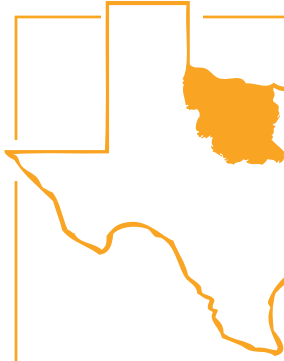




Mark your calendar for Sunday, August 9

Bishop Kevin Vann invites you to join thousands of your fellow Catholics in celebrating the opening of the 40th anniversary of the formation of the Diocese of Fort Worth at a 3 p.m. Mass Aug. 9 at the Fort Worth Convention Center in downtown Fort Worth. A reception will follow in the convention center ballroom.



North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

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Pope Benedict XVI signs a copy of his encyclical, *Caritas in Veritate* (*Charity in Truth*), at the Vatican July 6. The pope's social encyclical, released July 7, addresses the global economic crisis. (CNS photo/L'Osservatore Romano via Reuters)

Pope says moral values must be a part of economic recovery and world development, life is sacred

By Cindy Wooden
Catholic News Service

VATICANCITY—Ethical values are needed to overcome the current global economic crisis as well as to eradicate hunger and promote the real development of all the world's peoples, Pope

Benedict XVI said in his new encyclical.

The document, *Caritas in Veritate* (*Charity in Truth*), was dated June 29 and released at the Vatican July 7.

The truth that God is the creator of human life, that every

life is sacred, that the earth was given to humanity to use and protect and that God has a plan for each person must be respected in development programs and in economic recovery efforts if they are to have real and lasting

See CHARITY, p. 15

Cardinal Rigali criticizes expanded NIH funding rules for stem-cell research

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON — The head of the U.S. bishops' Committee on Pro-Life Activities said final guidelines for funding human embryonic stem-cell research are "even broader" than the draft

guidelines issued by the National Institutes of Health, and he asked Americans to contact their members of Congress, "urging them not to codify or further expand this unethical policy."

In a statement issued late July 7, Cardinal Justin Rigali of

Philadelphia also criticized NIH for ignoring "the comments of tens of thousands of Americans opposing the destruction of innocent human life for stem-cell research."

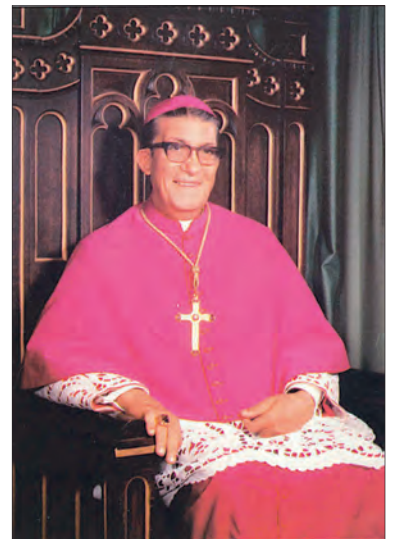
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See NIH, p. 21

Fort Worth Diocese was formed from Dallas-Fort Worth split on Aug. 9, 1969

By Nicki Prevou
Editorial Assistant

When Bishop Kevin Vann presides at the Diocese of Fort Worth's 40th anniversary Mass on Aug. 9, he will hold in his hand a very special link to the earliest days of the diocese's life. The bishop will use the original crosier given to Bishop John Cassata at St. Patrick Cathedral Oct. 21, 1969, when Bishop Cassata was installed as the first Ordinary of the Diocese of Fort Worth. The retirement of Bishop Thomas K. Gorman, who had led the Diocese of Dallas-Fort Worth since 1954, set in motion the anticipated split into two separate dioceses, a change made by Pope

See PEOPLE, p. 21



Bishop John Joseph Cassata
First bishop of Fort Worth
1908 – 1989



40th Anniversary Mass and reception Aug. 9 at Fort Worth Convention Center to begin year of celebration

Diocesan staff members (left to right) Hilda Flores, Pat Svacina, and Tessy Ross examine banners to be used as part of the celebration of the 40th anniversary of the Diocese of Fort Worth. Bishop Kevin Vann has called the upcoming year an opportunity to focus upon spiritual renewal. The 50th anniversary year, 2019, will mark

a retrospective look at the history of the diocese.

The anniversary year of celebration will begin with a special Eucharistic Liturgy at 3 p.m. on Sunday, Aug. 9, at the Fort Worth Convention Center Arena. There are also plans for additional events and celebrations throughout the anniversary year.

Annual DCYC draws a record 1,550-plus teens and encourages them to Deepen their faith

Story and photos by
Joan Kurkowski-Gillen
Correspondent

After attending last year's closing Diocesan Catholic Youth Conference (DCYC) Mass, Harley Schuder received what she considered to be some disturbing news.

"My mom said my brother, P.J., and I would come back next year for the entire weekend," remembered the 11-year-old sixth grader. "I thought, 'Ewww, I don't really want to do that!' But, she promised it would be fun."

After participating in some interactive workshop activities, spending time with friends and listening to several thought-provoking speakers, Harley is glad she attended the 2009 DCYC event, held July 10-12 at the DFW Hyatt Regency Hotel.

"The music is awesome and the talks inspiring," the St. Andrew School sixth-grader said matter-of-factly. "I've learned a lot."

Designed to help junior high and high school youngsters deepen their faith and develop a greater awareness of their role in the Church, DCYC brings together parish youth ministry groups from across the diocese. This year's

attendance set a record with more than 1,550 participants enjoying an opening liturgy celebrated by Father Tom Kennedy, as well as Benediction, eucharistic adoration, keynote presentations, workshops, teen-friendly worship music, exhibits, and a closing Sunday Mass with Bishop Kevin Vann. Presenters Father Hoa Nguyen, pastor of Sacred Heart Church in Wichita Falls, and Catholic humorist Doug Brummel offered personal anecdotes and heartfelt advice to develop the weekend's Scripture-centered theme, "I AM in you, with you, for you."

Liturgical music performances by Jesse Manibusan, the Jesus Team A Band, and One Way, as well as motivational talks from Fr. Hoa and Brummel, gave participating youth inspiration, encouragement, and new information, according to Our Lady Queen of Peace teen parishioners Mikey McGinn and Brianne Underhill of Wichita Falls. McGinn and Underhill said attending DCYC provides some of the tools they need to remain faithful young Catholics, which is difficult in today's society.

"A lot of people take Catholicism the wrong way. They think we're uptight, don't have fun, and do weird things," said Underhill. DCYC workshops and talks addressed many misconceptions about Catholic faith traditions, she added.

"When a non-Catholic asks a question, you don't want to say the wrong thing because you're representing the faith," Underhill said. "I've definitely learned

things here that will help me with that."

For Nicholas McMahan, coming to DCYC for the past five years has brought him closer to God and his faith. His experiences at the Christ-centered weekend prompted him to become more involved in his parish, St. Francis of Assisi Church in Grapevine, where he now encourages other youth to participate in youth ministry activities and DCYC.

"Any church youth group that has the opportunity to experience DCYC will see how it helps," said McMahan, president of the St. Francis Youth Council. "It will bring the community together and show youngsters what the larger Catholic Church looks like in our diocese."

He tries to convey to his peers that faith and action aren't just about what's going on in the local parish.

"What's going on in our parish is good, but we need to look beyond that to know what's going on in the region, nation, and international church," McMahan explained.

This year 157 youth from St. Francis attended DCYC — the largest parish group at the gathering. Jeff Crumly, who directs the St. Francis youth ministry program, said better publicity, good reviews from past DCYC participants, and the poor U.S. economy fueled interest in this summer's event.

"During these hard economic times people are turning more to their church," Crumly explained. "They want to get closer to God, and it's made



Teens from various parishes participate together in an ice-breaker during a conference session. DCYC organizers incorporate physical movement throughout the weekend to keep teens actively engaged in catechetical presentations.

their kids get closer too. That's the case in our parish."

To help struggling families afford the DCYC fee, St. Francis offered a discount for early registration and provided additional financial assistance to those who needed it.

Eight thousand dollars in diocesan scholarships also made the DCYC event affordable to youth from rural areas like Dublin.

"I thought it would be interesting. I love learning new things, and I'm really into my religion," Stephanie Alvarez said, citing the reasons why she wanted to come to DCYC.

The first-time participant was part of a large contingent from St. Mary Church in Dublin and St. Brendan in Stephenville who traveled to DFW Airport for the weekend.

"We don't get to come to things like this too often, so it's

been nice to see a diverse group of people get together for the same reason," said high school junior Lorena Rojas, a member of the same group. "I'm going to tell others about this experience, so they will want to come next year."

Kevin Prevou, diocesan director of Youth, Young Adult and Campus Ministry, called the feedback from this year's DCYC "phenomenal." Many teens are posting photos and enthusiastic comments about the conference on their Facebook pages, he said.

"As always, the highlight of the weekend was an incredible closing Mass with Bishop Vann, who marked his fourth anniversary as bishop of the diocese," Prevou said. "The congregation's response showed how much the young Church of the diocese appreciates his support and leadership."



Fr. Hoa Nguyen, pastor of Sacred Heart Church in Wichita Falls, who offered the keynote presentation on the power of prayer, greets teens from his parish. The dynamic priest, ordained for the Diocese of Fort Worth in 1998, serves as the national chaplain of the Vietnamese Young Catholic Students Movement in the United States.



Joe Keating, coordinator of high school and Life Teen ministries at St. Mark Church in Denton, serves as emcee at a Saturday night coffeehouse at DCYC. Keating will leave this position in August to enter Holy Trinity Seminary as one of the 31 seminarians for the Diocese of Fort Worth.



Bishop Vann shares a smile at DCYC with St. Francis of Assisi parishioners Nicholas McMahan (left) and youth minister Jeff Crumly. The teen and his youth minister donned kilts at the conference to fulfill a promise made during the DCYC recruitment process at their parish this spring.

Religious priests and diocesan priests: What's the difference?

WASHINGTON (CNS)—Men discerning the priesthood may choose a certain "type" of priesthood based on their interests and strengths.

"A religious priest is more called to the charism of their order, while a diocesan priest is called to serve the people of his diocese," explained Father Brian Doerr, vocations director for the Diocese of Lafayette in Indiana.

In devoting their lives to the particular mission of their order, religious priests take a vow of poverty and relinquish control of material possessions to live in community with other members. From then on, religious orders provide for their priests out of a common fund, Fr. Doerr explained.

"Diocesan priests are different. From the beginning, you've discerned that you'll be ordained and be in the world living and working," Fr. Doerr said. Because of this, they are sometimes called secular priests.

It is not much, but diocesan priests do receive a small annual salary, Fr. Doerr said. Diocesan priests need transportation, libraries and computers to do the work of their parishes or other offices within the diocese. Fr. Doerr alone can put 30,000 miles on his car every year as he crisscrosses Indiana to meet with men and women who are considering the priesthood or religious life.

Out of 3,357 postgraduate seminarians (those who have already completed their pretheologate requirements and are now study-

ing at a seminary), 75 percent were candidates for dioceses, according to data for the 2008-09 academic year collected by the Center for Applied Research in the Apostolate at Georgetown University in Washington.

Kevin Wack, a seminarian and native of Fr. Doerr's diocese, seriously considered diocesan priesthood but ultimately followed in his uncles' footsteps with the Congregation of Holy Cross. Wack said he chose a religious order because it would allow him to work in a variety of ministries.

"I'd like to be a chaplain in the military ... but I don't see myself doing that forever," he said, and cited soup kitchen manager, high school teacher, parish priest, or residence hall rector as other jobs where Holy Cross might place him. Priests usually rotate to different assignments every three to six years.

Holy Cross Father Ed Obermiller, vocations director for his community's Indiana province, said that some young men join the congregation's undergraduate seminary looking toward religious priesthood but later feel pulled to diocesan work.

"They have to be clearly discerning religious life (when they enter). But if they start to see that they're called to something else, we're not going to say, 'That's it, you're out.' We'll give them the tools that we can," he said. "We're helping to educate men for ministry, for priesthood, so that's our gift to the church."

*Responding
to God's Call*

St. Patrick Cathedral's legacy is important to the history of the diocese

By Father Kyle Walterscheid

Thanks to the care offered across the decades and two major undertakings by Msgr. Hubert Neu, rector emeritus of the St. Patrick Cathedral (1995-2008), and the financial help of thousands of parishioners from generation to generation, our cathedral has stood over 120 years and has once again been fully restored.

Much like the seat of any county is its courthouse, the seat of each diocese is its cathedral. Long before St. Patrick Church became a cathedral, it had already established a long history as being the pride of Fort Worth Catholics. St. Patrick Cathedral, built in 1888-1892, is the oldest continuously used church in the downtown area (St. Andrew's Episcopal Church, completed 20 years later, is the second oldest). But why should we take pride in our cathedral, and why was it worth the financial costs to restore it time and again?

Let me bring forth another comparison. When we invite someone to our home, do we not make sure that our house is tidy, clean, and ready to welcome our neighbors? Or, when we have out of town visitors, do we not show them the things and places of our town that bring the greatest joy to our hearts? As we celebrate with joy the 40th anniversary of our diocese, a little history about the beginning of our

(References taken from *St. Patrick's — The First 100 Years*, 1988, by Father William R. Hoover, former rector of the cathedral. Researched by Kathryn Fialho, cathedral archivist and historian; edited by Fialho and Malinda Crumley.)

mother church in Fort Worth can help us to want to know and love our diocese and our cathedral all the more.

As far as the Catholic history of the area goes, various priests were traveling long distances several times each year to visit and celebrate Mass for the few Catholics who lived in Fort Worth from 1870 to 1876. Especially noted is Father Perrier based in San Angelo who would travel many hard miles by horse, stopping at the many forts along the way to serve and to offer the sacramental life of the Church to the Catholics in the army. At that time Masses were celebrated in Fort Worth in the homes of the Carrico family, Colonel Griffin, and at the house of a Mr. Scott.

In the summer of 1876 Fort Worth received its first pastor, Father Thomas Loughery. Out of necessity more space was needed for worship, and so with a great spirit and hard manual labor a church was constructed in three months time! The first High Mass was sung in the new St. Stanislaus Kostka Church on Sunday October 29, 1876, where sits the present day rectory of the Cathedral.

In 1885 a young and visionary French priest by the name of Jean Marie Guyot was named pastor of the St. Stanislaus Parish. He had a great vision for the Catholics of Fort Worth that would test both their faith and their pocketbooks. With around 800 people residing in Fort Worth, he wanted to build a new church that was permanent, made out of rock, magnificent in architecture, and so large in comparison to other buildings around it that it made many question if a church that size would be feasible.

It is said that on several occasions someone would come looking to talk to a priest. One of the builders would stop everything, go into the rectory,

and out would step the same man, but in his clerics, it was Fr. Guyot all the time! Thus, with the help of literally everyone, the present day Cathedral was completed and dedicated as St. Patrick Church in 1892.

With the love that Fr. Guyot had for St. Patrick's Parish, it is fitting that his tomb now rests in the crypt below the main altar. A grandfather clock Fr. Guyot purchased over 100 years ago, before his death in 1907, remains in the rectory of the Cathedral. It serves as a daily reminder to the priests serving St. Patrick today that Fr. Guyot continues to intercede on behalf of his parish.

St. Patrick's is not simply one among many historical buildings in the downtown area of Fort Worth. As many buildings have come and gone in the downtown area, St. Patrick Cathedral has remained as a faithful spouse that has become even more beautiful with age. But this faithful spouse is not simply a physical building, rather it consists of the priestly leadership combined with the parishioners of the Cathedral that have been a faithful community, ever going the extra mile to take care of their home and one another.

Now St. Patrick's is nestled among the towering buildings of downtown. Yet it remains to serve a great purpose. With Christ present in the tabernacle, combined with the magnificence of the architecture, the stained-glass windows, the statues, and the sturdy wood benches, people soon realize that this is God's house on earth, a place to pray and worship, and that the whole Diocese calls its local mother church, St. Patrick Cathedral.

Father Kyle Walterscheid is the director of Vocations for the Diocese of Fort Worth. He can be reached by e-mail to kwalterscheid@fwdioc.org.

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.

North
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The appearance of advertising in these pages does not imply endorsement of businesses, services, or products. Readers must exercise prudence in responding to advertising in all media.

Natural Family Planning upgrade class to be offered Aug. 16

A Couple to Couple League upgrade class is now available for couples who attended a Natural Family Planning course with the Couple to Couple League prior to January 2008. The class is for those who would like to learn the updated method of natural family planning.

The next upgrade class will be held Sunday, Aug. 16, at 2 p.m. in Southwest Fort Worth.

For more information, visit www.ccldfw.org. To register and for location details, contact Bill and Mary Kouba at (817) 370-9193.

Support for grief and loss to be offered at St. Vincent de Paul Parish

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. 25, from 7 p.m. to 9 p.m. at St. Vincent de Paul Church, 5819 W. Pleasant Ridge Rd. in Arlington.

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 present talk Aug. 21

The Cardinal Newman Institute, located in the Diocese of Fort Worth, is hosting a talk on Friday, Aug. 21, from 7-9 p.m. Chris Tunnell, M.Th. will present an overview of St. Augustine's masterpiece, *City of God*. Hospitality begins at 6:30 p.m. in the parish hall of St. Mary the Virgin Church, 1400 N. Davis Dr., Arlington.

For more information, call (817) 277-4859 or e-mail, cni.info@yahoo.com. More information may also be found on the Institute's Web site at www.cardinalnewmaninstitute.org.

Society of St. Vincent de Paul Friends of the Poor® Walk

The Fort Worth Diocesan Council of the Society of St. Vincent de Paul will hold its annual nationwide Friends of the Poor® Walk on Saturday, Oct. 3, to celebrate service to the poor, and to encourage all to become Friends of the Poor®. Pledges made on behalf of registered walkers in a given community will benefit those most in need in that same community.

The Fort Worth Diocesan Council encourages all to participate in the Friends of the Poor® Walk locally — as walkers, "pledgers", volunteers, or all three. "The people of the Fort Worth Diocese have always been generous in their support of the Society," states Rosanne Veeseer, Walk Captain.

To register as a walker, to pledge support for a walker, or for more information, visit the Web site at www.svdpfriendsofthepoorwalk.org. To volunteer, call (817) 451-0551.

Sr. Inés Díaz Meneses to celebrate silver jubilee Aug. 8

Sister Inés M. Díaz Meneses, SSMN, will celebrate her silver jubilee as a religious with the Sisters of St. Mary of Namur.

All are invited to attend the Mass of Thanksgiving on Saturday, Aug. 8, at 1:30 p.m. at St. John the Apostle Church, 7341 Glenview Dr., North Richland Hills. A reception will be held in the parish hall following the Mass. To RSVP, call (817) 284-4811 ext. 214 or e-mail lpasillas@sjetanrh.com.

Ministry with gay, lesbian Catholics to meet Aug. 28

The Fort Worth diocesan Ministry with Lesbian and Gay Catholics, Other Sexual Minorities, and Their Families and Friends regularly meet the fourth Thursday of the month. The next meeting will be held Aug. 28 at 7 p.m. at the Catholic Renewal Center, 4503 Bridge St. in Fort Worth.

For more information, contact Father Warren Murphy at (817) 927-5383, Sister Dorothy Eggering, SSND, at (817) 283-8601, or Doreen Rose at (817) 329-7370.



SACRED HEART PARISH — The KJT St. Anthony's Society of Seymour presented a \$250 check to Fr. Jim Miller, and Deacon Jim Novak. The grant was to be used for the Sacred Heart Youth Program at Sacred Heart Parish in Seymour. Pictured above: (from left to right) Glenn Peters, president; Deacon Jim Novak; Ronald Hostas, secretary/treasurer; EJ Kolacek, vice president; and Fr. Jim Miller.

NTC publication deadlines

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. 21 issue must be received by noon on Aug. 12.

September will begin the regularly published schedule of twice a month. Items for the Sept. 4 issue must be received by noon on Aug. 27, and items for the Sept. 18 issue must be received by noon on Sept. 9.

Natural Family Planning classes to begin in Fort Worth and Muenster

The Couple to Couple League offers classes in the symptothermal method of natural family planning for married and engaged couples. Since the course consists of three classes at monthly intervals, engaged couples are encouraged to attend a course beginning at least four months before their wedding.

To register for a course starting Aug. 14 at 7 p.m. at St. Peter the Apostle Church, 1201 S. Cherry Lane, White Settlement, contact Bill and Mary Kouba at (817) 370-9193. To register for a course starting Aug. 23 at 2 p.m. in the Sacred Heart High School Library, 153 E. Sixth St., Muenster, contact Scott and Vickie Green at (940) 759-4475. To register for a course starting Aug. 30 at 1:30 p.m. at Assumption of the Blessed Virgin Mary Church, 1305 Deer Park Rd., Decatur, contact Kevin and Michele Vina at (940) 433-5664.

For more information on the Couple to Couple League and class dates, visit www.ccldfw.org.

St. Bartholomew Parish to celebrate 40th Anniversary Aug. 22, 23

St. Bartholomew Church, located at 3601 Altamesa Blvd. in Southwest Fort Worth, will celebrate its 40th anniversary as a parish next month. Former parishioners and friends of St. Bartholomew's community are invited to the commemorative events.

The anniversary celebration weekend will be Aug. 22-23. Plans include an anniversary celebration Mass on Saturday, Aug. 22, at 5:30 p.m. Following Mass there will be a potluck dinner and talent show in the St. Bart's parish life center.

Seating is limited to 500 people and tickets must be purchased in advance for this Saturday event. Deadline to purchase tickets is Aug. 14. Tickets may be ordered through the parish office.

On Sunday, Aug. 23, there will be Solemn Evening Prayer at 5 p.m. followed by coffee and dessert in the parish life center. For more information, call the parish office at (817) 292-7703.

Bishop's Annual Catholic Pro-Life Banquet to be held Sept. 26

The Bishop's Annual Catholic Pro-Life Banquet will be held Saturday, Sept. 26, at the Hilton, 815 Main Street, Fort Worth. The silent auction will open at 5 p.m. and the seated dinner will begin at 6:30 p.m.

This year's keynote speaker will be Mother Agnes Mary Donovan, SV, Superior General of the Sisters of Life.

For more information on the pro-life banquet or to reserve tickets, call (817) 623-2430 or visit www.catholicsrespectlife.org.

'Rebuilding' program will begin Aug. 6 at St. Vincent de Paul Parish

Rebuilding, a divorce and separation recovery program will be held at St. Vincent de Paul Church, 5819 W. Pleasant Ridge Rd., Arlington, beginning Aug. 6. The program will be held each Thursday evening from 7 to 9 p.m., through Nov. 5.

Each session will be led by trained facilitators. "People who have been through the pain, loss, and trauma of divorce will help those who are just starting the journey towards healing and rebuilding," state program organizers.

Childcare will be available with registration. For information, contact Marilyn Dietrich at (817) 478 8206 ext. 204.

Courage group meets twice monthly

Courage D/FW, a spiritual support group for Catholics striving to live chaste lives according to the 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.

Film screening of 'The Human Experience' to be held at UNT Sept. 11, 12

A film screening of "The Human Experience" will be held Friday, Sept. 11, and Saturday, Sept. 12, at the University of North Texas in the Lyceum Auditorium, University Union, located on the third floor. Show time will be 7 p.m. on both days and the cost of tickets for the showing is \$4 in advance and \$5 at the door.

"The Human Experience" is a Grassroots Films production ("Fishers of Men") and tells the remarkable story of a "band of brothers" who travel the world searching for answers to burning questions such as: "Who am I?" "Who is Man?" "Why do we search for meaning?" This journey will lead to personal and life altering encounters with the homeless on the streets of New York City, orphans and disabled children in Peru, and abandoned lepers in the forests of Ghana, Africa. Through these encounters and one-on-one interviews, the brothers will be awakened to the beauty of the human person and the resilience of the human spirit. This film is appropriate for ages 12 and up. These screenings are sponsored by the Respect Life Office of the Diocese of Fort Worth and the UNT/TWU Catholic Campus Ministries.

For tickets and information contact, Chanacee Ruth-Killgore, director of Respect Life, at (817) 560-3300 ext. 257, cruth-killgore@fwdioc.org or Janet Wolf, Campus Minister, at (940) 566-0004, jwolf@fwdioc.org, or visit the diocesan Web site at www.fwdioc.org. To view the trailer, visit www.grassrootsfilms.com. The University of North Texas is located at 1155 Union Circle, Denton.

CORRECTION

In the May 22 issue of the *North Texas Catholic* Kay Fialho's position at St. Patrick Cathedral was referred to incorrectly. Fialho continues to serve as the cathedral's volunteer archivist and historian.



PRO-LIFE DIAPER DRIVE — The Catholic Daughters of the Americas Court Pope John Paul II #2580 and the Youth Ministry of Assumption of the Blessed Virgin Mary Church in Decatur co-sponsored a "Diaper Drive" for the Wise Choices Pregnancy Resources Center located in Decatur. On May 12, 1,926 packages of diapers were delivered to Wise Choices, a resource center that provides pro-life assistance to women experiencing challenges with pregnancy and/or parenting situations and desire information, insight, and support. Wise Choices told of a success story that after "one mother heard the heartbeat of her unborn baby she chose life rather than abortion."

Official Assignments

The following assignments have been made by Bishop Kevin Vann:

Father Isaac Orozco has been assigned as parochial vicar of St. Elizabeth Ann Seton Church, Keller, effective July 1.

Father Jacob Alvares, SAC, upon the recommendation of his Religious Superior, has been assigned as parochial vicar of St. Francis of Assisi Church, Grapevine, effective July 1.

Father Gary Geurtz has retired, effective July 1.

Diocesan

'Walking Together in Faith' joint ministry conference opens for early registration

The Dioceses of Fort Worth and Dallas, in partnership with the University of Dallas School of Ministry, are co-sponsoring "Walking Together in Faith," a major two-day conference set for Oct. 23-24 at the Dallas Convention Center, 650 E. Griffin St. in downtown Dallas.

Bishop Kevin Vann of Fort Worth and Bishop Kevin Farrell of Dallas released a joint statement emphasizing the importance of the conference, which is designed to serve as the only catechetical conference for all ministry leaders within both dioceses during the 2009-2010 year. The conference



replaces "Ministry Formation Day," formerly held in the Diocese of Fort Worth in various central and rural parish locations.

"As the bishops of the respec-

tive dioceses, we have committed that this will be the only Roman Catholic ministry conference to be held in either diocese," stated the bishops. "In doing so, our Catholic Schools Office, Office of Catechetical Services along with all other diocesan offices of ministry ... will no longer hold separate annual meetings. Instead, we are closing our Catholic Schools on Friday, October 23, so that our teachers and others can participate fully in conference events and make the University of Dallas Ministry Conference an event of major scope."

The bishops noted in their

statement that "Our hope is that this event will grow each year to become one of the premier ministry conferences in the United States. We are asking all members of our respective staffs to assist the University of Dallas to make that happen. We will have ministers from the administrative, parish, and school levels from throughout the country in attendance ... in what will be a significant gathering of those of us who serve the Catholic Church."

Archbishop Donald W. Wuerl of Washington, DC, who has a doctorate of sacred theology, will serve as the keynote presenter for

the conference, which will include several other major presentations in English, Spanish, and in Vietnamese. Catholic musical artist John Michael Talbot will perform Friday night, Oct. 23.

Registrations are available at a discounted rate now through Aug. 1 for individuals and for groups of 20 or more. Registrations are also available online. For more information about registration, hotel accommodations in the Dallas area, or other questions, contact Bertha Escarzaga at (972) 265-5809 or visit the conference Web site at www.udministryconference.com.

St. Andrew Principal Clarice Peninger retires

At St. Andrew Catholic School, Clarice Peninger, principal, participated in her last school Mass, having retired after 24 years, and after commencing to educate children whose parents were in her first SAS graduating classes.

During her tenure, Peninger was one of five non-public school principals who, in 2004, received the United States Department of Education and the National Association of School Principals' National Distinguished Principal award.

As an administrator, Peninger strove to raise students' awareness of social justice, and SAS became a major factor in the parish's social ministry program.

"We have worked on it day to day," Peninger said, musing that if the students were asked about the world's hunger problem, "95 percent of them would say 'It's my problem.' I think that's what I'm proudest of leaving."



Peninger attributes her educational success to her own educators, the Sisters of St. Mary of Namur, who "were strong and good and intelligent. They made you feel you could do anything."

Catholic education tries to form people who are more than just students, Peninger explained. "Our job is to turn out a better brand of Catholic. If we try on every level, some of it will work."

Diocese names Kathleen Krick as St. Rita principal

Kathleen Krick has been named principal of St. Rita School in Fort Worth, and began serving in that capacity on July 27.

Krick, who taught at the school from 1989 to 1993, succeeds Charlene Hymel, who was named Associate Superintendent of Schools for the Diocese of Fort Worth effective July 1. Hymel had served as principal of St. Rita School since 2003.

Krick has a bachelor's degree in elementary education from

the University of Nebraska at Omaha, and a master's degree in reading with administrative credentials from the University of North Texas.

She served as associate principal of the junior high school division at Nolan Catholic High School from 2002 to 2005. Prior to that experience she taught in several schools in both Nebraska and Texas. She and her husband are parishioners at St. Rita Church in Fort Worth.



June 26, 2009

DIOCESE OF FORT WORTH
THE BISHOP'S OFFICE



Dear brothers and sisters in the Lord,

As we are finishing another busy season of parish activities which include Confirmations, graduations, so many liturgical celebrations and so many other activities which involve young people, I am writing to thank you for all of your hard work and efforts, and especially those which involve the necessary steps which we have to take, not only to be in compliance with the *Charter for the Protection of Children and Young People*, but for the general protection and welfare of those young people who are entrusted to our care.

The Safe Environment training here in our Diocese has engaged over 30,000 priests, religious, employees and volunteers to be aware of, and act upon, the vision of the Charter. Some have questioned the requirement of all officially recognized ministers to participate in this program. But each of us, reflecting the presence of Christ in the many and various works of the Diocese, has a commitment to ensure that all of those whom we serve are treated with dignity and respect at all times. The purpose of the Safe Environment training is not only to cause us to reflect upon our own boundaries and expectations for the treatment of others on Christ's behalf, but also to help us be aware of, and nurture at all times, an environment of sanctity, love, and faith in all that we do for those whom we seek to serve in the Lord's name. Those vigilant efforts, in fact, in several cases have resulted in potential offenders being identified.

I share your concerns and challenges and frustrations about how all of this is to be implemented. Many of you have voiced these to me personally, and I have experienced some of these first hand. The decision to implement the safe environment program in this manner in our Diocese was made after extensive consultation with other dioceses with the same practice, and the National Office for Child and Youth Protection.

This is still a "work in progress" to be sure, and I would ask that you please continue to contact Mark Simeroth or Ruth Smith at our Diocesan offices. Thank you for all that you do in your lives and ministries and apostolic endeavors in the name of Christ. Please know of my continued prayers and support always.

Sincerely yours in Christ,

Kevin W. Vann

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

Diocesan

Three Franciscan priests celebrate anniversaries



Three Franciscan priests celebrated significant anniversaries at a Mass and reception held June 24 at St. Francis Village in Crowley. Pictured (left to right), are Fr. John Abts, OFM, who marked 25 years of life in the religious order; Bishop Kevin Vann, who presided at the anniversary Mass; Fr. Bob Leonhardt, OFM, who celebrated 50 years of priesthood; and Fr. Lambert Leykam, who celebrated 60 years of life as a friar. (Photos by Donna Ryckaert)

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Chesapeake Energy donates truck to Catholic Charities

By Mary Martin
Correspondent

When expecting guests from out of town, a host usually makes special preparations to receive their company and make them feel welcome. Such is the challenge for Catholic Charities every time a new refugee family arrives at the airport.

"They come off the plane with a bag," says Clayton Bullion, with Catholic Charities Refugee Services. "Part of what we do is to help them find a house and furnish the house with donations. We're responsible for helping them acclimate to the community."

Reliable transportation is necessary for the agency to transport clients to and from appointments, picking up donations from the community, and other needs, but because most of their vehicles are older, it is often difficult to come by.

"Several weeks ago, our job specialist was taking some clients to a job interview in one of our more mature vehicles," said Bullion. "As this van full of refugees is driving down Interstate 20, she realizes that the brakes have taken a break, and they're not working anymore. Through the grace of God and through some Formula 1 kind of driving, she was able to pull off the access road and throw it into park," Bullion explained the harrowing experience.

To help alleviate this strain, Chesapeake Energy, donated a white 2007 Chevy Silverado to Catholic Charities July 8 at a gathering of more than 30 representatives from both organizations, replacing a 21-year-old truck that is in need of a new



Heather Reynolds, president and CEO of Catholic Charities of Fort Worth (second from left), joined by other agency staff members and officials, accepts keys to the donated vehicle from Heather Snider, community relations coordinator for Chesapeake Energy. Chesapeake gave a 2007 Chevy Silverado truck to the non-profit agency at a ceremony held on July 8.

transmission.

