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Bringing the Good News to the Diocese of Fort Worth

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Burmese refugees gather in Faith and Community



Father Phillip Aung Nge celebrates Mass for Burmese refugees in their native tongue at Immaculate Heart of Mary Church in South Fort Worth June 27. It was their first opportunity to worship in their language since arriving in the U.S. Fr. Aung was visiting from Burma. Catholics in Myanmar, also called Burma, suffer discrimination under the military regime in place for 49 years, even though a nominally civilian government was installed in March.



This Burmese woman enters deeply into the prayers of the Mass, as she worships for the first time in her own language since her arrival in Fort Worth. The same joyful intensity was reflected on the faces of many others at the Mass.



For these Burmese and their children, the Mass was more than an occasion for worship; it was also a chance to gather as a community, share a meal, and have a taste of home.

Burmese Catholics celebrate first Mass in their own language

Story and Photos
by Joan Kurkowski-Gillen

Ah Ling is always surprised by the response she gets from church groups after talking about the growing number of Catholic refugees from Burma who now call North Texas home. Hundreds of men, women, and children have relocated to Dallas and Fort Worth in recent years after escaping persecution and civil war in their homeland — a country officially known as Myanmar.

“People immediately offer food and clothing, but that’s not what they need,”

insists the caseworker for Refugee Services of Texas. “Our government helps them with those issues.”

The new arrivals require something more intrinsic than material goods.

“They need pastoral care,” explains Ling, an Immaculate Heart of Mary parishioner. “These are Catholics nobody knows about. They don’t have a priest who speaks their language.”

The social worker spends a lot of time driving families on shopping errands and medical appointments.

“When the Burmese spot the rosary hanging from my rearview mirror they always asks the same two questions,” she recounts. “Where is a Catholic church?

Where is the priest?”

The isolation some refugees feel was replaced by jubilation June 27 with the arrival of Father Philip Aung Nge. Visiting from the Diocese of Loikaw in Burma, the priest celebrated Mass at Immaculate Heart of Mary Church for his displaced countrymen in their native tongue. To mark the importance of the occasion, children dressed in ethnic garb and presented the special guest with gifts from their homeland.

While studying for a master’s degree in New York, Fr. Aung Nge also found time during the past three years to minister to Burmese populations in the U.S. He understands the frustrations of immigrants

SEE BURMESE, P. 7

“When the Burmese spot the rosary hanging from my rearview mirror, they always ask the same two questions: ‘Where is the Catholic church? Where is the priest?’”

— Ah Ling, caseworker, Refugee Services of Texas

Our Shepherd Speaks

Msgr. King, dedicated his priestly ministry and pastoral heart to imitate Christ's love

Dear Brothers and Sisters in Christ,

I wanted to use the occasion of my column this month to remember Monsignor Charles King who fell asleep in the Lord on June 1. Msgr. King was truly one of the giant personalities and a faithful and holy priest in the Diocese of Fort Worth over the years, and he will certainly be missed by many.

I would like to share with you the homily I preached at Msgr. King's funeral that expresses my own thoughts and feelings on his passing:

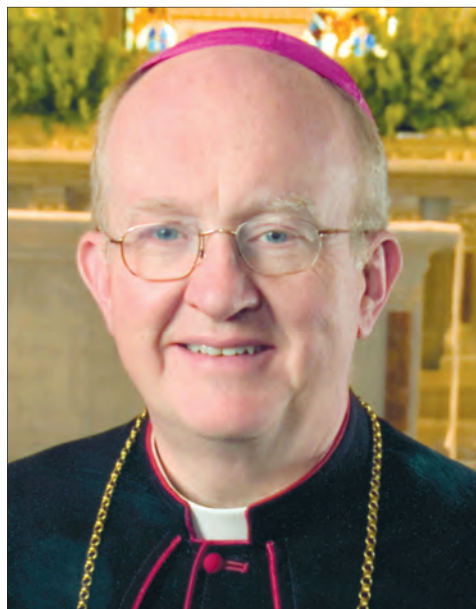
When Jesus calls the first four disciples (Simon Peter and Andrew, James and John) in the *Gospel of Mark (1:16-20)*, it is fascinating what these two sets of brothers are doing as they are called. Yes, we know that they are fishermen, but what precisely were they doing as fishermen?

The first set of brothers — Simon Peter and Andrew — are casting a net into the sea. The second set of brothers — James and John, the sons of Zebedee — are mending nets in the boat. Both sets of brothers immediately stop what they are doing and follow Jesus.

The two activities that they were engaged in when they were called illuminate something about the life of discipleship that they have embarked upon, as well as the nature of the Church: casting and mending.

The casting of the net connotes something thrown wide and long. And as the net is drawn in, everything is caught up in it. So it is with the Church and a disciple's life inside of it. The disciple of the Lord Jesus is to throw a wide net, an expansive net; embrace all. His posture and orientation is such that he looks like his crucified master on the cross: arms outstretched between heaven and earth in an embrace of everything and everyone. There is a generosity of spirit and magnanimity of heart as he follows the way of Jesus in earthly discipleship.

This correlates powerfully with the image of the kingdom of heaven offered by Jesus in the thirteenth chapter of Matthew's Gospel: the net thrown into the sea (13:47-50). The net brings in fish of every kind, and only at the end, only at the end of time, do the angels — not human beings — sort



Bishop Kevin Vann

the evil from the righteous. This image of gathering of all together does not come without cost though. And so we look to the second activity of the fishermen, in this case, that of the sons of Zebedee: mending the nets.

If casting a wide net that brings in all kinds of people is one image of the Church, the community, the second is necessarily related to it. How do you keep all those different kinds of people drawn in from so many different backgrounds, customs, and cultures from tearing each other and the fabric of the community — the Church — apart? That is the question.

A disciple is not only a wide caster; he is also a mender of the torn and frayed relationships in the net of the Church, in the community of disciples. He has to be about that. He has to have that same mind that Paul exhorted the Philippians to have as he gave them the Christ hymn in chapter 2 of the letter to the Philippians: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus..." (2:3-5).

Bringing disparate people together (casting a wide net) is always going to present some of the toughest challenges to community life, but it is the disciple's task, and mending those relationships is therefore a constitutive part of it. The disciple has to be willing to be a fixer of relationships in the community of the Church.

And so this is the perennial image of the Church: casting and mending and casting and mending...and mending and mending and mending. It is not for the faint-hearted or the bitter-hearted. It is for the lover, the

one who loves to the end, in imitation of the Master, who loved his own to the end. And this was Msgr. King. He cast and mended and built up the Church.

While certainly he built St. Andrew's Church and this house of God — Immaculate Conception — what is more important is that he built the people. He facilitated the building up of the People of God.

His was a caster and mender of wide nets embracing both aspects of the perennial image of the Church. His first and third pastorates took place at churches dedicated to one of the apostles in both those sets of brothers in that initial call story: St. Andrew (1969-1979) and St. John (1988-2000).

His emphasis upon going after and seeking out the lost, the marginalized and forgotten was legendary: alienated Catholics (Come Home); divorced and remarried; poor and immigrant; etc.

Wide net in the ecumenical movement and interfaith dialogue...relationships with other Christians and non-Christians.

Builder of communities and Catholic schools. Support of seminarians and priestly education.

Charlie was always about casting a wide net and mending the frayed and torn parts of the net of the Church. The two communities that he served in his second and fourth pastorates clearly show this in their names: Sacred Heart (1979-1988) and Immaculate Conception (2000-2011). His pastoral heart wanted to beat with the Sacred Heart of Jesus, the heart of the Eternal Shepherd which opens itself to love all men and women. And his ministry was very much Marian in nature, dedicated to pointing more and more people to Christ as the Mother of God always did from the moment of her Immaculate Conception and throughout her life.

How well did Charlie point more and more people to Christ! It was how he understood his priestly ministry. In the second reading from today's liturgy, the first letter of St. Peter says it best: "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock" (5:2-3). He tended the flock; he built the people; he cast a wide net; he mended relationships, especially of all those people and groups that I mentioned earlier.

One can discern a biblical thread weaving itself back and forth in the life of Charlie King and the names of the places that he was called to serve as shepherd, as pastor. Perhaps, all of it comes together at the

cross, and how appropriate that is!

Before Jesus dies in John's Gospel, he encounters his mother and the disciple whom he loved — tradition and custom say it is John. We know the story well. Jesus gives the disciple whom he loved (John) to his mother, and he gives his mother to the disciple. And they form a new family, a new community founded upon love. It is the love of the beating Sacred Heart of Jesus — the Eternal Shepherd and Pastor — that brings John, the mending disciple and apostle, (and by extension Andrew) and Mary, the Mother of God, immaculately conceived, into communion. And it is that same love to which Charlie King dedicated his priestly ministry and pastoral heart to imitate and announce.

In the Gospel we just heard — Luke's famous story of the Way to Emmaus—there is the unnamed character who walks with Cleopas on the way. Many have tried to ascertain who this person may be. I think we are meant to read it as referring to any disciple of the Lord Jesus, anyone who follows along the way. It is any one of us, and most certainly it is Charlie. In this great Eucharistic text, this great Easter text, I imagine Charlie walking along the journey of his priestly life through the countless Eucharists he has celebrated and presided over. In the midst of all of them, he has been journeying with Jesus, conversing with him about the people he has shepherded as pastor, and desiring to know Jesus more intimately, personally, and powerfully. His pastoral heart has burned with the love of Christ. And he has known Him and has made Him known in the breaking of the Bread....

As a North American College graduate, there is a toast that every Nacker comes to know during his time in Rome: *Ad multos annos, gloriosque annos, vivas! vivas! vivas!* For many years, many glorious years, may you live long, may you live long, may you live long! Charlie was a graduate of that noble institution.

Charlie, may you be wrapped in the love of the heart of Jesus to which you so dedicated your pastoral and priestly life here on earth.

Charlie, *Ad multos annos, gloriosque annos, vivas! vivas! vivas!* Charlie, for many and many glorious years, may you live! May you live the life of the communion of saints forever with Andrew and John and Mary, the Mother of God. Amen.

On another note, many new priestly assignments were announced recently that affect a number of parishes around the diocese. These times of transition are always

The University of Dallas has long been one of the hidden gems of the Catholic church in Dallas-Fort Worth. Next issue the NTC will give a closer view of this center of academic excellence which focuses on the Classics in its core curriculum.



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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
Jean Denton
Kathy Cribari Hamer
Jeff Hedglen
Jeff Hensley
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
Wendy Pandolfo
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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To access current news and information, find us at www.fwdioc.org/ntc

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CONTENTS

August 2011

Features

- 6** *St. Mary the Virgin hosts Anglican Use Conference*
By Joan Kurkowski-Gillen
- 10** *Father Carmen Mele reflects on commissioning first SLM class*
By Father Carmen Mele OP
- 13** *YouthLeader, Camp Fort Worth, Pro-life Boot Camp and DCYC...*
By Michele Baker & Juan Guajardo
- 17** *First Emerging Young Adult confab: From 'Lost'S to mystical mission*
By Michele Baker

Departments

- 4-5** **Briefly**
- 8-9** **Voices**
- 10** **Vocations**
- 11** **Catechesis**
- 12** **Features**
- 22-23** **Word to Life**
- 24-26** **Spanish**

OK, it's hot. Sit back and read a bit!

OK, we're getting weather that seems like a preview of Hades, so maybe reading about good things going on in the world can give you a break from the heat and put you in a better "place." Last issue, we told you a lot about Young Adult Ministry in the diocese. This issue we've got a pretty broad package on youth ministry activities going on this summer. From YouthLeader's practical approach to developing the next generation of leaders for the Church to Camp Fort Worth's service, worship, and fellowship orientation. Then there's the broad slice of the Church that is DCYC, the year's largest youth gathering, and for training and activities for those wanting to make a difference in the pro-life area there's Pro-life Boot Camp: **Pages 13 to 16.**

And if you want to know what went on at the first Emerging Young Adult Conference hosted by the diocese, Michele Baker's written a fascinating article detailing

what went on there on **Page 17.**

Our professional group, the Catholic Press Association, celebrated its one hundredth anniversary at our convention in Pittsburgh in late June, and the *North Texas Catholic* won a few awards we'd like to tell you about on **Page 18.**

Postings on the **Bishop's Blog** at www.fwdioc.org will let you know about the conference of the Anglican Use churches at St. Mary the Virgin Church in Arlington July 7-9. And there's a little taste of the worship music at DCYC, previewing the language used in the Gloria of the new English translation of the Roman Missal set to be introduced in Advent. And you can always get more news from the NTC at www.fwdioc.org/ntc.

Jeff Hensley
Editor

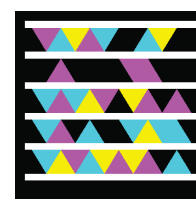
a time of getting to know one another on the part of both the priest and the parishioners. Please take the time to warmly welcome the new pastors and priests, and through your generosity and hospitality, help make these transitions smooth and fruitful as we continue to walk together in faith.

Please also join with me in thanking the pastors who are leaving parishes for their generous service over the years in their former parishes and ask that God blesses

them richly at their new parish assignments. I would also like to especially thank Monsignor Philip Johnson for his service to the Diocese of Fort Worth on the occasion of his retirement as Pastor of St. Michael's Church in Bedford.

May these summer months continue to be a time of rest and reflection on God's many blessings in our lives, as we continue to move forward with Christ in faith, hope, and love.

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



Bishops praise injunction continuing Catholic foster care in Illinois

WASHINGTON (CNS) — Two Catholic bishops praised an Illinois judge's ruling late July 12 that the state's termination of its contracts with Catholic agencies providing foster care and adoption services risks causing "irreparable injury" to the nearly 2,000 children involved.

Bishop Daniel R. Jenky of Peoria, Illinois, said he was encouraged by Sangamon County Circuit Judge John Schmidt's "recognition today of the grave harm that would result if Catholic Charities was forced out of its long-standing mission of serving children in foster care and adoption."

Bishop Thomas J. Paprocki of Springfield said he was grateful "for the sake of the children in our Catholic Charities foster care program" that the services will be allowed to continue.

Schmidt issued a temporary injunction allowing Catholic Charities agencies in the dioceses of Peoria, Springfield, Joliet, and Belleville to continue providing state-funded foster care and adoption services, despite July 8 letters to each agency from Erwin McEwen, director of the Illinois Department of Children and Family Services, effectively canceling those contracts as of June 30.

McEwen said the contracts would not be renewed because each agency "has made it clear that it does not intend to comply with the Illinois Religious Freedom Protection and Civil Union Act."

The law, which took effect July 1, permits civil unions for same-sex couples and stipulates that they would have the same rights and benefits as married couples in the state, including the right to adopt and provide foster care. July 1 also marked the beginning of fiscal year 2012, when the new contracts would have begun.

The Catholic agencies only place children with married heterosexual couples or single people who are not cohabiting. State officials have said the law would not allow the agencies to refer same-sex couples to other agencies, as they have done for decades.

The decision will affect 1,997

children in foster care — including some in the process of being adopted — under the supervision of the four Catholic Charities agencies, said Kendall Marlowe, spokesman for the Illinois Department of Children and Family Services. But the change will only be in the agency supervising their care, not the home in which they are placed, he added.

He said approximately 15,000 children are presently in foster care in Illinois.

"We cannot enter into a contract with anyone who has publicly, affirmatively stated that they will not follow the law in performing services under the contract," Marlowe told Catholic News Service before the judge's decision July 12. "These agencies have made their choice, and we must now plan to transition these cases with the least disruption possible for the kids."

But Bishop Paprocki said in his statement that "it is the state of Illinois that is violating ... the law by seeking to force us to act against our religious beliefs."

The law specifically says that "nothing in this act shall interfere with or regulate the religious practice of any religious body," he noted.

"If these services of religious organizations like Catholic Charities are terminated, it would be the children who would suffer because some politicians have put their political agenda ahead of the best interest of the children, who have been served by the top-quality, nurturing care of Catholic Charities since 1921," Bishop Paprocki said.

In issuing the injunction, Schmidt said in his Springfield court, "We're not going to be removing children from homes. I can't be any clearer. ... We're going back to June 30."

The judge set the next hearing in the matter for Aug. 17.

Marlowe said two other faith-based agencies had been following the practice of referring same-sex couples to other agencies for foster care and adoption services.

Williamson's remarks, saying he had been unaware of the bishop's views on the Holocaust. The pope met with Jewish leaders at the time to calm tensions over the incident.

Additionally, the Vatican told Bishop Williamson that he would not be welcomed into full communion in the church unless he disavowed his remarks about the Holocaust and publicly apologized. To date, Vatican officials have said, he has not met that condition.

The appeals court ordered Bishop Williamson to pay a fine of about \$9,000, an amount that was reduced by about one-third from an earlier sentence.

Briefly

Nation, World, Church

What would Jesus do? Latin Americans look at extractive industries



CNS photo/Pilar Olivares, Reuters

An Andean woman shouts slogans in front of police in Lima, Peru, during a mid-June protest against Peru's government support of extractive mining. One Peruvian analyst described Latin America as the most profitable continent in the world for the extractive industries, with 27 percent of the world's mining, oil, and gas investments.

LIMA, Peru (CNS) — When Archbishop Pedro Barreto Jimeno of Huancayo first considered the high lead levels in the blood of children living in the Peruvian highland city of La Oroya, he asked himself, "What would Jesus do?"

Five years ago, the U.S.-owned mining company Doe Run was running a minerals smelter complex that was mainly responsible for the poor air quality in the fifth-most polluted city in the world, the archbishop told delegates at an international Latin American bishops' council seminar on extractive industries. The archbishop told delegates he answered his own question by beginning an ultimately successful campaign to close the complex.

Now, as the new president of the Latin American bishops' council department of justice and solidarity, Archbishop Barreto has a four-year mandate to encourage the Latin American Church to consider and act on the question at the root of his ministry.

During the three-day seminar sponsored by the council, known by its acronym CELAM, 80 Church representatives from Latin America said they would seek dialogue with U.S., Canadian, and European bishops on extractive industries and the mission of the Church and strengthen links with the Pontifical Council for Justice and Peace. They also called on northern countries to value the rich Latin American biodiversity that is threatened by extractive industries.

The seminar's final statement noted an accelerated expansion of extractive industries fed by "a fossil-fuel energy model, the pursuit of profit at any cost and a surge of materialistic greed."

Jose de Echave, a Peruvian analyst attending the conference, said that, with an average profit margin of 37 percent, the extractive industries are the most profitable in the world and that 27 percent of world mining, oil, and gas investments are in Latin America.

The Lima seminar focused on the environmental impact of this rush on the continent's natural resources, the erosion of fragile democratic institutions by corrupt practices introduced by some foreign companies and social conflicts, and the violation of the right of communities to resist extractive projects on their territories. It acknowledged that mining provides jobs but stated that these are usually few and short-term and that taxes paid by international mining companies in Latin America are often very low.

The final statement called on the governments of Latin America to adequately regulate extractive industries, inform affected communities, and provide independent environmental impact assessments prior to the launch of projects.

The CELAM conference statement said the bishops' council will seek to strengthen links with human rights defenders who are threatened or persecuted.

"Extractive activities are mainly carried out by private transnational companies and, in the face of their economic might, national governments and their sovereignty are weakened, especially at local government levels," said the CELAM statement, noting an "increase in corruption and a weakening of governance, as well as the judicial system."

Another issue raised is that of free, prior, and informed consent of indigenous communities, a right set out in Convention 169 of the International Labor Organization, ratified by most Latin American governments.

"The Church calls on states, prior to authorizing the launch of any extractive activity, to guarantee a previous consultation, as well as an environmental impact study ... and to inform the population adequately about the results of such studies," said the CELAM document.

Being 'a father to people' has been priest's aim since June 6, 1936 ordination

HARRISBURG, Pennsylvania (CNS) — On the day of his birth, July 28, 1912, Vincent Topper was expected to die. The newborn, suffering from tuberculosis, was baptized by a parish priest as his parents prepared to lose yet another child to the dreaded disease.

But God had plans for Vincent, namely that he serve the Catholic Church of Harrisburg as a priest, a ministry he has faithfully fulfilled for 75 years.

At age 98, Msgr. Topper is the diocese's oldest and longest-serving priest. He resides at St. Catherine Laboure Parish in Harrisburg, where he continues to celebrate Mass and hear Confessions.

While still a child, Msgr. Topper's mother and three siblings died, and his father nearly succumbed to the influenza epidemic of 1918. Those harsh realities led young Vincent to consider the priesthood by the time he was in second grade.

"I asked myself, 'What do I want to be when I grow up?' Well, I wanted to get to heaven, so I thought the best way to do that was to be a priest," he said.

In his hometown of Hanover, his life revolved around St. Joseph Parish. He lived one block from the church, where he served as an altar boy.

"To me, priests and sisters were saints," he said. "Here I am a little boy without my mother. I would go to school and put my arms around the legs of the sisters. I loved them and the priests because of their example."

Bishop George Leech ordained him to the priesthood at St. Patrick Cathedral in Harrisburg June 6, 1936.

"As a priest, I never felt like anything but a father to people," said Msgr. Topper.

