

North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth

Vol. 26 No. 13

August 20, 2010



A family wades through floodwaters in Muzaffargarh district in the Pakistani province of Punjab Aug. 16. The United Nations says up to 20 million of Pakistan's 170 million people have been affected by Pakistan's worst flooding in 80 years. (CNS photo/Adrees Latif, Reuters)

PAKISTAN FLOODS

Flooding hampers aid efforts as disease threatens millions

By Dennis Sadowski
Catholic News Service

WASHINGTON — Pakistanis faced new dangers posed by disease as emergency response teams and international aid agencies struggled to rush supplies to

millions of people forced to flee the country's worst flooding in 80 years.

Jack Byrne, Catholic Relief Services' country representative to Pakistan, said the aid effort has been hampered because bridges

and roads have been washed away by monsoon rains and the ensuing floods since late July.

The floods that started in the northern part of the country have generally followed the
SEE PAKISTAN, P. 2

Catholic schools will open school year, mark close of 40th Anniversary with All Schools Mass, Sept. 1



ONE
in the Spirit

The Office of Catholic Schools has announced that Bishop Kevin Vann will preside at a special Mass of the Holy Spirit at the Fort Worth Convention Center Arena, Wednesday, Sept. 1, at 11 a.m. to mark the close of the Fort Worth Diocese's 40th Anniversary year and to celebrate the opening of the new school year. More than 6,000 students from 19 diocesan schools will gather for the special Mass for all students in grades one through 12. Parents are welcome and encouraged to attend this celebration.

"This is a unique and wonderful opportunity not only for our children in Catholic schools, but

for the entire diocese as well," said Superintendent of Schools Don Miller.

A news release from the Schools Office says, "The first All Schools Liturgy was celebrated in 2006 and was a memorable, Spirit-filled experience for all who participated."

"Focusing on our theme, One in the Spirit, the 2010 liturgy gives us the opportunity as a body of believers to offer thanks and pray for our community and the success of the coming school year," Miller added.

For more information on the All Schools Liturgy, contact Tessa Ross at tross@fwdioc.org.



MINISTRY CONFERENCE

Cardinal DiNardo to offer keynote at UD Ministry Conference

By Charlotte Ward
TEXAS CATHOLIC Staff

Cardinal Daniel DiNardo will highlight a field of more than 60 speakers for the fourth annual University of Dallas Ministry Conference, Walking Together in Faith, Oct. 22-23 at the Dallas Convention Center.

Cardinal DiNardo, archbishop of the Archdiocese of Galveston-Houston and the first cardinal appointed in the Southern region of the United States, is the conference's keynote speaker. The cardinal is a highly anticipated guest, Oscar Carranza, the university's ministry conference coordinator told the *Texas Catholic*.

Other speakers will come from around the globe to speak at the conference, said Dr. Brian Schmisek, dean of the UD School of Ministry. The conference will feature talks for catechists and youth ministers and will include information on raising children,

developing healthy marriages, and numerous ministries, Schmisek said, with presentations in English, Spanish, and Vietnamese.

Among the major presenters will be English-language keynoter John Allen, senior Vatican correspondent for *National Catholic Reporter* and Vatican analyst for CNN and NPR and Spanish-language keynoter Father Ignacio Larranaga, founder of the Prayer and Life Workshops which have contributed to the spiritual lives of more than 3 million Catholics around the world.

The conference also will feature artistic exhibits, including a mosaic exhibition that will be created from start to finish at the conference and will be donated to The Family Place in Dallas. Musical artists to be featured include popular recording artist and songwriter John Michael Talbot.

SEE UDMC, P. 7

FDA approves ellaOne, drug its opponents say is known to cause abortion

WASHINGTON (CNS) — The Food and Drug Administration's decision to approve a drug labeled as an emergency contraceptive is a "dangerous step toward erasing any meaningful distinction between contraception and abortion," said the U.S. bishops' pro-life spokeswoman, Deirdre A. McQuade.

McQuade, assistant director for policy and communications in the U.S. bishops' Secretariat for Pro-Life Activities, made the comment in reaction to an Aug. 13 announcement by the FDA that it had approved the drug ulipristal, which is being marketed under the brand name ellaOne or ella.

Available only by prescription, the drug is said to prevent pregnancy five days after sex — two days later than the morning-after pill known as Plan B, which is sold over-the-counter to women 17 and older.

The drug, manufactured by the French pharmaceutical company HRA Pharma, is currently available in 22 European countries.