"Catholic Charities is blessed to receive this generous donation from Chesapeake Energy," said Heather Reynolds, Catholic Charities president and CEO. Describing the agency as a "fairly simple organization" and one that uses money wisely, Reynolds spoke about the organization's commitment to service and creating a spirit of hope in the community, while making do with the simpler things in life.

"We don't need the thrills in life or the really nice things, but getting this truck is so exciting for us," Reynolds said. "When you're used to vehicles that break down on the freeway when you're carrying your clients, and ... when you get in cars where the air conditioning doesn't work, and they just don't meet your needs, it makes these kinds of things really grand for Catholic Charities and

really makes a big difference for our organization."

"Chesapeake salutes Catholic Charities and its service to tens of thousands of people in need," said Heather Snider, community relations coordinator for Chesapeake Energy, "and we sincerely hope that this vehicle will support those efforts for many years to come."

Bullion was confident that the vehicle would be put to good use, saying, "Chesapeake has just doubled our abilities to serve our clients through donations." Expressing his wish that all of the 650 refugees could be present to share their gratitude, Bullion spoke for them, using five different languages to express the simple words, "Thank you very much."

For more information about Catholic Charities and its Refugee Services program, call (817) 534-0814.

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Diocesan

Northwest parishes say farewell to Fr. Oren Key



Fr. Oren Key, SJ, is presented with a plaque from the Knights of Columbus Council 7435 at the farewell celebration held for him at Holy Family of Nazareth Church in Vernon on June 28. The 88-year-old Jesuit priest has served within the Diocese of Fort Worth since 1985 as pastor of Holy Family and of St. Mary Church of Quanah and St. Joseph Church of Crowell. Fr. Key will now serve in Albuquerque, New Mexico, by saying Masses in Spanish at area churches.

Good Shepherd pays off \$2.7 million mortgage debt in less than 18 months

It was a little more than a year ago that Father Richard Eldredge, TOR, pastor of Good Shepherd Church in Colleyville, appealed to his congregation to help pay off the \$2.7 million parish debt. He came prepared with a realistic solution of applying the church's Barnett Shale gas lease income of \$500,000 and secured a commitment from most of the parish's 2,100 families to increase their monthly contributions.

Msgr. Joseph Schumacher burns Good Shepherd's mortgage note as longtime parishioner Stan Pirzchalski looks on. As of June 19, Good Shepherd in Colleyville is debt-free for the first time in its 18-year history.



As the economy began suffering through what is considered to be the worst economic crisis in the U.S. since the Great Depression, parishioners from Good Shepherd stepped up to the plate to demonstrate their commitment to their church. On June 19, Good Shepherd made its final payment on its mortgage note, making it the first time in its 18-year history

that the parish is completely debt-free.

To mark this occasion, Fr. Eldredge and Monsignor Joseph Schumacher, who dedicated the church in 1992, burned the parish's mortgage note at a special ceremony on Sunday, June 28, while hundreds of parishioners watched in celebration.

"This is truly a major achievement for the members of our church," Fr. Eldredge said. "Thanks to the generosity and vision of Good Shepherd's parishioners, we are now on solid financial ground and can move forward to construct three building additions without debt. That's quite an accomplishment in these times."

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Parish leaders play role in development of diocesan growth planning

Story and Photos by Juan Guajardo Correspondent

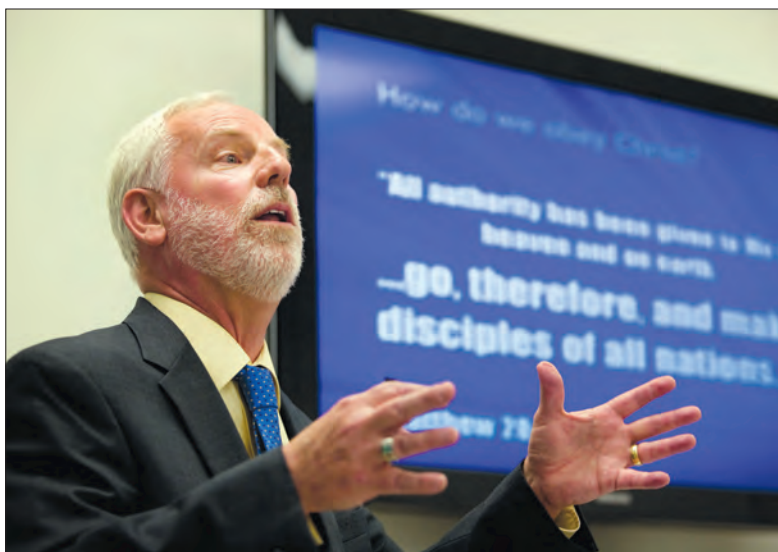
Several pastors and other parish and school leaders from around the diocese gave their input last month on the growth plan being developed by the diocese.

The growth study process started last summer in response to concern over the explosive population growth in the Metroplex. When the data report showed that six counties within the diocese could see a projected growth in population of approximately 1.5 million between 2010 and 2030, the diocese began working on a plan to deal with the growth. Two consultation meetings, one for Denton County on June 10 and the other, for Tarrant County, June 11, provided both parishioners and pastors with an opportunity to help shape that growth plan and confirm or reject proposals made by the diocesan Planning Committee.

"In the four years that Bishop [Kevin] Vann has been in the diocese, he has had many requests to start a new parish here or build a new school there. With the tremendous growth that Tarrant County and the surrounding counties are experiencing, the bishop decided that the diocese needs a plan in order to move forward in a strategic manner," said Joe Rodriguez, coordinator of Council Development for the diocese.

The plan is being developed with the help of Meitler Consultants, Inc., a firm with 38 years experience in consulting that has worked with 110 dioceses, according to their Web site.

The meetings marked the second round of consultations



Rick Pendergast, a senior consultant for Meitler Consultants, Inc. talks about the plan for the growth of the diocese. Several parish leaders and pastors got together for the second round of consultations concerning the Diocese's plan for growth. The consultation meetings gave people around the diocese an opportunity to voice their opinions and provide input.

between parish leaders and consultants from Meitler. After each round, the Planning Committee and the consultants will use the parishioners' input to modify the plan. The third and final round will take place in early September.

"Pastors and parish leaders have clarified details of the plan; the consultants and planning committee made adjustments. The plan seems to me to be getting more and more refined as we work through this process."

— Joe Rodriguez, diocesan coordinator of Council Development

"I think it's wise for the diocese to bring in professionals to help us chart our way in this planning process," said Elaine Schad, principal of Immaculate Conception Catholic School and one of the invited parish leaders.

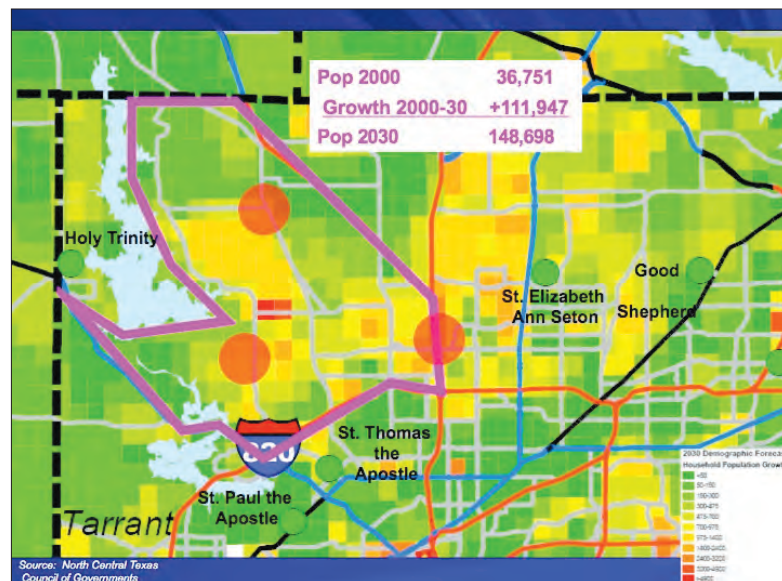
The plan is still in the draft stage, but after one more round of consultations and further consideration by the Planning Committee, it will be presented to the priests of the diocese and then to Bishop Vann for approval, Rick Pendergast, senior consultant for Meitler Consultants said.

"What I've found helpful about these consultations are the positive and clarifying statements from parish leadership that have really added to the initial recommendations," Rodriguez said. "Pastors and parish leaders have clarified details of the plan; the consultants and planning committee made adjustments. The plan seems to me to be getting more and more refined as we work through this

process."

After approval, the diocese will be free to implement the recommendations, but the plan will be expected to change as new circumstances arise, Pendergast said.

"The timeline for implementing this is over 20 years or may be even longer," Alan Meitler,



This map, taken from a slide during a presentation at the consultations, displays the projected population boom expected to hit West Tarrant County in the next 20 years. The red dots represent potential parish locations. (Source: North Central Texas Council of Governments)

senior consultant and vice-president of Meitler Consultants said. "The plan is something that evolves a bit along the way. We today for example, may call for a needed parish here or a school over there, but in 10 years when it's time to review the plan, there might be some new circumstances that call for

it to be sooner or a little different."

At the consultation meeting for Denton County at St. Philip the Apostle Parish in Lewisville, most of the leaders agreed with the preliminary recommendations calling for three more parishes, and the possible addition

SEE GROWTH, P. 9



CHRISTIAN FOUNDATION FOR CHILDREN AND AGING congratulates the people of the Diocese of Fort Worth

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CFCA preacher and priest of the Fort Worth diocese, Father Jim O'Toole, met Mario on a mission awareness trip to El Salvador.



Diocesan

Growth...

FROM PAGE 8
of a parish that would serve the University of North Texas and Texas Woman's University. Parishioners also expressed interest in the future possibility of a Catholic high school in the county.

"I really do think that they're right on target with the planning for Denton County, except I did bring up the need for a high school closer to the Dallas-Denton county line because of all the growth mushrooming in that area," Schad said. "As a school in Denton, our students have a difficult time finding a Catholic high school because everything is so far from Denton."

Denton County is projected to have a population increase of approximately 441,000 people within the next 20 years, according to the growth study report data.

At the Tarrant County meeting at Holy Family Church in Fort Worth, most parishioners agreed on plan recommendations for possibly building six new parishes in Tarrant and Johnson counties. Parish leaders also confirmed the plan rec-

ommendations on relocating multiple parishes since they are landlocked and have little room for expansion. Tarrant is projected to see a population increase of 545,000 between 2010 and 2030.

"Our parish is growing a lot," said Gladys Koetter, of St. Joseph Parish in Cleburne. "Our Spanish Masses are overflowing and our CCD is growing each year. I think they got [the recommendations] right."

Plan recommendations are based on guidelines developed by Bishop Vann, the Presbyteral Council, the Bishop's Cabinet, the deans of the eight deaneries, and Meitler Consultants, according to the published plan. The guidelines recommend that when parishes grow past 3,000 households, a new parish be considered. Maximum seating capacity for a church should be 1,500.

The plan also recommends the possibility of opening five new schools and allowing another five parishes to open schools on their sites, if feasible.

The growth in the Fort Worth Diocese is unique because of the large amount of domestic migration due to several large companies moving into the DFW area, Pendergast said.

"This Fort Worth area is the fastest growing municipal area in the country by far," Pendergast said. "When we're doing Chicago or Boston, there's not that much growth. Here it's exploding; it's expanding, and so it's less about what we're going to do with the current facilities as much as how do we get ahead of the growth so we can afford new facilities."

The area is also seeing large growth in the Hispanic population, Pendergast said. The study data showed that Hispanics will make up about 40 percent of the total population in Tarrant County by 2030. Parishioners at both meetings suggested that Spanish ministry and Masses be considered at the proposed new parishes.

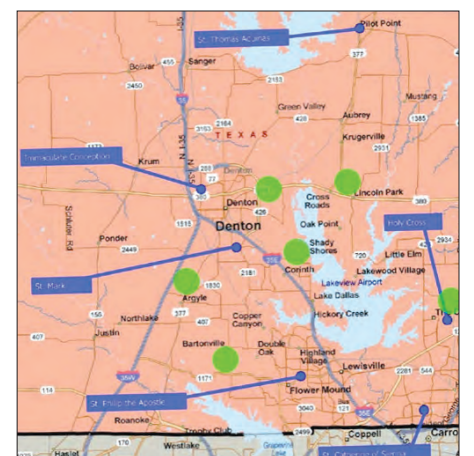
Pendergast and Meitler said the bottom line of the consultations with parish leaders was to help the diocese carry out its mission by helping refine the growth plan.

"At the end of the day, the church is not a business community; we are a faith community, and we have a God-given obligation to evangelize and to save souls," Pendergast said. "We must be available to the faithful, we must be present for all who want us to be present."



Monsignor Charles King, pastor of Immaculate Conception Church in Denton, gives his ideas during the consultation meeting allowing input from parish leaders around the diocese. Several parish leaders got together at St. Philip the Apostle Church in Lewisville for the second round of consultations concerning the Diocese's plan for growth.

RIGHT: This map of Denton County shows possible locations of future parishes (represented by green dots) in the next 20 years. The map is taken from a slide during a presentation at the consultations.



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Viewpoints

Diocese's 40th Anniversary is a Jubilee that calls us to renewal and conversion to Christ

By Lucas Pollice

The 40th Anniversary of the Diocese of Fort Worth is a time of celebration and joy recalling all of the great and wonderful blessings that the Lord has bestowed upon the Church of North Texas. This is truly a Jubilee Year for us as the People of God in the Diocese of Fort Worth. Jubilee Years have a rich tradition in the life of the Catholic Church. It is a time to reflect on the blessings of the past, but it is also a time to look toward the future and to read the signs of the times and discern the ways in which the Lord may be leading his Church to continue to be the light to the nations.

At the end of the great Jubilee Year of 2000, Pope John Paul II wrote his Apostolic Letter *Novo Millennio Inuente* or "At the Beginning of a New Millennium" which sets the vision and course for the Church as she begins her mission in the Third Millennium. This great work of John Paul II gives us some great insights to ponder and reflect upon as we celebrate this Jubilee Year in the Diocese of Fort Worth.

John Paul II begins his letter with the Latin words "Duc et altum" or "put out into the deep." This begins a reflection on the Gospel passage in which Christ commands Peter to cast his nets out into the depths of the sea in order to catch a multitude of fish (Luke 5:1-11). However, the Pope is inviting us to cast ourselves out into the depths of the mystery of Christ, so that in turn we can become fishers of men and women bringing them into communion with Christ. In essence, John Paul II is calling us to rediscover in a new and deeper way the richness and beauty of the fullness of the Catholic Faith as it has been handed on to us for the last 2,000 years. The Pope is calling us to ponder in a new and profound way the face of Christ,

John Paul II is calling us to rediscover in a new and deeper way the richness and beauty of the fullness of the Catholic Faith as it has been handed on to us for the last 2,000 years. The Pope is calling us to ponder in a new and profound way the face of Christ, who He is, and what He is calling us to be and do. Only in truly knowing Christ, his teachings, and his life, do we not only find fullness of life but are able to share that life with others. In essence, the Jubilee Year is a time of renewal and conversion to the truth and mission of Christ.

who He is, and what He is calling us to be and do. Only in truly knowing Christ, his teachings, and his life, do we not only find fullness of life but are able to share that life with others. In essence, the Jubilee Year is a time of renewal and conversion to the truth and mission of Christ.

The Holy Father envisions this time of renewal and conversion as "starting afresh from Christ," for it is only in pondering and contemplating the Person of Jesus Christ that true conversion and true spiritual renewal can occur. Our Jubilee Year in the Diocese of Fort Worth presents us with just such an occasion. As Pope John Paul states:

"I am with you always, to the close of the age" (MATTHEW 28:20). This assurance, dear brothers and sisters, has accompanied the Church for two thousand years, and has now been renewed in our hearts by the celebration of the Jubilee. From it we must gain new impetus in Christian living, making it the force which inspires our journey of faith. Conscious of the Risen Lord's presence among us, we ask ourselves today the same question put to Peter in Jerusalem immediately after his Pentecost speech: "What must we do?" (ACTS 2:37).

We put the question with trusting optimism, but without underestimating the problems we face. We are certainly not seduced by the naive expectation that, faced with the great challenges of our time, we shall find some magic formula. No, we shall not be saved by a formula but by a Person, and the assurance which he gives us: I AM WITH YOU!

It is not therefore a matter of inventing a "new program." The program already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever. Ultimately, it has its centre in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with

him transform history until its fulfillment in the heavenly Jerusalem. This is a program which does not change with shifts of times and cultures, even though it takes account of time and culture for the sake of true dialogue and effective communication. This program for all times is our program for the Third Millennium.

— *At the Beginning of a New Millennium, 29*

Therefore, as we begin our celebration of the Jubilee Year of the 40th Anniversary of the Diocese of Fort Worth, may we begin by offering our hearts and minds to Christ, and in all humility ask, "What must we do?" May the occasion of our anniversary year become for each of us a year of grace and conversion, a year in which we set forth to grow in our knowledge of the Catholic faith and our role as clergy, religious, or laypersons. May this be a year in which we grow in our appreciation of Christ's real presence in the Eucharist. May this be a year in which we rediscover the richness and beauty of God's mercy in the sacrament of Reconciliation. May this be a year in which we act on God's calling to help those among us who are most in need or are marginalized in our society: the unborn, the poor, the homeless, the sick, the immigrant, and the imprisoned. May this be a year in which we grow and mature in the holiness of God! As Pope John Paul II so often implored us: "Do not be afraid — Open wide the doors to Christ!"

As one of the central initiatives to meet this spiritual goal of our Jubilee Year, Bishop Vann has invited the *Why Catholic?* program from Renew International to the Diocese. The *Why Catholic?* program is a four-year parish-based program of evangelization and catechesis that ponders and explores the teachings of the *Catechism of the Catholic Church*. This provides all of us the perfect opportunity to cast our minds and hearts into the depths of the mystery of Christ so that we may not only strengthen our own faith, but also help



bring others to a deeper knowledge and love of Christ and his Church. The *Why Catholic?* sessions will be held in each parish and ideally in small Christian community settings. Thus, through opening and praying with Scripture, reading and studying the *Catechism*, and sharing our faith and experiences with others, we may more deeply ponder the Person of Christ and respond to his call of evangelization and service. I encourage everyone to become involved in *Why Catholic?* as we celebrate this Jubilee Year and beyond. You will have the opportunity to sign up at your parishes beginning this fall.

I pray that though this Jubilee Year in our Diocese, Christ will pour upon all of us a river of living water and renew us in the power and gifts of the Holy Spirit. I conclude with the encouraging and challenging words of Pope John Paul II:

Let us go forward in hope! A new millennium is opening before the Church like a vast ocean upon which we shall venture, relying on the help of Christ. The Son of God, who became incarnate two thousand years ago out of love for humanity, is at work even today: we need discerning eyes to see this and, above all, a generous heart to become the instruments of his work.

— *At the Beginning of a New Millennium, 58*

Happy Anniversary, everyone!



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

Thinking about

moral absolutes

By Fr. Tad Pacholczyk

When Pope Benedict XVI visited the United States in April of 2008, I had the chance to attend the opening ceremony at the White House South Lawn.

As I listened to President Bush's welcoming remarks to the pope, I was caught off guard by one line in particular, a powerful statement that seemed almost too philosophical to be spoken by a United States president: "In a world where some no longer believe that we can distinguish between simple right and wrong, we need your message to reject this dictatorship of relativism and embrace a culture of justice and truth."

The president was expressing how we live in a time of history marked by moral relativism. This is the belief that there really is no right and wrong, just your opinion and mine about right and wrong, and we should simply "agree to disagree" and learn to get along. That is to say: you may believe that abortion, same-sex marriage, and embryonic stem-cell research are fine, and I may not, but there's really no point in arguing, since everything is relative anyway — morality is up to me and you to decide individually. In such a view, there are no moral absolutes or universals, and morality shifts freely with each person's perspective.

Ultimately, however, this position is neither reasonable nor logical.

If morality were merely about your and my moral opinions, the results would be disastrous. If I believe racism against blacks and the institution of slavery built upon it are wrong, but you believe they're okay, can we both go our merry ways and live according to our own morality? Clearly not, and the United States had to undergo a terrible civil war to address this very question. If I believe serial murder and rape are wrong, but you

In a world of moral confusion, in a world of moral relativism, there can be no safety, and, consequently, no peace.

believe they're OK, can we both go off and live according to our own positions? Clearly not, since both positions cannot be true.

These obvious examples illustrate what each of us already knows, namely, that in the real world "relative" truth doesn't work. Suppose you and I each drive toward an intersection with a traffic light. If it were up to you and me to make up our own minds about what color the light is, without any reference to its real color, there would certainly be a lot of accidents at our intersections. What many fail to realize is that the moral world works similarly. Many people's moral lives are crashing and burning because they fail to respect the non-arbitrary markers of the moral roadmap guiding our human journey. They've slipped into thinking that they can make up their own rules as they go along, and that it's all relative to their own desires or circumstances.

In the movie "Schindler's List", much of the action takes place in a Nazi labor camp. The camp commandant decides to take a young, Jewish girl to be his personal maidservant. At one point in the film, this girl has a private and very disturbing conversation with another man, Oskar Schindler, the protagonist of the film. With deep fear in her voice she says to him, "I know that someday my master will shoot me." Schindler at first can't believe what he is hearing, and he does his best to reassure her that the commandant

is really quite fond of her. But she insists, "No, someday he will shoot me." She then speaks of what she had witnessed the previous day. She had seen him walk out of his quarters, draw his gun, and shoot a Jewish woman who was walking by with a bundle in her hand. She described the woman: "Just a woman on her way somewhere. No fatter, or thinner, or slower, or faster than anyone else; and I couldn't guess what she had done [to provoke him]."

"The more you see of the commandant, the more you see there are no set rules that you can live by. You can't say to yourself, 'If I follow these rules, I will be safe.'"

Father Raymond Suriani, commenting on this famous scene from the movie noted how this girl was absolutely correct: In a world of moral confusion, in a world of moral relativism, there can be no safety, and, consequently, no peace.

She understood that in the "world" of that Nazi labor camp, right and wrong had been blurred to such an extent, that she couldn't determine what was "right" even in the mind of the commandant. What pleased him at one moment might not please him in the next. And if he happened to have power, or to have a gun in his hand when he wasn't pleased, she knew she could easily end up being his next victim.

There are certain important truths and universal moral absolutes, which speak powerfully to us as humans about how we must relate to ourselves, to others, and to society. We can draw strength from the prophetic and protective voice of the Church, which speaks tirelessly to us of these moral absolutes and points out the threat to our humanity posed by every agenda of relativism.



Father Tadeuz 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. See www.ncbcenter.org.

Sometimes at the time, the greatest news events, the ones that affect you the most, don't even seem important enough to end up as forgotten clippings in the

JUNK DRAWER

By Kathy Cribari Hamer

Our "junk drawer" is 12 inches wide, 18 inches long, and four inches deep. But when the carpenter emptied it, to make repairs, the contents half-filled a tall kitchen trash bag.

The repairman examined the drawer, noting the slide was broken and the wheel missing. He took the whole drawer with him to find new hardware, and left me with a bag of trash — or — not trash?

Out of reporter's curiosity and an uncanny ability to waste time, I spent 90 minutes tabulating the bag's unaccountably huge contents, finally producing a three-page list. All this from a drawer too small to hold a family-size package of paper napkins.

This seems like a loaves and fishes, scenario, I know. But the only similarity to feeding the masses is our junk drawer's location in the kitchen, where I had once fed five children and our dog, Precious.

Some items in the drawer made sense: scissors, measuring tape, screwdriver, batteries, a recipe for "cowboy beans," and one-half of an eraser.

Some tried to make sense: 13 packages of twist ties; 20 pieces of broken chalk, and their superfluous container; two envelopes of Crystal Clear flower food; a refrigerator magnet with recordable lips, "press the button, leave a message."

There were things that should always make sense: a campaign-style button: "Catholic Schools, Restoring Faith in Education;" and a card with a prayer to St. Thérèse of Lisieux.

The drawer's oddest combinations included ear-drops, nail polish, a corsage pin, a Nokia cell phone, and an Aladdin playset blanket.

Questionable were a Free-Throw Championship medal from the Knights of Columbus, and a "genuine crystal ball from the Great Salt Lake."

The sweetest items were penny arcade coins, printed for my grandchildren: "Sam Ater GR8 Boy" and "Nattie is 2 cute."

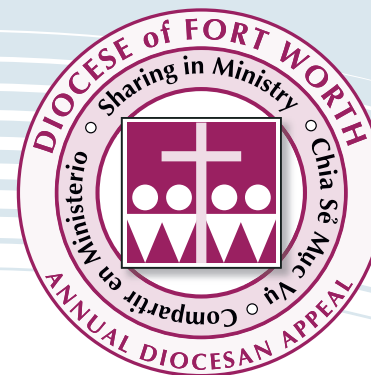
Most incongruous: a 4-inch square sterile bandage (latex free and I dare say no longer sterile), and a miniature rolling pin clearly belonging to a miniature kitchen's miniature junk drawer.

My son Andrew said, "I think everyone has junk drawers, and if they resolve not to have them, they still do. Even if all your stuff is neatly organized, the place

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Pledge Redemption Report by Parish

PARISH NAME	CITY	GOAL	PLEGDED	% of GOAL	PAYMENT	% of GOAL
St. Mary / St. Brendan	Dublin/Stephenville	\$13,354	\$17,978.00	134.63%	\$17,103.00	128.07%
St. Francis Xavier	Eastland	\$853	\$615.00	72.10%	\$595.00	69.75%
St. Paul	Electra	\$2,401	\$2,830.00	117.87%	\$2,255.00	93.92%
Immaculate Heart of Mary	Abbott	\$7,585	\$10,250.00	135.14%	\$9,280.00	122.35%
St. Michael	Bedford	\$166,787	\$238,094.01	142.75%	\$191,840.61	115.02%
Jesus of Nazareth	Albany	\$2,135	\$2,010.00	94.15%	\$1,730.00	81.03%
St. Jerome	Bowie	\$4,219	\$6,250.00	148.14%	\$6,010.00	142.45%
Sacred Heart of Jesus	Breckenridge	\$5,273	\$11,741.56	222.67%	\$ 9,391.56	178.11%
St. John the Baptizer	Bridgeport	\$10,603	\$21,038.00	198.42%	\$13,525.00	127.56%
Holy Redeemer	Aledo	\$19,012	\$21,270.00	111.88%	\$18,680.00	98.25%
St. Jude Thaddeus	Burkburnett	\$9,855	\$13,279.00	134.74%	\$11,414.00	115.82%
St. Catherine of Siena	Carrollton	\$76,701	\$73,744.03	96.14%	\$64,973.03	84.71%
Good Shepherd	Colleyville	\$118,713	\$113,782.14	95.85%	\$111,196.29	93.67%
St. Maria Goretti	Arlington	\$100,603	\$136,147.00	135.33%	\$115,249.60	114.56%
St Mary The Virgin	Arlington	\$14,372	\$ 725.00	5.04%	\$725.00	5.04%
Vietnamese Martyrs	Arlington	\$32,548	\$32,995.00	101.37%	\$32,265.00	99.13%
St. Matthew	Arlington	\$65,464	\$10,245.66	15.65%	\$8,816.66	13.47%
St. Joseph	Arlington	\$64,163	\$55,670.82	86.76%	\$53,002.50	82.61%
St. Vincent de Paul	Arlington	\$108,372	\$75,673.00	69.83%	\$73,783.35	68.08%
Most Blessed Sacrament	Arlington	\$121,447	\$168,216.00	138.51%	\$158,826.00	130.78%
St. Ann	Burleson	\$37,368	\$45,743.54	122.41%	\$45,233.54	121.05%
Holy Rosary	Cisco	\$2,669	\$2,135.00	79.99%	\$2,015.00	75.50%
St. Joseph	Cleburne	\$21,114	\$28,271.30	133.90%	\$19,523.31	92.47%
Holy Angels	Clifton	\$6,439	\$12,210.00	189.63%	\$10,490.00	162.91%
Holy Cross	The Colony	\$32,895	\$40,557.00	123.29%	\$28,196.00	85.72%
Sacred Heart	Comanche	\$3,149	\$4,347.00	138.04%	\$4,147.00	131.69%
St. Joseph	Crowell	\$863	\$420.00	48.67%	\$340.00	39.40%
Assumption BVM	Decatur	\$18,435	\$32,836.00	178.12%	\$22,916.90	124.31%
Our Lady of Guadalupe	De Leon	\$2,446	\$6,117.00	250.08%	\$5,292.00	216.35%
All Saints	Fort Worth	\$44,587	\$40,386.56	90.58%	\$26,297.23	58.98%
Holy Family	Fort Worth	\$135,874	\$197,005.00	144.99%	\$186,794.98	137.48%
Holy Name of Jesus	Fort Worth	\$52,092	\$48,177.66	92.49%	\$24,839.35	47.68%
Immaculate Heart of Mary	Fort Worth	\$46,648	\$29,281.86	62.77%	\$15,211.44	32.61%
Our Lady of Guadalupe	Fort Worth	\$39,523	\$23,356.54	59.10%	\$20,543.54	51.98%
Our Mother of Mercy	Fort Worth	\$10,463	\$8,695.00	83.10%	\$5,560.00	53.14%
St. Andrew	Fort Worth	\$184,469	\$237,017.24	128.49%	\$215,082.42	116.60%
St. Bartholomew	Fort Worth	\$86,917	\$109,392.83	125.86%	\$103,844.83	119.48%
St. George	Fort Worth	\$34,626	\$16,594.14	47.92%	\$13,518.83	39.04%
Christ The King	Fort Worth	\$18,473	\$29,655.00	160.53%	\$29,350.00	158.88%
St. John the Apostle	Fort Worth	\$132,646	\$79,469.00	59.91%	\$72,734.00	54.83%
St. Mary of the Assumption	Fort Worth	\$43,800	\$22,713.05	51.86%	\$20,345.05	46.45%
Korean Martyrs	Fort Worth	\$9,221	\$220.00	2.39%	\$195.00	2.11%
St. Patrick Cathedral	Fort Worth	\$95,939	\$127,315.00	132.70%	\$119,512.98	124.57%
St. Paul	Fort Worth	\$17,563	\$10,284.00	58.55%	\$8,841.00	50.34%
St. Peter the Apostle	Fort Worth	\$53,703	\$45,096.50	83.97%	\$44,406.50	82.69%
St. Rita	Fort Worth	\$38,447	\$17,099.00	44.47%	\$16,799.00	43.69%
Our Lady of Fatima	Fort Worth	\$8,450	\$13,489.00	159.63%	\$13,489.00	159.63%
St. Thomas the Apostle	Fort Worth	\$37,918	\$47,719.00	125.85%	\$45,426.00	119.80%
Holy Trinity	Azle	\$15,859	\$21,115.00	133.14%	\$20,655.00	130.24%
San Mateo	Fort Worth	\$7,358	\$7,835.00	106.48%	\$5,940.00	80.73%
Immaculate Conception	Denton	\$109,450	\$115,572.65	105.59%	\$78,610.55	71.82%
St. Mark	Denton	\$69,416	\$104,705.00	150.84%	\$88,368.97	127.30%
St. Mary	Gainesville	\$23,322	\$16,630.50	71.31%	\$16,440.50	70.49%
St. Rose of Lima	Glen Rose	\$5,177	\$3,520.00	67.99%	\$3,520.00	67.99%
St. Francis of Assisi	Graford	\$1,333	\$200.00	15.00%	\$200.00	15.00%
St. Mary	Graham	\$10,533	\$13,685.00	129.92%	\$11,412.00	108.35%
St. Francis of Assisi	Grapevine	\$137,860	\$108,119.00	78.43%	\$105,257.67	76.35%
St. Mary	Henrietta	\$4,926	\$1,875.00	38.06%	\$1,700.00	34.51%
Our Lady of Mercy	Hillsboro	\$9,261	\$12,685.00	136.97%	\$11,285.00	121.86%
Christ the King	Iowa Park	\$3,161	\$3,091.00	97.79%	\$2,941.00	93.04%
St. Mary	Jacksboro	\$1,992	\$2,710.33	136.06%	\$2,170.33	108.95%
Santa Rosa	Knox City	\$1,774	\$3,361.00	189.46%	\$1,313.00	74.01%
St. Philip the Apostle	Lewisville	\$113,904	\$65,225.00	57.26%	\$62,305.00	54.70%
St. Elizabeth Ann Seton	Keller	\$213,059	\$162,266.56	76.16%	\$156,124.45	73.28%
St. Peter	Lindsay	\$23,181	\$23,363.00	100.79%	\$23,198.00	100.07%
St. Jude	Mansfield	\$55,541	\$46,442.25	83.62%	\$45,097.25	81.20%
St. Mary of the Assumption	Megargel	\$1,192	\$1,335.00	112.00%	\$1,155.00	96.90%
Our Lady of Lourdes	Mineral Wells	\$15,668	\$3,770.00	24.06%	\$3,355.00	21.41%
St. William	Montague	\$5,650	\$3,085.00	54.60%	\$3,085.00	54.60%
Our Lady of Guadalupe	Morgan	\$1,922	\$1,720.00	89.49%	\$1,330.00	69.20%
Sacred Heart	Muenster	\$37,722	\$49,852.00	132.16%	\$48,917.00	129.68%
St. Joseph	Nocona	\$3,921	\$5,615.00	143.20%	\$4,735.00	120.76%
St. Theresa	Olney	\$2,235	\$2,405.00	107.61%	\$2,035.00	91.05%
Nativity/Blessed Virgin Mary	Penelope	\$2,553	\$2,825.00	110.65%	\$2,825.00	110.65%
St. Thomas Aquinas	Pilot Point	\$25,821	\$15,305.02	59.27%	\$12,356.02	47.85%
St. Mary	Quanah	\$ 2,036	\$2,515.00	123.53%	\$1,795.00	88.16%
St. Rita	Ranger	\$1,528	\$2,785.00	182.26%	\$2,785.00	182.26%
St. Joseph	Rhineland	\$7,697	\$8,837.00	114.81%	\$8,442.00	109.68%
St. Boniface	Scotland	\$4,339	\$3,947.00	90.97%	\$3,947.00	90.97%
Sacred Heart	Seymour	\$9,269	\$10,157.00	109.58%	\$9,897.00	106.78%
St. John	Strawn	\$1,741	\$3,455.00	198.45%	\$3,455.00	198.45%
Holy Family of Nazareth	Vernon	\$10,295	\$9,849.00	95.67%	\$9,077.00	88.17%
St. Stephen	Weatherford	\$43,042	\$33,596.10	78.05%	\$32,726.10	76.03%
St. Mary	Windthorst	\$16,827	\$20,711.00	123.08%	\$20,226.00	120.20%
St. Frances Cabrini	Granbury	\$43,906	\$34,956.66	79.62%	\$34,223.36	77.95%
Our Lady of Guadalupe	Wichita Falls	\$20,445	\$15,041.62	73.57%	\$10,992.62	53.77%
Our Lady Queen of Peace	Wichita Falls	\$60,601	\$44,409.00	73.28%	\$42,304.00	69.81%
Sacred Heart	Wichita Falls	\$60,314	\$56,890.00	94.32%	\$49,945.00	82.81%
Immaculate Conception of Mary	Wichita Falls	\$5,779	\$6,205.01	107.37%	\$6,205.01	107.37%
Direct Gifts			\$114,702.25		\$150,089.20	
TOTAL			\$3,454,527.39	128%	\$3,124,047.53	116%



2008-2009

Through *Sharing in Ministry*, your prayers and sacrificial gifts assure the continuation of a broad range of ministries and programs in the Diocese of Fort Worth focusing on:

- Grants for Needy Parishes and Schools
- Catholic Charities and Pastoral Ministries
- Catholic Schools
- Adult Catechesis
- Youth, Young Adults and Campus Ministry
- Mission Outreach
- Respect Life

Due to the generosity of all who contributed, the 2008-09 appeal goal of \$3 million was met and exceeded. All monies donated to *Sharing in Ministry* are restricted exclusively to support the needs of the local Church in North Texas. Thirty-seven parishes earned rebates of 50% of every dollar contributed in excess of their assigned parish goal.

