

North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

Vol. 23 No. 11

July 27, 2007

In historic moment for Diocese of Fort Worth, four men are ordained as priests



By Kathy Cribari Hamer
Correspondent

News reports hailed it as “historic,” and St. Patrick Cathedral in downtown Fort Worth was overflowing with the faithful who recognized the significance of the grand event. But Bishop Kevin Vann elevated the ordinations of four priests by offering his reflection on five profoundly simple words: “I am a Catholic priest.”

Thomas Kennedy, Raymond McDaniel, Isaac Orozco, and Jonathan Wallis entered the Order of Presbyter July 7, and the Diocese of Fort Worth received its largest group of newly ordained priests since its founding in 1969. Enthusiasm for the event had reached all parts of the diocese, such that the viewing of the event had to be extended to an additional room in the Fort Worth Convention Center, where the liturgy was projected on a huge screen.

Families and friends came to the ordination to experience the traditional liturgy celebrated by clergy who came from throughout the extended
SEE ‘I AM A CATHOLIC...,’ P. 16

NEWLY ORDAINED — Bishop Kevin Vann is joined at the eucharistic table by the diocese’s four newly ordained priests, Father Jonathan Wallis (left), Father Isaac Orozco (left of bishop), Father Raymond McDaniel (right of bishop), and Father Thomas Kennedy (right). The men were ordained to the Order of the Presbyter July 7 at St. Patrick Cathedral in downtown Fort Worth. It was the largest ordination class in the history of the Diocese of Fort Worth. (Photo by Kathy Cribari Hamer)

This summer, Vatican tradition brings flurry of decisions, documents

By John Thavis

VATICAN CITY (CNS) — Before Pope Benedict XVI took off for his summer vacation in the Italian Alps, he engaged in a time-honored Vatican tradition: clearing his desk.

That resulted in a flurry of decisions and documents—some long-awaited and some complete surprises. Their common denominator, apparently, was that no one wanted to deal with them again when they returned to their offices in September.

Topping the list was the pope’s July 7 apostolic letter on wider use of the Tridentine Mass. The document had been floating around so long that the Latin term “*motu proprio*,” which refers to the form of the text, actually was making it into mainstream news reports.

The pope began consulting on the Tridentine question in late 2005, and in early 2006 he

discussed a draft text with members of the Roman Curia and the world’s cardinals.

The document then went into hibernation, and some people are still wondering why. After all, very few changes were made in the course of its preparation, according to Cardinal Dario Castrillon Hoyos, a strong supporter of the pope’s decree.

In the end, the pope acknowledged some apprehensions about his decision but made it abundantly clear that he wanted wider latitude shown to traditionalist groups who desire Mass in the old rite.

The outcome was not surprising to reporters covering the Vatican. What seemed a little odd was that such a sensitive document was not unveiled at a Vatican press conference.

Before his election, Pope Benedict participated in many such press conferences as Cardinal

Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. At best, these media events can head off confusion and resolve doubts about a document; at worst, they add unnecessary verbiage and risk veering off into irrelevant controversies.

Perhaps the pope weighed the option and decided that his voice — in the Tridentine Mass letter and an accompanying explanatory letter — was enough.

The lack of a press conference was also noticed on three other recent occasions: the release of the pope’s letter to Chinese Catholics; a change in papal conclave rules; and a doctrinal document insisting that the Catholic Church was the true church of Christ.

The letter to Chinese Catholics was so finely tuned that a press conference was probably never even considered. Again, the Vatican decided not to bury
SEE FLURRY OF..., P. 10

Bishops launch campaign urging couples to strengthen marriages

DENVER (CNS) — Public service announcements for television and radio launched by the U.S. bishops June 27 feature couples from around the country candidly talking about what they did that day for their

marriage.

The advertisements, sponsored by the U.S. bishops’ committees on Marriage and Family Life and Communications, highlight on-the-street
SEE USCCB CAMPAIGN..., P. 22



WONDER OF THE WORLD — Tourists and city residents visit the Christ the Redeemer statue in Rio de Janeiro, Brazil, July 8. The statue was chosen as one of the seven new modern-day wonders of the world in a poll of 100 million online voters. (CNS photo/Cris Borges, Reuters)

Guadalupe Radio Network seeks knowledgeable and enthusiastic Catholic teens to host a radio show beginning in October

By Joan Kurkowski-Gillen
Correspondent

Wanted: Talented 16- to 20-year-olds eager to learn about faith-based media. Must be a knowledgeable and enthusiastic Catholic. Dynamic and outgoing personality a plus.

That's a description of the kind of young people the Guadalupe Radio Network (GRN) wants to hire for a local teen show that is set to make its debut Oct. 31. The show, which will air locally on KATH 910 AM, will focus on a different youth-oriented theme each week and will feature music by Christian and Catholic artists. Former TV news anchor Suzette Chaires, who served as director of youth ministry at St. John the Apostle Church for several years, is executive producer of the project.

Developing a program that involves young people is something the Guadalupe Radio Network has wanted to do since it launched its first Catholic station seven years ago, according to GRN Vice President Toya Hall.

"We feel using the media to teach youth is a powerful tool for evangelization," Hall explains. "We're all called to holiness with

God's grace. We can achieve that no matter what age we are."

Eventually, GRN hopes to carry the DFW-based teen program across the network to all 12 of its stations in Central and West Texas as well as New Mexico. The Midland-based non-profit entered the North Texas market when it signed a long-term lease agreement with Border Media Partners to assume control of the Spanish-language KJON 850 AM and KXEB 910 AM last October. Both stations use programming made available through the EWTN Global Catholic Radio Network and the Ave Maria Radio Network.

Dave Palmer, general manager of the North Texas operation, hosts a local show on the 24-hour English station now called KATH 910 AM.

"This is a wonderful opportunity for young people to become involved and exposed to Catholic media," says Chaires, who is using both her background in broadcasting and teen input to develop a format. "It's a way of changing the culture one step at a time."

GRN will hire three on-air personalities as well as alternates who can fill in when someone is on vacation. Producers and screeners are also needed for the one-hour show which is tentatively scheduled for Wednesdays



St. John the Apostle Youth Ministry participants (L. to R.) Daisy Vallejo and Lilian Barboza take a turn at the Guadalupe Radio Network microphone during a tour of the new Catholic radio station in Dallas. KATH 910 AM's signal reaches most of the Metroplex and serves the dioceses of Fort Worth and Dallas. GRN also broadcasts in Spanish on KJON 850 AM. (Photo by Joan Kurkowski-Gillen)

from 8 p.m. to 9 p.m. The live call-in broadcast will discuss issues important to teens such as chastity, abortion, and apologetics from a Catholic perspective.

"We're going to train them to be strong Catholics for the media now and in the future," adds Chaires, who will teach communication, marketing, and

advertising skills to the new hires. "So far we've come up with 25 different theme ideas."

As executive producer, she hopes to use the Franciscan Friars of the Renewal as show advisors. Auditions for the on-air jobs and other positions are set for Thursday, Aug. 2, from 4 p.m. to 8 p.m.; Saturday, Aug. 4, from 1 p.m. to 5 p.m.; and Saturday, Aug. 11, from 10 a.m. to 2 p.m. at the station, located at 8828 N. Stemmons Frwy., Suite 106, in Dallas. For more information call (214) 951-0132 ext. 1.

Individuals interested in working on the program must be willing to commit to a weekly show, Chaires says.

"We're looking for solid, Catholic kids with dynamic personalities, but, more importantly, they must have the heart to evangelize to their peers," she says. "Getting teens to switch the radio dial from FM to AM is a challenge, but with God, all things are possible."

GRN executives are enthused about reaching the young church through radio.

"A project like this has always been in our hearts. We were just waiting for the right talent and resources to do it," Hall explains. "With Dave and Suzette, we feel we have good people who can bring this vision to reality."

Archbishop Chaput defends bishops' right to rebuke pro-abortion politicians

By Paul Gray
Catholic News Service

MELBOURNE, Australia — An American bishop visiting Australia has defended the right of Catholic bishops to publicly rebuke politicians, including Catholics, who support pro-abortion laws.

Archbishop Charles J. Chaput of Denver said that the abortion issue is one of basic human dignity and not just an issue of concern to Catholic sectarians.

"These are not sectarian issues," he told *The Record*, weekly newspaper of the Archdiocese of Perth, Western Australia. "We're not saying Catholic legislators ought to promote belief in the Trinity.

"Abortion is about killing somebody else. It's about human beings," he said. "Do you keep quiet if someone's going to kill someone else, or do you speak up? And if you don't speak up or you say people have a right to kill someone else, can you honestly say you're in communion with the church?"

Archbishop Chaput said that those American bishops who spoke out on abortion during the last presidential election campaign in 2004, including himself, were not trying to make a name for themselves.

"We're just trying to be faithful to our role as bishops, and we want to remind our people that you can't be a Catholic if you're not a Catholic in ritual and how you lead your life," he said. "And how one votes, and how one leads if one's a political leader is the way you live your life."

Archbishop Chaput was in Australia for a young adult congress called "2028 Congress: The Church and the Next Generation." The July 6-8 congress in Canberra was sponsored by the Australian Catholic Young Adults Network and Australian Catholic Students Association.

Archbishop Chaput, who regularly is outspoken on immigration issues in the United States, said he was fascinated by the contrasting receptions received by his comments about


the two topics.

"The people who were strongly critical of me for speaking about life issues at the time of the last presidential election have been very encouraging for me to speak up on the immigration issues," he said.

"It seems to me that those who claim separation of the church and state often do that because of a particular issue, not because they have a particular theoretical commitment to separation," he said. "If I speak about something they don't like, I should be separated. If I speak about something they support, they're happy. It's very odd."

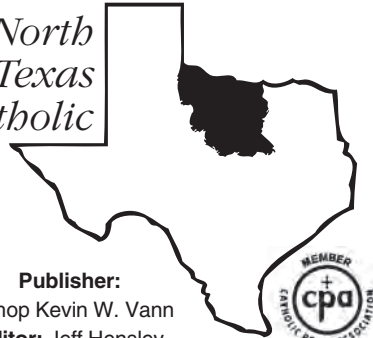
He added, "And it cuts both ways, liberal and conservative. What I hope we develop are people who are Catholics, who aren't actually liberal or conservative, but who are just simply Catholic."

Archbishop Chaput said that there is a hierarchy of moral issues, with an issue like abortion being more "foundational" than issues like immigration.




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MAY CROWNING — Chelsea Berend, daughter of Terry and Anna Berend of Scotland, Texas, crowns a statue of Mary at a May Crowning ceremony held at St. Mary Parish in Windthorst. Students of the religious education program, under the guidance of parish DRE Clara Veitenheimer, participate each year in this service in honor of the Blessed Mother. The young people take part by proclaiming the readings, gathering colorful flowers in vases around the statue, serving as ushers and greeters, and leading community in the singing of hymns

Sisters of the Holy Family of Nazareth install new U.S. leadership team

Sister Edyta Krawczyk, novice director for the Sisters of the Holy Family of Nazareth in the United States, was recently installed as the Southwest Area councilor for the Sisters of the Holy Family of Nazareth (CSFN) in the United States. Sr. Edyta previously served as assistant provincial of the congregation's Blessed Frances Siedliska Province in Texas.

A native of Nowa Wies Ks, Poland, Sr. Edyta served as a religious education and theology teacher in four dioceses in Poland: Poznan, Lowicz, Warsaw, and Kalisz. Since 1996, she has served in formation roles for the congregation in Texas. She has earned degrees from the Theological Academy of Warsaw, the University of Texas at Arlington, and Creighton University in Omaha, Nebraska.

Holy Family Province, the new

American province of the congregation, includes approximately 400 sisters in Connecticut, Illinois, Massachusetts, Michigan, New Jersey, New York Ohio, Pennsylvania, Texas, and Puerto Rico. In Texas, the congregation has sisters stationed in Grand Prairie and Tyler. Internationally, the congregation has sisters serving in Italy, Poland, England, France, Israel, Russia, Ukraine, Belarus, Australia, and the Philippines.

Founded in Rome in 1875 by Blessed Frances Siedliska, members of the congregation arrived in the United States in 1885, where the sisters have ministered to families through education, health care, directed family services, retreat ministry, parish ministry, prison ministry, youth ministry, and work with the poor in non-traditional settings.



PASSING THE TORCH — At a school leadership ceremony held May 24 at Our Lady of Victory School in Fort Worth, seventh grader Alex Mejia lights a candle handed to him by eighth grader Ivette Alfaro. The traditional ceremony honors the graduating class and celebrates the incoming class of eighth graders. (Photo by Joan Kurkowski-Gillen)

Responding to God's Call

Vocation awareness — Mission: Teachings of Church are path to sacred, divine life

Part 3 of 4

By Father Kyle Walterscheid

What is my mission in life? How can I be more certain that I am heading in the right direction with my life?

Several essentials are reading the Bible daily, having a daily prayer life, learning and following the teachings of the Church, and receiving the sacraments to be in communion with God and neighbor. In this column, I will cover the need for learning and following the teachings of the Church.

Our mission in life, as defined in the *Catechism of the Catholic Church* #730, is solidified in the moment of Jesus' death on the cross. It states: "From this hour onward, the mission of Christ and the Spirit becomes the mission of the Church: 'As the Father has sent me, so I send you.'"

Therefore, our mission in life lies within the mission of the Church, to "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them

to observe all that I have commanded you" (*Matthew 28:19*). Yes, as Christians, we are ALL called into the mission of living out the teachings of Jesus and of spreading this Good News of our Salvation in Jesus Christ.

Why is it OK to presume that the church teachings are correct? How can I trust that the Church is right on any given moral issue? After many years of wrestling with church teachings, I am firm in my stance that it is always best to assume the Catholic Church is right.

You might ask, "Well, Father, this sounds so presumptuous! How can the Catholic Church be so right?" My good friends, first of all, Jesus handed Peter the keys to the kingdom of heaven and said, "Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven" (*Matthew 16:19*).

Then the Father sent us another advocate after Jesus' redemptive death and resurrection — the Holy Spirit. The Spirit came down at Pentecost to guide the Church with the truth through holy men and women throughout the ages (*Acts 2*) and the "gates of the nether world shall not prevail against it" (*Matthew 16:18*).

Rather, it is very presumptuous on your part to assume that the Church is wrong and that you are right when thousands of holy men and women, saints, in every generation, without sword or weapon, gave up their

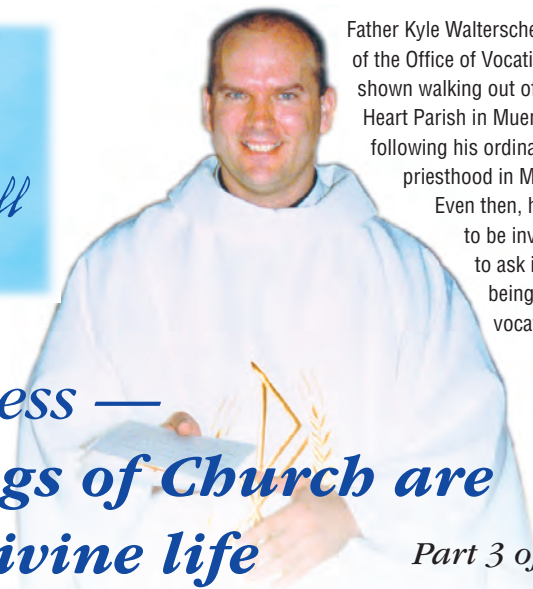
lives in insult, persecution, and martyrdom to defend the teachings Christ gave his one holy catholic and apostolic Church (*Matthew 5:11*).

Personally, on every matter in which I have struggled in understanding, after deep investigation into Sacred Scripture and the Church's history on the subject, along with prayer to be open to the Holy Spirit, I have repeatedly discovered that the Church was right all along. That is one reason why I am a priest today. The Church has shown me the Way, the Truth, and the Life, and I want Christ and his teachings to always be the center of my life and for all I meet to find it at the center of their lives.

I now clearly see that the teachings of the Catholic Church are a path to the sacred and the divine life, and that anyone in agreement with these teachings is certainly headed down the right path of life. Yet, today our Catholic Church suffers tremendously because so few are willing to say "YES" to their calling from God to sacrifice their lives for the greater good of others. We need holy families, marriages, and parents. We need more priests, sisters, and brothers, young men and women of this generation to rise to the occasion to carry on the spiritual battle to herald the Good News of Christ and to pass on his good, holy, and moral teachings to generations to come.

Father Kyle Walterscheid, director of the Office of Vocations, is shown walking out of Sacred Heart Parish in Muenster following his ordination to the priesthood in May 2002.

Even then, he appeared to be inviting people to ask if they were being called to a vocation.



Father Dominic M. Tran Dinh Thu, founder of Congregation of the Mother Coredeptrix, dies

Father Dominic M. Tran Dinh Thu, founder of the Congregation of the Mother Coredeptrix, died in Saigon, Vietnam, June 21 at the age of 101. Masses of Resurrection were celebrated at the Immaculate Heart of Mary Shrine in Carthage, Missouri, June 22-24. The funeral Mass was celebrated at the congregation's mother house in Thu Duc, Vietnam, June 26. Interment was

at the congregation's cemetery in Vietnam.

The Congregation of the Mother Coredeptrix (CMC) was founded by Fr. Thu in 1942. In February 1953 the congregation was officially established as a religious order by the Vatican.

In 1975 after decades of civil war in Vietnam, members of the CMC were required to participate

in "re-education" camps. Fr. Thu was detained for two years without charge or trial; other members of the congregation also endured harassment and persecution by government authorities.

The congregation works to evangelize non-Christians through the establishment of orphanages, asylums, hospitals, and schools.

Mother-Daughter Tea is opportunity to celebrate gifts of being female

A Mother-Daughter Tea, offered especially for girls ages 10 to 13, and their mothers, grandmothers, or other special female friends and relatives, will be held Sept. 16 from noon to 4 p.m. at The Catholic Center, 800 West Loop 820 South in West Fort Worth.

The Sunday afternoon program, sponsored by the diocesan offices of Family Life and Natural Family Planning, is an opportunity for women across the generations to share their experiences and their faith. The Catholic Center will be transformed into a tea house, where tea and a light lunch will be served while female speakers share their personal stories of celebrating their femininity and the gifts received from God to function in this role. Discussion from a faith-based perspective will concentrate on the physical, emotional, and psychological changes that occur in young women during the adolescent years.

"If you are a parent looking for a way to begin to approach talking about these subjects with your daughter who is approaching adulthood," says Deacon Dick Stojak, director of the Family Life Office, "perhaps this is the opportunity for both of you to listen, talk, and share your thoughts and feelings. It is our hope that by sharing this afternoon, both mothers and daughters will better appreciate themselves and each other because of who they are as women, and come to know the respect needed for their role in God's plan for creation."

The cost is \$12.50 per person. Space is limited, so reservations will be accepted on a first-call basis. To make a reservation call Kathy Stojak at (817) 773-8096.

Family Life Office to hold golden anniversary celebration Oct. 14

The diocesan Family Life office will host the second annual golden anniversary celebration for all parishioners of the diocese who have been married 50 years or more by the end of 2007. The celebration will be held Sunday, Oct. 14, at Most Blessed Sacrament Church, 2100 N. Davis Drive in Arlington.

Bishop Kevin Vann will preside at a special Mass at 2:30 p.m. Participating couples will have the opportunity to renew their marriage vows and to receive an anniversary blessing. A reception will follow in the parish Family Life Center.

Those couples who were married prior to 1958 and would like to participate in the celebration are asked to call their parish office and to provide their names, address, and date of marriage. Reservations are requested by Aug. 30.

For more information, contact the Family Life office at (817) 560-3300 or e-mail to rtojok@fwdioc.org or sordonez@fwdioc.org.

NTC deadlines for submission

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

Items for the Aug. 31 issue must be received by noon on Wednesday, Aug. 22. Items for the Sept. 14 issue must be received by noon on Wednesday, Sept. 5.

People & Events

of Importance for the Church of Fort Worth



KNIGHTS DONATION — Deacon Ray Lamarre (left) and Father John Stasiowski (center) of St. Philip the Apostle Church accept a check for \$10,600 from Grand Knight Bill Miller of Knights Council #9884 of Lewisville at the Knights' Founder's Day celebration in March. The proceeds, which were collected at the council's Casino Night fundraiser, will be used to reduce the parish mortgage. Last year the council contributed \$15,000 to the cause.

Two Sisters of St. Mary of Namur to celebrate significant jubilees Aug. 18

The Sisters of St. Mary of Namur will be celebrating the significant jubilees of two of their congregation with a Mass Saturday, Aug. 18, at 2 p.m. at St. Andrew Church, 3717 Stadium Drive in Fort Worth. Sister Mary Merdian, SSMN, will be

marking her 50th year of religious life, and Sister St. John Begnaud, SSMN, will be celebrating her 65th year as a religious sister.

For more information, call Our Lady of Victory Center at (817) 923-3091.

Faith and Fiction group to meet Aug. 16

"Faith and Fiction: Conversations on Spirituality and Imagination," a venue for discussing novels and films with themes that shed light on the journey of faith, will meet Thursday, Aug. 16, at the Catholic Renewal Center, 4503 Bridge Street in Fort Worth. The topic of discussion will be the film "Rabbit-Proof Fence," directed by Phillip Noyce.

The movie is to be shown at 5 p.m. with a potluck supper to be served during the movie. The discussion session will begin at 7 p.m. and conclude at 8:30 p.m.

The next session will be held Sept. 20, when the group will discuss *A Tree Grows in Brooklyn*, by Betty Smith.

To ensure good conversation, space will be limited. To reserve a spot or for more information, call the Catholic Renewal Center at (817) 429-2920.

Partners in Ministry to offer sessions in Graham, Arlington

St. Joseph Church in Arlington and St. Mary Church in Graham will serve as host parishes for the 2007-2008 Partners in Ministry (PIM) program. Sisters Kay Kolb and Pat Miller, SSND, along with Ray and Christy Szempruch of St. Vincent de Paul Church in Arlington, will serve as facilitators of the Arlington and Graham sessions.

Partners in Ministry began in 1977 as the Diocesan Lay Ministries Program. More than 2,000 individuals in the Diocese of Fort Worth, according to organizers, have completed the program in the past 20 years, participating in the opportunity to deepen their faith and spirituality in the workplace, the home, and their everyday lives. Areas of reflection and study include Scripture, the work of the Second Vatican Council, and contemporary theological writings.

Sessions at St. Mary Church, 1218 S. Rodgers Drive in Graham, will be held one Saturday each month from 8:45 a.m. to 4:45 p.m., beginning Aug. 25 and concluding March 15. The sessions at St. Joseph Church, 1927 S.W. Green Oaks Blvd. in Arlington, will be held each Thursday evening from 7 p.m. to 9 p.m., beginning Sept. 6 and concluding April 3. Both sessions will temporarily be on break during the holiday season. Participants are asked to register prior to Aug. 20.

Participants from the Graham and Arlington groups will gather in Glen Rose for the annual PIM retreat, April 25 and 26. For more information, contact the hosting churches or check the PIM Web site at www.ministriesoutreach.org.

Correction

In the May 25 issue of the *North Texas Catholic*, the obituary of Deacon Raul Garcia incorrectly noted that Deacon Garcia grew up in Mexico. His family would like clarification of Deacon Garcia's status as an eighth-generation Texan. The *North Texas Catholic* regrets the error.

Contemplative Outreach of Fort Worth to hold 'Visioning Day' Aug. 25

A "Visioning Day" offered by Contemplative Outreach of Fort Worth will be held at St. Peter the Apostle Church, 1201 S. Cherry Lane in Fort Worth, Saturday, Aug. 25. Participants may gather in the parish hall between 8:30 and 9 a.m.; the event will begin with Centering Prayer at 9 a.m. and will conclude with Centering Prayer at 3:30 p.m.

The purpose of the event, according to organizers, is to celebrate the service that Contemplative Outreach has provided locally, to assess needs within the current organizational structure, to explore possibilities for the future, and to seek input from participants about the mission and role of the local chapter.

This event will be coordinated and facilitated by Susan Komis, a leader of Contemplative Outreach Ltd., and a member of the organization's national faculty, serving as director of chapter resources and communications. In that capacity, she provides communication, networking, mentoring, and support to chapters worldwide, and assists in chapter leadership, growth, and development. Komis is a certified pastoral minister and has worked in adult faith development and various ministries.

"Whether you're new to the practice of Centering Prayer or have been a practitioner for some time or are just curious, we heartily invite you to participate in this rare event and to bring along your energy and ideas for furthering the mission of Contemplative Outreach in Fort Worth and North Texas," encourage organizers of the local gathering.

There is no cost for this event, although donations are welcomed. No breakfast items will be available; pizza and refreshments will be served for lunch. For more information, contact Tom Uhler at tomuhler@yahoo.com or at (817) 874-2894, or Kathleen Kelley at kkelley_2@charter.net or at (817) 281-6218. The local Web site may be found at www.cpfortworth.org.

English Cursillo weekends to be offered in October

A Cursillo is a short course in Christianity consisting of a series of talks and meditations examining one's life in relation to Jesus Christ. Many who have gone through this experience have found it helpful in developing a deeper Christian spirituality.

A Cursillo weekend for men will be held Oct. 4-7, and a Cursillo weekend for women will take place Oct. 25-28. Both weekends, which will be presented in English, will be held at The Cursillo Center, 2221 N.W. 26th Street in Fort Worth.

Following a Cursillo experience, participants are encouraged to gather in groups on a regular basis to share with others about the progress of their spiritual journey, to pray, and to offer one another encouragement.

For more information, call Susan Urbanek at (817) 423-4095 or e-mail to qtpikitty@sbcglobal.net.

Official Assignments

The following assignments have been made by Bishop Kevin Vann:

Rev. Publius Xuereb, pastor of Holy Cross Parish, The Colony, will be leaving the parish for a sabbatical, including residence at the Institute for Continuing Theological Education at the North American College in Rome.

Rev. Michael Holmberg has been named pastor of Holy Cross Parish, The Colony.

Rev. James Pemberton, in addition to continuing his work in the diocesan Vocations Office, has been named parochial vicar of St. Peter the Apostle Parish, Fort Worth.

Rev. Rodrigo Serrano, now serving as administrator of Holy Name Parish, Fort Worth, has been named the pastor of the parish.

Rev. Ray McDaniel has been named parochial vicar of Sacred Heart Parish, Wichita Falls, with sacramental ministry at the parishes of Seymour and Megargel.

Rev. Jonathan Wallis has been named parochial vicar of St. Matthew Parish, Arlington.

Rev. Tom Kennedy has been named parochial vicar of St. Michael Parish, Bedford.

Rev. Isaac Orozco has been assigned in residence at St. Mark Parish, Denton, until Oct. 15, at which time he will be returning to Rome for continued studies.

Very Rev. Michael Olson has been named parochial administrator of St. Thomas Aquinas Parish, Pilot Point, without prejudice to his appointments as vicar general of the Diocese of Fort Worth and pastor of St. Peter the Apostle Parish, Fort Worth.

Rev. Jerome Jayasuriya has been assigned sacramental minister of St. Thomas Aquinas Parish, Pilot Point.

Rev. Baby George has been assigned priest in residence and parochial vicar, for canonical purposes, of Immaculate Heart of Mary Parish, Abbott, and Nativity of the Blessed Virgin Mary Parish, Penelope.

Rev. John Gremmels is taking a leave of absence from active ministry at his own request.

Cardinal Newman Institute conference to be held Aug. 11

"Building a Civilization of Love," a mini-conference sponsored by the Cardinal Newman Institute, will be offered Aug. 11, from 9 a.m. to noon at St. Elizabeth Ann Seton Church, 2016 Willis Lane, Keller. The event will begin with Mass celebrated by Bishop Kevin Vann at 9 a.m.

According to Stephen Matuszak, who serves as a director at the institute, the conference will commemorate the 20th anniversary of the papal encyclical *On Social Concern* by Pope John Paul II, and the 40th anniversary of *On the Development of Peoples* by Pope Paul VI.

The focus of the program, said Matuszak, is Catholic social teaching as found in the *Compendium of the Social Doctrine of the Catholic Church*, with an emphasis upon the application of these themes to life in society. Matuszak will offer a presentation on this topic following the 9 a.m. Mass; Professor Thomas Watts, of the University of Texas at Arlington, will also speak. There is no admission cost for the event; however, donations are welcome. For more information, contact the Cardinal Newman Institute at (817) 303-0044 or visit the Web site at www.cstm.edu/cni.html.