Supporters of family planning applauded FDA approval of ellaOne, saying it was an option needed by women to prevent unwanted pregnancies, but McQuade told Catholic News Service Aug. 16 that the FDA "has done
SEE ABORTION, P. 2



An aerial view shows a mosque in the flooded Jafarabad district in Pakistan's Baluchistan province Aug. 17. (CNS photo/Rizwan Saeed, Reuters)

Pakistan flooding moves southward devastating farms, livestock, property

FROM PAGE 1

Indus River, moving southward to Sindh and Punjab provinces.

In parts of northern provinces where floodwaters have receded, people are returning and "are having a hard time identifying where they lived," Byrne said.

"People are still on the move in and around Sindh," Byrne told Catholic News Service from his office in Islamabad, the capital, Aug. 17. "Thousands are just living on the road."

Hundreds of thousands of people displaced by the floods have made their way to the major cities of Karachi and Lahore, taxing each community's effort to provide adequate food and shelter, he said.

At an Aug. 17 news conference in Islamabad, Daniel Toole, UNICEF regional director for South Asia, said up to 3.5 million children are in danger of contracting diarrhea, cholera, and upper respiratory infections through contaminated water and insects.

The floods have affected up to 20 million people and a fifth of the area of the country of 170 million people. An estimated 1,500 people have died.

The United Nations reported that food rations and clean water have reached only 500,000 of the estimated 2 million people left homeless by the floods.

The United Nations launched an appeal for \$459.7 million in emergency relief funds, even though agency officials expected that rebuilding and recovery will require billions of dollars. About \$184 million, 40 percent of the amount, had been collected as of Aug. 17, the United Nations said.

The World Bank offered Aug. 17 to redirect \$900 million in loans for development projects in Pakistan to assist with aid efforts.

CRS, the U.S. bishops' international relief and development

agency, has collected \$6.2 million in emergency funds since the flooding began. Even so, Byrne told CNS, some relief agencies are concerned that donor fatigue is setting in.

"The donor response has been slow," he said. "It's what the U.N. calls perception deficit, people thinking the money is not going where it's needed because they think the government is corrupt. Pakistan is saddened that the world has been slow to respond."

Byrne said the funds collected by CRS have been used to provide emergency kits to about 3,000 households and a total of about 30,000 people. The kits contain cooking sets, water purification tablets, bottled water, blankets, and soap.

"We would like to have 20,000 kits distributed by the Eid holiday, Sept. 10, the end of Ramadan," he said.

The agency also has started providing transitional shelter to people in the north. The simple wooden structures will provide adequate housing for the short term as people begin to re-establish their routines, he explained.

Once people are settled into new housing, cash-for-work programs will hire people to rebuild roads, clear drainage channels, and build small bridges.

The floods have devastated Pakistan's already fragile economy, wiping out farmland and sweeping away people, livestock, and property.

Byrne said there is growing concern that the planting season may be delayed.

"If most of the farmers missed the planting season, which is in September, it will affect the crops next year," he said. "They plant corn, wheat, cotton for clothing, and there's a lot of subsistence farming."

Abortion...

FROM PAGE 1

a great disservice to both women and their unborn children once conceived."

She called it "a dangerous drug" that is "being marketed as so-called emergency contraception," and said that because it can be used five days after sex, "it interferes with implantation or disrupts implantation after it has occurred."

"So no matter how you define it — abortion — this is an abortifacient drug," she said. "Even (for) those who say abortion is only an interruption of implantation, this is abortion."

She added that women in crisis don't need to resort to ellaOne [aborting a newly formed human being], adding that "there are lots of resources for pregnant women in need of assistance."

McQuade's remarks echoed what Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. bishops' Committee on Pro-Life Activities, said in a June letter to Dr. Margaret Hamburg, FDA commissioner.

"Millions of American women,

even those willing to use a contraceptive to prevent fertilization in various circumstances, would personally never choose to have an abortion," Cardinal DiNardo told Hamburg. "They would be ill-served by a misleading campaign to present ulipristal simply as a 'contraceptive.'"

Cardinal DiNardo's letter was sent the day an advisory panel of the FDA held a hearing on ellaOne. He also was critical of the FDA's approval process.

He said the hearing — held without broad public input or a full record on the drug's safety "for women or their unborn children" — demonstrated a failure to understand the "new medical and moral issues" the drug presents.

McQuade called ellaOne a "mini-dose" of the abortion drug RU-486, "designed to [prevent] the newly conceived, newly implanted child from [receiving] any nutrients."

RU-486, known generically as mifepristone, was approved by the FDA 10 years ago. It induces an abortion in the first seven weeks of pregnancy when used in conjunction with another drug, a prostaglandin. The drug prevents the fertilized egg from clinging

to the uterine wall, and the prostaglandin is used 48 hours later to set off contractions that expel the embryo.

