liturgy of the Easter Vigil announce with great joy the resurrection of Christ. Jesus Christ has been truly raised from the dead, and sin and death have been destroyed forever! Christ's victory over death reveals in a real and powerful way the merciful love of God that is greater than sin and death, a transforming love that brings even out of the death of the Son of God the salvation of the world.

As we continue to celebrate the Resurrection of Christ throughout these 40 days of the Easter season, we will be hearing in the Gospel readings about the various appearances of Jesus to the disciples and the apostles. Jesus spends his last days on earth following the Resurrection appearing to the disciples for two primary reasons: 1) To strengthen and encourage the faith of the apostles and disciples in a true understanding and experience of the Resurrection, and 2) to firmly and authoritatively establish the Church as the one pillar of truth and instrument of grace to all the world until the end of time.

Jesus Is Truly Risen!

One of the characteristics that are common to almost all of the accounts of the appearances of the resurrected Christ is that the disciples and apostles do not recognize Jesus. We see this when Jesus encounters Mary in the garden (*John 20:14*), and also when Jesus appears to the two disciples on the road to Emmaus (*Luke 24:16*), and again, finally, when Jesus is standing on the beach of the Sea of Tiberias, and the apostles themselves did not recognize Him (*John 21:5*). Why is this so? This speaks directly to the reality of the Resurrection — Jesus is not just simply resuscitated from the dead — but his Resurrection constitutes an entirely new reality and way of being. Jesus has not only come back from the dead, but He possesses a glorified humanity, one that is fully alive and transformed by the grace and glory of God. Jesus Himself is a new creation — the New Adam Who brings about a new horizon and way of being for the entire human family.

At the same time, Jesus goes out of his way to show that He is not some sort of apparition or ghost, but that He is indeed a real person, with a real, yet glorified body. This is why Jesus eats before the disciples, and invites Thomas to put his fingers into the wounds of his hands and the wound in his side. We also see that Mary is able to touch and hold onto Jesus in the garden. This is not just simply a spiritual experience of Jesus, although a powerful one it is, but it is the experience of the truly resurrected person of Jesus, fully human and fully divine,

Rejoice, heavenly powers! Sing, choirs of angels!

Exult, all creation around God's throne!

Jesus Christ, our King, is risen!

Sound the trumpet of salvation!

now glorified by the Father. Jesus appears precisely to strengthen their faith and to show in a definitive and convincing way that He is truly risen from the dead. As Pope Benedict XVI teaches in his recent book *Jesus of Nazareth: Holy Week*:

On the one hand, Jesus has not returned to the empirical existence that is subject to the law of death, but lives anew in fellowship with God, permanently beyond the reach of death. On the other hand, it is important that the encounters with the risen Lord are not just interior events or mystical experiences — they are real encounters with the living one who is now embodied in a new way and remains embodied. Luke emphasizes this strongly: Jesus is not, as the disciples initially feared, a 'ghost' or a 'spirit': he has 'flesh and bones' (Luke 24:36-43). (p. 268).

The Road to Emmaus and the Eucharist

We also see that Jesus appears to the apostles and the disciples to firmly and authoritatively establish his Church on earth as the instrument through which He will be present and working through until the end of time. First, we have the Eucharistic encounter of Christ with the two disciples on the road to Emmaus (*Luke 24:13-35*). When Jesus approaches them and begins to journey with them, they do not recognize Him. It is only when Jesus sits at table with them and breaks bread with them in the Eucharist that they finally recognize the risen Christ, who then immediately vanishes from their sight. This is very significant in that it is only in the giving of the Eucharist that they finally recognize Christ, only in the gift of the Real Presence that they come to really know and recognize Christ. Why does Jesus then suddenly vanish from their sight? It is because the resurrected Christ is not only really and truly present to them in the Eucharist, but it also emphasizes the truth and reality that it is in the Eucharist that has been entrusted by Christ to the Church that has become the normal and perpetual way in which the resurrected Christ appears and is made really and substantially present to the Church until the end of time.

The Institution of the Sacrament of Penance

Secondly, in his first appearance to the apostles in John's Gospel (*John 20:19-23*), Jesus says to the apostles, "As the Father has sent me, so now I send you." He is commissioning the apostles to share in and be instruments in the same mission that the Father gave Him. This mission was to come into the world to bring about the forgiveness of sin which was ultimately accomplished by his death on the cross and Resurrection from the dead. Now that his mission is complete, Jesus gives the apostles the authority to carry it on. Jesus then breathes upon them the power of the Holy Spirit and says "Whose sins you forgive are forgiven them, and whose sins you retain are retained." Jesus gives to the apostles the power of the Holy Spirit, because it is only through this power given from the Father through the Son that sins can be forgiven. By the action of Jesus, the apostles are now to be the instrument of that power. Thus, in sharing the same mission of Christ and empowered by the Holy Spirit, they and their successors have the power and authority to forgive and retain sin.

Therefore, in this powerful Scripture passage, Jesus gives his authority to forgive sins to his apostles. Only God can forgive sins, but Jesus has given the power of the Holy Spirit to the apostles to be his unique instrument of mercy and forgiveness through the sacrament of Penance. This same authority has been handed down in the Church through apostolic succession through the bishops and priests who share in the same apostolic ministry of the forgiveness of sins. Thus, through the sacrament of Holy Orders, our bishops and priests today have the same authority to forgive and retain sins as the first apostles did.

The Institution of the Papacy

Later in John's Gospel, we see the appearance to the seven apostles, and the amazing dialogue between Jesus and Peter on the shore of the Sea of Tiberias (*John 21:15-19*). In this powerful passage, Jesus three times exhorts Peter to "feed and tend my sheep." This is a very deliberate and meaningful action by Christ. He is restoring



Peter and forgiving him for his three-fold denial during Jesus' Passion. But even more importantly, Jesus is commissioning Peter as the head and shepherd of the Church, for in the Scriptures, three always means divine and complete. Just before Jesus' departure when He ascends into heaven, we see the divine commissioning of Peter as the head of the Church, responsible for feeding (teaching and ministering) and tending (governing) the Church.

Jesus' Real and Perpetual Presence in the Church

Finally, at the conclusion of the Gospel of Matthew, we see Jesus giving the Great Commission to the apostles to baptize all the nations and to teach all that He has commanded them (*Matthew 28:16-20*). For Matthew, this is the great climax of the resurrected Jesus fully establishing the Church upon the apostles and the handing on of all authority to them to teach, minister, and govern in the name of Christ. Jesus' promise that He will "be with you always, until the end of the age" is not just sentimental words of the departing Christ, but is Jesus revealing not only his presence in the Church, particularly in the authority of the apostles and their successors, but also and most profoundly his real and substantial presence in the Eucharist, which is at the very heart of the Church. Jesus does not leave his Church but is Himself in the Eucharist the beating heart of the Mystical Body of Christ. This indeed is the revelation of a love that never ends, a love that is more powerful than sin and death, and a love that endures all things. It is precisely because of his Real Presence in the Eucharist that Jesus was able to say to Peter and the apostles that the gates of hell will never triumph over the Church.

Lucas Pollice is director of Catechesis and Adult Faith Formation and RCIA for the diocese.

Features

Let belief replace doubt, because Jesus really is risen

By Jeff Hedglen

Jesus Christ is risen today, Alleluia! Have you ever really stopped to think about that statement? It is a pretty crazy and out-there thing to proclaim. A man was raised from the dead? Really? But that's not all: This man was not only a man, but He was also God. So basically we Christians believe that God became a man, died, and was raised to new life. It's no wonder Thomas had some doubts.

St. Thomas kind of takes the hit for all of us. I don't know about you, but when the rational, intellectual, just-the-facts part of my brain kicks in, I can sometimes wonder if all that we believe about Jesus is true. Thankfully these moments don't usually last long because my faith comes to the rescue, but the fact remains that our beliefs are not something that are easily provable by scientific methods; they demand the assent of our intellect and will, in short a personal choice to believe.

When times of doubt come to me, I am comforted by the doubters who have gone before me. As mentioned, Thomas gets all the "credit" for being a doubter, but in truth the Gospels tell us that initially all of the apostles doubted in the Resurrection.

I do not think doubt is altogether a bad thing. Doubt keeps us honest. Resurrection from the dead is not a typical run-of-the-mill daily occurrence, so it is understandable that from time to time we might wonder about it. Yet St. Paul says that if Jesus is not raised from the dead than our faith is empty (1 Corinthians 15:14). For if Jesus simply died, then our sins are not forgiven and heaven's gates are still locked tight, thus every one of our beliefs hinges on Jesus' Resurrection.

The lives of the saints have also brought me great reassurance in times of doubt. Century after century, Christians have willingly died for Jesus. Their example of faith snaps me back to reality. As hard as some of our beliefs

are to believe, I find it even harder to believe that someone would willingly die for something, or someone, that was not real, that had not deeply impacted their lives.

Take for example Saints Perpetua and Felicity. Perpetua was young, beautiful, well-educated, a noblewoman of Carthage. Felicity was a slave woman. Both were young mothers and both had the chance to live and raise their children, if they would only renounce their faith in Jesus. They were both beheaded in the Amphitheater around the year 200 A.D.

These are but two examples of heroic faith. As strong a witness as those are who have died for Jesus, it is those who live for Jesus that compel me even more. It is people like Blessed Mother Teresa and Blessed John Paul II, as well as saints like Augustine and Thérèse of Lisieux, and even people from my life like my former pastor Father Beaumont and my mother. None of these people have been perfect, yet they all

Bishop Vann said, when we profess our faith, the words are not just what we say, they say who we are.

ran after Christ with reckless abandon.

Every Mass we stand and profess our belief in some fairly outlandish realities. Even though doubt may sometimes creep in, these truths say more than we might think. Bishop Vann spoke to this at Easter Sunday Mass this year. He

said when we profess our faith, the words are not just what we say, they say who we are.

This brought to mind the song "Creed" written by the late Rich Mullins: "I believe what I believe, is what makes me what I am. I did not make it, no it is making me. It is the very truth of God and not the invention of any man."

So, if you or someone you know has times of doubt in the resurrection or any other truth of our faith, be reassured that you are not alone; Thomas and many of the Apostles and saints doubted before you. But also take heart in the reality that this faith we have is still making us. A doubt we have today could be a rock we stand on tomorrow.

Jeff Hedglen, youth minister at St. Bartholomew Parish in Southwest Fort Worth, is the principal organizer of Camp Fort Worth each summer. Readers with questions can contact Jeff at jeff@stbartsfw.org.



(CNS photo/Gregory A. Shemitz) Participants sing during a prayer service in honor of Mary on Mother's Day eve in New York's Times Square May 7. The service, along with a Mass and procession to and from Holy Innocents Church in New York, were sponsored by the parish and the Legionaries of Christ. Archbishop Francis A. Chullikatt, papal nuncio to the United Nations, presided at the liturgy and participated in the procession and prayer service.



(CNS photo/courtesy of Maryknoll Mission Archives) Fathers Thomas F. Price, seated at left, and James A. Walsh, seated at center, co-founders of the Maryknoll Fathers and Brothers, pose for a photo with fellow Maryknoll Fathers at Maryknoll, N.Y., in 1918. Maryknoll is celebrating 100 years of missionary service around the world this year.



(CNS photo/Paul Haring) A Swiss Guard recruit takes his oath during a swearing-in ceremony for 34 new recruits in the San Damaso Courtyard at the Vatican May 6. New recruits are sworn in every May 6, commemorating the date in 1527 when 147 Swiss soldiers died defending the pope during an attack on Rome. (CNS photo/Paul Haring)

Cross-Words

By Mark Simeroth

Across & Down:

1. Moses' brother
2. Pure love
3. blathers
4. Unlocks
5. Loch monster?

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi

ANGEL, THE STRANGEST THING HAPPENS EVERY MORNING.

I FEEL LIKE I'M MOVING VERY FAST AND THEN, SUDDENLY EVERYTHING GOES DARK FOR ABOUT TEN SECONDS.

THAT'S SIMPLE, UMBERT. YOUR MOM'S CAR POOL DRIVES THROUGH A TUNNEL ON THE WAY TO WORK.

OH, I GET IT-- CAR POOL TUNNEL SYNDROME!

The FLOCK by Jean Denton

HELP ME, OH LORD. I NEED TO BE MORE DECISIVE.

...OR MAYBE NOT...

Diocese of Fort Worth Rachel Ministries

crosses denominational lines

to offer women healing after abortion

By Tony Gutiérrez / Associate Editor

Over the last 10 years Rachel Ministries has offered healing for countless numbers of women suffering from pain and remorse following an abortion, through counseling, referrals, and a Rachel's Vineyard retreat that is held six times a year and has helped more than 500 women. The next retreat for the Diocese of Fort Worth will be held June 3-5.

However, post-abortive healing is not a ministry that is limited to Catholics, says Betsy Kopor, the diocese's Rachel Ministries coordinator. That's why she's helping the Episcopal Diocese of Fort Worth, a part of the Anglican Communion, to plan its own retreat in August.