People and Events

NCCW to hold 53rd biennial convention in Columbus, Ohio, this fall

The National Council of Catholic Women (NCCW), a women's service organization comprised of more than 5,000 affiliated Catholic women's organizations in parishes and dioceses throughout the United States, has announced that the NCCW's 53rd biennial convention, "Bringing Light to our Global Society," will be held Sept. 20-23 in Columbus, Ohio, at the Hyatt Regency Columbus.

The convention will feature internationally recognized Catholic speaker and author Matthew Kelly as the keynote presenter. Also featured will be writer Susan Conroy, author of *Mother Teresa's Lessons of Love and Secrets of Sanctity*, currently a NCCW book club selection. Delegates and individual members with voting privileges will also have the opportunity to guide the future of the organization by proposing and voting upon new resolutions and bylaw changes.

For more information about housing costs, registration fees, and the conference schedule, visit the NCCW Web site at www.nccw.org or call the NCCW office at (703) 224-0990.

Calix support group meets monthly at Holy Family

Calix, a monthly support meeting for Catholics who are alcoholic and others who are struggling with addiction and seeking recovery, is offered the first Saturday of each month at Holy Family Church, 6150 Pershing Avenue in West Fort Worth. The next meeting will be held Aug. 4, beginning at 10 a.m. in the chapel.

Calix meetings focus on enhancing spiritual growth through sharing Eucharist, discussion, and fellowship.

For more information, call Deacon Joe Milligan at (817) 737-6768 ext. 105.

Mt. Carmel Center to host summer series beginning Aug. 4

"A Walk Through the Castle," a series of three presentations on *The Interior Castle* by St. Teresa of Avila, will be offered at Mt. Carmel Center, 4600 W. Davis Street in far West Dallas, Aug. 4, 11, and 18. Each session will be held from 10 a.m. to noon.

A donation of \$25 per session is requested for all morning programs held at Mt. Carmel Center. All are invited to bring their own lunches for continued fellowship following the programs. Drinks and desserts are provided for those bringing their lunches.

For more information or to register, call (214) 331-6224 ext. 314.

Holy Trinity Seminary to hold annual Welcome Dinner Oct. 9

Supporters of Holy Trinity Seminary (HTS) in Irving are invited to gather with clergy, alumni, and returning and new students at the seminary's Welcome Dinner 2007, to be held from 6 p.m. to 10 p.m. Tuesday, Oct. 9, at the Fairmont Hotel, 1717 N. Akard Street in downtown Dallas.

Bishop Kevin Vann and Bishop Kevin Farrell of Dallas will be present as honored guests; Archbishop Michael Sheehan of Santa Fe, New Mexico, a native of Dallas who served as the HTS rector from 1976 to 1982, will offer the keynote address.

The program will include evening prayer, dinner, a "wine pull," and a live auction, featuring gift packages provided by priests of both Fort Worth and Dallas dioceses.

Proceeds from ticket sales and the auction will be used to fund renovations of the seminary dining hall and student lounge.

Tickets are available for \$75 each; sponsored tables of 10 are also available for donations ranging from \$1,000 to \$25,000. For more information, visit the seminary Web site at www.holytrinityseminary.com, or call (972) 438-2212.

Cub Scout, Boy Scout retreats planned for September

The Catholic Committee on Scouting of the Diocese of Fort Worth has announced that the annual Catholic retreats for Cub Scouts and Boy Scouts will be held in September at Worth Ranch, near Palo Pinto.

The 10th annual Catholic Cub Scout Retreat will be held Saturday, Sept. 29, from 9 a.m. until 5 p.m. The retreat activities will include an opportunity to work on religious emblems, a historical reenactment, craft activities, games, songs, storytelling, and the celebration of Mass at Worth Ranch Chapel. Cub Scouts are invited to stay overnight on either Friday or Saturday, according to organizers, for a spiritually enriching program during which many optional activities will be offered. Cub Scout families from every Pack are encouraged to participate.

The 47th annual Catholic Boy Scout Retreat, "Living the Scout Law," will begin Friday evening, Sept. 28, and will end Sunday, Sept. 30, at noon. During this retreat, the 12 Scout Laws will be brought to life, according to organizers, with the help of Catholic heroes such as St. Joan of Arc, St. George, and St. Ignatius Loyola. Father Anh Tran, the diocesan Scouting chaplain and pastor of St. Francis of Assisi in Grapevine, plans to participate and to be available for the sacrament of reconciliation and for Mass.

The cost of the Cub Scout Retreat is \$12 without breakfast, \$14 with breakfast, or \$20 for the entire weekend including Friday and Saturday night. The Boy Scout Retreat's cost is \$20 per Scout or Scouter. Information and applications for both retreats are available online at www.bsaccs.org.

UD announces plans for fall ministry conference

The University of Dallas recently announced plans for a new conference event. The UD Ministry Conference is scheduled for Sept. 6-8 at the Westin Park Central, 12720 Merit Drive in Dallas. Sponsored by the UD School of Ministry in association with the Diocese of Dallas, the conference will have as its theme "Walking Together in Faith."

Keynote and major presentations are to be given by Father Ronald Rolheiser; Bishop Ricardo Ramirez of Las Cruces, New Mexico; and Steven Ellair. Workshops will be offered in both English and Spanish, focusing on a wide variety of topics, including adult catechesis, apologetics, art and environment, music, parish leadership, prayer, social justice, theology, young adult ministry, and youth ministry.

The cost is \$50 for a single day and \$80 for the full conference. Meals are extra. Group discounts are available. A limited number of guest rooms at the conference rate of \$99 have been reserved. For room reservations, call (972) 385-3000.

For more information, visit online at www.UDallasConference.com, e-mail to info@UDallasConference.com, or call the conference registrar, T.M. Enterprises, at (815) 332-7084.



YOUNG ARTISTS RECOGNIZED — Immaculate Conception School in Denton swept all elementary school divisions during the recent 2007 North Central Texas College Art Show. Award winners included (*l. to r.*) Matthew Medina, Anna Kehoe, Grayson Morgan, Kaaren Piñeda, and Kyle Hinzman. In the grade K-2 division, Kehoe placed first, and Medina was third. In the grade 3-5 division, Piñeda placed first, Morgan placed third, and Lexie Biedrzchi received an honorable mention. In the grade 6-8 division, Hinzman placed first, and Jozey Jezek received an honorable mention. The young artists, who are under the direction of ICS art teacher Martha Falsetta, received an array of prizes including monetary awards and various art supplies.

Lay Carmelites invite others to join twice monthly gatherings

"Would you like to deepen your relationship with Jesus and Mary?" ask the Third Order of the Blessed Virgin Mary of Mount Carmel (Lay Carmelites). The Lay Carmelites invite those in search of this deeper relationship to join them on the second and fourth Sundays of the month for a time of prayer and fellowship. The next scheduled gatherings will be Aug. 12 and 26.

Those interested are asked to gather at 1:45 p.m. in the rectory chapel of St. Mary of the Assumption Church, 509 W. Magnolia Avenue in Fort Worth. Formation will take place from 2 p.m. to 4:30 p.m. in the school building. For more information, call Phyllis Poth at (817) 457-1746.

Grief ministry offers peer support for the divorced, widowed, and separated

Help is available for those whose marriage has ended through death, divorce, or separation. This structured and confidential peer ministry sponsored by the diocesan Family Life Office, was created to help persons work through the stages of grief and pain that accompany the loss of a spouse. A new session will begin Tuesday, Aug. 28, from 7 p.m. to 9 p.m. at St. Vincent de Paul Church, 5819 W. Pleasant Ridge Road in Arlington.

All faiths are welcome. For information or to register, contact Helen Engle at (817) 261-9706 or e-mail to hengle@sbcglobal.net; or call Kevin Gamble at (817) 626-9382.

Cardinal Newman Institute to offer fall classes beginning Aug. 18

The Cardinal Newman Institute will offer classes this fall as part of a six-course sequence leading to a Certificate in Theological Studies. The certification is issued by the Cardinal Newman Institute in conjunction with the College of Saint Thomas More of Fort Worth.

Classes will begin Aug. 18 at 8:30 a.m. at St. Maria Goretti Church, 1200 S. Davis Drive in Arlington. "Catholic Theological Tradition II" and "Theology of the New Testament" will meet every other Saturday. "Catholic Theological Tradition II" will be taught by Dr. Michael Terranova from 8:30 a.m. to 11:20 a.m., and "Theology of the New Testament" will be taught by Greg Golden from 1 p.m. to 3:50 p.m.

Recently, Bishop Kevin Vann expressed his support in a letter to the institute, writing, "Your efforts truly help to promote a solid and truly Catholic formation for all who attend.... I believe that your course offerings and the mission of your institute help to meet this goal of clear and cogent reasons for believing, which is a hallmark of the pontificate of Pope Benedict XVI."

According to a press release from the institute, the classes offer "a unique opportunity to undertake a comprehensive study of the Catholic faith, church history, and the development of doctrine using key primary sources, including sacred Scripture, important writings of church fathers and doctors, the *Catechism of the Catholic Church*, the documents of Vatican II, and contemporary magisterial teaching."

Tuition is \$200 for all 10 sessions or \$20 per class. For more information or to register, call the institute office at (817) 303-0044.

Bishop Vann to play piano at ice cream social July 29

The St. Vincent de Paul Society of St. Joseph Parish in Arlington will host its third annual "Old Fashioned Ice Cream Social" Sunday, July 29. The social, which will feature Bishop Kevin Vann playing Broadway show tunes on the piano, will be held from 2 p.m. to 5 p.m. at the church, located at 1927 S.W. Green Oaks Blvd. in Arlington.

There will be lots of Blue Bell Ice Cream, both regular and sugar-free, according to event organizers. Proceeds from the event will assist the St. Vincent de Paul Society in helping the needy in Arlington.

For more information, call the parish office at (817) 478-8206.

St. Michael Church to mark 30th anniversary

The parish community of St. Michael Church, which was established in Bedford in 1977, is planning the church's 30th anniversary celebration. Bishop Kevin Vann will preside at the anniversary Mass to be celebrated at 7 p.m. Wednesday, Aug. 1, at the church, located at 3713 Harwood Road in Bedford. A reception will follow.

For more information, contact Nicole Foster at (817) 283-8746 ext. 32 or by e-mail to nfoster@smcchurch.org.

Courage group meets twice monthly

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

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



SISTERS CELEBRATE JUBILEE — Sister Teresa Nasche (*left*) and Sister Mercedes Kiely (*center*) marked 60 years of religious life as Sisters of the Holy Spirit and Mary Immaculate at a jubilee Mass celebrated by Bishop Kevin Vann June 5 in San Antonio. At a reception following the liturgy, the sisters received congratulations by other members of their congregation, friends, and family, including (*others, l. to r.*) nephew Denis Kiely and brother Angelo Nasche with his wife, LaVerna. Both sisters are currently serving the church in North Texas, with Sr. Mercedes ministering to the incarcerated at the county jail and Sr. Teresa offering a comforting presence in the area of hospital ministry and helping to train deacon candidates. In speaking to the gathered guests, Sr. Teresa said, "In gratitude, we express sincere thanks to God, who gave us many years to carry out the mandate of Jesus, to bring the good news of God's love."

Diocesan / State / National



SERRA CLUB OFFICERS — The Serra Club of Arlington-Metro welcomed Bishop Kevin Vann (*center*) on the occasion of the club's installation of new officers June 13 at Most Blessed Sacrament Church in Arlington. The bishop celebrated Mass for the Serrans and participated in the installation of the officers, which included (*others, l. to r., front row*) Jack Hammon, vice president of membership; Bruns Watts Jr., vice president of vocations; John Huggins, vice president of programs; Jim Vredenburg, vice president of communications; (*back row*) Dan Singel, treasurer; Pat LaPosta, president; Tom Murphy, president elect; and Dick Kolkka, secretary. The Serran's district governor, Peter Hatton, was also in attendance to induct new member, Frances Smith, into the organization. Following Mass and the installation, the group gathered for dinner at Rolling Hills Country Club.

Sister Claude Marie Faust, CCVI, former mathematics professor at Incarnate Word, dies at age 89

Sister Claude Marie Faust, CCVI, age 89, died July 3 in San Antonio after 65 years of religious life. The Mass of the Resurrection was celebrated July 6 in St. Joseph's Chapel in The Village of the Incarnate Word Retirement Center; interment was in the congregation's cemetery.

Sr. Claude Marie was given the name "Josephine" at her birth in San Antonio in 1917 to Josephine and Frederick H. Faust, and was associated with the Sisters of Charity of the Incarnate Word from childhood. She attended Incarnate Word High School and went on to earn her undergraduate degree at what was then known as Incarnate Word College in San Antonio in 1932.

She entered the congregation in 1942 and professed her final vows in 1950, taking the name of "Claude Marie." She chose the name because of her family's association with Father Claude Marie Dubuis, a parish priest in Castroville who became the bishop of Galveston in 1862 and went on to found the Congregation of the Sisters of Charity of the Incarnate Word in 1869.

Sr. Claude Marie became an instructor at Incarnate Word College in 1946 and continued at the college—which later became known as the University of the Incarnate Word—until her retirement in 1988. She taught courses on both the undergraduate and graduate levels, organized and directed training courses in mathematics for local educators, and also served in administrative positions in the academic dean's



Sr. Claude Marie Faust, CCVI

office, the registrar's office, the alumnae office, and the personnel office.

Having earned a graduate degree in education at The Catholic University of America in Washington, D.C., a second master's degree in mathematics at Marquette University, and a doctorate in mathematics at the University of Notre Dame, Sr. Claude Marie also studied at Syracuse University and the University of Colorado. She received many local and national awards and honors through the years, and in 1992 was named Professor Emerita at the University of the Incarnate Word, where a classroom was named in her honor in the science hall on the university campus.

Sr. Claude Marie is survived by numerous cousins living in San Antonio and in North Texas, including her cousin Carole Ann Smith of St. Catherine of Siena Parish in Carrollton.

Memorial contributions may be made to the Sisters of Charity of the Incarnate Word, P.O. Box 15378, San Antonio 78212.


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Lucas Pollice is named diocesan director of Catechesis, Adult Faith Formation, and RCIA

Lucas Pollice has been named director of Catechesis and Adult Faith Formation and RCIA for the Diocese of Fort Worth. Pollice, who has served as director of faith formation for St. Maria Goretti Church in Arlington since 1999, also served as assistant principal at St. Bernadette Academy in Keller from 1996 through 1999 and is an adjunct professor of theology with the Cardinal Newman Institute in Fort Worth.

A native of Denver, Colorado, Pollice graduated in 1996 with an undergraduate degree in theology from the Franciscan University of Steubenville in Steubenville, Ohio. In 2003, he completed his master's degree in theological studies with the Institute for Pastoral Theology at Ave Maria University.

"I'm very excited about the opportunity to serve in this position," said Pollice. "I'm also extraordinarily excited to work with Bishop Vann." A regular columnist at www.Catholicoutpost.com, a resource for Catholic catechetical ministries, Pollice has also developed a complete curriculum for RCIA and adult faith formation programs



Lucas Pollice

at the parish level, and is in the process of submitting the texts for publication.

"We are living in a dynamic time in the church, an exciting time in catechesis," he noted. "It is a time of new evangelization in the modern culture, and we have the opportunity, as Catholics, to grow in knowledge of the richness of our Catholic faith." Deeply committed to comprehensive catechesis, Pollice added that he is passionate

about offering quality teaching of the Catholic faith at the parish level, "and not," he said, "'watering down' that which is most important in our faith to the average Catholic."

The writings of Pope John Paul II and of Pope Benedict XVI have been particularly influential in his own life, said Pollice, calling these spiritual leaders "the two great minds of the Second Vatican Council."

"Good catechesis requires a comprehensive understanding of their thoughts," he explained. "I feel that the world is very hungry for their insights and the Catholic faith has the answer to who we are as human beings." Calling Pope John Paul II "my personal hero," Pollice said, "so much of my own formation is from him. He is truly the catechist of catechists."

Pollice's wife, Mary, is a third grade teacher at St. Maria Goretti School in Arlington. The couple resides in Grand Prairie and are the parents of Cecilia, age 10; Nicholas, age 8; Timothy, age 6; and Christian, age 3. Pollice may be contacted by calling (817) 560-3300 ext. 261 or by e-mail to lpollice@fwdioc.org.

Knights of Columbus breaks its record for charitable giving, volunteer service

NEW HAVEN, Connecticut (CNS) — The Knights of Columbus, the largest lay Catholic organization in the world, has announced that it set new records for charitable giving and volunteer service in 2006.

Data from the order's annual survey of fraternal activity showed that total contributions to charities reached close to \$144 million. The amount exceeded the previous year's donations by more than \$4 million.

Of this total, the supreme council donated about \$35 million, and donations from state and local councils, fourth-degree assemblies and squire circles gave more than \$108 million.

The number of volunteer hours performed by Knights for charitable causes surpassed the 2005 figure by more than 4 million hours, amounting to more than 68 million.

Many volunteer hours were spent serving the Gulf region

after hurricanes Katrina and Rita caused devastation in the area in 2005. Soon after the hurricanes, the Knights donated more than \$10 million to relief efforts and continued to make donations of time and money to those affected by the hurricanes through 2006.

The Knights also recorded more than 6 million visits to the sick and bereaved, and 393,807 Knights donated blood at some

point last year.

During the past decade, the Knights of Columbus has donated nearly \$1.25 billion to charity. Members have given more than 593 million volunteer service hours to support charitable causes.

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Diocesan / National / International

Natural Family Planning Awareness Week is observed July 22-28

Journalist and author Fletcher Doyle writes that he was “profoundly” changed by the experience of practicing Natural Family Planning (NFP) with his wife. Two years after Doyle became a convert to the Catholic faith, the couple began practicing NFP.

“I became grateful for all God had given me, most of all for my wife,” writes Doyle in an article, “My Slogan: Practice Saved Sex!” “My appreciation for her and all that she gives me grew, improving an already good 20-year marriage.... [NFP] is God’s way to practice responsible parenthood — it’s his design for life and love!”

The author of the book *Natural Family Planning Blessed Our Marriage: 19 True Stories*, Doyle writes that NFP can “repair the damage” done to marriages in contemporary culture.

“[A husband] develops a sense of awe in the way God made [his wife], and she develops a sense of gratitude that he is willing to sacrifice his own pleasure for her sake,” writes Doyle. “And both grow in their love and trust in God when they see the plan for sex and marriage that [God] built into their bodies.”

Doyle’s article and several other resources are provided on the U.S. Conference of Catholic

“When couples understand the methods and are motivated to follow them, NFP is up to 99 percent successful in spacing or limiting births.”

— USCCB Web site

Bishops (USCCB) Web site, as part of an effort to promote Natural Family Planning Awareness Week, held July 22-28. The week highlights the anniversary of the papal encyclical *Humanae Vitae* — Latin for “Of Human Life” — written by Pope Paul VI and promulgated July 25, 1968. The week also marks the feast of Saints Joachim and Anne on July 26.

NFP, according to resources provided by the USCCB’s Secretariat for Pro-Life Activities, is a term for methods used to achieve and avoid pregnancies. While often confused with the

sometimes ineffective “rhythm” method, NFP is different in that it is based upon the observable signs and symptoms of the fertile and infertile phases of the menstrual cycle.

“When couples understand the methods and are motivated to follow them, NFP is up to 99 percent successful in spacing or limiting births,” according to information provided on the USCCB Web site. “Couples using NFP to avoid pregnancy abstain from intercourse during the fertile phase of the woman’s cycle. Couples who wish to achieve a pregnancy can also take advantage of the fertile time of the cycle. Because it allows couples to adjust their behavior to the naturally occurring cycles of a woman’s body, NFP is not a contraceptive — i.e., it does nothing to work against conception” (see www.usccb.org/prolife/issues/nfp/).

Three different NFP methods are taught in the English and Spanish languages at various locations in the Diocese of Fort Worth: The Billings Ovulation Method; the Sympto-Thermal Method taught by the Couple to Couple League; and the Creighton Model of FertilityCare. Engaged and married couples are encouraged to attend the sessions together.

For more information about the sessions offered within the diocese, visit the diocesan Web site at www.fwdioc.org or contact Patrick and Julie Feldhake at (817) 741-1587 or, outside the Metroplex, call toll-free at 1 (866) 741-1587 or e-mail to fw.nfp@verizon.net.



BISHOPS MEET IN SANTA FE — The U.S. bishops process down the main aisle of the Cathedral Basilica of St. Francis of Assisi in Santa Fe, New Mexico, for a vesper service June 22. The bishops were attending their June 18-22 spring retreat-style meeting, held for the first time in the Archdiocese of Santa Fe. (CNS photo/Leslie Marie Hindi)

100th anniversary of Scouting

Scouting promotes moral maturation, teamwork, service, pope says

By Cindy Wooden

VATICAN CITY (CNS) — By playing together, working on activities, and sharing adventures, Scouts learn about nature, teamwork, and service to others, Pope Benedict XVI said in a letter marking the 100th anniversary

of Scouting.

The specifically Catholic form of Scouting, founded a few years later, “is not only a place of true human growth, but also a place of strong Christian proposals and true spiritual and moral maturation,” the pope said in a letter to Cardinal Jean-Pierre Ricard of Bordeaux, president of the French bishops’ conference.

In preparation for 100th anniversary of the Scouts Aug. 1, the pope wrote to Cardinal Ricard to praise the way Scouting has been embraced in France, but also to encourage the three separate French Catholic Scouting groups to work more closely together.

Pope Benedict said troop leaders have a responsibility to lead their young troops to a true encounter with Christ and to an active involvement in the life of their parishes.

He also praised plans to mark the anniversary with ceremonies for past and current members to renew their Scouting oath.

In addition to renewing their oath, he said, members will be asked “to make a gesture in favor of peace, underlining how the vocation of peacemaker is related to the ideal Scout.”

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Viewpoints

Tracks of discipleship are in Another's hands

By Dan Luby

The cart weaves its way crazily around the hurrying passengers crowding the train platform. The redcap at the wheel sounds the horn insistently and urges his nervous passengers to keep their arms and legs in as we speed through a labyrinth of cement pillars and stacks of waiting luggage and bustling railroad employees.

They are readying train number 21, the fabled "Texas Eagle," for its daily trip from Chicago to San Antonio, where it will connect with the "Sunset Limited" for the run all the way to California.

We arrive finally at the sleeping car near the front of the train. In the mid-day night time of the underground platform, car 2132, all sleek burnished steel and dark glass, silently awaits the blinking travelers.

Basking in the afterglow of a once-in-a-lifetime trip to Cape Cod with friends and family, I am going home via train in order to accompany a dear friend whose temporary medical condition makes flying unwise. In spite of a few minor



The tracks are often rough, and the violent swaying of the train gives walking down the corridor the feel of a bumper car ride on steroids. ...

But now, refreshed by a good night's sleep, a long hot shower, and the gift of perspective, the memory of the trip takes on a more realistic shape.

delays and inconveniences on the first leg of the trip, I am eager to undertake this final, long segment.

Bubbling just beneath the surface of my imagination lie expectations cobbled together from faint child memories of train travel from San Antonio to Dallas and impressions formed from dozens of black and white movies highlighting the

sophistication and glamour of trains. I am ready to be dazzled.

Looking back, from the vantage point of experience, perhaps we should have recognized the fact that car 2132 was dark and its crew nowhere to be seen as omens, warnings of glitches to come. But though we are slightly unsettled as we wait for someone to help us with bags and finding compartments, the novelty of the train and the anticipation of the leisurely extended visit ahead leave me too excited to worry.

Sadly, happy memories and the illusions of the silver screen don't hold up long against the reality of the moment.

The sleeping compartment is tiny, poorly lit, and configured in a way that makes it hard to get comfortable. The tracks are often rough, and the violent swaying of the train gives walking down the corridor the feel of a bumper car ride on steroids. Our car attendant insists on making up the bunks so early we feel like kids who've been sent to bed by an irritable nanny.

When morning greets the weary travelers with the unapologetic report that we are now seven hours behind schedule and unlikely to make up any of the lost time, the trip officially moves from the category of "adventure" to "ordeal."

After almost 30 hours on the train, more than eight hours late, we bail out early and arrange to be picked up in Dallas. Exhausted, we drag ourselves toward my brother's waiting car. On the ride home, my friend and I take turns recounting ironically, and with much verbal eye rolling, the many travails of our odyssey.

But now, refreshed by a good night's sleep, a long hot shower, and the gift

of perspective, the memory of the trip takes on a more realistic shape.

I recall not only the irritating elements but its pleasures as well. The stately grace of the Mississippi River as we rolled into St. Louis and the charm of Arkansas hills and the green freshness of the Piney Woods come happily to mind. I recall contentedly the interesting people we met at meals and bumping up and down the passageways, and the intimate conversations and laughter shared with my friend. I remember the anticipation of seeing my wife after two days' absence, which even now, after 35 years of marriage, makes me nervous and excited in the happiest way.

The graced journey of discipleship is just that, a journey. Sometimes we feel comfortably in control of its pace and its stages, and we savor our success and advancement. At other times though, we are frustrated by our lack of control, by the sensation of being stalled, unable to make the progress we seek.

In the end, of course, Someone else is driving the train, moving the tracks back and forth, arranging the course of our journey. Only when we embrace gratefully whatever comes can we recognize the presence and power of the One who guides us.



Dan Luby will hold the endowed Tschoepe Chair of Homiletics at the School of Ministry of the University of Dallas beginning in August. In May, for the third time, his column received first place honors among regular columns on spiritual life in the Catholic press of the U.S. and Canada. Dan and his wife, Theresa, have two adult children, Kate and Peter.

Life is a long lesson in humility (and humor)

By Mary Morrell

If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped.

— Philippians 2:1-4

Getting together with friends is a great time for "top this" stories. Lately, it seems, the stories revolve around our most embarrassing moments.

I am still laughing from the story about my friend who went to a local fast

food eatery and ordered half a roasted chicken.

"What side?" the young man behind the counter queried.

With a puzzled look on her face, she stood silently, mulling the question over and thinking to herself, "What side?? Does it really matter if it's the left side or the right side?"

The young man was on the verge of eye rolling when she burst out laughing, realizing that he was asking which side-dish she wanted with her chicken.

They both had a good chuckle.

Yesterday, I imagined the insurance agent on the other end of the phone line had the same look on her face when I called to ask a question about my new insurance card.

I had just changed to GEICO, but my insurance card read Government Employees Insurance Company.

"I was just wondering if my policy was being managed by someone other than Geico," I said to her, "since there's another

company name on my card."

She graciously suppressed a laugh, "That is GEICO," she explained patiently. "That's the full name of the company."

After my own few seconds of embarrassed silence we both started laughing. She assured me that I was not the only person to have the same question, but I felt stupid nonetheless.

"Life is a long lesson in humility," wrote Scottish novelist James Matthew Barrie, best known as the creator of Peter Pan.

"And don't I know it!" my very wise friend of the half-chicken would acknowledge.

And wise she is because she has allowed each humbling moment to form her in humility and love. Such wisdom is hard won, our pride and self-assurance chipped away by a lifetime of humbling moments, to be replaced by an assurance of God's will and plan for us.

Accepting and learning from these humbling experiences, rather than denying or covering up our mistakes,

is a sign of maturity and a path to true humility which is reflected by a strength of character never possessed by the arrogant or proud.

Personally, having had my share of chipping going on, it is comforting to believe that there is a gift inherent in this formation process — that gift being the reminder that, as human beings, we are imperfect. We make mistakes like everyone else because we are not God.

In other words, Bernard Bailly's words to be exact, "When science discovers the center of the universe, a lot of people will be disappointed to find they are not it."

Such a realization, whether it comes through tiny whittlings or in large chunks, has the potential to begin our most profound spiritual journey.

Mary Regina Morrell is the associate director of Religious Education for the Diocese of Metuchen, New Jersey. She and her husband are the parents of six boys and live in Colonia, New Jersey.

Debating the fate of the embryo

By Fr. Tad Pacholczyk

The debate over embryonic stem-cell research continues to escalate in our country, and remains a topic of significant public interest.

Because of this growing public interest, I am often invited to participate in public debates on stem-cell research and cloning. My sparring partners are usually other scientists, politicians, or public policy experts. The debates are typically held at universities or colleges, and audiences generally have the opportunity to ask questions of both sides afterwards.

