

North Texas Catholic

NEWSMAGAZINE

Bringing the Good News to the Diocese of Fort Worth

Vol. 27 No. 6

July 2011

Diocese ordains three to priesthood

June 4, 2011

Story and Photos by Kathy Cribari Hamer

The Diocese of Fort Worth welcomed three new priests this month, and their long journeys had multiple points of embarkation: Dallas, Phoenix, Chicago, Wichita, and Thu-Duc, Saigon, Vietnam.

But no matter their ages, occupations, or GPS coordinates, all three men told a universal story.

A vocation is a lifelong presence, they each said, and it is known only to God. The mystery is simple: when will the vocation be recognized?

"I believe I realized my vocation in 1974 or 1975 at age nine or 10," said Father Khiem Van Nguyen. "It was during a Sunday Mass. When I heard my pastor say that our lives

must be lived according to God's will, I began to think I wanted to become a priest."

During a treacherous small boat trip from Vietnam to the United States, Fr. Khiem promised the Blessed Mother that if he survived, he would become a priest. Later, as a young man, he renewed that resolve while spending a month in a hospital recovering from an auto accident.

In 1989, he joined the Congregation of the Mother Co-Redemptrix in Missouri; 22 years after that, just this month, he was ordained to the priesthood for the Diocese of Fort Worth.

"Part of the mystery of life is figuring out what God wants you to do," said Father Phillip Petta, who had carried a reverence for the popes since Pope John XXIII, in the early '60s when he was a child. "Everyone figures it out. It takes a lot of prayer, and you have to do your best."

Fr. Phil was inspired to be a priest in 1998, while he was an Episcopalian. "I knew I was supposed to be a Roman Catholic priest before I was a Catholic!" he said. He was confirmed into the Catholic Church in 2003, called Sister Donna Ferguson,

SEE ORDINATION, P. 24



Bishop Kevin Vann invokes the Holy Spirit as he ordains Father Kheim Van Nguyen to the priesthood for the Diocese of Fort Worth.



Bishop Kevin Vann invokes the Holy Spirit as he ordains Father Richard Kirkham to the priesthood for the Diocese of Fort Worth.



Bishop Kevin Vann invokes the Holy Spirit as he ordains Father Philip Petta to the priesthood for the Diocese of Fort Worth.

Deacons Petta, Kirkham, and Khiem prostrate themselves before the altar of St. Patrick Cathedral, signifying their unworthiness of the office and their dependence on God and the prayers of the people to be able to perform their ministry to God and his Church.

Our Shepherd Speaks

Vacation is an ideal time to reflect on the Word of God

Dear Brothers and Sisters in Christ,

As we begin these summer months, now is a time for us to pause and reflect upon the many gifts and blessings that God has given us in our lives, especially the gift of life and the gift of our faith that sustains us in our daily lives and the many challenges that we often face.

As I reflect over the past several weeks, as busy as they have been, it has been such a tremendous blessing for me as I have had the privilege of celebrating the Sacrament of Confirmation with so many of our young people throughout the Diocese as well as almost 100 adults at St. Patrick's Cathedral on Pentecost. I know these past several weeks have also been the occasion for many First Communion as well as the reception of about 1,000 new Catholics across the Diocese at Easter Vigil. All of this is a great sign that the Church is alive and growing not only here in North Texas, but all around the world as more and more people respond to and accept the Catholic faith. This calls to mind the words of the Second Vatican Council in the *Dogmatic Constitution on the Church, Lumen Gentium*, which teaches "the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race" (1). Through these Sacraments of Initiation, we are truly seeing Christ working through his Church as the instrument of salvation in the world, bringing us together as the Body of Christ, the Church, and calling each of us to be his instruments and witnesses to all the world.

I would like to take this time to especially thank all of you in the many parishes who have given so much of your time and efforts in preparing and catechizing those who have received Confirmation, First Communion, or those who were received into the full communion with the Catholic Church at Easter. Having been a pastor in Illinois of several parishes, large and small, rural and urban, I know firsthand how dedicated you are to your ministry, and how much you unselfishly give of yourselves as you hand on and witness your faith. Your



Bishop Kevin Vann

role as catechists in the life and mission of the Church is an indispensable one, for you are truly instruments of Christ bringing others into communion with the Person of Jesus Christ and his Church — in a sense you truly step into the mystery of Christ handing on not your own teaching, but the teaching and very Person of Jesus. As Pope John Paul II teaches in his Apostolic Exhortation on Catechesis *Catechesi Tradendae*, "What assiduous study of the word of God transmitted by the Church's Magisterium, what profound familiarity with Christ and with the Father, what a spirit of prayer, what detachment from self must a catechist have in order that he can say: 'My teaching is not mine!'" (6). Thank you for your work and know that all you are doing is making a big difference in the life of the Church and in the world!

These days of summer are also a time for vacation and getaways in which we take some time away from the busyness of life and school and the many other activities that take place during the other times of the year. In fact, it is important that we do take some time, especially during the summer, to rest and reflect, not only for our own physical rest, but also for our spiritual lives as well. Vacation and rest can be and should be a great time for spiritual renewal, when we step away from the busyness and distractions of daily life to reflect upon the blessings of God, especially the blessings of life, family, and our faith. Pope Benedict XVI, who himself always takes time off in the summer for vacation and rest (and to escape the heat of Rome) has given us a beautiful reflection on how vacation can be and should be a time of reflecting on the presence of Christ in our lives. He states:

We are already in the heart of the summer, at least in the northern hemisphere. This is the time in which the schools are closed and in which most vacations are concentrated. Even the pastoral activities of the parishes are reduced, and I myself have suspended audiences for a period. It is therefore a favorable moment to give first place to what is effectively the most important thing in life, that is to say, listening to the Word of God.

— Angelus Address, July 18, 2010

Reflecting on the well-known passage from the Gospel of John where Martha is busy working and providing hospitality, and Mary is sitting at the feet of the Lord, the Holy Father reminds us that while work and the tasks of daily life are necessary and always before us, Mary has chosen the better part because she is focusing on what ultimately is most important and what will last for eternity — our relationship with God. We cannot allow even the busyness of our lives and the many things that need to be done, to keep us from our relationship with God. The Holy Father again states:

Christ's word is quite clear: no scorn for the active life, nor much less for the generous hospitality; but a plain reminder of the fact that the one thing that is truly necessary is something else: listening to the Word of the Lord; and the Lord is there in that moment, present in the person of Jesus! Everything else will pass and will be taken away from us, but the Word of God is eternal and gives meaning to our daily activity (Ibid).

Vacation, far from being a time to set aside our obligations of our faith, is actually an ideal time to reflect upon the Word of God and the Lord's presence in our lives. This time away from the busyness and distractions of our daily lives becomes a perfect time to, like Mary in the Gospel, sit at the feet of the Lord and be renewed in our faith and our love for the Lord and to remember that our relationship with Christ and his presence in our lives is the most important thing, and without his grace and his love we can do nothing. As Pope Benedict concludes:

Dear Friends, as I said, this Gospel passage is very important at vacation time, because it recalls the fact that the human person must work, must involve himself in domestic and professional concerns, to be sure, but he has need of God before all else, who is the interior light of love and truth.

Without love, even the most important activities lose value and do not bring joy. Without a profound meaning, everything we do is reduced to sterile and disordered activism. And who gives us love and truth if not Jesus Christ? So let us learn, brothers, to help each other, to cooperate, but first of all to choose together the better part, which is and will always be our greater good. (Ibid)

With all this in mind, vacation is not a time to take a vacation from practicing and living out our Catholic faith! Vacation does not give one a dispensation from the obligation to attend Mass on Sunday. Even when we travel, we still have the obligation to attend Mass on Sunday wherever we are, and we have the responsibility to make the appropriate plans ahead of time to be sure that we can attend Mass while we are away. Especially in our technological world today, there are many tools at our disposal that can help us locate when and where we can go to Mass wherever we are, tools like www.masstimes.org, and there is even an app for your smart phone that can give you Mass times and locations wherever you are.

This is also a good time to remind ourselves of how we are to properly prepare ourselves for Mass and of the proper attire and reverence we should show when we attend Mass, even when we are on vacation. First, one must be properly prepared to attend Mass and receive Holy Communion. Three things are necessary for one to worthily receive Communion. First, one must be in the state of grace, that is, if one is in the state of mortal sin, then one must receive the Sacrament of Penance before receiving Holy Communion. This however, does not mean that one should not attend Mass; one must still attend Mass on Sunday but cannot receive Holy Communion until one has gone to Confession. Second, one is required to fast for one hour before receiving the Eucharist. This is both a physical and spiritual preparation for receiving the Real Presence of Christ in the Eucharist. The Eucharistic fast is very important in preparing our hearts, minds, and bodies for our reception of Jesus. Finally, one must believe that Jesus is truly present Body, Blood, Soul and Divinity in the Eucharist.

In addition to the above, one must prepare themselves for Mass by wearing proper attire to Mass, attire that is appropriate and modest for the occasion of worshiping God and receiving Christ in the Eucharist. One should never wear attire that is distracting or disrespectful to others. Vacation does not dispense from this

Celebrate the Feast of Corpus Christi with Bishop Kevin Vann as he presides at a special feast day Mass at St. Patrick Cathedral, Sunday, June 26 at 12:30 p.m. A Eucharistic Procession through Downtown Fort Worth follows Communion. All are welcome. For more information, call the Cathedral at (817) 332-4916

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PUBLISHER: Bishop Kevin W. Vann

DIRECTOR OF COMMUNICATIONS: Pat Svacina

EDITOR: Jeff Hensley

ASSOCIATE EDITOR: Tony Gutiérrez

ADMINISTRATIVE ASSISTANT: Judy Russeau

WEB DESIGNER: Chris Kastner

CIRCULATION: Rita Garber

REGULAR COLUMNISTS:

Denise Bossert
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David Mills
Mary Regina Morrell
Sharon K. Perkins
Lucas Pollice
Father John Rausch
Father Kyle Walterscheid

Contributors:

Michele Baker
Jenara Kocks Burgess
John English
Juan Guajardo
Kathy Cribari Hamer
Joan Kurkowski-Gillen
Donna Ryckaert
Kristin Zschiesche

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

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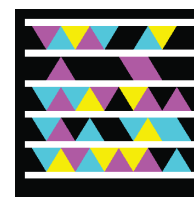
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19 Years in a Row



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The Church reaches out as it grows

Looking for a place to find out about what the Church is doing to reach out to young adults? See our special four pages on Young Adult Ministries inside the accountability report for All Things Possible. Just pull out the white pages, and there you have it: a four-page section on Young Adults and the Church. **Pages 15-16 and 21-22.** Writer and photographer Juan Guajardo lets us know about the developing Young Adult Ministries and a conference on a sub-group, the 18-25-year-olds. Post high school, technical school, working, or out of college, they often need a way to re-connect to the Church. The diocese's first conference for emerging young adults, (18-25-year-olds) will take place at the Hyatt Regency DFW Airport Hotel July 9 and 10.

All of us associated with Monsignor Charles King felt the pangs of sadness when he entered heaven on June 1. He remained the caring pastor even after death, having arranged for his body to lie in state, available for viewing in all the parishes

where he had been pastor, knowing many would be unable to drive to Denton's Immaculate Conception Parish for services. Both Father Kyle Walterscheid and Kathy Cribari Hamer share remembrances of the much beloved priest. You'll want to read them both. Fr. Kyle's is on **Page 12**. Kathy's is on **Page 34**.

Current recent postings on the **Bishop's Blog** at www.fwdiocese.org tell about his work on the creation of the Anglican Ordinariate to receive Episcopalian clergy and laity as Catholics; the text of his ordination homily; pictures of additions to Vietnamese Martyrs Church in Arlington, as well as progress on the new parish center at St. Patrick Cathedral.

Get more news from the NTC at www.fwdiocese.org/ntc.

Jeff Hensley
Editor

important requirement. One should dress as if they are visiting someone very important, and who is more important than Christ! Finally, there should never be gum chewing during Mass, and we always need to remember to turn off our cell phones so as not to be an interruption and distraction to others during Mass.

All of this is very important, not only in our own personal life of faith, but also in that we need to be a positive witness to others of how we live out and practice our

faith. Our reverence at Mass and toward all things that are holy is one of the gifts of the Holy Spirit, the gift of Reverence or Piety. In many ways, our culture has lost sight of this gift, of the recognition of the holy. May we all strive always to be a positive witness to holiness through the ways in which we love and live our faith.

I pray that you all have a blessed summer and some time for vacation and the opportunity to rest and reflect upon the presence and blessings of God in our lives.

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



Pope entrusts cause of peace to concentration camp martyrs

By John Thavis
Catholic News Service

VATICAN CITY — Pope Benedict XVI entrusted the cause of world peace to the martyrs of World War II concentration camps, including a German priest executed for his hostility to the Nazi regime.

Speaking to pilgrims at his noon blessing June 12, the pope noted that the Church was about to beatify Father Alois Andritzki, who died at the Nazi death camp of Dachau.

"Let us praise the Lord for this heroic witness of the faith, who joins the ranks of those who gave their lives in the name of Christ in the concentration camps. On this day of Pentecost, I would like to entrust to their intercession the cause of peace in the world," the pope said.

"May the Holy Spirit inspire courageous efforts for peace and support the commitment to advance them, so that dialogue may prevail over arms and respect for human dignity may overcome special interests," he said.

He prayed that God would "rectify hearts that have been twisted by selfishness" and help the human family to rediscover its fundamental unity.

Father Andritzki, the latest in a long line of Catholic martyrs under Nazism, was beatified June 13 in Dresden.

Ordained in 1939, Blessed Andritzki was engaged in youth ministry when he was interrogated by the Nazis for his theater productions' "hostile statements" about the regime. He was arrested in 1941 for "treacherous acts"



German Father Alois Andritzki was executed at the Nazis' Dachau camp in 1943 at age 28. He was beatified June 13 in Dresden, Germany. (CNS photo)

against the state and sent to Dachau, where he formed a Bible study group.

After more than a year in the camp, sick with typhoid, he asked a guard if he could receive Communion. Instead, they gave him a lethal injection. He died Feb. 3, 1943, at the age of 28. His sainthood cause was introduced in 1998 and Pope Benedict approved his martyrdom last December.

Earlier June 12, Pope Benedict celebrated Mass for the feast of Pentecost in St. Peter's Basilica. In his homily, reflecting on the birth of the Church, he said the Church was holy "not thanks to the abilities of its members, but because God himself, with his Spirit, created it and sanctified it."

If the Church were merely an institution born of human initiative, he said, "it would have died out long ago, just as every human thing passes."

Vatican, biotech firm host congress to promote adult stem-cell therapy

VATICAN CITY (CNS) — The Vatican will host an international congress to promote the use of adult stem cells as a safe, effective and ethical means to fight degenerative diseases.

The congress, to be held Nov. 9-11, will also feature speakers who support embryonic stem-cell research, to give proponents an opportunity to "explain the reasoning behind their position," said Father Tomasz Trafny, an official with the Pontifical Council for Culture. The church is opposed to the use of embryonic stem cells since it involves the destruction of the human embryo.

The congress, organized by the Vatican's councils for Culture and Health Care Ministry as well as the Pontifical Academy for Life, is being held in conjunction with the international biopharmaceutical company, NeoStem.

The congress will be the culture council and the biotech firm's first major collaborative project since they forged an agreement in 2010 to work together to educate people about the benefits of adult stem-cell research. The collaboration is between NeoStem's Stem for Life Foundation

and the culture council's foundation. The interdisciplinary congress, "Adult Stem Cells: Science and the Future of Man and Culture," will feature expert speakers from the fields of medicine, health, and ethics.

Father Trafny said at a Vatican news conference June 16 that proponents of embryonic stem-cell research will have an "opportunity to defend their position" and give their reasons for pursuing a field that is not only unethical, but has not yet produced any concrete benefits.

He said some governments may be investing money in embryonic rather than adult stem-cell research because most government officials making these decisions are not medical experts and are influenced by others to choose which path to take.

That is why it is important to increase people's understanding about the concrete beneficial results coming out of adult stem-cell therapies, he added.

That is also why the target audience for the congress will be people "who do not have a real scientific background."

Briefly

Church, National, International,



Bishop Thomas J. Tobin of Providence, Rhode Island, greets Sydney Khoury outside the rectory of St. Philip Church in Greenville May 31. Sydney's parents feel a blessing he gave to her with a relic of Blessed Teresa of Kolkata, while she was in intensive care three years ago, has saved her life. (CNS photo/Rick Snizek, the RHODE ISLAND CATHOLIC)

Strong faith, prayer credited in 9-year-old girl's cancer recovery

GREENVILLE, R.I. (CNS) — With quiet confidence, Sydney Khoury climbed each step of a metal ladder as she positioned herself to place a crown of flowers atop a statue of Mary at St. Philip Church. It was a bit of a reach for Sydney, but with determination, the 9-year-old extended her arms, carefully placing her tribute atop the head of the mother of Jesus for the church's May crowning this year.

A short distance away, Providence Bishop Thomas J. Tobin watched admiringly as the St. Philip School second-grader successfully met yet another challenge in her young life.

Three years ago, Bishop Tobin also witnessed Sydney overcome one of her greatest challenges. At that time, as she lay in the intensive care unit of

Hasbro Children's Hospital with her life hanging in the balance, the bishop prayed over her with a relic of Blessed Teresa of Kolkata.

Sydney's parents say the prayerful intervention yielded results nothing short of miraculous, because very quickly after the blessing she began the road to recovery.

While he is cautious about attributing Sydney's recovery solely to divine intervention, Bishop Tobin said the day he visited her in the hospital was a powerful day indeed. "I always tend to be skeptical of these divine interventions, but it is very clear to me that something very special happened that day," Bishop Tobin told the *Rhode Island Catholic*, newspaper of the Providence Diocese.

Pope receives Archbishop Sheen canonization cause papers

VATICAN CITY (CNS) — When Bishop Daniel R. Jenky of Peoria, Illinois, presented Pope Benedict XVI with two thick volumes about the life of Archbishop Fulton J. Sheen, Pope Benedict told him something he hadn't known. The pope had worked on the commission for mission at the Second Vatican Council with Archbishop Sheen, Bishop Jenky told Catholic News Service. The pope served as a theological expert at the council in the 1960s. At the end of the pope's weekly general audience May 25, Bishop Jenky presented the pope with two leather-bound volumes with golden lettering on the side: *Fultonius loannes Sheen*. The tomes — totaling close to 2,000 pages — are the *positio*, the official position paper,

outlining why the Catholic Church should recognize Archbishop Sheen as a saint. Archbishop Sheen, who was born in Illinois in 1895 and died in New York in 1979, was an Emmy-winning televangelist. His program, "Life is Worth Living," aired in the United States from 1951 to 1957. Bishop Jenky said, "I hope it helps" that the pope personally knew Archbishop Sheen, who was national director of the Society for the Propagation of the Faith in 1950-66 and attended every session of Vatican II. For the Peoria bishop, the most impressive thing about Archbishop Sheen was his untiring evangelizing effort. "I don't know how many people he brought to the faith; it must be thousands and thousands," the bishop said.

Evangelize with courage, conviction, joy, says pope

By Sarah Delaney
Catholic News Service

VATICAN CITY — Pope Benedict XVI said that a proper transmission of the faith to the young or the uninitiated depends on a solid grounding of the basics of Catholic formation — Baptism, first Communion and catechism.

Pope Benedict XVI told participants of a diocesan conference in Rome June 13 to not be afraid of their duty as Christians to evangelize and to pass on the word of God "with courage, with conviction, with joy."

Speaking from Rome's Basilica of St. John Lateran, the pope called for renewed efforts for evangelization, which he said, "is not the duty of a few, but of all the members of the Church."

Special attention should be given to the education of children, adults who have not been baptized and those who have left the church, he said.

It is the duty of Catholics today, he

said, "to demonstrate the beauty and reason of faith."

He called on parents to baptize their children, saying that even youngsters are capable of understanding the importance of the Christian message, can appreciate prayers and rites and know the difference between right and wrong.

The church continues children's religious education throughout their adolescent years by offering parish programs, church-run summer camps, and youth groups so that children "can understand with intelligence the truth of faith" and also have the "experience of prayer, charity, and fraternity," the pope said.

He called on Roman parishes to continue the education of young Catholics through catechism, emphasis on the sacraments, and guidance on the value of silence and prayer.

Despite the obstacles daily life poses to the work of evangelization, he said "don't be afraid to commit yourself to the Gospel."

San Jose child protection officer named to head national office

WASHINGTON (CNS) — Deacon Bernard V. Nojadera, director of the Office for the Protection of Children and Vulnerable Adults in the Diocese of San Jose, California, since 2002, has been named to head the U.S. bishops' Secretariat of Child and Youth Protection.

Deacon Nojadera, who will assume his new post Aug. 15, succeeds Teresa Kettelkamp, who has headed the office since 2005.

Msgr. David Malloy, general secretary of the U.S. Conference of Catholic Bishops, made the appointment June 1 and said Deacon Nojadera "brings to this position valuable experience from many areas."

"He is a family man and trained social worker who is familiar with the church both at the parish and diocesan level and with law enforcement," he added. "He understands the need for child protection services in all areas."

Diane Knight, who chairs the National Review Board that oversees the work of the secretariat, said Deacon Nojadera "has the experience to understand the issues we face in the 21st century."

"The National Review Board looks forward to his work in support of its efforts to assist the bishops in ensuring the safety of children and young people in parishes and schools," she added.

Ordained a deacon in 2008, Nojadera was a pastoral associate at St. Mary's Parish in Gilroy, California, from 1987 to 2002. He is married and has a 20-year-old daughter and 16-year-old



Deacon Bernard V. Nojadera

son.

He has served with the U.S. Marine Corps and the Army National Guard and as a commissioned officer with the U.S. Navy Reserves.

Deacon Nojadera holds a bachelor's degree from St. Joseph College in Mountain View, California; a master of social work degree, with specialization in health and mental health services, from San Jose State University; and a master's of theology from St. Patrick's Seminary and University in Menlo Park, California.

He has been a member of the Diocese of San Jose's Safe Environment Task Force, the San Jose Police Department's Internet Crimes Against Children Task Force, the YWCA Rape Crisis Center and its Child Assault Prevention Program, and the Santa Clara County Interfaith Clergy Project for Elder Abuse Prevention.

Eleven complete sign language class offered by diocesan Deaf Ministry



Photo courtesy of Connie Martin

The Diocese of Fort Worth Deaf Ministry Program offered a Beginning Sign Language Class for hearing participants this spring. The class met for an hour and 15 minutes every Tuesday for seven weeks at St. Elizabeth Ann Seton Catholic Church. The following individuals completed the beginning class: Audrey Anderson, Becky Garcia, Janie Garcia, Ashley Hernandez, Jane Hoffrogge, Thelma Linkka, Bekah Reiser, Elizabeth Reiser, Angelika Vaquiz, Awilda Vaquiz. One individual, Nancy Baum, completed the advanced beginning class. Sign classes will be offered again in the fall. For more information, contact Connie Martin, diocesan coordinator of Deaf Ministry and Special Needs Services, at (817) 560-2452, ext. 305, or by e-mail at cmartin@fwdioc.org.

Archbishop says Ghanaian church proud to send priests as missionaries

VICTORIA (CNS) — Archbishop Matthias K. Nketsiah of Cape Coast, Ghana, said he is excited that his country can provide Catholic priests to serve as missionaries in other countries facing a priest shortage, because he sees it as a way to repay the West for fostering the Church in Ghana.

The Church in the West is "our mother Church because they gave us birth, planted the faith, sacrificed lives," he said.

"It wasn't easy. They sacrificed a lot. The first missionary to Ghana died of malaria, then religious sisters came," the archbishop said. "Some were 19 years old and knew they were going to die."

"Now it's time for us to return the compliment. We know the situation, the lack of priests. It's not that we don't need them. ... I could open three parishes now, but we make the sacrifice, so that the faith and ministry may go on here (in the United States)."

Archbishop Nketsiah, 69, made the comments in an interview with *The Catholic Lighthouse*, newspaper of the Victoria Diocese, where 16 of its 64 priests are from Ghana. Many of them have become U.S. citizens and are pastors of parishes.

He has headed the Archdiocese of Cape Coast since 2010. He succeeded Cardinal Peter Turkson, who is now head of the Pontifical Council for Justice and Peace.

Of the archdiocese's 130 priests, 15 live in the United States and another 10 live in Europe. In the U.S. Cape Coast priests serve in Seattle, New Orleans, New York, Chicago, Albany, and Victoria. The archbishop spent May 9 to June 6 traveling to visit his priests.

He said that the Western Church can still help the Church in Ghana, where there are four archdioceses, 15 dioceses, and one apostolic vicariate.

In the Cape Coast Archdiocese, "we need to continue training people; financial help is essential, so the supply of priests can continue," he

said. "We need a pastoral center, where we can form priests, laypeople, catechists. We need those structures, such as catechetical centers, for training and forming the faithful," he explained.

"We feel that now we need to be self-reliant financially, so I intend to get churches to invest in financial, income-generating projects," he added, emphasizing the word "invest" — "so that it's a win-win situation."

"Right now, the response has been muted," the archbishop said, referring to his efforts to find funding during his travels.

"For me, begging is not pleasant," he said with a smile.

Archbishop Nketsiah said he realizes it is not easy for his priests to be missionaries or for the Western Church in terms of adapting to one another. "We come here as a product of our culture and come to minister in a Western culture, and the two are different."

He said that it is especially difficult because of the priests' accent, so he advises his priests to speak slowly when ministering in a different country.

"When one gets excited, he speaks faster and the language gets garbled," he said. "That may be part of the difficulty when we come to help."

Back home in Ghana, one of the challenges the Catholic Church as well as the 10 mainline Protestant denominations face is the many Pentecostal churches in Ghana.

"The Pentecostals are a bother; they challenge every practice of our faith," Archbishop Nketsiah said. "They preach an easy faith, and they get the youth."

While the Church in Ghana is eager to provide missionaries to the U.S., he said, at the same time, "we are praying that your own vocations go up, because it is more effective when one ministers in one's own country and culture."

Briefly

Diocesan, State

Bishop Vann encourages students to reflect Light of Christ at 8th Grade Mass



Photo by Joan Kurkowski-Gillen / NTC

Eighth-graders from Catholic schools throughout the diocese gather in the sanctuary of Immaculate Conception Church in Denton to celebrate the annual Eighth Grade Mass Wednesday, May 18, honoring those Catholic School students who are about to enter high school. Immaculate Conception Catholic School is attached to Immaculate Conception.

DENTON — When Fort Worth Bishop Kevin Vann encouraged 458 Catholic middle school graduates to "reflect Christ's light in the world" during a Mass held May 18 in their honor, his words resonated in a special way for one eighth-grader.

As a little girl, Sara Wohlwend would tell people she had a little flame in her heart for Jesus.

"And every time I'd hear God's word or go to Mass that flame would grow bigger," she explained.

Time spent in Catholic schools fueled the youngster's faith. She enrolled at St. Rita School as a sixth-grader after moving to Fort Worth from McAllen where she also attended a Catholic school.

"I like singing to God and learning about Him. It makes me so happy," said the 14-year-old who served as a cantor for the Mass in Immaculate Conception Church in Denton. "I definitely felt God's light shining on me today as I was singing."