Over the years he served in many



CNS photo/Emily M. Albert, The Catholic Witness

Msgr. Vincent Topper

parishes. In each parish in which he served as pastor, he worked to expand Catholic education, whether it involved buying a bus to take children to school, building a school, or expanding classrooms.

"My dedication was to the education of the children, because they are the future of the Church," he said.

"You have to keep building the faith for the youth," Msgr. Topper added. "They need a foundation. If you don't provide our youth with a solid Catholic education, they're not going to practice their faith."

One assignment as pastor included tending to the spiritual needs of patients in a local tuberculosis sanatorium.

"Every week I would go see these people. I would hear their confession, bring them Communion and celebrate Mass for those who could attend," he said.

It was a heart-wrenching ministry for Msgr. Topper that brought him full circle from his childhood experience with tuberculosis to his sacramental ministry as a priest.

In his 75 years as a priest, Msgr. Topper said he hopes he has influenced people by his "example and through the sacraments. I tried to be a good priest and bring the people to Christ and Christ to the people."

Athens Archbishop Foskolos fears disaster looms for Greek Catholic Church

OXFORD, England (CNS) — Greece's Catholic Church faces disaster because the current economic crisis is forcing it to end vital social and charitable projects, Archbishop Nikolaos Foskolos of Athens Catholic News Service July 6.

The archbishop voiced the concerns as European Union finance ministers released emergency funding to rescue the faltering Greek economy. Amid violent street protests the Greek Legislature approved tough austerity measures and tax increases June 29, paving the way for the EU action.

The archbishop said the higher taxes would have more impact on the Catholic Church than on the country's predominant state-supported Orthodox Church. But the Orthodox Church still faced "serious problems" after being told its clergy's state-paid salaries would be cut by half, he said.

"We're only a small minority, with few properties and resources, and we've been burdened in recent years by many Catholics coming here from poor countries in search of a better life, using Greece as Europe's eastern gateway," Archbishop Foskolos said.

"Since we joined the EU in 1981, we haven't received any help from other Western Churches, since we're considered a rich country ourselves and they can only aid the Third World," he added. "But we have parts of the Third World here in Greece, and it's creating great pastoral and social hardships."

The EU and International Monetary Fund agreed to provide \$156 billion in emergency loans to help Greece pay off some of its \$485 billion debt by the end of 2014.

In addition to spending cuts, the economic plan passed by the Parliament calls for tax increases, a "solidarity levy" on households, sweeping privatization, school closures, and sharp state sector staff and wage reductions.

Archbishop Foskolos said the crisis has forced Caritas Greece, the church's aid and development agency, and the Sisters of Charity to reduce assistance to refugees and asylum seekers. The Catholic-run hospice and two soup kitchens in Athens also planned to close by the end of 2011 because they do not have the resources to keep them running.

German court upholds conviction of Holocaust-denying bishop

BERLIN (CNS) — A German appeals court has upheld the conviction of a traditionalist bishop for denying the Holocaust.

On July 11, the court ruled against British Bishop Richard Williamson, a member of the Society of St. Pius X, who in a 2009 TV interview said that the Holocaust was exaggerated and that no Jews died in Nazi gas chambers.

The interview was aired by a Swedish TV network the same day the Vatican announced that Pope Benedict XVI had lifted the excommunication of Bishop Williamson and three other of the society's bishops in an effort to reconcile with the traditionalist group.

The pope later repudiated Bishop

Texas Junior Catholic Daughters hold 24th biennial state convention, elect new officers



Photo courtesy of Terrie Vacek

Newly elected state JCDA officers include (from left to right) State Chaplain Father John Peters, Reporter Allison Whitworth, Secretary Holly Soukup, Second Vice President Jamie Ornelas, First Vice President Katelyn Martinez, and JCDA Chair Terrie Beltran, serving in an advisory role. (Not pictured is President Mary Adamek).

AUSTIN (TEXAS CDA) — More than 300 young women attended the Junior Catholic Daughters of the Americas (JCDA) 24th Biennial State Convention, held in Austin June 24-26.

There are currently 70 JCDA Courts in Texas with 829 members.

The "Stars of PEACE" convention theme and the JCDA threefold program of "Message, Service, and Community" was emphasized by guest speakers throughout the convention: immediate past State CDA Regent Sheila Martinka (2009-2011) from Houston; and current State Regent Carolyn Malik, (2011-2013), and a former JCDA state chairman, from Shiner.

Father Bill Wack, CSC, pastor of St. Ignatius Martyr Parish in Austin, delivered the banquet keynote speech challenging the girls to take every opportunity to "make a difference" for Christ. In closing he said "Peace I leave you, just like in our Mass, I send you

forth to go out and serve the Lord."

The newly elected JCDA state officers for the 2011-2013 term include: President Mary Adamek from Shiner, First Vice President Katelyn Martinez from Floresville, Second Vice President Jamie Ornelas from Baytown, Secretary Holly Soukup from West, and Reporter Allison Whitworth from Crosby.

Convention business included a slide presentation with the charitable events for each JCDA Court.

State JCDA Chaplain Father John Peters from Hallettsville shared the highlights of the past two years. JCDA/ Youth State Chair for the Texas CDA Terrie Beltran from El Campo reported on JCDA's growth noting that twenty three new courts were installed in this term.

For more information, visit the Catholic Daughter's website at www.texasca.org.

TCC praises failure of Sanctuary Cities Legislation during Special Session

AUSTIN (TCC) — The Texas Catholic Conference praised the failure of SB 9, the "Sanctuary cities" bill, to pass during the special session of the Texas Legislature.

The Sanctuary Cities legislation would have required local law enforcement and other city employees to verify immigration status for anyone they suspect may be undocumented.

"This is bad policy because it would be difficult for local law enforcement to enforce complex federal immigration law, and too costly for state and local law enforcement to receive the extensive training that federal immigration agents undergo," said the TCC in a statement. "Local law enforcement investigates and prosecutes local criminal activity; adding immigration enforcement to their duties would divert resources away from their responsibilities fighting crime.

"Furthermore ... if a victim or a witness to a crime is afraid that his or her status will be determined by law enforcement, he or she may choose not to report criminal activity in the community," the statement continues.

Governor Perry declared Sanctuary Cities legislation as an emergency item during the regular and special sessions

of the 82nd Texas legislature. Hundreds of advocates went to the Capitol during the 30-day special session to ask lawmakers to reject this legislation.

Father Stephen Jasso, TOR, pastor of All Saints Church in North Fort Worth, was one of those advocates. Fr. Jasso testified during the regular session as well, and participated in a celebratory press conference on June 29, after the legislature adjourned *sine die*.

"The Voice of the people was heard," said Fr. Jasso. "We can thank God and the leadership of the groups that advocated with us. Together we can make a difference. Texas can become greater because we are united."

Fr. Jasso also spoke of the sacrifices that advocates made to attend the hearings, stating that several people arrived early in the morning and stayed until after midnight on the following day to testify. "When I heard about this group I asked Bishop [Kevin] Vann if I could participate. He said that I should do whatever I can to help accomplish this mission."

For more information about the Texas Catholic Conference, visit www.txatholic.org.

Briefly

Diocesan, State

Bishop leads more than 300 in Eucharistic procession for Corpus Christi



Photo by Joan Kurkowski-Gillen / NTC

Bishop Kevin Vann leads a procession of more than 300 people in Downtown Fort Worth processing with a monstrance holding the Eucharist.

FORT WORTH — A blustery summer wind directed incense toward the heavens and filled a ceremonial white canopy with spirited swells of air as St. Patrick Cathedral parishioners gathered outdoors to participate in one of the oldest traditions in Church history — a feast of Corpus Christi procession.

The Eucharistic Body of Christ — the source and center of sacramental life for Catholics — was celebrated June 26 with a public display of singing and solemnity following the 12:30 p.m. Mass. More than 300 people braved sweltering mid-day temperatures to follow Fort Worth Bishop Kevin Vann down city streets circling the cathedral. Preceded by the Knights of Columbus and the Knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem, the bishop carried the Blessed Sacrament, housed in a gold monstrance, to different altars along the route. Brief prayers and benediction offered at each station represent the four corners of the earth and serve as a public statement that Christ's sacrifice was for the salvation of the whole world.

Lily Garcia was a young girl the last time she walked in a Corpus Christi procession. The St. Patrick parishioner welcomes the revival of Catholic liturgical traditions.

"I think they're good for us spiritually," says Garcia, who carried a candle and sang hymns with daughter, Alexa. "We just happened to come to this Mass and it was a very nice experience."

Corpus Christi, observed on the first Sunday after the feast of the Holy Trinity, was instituted by the Catholic Church in the 13th century by Bishop Robert de Thorte of Liege at the suggestion of Belgian nun St. Juliana of Mont Carvillon, When Pope Urban promoted the celebration universally

by adding it to the Church calendar in 1264, St. Thomas Aquinas was asked to write the liturgy.

The custom of carrying the Blessed Sacrament in a splendid procession through the town developed over the centuries but was largely abandoned by many parishes after Vatican II. Pope John Paul II rekindled interest in the ritual when he took the annual Corpus Christi celebration from St. Peter's Square to the streets of Rome. Bishop Vann reinstated the feast day procession at St. Patrick Cathedral in 2006.

During his Corpus Christi homily, Bishop Vann compared the journey of life to the experience of traveling on a busy highway like I-55, which carries traffic from Chicago to New Orleans, passing through St. Louis and Memphis along the way. Some sections of road are congested and confusing, he said, while other stretches are more tranquil and serene. Along the way, rest stops offer motorists refreshment, renewal, and community. The presence of Jesus Christ in the Eucharist is like that rest stop.

"He is in our midst for refreshment during the complex moments of life and the more tranquil ones as well," the bishop told worshippers. "The procession with the carrying of the Monstrance with the Sacrament is a visible reminder that the Lord is here and journeys with us each day."

Corpus Christi processions are held around the world from central Italy to Central America.

"Having the procession at St. Patrick's reaffirms our belief that Christ is truly present in the Eucharist and reaffirms that God is with us right here and right now," he continued. "So may the Feast of Corpus Christi reinforce our faith, give us the vision to see the road we all travel, and know that we never travel alone."

Fr. Andrew Apostoli, CFR, visits Denton, speaks about Our Lady of Fatima

DENTON — On June 25, before a crowd of more than 100 people at St. Mark Parish in Denton, Father Andrew Apostoli, CFR, co-founder of the Franciscan Friars of the Renewal and vice-postulator for the Cause for Canonization of Archbishop Fulton Sheen, shared an urgent message given to the world several decades ago, but that he says remains relevant today.

To explain the significance of the prophetic Fatima message, Fr. Apostoli, the author of various books and a host on the Eternal Word Television Network said there is a spiritual struggle between the "Gospel and the anti-Gospel" that can be seen throughout the country and around Western society, with secularism taking over, with the removal of the presence of God from government and social life, with the rise of euthanasia, abortion, and the "culture of death," and with the need to reaffirm the dignity of the Christian culture.

"That's why we need to look to the solution Mary gave us," he said. "That's why it's an urgent thing... How can we straighten these things out? Let's go to Mary who gave us an answer, warned us what was going to come, and gave us an answer."

That answer, Fr. Apostoli said, was given to three faith-filled children in Fatima, Portugal, through a series of apparitions by our Blessed Mother beginning in 1917.

Fr. Apostoli, who wrote a book covering all the aspects of the Fatima message, *Fatima for Today: The Urgent Marian Message of Hope*, went on to give a detailed account of the apparitions, narrating them and explaining their significance, giving not only historical context and evidence, but also drawing from Scripture, current events, and prophetic visions from saints. He also dealt briefly with the famous three secrets (explaining that the third secret was indeed revealed,



Photo by Juan Guajardo / NTC

Fr. Andrew Apostoli, CFR, spoke about Our Lady of Fatima and heard Confession and celebrated Mass at St. Mark Parish June 25. Approximately 100 people attended.

and can even be found on the Vatican's website), the prophecies, and the fulfillment of the Blessed Mother's requests (the consecration of Russia, and dedication to the First Saturdays Devotion).

Fr. Apostoli said that throughout her various apparitions, the Blessed Mother exhorted young Lucia, Jacinta, and Francisco, to pray the Rosary daily, telling them that it had the power to stop war, create peace, and convert sinners — and provide reparation for the world's many offenses against God.

That's why the message is still so important, so urgent, Fr. Apostoli said, adding that Pope Benedict XVI said the Fatima message remains relevant "until we have the triumph."

Fr. Apostoli also extended Our Lady of Fatima's invitation to make penance through a special Marian devotion. He encouraged those in attendance to make Communions of Reparation, also known as the Five First Saturdays Devotion, which the Blessed Mother presented to the children during her third apparition. The devotion involves going to Confession, receiving Communion, praying one Rosary, and spending 15 minutes speaking heart-to-heart with Our Lady for five consecutive first Saturdays of the month, in atonement for the sins of the world and for the conversion of sinners.

Mexican priest dies after being caught in cartel-military crossfire in border town

MEXICO CITY (CNS) — A Catholic priest died of his injuries July 2, shortly after being caught in the crossfire of a shootout between drug cartel gunmen and the military in the border city of Matamoros, across from Brownsville.

Father Marco Antonio Duran Romero, 48, pastor of St. Robert Bellarmine Parish and host of a local television program, was shot in the chest after encountering the shootout while driving, said Father Alan Camargo, spokesman for the Diocese of Matamoros. Fr. Duran, who had just left a prayer meeting in his parish, died after emergency surgery.

"He was very dynamic, creative, very charismatic, and had a way being very open and direct with young people," Fr. Camargo said.

A funeral Mass was celebrated July 4.

Bishop Daniel E. Flores of Brownsville, across the border from Matamoros, issued a statement expressing sorrow and offering prayers for Fr. Duran, the Church of

Matamoros, and "all those who live in circumstances of great danger."

"Many innocent people have been killed as a result of the violence in northern Mexico, and Father Duran Romero is among the most recent," the bishop's statement said. "A priest should be with his people in times of trial," and Fr. Duran's death "witnesses to this solidarity."

The death was the latest difficulty for the Catholic Church as it serves regions of Mexico rife with violence from drug cartels and organized crime.

One priest in the Diocese of Matamoros fled a violent region of Tamaulipas state earlier this year due to threats from drug cartels, which are disputing a region coveted for its smuggling routes to the United States.

Fr. Camargo said priests in Tamaulipas have been stopped and searched at checkpoints manned by cartel toughs and impeded from leaving the towns they serve due to local sieges by the warring criminal groups, but generally have not been targets.



Clockwise from Left: Participants in the opening Mass July 8 at St. Mary the Virgin Church exchange the greeting of peace • Bishop Vann leads worship during the Solemn Pontifical Votive Mass of the Holy Spirit, July 8 • Bishop Vann delivers his homily July 8 (Photos by Joan Kurkowski-Gillen)



At Right: Participants in a conference workshop, July 9 at St. Mary the Virgin Church listen and enjoy the presenter's talk. (Photo by Joan Kurkowski-Gillen)

Above: Bishop Vann and Msgr. Keith Newton, PA, the Ordinary for the newly formed Personal Ordinariate of Our Lady of Walsingham pose after the opening conference Mass July 8. (Photo by Joan Kurkowski-Gillen)

St. Mary the Virgin hosts Anglican Use Conference

Participants hear details of apostolic constitution; ordinariates for Anglican congregations

**Story and photos by
Joan Kurkowski-Gillen**

ARLINGTON —Excitement over upcoming changes in the way Anglican groups are incorporated into the Catholic Church highlighted the 2011 Anglican Use Society Conference, hosted for the first time by St. Mary the Virgin Church in Arlington.

Those filling the pews at the July 7-9 event heard talks addressing the implementation of *Anglicanorum Coetibus* — an apostolic constitution designed to establish personal ordinariates for Anglican congregations around the world as well as in the U.S. A personal ordinariate is a canonical structure similar to a diocese that covers the area of a national bishops' conference. It allows incoming Anglicans to be part of the Catholic Church while maintaining aspects of their Anglican heritage and liturgical practice.

The Vatican Congregation for the Doctrine of the Faith (CDF) has named Cardinal Donald Wuerl, archbishop of Washington, to guide the incorporation of Anglican groups into the Catholic Church in the United States.

Among the speakers invited to give his insights about the new approach was Monsignor Keith Newton, PA, the Ordinary for the newly formed Personal Ordinariate of Our Lady of Walsingham

in England. More than 150 attending the conference also heard from Ordinariate member John Hunwiche, former parish priest of St. Thomas the Martyr Church in Oxford; Father David Jaeger, OFM, of the Pontifical University Antonianum in Rome; Father Larry Covington, pastor of St. Louis the King Church in Austin, and Dr. William Tighe, associate professor of history at Muhlenberg College in Allentown, Pennsylvania.

Fort Worth Bishop Kevin Vann celebrated a Solemn Pontifical Votive Mass of the Holy

Spirit on July 8 for conference participants. Bishop Vann serves as an advisor to Cardinal Wuerl for the formation of the Ordinariate in the U.S.

"The Anglican Use Conference this year was held after the announcement and implementation of the Ordinariate in England, and with the announcement of the Ordinariate here in the United States forthcoming," Bishop Vann said. "As such, the 2011 gathering plays a significant role in what I would call catechetical formation and ecclesial communion."

A presentation given by

Monsignor Keith Newton, the "Ordinary" of the Ordinariate in England and Wales and occasions for common prayer such as Evensong and Eucharist were particularly meaningful moments during the conference, the bishop said.

Lisa Nichols, church secretary at St. Mary the Virgin, has received

positive feedback from conference members.

"We are hearing it was the best conference they've attended," she said. "It was a wonderful opportunity for people to network with other members of the Anglican Use Society as well as those who are moving in that direction."

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State

Pope names Tyler Bishop Corrada to head diocese in Puerto Rico

WASHINGTON (CNS) — Pope Benedict XVI has named Bishop Alvaro Corrada del Rio, SJ, of Tyler to head the Diocese of Mayaguez, Puerto Rico.

Puerto Rican-born Bishop Corrada, 69, succeeds the retiring Bishop Ulises Aurelio Casiano Vargas, 77, who has headed the diocese since it was established in 1976.

The appointment was announced in Washington July 6 by Monsignor Jean-Francois Lanthéaume, chargé d'affaires at the apostolic nunciature.

According to a statement from the Tyler Diocese, Bishop Corrada is expected to remain administrator of the diocese until Sept. 12, when he will arrive in the Diocese of Mayaguez. No date for his installation there was announced. He was appointed to head the Tyler Diocese in 2000.

Born May 13, 1942, in Santurce, Puerto Rico, Alvaro Corrada was the seventh of 14 siblings. He studied at New York Jesuit seminaries in Poughkeepsie, Shrub Oak, and New York City. He earned a bachelor of arts

degree from Fordham University and was ordained a Jesuit priest in 1974.

After ordination he completed course work for a doctoral degree in theological science at the Institut Catholique de Paris, and taught at Colegio San Ignacio in Rio Piedras, Puerto Rico, and Xavier High School in New York City.

From 1975-1978, he served as a retreat master and director of the marriage renewal movement at Casa Manresa Retreat House in Aibonito, Puerto Rico. From 1979-1982, he was assistant pastor at Nativity Parish in New York City, and from 1982-1985, pastoral coordinator of the Northeast Catholic Hispanic Center, based in New York. He also worked as a counselor to Hispanic inmates at Riker's Island Prison Center in New York and as a lecturer at the Metropolitan Museum of Art.

He was appointed auxiliary bishop of Washington in 1985, and apostolic administrator of Caguas, Puerto Rico, in 1997. When he was named an auxiliary bishop for the

Washington Archdiocese, he became the first Puerto Rican native to be named a bishop for the U.S. mainland.

At the 1988 fall general meeting of the U.S. bishops, Bishop Corrada spoke out against federal sanctions against employers who hired undocumented workers. The sanctions were "not only unjust, but play into the hands" of people with racist tendencies, he said. A statement decrying the sanctions was approved at the meeting.

In 1991, after two nights of rioting in a predominantly Hispanic neighborhood of Washington, Bishop Corrada said the Church "needs to be present" in the Hispanic community, strengthening links among residents and maintaining contact with civic leadership.

When he was installed to head the Tyler Diocese Jan. 30, 2001, he told the congregation that he took his new post "with genuine excitement and a trembling heart." He reminded the crowd that bishops, priests, religious, and laity together "are Church."

"Together we work, together we



CNS photo / Catholic East Texas
Bishop Alvaro Corrada del Rio

pray, please, together we reach out to the needy, those who are poor in any way that separates them from the dignity of their humanity or from the love of God," he said.

His tenure included a 2008 diocesan investigation that found thousands of sterilizations, and possibly some abortions, took place in 23 Texas Catholic hospitals from 2000

to 2003. He ordered the investigation after a national Catholic newspaper reported claims that the sterilizations had occurred in violation of the U.S. Church's ethical directives.

"As a bishop, I am deeply saddened and upset by this news," he said at the time. "As bishop of the Diocese of Tyler, I have to admit my failure to provide adequate oversight of the Catholic hospitals as regards their protection of the sacred dignity of each human person."