Having participated in a number of these debates over the past few years, I've been surprised by how often certain arguments are trotted out with great solemnity, as if they were obviously right and true, even though a casual observer can quickly recognize their notable flaws and inadequacies.

Recently I had the opportunity to debate a stem-cell researcher at a gathering of physicians at the New York Academy of Medicine. Our discussion was cordial and civil, even though we clearly disagreed with each other's positions.

Not infrequently, such discussions tend to take the form of a dispute over the relative merits of the two major categories of stem cells: adult vs. embryonic (adult stem-cell research does not require the destruction of young human embryos while embryonic stem-cell research generally does). I did my best to avoid letting our discussion slip into a polemic about what might work best, about efficiency, even though this was one of the key arguments used by my opponent. He stressed how embryonic stem cells appear to have certain desirable characteristics, and may one day be able to work better than adult stem cells, and if cures

But the difference between a natural miscarriage and the intentional destruction of embryos is precisely the difference between the unfortunate case of Sudden Infant Death Syndrome vs. the unconscionable case of smothering an infant with a pillow.

end up being derived from embryonic stem cells in the future, then, in effect, it must be ethical to do such research, and to destroy human embryos.

This argument in one form or another has been put forward widely by the media, and has won over many Hollywood personalities, patient advocacy groups, and Washington politicians.

In responding to this argument during our debate, I recounted a little story from when I traveled to the Philippines to give a lecture about stem cells. It was my first time in that country, and I was struck by the contrasts I saw. On the one hand, segments of the Philippine society were doing very well. On the other, I witnessed startling poverty.

One day, as we drove along a boulevard lined with people living in hovels made out of cardboard boxes, I noticed a boy, a street child, rummaging through piles of trash for food. His clothes were dirty, and he seemed quite frail. It looked like he did this on a daily basis in order to survive.

As I watched him, the rhetorical thought flashed through my mind, patterned on the language of embryonic stem-cell advocates: "...he's

so small, so insignificant: what if a cure for Alzheimer's, Parkinson's, and diabetes could be developed to benefit all of suffering mankind, by promoting scientific research that depended on killing just a single little boy like him, who, after all, is living no better than an animal? He's probably just going to die anyway in his difficult circumstances..."

After sharing this Philippine experience with my audience at the debate, I asked them a question: "Could a scientific research program like that ever be ethical?" The obvious answer to that question reminds us how ethics must always come before efficiency. Taking the lives of young humans (whether as little boys or little embryos) cannot be pronounced ethical simply because it might result in huge benefits to older, more powerful, or more wealthy humans.

The fact remains that objective moral limits constrain all areas of human endeavor, including the practice of the biological sciences. Whenever the siren-call of healing and progress is blaring in our ears, we are obliged to be particularly attentive to those

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God is big enough to handle the Bumps and the Bumpers



By Kathy Cribari Hamer

Whenever I run into life's big bumps, my friend Msgr. Charles King gives me the same advice. With wisdom and humor, he says, "You're gonna make it. Has God failed you yet?"

"No, I guess he hasn't," I answer, dubiously, with absolute certainty my faith is not as powerful as Fr. King's.

Faithless was exactly how I felt the day the bumper fell off my car — or a year before that, when I hit the pole that caused the bumper to fall off my car.

It was not a good month, because of ordinary trials — appliances, bills, children, and problems related to work. (Note: I alphabetized those issues so none of them would think they were my favorite. I have to do this because I raised five kids.)

The day I hit the pole, it was late winter, and sap had dripped from the trees over my parking place at work. The droplets were tiny, transparent, and sticky, clinging to the windshield like drops of syrup stick to the kitchen counter when you make candy. The sap is difficult to clean, and because you can't see it, you forget it is there.

One afternoon, approaching the westbound highway entry ramp, I was greeted by a setting sun, usually controllable with sunglasses. That day, however, the sap droplets diffused the brilliant light and completely obstructed my vision.

My one thought was to exit that ramp, which I did, and promptly drove into a pole. Metal sign attached, the pole dislodged my front bumper, popped out of the ground, and wreaked intermittent havoc on all sides of my car.

It never occurred to me it was an accident warranting an insurance claim. Veering off an entry ramp, plowing through a patch of grass and into a pole was embarrassing and overwhelming — adding to the long list of happenings my faith-filled friend Fr. King constantly assured me I would make it through.

No, God hasn't failed me yet, I thought, but this time he probably put on his own sunglasses — hiding from the person whose actions had embarrassed him.

I drove my car home (away from the setting sun), with the bumper hanging by a rubber flap and two small bolts. My daughter and I pushed with our hands and knees until it resembled a real car — but with loose teeth.

I drove it like that for a year-and-a-half. Instead of repairing the car, it seemed easier to wait and buy a new one — like selling the house rather than cleaning it after a big party.

When the car's inspection was due, I avoided it. The hanging bumper would surely be an impediment, but fixing it required a painful confession to the body shop. Also, I dreaded paying for repairs, which I figured would cost more than my dining room furniture, a trip

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Shown are a page from a 1996 reproduction of the 1962 Roman Missal and a detail of the text from that page (background). Commonly known as the Tridentine Mass, the Mass of this missal is entirely in Latin. (CNS photos/Nancy Wiechec)

Flurry of documents are released by Vatican just prior to pope's vacation

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what the pope was saying in a lot of extraneous comment.

The China letter also had been expected for months and went through an ample review process involving Vatican departments and others.

In contrast, the pope's one-page letter changing the conclave rules dropped out of nowhere. Clearly, this was something the pope did not feel needed broad or lengthy consultation.

For journalists in the Vatican's press room, the conclave change was a reminder to always be prepared for anything. It simply appeared in the noon press bulletin, in Latin and with no translation.

Fortunately, Jesuit Father Federico Lombardi, the Vatican spokesman, had been briefed and could answer some questions. The pope's move effectively restored the two-thirds majority for all circumstances of papal election, eliminating a simple majority option.

The latest document to drop out of the Vatican pipeline was a statement reaffirming that the Catholic Church is the one true church, even though "elements" of truth can be found in other Christian communities. It was personally approved by

the pope.

Although it agitated the ecumenical waters, the document said nothing new, raising the question of why it was released at this particular moment. The Vatican said it was because of possible confusion in theological and ecumenical circles.

Those who see a grand design in Vatican actions, however, suspected it may have been another olive branch to the breakaway traditionalist followers of the late Archbishop Marcel Lefebvre — just three days after the Tridentine Mass decree. In this reading, the Vatican has delivered a double demonstration, liturgical and doctrinal, that answers some of the Lefebvrites' strongest objections about the modern church.

The doctrinal document certainly illustrated Pope Benedict's ongoing concern with the correct implementation of the Second Vatican Council. It was chock full of footnotes citing Vatican II documents and emphasized that the council never intended to question the "fullness of grace and truth" present in the Catholic Church.

In a similar manner, the decree on the Tridentine Mass insisted that the council had never officially abrogated the old liturgy,

which can therefore coexist with the new Mass. As the pope said early in his pontificate, Vatican II teachings must be seen as reform and not as "discontinuity and rupture" with the past.

Pope Benedict also made some long-expected appointments in June and July. One of the most important was the naming of French Cardinal Jean-Louis Tauran as head of the Pontifical Council for Interreligious Dialogue, a move that signaled priority interest in interfaith relations.

Five more appointments were announced, too. The timing probably had as much to do with logistics as anything: Summer vacation gives relocating prelates a chance to move their offices and, if needed, their residences.

As for the pope, he's not expected to return to his desk at the Vatican until the end of September. After nearly three weeks of "real" vacation in the mountains, he'll spend most of the summer at his villa in Castel Gandolfo outside Rome, where he keeps up a limited schedule of meetings.

This year, he'll interrupt his time at Castel Gandolfo for two pastoral visits: to Marian shrines in the southern Italian city of Loreto and the Austrian pilgrimage site of Mariazell.

Pope's letter to Chinese Catholics opens new prospects for reconciliation

By John Thavis

VATICAN CITY (CNS) — With his long-awaited letter on China, Pope Benedict XVI has opened new prospects for reconciliation among the country's divided Catholic communities.

How and when these divisions can be overcome is now primarily up to Chinese Catholics. But the pope has underlined the urgency of unity, inviting bishops and the

Catholic faithful to move beyond "suspicions, mutual accusations, and recriminations" within the church.

Certainly, the pope's letter was aimed in part at the Chinese policies that have engendered such tensions. The government requires registration of bishops and church communities and uses this as a tool for control; some Catholics view registration as a

serious compromise and prefer to exercise the faith in a semi-clandestine manner.

In language that was pointed but not polemical, the pope rejected state interference in church affairs and explained why the church's structure and activities do not threaten the civil order.

He also offered to dialogue with the government on the
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Pope relaxes restrictions on use of Tridentine Mass

By John Thavis

VATICAN CITY (CNS) — In a long-awaited overture to disaffected Catholic traditionalists, Pope Benedict XVI relaxed restrictions on the use of the Tridentine Mass, the Latin-language liturgy that predates the Second Vatican Council.

The pope said Mass celebrated according to the 1962 Roman Missal, commonly known as the Tridentine rite, should be made available in every parish where groups of the faithful desire it.

He said that while the new Roman Missal, introduced in 1970, remains the ordinary way of Catholic worship, the 1962 missal should be considered "the extraordinary expression of the same law of prayer."

"They are, in fact, two usages of the one Roman rite," he said.

The pope's directive came July 7 in a four-page apostolic letter entitled *Summorum Pontificum*. The new norms will take effect Sept. 14, the feast of the Exaltation of the Holy Cross.

An accompanying explanatory letter from the pontiff to the world's bishops dismissed fears that the decree would foment divisions in the church or be seen as a retreat from Vatican II.

The pope said the new Mass rite undoubtedly would remain the church's predominant form of worship. Use of the old missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language, and "neither of these is found very often," he said.

But the pope expressed sympathy with Catholics who are attached to the Tridentine rite and uncomfortable with the new Mass. In the post-Vatican II period, he said, excessive liturgical creativity often led to "deformations of the liturgy which were hard to bear."

"I am speaking from experience, since I, too, lived through that period with all its hopes and confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the church," he said.

The pope said it is clear that, in addition to Catholics from that era, young people are also being attracted by the older form of the liturgy.

The Tridentine Mass has been allowed as a liturgical exception since 1984, but Catholics had to request permission from local bishops, who did not always

consent.

The new decree significantly altered the bishop's role, maintaining his general oversight on liturgy but removing him from initial decisions on Tridentine Masses.

The document said a priest who wishes to celebrate the Tridentine Mass alone "does not require any permission," and lay Catholics who spontaneously wish to attend such semi-private Masses may do so.

Local pastors are to handle more formal requests for scheduled Masses, the document said. The text does not require all parishes to automatically establish a Tridentine Mass schedule, but it said that where "a group of faithful attached to the previous liturgical tradition exists stably," the pastor should "willingly accede" to their request to make the old Mass available.

The document stipulates that priests who use the 1962 Roman Missal must be qualified to do so. Some experts believe a lack of priests trained to say the old Mass could present problems, at least initially, in responding to local requests.

In scheduling Tridentine Masses, the document said, local pastors should balance these special requests with the ordinary pastoral demands of the parish. It offered some guidelines: On Sundays and feast days, parishes may offer only one Tridentine Mass; the old Mass also can be celebrated on weekdays and in particular circumstances such as pilgrimages.

When a group of the lay faithful "does not obtain what it requests from the pastor," it should inform the local bishop, who is "earnestly requested to grant their desire," the document said. If the bishop is unable to provide for this kind of celebration, the matter goes to the Pontifical Commission "Ecclesia Dei," which is charged with "maintaining vigilance over the observance and application" of the new decree, it said.

Religious orders may offer Tridentine Masses in conventual or community celebrations in their own oratories, it said.

The document said the 1962 missal can be used for the sacraments of baptism, marriage, penance, and the anointing of the sick, if the faithful request it. Bishops may celebrate the sacrament of confirmation according
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Vatican congregation reaffirms truth, oneness of Catholic Church

By John Thavis

VATICAN CITY (CNS) — In a brief document, the Vatican's doctrinal congregation reaffirmed that the Catholic Church is the one, true church, even if elements of truth can be found in separated churches and communities.

Touching an ecumenical sore point, the document said some of the separated Christian communities, such as Protestant communities, should not properly be called "churches" according to Catholic doctrine because of major differences over the ordained priesthood and the Eucharist.

The Vatican released the text July 10. Entitled *Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church*, it was signed by U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, and

approved by Pope Benedict XVI before publication.

In a cover letter, Cardinal Levada asked the world's bishops to do all they can to promote and present the document to the wider public.

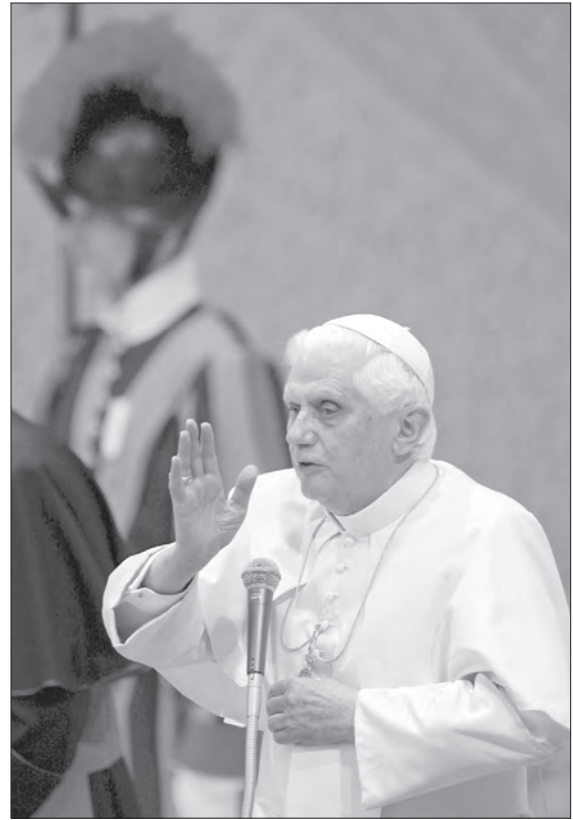
The text was the latest chapter in a long-simmering discussion on what the Second Vatican Council intended when it stated that the church founded by Christ "subsists in the Catholic Church," but that elements of "sanctification and truth" are found outside the Catholic Church's visible confines.

The related discussion over the term "churches" surfaced publicly in 2000, when the doctrinal congregation — then headed by Cardinal Joseph Ratzinger, now Pope Benedict — said the term "sister churches" was being misused in ecumenical dialogue.

In a format of five questions and answers, the new document stated that Vatican II did not change Catholic doctrine on the church. It said use of the phrase "subsists in" was intended to show that all the elements instituted by Christ endure in the Catholic Church.

The sanctifying elements that exist outside the structure of the Catholic Church can be used as instruments of salvation, but their value derives from the "fullness of grace and truth which has been entrusted to the Catholic Church," it said, quoting from Vatican II's *Decree on Ecumenism*.

The text said the Second Vatican Council used the term "church" in reference to Orthodox churches because, although separated from the Catholic Church, they have preserved apostolic succession, the ordained priesthood, and



POPE BLESSES

— Pope Benedict XVI blesses the faithful during his weekly general audience in the Paul VI hall at the Vatican July 4. The pope recently approved a document released by the Vatican doctrinal congregation which reaffirmed that the Catholic Church is the one, true church, even if elements of truth can be found in separated churches and communities.

(CNS photo/Giampiero Sposito, Reuters)

the Eucharist. Nevertheless, they "lack something in their condition as particular churches" because they are not in union with the pope, it said.

The Christian communities born out of the Reformation, on the other hand, do not enjoy apostolic succession — the

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Tridentine Mass is 'extraordinary expression of the same law of prayer,' says pope

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to the old rite, too.

The document also gave bishops the power to erect a "personal parish" for celebrations according to the old liturgy.

The text allowed for Mass readings in local languages, even when the 1962 missal is being used, using a Lectionary, or book of Mass readings, that has been approved by Vatican. In his letter, the pope also suggested that new saints and new prefaces should be inserted in the 1962 missal; that question will be studied by the "Ecclesia Dei" commission.

Priests may use the Roman Breviary of 1962 to pray the Liturgy of the Hours, including morning prayer and evening prayer, the document said.

Unlike the 1984 indult offered by Pope John Paul II, the new decree did not explicitly state that those requesting permission for the Tridentine Mass must accept the legitimacy of the new Mass. Vatican sources said such acceptance would be presumed, however.

In his accompanying letter, Pope Benedict said the priests who celebrate according to the Tridentine rite cannot, as a matter of principle, exclude celebrating the new Mass.

"The total exclusion of the new rite would not, in fact, be consistent with the recognition of its value and holiness," he said.

That could be an important point in the Vatican's ongoing reconciliation efforts with the members of the Society of St. Pius X, founded by the late Archbishop Marcel Lefebvre, who



TRIDENTINE MASS — Adele Pramuk uses her missal to follow a Tridentine Mass at the Carmelite monastery in Munster, Indiana, March 31. The Vatican released a papal document July 7 expanding use of the Tridentine Mass. (CNS photo/Karen Callaway)

was excommunicated in 1988. The society rejects the new Mass and several important teachings of Vatican II.

In a statement July 7, the head of the Lefebvrite society, Bishop Bernard Fellay, welcomed the pope's decree and said it had created a "favorable climate" for ongoing dialogue with the Vatican. But he said doctrinal differences must be settled before there can be reconciliation with the Vatican.

The pope invited bishops to report on implementation of the new decree after three years. If serious problems emerge, "ways to remedy them can be sought," he said.

The publication of the decree came after nearly two years of review. Although it was issued "motu proprio," a phrase that

signifies a pope is acting on his own initiative, Pope Benedict consulted on the question with the world's cardinals and bishops.

The strongest apprehensions were voiced by French and German bishops, who worried that internal church unity — and their own authority — could be weakened by creating parallel worshipping communities. Other bishops said the move could be seen as delegitimizing the liturgical reform of Vatican II.

The pope, in his explanatory letter, dismissed both fears as "unfounded." He blamed in part "news reports and judgments made without sufficient information" for confusion over his decision and for divergent reactions ranging from joyful acceptance to harsh opposition.

He emphasized that although

the new Mass of 1970 was designed to replace the old liturgy, the 1962 Roman Missal was "never juridically abrogated." Its restoration as an extraordinary form of worship thus does not undermine the council's decisions, he said.

"There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture," he said.

"What earlier generations held sacred remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful," he said.

As for church unity, the pope told the bishops that he had essentially freed them from having to decide on specific requests for the old liturgy, but was relying on them to maintain communion among their faithful. In particular, he asked the bishops to demonstrate "charity and pastoral prudence" in dealing with and improving the attitude of Catholic traditionalists.

"I very much wish to stress that these new norms do not in any way lessen your authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each bishop, in fact, is the moderator of the liturgy in his own diocese," he said.

He said that if a problem arises that the parish priest cannot resolve, the local bishop can always intervene, "in full harmony, however, with all that has been laid down by the new norms."

He urged the bishops: "Let us generously open our hearts and

make room for everything that the faith itself allows."

In the Tridentine rite, the priest celebrated Mass facing east, which — given the layout of most churches — meant he celebrated with his back to the congregation. Since the promulgation of the new Roman Missal, the priest normally faces the congregation. And while Latin is the original language of both liturgical texts, the new missal permits use of the vernacular language; because it called for full, active participation, the use of a local congregation's language became customary.

The Roman Missal of 1962 raises an issue in Catholic-Jewish relations. Although the phrase "perfidious Jews" was no longer in the 1962 version of the missal, it does contain a Good Friday prayer for the conversion of Jews that asks God to end "the blindness of that people."

That led Abraham H. Foxman, U.S. director of the Anti-Defamation League, to call the papal decree a "body blow to Catholic-Jewish relations." He said it was disappointing and offensive to see such "anti-Jewish language" return to the liturgy after its removal nearly 40 years ago. The Roman Missal of 1970 changed the wording, asking prayers that Jews, as the chosen people, "may arrive at the fullness of redemption."

The text of the apostolic letter was officially issued only in Latin. The pope's accompanying letter was made available in several languages, including English.

DCYC's 'CATHOLIC TO THE CORE'

THEME DRAWS 1,150 YOUTH TOWARD DEEPER CATHOLIC IDENTITY

Story and Photos
By Joan Kurkowski-Gillen
Correspondent



The 1,150 middle and high schoolers who attended the annual Diocesan Catholic Youth Conference July 6-8 at the DFW Hyatt Regency Hotel rocked to the music of Joia Farmer, laughed

Father Tom Kennedy offers the Eucharistic Prayer before the elements of bread and wine are consecrated.



at the antics of comedy duo APeX Ministries, and cheered the performance of singer/songwriter Curtis Stephan.

But the throng of enthusiastic teens saved their loudest applause for a surprise guest who arrived Sunday morning with Fort Worth Bishop Kevin Vann. Father Tom Kennedy, ordained at St. Patrick Cathedral the previous day, spent his first morning as a priest celebrating Mass with the bishop for an auditorium full of young Catholics who greeted his introduction with two standing ovations.

"It's still a dream at this moment," the new priest said, explaining to his young audience how his ordination was the culmination of 11 years of discernment and study. "My emotions have been running wild. I told myself this would be a giddy day, but your standing ovation made me cry."

The former auto mechanic was anointed to the priesthood along with three other deacons, Raymond McDaniel, Isaac Orozco, and Jonathan Wallis. His colleagues were celebrating their first Masses with family

The APeX team illustrates a point with a skit and a wagging finger.

and friends Sunday morning. "Given the choice, I asked the bishop if I could join him here today," said Fr. Kennedy, who attended diocesan youth events while a student at Nolan Catholic High School. "The youth of this church and the church universal are so important to us. I want you to know you are honored and cherished."

Letting young people know their talents and gifts are valued by the church is one reason why DCYC is held each year.

"It's an opportunity for the young church of our diocese to come together to share and learn about their faith, be inspired by presenters, network ideas for youth ministry programs, make friends, and much more," says Kevin Prevou, director of the diocesan Office of Youth and Young Adult Ministry.

Scheduled during the weekend are hands-on activities, service projects, workshops, inspiring music, group worship, and keynote talks by nationally known speakers designed to help teens deepen their faith while creating a greater awareness of church, community, and themselves.

The large, well-organized event brought together youth groups and their leaders from 40 parishes across the diocese. To ensure widespread participation and diversity, the Office of Youth and Young Adult Ministry disbursed more than \$5,000 in scholarship money to cover the cost of meals and lodging for qualifying registrants.

"We wanted the conference to reflect our diocesan family, and I think it did, with the help of the scholarships we made available," Prevou added. "Tiny parishes like the Nativity of the Blessed Virgin Mary in Penelope to large parishes like St. Francis [of Assisi] in Grapevine, find DCYC an experience for growth and celebration."

T-shirts and banners carrying the weekend's theme,

"Catholic to the Core," encouraged participants to use their Catholic identity as a springboard for good works. In many communities in the 28-county diocese, Catholics represent as little as three or four percent of the total population.

"So when we decided on 'Catholic to the Core,' we wanted the weekend to teach what it means to be Catholic," Prevou explains. "Those words provided a powerful theme for DCYC."

In his homily, Bishop Vann told the young audience to take what they learned during the weekend about the love of Jesus Christ into the world in which they live. Life is a pilgrimage that sends people into both good and bad situations. Being "Catholic to the Core" means being a positive force when life is difficult or challenging, he said.

"We can do that because Jesus is with us," he added. "And, as St. Paul would later say, eventually everything works to the good for those who love God."

The bishop referred to a cross he wore Friday evening that shows the Good Shepherd not by himself, but surrounded by others. It symbolizes how people are not sent out to do the work of Jesus Christ alone but with fellow Christians.

"We're all sent out together to carry his love and his kingdom to all the world," Bishop Vann explained.

Bishop Vann consecrates the Eucharist as newly ordained priest Father Tom Kennedy joins in prayer at the DCYC closing Mass. Deacon Len Sanchez assists at the altar.

"We do that by everything we do, everything we are, and by being Catholic to our core, in our roots and in our hearts."

Thirteen-year-old Randi Baird of Holy Trinity Mission in Azle said she didn't expect DCYC to be as big an event as it is, or as much fun.

"I've learned [that] to be 'Catholic to the Core' means helping other people," said the first-time participant. "I'm definitely coming back next year. You make new friends and do lots of cool activities."

TOP: (L. to R.) St. Mary Dublin parishioners John and David Volleman (cousins), Bianca and Adrienne Martinez (sisters), and Clara Carpenter clap and sing at the DCYC closing Mass.

BOTTOM: Bishop Kevin Vann administers Communion to DCYC participants as Curtis Stephan and the DCYC choir offer a Communion meditation song.



DCYC choir members share music as they lead singing during the weekend event's closing Mass.

Diocesan

Special Collection: Operation Rice Bowl

Parish Name	Parish Location	Rice Bowl March - April 2006	Rice Bowl Feb - April 2007
Immaculate Heart of Mary	Abbott	0.00	0.00
Jesus of Nazareth	Albany	0.00	0.00
Holy Redeemer	Aledo	413.78	406.54
Most Blessed Sacrament	Arlington	0.00	0.00
St. Joseph	Arlington	2,903.26	1,967.80
St. Maria Goretti	Arlington	959.96	2,718.79
St. Mary the Virgin	Arlington	961.79	1,108.87
St. Matthew	Arlington	1,491.15	1,010.32
St. Vincent de Paul	Arlington	715.79	1,284.03
Vietnamese Martyrs Community	Arlington	0.00	0.00
Holy Trinity	Azle	251.30	409.58
St. Michael	Bedford	1,624.70	1,865.29
St. Jerome	Bowie	153.17	302.04
Sacred Heart of Jesus	Breckenridge	0.00	0.00
St. John the Baptizer	Bridgeport	37.56	100.10
St. Jude Thaddeus	Burkburnett	83.93	44.47
St. Ann	Burleson	0.00	400.00
St. Catherine of Siena	Carrollton	275.00	52.00
Holy Rosary	Cisco	155.10	202.67
St. Joseph	Cleburne	557.98	503.71
Holy Angels	Clifton	175.20	364.19
Good Shepherd	Colleyville	1,758.24	3,122.61
Holy Cross	The Colony	0.00	503.51
Sacred Heart	Comanche	0.00	80.82
St. Joseph	Crowell	0.00	0.00
Assumption/Blessed Virgin Mary	Decatur	283.24	93.06
Our Lady of Guadalupe	De Leon	37.00	24.96
Immaculate Conception	Denton	1,389.21	1,930.16
St. Mark	Denton	553.40	572.84
St. Mary	Dublin	472.00	0.00
St. Francis Xavier	Eastland	0.00	0.00
St. Paul	Electra	0.00	0.00
All Saints	Fort Worth	1,000.00	1,301.25
Christ the King	Fort Worth	1,166.00	1,604.00
Holy Family	Fort Worth	339.50	558.00
Holy Name of Jesus	Fort Worth	622.31	762.76
Immaculate Heart of Mary	Fort Worth	1,628.41	2,055.05
Our Lady of Fatima	Fort Worth	0.00	0.00
Our Lady of Guadalupe	Fort Worth	457.98	903.50
Our Mother of Mercy	Fort Worth	0.00	131.00
San Mateo	Fort Worth	0.00	0.00
St. Andrew	Fort Worth	244.45	987.28
St. Bartholomew	Fort Worth	149.72	0.00
St. George	Fort Worth	1,048.50	161.50
St. John the Apostle	Fort Worth	1,036.10	741.95
St. Mary of the Assumption	Fort Worth	0.00	611.60
St. Patrick Cathedral	Fort Worth	0.00	0.00
St. Paul	Fort Worth	675.00	952.00
St. Peter the Apostle	Fort Worth	1,076.26	581.44
St. Rita	Fort Worth	185.35	344.66
St. Thomas the Apostle	Fort Worth	1,173.28	619.64
St. Mary	Gainesville	330.53	356.61
St. Rose of Lima	Glen Rose	0.00	0.00
St. Francis of Assisi	Graford	0.00	84.00
St. Mary	Graham	0.00	0.00
St. Frances Cabrini	Granbury	1,369.38	1,355.92
St. Francis of Assisi	Grapevine	2,030.79	2,646.39
St. Mary	Henrietta	230.18	167.07
Our Lady of Mercy	Hillsboro	380.00	513.00
Korean Martyrs	Hurst	0.00	0.00
Christ the King	Iowa Park	0.00	0.00
St. Mary	Jacksboro	107.47	46.10
St. Elizabeth Ann Seton	Keller	685.66	176.26
Santa Rosa	Knox City	0.00	0.00
St. Philip the Apostle	Lewisville	1,245.00	377.00
St. Peter	Lindsay	991.87	752.56
St. Jude	Mansfield	0.00	1,278.30
St. Mary of the Assumption	Megargel	75.00	0.00
Our Lady of Lourdes	Mineral Wells	0.00	0.00
St. William	Montague	133.24	484.21
Our Lady of Guadalupe	Morgan	44.00	86.66
Sacred Heart	Muenster	0.00	283.00
St. Joseph	Nocona	401.35	0.00
St. Theresa	Olney	0.00	0.00
Nativity/Blessed Virgin Mary	Penelope	0.00	0.00
St. Thomas Aquinas	Pilot Point	151.72	313.69
St. Mary	Quanaah	0.00	0.00
St. Rita	Ranger	0.00	0.00
St. Joseph	Rhineland	104.17	133.60
St. Boniface	Scotland	215.85	358.00
Sacred Heart	Seymour	712.82	1,071.97
St. Brendan	Stephenville	129.85	159.19
St. John	Strawn	0.00	0.00
St. John	Valley View	0.00	9.27
Holy Family of Nazareth	Vernon	0.00	0.00
St. Stephen	Weatherford	368.15	613.00
Immaculate Conception of Mary	Wichita Falls	0.00	0.00
Our Lady of Guadalupe	Wichita Falls	657.16	401.53
Our Lady Queen of Peace	Wichita Falls	360.01	455.25
Sacred Heart	Wichita Falls	1,505.41	1,983.57
St. Mary	Windthorst	1,681.98	2,132.51

39,967.21 47,622.65

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

An evening to honor faithful service and to say farewell

A farewell prayer service and reception honoring diocesan employees Dan Luby and Mary McLarry was held at Most Blessed Sacrament Church in Arlington. Approximately 300 people braved torrential rains Friday, June 29, gathering at the church to express their thanks to Luby, director of Christian Formation for the diocese, and McLarry, director of the Office of Worship, for their many years of faithful service.