The annual liturgy marks a milestone in the lives of the eighth-graders and gives them an opportunity to worship with peers who are also preparing for high school and new responsibilities. Participation is a key component of the celebration and delegates from each school carried representative banners into the church during the processional or served as lectors, ushers, musicians, and choir members.

Hayden Schilling from Sacred Heart School in Muenster called the diocesan assembly of eighth-graders "inspiring."

"There are only 11 kids in my class, so it's almost like a family," he added. "It was a good to see people from other schools and see everybody together for a Mass."

Immaculate Conception Pastor Father Tim Thompson and visiting clergy concelebrated the Mass with Bishop Vann. During his homily,

the leader of the Catholics of North Texas noticed the sunshine streaming through the stained-glass windows and said it created an appropriate setting for the day's Gospel message: *I came into the world as light, so that everyone who believes in me might not remain in darkness.*

"Dark clouds and rain storms come, but they always pass and the light comes out," he continued. "My prayer for you, as you finish this part of your education, is that you take the faith that has grown in you these past years and use it to reflect the light of God to the world in which you live."

In everyone's life, there are times of darkness and uncertainty.

"We all need people to come our way and show us the light of Christ and the love of God," the bishop said. "I hope your lives reflect light for the paths and footsteps of others as well as yourself, so you can see where God is leading."

Before the liturgy ended, diocesan Catholic Schools Superintendent Don Miller told students the Eighth Grade Mass was one of his favorite events on the school calendar. It's a time of excitement but also hope.

"Your Catholic faith has taught you that hope is more than wishful thinking. It's a confident belief in the loving presence of God," he said. "That confidence has come from people who have been the light of Christ for you and given you direction, confidence, and energy."

He advised the youngsters to take time during the busy days before graduation to thank parents, teachers, and priests for setting an example of faith.

"They have made you aware of the two great gifts God has given you. The first is life and, secondly, his love," Miller explained. "These people have been the light of Christ and the manifestation of hope for you. Now you get to pass it on."

Texas Catholic Conference announces Jeffery Patterson as new executive director

AUSTIN (TCC) — The Texas Catholic Conference has announced that Jeffery R. Patterson will serve as its new executive director.

"Jeffery has a long experience in understanding legislative process and at the same time a deep and firm commitment to Catholic teaching," said Cardinal Daniel DiNardo, Archbishop of Galveston-Houston. "In addition, as a native Texan, he has a good sense of the state and of the Catholic Church and its life here. I heartily welcome him to his position as executive director of the Texas Catholic Conference."

As executive director, Patterson will serve the Texas Bishops in overseeing the Conferences' activities, which include coordinating Catholic institutions, programs, and ministries across the state, as well as advocating on issues involving the moral and social teachings of the Catholic Church.

"I am enthusiastic for the opportunities this position provides — especially at the intersection of public policy and faith — to further our shared values and social responsibilities," Patterson said. "As Texas continues to face a number of critical challenges, I look forward to working with the bishops to offer governmental leaders thoughtful and compassionate approaches to deal with these issues."

Patterson is the fifth director of the conference and follows Andrew Rivas, who served for five years.

Patterson brings nearly 30 years of experience in political communications and institutional public affairs management. He comes



Jeffery Patterson

to TCC from the University of Texas at Austin, where he served for six years as assistant dean for Administration at the Lyndon B. Johnson School of Public Affairs, and eight years as program officer/communications director for the Hogg Foundation for Mental Health. Previously, he served as a deputy press secretary for U.S. Senator Lloyd Bentsen and as a legislative aide and press secretary for U.S. Congressman Michael A. Andrews.

"I wish to welcome Jeffery Patterson as the new executive director of the Texas Catholic Conference," said Bishop Joe Vásquez of Austin. "I believe Jeffery's years of work in public affairs and communications will be a tremendous benefit to the Texas Catholic Conference. As the bishop of Austin, I look forward to working closely with him. I am grateful to Andrew Rivas for his service to the TCC for the past 5 years."

The TCC is the official public policy voice of the Catholic Bishops of Texas. The primary purpose of the conference is to encourage and foster cooperation and communication among the dioceses and the ministries of the Catholic Church in Texas.

Mission trips to Mexico suspended amid perceptions of violence

MEXICO CITY (CNS) — American Bob Decker leads mission groups through the ramshackle neighborhoods of Ciudad Acuña, which borders Del Rio, Texas, where poorly paid factory workers drawn from impoverished pockets of Mexico originally built tiny cardboard dwellings.

But organizations such as Decker's San Antonio-based organization, Paper Houses Across the Border, receive fewer requests and take fewer participants, even though Decker said many parts of Mexico continue being safe for travel and free of the organized crime violence that has claimed nearly 40,000 lives over the past four-and-a-half years.

But many parishes in Texas and other parts of the United States have suspended cross-border ministries and partnerships with counterparts in Mexico, Decker said. In some cases he added, the money and volunteer efforts previously directed toward Mexico are now going farther south to Guatemala, where the murder rate is three times higher than in Mexico.

Some dioceses have suspended mission programs to Mexico altogether and forbid prelates to cross the border.

The Archdiocese of Galveston-

Houston stopped authorizing missions programs to Mexico in April 2009. Spokeswoman Jenny Faber said the archdiocese followed State Department and U.S. Embassy advisories when making the decision.

Concern grew greater with the January shooting death of an evangelical missionary who was driving in the state of Tamaulipas, just south of the Texas border.

Rick Jones, director of the San Antonio-based Mi Casa Foundation, which runs orphanages and homes for the elderly in Mexico, said such stories have impacted his organization.

"I can't make up excuses when there's that kind of risk," Jones said, even though he acknowledges that many parts of Mexico are safe enough places to live and work.

Jones said he used to interview up to 20 candidates for every opening at Mi Casa shelters, but interest diminished to the point that he will not send any volunteers to Mexico this year. He also decided against driving into Mexico.

"If I'm not willing to make the trip myself, how can expect others to do the same?" he said.

Diocese

Bishop Vann announces possible relocation of diocese's administrative offices to Downtown Fort Worth

By NTC Staff

Bishop Kevin Vann has announced the possible relocation of The Catholic Center — The Pastoral and Administrative Offices of the Diocese of Fort Worth from its present location in West Fort Worth to downtown. “We are exploring the possibility and affordability of this opportunity,” said the bishop.

Bishop Vann also explained, “St. Patrick Cathedral is the seat of the diocese. Coupled with recent renovations to St. Patrick Cathedral, the St. Patrick rectory, and now the construction of the \$4.5 million St. Patrick Family Center, the Diocese of Fort Worth already has a major presence in Downtown Fort Worth. Locating the diocesan central office close to St. Patrick Cathedral is an

St. Patrick Cathedral is the seat of the diocese.... Locating the diocesan central office close to St. Patrick Cathedral is an opportunity to further consolidate the Catholic Diocese of Fort Worth into the central downtown location.

— **Bishop Kevin Vann**

opportunity to further consolidate the Catholic Diocese of Fort Worth into the central downtown location.”

“The diocese and St. Patrick Cathedral have been offered an opportunity to participate in a

feasibility study to determine if this project is viable,” explained Peter Flynn, director of Finance and Administrative Services for the diocese. “It will take a few months to put all the pieces together and complete our assessment,” Flynn stated.

On Tuesday, June 7, a proposal was presented to the Fort Worth Local Development Corporation to construct a mixed-use complex in the 100 and 200 blocks of Lancaster Avenue of Downtown Fort Worth, south of St. Patrick Cathedral. The proposed development will feature workforce and market rental housing along with ground level retail, a 5-story office tower as well as parking facilities. The Central

Offices of the diocese will be relocated to the office tower, if this project becomes a reality. A parking garage will be located on land already owned by the diocese and St. Patrick along 13th and Jennings streets. In return for a long-term land lease, the diocese and St. Patrick would have dedicated parking in the garage.

Flynn also explained, “Funds raised in the recently completed *All Thing Possible Campaign* will not be used for this relocation. During the feasibility study period, we will be determining the availability of funds for the project from other sources. If the diocesan offices are moved downtown, the Catholic Center property may be sold.”

Cassata High School, diocese's 'second chance high school,' to offer orientation program Aug. 2

By Jack Raskopf
Contributing Writer

Cassata High School, a unique educational institution which is part of the Diocese of Fort Worth outreach program and frequently referred to as the “second chance high school,” will hold an orientation program Tues. Aug. 2 in preparation for the fall 2011 semester.

As described by the school's president Susan Flood, Cassata offers a high school education and diploma for serious students whose education may have been interrupted for various reasons or who need a non-traditional type of institution to bring out their talent and to help them achieve their academic goals.

Unique in Tarrant County, the school is named after Fort Worth's first bishop, John J. Cassata. It was founded by two nuns more than 30 years ago, and through the school's “second chance program” nearly 4,000 students have received a high school diploma or GED. The majority of its graduates have gone on to productive jobs, military service, or have earned or are working toward college or university degrees.

Located at 1400 Hemphill St. on Fort Worth's South Side

(along a city bus route), the school is staffed with a dedicated faculty skilled in working with students who want to earn a high school diploma. While focused on its academic curriculum, Cassata's president points out that it still is a school that reflects a pleasant, up-beat, can-do atmosphere of individualized attention, as students and teachers work together to achieve their academic goals.

“We're in the process of updating, re-equipping, and re-designing our computer facilities and program,” Flood said, “so that our students will be truly competitive as they go into higher education or a job market that

requires competence in computer-based operations.”

Students of all religious affiliations, economic status, and diverse ethnic backgrounds are welcome, the Cassata president said.

Cassata has a sliding tuition scale based on family income, size, and needs. Financial aid is available. Those who are interested in pursuing their high school education can find out more details by calling (817) 926-1745 or by attending the orientation program scheduled in August.

Flood said that there is no upper age limit for acceptance into the Cassata program.

TO REPORT MISCONDUCT

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

- Call **Judy Locke, victim assistance coordinator**, (817) 560-2452 ext. 201 or e-mail her at jlocke@fwdioc.org
- Or call the **Sexual Abuse Hotline** (817) 560-2452 ext. 900

• Or call The Catholic Center at (817) 560-2452 ext.102 and ask for the moderator of the curia, Father Stephen J. Berg

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Diocese

Natural Family Planning Awareness Week to be celebrated July 24-30

By **Kristin Zschesche**
Correspondent

Natural Family Planning Awareness Week, celebrated July 24-30, is a national educational campaign sponsored by the USCCB Secretariat for Laity, Marriage, Family life, and Youth that focuses attention on the Catholic Church's acceptable, moral, and natural methods for planning families within the sacrament of Marriage. The week coincides with the anniversary of Pope Paul VI's encyclical *Humanae Vitae* which articulates and reaffirms Church teaching on human sexuality within the sacrament of Holy Matrimony. In particular, the encyclical directs its attention to the immoral use of artificial contraception to prevent the conception of life by any artificial means.

A diocesan survey revealed 79 percent of couples preparing for marriage today engage in pre-marital sexual relations and 84 percent use contraception once married. As anticipated by Paul VI, the increase in

premarital sex, adultery, cohabitation, children born outside of marriage, abortion, and divorce parallels the rise in the use of contraceptives since some churches began reversing long-held positions against it in 1930.

Natural Family Planning (NFP) describes three methods of observing and charting the physical signs of a woman's menstrual cycle to determine times of fertility and infertility for the purpose of achieving or avoiding pregnancy, as opposed to using artificial contraceptives, which contradict Church teaching. The Billings Ovulation Method, the Couple to Couple League's Sympto-Thermal Method, and the Creighton Model FertilityCare™ System are reliable, natural, and inexpensive methods in unity with the Church's teachings against contraceptives and help couples learn to respect God's gift of fertility, according to the Diocese of Fort Worth's website, www.fwdioc.org/ministries/nfp.

Tony Abadie, the NFP coordinator for the Diocese of Fort Worth, with his wife, Marianne, teaches the Billings

NFP respects the dignity of marriage, prevents women from being simply an object of physical pleasure, and helps people see fertility as a gift rather than an illness to prevent.

— **Paula Macias**
NFP instructor

Ovulation Method. Tony's journey to NFP is a story of conversion, and he credits NFP as the catalyst that brought him back to the Church. When they married in 2000, preparation classes did not include NFP and the couple practiced contraception before starting their family. Meanwhile, Tony strayed from the Catholic Church. After the birth of their second son, Marianne began using the Billings method to manage their family's size, but Tony was not initially interested.

"I incorrectly considered it just another form of birth control," said Tony.

After eventually taking a class, Tony became intrigued by NFP's science and tracking methodology. He found its brief periods of abstinence helped reorient his life and enhanced his marriage.

Tony believes chastity is the single most important aspect of NFP, saying that it is essential both within and outside of marriage.

"NFP allowed me to become chaste and demonstrate devotion to my wife as we work together with the gift of fertility God gave us," said Tony.

Developed by physicians John and Evelyn Billings, the Billings Ovulation Method is scientifically based on more than 50 years of ongoing research. It involves daily tracking of a woman's physical signs to determine a pattern of fertility. Used correctly, it is 99.5 percent

effective in postponing pregnancy, according to an NFP brochure released by the diocese.

Mandy Cox, a married mother of five, teaches the Creighton Model FertilityCare™ System. Active in the pro-life movement in her teens, she developed a passion for life in its early, most vulnerable stage and studied the theology of early life while in college.

"I see NFP as a remedy for abortion and crimes against the unborn," said Cox. "A unique aspect of the Creighton method is its ability to provide an alternative to *in vitro* fertilization and artificial insemination for couples experiencing infertility. It treats the source of infertility in an effort to achieve and sustain pregnancy rather than resorting to artificial fixes that overlook the cause of fertility issues."

Cox is so committed to NFP, she pursued the next level of education and became one of only 25 people worldwide, certified to train others to teach the Creighton method.

The Creighton method is a standardized modification of the Billings method. Over 99 percent effective, it relies upon observation and charting of biological markers that assess health and fertility. Linking family planning with gynecological and procreative healthcare, these biomarkers can be used to achieve or avoid pregnancy with the added benefit of identifying health abnormalities. Its procreative

technology is used to naturally address infertility issues, according to the diocesan NFP brochure.

Antonio and Paula Macias are instructors of the third NFP method, known as the Sympto-Thermal Method (STM). The two met as students and were committed to following God's plan for marriage. During a chaste courtship, they discovered STM but originally considered the hour-long, one-way drive to classes a sacrifice. It turned out to be a blessing. The long drives encouraged communication, making NFP a unifying factor in their relationship as they discussed the possibilities of family over contraception. After moving to Mexico, Antonio and Paula felt called to help Hispanics there who were deprived of NFP due to a lack of information and education. The Macias' became STM instructors, ministering to couples seeking a sacramental life in marriage over cohabitation.

"I've been married 12 years and experienced 100 percent success in both postponing and achieving pregnancy," said Paula. "NFP respects the dignity of marriage, prevents women from being simply an object of physical pleasure, and helps people see fertility as a gift rather than an illness to prevent."

Antonio and Paula continue to teach STM in Fort Worth as Spanish language instructors. The couple have three daughters and expect the birth of their fourth any day now.

The Sympto-Thermal Method, available since 1971, is based primarily on the work of Dr. Josef Roetzer. Like the Billings method, it tracks and charts physical signs but also incorporates basal body temperature. It is 99.6 percent effective for avoiding pregnancy and offers variations for postpartum and pre-menopausal conditions, according to the diocesan NFP brochure.

NFP empowers couples to follow Church teachings yet easily and effectively manage family size, according to the diocesan website. NFP also helps create fulfilling marriages by fostering communication and the willingness to set aside individual desires for the good of one's spouse. This selflessness mimics Christ's sacrifice for his Church. For more information about Natural Family Planning, visit the diocese's NFP website, www.fwdioc.org/ministries/nfp, or contact diocesan NFP Coordinator Tony Abadie at (817) 560-2452, ext. 252, or by e-mail at aabadie@fwdioc.org.

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Saturday, July 30, 2011

St. Pius X Church

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Reception following the Mass



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Parish Name	Parish Location	Black & Indian Feb 2010	Black & Indian Mar 2011
Immaculate Heart of Mary	Abbott	0.00	251.00
Jesus of Nazareth	Albany	10.00	0.00
Holy Redeemer	Aledo	1,113.25	1,353.64
Most Blessed Sacrament	Arlington	3,713.39	3,459.21
St. Joseph	Arlington	2,241.31	2,692.03
St. Maria Goretti	Arlington	1,798.00	1,545.50
St. Mary the Virgin	Arlington	60.00	0.00
St. Matthew	Arlington	1,050.00	0.00
St. Vincent de Paul	Arlington	769.00	757.00
Vietnamese Martyrs	Arlington	1,325.00	2,115.00
Holy Trinity	Azle	408.00	441.00
St. Michael	Bedford	1,905.00	1,324.00
St. Jerome	Bowie	111.00	80.00
Sacred Heart of Jesus	Breckenridge	346.25	0.00
St. John the Baptizer	Bridgeport	572.32	524.40
St. Jude Thaddeus	Burkburnett	295.00	205.00
St. Ann	Burleson	1,453.00	1,314.00
St. Catherine of Siena	Carrollton	2,326.00	0.00
Holy Rosary	Cisco	9.00	145.05
St. Joseph	Cleburne	0.00	731.53
Holy Angels	Clifton	249.00	248.52
Good Shepherd	Colleyville	2,652.00	2,090.00
Holy Cross	The Colony	1,630.87	2,353.46
Sacred Heart	Comanche	0.00	0.00
St. Joseph	Crowell	0.00	0.00
Our Lady of Guadalupe	De Leon	0.00	60.00
Assumption/Blessed Virgin Mary	Decatur	983.16	900.35
Immaculate Conception	Denton	519.00	927.00
St. Mark	Denton	2,042.94	1,277.51
St. Mary	Dublin	0.00	533.00
St. Francis Xavier	Eastland	32.00	26.00
St. Paul	Electra	0.00	0.00
All Saints	Fort Worth	1,472.54	1,793.45
Christ the King	Fort Worth	383.00	0.00
Holy Family	Fort Worth	2,567.00	1,429.00
Holy Name of Jesus	Fort Worth	378.00	315.00
Immaculate Heart of Mary	Fort Worth	1,195.00	693.00
Our Lady of Fatima	Fort Worth	1,043.50	1,282.25
Our Lady of Guadalupe	Fort Worth	2,819.30	2,438.00
Our Mother of Mercy	Fort Worth	376.00	249.00
San Mateo	Fort Worth	203.00	0.00
St. Andrew	Fort Worth	4,051.27	3,407.00
St. Bartholomew	Fort Worth	5,523.00	5,739.41
St. George	Fort Worth	400.75	0.00
St. John the Apostle	Fort Worth	854.00	681.50
St. Mary of the Assumption	Fort Worth	345.00	541.00
St. Patrick Cathedral	Fort Worth	3,916.26	3,119.65
St. Paul	Fort Worth	0.00	928.05
St. Peter the Apostle	Fort Worth	427.00	0.00
St. Rita	Fort Worth	277.00	41.00
St. Thomas the Apostle	Fort Worth	1,305.56	1,520.69
St. Mary	Gainesville	400.00	426.00
St. Rose of Lima	Glen Rose	168.60	372.25
St. Francis of Assisi	Graford	0.00	0.00
St. Mary	Graham	0.00	0.00
St. Frances Cabrini	Granbury	1,411.09	1,899.00
St. Francis of Assisi	Grapevine	1,907.00	1,726.00
St. Mary	Henrietta	34.00	45.00
Our Lady of Mercy	Hillsboro	679.00	667.63
Korean Martyrs	Hurst	0.00	0.00
Christ the King	Iowa Park	0.00	0.00
St. Mary	Jacksboro	85.00	62.40
St. Elizabeth Ann Seton	Keller	3,315.50	3,035.12
Santa Rosa	Knox City	0.00	0.00
St. Philip the Apostle	Lewisville	2,718.06	2,645.39
St. Peter	Lindsay	2,540.00	1,605.50
St. Jude	Mansfield	1,888.65	1,607.14
St. Mary of the Assumption	Megargel	0.00	0.00
Our Lady of Lourdes	Mineral Wells	0.00	0.00
St. William	Montague	0.00	0.00
Our Lady of Guadalupe	Morgan	159.00	111.00
Sacred Heart	Muenster	704.00	682.00
St. Joseph	Nocona	0.00	0.00
St. Theresa	Olney	0.00	0.00
Nativity/Blessed Virgin Mary	Penelope	111.00	185.07
St. Thomas Aquinas	Pilot Point	917.15	836.77
St. Mary	Quanah	0.00	102.00
St. Rita	Ranger	22.00	114.00
St. Joseph	Rhineland	648.00	331.00
St. Boniface	Scotland	43.00	81.00
Sacred Heart	Seymour	108.63	283.00
St. Brendan	Stephenville	0.00	100.00
St. John	Strawn	88.00	83.00
Holy Family of Nazareth	Vernon	491.00	205.00
St. Stephen	Weatherford	1,724.00	1,836.00
Immaculate Conception of Mary	Wichita Falls	443.00	318.00
Our Lady of Guadalupe	Wichita Falls	1,123.31	968.62
Our Lady Queen of Peace	Wichita Falls	809.00	771.00
Sacred Heart	Wichita Falls	563.08	644.00
St. Mary	Windthorst	430.55	371.00

78,683.29 71,647.09

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

Diocese

JPII Institute School of Lay Ministry to offer summer cycle with courses in English and Spanish July 11-23

By Michele Baker
Correspondent

The Pope John Paul II Institute School of Lay Ministry is offering a summer cycle of courses. Unlike the schedule of classes that begin in the fall, SLM summer sessions are open to everyone in the diocese regardless of their affiliation with the program's two-year course of study. This summer, the school will offer two sessions, one in English (July 16-23) and one in Spanish (July 11-23).

The English lecture series, entitled American Culture and Catholic Morality, will feature a week of discussions on culture and morals led by Monsignor Michael Olson, rector of Holy Trinity Seminary in Irving.

"Michael is the perfect person for this," said Father Carmen Mele, OP, director of the School of Lay Ministry. "Not only does he have amazing knowledge — he just earned his doctorate from the Alphonsianum in Rome — but his ability to communicate is delightful. He's an engaging speaker with a great sense of humor."

Additional presenters include Fr. Mele; Father Thu Nyugen, pastor of St. George Parish in Fort Worth; Kevin Prevou, diocesan director of Youth and Young Adult Ministry; and Shawn Finer, who works with TriQuest, an IT company that contracts with the diocese; covering a wide variety of topics ranging from workshops on young adult ministry and the new translation of the Roman Missal to two sections on advanced PowerPoint.

The lecture series in Spanish will center on the theology of marriage and will feature Father Hector Medina, pastor of St. Matthew Parish in Arlington.

"Fr. Medina is extremely well respected in our diocese," explained Fr. Mele. "He's actually written a book about marriage. He's an excellent speaker and a fine priest."

Other speakers for the Spanish sessions include



Pedro Moreno, director of Spanish Catechesis for St. Peter Church in White Settlement; Father Angel Infante, of All Saints Parish in Fort Worth; and Fr. Mele. Courses in Spanish include a class on baptismal preparation for fathers and godfathers, a lecture on healing ministry, and a course on preparation for quinceañeras.

The School of Lay Ministry of the Diocese of Fort Worth exists to form lay Catholics to serve the Church. Using Scripture and Christian doctrine, the program provides training in four areas of ministry: pastoral, liturgical, catechetical, and social.

SLM Summer Cycle courses in both English and Spanish range in price from \$15 to \$30. Registration information is available on the diocesan website, www.fwdioc.org, under "Upcoming Events."

Questions or comments may be directed to Fr. Carmen Mele, OP, or Lucia Romo (817) 560-3300; cmele@fwdioc.org, lromo@fwdioc.org.

School of Lay Ministry Summer Cycle English Courses

PROGRAM	Lectures on Ethics and Society	Workshop on Liturgical and Non-liturgical Preaching	Workshop on the New Translation
PRESENTER	Msgr. Michael Olson	Fr. Carmen Mele, O.P.	Fr. Thu Nyugen
DATE	July 18-21	July 16	July 23
PLACE	Catholic Center	Catholic Center	St. George Church Hall
TIME	7-9:30 p.m.	9-3:30 p.m.	9-3:30 p.m.
FEE	4 lectures \$25	\$25 (with lunch)	\$25 (with lunch)
PROGRAM	Workshop on Young Adult Ministry	Workshop on Advanced PowerPoint (limited seating)	Workshop on Advanced PowerPoint (limited seating)
PRESENTER	Kevin Prevou	Shawn Finer	Shawn Finer
DATE	July 23	July 23	July 23
PLACE	Catholic Center	Catholic Center	Catholic Center
TIME	9-3:30 p.m.	9:30-11:30 a.m.	1-3 p.m.
FEE	\$25 (with lunch)	\$30	\$30

National

Bishops approve statement on assisted suicide, Charter revisions at annual spring meeting

By Catholic News Service

BELLEVUE, Washington — The U.S. bishops June 16 approved a policy statement on physician-assisted suicide, the first on the issue by the bishops as a body, and they also approved revisions to their 2002 *Charter for the Protection of Children and Young People*.

The votes came on the second day of the bishops' annual spring general assembly held near Seattle in Bellevue June 15-17.

Taking on the issue of physician-assisted suicide in the state where voters most recently approved it, the U.S. bishops hope to counter the recent "strong resurgence" in activity by the assisted suicide movement, said Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, in presenting the document a day before the vote.

In the document, titled "To Live Each Day With Dignity" and approved in a 191-1 vote, the U.S. bishops declared assisted suicide "a terrible tragedy, one that a compassionate society should work to prevent."

It says if advocates of assisted suicide succeed in their campaign to see it legalized in more and more states, "society will undergo a radical change."

The revisions to the *Charter* were approved 187-5, with four abstentions. They reflect changes in Church law since the last revision in 2005, bringing it into line with recent Vatican instructions in response to the crisis of sexual abuse of minors by priests. These include mentioning child pornography as a crime against Church law and defining the abuse of someone who "habitually lacks reason," such as a person with mental retardation, as the equivalent of child abuse.

They also outline procedures to follow if a bishop is accused of having sexually abused a child and another bishop becomes aware of it.

The experiences of the past nine years have shown that "the *Charter* works," said Bishop Blase J. Cupich of Spokane, Washington. As chairman of the USCCB



Photo by Stephen Brashear / CNS

Committee on the Protection of Children and Young People he introduced the document to the bishops June 15.

"The *Charter* has served the Church well," he said. "It is a helpful tool as we keep our pledge to protect children, promote healing, and rebuild trust."

The next day before the vote there was little debate on the proposed revisions. But not every bishop is on board with the *Charter's* provisions, as evidenced by the 28 amendments proposed by Bishop Fabian W. Bruskewitz of Lincoln, Nebraska, and rejected by the committee.

Most of the amendments suggested by Bishop Bruskewitz were aimed at weakening the *Charter's* wording because, the bishop said in a rationale included with the amendments, "The USCCB bureaucracy cannot bind bishops to obey the *Charter*."

Retired Archbishop Francis T. Hurley of Anchorage, Alaska, also raised questions June 16 about the "zero tolerance" policy outlined in the *Charter*, which requires the permanent removal of any priest who admits or is found to have abused a child.

But at a news conference held later in the day, Bishop Cupich said a change in the policy would send the message that "we are going to put priest offenders first," and that is not the case, he said. "We are putting the victims first."