2008-09 Year-End

(Unaudited Figures as of 6/30/09)

Pledges	\$3,454,527
Payments (90.4% of Pledges)	\$3,124,048
Parish Rebates (37)	\$ 152,957
Payments Less Rebates	\$2,971,091

2008-09 Allocation of Funds

Sharing in Ministry gifts were distributed to support these Catholic ministries, programs and priorities for 2008-09:

Special Capital Grants.....	\$ 650,000
Capital Grants for Parishes and Schools	\$ 300,000
Catholic Schools	\$ 280,000
Operating Grants for Parishes and Schools	\$ 275,000
Campus Ministry.....	\$ 275,000
Youth and Young Adult Ministry	\$ 225,000
Mission Outreach.....	\$ 205,000
Catholic Charities.....	\$ 200,000
Stewardship and Development	\$ 195,000
Tuition Assistance	\$ 150,000
Adult Catechesis	\$ 130,000
Hispanic Catechesis	\$ 50,000
Respect Life	\$ 35,000
Children's Scholarship Fund.....	\$ 30,000

TOTAL \$ 3,000,000

1969 to 2009 Communio



The 40th Anniversary of the Diocese of Fort Worth marks a time for us to reflect on our communion as a local church and our wider communion with the universal Church

Planning for the diocese's celebration of the 40th Anniversary of its creation in 1969 has centered around the theme of *Communio*, the reality of our communion with one another in the Body of Christ, and our wider Communion with the Universal Church.

This special section focuses on a handful of the various ministries of the diocese, showing some of the ways in which the Gospel of Jesus Christ



gets passed from one generation to the next, how it is proclaimed to our people and our communities, and how it is lived out in the local church. To list, exhaustively, all the ministries and apostolates of the diocese and all of the ways the People of God in the Diocese of Fort Worth live their faith would have been impossible, and un-

doubtedly innumerable ministries and apostolates would have been left out.

Instead, this special section focuses primarily on a few of the ministries of the diocese that have contributed to the rapid increase in the number of seminarians pursuing their vocations to the ministerial priesthood. This Fall, that number will reach a record 31 seminarians, a fairly phenomenal number of men seeking to offer their lives in service to God and his Church.

Other ministries featured here have experienced, and are experiencing great changes in the emphasis the Diocese has placed on them as a result of the implementation of Bishop Vann's 2005 Pastoral Plan, itself reflecting priorities set in the first diocesan Synod.



DEAR BROTHERS AND SISTERS IN THE LORD,

One of the many signs of the maturing of a local, diocesan church is that it is calling forth enough priestly vocations to supply the sacramental needs of her own churches. Our diocese has been blessed over the past many years not only with our own diocesan clergy, but also with the continuing presence of the many religious men who minister as priests in our parishes and also the many women religious who offer their gift of ministry and service in many ways to our diocese and parishes. Now, at 40 years since its establishment, the Diocese of Fort Worth, through the grace and gift of the Holy Spirit, is approaching that goal.

Approaching that mark at the age of 40 is particularly appropriate, given the significance in Scripture of the number 40. It is often used symbolically to represent a time of fulfillment, a mark of a coming age. The diocesan church is, in the theology of the Catholic Church, intended to reflect the universal Church. As Vatican II states in the Dogmatic Constitution on the Church *Lumen Gentium*: "The individual bishops are the visible source and foundation of unity in their

own particular Churches, which are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists" (23). This is why I have designated our Anniversary theme to be *communio*, so that we may mark this unique time by more deeply reflecting upon the meaning of our communion as a local church and our wider communion with the universal Church.

I have also asked that this 40th anniversary be celebrated in a spiritual fashion, with the *Why Catholic?* four-year program of adult formation and faith sharing as its centerpiece. This vital undertaking for adult catechetical and faith formation, which will be in English, Spanish, and Vietnamese, has been very favorably received in many dioceses around the country. It hopes to meet an often-expressed need for adult formation and education. This is a time for the diocese to continue its growth toward mature discipleship.

In 1969, Bishop John J. Cassata, then an auxiliary bishop of the combined dioceses of Dallas-Fort Worth, was named the first bishop of Fort Worth. During Bishop Cassata's 14 years shepherding the

Continued on page 2

Continued from page 1

diocese, many of the ministries that now flourish, some under different names, came into being: the Diocesan Education Office directing the schools of the diocese; the Commission on Liturgy, Music, and Art; the Department of Religious Education; and the Vocations Office were among those set in place during the time Bishop Cassata led the new diocese.

Bishop Joseph P. Delaney continued the development of these offices, introduced others, and added a new dimension by bringing all these ministries and their staff members, dedicated to the support of the its parishes, scattered across its 28 counties, under one roof in one place, the Catholic Center, on the far western edge of Fort Worth. Under Bishop Delaney's leadership, there was tremendous growth in the number of Catholics living within the Diocese of Fort Worth's boundaries as corporate relocations from the Northeast and waves of immigration from Vietnam and the Pacific, and Mexico and Central America made the diocese larger, more complex, more diverse and richer both culturally and materially. Under Bishop Delaney ministry in languages other than English, but especially ministry in Spanish and Vietnamese, expanded exponentially.

That explosive growth in numbers and diversity and the continuing growth of the services provided by the diocese has continued since I was ordained the third bishop of Fort Worth four years ago. The growth of the Catholic population has continued at a rapid pace, leaping from 200,000 to close to 600,000.

In those four years, we in the diocese have dealt openly and directly with issues of integrity and the sacred trust placed in her ministers, especially the priesthood. During that same time, vocations to the priesthood have increased dramatically, a trend which is also found in other parts of our country, especially the South and Southwest.

Foundations have been laid for new catechetical, catechumenal, and Respect Life ministries. Support for campus ministries has been expanded; devotional practices such as perpetual adoration of the Holy Eucharist and public displays of the faith in Corpus

Christi and Christ the King processions have achieved more prominence in the life of the local church. The presence of these public witnesses of our Catholic faith mirror also what has been taking place in our country and around the world.

In just the last year the Diocesan Department of Catechesis has begun developing the Pope John Paul II Institute with its three branches: the School of Lay Ministry, about to begin its first two-year cycle of formation of parish ministers in the Fall in both English and Spanish; the School of Catechetical Ministry, which will concentrate on catechesis to enrich adults' understanding of Christ and his Church and their role in its mission; and the Catechumenal School, seeking full implementation of liturgical, catechetical, and pastoral aspects of the Rite of Christian Initiation for Adults (RCIA) and the Rite of Christian Initiation for Children (RCIC). These also will be offered in English and Spanish.

We have added new staff to more effectively support Family Life, Natural Family Planning, and Respect Life efforts across the diocese, reflecting the great need in our day and age for added emphasis on the indispensable role of marriage and family as the vital cell of society and the domestic Church. We also as a people of life need to respond diligently to

the important life issues at this critical time when more assaults on human life at its very beginnings and at its end are in play more than any other time in human history. As Pope Benedict XVI stated in his most recently released encyclical *Caritas in Veritate*, *Openness to human life is at the very center of true development.* (28) This was also a need expressed in the last Synod.

Many of these needs for increased ministry were surfaced in that first Diocesan Synod, completed in 2001 and then outlined in my 2005 Pastoral Plan which sought to implement the

outcomes of the Synod, that massive consultation in which thousands of you participated, offering your hopes and dreams for the future of our local church, emphasizing just these things, vocations to

the priesthood, passing the faith along to the next generation, increasing our efforts to combat the growing disrespect in our cul-ture for the sanctity of life. And all of these efforts, all of this concerted attention to concerns that would deepen our faith and strengthen the bonds of Communion that bind us together in the Body of Christ have contributed to an atmosphere in which vocations to the priesthood and religious life have flourished.

With the dawn of the Third Millennium of Christianity, a new life is upon us, a new life that calls us to a deeper reflection upon the face of Christ and the richness and beauty of our Catholic faith. Our beloved late Holy Father Pope John Paul II calls the Church of the Third Millennium to cast ourselves into the depths of the mystery of Christ so that we can become ourselves fishers of men and women in an age and culture in great need of the truth of Christ. Thus, this new life of Faith calls for us to respond as the Lord's faithful people of the New Evangelization in this Third Millennium of Christianity.

In this year that Pope Benedict XVI has declared as the Year of the Priest, we are seeing a renewed enthusiasm for the vocation of the ministerial priesthood, with 31 seminarians currently studying for the priesthood for our diocese, come the fall, an unprecedented number, by the way. This outburst of priestly vocations comes as the result of careful planting of seeds by caring and attentive parish priests, vitally involved parish leaders and ministers, and the extensive, far-reaching efforts of our Vocations Office, and the Serra Clubs of the diocese. All of us have worked together, diligently, in this team effort to surface and nurture these vocations to the priesthood, vocations nurtured for so long in the heart of their own families.

And we cannot forget the role of so many other ministries and apostolates that have offered the example of heroic Christian love, of so many of you offering yourselves, the substance of your very lives, through your own involvement and your invitation to the young to join you in service to God, his Church, and those in need of his love.

In a series of reflections entitled *Called to Communion*, then Cardinal Joseph Ratzinger wrote on the Church as *Communion*, which is the theme of this year of Jubilee for us. In his conclusion, he writes:

We proclaim, not ourselves, but him. This requires our humility, the cross of discipleship. But it is precisely this that frees us, that enriches and enlarges our ministry. For when we proclaim ourselves, we remain ensconced in our miserable "I"

...I have designated our Anniversary theme to be **communio**, so that we may mark this unique time by more deeply reflecting upon the meaning of our communion as a local church and our wider communion with the universal Church.



and draw others in to share our billet. When we preach him, we become "coworkers of God" (1 Corinthians 3:9), and what could be more magnificent and more liberating than that?

Let us ask the Lord to give us a renewed perception of the joy of this mission. When he does, the word of the prophet will once again prove true in our midst as well. This is the word that is always fulfilled when Christ walks among the nations: The people who live in darkness have seen a great light. . . . We rejoice in your nearness, just as they rejoice at the harvest, as they shout for joy when they divide the spoils (Isaiah 9:1-2; cf. Matthew 4:16). Amen.

As we continue along this road toward a deeper Communion with God and with one another, growing in our unity of faith, with our vision of a transformed

society, I would also like to offer to all of us these words of spiritual encouragement from St. Paul, whose special year ended just last month:

For this reason I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

I pray that this celebration of our 40th Anniversary will be a time of great grace and joy in the Lord, as we together rejoice in this Communion of Faith, and journey into the future, keeping our eyes fixed on the Lord.

Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen." — Ephesians 3:14-21

On a personal note, I want to say that I begin each day with a prayer of gratitude to God for my four years here. Years ago, in the seminary in St. Louis, one of our professors (a member of A.A.) taught us about the importance of daily prayer of gratitude to God. I have tried to live that reality each day, as St. Paul says, to "give thanks in all things." I truly am grateful that God's providence has brought me here, in this Faith-filled, dynamic local Church, and for the personal kindness and prayers and encouragement of so many of you.

I pray that this celebration of our 40th Anniversary will be a time of great grace and joy in the Lord, as we together rejoice in this Communion of Faith, and journey into the future, keeping our eyes fixed on the Lord.

God bless you always,

+ Kevin W. Vann

+ Most Reverend Kevin W. Vann

Why Catholic? will bring thousands new knowledge of their Faith and build small Christian community

By Kathy Cribari Hamer / Correspondent

When the Diocese of Fort Worth participated in the RENEW International program in 1990, participants little realized it would still be in their lives two decades later. But in many diocesan parishes, small groups from RENEW still exist, with members who in many senses have become like families.

Two examples are St. Bartholomew Parish, where 20 percent of the 1990s RENEW groups still maintain small communities, and Good Shepherd Parish in Colleyville, which has had 25 small Christian communities since its beginning in 1991.

This year, in celebration of the diocese's 40th anniversary, Bishop Kevin Vann has built on RENEW's success, choosing *Why Catholic?*, an adult catechesis program, as the cornerstone of a spiritual renewal effort.



The bishop, who chose the theme "Communio" for the jubilee year, wrote, in an introductory letter, "I hope our diocesan efforts will help not only deepen our personal communion and relationship with Christ, but also deepen and increase the communion of our diocesan family through one Lord, one Faith, and one Hope. (Ephesians 4:1-6)"

"The basis of *Why Catholic?* is the "Catechism of the Catholic Church," according to Father Carmen Mele, diocesan director of Hispanic Adult Catechesis, who describes the "Catechism" as "a mature description of our faith." He said *Why Catholic?* presents the "Catechism" clearly and concisely, divided into books for the next four years. "The books can be understood by anyone, and they have universal appeal for people in our society."

The books, each covering 12 sessions, making up

four consecutive years, include "The Profession of Faith: What we Believe," "The Celebration of the Christian Mystery: The Sacraments," "Life in Christ: Walking with God," and "Christian Prayer: Deepening My Experience of God."

"For many of us, the catechism is like an encyclopedia," said Linda Beckley, who coordinates *Why Catholic?* for Grapevine's St. Francis of Assisi Parish. "Especially for cradle Catholics, what we know of our faith is limited to what we learned in grade school, or through confirmation. As adults, we haven't learned much about our faith.

"Through *Why Catholic?*, we will learn apologetics. This will give us the words to explain why we do what we do."

"It is my hope," Bishop Vann wrote in his letter, "that through these sessions not only will our diocese grow in our knowledge and love of the Lord, but that our parishes will become more closely connected and that we may also grow in our understanding and appreciation of our communion and mission with the universal Church."

Sister Pat Thomas, OP, of RENEW International, said there are many gifts from *Why Catholic?*, citing a few of the testimonies: "It reaffirmed my belief in the Catholic Church," and "My prayer life is enriched. I have seen more actions I can do — not just go to church."

Why Catholic?, like RENEW, is comprised of small

groups who meet regularly in peoples' homes, and, as its predecessor, has the potential to enjoy a long existence in the diocese, and in peoples' lives.

"Through *Why Catholic?*," said Steve Landon, Small Christian Community coordinator at Good Shepherd, "more people in parishes will know each other on a personal basis, more than just learning about Catholicism.

"And people will also learn about the Catholic faith," he said. "It's hard to evangelize, if you don't know your own faith.

"It's a good process. We were in one small community for 13 years, and we just joined another one with no one we knew. We bonded, and we miss it when we can't see them," he said. "It's like the Sunday School of the Catholic Church."

Groups that form through RENEW and now *Why Catholic?* become familial, Landon said. "When one has a first Communion or a wedding, everyone is invited — they participate. If someone dies, they provide lots of support. It really does make a difference."

"I am very impressed by a little church, St. Thomas Aquinas, in Pilot Point," Fr. Mele said. "They are interested in both English and Spanish *Why Catholic?* and they are sending people to all the workshops, trying to involve everyone in this small country parish.

"I think this is the kind of involvement Bishop Vann is trying to provide," he said, "to know our faith more, so we can love Christ more dearly."

Respect Life Office offers support for those who work for life at all its stages and advocates for change

By **Kathy Cribari Hamer** / Correspondent

It was a politically charged year, so the Respect Life Office of the Diocese of Fort Worth armed itself with 50,000 postcards, and got involved.

"We participated in the Fight FOCA Postcard Campaign by distributing cards to parishes and to others who came in requesting them," said Chanacee Ruth-Killgore, Respect Life director. The



campaign was designed to voice objections to Congress, regarding a bill which, according to the United States Conference of Catholic Bishops, was "The most radical and extreme abortion legislation ever considered in the United States."

"Sometimes I get e-mails that say 'I am not Catholic, but I am looking for something to do pro-life, and I found your Web site.' I tell them, 'Go to Austin. Fight FOCA.'"

"It's going to take constant vigilance," Ruth-Killgore said, "to see that abortion does not become a fundamental right."

Civic action is just a portion of diocesan Respect Life. The office participates in pro-life activities called for by the USCCB: public information and education; pastoral care; public policy; and prayer and worship. Pastorally, the diocese Respect Life Office has joined forces with Catholics Respect Life, long known for their pro-life work. The office provides Natural Family Planning information, supports abortion recovery, through Rachel Ministries, and provides Angels, through The Gabriel Project, for women in crisis pregnancies.

The Gabriel Project was founded in 1997 in Corpus Christi, according to Debra Heron, of St. Elizabeth Ann Seton Parish. Heron carries a phone 24 hours a day, because she is in charge of answering the Gabriel hotline. "The project started when a pastor heard the confession of a woman who said she had an abortion because she had no help. The priest immediately decided to be the one who would help. So he hung up



a sign."

"Our ministry can be to anyone in a crisis," Heron said. "If a woman decides against an abortion, we help them, but there are also other forms of difficulty in pregnancies, such as Trisomy 18." Also known as Edwards Syndrome, Trisomy 18 is a chromosomal defect, associated with life-threatening medical complications.

"Sometimes doctors encourage ending those pregnancies. But for mothers who choose to continue them, we walk with them spiritually and emotionally. Afterward, if they need rosaries or a funeral Mass, we take care of that too."

In the area of Community Action, the diocese also participates in Forty Days for Life, which this fall will take place Sept. 23 to Nov. 1. The effort consists of 40 days of prayer and fasting, peaceful vigil, and community outreach, all in front of the Planned Parenthood facility on Henderson St. near downtown Fort Worth.

Participating in last year's effort were students from Texas Christian University's Frogs for Life. Their president, Melinda Castro, said, "Even if I had doubts and didn't know why I was doing this, I could remind myself that I am representing a holocaust that is happening now. Some day we will look back and say, 'I can't believe, as human beings, we thought it was okay to murder our children.'"

The Diocese of Fort Worth participates in the pro-life movement through the ministry of such longtime activists as Chuck Pelletier, founder of Mother and Unborn Baby Care and Angela and Bob Walters, creators of Catholics Respect Life. Bishop Kevin Vann, in addition to annually leading a delegation from the diocese in the March for Life in Washington, D.C., also supports respect life efforts by regularly celebrating Mass for various pro-life groups in the diocese.

There are occasional victories in the fight for life, Ruth-Killgore believes. "For the first time today, praying at the abortion facility," she said, emotionally, "I got to witness someone who talked with our counselors, went into the building, then came out and drove away. She rolled down the window and said she had decided not to have an abortion."





Vocations are increasing in the Diocese of Fort Worth—rapidly

By **Kathy Cribari Hamer** / Correspondent

The numbers are strong.

Vocations from the Diocese of Fort Worth are on an upswing, with 2009 seminary enrollment at 31 — double the seminarians of 2005. And the diocese's first class of 16 "home-grown" permanent deacons this year marks the 20th anniversary of their 1989 ordination.

As attractive as the numbers are, the stories are better, describing men who provide quality, depth, and texture to the priesthood and the diaconate.

The new generation of priests has morphed from the 1960s post-high-school-aged candidates to seminarians who are post-college age and may have come from previous careers.

Recently ordained priests include a 23-year-veteran TCU police officer, John Pacheco, and an Aggie fraternity man, James Flynn, who went to the Army before the seminary.

There was also a self-proclaimed "gear-head," Jack McKone, who loved "anything with an internal combustion engine in it," and came to the priesthood by way of his work with missions. McKone volunteered to work on five donated school buses, and help get them to Honduras, to be given to Fort Worth's sister diocese in Juticalpa.

On the way to Honduras, McKone was dropped off in Guatemala, where he had previously worked with his parish. It was May 2001; he returned home in November 2002. Six years later he was ordained.

Before 1965 there were various types of vocation systems, according to Father Kyle Walterscheid, di-

ocesan Vocations director. "Some boys went to high school seminaries, and became priests. At that time there were 100 high school seminaries in the United States. Today there are two.

"Usually we like guys to have completed their degrees, but this year two 19-year-olds are coming in. Both have a rich tradition of altar serving and being active in their parishes. And they are very mature."

Father Hoa Nguyen, a diocesan priest ordained in 1998, was 16 when he left Vietnam, as one of the "boat people," of the 1970s.

"The boat was 36 feet long, carried 44 people, and the engine broke down 19 hours into the trip. We floated for a month until we were rescued by a US Navy ship that happened to go by."

The refugees survived by eating cockroaches, mice, jellyfish, and seaweed. "I love working with Vietnamese refugees," Fr. Hoa, has said.

The permanent diaconate began in Fort Worth in 1985, when Bishop Joseph Delaney started a diocesan formation program. Led by Ann Healey, Ph.D, the process takes more than six years, including the Light of Christ Institute, (now the "John Paul II Institute"), which is preparation for all lay ministries. Candidates and spouses study one weekend each month, nine months each year, in a bilingual program.

The fourth class of 31 new deacons is scheduled for ordination Sept. 26.

"There is awareness of vocations now," Fr. Walterscheid said. "In the diocese we need more men and women to consider the religious life, especially since two of our newer parishes — St. Joseph and Good



Shepherd — originally opened without pastors. I think by 2016 we will have a priest in every parish."

The diocesan Vocations Office concentrates on university ministries, provides a Vocation Awareness Program, and keeps in touch with potential candidates, Fr. Walterscheid said.

"Another thing we do is look at vocations over age 40. Of our 31 seminarians, seven are in that group."

Some dioceses would say no to them, Fr. Walterscheid said, but it was Bishop Delaney's tradition, and Bishop Kevin Vann continued it.

Coming to his vocation in a non-traditional way, the Vocations director is like his contemporary priests.

One of them, Father Richard Collins, with Protestant upbringing, took a required college history class — history of Judaism — and found religion, and eventually the priesthood.

Another, Father Steve Berg, former vice president of a nationally-known landscape company, and a concert pianist, found harmony in ministry.

And Fr. Kyle Walterscheid, a structural engineer, designed freeways with the Texas Department of Transportation. Then he went another way.

"I had been in a great youth and college ministry," Fr. Walterscheid said, "and I thought, 'Now what? What can I offer the Church?'"

"I had fallen in love with the Church, so I did what you do in a spousal relationship," he said. "I made a commitment.

"I did it — come what may."



Within the Diocese of Fort Worth, pastors, deacons, religious, and lay ministry leaders have worked tirelessly over the past 40 years to pass on their faith to teens and young adult Catholics. Youth and campus ministries in rural and urban areas within the diocese have continued to grow to meet the demands of an expanding Catholic population.

As parish communities strive to offer their own catechetical programs, as well as opportunities for youth-friendly prayer and worship, fellowship and service, they also participate in large group events such as the annual Diocesan Catholic Youth Conference, World Youth Day, YouthLeader Week, the Disciple Now junior high retreat, Camp Fort Worth service weeks, Youth 2000 eucharistic adoration retreats, the Diocesan Youth Council, and Youth for Life programming.



The Diocesan Young Adult Council likewise brings young people together for events such as weekend retreats, Theology on Tap, Habitat for Humanity builds, and other service projects, monthly community building nights, and regular young adult liturgies.

As a strong network of youth, young adult, and campus ministry leaders across the diocese works together on behalf of young Catholics between the ages of 12 and 35, the spirit of excitement around the “New Evangelization” promised by Pope John Paul II continues to build (Mission of the Redeemer, 3).

The following article offers a glimpse of one such network within the diocese, one among many that exist, creating vibrant communities of faith.

Youth and Campus Ministry are thriving in the Northwest Deanery as they collaborate

By **Juan Guajardo** / Correspondent

There is a growing sense of solidarity in the parishes farthest from the diocese’s see city of Fort Worth. Despite geographic difficulties and half-hour to hour-long drives from parish to parish, the Northwest Deanery is fortifying its youth ministry and campus ministry programs through deanery-wide networking among parishes.

“We share because we’re so spread out,” said Cheyenne Marrinan, part-time youth minister at Sacred Heart Parish in Seymour. “We’re also a tight little community,” she said, adding that they share events if any one parish doesn’t have enough participants to do them alone. “We have a great network.”

The networking among parishes started two years ago when Marrinan with the help of the pastors and other ministry leaders in the deanery introduced the idea of deanery-wide youth Masses to other youth ministers around the area and got them on board. Now, youth Masses are held at a different parish once a month during the school year. All 20 churches in the deanery participate, and the Masses average attendance of 150.

“The Masses are a pretty big deal,” said Bryan Webb, youth minister at Holy Family Parish in Vernon, St. Joseph in Crowell, and St. Mary in Quannah. “We support each other and try to help each other in the different diocesan events we do. We try to share buses and other resources and invite each other to our parishes’ programs.”

Marrinan and Webb agree that the networking has facilitated the faith and fellowship experience for the students — who are often separated by large distances and therefore have limited opportunities to meet and share with other Catholic students their age. Coordinating also allows youth groups to more easily attend retreats and diocesan events — which can require a two- to three-hour drive.

19-year-old Justin Conover, a parishioner from Holy Family who participated in the youth group under Webb’s guidance and will be entering St. Joseph Seminary in Covington, Louisiana, this fall, affirmed that the deanery-wide coordination — especially the Masses — benefit students.

“It reminds you of a bigger community of Catholics,” Conover said. “To be out here in Vernon, it kind of seems like you’re not connected as far as the diocese goes. You are way out here, and in school you might be a minority as a Catholic, but when you come to the deanery Masses you have something to look forward to; you have something that you can relate to.”



The Masses and other events provide a way for youth to make new Catholic friends but also to grow closer to God and their faith, Marrinan and Conover said.

“I think that’s a key thing kids gain from this. Kids gain a relationship with one another throughout the Body of Christ in our deanery,” Conover said. “To top it all off, I think they are growing in a relationship with Christ, gaining more and more knowledge and maybe getting a different perspective hearing another priest preaching.”

Conover considers the weekly rosary at Holy Family Parish as essential to his spiritual life. With other youth and young adults at Holy Family, Conover said he has prayed about 200,000 Hail Mary’s since the weekly prayer night started 10 years ago.

“I sometimes wonder what my Catholic faith would be like if I didn’t have such a good youth minister,” Conover said, pondering the possibility.

Involvement of young people is not restricted to just parishes. The Catholic Campus Center at Midwestern State University holds a deanery-wide confirmation retreat, Campus Minister Debbie Neely said. The high-school students are able to experience being with college-age Catholics and get to see them being active in their faith, Neely said.

“At the confirmation retreat they get the perspec-

tive of college students who also have been through what they’ve been through,” said Francisco Salas, an MSU graduate and student assistant at the Campus Center.

The campus ministry is also playing a role in the networking by providing volunteers for youth retreats and other events, Neely said.

“We have such a good relationship with our local churches,” Neely said. “We have some [college students] who have done catechism at the local churches. We help out a lot with the high school youth. We also get a lot of support from the local churches, and we try to help them out in any way that they need our help.”

Furthermore, the Catholic Campus Center has provided a bridge between high school and college spiritual life, Neely said.

“They say it’s their home away from home, and it’s like family,” Neely said. “It’s an environment where whether they are in a bad mood or a good mood they can come. They are accepted and welcomed. They just look out for each other. It’s definitely a bridge. My desire is to get those that were involved in youth ministry to come to campus ministry, and when they leave campus ministry to go on and be involved in young adult ministry at a church.”



Catholic schools change young peoples' lives, bring them to Jesus, while educating for a better life

By **Kathy Cribari Hamer** / Correspondent

If the diocesan superintendent of schools catches an eye-opening view of Catholic education, surely something significant just happened.

"There was a meeting at St. Rita's," Don Miller said, "and the principal took us into the hallway. A student's dad, Ahren Schwericke, was leaving for Iraq, and he was there with his son, Aiden. Together the two led the Pledge of Allegiance."

"Kids were lining the hall," explained Charlene Hymel, St. Rita Principal, recently named associ-

ate superintendent of diocesan schools. "Boy Scouts posted the colors, and after the Pledge of Allegiance, the children sang a blessing song, holding their arms over Aiden's father." Aiden's grandmother, Elan, teaches dance at Nolan High School.

The scene was emotional for Miller, who noted that along with their Catholic education, the children were learning: "love of country, and the value of who we are. I never saw anything like that little boy's face that morning," Miller recalled.

Nationally, Catholic education may struggle, but it thrives in the Fort Worth Diocese, where The Bishop's Scholarship Fund has provided a three-year total of \$1.7 million to help educate some 2,000 students.

"We're breaking the cycle of poverty," Hymel said. "We had one mother who volunteered at St. Rita's, and while she was helping in classes, she listened, and learned how to read. Now she and her daughter read together."

Students are also making great strides at St. George School, where Principal Olga Ferris, Ed.D, was once a pupil, and now provides an innovative, up-to-date, thoroughly Catholic education.

"Many of our parents can pay a certain amount of money no matter how high tuition is," she said. "With the Bishop's fund, they pay the same, but we receive more money. The people are happy, as are we."

"If our parents demonstrate a real desire for Catholic education for their children, then lack of finances will not stand in the way," the St. George alumna-turned-principal vowed, determinedly redefining Catholic education's success in the diocese.

Most students at Our Mother of Mercy School are not Catholic, but regularly some ask about becoming Catholic. "Two years ago I asked two students if they were baptized, and they said 'no,'" said Principal Carolyn Yusuf, Ph.D. "All their family of 14 ended up being baptized at the next Easter Vigil."

"Clarece Reynolds, who died in 2004, was one of five first black students at Our Lady of Victory [School, on Fort Worth's South Side], after her older brother had attended OMM. He brought his family to church," Yusuf said, "and they all became Catholic."

"It's been happening all along. As Don Miller says, 'We don't do this because they are not Catholic, but because we are.'"

Three diocesan principals, Yusuf, Ferris, and Clarice Peninger, who recently retired from 24 years at St. Andrew School, were students at OLV High School in the same time period. "Back then God was forming us for what we are doing now in Fort Worth Texas."

"It's amazing," Yusuf concluded, "all things work together for good, for those who love Jesus — and we learned of Jesus at OLV."