McLarry (top, right), who retired in July, smiles at the words of praise imparted by guest speakers at the reception. Luby (pictured at right), who has been named the Tschoepe Chair of Homiletics at the University of Dallas School of Ministry, shares a tender moment with his wife, Theresa, while listening to speakers reflect on his years of service. Look for articles on both McLarry and Luby in the next issue of the NORTH TEXAS CATHOLIC.



(Photos by Kathy Cribari Hamer)

Pat Miller is appointed new director of Stewardship and Development for diocese

By Joan Kurkowski-Gillen
Correspondent

Coordinating successful development programs for any large organization is never an easy task. But Pat Miller, who was named the new director of Stewardship and Development for the Diocese of Fort Worth July 1, feels up to the challenge.

A seasoned professional who spent the past three years working in planned giving for the Catholic Foundation of North Texas, she will now oversee activities related to the annual Sharing in Ministry campaign, the Bishop's Scholars Fund, and other programs that serve and support the mission of the local church. Her office will continue to assist donors who wish to establish an endowment fund or leave other gifts to the Catholic Foundation of North Texas.

"I think we have a lot of really great people in the Diocese of Fort Worth," says Miller, who moved here in 2004 when her husband, Don, became superintendent of diocesan schools. "Working and partnering with the parishes, schools, and other ministries of the diocese is very exciting."

The Office of Stewardship and Development recently went through an assessment process, results of which will aid future planning and staffing for the department.



Pat Miller

Programs currently managed by the department will continue. The annual diocesan appeal, Sharing in Ministry, will kick off Sept. 15 and 16.

"I've been a volunteer member of the speaker's bureau for three years, so I'm familiar with Sharing in Ministry," says Miller, who visited parishes to explain how the campaign benefits local ministries. "But, of course, now it's also part of my learning curve as director."

Before relocating here, the Iowa native, who began her development career in 1986, worked as director of development for Wahlert Catholic High School and then for the Holy Family Catholic Schools System in Dubuque.

"While the programs estab-

lished at a diocesan level are different from a school setting, the flow of development and the concepts remain the same," the new director points out. "Effective development comes from building relationships, identifying needs, involving people, and inviting participation. That is the standard across the board."

Miller has also benefited personally and professionally from her long association with the Girl Scouts USA. She joined a Brownie troop as a seven-year-old and has served the organization in different capacities ever since. This September will mark her 50th year as a Girl Scout.

"It's given me a variety of skills," she explains. "Both as a girl and as an adult member, you're always working in a group setting, so the Girl Scouts helped teach me about cooperation, setting goals, and how to move those goals forward."

In 2001 she married Don Miller, a widower, and became stepmother to his nine children. The couple lives in Arlington where they are members of St. Vincent de Paul Church.

A certified fundraising executive, Miller is a member of the Association of Fundraising Professionals. She also is a board member of the National Committee on Planned Giving, Lone Star Council.

Pope gives guidelines for bridging gap between China's Catholic communities

FROM PAGE 10

chronic conflicts over bishops' appointments, church jurisdictions, and diplomatic relations.

The pope knows there is not a lot he can do about the policies adopted by the Chinese government. On the other hand, he has a much greater opportunity to help resolve internal church problems. That's where the focus of this letter lies.

In effect, the pope was telling Chinese Catholics that the split between clandestine and officially registered churches may be understandable, but it compromises the church's pastoral effectiveness.

A divided church, he said at the beginning of his 55-page letter, cannot evangelize effectively because it cannot be a witness of love and unity.

The pope then gave several practical guidelines aimed at bridging the gap between China's Catholic communities. On perhaps the most crucial question — whether local churches should register with the government — he outlined a margin of flexibility that went far beyond previous Vatican statements, in effect leaving it up to the judgment of the local bishop.



CATHOLIC CHURCH IN CHINA — Pope Benedict XVI issued a groundbreaking letter to Chinese Catholics June 30 that seeks to unite the country's divided Catholic communities. At this April 8 Easter Mass, Bishop Peter Feng Xinmao of Hengshui baptizes a man at Jingxian cathedral in China's Hebei province. (CNS photo/UCAN)

He also answered a question that surfaces at the grass-roots level of the church in China, when he encouraged lay faithful to participate in Masses and sacraments carried out by government-registered bishops and priests, as long as they are in communion with Rome.

One of the most important accomplishments of the papal letter was that it finally brought into the open some of the sensitive issues

that have been discussed behind closed doors for decades. Indeed, the pope seemed convinced that openness, even if it brings some risks, is the best strategic path for the church in China at the moment.

For example, in discussing the status of Chinese bishops, he candidly stated that many of the bishops ordained without papal approval have later sought and obtained reconciliation with the

pope.

The problem, he added, is that most of these bishops have never told their own priests or faithful that they have reconciled with Rome. It is indispensable for them to bring this fact into the public domain as soon as possible, he said.

A theme running through the papal letter is that the Catholic Church in China is one, not two. The terminology of the letter

avoids emphasizing a dichotomy between so-called "underground church" and "official church," which itself is significant.

The pope did emphasize some basic principles about ecclesiology, most notably that church communion requires unity among the bishops and with the pope. The pope does not have an external role but a ministry intrinsic to each particular church, he said.

He also rejected efforts to create an autonomous national church and took aim at "entities desired by the state and extraneous to the structure of the church" that claim to place themselves above the bishops.

The pope clearly had in mind the government-sanctioned Chinese Catholic Patriotic Association, which was mentioned in a footnote in the same section.

But the thrust of the papal letter was to encourage Catholics to work around these kinds of obstacles, rather than allow them to divide the church community.

The pope knows that the healing process among Catholics in China will not happen overnight and may, in fact, take many years. But, meanwhile, he has sketched out the direction and tried to clear the path to unity.

Church is not backtracking on its ecumenical commitment, says church official

FROM PAGE 11

unbroken succession of bishops going back to St. Peter — and therefore "cannot, according to Catholic doctrine, be called 'churches' in the proper sense," it said.

In his cover letter, Cardinal Levada said the document came in response to critical reactions to the teaching of *Dominus Iesus*, another doctrinal congregation document of 2000, which said the Catholic Church was necessary for salvation, and to ongoing confusion over interpretations of the phrase "subsists in."

An authoritative commentary published July 10 in the Vatican newspaper, *L'Osservatore Romano*, said the congregation had acted to protect the unity and uniqueness of the church. The document, the commentary said, took aim at the notion that the "church of Christ" was "the sum total of the churches or the ecclesial communities" or that it exists only as a future goal.

"If this were the case, the church of Christ would not any longer exist in history, or would exist only in some ideal form emerging either through some future convergence or through the reunification of the diverse sister churches," it said.

What Vatican II intended was to recognize ecclesial elements in non-Catholic communities, it said.

"It does not follow that the identification of the church of Christ with the Catholic Church no longer holds, nor that outside the Catholic Church there is a complete absence of ecclesial elements, a 'churchless void,'" it said.

The council's wording does not signify that the Catholic Church has ceased to regard itself as the one true church of Christ but that it recognizes that true ecclesial realities exist beyond its own visible boundaries, it said.

Regarding the doctrinal congregation's insistence that communities originating from the Reformation are not churches, the article said:

"Despite the fact that this teaching has created no little distress in the communities concerned and even among some Catholics, it is nevertheless difficult to see how the title of 'church' could possibly be attributed to them, given that they do not accept the theological notion of the church in the Catholic sense and that they lack elements considered essential to the Catholic Church."

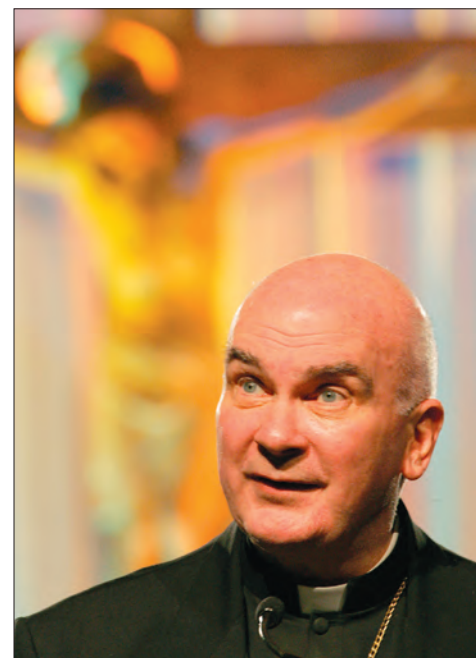
The commentary said that, at first glance, Catholic ecumenism might seem somewhat paradoxical, because it holds that the Catholic Church has the "fullness" of the means for salvation, but recognizes the value of elements in other churches.

The teaching of the Catholic Church, it said, is that the fullness of the church "already exists, but still has to grow in the brethren who are not yet in full communion with it and also in its own members who are sinners."

U.S. Dominican Father J. Augustine Di Noia, under-secretary of the doctrinal congregation, said the document does not call into question Pope Benedict's pledge to work for ecumenical progress.

"The church is not backtracking on its ecumenical commitment. But...it is fundamental to any kind of dialogue that the participants are clear about their own identity," he told Vatican Radio.

Fr. Di Noia said the document touches on a very important experiential point: that when people go into a Catholic church and participate in Mass, the sacraments and everything else that goes on there, they will find "everything that Christ intended the church to be."



Pope Benedict XVI has named U.S. Archbishop John P. Foley pro-grand master of the Knights of the Holy Sepulcher, a fraternal organization that supports Catholics in the Holy Land. Archbishop Foley was president of the Pontifical Council for Social Communications for the past 23 years. He is pictured speaking at the National Catholic Educational Association's annual convention in Philadelphia March 29, 2005. (CNS photo/Bob Roller)

Pope names Archbishop Foley to head Knights of Holy Sepulcher

By Cindy Wooden

VATICAN CITY (CNS) — Pope Benedict XVI has named U.S. Archbishop John P. Foley pro-grand master of the Knights of the Holy Sepulcher, a chivalric organization dedicated to supporting the Latin Patriarchate of Jerusalem and to responding to the needs of Catholics in the Holy Land.

The 71-year-old Philadelphia native had been head of the Pontifical Council for Social Communications for "23 years and three months," he said June 27.

Naming Archbishop Foley "pro-" grand master, Pope Benedict seemed to indicate that he would be named a cardinal during the next consistory, which likely will be held in November.

Archbishop Foley, who will remain in Rome, succeeds retired Italian Cardinal Carlo Furno, 85.

The Vatican also announced June 27 that Archbishop Foley's successor at the social communications council would be Italian Archbishop Claudio Maria Celli, who will turn 66 in July.

Pope says two-thirds majority always needed to elect pope

By John Thavis

VATICAN CITY (CNS) — Pope Benedict XVI has stipulated that a two-thirds majority always is required to elect a new pope, undoing a more flexible procedure introduced by Pope John Paul II.

In a one-page document released June 26, the pope said the two-thirds-majority rule cannot be set aside even when cardinal-electors are at an impasse.

Instead, the pope instructed that if the cardinals are deadlocked after 13 days, runoff ballots between the two leading candidates will be held. A papal election will continue to require a majority of two-thirds of the cardinals present.

In 1996, Pope John Paul introduced a change in the conclave procedure that allowed cardinal-electors to move to a simple majority after 13 days, when 33 or 34 ballots had been held.

Pope Benedict said there had been significant requests for a return to the old rules, under which a two-thirds majority was always required.

The pope effected the change by replacing two paragraphs of his predecessor's apostolic constitution, *Universi Dominici Gregis* (*The Lord's Whole Flock*), a document that defined conclave procedures.

Under Pope Benedict's new rule, if a conclave has not elected a pope after 13 days, the cardinals

will pause for a day of prayer, reflection, and dialogue, then move to a runoff election between the two cardinals who had obtained the most votes on the previous ballot.

The two leading cardinals would not vote in the runoff ballots, though they would remain in the Sistine Chapel, where conclaves are held.

Jesuit Father Federico Lombardi, the Vatican spokesman, said the pope's modification "removes the option of moving to a simple majority, 50 percent plus one." It also removes the option of continuing to seek a two-thirds majority on an open ballot, he said.

"This is a response to requests that the one elected always be elected with an ample consensus," Fr. Lombardi said.

The pope's action also eliminates the possibility that a conclave stalemated between two strong candidates could turn to a compromise choice after the 13th day.

Most experts believe the chance of a conclave lasting that long in modern times is very small. Over the last century, no conclave has lasted more than five days.

Pope Benedict was elected in 2005 on the second day of the conclave, after only three ballots.

Pope Benedict's document, an apostolic letter issued only in Latin, was signed June 11.

Pope announces special year dedicated to St. Paul

By John Thavis

ROME (CNS) — Pope Benedict XVI announced a special jubilee year dedicated to St. Paul, saying the church needs modern Christians who will imitate the apostle's missionary energy and spirit of sacrifice.

The pope said the Pauline year will run from June 28, 2008, to June 29, 2009, to mark the approximately 2,000th anniversary of the saint's birth.

He made the announcement while presiding over a vespers service at the Basilica of St. Paul Outside the Walls in Rome June 28, the eve of the feast of Sts. Peter and Paul, patron saints of Rome.

"Dear brothers and sisters, as in the [church's] beginning, today, too, Christ needs apostles ready to sacrifice themselves. He needs witnesses and martyrs like

St. Paul," the pope said.

The Pauline year will feature numerous special liturgies and events in Rome, the pope said, but should also be celebrated in local churches and in the sanctuaries, religious orders, and other institutions that have a special link to St. Paul.

In a special way, the Pauline year will be ecumenical, reflecting the saint's commitment to the unity and harmony among all Christians, he said. The pope's announcement was met with applause in the crowded basilica.

The pope recalled that St. Paul was once a violent persecutor of Christians who experienced a lasting personal conversion.

"He lived and worked for Christ; he suffered and died for him. How current is his example today," he said.



POPE PRESENTS PALLIUMS — Pope Benedict XVI arrives to celebrate Mass in St. Peter's Basilica at the Vatican June 29, the feast of Sts. Peter and Paul. At the Mass, the pope presented the pallium, a woolen band, to 46 archbishops from around the world. The pallium symbolizes an archbishop's service as shepherd of his flock and his union with the Apostolic See. (CNS photo/Tony Gentile, Reuters)

Bishops urge Amnesty International to reverse abortion policy

WASHINGTON (CNS) — The U.S. Catholic bishops have joined those calling for Amnesty International to rescind its recent policy change supporting women's access to abortion.

The International Executive Committee of Amnesty International has declared that a woman should have full, legal access to abortion in cases of rape or incest or if her life or health is at grave risk. The new policy calls for eliminating criminal penalties for anyone who provides an abortion or obtains one.

The bishops' call came in a July 2 statement from Bishop William S. Skylstad of Spokane, Washington, president of the U.S. Conference of Catholic Bishops.

Bishop Skylstad urged Amnesty to "reconsider and rescind this new policy," saying it "undermines Amnesty's long-standing moral credibility, diverts its mission, divides its own members — many of whom are Catholic or defend the rights of unborn children — and jeopardizes Amnesty's support by people in many nations, cultures, and religions."

The bishop recalled that the Catholic Church has worked with Amnesty International for many years to support human rights and reach out to victims of abuse and torture. He said the organization has been an "inspiration to millions" and that the new policy was a tragic distraction that could hinder the important work Amnesty seeks to accomplish.

Bishop Skylstad quoted Cardi-

"While the proposed action by Amnesty International may appear to some to support women's freedom or provide a compassionate response to women in difficult situations of pregnancy, abortion injures the health and dignity of women at the same time that it ends the life of the unborn child."

— Bishop William Skylstad

nal Renato Martino, president of the Pontifical Council for Justice and Peace, who recently said that, "if in fact Amnesty International persists in this course of action, individuals and Catholic organizations must withdraw their support, because, in deciding to promote abortion rights, AI has betrayed its mission."

Last fall, when Amnesty was first considering abandoning its neutral stance on abortion, Bishop Skylstad warned that the human rights advocacy group would risk its "well-deserved moral credibility" if it did so.

In April of this year, Amnesty International changed its stance, describing the new policy of supporting women's access to abortion as part of its Stop Violence Against Women campaign.

In his July 2 statement, Bishop

Skylstad said the policy is misguided and invited Amnesty to join the Catholic Church in a more genuine outlook on women's rights.

"While the proposed action by Amnesty International may appear to some to support women's freedom or provide a compassionate response to women in difficult situations of pregnancy, abortion injures the health and dignity of women at the same time that it ends the life of the unborn child," he said in his statement.

"A far more compassionate response is to provide support and services for pregnant women, advance their educational and economic standing in society, and resist all forms of violence and stigmatization against them," he said. "The Catholic Church provides these services to many women around the world and commits itself to continuing to do so."

Amnesty International has stated that it supports access to abortion in all cases, not only in cases of rape or incest or grave risk to life or health, but also in other cases because of the difficulty victims have proving rape.

Bishop Skylstad encouraged members of the International Council of Amnesty International, who will meet in Mexico in August, to reverse the policy at that time.

"It is never too late to seek justice for all vulnerable and oppressed members of the human family," he said.

Bishop Kevin Vann, in his homily, gets to the heart of the matter: that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

'I am a Catholic Priest'



Above: Father Ray McDaniel beams after being vested with the attire of a priest. (Photo by Donna Ryckaert)

Below: The newly ordained Father Jonathan Wallis offers his blessing at the reception. (Photo by Donna Ryckaert)

In this sequence of photos (clockwise from left), Fathers Wallis, Kennedy, McDaniel, and Orozco kneel as the bishop, in silence, lays his hands upon them and prays for the gift of the Holy Spirit, the most solemn moment of the ordination rite. (Photos by Kathy Cribari Hamer)

Right: Immediately following the ordination Mass, Bishop Vann kneels at the cathedral doors to receive the blessings of all four newly ordained priests. (Photo by Kathy Cribari Hamer)

Below: Priests of the diocese applaud their new brother priests following the final, solemn blessing at the conclusion of the liturgy. (Photo by Kathy Cribari Hamer)

By KATHY CRIBARI HAMER
CORRESPONDENT

FROM PAGE 1
Catholic community, and to feel blessed by the moments of silence and spirituality that define the sacrament of Holy Orders.

In his homily, Bishop Vann connected the priesthood with the story of a saint, Maximilian Kolbe, whose 1941 death came in the Auschwitz concentration camp, when the priest exchanged his life for that of a fellow prisoner.

"In October of 1982," the bishop began his story, "I was a second-year graduate student in Rome. I was facing another school year and decided to begin the year by attending a canonization in St. Peter's Square — it was Maximilian Kolbe, of whom I had known only a little bit."

Bishop Vann and his seminary classmates faced a formidable task getting into the square. Nearly knocked over in traffic by the crowds and barricades in the piazza, "we finally pushed into the square and got seats, and Mass had begun," the bishop said.

"Listening to John Paul II," the bishop said, "I came to realize why I was there."

In 1941, Maximilian Kolbe had exchanged his life for that of a Polish Jewish man, the bishop said. Forty years later, when Fr. Kolbe was canonized, that man, Franciszek Gajowniczek, was present in St. Peter's Square.

Fr. Kolbe had been a prisoner at Auschwitz when an inmate from his barracks vanished. Because of that

escape, the commander chose to punish 10 men from the same barracks by starving them to death. One of the selected men, Gajowniczek, cried out in pain for the family he would leave, so Fr. Kolbe stepped forward to die in his place.

"When Fr. Kolbe offered to exchange himself for that individual," Bishop Vann said, "he was asked by the SS guard at Auschwitz who he was."

To answer the guard, Fr. Kolbe said, "I am a Catholic priest."

The ordination of a Catholic priest takes place in a solemn liturgy, during a sequence of traditional actions. Candidates place their hands within the bishop's, to demonstrate obedience and respect, and then they lie before the altar in prayer, while the congregation sings the Litany of the Saints.

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

consecration, that the newly ordained may joyfully accept their role of service as presbyter.

"It was tremendous," Father Jonathan Wallis said. "The whole experience was so powerful for me that it is hard to put into words."

"A stand-out moment for me," Father Ray McDaniel said, "was the laying-on of hands of all the priests, especially those I had known, and who had been positive influences. I was being invited to something that was part of a larger plan. It was pure grace and pure gratuitousness; something that was not planned. It was 'holy helplessness.'"

"It was all God's intention and God's action," Fr. McDaniel said, "nothing that I could do of my own choosing. It was God's divine plan."

"What was emotional for me was the cantor," said Father Isaac Orozco. "It was the human voice. At my ordination to the diaconate at St. Peter's in Rome, when I heard the cantor's voice, it was like God calling me."

"At this ordination, during the responsorial psalm, I heard the crisp, clean resolution of the cantor's voice: 'You are a priest forever, in the line of Melchizedek.' I believed it," Fr. Isaac

Above: The newly ordained priests join Bishop Vann and priests of the diocese at the eucharistic table. (Photo by Donna Ryckaert)

Above, left: Father Isaac Orozco joins Bishop Vann and his brother priests in prayer during the consecration of the Eucharist. (Photo by Donna Ryckaert)

Above: Father Tom Kennedy embraces his parents, Tom and Peg, as they join him at the reception following his ordination. (Photo by Kathy Cribari Hamer)

Above, right: Members of the Fourth Degree Knights of Columbus from around the diocese served as an honor guard at the ordination. (Photo by Donna Ryckaert)

Right: The four candidates prostrate themselves before the altar as the bishop invites the congregation to join in singing the responses to the Litany of the Saints. (Photo by Donna Ryckaert)

said. "It was unequivocal."

During the sacrament of Holy Orders, ordained priests' hands are anointed with oil; the men are garbed in the vestments of a priest, assisted by individuals who have influenced them and their vocations; and they are presented with chalices and patens that were processed into the church with the offertory gifts.

"Vesting is the reality," said Father Tom Kennedy, "because you are putting on the attire of a priest, just before the consecration of your hands, and culminating with the kiss of peace from your brothers."

"It was very special to have Father [Jerry] Duesman as a vesting priest," Fr. Kennedy said of his mentor from Holy Family of Nazareth Parish, Irving. "He had been very much a part of my discernment. He forced me to look at my life. My other vesting priest [was] Father Phil Johnson,

[whom] I had known all my life. I was in his sister's class at St. Maria Goretti [School in Arlington], and we attended his ordination as a class."

Bishop Vann, in his homily, acknowledged the significant impact a Catholic priest can have in the lives of others, referring again to St. Maximilian Kolbe. The bishop said that in the cell where the saint and his fellow prisoners died, Fr. Kolbe had led prayer and singing, "and I have also heard the story that around him was seen some kind of light."

"So in that awful darkness of sin, evil, and injustice, there was found again solidarity, prayer, and life, and the presence of Christ."

"Jon, Ray, Tom, and Isaac," the bishop said, "I ask you, to remember the words 'I am a Catholic priest,' not as words unto themselves or one life, but to become an integral part of the four of your lives."

"Like Fr. Kolbe, you will be called to be a sign of the light of Christ in the face of darkness, and his life and his love . . . will always prevail."

"In October 1982," the bishop said, "despite the annoyance of the crowds, when I heard those words, 'I am a Catholic priest,' it made a difference in my life — it reminded me of why I was there and what I was supposed to do."

"Those words, 'I am a Catholic priest,' will lead you to see and know the presence of Christ the Lord in your lives, in your prayer, in your sacramental celebrations, and in all moments in the lives of the people whom God will entrust to you and who will come your way."

"We rejoice with you this day of your journey," Bishop Vann concluded, "and we are proud of you, as your family of faith in North Texas. We thank you for saying yes."

People of diocese show support for new priests

By NICKI PREVOUT
STAFF WRITER

Bibi Mulenda, a native of the Congo in central Africa and a member of the African Choir at St. Joseph Church in Arlington, came with her three sisters and their children to attend the ordination and to receive a blessing from each of the four newly ordained priests.

"I had read about . . . all the priests in the *North Texas Catholic*, and we wanted to offer our congratulations," she explained. "It touched my heart . . . to see all of them, because they were already working at the reception! They were standing there for hours, talking to people, praying with them, and offering their blessings."

"My sisters and I, we want our children to see that in spite of the language barrier — we all speak French as our first language — it is important that we all remain Catholic and that we make the effort to thank and appreciate our priests as they serve Christ."

Diocesan

Father Ray McDaniel

BY NICKI PREVOU
STAFF WRITER

As the newly ordained priests ascended the Fort Worth Convention Center escalator, they heard the cheers of literally hundreds of friends and family members who stood waiting to congratulate them and to receive their first blessings.

"It was quite amazing to see so many people and to see the love they have for the priesthood, for the church, and for us," marveled Father Ray McDaniel. "It was wonderful to see so many friends from various stages of the past."

Among the exuberant crowd of well-wishers was what Fr. McDaniel called a "huge" group of friends who knew him as he completed his year of pastoral work during the 2004-2005 school year as a seminarian at Our Lady Queen of Peace (OLQP) Church in Wichita Falls.

Seventeen-year-old Brittny Tolentino, an OLQP parishioner who, along with her mother, Rosalie Tolentino, and several friends, traveled from Wichita Falls to be present at the joyful event, was one such attendee. "Brittny has been very ill for the past few years and went through many hospitalizations," said Rosalie. "She had her heart transplant at Cook Children's Hospital in Fort Worth on March 14, 2006, and Fr. Ray helped us through the whole experience with his prayers and his concern."

Nineteen-year-old Keith Hathaway, a parishioner from St. Jude Church in Mansfield, was one of several seminarians who attended the ordination and reception and who waited patiently in the long lines for each priest, in order to enthusiastically embrace them and to offer his congratulations.

"I just finished my first year of seminary at Holy Trinity in Dallas," explained Hathaway.



Left: Sisters of the Holy Family of Nazareth applaud the new priests at the conclusion of the ordination Mass. (Photo by Kathy Cribari Hamer)

Above: Msgr. Charles King (left) embraces Fr. Ray McDaniel during the ordination liturgy, welcoming him into the Order of Presbyter. (Photo by Kathy Cribari Hamer)

"I'm the youngest of a group of nine current seminarians [at Holy Trinity], and I really appreciated the way that Fr. Ray, in particular, took the younger guys under his wing. Throughout the year he would call to check up on us, to talk with us in person whenever he could, and he really went out of his way to offer encouragement to us."