On the first day of their meeting, the bishops also heard a report from Cardinal Donald W. Wuerl of Washington on progress being made toward a U.S. personal ordinariate for former Anglicans who want to enter into full communion with the Catholic Church.

As many as 100 U.S. Anglican priests and 2,000 laypeople could be the first members of the U.S. ordinariate, said the cardinal, who was appointed by the Vatican last September to guide the incorporation of Anglican groups into the Catholic Church in the United States under *Anglicanorum coetibus*, an apostolic constitution issued by Pope Benedict XVI in November 2009.

At a news conference following his report, Cardinal Wuerl said he "wouldn't be surprised" if the Vatican were to establish the U.S. ordinariate by the end of the year. "I think it will be sooner rather than later," he said.

Earlier in the day, the U.S. bishops voted overwhelmingly to authorize preparation of a 50-page document on preaching for consideration in November 2012.

St. Louis Archbishop Robert J. Carlson presented the proposal on behalf of the Committee on Clergy, Consecrated Life, and Vocations, which he chairs, but said the document would be drawn up in consultation with various



Photo by Stephen Brashear / CNS

Cardinal Donald W. Wuerl of Washington delivers a report during a June 15 session of the annual spring meeting of the USCCB. Cardinal Wuerl was appointed by the Vatican last September to guide the incorporation of Anglican groups into the U.S. Catholic Church under *Anglicanorum coetibus*, an apostolic constitution issued by Pope Benedict XVI in November 2009.

committees of the USCCB.

Archbishop Carlson said the document would be "at once inspirational and practical, ... grounded in the tradition of the Church" and would aim to "adequately convey the purpose of the homily at Mass: the personal encounter with the Incarnate Word."

On the first day of the assembly, among other items, the bishops also:

- Received an update from Bishop Salvatore J. Cordileone of Oakland, California, about the conference's efforts to promote and defend marriage;

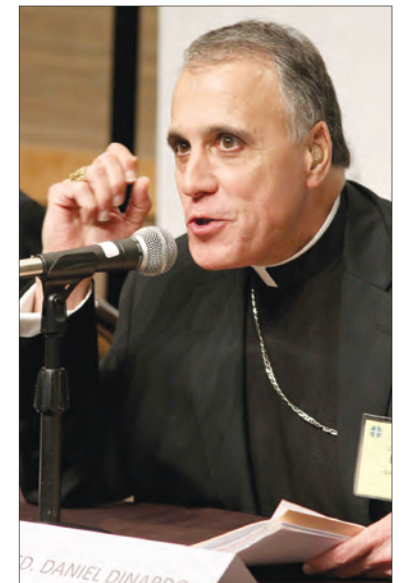
- Approved, 185-1-3, the use of the Mass texts for patronal feast



Photo by Stephen Brashear / CNS

ABOVE: Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, gives the homily during Mass before the opening session of the bishops' annual spring meeting near Seattle in Bellevue, Washington, June 15.

LEFT: Miami Archbishop Thomas G. Wenski (left) presents Dallas Bishop Kevin J. Farrell with a box of Miami-made Cuban Cigars during the USCCB's annual spring meeting. Archbishop Wenski lost a wager between the two when the Dallas Mavericks won the NBA championship against the Miami Heat June 12.



CNS photo / Marcus Donner, Reuters

Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. bishops' Committee on Pro-Life Activities, answers questions from the press June 16 about the bishops' statement on physician-assisted suicide.

days of Spanish-speaking countries as an appendix to the eventual Spanish translation of the Roman Missal for use in the United States;

- Were given the option of beginning use of some musical settings for the new translation of the Roman Missal in September, rather than waiting until full implementation on the first Sunday in Advent; and

- Bid farewell to Monsignor. David Malloy, a priest of the Archdiocese of Milwaukee, who was completing five years of service as USCCB general secretary.

VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Texas' 82nd session Some successes; some failures

By Jennifer Carr Allmon

As the last few hours of the 82nd regular session drew to a close, my Twitter feed was on fire with proclamations that the Legislature had passed the most pro-life budget in the history of the state. I refrained from commenting, but was perplexed at how this could be an accurate description.

For Catholics, being pro-life means respecting human life and dignity from conception to natural death — The Church also teaches that a budget is a moral document that reflects our priorities. So does this moral document reflect a consistent respect for life — from womb to tomb, and everything in between?

There are some strong successes in this budget to protect unborn life and encourage mothers to choose life for their unborn children. Funding for abortion alternative providers — critical programs that provide practical support for mothers to choose life — increased from \$8 million to \$8.3 million in the upcoming biennium, the state's two-year budget cycle.

At the other end of the life spectrum, we were successful in preventing a 33 percent cut to nursing home care that was originally proposed.

On the dignity front, funding for poor and homeless programs and the children's summer nutrition program was increased slightly from the previous budget year.

The Texas Cord Blood Bank, which stores donated adult stem cells from umbilical cord blood, was funded through a last-minute correction in the conference committee. This program literally saves lives by curing more than 80 different illnesses, including some types of cancer and inherited illnesses. These are promising outcomes, but they do not tell the whole story.

Overall the Legislature adopted a budget that cut total spending by \$15.2 billion, with \$11 billion of that reduction coming from the health and human services article of the budget.

The CHIP Perinatal program received a 36 percent cut. This program helps mothers choose life by providing them with the medical support that they need to ensure the health of their unborn child. Also, there is a rider in the budget that reauthorizes the Women's Health program without preventing abortion providers and their affiliates from receiving state funding for family planning dollars. There is a chance that this will be corrected in the special session of the Legislature this summer.

There is no funding explicitly for

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homelessness prevention allocated to the Texas Department of Housing and Community Affairs.

There was also a decrease of \$10 million in prison diversion funding, and public education was underfunded by \$4 billion, including the elimination of full-day pre-kindergarten.

Access to quality education is a matter of justice for children to reach their fullest potential and, in some cases, break free from the cycle of poverty. A contentious special session of the Legislature is taking place at the time of this writing to attempt to rectify school funding issues.

While some of these programs may boil down to decisions of prudential judgment over funding streams, on the whole, the state Legislature failed to craft a moral document that protects life and dignity from conception to natural death. They chose to make these cuts while keeping billions of dollars in the state's Rainy Day Fund. The result is not a document we can be proud of or call "pro-life." We pray that the Legislature will do better next time and will advocate ceaselessly for the protection of life at all stages.

Jennifer Carr Allmon is the associate director of the Texas Catholic Conference, the official public policy voice of the Bishops of Texas.

God's ultimate compliment

No one is forced into heaven...

“Why are Americans so fixated on hell?” the English biblical scholar N.T.

Wright recently asked. I hadn't noticed that we think about it much at all. If anything, we would be better off if we thought about hell much more often.

In fact, hell is one of those subjects you are more likely to hear about from someone outside Christianity than from another Christian. And you are more likely to hear about it as another easy argument against Christianity. The argument runs like this: God is good, hell is bad, therefore God would have nothing to do with hell.

The Church teaches the reality of hell, and does so in very stark language. The *Catechism of the Catholic Church* says: “Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, ‘eternal fire.’ The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.”

You can see how people who don't know the whole story might react to this. The *Catechism* also stresses the fact that we choose hell and that God does not want us to. “God destines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end. In the Eucharistic liturgy and in the daily prayers of her faithful, the Church implores the mercy of God, who does not want ‘any to perish, but all to come to repentance.’”

The whole story the Bible tells us is the story of God's desire that everyone repent of their sins and come to Him. All the mechanisms of the Church through history are ways God has given us to find Him. He is on our side. This is what those who object to the Christian belief in hell don't see.

People who object to the Church's teaching of the reality of hell will usually say something like “A loving God would never send anyone to hell.” Therefore, either God doesn't exist or the Church does not know who He is.

It is an easy argument to make, but it is not a very good one. The first thing to say when someone tells you that a loving God would never send anyone to hell is that “A loving God would never force anyone into heaven.” This probably won't convince them, but it may make them stop and think.

In other words, Christianity teaches that you get where you really want to go. God thinks enough of you not to stand in your

The whole story the Bible tells us is the story of God's desire that everyone repent of their sins and come to Him. All the mechanisms of the Church through history are ways God has given us to find Him. He is on our side. This is what those who object to the Christian belief in hell don't see.

way. He will let you choose hell if you really, truly want it. That's a very high compliment. Would the critic rather believe in a God who made us go to heaven when we didn't want to, like a parent who makes their child eat liver?

As C. S. Lewis put it in his book *The Great Divorce*, “There are only two kinds of people in the end: those who say to God, ‘Thy will be done,’ and those to whom God says, in the end, ‘Thy will be done.’ All that are in Hell, choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. To those who knock, it is opened.”

Christianity teaches that God loves you so much that his Son died so you could choose Him and therefore enter heaven if you wish. He will fill your life with chances and reasons to find Him, and He will judge your desire for Him very mercifully. He has stacked the deck in your favor, given you the answers before the exam, shortened the odds, offered to carry you across the finish line. That is what grace is.

But you can also say “no.” That is what free will is. That's what it means to be a man created in the image of God. God bows to your wishes. Hell is, as I say, a very high compliment.

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

We've all lost someone of great value But those who loved him know we have a friend in heaven

By Kathy Cribari Hamer

How many problems do we have when we lose things and try to find them? It's the most frustrating occurrence in our lives. It causes us to get behind in our actions — trying to find the scissors, find an earring, find your wallet, find the keys, find the can of WD-40

I've learned to pray at those times — pray to St. Anthony, pray to St. Jude, or to Jesus, the finder of finders. Lately my Lord and Savior is also my "Go-To Guy" for all things lost. What I have learned is that when I find the thing I was looking for I say, spontaneously, "Thank you, Jesus," with infinite joy and relief.

Because I lose so many things, my gratitude is automatic, and since the only way I ever find things is through Him, I have a new connection with Jesus.

He finds things for me. Really.

Jesus plays a constant and personal role in our lives anyway, and it becomes increasingly obvious the more we converse with Him. I am not necessarily a good example for that because I am undisciplined and inconsistent.

My good friend Monsignor Charles King liked to talk about the practice of prayer, explaining clearly the ways and times he set out to talk, and mostly listen, to God. He never succeeded in instilling his skills in me, however, although he had 36 years to do it.

Still, my personal, unskilled habits may have merit of their own: I just talk to Jesus all the time. Continually. Sometimes I even move my lips when I am doing it — like a child does while learning how to read silently.

I am more than a little afraid, however, that I will be spotted in animated conversation on one of the dozens of security cameras near my office, and after reporting me, the staff will have me carted off by men in white jackets. A crowd of old friends probably will be standing nearby, helplessly shaking their heads and whispering: "I liked her. But she was a little crazy."

"And she was always losing things."

The Diocese of Fort Worth lost something more precious than gold when Msgr. King passed from our midst to the company of the Lord, with Whom he had spoken every morning of his life. ("I wake up early enough to spend an hour in prayer and listening," he told me. "I say 'This is your time Lord; talk to me!' If I am too tired, I leave it to the Lord to keep me awake. If I fall asleep, it's the Lord's problem.")

The night before Monsignor died, I drove to the hospital in audible prayer. "Please Lord," I asked, "I beg you, if he is unconscious, let him hear me. I need to



Msgr. Charles King receives a kiss on the cheek from Kathy's granddaughter, Emma Grace (Photo by Kathy Cribari Hamer)

speak to him again." I spoke this repeatedly en route from Immaculate Conception Parish to the hospital where Msgr. King lay.

When I entered his room, he was alone, sleeping deeply. I touched his arm and spoke, hoping he was listening, like he listened to God when he had fallen asleep.

I told him our family would miss him, that we loved him, and that I wished I'd gotten to gamble with him one time. It would have been fun to watch. Then he turned and opened his eyes, just like I'd prayed for! He greeted me. My heart leapt.

In tears, I continued my monologue. "Remember all the talks we had about faith and death, and heaven and God? Well, I said, when you get there, could you please send me a sign that you are there? A sign that you are with God?"

Suddenly I remembered something important he needed to know. His namesake, my son Andrew Charles, was about to become a father! His wife Erika was in labor at a nearby birthing center, and my grandchild — a boy — was also to be named Charles. Monsignor knew this.

At the news, my dear friend opened his eyes brightly, and I know he could hear me. I was crying, saying, "Yes, really, Baby Charles will be here tonight or tomorrow." I stood with him for 15 more minutes just talking, hoping he was hearing.

Charles Hamer was born the next evening, exactly two hours before Charles King died. The mixture of joy and grief was

excruciating.

Days later I related my story to our bishop, who quietly stated, "There are no coincidences, Kathy. That was a sign."

"What do you mean? Little Charlie's birth? A sign from God?"

"Yes," Bishop Vann said. "It was a sign of resurrection. It was a sign of eternal life."

"Can that be?" I was thinking, happily. First I asked God to let me speak to Msgr. King, and let him hear me, and those things happened.

Then I asked Monsignor for a sign, and our bishop said I had received one.

Bishop Vann turned to me again and said, "The sign was for you, Kathy."

My faith rose, and my spirits soared.

I am not asserting that Monsignor sent a sign, nor that God did, nor that Bishop Vann was delivering it. I am, however, certain the bishop's earthly statement reinforced my belief in a spiritual reality: ("He is not in the tomb. He has risen.")

So, I say thank you again and again my dear Lord, for all you have done for me.

"What was lost has been found."

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 first shall be last, the last, first

By Jeff Hensley
Editor, *North Texas Catholic*

Something extraordinary happened just next door to us in the Diocese of Dallas in June. A bunch of fine athletes, some more outstanding than others, did something amazing together that none of them claimed credit for as individuals.

And the seven-foot German who had the greatest claim to having pulled together their group effort made no claims of his own greatness, but pointed consistently to the achievements of others.

The Mavericks have offered a living example of what it means to put the common good ahead of individual glory, contrasting sharply with their opponents' attitudes.

In an ego-obsessed age, where those who promote themselves seem to catch too much of the spotlight, it was glowingly good to see the good guys win.

The Catholic values of putting others first, collegiality, striving for the common good, showed up in what some might think the most unlikely of places — the hardwood-floored arenas of professional basketball.

What if the Congress began to look a bit more like the Mavericks' locker room? What if a generation of kids would take as their role models, guys who know how to share the ball, yield to the better qualified to maximize their gifts in the moment, work together well.

Scriptures to describe this team come to mind easily: "The first will be last, and the last will be first" (*Matthew 20:16*). "The greatest among you must be your servant. Whoever exalts himself will be humbled, but whoever humbles himself will be exalted" (*Matthew 23:12*).

There will be other seasons. There will be times when the guys who win are not the good guys.

This particular group forming a team in the moment, following the example set by their leaders of putting others first, putting aside their own egos to work for a common goal, may not endure.

But for a brief moment in the world of sport, we have seen what following the rules of the Kingdom of God can accomplish in the real world, in a highly competitive situation.

But perhaps best of all, when the big guy went into a slump in the final game of the playoffs, scoring only one point in the first half, it was the two little guys — both under six feet tall — who picked up the slack and kept Miami at bay until the fourth quarter comeback kid, Dirk Nowitzki, could step up his game for his team and the victory.

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

Thank you Monsignor King

Well done, good and faithful servant

Monsignor Charlie King, pastor emeritus of Immaculate Conception Church in Denton passed away at sunset June 1, as God would have it, the very hour that began the Vigil of the Solemnity of the Ascension of our Lord Jesus Christ.

Msgr. King gave his life and his all, living and preaching the Gospel of Jesus Christ, spanning seven decades. I know of times that he would visit the sick virtually every day for months to be at the side of parishioners who were ill, bringing them the Lord and his goodness in the Blessed Sacrament and blessing to them at their hour of need.

He was the foremost leader in our local Church for decades in ecumenical and inter-religious alliances, as he was well respected among the Jewish and Protestant leaders for his labor of finding common ground and values, as well as overcoming social injustices in the local community.

He built Immaculate Conception Church, as we now know it, from the ground up, and he did the same in the 1970s at St. Andrew's parish in Southwest Fort Worth.

He always made time for anyone who asked, a remarkable gift of concern and love for the individual, especially given the pressures of being a pastor day-in and day-out with over 3,000 families to care for, which often causes many pastors to limit their personal contact in order to devote themselves to the concerns of administering the 50 or more ministries of the parish that also build up the Body of Christ. Through prayer and dedication he always found a way to do both.

He was one of the best at marriage preparations and Engaged Encounter classes as he often brought humor and the reality of marriage home to those engaged, making



them see the "bigger picture" so that couples knew that they had to labor much and put their trust in both Christ and his bride, the Church, in order to keep a marriage strong, holy, and enjoyable.

Msgr. King did so much more for the Church and in living the Gospel than I can put into words here, but the following Psalm was prayed at his bedside as he entered eternal life which sums up the way he chose to live his life with steadfast faith in God.

A soul thirsting for God

*O God, you are my God, for you I long;
for you my soul is thirsting.
My body pines for you
like a dry, weary land without water.
So I gaze on you in the sanctuary to
see your strength and your glory.*

*For your love is better than life,
my lips speak your praise.
So I will bless you all my life,
in your name I will lift up my hands.
My soul shall be filled as with a banquet,
my mouth shall praise you with joy.*

*On my bed I remember you.
On you I muse through the night*

*for you have been my help;
in the shadow of your wings I rejoice.
My soul clings to you;
your right hand holds me fast.*

Psalm 63:2-9

Through the years Msgr. King has baptized thousands into salvation in Christ Jesus; celebrated more than 1,000 weddings; labored and welcomed over 1,000 people into full communion with the Catholic Church; celebrated the Holy Sacrifice of the Mass over 18,000 times so that others may receive Jesus in the Most Holy Eucharist; he heard confessions and absolved sins by the tens of thousands; he visited those in hospitals, nursing homes, and homebound by the thousands; he visited the imprisoned and the institutionalized; he visited thousands of families to ensure the Good News of Christ dwells in the home; and he was up before sunrise every day to begin his morning prayers; and labored well into the night for over 50 years as a Catholic priest, even during his lengthy illness.

Msgr. King chose to lay down his whole life to bring us the Gospel of Jesus Christ, foregoing marriage, embracing obedience to Christ and the Church, and embracing

poverty as his friend over wealth so as to bring the only true wealth, eternal life in Christ, to both the rich and the poor alike. Who else will choose this type of lifestyle of obedience, poverty, and celibacy to build up the Kingdom of God? Who will pick up where Msgr. King has left off?

Actually, Msgr. King's work is unfinished, as he will now labor from a more heavenly position to draw souls to Christ. In addition, God has sent Father Tim Thompson, another great priest of the Diocese of Fort Worth, who has labored in the Lord's vineyard for nearly 30 years and who will now live and preach the Gospel as the new pastor of Immaculate Conception Church. Furthermore, three more men have been found worthy of the call of the priesthood after many years in the seminary and were ordained by our Bishop, Kevin W. Vann, on June 4. They are Father Richard Kirkham, Father Kheim Nguyen, and Father Phil Petta.

Yet, the fact is, we need many more men to answer the call to the priesthood and many more men and women to answer the call to the religious life. We owe it to God and our children to call upon the Harvest Master for more help because people are troubled and abandoned like sheep without a shepherd (*Matthew 9:36*). We need more men and women to give their lives over to Christ like Msgr. King to live completely for the Lord. The harvest is abundant but the laborers are few, so ask the master of the harvest to send out more laborers for his harvest.

Obviously, Msgr. King did more than his share of the labor. Thank you Msgr. King! Well done, good and faithful servant. May others feel the need to step forward and respond to the challenge and call from Christ!

*May the soul of
Msgr. King, and all the
faithfully departed, through
the mercy of God,
rest in peace. Amen!*

Catechesis

Solemnity of Corpus Christi, the heart, unity, and mission of the Church

By Lucas Pollice

This month, we celebrate the great Solemnity of Corpus Christi, when the universal Church ponders the great gift of the Body and Blood of Christ given to us in the Eucharist.

As we reflect upon the Eucharist, we are reminded of one of the more powerful and most quoted passages from the Second Vatican Council: “The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows” (*Vatican II, Dogmatic Constitution on the Sacred Liturgy, 10*). These profound words open to us the mystery of the relationship between the Eucharist and the Church. For the very life and mission of the Church is completely enfolded in the mystery of the Eucharist, the continuous real presence of Christ to his Church. Therefore, the Eucharist is the font from which the mystery of the Church is constituted and sustained as the mystical Body of Christ, as well as the climax and goal of the entire life and activity of the Church.

THE EUCHARIST AS THE HEART OF THE CHURCH

It is through Christ’s real presence in the Eucharist that Christ is continuously made present to the Church, and it is this presence that reveals the true nature and mystery of the Church. In the same way that the two disciples walking on the road to Emmaus recognized Jesus in the breaking of the bread (*Luke 24:31*), it is through the Eucharist that the Church realizes her nature and mission. By Christ being made sacramentally present to the Church, the visible sign of the communion with God of the entire human race, the Church, in turn, reveals herself as the sacrament of salvation to all the nations by which humanity is brought into communion with God. It is precisely through the Eucharist, the breaking of the bread, Christ’s real presence, that the Church’s life and mission has meaning. As Blessed Pope John Paul II teaches:

The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is “the source and summit of the Christian life.” “For the most holy Eucharist contains the Church’s entire spiritual wealth: Christ himself, our passover and living bread. Through his own flesh, now made living and life-giving by the Holy Spirit, he offers life to men.” Consequently the gaze of the Church is constantly turned to her Lord,

present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love.

— *Ecclesia de Eucharistia, 1*

The Church’s very life and mission is dependent upon the Eucharistic presence of Christ which gives the Church her meaning and purpose, and makes her existence through the lives of every member an effective sign of Christ’s salvation. “For the liturgy, ‘through which the work of our redemption is accomplished,’ most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives and manifest to others the mystery of Christ and the real nature of the true Church” (*Vatican II, Dogmatic Constitution on the Sacred Liturgy, 2*).

THE EUCHARIST AND THE UNITY OF THE CHURCH

Christ’s presence in the Eucharist and his union with all of humanity through the reception of the Eucharist also reveals and makes present the mystical Body of Christ, in which the Head is mystically united with each and every member of the Church. Therefore, it is the Eucharist, which is produced by the Church, which produces the Body of Christ, the Church. It is in the Eucharist that each and every person is not only united to Christ, but in Christ, they are united to each other. Thus, the Eucharist becomes the primary sacrament of not only union with Jesus, but the unity of the entire Church: the sacrament of ecclesial communion. The Eucharist is at the heart and foundation of the Church’s unity and faith; it vivifies and unites the members of the Church in mission and purpose into a spiritual organism, the living Body of Christ.

The Eucharist also brings together all the gifts and spiritual wealth of the Church and makes it one Body. United in faith and love through the Eucharist, the Church is made manifest and has her being. John Paul II states: “This drawing together and this union, the prototype of which is the union of the Apostles at the Last Supper, express the Church and bring her into being” (*Dominicae Cena, 4*).

Further, not only does the Eucharist constitute the Body of Christ, the Church, but also they are one in the same, for they both are the living Body of Christ. This is seen in the nuptial relationship between the Eucharist and the Church. Through the Eucharist, Christ the Bridegroom becomes “one flesh” with his Bride, the Church, and the Church really and mystically becomes Christ’s Body. This nuptial union between

the members of the Church with Christ and one another in the Eucharist expresses the reality of the mystical Body of Christ. The great Vatican II theologian Henri de Lubac states:

The head and the members make one single body; the Bridegroom and the Bride are “one flesh.” There are not two Christs, one personal and the other “mystical” ... the Church is not just a body, but the body of Christ; man must not separate what God has united — therefore, “let him not separate the Church from the Lord.”

— *The Splendor of the Church, 152*

THE EUCHARIST AND THE MISSION OF THE CHURCH

This communion of love in the Eucharist with Christ and each other is also the source of the entire life and mission of the Church. The life of each and every member of the Church is intrinsically Eucharistic in nature, and through a participation in the priesthood of Christ, all the faithful are introduced into the inner life of self-entrustment of the Holy Trinity. Christ, the New and Eternal High Priest, fully entrusts himself to the Father, obedient and faithful even unto death. This self-entrustment of Christ became the very foundation of his mission, and was actualized most profoundly in the Paschal mystery. Through the Eucharist, all the faithful are called to share in the same priesthood of Christ, offering themselves as a holy sacrifice to the Father with Christ. This Eucharistic attitude is at the heart of the Church’s life, for it is through this gift of self that the followers of Christ are brought into the self-entrusting communion of love between the Persons of the Trinity, and are able to attain holiness of life through self-denial and active charity. By offering themselves as a spiritual sacrifice through the celebration of the Eucharist, the “sacrament of love,” their whole lives and being become “in Christ.” Through this great offering of self in love and thanksgiving, the followers of Christ truly die to themselves so that “it is no longer I, but Christ living within me” (*Galatians 2:20*).

This communion of self-entrustment is also at the foundation of the mission of the Church. Being in communion with Christ means sharing in and fulfilling his mission. Hence, it is the Eucharist in which the Church is united to Christ, and it is from the Eucharist from which the mission of the Church flows “to go forth to love and serve the Lord.” Pope John Paul II connects the intimate relationship between communion and mission to the parable of the vine and

the branches. He states:

We return to the biblical image of the vine and the branches, which immediately lends itself to a consideration of fruitfulness and life. Engrafted to the vine and brought to life, the branches are expected to bear fruit: “He who abides in me and I in him, he it is that bears much fruit” (John 15:5). Bearing fruit is an essential demand of life in Christ and life in the Church. The person who bears no fruit does not remain in communion: “Each branch of mine that bears no fruit, he [my Father] takes away” (John 15:2).

— *Christifidelis Laici, 34*

The Eucharist, the very means by which the Church is grafted to the vine of Christ, is the means by which the faithful bear fruit in the world. The Eucharist, as the “sacrament of communion” is the very vine that unites the branches to give them life and bear much fruit. Thus, the faithful, through self-entrustment and communion with Christ in the Eucharist, make present the profound unity of the Church as the Body of Christ, and continue Christ’s mission to build the Kingdom of God through faith, hope, and charity by bearing much fruit.

This is why the celebration of the Eucharist is at the very heart and center of the Church’s mission and each of our lives. At every Mass we offer ourselves in sacrifice so that we can be transformed by the presence and grace of Christ made present in the Eucharist. Then more perfectly united to Christ and to one another, we are sent out into the world to do the work of Christ and accomplish his mission. As Pope John Paul again states:

Proclaiming the death of the Lord “until he comes” (1 Corinthians 11:26) entails that all who take part in the Eucharist be committed to changing their lives and making them in a certain way completely “Eucharistic.” It is this fruit of a transfigured existence and a commitment to transforming the world in accordance with the Gospel.

— *Ecclesia de Eucharistia, 20*

Therefore, as we celebrate the solemnity of Corpus Christi, may we be more aware of our life and mission in the Church made manifest and strengthened by the Eucharist as we “go in peace to love and serve the Lord.”

Background picture: Pope Benedict XVI carries a monstrance containing the Blessed Sacrament during the celebration of the feast of the Body and Blood of Christ in Rome June 11, 2009. (*CNS photo/Giampiero Spósito, Reuters*)

Features

God is always right on time, even when we think He's late.