Plan B, approved by the FDA in 1999, prevents pregnancies with high doses of a hormone that mimics progesterone. Although the drug works primarily by stopping ovaries from producing eggs, it can also prevent a fertilized egg from implanting in the womb.

McQuade expressed concern that "women who would never, ever seek an abortion and may be opposed to abortion might resort" to asking their doctors for ellaOne.

She said the bishops' pro-life secretariat was also concerned about the drug being prescribed for one person, but then being passed on to someone else.

McQuade said her office will help raise awareness about the drug so people know "what it is and how it works" as well as inform women who may be facing crisis pregnancies about what alternatives exist to assist them.

She added that the bishops also would fight any efforts to make ellaOne available without prescription.

Arguments to be heard week of Dec. 6

Appeals court grants stay on same-sex marriages in California

WASHINGTON (CNS) — The Aug. 16 decision by a three-judge panel of the 9th U.S. Circuit Court of Appeals to prevent the state of California from conducting same-sex marriages while an appeal is under way drew cheers from same-sex marriage opponents.

"California voters spoke clearly on Prop 8, and we're glad to see their votes will remain valid while the legal challenges work their way up through the courts," said an Aug. 16 statement by Andy Pugno, general counsel for protectmarriage.com.

Proposition 8, which was championed by protectmarriage.com, was approved by California voters in November 2008. Protectmarriage.com is a defendant in the current case, known as *Perry v. Schwarzenegger*.

"Invalidating the people's vote based on just one judge's opinion would not have been appropriate and would have shaken the people's confidence in our elections and the right to vote itself," Pugno said.

Chief U.S. District Judge Vaughn Walker struck down the same-sex marriage ban Aug. 4, and he ruled Aug. 12 that same-sex marriages in California could resume unless a higher court were

to issue a stay within six days.

The arguments will occur in San Francisco the week of Dec. 6.

The legal errors in Walker's ruling, protectmarriage.com said in its brief seeking a stay of same-sex marriages, are "palpable and destined for reversal."

The stay, it added, is needed "to avoid the confusion and irreparable injury that would surely flow from the creation of a class of purported same-sex marriages entered in reliance on the District Court's decision but in direct contravention of a lawful provision of the California constitution and the manifest will of the people of that state."

"We feel it would be harmful to the same-sex persons involved," Carol Hogan, communications director for the California Catholic Conference, public policy arm of the state's bishops, told Catholic News Service in an Aug. 13 telephone interview from Sacramento, California.

"The 9th (Circuit) will give a stay if they are convinced that there is a likelihood that the judge's decision will be overturned," she added. "Usually what courts are loath to do is to jerk people around — 'now you can do it, now you can't' — a vis-

ible example of what happened in summer of '08," when same-sex marriage in California was legal until the vote on Proposition 8.

"The basis of marriage has never been love,—it's been society's permission for a couple to have children," said Raymond Dennehy, a philosophy professor at the Jesuit-run University of San Francisco. "Once contraception was accepted, you had a formal separation of sex from procreation and stripped away the claims that homosexuality was immoral."

Dennehy told CNS in an Aug. 13 telephone interview from San Francisco that the same-sex marriage issue is "the culmination of the contraceptive mentality."

"I think a lot of it has to do with the fact that there's nowhere where people of this generation can go to be instructed in sexual morality," he said, faulting Catholic schools and priests for failing to teach and preach effectively on the issue.

"We have to have places where people get a moral and spiritual compass about sexuality," Dennehy said. In a past era, he added, "people just couldn't walk away from marriage — it was hard to get a divorce — and that's all changed now."

Vocations

U.S. Dominican province welcomes its biggest class of novices in decades

By Adeshina Emmanuel

WASHINGTON (CNS)—Statistics show a drastic fall in the number of people entering religious life since the 1960s, yet during ceremonies Aug. 7, the Dominican Province of St. Joseph formally accepted 21 men as novices — the province's largest novitiate class since 1966.

Father Bill Garrot is the province's outgoing vocations director. He is the man who the current vocations director, appointed this summer, Father Benedict Croell, said played a key role in the "harvest" that yielded the 21 novices, who received the Dominican habit during an ancient ceremony called "vestition" at St. Gertrude's Priory in Cincinnati.

In response to dismal novitiate numbers, in 2003 the Province of St. Joseph decided to hire Fr. Garrot as a full-time vocations director to engage in more rigorous recruitment efforts than a part-time director could.

"Stability in a vocation program does matter. I was appointed as a full-time vocations director, but not many dioceses or religious orders seem to have the luxury of appointing a man to do full-time recruitment work," he said.