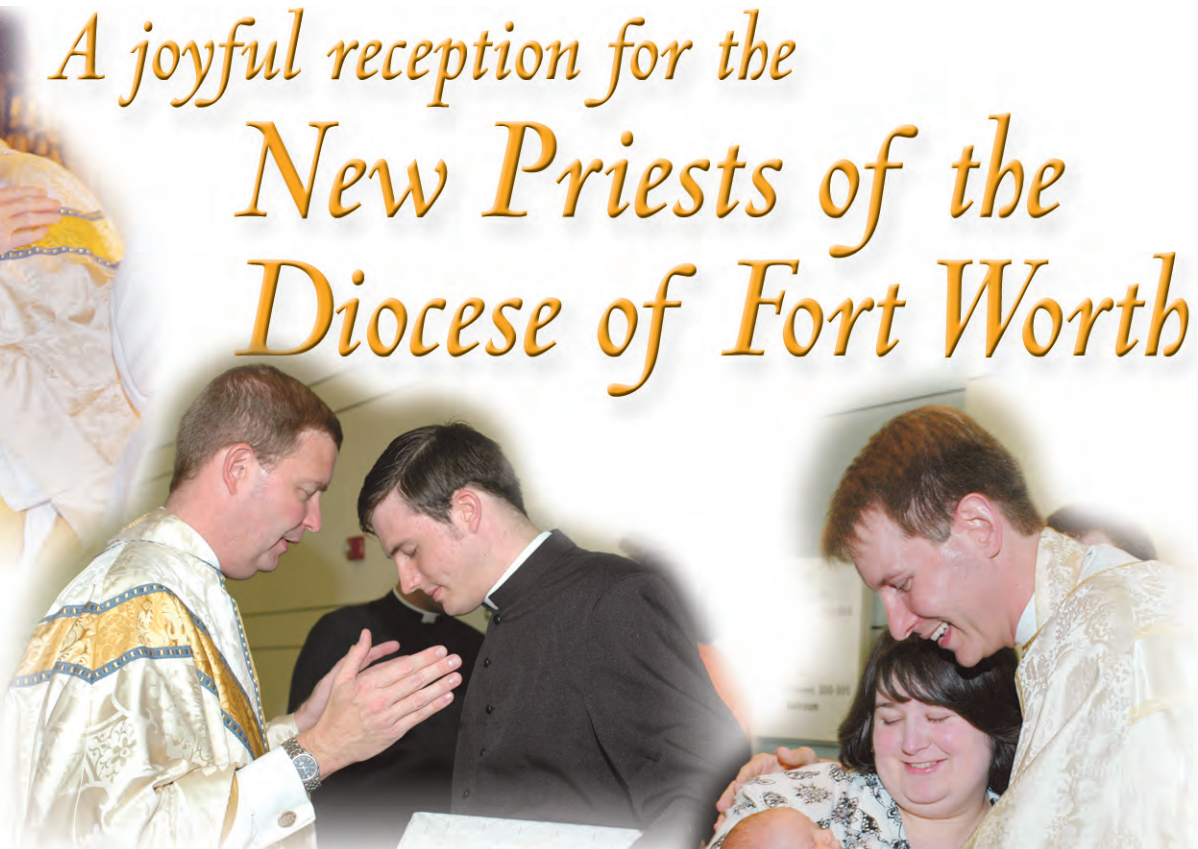
To see his mentors ordained was "a truly amazing experience," said Hathaway. "It was really affirming of my vocation, and it was also very humbling to think, 'Wow, that could be me someday.' I admire each of these men very much, and with Fr. Ray, I have come to feel very close to him and to appreciate the fact that he really brings the love of Christ to all of us who know him. I think he, and all of the new priests, will be great and holy spiritual leaders for our church."

Fr. McDaniel, in acknowledging the admiration and care of so many friends, reflected that his ordination day was an experience of what he called "tremendous joy."

"The support and love of [the] people ... is hugely significant to one's journey to the priesthood, and I am very grateful for it," said Fr. McDaniel. "I have a strong sense of God's hand in all this, realizing my own unworthiness, yet feeling a sense of the mission and vocation God has given me, along with which comes the graces needed to carry it out."

"At the same time, I covet people's prayers more than ever, given the awesome responsibility that comes with serving God as his priest."

A joyful reception for the New Priests of the Diocese of Fort Worth



Above: Seminarian Keith Hathaway (right) of St. Jude Church in Mansfield receives a blessing from Fr. Ray McDaniel at the reception following the ordination. (Photo by Donna Ryckaert)

Father Jonathan Wallis

BY NICKI PREVOU
STAFF WRITER

It was an exciting moment for approximately 50 vocalists and instrumentalists when the newly ordained Father Jonathan Wallis appeared in the choir loft at St. Patrick Cathedral, bringing the Eucharist to the ordination choir. "I was so impressed that he came all the way up there, to be the one to bring us Communion," said Dana Henderson, a parishioner at St. Matthew Church in Arlington. "I just had to come up to him, to stand in line at the reception to meet him and to welcome him to St. Matthew's, where he has been assigned. I was so glad to formally meet him."

The long lines of beaming well-wishers represented an outpouring of love, gratitude, and support for the four men, who stood for hours to receive congratulations and to give blessings. "It was so special for us to see Fr. Jonathan ordained, and to receive his blessing at the reception," said Ellen Timberlake-Volz, a parishioner at Most Blessed Sacrament Church in Arlington, whose husband, Dennis Volz, is Grand Knight of Council #9299 with the Knights of Columbus organization.

The Knights of Council #9299 felt a special bond with

Fr. Wallis, she explained, because the council sponsored him throughout his years in the seminary, hosting fundraising events to assist with seminary expenses and offering him their prayers and moral support.

"He is so loyal to the people who have helped him, and loyal to the people he serves," reflected Timberlake-Volz. "I noticed that he was really taking time with each person who came up to him at the reception. He listened to them; he had his picture taken with them if they wanted a picture; and he was really focused upon being present to each one.... And you know that by the end of that day, he had to have been just exhausted!"

Other friends who gladly stood in line to congratulate the new priest included St. Peter the Apostle parishioners Kenny Scagel, his wife Eliza-

Above: Fr. Jonathan Wallis shares a smile with longtime friend Elizabeth Scagel and with her son, three week-old Wyatt Scagel, at the reception. (Photo by Donna Ryckaert)

Left: Nancy Wallis glows with pride as she stands with her son, Fr. Jonathan Wallis, at the reception following the ordination Mass. She is wearing a festive lei of flowers brought by relatives from Hawaii for the occasion. (Photo by Donna Ryckaert)

beth, and their three-week-old son, Wyatt. "This ordination day was extremely special to us," said Kenny Scagel, who serves as the dean at Lady Margaret Roper High School at the College of Saint Thomas More in Fort Worth. "Fr. Jonathan is one of our best friends, and we've been close to him for over 10 years — since he became a Catholic and began to think about becoming a priest, and since my wife and I also became Catholic. We chose Fr. Jonathan to be the godfather of two of our four children. He is one of the nicest people you're ever going to meet, with a genuine concern for people. We just think the world of him."

Comparing the joy of his friend's ordination to his own wedding day, Scagel predicted similar happiness in store for the new priest. "He is now, as a priest, truly who he was meant to be," he said.

Diocesan



Above: Fr. Tom Kennedy blesses Michael Fronk, who serves as sacristan at St. Patrick Cathedral, outside the cathedral doors following the ordination liturgy. (Photo by Kathy Cribari Hamer)



Right: Father Tom Kennedy is congratulated by joyful friends at the reception. (Photo by Kathy Cribari Hamer)

Below: At the beginning of the ordination Mass, then-Deacon Isaac Orozco stands with his mother, Esther, waiting to be presented as a candidate for priesthood to Bishop Vann. (Photo by Kathy Cribari Hamer)



Above: Fr. Isaac Orozco extends his hand in blessing over his father, Cesar Perry Orozco (center), and his grandfather, Deacon Adolphe Orozco of the Diocese of Dallas. (Photo by Kathy Cribari Hamer)

Father Isaac Orozco

BY KATHY CRIBARI HAMER
CORRESPONDENT

From the steps of St. Patrick Cathedral, Isaac Orozco looked back and enjoyed the sun shining on a massive procession of white, as diocesan clergy and Bishop Kevin Vann lined up to participate in his ordination.

Going out the same door hours later, the young priest would meet his bishop again, when a team — Fathers Orozco, Tom Kennedy, Ray McDaniel, and Jonathan Wallis — together conferred their first blessings on the man who had celebrated their sacrament of Holy Orders.

“About an hour before the ordination, I needed quiet time to take in the reality of what was about to happen,” Fr. Orozco said. “It was a dream come true, and I was overwhelmed with gratitude.”

“Being able to read the Eucharistic Prayer with the bishop at our cathedral was a powerful moment for me. And all of us blessing the bishop ... it was symbolic,” he said. “Through the ministry of the church and Jesus Christ, we are who we are. And the bishop was showing he is a servant of Jesus Christ.”

“My parents were moved and proud at the ordination,” Fr. Orozco said of his mother and father, Esther Gonzalez and Cesar Perry Orozco. “The outpouring of joy and celebration, and the reverence people showed toward us — they had not witnessed that before.”

The new priest’s paternal grandfather, Adolphe Orozco, a deacon from the Diocese of Dallas, participated in his grandson’s first Mass, with Msgr. Charles King and Deacon Popo Gonzalez, at Immaculate Conception Parish in Denton.

“Seeing so many people, family and friends, demonstrated to me how big the ordination was — bigger than me, but personal,” Fr. Orozco said. In attendance was a former seminarian, Francisco Rico, from Mexico. The two had been in the same class at the University of Dallas, graduating in 2002, “but he was smarter than me,” the young priest smiled. “He got better grades.”

A friend in attendance, James Martone, a specialist in Arab and Islamic studies, befriended Fr. Orozco when the two were teaching English at the Catholic Seminary in Cairo. Martone attended the ordination with a friend, an orthodox practitioner of Islam.

“It was symbolic, and important to me that someone of another faith could peek into the rich heritage and spiritual tradition of the Catholic faith,” Fr. Orozco said. “Inter-religious dialogue is important to our church. I have an interest in the greater Middle East. From an [interfaith] point of view, it was important for them to see there is vital spiritual life in Texas in the Catholic Church.”

Fr. Orozco said during the ordination he felt the presence of Bishop Joseph Delaney, who, after Fr. Orozco’s first quarter of studies as a seminarian, was instrumental in sending him to study at the Pontifical College in Rome.

“We talk about the greater Catholic community and the communion of saints,” Fr. Orozco said. “My memories of Bishop Delaney were always in the cathedral, and I felt his presence there.”

“Throughout the ordination I was receptive... and sometimes emotions roiled up. I felt love. I felt chosen.”

Father Tom Kennedy

BY KATHY CRIBARI HAMER
CORRESPONDENT

With years invested and many groups contributing to his discernment, Father Tom Kennedy reveled in the sacredness of his ordination, while recalling the years, and people, who preceded it.

“The laying on of hands was emotional for me,” he said, “because each priest has a particular memory attached to him. I grew up at St. Maria Goretti [Parish in Arlington], and a lot of young priests passed through as associate pastors.”

When they welcomed him with the kiss of peace, Fr. Kennedy said his brother priests referred to others who were mentors. Some mentioned Father Jerry Scholl, whose chalice the new priest now uses. One recalled Msgr. Robert Forlitti, pastor at St. Maria Goretti when Fr. Kennedy was a child.

“I am not sure who it was — I think Father [Robert] Stritmatter — who said, ‘Msgr. Forlitti would be smiling at this moment,’” he remembered.

“Father Larry Christian, rector at Assumption Seminary, was there, and had traveled the whole six years with me. He said, ‘All this time you stuck it

out, and here you are.’”

People from special groups brought meaning to Fr. Kennedy’s ordination day — he has ties to the Beginning Experience, Rachel’s Vineyard, and the Serra Club, whose members support vocations and are family friends of his parents, Tom and Peg.

The large crowd at the reception restricted the time his family could spend together initially, Fr. Kennedy said. “But near the end, we came together, and it was a complete moment of happiness. What more could we ask for?”

Reflecting on his Mass of Thanksgiving, celebrated Sunday, July 8, at St. Maria Goretti, Fr. Kennedy described it as being very “moving, standing before friends and family where my life as a Catholic had been lived out.”

“But my first Mass after the ordination was at the Diocesan Catholic Youth Conference Sunday morning,” he explained. “Standing at the altar with the bishop was a moment of realization. ‘I’m a priest!’ It took my breath away.”

“I can’t count the families at the ordination reception who said ... [their children] could not attend because they were at

DCYC,” he said. “Celebrating Mass with them the next day was grace on top of everything else. Young people are not the future of the church — they are the church.”

Since then Fr. Kennedy has celebrated home Masses and memorial Masses, even concelebrating with Father Michael Olson, diocesan vicar general, on the second anniversary of Bishop Joseph Delaney’s death. “That was another special moment for me, because Bishop Delaney was the start of my process,” Fr. Kennedy said. “I was the last seminarian he interviewed before he got sick.”

“One Saturday night I concelebrated Mass at St. John the Apostle [in North Richland Hills],” Fr. Kennedy said, noting that on the altar were Father Karl Schilken, one of the last diocesan priests ordained by Bishop John Cassata; Father Richard Collins, the second-to-last person ordained by Bishop Delaney; and himself, in the second group ordained by Bishop Kevin Vann.

“It was a piece of history,” Fr. Kennedy said. “How many people can say they went to Mass with priests ordained by all the bishops of the diocese present?”



Archbishop Edwin F. O'Brien (left) and Cardinal William H. Keeler answer questions during a press conference in Baltimore July 12. Archbishop O'Brien will be installed as the 15th archbishop of Baltimore Oct. 1. The pope appointed Archbishop O'Brien, 68, to the position after accepting the resignation of 76-year-old Cardinal Keeler. (CNS photo/Owen Sweeney III, CATHOLIC REVIEW)

Cardinal Keeler retires; Archbishop O'Brien succeeds him in Baltimore

WASHINGTON (CNS) — Pope Benedict XVI accepted the resignation of Baltimore Cardinal William H. Keeler July 12 and named Archbishop Edwin F. O'Brien of the Archdiocese for the Military Services to succeed him.

Archbishop O'Brien will be formally installed as archbishop of Baltimore Oct. 1.

Cardinal Keeler, 76, had been beset with health problems in recent years, including a broken ankle resulting from a car accident in Italy in 2006 and brain surgery in June, believed to be related to head trauma during the accident. He has been a bishop since 1979 and had headed the Baltimore Archdiocese for more than 18 years.

At national conference, single adults renew commitment to church

By Denis Grasska

SAN DIEGO (CNS) — About 500 Catholics flocked to the San Diego Marriott Del Mar June 29-July 1 for a full schedule of educational, spiritual, and social programming specifically designed for single Catholics.

The National Catholic Singles Conference previously has been held twice in Denver and once in Chicago.

"This is one of the first events in the diocese to specifically target singles," said Michele Fleming, director of the Diocese of San Diego's Office for Young Adult Ministry.

Fleming said attendees told her that the conference had been "very powerful in their lives; it's renewed their commitment to the church; it's made them want to go back to their local parishes and become more involved."

About half the conference participants were from California, she said. But some came from as far east as Florida and as far north as Canada.

The conference was sponsored by the Diocese of San Diego, the Theology of the Body International Alliance, Ave Maria

Singles, CatholicSingles.com, and CatholicMatch.com.

It featured presentations by top Catholic speakers, including Catholic author and speaker Christopher West, a recognized expert on the theology of the body, Pope John Paul II's teachings on human sexuality.

West, a faculty member at the Theology of the Body Institute in West Chester, Pennsylvania, made two presentations at the conference, "Looking for Love in All the Right Places" and "Sexual Healing: From Marvin Gaye to JP II."

In his first presentation, West reminded his audience that the "thirst that we all have for happiness, for love, is a thirst for something infinite."

"When we look for the infinite in finite things, we make of these finite things idols," he added. "And oftentimes that hunger we have for the infinite, we seek to fill, we seek to satisfy with sex."

West reflected on how the most common Google search is for "sex," while the second most common is for "God." He said people need "to flip the Google paradigm upside down."

Because human sexuality is intended to point toward God, West said, it is not only biological, but theological.

"What we learn through the theology of the body," he said, "is that marriage is only a ... little, little blip on the screen of eternity that is meant to point us to eternity, to point us to the ultimate satisfaction of our yearning."

Fleming said the goal of the conference was to prepare its attendees for their future vocations. While acknowledging that "there is certainly a single vocation," she said those who choose it are "a small minority."

Most feel called to married life, but have yet to meet their future spouse, Fleming said. "We want to encourage them during this time to develop their spirituality so that it will be strong as they present themselves for marriage."

But while Fleming believes that singles ministry is "a way to decrease annulments," she also believes that "a good, strong singles ministry ... will eventually develop more vocations" to the priesthood and religious life as well.



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Thursday Evenings	Prince of Peace, Plano

Fort Worth Diocese

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Kikwit's bishop has plans for development

FROM PAGE 32

wrote a prayer that we would pray after every liturgy for God to take away the epidemic."

Three hundred and sixteen Kikwit people died of ebola in 1995, according to the Center for Disease Control and Prevention in Atlanta. Seven of those were Sisters of the Poor, who served as nurses in the local hospital.

Two of the diocese's needs and current projects are directly connected with the ebola outbreak. The first is health care for the people.

"Since then," Bishop Mununu said, "the government has requested us as a diocese, because we have a network of five most important diocesan hospitals and many clinics, to be a center [for combating] epidemics in the diocese.

"I am now building a hospital in a new area of the city of Kikwit," the bishop explained. "I have built one section — the eye clinic. I have to continue to build the entire rest of the hospital, and I will build on that land a parish, a school, and [a place for] other social activities."



Bishop Mununu praised the spirit of unity displayed by the diverse Our Mother of Mercy gospel choir. (Photo by Kathy Cribari Hamer)

He said all of these projects are clear in his mind, but there is a strong need to bring them into reality to serve the great needs of God's people.

The other development that came as a result of ebola was the acquisition of a radio station.

During the ebola epidemic, Bishop Mununu understood the importance of communicating with everyone about the outbreak, to warn the people even in the farthest corners of

his diocese to be very attentive not to contract the virus. "I communicated with them through radio communications, but it was very limited," he admitted.

The diocese received authorization for a real radio station from then-President Mobutu Sese Seko, who invited Bishop Mununu to the palace to thank him for his actions during the ebola crisis.

"I told the president that if

... I had a radio station, that would make a big difference [in helping people]," Bishop Mununu said. "Immediately [the president] called the prime minister, and asked him to make a point of granting a license to the diocese to have a radio station."

The government provided just the authorization for an FM radio station, the bishop explained, and it does not broadcast far enough, so they are trying to get a stronger station. Ironically, after acquiring the station, as a gift of recognition from the president, the diocese was required to pay for the equipment and tower, plus taxes to the government.

Bishop Mununu's recent visit to Fort Worth was a week-end-long conversation, from praying with the Congolese community Saturday at St. Joseph Parish in Arlington, to the Sunday morning Mass at Our Mother of Mercy, at which the parish's gospel choir sang.

"I thank the choir," the Kikwit bishop said, "and I have a word to say about the gospel choir. I am so happy with the unity they build, because at home we have sometimes tensions between our countries.

But here they are together in the choir, and that's beautiful.

"Please continue to preserve that unity," he said, "and bring our African riches that you have to share with our brothers and sisters here in America."

To Bishop Vann and to the community, Bishop Mununu said, "Thank you for your sacrifices, thank you for your affection, and thank you for your support."

The two bishops, who stood together in friendship, now share two dioceses that have a unique bond. But they also shared something else: Because of study in Rome, they both speak Italian.

So, Bishop Vann, gave his final remarks in their shared language.

In Italian, he said, "Thank you for your presence this Sunday with us, and for bringing us a sense of the church around the world. Here in the church in the United States, we have the need to have a sense of what is our mission, so the bishop allows us to reflect on our mission and on the universal call of the church to go forth and live and teach the Gospel of Jesus Christ throughout the world.

"Grazie. Thank you."

SSMNs continue friendship with Kikwit's bishop begun in Africa

By Kathy Cribari Hamer
Correspondent

The Sisters of St. Mary of Namur were familiar with Kikwit Bishop Edouard Mununu Kasiala, not only by reputation, but by personal acquaintance when some of their congregation served in Africa.

Many of the sisters had spent years in the African countries of Congo, Rwanda, and Cameroon, and those who were in the Diocese of Kikwit in the Democratic Republic of the Congo, remembered him.

"I spent a year-and-a-half in Kikwit in the early '70s, but I had not met him," said Sister St. John Begnaud, SSMN. "When I went to greet him at our house [in Fort



Sister Charles Marie Serafino greets Bishop Mununu at the door to the Sisters of St. Mary of Namur's residence, Our Lady of Victory Center in South Fort Worth. Sister Charles Marie became acquainted with Bishop Mununu while serving in Africa. (Photo by Kathy Cribari Hamer)

Worth] last month, he said, "You must have taught in the school next door to the cathedral."

The estimation of this man, and the description of him among those who knew him or knew of him was always the same: "He is a holy man."

So, when he arrived in Fort Worth, to celebrate the sisterhood of two dioceses, the sisters waited eagerly to meet him and spend time remembering. He and his associate, Father Honore Kombo, spent the evening of June 24 at Our Lady of Victory Center where a large circle of sisters and friends enjoyed the tales they brought from the Congo, territory so familiar to many of them.

"I first met him when I was in Djuma, when I was mistress of novices at our motherhouse," said Sister Charles Marie Serafino, SSMN. "He was a Trappist and was novice master at his monastery. He had given a retreat for the nuns.

"We were sitting together at an airport, talking about formation. Also we were both musicians, so we had a lot to talk about."

As Sr. Charles Marie spoke to him when he visited OLV Center, much of the time she was speaking in French or translating his answers to English.

It was a fitting continuation of a friendship begun on another continent.

Bishop Mununu risked his life for others during the ebola epidemic

By Kathy Cribari Hamer
Correspondent

"It was a miracle that the bishop didn't die," said Sister Charles Marie Serafino, SSMN, during a presentation at the Our Lady of Victory Center in Fort Worth. She was addressing Kikwit Bishop Edouard Mununu Kasiala, who was visiting from the Congo.

"That was just something everyone was saying — that everyone knew back then — that you should have been dead."

Bishop Mununu has become accustomed to such conversation,

which always begins, "Tell us about the ebola epidemic."

"Ebola is a disease caused by a virus," Bishop Mununu explained, through his friend and interpreter, Father Honore Kombo, who accompanied him on his trip to America.

"Aman had come upon a dead monkey and suddenly was ill. He came to the hospital, and the nurses who cared for him were among the first to die."

Bishop Mununu immediately asked for a microbiologist to come to Kikwit, and blood

samples were quickly sent to the U.S. to Atlanta's Center for Disease Control for testing. Atlanta warned the entire world, the bishop explained, and the medical researchers from around the world came to Kikwit.

Doctors, who had come from all over, according to the bishop, helped locate sick people. The symptoms included red eyes, dry lips, violent headaches, bleeding, and sweat. All moisture coming out of the body was an agent of the disease. Once symptomatic, patients lasted only five days.

"During that time, under the watch of doctors, I would go into the hospitals to visit the sick," Bishop Mununu said. "I did anoint the sisters. I gave them Communion, and I did not contract the disease. And for people who had lost any family members, I went into their homes to comfort them so that they would not lose hope.

"As the panic was going high, people were afraid to be close to a corpse. Once I saw two corpses and called for the cook and asked him to bring two shovels, but he

ran away.

"I did not have any [other] possibility — I went by myself to bury the dead. There were bags that came from America, but those two did not have bags, and I put them in the grave. That's when the doctors told me, 'This is a mortal risk you have taken,'" the bishop explained.

"They have found that ebola is the third [highest] killer [out] of all diseases around the world," Bishop Mununu said. "The third in the history of diseases in the world."

NATIONAL BLACK CATHOLIC CONGRESS

— Mildred Morrell of Dayton, Ohio, joins the rest of the 10th National Black Catholic Congress choir in saying the Lord's Prayer during the July 15 closing Mass for the congress, which was held in Buffalo, New York, July 12-15. The theme of the four-day event was "Celebrating the Gifts of the Sacraments." (CNS photo/Mike Crupi, CATHOLIC COURIER)



USCCB campaign sends clear message that church promotes healthy, sound marriages

FROM PAGE 1

interviews with couples in Washington; New York; Los Angeles; Austin, Texas; and Providence, Rhode Island. The ad campaign was unveiled during the annual meeting of the National Association of Catholic Family Life Ministers in Denver.

The couples, who are different ages and come from a variety of cultural backgrounds, give a range of candid responses in the television and radio spots about what they had done just that day for their spouse, including making coffee or a meal, sending a note, buying flowers, planning a date night, taking care of the baby, or listening sincerely.

The ads end with a message, "Small changes can make a world of difference," and urge viewers or listeners to go to the Web site www.foryourmarriage.org for suggestions on little things they could do to help strengthen their marriage.

Archbishop Joseph E. Kurtz, recently named to head the Archdiocese of Louisville, Kentucky, said the public service announcements are "lighthearted and fun, and yet provide a clear message." He is chairman of the bishops' Committee on Marriage and Family Life.

In an e-mail to Catholic News Service June 21, he said the spots provide "a clear message that the Catholic Church is interested in promoting healthy and sound marriages."

He also said they show that "marriage commitment is not simply a feeling but a decision — in fact, many little decisions — for love each day."

The archbishop said the Web site "will do more of the same" by encouraging visitors to "learn more about marriage and its potential."

The public service announcements, funded by the U.S. bishops' Catholic Communication Campaign, are just one part of the multiyear National Pastoral Initiative for Marriage approved by the bishops in November 2004

and directed by the bishops' Committee on Marriage and Family Life.

The initiative, officially launched in 2005, highlights the meaning and value of married life for the church and society. The first part of the initiative has focused on research and consultation that will be used for a pastoral letter on marriage scheduled for next year.

The bishops' Marriage and Family Life Committee has surveyed pastoral letters on marriage and diocesan marriage preparation policies. It also has consulted with marriage tribunal staffs, leaders of national marriage ministry groups, and theologians, and has conducted focus groups with married couples, separated or divorced people, single adults, and couples in a second marriage.

The committee has also put together a series of backgrounders for priests, bishops, and pastoral leaders on key issues related to marriage.

Archbishop Kurtz said the church holds all marriages as sacred, not just Catholic marriages, and as a result it has a great desire to do all it can to help marriages succeed.

He said the church sees marriage as "the bedrock of a solid society" currently under attack by modern society's emphasis on marriage as a "private affair" primarily for personal fulfillment and also perpetuating the notion that intimate love is separate from having and raising children.

"Social research is showing these tendencies are working against vibrant and loving families, and so we hope that the pastoral initiative, of which the PSAs are a part, will foster a recommitment to strong marriages and families," he said.

When he introduced this initiative to the bishops in 2004, Bishop J. Kevin Boland of Savannah, Georgia, then-chairman of the Committee on Marriage and Family Life, called it a "pastoral moment we should seize upon."

He said the recent debates about same-sex marriage have shown that while most Americans agree that marriage should be defined as a lifelong union of a man and a woman, many struggle to connect that ideal with what they encounter in daily life. He also noted that many people still turn to churches and faith communities to help them prepare for, to be sustained in, and to heal marital relationships.

Bishop Boland said the development of a pastoral letter could address such issues as why the U.S. marriage rate has declined by more than 40 percent in the last 30 years; the consequences of delayed marriage and the increase in the number of people who never marry; the effects of divorce; the effect of cohabiting relationships on marriage; and the beliefs and behaviors that contribute to strong, happy marriages.

On June 22, the Boston Archdiocese launched its own campaign to strengthen marriages as the first part of an overall initiative being developed by the Massachusetts Catholic Conference and the bishops of the four Massachusetts dioceses.

The campaign's launch came one week after the Massachusetts Legislature voted to reaffirm same-sex marriage. A statement from the Boston Archdiocese said the vote about same-sex marriage "energizes the Catholic Church in its efforts to promote the vocation of marriage to better serve families and society in future generations."

As part of the educational aspect of the campaign, parishes in the Boston Archdiocese will be distributing prayer cards about the vocation of marriage this summer and pastors are being urged to incorporate the support of marriage in their homilies.

In letters sent to pastors, Boston Cardinal Sean P. O'Malley noted that "the vocation of marriage is in crisis," referring to the 60 percent decline in the number of marriages in the archdiocese over the past 20 years.