By Jeff Hedglen

Once heard a story about a man walking on a beach having a conversation with God. The man said "God, I read in the Scriptures that to you one minute is like a thousand years, and a thousand years like one day" (2 Peter 3:8). God replied, "Why yes, that's true." The man walked on a bit farther and then said, "Well, then is it true that one dollar is like a million to you?" God replied, "I suppose so." So the man asked God "Can I borrow a dollar?" God replied, "Just a minute."

I think of this story whenever the issue of God's timing comes up. I've heard it said for years that when we pray there are three possible answers: Yes, No, and Not yet. I think I like the "not yet" answer better than the "no." But at least with the negative response there is closure. It seems like God's timing is seldom in line with my plans.

Last December at a conference on Catholic Youth Ministry in New Orleans, I heard a gospel choir sing a song with the following chorus, "He's an on time God. He might not come when you want Him but He's right on time." The choir sang this line over and over, and each time I heard it, the message was planted deeper and deeper in my heart. God really is always on time, maybe not on our time, but at the right time.

I thought I had my life planned pretty well. Work in the field of youth ministry for a while, and along the way get a degree in counseling, so I could continue to help people after a few fun years with the youth. Well after three tries, I did not make it into the counseling program I was shooting for, so I decided to take the money I had been saving and visit my brother who was stationed in Germany.

To make a long story short, in the fall of 1992, instead of studying counseling, I was meeting my wife, and I have now been in youth ministry at the same parish for 25 years.

God did not answer my prayers in the way I wanted or in the timing I wanted, but it turns out God was right on time.

This is not a new phenomenon. Thousands of years ago a mom had a wild son. She prayed for him incessantly for years, and nothing seemed to happen. Then, slowly but surely, through a long and winding road with many trials and ups and downs, St. Monica's son, Augustine, finally began to consider devoting himself to Christianity.

Well, we all know the end of the story, as both are saints now. St. Monica's prayer for Augustine's conversion to Christianity took longer than she wanted, but again God's timing was perfect.

We are limited by time and space. We can only see where we have been and where we are now. Our imaginations are limited by our vocabulary, and too often our dreams are held back by our fears. But God has none of these limitations.

God transcends all limitations and is eternally present, is the eternal Word, and dreams bigger than we dare. These are the qualities of our "on time God," Who often seems out of sync with our timetable. When this happens, our task is to be patient in the waiting.

In times when I have been impatient, I have heard people say "patience is a virtue — that you don't

have." They are right on both counts. Patience is a spiritual gift that I forget to call upon when I am awaiting an answer to prayer. Usually I try to do it all myself with will power and any number of mental gymnastics of overthinking the situation. But sometimes, after all the beseeching is done, all that is left to do is trust and wait.

I wish I could take you all back to that convention center in New Orleans to be enveloped by the powerful experience of hearing the impassioned proclamation that our God is an on time God, because the truth is, He may not come when we want Him, but He's always right on time.

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/Paul Haring)

Pope Benedict XVI waves as he leaves after celebrating Mass on the feast of Pentecost in St. Peter's Basilica at the Vatican June 12. In his homily, reflecting on the birth of the Church, Pope Benedict said the Church was holy, "not thanks to the abilities of its members, but because God Himself, with his Spirit, created it and sanctified it."



(CNS photo/Marcelo de Pozo, Reuters)

Pilgrims ride horses next to the shrine of El Rocío in the province of Huelva, southwest Spain, June 11. Every year hundreds of thousands of people converge on the shrine in a pilgrimage honoring the Virgin of El Rocío (Virgin of the Dew) celebrated at Pentecost. The church sits on the edge of the National Park of Donana, a marshland where flamingos, herons and storks gather in the spring.



(CNS photo/Ricardo Moraes, Reuters)

A priest celebrates Mass at the Brasilia Cathedral, in Brazil May 31. The Metropolitan Cathedral of Our Lady of Aparecido, is dedicated to Mary under her title Our Lady of Aparecido, proclaimed by the Church as Queen and the Patroness of Brazil.

Cross-Words

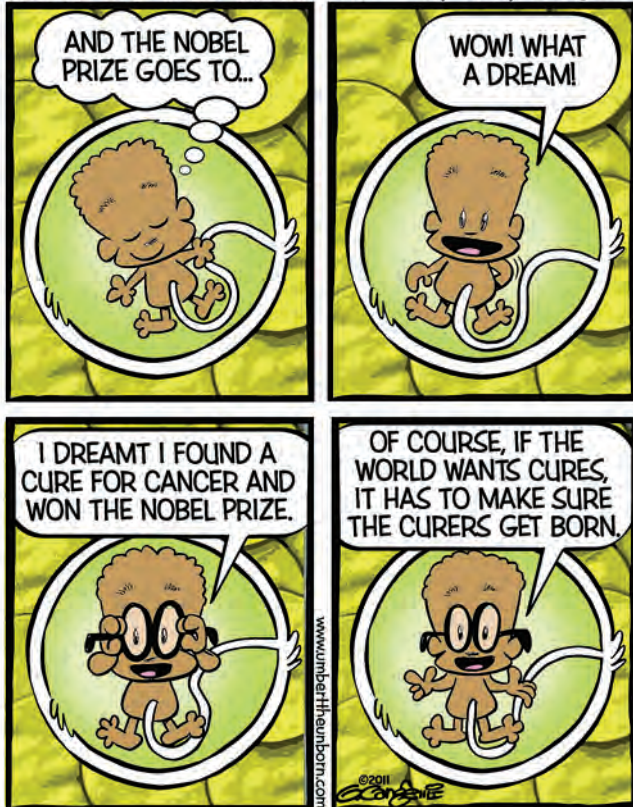
By Mark Simeroth

Across & Down:

1. Abraham's son
2. The ___ rejected by the builder
3. Main artery
4. Initial stakes
5. Finish

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton

www.sheepdotcom.com



Young Adult NEWS

EMERGING

Diocese plans first conference for **EMERGING** adults July 9-10

BY JUAN GUAJARDO / CORRESPONDENT

Next month the diocesan Office of Youth, Young Adult, and Campus Ministry and members of St. Bartholomew Parish's young adult group, Gethsemane, will host an event that will be the first of its kind in the Diocese of Fort Worth.

Known as the "Emerging Conference," the event, taking place July 9-10 at the Hyatt Regency DFW Airport, is unique in that it will cater to Catholic young adults between the ages of 18 to 25, and will address that sense of disconnect and transition that young adults in that age range often face.

The conference begins on Saturday July 9 at 1 p.m. and will feature music by Catholic musician and songwriter Vicente Lujan, three keynote sessions with topics that include "What am I emerging from?" and "Whirlwinds of Now!" and evening prayer, Mass with Bishop Kevin Vann, as well as time for fellowship and group outings on Friday and Saturday nights. Registration which costs \$45 (and will be \$50 at the door) includes a snack, supper, and Sunday breakfast.

Kevin Prevou, diocesan director of Youth, Young Adult, and Campus Ministry, said the idea for the conference arose after he and Jeff Hedglen, the youth and young adult minister at St. Bartholomew in Southwest Fort Worth, attended a national conference on Catholic youth ministry and saw a video about "emerging adults" — those young adults ages 18 to 25 who generally have graduated high school, have graduated college or are still pursuing a degree, and oftentimes are also in the workforce, but usually aren't married with children.

"The distinction of this group is that they still have some characteristics of adolescence, but they're clearly emerging as an adult," Prevou said. "I mean, people look at them as adults; they expect they're going to be able to make adult



Photo by Juan Guajardo / NTC

Young adult minister Jeff Hedglen explains the meaning and significance of the Mass to St. Bartholomew's Gethsemane group June 9.

decisions ..."

He continued, saying that members of this emerging adult age group find themselves between life stages, struggling to find their place in life and in the Church, with some "pretty definite ideas about what they want and what they don't want. And so I was very interested in the group after we got back from the conference."

Soon afterward, he and Hedglen approached the Gethsemane group, made up of about two dozen young adults, all between the ages of 18-25, about putting together a conference specifically for young adults their age. Together they helped plan and organize the program, promote the event, produce a video about the conference and even develop the theme for the conference: "Lost?"

Melinda Valero, 23, a member of Gethsemane, was involved in that brainstorming session for the theme of the conference and said the theme was something many of the young adults in the group could relate to.

"I graduated college not too long ago, so I know all of my friends, we're still struggling," Valero said. "We're not really adults yet — we're so young — but we're not teens either, and [we're] not in college anymore. So we kind of feel lost in the world, and that's kind of how that theme came about," Valero continued, as a way to say "if you're lost in your faith" or may have lost your faith in college or somewhere else along the way, you can find your way back.

Prevou said the keynote speaker will be Margaret Vogel, a ministry specialist with the Diocese of Cleveland's Youth and Young Adult Ministry Office, who has a great deal of experience ministering to young adults.

The conference will be highly interactive, Prevou added. Instead of just a series of talks, after each presentation participants will have a chance to engage in discussion with their

The distinction of this group is that they still have some characteristics of adolescence, but they're clearly emerging as an adult. I mean, people look at them as adults; they expect they're going to be able to make adult decisions ...

— Kevin Prevou
Diocesan Director of Youth, Young Adult, and Campus Ministry

peers and have a back and forth conversation with Vogel.

"I think this is a unique program for this targeted age group," Prevou said. "This is the very group that says that the Church doesn't pay attention to them, and right now the Church is paying attention to them. So it's a great opportunity for them to come and be able to share what's going on in their lives," he said, "not only with other young adults but also with the Church, so that we can hopefully be more responsive to them, and we can invite them into" parish life as they make their home in this area.

To register, or learn more about the conference or to view the Gethsemane group's video about the conference, visit the diocesan Young Adult Ministry website at www.fwdioc.org/YAM.



"Show me the path I should walk, for to you I entrust my life." - Psalm 143:8

Though few and far between, young adult ministries throughout the diocese are reaching out to young adults and helping them to

RECONNECT

to their faith and each other

BY JUAN GUAJARDO / CORRESPONDENT

Young adults make up a significant portion of the U.S. Catholic Church. According to the Pew Forum on Religion and Public Life, 22 percent of current American Catholics are between the ages of 18-29. But the stats are sobering. Study after study points to the trend that young adults are usually the ones leaving their faith, or jumping to another one. And Pew's research shows the Catholic Church is losing a great number of people while America's religiously unaffiliated population is gaining greater numbers than ever before (approximately 25 percent of whom are young adults between the ages of 18-29).

In a landscape where these college-educated and usually highly-skilled young adults are often missing from the pews, and from parish life in general, young adults in the Diocese of Fort Worth active in their faith and in young adult ministry groups and the Church are indeed the exception. But they're also representative of the faith-driven, talented, and active young people that parishes and the faith community can unite with to build a strong Church. They're the products of young adult ministry groups that have been actively supported throughout the diocese — ministries that Kevin Prevou, diocesan director of Youth, Young Adult, and Campus Ministry, and other young adult ministers hope will continue to grow and care for a vulnerable population that one young adult minister calls "the future of the Church."

But attracting an audience of young adults is a difficult task. Last year, there was a crucial need for a volunteer publicity manager on the group that serves as the organizational backbone for diocesan young adult ministry — the Young Adult Council (YAC) — so Prevou put out a call for help.

Through the young adult ministry grapevine, Jeff Hedglen, the youth and young adult minister at St. Bartholomew Parish in Southwest Fort Worth, got word of that need. He had a candidate in mind, Melinda Valero, and she was in his Tuesday night young adult Bible study. So he told her about the council, and she decided to attend the next council meeting.

At that meeting, Valero expressed her interest in the position, and the council voted unanimously to immediately bring her on board. It should come as no surprise. Valero had a degree in communications with an emphasis in public relations and advertising from St. Edward's University. She also had field experience thanks to her internship with the player



Photos courtesy of Chris Kastner

ABOVE: Young Adults from throughout the diocese socialize in a back room of Buffalo Wild Wings on Hulen Street in Fort Worth before the evening's *Theology on Tap* lecture begins. *Theology on Tap* is a monthly gathering for young adults to socialize and learn about theological topics.

RIGHT: Bishop Kevin Vann has been a frequent speaker for *Theology on Tap*, most recently addressing the changes occurring in the *NEW ROMAN MISSAL*.



relations department at the Texas Rangers Baseball Club.

"Melinda has been crucial to the Young Adult Council because she gives us multiple ways to invite young adults to *Theology on Tap*, retreats, and other young adult ministry programs," Prevou said. "As difficult as young adult ministry is to draw young adults, it would be near impossible without a comprehensive publicity coordinator like we have in Melinda."

Since last June her commitment has included producing the diocesan Young Adult Ministry (YAM) newsletter, taking charge of the YAM Facebook page, sending out e-fliers about upcoming diocesan young adult events, and doing various other promotional tasks, all while helping out and staying involved at her home parish, St. Bartholomew, juggling her job with the Rangers, and pursuing a master's degree in public relations from Texas Christian University.

"So she's got a lot of other stuff going on, but she'll take the time to do this stuff because it's part of her faith," Prevou said.

Valero, 23, is just one of the many, many young adults in the diocese who are stepping up to the plate to fill a need for ministering to their peers.

Faced with the loss of leadership, the young adults involved in the combined young adult ministry group at Holy Family and St. Andrew Parishes in Fort Worth, which goes by the acronym HFSA (pronounced "Huffsas"), decided they had to step up.

The ministry was the brainchild of two interns from Notre Dame University's ECHO program in 2007. Seeing a need for outreach to young adults at the parishes, the interns decided to team up so they could share resources, expand their parishes' boundaries, and pull from a larger pool of young adults. But as their internship commitment neared a close, the young adults who joined the group realized something had to be done to keep it going without their guidance. So they formed a leadership team of about a dozen people, two of whom are currently staffers.

And so the ministry kept going. And growing. Genni Sayers, the youth and young adult minister at Holy Family, said there are about 150 people on the email list, although attendance hovers closer to 10-30 at the various events and programs the ministry offers.

It's a model program, Prevou says of HFSA. Not only

SEE YOUNG ADULTS, P. 21

All Things Possible Campaign Update



Dear Brothers and Sisters in Christ,

Last June, we celebrated the success of the active phase of the *All Things Possible* Campaign, having exceeded our goal of \$40 million, through the efforts of our parishes and the generosity of our donors. Now, one year later, pledges to the campaign are nearing \$55 million. This is truly a witness that with God, all things are possible. Thank you to all who are participating in this campaign.

“...With God all things are possible.”

MATTHEW 19:26

“... con Dios todo es posible”.

MATEO 19:26

“... Đối với Thiên Chúa thì mọi sự đều có thể được.”

MÁT-THÊU 19:26

This third report of the *All Things Possible* Campaign provides an update on pledges, payments, and the use of funds as of June 1, 2011. With the current payment figure of \$19.9 million, 36.6 percent of the total pledged amount has been collected. What a wonderful result from our donors. These figures are certainly a hopeful sign for our ability to accomplish the goals we set for ourselves in this campaign. We must remain steadfast in making sure pledges are fulfilled to accomplish this.

Approximately 45 percent of every dollar raised in this campaign will be used by parishes for local needs. The remaining amount will be used for diocesan needs, as outlined in the campaign. Also included in this report is an update on parish and diocesan projects being funded by campaign contributions. The *All Things Possible* Campaign is indeed making our Church more vital for those around us.

For more than 40 years, the Diocese of Fort Worth has served the faithful in North Texas. We are blessed with parishes, schools, ministries and programs that invite and embrace all who call upon the Lord. Through prayer, sacrifice and generosity, we are building a strong and vibrant Church for the future.

Thank you again for your continued support.

Sincerely yours in Christ,

Kevin W. Vann

Most Rev. Kevin W. Vann, JCD, DD
Bishop of the Diocese of Fort Worth



DIOCESE OF FORT WORTH

800 West Loop 820 South • Fort Worth, Texas 76108-2919 • (817) 560-3300 • Fax (817) 244-8839

JUNE 2011

CAMPAIGN GOAL
\$40 million

PLEGGED TO DATE
\$54.3 million

% OF GOAL
133.7%

AMOUNT COLLECTED TO DATE
\$19.9 million

% PLEDGED AMOUNT FULFILLED
36.6%

NUMBER OF GIFTS/PLEGGES
19,337

AVERAGE GIFT
\$2,806



Supporting Local Parish Needs

In order to aid parishes with their local needs, each is receiving a 25% return on all funds raised during the *All Things Possible* Campaign up to their parish goal. Parishes exceeding goal then receive 75% of all funds raised over their goal. In this way, both the parishes and the Diocese are benefitting from their mutual efforts to strengthen the local Church in North Texas.

As of this update, 31 Good Faith Effort parishes have exceeded their goal.

Most Blessed Sacrament Parish, ARLINGTON

Since being established in Arlington in August of 1978, Most Blessed Sacrament Parish has seen steady growth – in registered households, ministries, programs, volunteers, staff and facilities. Starting out in a temporary location, the main church building was begun in 1981 and completed in 1982, with the multi-purpose addition (parish hall, administration and education areas), completed in 1991.

Rev. Msgr. Joseph Scantlin has been pastor and shepherd of this faith community since 1996, over-seeing construction of the 30,000 square foot Family Life Center (adult education center, youth room, classrooms and second kitchen) in 2003, as well as the installation of a new baptismal font in the church sanctuary in 2005.

Most recently, through the continuing generosity of parishioners, a new 3,000+ square foot daily chapel was constructed, with the

first Mass celebrated on June 6, 2011. Adjoining the chapel, which is used for daily Mass and small weddings and funerals, is a new chapel containing the Tabernacle for the reservation of the Eucharist. The stained glass window in the daily chapel is dedicated to the Eucharist.

Most Blessed Sacrament Parish has achieved 111 percent of goal in the *All Things Possible* Campaign, with pledges in excess of \$1.2 million and payment on pledges nearing 54 percent. Parish share funds from the campaign were dedicated to supporting the daily chapel construction project.



Campaign Q&A

Will any of the funds be used for items other than the designated case elements?

Absolutely NOT. The funds raised in the *All Things Possible* Campaign are being used exclusively for the listed elements. Bishop Vann has stated that none of these funds will be used to settle any lawsuits, pay legal fees or to support any other ministries or programs of the Diocese.

What is the Catholic Diocese of Fort Worth Advancement Corporation?

The Catholic Diocese of Fort Worth Advancement Corporation is a separate 501(c)3 Texas non-profit corporation organized and operated exclusively for charitable, religious and educational purposes. The Advancement Corporation, as a separate corporation, is an integrated auxiliary of the Catholic Diocese of Fort Worth charged with receiving contributions intended to benefit the supported activities, and managing and distributing such contributions for the benefit of supported activities.

All gifts to the *All Things Possible* Campaign will be deposited with and administered by the Catholic Diocese of Fort Worth Advancement Corporation.

PARTNERING FOR SUCCESS!

Thank you to all who have made a commitment to the success of this campaign through prayer, sacrifice and generosity. It is important to understand that pledges to the campaign indicate an intention to give, while payment on pledges is the actual giving that funds

the needs identified for your parish and for the Diocese. It is very important that you continue to make your pledge payments. Please contact the Campaign Office at 817-560-2452 x350 if you have questions or need to discuss your pledge payment plan.

Giving Today for Tomorrow

Opening Doors and Transforming Lives... ONE STUDENT AT A TIME

Cassata High School was founded in 1974, by Sister Mary Bonaventure, SHSP and Sister Mary Fulbright, SSMN, as a school for students of high school age and above who had not completed their secondary education. Since opening its doors in the former Laneri School for Boys building, over 3,500 students have graduated from Cassata.

Built in 1921, the building housing Cassata High School was in desperate need of an overall renovation. School leadership and executive staff worked to establish a multi-phase campus enhancement plan, which was launched in 2009.

Cassata completed Phase I of the project in 2010, including structural improvements, as well as wall and window repairs. A

second phase is planned for the summer of 2011, and includes new HVAC, lighting and restroom renovation, as well as the installation of a ramp on the north side of the building and a new elevator in the building, to allow additional ADA access.

This second phase will also include a cutting-edge technology upgrade to support Cassata's unique learning environment, as

well as substantial renovation of the school's library and its transformation as the Phil Record Media Resource Center.

A portion of the funds from the \$4.5 million Center-City Catholic Schools Capital Improvements portion of the *All Things Possible* Campaign will benefit this multi-phase enhancement plan at Cassata High School.



ADDITIONAL CAMPAIGN CASE ITEMS

As donors fulfill their pledges, additional case items will be funded.

Ministry Formation Center
\$750,000

Priest Pension Fund
\$750,000

Seminary Burse Fund
\$1,500,000

Adult Catechesis and Faith Formation
\$750,000

Catholic Campus Ministry
\$750,000

Center-City Catholic Schools Capital Improvements
\$4,500,000

Rural Ministry Initiatives
\$2,000,000

Catholic Charities
\$1,000,000

Telecommunication
\$750,000

St. Patrick Cathedral
\$1,000,000

Bishop's Scholars Fund Endowment
\$10,000,000

Priest Care Fund \$750,000

One of the strengths of the Diocese of Fort Worth is the priests who have dedicated their lives to serving God and the faithful in the local Church. They are part of the sacramental life of children and adults from birth through death.

As the primary spiritual leaders in the parishes, they have counseled, consoled and ministered in countless ways.

With priests in the Diocese now averaging 57 years of age, supporting them during their active ministry, as well as in

their retirement, is of paramount importance. Significantly increasing available dollars in the Priest Care Fund is necessary in order to be able to provide adequate medical and long-term care, for the aging and retired priests, as well as those on medical leave.

Available funds from *All Things Possible* will be invested for maximum growth in order to increase the distribution amount available to the Priest Care Fund annually. While the invested funds grow, raising funds for immediate Priest Care Fund support will continue.

PROMESAS EJEMPLARES

Example Pledges

Un sacrificio mensual (por 36 meses): MONTHLY PAYMENT (FOR 36 MONTHS)	Su sacrificio diario sería tan solo: YOUR DAILY SACRIFICE WOULD BE:	Su compromiso total al final de los 3 años sería: YOUR TOTAL GIFT OVER 3 YEARS:
\$15	.50¢	\$540
\$20	.67¢	\$720
\$25	.83¢	\$900
\$30	\$1.00	\$1,080
\$50	\$1.67	\$1,800
\$75	\$2.50	\$2,700
\$100	\$3.33	\$3,600
\$150	\$5.00	\$5,400
\$200	\$6.67	\$7,200

Parroquia / Parish _____ Ciudad / City _____

Nombre / Name _____

Dirección / Address _____

Ciudad / City _____ Estado / State _____ Código postal / Zip _____

Teléfono (Casa) / Phone (H) _____ Dirección de correo electrónico / E-mail _____

I/we pledge the following per month (for 36 months): Yo/nosotros prometo lo siguiente por mes (por 36 meses):

\$10 \$15 \$20 \$25 \$30 \$50 \$75 \$100 Other \$ _____

Start Date / Pagos a partir del: _____ / _____

You now have the option to give online: www.fwdioc.org
Ahora tiene la opción de enviar su contribución por Internet: www.fwdioc.org

Please make checks payable to: *All Things Possible*
Haga su cheque a nombre de: *All Things Possible*



Parish Status Report

\$10 million of the overall \$40 million goal for *All Things Possible* was designated to be available to parishes through the Parish Share to support local needs. If 100% of all pledged funds are fulfilled, it is projected that \$26 million of the \$54.3 million pledged to date will go directly to parishes for local projects.

During the four year cycle for *All Things Possible*, the funds available to complete local parish campaign projects, through the Parish Share, depends upon the amount of money collected or fulfilled on pledges made to the campaign and the timeliness of those pledge payments. While some parishes have initiated their parish projects, others have not. All parishes must coordinate their project activity with the Parish Share available to them.

Below is an alphabetical listing of parishes with pledge totals as of 6/1/11, percent of parish target goal achieved, pledge fulfillment totals and the projected Parish Share portion.