He admitted that his efforts have played a part in bringing such a large class to the province, but, the biggest factor has been the Dominican's theological tradition, much of which is rooted in the teachings of St. Thomas Aquinas, Fr. Garrot said.

In 1965, the year Vatican II ended, there were 12,271 religious brothers in the United States, compared with 4,690 in 2010, and 58,632 total priests, compared with 39,993 in 2010, according to the Center for Applied Research in the Apostolate at Georgetown University.

Despite efforts in other Catholic orders since the council to alter their own traditions and teachings with the aim of appealing to a younger, wider audience, for the Province of St. Joseph, "there was not a whole lot of toying or monkeying with the liturgy," Fr. Garrot said, adding that he thinks some other orders have actually hurt their recruitment efforts by straying from their tradition.

"All I can hope is that we're riding the crest of what will happen for everyone else in due time as they reclaim their tradition and settle," he said.

Members of the class are younger than usual, ranging from ages 22-30, with an average age of 24, whereas most classes range from ages 22-42, with an average age of 27. Also, many of the novices have graduated from college within the past year. In past novitiate classes, the province has typically averaged two people who just graduated from college, but this group has 11. Fr. Garrot noted that overall the class is "highly educated" and mentioned that three of the men are coming to the order with doctorate degrees.

*Responding
to God's Call*

The young are finding their faith through the Church

By Father Kyle Walterscheid

The majority of young Catholics, ages 18 to 25, seem to drift away from the Church. I take that back; they seem to run away from the Church at speeds that would impress Olympic coaches. Although this has been happening for the last 40 years, there is evidence that young adults are staying in the Church at higher percentages in recent years. We have a long way to go, but there is evidence of some really good news, evidence we can clearly point to in our own diocese.

First, there are the young high school Catholics who, after receiving the Sacrament of Confirmation, call themselves X-Cons, which stands for "Examples of Confirmation," meaning they are post-confirmation Catholics who are proud to profess their faith and live the Christian life. They already see themselves playing many vital leadership roles in the Church, such as participating in their youth choir, leading middle school and high school youth groups, participating in various ministries for the Mass, as well as outreach programs for the Church.

A second group of young Catholics call themselves Reverts. Reverts are young Catholics who left the Church for some period of time, but, by the grace of God, have returned with a new vitality and

with a deeper understanding of their faith. They are invigorated, and on fire to spread the Good News. They were lost but now they are found (*Luke 15:32*).

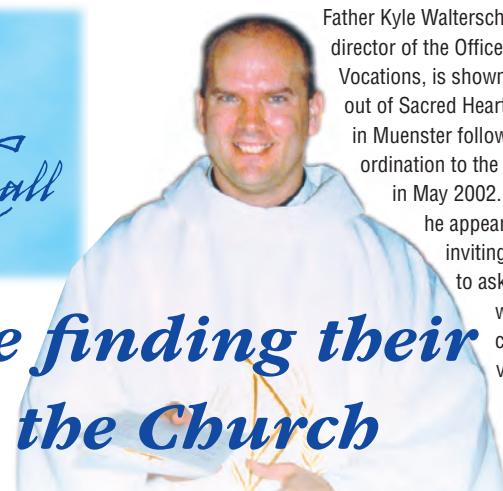
A third group of young Catholics are the converts. These too bring much vitality to the faith. The majority of young converts have some history of Catholicism in their family, yet others come having conversions from atheism, agnosticism, another faith, or another Christian denomination, all trying to find the Way, the Truth, and the Life.

As young adults step out into the world on their own, they see the need to be rooted in faith to survive, so they naturally want to learn more about the Church that has weathered the storms throughout the centuries and still remains as the light to the world, the Catholic Church.

Marriage time! Yes, this is one of the greatest moments of a person's life, and it's also the perfect moment to draw closer to Christ and the Church. Young engaged couples who are preparing for marriage are looking for unity and security, love and holiness for their marriage, so they naturally find themselves talking to their priest and the marriage preparation team at the parish. What we hope they encounter and discover is the beginning of a treasure that Christ offers them through the Church for a life-fulfilling marriage of unity and the beginning of a new family.

While we naturally want to congratulate newly engaged couples, we also have an obligation to have them talk to a priest right away or direct them to the marriage preparation program of the Church (even more so when a mixed marriage is involved, a Catholic and non-Catholic) so that they may find unity where there is tension, security where there is mistrust, love where there is selfishness, and holiness where there are holes in their relationship with God.