"Our whole mission is to help those hurting after abortion, not just those Catholics or those Episcopalians, but we want to help everybody," Kopor said.

This isn't the first effort to reach out to non-Catholics, either, Kopor said. Rachel's Vineyard has held inter-denominational retreats for several years.

"Our retreats are open to everyone, but after a few years, we began to notice there were some people who didn't feel comfortable coming to a Catholic retreat because they weren't Catholic," Kopor said. "And because we believe when you're comfortable, you're better able to heal, that is when we started to think about having retreats in other denominations."

Bishop Kevin Vann asked Kopor to approach Episcopal Bishop Jack Iker about helping spread the program into his diocese. Bishop Vann said he has enjoyed a friendship with the Episcopal bishop, having invited him as a guest to attend the diocese's annual pro-life banquets, and noting that several Episcopal priests have joined in praying outside the Planned Parenthood facility in Fort Worth.

"I think it's something we can do in common to enhance the Gospel of Life," Bishop Vann said. "It's a very important way that our diocese can be of service to them in their pro-life efforts."

Bishop Iker then invited Kopor to speak at several of the Episcopal diocese's conferences to promote the program. Bishop Iker said abortion is an issue that resonates across denominational lines, and even to those who are not religious, as everybody should have an appreciation for human life.

"The value of Rachel Ministries is it reconciles a great amount of guilt and shame when a woman has an abortion. It can be a crippling event emotionally and spiritually — a sense of alienation from God, perhaps," Bishop Iker said. "The great thing about the Gospel is it offers forgiveness. The important part is getting women to attend, to promote it, and to get clergy to preach about it."

A major step forward happened last year, when he



The candles floating in the bowl are a part of a baby naming ceremony that occurs during the retreat. During this meditation, each person goes to the bowl, lights a candle for every child she or he has lost to abortion, and while placing the candle in the bowl, says, "Lord, I pour out my heart to you. I give you (name of baby)." (PHOTO COURTESY OF BETSY KOPOR)

appointed Gail Kleinschmidt, a deacon at St. John Episcopal Church in Fort Worth, to serve as volunteer director of the diocese's Pro-Life Ministry. Kleinschmidt said she's developed a passion for the pro-life movement in recent years, being trained by Chuck Pelletier of Mother and Unborn Baby Care to serve as a sidewalk counselor, and attending the Catholics Respect Life Office's quarterly leadership meetings. Kleinschmidt was also given permission by her bishop to pursue ecumenical pro-life ministry, not only with the Catholic Diocese of Fort Worth, but with the Orthodox Diocese of the South, based in Dallas, and with Protestant pro-life ministries. She is also currently working to encourage priests in the Episcopal diocese to form Anglicans for Life chapters in their parishes.

Before serving on a team for a Rachel's Vineyard retreat, team members should attend a retreat as a participant. Kopor says the retreats aren't just for the women who've had abortions, but for anybody who needs healing, whether it be a father of an aborted child, or family members or friends who pressured, encouraged, or otherwise helped a woman procure an abortion.

"Abortion has many forms and has impacted our marriages and families, alienating loved ones," said Kleinschmidt, who attended a retreat in February. "In addition women unknowingly have taken 'birth control' measures, as I did, that disrupt the womb so a baby is starved and expelled. I did not know the physical risks or of new life formed within. I attended a retreat in February where I could identify with women who repent of lost lives through abortion."

Kopor says that all Rachel's Vineyard retreats are structured the same way, with the only differences between the Catholic retreats and other retreats being the forms of worship. Catholic retreats offer opportunities for confession and adoration, while the inter-denominational retreats allow for spiritual direction and counseling, and reserve a quiet space for participants to visit and reflect. She said the Episcopal retreat will be more similar to the Catholic

retreat, but with specific Episcopalian devotions used instead. Kleinschmidt added that an Episcopalian retreat is needed because Episcopalians cannot receive sacraments at a Catholic retreat, but can receive sacraments in the Anglican tradition at their retreat. The retreats also have priests or ministers, and licensed counselors with special training in post-abortion healing present.

"The Catholic retreat is very sacramental — Mass, Confession, Adoration, and we like to have a priest there as much as possible," Kopor said. "The priest is important because he represents the Church. Perhaps for those far away from the Church, they may feel the Church doesn't want them back, but the presence of the priest makes them feel welcome."

Kopor, who serves as facilitator for the retreats, will also serve as a facilitator for the Episcopalian retreat, until it grows enough to be able to assign an Episcopalian to serve as facilitator, the way the inter-denominational retreat has grown.

Kleinschmidt, for her part, is trying to promote the retreat within her own diocese, making the Pro-Life Ministry known through the diocese's website. The women of her parish have already made prayer shawls to give to participants at the retreat. But mostly, she is excited about the partnership with the Catholic Diocese of Fort Worth to spread the pro-life ministry.

"We need the Catholic Church — we need those truths that they have been guarding all this time, and we need to be linked arm in arm," she said. "God has been so good to watch over the Catholic Church, so this message of life could be delivered to us."

For more information about the Rachel's Vineyard retreat or to register to attend the upcoming retreat for the Catholic Diocese of Fort Worth June 3-5, visit the ministry's website at www.racheltx.org, or contact Betsy Kopor, Rachel Ministries coordinator, at (817) 923-4757, or at bkopor@fwdioc.org. Though specifically Catholic, the retreat is open to people of all denominations.

**Palm Sunday — Holy Redeemer Parish, Aledo /
Photos by Juan Guajardo**



Fr. Publius Xuereb hands out palm leaves before the Palm Sunday Mass at Holy Redeemer Church April 17.



Fr. Publius Xuereb sprinkles holy water on palm bearers.



Choir member Bruce Pohl puts a palm leaf on his guitar.

**Seder Supper — School of Lay Ministry,
Diocesan Catholic Center, Fort Worth /
Photos by Juan Guajardo**



Concha Jones, of St. Ann in Burleson, lights a candle during the lighting and blessing of the candles at the start of the supper.



Fr. Carmen Mele, OP, leads the participants in the "Kiddush," the blessing of the wine. The Seder Supper was hosted by the Pope John Paul II Institute and the Diocese of Fort Worth at the Catholic Center on April 18, the first day of the Jewish Passover.

RIGHT: A view of the matzo, or unleavened bread, after a participant broke it in two during the "Motzi-Matza," or blessing of the matza.



Holy Week and of Easter in

Easter Vigil — St. Joseph Parish, Arlington



Fr. Dan Kelley leads parishioners of St. Joseph Parish in Arlington in the Service of the Light during the Easter Vigil.



Fr. Dan Kelley lays hands on Greg Krunme during his confirmation at the Easter Vigil Mass.



LEFT: Simon Sanchez, of San Mateo Mission, reads along during the supper.

RIGHT: Fr. McDaniel processes out of the parish hall of St. Peter Church in Lindsay at the end of Mass to repose the Blessed Sacrament in a temporary chapel for Eucharistic adoration. The main church is currently under construction.



RIGHT: Fr. Raymond McDaniel washes the feet of Larry Garrett (right) during Holy Thursday Mass on April 21 at St. Peter Church in Lindsay.



Participants of various ages have their feet washed by pastor Fr. Ray McDaniel.

Holy Thursday — St. Peter, Lindsay / Photos by Juan Guajardo



Fr. Raymond McDaniel adores the Blessed Sacrament after reposing it in the church's temporary chapel.

and the Octave in Pictures

linton / Photos by Juan Guajardo



April Mass April 23.



Fr. Dan Kelley baptizes Josh Coward during the Easter Vigil Mass.

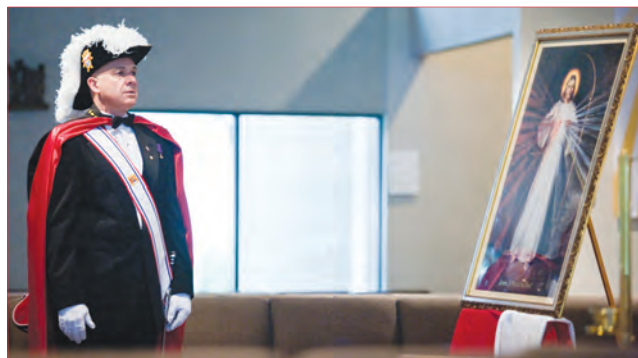
Divine Mercy Sunday — St. Mark Parish, Denton / Photos by Juan Guajardo



Parishioners look on at the Divine Mercy image revealed to St. Faustina. St. Mark Parish in Denton celebrated Divine Mercy Sunday with a presentation on the life of St. Faustina, followed by Adoration of the Blessed Sacrament, and praying the Divine Mercy Chaplet.



St. Mark parishioner Carrie Hartless sings the Divine Mercy Chaplet.



LEFT: Dennis Pettit of Knights of Columbus Assembly 2043 stands watch over the Divine Mercy image May 1.

Good Friday Rosary Vigil for Life — Outside Planned Parenthood abortion facility, Fort Worth / Photos by Joan Kurkowski-Gillen



Catholics from throughout the diocese joined together in a record crowd of 800 outside of Planned Parenthood on Henderson Street in Fort Worth for the 26th annual Good Friday Rosary Vigil for Life. Public sidewalks on both sides of the street were full.



Brother Matthew, CFR, holds a processional cross during the Rosary. Behind him are seminarian Khoi Tran (left), and Fr. Isaac Orozco.

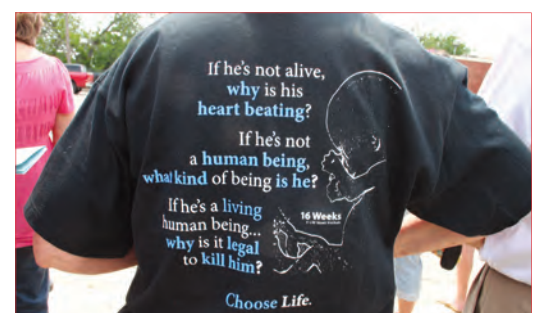
BELOW: Bishop Kevin Vann (right) leads the participants in the Glorious Mysteries of the Rosary. To the far left is Chuck Pelletier, director of Mother and Unborn Baby Care.

Good Friday diocesan Stations of the Cross — Downtown Fort Worth / Photos by Joan Kurkowski-Gillen



Bishop Kevin Vann leads a procession of about 150 people in the Stations of the Cross through Downtown Fort Worth to serve as a public witness of faith. Immediately behind him is Deacon Len Sanchez, diocesan chancellor and director of the Office of Community and Pastoral Services, which organizes the annual event.

BELOW: Participants in the annual diocesan Stations of the Cross procession in Downtown Fort Worth kneel during the Twelfth Station: "Jesus dies on the cross." This year, the meditations were taken from Blessed Pope John Paul II's WAY OF THE CROSS.



Catholic Charities Parish Social Ministry Gathering teaches participants to not only serve, but to

Connect with the Poor



Story and Photos by Joan Kurkowski-Gillen / Correspondent

The single most effective way for people to be drawn to a living and vibrant faith — and a vibrant God — is not the words we say. It's the lives we lead."

That's the message JustFaith founder Jack Jezreel delivered during a Saturday morning talk given at Catholic Charities Fort Worth's new campus in South Fort Worth, just south of Seminary Drive.

Known for his enthusiastic advocacy for social outreach and change, Jezreel was one of the presenters invited to participate in the May 14-15 regional Parish Social Ministry Gathering hosted by the local agency and Catholic Charities USA. A program of workshops, small group discussions, and a symbolic hunger banquet were designed to create an awareness of the challenges facing poor and vulnerable people and provide strategies parish ministries can use to alleviate poverty and suffering in the local community.

The conference attracted 106 participants from North Texas as well as Austin, Louisiana, and Oklahoma. Students from the Pope John Paul II School of Lay Ministry also attended.

Catholic Charities hosts four or five conferences a year in different parts of the country, according to Tina Baldera, national manager of the training program.

"It's a way of reaching out to those interested in parish social ministry. It provides them with an opportunity to come together to network, have fellowship, and learn strategies they can bring back to their faith communities," she explained.

Conference presentations were offered in both English and Spanish.

Getting different people talking to one another is the crux

of successful social ministry, Jezreel said to the assembly of volunteers, agency workers, and administrators. Typically, five to 10 percent of a parish's membership work at the church's food pantry or are involved in some other form of social ministry.

But social mission is the responsibility of all baptized Catholics, the speaker said, reinforcing his statement with the 1993 "Communities of Salt and Light" document issued by the U.S. Conference of Catholic Bishops. A parish's integrity and fidelity to the Gospel message should be measured by its commitment to the vulnerable and poor and not by how many people are coming to Mass, he said.

"If your parish suddenly disappeared, would the poor in your community care?" Jezreel asked, posing a profound question. "Was it such a communicator of compassion, hope, and possibility that people would despair in its absence?"

Jezreel provided a list of touchstones to help parishioners create an environment where they could grow in love of God and neighbor. Attention to relationships, direct service, education, prayer, and spirituality are some of the tools that make a parish's social outreach flourish.