Parish, City	Pledges to Date	% of Goal	Paid to Date	Projected Parish Share
All Saints Parish, Fort Worth	\$697,514	131%	\$139,721	\$256,554
Assumption of the Blessed Virgin Mary Parish, Decatur	\$272,447	137%	\$72,216	\$104,709
Christ the King Parish, Fort Worth	\$229,315	90%	\$92,314	\$57,329
Christ the King Parish, Iowa Park	\$37,890	82%	\$13,136	\$9,473
Good Shepherd Parish, Colleyville	\$2,622,199	138%	\$1,122,345	\$1,013,159
Holy Angels Parish, Clifton	\$64,995	55%	\$23,298	\$16,249
Holy Family of Nazareth Parish, Vernon	\$156,389	109%	\$49,825	\$45,571
Holy Family Parish, Fort Worth	\$1,678,587	127%	\$636,218	\$597,774
Holy Name of Jesus Parish, Fort Worth	\$917,937	186%	\$108,606	\$442,029
Holy Rosary Parish, Cisco	\$81,688	208%	\$21,462	\$41,597
Holy Trinity Mission Parish, Azle	\$249,437	102%	\$118,924	\$65,150
Immaculate Conception of Mary Parish, Wichita Falls	\$72,110	88%	\$19,610	\$18,027
Immaculate Conception Parish, Denton	\$942,940	80%	\$331,071	\$235,735
Immaculate Heart of Mary Parish, Abbott	\$134,280	129%	\$67,339	\$48,633
Immaculate Heart of Mary Parish, Fort Worth	\$910,557	177%	\$126,828	\$425,768
Jesus of Nazareth Parish, Albany	\$51,300	161%	\$16,200	\$22,496
Korean Martyrs Parish, Hurst	\$64,970	49%	\$13,448	\$16,243
Most Blessed Sacrament Parish, Arlington	\$1,260,956	111%	\$676,726	\$377,484
Nativity of the Blessed Virgin Mary Parish, Penelope	\$42,953	141%	\$16,042	\$16,942
Our Lady of Fatima Parish, Fort Worth	\$69,670	39%	\$28,667	\$17,418
Our Lady of Guadalupe Parish, DeLeon	\$9,910	59%	\$2,529	\$2,478
Our Lady of Guadalupe Parish, Fort Worth	\$404,033	73%	\$91,158	\$101,008
Our Lady of Guadalupe Parish, Morgan	\$410	1%	\$110	\$103
Our Lady of Guadalupe Parish, Wichita Falls	\$318,658	127%	\$64,854	\$113,096
Our Lady of Lourdes Parish, Mineral Wells	\$42,795	24%	\$18,571	\$10,699
Our Lady of Mercy Parish, Hillsboro	\$183,029	122%	\$57,993	\$62,347
Our Lady Queen of Peace Parish, Wichita Falls	\$573,304	69%	\$288,178	\$143,326
Our Mother of Mercy Parish, Fort Worth	\$65,082	44%	\$14,634	\$16,271
Sacred Heart of Jesus Parish, Breckenridge	\$55,180	117%	\$8,874	\$17,875
Sacred Heart Parish, Comanche	\$15,260	49%	\$4,443	\$3,815
Sacred Heart Parish, Seymour	\$120,202	87%	\$47,480	\$30,051
Sacred Heart Parish, Wichita Falls	\$833,100	109%	\$448,121	\$241,524
San Mateo Mission, Fort Worth	\$51,860	66%	\$21,113	\$12,965
Santa Rosa Parish, Knox City	\$27,050	123%	\$7,355	\$9,263
St. Andrew Parish, Fort Worth	\$1,479,026	75%	\$585,397	\$369,757
St. Bartholomew Parish, Fort Worth	\$900,267	79%	\$434,453	\$225,067
St. Boniface Parish, Scotland	\$25,130	40%	\$11,862	\$6,283
St. Brendan Parish, Stephenville	\$53,575	94%	\$18,228	\$13,394
St. Frances Cabrini Parish, Granbury	\$502,309	96%	\$206,295	\$125,577
St. Francis of Assisi Parish, Graford	\$0	0%	\$0	\$0
St. Francis of Assisi Parish, Grapevine	\$621,314	46%	\$257,742	\$155,328
St. Francis Xavier Parish, Eastland	\$50,550	359%	\$9,958	\$30,865
St. George Parish, Fort Worth	\$275,508	72%	\$60,104	\$68,877
St. Jerome Parish, Bowie	\$79,247	78%	\$26,857	\$19,812
St. John Parish, Strawn	\$74,360	280%	\$29,156	\$42,492
St. John the Apostle Parish, North Richland Hills	\$819,983	57%	\$351,054	\$204,996
St. John the Baptizer Parish, Bridgeport	\$177,987	169%	\$46,134	\$80,853
St. Joseph Parish, Arlington	\$1,038,825	115%	\$331,119	\$327,751

Parish, City	Pledges to Date	% of Goal	Paid to Date	Projected Parish Share
St. Joseph Parish, Cleburne	\$163,810	62%	\$41,603	\$40,953
St. Joseph Parish, Crowell	\$8,860	113%	\$1,210	\$2,714
St. Joseph Parish, Nocona	\$61,617	106%	\$26,749	\$17,191
St. Joseph Parish, Rhineland	\$107,090	91%	\$43,194	\$26,773
St. Jude Thaddeus Parish, Burkburnett	\$102,885	71%	\$35,734	\$25,721
St. Maria Goretti Parish, Arlington	\$1,524,330	117%	\$517,521	\$492,892
St. Mary of the Assumption Parish, Fort Worth	\$625,407	173%	\$172,505	\$288,208
St. Mary of the Assumption Parish, Megargel	\$14,100	71%	\$4,138	\$3,525
St. Mary Parish, Dublin	\$37,966	41%	\$8,061	\$9,492
St. Mary Parish, Gainesville	\$697,117	190%	\$468,776	\$339,204
St. Mary Parish, Henrietta	\$13,295	22%	\$6,870	\$3,324
St. Mary Parish, Jacksboro	\$26,205	135%	\$7,988	\$9,922
St. Mary Parish, Quanah	\$38,110	112%	\$12,978	\$11,592
St. Mary Parish, Windthorst	\$151,012	68%	\$70,264	\$37,753
St. Mary the Virgin Parish, Arlington	\$102,715	47%	\$18,264	\$25,679
St. Matthew Parish, Arlington	\$1,476,327	155%	\$207,002	\$631,881
St. Michael Parish, Bedford	\$1,499,869	74%	\$576,275	\$374,967
St. Paul Parish, Electra	\$26,600	76%	\$11,254	\$6,650
St. Paul Parish, Fort Worth	\$128,473	54%	\$27,598	\$32,118
St. Philip the Apostle Parish, Lewisville	\$819,109	45%	\$362,888	\$204,777
St. Rita Parish, Fort Worth	\$356,873	65%	\$88,856	\$89,218
St. Rita Parish, Ranger	\$39,930	181%	\$12,773	\$18,903
St. Rose of Lima Parish, Glen Rose	\$44,815	58%	\$15,730	\$11,204
St. Thomas Aquinas Parish, Pilot Point	\$152,434	48%	\$52,011	\$38,109
St. Thomas the Apostle Parish, Fort Worth	\$420,040	87%	\$214,019	\$105,010
St. Vincent de Paul Parish, Arlington	\$958,767	69%	\$330,111	\$239,692
St. William Parish, Montague	\$51,785	72%	\$12,518	\$12,946

Of the fourteen parishes given approval to conduct their own local capital campaigns during the active phase of *All Things Possible*, eleven have now completed their piggyback campaign effort. These parishes, along with their pledge totals as of 6/1/11, pledge fulfillment totals and projected parish portion are listed below.

Parish, City	Pledges to Date	Paid to Date	Parish Portion
Holy Redeemer Parish, Aledo	\$1,097,265	\$224,816	\$920,571
Sacred Heart Parish, Muenster	\$2,185,078	\$947,174	\$1,518,961
St. Ann Parish, Burleson	\$1,058,818	\$563,573	\$605,334
St. Catherine of Siena Parish, Carrollton	\$1,651,216	\$620,825	\$997,312
St. Jude Parish, Mansfield	\$2,519,012	\$903,135	\$2,050,779
St. Mark Parish, Denton	\$2,762,110	\$630,966	\$2,014,765
St. Mary Parish, Graham	\$358,368	\$31,138	\$233,817
St. Peter Parish, Lindsay	\$2,276,204	\$1,114,133	\$2,053,418
St. Stephen Parish, Weatherford	\$1,072,456	\$376,740	\$665,934
St. Theresa Parish, Olney	\$25,244	\$4,733	\$6,311
Vietnamese Martyrs Parish, Arlington	\$2,025,335	\$99,932	\$1,658,666
"OTHER"			
St. Patrick Cathedral, Fort Worth	\$2,900,480	\$1,745,294	\$2,900,480

YOUNG ADULTS ...

FROM PAGE 16

because it boasts one of the longer life-spans and larger followings in the diocese, but because of what it has done in connecting young adults to Christ, their parish communities, and to their call to service. In providing a variety of activities, from the social and fellowship-related, to the faith-related and service-related, it has given young adults a way of connecting with their peers, with their parish, and with the community in general.

Sayers said there are several examples, but one of them came last winter when the young adults started helping the parish's St. Vincent de Paul Society with their holiday food basket delivery. "It used to take them several hours, and now we get it done in an hour," Sayers said. "It's something that would have gotten done, but it's getting done easier and more effectively and efficiently with less hardship on the core of the St. Vincent de Paul Society by having the young adults involved."

Amy Dossett, 30, a member on the HFSA young adult group's leadership team, said the ministry provided a place for her to connect with other Catholics.

"I did youth group in high school, and when I went to college up in Denton I was really involved in the UNTWU Catholic Campus Ministry," Dossett said. "So when I graduated, there definitely was a void to fill there. 'Where do I fit in? I'm not in college anymore, but I'm not married with kids either.'"

HFSA filled that void. In 2007, Dossett moved to Fort Worth from Denton after completing her master's at Texas Woman's University. She was looking for a new parish and was invited by a friend of a friend to come to a social outing planned by the HFSA group, then only six months old. She met new people and liked what the group offered, so she went to the next event too.

"It kind of just went from there..." the Holy Family parishioner said. "I definitely made a lot of great friends, people that I think I'll be friends with and hang out with and grow with, hopefully for the rest of our lives.

"I met my husband there, so that was good too," she added with a laugh.

Her husband, Paul Dossett, was already a member of the group when she joined. She had met him a few times before at other events. Through the various activities the ministry provided, they started getting to know each other better, and, after a while, Paul asked her out. After dating for a year and a half, Paul popped the question. They've been married for two years now.

"We're both really involved, and that's good because we met some really good friends and have had some very good times," Amy Dossett said.

One of her favorite experiences was a young adult mission trip to Honduras in 2008, where a bunch of the

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— Amy Dossett
Member of HFSA young adult group

young adults got together and built a playground for an orphanage in Juticalpa.

"We did all the fundraising and got all the engineers of the group who are good at that kind of thing to design a playground, and we built it, and it got shipped over, and we met it over there and put it together," Amy Dossett said.

Since its start, the group has rolled out activities like weekly Bible study; a Small Church Community program; Mass n' Munch, where young adults attend Mass together and go out for dinner afterward; Catholic Ninjas, a group of young adult runners who compete in 5Ks, marathons, and everything in between; social activities like the Pint Night, where the young adults go out for a drink on the town; or the Saturday Soiree, where they meet up and have fellowship at one of the young adults' homes; the occasional sports outing; and various service opportunities that the group comes up with on a monthly basis. In the past the group has worked with the homeless, sewn pillows for Cook Children's Hospital and helped out at area food banks.

The HFSA group also provided a way for Heather Larkin, 26, to get closer to her faith.

After moving to Fort Worth from Tucson in 2009, she heard about Theology on Tap (TOT), a once-a-month speaker series in the fall and spring hosted at Buffalo Wild Wings in Southwest Fort Worth by the diocesan Office of Youth, Young Adult, and Campus Ministry.

"I didn't know a single soul," Larkin said. "When I went to Theology on Tap for the first time ever I was very nervous meeting all those people, and I didn't know anyone... But what made me feel great about this group was that they were so welcoming and really open to having new people. And there was always an activity going on, so I didn't feel like there was a wall or that they weren't reaching out to me in some way."

At TOT, she met some people from St. Bart's and she started going to the young adult Bible study there. Larkin attended more events, and after participating in the diocesan young adult event, Flag Football for Charity, she became

friends with the young adults at the HFSA group.

"So I've been there ever since," she said.

Currently the diocese has no full-time young adult ministry staff. But several parishes have either part-time staff or staff members serving as coordinators, including HFSA, St. Bartholomew, St. Mark Parish in Denton, and Good Shepherd Parish in Colleyville. The young adult ministries at those few parishes are thriving, says Prevou. They've hit on an effective formula for attracting young adults, and as a result are involving them with their parish community and reaping the benefits.

What's their secret? Genni Sayers, the youth and young adult minister at Holy Family, and Lisa Frank, her counterpart at St. Andrew, say the success is mainly due to guidance and support from the parish and from staff ministers.

Prevou agrees that parish support is crucial to ministries like these, which are vulnerable to fizzling out within a year or two when led entirely by young adults putting in sporadic time with little or no parish support.

That's not to say the ministry should be completely staff-supported. In fact, Sayers and Frank say part of the success at HFSA is also due to it being a peer-driven ministry. The 10 young adults on the leadership team come up with events and activities, help with the planning and promotion, and Frank and Sayers provide logistical support for events, set up meetings, and give input here and there. That's a sign of a successful ministry according to the United States Conference of Catholic Bishops' 1996 young adult ministry pastoral plan, *Sons and Daughters of the Light*, Prevou said.

"That's what I say to [parishes]," Prevou said. "Your job as a parish isn't to do everything for young adults. Your job is to support them so that they can minister to one another as peers, so they can make connections to Jesus Christ, and all of these other goals that were named in [*Sons and Daughters*.]"

SEE YA MINISTRY, P. 22



Photos by Juan Guajardo / NTC



Photos by Juan Guajardo / NTC



Photos courtesy of Chris Kastner

LEFT TO RIGHT: St. Bartholomew youth and young adult minister Jeff Hedglen leads a discussion during a meeting of the parish's Gethsemane group. The group was started just last year and has since grown and attracted a steady audience of 18-25 year olds. • Members of the Gethsemane group, including Melinda Valero (CENTER) and Manuel Olmos (FAR RIGHT), both quoted in the accompanying story, listen during a talk about faith. • Local Catholic musician and songwriter Vicente Lujan performs at a Theology on Tap gathering. Lujan will also be performing at the diocese's Emerging Conference for young adults.

YA MINISTRY ...

FROM PAGE 21

Jeff Hedglen was thrilled when young adult Ioely Pereda approached him in 2009 about meeting with her and a group of her college-age friends once a week at a local Starbucks or eatery to talk about the faith and to answer some of their faith-related questions.

Hedglen, the youth and young adult minister at St. Bart, had noticed that college-age young adults were missing from his Tuesday night young adult Bible studies, even though he kept inviting them. So when given the opportunity to reach out directly to them, he took it seriously. He was surprised when he saw a dozen or more college-age kids at those casual weekly meetings. "Something's going on here," Hedglen remembers thinking. It was a sight that told him there was a desire to learn and connect with the faith, but it wasn't being met through the programs already at the parish. So from those humble beginnings blossomed St. Bart's Gethsemane group, made up of "emerging" or "younger" young adults — specifically those between the ages of 18-25.

"It was really pretty great. We had great conversations and just asking questions on why we do this and why we do that," Hedglen said. "So last summer I said we might want to make that a little bit more intentional and not so haphazard... and so we came up with this format."

The group, now about 25 strong, meets once a week for an hour (hence Gethsemane), to participate in praise and worship and to talk about a faith-related topic with Hedglen. Afterward, they usually go out as a group and grab a bite to eat.

Manuel Olmos, 19, an accounting major at the University of Texas at Arlington and a long-time parishioner at St. Bart's, said he has found a home with the group. Although he was involved in youth group and had continued to volunteer as a youth leader, he struggled to fit in at the parish after he graduated from high school.

"After I left being a youth, there was really nothing to help me grow in my faith and learn," Olmos said. "I didn't like the Bible study [at the parish] that much because of the age gap between those people and us. We were a lot younger, so it felt awkward."

When he heard about the Gethsemane group, he started coming every week and kept learning more about his faith. Through the group he also continued his friendship with young adults he had known since youth group and met other young adults.

According to Hedglen, those in the group have formed a strong tie with their faith, their parish community, and each other. He considers it a valuable extension to the young adult Bible study that has been at the parish since 1983, because it's something that attracts that younger segment of young adults — unlike the Bible study which draws more married couples and young adults in their late 20s and early 30s. But he stresses that both programs have been successful.

"I think honestly, the most significant factor in the success of the young adult ministry here is consistency," Hedglen said of the ministry he has overseen for the last 10 years. "There's Bible study every Tuesday; there's Gethsemane every Thursday. The young adults are busy. They can't come all the time.... There is no pressure to have to attend, but the consistency of it means that if they miss one week, they can be back next week. And because it's consistent, the reason is for them to gather and meet up with each other, and then they begin to form friendships in the community without me involved."

Forming that fellowship is the key to keeping young adults connected to their faith and their parish community. Without fellowship, staying committed to the faith is a harder experience, he said.

"It's everything, it's everything," he said. "The Catholic Church is a church of community. By design Jesus set it up that way... He knows intimately that we're made to be in community. We encounter God best in community."

"If you build it, they will come." Paul Jarzembowski, coordinator of young adult ministry for the Diocese of Joliet and executive director for the National Catholic Young Adult Ministry Association (NCYAMA), is a young adult minister himself. In a recent interview with the *North Texas Catholic*, he said that young adult ministry as a whole isn't doing well.

In recent years young adult ministry has become a victim of the economy, with many dioceses nationwide cutting back and typically axing young adult ministry programs and staffers first. With parishes also struggling financially, they aren't attempting to put their time or resources into reaching out to young adults — although the need and the audience are there. And then there are parishes that have ignored it from the beginning, because if young adults aren't in the pews and they aren't coming, why bother?

"That's one of the things that obviously we don't like to hear, but that's what some churches [say]," Jarzembowski said. "That's their reaction to young adults: 'Why have something for an audience that isn't showing up anyway?' My counter to that is it's kind of like 'if you build it, they will come' kind of theology in a sense," he said, quoting the famous line from the movie *Field of Dreams*. "That if we build an outreach to young adults and we really do an effort in evangelizing and getting out there, then the young adults will come later."

There is some good news though. The few young adult ministries that do exist are doing "very good work" and are

healthy, Jarzembowski said.

Prevou says his hope is that the diocese could get to a place where it can hire a full-time diocesan young adult minister, and that more parishes around the diocese would take the initiative to name someone on staff as a liaison or coordinator for young adult ministry. That person could then facilitate and provide support to a developing young adult ministry by helping get notices in the bulletin or helping reserve a meeting space at the parish. With crucial help like that, the group could grow and sustain itself. He adds that it needn't be much of a burden on a parish, since young adults aren't a group that needs much handholding, but they're a group with skill sets and ideas.

Jarzembowski likens supporting young adult ministry to "investing in a very good stock that has a lot of future" and although it will take some time, he says, the payoff could be stronger marriages, future priests, religious, lay ministers, church workers, teachers, masses of active and flourishing young adults, and a growing Church.

"What would it look like if every parish tomorrow made a decision that they were going to do that?" Prevou asked. "That they were going to, on purpose, proactively invite a group of young adults to come together and invite them to develop a peer ministry and say to them, 'We will not leave you on your own. We will support you as you do this.' I think great things could happen around the diocese.... I think amazing things could happen."



Emerging

A conference for Emerging Adults ages 18-25

July 9-10, 2011
 At the **Hyatt Regency**
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Information:
emerging.conference@gmail.com
www.fwdioc.org/yam

<p>Cost/Registration*</p> <ul style="list-style-type: none"> \$35.00 Early Registration \$45.00 Late Registration \$50.00 at the door <small>*Does not include hotel stay</small> <p>Meals</p> <ul style="list-style-type: none"> Saturday Snack and Supper Sunday Breakfast 	<p>Hotel</p> <ul style="list-style-type: none"> \$99 per night Up to four to a room <p>Extras</p> <ul style="list-style-type: none"> Cool t-shirt Door prizes/goodie bags
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Go to www.fwdioc.org/yam for more information registration and conference schedule!
Questions? emerging.conference@gmail.com



*"Show me the path I should walk,
 for to you I entrust my life." - Psalm 143:8*

About the Conference:

What does young adult emergence mean to you... what does it look like in your life? What does this experience mean in terms of your faith? And how does your faith impact your emergence as a Catholic young adult for the world? This conference will invite emerging adults to explore their faith and life in transition as an important part of our journey of faith.

Catholic Diocese of Fort Worth Office of Youth, Young Adult and Campus Ministry

Keynote:
Margaret Vogel
Ministry Specialist,
 Diocese of Cleveland
 Youth & Young Adult
 Ministry Office




Music:
Vicente Lujan
Catholic Singer/Songwriter/Musician

...and **Mass** with **Bishop Kevin Vann!**

Schedule in brief

Saturday July 9, 2011

- 1:00pm Check in
- 1:30 Opening/Gathering Music
- 1:45 Session 1: What am I emerging from?
- 3:30 Break
- 4:00 Session 2: Whirlwinds of Now!
- 6:00 Break for Dinner
- 8:00 Evening Prayer
- 10:00 Closing mass with Bishop Vann
- 11:00 Free time/head to rooms/hospitality suite

Sunday July 10, 2011

- 8:00am Breakfast
- 9:00 Session 3: My Faith Journey to Our Faith Journey!
- 11:30 Evaluation
- 12:00 Conference Closes

Vocations

Seminarian Manuel Holguin ordained to transitional diaconate May 31

Story and Photos by
Kathy Cribari Hamer
Correspondent

Manuel Holguin's grandmother, Maria Bonilla, always predicted her grandson was going to be a priest. "Grandma taught me about faith and to follow Jesus. Every weekend I went to Mass — and to all of her prayers and other things — with my grandmother."

So it was, that after growing up and being educated in a large Catholic family in Chihuahua, Mexico, and after receiving a degree in accounting and embarking on a professional career, Deacon Manuel found himself following his grandmother's original impetus toward a priestly vocation.

Maria's grandson was ordained on the feast of the Visitation, May 31, to the transitional diaconate at Immaculate Conception Church in Denton.

Deacon Manuel's mother, Guadalupe Ogaz, was present and gave him a benediction during the liturgy, at the sign of peace. His father, Everardo Holguin was unable to attend.

His grandmother had passed away two years earlier, but not before learning that her decades-old prediction was about to be realized.

In his homily at the Ordination Mass, Bishop Kevin Vann explained the Visitation feast day Gospel, which speaks of traveling on a road.

"There is a road in front of you now, Manuel," the bishop said. "You and this road, should be, as St. Paul would say, 'that light shining in the darkness to all who come your way.'"

During the early part of his life, Deacon Manuel had attended church on Sundays and followed the lessons of his youth, "But I always had doubts about my faith, things I did not understand." During his last year in university, an invitation to attend a retreat provided answers.

"They told me there was a retreat for evangelization, and that you would find Jesus — your personal God. And I said,

'Oh my gosh! Now is the moment to ask some things about life!'

"We went to that retreat, and it was a most important moment. It was 15 days after my graduation, but that moment at the evangelization retreat was more important than my graduation.

"All my questions I had for God — they fell away, because I was so impressed. I am talking about faith — I found Jesus! I thought, 'How...can I live without you?'"

"It was March 14, 2003. It was really good. In my life I felt — different, you know? Really totally different."

At his ordination liturgy Bishop Vann instructed Deacon Manuel, "In the ministry of the word and of charity, which you will now receive, the greatness of God must be proclaimed, not only by your words that you preach, but by your life as well.

"The greatness of God is something the world needs to know once again," he said. "The vocation of the deacon is like the Church showing the greatness of God."

It was a matter of weeks after Deacon Manuel's university graduation that he had attended one life-changing retreat. Then he experienced another, during Holy Week, that brought him face-to-face with a vocation choice.

"I didn't know anything about the seminary," Deacon Manuel said. "I talked about it with other friends, and finally I went to the seminary to discover if this was my vocation."

Finally during the activities of the pre-seminary, they went to a parish, "And in that moment," Deacon Manuel explained, "I discovered the needs of the people — we need priests."

"This day is a most appropriate day for you as you accept this step forward to the diaconate," Bishop Vann said at the ordination. "The visitation of Mary to Elizabeth is a model of the journey of faith that must be yours as a deacon. Led by the Holy Spirit, in this world that is often far from God, you must seek out in service your vocation, those in need of consolation, just as Mary sought out and visited Elizabeth."

In preparing his ordination liturgy, Deacon Manuel



ABOVE: Newly ordained Deacon Manuel Holguin prepares the altar at his May 31 ordination Mass. Helping him is permanent Deacon Barry Sweeden of Immaculate Conception.

BELOW: Bishop Kevin Vann lays hands on Manuel Holguin, ordaining him to the transitional diaconate.

described his choice of processional music, "Pueblo de Reyes." "It says royal people, holy assembly, people of God, and I did a reflection about this.

"It is the Church, all the assembly, all the baptized people, and all the Church. The Church presents her son — the candidate — and says 'Oh God, I present you, my son. He was born before in baptism, and now I present [him to] you. Please consecrate him just for you and with you, but give him back to serve me, his mother,'" Deacon Manuel explained.

"This is important because God is calling me to serve my mother the Church — baptisms, sacraments, sick people, the poor, the rich, all the people, all the races. So it is beautiful to think about this."



Two seminarians to complete studies in Rome, declare candidacy at May 21 ceremony

By Kathy Cribari Hamer
Correspondent

Two strapping, young, educated Texas men will take off for Italy next month, where they will live within sight of the Vatican, and daily walk the streets of the city where the martyrs lived and died. The two will continue seminary study they began two years ago at Holy Trinity Seminary in Irving.

Matthew Tatyrek from Holy Family Parish in Vernon, and Joseph Keating from St. Mark Parish in Denton, are enrolled at North American College in Rome, where, in the fall, they will begin their studies at the Gregorian University.

At St. Patrick Cathedral May 21, the two participated in the rite of admission to candidacy, a step in the process toward ordination. Bishop Kevin Vann celebrated Mass, led prayers for their vocational preparation, and heard their public declaration of intention to study for priestly ordination.

The bishop, who himself had studied at the North American College in Rome, said, "When you go through all this study, you are inserted into the life of the Universal Church. You experience being close to the Holy Father, walking the streets of Rome, walking the streets of the city where the martyrs came, where the martyrs lived, where they're buried, where their life and their examples — Peter and Paul and all the apostles and others — still live on.

"Matthew and Joe," Bishop Vann said, in the rite of admission, "we address these words to you who have already begun your formation. Through this formation you will learn each day to live according to the Gospel, and be strengthened in faith, hope, and charity. By practicing these virtues you will grow in the spirit of prayer and in zeal to win all mankind for



Photo by Kathy Cribari Hamer

Seminarians Matthew Tatyrek (far right) and Joe Keating declare their candidacy, or intention to complete their studies, May 21 at St. Patrick Cathedral during a rite of admission before Bishop Kevin Vann (far left), assisted by Deacon Don Warner, diocesan director of Liturgy.

Christ."

Candidates for ordination who make a public declaration are trying to say, "this is the journey I wish to undertake," the bishop explained in his homily. They are publicly declaring, for all the Church, "Send me, Lord, send me to help the people who long to see your face, because I know that the need is great, because He Himself in the Gospel says the harvest is abundant but the laborers are few."

Families and friends gathered for the celebration, which also included a post-liturgy discussion for the seminarians and other young men discerning their vocations. After Mass, Bishop Vann spoke to the assembled group, as did the two who are about to leave for Rome.

Before entering seminary, Keating and Tatyrek both

attended Texas Tech University in Lubbock, where they were active in the Catholic Students' Association. After graduating, Keating became a youth minister at St. Mark Parish in Denton.

"We know each other from the seminary, but also through mutual friends," said Matthew Tatyrek. "We both went to Texas Tech. We met through a reunion of one of the ministries of the Catholic Students' Association in Lubbock.

"We are excited and nervous — it's very exciting and very good for our diocese I think."

In prayer, Bishop Vann said, "Compelled by the love of Christ and strengthened by the inner working of the Holy Spirit, you have arrived at the moment when you are to express openly your desire to be bound in Holy Orders for the service of God and humanity. This desire we shall receive with joy.

"From this day on, you must cultivate more fully your vocation using especially those means that can be offered to you as help and support by the ecclesial community entrusted with this task."

Joe Keating's mother, Priscilla, of San Angelo, said her family has "kind of a calming sense of pride," in her son Joe's vocation. "I knew he wanted to dedicate his life to a closeness with the Church. He has a master's in marketing, but said, 'Mom, retail just isn't my thing.' He wanted to find out if this was real — and I knew it was a matter of time.

"So, after two years at St. Mark's and all the wonderful things he experienced there," she said, "he definitely made the decision."

"Matthew and Joe," Bishop Vann addressed the two seminarians, "we pray for you today as you enter this new and important part of your life. You have the prayer and support of your families and of all of us."

Bishop ordains Kheim, Kirkham, and Petta to the priesthood



*“What does it mean to be a priest?”
Bishop Vann read John Paul’s writing.
“According to St. Paul it means above all to
be a steward of the mysteries of God. This
is how one should regard us: as servants of
Christ and stewards of the mysteries of God.”*

*— Bishop Kevin Vann in his homily before the
ordination of deacons Kheim, Kirkham, and Petta
to the Order of the Presbyterate*



*Using the Oil of
Chrism, Bishop
Kevin Vann anoints
the hands of (L. to
R.) deacons Kheim,
Kirkham, and
Petta, sanctifying
them and setting
them aside for
God’s service.
(Photos by Kathy
Cribari Hamer)*

FROM PAGE 1

then director of seminarians for the diocese, and said, “I’m ready to go to the seminary.” He was disappointed to learn he had to wait two years after his conversion before being admitted.

Father Richard Kirkham’s childhood neighbor in Oak Cliff was Sr. Donna herself, who was a high school senior when he was born. (“I was the baby of the neighborhood,” he said.) The product of a strong Catholic family in a mostly Catholic community, Fr. Richard was always faithful and active in the church, but continued wondering and searching.

As he approached his 40th birthday, the successful businessman asked himself, “What do I want to be doing when I die?” His answer was that he wanted to be serving God. “I had no more excuses, I began the process of entering the Fort Worth Diocese as a seminarian.”

Sr. Donna was the babysitter for Fr. Richard during his childhood, but would miss the biggest development in his life. He entered the seminary in 2006; she passed away in 2008.

Bishop Kevin Vann spoke of his own vocation history in his homily at the June 4 Liturgy of Holy Orders.