The Mayaguez Diocese is located in the southwest region of Puerto Rico. It has a population of more than 500,000 people, with more than 400,000, or 80 percent of them, Catholic.

Father Orlando Rosas Muñoz, who is a parish priest and executive director of the diocesan Catholic Social Services office, told *El Nuevo Dia* that the diocese greeted the announcement of its new bishop "with joy" but also was grateful for Bishop Casiano's "service for 35 years in our community."

Pope marks 60 years as a priest, bestows palliums on archbishops Garcia-Siller, Gomez

By John Thavis
Catholic News Service

VATICAN CITY—Celebrating Mass with archbishops from 25 countries, Pope Benedict XVI reflected on his 60 years as a priest, calling it a demanding and "awe-inspiring" ministry that brought him closer to God.

The pope's unusually personal recollection came June 29, the anniversary of his priestly ordination in Bavaria in 1951 and the feast of Sts. Peter and Paul, the patron saints of Rome.

During the three-hour-long Mass, he gave 41 archbishops the woolen pallium as a sign of their communion with the pope and their pastoral responsibility as shepherds. Among them were four prelates from the United States, including Archbishop Jose H. Gomez of Los Angeles, and Archbishop Gustavo Garcia-Siller, who replaced Archbishop Gomez in San Antonio and one from Canada.

The liturgy in St. Peter's Basilica began with a fanfare of trumpets. The pope smiled as he processed toward an altar ringed with flowers, pausing to greet a delegations sent by Ecumenical Patriarch Bartholomew of Constantinople.

The pope devoted most of his homily to his 60 years of priestly

ministry, and twice he excused himself for perhaps speaking too long about his recollections. He said he felt he had to look back on "the things that have left their mark."

"I no longer call you servants, but friends. Sixty years on from the day of my priestly ordination, I hear once again deep within me these words of Jesus that were addressed to us new priests at the end of the ordination ceremony by the archbishop, Cardinal Faulhaber, in his slightly frail yet firm voice," the pope said.

"I knew, at that moment, the Lord himself was speaking to me in a very personal way," he said.

The pope said he felt called into the circle of those God knows in a special way, to a friendship that implies responsibilities.

"He trusts me to proclaim his word, to explain it aright and to bring it to the people of today," he said.

Pope Benedict said friendship in this sense is about conforming one's will to God and being prepared to step outside oneself and toward others—moving "beyond the inertia of self-centeredness."

This calling of the priest to friendship with God is "so awe-inspiring that one can feel daunted as the decades go by amid so many experiences of one's own frailty and

his inexhaustible goodness," he said.

The pope placed the pallium, a stole made from lamb's wool, around the shoulders of the archbishops as they knelt before him. In his sermon, the pope said the pallium signified the "yoke of friendship with Christ," the pastoral duty to be a shepherd, and communion with the pope.

"It means that we must be shepherds for unity and in unity, and that it is only in the unity represented by Peter that we truly lead people to Christ," he said.

The pallium is presented every year to new archbishops or those who have been assigned to a new archdiocese. Four new archbishops—including Archbishop Guire Poulard of Port-au-Prince, Haiti—were unable to attend the ceremony and received their palliums at home.

In addition to Archbishops Gomez and Garcia-Siller, those receiving the pallium included Archbishops Paul S. Coakley of Oklahoma City, J. Peter Sartain of Seattle and the former bishop of Little Rock, and Gerald Lacroix of Quebec.

Archbishop Garcia-Siller said the pope's words rightly underlined the joyful task of building unity in the church, adding: "I hope I will be an instrument of the unity that Jesus wanted." He said that when the pope

laid the pallium on his shoulders, he told the pope of this desire for unity.

"The pope responded, 'San Antonio, Texas, yes!' Few words, but very meaningful," he said.

Archbishop Gomez, in Rome with about 400 pilgrims, said he's been sharing the excitement of the events with people back home on a Facebook page.

"I think a lot of people have been following it, and it's been a wonderful experience for me, using the modern means of communication to be in touch with the people of the Archdiocese of Los Angeles," he said.

Speaking at his noon blessing after the Mass, Pope Benedict thanked Catholics around the world for the prayers they offered on the occasion of his 60th anniversary as a priest. At the

Vatican's request, church communities around the world joined in 60 hours of eucharistic adoration to mark the anniversary.

The pope also thanked pilgrims, friends, and family members of the new archbishops in a special audience with them in the Paul VI hall June 30.

Greeting them in English, French, Italian, Spanish, Portuguese, Lithuanian, and Slovenian, the pope welcomed all those who took part in the pallium ceremony and reminded them that the woolen band is "a sign of communion in faith and love and in the governance of God's people."

He told the archbishops he was praying for them and that nothing should come before their love for Christ, which is fundamental for their pastoral service.

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VOICES of the CHURCH

opinions, stories, wisdom, and personal voice

Balancing social needs Making tax burdens equitable

By Father John Rausch

Patriotic Millionaires (Patriotic Millionaires.org) want to pay more taxes, because they recognize their prosperity resulted from a healthy society.

In their open letter to the president and leaders of both Houses of Congress they wrote, "Our country has been good to us. It provided a foundation through which we could succeed. Now, we want to do our part to keep that foundation strong so that others can succeed as we have."

Writing as loyal citizens who now or previously earned an income of \$1 million per year or more, they ask that taxes be raised on incomes over \$1 million for the fiscal health of the nation. On the group's website they cite that only 375,000 Americans make over \$1 million a year.

As billionaire Warren Buffett famously pointed out, with capital gains taxed at 15 percent — his greatest source of income — he pays a smaller income tax rate to the federal government than his secretary. He too would favor raising taxes on the superwealthy.

All of this discussion stems from a shaky economy: a \$14 trillion national debt, possibly a \$1.5 trillion deficit for FY 2011, over 9 percent unemployment, and nearly a quarter of home mortgages in danger of foreclosure. While politicians approach the economy with monetary and fiscal tools like a mechanic with wrench and screwdriver, people of faith sense a deeper malady. Something spiritual is happening, or not happening.

Robert Reich, former Secretary of Labor, on a YouTube clip of about two minutes, sketches an analysis of how the economy sank to its anemic state. He summarizes the problem with a few pithy points before offering a new direction.

The economy doubled since 1980, but wages remained flat. So where did the money go? Basically, all gains from the economy went to the super-rich. Then, with super-wealth came the political power to influence legislation and to gain more tax loopholes for reduced taxes on the wealthy, all of which lowered federal revenues. Huge budget deficits appeared, propelled by two wars and everyday people fought for the budget scraps. The middle class lost more economic power, so buying and borrowing slowed, hence, an anemic recovery. For Reich, the only sustainable road to economic recovery, dependent on consumer demand, rests with reviving the middle class.

Another way of stating Reich's solution

Many of these CEOs and top executives increased the value of their company stock by cutting their labor force or outsourcing jobs overseas, thus making dubious the argument about not raising taxes on the superwealthy because they create jobs.

is reducing economic inequality. Benedict XVI in his social encyclical, *Caritas in Veritate*, states that the dignity of the individual and the demands of justice require "that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner..." (#32).

With nearly a quarter of U.S. national income going to the top one percent, the resulting economic inequality is beginning to erode social cohesion and place democracy at risk. As "social capital" diminishes, i.e. the network of relationships of trust and respect for fairness, community becomes fractured. "We're all in this together" gets replaced with "Every man for himself" (and likewise for women)!

The New York Times reported that executive pay rose 23 percent in 2010, making the median pay for top executives at 200 of the biggest firms \$10.8 million, while the pay raise for the average American worker was just 0.5 percent. Many of these CEOs and top executives increased the value of their company stock by cutting their labor force or outsourcing jobs overseas, thus making dubious the argument about not raising taxes on the superwealthy because they create jobs.

People of faith see the current economic crisis truly as a spiritual crisis about community and solidarity, not about winners and losers.

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

Wisdom from the Outside

It's obvious we need more than we have

By David Mills

People's eyebrows go up if you use the word "revelation" when talking about the Catholic faith. As far as I can tell, when they suddenly realize that you believe God has told us a great many things we wouldn't know otherwise, they start thinking about spooky old ladies in shawls reading palms in dark over-heated rooms, or people who confide to you that they're in close contact with the angel Gabriel.

The whole idea horrifies them. If we just talk about "Scripture," they don't blink, much less raise their eyebrows, because they think of it as a book of stories and rules from which we take what we need, the same way a baker uses the cookbook and a lawyer the law book. They don't think of it as a message from outside. That idea strikes them as nuts.

But it seems to me perfectly sane. Look at yourself. Look at the world around you. Real life seems to show us that man needs a message from Outside, from Someone who knows the truth, because we don't know nearly as much as we need to. And what we do know, we don't know very well, and we keep ignoring it anyway. We should want a revelation from God if we didn't have one already.

But not just any alleged word from outside. We need not only a message from Outside but also someone on the inside to make sure we get the message, and get it right. The Catholic Church is that someone on the inside. That's one definition of the Magisterium.

As Jesus says in John's Gospel, "When He, the Spirit of truth, has come, He will guide you into all truth." The Holy Spirit speaks to us through the living Church, which St. Paul calls "the pillar and ground of the truth."

Coming to the Church from a Protestant body, I saw the need for this inside judge. People who loved the Lord and searched the Scriptures diligently fought like cats and dogs over all sorts of important questions, and as time went on, the number of questions they fought about just grew and grew. They agreed about that message from outside, but it might as well have been written in a language no one knew well enough to translate accurately.

One big sign for me that the Catholic Church is that inside judge was how often she said something very odd and unpopular that later turned out to be right. As G. K. Chesterton put it, "We do not really want a religion that is right where we are right. What we want is a religion that is right where we are wrong." And also: "We do not

'The Church is a living teacher, not a dead one.... All other philosophers say the things that plainly seem to be true; only this philosophy has again and again said the thing that does not seem to be true, but is true. Alone of all the creeds it is convincing where it is not attractive.'

G.K. Chesterton

want, as the newspapers say, a Church that will move with the world. We want a Church that will move the world."

"The Church is a living teacher, not a dead one," he observed. "... It has not merely told this truth or that truth, but has revealed itself as a truth-telling thing. All other philosophers say the things that plainly seem to be true; only this philosophy has again and again said the thing that does not seem to be true, but is true. Alone of all the creeds it is convincing where it is not attractive."

A truth telling thing; that's what I found. There was, for my wife and me, the joys of the Church's traditional teaching on marriage, which almost everyone I knew thought loony. There was the necessity of Confession, which even those who went to confession thought only a useful option for those who wanted it. There was the devotion to the Blessed Mother, who nearly everyone I knew thought sappy and pointless. There were sacramentals like the scapular and Miraculous Medals, which everyone I knew thought superstitious.

There was . . . well, there were lots of things that all pointed me to the Church as the Church, as that inside voice that told the world with confidence what God had told us from outside, that told me truths I would never have found on my own. And more to the point, truths the world would never, ever, have told me.

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

Hemlock's twisted logic

Compassion & Choices seems to be about neither

By Richard Doerflinger

On June 16 the Catholic bishops of the United States approved their first-ever policy statement focused on physician-assisted suicide, "To Live Each Day with Dignity." This prompted a response from the group formerly known as the Hemlock Society, which now goes by the euphemism "Compassion & Choices" (C&C).

The title of C&C president Barbara Coombs Lee's blog, "Dogma vs. Dignity," nicely sums up her argument: Assisted suicide (though she refuses to call it that) has proved that it serves the freedom and dignity of seriously ill patients in Oregon; C&C promotes "comprehensive palliative care" that includes this option; and the only remaining objection is religious dogma, illustrated by the bishops' insistence that "one religious authority" can "overrule the most personal decisions of individuals of every faith."

What's wrong with this account is, well, just about everything.

First, if you read the bishops' statement you'll find that its key arguments are not theological, and its claims are backed up by fact sheets citing respected secular sources (www.usccb.org/to-liveeachday). These general concerns are widely shared, as a Gallup poll recently found that 48 percent of Americans think physician-assisted suicide is morally wrong (with 45 percent seeing it as morally acceptable).

Second, no discussion of palliative care can ignore the centuries-long role of Catholic hospitals, hospices, doctors, and nurses in providing compassionate support and relief of suffering for seriously ill patients. The idea of a lethal drug overdose as "medicine" is the recent and unwelcome intrusion here, threatening to undermine society's commitment to care for those we cannot cure.

Third, what of C&C's claim that the Oregon assisted suicide law doesn't "harm anyone," that "many are comforted by it"? Well, that assumes that for the 65 Oregonians who took the lethal dose last year, death was no "harm" because lives like theirs have no value. The suicide enthusiasts at C&C brag that they are involved in 97 percent of the cases; only one of the 65 had any evaluation to check for treatable depression. All reporting is by the physician himself, often one selected by C&C. Does this look like freedom and dignity, or a closed system for encouraging death? What it says to people with similar conditions is clear: For you, too, doctor-prescribed death is no harm. If you do not want to kill yourself, why not? That message is not comforting but



(CNS photo/Bob Roller)

This photo of Princess Mathilde of Belgium greeting a resident at the Little Sisters of the Poor residence in Washington June 27 as she and her husband, Prince Philippe, made a state visit to the U.S. capital provides an glimpse of what truly compassionate treatment of the elderly looks like. The religious order for women established by St. Jeanne Jugan of France provides housing and food services to the elderly poor.

alarming to many people with illnesses and disabilities.

Coombs Lee displayed her full understanding of "compassion and choices" in 2008, when Barbara Wagner and other cancer patients received a chilling letter from the Oregon Health Plan: The state's health care rationing program would not support the treatment their doctors recommended that might extend their lives, but would pay for what C&C charmingly calls "life-ending medication." Coombs Lee, a former "managed care executive," defended the policy: After all, she said, the state can't afford "futile" treatments, those which offer little chance of "5 year survival."

But if health care is for survival, wouldn't that logically mean not funding drugs that kill you? Ah, but patients who kill themselves save money. Now I get the

logic.

A law like Oregon's is not about compassion or choices — not for patients like Barbara Wagner, at any rate. It is about government dismissing some people's inherent worth. You don't have to be Catholic to be worried about that. In fact, if you're not worried, maybe you're being a bit dogmatic.

Richard Doerflinger is associate director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. He was recently named the recipient of Notre Dame's inaugural EVANGELIUM VITAE medal for his "remarkable contributions" to the pro-life cause. See the bishops' new statement and related materials at (www.usccb.org/to-liveeachday).

The riches of immigrants

By Jeff Hensley
Editor, *North Texas Catholic*

The wife of the husband and wife team who own the pizza place my wife and I frequent almost every Friday night, is a lovely young woman with two small girls. Often, they are with her in the latter part of the evening. Many times she will be teaching the girls to recognize letters or words or reading them stories, to pass the time till closing.

The older of the two appears to be about four. She's enrolled in piano lessons at Texas Christian University. I haven't asked, but I'm imagining a rather tall booster cushion of some kind to allow her to reach the keyboard.

This is just one of two businesses the family owns, so making good use of time with their family is important.

The mom is also teaching them Spanish along with the English she is reading to them, and they visit her homeland in El Salvador each year, so they can keep in touch with their heritage.

The mom's family came here during the civil war in El Salvador in the early '80s. When the SAW act for Seasonal Agricultural Workers went into effect during the Reagan administration in 1986, offering amnesty and ultimately citizenship, to agricultural workers, she and her family were doing agricultural labor in California.

We're glad they're here, keeping our favorite pizza place open, running it cheerfully and well, steadily employing crews of workers to cook, serve, and clean.

My wife has taught English as a Second Language at the high school level for about the last 25 years.

One of her students, a former salutatorian of her high school, graduated from a local university a couple of years ago, but has only been able to get a job in the fast food industry. She wants to be a teacher.

And from the reports I hear from both my wife and my 25-year-old daughter, she'd make a darned fine one. Just the other day, my daughter, who wants to be a teacher herself, said she thinks of this young woman as her Hispanic sister.

But unfortunately, the bright scholar, with the shining ambition, who could make so many positive contributions to all of us, and specifically to kids who need caring and highly motivated teachers, doesn't have her citizenship papers.

When will we wake up and do what is very important for the immigrants among us, but is vitally important for the good of the whole of society?

Vocations

Responding to God's call

School of Lay Ministry,

having held its first commissioning, looks forward to the future

By Fr. Carmen Mele, OP
Director, Pope John Paul II School
of Lay Ministry

The Commissioning of the first Pope John Paul II, School of Lay Ministry (SLM) class can serve as a parable for the diocesan program. When I arrived for the event, somewhat belatedly because of a standing Mass commitment, cracks in its structure began to appear. Two of those to be commissioned approached me asking why their names were left off the program. I gave the lector for the Evening Prayer service the wrong reading. The cooling system of St. George Church, the site of the commissioning, was operating at only half-speed. Yet with the patience and the cooperation of everyone, the ceremony proceeded as a satisfying celebration of both accomplishment and hope.

SLM replaced the Light of Christ Institute two years ago with a modified outlook as well as a new name. Where Light of Christ instructed its participants principally on Scripture and Catholic doctrine over three years, SLM is a decidedly more service-focused, two-year program. During its first year, besides an introduction to ministry, SLM offers students six hours of instruction on the principles of their selected ministry area (catechetical, liturgical, pastoral, or social). During the



second year students must take at least one of more than a dozen "methods" courses providing training in specific ministries. Also during the second year, each student plans a ministry project and does a theological reflection. The first exercise is designed to have students think seriously about what their respective ministries involve. The second gives them an opportunity to apply what they have learned in Scripture and doctrine classes to Church service.

I used "parable" above to describe the imperfect commissioning event as a way of

indicating the many challenges which SLM faces. Students enroll in the program with very different educational backgrounds and study expectations. Where some eagerly read assignments from The Catechism of the Catholic Church in advance, others seem to just skim the headings the night before class. The lack of continuity among instructors and varied capacity of students defy assigning written homework. On the administrative end, (that is, a part-time administrative assistant and myself), our performance in discharging the many tasks to keep everyone



in the bilingual program up-to-date and learning often falls short. Yet (and here is how the commissioning and SLM positively parallel each other) things seem to be going rather well. Last year we had better than expected new registrations; the satisfaction for the program expressed at the end of the program was palpable; and there is considerable interest in our first "Summer Cycle" this July.

SLM is striving to become a program eagerly sought after throughout the diocese. Locations of classes next year are slightly more dispersed. Program requirements are being better defined and monitored. The curriculum is being expanded. Three sharply focused assemblies are being planned. New ways of assigning homework and evaluating students are being considered. The correspondence course via Internet is continually being correlated to regular classroom sections. With the first commissioning class acting as emissaries, we hope that the Pope John Paul II School of Lay Ministry will become if not a household term, then at least a parochial term signifying both excellence in religious instruction and passion for church service.

New students for 2011-12 may apply for SLM before Sept. 15. Complete information about the program may be obtained on the diocesan website at www.fwdioc.org/catechesis/pjp2_institute/school_lay_min/.

IPT announces course descriptions for fall semester, opens program to auditing students

Ave Maria University's Institute of Pastoral Theology, which will be offering a three-year Master of Theological Studies program in the Diocese of Fort Worth starting this fall, has announced the course descriptions for the first class of students this coming semester. The program is also open to participants who may wish to audit the courses.

Students enrolled in the program will take courses that include: "Vatican II and Post-Conciliar Papal Teachings"; "Foundations of Catholic Spirituality"; and "Old Testament I."

"The IPT would be ideal for those who are looking for a graduate level program that is an in-depth study of the pillars of the Catholic faith," said Lucas Pollice, diocesan director of Catechesis, in an article that ran in the April edition of the NTC.

According to course descriptions provided by Ave Maria, the Vatican II course is meant to examine the contemporary "word of the Spirit," referencing Blessed John Paul

II's teaching that Vatican II is the word of the Holy Spirit to the Church of this time. The course will also look at the teachings of those popes who reigned after the council ended in 1965, including Pope Paul IV, Blessed John Paul, and Pope Benedict XVI.

"The discovery of the Council's pastoral nature leads to an understanding of its emphasis on the call to holiness and to the New Evangelization," the course description says. "Students learn to discern between the true spirit of Vatican II and the pseudo-spirits that are often erroneously attributed to the Council."

The Foundations class, according to the course descriptions, will be guided by the classical spiritual masters, including St. Francis de Sales, St. John of the Cross, St. Teresa of Avila, St. Thérèse of Lisieux, St. Ignatius of Loyola, St. Augustine, and St. Thomas Aquinas. The main topics of the class will include: the theology of prayer; the spirituality of work; how to sanctify suffering; and how to discern God's will.

"Based on Scripture and the rich Catholic tradition of spirituality, this course's focus is on the Lord's command: 'Be holy, for I am holy,'" said the course descriptions. "It stresses that doctrine is the foundation of spirituality, and that growth in the spiritual life is essential growth in faith, hope, and charity through an ever deepening humility and conversion."

The Old Testament course will introduce students to the principles governing the Catholic approach to reading, studying, and praying the revealed word of God, according to the course description. Students will also study the message of the Old Testament in its unifying themes, including: creation, covenant, redemption, sin, righteousness, the love of God, and the prophetic prefiguring of Christ and the Church.