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
Texas
Catholic



Publisher:

Bishop Kevin W. Vann

Editor: Jeff Hensley

Associate Editor: Tony Gutiérrez

Administrative Assistant: Judy Russeau

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

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

NORTH TEXAS CATHOLIC (USPS 751-370) (ISSN 0899-7020) is published semi-monthly, except for the months of June, July, and August when it is published monthly, by the Most Rev. Kevin W. Vann, Bishop of the Diocese of Fort Worth, 800 West Loop 820 South. For those who are not registered parishioners in the Diocese of Fort Worth, subscription rates are \$20 for one year, \$40 for two years, \$60 for three years. Periodical postage paid at Fort Worth, Texas. POSTMASTER: Send address changes to *North Texas Catholic*, 800 West Loop 820 South, Fort Worth, Texas 76108.

Deadline for information for the *North Texas Catholic* is noon of Wednesday of the week before the paper is published. The *NTC* is published two times a month on Friday, except for the months of June, July, and August when it is published one time each month.

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.

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

Hospital Ministry training to be offered Sept. 11-12

Training for hospital ministry will be offered Sept. 11-12 from 8 a.m. to 5 p.m. at St. Vincent de Paul Parish, 5819 W. Pleasant Ridge Rd., Arlington. This training, sponsored by the Diocese of Fort Worth Hospital Ministry, is open to all who visit the homebound or those in hospice or local hospital ministry.

The program is designed to give participants basic knowledge, skills, and guidelines for care ministry, plus diocesan and local hospital guidelines for visiting the sick. Instructors for this training will consist of the Directors of Pastoral Care from several of the hospitals in the area, as well as diocesan staff. A training manual will be provided for each participant as well as selected resource material. Lunch on both days will be provided. Mass will also be offered on Sunday for participants.

For more information or reservations, contact Deacon Bruce Corbett at (817) 880-5479 or bcorbett@fwdioc.org. Deadline for registration is Sept. 1

Mother - Daughter Tea to be held Oct. 24

On Sunday, Oct. 24, a Mother-Daughter Tea will be held in the Family Life Center at St. Vincent de Paul Parish, 5819 W. Pleasant Ridge Rd., Arlington from noon to 4 p.m. Girls, ages 10-13, are invited to spend an afternoon with their mother, grandmother, or special woman in their lives sharing experiences and the satisfaction of being female. This session will explain, from a faith-based perspective, the physical, emotional, and psychological changes that occur in becoming a woman.

Tea and a light lunch will be served. The cost is \$12.50 per person. For more information or reservations call Kathy Stojak at (817) 773-8096.

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.

DCCW meeting to be held Sept. 16 at St. Thomas

The first quarterly deanery meeting of the Central/East Deaneries of the Fort Worth Diocesan Council of Catholic Women will be held Sept. 16 at St. Thomas the Apostle Church, at 2920 Azle Ave. in Fort Worth. All women are invited to attend. Registration and a continental breakfast will be held at 9:30 a.m. before the 10 a.m. meeting.

Sister Rita Sharon Thouvenelle, member of the Order of the Servants of the 11th Hour under St. John Eudes, will be the guest speaker. This order, founded by Mother Antonia Brenner, is comprised of sisters who have lived, married, raised children, are now widowed and are in their later years of life. Mother Antonio, who is known as "The Prison Angel of Tijuana," has had her own cell in the Tijuana prison for 30 years and has been caring for the inmates, who she calls her sons, for all that time. She and the sisters work within the prison as well as outside in the community, caring for AIDS and TB patients, providing food to the hungry, and giving shelter to homeless women in need of cancer treatment. Sr. Rita will share her story and that of her involvement with the group. Sr. Rita now resides in Azle and spends time at St. Thomas and Holy Trinity Parishes.

The cost for the luncheon meeting is \$10. Call Kathy Thome at (817) 236-8518 before Sept. 13 to make a reservation.

NFP classes to be offered at three locations

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. 29 at 1:30 p.m. at St. Mary the Virgin Church, 1408 N. Davis Dr., Arlington, contact Kevin and Michele Vina at (940) 433-5664. To register for a course starting Sept. 12 at 1 p.m. at Sacred Heart School Library, 153 E. Sixth St., Muenster, contact Scott and Vickie Green at (940) 759-4475. To register for a course starting Sept. 24 at 6:30 p.m. at St. Elizabeth Ann Seton Church, 2016 Willis Ln., Keller, contact Scott and Amy Rustand at (817) 581-6266.

Visit www.ccldfw.org for more class dates and information.



The North Texas Catholic is becoming the *The North Texas Catholic Newsmagazine* in its October issue, mailed Sept. 17. **People & Events pages are going away, but the Calendar Page will be back in a new format, listing the event, the intended audience, and the time and place only.** Longer descriptions will be on the diocesan website: www.fwdioc.org. **Deadline for print listings will be the first Friday of each month and include only those events to occur in the following month** (this first time, October). They will be listed by the days of the month, so a person can look at the calendar and see events happening on days when they are available.