Social ministry should also involve human contact. Collections of eyeglasses, clothing, food, and money for disaster relief are worthy

endeavors. "But they're not at the heart of charity," the speaker emphasized. "You don't know the stories of the poor until you have a relationship [with them.] It provides an opportunity to reflect on the root cause of the problem."

Educating parishioners beyond the spiritual component of charity, so they have a worldview of poverty and hunger is important but difficult to achieve. We live in a culture that is easily distracted, he continued.

"As parishes, we have to figure out how we intervene in a distracted culture to call people back to the things that really matter," the social justice educator added.

Social ministry is considered an external activity.

"But nothing happens out there unless something happens in here," Jezreel said, pointing to his heart. "The task of social ministry is not just organizing people. It's how do we form people so they want to be organized."

Effective outreach to the poor requires a prayer life. Spirituality is a resource that sustains a person's compassionate commitment to the world.

"If you engage people in social mission and start connecting them with very difficult issues without providing prayer sustenance, they get crabby," Jezreel said, causing a ripple of giggles from the audience.

"We have to give people resources so they can engage in suffering, go through Good Friday, and still end up at Easter," Jezreel said. "You want them to move through difficult experiences and still come out with a capacity for humor, love, and joy."

Linda Price, director of religious education at Sacred Heart Church in Wichita Falls, attended the conference with her husband, Bill, and said she was particularly impressed with the Saturday evening "hunger banquet" planned

ABOVE: Fr. Carmen Mele, OP, director of the diocese's John Paul II Institute School of Lay Ministry, shares in a table discussion during the gathering's Spanish track. Fr. Mele had encouraged his students to attend the conference.

LEFT: Keynote speaker Jack Jezreel, founder of JustFaith, challenges participants to build relationships with the poor they minister to.

by Catholic Charities. Organizers hoped the event would heighten sensitivity toward the issue of hunger and food insecurity.

"Hunger insecurity is a term I hadn't heard before," Price admits, referring to a term that means people who have food today, may not have any tomorrow.

The heart of the Hunger Banquet involved people experiencing the disparities between the rich and the poor in a visceral way. Though some at the banquet received full meals, Price said most of the people at her table received just toast with a cheese spread.

"It made us think about food insecurity and why it exists in our country."

The Hunger Banquet was an eye-opening experience for many conference participants, explained

Laura Sotelo, director of parish relations for Catholic Charities Fort Worth.

"You could feel the uncomfortable disparity between the simulated rich and poor guests," she added. "Sometimes forcing ourselves into the other person's shoes is exactly what it takes to understand and empathize with others in our community."

The Parish Social Ministry gathering accomplished what it set out to do, according to Heather Reynolds, the president of Catholic Charities Fort Worth.

The conference, she said, had "promoted healthy dialogue among lay people and leadership alike, encouraged idea generation for social ministry, and provided a network of support for attendees when they go back to their own parishes."

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National & World

Vatican orders bishops to draft guidelines to handle sex abuse cases

By Cindy Wooden
Catholic News Service

VATICAN CITY — Every bishops' conference in the world must have guidelines for handling accusations of clerical sex abuse in place within a year, said the Congregation for the Doctrine of the Faith.

In a letter dated May 3 and released by the Vatican May 16, U.S. Cardinal William J. Levada, congregation prefect, said that in every nation and region, bishops should have "clear and coordinated procedures" for protecting children, assisting victims of abuse, dealing with accused priests, training clergy, and cooperating with civil authorities.

Describing sexual abuse of minors as "a crime prosecuted by civil law," the doctrinal congregation said bishops should follow local laws that require reporting cases of sexual abuse to police.

Since the early 1990s about two dozen bishops' conferences, starting mainly with English-speaking countries, have drawn up guidelines for dealing with accusations of sexual abuse of minors filed against clergy and other Church employees. Other conferences—for example, the Italian bishops' conference—have said they did not draw up guidelines because bishops were obliged to follow canon

law and special provisions enacted in 2001 by Blessed Pope John Paul II and in 2010 by Pope Benedict XVI.

Jesuit Father Federico Lombardi, Vatican spokesman, said the fact that conferences were given a precise deadline and only 12 months to draft their guidelines demonstrates how seriously the Vatican takes the matter.

"The aim is to give bishops a strong common denominator for drafting guidelines appropriate to their own national situation, with its unique culture and legislation," he told reporters May 16.

The guidelines of several countries, including the United States, have been adopted as mandatory norms in those countries and approved by the Vatican.

The guidelines the doctrinal congregation now is seeking throughout the world do not have to be binding, the letter said, although they must reflect the binding provisions of canon law and the special provisions enacted in 2001 and last year.

The special provisions issued in the past 10 years expanded or extended several points of Church law: they defined a minor as a person under age 18 rather than 16; set a statute of limitations of 20 years, instead of 10 years, after the victim's 18th birthday for bringing a Church case against an alleged perpetrator; established an

abbreviated administrative procedure for removing guilty clerics from the priesthood; and included child pornography in the list of serious crimes which could bring expulsion from the priesthood.

Barbara Dorris, a spokeswoman for the Survivors Network of those Abused by Priests, known as SNAP, said in a statement May 16 that "the Vatican abuse guidelines will change little," particularly because they do not insist that the national guidelines be binding.

"Bishops ignore and conceal child sex crimes because they can," the SNAP statement said, adding that "any 'reform' that doesn't diminish bishops' power and discretion is virtually meaningless."

The doctrinal congregation said new guidelines should reflect the fact that diocesan or national review boards "cannot substitute for the discernment" and decision-making authority of individual bishops.

Fr. Lombardi said the point of the letter was to make clear that an individual bishop "cannot abdicate his responsibility" for ensuring child safety and handling abuse cases, even though he may avail himself of the advice of outside experts.

He said the fact that the guidelines do not have to be binding does not lessen a bishops' responsibility

or the Church's commitment to ending abuse. Rather, he said, it is a recognition that in many countries all the bishops have agreed to follow the same procedures and, culturally, did not feel a need to have a Vatican stamp on them in order for them to be binding.

"The responsibility for dealing with the delicts of sexual abuse of minors by clerics belongs in the first place to the diocesan bishop," the letter said. But the adoption of national guidelines is meant to "lead to a common orientation within each episcopal conference, helping to better harmonize the resources of single bishops in safeguarding minors."

Citing Pope Benedict's meetings with representative victims of child sexual abuse during his trips outside Italy, the doctrinal congregation's circular letter encouraged bishops or their representatives to meet with victims and their families.

Bishops' conferences should consider introducing child protection programs aimed at creating "safe environments" for children and educating Church workers and parents about the signs of abuse and how to handle suspected cases, the letter said.

The letter reiterated the need for bishops and religious communities to exercise special care when accepting candidates for the priesthood or

religious life and to provide "a healthy human and spiritual formation" and a clear understanding of the value and meaning of chastity.

Special emphasis was given in the letter to the obligation of bishops and religious superiors to exchange information about candidates who transfer from one diocese, seminary, or religious order to another.

The doctrinal congregation said bishops must act as fathers and brothers to their priests, ensuring their ability to live out celibacy, to understand how clerical sexual abuse damages victims, and "to recognize the potential signs of abuse perpetrated by anyone in relation to minors."

The Vatican letter offered bishops' conferences guidance in dealing both with those making accusations as well as with accused clerics.

People making accusations against a priest should be treated with respect, it said, and "spiritual and psychological assistance" should be offered to victims.

The Vatican said when an accusation is made, a priest must be presumed to be innocent until it is proven he is not. However, it said, a bishop can limit an accused priest's ministry until an investigation can be conducted.

US bishops say new John Jay report on abuse key to understanding issue

By Carol Zimmermann
Catholic News Service

WASHINGTON — U.S. Catholic bishops called the newly released report on the causes and context of clergy sexual abuse an important tool to gain insight into the scope of the problem and prevent it from occurring in the future.

"It is important for us to understand, as completely and accurately as we are able, the causes and context of this problem in order to respond appropriately for the safety and protection of our children and young people," wrote St. Louis Archbishop Robert J. Carlson in an editorial for the *St. Louis Review*, archdiocesan newspaper.

The report: "The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010," was released May 18. It was conducted by a team of researchers at the John Jay College of Criminal Justice of the City University of New York and

commissioned by the National Review Board, a lay consultative body created in 2002 under the bishops' "Charter for the Protection of Children and Young People."

An earlier study on the nature and scope of abuse appeared in February 2004. The causes and context study commenced in 2006.

New York Archbishop Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, said the report pointed out "that there was no single cause that led to the sexual abuse crisis. Neither celibacy, as some have suggested, nor homosexuality, as others have claimed, has been found to be a reason why a person would engage in sexual abuse of a minor."

He also said in a statement that the study "is a report to the bishops of the United States, not from them," noting that initial reaction to it was critical of U.S. bishops.

Members of Catholic groups unhappy with the study protested outside USCCB headquarters immediately before the document's

release. Participants from Survivors Network of those Abused by Priests, known as SNAP, Voice of the Faithful, and bishops accountability.org, described the study as flawed, biased, and not addressing the scope of the abuse crisis.

A handful of protesters carried signs reading: "Not True: Crisis Is Not Foreseeable" and "Not True: Crisis Was Long Ago."

Becky Ianni, director of SNAP in Washington and Virginia, told Catholic News Service she would like to see a study of bishops who moved abusive priests to other locations more than a study of abusive priests. Ianni, who was abused by a priest when she was a child, also said it minimizes her suffering to hear that the abuse she experienced was a "product of the time period," referring to the report's link of clerical abuse to the social upheaval of the 1960s and 1970s.

The report showed that sexual abuse of minors by priests "increased steadily from the mid-1960s through

the late 1970s, then declined in the 1980s and continues to remain low. Most abuse incidents occurred decades ago."

Baltimore Archbishop Edwin F. O'Brien said that the report's link of increase number of abuse cases during a socially turbulent time period should not provide consolation.

"While it may be comforting for some to learn that there is nothing intrinsic in our Church or its makeup that contributes to the presence of sexual abuse, it does not mitigate the damaging effects of sexual abuse that did occur in our Church," he said in a column for *The Catholic Review*, the archdiocesan newspaper.

He also noted that although the abuse crisis is "a historical problem," it has "not been completely eradicated from our Church or from our society. We have the responsibility to protect children entrusted to our care and we must be ever vigilant in our efforts to prevent any incident of sexual abuse."

Archbishop Dolan pointed

out that the sexual abuse of minors affects every family, religion, school, organization, institution, and profession in society and credited the U.S. Catholic Church for being "the first group anywhere to contract a professional agency" to examine the "causes and contexts of this scourge." He also said the study closely mirrors what has taken place in the New York Archdiocese, specifically that the vast majority of sexual abuse occurred decades ago and has declined sharply in the Catholic Church since 1985.

The archbishops praised local efforts of archdiocesan programs in place to implement the charter and provide safe environments for young people today, emphasizing such steps are key to preventing further abuse.

"After the painful revelations of the sexual abuse crisis, the only greater sin our Church could commit would be a failure to follow the very policies and procedures we have in place to protect children and root out abusers. And that can never happen," said Archbishop O'Brien.