"The course emphasizes a Catholic theological synthesis of such themes — reading the Scriptures in the same Spirit in which they were written — and includes the development of the pastoral skills needed to apply the synthetic method of Bible study to

particular topics," the course description said.

Tuition for degree-seeking students is \$575 per credit hour, with students taking six hours per semester, and totaling \$6,900 per academic year. The institute's program administrator Rachel McCauley said students could make monthly payments over the 10-month academic year. Students can also apply for financial aid to pay for up to 30 percent of tuition, and for student loans from the university. For those interested in auditing the classes, tuition is \$287 per credit hour or \$574 per course.

Degree-seeking students or students planning to audit the courses should contact the IPT office at (866) 866-1100. For more information on Ave Maria University and the Institute of Pastoral Theology, visit the website at www.ipt.avemaria.edu, or contact Rachel McCauley, the institute's program administrator at (866) 866-1100. Questions about the program in Fort Worth may be directed to Lucas Pollice, diocesan director of Catechesis at (817) 560-2452, ext. 260.

Catechesis

Transforming our hearts and minds to be witnesses of Christ

By Lucas Pollice

Pope Benedict XVI, on the Feast of Corpus Christi, preached a very powerful homily on the Eucharist as the antidote to the many evils in the world.

However, the Eucharist is the antidote only if we, who receive the Real Presence of Jesus Christ, allow the Body and Blood of Jesus to transform our hearts and minds so that we can go out and transform the culture by being true witnesses of Christ. This is why we are commissioned at the end of Mass to "Go in peace to love and serve the Lord." We come to Mass not only to worship, but we ourselves are sacrificed to the Father with Christ really present in the Eucharist, so that we may be graced, transformed, and prepared to go out and do Christ's work, and to be his presence in the ordinary places of secular life. This is at the very heart of our mission as lay members of the Church. As the Second Vatican Council teaches us:

But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope, and charity. Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.

— Dogmatic Constitution on the Church, *Lumen Gentium*, 31



On Corpus Christi Sunday, June 26, more than 300 people processed through city streets circling St. Patrick Cathedral in Fort Worth. Participants followed Bishop Kevin Vann as he carried the Blessed Sacrament, housed in a gold monstrance. (Photo by Joan Kurkowski-Gillen)

Therefore, we must resist the temptation to leave our Catholicism at the door of the church and realize that each one of us is empowered by the Eucharistic Christ to go out and make a difference in the world, to be the presence of Christ and the Church where there is much darkness and sin. Only through our presence enlightened, transformed, and graced by the Real Presence of Christ can our culture be transformed from a culture of death to the culture of life. We cannot afford to sit on the sidelines anymore: there is too much at stake! We must have the courage and the consolation to know that Jesus is truly with us, and that He will give us the strength, the words, and the wisdom to make a difference in the world. Communion with Jesus Christ in the Eucharist calls us to mission, and the mission fields are not in a far away country. The mission fields are here, in our families, in our parishes, in our schools, in the workplace. These are the places where we must make a difference and make the light of Christ known to all.

With all this in mind, let us meditate on the powerful words of the Holy Father who is reminding us of the power of the Eucharist in our lives and our calling to go out and share in his redeeming work and be his witnesses to all we encounter:

So from the gift of Christ's love comes our special responsibility as Christians in building a cohesive, just and fraternal society. Especially in our time when

globalization makes us increasingly dependent upon each other, Christianity can and must ensure that this unity will not be built without God, without true Love. This would give way to confusion and individualism, the oppression of some against others. The Gospel has always aimed at the unity of the human family, a unity not imposed from above, or by ideological or economic interests, but from a sense of responsibility toward each other, because we identify ourselves as members of the same body, the body of Christ, because we have learned and continually learn from the Sacrament of the Altar that communion, love is the path of true justice.

Let us return to Jesus' act in the Last Supper. What happened at that moment? When he said: This is my body which is given to you, this is my blood shed for you and for the multitude, what happened? Jesus in that gesture anticipates the event of Calvary. He accepts his passion out of love, with its trial and its violence, even to death on the cross; by accepting it in this way he transforms it into an act of giving. This is the transformation that the world needs most, because he redeems it from within, he opens it up to the kingdom of heaven. But God always wants to accomplish this renewal of the world through the same path followed by Christ, indeed, the path that is himself. There is nothing magic in Christianity. There are no shortcuts, but everything passes

through the patient and humble logic of the grain of wheat that is broken to give life, the logic of faith that moves mountains with the gentle power of God. This is why God wants to continue to renew humanity, history and the cosmos through this chain of transformations, of which the Eucharist is the sacrament. Through the consecrated bread and wine, in which his Body and Blood is truly present, Christ transforms us, assimilating us in him: He involves us in his redeeming work, enabling us, by the grace of the Holy Spirit, to live according to his same logic of gift, like grains of wheat united with him and in him. Thus unity and peace, which are the goal for which we strive, are sown and mature in the furrows of history, according to God's plan.

Without illusions, without ideological utopias, we walk the streets of the world, bringing within us the Body of the Lord, like the Virgin Mary in the mystery of the Visitation. With the humble awareness that we are simple grains of wheat, we cherish the firm conviction that the love of God, incarnate in Christ, is stronger than evil, violence and death. We know that God is preparing for all people new heavens and new earth where peace and justice prevail — and by faith we glimpse the new world, that is our true home. Also this evening as the sun sets on our beloved city of Rome, we set out again on this path: With us is Jesus in the Eucharist, the Risen One, who said, "I am with you always, until the end of world" (*Matthew 28:20*). Thank you, Lord Jesus! Thank you for your fidelity, which sustains our hope. Stay with us, because the evening comes. "Jesus, good shepherd and true bread, have mercy on us; feed us and guard us. Grant that we find happiness in the land of the living." Amen.



Lucas Pollice is director of Catechesis and Adult Faith Formation and RCIA for the diocese. Lucas holds a degree in theology from the Franciscan University

of Steubenville and has a master's degree in theological studies from the Institute for Pastoral Theology of Ave Maria University. He is an adjunct professor of theology with the Cardinal Newman Institute in Fort Worth. Lucas and his wife, Mary, have five children, Cecilia, Nicholas, Timothy, Christian, and Julia.

Features

Jesus shapes us in the community of the Church, and we become more

By Jeff Hedglen

I remember being 19 and on fire with the love of God. I was surrounded by friends who were seeking God as earnestly as I was; and most of my friends today are people I met then. I clearly remember thinking “if my faith is this strong now, what will it be like when I’m 25?”

When that fateful day came and I remembered my hope filled wondering, I was hugely disappointed. My 25-year-old self was mired in a decade of feeling lost. I was uncomfortable in my own skin. I felt as if I was floundering in my profession. I was encountering one failed relationship after the other. I was short on money, friends, and quickly losing hope.

Society had told me I was an adult, but I didn’t feel like one. I felt like an imposter. When I was around adults I had little to say and few opinions; when I was around people younger than me I felt like an outsider. Even among my peers I felt a little uneasy. In short my 20s were the hardest decade of my life so far.

In the middle of this stormy time, I did have a few anchors and compasses that helped me navigate and survive until the brighter days arrived. The most important of these was my faith community of young adult ministry. Even though I felt lost in most of my life, this group of people helped me not stray too far away from my faith. They were “Church” for me then, and they still are today.

Another saving grace in that time was Mass and the sacraments. I don’t know if I realized it then, but looking back on it, weekly encounters with the Word of God and the Body and Blood of Jesus were a steadying force in my life. Singing praise to God next to my friends, walking with them to receive the Eucharist, and discussing the sermon at

our post-Mass lunch influenced me far beyond the simple gestures they seem to be.

Emerging out of adolescence and into adulthood is not an easy thing. My experience of feeling lost doesn’t mean that my 20s were all horrible. I found my calling then and am in the same job I started at age 21. I found my wife at age 27 and have been happily married for 17 years. I made life-long friends and put down roots in my faith community. But more than anything, I laid some important groundwork for who I am today.

My beliefs, morals, attitudes, and behaviors that once were kind of like a carnival “duck pond” game, became the things that anchor me and give me direction. The task of growing and becoming is continuous. As much as the 25-year-old Jeff was not what the 19-year-old Jeff thought he would be, so too the 46-year-old Jeff is not what the 35-year-old Jeff imagined. I suppose this pattern will continue for quite some time.

The task of growing and becoming is continuous I suppose this pattern will continue for quite some time.

We are made in the image and likeness of the God who revealed his name, as “I am who am” (*Exodus 3:14*). Thus revealing that God is eternally present. I think these two facts, God being eternally present and us being made in his likeness, reveal something of the why to our continual becoming. We never fully “arrive” at our full self on this earth. In a very real way, we are still wandering in the desert longing for the Promised Land. Though at times we feel lost, we really are just on a part of the journey we do not yet understand.

Hindsight often gives meaning to our times of feeling lost. Yet, as people of faith we are never truly lost. I like to define lost as not being able to find my way home. Sure we may take a wrong turn or two (hundred), but as long as our destination is heaven, we are never really lost. Home is always in sight, even if we cannot see it at the present moment.

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/Max Rossi, Reuters) A baby is held up as Pope Benedict XVI leads the Angelus prayer from the window of his private apartment overlooking St. Peter’s Square at the Vatican July 3.



(CNS photo/The Dialog, Don Blake) Mother Joseph Caroline tries her hand at putting as Sister Therese watches during the Little Sisters of the Poor fourth annual “Swing Fore the Sisters” golf outing at Cavaliers Country Club in Newark, Delaware, June 30.



(CNS photo/Nancy Wiechec) Cardinal John P. Foley addresses the Catholic Press Association during its centennial celebration at the Carnegie Museum of Natural History in Pittsburgh June 23. Cardinal Foley, a former editor of *The Catholic Standard & Times* in Philadelphia, was diagnosed with leukemia and anemia in Sept. 2009. But here, he is doing what he is best known for in Catholic Press Association circles, getting a round of rollicking laughter for a funny story, well told. Cardinal Foley may well be best known for 25 years of broadcasting the English language commentary on the Christmas Midnight Mass from the Vatican, but his sense of humor, even in the face of leukemia, is legendary.

Cross-Words

By Mark Simeroth

Across & Down:

1. Isaac’s son
2. Greek meeting place
3. Atoll maker
4. Speechify
5. Bundled

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton





The teens participate in a Servant Leader prayer service.



Participants use a "lily pads" focusing activity to open a session on effective planning.



The "Blind Polygon" activity is meant to teach teens keys to successful leadership.



St. Thomas Youth Minister Rosie Lara hugs Christian Valle after he received the YouthLeader Cross.



Jake Novak of Holy Family Parish in Vernon plays guitar during the YouthLeader commissioning ceremony.

Annual five-day retreat trains youth to become

LEADERS IN THEIR COMMUNITIES

BY MICHELE BAKER
CORRESPONDENT

PHOTOS COURTESY OF KEVIN PREVOU

More than fifty young people from nine parishes participated in YouthLeader, a nationally recognized Christian leadership formation program for youth and adult leaders. The five-day retreat, offered annually by the Diocese of Fort Worth, was held at Our Lady Queen of Peace Parish in Wichita Falls June 13-17.

"It's definitely been an interesting experience," said Hope Pirtle of Our Lady Queen of Peace. "We already have leadership ability, but this opened it up for us and helped us learn how to use our individual gifts to help other people."

The learning begins immediately. From the moment they arrive, the youth are put in charge of everything that takes place during the retreat, from meal preparation and cleanup to planning evening activities and leading prayer services.

"The kids are not used to that," said Cheyenne Marrinan, Youth Minister at Holy Family of Nazareth Parish in Vernon, west of Wichita Falls. "They're used to us planning things for them, but the whole point of the program is for them to step up and take responsibility so we give them real things to do here."

Even so, hypothetical situations have their place.

By early Thursday afternoon, the former sanctuary of Our Lady Queen of Peace looks like a war room: walls plastered with charts, post-its, and magazine clippings; binders strewn over the floor; projection screen pulled down and chairs lined up in rows, behind which is a double circle of chairs occupied by participants engaged in a negotiating exercise.

In the exercise, a fictitious parish has hosted a youth dance fundraiser for several years, but at the last dance there were issues

with kids falling into inappropriate behavior, deliberately clogging the plumbing, and damaging property that ended up costing the parish a significant amount of money.

"What we're looking for here is a win/win solution," said Mary Harrison, the workshop facilitator. "Remember the communication and planning tools we've practiced using."

Harrison has designated two groups to work out a solution: one in favor of continuing the dance and one in favor of creating a new fundraiser. She listens intently as the inner circle of participants begin the process, careful to avoid prompting, in order to allow them to work as independently as possible.

Giving teens such a realistic issue to address might seem ambitious, but after all, YouthLeader is designed to empower young people for leadership in the Church and beyond. Furthermore, Harrison knows that at the end of the day these youth will break into their parish groups to discuss similar, real issues in their own church communities.

"One of the things your adult leaders have shared with me," Harrison begins, "is how you're coming to realize how much work goes into planning."

It's late in the afternoon now, and the culminating activity of the retreat is about to begin. Harrison gives last minute instructions to her charges before they set about their



CLOCKWISE FROM TOP: Group photo of 2011 YouthLeader participants. • In an exercise where teens traced each other's outlines in the form of a crucifix, they taped the outlines to the walls and wrote the different gifts they have to give to their Church, communities, and the world, symbolic of the way Christ gave Himself. • Sydnie Carpenter from St. Frances Cabrini in Granbury traces St. Thomas parishioner Angel Castellon's outline.



work.

"Remember that planning is about responding to a need," she says. "When you come forward to present your group's plans, tell us the need you are addressing."

This is no mere exercise. The youth are expected to go back to their parishes and execute their plans, most of which are much more ambitious than a fundraising dance. One group plans a retreat to build self-esteem in middle school girls. Another plans a parish-wide fundraiser for a building project. Still another group addresses a need for more catechists in their parish.

Brimming with confidence, the teens now turn their attention to the liturgy. Once again, they form small groups to work on different components. By the time Father Hoa Nguyen, pastor of Sacred Heart Parish in Wichita Falls, arrives to celebrate Mass that night, the art



and environment team has arranged flowers and banners for the altar, a pick-up choir has chosen music and rehearsed, youth commissioned as extraordinary ministers of Holy Communion have stepped forward to serve, lectors have practiced their readings at the lectern, and altar servers have lit candles and vested. Any glitches in the liturgy were more than compensated for by the enthusiasm and joy filling the chapel at Our Lady Queen of Peace. Father Hoa, who clearly has a deep love for the young faithful, was patient, understanding, and encouraging.

"The Spirit of God uses everything we do," he said. "Even mistakes. Jesus tells us to be 'go-givers'; not 'go-getters.' We are to let the Spirit of God flow through us to give us wisdom and guidance."

As always, even at the end of a very busy day, there's time for reflection and evaluation after Mass.

"This is one of the greatest things I've ever been to!" Kelsey Fernandez of Holy Family of Nazareth Parish declared enthusiastically. "You're learning tons of new things that can help you later in life."

Angela Behrens, youth minister at St. Frances Cabrini Parish in Granbury agrees. "Obviously, they learn skills they can use throughout their lives. It's not just for church. YouthLeader has such a strong reputation that we have kids listing it on their college applications."

Behrens is very candid when she discusses the types of teens who benefit most from the program. "We look for kids who have some leadership potential — not just extroverts who are out in front. There are lots of quiet leaders, too. When all is said and done, though, we always end up with an amazing group of kids."

CAMP IS IN

CAMP FORT WORTH HELPS TEENS PUT FAITH INTO ACTION

After a long day of volunteering at a local nursing home, 15-year-old Vincent Campos, of St. Joseph Parish in Arlington, sat down in a large, green recliner fondly-dubbed “the share chair” to tell a group of approximately 100 fellow Catholic teens about his day.

For a short time in the evening, campers at Camp Fort Worth, a week-long Catholic camp hosted at Nolan Catholic High School this year from June 19-24, get a few minutes to share their experiences that day, their highs and their lows. Campos shared how he was psyched about getting to help out at a nursing home with the other teens in his group, but how he was taken by surprise when he was paired up with an elderly resident who couldn't even walk — she was laying in a bed and was said to have only six months to live. He told his peers how he overcame that shock and played the ‘yes or no’ game with the resident, applied lotion on her arms with the direction of a nurse, and talked with her as if she were a life-long friend.

“I basically bared my soul to a total stranger,” Campos told the crowd of teens from various parishes around the diocese, telling them how fond he became of his elderly friend. “Later it hit me: It was like I saw Jesus in her.”

He recalled that when he had to leave the nursing home, he wanted to stay behind and comfort his new friend but had to say his goodbye.

“Before I left, I kissed her on the forehead and left,” he told the gathering.

That's one example of what the kids in Camp Fort Worth (CFW) experience every day of the six-day camp. The camp gives teens an opportunity to learn about their faith and put it into action with social service work at five work sites around Fort Worth, including hanging out with children at the Boys and Girls Club, serving the needy at the Salvation Army, talking and playing games with residents at a local nursing home, and building baby cribs, or doing maintenance work at the Nolan campus. Each day is themed by a section the “Lord's Prayer,” and campers also participate in daily Mass and enjoy fellowship with other Catholic teens, praise and worship, quiet meditation, and share in a different spiritual experience every evening, such as a Living Rosary, Confession, skits about the Ten Commandments, or the Circle of Love, where all the campers share their experiences that week.

“It's definitely a hands-on experience because we're taught to be the hands and feet of Christ, to go as He went, and to serve,” said Ben Briones, a youth minister at Immaculate Conception Church in Denton, who has been bringing confirmation teens to camp for the past six years.

“It's a great camp — retreat, if you want to call it that. I think [Jeff Hedglen] refers to it as an inner-city mission trip,” Briones added.

Hedglen, the youth and young adult minister at St. Bartholomew Parish, along with former youth minister and current Nolan teacher Eric Gray founded the camp in 1998. Hedglen modeled it after a few mission trips he went on as a youth and later as a youth minister. Like a mission trip, the camp exposes teens to different types of service ministries while encouraging them to reflect on that day, connect their experiences to their faith, and live that faith outwardly. In fact, that's the theme for the camp: Putting faith into action.

“Which is what it's all about,” Hedglen said. “In my vision there are two things we have to do as a Catholic: We have to grow in our faith, and we have to show our faith.”

According to organizers, campers, and former campers, that has been happening for years at Camp Fort Worth, which has been consistently popular since its inception, drawing about 150 teens each summer between its June session in the Fort Worth area and July session in Wichita Falls. Campers often grow so much through the camp that they become more active in their faith, return to take on leadership positions at the camp, or become more involved in their parishes, Hedglen and Briones said. Former campers have credited CFW for leading them on the path to religious vocations, service ministry jobs, and vocational changes — one former camper went from an engineering major to becoming a doctor because he wanted to serve people every day of his life — Hedglen added.

One camper, Claire Williams, 16, of St. Peter Parish in Lindsay, came after friends in her religion class told her the camp “changed their lives forever.”

The first-time camper enjoyed her time serving at the Salvation Army, helping make 175 turkey and ham sandwiches for the homeless and needy.

“One guy came through, and he was like, ‘Thank you for keeping hope alive for all of us.’ It meant a lot to me that even the small things I was doing, I was giving them hope,” Williams said, sharing how it tied in to the piece of the Our Father the campers were meditating on that day, “Give us this day our daily bread.”

She said the camp has made her



LEFT: Ariel Salas, 16, of St. Paul Parish, talks with a girl at Boys and Girls Club.

RIGHT: Campers burn the camp brand, CFW, into blocks of wood. Afterwards, the blocks were signed by other campers and then taken home.



CLOCKWISE FROM ABOVE: Alondra Hoyos, 14, of St. Catherine of Siena Parish in Carrollton, works on baby beds with her peers. • Mackenzie Kinsella lights candles representing a count on each decade during the Living Rosary on Tuesday night. • Drew Wright, 17, of Holy Redeemer Parish in Aledo, talks to a nursing home resident on Thursday.



faith stronger and given her a newfound appreciation for Confession. She plans on coming back next year, and bringing her friends.

Jesus Flores, 16, a parishioner of San Mateo Mission, who came as a first-time camper last year and served on the Alumni Team, or “A-Team” for returning youth serving in leadership roles this year, said the camp helped him become a more active Catholic.

“I wasn't really involved in our youth [group] last year, but after I went to Camp Fort Worth last year, I started going . . . I started getting involved in our church, started

going to Confession more,” Flores said. “It really did help me keep on with the faith.”

Being on the A-Team, Flores enjoyed a different perspective. He got to observe the group learning and getting something valuable out of the camp, coming together over the week and turning their faith outward.

“The first day everyone was shy. They didn't want to talk,” Flores said. “On Tuesday you could see the people joining together, talking more, meeting more friends. And on Wednesday people were just fully opening up. It's a great feeling to see your small group [go] from down here to all the way up there, spiritually and emotionally.”