Over the past several years, rich friendships have formed between a generation of Catholics in Latin America, Asia, and Africa and caring parishioners in the Diocese of Fort Worth. Large numbers of volunteers, from teens to senior citizens, have traveled from this diocese to share their faith and material resources in communities within Guatemala, Bolivia, Haiti, Mexico, Honduras, Vietnam, and on the continent of Africa. And on their return, they have consistently maintained that the spiritual blessings they have received through their mission work far outweigh the good they have done in helping to establish and support schools, medical clinics, hospitals, catechetical ministries, and churches in developing countries.



Bishop Kevin Vann actively supports this mission outreach and has traveled to Honduras, Bolivia, Guatemala, and Mexico himself over the past four years. He has praised his predecessor, Bishop Joseph Delaney, for his years of commitment to mission work.

“Our volunteers return from mission experiences with a deeper sense of the universal nature of the Church,” the bishop said in the Sept. 2007 issue of *Maryknoll Magazine*. “They also come back with a renewed and deeper appreciation of their own faith.”

The Diocese of Fort Worth annually sends more than \$2 million to the foreign missions. A 16-member Mission Council assists the diocesan Mission Outreach office in educating Catholic ministries about mission work and coordinating activities in which all faith communities can participate.

Mission efforts of the diocese and its parishes have shared the Gospel with others outside our borders

By Joan Kurkowski-Gillen / Correspondent

Turning 40 is pivotal. Approaching middle age often forces a person to rethink priorities, contemplate a lifestyle change, or set new goals.

For Father Jack McKone, reaching mature adulthood kindled a desire for adventure and opportunity.

“Some people have a midlife crisis and buy a Corvette. I went on a mission trip,” quips the former car parts salesman who became a diocesan priest. “A crisis isn’t necessarily a bad thing. It helps you grow.”

The 1995 trip to Patzun, Guatemala, was hastily planned, remembers Colleen Cargile, McKone’s sister and travel companion. Their brother, Chuck, had just moved to the war-torn country to continue his mission work as a lay Franciscan. Raised in a family with 10 children, the McKones were taught to champion each sibling’s efforts.

“Jack and I wanted to support Chuck’s mission work — and we were ready for an adventure,” Cargile says, explaining that Guatemala’s ongoing civil war didn’t factor into their decision. “We had no clue what we were getting into. I think God was calling us in an unusual way.”

The weeklong experience was an eye-opener. During their visit, the brother/sister team met villagers who were literally “dirt poor” but happy.

“Their faith lives and family were so tightly connected,” Fr. McKone says, describing the resiliency he witnessed. “A deep spirituality helps them cope with adversity.”

One incident is especially memorable. While traveling through the mountainside villages, a family invited the three McKone siblings to spend the night in their home. To have visitors from “el Norte — the north where everything is good” is considered an honor.

“It was bitterly cold with no heat and we slept on a dirt floor,” Fr. McKone says, recalling the harsh living conditions.

His sister remembers the family’s “humility, generosity, and faith,” but also a very long, sleepless night. To keep their guests warm, the considerate hosts took blankets off the horses.

“Which was wonderful except for the insects,” Cargile recounts. “We took turns asking, ‘when is daylight coming?’”

When the morning sun rose, the three Americans thanked the family for their hospitality and walked out of the cold, bleak shelter — a reality that did not go unnoticed or unappreciated by the trio.



“We could leave those miserable sleeping conditions and return to the comfort of home, but they can’t,” Fr. McKone says with empathy. “That’s their life.”

The short, impromptu visit with their brother became a life changer for the North Texans.

“Our conscience was awakened to do something,” he explains. “The Holy Spirit called us to mission work.”

The ministry started with small things. On a return trip to Patzun, Fr. McKone brought a camera and took portraits of everyone in the village.

“People were shy at first but soon got used to it,” says the former Fort Worth St. Rita’s parishioner who provided families with treasured family photos.

With help from members of St. John the Apostle Parish in North Richland Hills, Fr. McKone and his sister also began ferrying vitamins and anti-parasite treatments to the villagers. As the involvement in mission work grew, so did the breadth of the projects. When the Diocese of Fort Worth formed a partnership with the Diocese of Juticalpa in Honduras, the car parts expert volunteered to help refurbish five buses packed with donations for the Central American country. He worked with Honduran mechanics for three weeks, stockpiled replacement air filters, tires, and brake pads, then rode in the convoy



of buses to Honduras.

His growing attraction to mission work finally led to a life-altering question.

“I kept asking myself, what do I need to do?” Fr. McKone explains. “I knew God was calling me in some way to serve the Body of Christ.”

He hoped to find the answer in the highlands of Patzun. After selling his house and resigning from a 25-year career with the David McDavid auto dealership, Fr. McKone spent 18 months assisting a group of Carmelite sisters who provide religious education to Mayan villagers.

“We knew Jack had some kind of calling,” Cargile says of his decision. “Patzun was a great place to do

Hispanic Ministry efforts have grown as the diocese has moved to serve burgeoning Hispanic population

By Juan Guajardo / Correspondent

Andres Aranda, director of Hispanic Pastoral Services, remembers how 19 years ago the office of Hispanic Ministry was a diocese-wide operation run and promoted by only one person — himself.

Since then the office of Hispanic Ministry has changed dramatically as it has expanded, gained more staff, and worked to provide more services and Masses for Spanish speakers.

The past couple of decades have seen the diocese and the Office of Hispanic Ministry initiate Spanish Masses in several more churches and encourage the ordination of more bilingual priests in order to meet the needs of the Hispanic community. Of the 90 parishes in the diocese, a majority now provides Spanish Masses.

“Presently, more than 50 parishes are offering services in Spanish,” Aranda said. “We are working closely with vocations, and there are more and more bilingual seminarians.”

Some of the most recent to adopt Spanish Masses are St. Michael’s in Bedford and Holy Redeemer in Aledo, Aranda said.

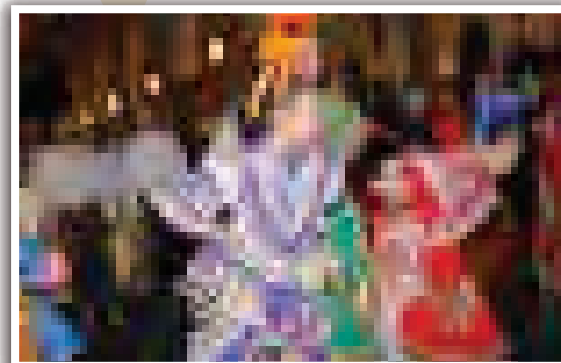
In the counties making up the diocese, the Hispanic population has increased dramatically. According to the 2000 U.S. Census, there were more than 285,000 Hispanics in Tarrant County alone. That number was estimated to have grown to more than 411,000 by 2007, according to the Census Bureau’s estimate.

“There has been a lot of growth,” Aranda said. “There is a Hispanic presence in all the parishes and several Spanish Masses have been initiated,” he said, in places where he had not thought they would be 15 years ago.

Aranda said that 19 years ago, the diocese had two offices doing all the work that was needed for ministry to Hispanics, a massive amount of work for the small staff to accomplish in translating and adapting materials and programs and actually providing the programming. But over the years the diocese has responded to the rapid increase in the number of Spanish speakers, expanding Spanish-language ministries by hiring Spanish-speaking staff in the areas of Vida Familiar (Family Life), Pastoral Juvenil Hispana (Young Adult Ministry), Catequesis para Adultos Hispanos (Adult Catechesis) as well as providing multiple other programs and classes in

Spanish. Hispanic ministry also accomplishes a great deal through collaboration with several other offices and departments in the diocese.

Sister Elvira Mata, MCDP, associate director of Pastoral Juvenil Hispana, the Spanish equivalent of young adult ministry, says she has seen her ministry grow since she was hired in 2002. When she came in, the department did not have a pastoral council, she said. She figured that a good way to involve more youth was to let them directly oversee each program under the department, so she started a council made up of young adults. The effort resulted in better organization, more interest from young adults, and the formation of more groups under Pastoral Juvenil Hispana. The groups under Pastoral Juvenil are specialized to promote everything from vocations and evangelization, to solidarity and formation.



“We’ve organized ourselves much better. Now we have a pastoral council that organizes, looks at the needs of the program, and responds to those needs, keeps a calendar, and places priorities for the year,” Sr. Elvira said.

The Pastoral Juvenil has been making an influence in the community, said Yasmin Cortina, coordinator of the pastoral council. Pastoral Juvenil has offered more retreats, started new events, and has helped foster new young adult groups at different parishes as well as forming the newly opened “Grupo de Discernimiento,” which helps young adults discern their



vocations, Sr. Elvira said.

“I believe [Pastoral Juvenil] helps a lot because each year we grow a little bit more,” Cortina said. “With the different things the diocese offers, it’s helping build up the young adult toward service and toward knowing God. It’s very difficult at our age, from 18 to 30. It’s as if some young adults don’t even come near the church. It has helped me a lot,” Cortina said, “but I see that in other young adults as well, because every six months there are new [parish] groups and the Pastoral is there supporting them, so that group can grow and stay healthy.”

About 68 percent of Hispanics in the United States identify themselves as Catholic, according to a Pew Hispanic Center 2007 study. The study also shows that two-thirds of Hispanics attend worship services in Spanish. With Hispanics making up more and more of the diocese’s population, one of the challenges facing Hispanic Ministry is the need for more bilingual priests, Aranda said.

“It’s our biggest challenge,” Aranda said. “Nevertheless we are working; we collaborate and the good thing is that we have plenty of laypeople involved in our churches. But as always,” Aranda said, with the vast numbers of Hispanics coming into the diocese, needing ministry at the parish level, “we need more bilingual or Spanish-speaking priests.”



a year of discernment. It allowed him to step out of this world and gain perspective.”

The faith life of the Guatemalan people and the example set by the Carmelites figured largely in his decision to enter the seminary. Fr. McKone calls the experience a time of personal conversion.

“Up until that point I took my faith for granted,” says the cradle Catholic. “Down there I heard stories from the mother superior about people dying for their faith, and that made me take it more seriously.”

While studying for the priesthood, Fr. McKone maintained strong ties to Patzun by returning to help with Holy Week services. At one Easter Vigil liturgy — called Saturday of Glory by the natives — the seminarian and a fellow student watched as villagers carried lit candles up the side of the mountain

toward a large bonfire.

“It was an incredible sight,” Fr. McKone says, remembering the primitive but beautiful Easter celebration.

Ordained on January 5, 2008, the new priest continues to serve on the Diocesan Mission Council along with his sister, Colleen, who is director of social ministry at St. John the Apostle. The hasty adventure that led to a keen interest in foreign missions was no accident, they both say.

“The Holy Spirit is always working and sometimes surprises us,” says Fr. McKone, who encourages others to get involved. “Sometimes you have to take a risk. Don’t worry about worms, the lack of hot water or not speaking Spanish. Mission work is no more dangerous than Six Flags, and the spiritual benefits far outweigh any unpleasantness.”

Safe environment programs train massive numbers to protect our most valuable resource—our children

By Nicki Prevou / Editorial Assistant

As the Diocese of Fort Worth marks 40 years as a community of faith, it is appropriate for its members to reflect upon the Catholic Church's greatest priority, according to Bishop Kevin Vann. "We cherish our young people," he says simply. "We yearn to nurture them, to pass our faith on to the next generation, and we are constantly striving to live up to the grave responsibility of keeping them safe in their homes and in our parish communities and Catholic schools."

Since long before the national Charter for the Protection of Children and Young People was adopted by the United States Conference of Catholic Bishops (USCCB) in June 2002, the diocese has been committed to the goals of protecting children and seeking to assist in the healing of the victims/survivors of abuse, says Ruth Smith, director of Child and Youth Protection for the Diocese of Fort Worth.

Everyone is aware of the great pain caused by abuse of minors in the diocese and across the country that spurred the creation of the Charter. Bishop Vann has expressed his personal sorrow and anger over this abuse, as matters related to local problems have arisen, but Smith points out these problems occurred despite the efforts of the diocese.

She says that the diocese's first policies to address sexual misconduct by clergy, religious, or lay leaders, were adopted in 1993, indicative of those early efforts to protect children and young people. "These policies were further updated in later years to fully comply with the requirements of the Charter and to create the diocesan program, 'Keeping Children and Youth Safe.'"

Since 2002, the diocese has also worked closely with the USCCB's Office of Child and Youth Protection through regular participation in a national independent audit process, adds Judy Locke, who serves as the diocesan Victims Assistance Coordinator. "We have participated in five national audits since 2002," explains Locke. "Each audit is conducted by the

Massachusetts-based Gavin Group, and each year, our diocese has been found to be in full compliance with the provisions and expectations of the Charter."

It is satisfying to know that after going through extensive screening and safe environment training, approximately 25,000 Catholics of all ages, representing 92 parishes and 18 schools within the diocese, annually sign the diocesan Code of Conduct, says Smith. "The Code includes the guidelines on how we, as volunteers and employees in every parish, every school, and every ministry setting within the diocese, are to appropriately conduct ourselves," she explains.

Safe environment programs, offered in partnership with Praesidium, Inc., a national abuse prevention organization, are conducted across the diocese in English, Spanish, and Vietnamese. An important aspect of the training is an emphasis upon recognizing personal boundary violations and reporting suspicious behavior, and Christy Schiller, director of Religious Accreditation for Praesidium, says that the Diocese of Fort Worth is, "as usual, ahead of the

game," in this area, especially through the diocese's most recent work to design and offer age-appropriate training to teen leaders who serve as volunteers in parishes and schools.

The sessions, offered through the diocesan office of Youth, Young Adult, and Campus Ministry, focus upon teens' responsibility for the safety of the children in their care and also how to protect themselves from potential abuse, harassment, or exploitation.

"Bishop Vann and his excellent staff — Ruth Smith, Mark Simeroth, Judy Locke, and Kevin Prevou — are all to be commended for their hard work and their creative collaboration with ministry leaders across the diocese," says Schiller. "I'm always impressed with the dedication and commitment to youth protection that I see within the Diocese of Fort Worth, which is very much on the cutting edge in terms of promoting a culture of safety. I have seen how this goal to protect young people has become integrated into everything that the diocese does. It's impressive."



Communications Office expands outreach to Catholics and the community through Web, NTC

By Nicki Prevou / Editorial Assistant

Margaret Beaman, parish manager for St. Mary Church in Windthorst and for neighboring St. Boniface Church in Scotland, was pleased to see a photo of her pastor — Father David Kraeger, TOR — accompanied by three beaming teen St. Mary's parishioners in the June 26 issue of the diocesan newspaper.

"It was wonderful to see our young people in the North Texas Catholic," said Beaman. "These are graduating senior high school students who have faithfully served our parish as altar servers since the fifth grade. It is so nice for them, as members of a small, rural church, to receive that recognition."

Pat Svacina, director of Communications for the Diocese of Fort Worth, says that parishioners from faith communities all over the diocese can look forward to reading many more such stories in the North Texas Catholic and on a new diocesan Web site in the near future.

"Bishop Vann is very aware of how diverse our diocese is, culturally and in terms of geography, and what a challenge it is to keep everyone informed and

connected," said Svacina. "Many of our young people are more likely to access information online than through print media. And yet, a significant number of people still want to get their news in a traditional format." As the diocese prepares to celebrate its 40th anniversary, it is fitting, said Svacina, that the bishop has announced significant developments in the existing diocesan communications ministry.

"In order to reach out to all the members of our diocese, the bishop has asked that, as of this July, all registered Catholic households receive each published issue of the *North Texas Catholic*," explained Svacina. "Also, a new diocesan Web site will offer the opportunity for expanded content that is not possible, due to space limitations, in the print edition of the paper. More stories and information from all of our parishes will be represented on the new site."

The site, scheduled to launch around Aug. 1, will also allow diocesan ministry departments to make use of technologies such as video streaming, podcasts, blogging, connections to social networking sites, and, eventually, an online payment system

that will allow parishes to register electronically for diocesan events.

Visitors to the new Web site will also be able to find information more easily through the use of several new user-friendly options, said diocesan Web site coordinator Chris Kastner. "In the past few years, we've been using Facebook and Twitter technologies to keep Catholic young adults informed about special Masses, meetings, service opportunities, social gatherings, and educational events, such as Theology on Tap," he added. "The response has been great. Young adults are comfortable with this way of staying connected, so we will continue to expand this type of evangelizing outreach."

Margaret Beaman welcomes the new developments. "By expanding our communications through the Internet," she says, "there can be more sharing between the rural parishes and the city parishes. By seeing what is happening all over the diocese," she reflected, "we can all continue to learn from each other."

1969

40 Years

1969-2009

Communion



El 40° aniversario de la diócesis de Fort Worth marca un período en que nosotros debemos reflejar sobre nuestra comunión como una iglesia local y nuestra más amplia comunión con la Iglesia universal

La planificación del 40° aniversario de la diócesis, creada en 1969, se ha centrado en el tema de *Communion*, la realidad de nuestra comunión de unos con otros en el cuerpo de Jesucristo, y en nuestra más amplia comunión con la Iglesia universal.

Esta sección especial se enfoca en algunos ministerios de la diócesis, mostrando maneras en que el evangelio de



Jesucristo se propaga de generación a generación; cómo se proclama a nuestros feligreses y nuestras comunidades; y cómo se traduce en la iglesia local. Describir exhaustivamente todos los ministerios y apostolados de la diócesis, y todas las maneras en que los feligreses de Dios en la diócesis de Fort Worth

viven su fe, hubiera sido imposible, e indudablemente, muchos ministerios y apostolados hubieran quedado fuera.

En cambio, esta sección especial se enfoca en ciertos ministerios de la diócesis que han contribuido al rápido aumento en el número de seminaristas siguiendo sus vocaciones al sacerdocio ministerial. Este otoño, se llegará al récord de 31 seminaristas—un número de hombres bastante fenomenal—ofreciendo sus vidas al servicio de Dios y su iglesia.

Otros ministerios aquí mencionados han experimentado, y están experimentando, grandes cambios en el énfasis que la diócesis ha puesto en ellos, como resultado de la implementación del Plan pastoral de 2005 del obispo Vann, en sí mismo reflejando las prioridades propuestas en el primer sínodo diocesano.



ESTIMADOS HERMANOS Y HERMANAS EN EL SEÑOR,

Una de las muchas muestras de madurez eclesial al nivel local diocesano es la capacidad de llamar suficientes vocaciones sacerdotales para suministrar las necesidades sacramentales de sus propias parroquias. Nuestra diócesis ha sido bendecida durante los últimos años no sólo con nuestro propio clero diocesano, sino también con la continua presencia de religiosos que sirven en nuestras parroquias como sacerdotes, además de también ser bendecidos con religiosas quiénes ofrecen de múltiples maneras a la diócesis y a sus parroquias sus dones ministeriales y su servicio. Ahora, a 40 años desde su establecimiento, la Diócesis de Fort Worth, por medio de la gracia y dones del Espíritu Santo, estamos acercándonos a esa meta.

Acercarse a la marca de 40 años es particularmente apropiado, dado el significado que tiene el número 40 en las *Sagradas escrituras*. Se utiliza frecuentemente como símbolo de un período de cumplimiento, o una nueva época que está por comenzar. La iglesia diocesana deberá ser, según la teología católica, reflejo de la iglesia universal. Como nos lo dice el Concilio Vaticano II en su constitución *Dogmática Lumen Gentium*: “Cada Obispo es el principio y fundamento visible

de unidad en su propia Iglesia, formada a imagen de la Iglesia universal; y de todas las Iglesias particulares queda integrada la una y única Iglesia católica”. (23). Por esta razón he designado el tema de *Communion* como reflexión durante nuestro aniversario. De esta manera podremos reflexionar más profundamente, durante este tiempo tan especial, sobre el significado de nuestra comunión como iglesia local y de nuestra comunión más amplia con la iglesia universal.

También he pedido que este 40mo aniversario sea celebrado de manera espiritual con el programa de formación adulta de cuatro años, *¿Por qué ser católico?* y la participación en la fe como actividades centrales del aniversario. Este vital proyecto para la formación catequética adulta será en inglés, español, y vietnamita, y ha sido recibido de manera muy favorable en todas las diócesis alrededor del país; espera cubrir una necesidad, a menudo expresada, de educación y formación adulta. Esta época será para la diócesis una de continuo crecimiento en la madurez de nuestro discipulado.

En 1969, el obispo Juan J. Cassata, entonces obispo auxiliar de la diócesis combinada de Dallas y Fort Worth, fue nombrado el primer obispo de Fort Worth. Durante 14 años el obispo Cassata pastoreó la diócesis.

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comenzando muchos de los ministerios que ahora prosperan, algunos bajo distintos nombres: *Oficina diocesana de educación, que dirige las escuelas católicas; Comisión de liturgia, música y arte; Departamento de educación religiosa;* y la *Oficina de vocaciones* fueron oficinas que comenzaron bajo el liderazgo del obispo Cassata en la nueva diócesis.

El obispo Joseph P. Delaney continuó desarrollando estas oficinas, introdujo otras, y agregó una nueva dimensión al traer todos estos ministerios y personal, dedicados a la ayuda de parroquias dispersadas a través de 28 condados, bajo un solo techo y lugar, el *Centro católico*, en el oeste de Fort Worth. Bajo la dirección del obispo Delaney, hubo un enorme crecimiento en el número de católicos que vivían en el territorio de la diócesis de Fort Worth. Este crecimiento se atribuye a las relocalizaciones corporativas del noreste y por inmigrantes de Vietnam, del Pacífico, México y América Central que convirtieron a la diócesis en una comunidad más grande, compleja, diversa y más rica cultural y materialmente. Durante el episcopado del obispo Delaney se expandieron los idiomas en que se ofrecen servicios ministeriales para incluir el español y vietnamita.

El crecimiento explosivo en números y diversidad y el continuo crecimiento de servicios proporcionados por la diócesis ha continuado desde mi ordenación hace cuatro años como el tercer obispo de Fort Worth. El crecimiento poblacional católico ha saltado de 200,000 a cerca de 600,000.

En estos cuatro años, la diócesis abiertamente se ha ocupado y dedicado a asuntos de integridad y de la sagrada confianza puesta en sus ministros, especialmente sus sacerdotes. Durante este mismo período, las vocaciones al sacerdocio han aumentado dramáticamente, una tendencia que también se encuentra en otras partes de nuestro país, especialmente el sur y suroeste.

Hemos puesto los cimientos para nuevos ministerios catequéticos, catecumenales, y de *Respeto por la vida*. Se ha incrementado el apoyo al ministerio universitario; prácticas piadosas tales como *Adoración eucarística* y las exhibiciones públicas de la manifestada en las procesiones de Corpus Christi y Cristo Rey han alcanzado más prominencia en la vida de la iglesia

local. Estos testimonios y manifestaciones públicas de nuestra fe católica son un reflejo de lo que ha estado ocurriendo en nuestro país y en todo el mundo.

Hace tan solo un año que el *Departamento diocesano de catequesis* comenzó a desarrollar el *Instituto del Papa Juan Pablo II* con sus tres ramas: *La escuela de ministerio laical*, que comenzará en el otoño su primer ciclo de dos años de formación de ministros parroquiales en inglés y español; *La escuela de ministerio catequético*, que se concentrará en catequesis para enriquecer la comprensión de los adultos en Cristo y su Iglesia y su papel en su misión; y *La escuela catecumenal*, que busca poner en práctica los aspectos litúrgicos, catequéticos, y pastorales del *Rito de iniciación cristiana para adultos* (RICA) y del *Rito de iniciación cristiana para niños* (RICN). Éstos también serán ofrecidos en inglés y español.

Hemos agregado nuevo personal para apoyar más eficazmente los esfuerzos a través de la diócesis de la *Oficina de vida familiar, Planificación familiar natural, y Respeto por la vida*, reflejando la gran necesidad en nuestro día del énfasis mayor sobre el papel imprescindible de la familia como célula vital de la sociedad y de la iglesia doméstica. Nosotros también como pueblo dedicado a la vida necesitamos responder diligentemente a los asuntos importantes sobre la vida en este momento crítico cuando se llevan a cabo más asaltos a la vida humana desde sus mismos principios y en su momento final, más que en cualquier otro momento de la historia de la humanidad.

Como lo indicó el Papa Benedicto XVI en su reciente carta encíclica *Caritas in veritate*, "Apertura a la vida humana está en el mismo centro del desarrollo verdadero". (28) Esto también fue una necesidad expresada en el sínodo pasado.

Muchas de estas necesidades de crecimiento ministerial que surgieron en ese primer sínodo diocesano, completado en el 2001 y delineado en mi *Plan pastoral* del 2005 donde intenté ejecutar los resultados del sínodo, la consulta masiva en la cual millares de ustedes participaron, ofreciendo sus esperanzas y sueños

para el futuro de nuestra iglesia local, acentuaron estas mismas cosas: las vocaciones al sacerdocio, pasando la fe a la generación siguiente, y aumentando

nuestros esfuerzos para combatir la falta de respeto cada vez mayor en nuestra cultura por la santidad de la vida. Y todos estos esfuerzos, toda esta atención concertada a las preocupaciones que profundizarían nuestra fe y consolidarían los enlaces de la comunión que nos atan en el cuerpo de Cristo, han contribuido a una atmósfera en la cual las vocaciones al sacerdocio y a la vida religiosa han prosperado.

Con el umbral del tercer milenio del cristianismo, una nueva vida está sobre nosotros, una nueva vida que nos llama a una reflexión más profunda sobre el rostro de Cristo y la riqueza y belleza de nuestra fe católica. Nuestro pasado Santo Padre el querido Papa Juan Pablo II hace un llamado a la *Iglesia del tercer milenio* para lanzarse a las profundidades del misterio de Cristo de modo que podamos ser pescadores de hombres y mujeres en una edad y cultura en gran necesidad de la verdad de Cristo. Así, esta nueva vida de fe nos invita a responder como pueblo fiel del Señor de la "nueva evangelización" en este *Tercer milenio del cristianismo*.

En este año que el Papa Benedicto XVI ha declarado como el *Año del sacerdote*, estamos viendo un entusiasmo renovado por la vocación al sacerdocio ministerial, con 31 seminaristas estudiando actualmente para el sacerdocio en nuestra diócesis este otoño, un número sin precedente. Esta explosión de vocaciones sacerdotales viene como resultado del sembrar con cuidado las semillas del llamado de Dios por parte de atentos sacerdotes parroquiales, líderes y ministros de parroquia, y los esfuerzos extensos, de gran envergadura de nuestra *Oficina de vocaciones*, y los clubs diocesanos de *Serra*. Todos nosotros hemos trabajado juntos, diligentemente, en este esfuerzo de equipo para emerger y para promover estas vocaciones al sacerdocio, vocaciones promovidas durante tanto tiempo en el corazón de sus propias familias.

Y no podemos olvidar el papel de los tan muchos otros ministerios y apostolados que han ofrecido el ejemplo del amor cristiano, y de tantos de ustedes que ofrecen sus mismas vidas, a través de su propia participación y sus invitaciones a jóvenes quienes se unen a ustedes en su servicio a Dios, a su Iglesia, y a aquellos necesitados de su amor.

En una serie de las reflexiones que llevan por título *Llamados a la comunión*, José Cardinal Ratzinger escribió sobre la Iglesia como *Communio*, que es el tema de nuestro año jubilar. En su conclusión, él escribe:

Nosotros proclamamos, no a nosotros mismos, pero a Él. Esto requiere nuestra humildad, la cruz del discipulado. Pero es exactamente esto que nos libera, esto nos enriquece y agranda nuestro ministerio. Pues cuando nos proclamamos a nosotros mismos, seguimos escondidos en nuestro desgraciado "yo" y atraemos a otros para compartir nuestra realidad. Cuando

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Por esta razón he designado el tema de **Communio** como reflexión durante nuestro aniversario. De esta manera podremos reflexionar más profundamente, durante este tiempo tan especial, sobre el significado de nuestra comunión como iglesia local y de nuestra comunión más amplia con la iglesia universal.



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le predicamos a Él, nos hacemos “colaboradores de la obra de Dios” (1 Corintios 3:9), ¡y qué podría ser más magnífico y liberador que eso?

Pidamos que el Señor nos dé una percepción renovada del gozo de esta misión. Cuando lo hace, la palabra del profeta probará de nuevo ser verdad entre nosotros también. Ésta es la palabra que siempre se cumple cuando Cristo camina entre las naciones: El pueblo que vive en oscuridad ha visto una gran luz. ... Nos regocijamos en tu proximidad, así como se regocijan en la cosecha, como gritan de alegría cuando dividen los escombros (Isaías 9:1-2; cf. Mateo 4:16). Amen.

A medida que continuamos a lo largo de este camino hacia una comunión más profunda con Dios y entre unos con otros, creciendo en nuestra unidad de fe, con nuestra visión de una sociedad

transformada, también quisiera ofrecer todas estas palabras de estímulo espiritual de San Pablo, cuyo año especial terminó apenas el mes pasado:

Ruego que esta celebración de nuestro 40mo Aniversario sea una época de muchas gracias y gozo en el Señor, mientras que juntos disfrutemos en esta Comunión de fe y nuestra peregrinación hacia el futuro, manteniendo nuestros ojos fijos en el Señor.

Pensando en todo esto, doblo las rodillas en presencia del Padre, al que se refiere toda “patria” o familia en el cielo o en la tierra. Que él se digne, según la riqueza de su gloria, fortalecer en ustedes, por su Espíritu, al hombre interior. Que Cristo habite en sus corazones por la fe, que estén arraigados y edificados en el amor. Que sean capaces de comprender, con todos los creyentes, la anchura y altura y profundidad, y que conozcan este amor de Cristo que supera todo conocimiento. En fin, que queden colmados hasta recibir toda la plenitud de Dios.

A Dios, cuya fuerza actúa

en nosotros y que puede realizar mucho más de lo que pedimos o imaginamos, a él sea la gloria en la Iglesia y en Cristo Jesús por todas las generaciones y todos los tiempos. Amén.

Efesios 3:14 - 21

En una nota personal, quiero decir que comienzo cada día con una oración de agradecimiento a Dios por mis cuatro años aquí. Hace años, en el seminario en San Luis, uno de nuestros profesores (miembro de Alcohólicos anónimos) nos enseñó sobre la importancia de la diaria oración de gratitud a Dios. He intentado vivir esa realidad cada día, como San Pablo dice, “den gracias por todas las cosas”. Estoy en verdad agradecido que la providencia de Dios me ha traído aquí, en esta dinámica Iglesia local llena de fe, y por la amabilidad y las oraciones y el estímulo personal de tantos de ustedes.

Ruego que esta celebración de nuestro 40mo Aniversario sea una época de muchas gracias y gozo en el Señor, mientras que juntos disfrutemos en esta Comunión de fe y nuestra peregrinación hacia el futuro, manteniendo nuestros ojos fijos en el Señor.

Dios los bendiga siempre,

+ Kevin W. Vann
+ Reverendísimo Kevin W. Vann

¿Por qué ser católico? dará a miles nuevos conocimientos de su fe y construirá pequeñas comunidades cristianas

Por Kathy Cribari Hamer / Corresponsal

Cuando la diócesis de Fort Worth participó en el programa internacional RENEW, en 1990, los participantes no comprendieron que estaría en sus vidas veinte años después. Sin embargo, en muchas parroquias diocesanas, pequeños grupos de RENEW todavía existen, con miembros que en muchos sentidos se han convertido en familias.

Dos ejemplos son la parroquia de Saint Bartholomew, donde el 20 por ciento de los grupos de RENEW de los años 1990 todavía mantienen sus pequeñas comunidades, y la parroquia de Good Shepherd en Colleyville, que ha tenido 25 pequeñas comunidades cristianas desde su concepción en 1991.

Este año, en celebración del 40° aniversario de la diócesis, el obispo Kevin Vann ha basado *¿Por qué ser católico?*, un programa de catecismo para adultos, en



el éxito de RENEW. Este programa será el principio fundamental para un nuevo esfuerzo espiritual.

La base de *¿Por qué ser católico?* es el *Catecismo de la iglesia católica*, de acuerdo al padre Carmen Mele, el director diocesano de *El catecismo de adultos hispanos*, quien describe el *Catecismo* como “una descripción madura de nuestra fe”. Explicó que *¿Por qué ser católico?* presenta al *Catecismo* claramente y de modo conciso, dividido en libros por los próximos cuatro años. “Cualquiera puede comprender estos libros, y ellos tienen un atractivo universal para toda persona en nuestra sociedad”.

Los libros, cada uno cubriendo 12 sesiones, que componen cuatro años consecutivos, incluyen “La profesión de la fe: lo que creemos”; “La celebración del misterio cristiano: los sacramentos”; “La vida en Jesucristo: caminando con Dios”; y “La oración cristiana: profundizando mi experiencia de Dios”.