NATIONAL NEWSBRIEFS

Religious leaders urge more justice, fairness in farm bill

WASHINGTON (CNS) — Leaders from several Christian denominations gathered July 17 in a House hearing room to urge that there be more justice and fairness in the upcoming farm bill. "Abuses in the farm bill have become so egregious that it's become a religious issue," said the Rev. David Beckmann, an Evangelical Lutheran Church in America minister who is head of Bread for the World, a Christian citizens' lobby on hunger issues. "People are talking about it in the churches," he said at a press conference in the hearing room. Bread for the World is one of the organizations participating in the Religious Working Group on the Farm Bill. Rev. Beckmann said he did not like what he saw in the draft of the measure, which he said continues the long-standing practice of paying the biggest subsidies to the largest grain and cotton farmers, and pays little attention to conservation practices. "The moral measure of U.S. farm policy is its ability to lift up those living in poverty, those struggling to make ends meet and earn a decent living," said Oblate Father Andrew Small, a policy adviser for the U.S. bishops who focuses on international economic development.

U.S. bishops back trust fund for affordable housing

WASHINGTON (CNS) — The U.S. bishops are backing a bill that would create a national trust fund to build affordable housing. "The Catholic bishops support housing policies which seek to preserve and increase the supply of affordable housing and help families pay for it," said John Carr, the U.S. bishops' secretary for social development and world peace, at a June 28 press conference noting the bill's introduction in the House. "We must put in place a sustainable source of funds to build affordable housing," Carr said. "So many families cannot find or afford decent housing; many families must spend so much of their income for shelter that they forego other necessities, such as food and medicine," he added. The National Affordable Housing Trust Fund Act of 2007 was introduced by a bipartisan group in the House. A July 19 hearing on the measure was scheduled by the House Committee on Financial Services. It will establish a National Housing Trust Fund, a dedicated source of funding for the production, preservation, and rehabilitation of 1.5 million affordable homes in 10 years.

Catholic leaders find president's health care proposals disappointing

WASHINGTON (CNS) — Calling the failure to provide health insurance for every child in the nation "a glaring moral failure," the president and CEO of the Catholic Health Association said President George W. Bush's opposition to the expansion of the State Children's Health Insurance Program was "profoundly" disappointing. Sister Carol Keehan, a Daughter of Charity, said the proposal outlined by the president in a June 27 address at the White House "would actually take coverage away from children currently enrolled in the program by providing insufficient funds." "Yesterday the president also promoted health savings accounts and association health plans, which fall short of addressing the severe weaknesses of our health care system," Sr. Carol said in a June 28 news release. Candy Hill, vice president for social policy and government affairs at Catholic Charities USA, told Catholic News Service June 29 that her organization also was "disappointed that the president seems to be walking away from his commitment" to provide health insurance for all children.

Texas 10-year-old sells candles to help tornado-ravaged Kansas town

ATHENS (CNS) — Rebecca Bowles might be going door to door in Texas but she's selling candles for Kansas — Greensburg, Kansas, to be precise, a town all but wiped off the map by a May 4 tornado. Rebecca, 10, is a parishioner at Mary, Queen of Heaven in Malakoff whose desire to do something for victims of the storm was sparked when she heard her pastor, Father Anthony McLaughlin, talk about the disaster in a homily. "I just wanted to help all those people," said Rebecca, a student at St. Gregory Catholic School in Tyler. "I want them to be able to rebuild their town the way it used to be." Greensburg, a town of about 1,500 people, has a lot of rebuilding to do. Reports estimate that about 95 percent of the town was destroyed, including St. Joseph Church, which had only a memorial bell and a statue of St. Joseph in the exterior niche of a wall that was left standing. "I'd be pretty devastated if something like that happened here," Rebecca told *Catholic East Texas*, the newspaper of the Tyler Diocese.

Diocese of Biloxi exceeds \$14 million education-campaign goal

By Shirley Henderson

BILOXI, Mississippi (CNS) — The Biloxi Diocese's campaign for Catholic education has exceeded its \$14.2 million goal with \$16.2 million in pledges, Bishop Thomas J. Rodi announced in June.

"This is a powerful sign of recovery for the entire community," he said.

The pilot phase of the campaign, "Catholic Faith for Tomorrow ... A Future With Prom-

ise," ran from April through June 2005. Parish campaigns were scheduled to continue to take place from September through December of that year, but were set aside after Hurricane Katrina hit the coastal counties of south Mississippi that August and pushed diocesan efforts to focus on recovery and rebuilding.

Pre-Katrina, the campaign's goal of \$14 million was based on the economy of south Mis-

"This is a powerful sign of recovery for the entire community."

— Bishop Thomas J. Rodi

issippi and the amount of money Catholics gave to their

parishes each Sunday, said Paul Barsi, of Community Counseling Service, who coordinated the campaign.

Immediately after Katrina, the people of the Biloxi Diocese received help from across the country with prayers, materials, money, and volunteers. Bishop Rodi said they were grateful for the assistance they received and also wanted to be part of their own recovery.

The generosity of Biloxi Catho-

lics at this time is particularly remarkable, he said, since many people are in the midst of "rebuilding their homes, businesses, and communities. Their generosity, again, demonstrates the strength of character and determination of our people. And although this does not meet all the financial needs of the diocese, it is a big step in the right direction."

The bishop also pointed out that Mississippi may be the poorest state in the nation with a small Catholic population, but he said the "Catholics in our state are proud of our faith and are committed to making the church even stronger after Katrina."

Barsi said that more than 42 percent of Catholics in the diocese have supported the campaign. He described their support, in the aftermath of Hurricane Katrina, as "a real testimony to the love, generosity, and resilience of the people in south Mississippi in responding to the educational needs of the church."

Campaign funds will help educate seminarians studying for the priesthood, strengthen and expand Catholic parish education programs for children and adults, and advance Catholic secondary schools by providing adequate facilities. The original needs of the campaign for education took on additional urgency when the diocese was faced with the task of rebuilding, repairing, and replacing some school facilities.

The funds also will be used for expenses and costs not covered by insurance and Federal Emergency Management Agency reimbursements to rebuild and renovate schools. The donations will also establish an endowment for the education of future priests and an endowment for parish religious education programs.

Last summer the clergy committee guiding the campaign advised the bishop to move forward with it. So after a delay of nearly two years, the diocese resumed its campaign in January.

"The needs present before Katrina had not gone away," Bishop Rodi said. The diocese, which suffered \$70 million worth of damage, was insured for \$35 million.

"If anything, the needs are even greater now. Katrina did not remove the challenges to provide excellent and faith-filled education for our young people, the need to strengthen parish education programs, or the need to educate future priests," he said. "These areas are not options, but necessities for the diocese to grow and remain vibrant."

*A strong shoulder
in a difficult time.*

Dear Supreme Knight:

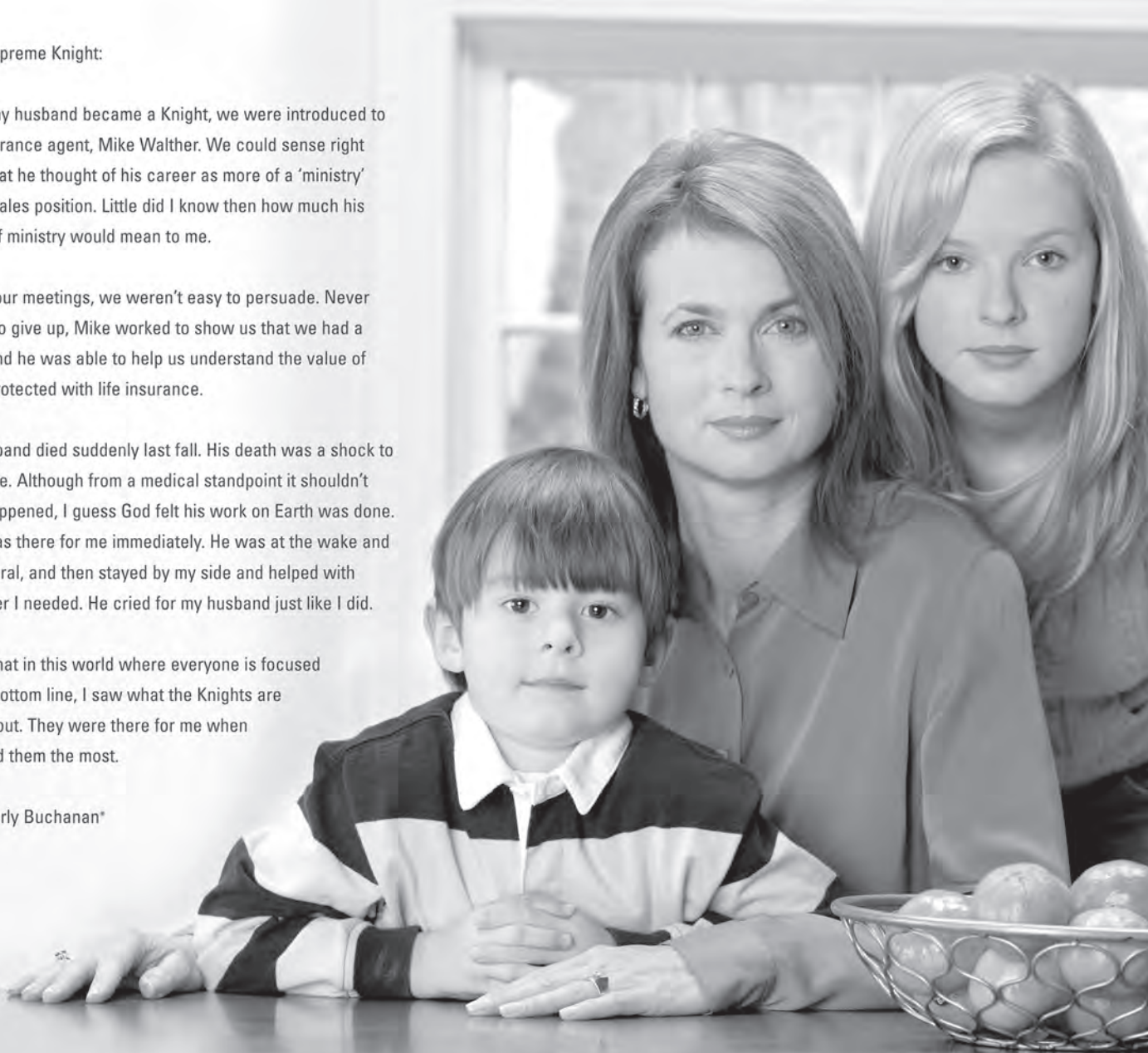
When my husband became a Knight, we were introduced to our insurance agent, Mike Walther. We could sense right away that he thought of his career as more of a 'ministry' than a sales position. Little did I know then how much his sense of ministry would mean to me.

During our meetings, we weren't easy to persuade. Never willing to give up, Mike worked to show us that we had a need, and he was able to help us understand the value of being protected with life insurance.

My husband died suddenly last fall. His death was a shock to everyone. Although from a medical standpoint it shouldn't have happened, I guess God felt his work on Earth was done. Mike was there for me immediately. He was at the wake and the funeral, and then stayed by my side and helped with whatever I needed. He cried for my husband just like I did.

I think that in this world where everyone is focused on the bottom line, I saw what the Knights are truly about. They were there for me when I needed them the most.

— Beverly Buchanan*



*Based on an actual letter. Names have been altered to preserve anonymity.

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Scripture Readings



August 5, Eighteenth Sunday in Ordinary Time.
Cycle C. Readings:

- 1) Ecclesiastes 1:2 and 2:21-23
Psalm 95:1-2, 6-9
- 2) Colossians 3:1-5, 9-11
Gospel) Luke 12:13-21

By Sharon K. Perkins

My teenage son and I recently attended a traveling show featuring some of the country's best drum and bugle corps. Since he is a drummer, he was quite inspired by the sights and sounds, so after the performance he and some fellow drummers gathered for the better part of the night to jam and share drumming tips.

When my bleary-eyed but invigorated son came home the next morning, he enthusiastically demonstrated a newly acquired method of practicing rudiments ("paradiddles," nine-stroke rolls, and flams, to be exact), strokes that are absolutely essential to master but which are incredibly tedious to practice over and over. The drum session spent with friends and the new method removed a lot of the tedium from the repetition and gave him a new perspective on the formerly dreaded practicing.

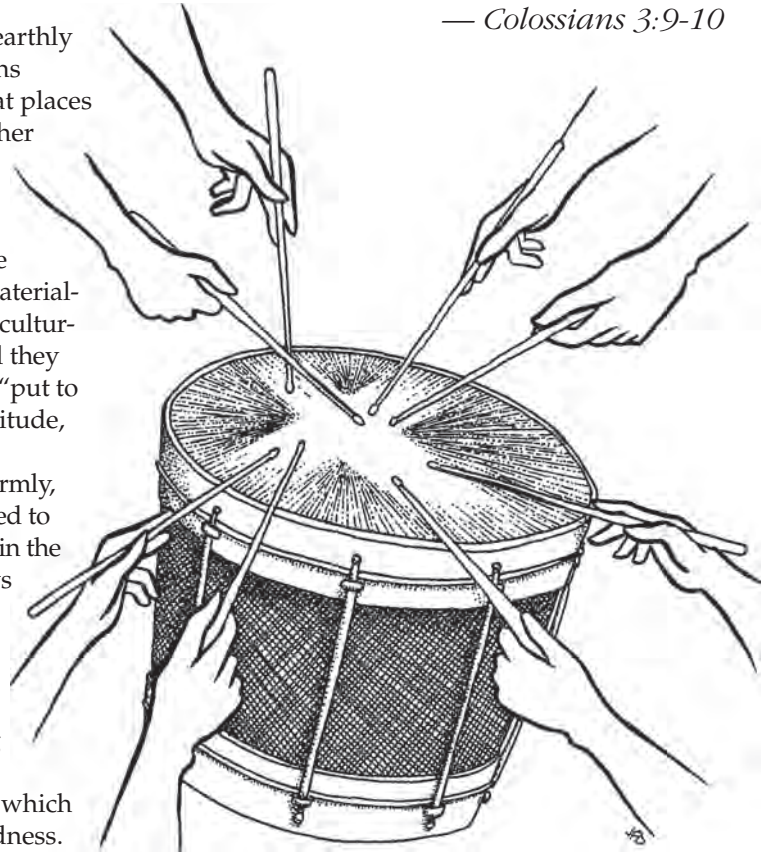
All of today's readings are about changing

"You have taken off the old self with its practices and have put on the new self."

— Colossians 3:9-10

one's perspective from the "vanities" of earthly life — especially greed and its companions impurity and immorality — to a view that places God's priorities at one's center. Jesus' rather sobering parable echoes Qoheleth's warning against the acquisitive practices of working to excess and amassing wealth for its own sake — habits that have become almost sacred in contemporary materialistic society. The more one practices these culturally-sanctioned habits, the more ingrained they become and the more difficult they are to "put to death" through Christian practices of gratitude, simplicity, and generosity.

But St. Paul's letter maintains, equally firmly, that those who are in Christ have in fact died to their former selves and are being renewed in the image of their Creator. The psalmist prays for "wisdom of heart" that teaches the proper perspectives on time, work, and prosperity. And through the support of Christian community we can encourage one another to persist in those life-giving and corrective practices that can be challenging, unattractive, and tedious — but which also can become the paths to joy and gladness.



QUESTIONS:

What Christian practice have I found to be particularly burdensome lately? How do today's readings and the support of my fellow believers encourage me to find a new perspective?

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Pope says religious ed should help people integrate faith and life

By Cindy Wooden
Catholic News Service

VATICAN CITY — Religious education programs should help people understand the doctrines of Christian faith, but also must help them integrate that teaching into every area of their lives, Pope Benedict XVI said.

Holding the 100th general audience of his pontificate June 27, Pope Benedict continued his series of talks about early Christian theologians, focusing on St. Cyril of Jerusalem, a fourth-century bishop.

After briefly greeting 6,000 pilgrims in St. Peter's Basilica, the pope moved into the Vatican audience hall, where he explained the treasure left by St. Cyril in "Catecheses," a series of lessons addressed to people preparing for baptism and to those who just had been baptized.

The pope said St. Cyril's text is "a model of an introduction to being Christian," one which addressed people's intellects, their experience, and their behavior.

St. Cyril's catechesis was



The faithful attend Pope Benedict XVI's weekly general audience in the Paul VI hall at the Vatican July 4. (CNS photo/Giampiero Sposito, Reuters)

"profoundly biblical" and demonstrated the unity between the Hebrew Scriptures and the New Testament, demonstrating how salvation history began with

creation and moved progressively toward fulfillment in Christ, the pope said.

In the early church, he said, "catechesis was an important

moment inserted in the broad context of the entire life — particularly the liturgical life — of the Christian community in whose maternal womb, we can

say, the gestation of the future faithful took place."

"This was an important moment; it was not a catechesis that was only intellectual, but a journey of learning how to live the Christian life always accompanied by the community," Pope Benedict said.

The communal nature of the candidates' formation, he said, helped them understand "they were entering into a large companion of travelers."

St. Cyril also explained to the candidates how the church's moral teaching was "anchored in deep unity" with its teaching about God and about Jesus Christ, he said.

"Doctrine and life are not two distinct things, but one journey of existence," the pope said. As a person grows in understanding the faith, he is prompted to transform his behavior to reflect his new life in Christ.

"We ask the Lord to help us learn a Christianity that really involves our entire lives so that we will be credible witnesses of Jesus Christ, true God and true man," the pope said.

Scripture Readings



August 12, Nineteenth Sunday in Ordinary Time.
Cycle C. Readings:

- 1) Wisdom 18:6-9
Psalm 33:1, 12, 18-22
- 2) Hebrews 11:1-2, 8-19
Gospel) Luke 12:32-48

By Dan Luby

The house is full of talk and laughter and the cheerful clink of glasses and cutlery on china. The lazy Susan turns, delivering cheese, salsa, grilled peppers, and sour cream, as fajitas are built and memories swapped and expectations shared.

Our son and three close friends, freshly minted college grads, have joined us for one last, fond supper before they head out to new places, new careers, and new adventures.

As we question them about their plans, as they share the information tinged with anxiety and great excitement, I recognize the power of hope.

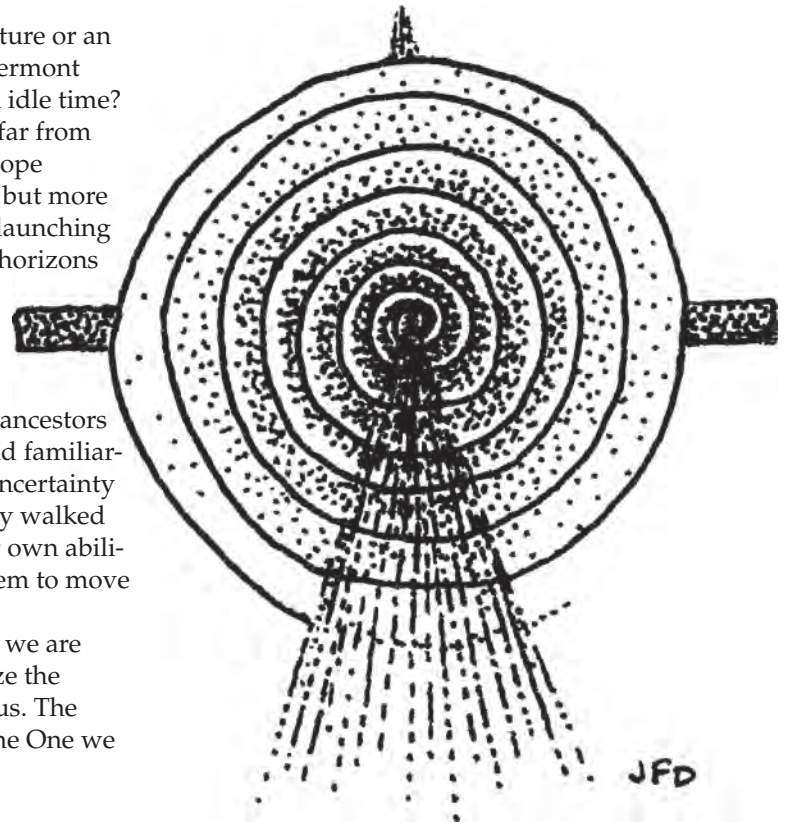
None of them really knows for sure what lies ahead. Will the classroom be a scene of triumph or boredom? Will flight school prove the fulfillment of a lifelong dream or just be scary? Will

the Manhattan internship be an adventure or an ordeal? Will the volunteer service in Vermont turn out to be an idyllic time or just an idle time?

The real possibility of failure is not far from their imaginings, but, over and over, hope trumps fear. Partly from inexperience, but more out of a decision for trust, they all are launching themselves into new lives beyond the horizons of what they know for sure into what they hope will be bright and fulfilling futures.

Sunday's second reading from the Letter to the Hebrews recalls how our ancestors in faith journeyed from the comfort and familiarity of their everyday worlds into the uncertainty and even danger of the unknown. They walked in faith, confident not so much in their own abilities but in the One who was calling them to move to the edge and beyond.

Following Jesus is risky business. If we are paying attention, we ought to recognize the dangers to which discipleship invites us. The good news is the fidelity and love of the One we follow.



"Faith is confident assurance concerning what we hope for, and conviction about things we do not see. Because of faith, the men of old were approved by God."

— Hebrews 11:1-2

QUESTIONS:

What's one time when you moved beyond your familiar horizons and found God present in the midst of uncertainty? Where might God be calling you to move in the future?

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'Go and store all you have in the storage shed'

By Jeff Hedglen

I am continually flabbergasted at the sheer number of self storage buildings in our world. In a five-mile radius of my parish there are no less than 12 huge facilities with another mega-storage place being erected as I key this in. For the life of me I cannot imagine what is in all these spaces.

To be sure, there are plenty of legitimate reasons to have items in storage for a period of time, but the multiplication of storage facilities confounds me. Most of the ones in my neighborhood were not here 15 years ago. Where was all that stuff then?

In fact, the Self Storage Association Fact Sheet 2007 reports that rentable self storage square footage has increased by 740 percent since 1985. It goes on to say that it is physically possible for every man, woman, and child to stand — all at the same time — under the total canopy of self storage roofing in America.

As I was driving by a facility currently under construction a

I had a real hard time understanding this, but as the years have gone by I have begun to see the value in passing on items that I do not use anymore — even if I still really like them.

Scripture story ran through my mind, and I wondered if somewhere along the line we have misquoted or at least misunderstood the point of the story.

There was a rich young man who wanted to follow Jesus. After being assured that the young man had followed the prescriptions of the law, Jesus asked one more thing of him: "Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me." This was a bit too much for this man, for the story goes on to say that: "At that statement his face fell, and he went away

sad, for he had many possessions" (Mark 10:21-22).

The part of the story that I think we may have misinterpreted is, instead of "Go and sell what you have... and follow me" it seems we have re-worded to say, "Go and store all you have..."

I'll admit that a lot of the things I own I really like, starting with my truck, guitar, and cats, not necessarily in that order. I have a tendency to want to hold on to things longer than I actually use them. My wife is the exact opposite, and this has been a huge challenge for me.

There is constantly a pile of things in the garage that is on the way to a local thrift store (a place where all the proceeds go to support the women's shelter). Early on in our marriage I would pass this pile and see something that I really liked, or that I knew my wife really liked, so I would question her as to why she was giving it away.

She would say: "I've gotten enough use out of it, so it's time to pass it on." I had a real hard time understanding this, but as the years have gone by I have begun to see the value in passing on items that I do not use anymore — even if I still really like them. There is a certain freedom that comes from letting go of personal things.

I wonder if this is connected to what Jesus said to the young man. Sometimes our attachments to the things of the material world keep us from following Jesus wholeheartedly.

Yes, it is hard to let go of certain items that have special meaning. I suppose this is why we see in the Gospel of Mark that before Jesus made this

request of the young man he "looked at him, loved him, and said to him, 'You are lacking in one thing ...'"

This look of love reveals much. Jesus knows that our attachments to the created world are strong. He knows that leaving them behind to follow him is almost impossible. But he also knows that free of their weight, we can more energetically follow him and work with him to build the kingdom.

Many people have lost whole households of furniture in floods this summer. If you have unused furniture and household items (in storage or not), allow the loving gaze of Jesus to penetrate your heart, and, unlike the young man in the story, go away with your head held high because you have fewer possessions.

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.

El Papa dice que educación religiosa debe ayudar gente a integrar fe en sus vidas

Por Cindy Wooden

CIUDAD DEL VATICANO (CNS) — Los programas de educación religiosa deben ayudar a la gente a entender las doctrinas de la fe cristiana, pero también debe ayudarles a integrar esa enseñanza a cada ámbito de sus vidas, dijo el Papa Benedicto.

Realizando la 100ma audiencia general de su pontificado el 27 de junio, el Papa Benedicto continuó su serie de charlas sobre los primeros teólogos cristianos enfocándose en San Cirilo de Je-

El Papa dijo que el texto de San Cirilo es “un modelo de una introducción a ser cristiano”, uno que trata sobre los intelectos de las personas, su experiencia y su comportamiento.

rusalén, obispo del cuarto siglo.

Después de saludar brevemente a 6,000 peregrinos en Basílica de San Pedro, el papa se movió a la sala de audiencias del Vaticano, donde él explicó el tesoro dejado por san Cirilo en

“Catecheses”, serie de lecciones orientada a personas que se preparaban para el bautismo y para aquellas que justo se habían bautizado.

El Papa dijo que el texto de San Cirilo es “un modelo de una

introducción a ser cristiano”, uno que trata sobre los intelectos de las personas, su experiencia y su comportamiento.

La catequesis de San Cirilo era “profundamente bíblica” y demostraba la unidad entre las escrituras hebreas y el Nuevo Testamento, demostrando cómo la historia de la salvación comenzó con la creación y se movió progresivamente hacia el cumplimiento en Cristo, dijo el Papa.

En la iglesia antigua, él dijo,

“la catequesis era un momento importante insertado en el amplio contexto de la vida completa, particularmente en la vida litúrgica de la comunidad cristiana, en cuya matriz maternal, podemos decir, ocurrió la gestación de los fieles futuros”.

“Este fue un momento importante; no era una catequesis solamente intelectual, sino un viaje para aprender cómo vivir la vida cristiana acompañada siempre por la comunidad”, dijo el Papa Benedicto.

Cardenal llama positiva reacción católica china a carta papal

CIUDAD DEL VATICANO (CNS) — El Vaticano no ha recibido ningún comentario oficial del gobierno chino respecto a la carta del Papa Benedicto XVI a los católicos chinos, pero la reacción ha sido “positiva de parte de los fieles y los obispos”, dijo el secretario de Estado del Vaticano.

La carta de 55 páginas, emitida el 30 de junio en chino y en varios otros idiomas, ha llevado a “un movimiento extraordinario de meditación y reflexión, especialmente mediante la Internet, por parte de la comunidad patriótica oficial y por la comunidad clandestina”, dijo el Cardenal Tarcisio Bertone.

La carta del papa pidió la cooperación entre las comunidades católicas inscritas oficialmente con el gobierno y las comunidades católicas que han continuado clandestinamente desde la década de 1950, cuando el gobierno chino comenzó a cerrar iglesias. Aunque la carta papal criticó las limitaciones del gobierno chino en cuanto a las actividades eclesísticas, ésta

también invitó a las autoridades civiles a abrir un nuevo diálogo en varios asuntos claves, incluyendo el nombramiento de obispos.

En entrevista el 16 de julio con la agencia de noticias católicas italiana SIR, el Cardenal Bertone dijo: “Todavía no hemos recibido señales precisas de las instituciones chinas y estamos esperando”.

La carta, dijo él, fue un intento de demostrar “confianza en el pueblo chino y en su gobierno para que ellos reconsideren un poco su posición hacia la Iglesia Católica, la cual quiere trabajar para el bien del pueblo chino”.

El Cardenal también dijo que al redactar la carta el Papa intentó conectarse y expandir sobre una sensibilidad cultural china ante cuestiones morales que viene del confucianismo.

Desde el punto de vista de su código moral, el confucianismo tiene “raíces que están un poco cercanas a las del cristianismo”, dijo él.

Confucio, el filósofo chino, “dijo que el hombre es un ser moral o no es un verdadero hom-



El Papa Benedicto XVI publicó una histórica carta a los católicos chinos el 30 de junio que busca unir las comunidades católicas divididas del país. En esta Misa de Pascua el 8 de abril el Obispo Peter Feng Xinmao, de Hengshui, bautiza a un hombre en la catedral Jingxian, en la provincia china de Hebei. (Foto CNS/UCAN)

bre”, dijo el Cardenal Bertone. “La gran tradición de Confucio es la moralidad”.