Special Collection

Church in Central and Eastern Europe

Parish Name	Parish Location	Eastern Europe Feb 2010	Eastern Europe Mar 2011
Immaculate Heart of Mary	Abbott	624.46	371.00
Jesus of Nazareth	Albany	0.00	0.00
Holy Redeemer	Aledo	2,637.10	2,270.85
Most Blessed Sacrament	Arlington	1,127.75	2,326.68
St. Joseph	Arlington	2,245.04	3,992.03
St. Maria Goretti	Arlington	1,115.50	887.00
St. Mary the Virgin	Arlington	435.90	0.00
St. Matthew	Arlington	780.00	0.00
St. Vincent de Paul	Arlington	937.00	621.00
Vietnamese Martyrs	Arlington	1,565.00	1,760.00
Holy Trinity	Azle	885.00	1,044.00
St. Michael	Bedford	6,947.17	2,647.00
St. Jerome	Bowie	25.00	25.00
Sacred Heart of Jesus	Breckenridge	0.00	0.00
St. John the Baptizer	Bridgeport	297.00	260.55
St. Jude Thaddeus	Burkburnett	74.00	305.15
St. Ann	Burleson	2,047.00	473.00
St. Catherine of Siena	Carrollton	4,249.50	0.00
Holy Rosary	Cisco	184.52	188.00
St. Joseph	Cleburne	779.50	0.00
Holy Angels	Clifton	297.10	378.86
Good Shepherd	Colleyville	5,583.18	6,808.46
Holy Cross	The Colony	961.40	0.00
Sacred Heart	Comanche	497.00	373.00
St. Joseph	Crowell	0.00	0.00
Assumption/Blessed Virgin Mary	Decatur	568.00	1,487.46
Our Lady of Guadalupe	De Leon	35.00	0.00
Immaculate Conception	Denton	4,813.50	4,341.53
St. Mark	Denton	1,622.00	2,818.64
St. Mary	Dublin	152.00	100.00
St. Francis Xavier	Eastland	204.00	280.00
St. Paul	Electra	0.00	0.00
All Saints	Fort Worth	975.72	1,036.92
Christ the King	Fort Worth	393.00	527.00
Holy Family	Fort Worth	2,896.00	1,272.00
Holy Name of Jesus	Fort Worth	285.00	0.00
Immaculate Heart of Mary	Fort Worth	519.00	746.00
Our Lady of Fatima	Fort Worth	697.00	917.27
Our Lady of Guadalupe	Fort Worth	3,094.43	4,872.24
Our Mother of Mercy	Fort Worth	219.00	277.00
San Mateo	Fort Worth	0.00	1,024.90
St. Andrew	Fort Worth	5,464.83	5,263.25
St. Bartholomew	Fort Worth	1,689.00	3,265.00
St. George	Fort Worth	510.00	0.00
St. John the Apostle	Fort Worth	677.00	499.00
St. Mary of the Assumption	Fort Worth	2,906.23	282.00
St. Patrick Cathedral	Fort Worth	0.00	0.00
St. Paul	Fort Worth	646.48	691.65
St. Peter the Apostle	Fort Worth	470.00	0.00
St. Rita	Fort Worth	958.48	0.00
St. Thomas the Apostle	Fort Worth	1,532.31	1,788.86
St. Mary	Gainesville	58.00	1,187.26
St. Rose of Lima	Glen Rose	360.73	239.68
St. Francis of Assisi	Graford	0.00	0.00
St. Mary	Graham	874.12	455.00
St. Frances Cabrini	Granbury	191.00	0.00
St. Francis of Assisi	Grapevine	3,204.34	3,635.88
St. Mary	Henrietta	110.00	0.00
Our Lady of Mercy	Hillsboro	1,270.15	713.50
Korean Martyrs	Hurst	0.00	0.00
Christ the King	Iowa Park	0.00	0.00
St. Mary	Jacksboro	77.00	219.88
St. Elizabeth Ann Seton	Keller	1,868.00	2,730.12
Santa Rosa	Knox City	258.40	0.00
St. Philip the Apostle	Lewisville	1,248.75	1,778.11
St. Peter	Lindsay	40.00	1,376.00
St. Jude	Mansfield	0.00	1,193.00
St. Mary of the Assumption	Megargel	0.00	10.00
Our Lady of Lourdes	Mineral Wells	797.00	638.01
St. William	Montague	202.00	0.00
Our Lady of Guadalupe	Morgan	229.52	260.25
Sacred Heart	Muenster	1,492.70	1,841.91
St. Joseph	Nocona	0.00	0.00
St. Theresa	Olny	0.00	73.00
Nativity/Blessed Virgin Mary	Penelope	184.00	0.00
St. Thomas Aquinas	Pilot Point	841.64	1,174.43
St. Mary	Quanah	0.00	0.00
St. Rita	Ranger	127.00	112.00
St. Joseph	Rhineland	345.27	537.50
St. Boniface	Scotland	26.00	84.00
Sacred Heart	Seymour	394.00	47.00
St. Brendan	Stephenville	157.00	96.00
St. John	Strawn	201.00	152.00
Holy Family of Nazareth	Vernon	0.00	0.00
St. Stephen	Weatherford	0.00	0.00
Immaculate Conception of Mary	Wichita Falls	526.00	524.00
Our Lady of Guadalupe	Wichita Falls	373.00	678.00
Our Lady Queen of Peace	Wichita Falls	477.00	698.00
Sacred Heart	Wichita Falls	1,675.00	1,603.00
St. Mary	Windthorst	300.63	294.00
		83,532.35	78,573.83

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

In Memory

Long-time Boy Scout supporter and Serran Bob Connelly dies at 93

By Jenara Kocks Burgess
Correspondent

Robert E. "Bob" Connelly Sr., 93, known for his years of volunteer service throughout the Fort Worth Diocese in Catholic Scouting; Serra Club; Knights of Columbus; his parish, St. Andrew Church in Fort Worth; Catholic education; and the Diocese of Fort Worth's Tribunal, died April 28.

"He was the quintessential Catholic scouting gentleman," said John Ryan, historian for the Catholic Committee on Scouting for the Diocese of Fort Worth. "It speaks to his involvement in the Church, Scouting, and how close he was to all that. It was said during the Rosary that he was very active in the Knights of Columbus, Scouting, and the Church, and he felt they were intertwined in their goals and their purposes," said Ryan. "It was representative that in his request that he be buried in his Scout uniform. His heart was in Scouting and helping to develop the Scouts and their faith."

Visitation and a Rosary were at Thompson's Harveson and Cole Funeral Home May 1. The Rite of Christian Burial was celebrated for Connelly at St. Andrew Church on May 2, and internment was in Laurel Land Memorial Park.

Connelly was born March 8, 1918, in Bellefontaine, Ohio, son of the late George and Loretta Connelly. His family later moved to Danville, Illinois, where he first joined the Boy Scouts of America at age 12, eventually earning the highest rank in scouting as an Eagle Scout. He attended the University of Notre Dame, but later transferred to Ohio University in Athens, Ohio, where he became a 1937 graduate.

He entered the Army Air Corps in 1941 and retired from the Air Force Reserve after 20 years of service. He married Elizabeth "Lib" Anne Abram on June 17, 1942, in Columbus, Ohio. His job with Sylvania moved the Connelys to Fort Worth in February 1960.

After moving to the area, he helped with Pack 97, Boy Scout Troop 97, and Troop 497. Connelly also helped organize a Catholic Committee on Scouting for what was then the Diocese of Dallas. Through the committee, he became a retreat master for Catholic Scouting retreats held at Worth Ranch in Palo Pinto County, and was involved with Catholic Scouting and religious awards for the remainder of his life, a total of 75 years of service to Scouting. As co-founder of the Diocese of Fort Worth Catholic Scouting Retreat, he was honored at the 50th Annual Scouting Retreat in October.

Ryan, who is on the Troop 32 Troop Committee, has known Connelly for 30 years — first as a boy in Scouting and later as they worked together in Catholic Scouting. He remembers Connelly's complete dedication to his volunteer work and how he continued to attend Scouting meetings in his 80s and 90s — even at times when he had recently recovered from an illness or an injury, like a broken arm.

"I called him the 'Energizer Bunny.' Nothing would stop him," Ryan said. "He was really committed to making other people's lives better. He was someone to [emulate] because of the good influence he's had over a number of different diocesan organizations. He has done a lot of good. It would be a much better world, if everybody aspired to Bob Connelly's way of living," Ryan said.

Two other diocesan organizations that Connelly was involved with were the Serra Club and the Fort Worth Diocese Tribunal.



Bob Connelly saluting while the U.S. flag is being lowered during The Catholic Cub Scout Retreat at Worth Ranch in October 2007. Bob walked up to the Cub Scout and said, "Here, let's salute," and they saluted together. (PHOTO COURTESY OF JOHN RYAN)

"As a Serran, we really foster vocations individually by the way we live our lives," said Tom Mahony, president-elect of the Fort Worth Serra Club. "And if you knew Bob, that's the way he fostered vocations, whether it was Scouts, or the Knights of Columbus, or the Fort Worth Serrans. He just lived a great life and just the way he interacted with youth and his family and all the others. He just encouraged you to do what is right," Mahony said.

Linda McKinney, Ecclesiastical Notary for the Diocese of Fort Worth Tribunal, said she met Connelly when she began working in the Tribunal office in 2000, but he had volunteered there for many years before that.

"He volunteered as an auditor and a proofreader. He always came in; he was ready to work, and he did what he was here to do. He was always very friendly and very conscientious," McKinney said.

Connelly, known to all as Bob, was also a longtime member of St. Andrew Catholic Church, where he sang in the choir and served as a lector and extraordinary minister of the Eucharist. A fourth-degree Knight of Columbus, he was a member of Bishop Dunne Council 2813. He served on the board of directors for Tarrant Area Food Bank, Cassata High School, and Nolan Catholic High School. He and Lib were the second recipients of the *Esto Dux* Award given by Nolan Catholic High School for those who have been leaders in Catholic education.

Connelly was preceded in death by his wife, Lib, and is survived by his eight children, Robert, Pat, Anne, Mike, Kathleen, Dennis, Maureen, and Kevin, and their families, including 23 grandchildren, 18 great-grandchildren, and two great-great-grandchildren.

Memorials may be sent to the Sisters of St. Mary of Namur, 909 W. Shaw St., Fort Worth, 76110; Nolan Catholic High School, 4501 Bridge St., Fort Worth, 76103; or The Catholic Committee on Scouting, 3801 Oak Park Dr., Flower Mound, 75028.

Fr. Walter McCauley, SJ, former associate director of Montserrat, dies at 84

Jenara Kocks Burgess
Correspondent

Father Walter C. McCauley, SJ, former associate director of Montserrat Retreat House in Lake Dallas, just southeast of Denton, died April 28 in St. Louis, Missouri. He was 84.

"He was a man always available and willing to listen and give counsel. He was a very wise and patient man. His counsel came from a very deep learning and a very wide experience," said Father Joseph Tetlow, SJ, director of Montserrat Retreat House.

Wake services for Fr. McCauley were held Monday, May 2, at St. Francis Xavier College Church in St. Louis followed by a Funeral Mass at 7:30 p.m. Burial was at 9 a.m., Tuesday, May 3, at Calvary Cemetery in St. Louis.

Fr. McCauley was born May 30, 1926 to Walter and Mary Ellen O'Connor McCauley in Toledo, Ohio. He attended Central Catholic High School in Toledo, graduating in 1943.

Fr. McCauley was very inspired by the example of his uncle, John O'Connor, SJ, one of the first U.S. Jesuits sent to work in what is now Sri Lanka, who died in India while still studying for the

priesthood. Following in his uncle's footsteps, Fr. McCauley joined the Society of Jesus, [the Jesuits] Sept. 7, 1943, entering the novitiate in Grand Coteau, Louisiana, and was ordained to the priesthood on June 13, 1956 at Spring Hill College in Mobile, Alabama.

He then served as assistant principal at Jesuit High School in New Orleans and principal at Jesuit High School in Dallas from 1959-63. Fr. McCauley continued his studies at the Gregorian University in Rome from 1963-65.

"He excelled in all his studies and did a doctorate at the Gregorian in Rome in systematic theology," said Fr. Tetlow. "He kept reading theology books and serious writing. He read a great deal."

After his studies in Rome, Fr. McCauley taught theology at St. Mary's College and St. Louis University.

Father Edmundo Rodriguez, SJ who works at Montserrat Retreat House in Lake Dallas, said he met Fr. McCauley at St. Mary's College in Kansas while Fr. Rodriguez was studying theology there. Although Fr. Rodriguez was not in any of Fr. McCauley's classes, he said he had a great teaching style.

"He was known for being able to make his points in his teachings

with very concrete examples because he had such a great memory," Fr. Rodriguez said. He was able to use things he had read about or heard about to illustrate his points.

Fr. McCauley also taught at Princeton Theological Seminary (as a visiting fellow), and at Spring Hill College.

"He spent a year of sabbatical at Princeton. He was invited to spend time there," Fr. Tetlow said.

In 1975 Fr. McCauley became associate director at Montserrat Retreat House in Lake Dallas. In 1976, he left to teach at Loyola College, Baltimore and then serve as associate director of Ignatius House retreat center in Atlanta from 1980-82. He went on to serve as pastor of Holy Name of Jesus Parish in New Orleans from 1982 to 1985. In 1985, he returned to retreat house ministry as associate director in Convent, Louisiana.

In 1990, he returned to Montserrat Retreat House, where he served as associate director until 2009.

Fr. Tetlow said Fr. McCauley's duties at Montserrat included giving a number of preached retreats, hearing innumerable confessions both at the retreat house and at surrounding parishes during Lent and Advent and providing spiritual



Fr. Walter McCauley, SJ

direction.

"He had a steady number of people coming to him (for spiritual direction). He was very wise and very understanding, so he had many spiritual directees who came to him for years and years because they found him so helpful," Fr. Tetlow said.

Fr. Rodriguez also remembered Fr. McCauley as wise and gentle and as being gifted at counseling.

"Many, many people came for counseling to him. Apparently, they felt very good about what they were able to receive from him," Fr. Rodriguez said.

In 2009, Fr. McCauley returned to St. Louis as a member of the Fusz Pavilion Community.

Fr. Tetlow said that Fr.

McCauley retired to that large Jesuit Community of 70 to 75 in St. Louis. He said many of those Jesuits were teaching at the university in St. Louis or had ministries such as doing legal aid for the poor, but also many of them were in the infirmary.

"When he died, I was there to preach at the funeral. Any number of men mentioned that Walter was such a good member of the community. He was always interested, he attended everything, he was always active and very, very interesting to be with," Tetlow said.

"He had a great sense of humor, that's another thing. And he was very optimistic. One thing about him as a man, he never, ever complained about anything. I always found him very, very good company," Fr. Tetlow said.

Fr. McCauley was preceded in death by his parents, and a brother, John McCauley. He is survived by his brothers, Gerard B. McCauley, and Martin J. McCauley, and many nieces and nephews.