“As I was thinking of all of you

and your paths to this day,” he said, “I was in my office at the Catholic Center, and I happened to look up on the wall of my office. I saw the one copy that I think was left of my ordination invitation 30 years ago, now in the form of three small pots that hang on the wall in my office.”

His invitation, he told the three then deacons, had a quote from St. Paul’s first letter to the Corinthians, chapter 4, verses 1 and 2.

“I liked the quote,” the bishop said, “but I wanted a different translation, so I found a Jerusalem Bible and it went something like this: ‘People must think of us as Christ’s servants, stewards entrusted with the mysteries of God.’”

The bishop also referenced a reflection from Blessed John Paul II, on the same Corinthians quote. The reflection, he said, comes from a work entitled Gift and Mystery.

“What does it mean to be a priest?” Bishop Vann read John Paul’s writing. “According to St. Paul it means above all to be a steward of the mysteries of God. This is how one should regard us: as servants of Christ and stewards of the mysteries of God.”

The reflection explained that the steward is not the owner but the one to whom the owner entrusts his goods, so that he

will manage them justly and responsibly, in exactly the same way the priest receives from Christ the treasures of salvation in order to duly distribute them among the people to whom he is sent.

“The treasures are those of faith,” Bishop Vann recounted. “Thus the priest as a man is a man of the Word of God, a man of the mystery of faith.”

The ordination of a Catholic priest takes place in a solemn liturgy, during a sequence of traditional actions. First is the examination of the candidates, in which the bishop asks the men to proclaim their willingness to commit to the responsibilities of ordination; then the promise of obedience, in which each of the men places his hands within those of the bishop as a sign of obedience and respect.

The invitation to prayer occurs when the men lay prostrate before the altar, as the celebrant and congregation join in praying the Litany of the Saints.

The ancient sign of ordination comes immediately afterward, when the men kneel before the bishop, who lays hands on their heads, and prays in silence for the gifts of the Holy Spirit. Wearing stoles, the symbol of the Order of Presbyter, all priests present do the same, and afterward, the bishop

prays the prayer of consecration, that the newly ordained may joyfully accept their role of service as Presbyter.

The priestly ordination of these three men attracted the attention of those who had followed the men through their formation. Diocesan seminarians served in different capacities, and, said Fr. Kirkham, the new priests appreciated their participation. “I was with my brothers, and they were there to serve!”

“My chalice was a gift from Father David Bristow, who is a mentor to me,” Fr. Phil said. “It belonged to an Episcopalian priest who left it to him. Father received permission from the widow to give it to me. It means a lot to me.

“At the ordination I saw so many friends who had tracked me through the whole process. They were all from St. Mary, and have been supportive.

“At St. Mary I am at home,” Fr. Phil said. “I don’t care if I get sent to Vladivostok of Russia, St. Mary will always be home. It is the most special place in Fort Worth for me, and I was extremely honored, pleased and thrilled to have my first Mass there.”

“The day of my ordination, I felt really happy because the love of God and of the people of the

Church have been bestowed on me,” Fr. Khiem said. “Standing beside the altar and looking down at the people, at that time, I just thought how wonderful it is when different races of people come together in one house of the Lord.

“I did pray that God and our Blessed Mary, our Heavenly Mother, bless and pray for everyone in the Church, especially those who have been helping me successfully come to the day of ordination.”

“My chalice is special,” Fr. Richard said. “It is from 1957, and was given to a parish in New York by a family whose son had died. My godmother — my childhood next-door neighbor — purchased it for me. I never knew the priest, but his name is on the chalice, and I feel blessed to have it.

“At the ordination, I was not overwhelmed with anxiety, I wanted to enjoy every moment. A stand-out experience for me was when the bishop had anointed my hands with oil, he wrapped them with a cloth, then looked at me and said, ‘I’m proud of you.’”

“When I went in the back to remove the cloth,” Fr. Richard finished, “my brother seminarians were waiting there to help me. This meant the most to me — they are the men I joined with, and these are the men who were first to call me ‘Father.’”

At Right: The three ordinands prostrate themselves before the altar during the ordination liturgy in St. Patrick Cathedral, June 4. While they are prostrate, the assembly is praying the Litany of the Saints. This precedes the laying on of hands, invocation of the Holy Spirit, and ordination to the Order of the Presbyterate by the bishop, Bishop Kevin W. Vann.



BELOW

Top Row, Left to Right: Fr. Ken Robinson, Fr. Bob Strittmatter, and Fr. Ray McDaniel invoke the Holy Spirit on the newly ordained, following Bishop Vann's ordination of Fr. Phillip Petta, Fr. Richard Kirkham, and Fr. Kheim Van Nguyen. Fr. Nguyen Tuan Nha, Fr. Juan Rivero, vicar for priests; and Fr. Kyle Walterscheid, director of vocations, do likewise. The newly ordained are welcomed into the priesthood with fraternal hugs. Here Fr. Phillip Petta is welcomed by Bishop Vann.

Middle Row, Left to Right: Fr. Phillip Petta prays from the altar during the ordination Mass, for the first time as a priest of the Diocese of Fort Worth.

Fr. Kheim receives a welcome from a brother priest, welcoming him to the priesthood.

Fr. Kirkham prays at the altar for the first time as a priest of the diocese, as Bishop Vann looks on.

Bottom Row, Left to Right: Frs. Kirkham, Kheim, and Petta each give Bishop Vann their first blessing as newly ordained priests.

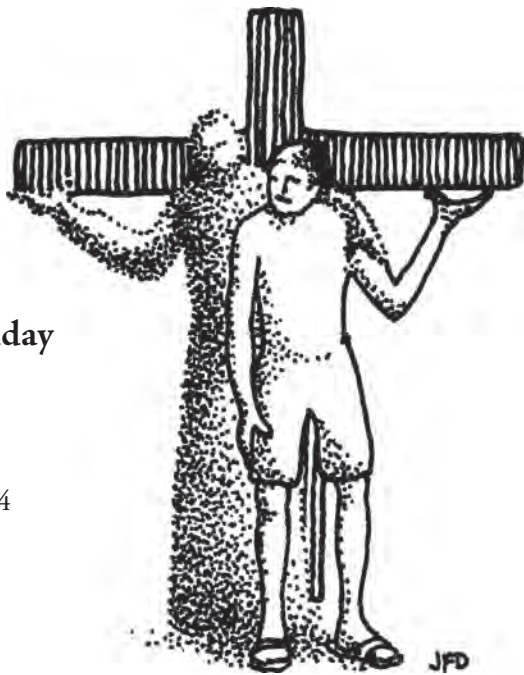
All photos by Kathy Cribari Hamer



Word = Life

Readings Reflections

“Come to me, all you who labor and are burdened, and I will give you rest.”
— Matthew 11:28



July 3, Fourteenth Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Zechariah 9:9-10
Psalm 145:1-2, 8-11, 13-14
- 2) Romans 8:9, 11-13
- Gospel) Matthew 11:25-30

By Jean Denton

Thankfully, it's no longer politically correct for award winners to thank "all the little people" who helped them reach their achievement. Such recognition carries an unseemly air of superiority and disrespect.

In this weekend's Gospel, Jesus indeed contrasts the wise and learned to "the little ones." But He does it in a way that elevates the latter. That is his intent. To those who aren't blinded by their self-reliance, Jesus teaches, the grace of God's love and strength is revealed.

I've witnessed that truth more than once while visiting my church's twin parish in Haiti.

In our twin's remote village, the people have meager education and little material wealth. Yet God's presence is foremost in the consciousness of these "little ones" as they constantly acknowledge that everything they have and hold is a gift of God.

Today as I prepare for another trip to Haiti, I look forward to regaining this perspective through the faith of our Haitian community.

Last time I was there, I introduced our parish group to my longtime friend Venel. With his keen intellect and wide range of talents, Venel would surely be a government or business executive if he lived in a developed country.

As it is, he ekes out a bare livelihood through two small enterprises in his Haitian town. He also is youth minister and music minister of his parish. He's taught scores of people how to play a variety of musical instruments. He has established a ministry to poor, elderly widows, and he and his wife, who have two young daughters, have taken into their household five more needy children.

It's no wonder that every time I see Venel he's a little thinner and more worn down than before. But Jesus said, "Take my yoke upon you and learn from me ... and you will find rest for yourselves," and Venel believed him.

When we came to his house, although his face looked tired, Venel received us graciously, passed out bottles of water, and spoke to my friends on their very first day in his country, explaining how difficult life is for his fellow Haitians.

"But I am constantly aware of living the Gospel. It is the way to heaven," he said, as the fatigue lifted from his face.

QUESTIONS:

When has the truth of the Gospel been revealed to you through an unlikely source? What in your life sometimes obscures the simple reality of God's love?

“I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us.”
— Romans 8:18



July 10, Fifteenth Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Isaiah 55:10-11
Psalm 65:10-14
- 2) Romans 8:18-23
- Gospel) Matthew 13:1-23

By Jeff Hedglen

It seems as though every time I turn on the news another horrible event has occurred. One day it is an earthquake and tsunami in Japan; another day it is war in Afghanistan or elsewhere; another day it is one more EF5 tornado tearing through one or more states; another day it is mighty rivers cresting from an overabundance of rain or wild fires because of too little.

These are the big stories that make the national news. But daily, in much less-noticed corners of the world, there is bullying and peer pressure, physical and sexual abuse, hunger and neglect, and drug and human trafficking.

Just when I am about to be overwhelmed, I read St. Paul's message for us this week: "I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us." I find it hard to take comfort in these words because I am afraid they somehow lessen the circumstances of all those suffering in today's world. Yet, I know Paul is speaking from a firsthand knowledge of suffering while still holding out hope in faith.

Paul himself had been shipwrecked and imprisoned, and he lived in a time of extreme persecution of the Church by the Romans, yet even in the face of such hardship and fear he found a reason to hope.

He was living the message Jesus gives us in the Gospel: "The seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold." He knew that the seed of faith had been planted in his willing heart, and thus the fruit it was bearing and would continue to bear would outweigh his current sufferings.

The mystery of the life, death, and Resurrection of Jesus tells us that whatever suffering comes our way is not the end of the journey; it is but a pathway to the glory of God. This does not diminish the suffering experienced, and it does not take the pain away, but it does give us a reason to hope, for while we groan here on earth, we await our redemption in eternity.

QUESTIONS:

As people of faith, how do we face times of extreme suffering and unexplainable tragedy? How have you navigated the hard times in your own life?

Word = Life

Readings Reflections

July 17, Sixteenth Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-16
- 2) Romans 8:26-27
Gospel) Matthew 13:24-33

By Sharon K. Perkins

I had a conversation the other day with a group of colleagues, who also happened to be parents of young children, and we were sharing stories of various parenting techniques we observed. A couple of techniques and characteristics stood out as both exemplary and very effective. The “Look” was high on our list.

Having just observed the “Look” used by a young mother of four during Mass, I could describe it well: Whenever one of her brood became disruptive, she simply fixed her eyes on him or her with an expression that could have meant anything from, “You know that there will be severe consequences for your behavior when we get home,” to “I’ve taught you how to behave appropriately in church and I’m really disappointed in you right now,” to “I know you’re hungry/tired/need to go to the potty but I’m sure you’re capable of lasting a while longer!”

Sometimes the “Look” was accompanied by a raised eyebrow, a gentle touch on the shoulder or a whispered word, but there was never any question about who was in charge.

Whatever unspoken family “code” had been established, there was an obvious, underlying assumption of parental authority that was calmly communicated, justly applied and gently enforced. It also indicated that Mom was fully aware of each child’s unique limitations and capabilities and was prepared to respond accordingly to each one’s age-appropriate need.

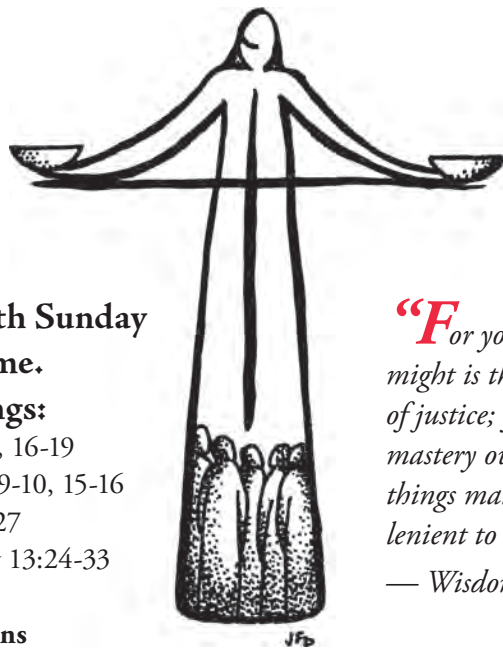
Although she must have had her moments of fatigue and frustration (she was human, after all!), there was no drama, no flare of temper, no demonstrated resentment. From my vantage point in the pew behind them, I was duly impressed.

Today’s readings convey these same unmistakable messages of God’s just yet gentle treatment of all his children, regardless of our individual capabilities and deficiencies. God’s lenience is also God’s strength. God compensates for our inadequacies in prayer. When the seeds of goodness in our lives are contaminated by sin or evil influences, God doesn’t petulantly overreact or intervene prematurely, but he patiently entrusts us with the time and encouragement we need to learn from our mistakes — albeit with the assurance of our eventual accountability.

It’s the constant, unwavering “Look” of love that gives us, God’s children, “good ground for hope.”

QUESTIONS:

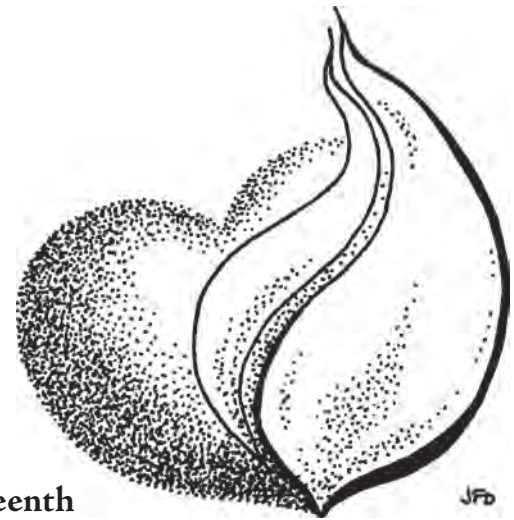
In what specific way(s) has God dealt leniently with you? How has God’s example of kindness and justice taught you to treat others, especially those who are entrusted to your care?



“For your might is the source of justice; your mastery over all things makes you lenient to all.”
— Wisdom 12:16

“I give you a heart so wise and understanding that there has never been anyone like you up to now....”

— 1 Kings 2:12b



July 24, Seventeenth Sunday in Ordinary Time.

Cycle A. Readings:

- 1) 1 Kings 3:5, 7-12
Psalm 119:57, 72, 76-77, 127-130
- 2) Romans 8:28-30
Gospel) Matthew 13:44-52

By Jeff Hensley

One of our diocese’s outstanding pastors, Msgr. Charles King, passed from among us quite recently. His wisdom, compassion, and pastoral nature made him a much admired and beloved figure. Monsignor, as he was most often called, was an especially important figure in my own life, as I came into the Catholic Church through his priestly ministry in 1974.

In this week’s reading from the First Book of Kings, Solomon answers the Lord’s offer to give him anything he would ask, saying, “I serve you in the midst of the people whom you have chosen, a people so vast that it cannot be numbered or counted. Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong. For who is able to govern this vast people of yours?”

As pastor of several large parishes, Msgr. King must have prayed a prayer like this at some time. Indeed every pastor must, like Solomon, look out on the people whose spiritual care has been entrusted to him and ask God for the wisdom to make good and wise decisions as shepherd of that flock.

Each of us, lay or ordained, is called to act wisely on behalf of those for whom we are responsible in one way or another, whether family members, co-workers, friends, or acquaintances.

The psalm response points us to the source of wisdom, to be found in the law — the commands — of the Lord. Additionally, the Romans reading tells us that all things “work for good for those who love God, who are called according to his purpose.”

We are assured that in God’s words we will find wisdom and eventual positive benefits (sometimes in eternity) as we face life’s challenges. The passage in Romans goes on to assure us of God’s assistance in becoming the people he desires us to be: “For those he foreknew he also predestined to be conformed to the image of his Son....”

QUESTIONS:

Have you been overwhelmed by the responsibilities you face in caring for others? Where have you found the strength, wisdom, and love to make the right decisions?

Nuestro Pastor Habla

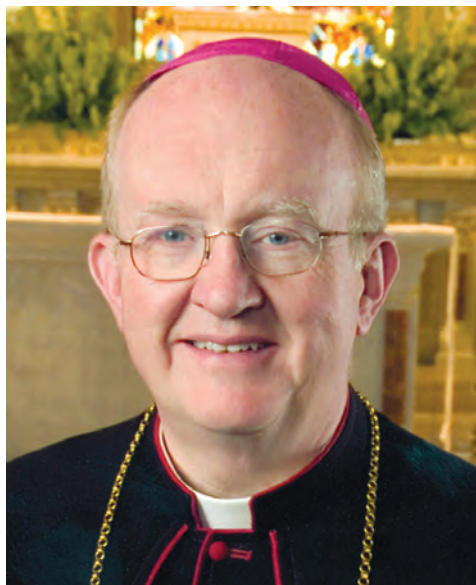
Las vacaciones son un tiempo ideal para reflexionar sobre la Palabra de Dios

Queridos Hermanos y Hermanas en Cristo,

Al comenzar estos meses de verano, ahora es un momento para nosotros de hacer una pausa y reflexionar sobre los muchos dones y bendiciones que Dios nos ha dado en nuestras vidas, especialmente el don de la vida y el don de la fe, que nos sustenta en nuestra vida cotidiana y nos ayuda contra los muchos desafíos que a menudo enfrentamos.

Al pensar sobre las últimas semanas—que me han mantenido tan ocupado—han sido una enorme bendición para mí, pues he tenido el privilegio de celebrar el Sacramento de la Confirmación con tantos jóvenes a lo largo de la diócesis, así como con casi 100 adultos en la *Catedral de San Patricio* en Pentecostés. Sé que estas últimas semanas han sido también la ocasión para muchas primeras comuniones, así como la recepción de unos 1.000 nuevos católicos a través de la diócesis durante la *Vigilia pascual*. Todo esto es un gran signo de que la Iglesia está viva y creciendo, no sólo aquí en el norte de Texas, sino a través de todo el mundo, pues cada vez hay más y más personas que responden a y aceptan la fe Católica. Esto me trae a la mente las palabras del *Concilio Vaticano II* en la *Constitución dogmática sobre la Iglesia, Lumen Gentium*, que nos enseña que "Iglesia es en Cristo como un sacramento, o sea signo e instrumento de la unión íntima con Dios y de la unidad de todo el género humano" (1). A través de estos sacramentos de iniciación, realmente estamos viendo a Cristo trabajando a través de su Iglesia como el instrumento de la salvación en el mundo, reuniéndonos como el cuerpo de Cristo—la Iglesia—y llamándonos a ser sus instrumentos y testigos en todo el mundo.

Me gustaría aprovechar esta ocasión para agradecer especialmente a todos ustedes de las parroquias que han dado tanto de su tiempo y esfuerzo en la preparación y catequesis de quienes han recibido la confirmación y la primera comunión. También quisiera agradecer a aquellos que fueron recibidos en la plena comunión con la Iglesia Católica en la *Vigilia pascual*. Después de haber sido párroco de varias parroquias en Illinois—ambas grandes y pequeñas, rurales y urbanas—sé de primera mano cuán dedicados están en su ministerio, y cuán desinteresadamente se entregan al compartir y dar testimonio de su fe. Su papel como catequistas en la vida y la misión de la Iglesia es imprescindible, pues son verdaderamente instrumentos de Cristo, guiando a otros a una comunión con la persona de Jesucristo y su Iglesia; en un sentido es como si entraran al misterio de Cristo compartiendo no su propia enseñanza, sino la enseñanza y persona de Jesús. Como el Papa Juan Pablo II enseña en su *Exhortación*



Monseñor Kevin Vann

apostólica sobre la catequesis, Catechesi Tradendae, "¿Qué contacto asiduo con la palabra de Dios transmitida por el Magisterio de la Iglesia, qué familiaridad profunda con Cristo y con el Padre, qué espíritu de oración, qué despegue de sí mismo ha de tener el catequista para poder decir: «Mi doctrina no es mía!»" (6) ¡Gracias por su trabajo y sepan que todo lo que están haciendo logra hacer una gran diferencia en la vida de la Iglesia y en el mundo!

Estos días de verano son también un tiempo de vacaciones y escapadas en que tomamos algún tiempo lejos del ajetreo de la vida, la escuela y muchas otras actividades que tienen lugar durante las otras épocas del año. De hecho, es importante que tengamos algún tiempo, especialmente durante el verano, para descansar y reflexionar, no sólo para nuestro propio descanso físico, sino también para nuestra vida espiritual. Las vacaciones y el descanso pueden y deben ser un buen momento para la renovación espiritual, cuando nos alejamos del ajetreo y las distracciones de la vida cotidiana para reflexionar sobre las bendiciones de Dios, especialmente las bendiciones de la vida, la familia y la fe. El Papa Benedicto XVI, que siempre toma un tiempo libre en el verano para sus vacaciones y descanso (y para escapar del calor de Roma), nos ha dado una hermosa reflexión sobre cómo las vacaciones pueden y deben ser un momento de reflexión sobre la presencia de Cristo en nuestras vidas. Afirma el Santo Padre:

Estamos ya en pleno verano, al menos en el hemisferio boreal. Es el tiempo en el que cierran las escuelas y se concentran la mayor parte de las vacaciones. También las actividades pastorales de las parroquias se reducen y yo mismo he suspendido las audiencias por un período. Es por lo tanto un momento favorable para dar el primer lugar a lo que efectivamente es más

importante en la vida, o sea, la escucha de la Palabra del Señor.

— *Angelus*, 18 de julio de 2010

Reflexionando sobre el conocido pasaje del evangelio donde Marta está ocupada trabajando para proporcionar hospitalidad, y María está sentada a los pies del Señor, el Santo Padre nos recuerda que, mientras el trabajo y las tareas de la vida cotidiana son necesarias, y siempre están presentes, María ha elegido la mejor parte porque ella se centra en lo que en definitiva es más importante y lo que durará para siempre—nuestra relación con Dios. No podemos permitir que el ajetreo de nuestras vidas—e incluso las muchas cosas que hay por hacer—sean un obstáculo en nuestra relación con Dios. El Santo Padre nuevamente nos dice:

La palabra de Cristo es clarísima: ningún desprecio por la vida activa, ni mucho menos por la generosa hospitalidad; sino una llamada clara al hecho de que lo único verdaderamente necesario es otra cosa: escuchar la palabra del Señor; y el Señor en aquel momento está allí, ¡presente en la Persona de Jesús! Todo lo demás pasará y se nos quitará, pero la palabra de Dios es eterna y da sentido a nuestra actividad cotidiana. (ibid).

Las vacaciones, lejos de ser un tiempo de dejar de lado nuestras obligaciones de nuestra fe, son realmente un momento ideal para reflexionar sobre la palabra de Dios y la presencia de Dios en nuestras vidas. Esta temporada, lejos del ajetreo y distracciones de la vida cotidiana, se convierte en un momento perfecto—como la de María en el evangelio—de sentarse a los pies del Señor y renovarse en nuestra fe y nuestro amor por el Señor, y recordar que nuestra relación con Cristo y su presencia en nuestra vida es lo más importante. Sin su gracia y su amor no podemos hacer nada. Como concluye el Papa Benedicto en su mensaje:

Queridos amigos: como decía, esta página del Evangelio es especialmente adecuada al tiempo de vacaciones, pues recuerda el hecho de que la persona humana debe trabajar, sí; empeñarse en las ocupaciones domésticas y profesionales; pero ante todo tiene necesidad de Dios, que es luz interior de amor y de verdad. Sin amor, hasta las actividades más importantes pierden valor y no dan alegría. Sin un significado profundo, toda nuestra acción se reduce a activismo estéril y desordenado. Y ¿quién nos da el amor y la verdad sino Jesucristo? Por eso aprendamos, hermanos, a ayudarnos los unos a los otros, a colaborar, pero antes aún a elegir juntos la parte mejor, que es y será siempre nuestro mayor bien. (Ibid)

Con todo esto en mente, ¡las vacaciones no son el momento para tomar unas vacaciones de practicar y vivir nuestra fe católica! Las vacaciones no nos excusan la obligación de ir a Misa los domingos. Incluso cuando viajamos, todavía tenemos la obligación de asistir a Misa el domingo, donde estemos, y tenemos la responsabilidad de hacer los planes apropiados antemano para estar seguros de ir a Misa mientras estemos lejos. Especialmente hoy día en nuestro mundo tecnológico, existen muchas herramientas a nuestra disposición que nos pueden ayudar a localizar cuándo y dónde podemos ir a Misa dónde estemos, herramientas como www.masstimes.org. Es más, hay una aplicación para el teléfono móvil que puede darle información sobre los horarios y lugares de la Misa dondequiera que se encuentre.

Esto también es un buen momento para recordarnos cómo nos podemos preparar propiamente, cómo nos podemos vestir adecuadamente, y cómo podemos mostrar reverencia cuando asistimos a Misa, incluso cuando estemos de vacaciones. En primer lugar, debemos estar bien preparados para asistir a Misa y recibir la santa comunión. Tres cosas son necesarias para ir a comulgar dignamente. En primer lugar, debemos estar en estado de gracia; es decir, si estamos en estado de pecado mortal, entonces debemos recibir el sacramento de la penitencia antes de recibir la santa comunión. Sin embargo, no significa que no deberíamos asistir a Misa; todavía debemos asistir a Misa el domingo, pero no podemos recibir la comunión hasta que hayamos ido a la confesión. En segundo lugar, es necesario ayunar una hora antes de recibir la santa comunión. Se trata de una preparación física y espiritual para la recepción de la *Presencia real* de Cristo en la Eucaristía. El ayuno eucarístico es muy importante en la preparación de nuestros corazones, mentes y cuerpos para la recepción de Jesús. Por último, se debe creer que Jesús está verdaderamente presente en el cuerpo, sangre, alma y divinidad de la Eucaristía.

Es más, debemos prepararnos para la Misa vistiéndonos adecuadamente, con ropa apropiada y modesta, digna para adorar a Dios y para recibir a Cristo en la Eucaristía. Nunca debemos usar vestimenta que distraiga o sea una falta de respeto a los demás. Las vacaciones no nos dispensan de este importante requisito. Debemos vestarnos como si estuviéramos visitando a alguien muy importante, ya que ¿quién es más importante que Cristo? Por último, nunca deberíamos mascar chicle durante la Misa, y siempre deberíamos recordar de desactivar nuestros teléfonos celulares para evitar una interrupción o distracción a otros durante la Misa.

CONTINUADA A LA DERECHA

Tribunal rechaza escuchar apelación de ley de matrícula estatal para inmigrantes

WASHINGTON (CNS) — El *Tribunal supremo de los Estados Unidos* el 6 de junio rechazó escuchar una apelación de la ley de California de una década que permite que inmigrantes indocumentados y otros que no tengan residencia estatal asistan a universidades pagando tarifas de matrícula como residentes del estado.

La acción permite que la política continúe.