La iglesia católica quiere edificar sobre el fuerte código moral enfatizado por la cultura china

tradicional demostrando cómo el cristianismo enfatiza no sólo el comportamiento correcto, sino también la solidaridad, el amor y el perdón que benefician a toda la sociedad, dijo él.

Empezando una vida nueva

Comenzará 20 de agosto, de las 7 p.m. a las 9 p.m., la Iglesia Todos los Santos

Empezando una vida nueva es un grupo de apoyo para personas que están pasando por el dolor de una separación, un divorcio, o muerte de su cónyuge. El grupo se reúne una vez por semana por diez semanas y su propósito es de compartir destrezas de superación que otras personas han aprendido, encontrar nuevos amigos/as que caminarán con usted hacia el futuro, perdonar, adquirir aceptación y más... Empezando una vida nueva comenzará el lunes, 20 de agosto, de las 7 p.m. a las 9 p.m. en el nuevo salón parroquial de la Iglesia Todos los Santos, 214 N.W. 20th St., Fort Worth.

Si desea inscribirse o desea más información favor de hablar con Carmen Zacarías al (682) 472-8517.

El Arzobispo Chaput de Denver defiende el derecho de los obispos de censurar a políticos que se pronuncien a favor del aborto

MELBOURNE, Australia (CNS) — Un obispo de EEUU que visitaba Australia defendió el derecho de los obispos católicos de censurar públicamente a políticos, incluyendo católicos, que apoyen las leyes a favor del aborto.

El Arzobispo Charles J. Chaput de Denver dijo que el asunto del aborto pertenece a lo más básico de la dignidad humana y que no es un asunto que concierna (solamente) a los que siguen la doctrina católica.

“Estos no son asuntos de secta o credo”, le dijo a *The Record*, periódico semanal de la arquidiócesis de Perth, Australia Occidental. “No estamos dicien-

do que los legisladores católicos tienen que promover la creencia en la Trinidad.

“El aborto significa la muerte de alguien. Se trata de seres humanos”, dijo. “¿Uno debe permanecer inactivo si alguien va a matar a otra persona; o se pronuncia en contra y habla en voz alta? Y si uno no habla en voz alta, y afirma que la gente tiene el derecho de matar a otra persona, ¿puede honestamente estar en comunión con la iglesia?”

El Arzobispo Chaput dijo que los obispos de EEUU que hablaron en público sobre el aborto durante la pasada campaña electoral presidencial del

2004, incluyéndose él mismo, no trataron de lograr un nombre famoso para ellos mismos.

“Solamente tratamos de ser fieles a nuestro papel de obispos, y queremos recordarle a nuestra gente que uno no puede ser católico si no se es católico en el rito y en la forma en como se vive la vida”, dijo. “Y la forma como uno vote, y la forma como uno dirija si se es figura política es la forma como uno vive su propia vida”.

El Arzobispo Chaput estuvo en Australia para un congreso de adultos jóvenes llamado “Congreso 2028: La Iglesia y la Próxima Generación”. El congreso, que se llevó a cabo del 6 al 8 de julio en

Canberra, fue patrocinado por la Red de Adultos Jóvenes Australianos Católicos y la Asociación de Estudiantes Australianos Católicos.

El Arzobispo Chaput, que normalmente habla claro en público sobre asuntos de inmigración en los Estados Unidos, dijo que estaba fascinado por la recepción contrastante que recibió a sus comentarios acerca de ambos tópicos, el aborto y la inmigración.

“La gente que se mostró fuertemente crítica cuando hablé de asuntos de la vida en la últimas elecciones presidenciales me ha animado mucho a que hable de

temas de inmigración”, dijo.

“Me parece que los que piden la separación de iglesia y estado con frecuencia lo hacen con respecto a un asunto en particular y no porque tengan un compromiso teórico de separación”, dijo. “Si hablo de algo que no les guste, debo de separarme. Si hablo de algo que apoyen, se muestran contentos. Es muy raro”.

Añadiendo: “Y esto va para ambos lados, el lado liberal y el lado conservador. Lo que espero que desarrollemos son personas que sean católicas, que en realidad no sean ni liberales ni conservadores; sino simplemente católicos”.

La Iglesia instituida por Cristo solo hay una

La Iglesia Católica

Por Pedro A. Moreno, OPL
Director, Instituto Luz de Cristo

Impresionante ha sido para muchos el documento que fue emitido en las pasadas semanas por la Congregación de la Doctrina y la Fe, CDF. El documento lleva por título: Respuestas a algunas preguntas acerca de ciertos aspectos de la doctrina sobre la Iglesia.

Grata sorpresa fue para mí el volver a escuchar la verdad revelada por Dios en la Biblia de que Jesucristo instituyó una sola Iglesia y ésta Iglesia es la Iglesia Católica. Esta verdad todavía sorprende a muchos que desconocen la totalidad de las verdades que Cristo nos dejó.

Los mínimos requisitos mencionados en el documento, para ser "Iglesia" en el sentido pleno de la palabra, son dos. Si estos dos elementos no están presentes en un grupo, por más buenos que sean y por mejores que sean sus intenciones, no son, ni pueden ser llamada, "iglesia" en sentido propio. Estos grupos reciben el nombre de comunidades eclesiales. Son grupos inventadas por diversas personas y no instituidos por Jesucristo mismo. Lo bueno que hay en ellos lo han recibido de la Iglesia Católica y Dios las puede utilizar para traer a otros la salvación pero no son propiamente "iglesia" en sentido pleno.

Eucaristía válida, la presencia real de nuestro Señor Jesucristo en su Cuerpo, Alma, Sangre y Divinidad, bajo las apariencias de pan y vino es el primer requisito para ser Iglesia en el sentido pleno. Ceremonias llamadas "Cena del Señor" y tener pan y vino, con las palabras de la Última Cena, no es suficiente. Para ser una Eucaristía válida hace falta algo más.

Sacerdocio válido, es el segundo requisito para ser Iglesia en el sentido pleno de la palabra. Sacerdocio válido exige sucesión apostólica. Los obispos que ordenan nuevos sacerdotes necesitan ser sucesores válidos de los Apóstoles, que a su vez recibieron su sacerdocio de Cristo mismo. Nuestra diócesis esta de fiesta por la ordenación de cuatro nuevos sacerdotes. Ellos continuarán la misión de Cristo entre nosotros y gracias a ellos la verdadera Iglesia de Cristo sigue presente en Fort Worth.

Iglesias hermanas son aquellas que aunque separadas, tienen verdaderos sacramentos y, sobre todo, en virtud de la sucesión apostólica, el sacerdocio y la Eucaristía. Con estas Iglesias hermanas la comunión es casi perfecta y estamos bien cerca de cumplir el deseo de Cristo de ser un solo rebaño con un solo Pastor.

Aunque nos incomode tenemos que ser francos. Existen comunidades eclesiales que se llaman a sí mismas "iglesias" y no lo son en el sentido pleno de la palabra pues han abandonado importantísimas verdades reveladas por Dios. Es maravilloso el que podamos compartir verdades esenciales como la Trinidad y la fe en Cristo como Dios y Hombre, pero otras verdades también importantes fueron abandonadas por ellos. Estos grupos que se han dado a sí mismos el título de "iglesia", como si hubiesen sido instituidas por Cristo, solo llevan a cabo un robo de identidad.



Pedro Moreno es director diocesano del Instituto Luz de Cristo. Sus escritos espirituales han recibido múltiples premios de la Asociación de Periodismo Católico de los Estados Unidos y Canadá. Vive en el noroeste de Fort Worth con su esposa Maria Mirta y sus tres hijas Maria, Patricia y Mirangela. Pedro es Laico Dominicano.

Familias, informe de derechos humanos cuentan historias detrás de deportaciones

Por Patricia Zapor

WASHINGTON (CNS) — Niños vistiendo camisetas que leían en inglés "Nacido en EE.UU., no se lleven a mamá ni a papá" hablaron con conocimiento sobre la deportación ante reporteros en la plaza del Tribunal Supremo el 17 de julio, explicando qué sucede cuando miembros de la familia son enviados a otro país.

El mismo día, Human Rights Watch emitió un informe que estima que 1.6 millones de niños y adultos, incluyendo quizás a 540,000 ciudadanos estadounidenses, han tenido un miembro de la familia deportado desde que una ley de 1996 reclasificó muchos crímenes menores como ofensas que pueden causar la deportación y eliminó la discreción judicial de no aplicar la penalidad.

Joshua James, de 9 años de edad de Jersey City, Nueva Jersey, tenía 6 años cuando su papá, Calvin James, fue deportado a Jamaica hace tres años.

En una conferencia de prensa y vigilia de oración en el Tribunal Supremo, Joshua llevó un cartel que leía "Otro niño sin padre" y llevaba fotos de sí mismo con su familia en tiempos más felices. Él tomó el micrófono para describir cómo es estar separados.

Otros le pidieron al Congreso aprobar una legislación como la Ley de Protección de Niños Ciudadanos, la cual otorgaría a los jueces de inmigración más discreción para decidir cuándo la deportación no representa los mejores intereses de los niños. Ellos también pidieron a la administración Bush detener las redadas de inmigración y las deportaciones.

Ambos, el Tribunal Supremo y la Comisión Interamericana Para los Derechos Humanos, tienen casos pendientes sobre los derechos de los niños ciudadanos estadounidenses que son hijos de inmigrantes que están en procedimientos de deportación.

Diego Lino, de Chicago, y sus niños, Jonathan, de 12 años de edad; Britzy, de 6 años; y las gemelas Juliana y Judith, de 5 años, hablaron con los reporteros sobre sus temores que su esposa y madre sea deportada a México. Los otros cinco Lino son ciudadanos estadounidenses, pero un error cometido al llenar la solicitud de legalización de Francesca Lino podría obligar a la familia completa a una existencia en dos países, con los niños y su papá cruzando la frontera cada unos cuantos meses para la escuela y el trabajo.

Lino explicó que cuando su esposa solicitó la legalización como cónyuge de un ciudadano estadounidense el ayudante que le llenó la documentación no escribió precisamente su respuesta a una pregunta sobre si ella había sido arrestada por entrada ilegal. Su respuesta fue "sí", pero el trabajador del caso anotó "no".

El gobierno captó el error a través de una investigación de antecedentes.

Lino dijo que su esposa fue arrestada cuando fue a lo que ella pensaba que sería su entrevista final antes de recibir su visa de residencia permanente. Aunque haber contestado "sí" a la pregunta de la detención no le habría prevenido obtener una "tarjeta verde", mentir en la solicitud es una ofensa que puede causar la deportación.

El caso de los Lino es típico entre muchos de los estudiados por Human Rights Watch para el informe "Obligados a la separación: Familias separadas e inmigrantes perjudicados por la política de deportación de Estados Unidos".

Desde que una ley de inmigración de 1996 criminalizó muchos crímenes menores e hizo de su estado ofensas que pueden causar la deportación retroactivamente, Estados Unidos ha deportado a 673,000 inmigrantes debido a condenas criminales.

Información del Servicio de Inmigración y Control de Aduanas demostró que el 65 por ciento de los inmigrantes deportados por crímenes en 2005 fueron condenados por ofensas no violentas, incluyendo crímenes insignificantes tales como robar en tiendas, dice el informe.

Al extrapolar la información del censo sobre los inmigrantes y sus familias, Human Rights Watch estimó que tantas como 1.6 millones de personas han sido afectadas por esas 673,000 deportaciones. De esas, unas 540,000 personas son ciudadanos estadounidenses, estimó la organización.

"Cuando estos miembros de la sociedad estadounidense son deportados", dice el resumen ejecutivo del informe, "su ausencia es sentida porque las tiendas cierran, los empresarios pierden sus socios de negocio, se pierden ingresos fiscales y, más trágicamente, niños y cónyuges que son ciudadanos y residentes permanentes legales estadounidenses son obligados a enfrentar la vida sin sus padres, madres, hijos, esposos y esposas".

Inmigrantes indocumentados no son lo mismo que criminales, dicen funcionario del Vaticano

BRUSELAS, Bélgica (CNS) — Ser inmigrante indocumentado no es la misma cosa que ser un criminal, dijo un funcionario del Vaticano ante el Foro Global Sobre Emigración y Desarrollo.

"Independientemente de su estado legal", los emigrantes son seres humanos con derechos que deben ser respetados, dijo el arzobispo Agostino Marchetto, secretario del Consejo Pontificio Para Emigrantes e Itinerantes.

El arzobispo habló el 9 de julio en la apertura del foro global, reunión de organizaciones no gubernamentales e inspiradas por la fe, sindicatos laborales e investigadores, convocada por el gobierno belga para forjar mejores propuestas concretas para políticas internacionales en cuanto a la emigración y el desarrollo.

Aunque la gente tiene derecho a vivir en paz y con dignidad en sus países de origen, ellos también tienen derecho a emigrar cuando esas necesidades no son satisfechas, dijo el arzobispo Marchetto ante el foro.

"Un estado irregular de emigración, de hecho, no significa criminalidad", dijo él.

La comunidad internacional debe encontrar medios más eficaces para promover la paz y el desarrollo en todo el mundo para que la gente no se sienta obligada a salir de sus patrias y aumentar los canales para la emigración legal, dijo él.

La emigración es causada no sólo por la guerra o la pobreza en el mundo que está en vías de desarrollo, sino también por la necesidad de trabajadores de los países más

ricos del mundo, dijo él.

No importa cuál sea el estado legal de los emigrantes, dijo él, "su dignidad humana debe ser respetada y sus libertades garantizadas: el derecho a una vida dignificada; al trato justo en el trabajo; a tener acceso a la educación, a la salud y a otros beneficios sociales; a crecer en su capacidad y a desarrollarse humanamente; (y) a manifestar su cultura y practicar su religión libremente".

A su vez, los emigrantes tienen la obligación de respetar las leyes de su país anfitrión y de "esforzarse por la integración apropiada (no asimilación) a la sociedad anfitriona y aprender su idioma. Ellos han de fomentar la estima y el respeto por su país anfitrión hasta el punto de amarlos y defenderlos".

El Papa relaja restricciones en uso de Misa Tridentina

Por John Thavis
Catholic News Service

CIUDAD DEL VATICANO (CNS) — En una propuesta esperada desde hace mucho tiempo por los católicos tradicionalistas descontentos, el Papa Benedicto XVI relajó las restricciones en el uso de la Misa Tridentina, liturgia en latín que predata el Segundo Concilio Vaticano.

El Papa dijo que la Misa celebrada de acuerdo con el Misal Romano de 1962, conocida comúnmente como el rito tridentino, debe ser puesta a la disposición de cada parroquia donde grupos de fieles lo deseen.

Él dijo que aunque el nuevo Misal Romano, introducido en 1970, continúa siendo el modo ordinario del culto católico, el Misal de 1962 debe ser considerado “la expresión extraordinaria de la misma ley de oración”.

“Son, de hecho, dos usos del mismo rito romano”, dijo él.

La directriz del Papa vino el 7 de julio en una carta apostólica de cuatro páginas titulada “*Summorum Pontificum*”. Las nuevas normas tomarán efecto el 14 de septiembre, la fiesta de la Exaltación de la Santa Cruz.

Una carta explicativa acompañante del pontífice a los obispos del mundo disipó temores que el decreto fomentaría divisiones en la iglesia o fuera visto como un retiro del Segundo Concilio Vaticano.

El Papa dijo que el nuevo rito de la Misa seguiría siendo indudablemente la forma de culto predominante en la iglesia. El uso del antiguo misal presupone cierto grado de formación litúrgica y algún conocimiento del latín y “ninguno de estos es encontrado muy a menudo”, dijo él.

Pero el Papa expresó simpa-



Página de una reproducción hecha en 1996 del Misal Romano de 1962. La Misa en este misal, comúnmente llamada *Misa Tridentina* es totalmente en latín. (CNS foto/Nancy Wiechec)

tía con los católicos que están apegados al rito tridentino e incómodos con la nueva Misa. Durante el período que le siguió al Segundo Concilio Vaticano, dijo él, una creatividad litúrgica excesiva en muchos casos llevó a “deformaciones de la liturgia que eran difíciles de soportar”.

La Misa Tridentina ha sido permitida como excepción litúrgica desde 1984, pero los católicos tenían que solicitar permiso de los obispos locales, quienes no siempre consentían.

El decreto nuevo alteró perceptiblemente el rol del obispo, manteniendo su supervisión general de la liturgia pero removiéndolo de las decisiones iniciales sobre las Misas Tridentinas.

El documento dice que un sacerdote que desee celebrar por sí solo la Misa Tridentina “no requiere permiso” y que los laicos católicos que deseen espontáneamente asistir a tales Misas semiprivadas pueden hacerlo.

Los pastores locales han de manejar las peticiones más

formales para las Misas programadas, dice el documento. El texto no requiere que todas las parroquias establezcan automáticamente un itinerario de Misa Tridentina, pero dice que donde “exista establemente un grupo de fieles apegado a la tradición litúrgica anterior” el pastor debe “acceder con disposición” a su petición de hacer disponible la antigua Misa.

El documento estipula que los sacerdotes que usen el Misal Romano de 1962 deben estar calificados para hacerlo. Algunos expertos creen que la escasez de sacerdotes entrenados para decir la antigua Misa podría presentar problemas con responder a las peticiones.

Al programar las Misas Tridentinas, dice el documento, los pastores locales deben balancear estas peticiones especiales con las exigencias pastorales ordinarias de la parroquia. El documento ofreció algunas directrices: Los domingos y en días de fiesta las parroquias pueden ofrecer

solamente una Misa Tridentina; la antigua Misa también puede ser celebrada los días laborables y en circunstancias tales como peregrinaciones.

Cuando un grupo de fieles laicos “no obtenga lo que le solicita al pastor”, éste debe informarle al obispo local, a quien se le “solicita seriamente que se otorgue su deseo”, dice el documento. Si el obispo no puede proveer este tipo de celebración, el asunto va a la Pontificia Comisión “*Ecclesia Dei*”.

Las órdenes religiosas pueden ofrecer las Misas Tridentinas en celebraciones conventuales o comunales en sus propios oratorios, dice.

El documento dice que el misal de 1962 puede ser usado para los sacramentos del Bautismo, el Matrimonio, la Penitencia y Unción de Enfermos si los fieles lo solicitan. Además, los obispos pueden celebrar el sacramento de la Confirmación de acuerdo con el antiguo rito.

El documento también dio a los obispos el poder de erigir una “parroquia personal” para las celebraciones de acuerdo la antigua liturgia.

El texto permite lecturas en idiomas locales durante las Misas, aun cuando el misal de 1962 se esté usando.

En su carta acompañante el Papa Benedicto dijo que los sacerdotes que celebren de acuerdo con el rito tridentino no pueden, como cuestión de principio, excluir la celebración de la nueva Misa.

“La exclusión total del nuevo rito no sería, de hecho, consistente con el reconocimiento de su valor y santidad”, dijo él.

Eso podría ser un punto importante en los esfuerzos en curso del

Vaticano de reconciliación con los miembros de la Sociedad de San Pío X, fundada por el fenecido arzobispo Marcel Lefebvre, quien fue excomulgado en 1988. La sociedad rechaza la nueva Misa y varias enseñanzas importantes del Segundo Concilio Vaticano.

En el rito tridentino el sacerdote celebra la Misa de frente al este, lo cual significaba generalmente que él celebraba de espaldas a la congregación. Desde la promulgación del nuevo Misal Romano, el sacerdote normalmente está de frente a la congregación. Y aunque el latín es el idioma original de ambos textos litúrgicos, el nuevo misal permite el uso del vernáculo y el uso del idioma de la congregación local se convirtió en costumbre.

El Misal Romano de 1962 levanta un asunto en cuanto a las relaciones católico-judías. Aunque la frase “judíos perdidos” ya no estaba en la versión de 1962 del misal, éste sí contiene una oración de Viernes Santo para la conversión de los judíos que pide a Dios que termine “la ceguera de ese pueblo”.

Eso llevó a Abraham H. Foxman, director estadounidense de la Liga Antidifamación, a llamar el decreto papal un “golpe al cuerpo de las relaciones católico-judías”. Él dijo que es decepcionante y ofensivo ver tal “lenguaje antijudío” regresar a la liturgia después de su remoción hace casi 40 años. El Misal Romano de 1970 cambió la fraseología pidiendo oraciones para que los judíos, como el pueblo elegido, “pueda llegar a la plenitud de redención”.

El texto de la carta apostólica fue emitido oficialmente solamente en latín.

El Papa dice que mayoría de dos tercios necesaria siempre para elegir

Por John Thavis
Catholic News Service

CIUDAD DEL VATICANO (CNS) — El Papa Benedicto XVI ha estipulado que una mayoría de dos tercios es requerida siempre para elegir a un nuevo papa, deshaciendo un procedimiento más flexible comenzado por el papa Juan Pablo II.

En un documento de una página emitido el 26 de junio el Papa dijo que la regla de la mayoría dos tercios no puede ser desechada ni siquiera cuando los cardenales-electores están estancados.

En vez, el papa instruyó que si los cardenales están estancados después de 13 días, se realizará

una eliminatoria entre los dos candidatos que tengan más votos. Una elección papal continuará requiriendo una mayoría de dos tercios de los cardenales presentes.

En 1996 el Papa Juan Pablo introdujo un cambio en el procedimiento del cónclave que permitió que los cardenales-electores se movieran hacia una mayoría simple después de 13 días, cuando 33 ó 34 votaciones habían sido realizadas.

El Papa Benedicto dijo que había habido pedidos significativos de un regreso a las reglas antiguas, bajo las cuales una mayoría de dos tercios era requerida

siempre.

El Papa efectuó el cambio reemplazando dos párrafos de la constitución apostólica de su precursor, “*Universi Dominici Gregis*” (“El Rebaño Completo del Señor”), documento que definió los procedimientos del cónclave.

Bajo la nueva regla del Papa Benedicto si un cónclave no ha elegido un papa después de 13 días los cardenales se detendrán brevemente por un día de oración, reflexión y diálogo, entonces se moverán a una elección eliminatoria entre los dos cardenales que habían obtenido la mayoría de los votos en la votación anterior.

Los dos cardenales principales

no votarían en la votación eliminatoria, aunque permanecerían en la Capilla Sixtina, donde los cónclaves son realizados.

El padre jesuita Federico Lombardi, portavoz del Vaticano, dijo que la modificación del Papa “quita la opción de moverse a una mayoría simple, el 50 por ciento más uno”. También quita la opción de continuar buscando una mayoría de dos tercios en votación abierta, dijo él.

“Esto es una respuesta a peticiones de que el electo sea siempre elegido con un consenso amplio”, dijo padre Lombardi.

La acción del Papa también elimina la posibilidad de que

un cónclave estancado entre dos candidatos fuertes pueda tornarse en una opción de transigencia después del 13er día.

La mayoría de los expertos creen que es muy pequeña la posibilidad de que un cónclave dure tanto en tiempos modernos. Durante el siglo pasado ningún cónclave ha durado más de cinco días.

El Papa Benedicto fue elegido en el 2005 en el segundo día del cónclave, después de solamente tres votaciones.

El documento del Papa Benedicto, carta apostólica emitida solamente en latín, fue firmado el 11 de junio.

INTERNATIONAL
NEWSBRIEFS**Undocumented immigrants not same as criminals, says Vatican official**

BRUSSELS, Belgium (CNS) — Being an undocumented immigrant is not the same thing as being a criminal, a Vatican official told the Global Forum on Migration and Development. "Independently of their legal status," migrants are human beings with rights that must be respected, said Archbishop Agostino Marchetto, secretary of the Pontifical Council for Migrants and Travelers. The archbishop spoke July 9 at the opening of the global forum, a gathering of nongovernmental and faith-inspired organizations, labor unions, and researchers convoked by the Belgian government to come up with concrete proposals for improved international policies on migration and development. While people have a right to live at peace and with dignity in their home countries, they also have a right to migrate when those needs are not met, Archbishop Marchetto told the forum. "An irregular migration status, in fact, does not mean criminality," he said.

2006 Vatican budget closes with surplus; Peter's Pence up \$42 million

VATICAN CITY (CNS) — The Vatican's 2006 budget closed with a surplus of more than \$3.2 million, but the biggest surprise in the year's financial report was a huge jump in donations to Peter's Pence, the collection given directly to the pope for charitable and other activities of his choice. The international Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See met July 2 at the Vatican. A July 3 statement on the cardinals' meeting said the 2006 donations to Peter's Pence totaled almost \$102 million, an increase of more than \$42.4 million over 2005. Jesuit Father Federico Lombardi, Vatican spokesman, said the figure was correct and would be explained July 6 when the Vatican presented a fuller version of its budget figures to the press. The July 3 statement contained only the bottom-line figures for the budgets of the Holy See and of Vatican City State as well as for donations to Peter's Pence and from dioceses to offset Vatican operational costs.

EU bishops welcome plans for treaty to replace constitution

BRUSSELS, Belgium (CNS) — Catholic bishops from the European Union have welcomed plans for a treaty to replace the stalled European constitution. The Commission of the Bishops' Conferences of the European Community, which represents approximately 1,000 bishops from the European Union, said it salutes the success of the EU "in its effort to resolve the institutional crisis. The overall strengthening of the role of national parliaments in the decision-making process will enhance the principle of subsidiarity in the union.... It is to be hoped that solidarity with citizens and the social dimension of the union will be further promoted," the commission, known as COMECE, said in a June 26 statement following an agreement on new governing rules at a June 21-23 summit of EU heads of state in Brussels. The treaty, to be drafted starting in July, is expected to preserve most of the constitution, which was shelved in 2005 after being rejected in French and Dutch referendums. By making the document a treaty and not a constitution, it is not subject to referendums.

Some Chinese welcome papal letter; others need time to digest it

HONG KONG (CNS) — Some church leaders in China who have read Pope Benedict XVI's letter to mainland Catholics say they feel positive about it and are willing to heed the pontiff's call for unity. Many Catholics contacted by the Asian church news agency UCA News said they needed time to digest the lengthy and theological letter and to consider its impact. Nuns and members of the Catholic hierarchy in China shared with UCA News their initial reactions to the papal document, made public June 30. The letter urged cooperation between clandestine Catholic communities and those officially registered with the government. It criticized Chinese government limits on church activities, but on several key issues — including the appointment of bishops — it invited civil authorities to a fresh and serious dialogue. By July 3, some Chinese Catholics said they had read the 50-page Chinese version of the papal letter several times already. In some places in Hebei province, thousands of copies had been printed.

Archdiocese reaches agreement with more than 500 abuse claimants

LOS ANGELES (CNS) — The Los Angeles Archdiocese July 15 announced the largest church settlement of sexual abuse lawsuits to date, agreeing to pay more than 500 alleged victims a total of \$660 million.

Before noon the next day, Los Angeles County Superior Court Judge Haley Fromholz had approved the settlement, calling it "the right result." He said settling the cases was "the right thing to do."

Los Angeles Cardinal Roger M. Mahony again offered his personal apology to every victim of sexual abuse by a priest, religious, deacon, or layperson in the archdiocese.

"It is the shared hope of everyone in our local church that these victims, many of whom suffered in silence for decades, may find a measure of healing and some sense of closure with today's announcement," he said in a statement July 15.

"Although financial compensation in itself is inadequate to make up for the harm done to the victims and their families, still this compensation does provide a meaningful outreach to assist the victims to rebuild their lives and to move forward," he said.

The settlement — reached by attorneys for the archdiocese and 508 people suing the archdiocese — came the weekend before the first of 15 civil trials in Los Angeles County courts was to begin July 16. With the agreement in hand, Cardinal Mahony and attorneys for both sides instead appeared in court to present the formal settlement to Fromholz for approval.

Following Fromholz's action, Cardinal Mahony repeated his apology and his offer to meet privately with any victim of abuse who asks. "This particular day is a day for the victims to speak," he said, adding that he would spend the rest of the day in prayer.

During the hearing, Ray Boucher, lead attorney for the victims, thanked his clients for their resolve and courage, ask-



ARCHDIOCESAN SETTLEMENT — Cardinal Roger M. Mahony of Los Angeles speaks at a news conference at the Cathedral of Our Lady of the Angels in Los Angeles July 15. The Archdiocese of Los Angeles has agreed to pay \$660 million to settle 508 claims of clergy sex abuse. (CNS photo/Mario Anzuoni, Reuters)

ing them to stand. "I think they deserve a tremendous debt of gratitude," Boucher said, fighting back tears.