In lieu of flowers, and to honor his life of ministry, donations are requested to "The Jesuits," 710 Baronne St., Ste. B, New Orleans, Louisiana, 70113. The funds will be used to provide for the education of young Jesuits and the care of elder Jesuits.

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--Bishop Kevin W. Vann

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Dcn. Kirkham...

FROM PAGE 28

with God and say, "Okay next year, I'll do it. Next year I'll do it."

Then after a daily morning Mass in his parish, he received an unexpected push to consider joining the seminary, one of many encouragements that he says he received on his journey.

"There was an older woman who was a parishioner there. She stopped me one day and she asked, 'What is God telling you to do?' That was her question, just 'What is God telling you to do?'" Dcn. Kirkham said. "I [replied], 'You know, God and I have been having a discussion for quite some time.' Her words were, 'It's time for you to shut up and

listen to God.' To me, that was God speaking through the community."

Dcn. Kirkham was 39 at the time, and two priests at Blessed Sacrament, Father John Jirack and Father Dan Lorimer, also saw something in him and encouraged him to enter the seminary.

"It was their encouragement that really made me take the step," Dcn. Kirkham said. "But when I turned 40 was the turning point, because when I was turning 40 years old I

really had one of my self-talks. What is it that I really want to do the rest of my life, and how do I want to live out the rest of my life? And bottom line, the answer was I want to serve God and Church," and, he said, in church, he found the most peace and fulfillment. That fulfillment came, he said, "when I was in the parish and within the parish settings, and with the people."

In 2006, the Dallas-born, Southlake-raised Kirkham called the Diocese of Fort

Worth, and that year he entered Assumption Seminary in San Antonio. This June 4th at St. Patrick Cathedral, he and Deacons Philip Petta and Khiem Van Nguyen will be ordained priests. And he's looking forward to serving the people of the diocese.

"My hope is to be a good priest, a good, faithful priest, and to continue to grow in my relationship with God," Dcn. Kirkham, now 45, said. "And to serve the Church as best as I can."

Father Kyle Walterscheid, diocesan vocations director, believes he'll do just that.

"He's very dynamic," Fr. Walterscheid said. "He's going to be outstanding in the area of youth ministry, young adult ministry, and, I think, in business dealings. He has a very good business perspective that he'll be able to offer starting out as associate pastor, but eventually being a pastor someday."



Deacon Richard Kirkham (left) and Deacon Philip Petta (right) pose with Auxiliary Bishop Arturo Cepeda of Detroit, upon their graduation from the Oblate School of Theology. Prior to his recent appointment, Bishop Cepeda had served as rector of Assumption Seminary in San Antonio, where Dcns. Kirkham and Petta, and Khiem Van Nguyen, studied.

PHOTO BY MIGUEL RAMOS

Dcn. Petta...

FROM PAGE 28

Walterscheid, diocesan Vocations director said.

Born in Harlingen, but raised in Fort Worth by his aunt and uncle, Dcn. Petta, now 56, felt he was called to be a priest in what he considers his home. And when he told his family and friends, they were "totally supportive," he said.

Asked how unorthodox his journey to the priesthood has been, Dcn. Petta replies with a laugh, "I still don't believe it."

He has enjoyed serving the people of his diocese. Last year, he served throughout the summer as deacon at St. Mary of the Assumption, where he worked alongside Fr. Bristow and Deacon Hector Salva. He chose Fr. Bristow to help him with his vestments at

the ordination Mass, adding that Fr. Bristow encouraged and helped him since he first converted.

"Working with Fr. David and working with the staff there and working with Dcn. Hector reinforced my decision," Dcn. Petta said of his time at St. Mary's, adding that

he had several wonderful experiences with parishioners, talking with Fr. Bristow, and praying in the chapel. "I had a lot of little, I call them 'mini-epiphanies' that what I had done is correct."

"He's grown a lot, and he really enjoys the faith. And one thing I've seen is he just

loves being with people, and he loves to be one-on-one with families in the parish," Fr. Walterscheid said. "He's really a remarkable guy. He's going to be a wonderful priest for the diocese."

After five and a half years of study, Dcn. Petta said time has flown by, but that he is looking forward to being ordained a priest June 4.

"As far as what I'm looking forward to the most, that's something I can't answer really because there are so many different facets to it — just the supreme, unbelievable privilege of being able to bring the sacraments to the people is enough," he said. "I mean when I think about how unworthy I am, but yet I'm going to be able to listen to confessions; I'm going to be able to anoint, and most of all, I'll be able to say the Mass and be able to consecrate — it's beyond my wildest dreams. It'll be a big day."



PHOTO BY JUAN GUAJARDO / NTC

Deacon Khiem Van Nguyen poses for a portrait at his home parish of Christ the King in Fort Worth.

Dcn. Nguyen...

FROM PAGE 28

again entered his mind.

"In my mind, I wanted to become a priest, but I waited so long that I felt that now I'd just do it," he said.

So he asked to be transferred to the Diocese of Fort Worth in 2005, and in fall 2006 he entered Assumption Seminary in San Antonio, where he studied alongside transitional Deacons Philip Petta and Richard Kirkham. June 4, he

and Dcns. Petta and Kirkham will be ordained priests for the Diocese of Fort Worth. Dcn. Nguyen will celebrate his first Mass on June 5 at Christ the King Parish in Fort Worth.

When his family heard the news that he was going to become a priest, they rejoiced, Dcn. Nguyen, now 46, said.

"My family loved it," he said, chuckling. "They really support me. Especially my older brother, [Luan Van Nguyen], who is living in Fort Worth. He really takes care of me."

Raised in a devout Catholic family, Dcn. Nguyen is one of nine

children. Five of his siblings live in the U.S.

But it wasn't just family that supported him during his years in the seminary, he said, mentioning the encouragement of Bishop Kevin Vann, various diocesan priests, parishioners, and the Knights of Columbus.

"People have been nice to me, really supported me," he said.

Last summer he served as deacon at Sacred Heart Parish in Wichita Falls, and during his final year at Assumption Seminary he served at Vietnamese Martyrs Parish in San Antonio. With his ordination date fast approaching, Dcn. Nguyen said he is both excited and nervous about becoming a priest.

"It's kind of a mixed feeling because I really am happy that I have almost become a priest, and also I'm scared because I'm thinking about the responsibility of the priest. I'm thinking about [being] a leader and also a servant... I just pray."

"I just hope I can serve the people, I don't care where I am," Dcn. Nguyen continued.

Father Kyle Walterscheid, diocesan Vocations director, said Dcn. Nguyen will be a perfect

fit for the diocese because of his experiences.

"He's going to be a great blessing to the diocese because of his many years in the religious community and

what the community had offered, as well as what he brings to the table as someone who's in his 40s," Fr. Walterscheid said. "He's a great asset, he'll be a great diocesan priest."

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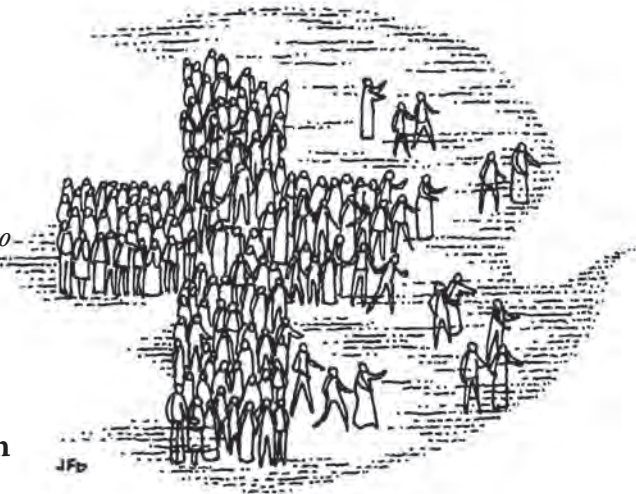
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Readings Reflections

“Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.”
– Matthew 28:19-20



June 5, Ascension of the Lord.

Cycle A. Readings:

- 1) Acts 1:1-11
Psalm 47:2-3, 6-9
- 2) Ephesians 1:17-23
Gospel) Matthew 28:16-20

By Jean Denton

While visiting with student leaders of Catholic campus ministry at Virginia Tech University a couple of months ago, I saw how gratified they were by the wide participation of hundreds of young adults in their faith community.

Here, they told me earnestly, there is something for everyone in sharing the work of Christ. The diverse interests and gifts of every person have a place in the ministry of their Newman community, explained student campus minister Elise Rokisky.

Indeed, after each Mass, ministry leaders hung around outside the campus chapel sharing their personal enthusiasm for some program or project and inviting other students, one on one, to join them in the effort.

The college ministers were particularly excited about their alternative spring break offerings, not only because the number of trips and participants seemed to be growing exponentially, but because they were drawing students from outside their Catholic community. More importantly, these faith-infused service trips unfailingly resulted in deep spiritual transformation among the young adults involved.

Elise said other campus groups planning similar trips come to Newman leaders for advice “because they want what we have.” She pointed out that this “what we have” is a desire to live and share Jesus’ Gospel, and the Newman community continues to grow and thrive as students experience conversion through their mission work.

“We are not task driven,” Elise explained. “Before beginning anything, we ask what are the needs; what are the gifts we have; and what do we offer, so we make sure we are serving one another. We encourage servant leadership, and in this way we are portraying the body of Christ.”

In celebrating Jesus’ ascension, this weekend’s readings bear the message that his mission to the world must be carried on by his disciples. Young adults in campus ministry understand well the call to “go and make disciples” because the membership of their faith community turns over about every four years. They have a strong sense of the need for constant regeneration and nurture of the Body of Christ for the sake of his continuing ministry.

QUESTIONS:

In your experience, where have you witnessed the need for continuously calling and encouraging new disciples? How do you, personally, go and make disciples?



JFB

“He breathed on them and said to them, ‘Receive the Holy Spirit.’”
– John 20:22

June 12, Pentecost Sunday.

Cycle A. Readings:

- 1) Acts 2:1-11
Psalm 104:1, 24, 29-31, 34
- 2) 1 Corinthians 12:3b-7, 12-13
Gospel) John 20:19-23

By Jeff Hedglen

My faith journey is filled with one blessing after another. I was born into a practicing Catholic family, baptized as an infant, was an altar server from age 8, got all my sacraments on time, was a part of a youth group, a young adult group, and began working fulltime as a parish youth minister when I was 21. Twenty-five years later, my faith is still strong, and I still work at the same church ministering to youth and young adults.

I often look back and wonder how it all happened. It seems fairly seamless. From childhood to adolescence and into adulthood, my faith life has only grown steadily. That is not to say there have not been hard times.

I moved to a new state at age 16 leaving all my childhood friends and my first girlfriend behind. I lost my mother at age 26, and my wife and I suffered six miscarriages in two and a half years early in our marriage. Through it all, though it was unsteady at times, my faith remains the major force in my life.

This week’s Pentecost readings shed some light on the blessings and sustainability of my faith through the years. St. Paul says, “No one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” The power upholding me through the ups and downs in my life came to me at my Baptism, was strengthened in Confirmation, continually feeds me in the Eucharist, forgives me in Reconciliation, and bonds me ever closer to God through the grace of Matrimony.

It is through these sacraments that I encounter the powerful words of Jesus: “Receive the Holy Spirit.”

A song by Albert Goodson that we sing in our parish says, “We’ve come this far by faith, leaning on the Lord; trusting in his holy word. He’s never failed us yet. Oh! We can’t turn around, we’ve come this far by faith.”

The Holy Spirit pours out to us the gift of faith that has brought us this far and will carry us all the way to the finish line. All we have to do is not turn around. As long as we are leaning on the Lord, we will always be close enough to feel the breath of Jesus.

QUESTIONS:

What are some of the ups and downs of your faith journey? Have there been times you felt far from God? Have you seen the power of the Holy Spirit in any of these times?

Word = Life

Readings Reflections



June 19, The Most Holy Trinity.

Cycle A. Readings:

- 1) Exodus 34:4b-6, 8-9
Psalm) Daniel 3:52-56
- 2) 2 Corinthians 13:11-13
Gospel) John 3:16-18

“If I find favor with you, O Lord, do come along in our company.”
– Exodus 34:9

By Jean Denton

Sherry and Jim were gratified last spring when Kyle, their first-born, graduated from college and traveled halfway across the country to begin training in his first professional job.

I’ve known Kyle since he was in middle school and watched him grow up to be a handsome, talented, and thoughtful young man who is sure to succeed in every way. No doubt this is largely due to his being a product of a loving family who nurtured and formed him well with strong values of faith and responsibility.

Now, a year later, Kyle’s been assigned to a new location, in yet another city but closer to home. Naturally, Sherry was happy to know she could see him more often.

On the other hand, as mothers do, she felt his anxiety as he moved to a new place feeling alone and pressured by expectations of his employer and coworkers at his new job.

“It just pulls at my heart,” she admitted. “I don’t want him to have to go through this hard time. But I also know he has to. It’s the only way for him to grow and learn. And of course, then he’ll be fine.”

When he occasionally feels down and calls home, his parents encourage him and let him know he can trust his own judgment and goodness.