**Next Camp Fort Worth
July 17-22
St. Vincent de Paul Parish,
Arlington**

For more information, visit
www.stbartsfw.org/youth/cfw,
or contact Camp Director Jeff
Hedglen at jeff@stbartsfw.org

MISSION

STORIES AND PHOTOS BY
JUAN CUAJARDO / CORRESPONDENT

PRO-LIFE BOOT CAMP GIVES TEENS TOOLS TO FIGHT FOR LIFE

During his talk about civics and state pro-life bills in a small meeting room at the University of Dallas, longtime pro-life lobbyist Joe Pojman, Ph.D., occasionally peppered the audience with questions like when abortion was first legalized, and what state the landmark case *Roe v. Wade* originated from.

The audience — made up primarily of high school teens from the dioceses of Fort Worth and Dallas, as well as from dioceses beyond the borders of Texas — promptly and correctly answered “1973” and “Texas.”

Anywhere else the scene might have seemed out of the ordinary, but at the 2011 Youth For Life Boot Camp, held July 1-3 at UD, it's commonplace. And it shouldn't be surprising because, as Pojman, the executive director of the nonprofit Texas Alliance for Life pointed out, youth and young adults are the most pro-life generation demographic in the U.S.

But camp founder Jacquelyn Smith, the Youth for Life coordinator for the Catholic Pro-Life Committee of the Diocese of Dallas, noticed that teens faced obstacles to their advocacy of the pro-life position due to limited opportunities. There simply weren't many avenues for teens to continue their involvement, so she formed the boot camp to give them the knowledge, support, and encouragement to live their pro-life stance out loud and become leaders of the movement. It is the first Catholic pro-life boot camp in the nation, Smith said.

“The motivation was to offer an opportunity for them to become leaders today, not wait until tomorrow, because the babies can't wait until tomorrow,” Smith said.

Two years later, Sue Laux, Youth for Life coordinator for the Diocese of Fort Worth, joined Smith, and together they have overseen the camp's quick growth and success — it now pulls in about 100 campers each year. Since its launch nine years ago, the boot camp has provided an immersion experience in everything a young pro-life Catholic needs to know to defend life and fight abortion.

“We like them to learn what to do and actually go out and do some things, so they have confidence,” Laux said. “They're kind of the leaders among their peers, so we want them to have the tools and the knowledge to spread the word to their peers who won't come to camp, or that we can't reach.”

Laux said the teens often go on to participate in pro-life activities in their parish, youth group, and even at their schools and universities. Smith adds that teens also continue their involvement through prayer, participation in diocesan pro-life events, the annual March for Life in Washington, D.C., and in various pro-life clubs and nationwide organizations.

“They've taken their involvement and just carried it on and done big awesome things,”

Smith said.

The boot camp this year was divided into two separate sessions because attendance had grown so much, Laux noted. During the first session, campers participated in adoration, praise and worship, daily Mass, Confession, a pro-life skit night, a pro-life movie night, praying in front of an abortion facility, and making baby baskets filled with essentials for local pregnancy help centers. The teens also heard testimonies and talks by a diverse group of speakers, including Betsy Kopor, coordinator for the Diocese of Fort Worth's Rachel Ministries, who had an abortion and a subsequent conversion experience; Pojman, an expert on public policy and defending life through the federal, state, and local legislative processes; and others.

“It's pretty rigorous,” Laux said with a laugh. “We call it pro-life immersion. We keep them very busy.... There's so much we want to tell them, so we try and cram lots of information into these few days. But the kids love it, and they come back every year and then their younger siblings come back.”

The second session, to take place July 29-Aug. 2, will feature sidewalk counselor training and a pro-life service day, in addition to the activities done in the first session.

With the theme of “Pro-Life Activism: Faith without Works is Dead,” many of the talks and activities centered on showing the teens different ways to get involved, Laux said.

Pojman, in his talk on Saturday, told the group how important it is to vote, recalling the story of a pro-choice politician who won an election in Austin by a margin of only 5 votes, and then went on to vote pro-choice every time she got the chance. Pojman told the teens they need to know their representatives and congressmen, and which ones are pro-life, so they can contact and lobby them.

The teens also wrote letters to Governor Rick Perry for his work on Senate Bill 7 to defund Planned Parenthood. Pojman finished by telling the teens that even though they're young, they can be advocates for respecting life in various ways, whether it be counseling a peer, praying, or writing to their representative.

“You can encourage a person and you may have saved a life,” Pojman said. “We're only trying to do what God asked us to do.”

Campers also heard a testimony and talk by John Gordon and Nancy Harris, two young adults who are members of Crossroads, a movement of young people who take yearly



ABOVE: A stack of letters the teens wrote to Governor Rick Perry at the Pro-Life Boot Camp held at the University of Dallas.

LEFT: Claire Cox (left), of St. Elizabeth Ann Seton Parish in Keller, writes a letter to the governor.



CLOCKWISE FROM ABOVE: Campers color in small crosses representing the thousands of babies that have died because of abortion. While coloring each cross, they said a prayer for that unborn child. • John Gordon, a member of Crossroads who has walked across the U.S. four times, pretends to be scared as he recalls the time he met face-to-face with a large buck and its family out in the wilderness while on the pro-life walk. • Joe Pojman, of Texas Alliance for Life, talks to the teens about the importance that voting and contacting representatives can make toward the pro-life movement.



walks across the U.S. to spread the pro-life message through prayer, sacrifice, speaking at parishes and youth groups, and doing sidewalk counseling.

Gordon and Harris shared some of their experiences, gained as they trekked for miles across the U.S., oftentimes in adverse weather, with little or no sleep, and few comforts, but coming closer to Christ in the process.

Gordon encouraged the teens to first enter in a deep and loving relationship with Christ and then get to work spreading the pro-life message. He also told the teens how he learned his birth mother put him up for adoption after he was born, and how that generous gesture to give him life played a huge role in his pro-life advocacy.

“I only owe it to the world to let them

know what [babies are] worth,” Gordon said. “Because somebody did it for me.... At some point somebody held you in their arms and said ‘I love you.’ Now it's your turn to go into the world and do the same.”

Second-time camper Griselda Becquer, of St. Thomas the Apostle Parish in Fort Worth, hopes to do just that. Although Becquer is no “newbie” to the pro-life cause, she said she learned more about some pro-life topics, and gained a stronger desire to continue promoting life. After turning 18 later this year, Becquer plans to contribute to the pro-life cause by voting, but she also hopes to continue spreading the message, to her friends, peers, teachers, youth group, and beyond.

“Now I want to take it back to my own family and teach them about it more,” she said.

Bishop challenges more than 1,600 teens at annual Diocesan Catholic Youth Conference to remain

CHARGED BY THE SPIRIT

BY MICHELE BAKER / CORRESPONDENT
PHOTOS BY WENDY PANDOLFO

Bishop Kevin Vann had an updated interpretation for the parable of the sower when he addressed the more than 1,600 faithful at the Diocesan Catholic Youth Conference's closing Mass Sunday morning. Translating the parable into electronic media terms, Bishop Vann began by telling the mostly teen audience that the love of God is always in their lives.

"God will never 'de-friend' us," he said with a smile. He went on to describe the scorched seed as an iPad or cell phone that hasn't been charged: It's not going to work. The choked seed is represented in distractions like Bejeweled or Angry Birds: things that keep those who use them from focusing on their ultimate goal and blocking the flow of grace.

Bishop Vann's parable within a parable was enthusiastically received by the throngs of teens from 22 parishes in the Diocese of Fort Worth who participated in DCYC July 8-10 at the DFW Hyatt Regency Hotel.

"We have a retreat at our church for those preparing for confirmation that's really serious," said Ben Gibbs of St. Francis of Assisi Parish in Grapevine. "But this retreat is just so much fun. It's a chance to grow your faith, spend time with friends, and have a break from the stress of school and summer jobs. I can enjoy my faith."

Opportunities to celebrate their faith abound during the weekend conference. There are praise and worship sessions, prayer services, even time for Eucharistic Adoration in a makeshift chapel down the designated "quiet wing." Still, there's plenty of room for fun, as exemplified by the high energy presentations of keynote speaker and Catholic composer Steve Angrisano.

Beginning his first general address with a sing-along of Journey's "Don't Stop Believing," Angrisano brings together the sacred and the secular in ways that the teens receive eagerly. His part rock concert/part testimony approach blends music and storytelling seamlessly. But beneath the palatable exteriors,

Angrisano, who was living in Littleton, Colorado at the time of the Columbine High School shooting, has serious words to share. Ultimately, his sincerity and genuineness is what makes the greatest impact on the kids.

"When he gave his talk about the Columbine shooting I almost cried," said Alexia Mullally of St. Francis of Assisi. "He was talking about one of the girls who survived and how her faith was renewed. It made me stop and think about my own life and how to focus on things that are really important."

Yet even somber moments like this were balanced by the camaraderie that came from breakout sessions, dances, and games.

"It's great to party with other Catholic kids and go to workshops," said Madeleine Conley of Holy Family Parish in Fort Worth. "It gives you new perspectives."

And speaking of perspectives, Bishop Vann, continuing with his updated parable of the sower, exhorted the conference attendees to be like the iPad and iPhone that are always charged by the power of the Holy Spirit.

"That's how we can make a difference," Bishop Vann said. "I am grateful and proud to be with you because your faith has lifted me, and now I can make a difference in the world."



DCYC participants dance during one of the songs, lifting their arms in prayer. More than 1,600 teens attended the conference.



ABOVE: Seminarians James Wilcox (left) and Justin Conover lead a workshop during the conference.



ABOVE: Bishop Kevin Vann presides at the closing Mass July 10.



ABOVE: Keynote speaker Steve Angrisano shares his experiences.



DCYC emcees Amy Ressler (left) and Mark Artilles of St. Elizabeth Ann Seton, and Sarah Purtiskis of St. Vincent de Paul kneel during the closing Mass.



Mackenzie Kinsella (left) of St. Catherine of Siena Parish in Carrollton, and Risa Almendarez of St. Vincent de Paul Parish in Arlington write on posters displayed during the weekend.



St. Elizabeth Ann Seton parishioners Cole Dapprich (left) and Brad Labio play saxophone during the closing Mass for DCYC.



Sr. Yolanda Cruz, SSMN, diocesan vicar for Women Religious chats with Monica Pasillas from St. John the Apostle in North Richland Hills at a Vocations booth during the conference.



Above: One of the slides displayed during the 2011 Emerging Adults conference.

Right: Young adults at the 2011 Emerging Adults Conference, "Lost," kneel in Adoration during the program.



Diocese's first young adult conference for 'emerging' adults helps them to

Find their place

By Michele Baker / Correspondent
Photos by Wendy Pandolfo

Young adults gathered at the DFW Hyatt Regency Hotel July 9-10 for the first Conference for Emerging Adults offered by the Office of Youth, Young Adult, and Campus Ministry for the Diocese of Fort Worth. The conference, which organizers are hoping to make into an annual event, drew 60 participants, some from well outside the diocese.

"I'm friends with one of the coordinators," said Carly DeFelice, 24, a security systems dealer from Austin. "And when I saw it on Facebook I decided to come."

Margaret Vogel, Youth and Young Adult Ministry Specialist for the Diocese of Cleveland, gave three keynote talks designed to help young adults aged 18 to 25 examine their unique place within the Church and the larger community. Building on the conference theme of "Lost," Vogel put forth an idea of mission in the face of unclear direction by referencing *The Lord of the Rings*.

"Not all that glitters is gold, and not all who wander are lost," Vogel quoted. Using the example of Frodo and his quest to destroy the ring, she drives home an important point. "Having a mission helps with the feeling of being lost."

But why "Lost"?

"When you're in high school, you have youth group to help you be involved in your faith," explains Manuel Olmos of St. Bartholomew Parish in Southwest Fort Worth, one of the organizers of the event. "Once you graduate, so often there's nothing that's specifically for us as a group."

Add to that equation the ambiguities of what constitutes adulthood in modern society, and there's no question as to why this group feels they fall between the cracks.

Beginning by focusing on current realities, Vogel outlines some of the issues facing young adults today. She cites extended adolescence, changes in the way social connections are made, boomeranging — that is, adult children returning

to their parents' homes — and the current economic crisis which has made jobs scarce and difficult to come by. In the past, adulthood was marked by marriage, home ownership, starting a family, obtaining complete financial self-sufficiency. In the current climate, however, many of these rites of passage are delayed. How, then, does one know when he or she has "emerged" as an adult?

"Real estate is not the only mark of adulthood," Vogel says. "But these days there's an element of unworthiness associated with being an emergent adult."

Crystal Sherman, 24, of most Blessed Sacrament Parish in Arlington agrees.

"Society doesn't teach that individuals matter," she said, elaborating on that thought by offering the mistaken perception that, "You're only of any worth to the degree that you make and spend money. Outside of that, individuals have no value."

Madeline Balconi Lamica, a 24-year-old teacher from Dallas adds, "That's why I think one of the most important things you can do is make friends with people [with similar values]. It helps protect you from the temptations of the world."

Because of that, says Balconi Lamica, she seeks opportunities like the Conference for Emerging Adults that are based on her faith and



Margaret Vogel, youth and young adult ministry specialist for the Diocese of Cleveland, explains the need for faith-filled communities of peers for emergent adults.



Vince Lujan, lead singer and guitarist for Latin/Rock Christian Band Jesus Team A / Jesus Te Ama, leads conference participants in worship.

Everyone has come here for something ... This is about calling forth shared wisdom so that the experiences of our lives and the experiences of our faith come together.

— Margaret Vogel
Youth and Young Adult
Ministry Specialist
Diocese of Cleveland

put her in community with her peer group.

Vogel recognizes the importance of this peer-to-peer contact. "Everyone has come here for something," she said. "This is about calling forth shared wisdom so that the experiences of our lives and the experiences of our faith come together."



St. Bartholomew parishioners Emanuel Pereda (right) and Valari Treviño help emcee the event.

Catholic Press Association Awards for 2011



1st Place - Best Coverage of Healthcare



1st Place - Best Redesign



1st Place - Best Reporting on Senior Citizens



3rd Place - Best Regular Column - Scripture

2nd Place - Best Analysis/Background - News Writing
The Gerard E. Sherry Award



Two - part series on Catholic Charities' and Fort Worth's team approach to getting homeless people into permanent housing

The Catholic Press Association recognizes the *North Texas Catholic* in five categories

The *North Texas Catholic* walked away from the Catholic Press Association's recent 100th anniversary banquet and awards program in Pittsburgh with five national awards. It was the best showing for the diocese's newspaper in several years and brought the string of years the *NTC* has earned recognition for outstanding performance by the Catholic Press Association of the United States and Canada to 20.

Three first place awards went to the staff and writers and photographers associated with the *NTC*. An article on the Santo Hermano Pedro Catholic Hospital built with the cooperation of the Diocese of Fort Worth and the Diocese of Juticalpa, Honduras, and the government of Honduras, in the Honduran city of Catacamas, won first prize in the category *Best Coverage of Healthcare*. The article by Juan Guajardo came as the result of extensive interviews of those responsible for the daunting undertaking over a period of many weeks. "Juan is an outstanding and persistent journalist," said *NTC* editor Jeff Hensley, "and he did an incredible job of describing the lack of health care in this remote area of Honduras and how important this new Catholic hospital is to the people of the region."

The newspaper also won a first place award, in the category

Best Redesign. In the summer of 2010, the staff began planning and implementing the changes that would transform the publication with cleaner and crisper design and more attractive typefaces. The judges said the new look features, "a clean, handsome front page."

Freelance Writer Joan Kurkowski-Gillen earned the third first place award with her touching story about Meals on Wheels nationally recognized Volunteer for 2010, John Gill. John, at 95, one of the coordinators of the St. John the Apostle Meals on Wheels distribution center, earned the nickname "High Five John" for his enthusiastic support of the program's generous outreach to provide hot meals for seniors. In remarks about her coverage that won top honors in the category *Best Reporting on Special Age Group, Senior Citizens*, the judges said, "This article combines a great profile of a senior citizen, coverage of his service, and coverage of the Meals on Wheels program. Thorough details, including details of the subject's emotions, draws the reader in and exhibits excellent reporting."

"Even though not all of our writers and photographers bring home national awards every year, across the last couple of decades, we've been blessed with journalists whose skills in news and feature writing,

column and Scripture commentary, have consistently won recognition from the Catholic Press Association," said Hensley.

Articles commenting on the Sunday readings in the *NTC*'s syndicated column *Word to Life* earned Jeff Hedglen, Sharon K. Perkins, and Jean Denton third place recognition in the category *Best Regular Column — Scripture*. Catholic News Service offers *Word to Life* to its subscribers in the U.S. Canada. The column is published regularly by *Catholic New York*, the newspaper of the Archdiocese of New York, *The Clarion Herald*, the newspaper of the Archdiocese of New Orleans, and the *Arkansas Catholic*, newspaper of the Diocese of Little Rock, among others.

Juan Guajardo won second place recognition for his two-part series on Catholic Charities' program that cooperates with other faith-based charities working with the homeless and the city of Fort Worth to bring them into permanent housing. The award was in the category *Best Analysis/Background/Round-up News Writing, the Gerard E. Sherry Award*. The judges said Juan's coverage, which was presented in a beautiful package by *NTC* Associate Editor Tony Gutiérrez, was an "ambitious effort. Well written and presented; a thorough, compelling series."

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Diocese

For Walter Strittmatter, logging more than 1,000 volunteer hours at John Peter Smith Hospital isn't a big deal; it's just part of his

Call to Serve

By Michele Baker
Correspondent

To look at him, you would never guess all the titles he's had in his life: husband, father of 10 children, extraordinarily respected businessman, active volunteer. When the subject of his more than 1,000 hours of service over more than 10 years as a John Peter Smith Hospital volunteer comes up, he shrugs it off.



Photo by Donna Ryckaert / NTC

Walter Strittmatter, an acolyte at St. Patrick Cathedral, helps serve at a daily Mass.

"Yeah, they gave me a certificate for that a little while ago," Walter Strittmatter says in a matter-of-fact tone. "I guess they were keeping track. I sure didn't!"

"Actually," says Yvonne Kyle, Manager of Volunteer Services for JPS Health Network, "He's probably served way more than that. We've only kept the computerized records for 10 years."

"I'm not looking for any publicity," he declares, his eyes sparkling with a self-deprecating smile. "I just do things that need to be done."

Yes, he does.

Six days a week you'll find Mr. Strittmatter, brother of

Father Robert Strittmatter of San Mateo Mission in Fort Worth, serving as an acolyte at St. Patrick Cathedral in Downtown Fort Worth for the noon Mass. An elder gentleman with a deliberate step and deferential presence, he's dressed smartly under that plain white alb: dress pants, shirt and tie, his coat waiting for him in the vesting sacristy ("That's something I get from my Daddy," he explains. "Always wear your best for God.") With quiet reverence, he helps prepare the altar for Mass and then promptly at noon, he rings a bell and approaches the cantor's podium. He leads the Angelus in a measured monotone, then fades back into the background to serve during the Mass. Once the liturgy is over, he stays behind to either assist with Eucharistic Adoration, or to help with clean-up.

Back in 1974, Mr. Strittmatter was one of the first laypeople commissioned to be extraordinary ministers of Holy Communion. For a number of years, he's led an early morning Rosary at St. Andrew Parish in Fort Worth. And when the folks at St. Patrick Cathedral needed someone to serve during daily Mass, he simply said, "Yes."

"Walter is a most modest and kind man," said Deacon Leonard Sanchez of St. Patrick, in a recent interview. Even in the face of personal difficulties and health issues, "He never complains nor does he brag or exaggerate. To say that he is a humble person is an understatement."

Susan Schmitz, a fellow volunteer at JPS Hospital, concurs. "Walter is a wonderful guy. To work in a hospital as a volunteer you have to be special. He always has a smile on his face and he has so much knowledge."

Though within the last year health issues have kept Mr. Strittmatter from serving at the hospital, he keeps his membership up-to-date "Just in case," he says.

Yvonne Kyle, who has worked at JPS for four years said, "Many times we've been asked where Walter is. He's been missed around here. Hospitals are big, confusing places, and he helped a lot of people find their way."