“Para muchos de nosotros, el catecismo es como una enciclopedia”, dijo Linda Beckley, quien es la coordinadora de *¿Por qué ser católico?* en la parroquia Saint Francis of Assisi, de Grapevine. “Especialmente para católicos que han tenido su fe desde la infancia, lo que sabemos de nuestra fe está limitado a lo que aprendimos en la escuela, o hasta la confirmación. Como adultos, no hemos aprendido mucho de nuestra fe.

A través de *¿Por qué ser católico?*, aprenderemos apologética. Esto nos dará las razones para explicar por qué hacemos lo que hacemos”.

“Tengo esperanza”, escribió el obispo Vann en su carta, “que a través de estas sesiones no solamente crecerá nuestra diócesis en la comprensión y el amor a nuestro Señor, sino también que nuestras parroquias se interconectarán unas con otras y que también creceremos en nuestro entendimiento y apreciación de nuestra comunión y misión con la Iglesia universal”.

La hermana Pat Thomas, OP, de la rama internacional de RENEW, comentó que hay muchos beneficios que provienen de *¿Por qué ser católico?*, y cita varios testimonios: “Reafirmó mi convicción en la iglesia católica”, y “Mi vida espiritual se ha enriquecido. He visto lo mucho que puedo hacer—no solamente ir a la iglesia”.

¿Por qué ser católico?, igual a RENEW, está compuesto de grupos pequeños que se reúnen regularmente en los hogares de sus miembros, y, como su predecesor, tiene el potencial de disfrutar de una larga existencia en la diócesis, y en las vidas de todos los involucrados.

A través de *¿Por qué ser católico?*, dijo Steve Landon, el coordinador de las pequeñas comunidades cristianas en Good Shepherd, “más personas en las parroquias se conocerán personalmente, y aprenderán mucho más que solamente el catolicismo.”

“Y, a la vez, todos también aprenderán sobre la fe católica”, comentó. “Es difícil evangelizar, si no conoces tu propia fe”.

“Es un proceso bueno. Nosotros estábamos en una comunidad pequeña por 13 años, y acabamos de afiliarnos con otra donde no conocíamos a nadie. Establecimos vínculos afectivos, y extrañamos al grupo cuando no podemos verlos”, exclamó. “Es como la escuela religiosa de los domingos”.

Grupos que se forman a través de RENEW y ahora a través de *¿Por qué ser católico?* establecen lazos familiares, dijo Landon. “Cuando alguien tiene una primera comunión o una boda, todos son invitados—participan en el evento. Si alguien se muere, aportan mucho apoyo. De veras hace una gran diferencia”.

“Me he quedado muy impresionado por la pequeña iglesia de Saint Thomas Aquinas, en Pilot Point”, comentó el padre Mele. “Están interesados en *¿Por qué ser católico?* en ambos español e inglés, y están enviando a sus feligreses a todos los talleres, tratando de involucrar a todos en esta pequeña parroquia rural.”

“Creo que este es el tipo de participación que el obispo Vann está tratando de promover”, explicó, “conocer nuestra fe más a fondo, para poder amar a Jesucristo aún más”.

La oficina Respeto por la vida ofrece apoyo y recomienda cambios para quienes trabajan por la vida en todas sus etapas

Por **Kathy Cribari Hamer** / Corresponsal

Fue un año políticamente cargado, así que la oficina *Respeto por la vida* (*Respect Life*), de la diócesis de Fort Worth, se armó con 50,000 tarjetas postales, y se involucró en la lucha por la vida.

“Participamos en la campaña de tarjetas postales para luchar contra FOCA (*Freedom of Choice Act*, o la *Ley de libertad para escoger*), distribuyendo tarjetas a las parroquias y a cualquiera que las estaba pidiendo”, dijo Chanacee Ruth-Kilgore, directora de la oficina *Respeto por la vida*. La campaña fue diseñada para manifestar objeciones al congreso sobre un proyecto



de ley que, de acuerdo a la *Conferencia de obispos católicos de los Estados Unidos* (USCCB, o *United States Conference of Catholic Bishops*), era “la legislación más radical y extrema sobre el aborto que se había considerado en los Estados Unidos”.

“A veces me llegan correos electrónicos que dicen ‘No soy católico, pero estoy buscando algo que hacer para la causa por respeto a la vida, y encontré su sitio Web’. Les digo, ‘Vayan a Austin. Luchen contra FOCA’”.

“Tomará vigilancia constante”, explica Ruth-Kilgore, “para asegurarnos que el aborto no se transforme en un derecho fundamental”.

Acción cívica es solamente una porción de lo que se hace en la oficina diocesana *Respeto por la vida*. La oficina participa en actividades para la promoción de la vida, llamadas por la USCCB: información pública y educación; ayuda pastoral; política pública; y oración y adoración.

De manera pastoral, la oficina de la diócesis *Respeto por la vida* ha unido fuerzas con la organización *Católicos respetan la vida* (*Catholics Respect Life*), ampliamente conocida por su trabajo contra el aborto. La oficina provee información para la planificación familiar natural, apoya la recuperación después del aborto a través de *Rachel Ministries*, y proporciona *Ángeles*, a través del *Proyecto Gabriel*, para mujeres embarazadas en crisis.

El *Proyecto Gabriel* fue fundado en 1997 en Corpus Christi, de acuerdo a Debra Heron, de la parroquia *Saint Elizabeth Ann Seton*. Heron lleva un teléfono las 24 horas del día, ya que está a cargo de responder la línea directa *Gabriel*. “El proyecto comenzó cuando



un pastor escuchó la confesión de una mujer que dijo que había tenido un aborto porque no tenía a nadie para ayudarla. El sacerdote inmediatamente decidió que sería él quien ayudaría. Así que colgó un aviso”.

“Nuestro ministerio puede ayudar a cualquier persona en crisis”, explicó Heron. “Si una mujer decide que no quiere un aborto, nosotros la podemos ayudar; sin embargo, también hay otras dificultades durante un embarazo, como *Trisomy 18*. También conocido como el síndrome Edwards, *Trisomy 18* es un defecto de cromosomas, asociado con graves complicaciones médicas.

“A veces doctores aconsejan la terminación de esos embarazos. Sin embargo, para las mujeres que desean continuar, nosotros estamos con ellas, espiritual y emocionalmente. Después, si necesitan rosarios o una Misa funeraria, también nos encargamos de eso”.

En la área de *Acción comunitaria*, la diócesis también participa en *Cuarenta días para la vida* (*Forty Days for Life*), que ocurrirá entre el 23 de septiembre y el 1 de noviembre. Este esfuerzo consiste de 40 días de oración y ayuno, vigilia pacífica, y programas sociales comunitarios, todos al frente de las oficinas de *Planned Parenthood*, en la calle Henderson, cerca del centro de Fort Worth.

Participando en el esfuerzo del año pasado se encuentran estudiantes de *Ranas para la vida* (*Frogs for Life*), de la universidad *Texas Christian University*. Su presidente, Melinda Castro, dijo: “Aún cuando tuviera dudas y no supiera por qué estaba haciendo esto, podría recordar que estoy representando un holocausto que está pasando ahora en la actualidad. Algún día miraremos al pasado y diremos, ‘No puedo creer que, como parte de la humanidad, pensábamos que estaba bien matar a nuestros hijos’”.

La diócesis de Fort Worth participa en el movimiento pro-vida a través del ministerio de activistas de toda la vida como Chuck Pelletier, fundador de *Madre y ayuda para los nonatos* (*Mother and Unborn Baby Care*) y Angela y Bob Walters, creadores de *Católicos respetan la vida*. El obispo Kevin Vann, además de anualmente liderar una delegación de la diócesis en la caminata *Marchar por la vida* (*March for Life*), en Washington, D.C., también apoya los esfuerzos de respeto por la vida cuando regularmente celebra la Misa con diversos grupos de la diócesis que son pro-vida.

Hay victorias ocasionales en la lucha por la vida, piensa Ruth-Kilgore. “Hoy, por primera vez, rezando al frente de las instalaciones para el aborto”, exclamó emocionalmente, “pude ser testigo de una persona que habló con nuestros consejeros, entró al centro, luego salió, y se fue. Bajó la ventana de su vehículo y nos dijo que había decidido contra un aborto”.





Las vocaciones están aumentando en la diócesis de Fort Worth—rápidamente

Por **Kathy Cribari Hamer** / Corresponsal

Los números no mienten.

Las vocaciones en la diócesis de Fort Worth están aumentando, con inscripciones a los seminarios en 2009 subiendo a 31—el doble de los seminaristas del 2005. Y la primera clase de la diócesis de 16 decanos permanentes “caseros” este año marca el 20° aniversario de su ordenación en 1989.

Aún cuando los números se ven muy atractivos, las historias son aún mejores, describiendo hombres de calidad, profundidad y carácter, quienes han logrado el sacerdocio y el diaconado.

La nueva generación de sacerdotes ha cambiado, desde los 1960s, de candidatos graduados de bachillerato a seminaristas que son mayores, graduados de la universidad y tal vez con carreras anteriores.

Sacerdotes que se han ordenado recientemente incluyen a John Pacheco, un policía con 23 años de veterano en TCU (*Texas Christian University*) y James Flynn, un graduado de la universidad de *Texas A&M*; este “Aggie” formaba parte de las fraternidades de la universidad, y fue al ejército antes de entrar al seminario.

También este grupo incluye a un autoproclamado “mecánico”, Jack McKone, “quien amaba cualquier cosa que tenía un motor combustible”, y que llegó a ser sacerdote a través de su trabajo con las misiones. McKone trabajó como voluntario reparando cinco autobuses donados, para llevarlos a Honduras. Estos se quedarían allá, en la diócesis de Juticalpa, ciudad hermana de Fort Worth.

En camino a Honduras, dejaron a McKone en Guatemala, donde antes había trabajado con su parroquia. Era Mayo del 2001; regresó a su casa en noviembre del 2002. Seis años después, se ordenó sacerdote.

Antes de 1965, había varios tipos de sistemas vocacionales, de acuerdo al padre Kyle Walterscheid, director diocesano de vocaciones. “Algunos jóvenes

iban a bachilleratos que también eran seminarios, y se ordenaban sacerdotes. En ese entonces había 100 bachilleratos seminaristas en los Estados Unidos. Hoy solamente hay dos.

“Normalmente, queremos jóvenes que han terminado sus estudios. Sin embargo, este año dos muchachos de 19 años están entrando al seminario. Los dos tienen una rica tradición de actividad parroquial; eran monaguillos. Y son muy maduros”.

El padre Hoa Nguyen, un sacerdote diocesano, tenía 16 años cuando salió de Vietnam, como uno de los “refugiados en barco” (*boat people*), en los años 70.

“El bote medía 36 pies, cargaba 44 personas, y el motor se dañó luego de 19 horas de navegación. Flotamos por un mes hasta que un barco de bandera Estadounidense, que estaba pasando, nos rescató.

Los refugiados sobrevivieron comiendo cucarachas, ratones, aguamala y algas marinas. “Me encanta trabajar con refugiados vietnamitas”, ha dicho el padre Hoa. Él se ordenó sacerdote en 1998.

El diaconado permanente comenzó en Fort Worth en 1985, cuando el obispo Joseph Delaney fundó un programa de formación diocesana. Encabezado por Ann Healey, Ph.D, el proceso toma más de seis años, incluyendo el *Instituto de la luz de Cristo* (ahora llamado el *Instituto Juan Pablo II*), que es la preparación para todos los ministerios laicos. Candidatos y sus esposas estudian un fin de semana cada mes, nueve meses del año, en un programa bilingüe.

La cuarta clase de 31 nuevos decanos se ordenarán sacerdotes el 26 de septiembre.

“Hay conciencia ahora en cuanto a las vocaciones”, dijo el padre Walterscheid. “En la diócesis necesitamos que más hombres y mujeres consideren la vida religiosa, especialmente cuando dos de nuestras parroquias más nuevas—*Saint Joseph* y *Good Shepherd*—



originalmente abrieron sin pastores. Pienso que para el año 2016 tendremos un sacerdote en cada parroquia”.

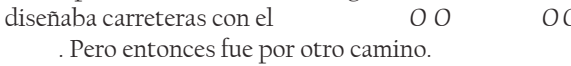
La *Oficina diocesana de vocaciones* se concentra en ministerios universitarios, provee un programa sobre la conciencia de vocaciones, y está en contacto con candidatos potenciales, explicó el padre Walterscheid.

“Otra cosa que hacemos es examinar las vocaciones de aquellos con edades sobre 40. De nuestros 31 seminaristas, siete están en ese grupo”. Algunas diócesis los rechazaban, dijo el padre Walterscheid; sin embargo, esta no era la tradición del obispo Delaney, y el obispo Kevin Vann ha continuado con lo mismo.

Llegando a su vocación de manera nada tradicional, el director de vocaciones es parecido a sus contemporáneos sacerdotes.

Uno de ellos, el padre Richard Collins, con su educación protestante, tomó una clase universitaria requerida de historia—la historia del judaísmo—y así encontró la religión, y eventualmente el sacerdocio.

Otro, el padre Steve Berg, el antiguo vicepresidente de una compañía de jardinería que era conocida nacionalmente, y también un pianista concertista, encontró armonía en el sacerdocio.

Y el padre Walterscheid, un ingeniero mecánico, diseñaba carreteras con el  Pero entonces fue por otro camino.

“Había estado en un ministerio de jóvenes y universitarios buenísimo”, explicó el padre Walterscheid, “y pensé, ¿y ahora qué? Qué puedo ofrecerle a la iglesia?”

“Me había enamorado de la iglesia, y por eso hice lo que haría cualquiera en una relación matrimonial”, exclamó. “Hice un compromiso total”.

“Lo hice—pase lo que pase”.



Dentro de la diócesis de Fort Worth, pastores, decanos, religiosas y líderes laicos de diversos ministerios han trabajado sin descanso estos últimos 40 años para transmitir su fe a adolescentes y jóvenes católicos. Ministerios de jóvenes y universitarios en áreas rurales y urbanas dentro de la diócesis han seguido creciendo para cumplir con las demandas de la expansión de la población católica.

Las comunidades parroquiales luchan por ofrecer sus propios programas de catequesis, al igual que oportunidades orientadas a los jóvenes en las áreas de oración, veneración, hermandad y servicio; estas también participan en eventos de grandes grupos como la Conferencia diocesana anual de jóvenes católicos (Diocesan Catholic Youth Conference), el Día mundial del joven (World Youth Day), la semana de líderes juveniles (YouthLeader Week), el retiro de colegios secundarios nombrado Discípulos ahora (Disciples Now), semanas de servicio con el Campamento Fort Worth, retiros de adoración eucarística llamados Jóvenes



2000 (Youth 2000), el Consejo diocesano de adolescentes (Diocesan Youth Council) y la programación Jóvenes por la vida (Youth for Life).

El Consejo diocesano de jóvenes (Diocesan Young Adult Council) también reúne a jóvenes para eventos como retiros de fin de semana, Teología 'on tap', trabajando con Hábitat para la humanidad (Habitat for Humanity), y otros proyectos de servicio, noches de desarrollo comunitario, y liturgias regulares de jóvenes. Mientras una robusta red de líderes adolescentes, jóvenes y universitarios de ministerios por toda la diócesis trabaja conjuntamente ayudando a jóvenes católicos entre las edades de 12 a 35, el entusiasmo alrededor de la "nueva evangelización" prometida por el Papa Juan Pablo II continúa creciendo (Misión del redentor, 3).

El siguiente artículo ofrece una vista a tal red dentro de la diócesis, una dentro de muchas que existen, creando vibrantes comunidades de fe.

Ministerio de jóvenes prospera en decanato al noroeste de la diócesis

Por Juan Guajardo / Corresponsal

Hay un sentido creciente de solidaridad en las parroquias que se hallan más lejos del asiento de la diócesis de Fort Worth. A pesar de dificultades geográficas y viajes por automóvil de 30 minutos a una hora, de parroquia a parroquia, el decanato del noroeste de la diócesis está fortificando sus ministerios de adolescentes, jóvenes y universitarios, estableciendo vínculos entre todas las parroquias del área.

"Compartimos entre todos porque estamos muy aislados, dispersos unos de otros", comentó Cheyenne Marrinan, consejera del ministerio juvenil de la parroquia del *Sagrado Corazón (Sacred Heart Parish)*, en Seymour, donde trabaja a medio tiempo. "También somos una pequeña comunidad muy unida", contó, añadiendo que, si una parroquia no tiene suficientes participantes para hacer algún evento, las demás parroquias se involucran también y lo hacen juntas. Tenemos una comunicación fantástica entre todos".

El establecimiento más sostenido de contactos entre parroquias comenzó hace dos años cuando Marrinan, con la ayuda de los párrocos y otros líderes de ministerios en el decanato, habló con los otros ministros de juventud del área e introdujo la idea de misas para jóvenes en el área del noroeste. Todos se pusieron de acuerdo. Ahora, durante el año escolar, diferentes iglesias celebran la misa para jóvenes una vez al mes. Las 20 iglesias del decanato participan, y asisten aproximadamente 150 jóvenes a cada celebración eucarística.

"Las misas son el gran qué", dijo Bryan Webb, el director de juventud en las parroquias *Holy Family*, en Vernon, *Saint Joseph* en Crowell, y *Saint Mary* en Quanah. "Nos apoyamos unos a otros y nos tratamos de ayudar con los diferentes eventos diocesanos que ofrecemos. Tratamos de compartir autobuses y otros recursos, y nos invitamos mutuamente a participar en nuestros programas parroquiales".

Marrinan y Webb están de acuerdo en que los vínculos que han establecido entre sí las parroquias han facilitado la fe y camaradería entre los estudiantes—quienes muchas veces están separados por largas distancias, y por eso tienen oportunidades limitadas para reunirse y compartir con otros estudiantes católicos de su edad. Esta coordinación también permite a grupos de jóvenes el participar más fácilmente en retiros y eventos diocesanos, que a veces requieren viajes de dos o tres horas.

Justin Conover, de 19 años, un feligrés de *Holy Family* que participó en el grupo de jóvenes bajo la guía de Webb y entrará este otoño al seminario de *Saint Joseph* en Covington, Louisiana, afirmó que la coordinación entre las iglesias del decanato—especialmente en cu-



anto a las misas—beneficiaba a todos los estudiantes.

"Te recuerda de una comunidad más grande de católicos", comentó Conover. "Estando aquí en Vernon, te sientes más o menos como si no estuvieras conectado a la diócesis. Estas lejísimo, y en la escuela podrías ser una minoría como católico; sin embargo, cuando participas en las misas del decanato, tienes ganas de ir, de ser parte de algo más grande. Te relacionas con algo más".

Las misas y otros eventos proporcionan a la juventud una manera de hacer nuevos amigos católicos, pero también de acercarse a Dios y a su fe, comentaron ambos Marrinan y Conover.

"Pienso que este es un punto clave para los muchachos. En nuestro decanato, estos jóvenes crean una relación unos con otros a través del cuerpo de Jesucristo", dijo Conover. "Más aún, pienso que están creciendo en su relación con Cristo, aumentando gradualmente su conocimiento, y, tal vez, obteniendo una perspectiva diferente, escuchando a otro sacerdote dando la prédica".

Conover considera el rosario semanal en la parroquia *Holy Family* necesario para su vida espiritual. Con otros jóvenes de *Holy Family*, Conover comentó que ha rezado aproximadamente 200,000 *Ave Marias* desde que la noche semanal de oración comenzó hace 10 años.

"A veces me pregunto cómo sería mi fe católica si no tuviera un director de jóvenes tan bueno", Conover dijo, reflexionando sobre la posibilidad.

La participación de los jóvenes no está restringida solamente a las parroquias. El centro católico de la ciudad universitaria en *Midwestern State University* celebra un retiro de confirmación de toda el área,

explicó la directora de la ciudad universitaria, Debbie Neely. Estudiantes de bachillerato pueden convivir con católicos de edad universitaria y pueden verlos siendo activos en su fe, comentó Neely.

"En el retiro de confirmación, pueden entender la perspectiva de estudiantes universitarios, que también han pasado las mismas cosas que ellos están actualmente experimentando", dijo Francisco Salas, un estudiante graduado de MSU y asistente en el centro universitario.

El ministerio universitario también se involucra, estableciendo contactos y consiguiendo voluntarios para retiros de jóvenes y otros eventos, dijo Neely.

"Disponemos de una buena relación con nuestras iglesias locales", explicó Neely. "Tenemos algunos [estudiantes universitarios] que han enseñado el catecismo en las iglesias locales. Ayudamos mucho con los jóvenes de bachillerato. También contamos con el apoyo de las iglesias locales, y las tratamos de ayudar en cualquier manera que necesiten ayuda".

Además, el centro católico de la ciudad universitaria ha facilitado un puente en la vida espiritual entre los estudiantes de bachillerato y los universitarios", Neely comentó.

"Dicen que es el hogar fuera del hogar, y que es como familia", explica Neely. "Es un entorno social donde, estén de mal o buen humor, pueden venir. Son aceptados y bienvenidos. Se cuidan unos a otros. Definitivamente es un puente. Mi deseo profundo es que los que estaban involucrados en los ministerios de jóvenes vengán al ministerio universitario, y cuando terminen aquí, regresen y se involucren en los ministerios de jóvenes adultos en una iglesia".



Escuelas católicas cambian vidas de jóvenes, los llevan a Jesús, y los educan para una mejor vida

Por **Kathy Cribari Hamer** / Corresponsal

Si el superintendente de escuelas diocesanas alcanza a ver una perspectiva relevante de la educación católica, es porque algo significativo acaba de ocurrir.

“Hubo una reunión en el colegio de *Saint Rita’s*”, dijo Don Miller, “y el director nos llevó al pasillo. El padre de un estudiante, Ahren Schwericke, estaba por irse a Irak, y estaba allá con su hijo, Aiden. Juntos, los dos comenzaron a recitar la promesa de lealtad (*Pledge of Allegiance*)”.

“Los muchachos estaban parados por todo el pasillo”, explicó Charlene Hymel, la directora del colegio *Saint Rita*, recientemente nombrada superintendente asociada de las escuelas diocesanas. “Los *boy scouts* elevaron las banderas en ceremonia, y después



de la promesa de lealtad, los niños cantaron una canción de bendición, alzando las manos sobre el papá de Aiden”. La abuela de Aiden, Elan, enseña baile en el bachillerato *Nolan High School*.

La situación era emocionante para Miller, quien notó que, junto con su educación católica, los niños estaban aprendiendo “amor al país, y la conciencia de quiénes somos. Nunca había visto algo como la carita de ese niño esa mañana”, recordó Miller.

La educación católica estará sufriendo nacionalmente; sin embargo, aquí en la diócesis de Fort Worth está prosperando. *El fondo de becas del obispo* ha proveído, en total, \$1.7 millones para ayudar con la educación de aproximadamente 2,000 estudiantes.

“Estamos luchando contra el ciclo de la pobreza”, dijo Hymel. “Teníamos una madre que vino a trabajar como voluntaria en *Saint Rita’s*, y mientras ayudaba con las clases, escuchaba, y así aprendió a leer. Ahora, ella y su hija leen juntas”.

Los estudiantes también están haciendo mucho progreso en la escuela de *Saint George*, donde la directora Olga Ferris, Ed.D, una vez era estudiante. Ahora, ella proporciona una educación católica innovadora y completamente al día.

“No importa cuánto sube la matrícula, muchos de nuestros padres no pueden pagar más”, explicó. “Sin embargo, con el *Fondo de becas del obispo*, pagan lo mismo, aunque nosotros recibimos más dinero. Los padres están contentos, al igual que nosotros.

“Si nuestros padres demuestran el deseo verdadero

de una educación católica para sus hijos, la falta de dinero no será un impedimento”, prometió la directora de *Saint George*, una ex-alumna convertida en directora. Con mucha determinación, ella ha redefinido el éxito de la educación católica en la diócesis.

Casi todos los estudiantes de la escuela *Our Mother of Mercy* no son católicos, aunque regularmente, algunos quieren averiguar cómo convertirse. “Hace dos años le pregunté a dos estudiantes si estaban bautizados, y me dijeron que no”, comentó la directora Carolyn Yusuf, Ph.D. “La familia entera de 14 fue bautizada durante la próxima vigilia de Pascuas”.

“Clarece Reynolds, quien murió en 2004, fue uno de los primeros cinco estudiantes negros en la escuela *Our Lady of Victory* [OMM, en el sur de Fort Worth], después que su hermano mayor asistiera a OMM. El traía a su familia a la iglesia”, comentó Yusuf, “y todos se convirtieron al catolicismo”.

“Está pasando todo el tiempo”. Como dice Don Miller, “No hacemos esto porque no son católicos, pero porque nosotros sí lo somos”.

Tres directores diocesanos, Yusuf, Ferris, y Clarice Peninger, quien se acaba de retirar recientemente después de 24 años en la escuela *Saint Andrew*, eran estudiantes en el bachillerato OLV durante el mismo período. “En ese entonces, Dios nos estaba formando para lo que estamos haciendo ahora en Fort Worth, Texas.

“Es asombroso”, concluyó Yusuf. “todo funcionó conjuntamente para el bien, para aquellos que aman a Jesús—y aprendimos de Jesús en OLV”.



En los últimos años, cálidas amistades se han formado entre una generación de católicos de Latinoamérica, Asia y África, y solidarios feligreses de la diócesis de Fort Worth. Un gran número de voluntarios, desde jóvenes a personas de la tercera edad, ha viajado desde esta diócesis a compartir su fe y sus recursos materiales con comunidades en Guatemala, Bolivia, Haití, México, Honduras, Vietnam y países en el continente africano. Y al regreso, consistentemente, han manifestado que las bendiciones espirituales recibidas a través de su trabajo con las misiones son mayores que el bien que han hecho ayudando a establecer y apoyar colegios, clínicas, hospitales, ministerios de catequesis, e iglesias en países del subdesarrollo.

El obispo Kevin Vann activamente apoya este tipo de servi-



cio comunitario, yendo él mismo en misiones a Honduras, Bolivia, Guatemala y México durante los últimos cuatro años. Ha aplaudido a su antecesor, el obispo Joseph Delaney, por sus años de compromiso con el trabajo de las misiones.

“Nuestros voluntarios regresan de sus experiencias en las misiones con un sentido más profundo de la naturaleza universal de la Iglesia”, dijo el obispo en la publicación de la revista *Maryknoll* de septiembre de 2007. “También regresan con una apreciación más penetrante y renovadora de su propia fe”.

La diócesis de Fort Worth anualmente manda más de \$2 millones a las misiones extranjeras. El *Consejo de misiones* de 16 miembros asiste a la oficina diocesana de *Alcance a las misiones*, educando a ministros católicos sobre el trabajo misionero y coordinando actividades en que todas las comunidades de fe pueden participar.

Grupos misioneros de la diócesis y sus parroquias han compartido el Evangelio con otros fuera de nuestras fronteras

Por Joan Kurkowski-Gillen / Corresponsal

Cumplir 40 años es crítico. Llegando a “la mitad de la vida” muchas veces nos obliga a reevaluar nuestras prioridades, contemplar un cambio de vida o fijar nuevas metas.

Para el padre Jack McKone, llegar a la madurez despertó en él un deseo de aventura y oportunidad. “Algunas personas tienen una crisis de los cuarenta y compran un carro *Corvette*. Yo fui de viaje a las misiones”, bromea el vendedor de equipos para automóviles, quien se convirtió en sacerdote diocesano. Una crisis no es necesariamente algo malo. Te ayuda a crecer”.

El viaje a Patzún, Guatemala en 1995 fue planeado rápidamente, se acuerda Colleen Cargile, la hermana de McKone y compañera de viaje. Su hermano, Chuck, se acababa de mudar al país destrozado por la guerra, para continuar su trabajo misionero como un Franciscano laico. Como parte de una familia con 10 hermanos, les habían enseñado a los hijos McKone que siempre deberían promover los esfuerzos de sus hermanos.

“Jack y yo queríamos apoyar los esfuerzos de Chuck y su trabajo con las misiones—y estábamos listo para una aventura”, explica Cargile, diciendo que no habían contado con la continuada guerra civil de Guatemala para formar su decisión. “No teníamos ni idea de lo que estábamos haciendo. Pienso que Dios nos estaba llamando de una manera poco común”.

La experiencia de esa semana fue una revelación. Durante su visita, los hermanos conocieron habitantes del pueblo que eran extremadamente pobres pero felices.

“Sus vidas religiosas y sus familias estaban tan fuertemente atadas”, dice el padre McKone, describiendo el vigor por vivir que presenció. “Una espiritualidad profunda los ayuda a enfrentarse con la adversidad”.

Un incidente fue especialmente memorable: mientras estaban viajando por los pueblos montañosos, una familia invitó a los tres hermanos McKone a quedarse la noche con ellos en su hogar. Tener visitantes del norte—el norte donde todo es bueno—es considerado un honor.

“Había un frío glacial con ninguna calefacción y dormimos en el piso de tierra”, exclama el padre McKone, recordándose de las ásperas condiciones de vida.

Su hermana recuerda “la humildad, generosidad y fe” de la familia, pero también una noche larguísima, sin sueño alguno. Para que sus huéspedes estuvieran abrigados, los anfitriones les quitaron las frazadas a los caballos.



“Fue maravilloso excepto por los insectos”, Cargile relata. “Nos tomábamos turnos preguntando ‘¿cuándo llegará el amanecer?’”

Cuando salió el sol, los tres americanos agradecieron a la familia por su hospitalidad y salieron del refugio frío e inhóspito—una realidad que no pasó inadvertida ni poco apreciada por el trío.

“Nosotros podíamos dejar esas condiciones deplorables y regresar a las comodidades de nuestras propias vidas, pero ellos no”, explicó el padre McKone con empatía. “Esa es su vida”.

La visita corta e improvisada con su hermano les cambió la vida a los tejanos del norte.

“Nuestra conciencia se despertó y necesitábamos hacer algo”, explica. “El Espíritu Santo nos llamó para convertirnos en misioneros”.

El ministerio comenzó con cosas pequeñas. Regresando durante otro viaje a Patzún, el padre McKone llevó una cámara y tomó retratos de todos en el pueblo.

Con la ayuda de miembros de la parroquia *Saint John the Apostle* en North Richland Hills, el padre McKone y su hermana también comenzaron a transportar vitaminas y tratamientos contra parásitos para los habitantes del pueblo. Mientras la participación en el trabajo misionero crecía, también aumentaba la amplitud de los proyectos. Cuando la diócesis de Fort Worth se asoció con la diócesis de Juticalpa en Honduras, el experto en carrocería fue como voluntario para ayudar a restaurar cinco autobuses,



todos empacados con donaciones para el país centro americano. Trabajó con mecánicos de Honduras por tres semanas, almacenando filtros de aire de repuesto, ruedas, pastillas de freno, y al final se montó en la escolta de autobuses partiendo hacia Honduras.

Su creciente atracción hacia el trabajo misionero le reveló una cuestión que cambiaría su vida. “Me preguntaba: ¿qué necesito hacer?” comenta el padre McKone. “Sabía que Dios me estaba llamando de alguna manera para servir al cuerpo de Cristo”.

Esperaba encontrar la respuesta en los altiplanos de Patzún. Después de vender su casa y renunciar a una carrera de 25 años con el concesionario de automóviles *David McDavid*, el padre McKone pasó 18 meses asistiendo a un grupo de hermanas Carmelitas, quienes proporcionan educación religiosa a los habitantes de los pueblos Maya.

“Sabíamos que Jack tenía un llamado de Dios”, Cargile dice de su decisión. “Patzún fue un gran lugar para tomar un año de reflexión. Lo dejó salir de las

Ministerio hispano ha visto cambios y crecimiento dramáticos

Por Juan Guajardo / Corresponsal

Andrés Aranda, director de *Servicios pastorales hispanos*, recuerda cómo, hace 19 años, la *Oficina del ministerio hispano* era una operación diocesana mantenida y promovida por solamente una persona: él.

Desde ese entonces la *Oficina del ministerio hispano* ha cambiado dramáticamente al irse expandiendo, adquiriendo más personal y trabajando para proveer más servicios y misas para la población de habla hispana.

Durante las últimas décadas, la diócesis y la *Oficina del ministerio hispano* han presenciado la instauración de la misa en español en varias otras iglesias y han fomentado la ordenación de más sacerdotes bilingües para cubrir las necesidades de la comunidad hispana. De las 90 parroquias en la diócesis, una mayoría de ellas da misas en español.

“Actualmente más de 50 parroquias están ofreciendo servicios en español”, dijo Aranda. “Estamos trabajando en estrecha colaboración con las vocaciones, y cada día hay más seminaristas bilingües”.

Algunas de las iglesias más recientes en adoptar la misa en español son *Saint Michael's*, de Bedford, y *Holy Redeemer*, en Aledo, dijo Aranda.

En los condados de la diócesis, la población hispana ha crecido dramáticamente. De acuerdo al censo norteamericano del 2000, había más de 285,000 hispanos solamente en el condado de Tarrant. Ese número subió a más de 411,000 personas para el 2007, de acuerdo a los estimados de la *Oficina del censo de los Estados Unidos*.