“I’m really proud of him that he’s decided to step out and take on this adventure,” Sherry said. “It’s a good thing because he has a lot to offer.”

When I read this weekend’s Gospel, I realize that one way we’re made in the image of God is that the tight, self-giving relationship in a healthy nuclear family is a likeness of the Holy Trinity.

The family, much like the Father and Holy Spirit, gives our sons and daughters – bearing our values in their own strength and goodness – to the larger community. We do it because the community needs them. And oh, how we love it when the community recognizes them for who they are and accepts them.

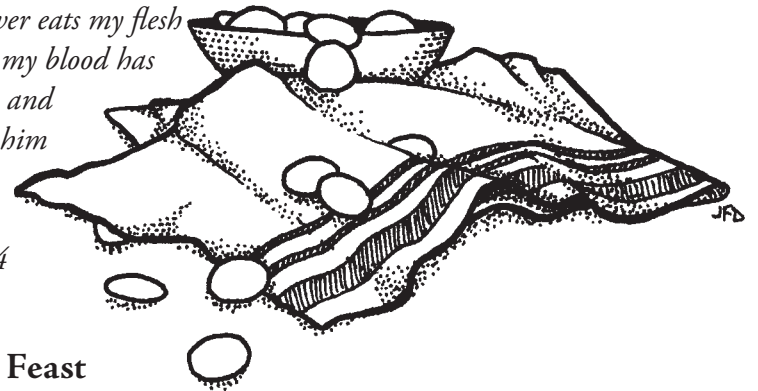
More deeply, the Father and Spirit are present when we accept the gift of Jesus, who “proceeds from” them, as the Nicene Creed so succinctly explains. In knowing and loving him we receive our whole triune God.

QUESTIONS:

How has your acceptance of the person of Jesus affected your understanding and relationship with the Father and Holy Spirit?
What about the Holy Trinity is a “mystery” for you?

“Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.”

– John 6:54



June 26, Feast of the Most Holy Body and Blood of Christ.

Cycle A. Readings:

- 1) Deuteronomy 8:2-3, 14b-16a
Psalm 147:12-15, 19-20
- 2) 1 Corinthians 10:16-17
Gospel) John 6:51-58

By Jeff Hensley

Blessed Teresa of Kolkata began every day, before dawn, before the Blessed Sacrament, drawing from the presence of Jesus the strength she needed to serve the poor. An hour of contemplation to fuel her works of charity. An hour of contemplation concentrating on Jesus’ thirst for the souls and the companionship of those he came to redeem.

It seems that everyone who saw her – enfleshing the Christ she adored and received as body and blood – was affected by her.

Malcolm Muggeridge, in his book *Something Beautiful for God*, recalled filming the television special (bearing the same title) on her life and ministry among the destitute and dying in Kolkata. As they walked a darkened stairway with inadequate light, he continued his interview, despite the fact that he believed it would never be usable. To his great surprise, when he saw the film after it was processed, not only was there adequate light to use that particular piece of the interview, but also there appeared a special glow around Mother Teresa.

When I was a freshman in college, just after the Second Vatican Council, I would occasionally see young women on campus who were dressed simply, whose faces seemed to almost shine. Somehow, I knew they were nuns taking classes at the University of Texas at Arlington.

I hope we’ve all known such people: people for whom Jesus’ pronouncement in today’s Gospel was not a stumbling block but a stepping stone, people who took him at his word, even as they realized the mystery of his words, “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”

QUESTIONS:

Have you known people whose holiness was so evident it inspired you to seek a deeper relationship with Jesus? Can you find ways to work more time with Jesus and his people into your life? Where might you carry the light of Christ to others, especially those in need?

Nuestro Pastor Habla

El Espíritu Santo une a todos en una Iglesia santa, católica y apostólica

Queridos Hermanos y Hermanas en Cristo,

Que la alegría de la Pascua esté con ustedes! Al seguir en estos días la celebración de la Resurrección de Cristo, es un momento para meditar y reflexionar sobre el gran don y misterio de la Resurrección. Debemos apreciar esta época de la liturgia cuando el Señor resucitado está con nosotros, como hemos oído en la proclamación de los diversos relatos evangélicos de Jesús apareciéndose a los apóstoles y discípulos, fortaleciendo su fe y dando testimonio poderoso a la realidad de su resurrección. Esto es verdaderamente un tiempo bendito en el año de la Iglesia y un tiempo para verdaderamente regocijarse en la esperanza y la alegría de la resurrección.

Pronto, sin embargo, celebraremos la fiesta de la Ascensión, cuando la misión de Jesús en la tierra se completa y asciende al cielo para sentarse a la derecha del Padre. La Ascensión, en muchos sentidos, es una fiesta que nos presenta con sentimientos contrarios. Por un lado, hay un cierto tipo de tristeza con la partida de Jesús, pero entonces hay que tener en cuenta las palabras tranquilizadoras de Cristo que nos promete: “Yo estoy con ustedes todos los días hasta el fin de la historia” (Mateo 28,20). Esta promesa de su presencia no es sólo palabras reconfortantes antes de su despedida, si no—como ya hemos visto en la aparición de Cristo en el camino de Emaús—Cristo está real y verdaderamente existente entre nosotros en el partir del pan. En la Eucaristía, Cristo está físicamente presente para su Iglesia hasta el fin del tiempo.

La fiesta de la Ascensión es también un gran momento de alegría y esperanza para nosotros, ya que es a través de su Ascensión al cielo que Cristo se convierte en el sacerdote eterno y celestial, el quien entra en el santuario celestial en nuestro nombre y nuevamente nos abre las puertas del paraíso. Jesús, por el sacrificio de su propia sangre, se convierte en el árbitro de una nueva alianza, y más, se convierte en el único mediador, en el camino al Padre. Podemos ver esto de manera más convincente en la *Carta a los Hebreos*:

Cristo, en cambio, vino como el sumo sacerdote que nos consigue los nuevos dones de Dios, y entró en un santuario más noble y más perfecto, no hecho por hombres, es decir, que no es algo creado. Y no fue la sangre de chivos o de novillos la que le abrió el santuario, sino su propia sangre, cuando consiguió de una vez por todas la liberación definitiva. Pues si la sangre de chivos y de toros y la ceniza de ternera, con la que se rocía a los que tienen alguna culpa, les dan tal vez una santidad y pureza externa, con mucha mayor razón la sangre de Cristo, que



Monseñor Kevin Vann

se ofreció a Dios por el Espíritu eterno como víctima sin mancha, purificará nuestra conciencia de las obras de muerte, para que sirvamos al Dios vivo. Por eso Cristo es el mediador de un nuevo testamento o alianza. Por su muerte fueron redimidas las faltas cometidas bajo el régimen de la primera alianza, y así la promesa se cumple en los que Dios llama para la herencia eterna.

— Hebreos 9: 11-15

Igualmente hay otra dimensión en la Ascensión y la partida de Jesús. Junto con su salida, también se incluye la promesa del envío del Espíritu Santo: “Pero recibirán la fuerza del Espíritu Santo cuando venga sobre ustedes, y serán mis testigos en Jerusalén, en toda Judea, en Samaría y hasta los extremos de la tierra” (Hechos 1: 8). De hecho, durante la última cena en el Evangelio, Jesús les dice a los apóstoles que será provechoso que se vaya, ya que así podrá enviar al Espíritu Santo: “Pero es verdad lo que les digo: les conviene que yo me vaya, porque mientras yo no me vaya el Protector no vendrá a ustedes. Yo me voy, y es para enviárselo” (Juan 16: 7). El Beato Papa Juan Pablo II nos enseña con elocuencia el significado de este pasaje:

El Espíritu viene a costa de la «partida» de Cristo. Si esta «partida» causó la tristeza de los apóstoles, y ésta debía llegar a su culmen en la pasión y muerte del Viernes Santo, a su vez esta «tristeza se convertirá en gozo». En efecto, Cristo insertará en su «partida» redentora la gloria de la resurrección y de la ascensión al Padre. Por tanto la tristeza, a través de la cual aparece el gozo, es la parte que toca a los apóstoles en el marco de la «partida» de su Maestro, una partida «conveniente», porque gracias a ella vendría otro «Paráclito». A costa de la Cruz redentora y por la fuerza de todo el misterio pascual de Jesucristo, el Espíritu Santo viene para quedarse desde el día de Pentecostés con los Apóstoles, para estar con la Iglesia y en la

Iglesia y, por medio de ella, en el mundo. De este modo se realiza definitivamente aquel nuevo inicio de la comunicación de Dios uno y trino en el Espíritu Santo por obra de Jesucristo, Redentor del Hombre y del mundo.

— *Sobre el Espíritu Santo en la vida de la Iglesia y del mundo Dominum et Vivificantem, 14*

Esta llegada del Espíritu Santo, después de la Ascensión de Jesús, nos lleva al evento de Pentecostés. Después de nueve días de espera y en oración, el Espíritu Santo viene en la plenitud de su presencia y poder ante los apóstoles y discípulos, quienes luego abandonan el Aposento Alto y comienzan a proclamar el evangelio de Jesucristo. Esta bienvenida del Espíritu Santo constituye el comienzo de la Iglesia y su misión en la tierra. De hecho, el propio evento de Pentecostés manifiesta los cuatro atributos de la Iglesia. La Iglesia es vista como una—y como todas las naciones—que está presente allí en Pentecostés, y se hace una realidad en el Espíritu Santo. La Iglesia, sin duda, es vista como santa, es literalmente impregnada con el poder y la presencia del Espíritu Santo. La Iglesia también es claramente presentada como apostólica, como los apóstoles mismos que comienzan a enseñar y servir con la autoridad del mismo Cristo. Del mismo modo, la Iglesia es vista como católica, o universal, en que ella abarca en su misión a toda la humanidad, y se encarna en cada raza y cultura de la tierra. Esto se ve especialmente cuando cada persona presente en Jerusalén—desde todos los rincones del mundo antiguo—escucha el Evangelio proclamado en su propio idioma.

Es esta marca de la Iglesia Católica que me gustaría destacar porque uno de los grandes dones de nuestra diócesis aquí en Fort Worth es que nuestra iglesia local se compone de muchas culturas y orígenes étnicos. Uno de los grandes regalos que tengo como obispo es viajar alrededor de la diócesis e interactuar con las diferentes culturas; así puedo ver cómo la fe católica es verdaderamente universal y se ha encarnado en cada cultura. Lamentablemente, siempre existe la tentación en la Iglesia de ver la diversidad cultural como una fuerza de división, o para ver distintas expresiones culturales en la Iglesia como una amenaza a la unidad. ¡Nada podría estar más lejos de la verdad! La Iglesia es más rica debido a su catolicidad, y es en —y a través del poder del Espíritu Santo—que todos somos hecho uno. Incluso, la catolicidad de la Iglesia está al servicio de su unidad, de su espiritualidad de comunión. El Papa Benedicto XVI, en su homilía de Pentecostés el año pasado predicó sobre este mismo punto:

El relato de Pentecostés en el libro de los Hechos de los Apóstoles—lo hemos escuchado en la primera lectura (cf. Hch 2, 1-11)

— presenta el «nuevo curso» que la obra de Dios inició con la resurrección de Cristo, obra que implica al hombre, a la historia y al cosmos. Del Hijo de Dios muerto, resucitado y vuelto al Padre brota ahora sobre la humanidad, con inédita energía, el sopro divino, el Espíritu Santo. Y ¿qué produce esta nueva y potente auto-comunicación de Dios? Donde hay laceraciones y divisiones, crea unidad y comprensión. Se pone en marcha un proceso de reunificación entre las partes de la familia humana, divididas y dispersas; las personas, a menudo reducidas a individuos que compiten o entran en conflicto entre sí, alcanzadas por el Espíritu de Cristo, se abren a la experiencia de la comunión, que puede tocarlas hasta el punto de convertirlas en un nuevo organismo, un nuevo sujeto: la Iglesia. Este es el efecto de la obra de Dios: la unidad; por eso, la unidad es el signo de reconocimiento, la «tarjeta de visita» de la Iglesia a lo largo de su historia universal. Desde el principio, desde el día de Pentecostés, habla todas las lenguas. La Iglesia universal precede a las Iglesias particulares, y estas deben conformarse siempre a ella, según un criterio de unidad y de universalidad. La Iglesia nunca llega a ser prisionera de fronteras políticas, raciales y culturales; no se puede confundir con los Estados ni tampoco con las Federaciones de Estados, porque su unidad es de otro tipo y aspira a cruzar todas las fronteras humanas.

Que siempre busquemos una unidad más profunda dentro de nuestra diócesis y un conocimiento más profundo de la espiritualidad de comunión, no sólo en nuestra iglesia local, sino también en una unidad más amplia con la iglesia universal, a la que estamos llamados dentro de la una, santa, católica y apostólica Iglesia.