We hope it makes the Calendar easier to use, more user-friendly.

Deacon ordination anniversary celebration to be held Sept. 26

All permanent deacons and spouses from the Diocese of Fort Worth are invited to a gathering celebrating the first anniversary of the ordination of the Class of 2009.

The gathering will be held Sunday, Sept. 26 from 2 to 4 p.m. in the parish hall at Assumption of the Blessed Virgin Mary Church, 1305 Deer Park Road, Decatur.

The class of 2009 will provide the refreshments.

For more information, contact Pam Gray at (940) 683-1911 or Pat Blake, at 940-544-2400.

FertilityCare® Center to sponsor training for practitioners

The FertilityCare® Centers of North Texas will be sponsoring a Practitioner Education Program starting Nov. 3. The program trains individuals to teach the Creighton Model FertilityCare® System of Natural Family Planning and fertility health maintenance. As a practitioner, individuals will teach couples to identify their fertility phases as well as identify, track, and maintain their reproductive health.

For more information, contact Mandy Cox at mandycoxfcp@hotmail.com or call (817) 685-0756.

Catholic Schools Office announces free / reduced-price lunch and milk programs

The diocesan Office of Catholic Schools has announced its policy for free and reduced-price meals for children who are unable to pay for meals served under the National School Breakfast, Free Milk, or Commodity School programs.

The following parochial schools will participate in the National School Lunch Program: All Saints, St. George, Our Mother of Mercy, and Our Lady of Victory, all in Fort Worth; Sacred Heart, Muenster; Notre Dame Elementary, Wichita Falls; and St. Mary's, Gainesville.

St. Maria Goretti School in Arlington will participate in the free and reduced-price milk program.

Under current guidelines, applicants for the free and reduced-price lunch program must list

the Social Security numbers of all adults living in the household. All incomes must also be listed by source, such as Social Security, wages, child support, and pension.

Everyone wanting to participate in the program must apply again this year at their respective schools, including children who had tickets for the last school year. A child must be registered in school before an application will be accepted. Participants will be notified within one week after applying if their children qualify for free or reduced-price lunches or milk.

In the operation of child-feeding programs, no child will be discriminated against because of race, color, sex, national origin, age, or handicap.

Good Shepherd Parish to present 'Late Nite Catechism 3'

Good Shepherd Catholic Community, 1000 Tinker Rd., Colleville, will present "Til Death Do Us Part—Late Nite Catechism 3" Saturday, Sept. 25. "Sister is now offering up her hilarious lessons on the sacraments of marriage and the last rites, including her own wacky version of 'The Newlywed Game,'" according to promotional material.

The evening will begin with a reception at 6:30 p.m. and the performance will follow at 8 p.m. Ticket price is \$45 per person. Tickets may be purchased online at www.gsc.net or at the parish office. For more information, contact Ann LaBarge at (817) 251-2451 or jalabarge@verizon.net.

Immaculate Conception Parish festival to be held Oct. 1-3

Immaculate Conception Church is hosting a three-day festival Oct. 1-3. Friday will kick off the event with a pizza night and the first "ICC Idol" talent show from 6 p.m. to 9 p.m. Saturday's event will be held from 8:30 a.m. to 9 p.m. and feature craft vendor booths, a health fair with representatives from Carter Blood Care and Bone Marrow. Sunday, the festival will be held from 8 a.m. to 4 p.m. and include ICC booths and a silent auction. Dance and music exhibits, live entertainment, and carnival rides will be featured all weekend.

Proceeds from this weekend event will be used to eliminate the church building debt. All are invited and there is no admission charge.

For more information, contact Teresa Meyer at (972) 977-5841 or Barbara Cantu at (940) 595-8626. Immaculate Conception Church is located at 2255 N. Bonnie Brae St., Denton.

St. Elizabeth Ann Seton Parish to celebrate silver jubilee

St. Elizabeth Ann Seton Parish will celebrate its silver jubilee as a parish family. All are invited to attend a special Mass to commemorate this event Sept. 26 at 9 a.m. An open house will be held from 8:30 a.m. to 1 p.m. St. Elizabeth Ann Seton Church is located at 2016 Willis Ln. in Keller. For more information, contact the parish office at (817) 431-3857.