He credited Cardinal Mahony with taking steps that led to the settlement, which might not have occurred "if left to the lawyers."

Michael Hennigan, attorney for the archdiocese, said in the courtroom that his views of clergy sex abuse had changed over the years he spent on the cases, largely through his private meetings with 70 plaintiffs.

"I'd like to say that the church would have been reformed without these cases, but I don't know that's true," he said. "These cases have forever reformed the Archdiocese of Los Angeles. It will never be the same."

The archdiocese in December had announced the settlement of 45 lawsuits for \$60 million.

Under the latest agreement, the archdiocese will pay \$250 million, and the balance will come from a combination of payments from insurance carriers and religious orders whose members have been accused in the abuse cases.

According to a tally prepared by the *Los Angeles Times*, the previous largest settlement of abuse cases in the United States since 2002 was the \$157 million the Boston Archdiocese agreed to pay to 983 claimants in several different settlement agreements. The Archdiocese of Portland, Oregon, agreed to pay \$129 million to 315 claimants; the Diocese of Orange, California, agreed to pay

\$100 million to 90 claimants, and the Diocese of Covington, Kentucky, settled with 350 claimants for \$85 million.

Cardinal Mahony said the new settlement and the one for \$60 million announced in November "will have very serious and painful consequences for the archdiocese." He said the archdiocese will re-evaluate all ministries and services, "since we will not be able to offer them at the same levels as in the past."

The archdiocese will sell "non-essential properties" to fund its portion of the settlement, he said, adding that no parish properties or schools would be affected.

In May Cardinal Mahony said the archdiocese would sell its chancery building to help finance the settlements. Archdiocesan functions would either move to rented space elsewhere or the archdiocese would lease back space in its current building, he said.

About 50 properties had been identified as available to sell to cover the settlement costs.

Teresa Kettelkamp, executive director of the U.S. bishops' Office of Child and Youth Protection, told Catholic News Service that the Los Angeles settlement is a watershed for the number of victims it includes. She said she hopes the settlement is the key to enabling the victims to achieve greater healing.

Reaching a court settlement for damages "is just one of the tools of healing," she said. "Hopefully time will tell whether it makes a difference."

Anthony Picarello Jr. named USCCB general counsel

WASHINGTON (CNS) — The 37-year-old general counsel and vice president of the Becket Fund for Religious Liberty has been named general counsel of the U.S. Conference of Catholic Bishops.

In September Anthony R. Picarello Jr. will fill the seat left vacant by the resignation of general counsel Mark Chopko, who had held the post since 1988. USCCB general secretary Msgr.

David Malloy announced the appointment July 6.

A 1995 graduate of the University of Virginia Law School, Picarello holds a bachelor's degree in social anthropology and comparative religions from Harvard University and a master's degree in religious studies from the University of Chicago.

He has been with the Becket Fund for seven years, after previously working at the Washington

law firm of Covington and Burling, where he specialized in environmental and employment law. While there, he also participated in a challenge to a Federal Election Commission audit and in a post-conviction death penalty appeal in Mississippi.

The professional magazine *American Lawyer* included Picarello on its list of 50 top litigators under age 45 in its January 2007 edition.

Debates over embryonic stem cells will likely intensify; they should be rational

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absolute moral boundaries.

A second argument that comes up quite often in debates about the embryo is the so-called argument from wastage. The starting point for this argument is the medical observation that most pregnancies don't survive and are flushed from a woman's body. One well-known embryology textbook summarizes it this way: "The total loss of conceptuses from fertilization to birth is believed to be considerable, perhaps even as high as 50 percent to nearly 80 percent." The fact that most embryos don't survive is then taken and used as a justification for destroying embryos to get stem cells.

As another opponent of mine once put it during a debate at Southern Methodist University, "If Mother Nature destroys so many embryos naturally, why shouldn't we be able to as well? Why get all worked up about using frozen embryos in research, when so many early embryos die naturally from miscarriages?" But the difference between a natural miscarriage and the intentional destruction of embryos is precisely the difference between the unfortunate case of Sudden Infant Death Syndrome vs. the unconscionable case of smothering an infant with a pillow.

What Mother Nature does and what I freely choose to do

as an acting person are two separate realities, not to be confused.

To put it dramatically, the fact that Mother Nature sends tsunamis that claim the lives of thousands of victims doesn't somehow make it OK for me to shoot a machine gun into a crowded stadium and claim thousands of victims of my own.

Another tactic that is sometimes used during debates about the human embryo is to try to dissipate the energy of the argument over many options. I participated in a debate at Rutgers University in New Jersey where one of my opponents suggested that if I am so concerned about

protecting embryonic humans, then I need to be equally concerned about protecting older humans by doing everything in my power to stop various wars and armed conflicts around the world.

In my reply to his argument, I stressed the significant differences between the decision to go after an enemy during an armed conflict, and the decision to go after human embryos for their stem cells. Embryonic humans are always absolutely innocent and helpless, and therefore can never be willfully and directly targeted. In wartime, however, the situation is clearly more complex because the parties involved are no longer innocent, and self-defense has

always been recognized as a legitimate moral choice when unjust aggression arises.

The embryo debates are sure to intensify in the future, and we need to insist on careful and rationally supported arguments from all parties in the debate. Where vulnerable and defenseless human life is concerned, the stakes are much too high to allow specious and imprecise arguments to carry the day.

Father Tadeusz Pacholczyk earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia.

Hamer...

FROM PAGE 9
to Vegas, a flat-screen TV, and an iPhone.

My inspection lapsed, and I got a ticket for it, but a kindly judge gave me a week to inspect it without a fine.

Before getting that done, however, and while driving on the freeway again, the bumper completely fell off my car. It came to rest under a tire, where it dragged, until I pulled off the freeway and into a parking lot. Quickly I phoned my son-in-law, Dustin, a constant source of comfort.

"When exactly did my life go out of control?" I asked him. "And what am I going to do now, with a rogue bumper hanging off, and run over?"

Dustin's loving nature came forward, even though it was partly obscured by uncontrollable laughter: "Can you get the bumper into the back seat?" he asked.

I did.

Driving away (taxi driver with oddly-shaped passenger), I realized my body-shop woes had expanded. Now I faced repairing the car that same week, to pass inspection before the judge's grace period expired.

There was, however, humor

in imaginary conversations with the police: "Ma'am, do you know your front license plate is missing?" "It isn't missing, officer; it's on the bumper. In the back seat."

Sometimes, in our woes, we forget about faith. And sometimes the woes seem insurmountable, until their relative importance diminishes, because something worse happens. In 2006, I celebrated a painful birthday — well, all of them are. But the birthday depression disappeared when I learned my son-in-law had been diagnosed with cancer. Being old was okay. I loved Dustin more than I hated aging.

This time, the falling-off of my bumper reminded me how good it was when I was worried only about ordinary car dents, and everyday workday financial or family crises. My friend Fr. King was right. God hadn't let me down in the little things, and he surely wouldn't let me down in the big things that followed.

I finally reported the collision, and my insurance company (the hand of God, with a deductible) fixed my car.

At our diocese's recent ordinations, Bishop Kevin Vann spoke to priests about their responsibility — and privilege — to spread Christ's light in

moments of darkness. He said, "Your lives must always be referenced to Christ the Lord, who will help you..."

It was his next words that powerfully addressed my own faith: "There are no accidents and no coincidences," he said. "The people you meet in your lives will be sent to you by Christ the Lord so that you may speak to them of him, and they in turn will speak to you of his love."

My friend Msgr. Charles King always insists God will not let me down, and God never has. The fact that Fr. King always has that faith encourages me to have it too, in little things and big things.

We are "gonna make it," as I have been told. The challenge is having faith constantly, believing in the goodness of God every day, and praying. Before the bumper falls off, and after.



Kathy Cribari Hamer, a member of St. Andrew's, has five children, Meredith, John, Julie, Andrew, and Abby. Her column is syndicated in a number of the best Catholic diocesan newspapers across the U.S. In May of 2005, her column received the first place award for best family life column by the Catholic Press Association of the U.S. and Canada.

Pope Benedict XVI prays during a visit to "Dreams Park" in Lorenzago di Cadore, Italy, July 20. The pope was to be on vacation until July 27. (CNS photo/L'OSSERVATORE ROMANO via Reuters)



Umbert the Unborn

by Gary Cangemi

Panel 1: THERE'S NO BUSINESS LIKE GROW BUSINESS LIKE NO BUSINESS I KNOW. EVERY LIFE IS SPECIAL AND IMPORTANT.

Panel 2: FROM MOMENT OF CONCEPTION AND BEYOND. BUT NOWHERE CAN YOU GET THAT SPECIAL FEELING LIKE WHEN YOU'RE GROWING INSIDE YOUR MOM.

Panel 3: THERE'S NO PEOPLE LIKE PRO-LIFE PEOPLE, THEY SPEAK FOR THE UNBORN. EVEN WHEN THE JUDGES SAY YOU'RE JUST A BLOB THE PRO-LIFE MARCHERS WILL FORM A MOB...

Panel 4: NEXT THEY'RE IN WASHINGTON TO DO THEIR JOB, SO ALL BABIES CAN GROW- LET'S GROW ON WITH THE SHOW!

The FLOCK

By Jean Denton
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Panel 1: LORD, I'VE COME TO SEEK YOUR PURPOSE FOR MY LIFE... SHOULD I BE A CONCERT VIOLINIST...

Panel 2: ...BRINGING THE JOY OF MUSIC TO THE WORLD?... OR A NOVELIST REVEALING YOUR TRUTH?

Panel 3: ... OR A RICH TYCOON PHILANTHROPIST?

Panel 4: HOW COME I DON'T SEEM TO BE GETTING AN ANSWER?

Calendar

GOLDEN ANNIVERSARY

The Family Life Office will host the second annual golden anniversary celebration for all couples who have been married 50 years for more by the end of 2007. The celebration will be held Oct. 14 at Most Blessed Sacrament Parish, 2100 N. Davis Dr., Arlington. Bishop Kevin Vann will preside at a special Mass beginning at 2:30 p.m., which will include an opportunity for couples to renew their marriage vows and receive an anniversary blessing from the bishop. A reception with cake and punch will follow immediately afterward in the parish Family Life Center. Anyone wishing to take part in this celebration is asked to send their name, address, and date of marriage to Dick Stojak at rstojak@fwdioc.org or to Suzanna Ordoñez at sordonez@fwdioc.org. Information may also be sent by mail to the Family Life Office, 800 West Loop 820 S., Fort Worth 76108. For more information, call (817) 560-2452 ext. 304 or 256.

CONTEMPLATIVE OUTREACH

A "Visioning Day" for the Contemplative Outreach chapter will be held at St. Peter the Apostle Church, 1201 S. Cherry Lane, Fort Worth Aug. 25. Gathering in the parish hall will begin at 8:30 a.m. followed by Centering Prayer at 9 a.m. The day will end at 3:30 p.m. with Centering Prayer. This event will be coordinated and facilitated by Susan Komis, a leader of Contemplative Outreach Ltd., and member of the national faculty. She has been with Contemplative Outreach of St. Louis since 1990, and now serves as director for chapter resources and communications. In that capacity, she provides communication, networking, mentoring, and support to chapters worldwide, and assists in chapter leadership, growth, and development. Komis is also a certified pastoral minister and has worked in adult faith development and various other ministries. All are invited to participate. There is no cost for this event, although donations will be accepted. Pizza and refreshments will be served. For more information, contact Tom Uhler at tomuhler@yahoo.com or (817) 874-2894; or Kathleen Kelley at kkelley_2@charter.net or (817) 281-6218. Visit the Fort Worth group's Web site at www.cpfortworth.org.

CURSILLO

A Cursillo is a short course in Christianity consisting of a series of talks and meditations examining one's life in relation to Jesus Christ. Many who have gone through this experience have found it helpful in developing a deeper Christian spirituality. A Cursillo weekend for men will be held Oct. 4-7, and a Cursillo weekend for women will take place Oct. 25-28. Both weekends will be presented in English and will be held at the Cursillo Center, 2221 NW 26th Street in Fort Worth. For more information call Susan Urbanek at (817) 423-4095 or e-mail to tqpikitty@sbcglobal.net.

SOCIAL DOCTRINE CONFERENCE

"Building a Civilization of Love," a mini-conference sponsored by the Cardinal Newman Institute, will be offered Aug. 11, from 9 a.m. to noon at St. Elizabeth Ann Seton Church, 2016 Willis Lane, Keller. The event will begin with Mass, celebrated by Bishop Kevin Vann, at 9 a.m. The focus of the program will be Catholic social teaching as found in the *Compendium of the Social Doctrine of the Catholic Church*, with an emphasis upon the application of these themes to life in society according to program materials. There is no admission cost for the event however, donations are welcome. For more information, contact the Cardinal Newman Institute at (817) 303-0044 or visit the Web site at www.cstm.edu/cni.html.

ST. AUGUSTINE'S GROUP

St. Augustine's Men's Purity Group, a ministry for men who struggle with sexual impurity issues on the Internet and other sources, meets Tuesdays at 7 p.m. in Room 213 at St. Elizabeth Ann Seton School, located at 2016 Willis Lane, Keller, and Sundays at 7 p.m., at 1301 Paxton (Padre Pio House) in Arlington. For additional information, visit the Web site at www.sampg.com, or e-mail to Mark at seasmenspurity@yahoo.com.

To Report Misconduct

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

- Call **Judy Locke, victim assistance coordinator**, (817) 560-2452 ext. 201 or e-mail her at jlocke@fwdioc.org
- Or call the **Sexual Abuse Hotline** (817) 560-2452 ext. 900
- Or call **The Catholic Center** at (817) 560-2452 ext. 107 and ask for the vicar general, Father Michael Olson.

To Report Abuse

Call the **Texas Department of Family Protective Services (Child Protective Services)**
1 (800) 252-5400

MOTHER – DAUGHTER TEA

The Diocesan Family Life and Natural Family Planning offices will host a Mother-Daughter Tea Sept. 16, from noon to 4 p.m. All young ladies, ages 10–13, and their mothers, grandmothers, or any other special women in their lives are invited to enjoy and celebrate the gifts of being female. The Catholic Center will be transformed for the afternoon into a tea house complete with tea pots and cups, and lunch while host women and speakers share their experiences and the satisfaction of being female, as well as the special gifts and qualities they have received from God to function in this role. This session will explain, from a faith-based perspective, the physical, emotional, and psychological changes that occur in becoming a woman. There is a \$12.50 per person fee. Reservations may be made by calling Kathy Stojak at (817) 773-8096. Because there is a limited amount of space available, reservations are being accepted on a first call basis. The Catholic Center is located at 800 W. Loop 820 South (on the access road off the White Settlement Road exit).

GRIEF SUPPORT

Help is available for divorced, separated, and widowed individuals. A peer ministry, sponsored by the Diocesan Family Life office will meet weekly each Tuesday beginning Aug. 28 from 7 p.m. to 9 p.m. at St. Vincent de Paul Church, 5819 Pleasant Ridge Rd., Arlington. Widowed and divorced will meet in separate groups. This structured confidential support group was created to help individuals work through the stages of grief that accompany the loss of a spouse. For more information, call Helen Engle at (817) 261-9706 or e-mail to hengle@sbcglobal.net, or call Kevin Gamble at (817) 626-9382.

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PARTNERS IN MINISTRY

St. Joseph Parish in Arlington and St. Mary Parish in Graham will be host parishes for the 2007-2008 Partners In Ministry Program. Sisters Kay Kolb and Pat Miller, SSND, along with Ray and Christy Szempruch will facilitate the program, which began in 1977 as the Diocesan Lay Ministries Program. This program is designed for those choosing to deepen their faith and spirituality in the workplace, the home, and their everyday lives. Areas of reflection and study will include: "Scripture" – The Word of God through the Bible, current and applicable today; "Vatican Council II" – Familiarity with the direction begun through the documents of that council and appreciation of the overall vision of the people of God; "Today's Theological Writings" – use of pertinent books and articles for discussion about discipleship within and beyond the church. The Graham sessions will be held one Saturday each month, from 8:45 a.m. to 4:45 p.m., Aug. 25 through March 15. The Arlington sessions, co-facilitated by Ray and Christy Szempruch, will be held weekly on Thursday evenings from 7 p.m. to 9 p.m., Sept. 6 through Dec. 6 and Jan. 24 through April 3. The Graham and Arlington groups will gather in Glen Rose April 25 and 26 for the annual PIM retreat with others who have participated in PIM in the past. For more information, contact the hosting churches or check the Web site at www.ministriesoutreach.org. Registration is requested by Aug. 20 to ensure sufficient supplies.

REBUILDING

Rebuilding, a divorced and separated recovery program that provides support in a safe and nurturing environment where healing can begin, is being offered at St. Andrew Church, 3717 Stadium Dr., Fort Worth. Rebuilding is a step-by-step process that can make divorce recovery easier and less traumatic. The 12-week program will be held Thursday evenings from 7 p.m. to 9 p.m. Aug. 30 through Nov. 15. To register for Rebuilding call the St. Andrew Pastoral Center at (817) 927-5383. Childcare is available by calling (817) 924-6581 to make reservations at least 48 hours in advance.

LAY CARMELITE GATHERING

"Would you like to deepen your relationship with Jesus and Mary?" ask the Third Order of the Blessed Virgin Mary of Mount Carmel (Lay Carmelites). The Lay Carmelites invite those in search of this deeper relationship to join them on the second and fourth Sundays of the month for a time of prayer and fellowship. Those interested are asked to gather at 1:45 p.m. in the rectory chapel of St. Mary of the Assumption Church, 509 W. Magnolia Avenue in Fort Worth. Formation will take place from 2 p.m. to 4:30 p.m. in the school building. For more information, call Phyllis Poth at (817) 457-1746.

HOLY TRINITY WELCOME

Staff and lay supporters of Holy Trinity Seminary in Irving will greet alumni, clergy, and returning and new students to its Welcome Dinner 2007 set for Oct. 9 at the Fairmont Hotel situated in North Dallas. Guests of honor will be Bishop Kevin J. Farrell, Diocese of Dallas, and Bishop Kevin W. Vann, Diocese of Fort Worth. The keynote presenter will be former Holy Trinity rector, Archbishop Michael J. Sheehan of Santa Fe, New Mexico. The program will begin with evening prayer led by seminarians from Holy Trinity and Redemptoris Mater, followed by dinner and live auction. Proceeds raised from ticket sales and the auction will go toward renovations of the seminary dining hall and student lounge. More information is available online at www.holytrinityseminary.com or by calling (972) 438-2212. The public is invited to join in the welcome dinner. Tickets are \$75 each or \$1,000 for a sponsored table.

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SCOUTING RETREATS

The 10th annual Catholic Cub Scout Retreat will be held Sept. 29, from 9 a.m. to 5 p.m. at Worth Scout Ranch near Palo Pinto. Cub Scouts are invited to stay overnight on either Friday or Saturday night for a spiritually enriching program where many optional activities will be offered. Cub Scout families from every Pack are encouraged to participate. The retreat will include an opportunity to work on religious emblems, a historical reenactment, craft activities, games, songs, storytelling, and participation in a Mass at the Worth Ranch Chapel. The retreat cost is \$12 without breakfast, \$14 with breakfast, or \$20 for the entire weekend including Friday and Saturday night. Information and applications are available on the Fort Worth Diocese Catholic Committee on Scouting Web site at www.bsaccs.org. The 47th Annual Catholic Boy Scout Retreat, "Living the Scout Law," will begin Friday evening Sept. 28 and will end Sunday at noon, Sept. 30. This retreat will also be held at Worth Scout Ranch near Palo Pinto. The Scout Law will be brought to life with the help of Catholic heroes such as St. Joan of Arc, St. George, and St. Ignatius Loyola. Each will tell their story and showcase at least one of the 12 Scout Laws. Father Anh Tran, the diocesan Scouting chaplain and pastor of St. Francis of Assisi in Grapevine, plans to participate and will be available for reconciliation and Mass. The retreat cost is \$20 per Scout or Scouter. Information and applications are available on the Fort Worth Diocese Catholic Committee on Scouting Web site at www.bsaccs.org.

SSMN JUBILEES

The Sisters of St. Mary of Namur will be celebrating the significant jubilees of two of their congregation with a Mass Saturday, Aug. 18, at 2 p.m. at St. Andrew Church, 3717 Stadium Drive in Fort Worth. Sister Mary Meridian, SSMN, will be marking her 50th year of religious life, and Sister St. John Begnaud, SSMN, will be celebrating her 65th year as a religious sister. For more information, call Our Lady of Victory Center at (817) 923-3091.

ST. MICHAEL'S ANNIVERSARY

St. Michael Church, 3713 Harwood Rd., Bedford, will celebrate the 30th anniversary of its first Mass Aug. 1 at 7 p.m. Bishop Kevin Vann will preside. A reception will follow in the Great Hall. All parishioners, former parishioners, and friends of St. Michael Parish are invited to attend. For more information, contact Nicole Foster at (817) -283-8746 ext 32 or e-mail to nfoster@smcchurch.org.

ICE CREAM SOCIAL

The third annual Old Fashioned Ice Cream Social, hosted by and benefiting the St. Vincent de Paul Society of St. Joseph Church in Arlington, will be held July 29. Bishop Kevin Vann will make a guest appearance playing Broadway show tunes on the piano. The social will be held from 2 p.m. to 5 p.m. at St. Joseph Church, 1927 SW Green Oaks Blvd., Arlington. For more information, call the parish office at (817) 472-5181.

ST. BONIFACE, SCOTLAND

The City of Scotland and St. Boniface Church will join together Oct. 6 and 7 to mark the town's 100th birthday with a two-day Centennial and Oktoberfest celebration. The event will include German sausage, historical tours and displays, Scotland history book, antique tractor show, unique vendors, special Centennial postal cancellation, limited edition centennial items, activities for the children, home-baked goods, and a dance featuring an authentic German band. Bishop Kevin Vann will celebrate Mass at St. Boniface Church, Oct. 7. All are invited to enjoy the celebration of this special event. For more information, call Jerry or Margaret Smith at (940) 541-2285 or the Scotland City Hall at (940) 541-2360.

COURAGE SUPPORT GROUP

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

Classified Section

DIRECTOR

Immaculate Conception Parish in Denton with 3,500 families has a challenging full-time position as director of Adult Religious Formation and Family Life coordinator. This position requires, at minimum, an undergraduate degree in education (or related field), computer literacy, experience in recruiting and empowering volunteers to work in diverse ministries. Bilingual preferred. We offer a generous compensation package and encourage qualified persons to e-mail their résumé and cover letter to dre@iccdenton.org or fax to (940) 382-7939 as soon as possible. For detailed job description, visit the Web see www.iccdenton.org.

YOUTH MINISTER

St. Thomas the Apostle Parish in Fort Worth is seeking a full-time bilingual youth minister with at least three years experience in comprehensive youth ministry for a predominantly Hispanic parish of 900 plus families. Applications should be submitted by Sept. 15. Send résumés to: Search Committee, 2920 Azle Ave., Fort Worth, 76106. For information, call (817) 624-2184.

CUSTODIAN

Full time church custodian needed. English speaking; references required; workdays, Tuesday to Sunday. Call (972) 436-7617.

HOME CAREGIVERS

VisitingAngels, a non-medical home-care service, is seeking experienced caregivers for on-call positions, PT to live-in. Great supplemental income. Call (817) 224-9701.

YM COORDINATOR

St. John the Apostle Church in North Richland Hills has an opening for a full-time (40 hour) coordinator of youth ministry for grades 7-12. Duties will include the direction of our vibrant youth ministry program, adolescent catechesis, confirmation preparation, involving youth in the local and diocesan youth ministry program, as well as the recruitment and training of volunteers. We are looking for a creative, energetic, and organized individual, with solid communication and computer skills, who enjoys working with adolescents. Applicants must be active Catholics who have a background in youth ministry and a minimum educational background of a bachelor's degree with a diocesan certification in youth ministry. Interested individuals should send a résumé to rphelps@sjanrh.com or fax Rita Phelps at (817) 284-1729. Deadline for applications is August 6.

CEMETERY PLOTS

For sale, two cemetery plots in the Catholic Garden of the Ascension at Mount Olivet Cemetery, \$2,000 each. For information, call Dorwin at (254) 939-6855.

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Kikwit and Fort Worth join hands and hearts

Stories and Photos / by Kathy Cribari Hamer / Correspondent

The two men stood facing each other at the front of the church. They were concelebrants and bishops of sister dioceses, but across the center aisle, just as across continents, the quality joining them was friendship.



Bishop Vann thanked Bishop Mununu for helping us reflect on the mission of the church.

"We are very honored with your presence," Bishop Kevin Vann said to his guest, Bishop Edouard Mununu Kasiala, OCSO, of a diocese in the southwestern region of the Democratic Republic of the Congo. "Your presence here reminds us how we are united in our Catholic faith with the

brothers and sisters throughout the world, especially in the Diocese of Kikwit."

Kikwit first became associated with Fort Worth in 2002, according to Sister Dorothy Powers, SSMN, who was then a member of the diocesan Mission Council. Bishop Joseph Delaney was interested in twin-

ning with an African diocese, Sr. Dorothy said, and through the recommendation of Sister Roberta Hesse, SSMN, and Sister Charles Marie Serafino, SSMN, who had both served more than 30 years in the Congo and in Rwanda, Fort Worth chose Kikwit.

The two dioceses formally joined June 24 when Bishop Vann and Bishop Mununu celebrated Mass together at Our Mother of Mercy Parish in Fort Worth. Following Mass, Bishop Vann presented the visiting bishop with a \$30,000 check for Kikwit. "This is a gift from our diocese to yours," Bishop Vann said, "the first step in a relationship of our diocese and our sister churches who together proclaim the Gospel."

"I beg you to believe, dear Excellency," Bishop Mununu said in reply, "that these actions between us are very important for us to increase the mission of the church and the evangelization of the people."

The bishop of Kikwit, a Trappist monk, was named auxiliary bishop in 1984, and bishop in 1986, and now presides over a 53-parish diocese that includes 4 million people, of which 2.5 million are Catholic.

"Our parishes are for the most part rural, with the Catholic mission in the middle and 60 to 80 villages around it," Bishop Mununu said, through Father Honore Kombo, who traveled with him from the Congo, to interpret for the French-speaking bishop. "The villages are divided into sub-parishes, clusters of 15 to 20 villages together," he said, "and over these clusters are lay ministers, pastoral associates. There are two to three pastors



Bishop Mununu, holding the \$30,000 check from the Diocese of Fort Worth in one hand, speaks about the relationship between the two dioceses

or priests, and maybe four to five lay ministers for the 60 to 80 villages."

Much of Bishop Mununu's term as bishop has been dominated by the 1996 civil war in the eastern part of the country and the outbreak of the ebola virus in 1995.

"In the time of war, people become strong in the faith,"

said Fr. Kombo, who was ordained in 1990, and in 1995 lived at the Kikwit Cathedral. "They prayed to God to bring peace to the country, and participation in the liturgy was huge. That was the same time that ebola was there, and people prayed for God to spare them. One man in the cathedral

SEE KIKWIT'S, p. 21



Members of Our Mother of Mercy Church, the diocese's only historically African American parish, hold hands at the Our Father. The parish was established in 1929 on the Near Southeast Side of Fort Worth. It is now a central city parish, drawing loyal parishioners from distant neighborhoods as well as its own.

Bishop Mununu chats with Ralph McCloud (left) and other Our Mother of Mercy parishioners before Mass. McCloud is the director of African-American Ministries for the diocese and a very active parishioner in Our Mother of Mercy.



MAILING LABEL: Please enclose label with address change or inquiries concerning mail delivery of your paper. Thank you.

Inside... This issue of the NTC

DCYC's "Catholic to the Core" theme gave 1,150 youth a chance to learn how the different elements of their faith make them who they are as Catholic young people. **12**

Fr. Tom Kennedy, Fr. Isaac Orozco, Fr. Ray McDaniel, and Fr. Jonathan Wallis. That's who they were as they embraced and blessed family and friends following their ordinations. **18-19**

Put aside, as the people of the Mississippi Gulf Coast dealt with the aftermath of Katrina, the Diocese of Biloxi has now completed a \$14 million campaign, \$2 million over goal. **23**