“Ha habido mucho crecimiento”, dijo Aranda. Hay una presencia hispana en todas las parroquias y

hemos iniciado varias misas hispanas”, comentó, en lugares donde nunca habría pensado hubiera presencia hispana hace 15 años.

Aranda explicó que hace 19 años, la diócesis tenía dos oficinas haciendo todo el trabajo que se necesitaba para el ministerio latino - una labor extraordinaria considerando el reducido personal que tenían, llevando a cabo todas las traducciones, adaptando materiales y programas y proporcionando los programas actuales. Sin embargo, a través de los años la diócesis ha respondido al rápido crecimiento de la población hispana, expandiendo los ministerios en español y contratando personal que hablara español en las áreas de *Vida familiar (Family Life)*, *Pastoral juvenil hispana (Young Adult Ministry)*, *Catequesis para adultos hispanos (Adult Catechesis)*, al igual que proveyendo múltiples programas variados y clases en español. El ministerio hispano también ha podido lograr muchas cosas en colaboración con varias otras oficinas y departamentos en la diócesis.

La hermana Elvira Mata, MCDP, directora asociada



realidades de este mundo para ganar perspectiva”.

La vida religiosa de los habitantes de Guatemala y el ejemplo mostrado por las hermanas Carmelitas figuraron enormemente en su decisión de entrar al seminario. El padre McKone llama esta experiencia un período de conversión personal.

“Hasta ese entonces, daba mi fe por hecho”, dice el católico por nacimiento. “Sin embargo, allá oí relatos de la madre superiora sobre personas que morían por su fe, y eso me hizo tomarla más en serio”.

Mientras estudiaba para el sacerdocio, padre McKone mantuvo fuertes lazos con Patzún, regresando para ayudar con los servicios de Semana Santa. Durante una liturgia de la vigilia de Pascuas — llamada *Sábado de gloria* por los nativos — el seminarista y un compañero observaban a los habitantes del pueblo cargar velas prendidas y subir la montaña hacia una gran fogata.

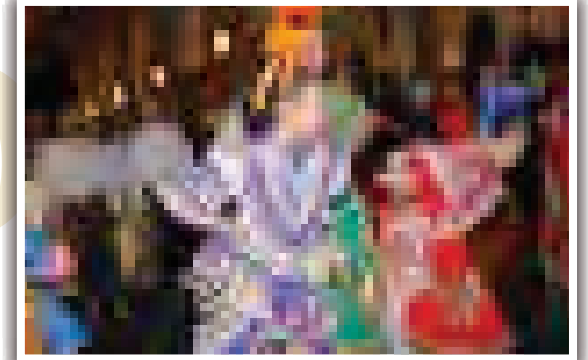
“Fue un espectáculo increíble”, exclamó el padre McKone, recordando la primitiva pero hermosa celebración de Pascuas.

Se ordenó sacerdote el 5 de enero de 2008, y continúa sirviendo en el *Consejo de misiones diocesanas* con su hermana, Colleen, quien es directora del ministerio social en *Saint John the Apostle*. La precipitada aventura que les sembró un interés en las misiones extranjeras no fue ningún accidente, dicen los dos.

“El Espíritu Santo siempre está trabajando y a veces nos sorprende”, dice el padre McKone, quien anima a otros a involucrarse. “A veces hay que tomar riesgos. No se preocupen por los gusanos, la falta de agua o no poder hablar español. El trabajo misionero no es más peligroso que ir al parque *Six Flags*, y los beneficios espirituales ampliamente superan cualquier inconveniente”.

de la *Pastoral juvenil hispana* – el equivalente en español al ministerio para jóvenes – dice que ha visto crecer su ministerio desde que comenzó su empleo en 2002. Cuando llegó, el departamento no tenía un consejo pastoral, dijo. Pensó que una manera de involucrar a la juventud sería dejarlos supervisar directamente cada programa en su departamento, así que estableció un consejo constituido exclusivamente de jóvenes. Este esfuerzo resultó en mejor organización, más interés de los mismos jóvenes, y la formación de más grupos bajo la *Pastoral juvenil hispana*. Los grupos bajo esta pastoral juvenil se especializan en promover todo, desde vocaciones y evangelismo a solidaridad y formación.

“Nos hemos organizados mucho mejor. Ahora tenemos un consejo pastoral que organiza todo, evalúa las necesidades del programa, y responde a esas necesidades. También actualiza el calendario y fija las



prioridades del año”, comentó la hermana Elvira.

La influencia de la pastoral juvenil se está comenzando a sentir dentro de la comunidad, dijo Yasmin Cortina, coordinadora de la pastoral juvenil. Ha ofrecido más retiros, comenzado nuevos eventos, y ayudado a fomentar grupos nuevos de jóvenes en diferentes parroquias, al igual que formar el nuevo “Grupo de discernimiento”, que ayuda a jóvenes a escoger vocaciones, dijo la hermana Elvira.

“Pienso que [la pastoral juvenil] ayuda mucho porque cada año crecemos un poquito más”, dijo Cortina. “Las diferentes cosas que ofrece la diócesis



están fomentando en los jóvenes una atracción hacia el servicio y una inquietud para conocer mejor a Dios. Es muy difícil a nuestra edad, de 18 a 30. Es como si muchos jóvenes ni se acercaran a la iglesia. A mí me ha ayudado mucho”, dijo Cortina, “pero también lo veo en otros jóvenes, porque cada seis meses hay otros grupos [parroquiales] nuevos y la Pastoral los está apoyando, para que puedan crecer y mantenerse con vida”.

Alrededor del 68 por ciento de los hispanos en los Estados Unidos se identifican como católicos, de acuerdo a un estudio del 2007 del centro hispano *Pew (Pew Hispanic Center)*. El estudio también muestra que dos tercios de los hispanos van a misa en español. Con la población hispana representando más y más de la población de la diócesis, uno de los retos que enfrenta el ministerio hispano es la necesidad de más sacerdotes bilingües, dijo Aranda.

“Es nuestro desafío más grande”, comentó Aranda. “Sin embargo, seguimos trabajando; colaboramos, y lo bueno es que tenemos muchos laicos involucrados en nuestras iglesias. Pero como siempre”, explicó Aranda, con el número tan vasto de hispanos que están entrando en nuestra diócesis, necesitando un ministerio al nivel parroquial, “necesitamos más sacerdotes que hablen español, o que sean bilingües”.

Programas de seguridad entrenan vastos números para proteger nuestro más valioso recurso—nuestros hijos

Por Nicki Prevou / Asistente editorial

Cuando la diócesis de Fort Worth marca 40 años como una comunidad de fe, es apropiado que sus miembros reflexionen sobre la prioridad más grande de la iglesia católica, de acuerdo al obispo Kevin Vann. “Apreciamos a nuestros niños”, comenta simplemente. “Nos esforzamos en cultivarlos, en pasar nuestra fe a la próxima generación y, constantemente, tratamos de cumplir con la responsabilidad tan seria de protegerlos en sus hogares, en sus comunidades parroquiales y en sus escuelas católicas”.

Mucho antes que la *Conferencia de obispos católicos de los Estados Unidos (USCCB, o United States Conference of Catholic Bishops)* nacionalmente adoptara el *Estatuto para la protección de los niños y jóvenes*, en Junio del 2002, la diócesis se había comprometido con las metas de la protección de niños, buscando a la vez asistencia a las víctimas y sobrevivientes de abuso, dice Ruth Smith, directora de *Protección de niños y jóvenes* en la diócesis de Fort Worth.

Todos están conciente del gran sufrimiento causado por el abuso de menores en la diócesis y a través del país, lo cual incitó la creación del estatuto. El obispo Vann ha expresado su dolor personal y su ira por este abuso, ya que cuestiones relacionadas con problemas locales han surgido; sin embargo, Smith declara que estos problemas ocurrieron a pesar de los esfuerzos de la diócesis.

Comenta que las primeras políticas de la diócesis para dirigir atención a los problemas del clero, religiosos, o laicos sobre la mala conducta sexual fueron adoptadas en 1993, indicativo de los primeros esfuerzos para proteger a niños y jóvenes. “Estas políticas se actualizaron en años más recientes, para cumplir totalmente con los requerimientos del estatuto y para crear el programa diocesano *‘Manteniendo seguros a niños y jóvenes’* (*‘Keeping Children and Youth Safe’*)”.

Desde 2002, la diócesis también ha trabajado de cerca con la *Oficina de protección de niños y jóvenes* de la USCCB, añade Judy Locke, quien trabaja como coordinadora de asistencia para víctimas. “Hemos participado en cinco auditorías nacionales desde el año 2002”, explica Locke. “Cada auditoría es conducida por el grupo Gavin de Massachusetts, y cada año

se ha encontrado que nuestra diócesis está cumpliendo totalmente con las provisiones y expectativas del estatuto”.

Es satisfactorio saber que después de pasar por una investigación y entrenamiento extenso para asegurarse de un ambiente seguro, aproximadamente 25,000 católicos de toda edad, representando 92 parroquias y 18 escuelas dentro de la diócesis, anualmente firman el *Código de conducta* de la diócesis, dice Smith. “El código incluye pautas de cómo nosotros, como voluntarios y empleados en toda parroquia, escuela, y ministerio dentro de la diócesis, debemos conducirnos apropiadamente”, explica.

Programas sobre un ambiente seguro, ofrecidos en sociedad con *Praesidium, Inc.*, una organización nacional de prevención de abusos, son conducidos en toda la diócesis en inglés, español, y vietnamita. Un aspecto importante del entrenamiento es el énfasis en reconocer violaciones de límites personales y reportar comportamiento sospechoso. Christy Schiller, directora de acreditación religiosa para *Praesidium*, dice que la diócesis de Fort Worth está, “como siempre, dos pasos adelante de las demás” en esta área, especialmente con el trabajo más reciente de la diócesis en diseñar y ofrecer entrenamiento apropiado para todas edades, pero en especial para los jóvenes que sirven como líderes y voluntarios en las parroquias y escuelas.

Las sesiones, ofrecidas por la oficina diocesana del *Ministerio de niños, jóvenes y universitarios (Youth, Young*



Adult, and Campus Ministry), se enfocan en la responsabilidad que deben tener los adolescentes sobre la seguridad de los niños bajo su cuidado. También les muestra cómo protegerse contra abusos potenciales, acoso, o explotación.

“El obispo Vann y su excelente personal — Ruth Smith, Mark Simeroth, Judy Locke, y Kevin Prevou — deben ser reconocidos por su gran trabajo y su colaboración creativa con líderes de todo ministerio a través de la diócesis”, dice Schiller. “Siempre me impresiona la dedicación y compromiso que veo en la diócesis de Fort Worth en cuanto a la protección de niños, ubicándose a la vanguardia de la promoción de una cultura de seguridad. He visto cómo esta meta de proteger a los jóvenes se ha integrado con todo lo que hace la diócesis. Es impresionante”

Oficina de comunicaciones trata de llegar a católicos a través de la Internet, NTC

Por Nicki Prevou / Asistente editorial

Margaret Beaman, encargada de la parroquia *Saint Mary* en Windthorst, y también de la iglesia vecina de *Saint Boniface*, en Scotland, se alegró cuando vio una foto de su pastor—el padre David Kraeger, TOR — acompañado por tres radiantes jóvenes que pertenecen a *Saint Mary* en el periódico diocesano del 26 de junio.

“Fue maravilloso ver a nuestros jóvenes en el *North Texas Catholic*”, exclamó Beaman. “Ellos son estudiantes graduándose de bachillerato, quienes han servido a nuestra parroquia como monaguillos desde el quinto grado. Es tan agradable para ellos—como miembros de una pequeña iglesia rural—recibir tanta atención”.

Pat Svacina, directora de comunicaciones en la diócesis de Fort Worth, dice que los feligreses de las comunidades religiosas en toda la diócesis pueden disfrutar de leer muchos más reportajes de ese tipo en el periódico *North Texas Catholic*, y en el nuevo sitio Web de la diócesis en un futuro próximo.

“El obispo Vann está muy conciente de la diversidad cultural y geográfica encontrada en nuestra diócesis, y del reto de mantener a todos informados y conectados”, explica Svacina. “Muchos de

nuestros jóvenes comparten la tendencia de buscar información conectándose a la red más que buscándola por medios escritos. Sin embargo, un número significativo de personas todavía prefiere obtener las noticias de manera tradicional”. Cuando la diócesis se prepara para celebrar su 40° aniversario, es digno, comenta Svacina, que el obispo anuncie desarrollos significativos en el ministerio de comunicaciones diocesanas.

“Para poder alcanzar a todos los miembros de nuestra diócesis, el obispo ha pedido que, comenzando en julio, todos los hogares católicos dentro de la diócesis reciban cada publicación de nuestro periódico *North Texas Catholic*”, aclara Svacina. “Igualmente, se creará un nuevo sitio Web para ofrecer la oportunidad de expandir el contenido que no es posible, debido a limitaciones de espacio, en la edición impresa del periódico. Se presentarán más reportajes e información de todas las parroquias en el nuevo sitio Web”.

El sitio Web, a inaugurarse alrededor del 1 de agosto, permitirá que los departamentos de los ministerios diocesanos utilicen tecnologías avanza-

das como *video streaming, podcasts, blogging*, conexiones a redes sociales de Internet, y, eventualmente, un sistema de pago electrónico que permitirá el registro de las parroquias para eventos diocesanos.

Visitantes al nuevo sitio Web podrán encontrar información más sencillamente a través de varias opciones nuevas fáciles de usar, explicó el coordinador diocesano del sitio Web Chris Kastner. “En los últimos años, hemos estado utilizando tecnologías como *Facebook* y *Twitter* para informar a jóvenes católicos de misas especiales, reuniones, oportunidades para hacer servicios caritativos, encuentros sociales y eventos educacionales, como *Teología ‘on tap’*”, añadió. La respuesta ha sido increíble. Jóvenes están cómodos con conexiones de ese tipo, así que continuaremos expandiendo este tipo de alcance evangélico”.

Margaret Beaman le da la bienvenida a estos nuevos desarrollos. “Expandiendo nuestra comunicación a través de la Internet”, dice, “se puede compartir más entre parroquias rurales y parroquias urbanas. Y viendo lo que está pasando por toda la parroquia”, reflexiona, “podremos continuar aprendiendo unos de otros”.

Sharing in Ministry ACCOUNTABILITY REPORT 2008-09

Dear Brothers and Sisters in Our Lord,

Thank you for your generous giving to the 2008-09 *Sharing in Ministry* annual diocesan appeal. As you can see from the financial accounting in this report, more than \$3.1 million was contributed, which is especially gratifying considering the economic challenges facing each of you this past year. It is important for you to know that 100% of every dollar contributed remains in the Diocese of Fort Worth to fund our most critical and immediate needs.

I am truly humbled by the commitment of thousands of donors, each of our pastors, and our parish staffs and volunteers to this appeal each year. Together, as our local Church here in North Texas, we can accomplish more than any one parish can. I pray that through God's grace we will continue to assist the mission of our local Church.

Thank you again for your tremendous response to the 2008-09 *Sharing in Ministry* appeal. Please have a safe and blessed summer and know of my prayers for you and your intentions always.

Sincerely in Christ,

Kevin W. Vann

Most Rev. Kevin W. Vann, J.C.D., D.D.
Bishop of Fort Worth



Changing Our Hearts
El Cambio en Nuestros Corazones
Biến Đổi Trái Tim Chúng Ta



For more information, please contact:

Sharing in Ministry – Annual Diocesan Appeal • Office of Stewardship and Development

Diocese of Fort Worth • 800 West Loop 820 South • Fort Worth, TX 76108-2919 • (817) 560-3300

NATIONAL NEWSBRIEFS

Minnesota cathedral designated as national shrine of St. Paul

ST. PAUL, Minn. (CNS) — As the June 29 close of the year of St. Paul drew near, the Cathedral of St. Paul announced its new designation as the National Shrine of the Apostle Paul. The cathedral is among about 100 U.S. Catholic churches that have been honored with the designation, and it's the only one dedicated to St. Paul the Apostle, said Msgr. Anthony Sherman, executive director of the U.S. bishops' Secretariat of Divine Worship. The designation came from the Vatican and the U.S. Conference of Catholic Bishops at the request of Archbishop John C. Neinstedt of St. Paul and Minneapolis. The title "shrine" recognizes the cathedral's national importance and designates it as a pilgrimage destination for groups from across the United States, said Father Joseph Johnson, the cathedral's rector. Visitors from beyond the archdiocese — Catholic and non-Catholic alike — already tour the cathedral when they visit St. Paul. Parish groups from around the Midwest have organized pilgrimages to the building, Father Johnson added. The shrine designation may result in more pilgrims, he said.

Hospitals to give up \$155 billion over 10 years to fund health reform

WASHINGTON (CNS) — The Catholic Health Association and other U.S. hospital groups have agreed to reduced Medicare and Medicaid reimbursements and other system reforms that will free up \$155 billion over 10 years for health care reform. Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO, joined with other hospital association executives in a July 8 ceremony at which the agreement with Sen. Max Baucus, D-Mont., chairman of the Senate Finance Committee, and the White House was announced. "We know how urgently change is needed for both moral and economic reasons, and today's agreement marks major progress in advancing reform and working together to finance health care in this country," Sister Carol said. Vice President Joe Biden, standing in for President Barack Obama, and Kathleen Sebelius, secretary of Health and Human Services, also participated in the event. Biden said the agreement with CHA, the American Hospital Association and the Federation of American Hospitals "produces real savings in federal health care spending — savings that will be applied toward the president's firm goal of enacting health care reform that is deficit-neutral."

US Guadalupe image to be displayed in Our Lady of Guadalupe Church, Midland

MIDLAND (CNS) — A church-authorized reproduction of the original image of Our Lady of Guadalupe that hangs in the Mexico City basilica dedicated to her is scheduled to arrive in Midland in the Diocese of San Angelo Aug. 13. It will be enshrined permanently at Our Lady of Guadalupe Church and Shrine in Midland. A special Mass and enshrinement ceremony has been planned. Another authorized duplicate — both are digital images — will be sent to Alaska, the only other state that will receive one. The United States is one of about a dozen countries receiving the reproductions, according to a July 17 announcement from the San Angelo Diocese. Germany and Poland are expected to receive the images in the coming months. Countries that already have received reproductions are Chile, Colombia, Cuba, Panama, Nicaragua, Cameroon, Nigeria, and Zambia. "As bishop of the Diocese of San Angelo, it gives me great joy to receive one of the very unique images of Our Lady of Guadalupe," said Bishop Michael D. Pfeifer. The reproduction coming to his diocese has, like the others, been touched to the original image in Mexico City.



Five newly appointed American archbishops received their palliums, from Pope Benedict XVI at a Mass at St. Peter's in the Vatican, June 29. Clockwise from upper left they are archbishops Timothy Dolan of New York, George Lucas of Omaha, Gregory Aymond of New Orleans, Robert Carlson of St. Louis, and Allen Vigneron of Detroit.

New archbishops find pallium shows their ties to pope, people

By Carol Glatz
Catholic News Service

VATICAN CITY — Receiving the woolen pallium from the pope underlines an archbishop's unique ties to the vicar of Christ in Rome and to his own flock of parishioners back home, said a number of archbishops from the United States and Canada.

The pallium "strikes me as somewhat of a wedding ring — that we are intimately bound to our people — our sheep — as shepherds," said Archbishop Timothy M. Dolan of New York, "and we're also bound to the universal pastor of the church, Pope Benedict XVI."

Archbishop Dolan was one of 34 bishops from 20 countries who received the white, narrow circular band called a pallium during a special Mass in St. Peter's Basilica June 29. He spoke to reporters after the ceremony.

Archbishop Gregory M. Aymond of New Orleans said it was "a very powerful experience" to see the tremendous diversity and universality of the Catholic Church during the ceremony.

After the pope gently placed the woolen band over his shoulders, it was very moving "to have that connectedness with the Holy Father wearing a pallium similar to his," said the New Orleans native.

"And to have that opportunity again to pledge loyalty and obedience and respect to (the pope) as the vicar of Christ is a powerful and touching event," said the former bishop of Austin.

Archbishop George J. Lucas of Omaha, Nebraska, said it felt like a dream to be able to celebrate the June 29 feast of Sts. Peter and Paul above the tomb of St. Peter and receive the pallium and blessings from the pope and to feel such solidarity with him.

Archbishop Lucas said he was praying he would have the same "kind of pastoral effect that I think the Holy Father has on all of us in the church." He said he sees the pope as being "a very benevolent pastor" and he would like to imitate and share that quality with the people in his new archdiocese.

Archbishop Robert J. Carlson of St. Louis said the Mass was "a deeply moving experience of faith for me" and that it gave him an opportunity to reflect on the faith of the people in St. Louis and how

privileged he feels to be there.

Many of the archbishops were accompanied by a dozen or hundreds of friends, family, and faithful for the pilgrimage to Rome.

Pope Benedict held a special audience with the archbishops and nearly 1,000 members of their friends and family in the Vatican's Paul VI audience hall June 30.

Canadian Archbishops Pierre-Andre Fournier of Rimouski, Quebec, and J. Michael Miller of Vancouver, British Columbia, also received their palliums June 29.

Archbishop Lucas installed new archbishop for Omaha, stresses unity in church

OMAHA, Neb. (CNS) — Archbishop George J. Lucas, the new head of the Omaha Archdiocese, stressed the importance of unity in the church as he thanked priests, bishops, family members, and friends for their presence and prayers at his installation Mass July 22 at St. Cecilia Cathedral.

About 1,000 people attended the Mass; they included Archbishop Pietro Sambini, apostolic nuncio to the United States, and Cardinals Justin Rigali of Philadelphia, Francis E. George of Chicago, the president of the U.S. Conference of Catholic Bishops, and Fort Worth Bishop Kevin W. Vann. There were also nearly 40 other archbishops and bishops and more than 200 priests at the Mass.

Archbishop Lucas, a St. Louis native and the former bishop of Springfield, Illinois, Bishop Vann's home diocese, began his homily by talking about St. Paul's message that different spiritual gifts in the church are manifested

through one spirit.

"We give thanks to God that these God-given gifts are so evident as we gather for this sacred liturgy," the archbishop said. "We are the proof that St. Paul is right about the nature of the church."

He thanked the visiting bishops who were in attendance, and gave special thanks to his predecessor, Archbishop Elden F. Curtiss, for his 16 years of service to the Omaha Archdiocese.

"I am grateful for your warm welcome, your support and for your pledge to remain active in the years to come. I look forward to your counsel and your help," Archbishop Lucas said. "I know the priests and people of the archdiocese look forward to your continued presence among us as pastor and friend."

The new archbishop expressed his gratitude to the hundreds of priests, seminarians, permanent deacons, men and women religious, and laypeople for their presence and prayers.

Charity

IN TRUTH

AN ENCYCLICAL FROM POPE BENEDICT XVI

From page 1
benefits, the pope said.

Charity, or love, is not an option for Christians, he said, and "practicing charity in truth helps people understand that adhering to the values of Christianity is not merely useful, but essential for building a good society and for true integral development," he wrote.

In addressing the global economic crisis and the enduring poverty of the world's poorest countries, he said, "the primary capital to be safeguarded and valued is man, the human person in his or her integrity."

The global dimension of the financial crisis is an expression of the moral failure of greedy financiers and investors, of the lack of oversight by national governments and of a lack of understanding that the global economy required internationally recognized global control, Pope Benedict said.

"In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth," the pope wrote.

"To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security, and peace; to guarantee the protection of the environment and to regulate migration: For all this, there is urgent need of a true world political authority," he said.

Pope Benedict insisted that the idea of the world's richest nations scaling back development aid while focusing on their own economic recovery overlooked the long-term economic benefits of solidarity and not simply the human and Christian moral obligation to help the poor.

"In the search for solutions to the current economic crisis, development aid for poor countries must be considered a valid means of creating wealth for all," the pope said.

The economic growth of poorer countries and their citizens'

'While the poor of the world continue knocking on the doors of the rich, the world of affluence runs the risk of no longer hearing those knocks on account of a conscience that can no longer distinguish what is human.'

—Pope Benedict XVI

demands for consumer goods actually benefit producers in the world's wealthier nations, he said.

The pope said that "more economically developed nations should do all they can to allocate larger portions of their gross domestic product to development aid," respecting the obligations they made to the U.N. Millennium Development Goals aimed at significantly reducing poverty by 2015.

Pope Benedict said food and water are the "universal rights of all human beings without distinction or discrimination" and are part of the basic right to life.

He also said that being pro-life means being pro-development, especially given the connection between poverty and infant mortality, and that the only way to promote the true development of people is to promote a culture in which every human life is welcomed and valued.

"The acceptance of life strengthens moral fiber and makes people capable of mutual help," he said.

He said the environment, life, sexuality, marriage, and social relations are inextricably united.

If society does not respect human life from its conception to its natural end, "if human conception, gestation, and birth are made artificial, if human embryos are sacrificed to research, the con-

science of society ends up losing the concept of human ecology and, along with it, that of environmental ecology," he said.

Development programs and offers of aid that encourage coercive population-control methods and the promotion of abortion do not have the good of people at heart and limit the recipients' motivation to become actors in their own development and progress, the pope said.

In addition, he said, an anti-life mentality in the world's richest countries is related to the lack of concern for the poor.

"How can we be surprised by the indifference shown toward situations of human degradation when such indifference extends even to our attitude toward what is and is not human?" the pope asked.

"While the poor of the world continue knocking on the doors of the rich, the world of affluence runs the risk of no longer hearing those knocks on account of a conscience that can no longer distinguish what is human," he said.

Pope Benedict also emphasized church teaching that making money and being wealthy are not sins, but that the way the money is made and the way it is used can be.

The encyclical condemned corruption, the exploitation of workers, the destruction of the environment, the continuing practice of wealthy nations imposing such high tariffs on imports that they shut poor countries out of the international marketplace and, especially, an "excessive zeal" for enforcing patents, especially on medications that could save the lives of thousands of poor people, if they were available at a reasonable cost.

Pope Benedict called for "a profoundly new way of understanding business," which recognizes that investors are not a company's only stakeholders, no matter how the business is structured and financed.

Employees, those who produce the raw materials, people who live in the communities where the company is based, where its products originate, and where its products are sold all have a stake in the business, the pope said.

He also said that investing always has a moral as well as an economic significance.

"What should be avoided is a speculative use of financial resources that yields to the temptation of seeking only short-term profit without regard for the long-term sustainability of the enterprise, its benefit to the real economy, and attention to the advancement — in suitable and appropriate ways — of further economic initiatives in countries in need of development," he said.

INTERNATIONAL NEWSBRIEFS

Pope discusses bioethics, G-8 summit with Obama at Vatican

VATICAN CITY (CNS) — The church's position on bioethical issues got marked attention during Pope Benedict XVI's meeting with U.S. President Barack Obama July 10. In addition to giving Obama a copy of his latest encyclical, which the pope had been presenting to visiting heads of state since its release July 7, the pope also presented a copy of the Vatican document on biomedical ethics, *Dignitas Personae* (*The Dignity of a Person*). When presenting the gifts after their 35-minute closed-door meeting, the pope gave Obama a signed, white leather-bound copy of the encyclical, *Caritas in Veritate* (*Charity in Truth*), then indicated the light-green soft-cover instruction on bioethics issued last December by the Vatican Congregation for the Doctrine of the Faith. "Oh, what we discussed earlier," said Obama, referring to their closed-door discussions. "I will have some reading to do on the plane." Obama was given the instruction to help him better understand the church's position on bioethics, Msgr. Georg Ganswein, papal secretary, told journalists in the pool covering the visit.

Catholic aid groups praise G-8 pledge on hunger but urge more be done

WASHINGTON (CNS) — Catholic development organizations July 10 praised leaders of the Group of Eight nations for pledging \$20 billion over the next three years to combat global hunger through greater support of agriculture in some of the world's poorest nations. But the groups said there was still more to be done and called the next steps "crucial." The International Cooperation for Development and Solidarity, an international alliance of Catholic development agencies known as CIDSE, and Catholic Relief Services, the U.S. bishops' overseas relief and development agency, applauded the leaders for their monetary commitment to the agricultural issues in developing nations. However, CIDSE also said it was worried that the initiative, led by U.S. President Barack Obama, will not be enough. "The G-8's focus on small-holder farmers and women in particular is positive, but the financial commitments are not," said Bob van Dillen, policy officer at Cordaid, a CIDSE member in the Netherlands. "The G-8 sets aside \$20 billion for the coming three years, while they have spent \$13 billion in just the past 18 months. This simply means \$20 billion won't be enough to feed the world's 1 billion hungry," he said in a statement.

Migrants make significant contributions to host countries, pope says

WASHINGTON (CNS) — Pope Benedict XVI described migration as "a social phenomenon of epoch-making proportions" in his social encyclical, *Caritas in Veritate* (*Charity in Truth*). He praised migrants' contributions to the economic development of both their country of origin and their host country and criticized current policies and certain international organizations, including the United Nations, for excluding representation from the poorest nations when they hold summits on economic concerns. For Johan Ketelers, secretary general of the International Catholic Migration Coalition, the pope's encyclical offers up suggestions that will help shape a better world. "*Caritas in Veritate* calls for a rights-based approach and invites all to reconsider the link between justice, truth, and charity," he told Catholic News Service. "The encyclical raises the need for political commitment to establish global order and global governance respectful of human rights." Ketelers said, "*Caritas in Veritate*, in a visionary way, strongly invites us to think differently and invites us to contribute to the building of another more global and more humane world."

Scripture Readings



August 9, Nineteenth Sunday in Ordinary Time.
Cycle B. Readings:

- 1) 1 Kings 19:4-8
Psalm 34:2-9
- 2) Ephesians 4:30 to 5:2
Gospel) John 6:41-51

By Jeff Hedglen

The miraculous gift of the Eucharist is for many people a hard thing to believe. Taken at face value it is a round, tasteless wafer. Our Catholic theology says it is the body, blood, soul, and divinity of our Lord Jesus Christ. So how does one go from seeing a wafer to experiencing Jesus?

For me, three instances stand out as helping my belief in the Eucharist grow. The first was when I was in my 20s. I happened to sit next to the same young woman a few weeks in a row, and I noticed that while she prayed after Communion, she quietly wept.

One time I asked her if she was all right. She said, "Yes, I just feel Jesus cleansing me of my

sins." I was in awe of her experience and deeply wanted to have such a profound connection with the Eucharist.

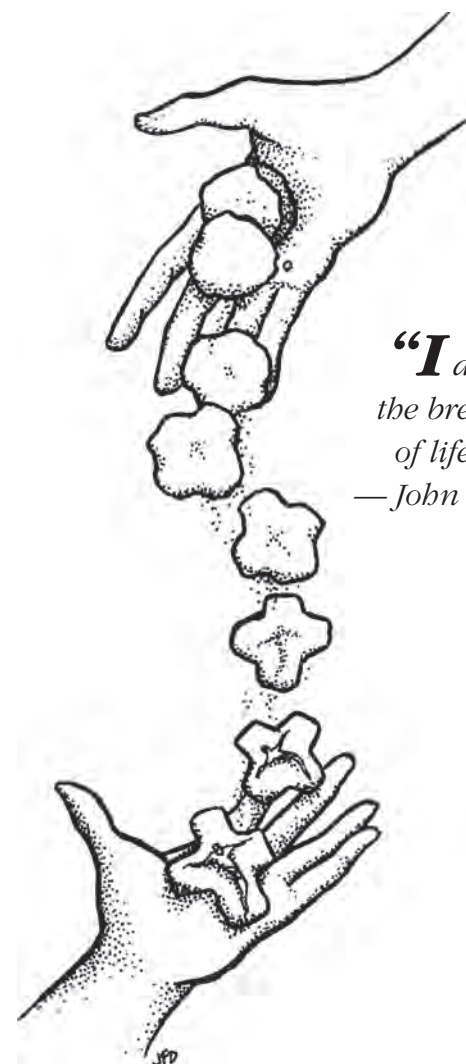
The second instance was through a book by Mother Teresa in which she explained that her sisters always start the day with Mass because they cannot do the work they were called to without receiving Jesus in the Eucharist. This spiritual exercise was vital to their work. Upon reading this I was humbled. Here was a group of women who could not begin the day without Jesus in the Eucharist, and at that time in my life if I missed Mass my only thought was guilt. A sense of missing the Eucharist never crossed my mind.

Last, a young woman who had graduated from our youth ministry program wrote me a letter while she was on a discernment year for her religious vocation. She signed the letter: "I'll see you in the Eucharist." Again, I was floored. I had never considered the unifying power of the sacrament in this way; we are all one in Jesus.

Difficulty understanding the miracle of the Eucharist is not new. In this Sunday's Gospel, Jesus confronts people who have a hard time believing he is the Bread of Life. I heard once that to surrender is to refuse yourself the luxury of asking any questions. I think this is what Jesus means when he tells the crowd to stop murmuring and believe.