Ministry with gay, lesbian Catholics meets fourth Thursday each month

The next regular meeting of The Fort Worth Diocesan Ministry With Lesbian and Gay Catholics, Other Sexual Minorities, and Their Families will be held Thursday, Aug. 26 at 7 p.m. at the Catholic Renewal Center,

Texas Catholic Koinonia to offer retreat weekend Sept. 24-26

Texas Catholic Koinonia is offering a retreat weekend Sept. 24-26 at the Renewal Center, 4305 Bridge St. (next to Nolan Catholic High School). The weekend provides adults the opportunity to experience Christian community, centered on the Paschal Mystery of Christ. The program was adapted from the Teens Encounter Christ (TEC) movement for young people.

The cost is \$80 which covers rooms for two nights, meals, and materials needed for the weekend. Catholic, non-Catholic, married, separated, divorced, widowed, or single adult age 21 or older, may participate.

For more information and applications, contact Hank Martin at (972) 420-1400 or hank1@thankshank.com or Sandy Urick at (817) 595-5899.

Discalced Carmelite auxiliary to host fall luncheon Sept. 28

The Auxiliary to the Discalced Carmelite Nuns in Arlington will hold its annual fall membership luncheon on Tuesday, Sept. 28, from 11 a.m. to 2 p.m. The luncheon will be held at Shady Oaks Country Club, 320 N. Roaring Springs Road, Fort Worth. Kathy Hamer will be the featured speaker. For more information and to make reservations, call Sara Jane O'Brien at (817) 737-8054.

St. Vincent de Paul annual picnic to be held Sept. 26

The St. Vincent de Paul Women's Guild will host a silent auction at the annual parish picnic to be held Sunday, Sept. 26 from 1 to 6 p.m. Auction items include: A Fort Worth getaway weekend at the Worthington Hotel with dinner and theater tickets at the Circle Theater; the City Suite at the Ballpark of Arlington; "Wall of Wine"; Josh Hamilton autographed baseball with Scripture; dinners, family fun packages; and numerous collectibles and unique gift baskets donated by members. The guild will also host a bake sale. St. Vincent de Paul Church is located at 5819 Pleasant Ridge Rd., Arlington. For more information, call (817) 478-8206.

Official Assignments

The following assignment has been made by Bishop Kevin Vann:

Father John Hennessy has been appointed as the chaplain to the Carmelite Monastery of the Most Holy Trinity, Arlington, and parochial vicar of Holy Name of Jesus Parish, Fort Worth, effective Aug. 1.

4503 Bridge St., Fort Worth.

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

Diocesan

Why Catholic? program prepares for second year

By Michele Baker
Correspondent

An estimated 10,000 people throughout the Diocese of Fort Worth took part in the first year of the *Why Catholic?* program entitled "The Profession of Faith."

"We were inspired by the reception it got," said Father Carmen Mele, OP, diocesan coordinator of the program. "There's always some attrition, but we're hoping to pick up some, too. Bishop Vann will continue to help us promote the program by giving talks about the events online."

The second series of *Why Catholic?* sessions begins the week of October 3, with training sessions for facilitators taking place the second week in September. While this diocese-wide program has attracted participants in nearly every parish in both English, Spanish, and Vietnamese, Fr. Mele, stresses that participation in the upcoming series is not limited to those who took part in the first sessions.

"It is not necessary to have participated

before to participate now," he said. "That's true of both individuals and parishes.... Everyone can participate in the small groups. There is no division; no distinction made."

A ministry of RENEW International, *Why Catholic?* is a practical spiritual process based on sacred Scripture and the teachings of the *Catechism of the Catholic Church*. The diocese, under the guidance of Bishop Kevin Vann, adopted this program last year in order to provide a means for participants to deepen their understanding of the faith and build confidence in sharing their faith with others.

The upcoming series of discussions, entitled "The Celebration of the Christian Mystery" centers around the sacraments.

"The idea of mystery is that there is a divine component in what we do when we receive the sacraments," explained Fr. Mele. "As we enter our second year of *Why Catholic?*, we will continue to learn from one another and the *Catechism*."

"Keep in mind, though," Fr. Mele continued, "*Why Catholic?* is also an evangeli-