Por lo tanto, estoy muy feliz de anunciar que tendremos dos ordenaciones diferentes en los próximos días. El 31 de mayo, Manuel Holguín será ordenado al diaconado transitorio en la *Parroquia de la Inmaculada Concepción* en Denton. El 4 de junio, los diáconos Richard Kirkham, Nguyen Van de Khiem y Philip Petta serán ordenados sacerdotes en la *Catedral de San Patricio*. Por favor oren por todos estos hombres, que serán ordenados para que puedan ser extraordinarios servidores en la viña del Señor. Igualmente, dos de nuestros seminaristas que se preparan para iniciar sus estudios en el *Colegio Norteamericano* en Roma—Matthew Tatyrek y Joe Keating—harán sus declaraciones públicas de ser candidatos para las órdenes sagradas el sábado, 21 de mayo, en la *Catedral de San Patricio*. Me siento constantemente alentado por el creciente número de seminaristas que son llamados por el Señor para servir en nuestra diócesis; este es otro gran signo del Espíritu

CONTINUADA A LA DERECHA

El Vaticano ordena obispos redactar directrices para manejo de casos de abuso sexual

Por Cindy Wooden
Catholic News Service

CIUDAD DEL VATICANO – Toda conferencia episcopal del mundo debe tener listas, dentro de un plazo de un año, directrices para manejar acusaciones de abuso sexual por clérigos, dijo la *Congregación para la doctrina de la fe*.

En una carta fechada el 3 de mayo y emitida por el Vaticano el 16 de mayo, el cardenal estadounidense William J. Levada, prefecto de la congregación, dijo que en toda nación y región los obispos deben tener “procedimientos claros y coordinados” para proteger niños, ayudar víctimas del abuso, tratar con los sacerdotes acusados, entrenar clérigos y cooperar con las autoridades civiles.

Describiendo el abuso sexual de menores como “un crimen procesable por la ley civil”, la congregación doctrinal dijo que los obispos deben seguir las leyes locales que requieren reportar a la policía los casos de abuso sexual.

Desde mediados de la década de 1990 dos docenas de conferencias episcopales, comenzando principalmente con países de habla inglesa, han redactado directrices para atender las acusaciones de abuso sexual de menores presentadas contra clérigos y otros empleados eclesiásticos. Otras conferencias, por ejemplo la conferencia episcopal italiana, han dicho que no han redactado directrices porque los obispos están obligados a seguir la ley canónica y las cláusulas especiales promulgadas en el 2001 por el beato Papa Juan Pablo II y en el 2010 por el Papa Benedicto XVI.

El padre jesuita Federico Lom-

bardi, portavoz del Vaticano, dijo que el hecho que a las conferencias se les diera una fecha límite precisa y sólo 12 meses para redactar sus directrices demuestra cuán seriamente el Vaticano toma el asunto.

“El objetivo es darle a los obispos un fuerte denominador común para redactar directrices apropiadas para sus propias situaciones nacionales, con sus culturas y legislaciones únicas”, dijo a reporteros el 16 de mayo.

Las directrices de varios países, incluyendo los Estados Unidos, han sido adoptadas como normas obligatorias en esos países y aprobadas por el Vaticano.

Las directrices que la congregación doctrinal está buscando ahora en todo el mundo no tienen que ser vinculantes, dice la carta, aunque éstas deben reflejar las cláusulas vinculantes de la ley canónica y las cláusulas especiales promulgadas en el 2001 y el año pasado.

Las cláusulas especiales emitidas durante los últimos 10 años ampliaron o extendieron varios puntos de ley eclesiástica: definieron un menor como una persona menor de la edad de 18 años en vez de 16; establecieron la ley de prescripción en 20 años, en vez de 10 años, desde el 18vo cumpleaños de la víctima, para presentar casos eclesiásticos contra alegados perpetradores; establecieron un procedimiento administrativo abreviado para remover del sacerdocio clérigos culpables; e incluyeron la pornografía infantil en la lista de crímenes serios que podrían traer la expulsión del sacerdocio.

Barbara Dorris, portavoz de *Survivors Network of those Abused*

by *Priests*, conocida como SNAP, dijo en una declaración el 16 de mayo que “las directrices de abuso del Vaticano cambiarán poco”, particularmente porque éstas no insisten que las directrices nacionales sean vinculantes.

“Los obispos ignoran y ocultan los crímenes sexuales infantiles porque pueden hacerlo”, dice la declaración de SNAP, añadiendo que “cualquier ‘reforma’ que no reduzca el poder ni la discreción de los obispos prácticamente no

significa nada”.

La congregación doctrinal dijo que las nuevas directrices deben reflejar el hecho que las juntas de revisión diocesanas o nacionales “no pueden sustituir el discernimiento” ni la autoridad de tomar decisiones de los obispos individuales.

Padre Lombardi dijo que la razón de la carta es hacer claro que un obispo individual “no puede abdicar su responsabilidad” de cerciorarse de la seguridad infantil y del manejo de los casos de abuso,

aunque él podría conseguir asesoría de expertos externos.

Dijo que el hecho que las directrices no tengan que ser vinculantes no reduce la responsabilidad de un obispo ni el compromiso de la iglesia con terminar el abuso. En vez, dijo, es un reconocimiento que en muchos países todos los obispos han acordado seguir los mismos procedimientos y, culturalmente, no tenían la necesidad de tener un sello del Vaticano sobre ellos para que estos pudieran ser vinculantes.

Cuarto Encuentro Católico de Renovación Carismática

Diócesis de Fort Worth

Junio del 10 al 12, 2011

Viernes: 6:00 p.m. - 10:00 p.m.

Sábado: 8:00 a.m. - 7:00 p.m.

Sábado: Vigilia de Pentecostés

- Misa media noche, por el
Señor Obispo Kevin W. Vann

- Expocisión del Santísimo toda la noche

Domingo: 8:00 a.m. - 5:00 p.m.

Arena de:

Nolan Catholic High School
4501 Bridge Street
Fort Worth, TX 76103

*Boletos:

\$20 = **Pre-venta**

\$25 = **Puerta**

\$15 = **Un solo día**

(paga en la puerta)

Boleto válido los tres días y la vigilia del sábado por la noche

*No incluye comida



Para más Información y Boletos

Reynaldo Herrera (817) 437-7918

Veronica Pina (817) 287-9165

Andrés Aranda (817) 560-2452 x 258

Pedro Santa Cruz (817) 806- 6756



Señor Obispo
Kevin W. Vann



P. Héctor Medina



P. Pedro Nuñez



P. Mauricio Cuesta



José García



Claribel Mercier



Wilfredo Vázquez

Santo activo y en movimiento en nuestra diócesis, mientras avanzamos en este tiempo de gracia en la Iglesia.

Por último, quisiera expresar mis sinceras felicitaciones a todos aquellos que entraron en la iglesia durante la Pascua, los que reciben su Primera Comunión y los muchos jóvenes que he tenido el privilegio de confirmar en las últimas semanas. También espero con interés la confirmación de adultos de toda nuestra diócesis el *Domingo de Pentecostés* en la *Catedral de San Patricio*. Y finalmente, quiero dar las gracias a todos ustedes que trabajan muy duro y generosamente en la preparación catequética y sacramental de todos aquellos que reciben los sacramentos.

Que la alegría de esta Pascua permanezca con todos ustedes mientras nos preparamos para celebrar el gran don del Espíritu Santo en Pentecostés.

+ Kevin W. Vann

+ OBISPO KEVIN W. VANN, JCD, DD
DIOCESIS DE FORT WORTH



Noticias

de la Iglesia

El Papa Benedicto beatifica al Papa Juan Pablo 'por su fe'

Por Cindy Wooden
Catholic News Service

CIUDAD DEL VATICANO – “Juan Pablo II es beato por su fe, una fe fuerte, generosa y apostólica”, dijo el Papa Benedicto XVI el 1 de mayo apenas minutos después de formalmente beatificar a su predecesor.

La policía italiana dijo que para la Misa más de 1 millón de personas se reunieron en y alrededor del Vaticano y delante de grandes pantallas de video en varias partes de la ciudad.

Muchos en el público tenían historias personales de haber visto al Papa Juan Pablo o hasta haberlo conocido, y el Papa Benedicto terminó su homilía de la Misa compartiendo su propia historia personal.

“Quisiera agradecer a Dios por el regalo de haber trabajado durante muchos años con el beato Papa Juan Pablo II”, dijo.

Como prefecto de la *Congregación para la doctrina de la fe* desde 1982 hasta su elección en el 2005, el Papa Benedicto dijo que trabajó al lado del Papa “y llegó a reverenciarlo”.

“Su ejemplo de oración continuamente me impresionó y edificó: se mantenía unido profundamente a Dios hasta en medio de las muchas exigencias de su ministerio”, dijo el Papa.

“Hoy su nombre se añade a la legión de aquellos que proclamó él santos y beatos durante los casi 27 años de su pontificado”, dijo el Papa en su homilía.

El Papa Juan Pablo durante su pontificado beatificó 1,338 personas y canonizó 482, más que todos sus predecesores combinados. La beatificación del Papa Juan Pablo, apenas seis años y un mes después de su muerte en el 2005, fue la beatificación más rápida en unos 500 años.

El Papa Benedicto dijo que aun al momento de su muerte la gente “percibía la fragancia de su santidad y en cualquier número de maneras el pueblo de Dios demostró su veneración por él. Por esta razón, con todo el respeto debido a las normas canónicas de la iglesia, yo quería que su causa de beatificación se moviera adelante con rapidez razonable”.

Después de la Misa el Papa Benedicto entró en la *Basílica de San Pedro* y se arrodilló en oración durante cuatro minutos ante el ataúd del beato Juan Pablo, que estaba puesto frente al altar mayor. Después que el Papa se fue, los cardenales concelebrantes

formaron una fila hacia el ataúd de madera, tocándolo levemente y besándolo.

Eventualmente el Vaticano abrió la basílica al público en general y planificaba mantenerla abierta hasta que los fieles dejaran de venir a expresar su admiración o hasta que las preparaciones tuvieran que hacerse para la Misa oficial de agradecimiento por la beatificación el 2 de mayo.

Millares de personas pasaron una noche fría y húmeda acampando cerca del Vaticano intentando encontrar un lugar en la Plaza de San Pedro desde la 5:30 a.m., cuando los portones estaban programados para abrirse para la Misa de las 10 a.m. La muchedumbre era tan grande que la policía comenzó a dejar que la gente entrara a las 2 a.m.

Valeria Buonpastore, quien es de Charlotte, Carolina del Norte, dijo que el Papa Juan Pablo “trascendió nacionalidades. Él era universal, eso es lo que lo hizo tan grande. Él era amado por la gente de otras naciones y religiones. Muchos de mis amigos protestantes lo amaban también”, dijo.

También en la plaza estaba la hermana Marie Clarice, – miembro de 30 años de edad – de las *Pequeñas servidoras del sagrado corazón*, proveniente de Madagascar.

Dijo que recuerda cuando el Papa Juan Pablo fue a Madagascar en 1989; ella tenía solamente 7 u 8 años de edad, y la imagen que ha quedado es de una persona a quien le importaba el débil e impotente. “Recuerdo la manera en que acogía a los pobres. Los abrazaba, así”, dijo abriendo sus brazos en un ancho abrazo.

Hablando brevemente en polaco durante su homilía, el Papa Benedicto dijo de su predecesor: “Por su testimonio de la fe, del amor y de la valentía apostólica, acompañados por gran carisma humano, este hijo ejemplar de Polonia ayudó a los creyentes de todo el mundo a no temerle a ser llamado cristiano, a pertenecer a la iglesia, a hablar del Evangelio.”

“En una palabra: él nos ayudó a no temerle a la verdad, porque la verdad es la garantía de la libertad”, dijo el Papa.

El Papa Benedicto leyó la fórmula de beatificación al principio de la liturgia, después que el cardenal Agostino Vallini, vicario papal para Roma, solicitó al Papa diciendo: “Pido humildemente a Su Santidad



A LA DERECHA: People packed St. Peter's Square and the Via della Conciliazione was filled with the faithful all the way to the Tiber River, May 1, as more than a million attended the beatification of Pope John Paul II. (CNS Photo/Massimo Sestini, Italian National Police via Reuters)

inscribir al venerable servidor de Dios Juan Pablo II, Papa, entre el número de los beatos”.

El Papa respondió diciendo que después de consultar a muchos obispos y miembros de los fieles, y después de hacer que la *Congregación para las causas de los santos* estudiara el asunto, “el venerable servidor de Dios, Juan Pablo II, Papa, en adelante será llamado beato” y su fiesta será el 22 de octubre, el aniversario de la inauguración de su pontificado en 1978.

El público reventó en aplauso sostenido, mucha gente lloró, y músicos de instrumentos de metal entonaron una fanfarria mientras el Papa terminaba de leer la proclama.

La hermana polaca Tobiana Sobodka, quien dirigía el hogar del Papa Juan Pablo, y la hermana francesa Marie Simon-Pierre, cuya curación de la enfermedad de Parkinson fue aceptada como el milagro que pavimentó el camino para su beatificación, llevaron una reliquia al Papa Benedicto y entonces a un estante cerca del altar. La reliquia era una ampolla de cristal claro con la sangre del Papa Juan Pablo, mantenida en un relicario de ramas de olivo de plata.