Special Collection Catholic Relief Services Collection

Parish Name	Parish Location	Catholic Relief March 2010	Catholic Relief April 2011
Immaculate Heart of Mary	Abbott	422.25	259.00
Jesus of Nazareth	Albany	0.00	0.00
Holy Redeemer	Aledo	1,666.60	1,569.88
Most Blessed Sacrament	Arlington	3,159.33	6,043.61
St. Joseph	Arlington	3,070.36	3,107.95
St. Maria Goretti	Arlington	2,227.00	6,343.00
St. Mary the Virgin	Arlington	50.00	0.00
St. Matthew	Arlington	1,058.85	0.00
St. Vincent de Paul	Arlington	1,874.00	2,015.00
Vietnamese Martyrs	Arlington	1,476.00	1,683.00
Holy Trinity	Azle	587.00	667.00
St. Michael	Bedford	2,539.00	1,969.00
St. Jerome	Bowie	0.00	0.00
Sacred Heart of Jesus	Breckenridge	103.00	0.00
St. John the Baptist	Bridgeport	447.25	763.25
St. Jude Thaddeus	Burkburnett	200.00	335.00
St. Ann	Burleson	1,869.00	3,042.06
St. Catherine of Siena	Carrollton	2,906.25	118.00
Holy Rosary	Cisco	68.00	118.75
St. Joseph	Cleburne	608.60	355.00
Holy Angels	Clifton	207.00	503.25
Good Shepherd	Colleyville	5,454.50	6,388.00
Holy Cross	The Colony	1,551.44	1,878.08
Sacred Heart	Comanche	273.00	0.00
St. Joseph	Crowell	23.00	40.00
Assumption/Blessed Virgin Mary	Decatur	793.84	1,863.80
Our Lady of Guadalupe	De Leon	93.00	144.00
Immaculate Conception	Denton	2,128.00	1,325.00
St. Mark	Denton	3,202.72	3,731.53
St. Mary	Dublin	665.30	469.62
St. Francis Xavier	Eastland	72.00	128.00
St. Paul	Electra	0.00	0.00
All Saints	Fort Worth	1,583.93	1,637.57
Christ the King	Fort Worth	284.00	238.00
Holy Family	Fort Worth	2,202.00	2,886.12
Holy Name of Jesus	Fort Worth	426.00	428.00
Immaculate Heart of Mary	Fort Worth	1,257.00	1,496.00
Our Lady of Fatima	Fort Worth	1,312.75	1,849.50
Our Lady of Guadalupe	Fort Worth	1,758.98	3,875.04
Our Mother of Mercy	Fort Worth	193.00	0.00
San Mateo	Fort Worth	265.00	0.00
St. Andrew	Fort Worth	3,933.61	5,821.01
St. Bartholomew	Fort Worth	6,390.00	6,868.00
St. George	Fort Worth	177.00	904.04
St. John the Apostle	Fort Worth	723.00	1,271.75
St. Mary of the Assumption	Fort Worth	268.00	345.00
St. Patrick Cathedral	Fort Worth	0.00	0.00
St. Paul	Fort Worth	1,145.10	1,401.25
St. Peter the Apostle	Fort Worth	717.00	989.00
St. Rita	Fort Worth	685.26	710.77
St. Thomas the Apostle	Fort Worth	1,654.82	2,177.32
St. Mary	Gainesville	542.00	108.00
St. Rose of Lima	Glen Rose	255.50	305.25
St. Francis of Assisi	Graford	0.00	0.00
St. Mary	Graham	550.00	0.00
St. Frances Cabrini	Granbury	1,784.50	0.00
St. Francis of Assisi	Grapevine	2,255.00	2,754.51
St. Mary	Henrietta	178.23	210.00
Our Lady of Mercy	Hillsboro	471.42	885.12
Korean Martyrs	Hurst	0.00	0.00
Christ the King	Iowa Park	0.00	0.00
St. Mary	Jacksboro	82.75	110.00
St. Elizabeth Ann Seton	Keller	5,484.00	5,656.85
Santa Rosa	Knox City	0.00	0.00
St. Philip the Apostle	Lewisville	3,436.45	3,701.34
St. Peter	Lindsay	1,588.00	3,040.00
St. Jude	Mansfield	2,658.34	2,139.76
St. Mary of the Assumption	Megargel	0.00	150.00
Our Lady of Lourdes	Mineral Wells	442.00	466.96
St. William	Montague	40.00	0.00
Our Lady of Guadalupe	Morgan	48.00	231.00
Sacred Heart	Muenster	2,864.00	1,984.00
St. Joseph	Nocena	0.00	0.00
St. Theresa	Olney	110.00	0.00
Nativity/Blessed Virgin Mary	Penelope	147.00	100.15
St. Thomas Aquinas	Pilot Point	543.00	956.48
St. Mary	Quanah	198.00	183.00
St. Rita	Ranger	82.00	127.50
St. Joseph	Rhineland	417.00	389.00
St. Boniface	Scotland	56.00	286.00
Sacred Heart	Seymour	145.00	471.00
St. Brendan	Stephenville	119.00	317.63
St. John	Strawn	144.00	158.00
Holy Family of Nazareth	Vernon	342.00	412.00
St. Stephen	Weatherford	1,523.00	1,476.31
Immaculate Conception of Mary	Wichita Falls	0.00	450.00
Our Lady of Guadalupe	Wichita Falls	780.11	1,300.19
Our Lady Queen of Peace	Wichita Falls	4,310.03	1,005.00
Sacred Heart	Wichita Falls	1,730.00	1,232.00
St. Mary	Windthorst	750.00	693.00

97,849.07 109,059.20

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

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Burmese refugees share an experience of an intimate church

FROM PAGE 1

trying to retain old traditions in a new world. Addressing those concerns during his lengthy homily, the celebrant reminded the enthusiastic congregation to “always make the will of God your priority no matter what the situation or where you live.”

According to the Burmese pastor, Catholics in Burma (one percent of the population) live in the shadows. Surrounded and pressured by the Buddhist majority, families tend to form protective enclaves near their church and pastor. Parishes are small and close-knit. Quick confessions or counsel are readily accessible by knocking on the rectory door.

“The people are very strong in their faith, but the way they practice Catholicism there (in Burma) and the way it is practiced here is very different,” the priest pointed out. “Here they see many churches scattered all around.”

Having lived many years in refugee camps, the relocated Burmese are vulnerable and easily influenced. The concerned clergyman, who is returning to Burma this summer, worries his countryman will seek spiritual guidance and ministry from other churches of the Christian faith. Bringing a priest from Burma to work with the burgeoning number of Burmese living in Texas would ease the language barrier.

“There are many newborn babies to be baptized, and some young adults will need sacramental preparation for marriage in the

future,” Fr. Aung Nge explains. “He (a priest from Burma) would be the chaplain for the Burmese in Texas and could even travel outside the state to other communities.”

Large populations of Burmese Catholics also live in Colorado, Kansas, and Georgia. Approximately 10,000 Burmese now reside in the United States, with the highest concentration in Texas.

Father Isaac Orozco, priest-secretary to Bishop Kevin Vann, says the Diocese of Fort Worth is reaching out to the newcomers and is trying to assess their needs with the help of interpreters.

“They are ‘fish out of water’ and have no understanding of Western culture,” agrees the young priest who concelebrated the Mass with Fr. Aung Nge. “The adults are trying to learn through their kids, but it’s difficult.”

Because most of the Burmese don’t own cars, they walk or carpool to Immaculate Heart of Mary — the nearest Catholic church to their neighborhood.

“Their representatives have been persistent in trying to get them some pastoral care in their language. Many have relocated here, and, because of the stepped up civil war in Myanmar, more are expected,” Fr. Orozco explains.

Their different faith makes Catholics a target of the Burmese government. Considered outsiders and unpatriotic, many experience discrimination, persecution, and death at the hands of the military. Since 2006, Catholic Charities Fort Worth has resettled 1,000 refugees

from the Chin, Karen, Karenni, and Burman ethnic groups to Fort Worth and Lewisville. Each year 20 to 30 more arrive to join family members here and in other parts of the U.S.

“The U.S. government recognizes the situation and is offering them asylum, and the Diocese of Fort Worth is doing what it can to help,” Fr. Orozco adds.

He plans to get the contact information of Burmese priests coming to the United States with the hope of persuading visitors to spend time in North Texas ministering to refugees.

The large turnout and enthusiasm demonstrated by the immigrants during the June 27 Mass highlights the importance of providing worship services for the community, according to Doi Aung, a Catholic Charities interpreter. The industrious sushi maker came to this country from the northern region of Burma five years ago and now helps others adapt to a new culture.

“They really feel abandoned,” Aung asserts. “Here the Mass is said in English or Spanish. They don’t understand what the priest is saying or the Scriptures.”

His fear is that arriving Burmese will leave the faith.

“I’m hoping the diocese will help us form some sort of organization, so we can all get together to worship,” he continues. “It’s important to assimilate into American culture, but at the same time, we need to have a sense of family and community — just like the Vietnamese and Laotians.”



Above: Burmese Catholics, some in traditional garb, a smart phone alongside Burmese language missals on one of the mats they sit on, share in their first Mass celebrated in their native tongue since arriving in Fort Worth. (Photo by Joan Kurkowski-Gillen)



Above: Burmese refugees, a large percentage of whom are young, take part in the prayers of the Mass celebrated by a visiting priest from their country. (Photo by Joan Kurkowski-Gillen)



Above: Fr. Isaac Orozco, Bishop Vann's priest-secretary and concelebrant of the Burmese Mass, with visiting priest Fr. Phillip Aung Nge (clapping in background), extends the welcome of the diocese, as he accepts a gift offered by one of the younger members of the community. (Photo by Joan Kurkowski-Gillen)

Below: Fr. Phillip Aung Nge celebrates the first native language Mass for the Burmese refugee community living in Fort Worth. Since 2006, Catholic Charities has resettled more than 1,000 Burmese in the Fort Worth area. They fled their homeland, also known as Myanmar, because of a repressive military regime in place for the last 49 years. International observers say that even though March elections installed a new civilian government, the same regime is still running the country. Catholics, who represent only one percent of the population of Burma, are treated with suspicion and discriminated against, even killed for their faith. (Photo by Joan Kurkowski-Gillen)

Below Right: A youth choir, many of whom are dressed in traditional clothing representative of their five ethnic groups, offer hymns in their own language. Burmese living in the diocese do not have a regular liturgy in their own language and attend Masses in either English or Spanish, neither of which is a language they speak or understand fluently. Even though many are learning English as a Second Language through programs sponsored by Catholic Charities and others, learning English to a level of competency and comfort is a process that takes many around five years, according to those in the field. (Photo by Joan Kurkowski-Gillen)



Priest says Catholic bloggers 'an extraordinary reality' in church life

By Sean Gallagher
Catholic News Service

PITTSBURGH—Catholic bloggers are “an extraordinary reality in the life of the church.”

Monsignor Paul Tighe, secretary for the Vatican’s Pontifical Council for Social Communications, made that observation during an impromptu meeting June 23 about blogging held during the Catholic Media Convention in Pittsburgh.

Catholic bloggers have a strong sense of community, Msgr. Tighe said, and church leaders need to be aware of what’s happening in the blogosphere because bloggers can “reach places that we’re not going to reach.”

“We can provide them with the right kind of materials that they can work with,” he said. “They can give a reach out into broader communities. And that’s important.”

Msgr. Tighe was joined at the meeting by Elizabeth Scalia, managing editor of the Catholic portal at the religion website Patheos and a columnist for the ecumenical journal *First Things*. Scalia maintains her own frequently visited blog at www.patheos.com called “The Anchoress.”

Scalia was one of approximately 150 Catholic bloggers from several countries who participated in a May 2 meeting of bloggers at the Vatican.

“We’re the sheep, too,” she said. “And we need the support of the bishops ... through their encouragement, their correction from time to time.”

—Elizabeth Scalia,
managing editor of the
Catholic portal at the
religion website Patheo

She said the meeting helped bloggers see that the Vatican takes them seriously, wants to work with them and “understands the fact that we are largely autonomous people not looking to be controlled.”

“The bloggers came away very happy,” Scalia said. “And I think the church came away pretty happy, too, because the bloggers, for the most part, said that we like you. We want to be clear on your behalf. We want to help out.”

Both Scalia and Msgr. Tighe suggested that the next step to follow the bloggers’ meeting at the Vatican would be for groups of bishops or individual bishops to meet with bloggers.

This was important for Scalia because blogs, their comment boxes, also known as “comboxes,” and “alternative media” in general are where a growing number of the faithful are exploring their faith.

“This is where they’re expressing confusion or fear or disgust,” she said. “This is where they’re saying, ‘Is there going to be a church in 20 years for my kids? How do I pass this on to them?’ This is where they’re daring to wonder.”

“I think it’s really important for our shepherds to say, ‘If this is where the sheep are feeding, I had better get to know that turf. I had better get to see what they’re feeding on. I want to see where in that field they’re moving a little too close to the walls.’”

Scalia went on to recommend that all bishops have someone to monitor blogs and other social media and to have a blog themselves.

But while it’s important for bishops to pay attention to bloggers, Scalia also noted that Catholic bloggers have a need for their bishops.

“We’re the sheep, too,” she said. “And we need the support of the bishops ... through their encouragement, their correction from time to time.”

“That doesn’t mean that we want to be put under obedience. We clearly don’t. But, at the same time, we are absolutely in need of the shepherd’s guidance and the shepherd’s support.”

Latino association sets conference open to all for August in Denver

SAN ANTONIO (CNS) — For the first time since its founding, the Catholic Association of Latino Leaders is opening its annual conference not only to current and prospective members but to all interested parties.

The association’s sixth annual gathering, called “A Catholic Summit on Faith, Citizenship and Public Policy: Our Challenge and Our Responsibility,” will take place Aug. 12-14 in Denver at the JW Marriott at Cherry Creek.

“The conference is not strictly focused on the Latino community or the Latino good only, but rather it’s the Latino voice for the common good of our country,” said Robert Aguirre, president and CEO of the San Antonio-based organization, in a news release.

Speakers will address current issues facing the church and the nation, such as Catholic education, immigration reform and Catholic identity. Those set to speak include Archbishop Jose H. Gomez of Los Angeles, Archbishop Charles J. Chaput of Denver and Mark H. Lopez of the Pew Hispanic Center.

Panel discussions are scheduled on “Catholic Public Engagement: Choices, Decisions and Actions”; “Immigration Reform: Balancing Politics, Economics, Legal Issues and Our Catholic Faith”; and “Faith, Public Policy and Politics.”

“The conference is not strictly focused on the Latino community or the Latino good only, but rather it’s the Latino voice for the common good of our country,”

—Robert Aguirre,
president and CEO of
the San Antonio-based
Catholic Association of
Latin Leaders

The association -- which describes itself as a forum for members “to strengthen their faith in community through prayer, education and service” — has chapters in Phoenix, Denver, Dallas, Milwaukee, Miami, Los Angeles and San Antonio, with new groups forming in New York and Washington.

Editor’s Note: To register for the conference, visit www.call-usa.org, email christine.syphers@call-usa.org or call (210) 734-1653.

Professor says pro-life faculty often feel isolated on campus for views

Even tenured staff at both Catholic and non-Catholic institutions say they feel the pressure

By Ann Carey
Catholic News Service

NOTRE DAME, Ind. — Many pro-life faculty on college campuses in the United States and Canada have experienced a strong sense of isolation and disrespect for their views, said the newly installed president of University Faculty for Life.

They also often are denied university resources that are commonly available to other faculty and some have experienced out-of-hand rejection or little review of their articles or books that take the pro-life perspective, said Teresa Collett.

Modern academia is “very skeptical” of claims about objective truth, so young faculty in particular are limited in defending or even exploring the idea that law should

protect the unborn, she added.

Collett, a professor in the School of Law at the University of St. Thomas in Minneapolis, made the comments in an interview with *Today’s Catholic*, newspaper of the Diocese of Fort Wayne-South Bend.

She was at the University of Notre Dame for the University Faculty for Life annual conference June 10-11. It drew about 100 attendees and featured more than 30 scholarly papers on pro-life topics.

The organization was founded in 1989 by a handful of professors to provide support and fellowship and to foster pro-life scholarship in the face of discrimination they felt at both secular and religious colleges. Today it has more than 250 members in the United States and Canada who represent more than 50 academic disciplines.

“In most institutions, particularly before tenure but even after tenure, the reigning orthodoxy on abortion is enforced by faculty review committees and administrators,” Collett said.

“Writing about abortion is often discouraged pre-tenure as ‘too controversial’ and after tenure as a distraction from the faculty member’s established area of scholarship,” she continued. “For the courageous faculty member who wants to explore these issues, having a community of like-minded scholars to collaborate with is critical.”

One conference speaker was John Breen, professor at the Loyola University Chicago School of Law. He presented a paper on the claim that support for the unborn is intrinsically religious and that to insist on the right to life of the

unborn is to impose religion on others. That claim is “a joke,” he argued, because it is anti-intellectual, playing on a long history of anti-Catholicism as well as fears of an American theocracy.

People who use the religion argument don’t want to have a serious conversation and are attempting to win an argument without actually having an argument, he said.

Ryan MacPherson, professor of history at Bethany Lutheran College in Mankato, Minnesota, encouraged University Faculty for Life members to forward the pro-life cause through social media with his talk on “Facebooking for Life in a Wiki World of Tweeting YouTubes: How LinkedIn Pro-Life Scholars Can Engage a Blogger Audience through Social Media.”

Patrick Tully, professor of

philosophy at Scranton University, proposed what he believes to be the best moral solution to the dilemma of what to do about the hundreds of thousands of frozen embryos who have been abandoned by their parents, or whose parents do not plan to have more children.

He suggested that rather than leaving the embryos in a permanent state of suspension or allowing them to be destroyed in research, they should be thawed and allowed to die with the dignity of any other human being.

The conference was hosted by the Notre Dame Center for Ethics & Culture, the Notre Dame Chapter of University Faculty for Life and the Notre Dame Fund to Protect Human Life. The conference was supported by a major grant from Our Sunday Visitor Institute.

Word = Life

Readings Reflections

“Peter got out of the boat and began to walk on the water toward Jesus.”

— Matthew 14:29



August 7, Nineteenth Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Kings 19:9a, 11-13a
Psalm 85:9-14
- 2) Romans 9:1-5
Gospel) Matthew 14:22-33

By Jeff Hedglen

There is a scene in the movie “Indiana Jones and the Last Crusade” when Indiana Jones has come very close to finding the Holy Grail. He is standing at the edge of a never-ending chasm and sees no way to cross it. After looking everywhere else, he finally looks within himself and realizes that to cross this chasm to find the Holy Grail is going to take a leap of faith.

So he lifts up his foot, closes his eyes and steps out into thin air. His foot lands on an invisible bridge. His step in faith has been rewarded.

This same scene played out centuries before Indy went looking for the Grail. In fact, before the cup of the New Covenant was first lifted, St. Peter was called to take his own leap of faith.

The disciples were on the Sea of Galilee being tossed about by waves when they saw a figure walking on the water. This sight frightened them, but Jesus told them not to be afraid for it was He. Peter wanted proof. He said, “Lord, if it is you, command me to come to you on the water.”

Jesus’ reply was simple: “Come.”

At this moment, Peter had to put his money — or more literally, his foot — where his mouth was. So Peter took a step out of the boat. I imagine it was something like the scene in Indiana Jones: foot up, eyes closed, hoping against hope that he would not plunge to his death. In this case, real life was just as amazing as the movies, for Peter did in fact walk on water.

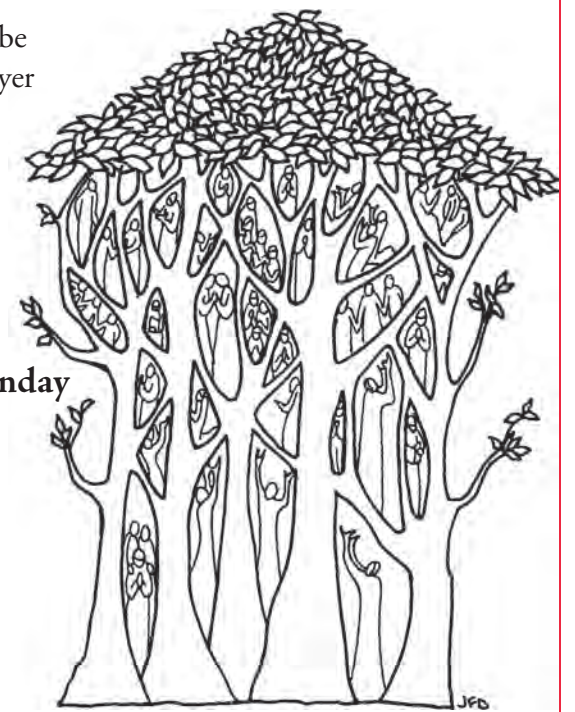
There are times in our lives when we have to step out in faith and trust Jesus to catch us, whether it is in a relationship, a job situation, a financial decision, a parenting dilemma, or surrendering oneself to Jesus. Whatever the case may be, it is never an easy moment. But we can do just as Indiana and Peter did: raise our foot, close our eyes and step out into the will of God for our lives.

QUESTIONS:

Have you ever had a moment in your life when you had to take a leap of faith? How did it turn out? What do you think was going through Peter’s mind when he did not sink?

“My house shall be called a house of prayer for all peoples.”

— Isaiah 56:7



August 14, Twentieth Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Isaiah 56:1, 6-7
Psalm 67:2-3, 5, 6, 8
- 2) Romans 11:13-15, 29-32
Gospel) Matthew 15:21-28

By Sharon K. Perkins

At the biannual family reunions for my mother’s side of the family, we feature a wall-hung “family tree” drawn on a large bed sheet. At the roots of the tree are the names of my great-grandparents who emigrated from Europe at the turn of the 20th century. The thickest limbs feature the names of their six surviving children, branching out to hundreds of cousins and their progeny. There are now so many “twigs” on the tree that it has become difficult to find room for them on the sheet!