Sin comentarios, el tribunal rechazó escuchar la apelación de un decreto de noviembre del *Tribunal supremo de California* sustentando la ley. El tribunal a menudo rechaza intervenir en

asuntos hasta que haya decretos de tribunales federales menores o de tribunales supremos estatales que estén en conflicto en asuntos de leyes federales.

Desde enero del 2002 California ha permitido que estudiantes paguen matrículas más bajas para residentes del estado si se han graduado de una escuela secundaria después de asistir a esa escuela durante tres o más años.

En casos donde estudiantes no tienen estado migratorio legalizado, California requiere que ellos soliciten legalizar su estado lo más pronto posible y requiere que la información acerca de su estado

de inmigración sea mantenida confidencial.

Otros 11 estados tienen leyes similares. En Maryland, que aprobó su versión este año, opositores están reuniendo firmas para poner una pregunta en la papeleta electoral del 2012 procurando derogar la ley.

Otros 12 estados se rehúsan explícitamente a permitir matrícula de residente para personas que estén en el país ilegalmente.

El *Tribunal supremo de California* decretó que la nueva ley no está en conflicto con una prohibición federal de que los estados otorguen estado

de residente a inmigrantes indocumentados, porque ésta también permite que ciudadanos estadounidenses que satisfagan las cláusulas también asistan a universidades de California pagando tarifas de residente aunque no tengan residencia estatal.

El *Los Angeles Times* informó que unos 41,000 estudiantes aprovecharon la cláusula el año pasado, con la vasta mayoría asistiendo a colegios comunitarios. El periódico dijo que 2,019 estudiantes universitarios pagaron matrícula de residente bajo la ley durante el 2009 y se cree que unos 600 de ellos carecían de estado

legalizado de inmigración.

Nacionalmente la legislación conocida como la *Ley DREAM* permitiría que estudiantes que fueron traídos a los Estados Unidos cuando niños tuvieran la oportunidad de legalizar su estado de inmigración asistiendo a la universidad o sirviendo en la milicia estadounidense. La *Ley de desarrollo, ayuda y educación de menores extranjeros* fue aprobada en la Cámara en el 2010 pero no pudo obtener los 60 votos necesarios para vencer la amenaza de una medida obstruccionista en el Senado.

Ésta fue presentada nuevamente en el Senado el 11 de mayo.

La Escuela de ministerios laicales está ofreciendo un ciclo de cursos de verano

Por Michele Baker
Corresponsal

La escuela de ministerios laicales del Instituto Papa Juan Pablo II está ofreciendo un ciclo de cursos de verano. A diferencia de la programación de las clases que van a comenzar en el otoño, las sesiones de verano están abiertas a todos en la diócesis independientemente de su afiliación con el curso de dos años. Este verano, la escuela ofrecerá dos sesiones, una en inglés (16-23 de julio) y otra en español (11-23 de julio).

La serie de conferencias en inglés, titulada *La cultura estadounidense y La moral católica*, contará con una semana de debates

sobre cultura y moral, encabezada por el Monseñor Michael Olson, rector del Seminario Santísima Trinidad.

“Michael es la persona perfecta para esto”, dijo el Padre Carmen Mele, OP, director de la escuela. “No sólo tiene un conocimiento sorprendente — acaba de obtener su doctorado de la *Alphonsianum* en Roma — sino también su capacidad de comunicarse es encantadora. Es un orador con un gran sentido del humor”.

Presentadores adicionales incluyen el Padre Carmen Mele, OP; Padre Thu Nyugen, Párroco de la *Iglesia de San Jorge* en Fort Worth; Kevin Prevou, director diocesano del *Ministerio para jóvenes y jóvenes*

adultos; y Shawn Finer, quien trabaja con *TriQuest*, una empresa que proporciona servicios de tecnología informática para la diócesis. Con su extensa gama de conocimientos, podrán cubrir una amplia variedad de temas, desde talleres sobre el ministerio de jóvenes adultos y la nueva traducción del misal romano a dos secciones avanzadas sobre el uso de *Power Point*.

La serie de conferencias en español se centrará en la teología del matrimonio y contará con el Padre Héctor Medina, Párroco de la *Iglesia San Mateo* en Arlington.

“El Padre Medina es bien respetado en nuestra diócesis”, explicó el Padre Mele. “Incluso,

ha escrito un libro sobre el matrimonio. Es un excelente orador y un buen sacerdote”.

Otros oradores de las sesiones en español incluyen el Padre Moreno, Director de la catequesis hispana en la *Iglesia de San Pedro* en White Settlement; el Padre Angel Infante, de la *Parroquia de Todos los Santos* en Fort Worth; y el Padre Mele. Cursos de español incluyen una clase de preparación para la celebración del bautismo, especial para los padres y padrinos; una conferencia sobre el ministerio de sanación; y un curso para la preparación de quinceañeras.

La escuela de ministerios laicales de la *Diócesis de Fort Worth* existe

para formar a los laicos católicos para servir en la Iglesia. Usando las sagradas escrituras y la doctrina cristiana, el programa ofrece entrenamiento en cuatro áreas ministeriales: pastoral, litúrgica, catequética y social.

Este ciclo de cursos de verano, tanto en inglés como en español, tiene un costo que fluctúa entre \$15 a \$30, dependiendo del curso. Información para la matrícula está disponible en el sitio Web diocesano, www.fwdioc.org, bajo “Upcoming Events”. Preguntas o comentarios pueden ser dirigidas al Padre Carmen Mele, OP, o a Lucia Romo (817) 560-3300; cmele@fwdioc.org, lromo@fwdioc.org.

Todo esto es muy importante, no sólo en nuestra propia vida personal de fe, sino también en nuestra obligación de ser un testigo positivo para otros de cómo vivir y practicar nuestra fe. Nuestra reverencia en Misa y hacia todas las cosas que son sagradas es uno de los dones del Espíritu Santo, el don de la reverencia o la piedad. De muchas maneras, nuestra cultura ha perdido de vista este don, el don que nos ayuda a reconocer todo lo que es santo. Que todos nos esforcemos siempre en ser testigos de la santidad a través de las maneras en que amamos y vivimos nuestra fe.

Ruego que todos ustedes tengan un santo verano, una temporada de vacaciones llena de bendiciones, y la oportunidad de

descansar y reflexionar sobre la presencia y las bendiciones de Dios en nuestras vidas.

+ Kevin W. Vann

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



El Papa dice que Moisés medió por Israel como Cristo medió por la humanidad

CIUDAD DEL VATICANO (CNS) — Moisés estaba dispuesto a sacrificarse a Dios por los pecados del pueblo de Israel, justo como Jesucristo más tarde se sacrificó por los pecados de la humanidad, dijo el Papa Benedicto XVI.

Durante su audiencia semanal el 1º de junio en la *Plaza de San Pedro* el Papa Benedicto dijo que la intercesión de Moisés, en la cual pidió el perdón de Dios a nombre de otros, invita a los cristianos a reconocer sus pecados y ser salvados mediante la misericordia de Dios.

La explicación del rol de Moisés fue la más reciente en una serie de

charlas durante las audiencias papales enfatizando la importancia de la oración y su poder transformador.

El Papa Benedicto relató la historia del Libro del Éxodo cuando a Moisés, quien había estado ayunando durante 40 días para prepararse para recibir los *Diez mandamientos*, un Dios iracundo le dice que en su ausencia el pueblo de Israel ha hecho un becerro de oro para adorarlos.

El Papa dijo que esto era porque el pueblo, después de haber sido liderado por Moisés para salir de Egipto, no podía entender el misterio de un Dios invisible, y por lo tanto produjo “un

dios comprensible que correspondiera a sus ideas y a sus proyectos”.

Dios estaba dispuesto a destruirlos por orarle a un dios falso, pero Moisés, en oración, le suplica perdonarlos y que “se muestre más fuerte que el pecado y la muerte”, dijo el Papa. En realidad, según el Papa, Dios le dio a Moisés la oportunidad de interceder, “revelando así que el deseo de Dios es siempre la salvación”.

Al pedir perdón, el Papa dijo, Moisés no da excusas, sino que admite el error y apela a la misericordia de Dios, “quien le ofrece al pecador la posibilidad de regresar a Él”.

Monseñor Charles King 1931-2011

Bien amado pastor muere a los 79 años

El monseñor Charles B. King, PA, arcipreste del Decanato Norte y pastor emérito de la iglesia *Immaculate Conception* en Denton, falleció el miércoles 1º de junio, de un tipo poco común de cáncer del hígado. Tenía 79 años.

“El monseñor King me explicó la historia de la iglesia en el norte de Texas”, comentó el obispo Kevin Vann, quien no conocía mucho de Texas y el suroeste cuando fue nombrado obispo en 2005. “Le debo mucho. Pude conocer a la gente de la diócesis de Fort Worth a través de sus ojos”.

El obispo presidió la Misa de Funeral para el difunto monseñor el 9 de junio en la iglesia *Immaculate Conception* en Denton.

Luego de conocerse durante una sesión de planificación antes de la ordenación hace seis años, el obispo Vann y el monseñor forjaron un vínculo de respeto mutuo. Y, aunque el obispo, más joven, tenía un cargo superior al pastor de la iglesia *Immaculate Conception*, admite que dependía de la experiencia y sabiduría del sacerdote de 79 años.

“Lo llamaba todo el tiempo para pedirle consejos”, admitió el obispo Vann. “Lo consideraba un buen amigo”.

“Era un constructor”, dijo el obispo con admiración. “Sin embargo, no se trataba solamente de nuevas iglesias y escuelas. Formaba comunidades de personas adonde fuera”.

Nacido a Jean Leahey King y Charles King el 5 de noviembre de 1931 en Wichita Falls, el joven Charles sirvió como monaguillo en *Sacred Heart Church*. Después de graduarse de *Wichita Falls Senior High School* en 1949, obtuvo su licenciatura en economía y ciencias militares de *Georgetown University* en Washington, D.C., en 1953. Luego se graduó con una licenciatura en teología sagrada y fue ordenado el 16 de diciembre de 1956 en el *North American College* en Vatican City por el obispo Martin J. O'Connor.

Su primera asignación en la *Diócesis de Dallas-Fort Worth* fue como pastor asistente en la *Parroquia de St. Pius X*, en Dallas, donde estuvo desde septiembre de 1957 hasta 1965. Como un joven sacerdote, el padre King también trabajó de consejero y profesor de religión en *Bishop Lynch High School* en Dallas, y de vicario auxiliar e instructor religioso en *Nolan Catholic High School* en Fort Worth. Igualmente, sirvió como vicario para las reservas militares. Desde 1967 hasta 1969, sirvió como vicerrector y luego como rector del seminario de *Holy Trinity*.

Cuando la diócesis católica de Fort Worth se estableció en agosto

de 1969, el padre diocesano fue asignado a la *Iglesia de St. Andrew*. En 1975 el Papa Pablo VI nombró como monseñor al padre King, y la floreciente parroquia del pastor — en el suroeste de Fort Worth — comenzó a atraer más familias jóvenes a su colegio católico adjunto. En 1979 fue asignado a la parroquia donde creció, *Sacred Heart Church*, después de un tornado devastador que arrasó todo y dañó severamente a la comunidad de Wichita Falls. Estando allí, coordinó una iniciativa interreligiosa de auxilio a los damnificados.

“Todos lo querían”, recuerda el padre Tim Thompson; su primer trabajo como sacerdote fue en *Sacred Heart*, cuando monseñor King era pastor. “El monseñor King no estaba satisfecho con el status quo. Siempre pensaba que las cosas podían mejorar. Su legado a la diócesis es el ejemplo de su servicio total a los demás”. El padre Thompson reemplazaría más tarde al monseñor King como pastor en la iglesia *St. John the Apostle* de North Richland Hills en 2000, y en la iglesia *Immaculate Conception* en abril de este año.

Byanka Peffers describió los doce años del monseñor King en la iglesia de *St. John* como un torbellino de actividad diaria. Del 1988 al 2000 se formaron nuevos ministerios; se añadió un centro para la vida familiar al edificio central de la iglesia; y *St. John* fue la primera parroquia de los suburbios ofreciendo una Misa en español para la creciente población hispana del área.

“Muchos se alborotaron”, Peffers admitió, “pero el monseñor era más que nada un hombre de negocios y muy diplomático. Reconocía la necesidad de una Misa en español”.

Si la oficina de la parroquia estaba abierta, el monseñor King también estaba detrás de su escritorio. Días de 12 horas y citas en las noches eran típicas para él; era un administrador energético.

Cuando las temperaturas caían bajo cero en Denton — donde estaba la parroquia *Immaculate Conception*, lugar de su última asignación — el monseñor ofrecía a los más necesitados un lugar cálido para dormir. Si el gimnasio de la parroquia estaba ocupado, los indigentes dormían en el santuario. Acoger a los desamparados y abrirles la propiedad de la Iglesia preocupaba a algunos feligreses, quienes argumentaban que esta práctica les podría aumentar el seguro y exponerlos a problemas de litigación.

“El monseñor insistía que Jesús no rechazaría a nadie”, comentó Mary García, gerente de operaciones de la



ARRIBA: El Obispo Kevin Vann consagra la Eucaristía durante la Misa de Funeral para el Monseñor King en la iglesia de *Immaculate Conception* de Denton. Desde cuatro días antes, el féretro del Monseñor King fue velado sucesivamente en cada una de las parroquias que había presidido: *St. Andrew's* en Fort Worth, *Sacred Heart* en Wichita Falls, *St. John's* en North Richland Hills, e *Immaculate Conception*, donde Monseñor King era pastor emérito al momento de su muerte. (Foto por Carl Oberman)

parroquia y ex-alumna del padre King en *Bishop Lynch High School*. “Nos dijo que les abriéramos nuestros corazones y hogares a los menos afortunados”.

Como buen pastor, animaba a los católicos no practicantes que tuvieran cualquier queja contra la Iglesia a que contaran su historia.

“Entendía que muchas veces la gente solamente necesita ser oída”, dijo Mary Wolfe, su secretaria de mucho tiempo, tanto en *St. John* como *Immaculate Conception*, explicando el método de evangelización del monseñor. “Tal vez nunca supiera si volverían a Misa; sin embargo, quería plantar una semilla. Los resultados vendrían más tarde”.

El padre Jeff Poirot, pastor de la parroquia de *Holy Family* en Fort Worth, comentó que, siendo colega del monseñor King en *Immaculate Conception*, le enseñaron que un cura debería ser respetuoso de los miembros marginalizados de la comunidad de la fe — especialmente los enfermos, los incapacitados, y los inmigrantes. Para ayudar a los trabajadores inmigrantes, muchos de quienes no podían ir a Misa los domingos por trabajo o por problemas de transporte, el monseñor King a veces organizaba Misas semanales en hogares privados, aún cuando tenía dificultades hablando español.

“Sin embargo, ponía su alma y vida en todo, y sus feligreses lo querían mucho”, recordó el padre Poirot, quien creció en Denton.

En el 2008 obtuvo el honor más alto dado a un sacerdote cuando el Papa Benedicto XVI lo nombró apostólico protonotario, a solicitud del obispo Kevin Vann de Fort Worth.

Diagnosticado con cáncer en el



MONSEÑOR CHARLES B. KING
(Foto de Chris Kastner)

ABAJO: Muchos de quienes tomaron parte del primer retiro ACTS de Denton en español se reunieron para rendir tributo al Monseñor King durante la Rosary el 8 de junio en la iglesia *Immaculate Conception* de Denton. (Foto por Carl Oberman)



2007, el monseñor King asumió su enfermedad con el mismo valor y estoicismo que mostró el Papa Juan Pablo II: nunca se quejó de su deterioro de salud, pero odiaba ver a otros sufriendo o dolidos.

Los feligreses se unieron en oración cuando la condición física del monseñor King se empeoró a finales de mayo. Muchos fueron al servicio de oración y asistieron al rezo del rosario de la *Divina Misericordia*, o guardaron vigilia durante las 24 horas de adoración del *Santísimo Sacramento*. Cuando la noticia del fallecimiento del monseñor

King se difundió por la diócesis el 1º de junio, una avalancha de condolencias llegó a la oficina de la iglesia.

“Tocó muchas vidas”, dijo García.

“Pensé, ‘Me gusta trabajar con gente, y las personas que he notado trabajan mejor con la gente son los sacerdotes. ¿Cómo sería ser un sacerdote diocesano?’” comentó el monseñor King, reflexionando sobre su vocación al sacerdocio, en una entrevista en el *North Texas Catholic* en 2009. “En todo lugar donde fui asignado, la gente fue maravillosa. Y me encantó estar con ellos,” añadió.

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.

National News

Of Catholic Interest

Court declines to hear appeal of law on in-state tuition for immigrants

By Patricia Zapor
Catholic News Service

WASHINGTON — The U.S. Supreme Court declined June 6 to hear an appeal of a decade-old California law that allows undocumented immigrants and others without state residency to attend college at in-state tuition rates.

The action allows the policy to continue.

Without comment, the court declined to hear the appeal of a November ruling by the California Supreme Court upholding the statute. The court often declines to intervene in issues until there are rulings from lower federal courts or state supreme courts that are in conflict on matters of federal law.

Since January 2002, California has allowed students to pay lower in-state tuition if they graduated from a California high school after attending the school for three or more years.

In the case of students without



A young woman cries after watching from the Senate gallery as the DREAM Act was defeated Dec. 18, 2010. The legislation, which would have provided a chance for young people brought into the United States illegally as children to go to college or join the military and legalize their status. It was re-introduced in the Senate May 11. (CNS photo/Jonathan Ernst, Reuters)

lawful immigration status, California requires them to file to legalize their status as soon as possible and requires that information about immigration status remain confidential.

Eleven other states have similar laws. In Maryland, which passed

its version this year, opponents are gathering signatures to put a question on the 2012 ballot seeking to repeal the law.

Another 12 states explicitly refuse to allow in-state tuition for people who are not in the country

legally.

The California Supreme Court ruled that the law did not conflict with a federal prohibition on states granting residency status to undocumented immigrants, because it also allows U.S. citizens who meet its provisions

to attend California colleges at in-state rates even though they lack state residency.

The *Los Angeles Times* reported that about 41,000 students took advantage of the provision last year, with the vast majority of them attending community colleges. The paper said that in 2009, 2,019 university students paid in-state tuition under the law, with about 600 of them believed to lack legal immigration status.

Nationally, legislation known as the DREAM Act would allow students who were brought to the United States as children the chance to legalize their immigration status by attending college or serving in the U.S. military. The Development, Relief and Education for Alien Minors Act passed the House in 2010 but failed to get the 60 votes necessary to override a filibuster threat in the Senate.

It was reintroduced in the Senate May 11.

Catholic University returns to single-sex dorms to curb drinking, 'hooking up'

Inside Higher Education says CUA may be first of colleges to change from coed housing to single-sex dorms

By Carol Zimmermann
Catholic News Service

WASHINGTON — John Garvey, president of The Catholic University of America in Washington, announced June 13 that the university would be taking a stand against binge drinking and the "culture of hooking up" by phasing out coed dorms.

Helikened the move to a "slightly old-fashioned remedy" to combat what he described as the "two most serious ethical challenges college students face."

The shift will begin with next year's freshmen, who will be assigned to single-sex residence halls.

Garvey made the announcement public in an op-ed piece in *The Wall St. Journal* where he said the transition will "probably cost more money" and will involve architectural adjustments as well as a change in the ratio of students admitted each year. "But our students will be better off," he wrote.

The university president, who has been at the school's helm since last July, also said he knew his proposal was countercultural, citing the fact that more than 90 percent of all college housing is currently coed.

Garvey said his decision is

supported by recent studies. He noted that according to some studies, students in coed housing are more likely than students in single-sex residences to consume excessive amounts of alcohol, known as binge drinking, and have permissive sexual attitudes or casual sexual relationships referred to as "hooking up."

Garvey specifically cited Christopher Kaczor, a philosophy professor at Loyola Marymount University in Los Angeles, for pointing out the data from these studies.

In a May 11 article, "Rethinking Single-Sex Dorms" in *First Things* magazine, published by the Institute on Religion and Public Life, Kaczor argued that "by reducing levels of binge drinking and participation in the hookup culture, universities committed to the academic and ethical growth of students can better fulfill their mission. The time has come to stop bemoaning campus culture and to take concrete steps to improve the situation."

At many U.S. colleges, coed dorms appeared in the late 1960s or early 1970s. In the past decade, coed dorm rooms have been an option at

A handful of U.S. Catholic

colleges offer only single-sex dorms, including

Belmont Abbey in Belmont,

North Carolina; Ave Maria

University in Ave Maria,

Florida; Christendom College

in Front Royal, Virginia,

Franciscan University of

Steubenville in Ohio; John

Paul the Great Catholic

University in San Diego; and

the University of Dallas.

some universities. According to the news website Inside Higher Ed, the Association of College and University Housing Officers-International was not aware of another college or

university that had changed from coed housing back to single-sex dorms.

In the coed dorms at Catholic University, men and women reside on separate floors.

A handful of U.S. Catholic colleges offer only single-sex dorms, including Belmont Abbey in Belmont, North Carolina; Ave Maria University in Ave Maria, Florida; Christendom College in Front Royal, Virginia, Franciscan University of Steubenville in Ohio; John Paul the Great Catholic University in San Diego; and the University of Dallas.

Garvey, who spoke to Catholic News Service by phone June 15 while he was in San Francisco, said he was surprised that there had been so much reaction, primarily positive, to his decision. "I think it touched a cultural nerve," he added.

He said the decision came about after a lot of discussion, meetings and campus workshops focusing on developing student virtue.

The conversation about challenges today's students face started many years ago at the Garvey home since he and his wife, Jeanne, have put five their children through

college.

He also said he initiated the possibility of single-sex dorms when he was interviewed last year by the university's board of trustees.

Regina Conley, a rising junior at Catholic University and editor of the student newspaper *The Tower*, told CNS by phone in Raleigh, N.C., that the announcement was generating a lot of student conversation through Facebook and Twitter.

The overall reaction of Catholic University students seems mixed, she said, with girls more in favor of it and guys against it. Since it doesn't affect current students, she pointed out that the reaction might be somewhat more subdued.

Conley called the decision a "great move" because it "sets the school apart." She wasn't sure if it would impact binge drinking or premarital sex since that can also take place off campus, but she said the decision emphasizes "even subtly" that students who choose to go to Catholic University are "called to a higher standard and to respect boundaries."

"It's a good move by Garvey. He'll see good results," she added.



North Texas Catholic Archives

Msgr. Charles King and Immaculate Conception Catholic School Principal Elaine Schad break ground for the site of the new school building in Denton on Bonnie Brae Street in 2001.



Photo courtesy of L'Osservatore Romano

Pope Benedict XVI greets Msgr. Charles King and Sister Francesca Walterscheid, SSMN. The two were chosen to represent the Diocese of Fort Worth at the papal audience during the diocese's 40th anniversary pilgrimage to Rome led by Bishop Kevin Vann in 2009.



Photo by Kathy Cribari Hamer / NTC Archives

Msgr. King (second from left) wipes away a tear as he is honored with the title of Protonotary Apostolic, the highest honor a priest can receive, along with the late Msgr. Hubert Neu (third from left), at a Vespers service in 2008. Also honored were Msgr. Joe Scantlin (far left) and Msgr. Phil Johnson (far right), who were given the title "Monsignor" at the service.

Msgr. King ...

FROM PAGE 36

According to his sister, Mary King Kayser, the new graduate announced plans to enter the seminary the summer after finishing college.

His parents supported the decision to study for the priesthood but were not enthusiastic about the bishop's decision to send their only son to the Gregorian University in Rome, Italy.

"It meant my brother would be gone for four years, and people didn't fly back and forth to Europe then," she explained. "He was probably sent to Rome because he was one of the few seminarians who already had a college degree."

The 25-year-old North Texan graduated with a Licentiate in Sacred Theology and was ordained on Dec. 16, 1956 at the North American College in Vatican City by the Most Rev. Martin J. O'Connor. His first assignment in the Diocese of Dallas-Fort Worth was assistant pastor to St. Pius X Parish in Dallas where he remained from September 1957 until 1965. As a young priest, Fr. King also worked as a guidance counselor and religion teacher at Bishop Lynch High School in Dallas and assistant chaplain and religion instructor at Nolan Catholic High School in Fort Worth. From 1967 until 1969, he served as vice-rector and then rector of Holy Trinity Seminary.

When the Catholic Diocese of Fort Worth was established in August 1969, the diocesan priest was assigned to St. Andrew Church. In 1975, Pope Paul VI named Fr. King a monsignor and the pastor's flourishing parish in Southwest Fort Worth began attracting more young families to its adjacent Catholic school.

Elaine and Frank Bettinger enrolled their five children in St. Andrew's School during his tenure.

"He was a busy pastor but always made time to visit the schoolchildren and hand out their report cards," Elaine remembered. "That was so important to us as parents because we wanted our youngsters to experience the presence of a priest. He had an impact on them."

When the couple celebrated their 50th wedding anniversary last July, Msgr. King returned to his former parish to say the Mass and attend the reception. He sent a letter thanking the Bettingers for giving him the opportunity to visit with old friends.

"But it was the greatest honor to have him travel from Denton to say the Mass for us," she enthused. "He was so special."

When another St. Andrew parishioner, Kathy Hamer Beck, moved to Fort Worth from New Jersey 36 years ago, Msgr. King not only convinced her to change parishes, he got the busy mother involved in a mission project. Before long, the newcomer met other church members who would become lifelong friends.

"He was the kind of person who drew people in and helped them make connections," she said, describing the pastor's charismatic personality. "I've never seen any other

priest do that the way he did."

Over the years, the Hamer family welcomed Msgr. King into their home as a frequent dinner and party guest.

"He was so much a part of our lives," Beck said, looking back on their long friendship. "There wasn't a decision or problem he didn't help me with."

When Beck's newest grandson arrived in the world just hours before the monsignor passed away, her son, Andrew Hamer, named the baby, Charles Joseph, in his honor.

"Msgr. King knew the baby was going to be named after him, and I think that made him happy," she added.

As the monsignor traveled to different parishes and worked with various church and civic groups, his circle of friends and admirers widened. Byanka Peffers described Msgr. King's 12 years at St. John the Apostle Church as a daily whirlwind of activity. From 1988 to 2000, new ministries were started, a Family Life center was added to the church building, and St. John's became the first suburban parish to offer a Spanish Mass for the area's growing Hispanic population.

"That ruffled a few feathers," Peffers admitted, "but the Monsignor was very much a businessman and very diplomatic. He recognized the need for a Spanish Mass."

Keeping parishioners and staff members involved and informed was a priority. On Sunday mornings he'd address the congregation about parish business and knew what was on the church calendar by scheduling a weekly meeting with ministry directors. If the parish office was open, Msgr. King was behind his desk. Twelve-hour days and evening appointments were typical for him; he was an energetic administrator.

"I've worked for the church 16 years, and I don't know anyone who put in as many hours in the office as he did," said Peffers, a former bookkeeper who is now the parish's business manager.

Some of that time was spent planning staff field trips and fleshing out other ideas.

"He wanted us to do things together and bond as a unit, so we could serve the people better," she explains.

One year during Lent, he encouraged each staff person to spend a lunch hour visiting someone who was homebound.

"He always wanted us to see and understand that we were here for more than just working in a church office," Peffers continued. "Msgr. King was an awesome man who was concerned with taking care of people and taking care of the future of the church."