Leyendo una breve biografía del fenecido Papa, el cardenal Vallini dijo que él “había vivido pasando la trágica experiencia de dos dictaduras”, el nazismo y el comunismo, “sobrevivió un intento de asesinato el 13 de mayo de 1981 y, durante sus últimos años sufrió grave dificultad física debido a la progresión de su enfermedad. Sin embargo, su abrumador optimismo, basado en su confianza en la divina providencia, lo impulsaba constan-

A LA IZQUIERDA: El Papa Benedicto XVI ora en el ataúd del Papa Juan Pablo II frente al altar mayor de la *Basílica de San Pedro*, en el Vaticano, el 1 de mayo, día en que el Papa Benedicto declaró beato a su predecesor. (Foto CNS/Paul Haring)



temente a mirar hacia los horizontes de la esperanza”.

El Papa Benedicto también habló en su homilía acerca del sufrimiento del Papa Juan Pablo y de su batalla con la enfermedad de Parkinson, que eventualmente lo incapacitó.

“Allí estuvo su testimonio al sufrir: el Señor lo despojó gradual-

mente de todo; no obstante, él se mantuvo siempre como una ‘roca’, como Cristo deseaba. Su profunda humildad, cimentada en la unión estrecha con Cristo, le permitió continuar liderando la iglesia y dándole al mundo un mensaje que se hizo aun más elocuente mientras su fortaleza física declinaba”, dijo el Papa.

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.

Events Calendar

Around the Diocese and region

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.

3-4

ST. JUDE KNIGHTS OF COLUMBUS COOK-OFF

6 p.m. Friday; noon Saturday - Knights of Columbus Council Hall, 2625 South Cooper, Arlington. For information, contact David Lara (817) 233-4533 or dlara@usantx.com; or Rocky Cantu at (817) 360-2809 or lobsta22@sbcglobal.net.

3-5

RACHEL'S VINEYARD WEEKEND RETREAT

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

4

CALIX SUPPORT GROUP

10 a.m.

A monthly support meeting for Catholics who are alcoholic and others who are struggling with addiction and seeking recovery. Holy Family Church, 6150 Pershing Ave., Fort Worth. For information, contact Deacon Joe Milligan at (817) 431-5369.

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.

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KITTY CLEVELAND TESTIMONY AND CONCERT

7 p.m. - Good Shepherd Catholic Community, 1000 Tinker Rd., Colleyville. For information, contact the parish office at (817) 421-1387

22-26

BENEDICTINE MONKS LEAD MONASTIC EXPERIENCE IN DALLAS

The Catholic Conference and Formation Center, 901 South Madison Avenue, Dallas. For information, e-mail dallasbenedictine@yahoo.com or call (214) 339-8483.

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.northtexasmarrriageencounter.org or e-mail to meregistration@sbcglobal.net.

July Dates

1-3

PRO-LIFE BOOT CAMP SESSION 1

6 p.m. - University of Dallas, 1845 Northgate Dr., Irving. For information, contact Sue Laux at (817) 939-8595.

8-10

KOINONIA RETREAT WEEKEND

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact Hank Martin at (972) 420-1400 or hank1@thankshank.com or Sandy Urick at (817) 595-5899.

9-10

EMERGING ADULTS CONFERENCE FOR YOUNG ADULTS 18-25

Hyatt Regency Hotel, DFW Airport. For information, contact Kevin Prevou at (817) 560-2452, ext. 261.

17

'JAMMING' FOR JESUS

5 - 8 p.m. - Our Mother of Mercy Church, 1001 East Terrell Ave., Fort Worth. For information, contact Joi Bernard at (817) 382-7148 or joibernard@yahoo.com.

Classifieds

Principal

St. George School, Fort Worth (PreK-8th parish school with 208 students) is seeking a strong academic and spiritual principal to lead the school. Applicants must be a practicing Catholic with a master's degree, 18 hours in administration and three years experience in Catholic school education. Previous administrative experience preferred. Position is available for 2011-12 school-year. Submit letter of interest, references, and request for application form by May 31, to: Catholic Schools Office, St. George Principal Search, 800 West Loop 820 South, Fort Worth, TX 76108-2919.

Business Manager

Our Lady of Victory Catholic School is seeking a full-time, salaried, business manager handling all business functions of the school, including accounts receivable and payable, payroll, cash receipts and disbursements, budgeting, statements, and reporting. Candidates should have a sound knowledge of accounting and experience working with CYMA. Candidates should also have a commitment to the culture, traditions, and philosophy of the educational mission of a Catholic school. In addition, candidates will exhibit strong supervisory skills, as well as excellent organizational, written/verbal communication and interpersonal skills, in order to effectively interact with all employees, students, and constituents of the school. Send résumé and cover letter including salary requirements to tmitchell@olvfw.com. Degree preferred.

Part-Time Parish Secretary

St. Mary's is seeking a part time secretary to work 25 hours per week. The ideal candidate is reliable, proficient and conscientious; able to communicate efficiently with the church community in a professional and compassionate manner whether by phone or written correspondence. Candidate must be skilled in Microsoft Word 7 and Microsoft Publisher, parish data system (not required), self motivated, punctual, well organized, and detail oriented. Office hours are Monday - Friday 9 a.m. to 1 p.m. plus five additional hours per week of flex time. Experienced with church office procedures, preferred but not required. Application Process: Qualified candidates are encouraged to apply by sending a copy of their résumé along with salary requirements to resumes@stmarythevirgin.org or by mailing their résumé to St. Mary the Virgin, Attn: Parish Council President, P O Box 121422, Arlington, TX 76012. Please do not call the church office.

Associate Director Positions

The Diocese of Austin has two positions available in Austin; an Associate Director of Catholic School Development and Marketing, as well as an Associate Director for Hispanic Education and Formation. Visit the website <http://www.austindiocese.org/employment.php> for details.

Director for Hispanic Ministry

The Diocese of Austin is seeking a Director for Hispanic Ministry. This position is located in Austin, TX. Visit the website <http://www.austindiocese.org/employment.php> for details.

Part-Time Clerical Support

Good Shepherd Catholic Community is seeking part-time clerical support to manage various support services within children's faith formation and 6-12 grade youth ministry. In addition, this position will manage student registration data in the GSCC database, and perform other general clerical duties as needed. This individual will act as an extension from the Family Faith Formation and youth ministry programs to parishioners by making phone calls, sending e-mails and letters to families within the ministry. For a full job description and application, visit www.gsc.net. Send the completed application and résumé to Good Shepherd Parish, 1000 Tinker Rd., Colleyville, TX 76034, Attn: Johna Kacir, or e-mail to johnakacir@gmail.com. Applications must be received by Friday, May 27.

Catholic Book Business For Sale

Catholic Book Business with established client base in Dallas area for sale; established relationships with every major Catholic book publisher. Gross sales for 2010 were \$97,825.00; potential for growth. Business can be relocated as most sales are via e-mail or phone.

Cash flow/profit breakdown per year : \$2,500 - membership fees; \$3,000 commission on regular sales; \$3,500 book fair commissions.

Equipment/Inventory (included in asking price):

10 mobile book shelving racks for book fairs - \$2,000; POS system with scanner, printer, lap top, cash drawer - \$2,000; current book inventory includes Catholic books for all ages - \$7,000; rosaries/bracelets - \$500; sheets and misc. equipment for book fairs - \$500.

Great opportunity for someone who loves the Catholic faith and loves working with Catholic parishes. Asking price - \$20,000 or best offer. No extended payments will be accepted. If interested, send e-mail to catholicbooks22@gmail.com.

Administrative Coordinator

Our Lady Queen of Peace Parish is currently accepting résumés for administrative coordinator. The ideal candidate will be a practicing Catholic with the ability to share their Catholic Faith. The position requires computer skills, good communication skills, a desire to learn and encourage others in their faith, the ability to work flexible hours, and the ability to implement and coordinate parish programs and priorities with direction from the pastor and pastoral assistant. Résumés must be received by June 10 to be considered for this position. Qualified applicants will be contacted for an interview. For more information about the position, contact Deacon Jim at the church office at (940) 696-1253 or via e-mail at jbindelolqp@wf.net.

General Construction Services

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Good Newsmaker

Three journeys, one destination

Deacons Richard Kirkham, Khiem Van Nguyen, and Philip Petta took different paths on their discernments, but will be ordained to the priesthood together for the Diocese of Fort Worth at St. Patrick Cathedral June 4

Stories by Juan Guajardo / Correspondent

BACKGROUND: Sanctuary of Immaculate Conception Chapel at Oblate School of Theology.

Photo by Miguel Ramos

Of the three men who will be ordained priests this June, **DEACON RICHARD WARD KIRKHAM** probably had the longest discernment period.

“I think I was discerning for 35 years,” Dcn. Kirkham said with a laugh. “Ever since I was in first grade when I got the first thought or idea or [it entered] my imagination — the wonder of becoming a priest and thinking about it.”

The thought of becoming a priest became more subdued by the time he entered high school, however. After graduating from the University of North Texas with a degree in business administration, Dcn. Kirkham entered the corporate world and moved to Chicago after landing a job. It was there, as a young adult, that he really started learning more about his faith, and he began reading Catholic authors and going to Mass more frequently. He said it was that investigation of his faith that started his journey to a deeper discernment of the priesthood.

“I was really kind of asking myself why do Catholics do what we do? Why am I Catholic?” Dcn. Kirkham said. “I’d been raised Catholic. It was there that I really started reading more about the Catholic Church and the Church’s teachings ... It was from there that my journey and my desire kind of grew, though my career was growing at the same time.”



That promising career sent him to Wichita, Kansas, shortly afterward. Dcn. Kirkham continued getting more and more involved in his parish, Blessed Sacrament in Wichita, and started going to daily Mass. He became the youth minister at his church, and the thought of becoming a diocesan priest entered his mind more frequently. But with his career on the front burner, he continued putting aside the thought of entering the seminary. From the time he was 28, until he was 40, he would negotiate

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It was in Phoenix, in 1998, that **PHILIP DAVIS PETTA**, a successful health insurance salesman, and at the time, a convert to the Episcopal church, first felt a calling to something that seemed crazy at the time.

“I was watching TV one evening, and I even forget what I was watching, but I came to a realization that I was intended to be a priest, not just a priest, but a Catholic priest,” Deacon Petta said. “It was an overwhelming feeling.”



It was such a wild notion though, that he ignored the idea at the time. Soon, however, he started doing serious research on the Catholic Church history. He started to learn about the Eucharist, and came to believe the Church’s teachings on it.

“All of those centuries the Church has consistently taught that the Eucharist is the Body and Blood of our Lord Jesus Christ and if that was not the case, if that was incorrect, then I saw no sense in Christianity at all,” he said.

Meanwhile, the call to the diocesan priesthood he felt in 1998 was still with him.

“I felt that for quite a while and circumstances turned me around to where I surrendered and said, ‘I believe you

God, I’ll do what you say,’ Dcn. Petta said. “And that’s when I started making inquiries into being received into the Church...”

His job in the insurance business brought him home to Fort Worth again, and in 2003, Petta was confirmed into the Catholic Church. Though he wanted to enter the seminary immediately, he had to wait two years because he was new to the faith. So he became more involved at St. Mary of the Assumption Church in Fort Worth. He became close with St. Mary pastor Father David Bristow and joined the hospital ministry. Although he was still busy with his insurance business, things worked out providentially, and he was able to leave his job. In August 2005 he entered the seminary to study to become a priest for the Diocese of Fort Worth. In May 2010, he was ordained to the transitional diaconate at St. Mary.

“He kept saying I want to do more for the Church; ‘I want to do more,’ and that led him into the seminary,” Father Kyle

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During a long, dangerous boat trip across the Pacific during his escape from the Communist unrest in Vietnam in 1982, **KHIEM VAN NGUYEN** said a simple prayer to the Blessed Virgin Mary. In the boat, Nguyen, then 17, told her, “If I go to America, I will become a priest.”

But it would be several years before that happened. After spending a year at refugee camps in Malaysia and then the Philippines, Nguyen and his sister and nephew arrived in Fort Worth, where two older brothers were living. He took a job, enrolled in Tarrant County College (then TCJC) at the urging of his older brother, and went on to live life, make friends, and have fun as any young man would.

“So I forgot [the promise] for a long time,” now Deacon Nguyen explained.

But during a month-long stay in the hospital after a car accident in 1997, he spent a lot of time seriously thinking about the priesthood, a call that he had felt as early as when he was 9 while still living in

Vietnam, after hearing a priest say that priests try to live their entire lives according to the will of God.

Dcn. Nguyen, who was ordained to the transitional diaconate May 2010 at St. Mary of the Assumption Church in Fort Worth, said his hospital stay was not all bad because it helped remind him of that idea.

“If I don’t have the car accident, maybe I get married right now,” he said with a laugh.

Two years after his accident, Dcn. Nguyen joined the Congregation of the Mother Co-Redemptrix in Missouri, a Vietnamese religious order. And for the next 15 years Dcn. Nguyen lived at the religious order, where he earned a bachelor’s degree in philosophy. But thoughts of the priesthood



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