QUESTIONS:

Have you had difficulty believing that the body and blood is Jesus? Who or what has helped your belief in the Eucharist to grow? Have you ever had a profound experience after going to communion?



**"I am
the bread
of life."
— John 6:48**

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More places for prayer and the Gospel needed for vocations, says pope

By Carol Glatz
Catholic News Service

VATICAN CITY—Young men need more places and more opportunities to listen to the word of God and reflect in silence so that they can better hear if God is calling them to the priesthood, Pope Benedict XVI said.

The low number of priestly ordinations in some parts of the world should not lead to discouragement, he said July 1 during his weekly general audience in St. Peter's Square.

Instead it should be the impetus to increase the number of places dedicated "to silence and to listening to the word, and to take better care of spiritual direction and the sacrament of confession so that God's voice, which always continues to call and confirm, may be heard and readily followed by many young people," he said.

The pope dedicated his catechesis to the church's celebration of the Year for Priests, which began June 19.

He said there was a close link between the year of St. Paul, which ended June 28 and the current Year for Priests. St. Paul showed how "the mystery of



Christ must stand at the very heart of our lives as individuals and as a community," he said.

When Jesus summoned and appointed 12 of his disciples to follow him, calling them to proclaim the Gospel and giving them the power to cast out demons,

he demonstrated the two major elements of priestly ministry, the pope said.

"Proclamation and power, that is, the word and sacraments are the two fundamental columns of priestly service," he said.

In fact, a priest is a man who

has converted, been renewed by the Holy Spirit, and lives in a personal relationship with Christ, he said.

A priest embodies unity and truth and is "aware of his own limits while at the same time of the extraordinary enormity of the

Pope Benedict XVI waves during his Sunday Angelus prayer while on vacation in Les Combes, Italy, July 26. It appears he has transitioned to a protective wrap from the cast he wore after breaking his wrist. (CNS photo/L' Osservatore Romano via Reuters)

vocation he received," he said.

Prayer is fundamental for the sanctification of priests and for the abundance of ordinations, said Pope Benedict.

"Whoever prays is not afraid, whoever prays is never alone, whoever prays is saved," he said.

He asked that the whole church pray for the world's priests and appreciate more deeply the role of the priest in the community.

The pope said he hoped the Year for Priests would help all priests "appreciate the immense grace of their vocation, consecration, and mission."

Scripture Readings



August 16, Twentieth Sunday in Ordinary Time.
Cycle B. Readings:

- 1) Proverbs 9:1-6
Psalm 34:2-7
- 2) Ephesians 5:15-20
Gospel) John 6:51-58

By Jean Denton

Ruth wore a hot pink suit, a corsage, and an unrelenting smile to her birthday party last spring. A stream of guests, one after another, took her hand, offering congratulations and good wishes. All came together to celebrate her 100 years of life.

I've known Ruth for the last 48 years, since the time her daughter Christine and I became "best friends." Like everyone else at the party, I knew there was more to celebrate in Ruth than longevity. Here was a woman who carried through her life a fundamental gentleness, patience, and care that touched every person and situation where she was present — and she was in plenty of situations and with many people who cried out for those graces, that's for sure. (Think Edith Bunker.)

In her New Orleans drawl she'd call you "Hon-ey" or "Sweetheart" and always greeted

or sent you forth with an expression of intimate affection: a series of air kisses.

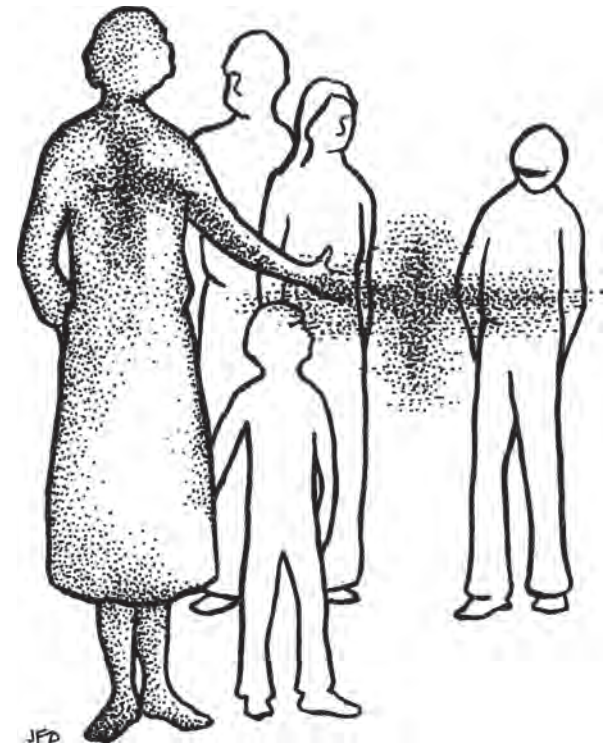
She maintained good health until she suffered a stroke a few weeks before her birthday. Memory loss and disorientation resulted. But her gentle, loving disposition was unchanged.

Now, worn out — but still smiling — after two hours of partying at the care facility where she was staying, Ruth was guided back to her room by her son-in-law. Christine beckoned my daughter and me to follow. As Christine tended to her mother, Ruth sweetly thanked her for each favor, even though her thoughts were somewhat confused.

When we spoke our goodbyes, she automatically responded with, "Thank you, sweetheart," and air kisses. Such a deep-seated loving spirit could not be repressed by the infirmity of her mortal body.

This weekend's Gospel refers to Jesus as the "living bread that came down from heaven," clearly more than human flesh — but in human flesh nevertheless. He calls his followers to eat his flesh because it will provide food different from the purely physical kind. This food will transform even human flesh beyond its own capabilities.

Ruth showed us how the loving Spirit of God actually can dwell in a human person, imbuing it with what is divine and overpowering, so it touches every situation in which it is present.



"Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me."

— John 6:57

QUESTIONS:

How have you seen an underlying spirit of Jesus in another person?

How has receiving Christ in the Eucharist transformed your life?

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A significant number **Personally and Spiritually**

By Jeff Hedglen

A few years ago I turned 40. At the time I didn't think too much of it. Sure I entered a new decade and was 10 years from the big Five O, but these were not the things that caught my attention. The first clue that being 40 had some significance was realizing that I am seldom the youngest person in the room. Not to mention that the black sheet I wear during a haircut is filled with more and more gray hair.

As the years have gone on since I began my fifth decade, more people come to me looking for advice or counsel on one thing or the other; I get called "sir" more and more; and though I kind of hate to admit it, I feel more grown up. In some ways it seems I have been preparing to turn 40 my whole life.

Forty is a number that has some great significance in our faith history as well. The Bible is full of some big events tied to this number. The great flood lasted 40 days and 40 nights (*Genesis 7:4*); the Israelites spent 40 years in

On still another level the number 40 in the Bible denotes a period of preparation for some special action of the Lord; it is a time of grace.

40

the desert (*Numbers 32:13*); Moses spent 40 days and 40 nights on Mount Sinai (*Exodus 24:18*); Elijah while being pursued by Queen Jezebel, walked 40 days and 40 nights to get to Mount Horeb (Sinai) (*1 Kings 19:8*); Jesus fasted in the desert 40 days and 40 nights when he was tempted by the devil (*Mark 1:13*); and then after his resurrection he appeared to the disciples for 40 days (*Acts 1:3*).

Obviously the number 40 holds some importance, but it goes way beyond the simple

number of days or years. Most numbers found in the Bible are not to be taken literally.

Though they may have a literal meaning, their real significance comes from understanding what they symbolize. Especially with a number like 40 that appears so many times.

As we look at the list of events tied to 40 we see that, on one level the number represents a long period of time, maybe not exactly 40 years or days, but certainly not just a few years or days. On

another level, each of the instances above represent a time of need, struggle, or testing.

On still another level the number 40 in the Bible denotes a period of preparation for some special action of the Lord; it is a time of grace.

The flood brings a new creation; after 40 years in the desert the Israelites enter the Promised Land; Moses' encounter with God on the mountain ushers in a new covenant with the Ten Commandments; Elijah's long walk brought him to the place where he heard the voice of God and was renewed in his call to be a prophet for God; after Jesus' fast he began his public ministry, and his appearances to the disciples after the resurrection lead to the coming of the Holy Spirit and the foundations of the Church.

In a very real way each day and year of our lives is a preparation for the next day and year. God is constantly working in and through the times of need, struggle, and testing to bring us to a new promise. It might not always feel like that is the case, and I'll bet Noah, Moses, Elijah,

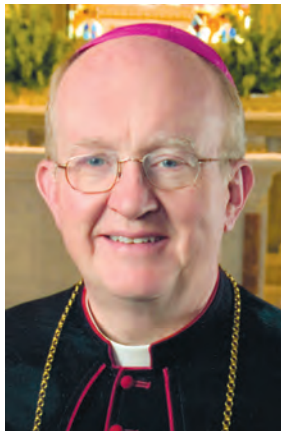
and Jesus know exactly how you feel.

These same men, who know the struggle, also know the joy of the promise fulfilled. Each of these stories has something in common; each person walked into the situation with no idea how it would turn out. Arks, floods, rain, mountains, running for your life, walking for days, fasting, temptations, these are the pathways to the triumph of God.

Turning 40 was a huge step for me, but the most important step I took that day was into the promise of God for the rest of my life. It seems that 40 is just the beginning.

For a more in depth look at the number 40, wilderness, journey, covenant, temptation and God's presence go to <http://www.americancatholic.org/Newsletters/CU/ac0205.asp>

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.



Anote en su calendario el domingo, 9 de agosto

El obispo Kevin Vann lo invita a reunirse con miles de feligreses católicos en el acto de inicio de la celebración del 40° aniversario de la formación de la diócesis de Fort Worth, el 9 de agosto, a las 3 de la tarde, en el centro de convenciones de Fort Worth (Fort Worth Convention Center), localizado en el centro de la ciudad. Habrá una recepción inmediatamente después en el salón principal del centro de convenciones.



El Papa dice que valores morales deben ser parte de recuperación económica, desarrollo

Por Cindy Wooden
Catholic News Service

CIUDAD DEL VATICANO — Los valores éticos son necesarios para superar la actual crisis económica global, así como para erradicar el hambre y promover el verdadero desarrollo de todos los pueblos del mundo, dijo el papa Benedicto XVI en su nueva encíclica.

El documento, *Caritas in Veritate* (*Caridad en la verdad*), fue fechado el 29 de junio y emitido en el Vaticano el 7 de julio.

La verdad que Dios es el creador de la vida humana, que toda vida es sagrada, que la tierra fue dada a la humanidad para usarla y protegerla y que Dios tiene un plan para cada persona debe ser respetada en los programas de desarrollo y en los esfuerzos de recuperación económica si estos han de tener beneficios verdaderos y duraderos, dijo el Papa.

La caridad, o el amor, no es opcional para los cristianos, dijo, y “practicando la caridad en la verdad ayuda a la gente a entender que adherirse a los valores del cristianismo no es meramente útil, sino esencial para edificar una buena sociedad y para el verdadero desarrollo integral”, escribió.

Al tratar la crisis económica

Caridad EN LA VERDAD ENCÍCLICA DEL PAPA BENEDICTO XVI

global y la duradera pobreza de los países más pobres del mundo, dijo, “el capital primario a ser salvaguardado y valorado es el hombre, la persona humana en su integridad”.

La dimensión global de la crisis financiera es una expresión de la falta moral de financieros e inversionistas codiciosos, de la falta de supervisión por parte de los gobiernos nacionales y de la falta de entendimiento que la economía global requiere control global reconocido internacionalmente, dijo el Papa Benedicto.

“Para manejar la economía global; para revivir las economías azotadas por la crisis; para evitar cualquier deterioro de la actual crisis y los mayores desequilibrios que resultarían; para lograr el desarrollo, la seguridad alimentaria y la paz oportunos; para garantizar

la protección del medioambiente y regular la migración: para todo esto hay una necesidad urgente de una verdadera autoridad política mundial”, dijo.

El Papa Benedicto insistió que la idea de que las naciones más ricas del mundo estén reduciendo la ayuda para el desarrollo mientras se enfocan en su propia recuperación económica pasa por alto los beneficios económicos a largo plazo de la solidaridad y no simplemente la obligación humana y moral cristiana de ayudar a los pobres.

“En la búsqueda de soluciones para la actual crisis económica la ayuda de desarrollo para los países pobres debe ser considerada como un medio válido para crear riqueza para todos”, dijo el Papa.

El Papa dijo que las “naciones más económicamente desarrolla-



Trabajadores migratorios toman una siesta dentro de tuberías de cemento en una área de construcción en Xiangfan, China, el 24 de Julio. En su encíclica social, *Caritas in Veritate* (*Charity in Truth* o *Caridad en la verdad*), el Papa Benedicto XVI describe la emigración como “un fenómeno social de proporciones históricas”. (CNS photo/Reuters)

das deben hacer todo lo que puedan para asignar porciones más grandes de su producto interno bruto para ayuda de desarrollo”, y que el alimento y el agua son los “derechos universales de todos los seres humanos sin distinción ni discriminación” y que son parte del derecho básico a la vida.

También dijo que ser pro vida significa ser pro desarrollo, especialmente dada la conexión entre la pobreza y la mortalidad infantil. Los programas de desarrollo y las ofertas de ayuda que fomentan métodos coercitivos para el control de la población y la promoción del aborto no tienen intrínsecamente el bien de las personas y limitan la motivación de los recipientes para ser agentes de su propio desarrollo

y progreso, dijo el Papa.

El Papa Benedicto también enfatizó la enseñanza eclesial que acumular dinero y ser rico no son pecados, pero que la manera en que el dinero es acumulado y la manera en que es usado podrían serlo.

La encíclica condena la corrupción, la explotación de los trabajadores, la destrucción del medioambiente, la práctica continuada de las naciones ricas imponiendo aranceles a las importaciones tan altos que excluyen del mercado internacional a los países pobres y, especialmente, un “celo excesivo” para hacer cumplir las patentes, especialmente las de medicamentos que podrían salvar las vidas de miles de personas.

Empezando una nueva vida – grupo de apoyo para separados, divorciados y viudos

Empezando una nueva vida es un grupo de apoyo para personas que están pasando por el dolor de una separación, un divorcio, o la 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 nueva vida* comenzará

el lunes, 17 de agosto, a las 7 p.m., en la *Iglesia de todos los santos* (en el salón nuevo), 214 N.W. 20th St. en Fort Worth. Si desea registrarse o quiere más información, favor de hablar con Carmen Zacarías al (682) 472-8517.

Retiro en español en la casa Montserrat, 6-9 de agosto

Montserrat Retreat House ha anunciado que el Padre Edmundo Rodríguez, S. J., vuelve a Montserrat después de muchos años de ausencia. Va a dirigir el retiro en español para hombres y mujeres

este año con el tema: “Jesús, la luz en nuestra oscuridad”. Vengan a oír, a rezar, a descansar, a desahogarse, y a sentir el abrazo del Dios que nos ama como un buen padre o una cariñosa madre ama a sus hijos. El

retiro comienza con cena el jueves 6 de agosto y termina el domingo 9 de agosto a medio día. Llame ahora para reservarse un lugar hablando con Luz Restrepo al (940) 321-6020. ¡No se lo pierda!

Mecanismos para reportar la conducta sexual inapropiada

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

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

jlocke@fwdioc.org

- Llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900

- o Llamar al Centro Católico al número: (817) 560-2452, ext. 102 y preguntar por el canciller/moderador de la curia, el padre James Hart

Mecanismo para reportar abuso

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

‘Segundo congreso católico de renovación carismática’ llama a profundizar nuestra confianza en Jesucristo

Historia y fotos
Por Juan Guajardo
Corresponsal
Traducido por Ana M. Fores

Curar a los leprosos o a una mujer sufriendo de hemorragias; resucitar a la hija enferma del funcionario de la sinagoga, Jairo; calmar el viento, el mar — a esta lista de milagros realizados por Cristo, el padre Miguel Ángel Zamora agrega otro, igual de impresionante aunque mucho más reciente.

Rodeado de una multitud de católicos en el auditorio Hartnett del bachillerato Nolan Catholic High School, el orador — el padre Zamora — narró la historia de un milagro que él mismo había experimentado de primera mano.

“Me invitan a un pueblito que se llama El Repaso para celebrar el día de Corpus Cristi”, recuerda el padre Zamora.

Después de llevar al Santísimo por las calles llenas de feligreses cantando y rezando, el padre Zamora llegó a la iglesia, donde una voz lo detuvo.

“Esto, si lo cuento en otra parte, me dirían que estoy volado, que estoy mal”, exclamó el padre Zamora. “Sentí la fuerza del Señor expuesto en esa santa custodia, y se oyó que decía ‘¡Paséame!’”.

El padre Zamora recordó escuchar la voz del Santísimo dos veces más: “Paséame.” Así que dio vuelta y regresó a las calles con el Santísimo otra vez más. Mientras se acercaba a la multitud, escuchó que el Señor le hablaba de nuevo y le daba claras instrucciones de su misión.

“Me dice [El Santísimo], ‘De la tercera fila para atrás, la cuarta persona’. Eso sentí”, explicó el padre Zamora. “Pero si [la fila] está llena, ¿cómo le voy a pasar por encima a la gente que está de rodillas?” recordaba haber pensado.

Sin embargo, nuevamente oyó, “Tercera fila, la cuarta persona”.

Así que el padre Zamora hizo un esfuerzo monumental por penetrar la multitud para alcanzar a la persona indicada por el Santísimo, y tocó la cabeza de una mujer—la cuarta persona en la tercera fila—con el Santísimo.

Resultó que, más tarde, esa misma mujer vino a buscarlo. Al principio, no se recordaba quién era; sin embargo, después de hablar con ella, reveló que había sido prostituta, tenía cáncer y estaba esperando una operación. El día de la procesión con el Santísimo, había ido a confesarse con el Señor, a decirle que era pecadora y necesitaba redención. Había pedido que el sacerdote, el padre Zamora, llegara a su lado con el Santísimo y la bendijera como señal que el Señor la cuidaría. La semana después de ser bendecida, los doctores

encontraron que había sido milagrosamente curada del cáncer—el tumor había desaparecido, comentó el padre Zamora.

“Eso lo hace Dios para que usted crea en Él, tenga fe en Dios”, proclamó el padre Zamora a la multitud de participantes en el retiro durante el segundo día del *Segundo congreso católico de renovación carismática*, patrocinado por la diócesis de Fort Worth. El padre Zamora es un conocido evangelista de Costa Rica, quien tiene un programa de radio en *Radio María*, de Panamá, y un programa de televisión en *Lumen 2000*, de El Salvador.

El mensaje calzó bien con la temática del retiro, *Jesucristo, capitán de mi barca*, enfocado fuertemente en la idea de valorar a Dios, poniendo nuestra fe en él y dejándolo trabajar en nuestras vidas. El retiro también se centró alrededor de la oración, glorificación y presencia del Espíritu Santo, dijo el director del *Ministerio de hispanos*.

El retiro comenzó un viernes y duró hasta el domingo por la tarde, juntando aproximadamente 1500 personas, y borrando cualquier duda que traería una audiencia mucho más pequeña, debido a otro retiro carismático que tomó lugar en el colegio *Nolan Catholic* el mes anterior, explicó Aranda. Grupos de oración de varias iglesias locales trabajaron con el obispo Vann y la *Oficina del ministerio hispano* por casi un año planificando y coordinando el evento, dijo. Aproximadamente 160 voluntarios ayudaron con la programación.

El sábado por la mañana, antes de salir de viaje al Vaticano, y vistiendo un sombrero de vaquero, el obispo Kevin Vann dio su bendición a los participantes del retiro. Promovió la participación de todos, especialmente en programas como *¿Por qué ser católico?*, y agradeció a la comunidad hispana por su fe y por tratarlo como familia desde su ordenación como obispo de la diócesis en 2005.

“Ustedes en verdad son una señal para nosotros”, exclamó el obispo Vann. “Son una gran señal de esperanza que Dios está con nosotros”.

Tres oradores presentaron siete charlas durante el fin de semana. Todas las presentaciones compartían un tema en común: la fe en Jesucristo.

El ponente principal, el padre Alexander Erazo, de la *Diócesis de Nuevas Casas Grandes* en Chihuahua, México, dijo que el tema había sido bien escogido y presentaba un poderoso mensaje.

“Lo que sucede es que mucha gente cree que nosotros somos auto-suficientes, que no necesitamos de nada, ni de nadie”, comentó el padre Erazo. “Pero vemos que, de la misma manera que el cuerpo necesita del cerebro para poder moverse, así también la Iglesia, que es el cuerpo de Cristo, necesita de su cabeza para guiarse. También tiene que ser Jesús el centro de nuestra vida espiritual y de nuestra vida material, para que sea el capitán de nuestra barca, y esa barca vaya por rumbo cierto”.

En su segundo año, los organizadores



El padre Jefferson Erazo bromeaba con miembros de la audiencia mientras hablaba sobre la necesidad de tener fe en Jesucristo. El padre Erazo vino de Chihuahua, México, y presentó varias charlas en el congreso. Aproximadamente 1500 personas estuvieron presentes en el retiro patrocinado por la diócesis de Fort Worth y organizado por varios grupos de oración de parroquias de la diócesis.

añadieron al retiro una misa el viernes por la noche, comentó Aranda.

Durante el sermón del viernes por la noche, el padre Héctor Medina, de la parroquia *Saint Matthew*, en Arlington, insistió que los participantes siempre deben tener fe en Dios, y agregó que nada es imposible para Dios. El padre Medina recordó cómo, en el evangelio de Lucas, un leproso se acercó a Jesús y le pidió que lo curara, solamente si era su deseo sagrado — Cristo enseguida lo curó.

“Este leproso viene y nos enseña la voluntad de Dios. ¿Qué dice? Señor, si tú quieres, sáname. ¿Y cuál es la voluntad de Dios? Que su hijo sea sanado”, dijo el padre Medina. “¿Sabes qué? El Señor viene con las ganas y el deseo para que seamos sanados”.

El retiro también proporcionó varias oportunidades para la oración y la meditación, con una exposición del Santísimo y un servicio de curación que duró varias horas el sábado.

María Domínguez de la iglesia *Saint Ann*, en Burleson, dijo que el retiro proporcionó una experiencia especial. A ella le gustó especialmente la hora sagrada.

Con punto culminante, el fin de semana concluyó con una misa dominical dirigida por el padre Zamora y co-celebrada con los padres Erazo y Medina. El padre Zamora desarrolló sus dos charlas anteriores, que llamaban a los católicos a acercarse al Señor y conocerlo mejor, a través de la oración. Destacó las semejanzas entre Jairo y los católicos de hoy en día, quienes también atraviesan tiempos difíciles, y añadió que Cristo se acerca aún más durante nuestros momentos más oscuros.

“No se entienden, no se comprenden, sienten que se va la vida, sienten que se va el amor — como este padre [Jairo]. Es un padre desesperado, angustiado ante el problema de su hija, como tú”, dijo el padre Zamora. “A usted le está diciendo el Señor: ‘No se canse de sembrar, no se canse de llevar esta semilla, no se canse de ser testigo de Dios. Nosotros somos sembradores. Él es el quien hace crecer.’”

El padre Zamora concluyó observando que, sobre todo, necesitábamos tener fe en Dios y amarlo con toda nuestra alma y nuestro corazón, advirtiendo que la razón de todo milagro era para que nosotros tuviéramos fe y siguiéramos creciendo en nuestro amor a Dios.



El sábado, el obispo Kevin Vann les da la bienvenida a participantes del retiro, hablándoles sobre su importancia.



El sábado por la noche, el padre Alexander Erazo camina con el Santísimo durante la ceremonia de curación.

El sábado, en el Segundo congreso católico, el padre Miguel Ángel Zamora da su primera charla.



Varios cientos de brazos se alzaron al aire como gesto de humildad y alabanza durante la hora sagrada y la noche de curación el sábado.



Personas pro vida oponen financiamiento del aborto como parte de reforma médica propuesta

WASHINGTON (CNS) — El impulso del presidente Barack Obama a favor de la reforma de los servicios médicos podría ser la peor cosa para la causa pro vida desde el caso *Roe vs. Wade*, la decisión de 1973 que legalizó el aborto en toda la nación, dijeron los individuos y grupos que oponen el aborto.

Los tres proyectos de ley para la reforma de los servicios médicos que están actualmente ante el Congreso no mencionan específicamente el aborto. Pero el precedente legal comprueba que los abortos podrían ser cubiertos con dinero de impuestos federales a menos que esto sea excluido en la legislación, dijeron miembros pro vida del Congreso. La legislación también podría obligar la cobertura del aborto por la mayoría de los planes de seguro.

La administración Obama no ha descartado la posibilidad de abortos financiados públicamente, dijo Peter Orszag, director de presupuesto de la Casa Blanca, en *Fox News Sunday* el 19 de julio.

“Seríamos muy ingenuos y tontos en el extremo si no notamos el juego que se está jugando aquí”, dijo el representante Chris Smith, republicano de Nueva Jersey, presidente del *Caucus congressional pro vida* durante 27 años. “Es orweliano”.

La *Conferencia estadounidense de obispos católicos* (USCCB) también aportó al asunto.

“Ningún plan de reforma de los servicios médicos debe obligarnos o a otros a pagar por la destrucción de la vida humana, bien sea mediante financiamiento gubernamental o la cobertura obligatoria

del aborto”, escribió el obispo William F. Murphy, de Rockville Centre, Nueva York, director del *Comité sobre justicia y desarrollo humano nacional*, de los obispos, en una carta al Congreso el 17 de julio. Una copia de la carta fue emitida por la USCCB el 21 de julio.

Antes de la aprobación en 1976 de la enmienda Hyde, que previene que Medicaid gaste dinero federal en la mayoría de los abortos, el *Tribunal de apelaciones del 6° circuito de Estados Unidos* decretó que el aborto estaba cubierto bajo Medicaid porque éste cabe en tales categorías de servicios obligatorios como “planificación familiar” y “servicios ambulatorios”, dijo Kristen Day, directora ejecutiva de *Demócratas por la vida* de América.

En una carta del 25 de junio, 19 demócratas

en la cámara federal le pidieron a la portavoz Nancy Pelosi — demócrata de California — excluir el aborto del plan de reforma de servicios médicos.

Aquellos que apoyan mantener legal el aborto dijeron que el aborto y la salud reproductiva no deben ser tratados diferentemente de otros servicios médicos.

El cuidado reproductivo incluye el aborto, dijo Marjorie Signer, portavoz para la *Coalición religiosa para la elección reproductiva*, que tiene unas 36 organizaciones miembros. Las denominaciones individuales en la coalición puede que tengan posturas separadas en la reforma de la salud, pero la coalición como un todo apoyaría los abortos financiados públicamente mientras los doctores no sean obligados a proveer procedimientos.

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Una de las imágenes será permanentemente colocada en el santuario de la iglesia de *Nuestra Señora de Guadalupe* en Midland, Texas, en el mes de agosto. Ya está planeada una Misa especial de entronización.

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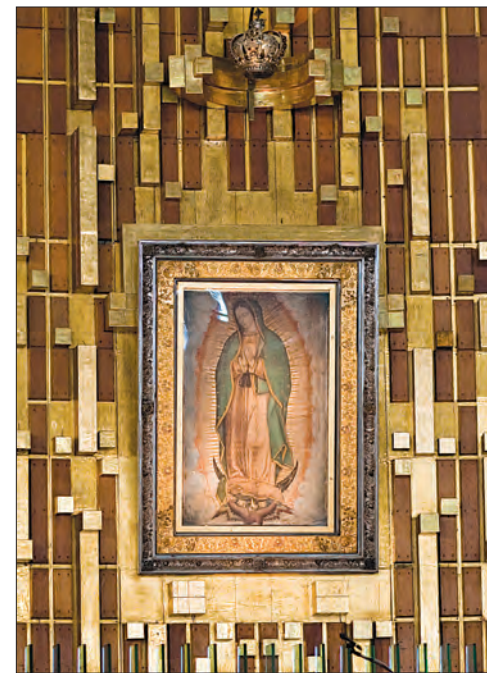
Alemania y Polonia esperan recibir su imagen respectiva en los próximos meses. Los países que ya han recibido una reproducción son: Chile, Colombia, Cuba, Panamá, Nicaragua, Cameroon, Nigeria y Zambia.

“Como obispo de la diócesis de San Angelo, me da un gran júbilo recibir una de las verdaderamente únicas imágenes de Nuestra Señora de Guadalupe”, dijo el obispo Michael D. Pfeifer. La reproducción que será enviada a esta diócesis, como las otras reproducciones, ha sido tocada a la imagen original de la Ciudad de México.

El obispo Pfeifer explicó que la imagen le fue ofrecida para su diócesis por un antiguo estudiante. El entonces solamente sacerdote oblat Michael D. Pfeifer trabajó en México después de su ordenación al sacerdocio en 1964.

Su exalumno, Fernando Anchustegui, de la Ciudad de México, promueve la devoción a la Virgen María bajo su advocación de Nuestra Señora de Guadalupe, y tiene planes de llevar la reproducción a este lugar de Texas occidental él mismo.

En el mes de diciembre del año 1531, la Virgen María se le apareció a santo Juan



Esta imagen de Nuestra Señora de Guadalupe, en una fotografía de 2006, está colgada en la basílica nombrada en su honor en la ciudad de México. Una reproducción auténtica de esta imagen de la virgen María, cuando se le apareció a San Juan Diego, llegará a Midland, Texas, el 13 de agosto, y residirá allí permanentemente en la iglesia y santuario de Nuestra Señora de Guadalupe. Varias reproducciones autorizadas por la iglesia están siendo enviadas a un número de países. (CNS photo/Greg Tarczynski)

Diego en la colina del Tepeyac, México. La Virgen dejó su imagen impresa en la tilma de Juan Diego, y ésa es la misma tilma que se encuentra en la basílica de la Ciudad de México.

Nuestra Señora de Guadalupe es la patrona, emperatriz de las Américas. Durante casi 478 años su imagen ha sido símbolo de unidad, paz, compasión y esperanza para la gente del mundo entero. Su fiesta oficial se celebra cada 12 de diciembre.

Diocesan / National

People were excited about the new Diocese of Fort Worth

From page 1

Paul VI Aug. 9, 1969.

The crozier was given that October day to the new bishop by Archbishop Luigi Raimondi, apostolic delegate to the United States. As Catholics of the diocese reflect upon the developments since the day Bishop Cassata first received that symbol of his new office, it is appropriate to recall the historic events of 1969, when the Diocese of Dallas-Fort Worth split into two separate entities, said Monsignor Charles King. Msgr. King, pastor of Immaculate Conception Church in Denton, was ordained for the Diocese of Dallas-Fort Worth in 1956.

"As priests of the Diocese of Dallas-Fort Worth, we had been hearing rumors for quite a while before the split was announced," recalled Msgr. King. "Our St. Patrick Cathedral had been raised to the status of co-cathedral [in 1953], and we had become the Diocese of Dallas-Fort Worth instead of just the Diocese of Dallas.

"It was not unexpected when the announcement [of the split] came, but it was exciting nonetheless."

Msgr. King was the last priest to be sent from the Dallas side of the diocese over to the Fort Worth area, prior to the change. He made that move in March of 1969, he said. "They were in the final stages of planning for St. Andrew Church, and I was assigned pastor there," he remembered. I was delighted to come to Fort Worth. When they announced that Dallas and Fort Worth were to split into two dioceses, they said that any priest who wanted to go back to the Dallas Diocese could do so if he found someone there who wanted to come to Fort Worth in his place. I don't recall anyone deciding to do that."



Bishop John Cassata is greeted by a young Msgr. Charles King at the dedication of St. Andrew Church in Southwest Fort Worth Nov. 30, 1969, the parish's feast day. Msgr. King, pastor of Immaculate Conception Church in Denton, was pastor of St. Andrew's at the time. (Photo courtesy of Diocese of Dallas Archives)

Steve Landregan, historian and archivist for the Diocese of Dallas, remembered that the division was made from north to south along the western boundaries of Grayson, Collin, Dallas, Ellis, and Navarro Counties. The Diocese of Fort Worth then became a faith community that covered 28 counties and 23,950 square miles. Sixty-six parishes served a Catholic population of approximately 67,000.

"It was announced that Bishop Thomas Tschoepe of the Diocese of San Angelo, and a native of Pilot Point, would become the fifth bishop of Dallas," said Landregan. The Most Reverend John Joseph Cassata, originally from the Houston area, was named the first bishop of the Diocese of Fort Worth, he said.

Bishop Cassata, born in Galveston in 1908, was ordained Dec. 8, 1932, in the chapel of North American College in Rome

where he had completed his seminary studies. Shortly after his ordination, he was assigned to Holy Name Church in Houston, where he served as assistant pastor until he was made pastor in 1945. He did not leave Holy Name until 1968, when he was appointed to serve as the auxiliary bishop and vicar general for the Diocese of Dallas-Fort Worth.