In the early years after their arrival in America, the family consisted completely of Catholics with Czech surnames, since the six siblings all married within the immigrant community. (In fact, marrying outside of one’s ethnic group and one’s religion was greatly frowned upon in those days.) However, the names on the outer branches and twigs show that, as the generations passed, people from all sorts of ethnic and religious groups — even racial groups — joined our family through marriage and by adoption.

There are no names of “outsiders” written on a separate sheet. Though all do not share in the heritage of common parents by bloodline, we belong to one another and believe that our family is beautifully enriched by those who have been “grafted” onto our tree.

Each of the readings today reveals God’s salvific plan to gather all nations in worship and praise. Isaiah’s prophetic vision includes “foreigners” whose service and sacrifices are acceptable to the Lord despite their alien status. St. Paul assures the church in Rome that God is merciful to all who have disobeyed, whether Jew or Gentile. And in the Gospel reading, Jesus — who is initially reluctant to offer healing and compassion beyond the “lost sheep of the house of Israel” — is won over by the persistent faith of a Canaanite woman.

Most of us who consider ourselves “insiders” in the Church of Jesus Christ, are indeed Gentiles as well, “outsiders” adopted by grace when Jesus extended his arms on the cross in an unselfish gesture of inclusivity.

God’s “family tree” is big enough for all people who entrust themselves to his mercy and love, who “observe what is right” and “do what is just.” Its branches stretch to the ends of the earth and for all eternity.

QUESTIONS:

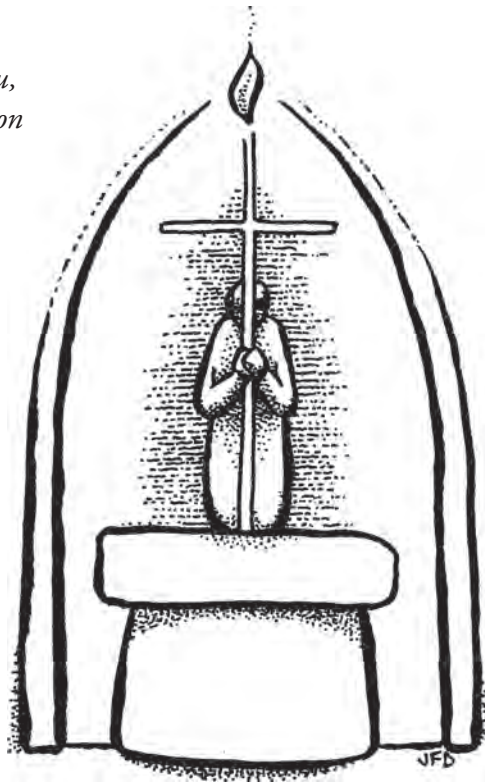
Are you ever tempted to think of some people as being “outside” of God’s mercy and love? How can today’s readings help you to see just how extensive and inclusive God’s love is?

Word = Life

Readings Reflections

“And so I say to you, you are Peter, and upon this rock I will build my church...

— Matthew 16:18a



August 21, Twenty-first Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Isaiah 22:19-23
Psalm 138:1-3, 6, 8
- 2) Romans 11:33-36
Gospel) Matthew 16:13-20

By Jeff Hensley

In a world in which more and more of the mainline Protestant churches, and even some of the more evangelical churches, have departed from the traditional interpretations of the Scriptures, many of us find ourselves more and more Catholic. We take comfort in the Gospel reading from Matthew in which Peter responds to Jesus' question: "Who do you say that I am?" with his resounding words: "You are the Christ, the Son of the living God." Jesus [then] said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven."

I came into the Catholic Church as an adult. Part of my conversion process found me taking instructions in the Catholic Faith at the same time I was entering into involvement with the Catholic Charismatic Renewal. I came, gradually, to appreciate more and more the breadth and depth of Catholic Teaching, both in all forms of morality and in social doctrines. As I became Catholic, this *Magisterium*, or teaching authority, passed down through the lines of authority established in this little dialogue between Jesus and Peter became increasingly attractive.

The Church, it seemed to me, addressed every issue and topic of importance to humanity and its future. And it still appeals to me very much.

And so it is disturbing to me when I see other Christian faiths departing from traditional Christian teachings passed on for two thousand years, ecumenism fractured by a rebellion against rather plain teachings found in Scripture and echoed and expanded upon in the teachings of our Church.

Many people from other faiths have come into the church, just as I did, embracing these truths, the real Presence of Jesus in the Eucharist, and the loving welcome of our Church.

We have a great treasure inherent in this authority and the safeguarding of it. May we appreciate it more and be able to share that appreciation, in charity, with our separated brethren, that Jesus prayer that all may be one might be fulfilled in our times

QUESTIONS:

Have you sought adult formation to help form your own conscience to be able to think with the mind of Christ and his Church? What opportunities for ongoing formation or involvement in a lay renewal movement or ministry within your parish are available to you?

August 28, Twenty-second Sunday in Ordinary Time.

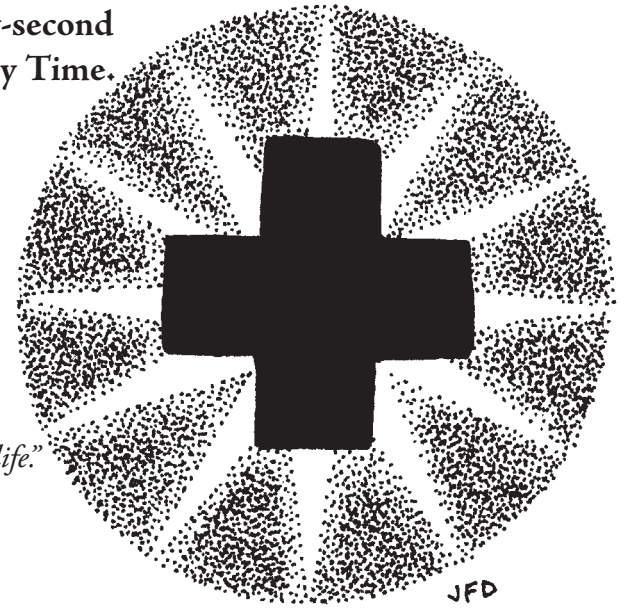
Cycle A. Readings:

- 1) Jeremiah 20:7-9
Psalm 63:2-6, 8-9
- 2) Romans 12:1-2
Gospel) Matthew 16:21-27

“For your kindness is a greater good than life.”

— Psalm 63:4a

By Jean Denton



During the last weeks of her daughter's life, Patty slept with her in her bed.

Dorothy, in her early 50s, had been terminally ill for a year, and she finally gave up medical treatment when it became pointless and the side effects unreasonable. With pain medication, though, she sometimes writhed in her sleep. "I was afraid she was going to fall out of bed," Patty explained.

One night, Dorothy woke up and was surprised to find her mother next to her.

"What are you doing?" the daughter asked.

"You move around so much, I just wanted to keep you from falling," Patty answered.

Her daughter smiled. "Why? What's the worst that can happen?"

Patty realized the irony, but she couldn't help her natural desire to protect her loved one from suffering. However, she recalled later, Dorothy was at peace with the life she'd lived and with the promise of the one to come.

In this weekend's Gospel reading, Peter demonstrates that same desire to prevent hardship from coming to his master. But Jesus reminds him that he's thinking as human beings think, not with the mind of God that knows that suffering in this world is a necessary sacrifice for finding peace in the real, lasting world of God's kingdom.

In his letter to the Romans, Paul explains further that we human beings must transform our habits of thinking. Instead of conforming ourselves to this age, we must renew our minds to be able to discern the will of God.

My friend Patty told me that Dorothy had indeed given her life to serving people in need. Even though it meant a low salary for the single mother of three, Dorothy was committed to her work as a social services caseworker.

"She was always so compassionate and made such an impact in the lives of the people who came to her," Patty said.

Dorothy had long ago understood the will of God and conformed her life to it. She accepted the sacrifices and hardship that life involved, knowing the salvation to come.

Her life, well lived, brought peace and understanding of the reign of God to her mother and children, as well.

QUESTIONS:

In your thinking, what are the obstacles to being able to discern the will of God? What must you do to "lose" your world-bound life for the sake of Jesus' Gospel?

Nuestro Pastor Habla

El Monseñor King levantó la Iglesia con el corazón pastoral de Jesús

Queridos Hermanos y Hermanas en Cristo,

Quisiera aprovechar la ocasión de mi columna mensual para recordar al Monseñor Charles King, quien pasó a una mejor vida y está con el Señor desde el pasado 1° de junio. El Monseñor King fue una personalidad verdaderamente gigante, un fiel y santo sacerdote en la *Diócesis de Fort Worth* al pasar de los años y, sin duda, muchos le echarán de menos. Quisiera compartir con ustedes la homilía que prediqué en el funeral del Monseñor King, que expresa mis pensamientos y sentimientos por su fallecimiento:

Cuando Jesús llama a los cuatro primeros discípulos (Simón Pedro y Andrés, Santiago y Juan) en el *Evangelio de Marcos (1: 16-20)*, es fascinante ver lo que están haciendo estos dos pares de hermanos al llamarlos. Sí, ya sabemos que son pescadores. Sin embargo, ¿qué es, precisamente, lo que están haciendo como pescadores?

El primer par de hermanos—Simón Pedro y Andrés—está echando una red en el mar. El segundo par de hermanos—Santiago y Juan, los hijos de Zebedeon—está remendando redes en la barca. Ambos pares de hermanos dejan inmediatamente lo que están haciendo y siguen a Jesús.

Las dos actividades que los ocupaban cuando fueron llamados iluminan un aspecto de la vida del discipulado que han emprendido, así como la naturaleza de la Iglesia: echar y remendar redes.

El echar de las redes es signo de algo que se abarca a lo ancho y largo de las cosas. Y, al recoger la red, todo se encuentra acumulado en ella. Lo mismo ocurre con la Iglesia y con la vida del discípulo dentro de ella. El discípulo del Señor Jesús debería lanzar una amplia red, una extensa red, que abarque a todos. Su postura y orientación es tal que debería parecerse a su maestro crucificado: brazos extendidos entre el cielo y la tierra, abrazando a todos y todo. Debe haber una generosidad de espíritu y magnificencia de corazón al seguir el camino de Jesús como su discípulo terrenal.

Esto se correlaciona poderosamente con la imagen del reino de los cielos ofrecida por Jesús en el capítulo XIII del *Evangelio de Mateo*: la red es arrojada al mar (13: 47-50). Esta red trae peces de todo tipo y sólo al final, *sólo al final de los tiempos*, es que los ángeles — y no los seres humanos — separan a los justos de los malos. Pero esta imagen de acogimiento para todos no viene sin un costo. Y por eso miramos a la segunda actividad de los pescadores, en este caso, la de los hijos de Zebedeo: *la de remendar las redes*.

Si echar una amplia red que trae a todo tipo de personas es una imagen de la Iglesia, la



Monseñor Kevin Vann

comunidad de fe, entonces la segunda imagen necesariamente está relacionada con ella. ¿Cómo se puede evitar que estas personas tan diferentes—con orígenes, costumbres y culturas tan distintas—terminen desbaratándose unos a otros y desbaratando el tejido de la comunidad de fe, la Iglesia? Esta es la pregunta.

Un discípulo no es sólo quien echa las redes de manera amplia; también tiene la responsabilidad de remendar las relaciones desgarradas y deterioradas en la red de la Iglesia, la comunidad de discípulos. Tiene que tratarse de eso. Tiene que tener el mismo pensar de Pablo, quien exhortó a los Filipenses con el *Himno de Cristo* en el capítulo 2 de la *Carta a los Filipenses*: “No hagan nada por rivalidad o vanagloria. Que cada uno tenga la humildad de creer que los otros son mejores que él mismo. No busque nadie sus propios intereses, sino más bien preocúpese cada uno por los demás. Tengan unos con otros los mismos sentimientos que estuvieron en Cristo Jesús...” (2: 3-5).

Unir a distintas caras de la multitud (echar una amplia red) siempre presentará algunos de los desafíos más complicados en la vida de la comunidad, pero esta es la tarea del discípulo, y remendar estas relaciones es, por lo tanto, una parte constitutiva de esta tarea. El discípulo tiene que estar dispuesto a ser un *reparador de relaciones* en la comunidad de la Iglesia.

Así que esta es la imagen perenne de la Iglesia: echar las redes y remendarlas, echar las redes y remendarlas... y remendar, y remendar, y remendar. No es para los de corazón débil o amargado. Es para el amante, quien ama hasta el final, a imitación del Maestro, que amó a los suyos hasta el final. Y este fue el Monseñor King. Echó las redes y las remendó, y de esa manera contribuyó al desarrollo y crecimiento de la Iglesia.

Mientras que, sin duda, efectivamente levantó el templo físico de San Andrés y esta casa de Dios, *La Inmaculada Concepción*, lo más importante es que elevó a su pueblo. De tal manera, facilitó el crecimiento y desarrollo

del pueblo de Dios.

El Monseñor King se dedicó a echar y remendar amplias redes, abarcando ambos aspectos de la imagen perenne de la Iglesia. Su primera y tercera vicarías tuvieron lugar en parroquias dedicadas a los dos pares de apóstoles hermanos mencionados en el pasaje inicial: *San Andrés* (1969-1979) y *San Juan* (1988-2000).

Su énfasis en buscar a los perdidos, marginados y olvidados es legendaria: católicos alienados (*Come Home*); divorciados y vueltos a casar; pobres e inmigrantes; etc...

También echó una amplia red al participar en el movimiento ecuménico y el diálogo interreligioso: relaciones con otros cristianos y no cristianos.

Fundador de comunidades de fe y escuelas católicas. Apoyo a seminaristas y a la educación sacerdotal.

En la Iglesia, el Monseñor King se dedicó siempre a echar redes de manera amplia y a remendar sus partes deterioradas y desgarradas. Las dos comunidades que sirvió en su segunda y cuarta vicarías claramente muestran esto en sus nombres: el *Sagrado Corazón* (1979-1988) y la *Inmaculada Concepción* (2000-2011). Su corazón pastoral quería latir con el sagrado corazón de Jesús, el corazón del *Eterno Buen Pastor* que se abre al amor de todos los hombres y mujeres. Y su ministerio era de naturaleza muy *Mariano*, dedicándose a señalarle al pueblo el camino hacia Cristo: como lo hizo y lo sigue haciendo siempre la Virgen María, la Madre de Dios, desde el momento de su Inmaculada Concepción, y a lo largo de toda su vida.

¡Qué bien guió al pueblo de Dios hacia Cristo el Monseñor King! Así era su manera de entender su ministerio sacerdotal. La segunda lectura de la liturgia de hoy, la *Primera Carta de San Pedro* lo dice mejor: “Apacienten el rebaño de Dios cada cual en su lugar; cuidenlo no de mala gana, sino con gusto, a la manera de Dios; no piensen en ganancias, sino háganlo con entrega generosa; no actúen como si pudieran disponer de los que están a su cargo, sino más bien traten de ser un modelo para su rebaño” (5: 2-3). Tendió el rebaño; colaboró en la construcción del pueblo de Dios; echó una amplia red; arregló relaciones, especialmente de todas aquellas personas y grupos que he mencionado anteriormente.

Uno puede discernir un hilo bíblico entretrejiéndose a lo largo de la vida del Monseñor King, y los nombres de los lugares a los que fue llamado a servir como párroco y pastor. Tal vez todos estos detalles se van reuniendo al pie de la Cruz, y ¡qué apropiado es!

En el *Evangelio de Juan* Jesús se encuentra antes de morir con su madre y el discípulo a quien amaba — tradición y costumbre nos dice que es Juan. Conocemos bien la historia. Jesús le entrega su discípulo amado (Juan) a su madre y le entrega su madre al discípulo. Y forman así una nueva familia, una nueva comunidad basada en el amor. Es el amor del *Sagrado Corazón de Jesús*

que está latiendo, el corazón del eterno párroco y el buen pastor, que trae a Juan — el discípulo y apóstol dedicado a remendar relaciones (y, por extensión, Andrés)—y a María, la madre de Dios, inmaculadamente concebida, a la comunión. Y es ese mismo amor el que imitó y anunció el Monseñor King; es ese mismo amor al cual le dedicó su ministerio sacerdotal y su corazón pastoral.

En el evangelio que acabamos de escuchar, la famosa historia de Lucas en el camino a Emaús, existe el personaje sin nombre que camina con Cleofás. Muchos han tratado de determinar quién puede ser esta persona. Creo que en este personaje desconocido se puede interpretar cualquier discípulo del Señor Jesús que lo sigue en el camino. Es uno de nosotros, y sin duda es el Monseñor King. En este gran texto eucarístico, este gran texto de Pascua, me imagino al Monseñor King caminando a lo largo de su vida sacerdotal, a través de sus innumerables celebraciones eucarísticas. Y en medio de todas estas, ha estado viajando con Jesús, conversando con Él acerca de las personas que ha guiado como pastor, y queriendo conocer de manera más íntima, personal y poderosa a Jesús. Su corazón pastoral se ha incendiado con el amor por Cristo. Y lo ha conocido, y lo ha dado a conocer al partir el pan....

Como graduado del *Colegio Norteamericano*, hay un brindis que cada *Nacker* (apodo de los egresados del colegio) viene a conocer durante su tiempo en Roma: *Ad multos annos, gloriosque annos, vivas! vivas! vivas!* ¡Por muchos años, muchos gloriosos años, viva, viva, viva! El Monseñor King era un graduado de esa noble institución.

Mi querido Monseñor King, que el amor de Jesús — al cual dedicaste tu vida sacerdotal y pastoral aquí en la tierra — te envuelva.

Mi querido Monseñor King, *Ad multos annos, gloriosque annos, vivas! vivas! vivas!*

Mi querido Monseñor King, ¡Por muchos años, muchos gloriosos años, viva, viva, viva! Que vivas en la comunión de los santos por siempre con Andrés, Juan y María, la Madre de Dios. Amen.

Por otra parte, muchos cambios nuevos de personal sacerdotal se anunciaron recientemente, afectando a numerosas parroquias en la diócesis. Estos tiempos de transición son siempre una temporada para conocerse unos a otros, tanto sacerdotes como feligreses. Por favor, tomen estas ocasiones para afectuosamente saludar a los nuevos pastores y sacerdotes y, a través de su generosidad y hospitalidad, ayuden a hacer que estas transiciones sean exitosas y fructíferas mientras continuamos caminando

CONTINUADA A LA DERECHA



*Yo soy el pan vivo que ha bajado del cielo:
Si alguno come de este pan, vivirá para siempre'*



El cuarto encuentro católico de la renovación carismática es un éxito

Por Pedro A. Moreno
Corresponsal

El Espíritu Santo en la Eucaristía fue el tema central del *Cuarto encuentro católico de la renovación carismática*, celebrado en *Nolan Catholic High School* durante el fin de semana de Pentecostés.

Todo comenzó el viernes 10 de junio con una magna celebración eucarística de apertura, donde el Padre Mauricio Cuesta y varios sacerdotes más de la diócesis ofrecieron la oración y el acto de culto más grande que los cristianos pueden ofrecerle a Dios — la Santa Misa. No existe mejor manera que esta de comenzar un congreso.

Tanto la Misa como las demás actividades del fin de semana fueron animadas por dos excelentes coros. El coro *Sembradores de la palabra*, dirigido por el Señor José García, comenzó el viernes y continuó su participación en distintas ocasiones durante el congreso. El segundo coro fue el grupo *Mensajeros de Jesús*, dirigido por el Señor Wilfredo Vázquez. La fuerza y la intensidad de la música realmente animaron la alabanza a través de todo el congreso, y el modo tan devoto de cantar la *Coronilla de la misericordia* la tarde del sábado, por el Sr. Vázquez y su esposa, la Sra. Awilda Vázquez, fue

magnífico.

Los temas principales del congreso se ofrecieron el sábado y el domingo de Pentecostés. La primera prédica del sábado fue por el Padre Mauricio Cuesta. En su prédica, llena de chistes y todo un surtido de efectos de sonidos, el Padre Mauricio dio testimonio de cómo él atribuye el ser salvado de una balacera por haber estado rezando el Santo Rosario. Durante la balacera él fue impactado por una bala en la espalda y no le penetró el corazón, pero todavía se encuentra en su hombro. Es por esta razón que muchos se refieren a él como el Padre Bala, y él se refiere a la Virgen María como su protectora y guía hacia Jesús.

Al preguntarle al Padre sobre su intenso uso del humor y la comedia en sus presentaciones, el Padre respondió diciendo, “En mi ministerio de sanación yo utilizo la alegría y el humor como un método para traer esa sanación”.

La segunda prédica del sábado fue ofrecida por el conocidísimo y muy celebrado Padre Pedro Núñez. Su prédica intensa, llena de alegría y pasión, sirvió de llamado a la santidad por medio del Espíritu Santo y la Eucaristía. El Padre Pedro impactó a la audiencia con sus palabras, que fueron fruto de su intensa vida abierta al poder de Dios.