When temperatures dipped below freezing in Denton — the home of his last parish assignment, Immaculate Conception Church — the compassionate priest offered the homeless a warm place to stay. If the parish gym was occupied, the transients slept in the sanctuary.

Welcoming the homeless onto church property troubled some parishioners who argued the practice raised insurance and litigation issues.

"The Monsignor insisted that Jesus wouldn't turn people away," said Mary Garcia, parish business manager and former



Photo by Juan Guajardo / NTC Archives

Msgr. King prays a blessing over a pregnant mother and other visitors at the Loreto House Catholic Life Center chapel, where he served as chaplain, in 2009.



North Texas Catholic Archives

A young Father Charles King speaks at a banquet.



Photo by Joan Kurkowski-Gillen / NTC Archives

Msgr. King participates in a group discussion at the 2009 Texas Catholic Conference Summit on Catholic Schools held in Fort Worth.



Photo courtesy of Peter Flynn

Msgr. King distributes holy Communion to pilgrims during a daily Mass on the diocese's 40th Anniversary pilgrimage to Rome in 2009.



Photo courtesy of Carl Oberman

Fr. Tim Thompson, pastor of Immaculate Conception Church, kneels before the body of his mentor. He led the large gathering in praying the Rosary June 8.



Photo courtesy of Carl Oberman

Archbishop Emeritus Oscar Lipscomb of Mobile, Alabama, a classmate of Msgr. King's from North American College in Rome, visits with Msgr. King's family following a Vespers Service on the eve of the funeral.



Photo courtesy of Carl Oberman

Bishop Kevin Vann blesses Msgr. King's casket with incense during the June 9 liturgy.

Diocesan clergy remember their brother priest

By Joan Kurkowski-Gillen
Correspondent

When Msgr. Kevin Vann moved from his hometown of Springfield, Illinois to become bishop of the Diocese of Fort Worth in 2005, he journeyed into unfamiliar territory. The culture of Bible-belt Catholicism is a little different from the traditions of the Midwest and Northeast where the faith has flourished for more than 200 years.

Guidance and friendship came from an elder statesman of the diocese, Monsignor Charles B. King.

"Msgr. King taught me about the Church's history in North Texas," Bishop Vann said, remembering the revered pastor who died June 1 after a four-year battle with liver cancer. "I owe a lot to him. I came to know the people in the Diocese of Fort Worth through his eyes."

The bishop presided at a Mass of Christian Burial for the late Monsignor on June 9 at Immaculate Conception Church in Denton.

After meeting at a pre-ordination planning session six years ago, Bishop Vann and the monsignor forged a bond of mutual respect. And, although the younger bishop "outranked" the pastor of Immaculate Conception Church, he admits relying on the 79-year-old priest's experience and wisdom.

"I called him all the time for advice," Bishop Vann admitted. "I considered him a close friend."

A learned, industrious man, Msgr. King left each parish he served — St. Andrew in Fort Worth, Sacred Heart in Wichita Falls, St. John the Apostle in North Richland Hills, and Immaculate Conception — with improved facilities, new construction and a wider range of ministries. Getting parishioners to work together was one of his strengths.

"He was a builder," the bishop said with admiration. "But it wasn't just about new churches and schools. He built communities of people wherever he went."

A believer in ecumenical cooperation among different denominations, Msgr. King was the diocese's ecumenical officer. He was also a member of other interfaith organizations like the Cattle Country Clerics and The Attending Clergy Association in Denton.

The busy pastor was also a long-time member of the Rotary Club, the Knights of Columbus, and served, early in his priesthood, as an army chaplain. In recent years, he was appointed dean of the North Deanery for the diocese.

"He loved being a priest and was an example of how to pastor," the bishop said.

One of the young priests he took under his wing was Father Steve Berg, now the vicar general of the diocese. The Montana native was a seminarian when he was assigned to St. John the Apostle. Msgr. King quickly tapped into the newcomer's field of expertise. Before beginning his studies, Fr. Berg worked for a popular nursery chain and was an expert on growing plants and trees.

The seminarian was handed the responsibility of caring for the rectory yard.

"Msgr. King had 100 varieties of day lilies and irises planted in a careful, systematic way. He knew just where every

variety was located," Fr. Berg recalled. "My project was to gather different Texas fruit trees and incorporate them into the landscape."

The skilled horticulturalist was also given irrigation duties. "On many hot Texas days, I had the task of making sure Monsignor's vegetable garden was watered," he added.

Through their shared interest in nature and gardening, the young seminarian learned valuable lessons about life and the priesthood.

"Working with him in the garden was a wonderful connection for us," Fr. Berg adds.

During his life, the busy Monsignor also found time to enjoy golf and casino games.

"Everybody loved him," remembers Father Tim Thompson whose first assignment as a priest was at Sacred Heart Church in Wichita Falls where Msgr. King was pastor. Fr. Thompson would later replace Msgr. King as pastor of St. John the Apostle in 2000 and at Immaculate Conception in April of this year.

"He was constantly on the go and interested in doing the next right thing."

When Immaculate Conception Church moved from Elm Street, on the edge of downtown Denton to a new site a few miles away, the construction and relocation process took four years.

"It was a monumental task," Fr. Thompson said, "but he never let finances stop him."

Today the parish campus includes a church, offices, rectory, gym, and school.

"Msgr. King wasn't content with the status quo. He always thought things could be better," he continued. "His legacy to the diocese is his example of total service to other people."

Father Jeff Poirot said the late Monsignor taught him that a priest should be mindful of the marginalized members of the faith community, especially the ill, homebound, and immigrants.

"Whenever he saw a need, he tried to find a way to fill it," observed the Holy Family pastor, who served with the Monsignor as associate pastor at Immaculate Conception Church in Denton.

The Monsignor encouraged Fr. Poirot to distribute holy Communion and visit with every homebound person in the parish at least once a month. To help immigrant laborers who couldn't attend church on Sunday because of work or transportation problems, Msgr. King sometimes organized a weekday Mass in a private home. The pastor's Spanish skills were a little sketchy.

"But he put his heart and soul into it, and the people seemed to love him," remembered Fr. Poirot, who grew up in Denton.

When the new priest would become overwhelmed by the pressures of balancing ministry and other time commitments, his more seasoned mentor would chide him by saying, "It's a great life, Jeff. Don't take things too seriously."

That advice continues to resonate for the young pastor.

"Msgr. King was right. Being a priest and bringing the presence of Christ to people is a great life."



Photo courtesy of Carl Oberman

Members of the Fourth Degree Knights of Columbus, of which Msgr. King was a member, escort Immaculate Conception staff members bringing the offertory gifts to the altar.



Photo courtesy of Carl Oberman

Men who attended Denton's first Spanish ACTS retreat in May of this year pay their final respects to Msgr. King together. Msgr. King was a supporter of the ACTS community.



Photo courtesy of Carl Oberman

Thousands of people paid their respects to Msgr. King. Upon his request, his body lie in state at each of the four parishes he served as pastor, with a Rosary prayed at each one. Here, people stand in line at Immaculate Conception June 8.

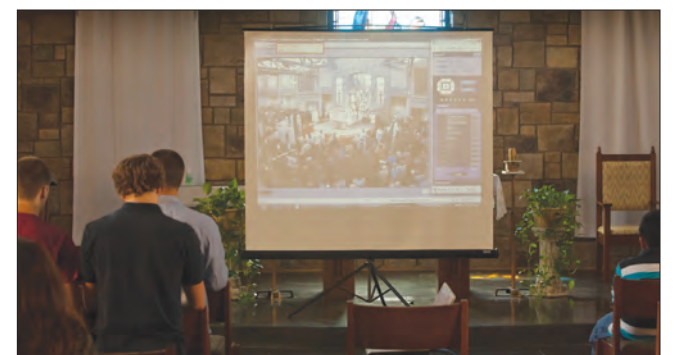
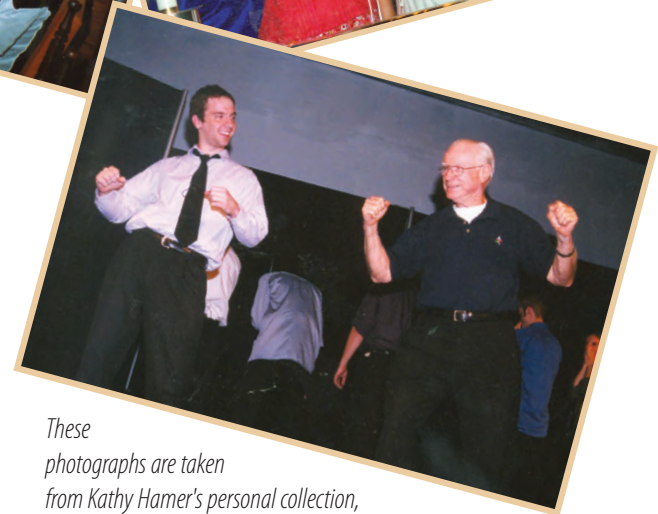


Photo courtesy of Carl Oberman

The Immaculate Conception chapel was used for overflow crowds at the June 9 funeral Mass as live video was streamed and projected.

Monsignor was a King to us; his memory remains in our photographs and our hearts



These photographs are taken from Kathy Hamer's personal collection, and capture moments her family shared with Msgr. King.

EDITOR'S NOTE: Long-time NTC correspondent and columnist Kathy Hamer was asked to write a personal reflection about her family's relationship with Msgr. Charles King. This piece is representative of the kind of man he was, and how he, as a pastor, mentor, and friend personally touched each of us at the NTC, among countless other people.

By Kathy Cribari Hamer

The earliest Monsignor Charles King photograph we own was taken in the driveway of our first home, when he arrived for dinner and a house-blessing.

With my Instamatic camera I captured an underexposed image of his car in the driveway, and two small children running to him as he crouched with open arms. The children were wearing yellow outfits with their names embroidered in orange on the backs of the pants — a look I apparently thought was adorable, because I sewed them myself. That flower child look WAS adorable, perhaps, in an early 1970s sense.

The two children — Meredith and John — were the only ones I had then. They now have children of their own.

After that day we collected three-and-a-half decades of photographs, all with more (Julie, Andrew, and Abby) and successively bigger children, all wearing clothing created by their mom, and all with a black-suited, Roman-collar-clad gentleman who, for some reason, never changed.

He never changed at all.

When I reach Heaven and God asks me what I did to build his Kingdom, I shall say I accomplished a miniscule amount on most days, and, rarely, quite a large amount.

But almost never did I contribute to the Body of Christ when it was not in some way suggested or influenced by my dear friend and surrogate family member, Msgr. King.

I pray he continues to suggest and influence.

The first thing Msgr. King ever asked me was “Why aren’t you registered in this parish?” The second thing was “Would you write a history of St. Andrew’s?” After that he branched out to mission projects, the ladies society, or creating a parish newsletter. That job stuck with me for years, and in some way, I believe, catapulted me to the *North Texas Catholic*.

When there was a lull in the volunteer action, Monsignor would catch me after Mass or a parish retreat, and ask me to perform a task like driving someone home. A lonely grandmother new to the parish from another state, or a person of Italian descent — he had countless stock reasons for connecting people with others who might enrich their lives, or keep them attached to their church. He was clever like that. Artfully clever.

My children grew up in the shadow of that Roman collar.

Each year, when we drove home from Colorado after visiting my mom, the children would be sad, as would I. So, a mile out of Pueblo I would dry my tears and announce cheerfully, “Don’t forget, we get to stop in Wichita Falls to see Msgr. King on the way home!”

When we arrived at Sacred Heart Parish he might greet us with a dinner invitation and take us to Pioneer Restaurant. Or perhaps Monsignor would have corn popping there in the rectory. We’d share laughter, the kids’ antics, and accounts of his most recent parish activities, as he dropped the names of many of his best families and acquaintances. He loved all of them.

Years later we visited him in North Richland Hills, at St. John the Apostle, and occasionally I took TCU students there to the parish’s Holy Thursday or Good Friday liturgies. Msgr. King was proud of that parish too, and he introduced us to anyone who hesitated or even feigned interest.

But his crowning glory, I believe, was the new Immaculate Conception Parish, which he spoke of with such love, pointing out the symbolism of each detail of the sanctuary; the amenities of the modern school.

Since the 1970s, Msgr. King has appeared in hundreds of

our family photographs, sometimes at Thanksgiving dinners when we shared turkey and traditional Italian cardoons, which he learned to appreciate. He would nibble at the turkey while we carved it, and cringe when I threw away the parts the kids didn’t like. He would rescue them and take them home. The turkey, not the kids.

We have Christmas photographs of him giving presents he selected for each child. For me he brought ones from parish and school bazaars, and it is those I cherish most.

In addition to holidays, we captured photos and video of him at five Hamer weddings, seven Hamer baptisms, four more house blessings, and once, on stage with my son Andrew, in an improv comedy show.

Recently, in my new home, I found even more pictures. They were stashed in my new husband’s family albums, and were taken when all my children — and all of his — together brought birthday cake to Monsignor one November at St. Andrew’s Parish. We had decorated our cake with a plastic crown — an easy image, and heartfelt.

Monsignor was a king to us. A father, a grandfather, a best friend, an advisor, and a willing audience to my children’s endless tales, musical performances, sometimes precarious behaviors and slightly tasteless humor.

He always laughed, he always listened. I hope he was listening and could hear, before he died, when I told him how much we would miss him. And how much we loved him.

Parish Impact ...

FROM PAGE 32

student of Fr. King at Bishop Lynch High School. “He told us to open our heart and home to the less fortunate.”

The first year Immaculate Conception served as an emergency shelter, the pastor would get up early and brew coffee for the visitors. As the ministry became more organized, volunteers brought in an evening meal of hot soup or chili and prepared a small breakfast in the morning.

“One of his dreams was to open a homeless shelter in Denton,” Garcia said.

Planning and executing building projects was one of the Monsignor’s talents. He grew parishes making them bigger and better. Under his leadership from 2000 to April, 2011, Immaculate Conception purchased 21-acres for a new church and school to accommodate the area’s fast-growing Catholic community. The church was dedicated in October 2004 but lacked one feature the late monsignor coveted — beautiful windows.

“He chose the artist for our stained-glass windows and traveled to Germany to see how they were made,” Garcia explained.

Instead of lead panes, the 16 windows that fill Immaculate Conception Church are etched stained-glass. The colors are soft, natural and blend with the stone of the building.

“Msgr. King loved those windows,” she added. “When the sun sets on the west side of the church, the light enhances the pinks and blues in the most amazing way.”

Parishioners knelt in prayer beneath those windows as Msgr. King’s physical condition worsened in late May. Many attended the Divine Mercy prayer service or kept vigil during the 24-hour adoration of the Blessed Sacrament.

As word of Msgr. King’s June 1 death spread across the diocese, condolences poured into the church office.

“He touched a lot of lives,” Garcia said.

Mary Wolfle, the monsignor’s longtime secretary, said her boss was an efficient administrator and trusted confidant but first and foremost a priest. In 2008, he earned the highest honor given to a priest when Pope Benedict XVI named him protonotary apostolic, at the request of Fort Worth Bishop

Kevin Vann.

“He loved his vocation above everything else except God,” she said. “He knew being a priest was what he was meant to do.”

And, as a caring shepherd, an important part of his ministry was welcoming people back into the flock. He encouraged lapsed Catholics with a gripe against the Church to come and tell their story.

“He understood that many times, people just want to be heard,” Wolfle said, explaining the monsignor’s method of evangelization. “He might never know whether they came back to Mass, but he wanted to plant a seed. The results could come later.”

Diagnosed with cancer in 2007, Msgr. King faced his illness with the same courage and stoicism shown by Pope John Paul II. He never complained about his own failing health but hated to see others hurt or suffering.

“His main goal, next to getting to heaven, was reaching out to people,” said the secretary and devoted friend who cared for the monsignor in his final days. “He had a strong prayer life. He could not have accomplished all that he did without that.”

Events Calendar

Around the Diocese and region

July Dates

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.

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.

22-24

RACHEL'S VINEYARD RETREAT - INTERDENOMINATIONAL

Fort Worth; for information, contact Rachel Ministries at (817) 923-4757.

28

FORT WORTH DIOCESAN MINISTRY WITH LESBIAN AND GAY CATHOLICS, OTHER SEXUAL MINORITIES, FAMILIES, FRIENDS

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

29-31

BEGINNING EXPERIENCE WEEKEND

Catholic Renewal Center, 4503 Bridge St., Fort Worth. For information, contact the Beginning Experience team at (972) 601-4091 or dfwbe@hotmail.com or www.beginningexperiencedfw.org.

August Dates

6

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.

13

COME AND SEE VOCATION RETREAT

8 a.m.-6 p.m. - Jesus the Good Shepherd Convent, 1814 Egyptian Way, Grand Prairie. RSVP by Aug. 11. For information, contact Sr. Mary Paul Haase at (972) 642-5191 ext. 24.

20

2011/12 PARTNERS IN MINISTRY PROGRAM

8:45 a.m. - 3:30 p.m.; seven-month program to be held at Most Blessed Sacrament, 2100 N Davis Dr., Arlington. For information visit www.ministriesoutreach.org or call (940) 382-3594.

25

FORT WORTH DIOCESAN MINISTRY WITH LESBIAN AND GAY CATHOLICS, OTHER SEXUAL MINORITIES, FAMILIES, FRIENDS

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

Classifieds

Director of Childcare Ministries

St. Andrew Catholic Church is searching for a Director of Childcare Ministries. This includes parish nursery services and The Learning Center (formerly PDO) programs. Early learning childcare experience and computer skills as well as budgeting and expense management are required. Working with paid staff, volunteers, the Childcare Advisory Board, families and children requires good interpersonal skills. The position requires leadership, supervisory skills and an ability to unite all involved in a common purpose and vision for the ministry. The hours are 25 hours per week, which are flexible, with some weekend and evening work required. Applications will be accepted through June 30. The preferable start date for this position is August 16. Send résumé and cover letter to resume@standrewcc.org.

General Construction Services

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

Official Assignments

List of Clergy Appointments 2011, by Most Rev. Kevin W. Vann, JCD, DD

NEWLY ORDAINED DEACON

Rev. Mr. Cruz Manuel Holguín Ogaz, newly ordained "transitional" deacon, appointed as Deacon at Immaculate Conception Parish, Denton, Texas, effective June 1, 2011.

NEWLY ORDAINED PRIESTS

Rev. Richard Kirkham, newly ordained, appointed parochial vicar of Immaculate Conception Parish, Denton, Texas, effective July 1, 2011.

Rev. Philip Petta, newly ordained, appointed parochial vicar of St. Matthew Parish, Arlington, Texas, effective July 1, 2011.

Rev. Khiem Nguyen, newly ordained, appointed parochial vicar of St. Michael Parish, Bedford, Texas, effective July 1, 2011.

PAROCHIAL VICARS

Rev. Luke Robertson TOR, upon presentation by his Religious Superiors, appointed as parochial vicar of St. Andrew Parish, Fort Worth, effective April 13, 2011.

Rev. Alfredo Barba Rodríguez appointed parochial vicar of St. Matthew Parish, Arlington, Texas, from parochial vicar of St. John the Apostle parish, North Richland Hills, Texas, effective July 1, 2011.

Rev. Amado Vallejo García appointed parochial vicar of Sacred Heart Parish, Wichita Falls, Texas, from parochial vicar of St. Matthew Parish, Arlington, Texas, effective July 1, 2011.

Rev. John Hennessy appointed parochial vicar of St. John the Apostle Parish, North Richland Hills, Texas, effective August 1, 2011.

PASTORS AND ADMINISTRATORS

Rev. Msgr. Philip Johnson, is appointed "pastor emeritus" of St. Michael Parish, Bedford, Texas effective July 1, 2011, and in residence at Holy Family Parish, Fort Worth, Texas, effective July 1, 2011.

Rev. J. Michael Holmberg appointed parochial administrator of St. Michael Parish, Bedford, Texas from July 1, 2011 until December 1, 2011, without prejudice to his role as pastor of Holy Cross Parish, The Colony, Texas.

Rev. Sojan George HGN, appointed pastor of Our Lady Queen of Peace Parish, Wichita Falls, Texas, from pastor of Assumption of the Blessed Virgin Mary parish, Decatur, Texas, St. John the Baptist Parish, Bridgeport, Texas, and St. Mary Parish, Jacksboro, Texas, effective July 1, 2011.

Rev. Jacob Alvares SAC, appointed parochial administrator of Assumption of the Blessed Virgin Mary parish, Decatur, Texas, St. John the Baptist Parish, Bridgeport, Texas, and St. Mary Parish, Jacksboro, Texas, from parochial vicar of St. Francis of Assisi parish, Grapevine, Texas, effective July 1, 2011.

Rev. John Pacheco appointed parochial administrator at Our Lady of Guadalupe Parish, Wichita Falls, Texas, from parochial vicar of St. Matthew Parish, Arlington, Texas effective July 1, 2011.

Rev. James Pemberton appointed parochial administrator of St. Bartholomew Parish, Fort Worth, Texas, effective August 1, 2011.

IMMACULATE HEART OF MARY PARISH

Rev. José Gildardo Álvarez Aboñe, upon presentation by his Religious Superiors of the "Confraternidad Operarios del Reino de Cristo", appointed pastor of Immaculate Heart of Mary Parish, Fort Worth, Texas, effective August 1, 2011.

Rev. Alejandro Hernández Garcia, upon presentation by his Religious Superiors, of the "Confraternidad Operarios del Reino de Cristo", appointed parochial vicar of Immaculate Heart of Mary Parish, Fort Worth, Texas, effective August 1, 2011.

Rev. Oscar Sánchez Olvera, upon presentation by his Religious Superiors of the "Confraternidad Operarios del Reino de Cristo", appointed parochial vicar of Immaculate Heart of Mary Parish, Fort Worth, Texas, effective August 1, 2011.

GRADUATE STUDIES

Rev. John Robert Skeldon is appointed to graduate studies in Biblical Theology at the Catholic University of America, Washington D.C., from pastor of Our Lady of Guadalupe Parish, Wichita Falls, Texas, effective July 1, 2011.

Rev. John Swistovich is appointed to Sabbatical at the Institute for Continuing Theological Education at the North American College in Rome, Vatican City State, from pastor of Our Lady Queen of Peace Parish, Wichita Falls, Texas, effective July 1, 2011.

IN RESIDENCE

Rev. Tigga Jeremias, HGN, upon presentation by his Religious Superiors, appointed as "priest in residence" at St. Joseph Parish, Rhineland, Texas, effective June 1, 2011.

Good Newsmaker

Msgr. Charles King (1931-2011)

Beloved pastor dies at 79 after more than 50 years of active priestly ministry

By Joan Kurkowski-Gillen



North Texas Catholic archives

A 1960 photograph of Father Charles King that ran in the *Texas Catholic* newspaper.

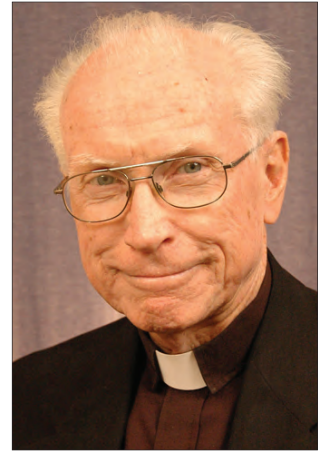


Photo by Chris Kastner

A portrait taken of Msgr. Charles King for the diocese's 2009 directory.



North Texas Catholic archives

Then-Bishop John Cassata of Fort Worth joins Father Charles King, then-pastor of St. Andrew Church in Fort Worth, in a groundbreaking ceremony for the parish's new church building.



North Texas Catholic archives

In this early 2000s photograph, Msgr. King hands a piece of chalk to Madison, a young student at Immaculate Conception Catholic School.



Photo courtesy of Carl Oberman

Bishop Kevin Vann holds up the host during the Eucharistic Consecration for Msgr. King's Mass of Christian Burial June 9. Bishop Vann is joined by priests from throughout the diocese, several of whom had served as associate pastors under Msgr. King's guidance during his more than 50 years of active priestly ministry.



North Texas Catholic archives

Msgr. King guides then-Bishop Joseph Delaney through the construction site of the future Immaculate Conception Church, which was dedicated in 2004.



Photo by Kathy Cribari Hamer / NTC archives

Msgr. King receives the "ferraiuolo," or cape, that Supernumerary Apostolic protonotaries may wear for non-liturgical events of special solemnity.

Pat Saulsbury still remembers the roaring sound a killer tornado made as it ripped the roof off her home on "Terrible Tuesday." The F4 twister, one of the worst in U.S. history, is still a vivid memory for anyone living in Wichita Falls on April 10, 1979.

"We hid in a crawl space and watched the floor boards of our house rise and fall," she says, recalling the storm that cut an 8-mile swath of destruction across her neighborhood.

Please enclose label with address change or inquiries concerning mail delivery of your North Texas Catholic. Thank you.

The dinnertime funnel cloud took the lives of 45 people, injured 1,700, and left 20,000 homeless.

"Days later, we were still walking around traumatized."

As residents of the tornado-ravaged community began rebuilding the city's infrastructure and their lives, help arrived in the form of a hard-working priest whose "can do" spirit was matched only by his compassion for others. Appointed pastor of Sacred Heart Church weeks after the disaster, Monsignor Charles B. King is remembered by Catholics and non-Catholics alike as the man who offered comforting words and practical assistance in the wake of the deadly storm.

The 79-year-old monsignor, a native of Wichita Falls, died June 1 at Denton Regional Medical Center from a rare form of liver cancer. He served as pastor of Immaculate Conception Church in Denton for the past 10 years.

His death left many former parishioners, like Pat and Tony Saulsbury, grieving the loss of a friend who tried to make life's challenges a little more bearable.

"After the tornado, he'd visit with parishioners, so we could talk. He wanted to know how the tragedy was affecting us physically and emotionally," Pat Saulsbury explains.

To ease the financial burden many families experienced as they repaired homes and replaced furnishings, Msgr. King launched the Tornado Catholic Disaster Relief Fund. The organization doled out more than \$85,000 to needy victims during its brief 18-month history. He was also active in the ecumenical Disaster

Services which later became Interfaith Ministries, Inc.

Damage to the Saulsbury home looked as if "someone dropped a bomb" but the Sacred Heart parishioners were reluctant to ask for assistance.

"We felt others needed it more, but the Monsignor convinced us to accept help," Pat Saulsbury admits. "He pulled a lot of us through that time. He was a special person — a gift from God."

The late monsignor grew up in the same Wichita Falls parish he would later serve as pastor. Born to Jean Leahey King and Charles King on Nov. 5, 1931, young Charles attended the Academy of Mary Immaculate and served as an altar boy at Sacred Heart Church. In a 1998 story written by Mary Martin for the *North Texas Catholic*, he attributed his lifelong support for Catholic education and strong faith to his teachers, the Sisters of St. Mary of Namur. A product of the religious order's Christ-centered approach to learning and discipline, the Catholic school graduate went on to emulate the sisters' advocacy for the disadvantaged and poor.

"The Sisters of St. Mary made a difference in the world, my life, my parents' lives and my sister's life," he said, in praise of the sisters. "They are part of the story of my life and the story of my faith. I owe (them) a debt of gratitude I can never fully repay."

After graduating from Wichita Falls Senior High School in 1949, he earned a bachelor's degree in economics and military science from Georgetown University in Washington D.C.

SEE MSGR. KING, P. 32