"Bishop Cassata was auxiliary bishop for one year [in the Diocese of Dallas-Fort Worth] before he was appointed Fort Worth's first bishop," noted Landregan, who served as editor of the *Texas Catholic*, newspaper of the Diocese of Dallas, from 1966 until his retirement from that position in 1980. "So he was already living in Fort Worth and serving as pastor of St. Patrick Cathedral when he was installed as the first bishop of the diocese. He already knew the priests in the Fort Worth area.

"There was definitely great excitement, a feeling that something new was being created when the announcement was made about the split," added Landregan. "I remember the warm reception Bishop Cassata received as the first bishop. Bishop Cassata — from the moment he arrived — he took care of Fort Worth. He was really very beloved among the clergy and the people of the new diocese."

"Bishop Cassata was definitely very supportive of his priests," agreed Msgr. King. "He always had a wonderful listening ear, and he was always willing to talk. He would play golf with us, his priests. He was very much respected and admired for his commitment to the development of the role of the laity in the church," he said. "He asked that every church establish a parish council. He was also very committed to the needs of the poor and the education and support of our seminarians."

Bishop Cassata offered a statement to the media following the announcement of his appointment as first bishop of the diocese, said Landregan. "[Bishop Cassata] was a very simple man, a very holy man," reflected Landregan. "He had great humility as he took on this new role in the history of the Church in North Texas."

"In view of the expression of trust by the Holy Father, I am happy in my new assignment," wrote the newly appointed Bishop Cassata in his statement for the press. "As I realize the awesome responsibility in the formation of the new diocese, I will admit a sense of some trepidation. However, I will initiate my assignment with confidence not born of my own resources, but because of the wonderful priests, religious, and people of God within the jurisdiction of the new Diocese of Fort Worth."

NIH ignored feedback: 'Say no to embryonic stem-cell research'

From page 1

Catholic bishops' conference and others against specific abuses in the draft guidelines were not addressed," he added. "Existing federal law against funding research in which human embryos are harmed or destroyed is not given due respect here."

In a telephone briefing with the media July 6, the day before the final guidelines took effect, NIH acting director Dr. Raynard S. Kington said 30,000 of the approximately 49,000 comments received by NIH during a monthlong period of public comment opposed any federal funding of such research.

But those responses were "deemed not responsive to the question put forth," Kington said. "We did not ask them whether" to fund such research, "but how it should be funded."

Richard M. Doerflinger, associate director of the U.S. bishops' Secretariat of Pro-Life Activities, said it was "disingenuous (for Kington) to say that comments criticizing the guidelines overall were to be ignored."

The 30,000 individuals or organizations that made comments in opposition to federal funding of embryonic stem-cell research were saying, "You're not responding to what the American people want. Start over," Doerflinger added.

The U.S. Conference of Catholic Bishops and its affiliated organization, the National Committee for a Human Life Amendment, directed 9,436 comments to NIH about the draft guidelines before the May 26 close of the public comment period, according to Deirdre A. McQuade, assistant director for policy and communications in the pro-life secretariat.

NIH's final guidelines are not significantly different from the draft guidelines published April 23 and open for public comment until May 26.

The draft guidelines allowed the use of federal funds for embryonic stem-cell research only on embryos created for reproductive purposes at in vitro fertilization clinics and no longer needed for that purpose. They set standards for voluntary informed consent by those donating the embryos, and said no NIH funds would be given for research that did not meet the standards.

The final guidelines, however, set up an "alternative pathway" for approval of funding of research involving embryos donated before the new guidelines took effect or involving stem-cell lines developed in foreign countries. A working group made up of about 10 scientists and ethicists will look at each such application on a case-by-case basis, Kington said, to determine

whether it meets "the core principles of voluntary informed consent."

Like the draft, the final guidelines specifically ban funding for "research using human embryonic stem cells derived from other sources, including somatic cell nuclear transfer, parthenogenesis, and/or IVF embryos created for research purposes."

Also prohibited is funding of research in which stem cells "are introduced into non-human primate blastocysts" or research "involving the breeding of animals where the introduction of human embryonic stem cells or human-induced pluripotent stem cells may contribute to the germ line."

The final guidelines also call for the establishment of "a new registry listing human embryonic stem cells eligible for NIH-funded research."

Among the requirements for informed consent set by the guidelines are:

— No payments for donated embryos.

— "All options available in the health care facility where treatment was sought pertaining to the embryos" have been explained to the donor or donors.

— The researcher must not influence donors' decisions and should not be the same person as the attending physician "unless separation was not practicable."

— Donors must be told that the embryos will be used for stem-cell research, that the

donors will receive no commercial or direct medical benefit from the donation, that the embryos may be kept for many years, and that they can withdraw consent at any time until the embryos are used.

But Bill Donohue, president of the Catholic League for Religious and Civil Rights, said supporters of embryonic stem-cell research "hide behind ethical requirements to justify using tax dollars for destroying nascent human life."

"Such guidelines beg the question: If there is no moral dimension to destroying human embryos, why is there a need for ethics rules?" Donohue said in a July 7 statement. "While the answer is obvious to people who understand that life begins at conception, advocates of embryo destruction give lip service to ethics while simultaneously pretending that there is no moral issue."

Cardinal Rigali said the debate over embryonic stem-cell research "now shifts to Congress, where some members have said even this policy does not go far enough in treating some human beings as objects to be created, manipulated, and destroyed for others' use."

"I hope Americans concerned about this issue will write to their elected representatives, urging them not to codify or further expand this unethical policy," he added.

Diocesan / International



Sisters of St. Mary of Namur (left to right) Rita Claire Davis, Mary Michael Dittoe, Louise Smith, and Teresa Honkomp attend the dedication liturgy. The SSMN congregation's deep ties within the Wichita Falls community include years of service in education and pastoral ministry. (Photo by Donna Ryckaert)



OLQP Business Manager John Spyra hands the keys of the church to the bishop, symbolizing that the new church building belongs to the Diocese of Fort Worth. (Photo by Donna Ryckaert)



Longtime OLQP parishioners Roland and Helen Sigler (left), joined by Dianne and Ken Cluley, celebrate with former pastor Fr. Chris Davis, OSB, at the reception following the dedication liturgy. (Photo by Donna Ryckaert)

OLQP...

FROM PAGE 24
were God's building and so are you," Bishop Vann said, adopting the voice of St. Paul.

After the homily, Paul Macha, the first baby baptized in the original church, brought a taper candle he had lit from the Paschal Candle near the entrance of the nave and the

baptismal font to the sanctuary, to light the candles near the golden tabernacle. Then Business Manager John Spyra turned on the church lights for the first time in the ceremony, and the congregation sang the hymn, "Christ Be Our Light" even more loudly and joyously.

"When we began to plan for this and the reception afterward, people asked what the theme would be. I said, 'Well, it's going

to be thanks, thanks, thanks,'" said OLQP pastor, Father John Swistovich in his address to the congregation near the end of the dedication Mass.

Fr. Swistovich first thanked God, then Bishop Vann for all his help, Deacon Jim Novak who was master of ceremonies, the choirs, all the priests, church members who attended, and many others.

"It took so many people do-

ing so many different things," he said.

Fr. Swistovich said he could remember in 1996 when he was in the seminary, how members of the church would point to where they thought the new church would be.

"Now it's here. We helped make it happen," he said.

Fr. Swistovich said it was more than 20 years ago that Our Lady Queen of Peace became a stewardship parish. "Once a year we have a stewardship drive," Fr. Swistovich said, adding that the church has been able to be financially secure and reach out to the community.

"In that same spirit we started our campaign that allowed us to be in this church debt-free today. I think you should all give yourselves a hand," he said.

The church broke out in thunderous, sustained applause.

Afterward at the reception in the Notre Dame gymnasium, Spyra said church members never actually made it a goal to

have the church paid for when they opened its doors.

"We wanted it to be at least 75 percent paid for. We did our job, and surpassed the amount," he said.

Spyra said that the original plan was for the 2006 pledge drive to last three to five years, and they reached the amount they needed two years ahead of schedule.

Construction on the church began on Sept. 5, 2007. Shine, who has, with his family been a member of the church since 1961, said the parish started with \$1.2 million in the capital fund, and the final price tag on the church was \$5 million.

"I keep saying it's a dream come true," said Sister Ginny Vissing, a Sister of Saint Mary of Namur who became OLQP director of Religious Education in 1980 and also taught at Notre Dame School for 12 years. "It's the fruit of many years of people seeking to live their faith and to love and help each other along the way."

Hamer...

FROM PAGE 11
where your slightly askew, random things reside would be classified as your junk drawer.

"Do you think the opposite may exist?" my comedian son mused. "Perhaps offices at the dump have 'nice stuff' drawers?"

Six months ago my friend Mary Ellen died, and one week ago I spotted her picture amid some photographs in my office. Although I discovered it on my office's "junk shelf," the photo I found was a jewel: an image of Mary Ellen receiving a blessing from Father Oscar Vasquez on his ordination day, in 2005.

I had saved the photo for her, but I forgot it on that shelf, just as I had forgotten in a junk drawer some Mardi Gras beads, a battery-operated Indiana Jones spoon, and a Sega Sonic Silver Toy from a 2004 McDonalds Happy Meal. Clearly, the items I left in my junk drawer didn't matter.

Lots of people needed Mary Ellen, however. She did matter.

When I found my friend's picture, I also uncovered a June 20, 1969 edition of a French newspaper. Under this banner headline: "On a marché sur la Lune," the paper reported the story of The United States' moon landing.

I spent most of that summer in France, and when I rediscovered that historic newspaper a week ago, I remembered 1969's news stories, many of which happened while I was away.

I missed the broadcast video of Armstrong's "One small step for man...;" I missed hearing about Woodstock, and the music half a million people shared. I didn't know about the Amazin' Mets' unlikely climb to a World Series win that fall, nor the two tragedies so startling they became recognizable by their brief titles: Charles Manson. Chapapaquiddick. Those stunning and heartbreaking deaths were trash in a summer stuffed with treasure.

But there was a singular event that wasn't mentioned in French newspapers, and never would have pierced my consciousness even if I had lived in Chicago, California, Massachusetts, or Pueblo, Colorado.

Pope Paul VI split 28 counties from the Catholic Diocese of Dallas-Fort Worth, and on August 9, 1969 established that North Central Texas area as the Diocese of Fort Worth. Bishop John J. Cassatta became Fort Worth's first ordinary.

In 1969 there were massive headlines that became fodder for four decades of commentary, remembrance, music, and even movies. The founding of our diocese was inconspicuously crowded in there with all that history. Ironically, the Fort Worth Diocese's founding — the lowest ranked news item, the one I knew least about — ended up meaning the most to me.

To me, that one event was a life-builder, as it had to have been for the thousands who received its gift.

My kitchen drawer, mistakenly called a junk drawer, con-

tains some unlikely pieces — its own prized possessions.

Among the most poignant: one of my mother's finger rosaries. A dog tag engraved with the name Presh. A letter my daughter Julie wrote to her second-grade best friend, Mariana, who moved to Mexico. "Dear Mariana, Can you come to our house in summer?" Julie had written. "We love you." The letter was returned for incomplete address April 14, 1988 and never left our home again.

My kitchen junk drawer is way too small to have contained the enormous number of items I found there, some of them jewels, not junk.

And the summer of 1969, already laden with history-making events that became part of our cultural memory, also witnessed the beginning of the Fort Worth Diocese, crowded out perhaps, but bountiful in the effects and blessings that were to come.

The birth of our diocese was a headliner, no matter what language it was printed in. It was a gem. A pearl of great price. A keeper.



Kathy Cribari Hamer, a member of St. Andrew Parish, has five children, Meredith, John, Julie, Andrew, and Abby. In May, her column received the second place award for best family life column by the Catholic Press Association for the second time in two years at the Catholic Media Convention in Anaheim. In 2005, Kathy's column was recognized with the first place award in the same category.



ABOVE: Acolytes George Ratcliff and Pam Ciuba assist longtime OLQP parishioners James and Marian Geary in lighting a candle, one of four placed around the church on each wall. (Photo by Donna Ryckaert)

LEFT: Fr. John Swistovich (right) and Deacon Len Sanchez process through the new church building, blessing the walls with holy water. (Photo by Donna Ryckaert)

Calendar

DIOCESAN 40TH ANNIVERSARY

Bishop Kevin Vann will celebrate a eucharistic liturgy in honor of the 40th anniversary of the Diocese of Fort Worth on Sunday, Aug. 9, at 3 p.m. The celebration will be held at the Fort Worth Convention Center, 1201 Houston St., in downtown Fort Worth. A reception will follow in the ballroom. For more information, visit the diocesan Web site at www.fwdioc.org or call (817) 560-3300.

BEGINNING EXPERIENCE

The Beginning Experience is a peer ministry for separated, divorced, or widowed individuals. The program, operated and supported entirely by volunteers, has been in operation in North Texas for over 30 years. While this ministry is rooted in the Catholic tradition, it is open to men and women of all faiths, including non-Christians. The North Texas area group schedules four weekend programs per year. The next program scheduled in the Fort Worth area will be held Aug. 21-23 at the Catholic Renewal Center, located at 4503 Bridge St. in Fort Worth. For more information, call metro (972) 601-4091 or e-mail the DFW Beginning Experience Team at dfwbe@hotmail.com.

'REBUILDING' PROGRAM

"Rebuilding," a divorce and separation recovery program will be held at St. Vincent de Paul Church, 5819 W. Pleasant Ridge Rd., Arlington, beginning Aug. 6. The program will be held Thursday evenings from 7-9 p.m., through Nov. 5. Each session will be led by trained facilitators. "People who have been through the pain, loss, and trauma of divorce will help those who are just starting the journey towards healing and rebuilding," state program organizers. Child-care will be available with registration. For more information, contact Marilyn Dietrich at (817) 478 8206 ext. 204.

NATURAL FAMILY PLANNING

The Couple to Couple League offers classes in the sympto-thermal method of natural family planning for married and engaged couples. Since the course consists of three classes at monthly intervals, engaged couples are encouraged to attend a course beginning at least four months before their wedding. To register for a course starting Aug. 14 at 7 p.m. at St. Peter the Apostle Church, 1201 S. Cherry Lane, White Settlement, contact Bill and Mary Kouba at (817) 370-9193. To register for a course starting Aug. 23 at 2 p.m. in the Sacred Heart High School Library, 153 E. Sixth St., Muenster, contact Scott and Vickie Green at (940) 759-4475. To register for a course starting Aug. 30 at 1:30 p.m. at Assumption of the Blessed Virgin Mary Church, 1305 Deer Park Rd., Decatur, contact Kevin and Michele Vina at (940) 433-5664. Visit www.ccldfw.org for more class dates and information.

'COME AND SEE' RETREAT

Women interested in knowing about religious life are invited to a "Come and See" vocation retreat Saturday, Aug. 15, from 8 a.m. to 6 p.m. The retreat will be held at Jesus the Good Shepherd Convent of the Sisters of the Holy Family of Nazareth at 1814 Egyptian Way in Grand Prairie. For more information or to register, call Sister Mary Paul Haase, CSFN, at (972) 642-5191 or (972) 262-5137 ext. 24 by Aug. 12.

COURAGE 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 evening of the month. For information, e-mail to CourageDFW@Catholic.org or call (972) 938-5433.

CALIX SUPPORT GROUP

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 10 a.m. in the chapel of Holy Family Church, 6150 Pershing Ave. in West Fort Worth. 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.

To Report Misconduct

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

- Call **Judy Locke, victim assistance coordinator**, (817) 560-2452 ext. 201 or e-mail her at jlocke@fwdioc.org
- Or call the **Sexual Abuse Hotline** (817) 560-2452 ext. 900
- Or call The Catholic Center at (817) 560-2452 ext. 102 and ask for the chancellor/moderator of the curia, Father James Hart

To Report Abuse

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

ENGAGED ENCOUNTER

An Engaged Encounter weekend program is designed to help couples planning marriage examine the life long commitment they are making to one another and the life they are about to begin. The next Engaged Encounter weekend will be offered Aug. 20-22 at the Catholic Renewal Center, 4503 Bridge St., Fort Worth. For more information, contact the Family Life Office at (817) 560-3300 ext. 256.

ST. BARTHOLOMEW ANNIV.

St. Bartholomew Church, located at 3601 Altamesa Blvd. in Southwest Fort Worth, will celebrate its 40th anniversary as a parish Aug. 22-23. Plans include an anniversary celebration Mass on Saturday, Aug. 22, at 5:30 p.m. Following Mass there will be a potluck dinner and talent show in the St. Bart's parish life center. Seating is limited to 500 people and tickets must be purchased in advance for this Saturday event. Deadline to purchase tickets is Aug. 14. Tickets may be ordered through the parish office. On Sunday, Aug. 23, there will be Solemn Evening Prayer at 5 p.m. followed by coffee and dessert in the parish life center. For more information, call the parish office at (817) 292-7703.

NFP UPGRADE CLASS

A Couple to Couple League upgrade class is now available for couples who attended a Natural Family Planning course with the Couple to Couple League prior to January 2008, and would like to learn the updated method. The next upgrade class will be held Sunday, Aug. 16, at 2 p.m. in Southwest Fort Worth. For more information visit www.ccldfw.org. To register and for location details contact Bill and Mary Kouba at (817) 370-9193.

SVDP MISSION

St. Vincent de Paul Parish, located at 5819 West Pleasant Ridge Rd. in Arlington, will host a parish mission Sept. 13-18. "Unlocking the Mysteries" will be offered on five consecutive evenings in the church's main sanctuary from 7-8:15 p.m. Redemptorist priests Father John Kuehner and Father Gan Nguyen will serve as presenters. Childcare will be available at no charge for children eight and under. A social with refreshments will follow each evening's presentation. For more information or to reserve childcare, call (817) 478-8206.

MINISTRY FOR GAYS, LESBIANS

The Fort Worth diocesan Ministry with Lesbian and Gay Catholics, Other Sexual Minorities and Their Families regularly meet the fourth Thursday of the month at the Catholic Renewal Center at 4503 Bridge St. in Fort Worth. For more information, contact Father Warren Murphy, TOR, at (817) 927-5383 or Doreen Rose at (817) 329-7370.

ST. AUGUSTINE GROUP

The St. Augustine Men's Purity Group, a support group for men who struggle with sources of sexual impurity such as those found on the Internet, meets regularly in Room 213 at St. Elizabeth Ann Seton School, located at 2016 Willis Lane, Keller; at 1301 Paxton Ave. (Padre Pio House) in Arlington; and at Immaculate Conception Parish in Denton at 2255 Bonnie Brae St. For additional information, visit the Web site at www.sampg.com, or e-mail to Mark at seasmenspurity@yahoo.com.

JUBILEE CELEBRATION

Sister Inés M. Díaz Meneses, SSMN, will celebrate her silver jubilee as a religious with the Sisters of St. Mary of Namur. All are invited to attend the Mass of Thanksgiving on Saturday, Aug. 8, at 1:30 p.m. at St. John the Apostle Church, 7341 Glenview Dr., North Richland Hills. A reception in the parish hall will follow the Mass. To RSVP, call (817) 284-4811 ext. 214 or e-mail lpasillas@sitanrh.com.

RELIGIOUS EDUCATORS RETREAT

Montserrat Jesuit Retreat House will offer a retreat for DREs, Campus Ministers, CCD teachers, and RCIA facilitators Aug. 14-16. This workshop, presented by the Jesuits at Montserrat, will help form perspective, explore perception, and invite discernment in what, and how, God is working in the Church today. Registration will be held from 4 to 7 p.m., with dinner, on Friday. The retreat will end on Sunday following lunch. Private room/bath and meals are included in the retreat fee of \$225. For more information, call the Montserrat Retreat House at (940) 321-6020 or register on-line at www.monserratretreat.org.

NTC SUBMISSION DEADLINE

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. 21 issue must be received by noon on Aug. 12. Items for the Sept. 4 issue must be received by noon on Aug. 26.

MINISTRY CONFERENCE

The third annual Ministry Conference, co-sponsored by the Dioceses of Dallas and Fort Worth, will be held Oct. 23-24 at the Dallas Convention Center, 650 S. Griffin St., Dallas. This will be the only ministry conference held in the Dallas and Fort Worth Dioceses in 2009. Registration rates are as follows: Singles – two-day pass, \$60 per person in advance and \$75 per person at the door; one-day pass, \$35 per person in advance and \$50 at the door; Groups of 20 or more – two-day pass, \$40 per person in advance; one-day pass \$25 per person in advance. For more information, visit the diocesan Web site at www.fwdioc.org.

CATHOLIC WOMEN'S CONFERENCE

The Oklahoma City Archdiocesan Council of Catholic Women will sponsor the first annual "Women of Faith, Women of Action" conference and workshop Saturday, Aug. 22, at St. Mark the Evangelist Catholic Church in Norman, Oklahoma, with Dr. Marcellino D'Ambrosio as the guest speaker. Dr. D'Ambrosio will speak on spirituality both in a morning and afternoon general session at the conference, which is open to all Catholic women, as well as men. The event will open at 7:45 a.m. and include additional speakers, a priest panel, vendors, and Pastoral Center services. The event will conclude with a Mass to begin at 5:30 p.m. at St. Mark. The registration fee is \$30. A catered box lunch will be provided for an additional \$10. To register via PayPal and for more information, visit the Web site at <http://okaccw.tripod.com/woa/index.html>. For mail-in registration, contact Karen Ritz at (405) 350-2239. For general information, contact Chris Thomas at (405) 306-5187.

EVANGELIZATION CONFERENCE

"Call to Holiness," an evangelization conference featuring inspirational speakers from across the globe, will be held Sept. 11-12 at the George R. Brown Conference Center, located at 1001 Avenida de las Americas in downtown Houston. Conference presenters will share the message of how through evangelization, Catholics can respond to God's universal call to holiness. The conference will include a youth track emphasizing prayer and mission. For more information or to register, go to the conference Web site at www.cth2009.org or call (713) 391-2609.

CARDINAL NEWMAN INSTITUTE

The Cardinal Newman Institute, located in the Fort Worth Diocese, will host a talk on Friday, Aug. 21, 7-9 p.m. Chris Tunnell will present an overview of St. Augustine's masterpiece, *City of God*, drawing out implications for today's challenges of the relationship between the heavenly and earthly kingdoms. Hospitality begins at 6:30 p.m. in the parish hall of St. Mary the Virgin Church, 1400 N. Davis Dr., Arlington. For more information, call (817) 277-4859 or e-mail, cni.info@yahoo.com. More information may also be found on the Institute's Web site at www.cardinalnewmaninstitute.org.

'THE HUMAN EXPERIENCE'

A film screening of "The Human Experience" will be held Friday, Sept. 11, and Saturday, Sept. 12, at the University of North Texas in the Lyceum Auditorium, University Union, located on the third floor. Show time will be 7 p.m. on both days and the cost of tickets for the showing is \$4 in advance and \$5 at the door. These screenings are sponsored by the Respect Life Office of the Diocese of Fort Worth and the UNT/TWU Catholic Campus Ministries. For tickets and information contact, Chanacee Ruth-Killgore, director of Respect Life, at (817) 560-3300 ext. 257, cruth-killgore@fwdioc.org or Janet Wolf, Campus Minister, at (940) 566-0004, jwolf@fwdioc.org, or visit the diocesan Web site at www.fwdioc.org. To view the trailer, visit www.grassrootsfilms.com. The University of North Texas is located at 1155 Union Circle, Denton.

FRIENDS OF THE POOR® WALK

The Society of St. Vincent de Paul in Fort Worth will hold its annual nationwide Friends of the Poor® Walk Saturday, Oct. 3. The event will be held to celebrate service to the poor, and to encourage kindhearted Americans all across the country to become Friends of the Poor® also. Pledges made on behalf of registered walkers in a given community will benefit those most in need in that same community. For more information, call (817) 451-0551. More information on the Friends of the Poor® Walk may be found on the Web site www.svdprfriendsofthepoorwalk.org.

DR. SCOTT HAHN

Dr. Scott Hahn will offer a presentation Aug. 15 following the 8 a.m. Mass at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth. Hahn's talk will focus on the Mass and how to find family in the Church and the Trinity. For more information, contact St. Patrick Cathedral at (817) 338-4441. There is no charge to attend.

PRO-LIFE BANQUET

The Bishop's Annual Catholic Pro-Life Banquet will be held at the Hilton, 815 Main Street, Fort Worth. The silent auction will open at 5 p.m. and the seated dinner will begin at 6:30 p.m. This year's keynote speaker will be Mother Agnes Mary Donovan, SV, Superior General of the Sisters of Life. Mother Agnes received a PhD in psychology from the University of North Carolina at Chapel Hill in 1985 and was among the first group of women to respond to John Cardinal O'Connor's inspiration for the Sisters of Life. For more information on the pro-life banquet or to reserve tickets call (817) 623-2430 or visit www.catholicsrespectlife.org.

ST. JOSEPH HOSPITAL PICNIC

The St. Joseph Hospital ex-employees, physician staff, nursing and allied health students, volunteers, and friends will hold their annual picnic Saturday, Sept. 19, from noon to 4 p.m. at the Arts Pavilion in Trinity Park. Attendees are responsible for their own food and refreshments. Organizers suggest attendees also bring a chair. For more information, contact Connie Dankersreiter at (817) 244-3311 or cdank@swbell.net.

RETIRO EN ESPAÑOL

El Padre Edmundo Rodríguez, S. J., vuelve a Montserrat después de muchos años de ausencia. El va a dirigir el retiro en español para hombres y mujeres, este año con el tema: "Jesús, la luz en nuestra oscuridad". Vengan a oír, a rezar, a descansar, a desahogarse, y a sentir el abrazo del Dios que nos ama como un buen padre o una cariñosa madre ama sus hijos. El retiro comienza con cena el jueves 6 de agosto y termina el domingo 9 de agosto a medio día. Llame ahora para reservarse un lugar hablando con Luz Restrepo al (940) 321-6020. No se lo pierda.

Classified Section

ADMINISTRATIVE ASSISTANT

The Diocese of Fort Worth is seeking a part-time administrative assistant to help primarily in the Catechetical Department at the Catholic Center. Main duties will include general secretarial activities such as typing, handling incoming and out-going mail and phone calls, database maintenance, filing, and processing pay orders and invoices for various ministries. This position is expected to be 20 to 25 hours per week. Some allowance for flexible scheduling may be considered. The qualified applicant must be a practicing Catholic with a high school diploma, have a minimum of three years secretarial experience, have good organizational skills, and be experienced with Microsoft Office software, copy machines, and general office equipment. Bilingual, English/Spanish skill is required. For a full job description and application, visit the diocesan Web site at www.fwdioc.org. The Diocese of Fort Worth offers excellent pay and benefits to our employees. If interested in this position, e-mail a résumé to msimeroth@fwdioc.org or fax to (817) 244-8839, to the attention of Mark Simeroth, director of Human Resources. Application due date is Aug. 10. Qualified applicants will be contacted for an interview.

HOUSE FOR SALE

Lovely two bedroom, 1.5 bath home with sunroom for sale in Pilot Point. Located across the street from the Catholic Church; handicap accessible. See photos on MLS listing #11191382, or phone (940) 686-2474.

CONTEMPORARY CHOIR

St. Andrew Church is seeking candidates for the part-time position of Contemporary Choir Director/Accompanist for the 12:30 p.m. Mass. Applicants for this position should possess piano accompanying skills. Knowledge of Catholic liturgy is preferred. Job description and an application are available upon request. Salary commensurate with education and experience. Send résumé, two letters of reference, and job application to Music Search Team, St. Andrew Catholic Church, 3717 Stadium Dr., Fort Worth, TX 76109, e-mail: calves@standrewcc.org, Fax (817) 927-8507.

OLGH TEACHER

Our Lady of Grace High School is accepting applications for a one-course biology/PE/health teacher. Biology is taught Monday, Tuesday, Thursday, and Friday. PE and health are taught Wednesday afternoons. Contact Denise Donohue at (817) 933-6516. Pay is based on degree and experience.

SERVICES AVAILABLE

Topsoil, sand, gravel, washed materials, driveways, concrete, backhoe, and tractor services. Custom mowing lots and acres. Call (817) 732-4083.

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Good Newsmaker



ABOVE: At the beginning of their new church's dedication ceremony, OLQP members walk in a procession from the old church building on the opposite corner of York Street and Lansing Boulevard in Wichita Falls. (Photo by Donna Ryckaert)

LEFT: The new Our Lady Queen of Peace Church in Wichita Falls has steep pitched gables on all sides to form a traditional cross-shaped configuration. The sanctuary can accommodate 1,000 parishioners. (Photo by Bobbi Burgess)

After fifty years of serving its people, Our Lady Queen of Peace opens its doors to

A New Home

By Jenara Kocks Burgess
Correspondent

For more than 50 years, out of sacrifice for the greater good of the community, Our Lady Queen of Peace Church in Wichita Falls used a renovated gymnasium as its worship space.

Providing a Catholic education to the Wichita Falls community through Notre Dame School as well as helping many other local ministries, took priority over a new sanctuary.

But on July 12,



A plaque depicting Our Lady Queen of Peace will be featured on the church's new sign. Longtime parishioner Albert Schlabs designed and created the plaque. (Photo by Bobbi Burgess)

parishioners began the ceremony dedicating their brand new church in the very building in which they had celebrated their first Mass in 1954. As church members, lay ministers, and clergy processed across the street to the new church, choir members joyously led them in the song, "Let us go unto the House of the Lord."

The modern church is finished in masonry stone, natural rock, and stucco. It sits on the south side of the old sanctuary, on the opposite corner of York Street and Lansing Boulevard, between Notre Dame Elementary and Notre Dame High School. A stunning 32-foot tall bell tower with a 10-foot Celtic cross on top adorns the front walkway.

"Bishop [Kevin] Vann, we offer you a 1,000-seat, debt-free church," announced OLQP Building Committee Chairman Dan Shine as he stood outside the doors of the new church.

Business Manager John Spyra handed the bishop the keys of the church, symbolizing that the church belongs to the Diocese of Fort Worth.

The new church is a far cry from the gymnasium where deacon candidate Vincent Blake married his wife Pat in 1959.

"There was a basketball hoop above our heads where we said our vows," Blake recalled. "This is quite a blessing here," he said of the new church.

The church is built in Modern Renaissance style and 20,000 square feet. Stained oak pews are set on three sides of the solid granite altar that has the Greek letters "Alpha" and "Omega" engraved in the pedestals. The building holds more than twice as many people as the old church.

"It's a new beginning, but we're still honoring our past," said Monica Frazier, director of Adult Formation and Liturgical Education, with tears in her eyes. "We celebrated our last Mass in the old church at 9:30 this morning. There is a lot of nostalgia in that space, and we brought a lot of things from the old church into the new church. It's bitter-sweet, but mostly joyful."

Frazier said she grew up in the old church. She was baptized, celebrated her first Communion, and received instruction for her confirmation there. So she knows that the stained wooden stations of the cross that look like new inside large wooden shadow boxes and were made by parishioner Davy Tolentino, are actually from the old church. The beautiful crucifix with a wooden Celtic cross behind it in the main



Bishop Kevin Vann pours sacred oil as he prepares to anoint the new granite altar. He is assisted by parishioners (left to right) Davy Tolentino, Albert Schlabs, and Joe Raff. (Photo by Donna Ryckaert)

sanctuary and the crucifix with a larger wooden cross behind it in the chapel are also from the old church, with Tolentino adding embellishments. Tolentino also made the ambo and the lectern for the new sanctuary, but the chapel has the ambo and the presider's chair from the old church.

The Holy Family Memorial Chapel also holds another important part of Wichita Falls history. The stained oak pews once used in the chapel of the former Catholic hospital, Bethania, were given to the church by the Sisters of the Holy Family of Nazareth, sponsors of the hospital.

Three beautiful stained-glass windows in the top of the 40-foot vaulted ceilings gave the only light in the dark nave as the procession entered

during the July 12 dedication ceremony.

One window represents God the Father, another God the Son, and the third, God the Holy Spirit. "All Are Welcome in This Place," was sung by the church's combined choirs as people began to process into the new church.

Once everyone had entered, every pew was filled, with a few people standing along the back wall.

Bishop Vann said he had put his reflections for the homily in the form of a letter from St. Paul.

"In the liturgy for today, one of my letters to the Corinthians has been chosen for you. I reminded the people in Corinth to work together for the good of the Gospel, for indeed, they

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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, the Diocesan Catholic Youth Conference, continues to grow. This year's 1,550 participants came together July 10-12 to worship, learn, sing, pray, have fellowship, and experience a larger Church. **2**

The five county Fort Worth metro area, is expected to grow by 1.5 million in the next 20 years. A lot of those folks will be Catholic. The Church is already planning how we will serve them. **8-9**

El Segundo congreso católico de renovación carismática con la tema, 'Jesucristo, capitán de mi barca,' "Fue todo un éxito" dice Andrés Aranda, director del ministerio de hispanos. **19**