Al entrevistarle antes del almuerzo del sábado, le pregunté al Padre Pedro sobre su vida de predicador, y me sorprendió con el detalle que por poco no lo ordenan sacerdote por no poder predicar. El Padre Pedro me dijo: “Mi crecimiento ministerial y espiritual fue algo que sucedió después de ser ordenado sacerdote, al participar con el grupo de oración en mi parroquia”.

El Padre añadió: “¡Fue allí donde pude reafirmar que Jesús esta vivo y está conmigo!” Este fue el comienzo de una intensificación en su misión como sacerdote y predicador en la Iglesia, al darse cuenta como nunca antes que el poder divino del Señor está realmente operando en su vida, y cómo él está cada día más enamorado del Señor.

Al preguntarle sobre su experiencia como predicador de un extremo a otro de la nación, y cuáles son algunos de los retos que tenemos en la Iglesia al ir promoviendo la Nueva Evangelización, el Padre Pedro se lamentó: “Desafortunadamente muchos están envueltos en un catolicismo cultural, catolicismo de rutina, y todavía existe mucho desconocimiento de Dios”. Continuó el padre diciendo: “El Espíritu Santo nos empuja a ser más que niños que toman leche. No estamos conscientes del llamado a ser discípulos de Cristo Jesús. Todos, clero y laicos, estamos llamados a ser instrumentos de la Evangelización, no piedras de tropiezo de la Nueva Evangelización”.

El congreso continuó con muchas otras prédicas del Padre Mauricio y el Padre Pedro, además de varios momentos de intensa música de alabanza y oración. Todo esto ocurrió en preparación para la Misa de Vigilia de Pentecostés, que fue presidida por el obispo de la *diócesis de Fort Worth*, Monseñor Kevin Vann, y concelebrada por varios otros sacerdotes dedicados.

Después de la Misa de Vigilia, todos regresaron a sus casas para



El Padre Pedro Núñez alza las manos hacia Dios, mientras da un buen argumento durante su presentación, muy aplaudido. El poder de sus presentaciones, dice nuestro escritor Pedro Moreno, viene de una intensa vida abierta al poder de Dios. (Foto por Wendy Pandolfo)



Pedro Santacruz de la parroquia de Nuestra Señora de Guadalupe en Fort Worth, baila por el escenario, cantando y encabezando la ceremonia de adoración de la entusiasta multitud, que aplaudía reunida en el gimnasio de *Nolan Catholic High School* para el *Cuarto encuentro católico de la renovación carismática*, celebrado durante el fin de semana de Pentecostés. (Foto por Wendy Pandolfo)

juntos en la fe.

Por favor también únense a mí para darles las gracias a los pastores que dejan sus parroquias, por su servicio generoso durante los años, y para pedir que Dios los bendiga ricamente en sus nuevas misiones parroquiales. También quisiera agradecer especialmente al Monseñor Philip Johnson por su servicio a la *Diócesis de Fort Worth*, con motivo de su retiro como párroco de San Miguel Arcángel (*St. Michael's Church*) en Bedford.

Que estos meses de verano sigan siendo una época de descanso y reflexión sobre las muchas bendiciones

de Dios en nuestras vidas, mientras continuamos adelante con Cristo en la fe, esperanza y amor.

Kevin W. Vann

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



descansar unas pocas horas nada más, pues el domingo a las 8 de la mañana todo comenzaba de nuevo en *Nolan Catholic High School*. El Congreso terminó el domingo después de la Misa de clausura a las 4:30 de la tarde.

No cabe la menor duda que para muchos de los participantes en este *Cuarto Encuentro Católico de la Renovación Carismática*, el Espíritu Santo descendió con fuerza y poder para renovar a su Iglesia aquí en la ciudad de Fort Worth, Texas.

Noticias

de la Iglesia

El Papa marca 60 años como sacerdote, confiere palios a arzobispos

Por John Thavis
Catholic News Service

CIUDAD DEL VATICANO (CNS) — Celebrando Misa con arzobispos de 25 países, el Papa Benedicto XVI reflexionó acerca de sus 60 años como sacerdote, llamándolo un ministerio exigente e “inspirador de maravilla” que lo llevó más cerca de Dios.

La inusual recordación personal del Papa se dio el 29 de junio, el aniversario de su ordenación sacerdotal en Baviera en 1951 y de la fiesta de los santos Pedro y Pablo, santos patronos de Roma.

Durante la Misa de tres horas de duración, él le dio a 41 arzobispos el palio de lana como señal de la comunión entre ellos y el Papa, y de su responsabilidad pastoral como pastores. Entre ellos habían cuatro preladados de los Estados Unidos, incluyendo el arzobispo José H. Gómez de Los Ángeles, y uno de Canadá.

La liturgia en la *Basílica de San Pedro* comenzó con fanfarria de trompetas. El Papa sonreía mientras procesaba hacia el altar rodeado de flores, pausando para saludar al patriarca ecuménico Bartholomew de Constantinopla.

El Papa dedicó la mayor parte de su homilía a sus 60 años de ministerio sacerdotal, y dos veces se excusó por quizás hablar demasiado tiempo sobre sus recuerdos. Dijo que sentía que debía mirar atrás a “las cosas que han dejado su marca”.

“Ya no les llamo a ustedes servidores, sino amigos”. Sesenta años desde el día de mi ordenación sacerdotal escucho una vez más, muy profundamente dentro de mí, estas palabras de Jesús — que fueron dirigidas a nosotros los nuevos sacerdotes — al final de la ceremonia de ordenación por el arzobispo, el cardenal Faulhaber, en su levemente frágil voz”, dijo el Papa.

“Supe, en ese momento, que el propio Señor me hablaba de una manera muy personal”, dijo.

El Papa dijo que se sintió llamado al círculo de aquellos que Dios conoce de una manera especial, a una amistad que implica responsabilidades.

“Él me confía proclamar su palabra, a explicarla correctamente y a llevarla a la gente de hoy día”, dijo.

El Papa Benedicto dijo que la amistad en este sentido se trata de conformar con Dios la voluntad de uno y estar preparado a pararse fuera de sí mismo y hacia otros, moviéndose “más allá de la inercia del egocentrismo”.

Este llamado del sacerdote a la amistad con Dios es “tan inspirador de maravillas, que uno podría sentirse intimidado según las décadas pasan, en medio de tantas experiencias de nuestra propia fragilidad y del bien inagotable de Él”, dijo el Papa.

El Papa colocó el palio — estola hecha de lana de cordero — alrededor de los hombros de los arzobispos según ellos se arrodillaban ante él. Durante su sermón, el Papa dijo



El arzobispo Gustavo García-Siller de San Antonio es visto después de recibir el palio de parte del Papa Benedicto XVI durante una Misa en la *Basílica de San Pedro* en el Vaticano el 29 de junio. El palio de lana es una señal de la comunión del arzobispo con el Papa y de su responsabilidad pastoral de ser pastor. (Foto CNS/Paul Haring)

que el palio significa el “yugo de la amistad con Cristo”, el deber pastoral de ser pastor, y la comunión con el Papa.

“Significa que debemos ser pastores para la unidad y en la unidad, y que es solamente en la unidad representada por Pedro que verdaderamente lideramos gente hacia Cristo”, dijo.

El palio es presentado cada año a los nuevos arzobispos o aquellos que han sido nombrados a una nueva arquidiócesis. Cuatro arzobispos nuevos, incluyendo al

arzobispo Guire Poulard de Puerto Príncipe, Haití, no pudieron asistir a la ceremonia y recibieron sus palios en casa.

Además del arzobispo Gómez, los que recibieron el palio incluyeron el arzobispo Paul S. Coakley de Oklahoma City, Gustavo García-Siller de San Antonio (nuestra provincia), J. Peter Sartain de Seattle y Gerald Lacroix de Quebec.

Después, durante una reunión para simpatizantes, el arzobispo García-Siller dijo que las palabras del Papa enfatizaron correctamente

la alegre tarea de edificar la unidad en la Iglesia, añadiendo: “Tengo la esperanza de ser instrumento de la unidad que Jesús quería”. Dijo que cuando el Papa puso el palio en sus hombros, le dijo al Papa de su deseo de unidad.

“El Papa respondió: ‘¡San Antonio, Texas, sí! Pocas palabras, pero muy significativas’, dijo.

El arzobispo Gómez, en Roma con unos 400 peregrinos, dijo que había estado compartiendo la emoción de los eventos con personas en casa en una página de *Facebook*.

El Papa Benedicto nombra al Mons. Álvaro Corrada del Río para dirigir diócesis en Puerto Rico



El Papa Benedicto XVI ha nombrado al obispo Álvaro Corrada del Río de Tyler para dirigir la Diócesis de Mayagüez, Puerto Rico. (Foto CNS/Catholic East Texas)

WASHINGTON (CNS) — El Papa Benedicto XVI ha nombrado al obispo Álvaro Corrada del Río de Tyler a dirigir la Diócesis de Mayagüez, Puerto Rico.

El nativo puertorriqueño obispo Corrada, de 69 años de edad, es sucesor del obispo Ulises Aurelio Casiano Vargas, de 77 años de edad, quien ha dirigido la diócesis desde que fue establecida en 1976.

El nombramiento fue anunciado en Washington el 6 de julio por el monseñor Jean-Francois Lantheaume, encargado de asuntos en la nunciatura apostólica.

Nacido el 13 de mayo de 1942 en Santurce, Puerto Rico, Álvaro Corrada es el séptimo de 14 hijos.

Estudió en seminarios jesuitas de Nueva York en Poughkeepsie, Shrub Oak y Ciudad de Nueva York. Recibió título de licenciatura en arte de la *Universidad Fordham* y fue ordenado sacerdote jesuita en 1974.

Después de su ordenación completó cursos académicos en el *Institut catholique de Paris* para el título de doctorado en ciencias teológicas y enseñó en el *Colegio San Ignacio* en Río Piedras, Puerto Rico, y en la escuela secundaria *Xavier* en la Ciudad de Nueva York.

Entre 1975 y 1978 sirvió como maestro de retiros y director del *Movimiento de renovación matrimonial* en la *Casa de retiros Manresa* en Aibonito, Puerto Rico.

De 1979 a 1982 fue pastor auxiliar en la parroquia *Nativity* en la Ciudad de Nueva York y de 1982 a 1985 fue coordinador pastoral del *Centro católico hispano del nordeste*, basado en Nueva York.

Fue nombrado obispo auxiliar de Washington en 1985

y administrador apostólico de Caguas, Puerto Rico, en 1997. Cuando fue nombrado obispo auxiliar de la *arquidiócesis de Washington*, se convirtió en el primer nativo puertorriqueño en ser nombrado obispo en el territorio continental de los Estados Unidos.

Mecanismos para reportar la conducta sexual inapropiada

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

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

abuso sexual: (817) 560-2452, Ext. 900

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

Mecanismo para reportar abuso

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

Events Calendar

Around the Diocese and region

August Dates

1

GRIEF SUPPORT

7:30 to 8:30 p.m. - Holy Family Parish, 2323 Cheyenne St., Irving. For information, call (972) 252- 5521.

6

JUSTFAITH INTRODUCTORY WORKSHOP

8:45 a.m. to noon - St. Michael Church, 3713 Harwood Rd., Bedford. For information, contact Barbara Boone at (469) 524-8780 or st.michaeljustfaith@gmail.com, or visit the parish website at www.smchurch.org.

16

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. to 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. to 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.

DR. SCOTT HAHN AT ST. ANTHONY OF PADUA CHURCH

Registration -8 a.m.; Program - 9:15 a.m. to 1:30 p.m. - St. Anthony of Padua Church, 7801 Bay Branch Dr., The Woodlands. For information, visit the parish website at www.staoptw.org.

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.

ROSARY MAKING MEETING/CLASS

10 a.m. - In the school building at St. Mary the Assumption Church, 509 West Magnolia, Fort Worth. For more information, contact Kristen at (817) 263-0095 or benedictus31@gmail.com.

September Dates

3

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.

8

ROSARY MAKING MEETING/CLASS

10 a.m. - In the school building at St. Mary the Assumption Church, 509 West Magnolia, Fort Worth. For more information, contact Kristen at (817) 263-0095 or benedictus31@gmail.com.

17

MAGNIFICAT PRAYER BREAKFAST FEATURING FATHER GEORGE MONTAGUE

9 a.m. to 2 p.m. - Hilton Garden Inn, 785 State Hwy. 121 in Lewisville. For information regarding tickets, contact Nanci Ferri at (817) 498-7980.

YOUTH CO-ED SOFTBALL TOURNAMENT

8:30 a.m. to 5:30 p.m. - Harold Patterson Softball Fields, 1000 Bardin Rd., Arlington. For information, contact Kevin Prevou at (817) 560-2452 ext. 261.

22

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.

24

2011 BISHOP'S ANNUAL CATHOLIC PRO-LIFE BANQUET

5 to 10 p.m. - The Hyatt Regency, DFW. For information, contact Chanacee Ruth-Killgore at (817) 560-2452 ext. 257.

25

ST. CATHERINE OF SIENA'S 25TH ANNIVERSARY AUTUMNFEST

5K Race and 1 Mile Fun Run - 8:30 a.m.; Festival - 9 a.m. - St. Catherine of Siena Church, 1705 E. Peters Colony Rd., Carrollton. For more information, contact the parish office at (972) 492-3237.

Classifieds

Director of Marriage and Family Life

The Diocese of Fort Worth is seeking a full-time director of Marriage and Family Life at the Catholic Center. Principal duties include providing diocesan programs in English and Spanish that enhance the Catholic vision of family life, specifically in marriage preparation, marriage enrichment, troubled marriages, divorced and widowed persons, and Natural Family Planning. The director also serves as a resource for parishes regarding families and family members. Qualifications include practicing Catholic with a bachelor's degree (or equivalent experience) in theology, family ministry or related field; knowledge of and faithfulness towards the Church's teachings on marriage and family (*Humanae Vitae*, *Familiaris Consortio* and other Magisterial teachings); ability to lead, teach, and make presentations. Fluency in English and Spanish language (written and spoken) is required. Some evening and weekend work is expected. The Diocese of Fort Worth offers excellent pay and benefits to its employees. If interested in this position, visit www.fwdioc.org for a full job description and on-line application. Complete the application on your computer and save it. Then e-mail it, along with your résumé, and a cover letter to msimeroth@fwdioc.org. Qualified applicants will be contacted for an interview by Mark Simeroth, director of Human Resources. Application due date is Aug 1.

Associate Director of Liturgy and Music

St. Michael Catholic Church in Bedford is seeking a full-time associate director of Liturgy and Music. Keyboard, choral, and vocal proficiency is required as well as communication, collaboration, and organizational skills. Should demonstrate ability to work with youth and children. This person will collaboratively be involved in the preparation, coordination, leadership, and performance of music for parish liturgies. A bachelor's degree in music and a thorough knowledge of Roman Catholic Liturgy are required. The position will begin September 2011. Please send a letter of interest and current résumé to jwerner@smchurch.org or 3713 Harwood Road, Bedford, TX 76021 or fax to (817) 283-1901.

Home Healthcare

Experienced caregiver will care for elderly or ill with "TLC" in non-smoking home. Experienced with Hoyer lift, administering medication, taking blood sugar count. Will cook and do light housekeeping. References available. For information, call (817) 713-7353.

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.

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 jllocke@fwdioc.org

- Or call the **Sexual Abuse Hotline**

(817) 560-2452 ext. 900

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

TO REPORT ABUSE

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

Official Assignments

List of Clergy Appointments, by Most Rev. Kevin W. Vann, JCD, DD

Rev. Kenneth Robinson has been assigned as dean of the North Deanery, effective July 1.

Rev. John McKone has been assigned as dean of the Northwest Deanery, effective July 1.

Good Newsmaker

English as a Second Language course started at St. Jude Parish in Mansfield by Sisters Rita Claire Davis and Cecile Faget helps immigrants to adapt to a new culture and

Speak a New Tongue

By Joan Kurkowski-Gillen / Correspondent

Elizabeth Carnes' goal was simple. The young mother wanted to learn English so she could shop for groceries without her American-born husband.

"And I wanted to go to school activities with my children and talk to the teachers and other parents," says the native of Peru who moved to this country nine years ago. "I knew that if I didn't learn to speak English, there were a lot of things I'd never be able to do."

So the young mother enrolled in an English as a Second Language course at St. Jude Church in Mansfield. Started in 2008 by Sisters of St. Mary of Namur sisters Rita Claire Davis and Cecile Faget, the parish-based program is designed to improve the quality of life for immigrants. Armed with communication skills, ESL students have a better success rate at work, receive job training needed for promotions, can participate in their children's education, and have the ability to fill out forms for financial transactions properly.

Carnes says she gained more confidence as her English continued to improve. In February, the Mansfield resident applied for a driver's license and passed the written portion of the test.

"I'm reading books in English now," she enthuses. "I've surprised myself."

The ESL program opens doors for people like Carnes, explains Julie Cosby, director.

"Knowing how to speak English helps them have a life and find a job."

With 170 students currently enrolled in the program, Father George Foley, St. Jude's pastor, has increased support for the outreach ministry. Along with a computer lab and business office, four additional classrooms were added this year. Donated computers allow students to use a self-paced curriculum to learn English as well as computer skills.



Photo courtesy of Julie Cosby
Sister Rita Claire Davis, SSMN, facilitates an ESL class at St. Jude Parish in Mansfield.

"The Social Security office in Fort Worth gave us 20 Dell personal computers," the director says, describing some of the outside resources making the venture a success.

St. Jude's ESL program also received books, dictionaries, and office supplies from the Fort Worth Independent School District Adult Education/North Texas Consortium. Supported by grant money from the Texas Education Agency, the organization provides services to promote adult literacy.

"The grant money helped us grow," says Cosby. "Our students logged 6,725 hours this year, and we hope to offer accelerated instruction in the future."

Cosby, who lived overseas while her husband, Roger, served in the Air Force, feels empathy for immigrants unable to read street signs or socialize. She knows what it feels like to move to a country and not speak the language.

"It's scary and frustrating," remembers the former military wife who was stationed in Germany. "You can't communicate with people. At least I had the support of other military families living on the base."

Although the program's 26 teachers and assistants occasionally tutor someone from Africa or the Middle East, most of St. Jude's ESL students emigrated from Spanish-speaking countries. Many decide to enroll in the classes because they feel comfortable in a Catholic environment. In some cases, studying English at the parish helps people reconnect with their faith.

Evangelization is not the primary purpose of the program. The ESL classes at St. Jude are free and available to any adult in Tarrant County.

"But it's a wonderful outreach ministry," Cosby points out. "We show them our love and kindness, and, at some time in their lives when they need the Spirit, they know where to turn."

Before starting the ESL program at St. Jude, Sr. Cecile, who speaks Spanish fluently, helped immigrants learn English at Catholic Charities in Fort Worth. The social service agency provides similar outreach to refugees who flee their own country fearing political or religious persecution.

"We help them start new lives," says Amy Snyder, director of refugee services who oversees the program. "Refugee education is a large part of what we do."

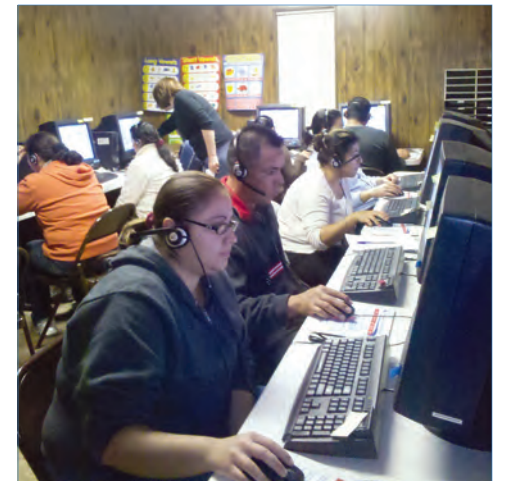


Photo courtesy of Julie Cosby
Students use computer exercises to help them learn English.



Photo courtesy of Julie Cosby
Mario Gradiz, an ESL instructor from St. Jude, helps teach a class.

In 2010, 540 newcomers attended Catholic Charities-sponsored ESL classes. Current refugee populations come from Burma, Bhutan, Iraq, The Congo, and Eritrea.

"There are a lot more refugees than we have funding for," Snyder admits, referring to the increasing demand for services. "We not only help people resettled by Catholic Charities, but other agencies as well."

The organization recently received a new grant to offer ESL classes to legal permanent residents, with a focus on preparing for naturalization. Classes are typically held in the apartment complexes where the newly arrived families live or at the Catholic Charities headquarters building, just south of Seminary Drive in South Fort Worth.

"Volunteers are always needed," the director adds. "They assist our experienced instructors by tutoring students and encouraging conversation."

One ESL graduate spent 20 years in a Nepali refugee camp with her family before receiving permission to resettle in the United States — the U.S. welcomes more refugees than any other county.

"I think the U.S. is the best alternative for me and my family. We all are educated and able to work and contribute to the state," she says.

The ESL program not only taught her language skills, but also facets of American culture that allowed her to feel at home in a new country.

"I learned ways of greeting people, pronunciation, how to go for a job interview," the resettled refugee explains. "And I know how to introduce friends and family to the strangers. I think I have improved a lot in fluency."