Small Community Leader Training in English, 2010

DAY	DATE	TIME	PARISH	CITY
Tuesday	Sept. 7	6:30 - 9 p.m.	St. Francis	Grapevine
Wednesday	Sept. 8	7 - 9:30 p.m.	St. Maria	Arlington
Thursday	Sept. 9	7 - 9:30 p.m.	St. Bartholomew	Fort Worth
Friday	Sept. 10	7 - 9:30 p.m.	St. Ann	Burleson
Saturday	Sept. 11	9 - 11:30 a.m.	Assumption	Decatur
Saturday (2)	Sept. 11	2 - 4:30 p.m.	St. Catherine	Carrollton
Sunday	Sept. 12	3 - 5:30 p.m.	OLQP	Wichita Falls
Sunday (2)	Sept. 12	7:30 - 9:30 p.m.	Sacred Heart	Muenster
Monday	Sept. 13	7 - 9:30 p.m.	Holy Family	Fort Worth
Tuesday	Sept. 14	7 - 9:30 p.m.	St. Joseph	Arlington
Wednesday	Sept. 15	7 - 9:30 p.m.	St. Elizabeth	Keller

zation program. Beyond going out to the unchurched, the new evangelist as defined by Pope John Paul II is going out to those who have lost the faith; to rekindle the light in them. This isn't just 'self-help.' It has Gospel ends as its goal.

"This is at the heart of the Mission of

the Church."

For more information about how to get involved with the *Why Catholic?* ministry, contact Father Carmen Mele, OP, at (817) 560-3300, ext. 262 or cmele@fwdioc.org.

Funding for *Why Catholic?* has come from the *All Things Possible* campaign.

Diocese's School of Lay Ministry opens registration for new students

By Michele Baker
Correspondent

The School of Lay Ministry begins its 2010-2011 academic year in September with a general assembly on evangelization. The Sept. 11 meeting at St. Bartholomew Church in Southwest Fort Worth will be held in Spanish with a corresponding English gathering at Holy Family Church in West Fort Worth taking place Sept. 25.

"The School of Lay Ministry (SLM) is a diocesan training program," explained Father Carmen Mele, OP, director of the program for the Diocese of Fort Worth. "We are giving people real, hands-on preparation for specific ministries."

Regina Sandoval, who works at St. Matthew Parish in Arlington, begins her second year in the program this September. Since undertaking her studies in the SLM program in Spanish, Sandoval has become coordinator of Religious Education in her parish.

"Two years ago, the DRE approached me about creating a plan for catechists," Sandoval remembered. "My DRE told me about SLM and encouraged me to attend. It's made a big difference in the way I do my work. Before, we would give volunteer teach-



ers books and tell them to create their own lesson plans. When I took over, I started teaching them how to do their plans and use their materials."

"There are so many tools that I didn't have at the beginning," she continued. "I started out as a volunteer for the ESL program at my church. I was born and raised Catholic, but there's so much more than what I would have learned just going to Mass. I have to have so many hours of theology, church history, [and] sacred Scripture. I have resources now. I can tell catechists that there are websites and documents to help them with their work."

Edward Leal, of St. Elizabeth Ann Seton Parish in Keller began

attending SLM classes last year when he became interested in the permanent diaconate program, which is currently on hold. "In Fort Worth, the School of Lay Ministry is a prerequisite for the diaconate program," he explained. "I've learned more about the Bible, the sacraments, and theology than I would have learned reading and studying on my own. I'm the kind of person who needs to be involved to learn. If you want to strengthen, practice, and defend your faith, this program is for you."

Fr. Mele concurs. "A lot of people who attend the School of Lay Ministry are people who are involved or want to become more involved in ministry in their home parishes. It isn't just for people who want to work for the Church."

Those interested in attending the SLM program go through an application process and pay tuition, but Fr. Mele explains that the cost is nominal and should not be a deterrent to participation. "Students and their parishes pay only about a third of the cost for the program. The most important part is the commitment. It is a two-year series of courses with the first year having a strong academic focus while the culminating second year entails practical applications in

specific areas of ministry."

The deadline for application for the upcoming term is Sept. 1. Information about the School of Lay Ministry may be found online.

"It's been a great experience!" said Leal, even though he knows the deacon formation program is on hold. "I can't wait until we start again. If you're gonna be a true Catholic, especially down here in the 'Bible Belt,' you've gotta

defend the faith. I think SLM is a win/win for anyone."

For more information about the School of Lay Ministry, contact Father Carmen Mele, OP, at (817) 560-3300, ext. 262 or cmele@fwdioc.org or go to the diocesan website www.fwdioc.org and click through the "Catechesis/Faith Formation" button to the Pope John Paul II Institute button to the School of Lay Ministry topics.

We Understand the Importance of Dealing with People you Know and Trust

2010 marks our 99th anniversary for our family business. We have been part of remarkable evolution in funeral service. Today there are more choices and decisions to make than ever before.

We know the choices a family makes are both important and deeply personal. Let us meet with you to talk about affordable, quality services. I'm sure you will find we offer the best choices that fit within your ideas and budget.

To learn more about advance planning and funding funerals or to simply discuss your options, please contact us today!



A Catholic family serving Catholics in the Diocese of Fort Worth



THOMPSON'S
HARVESON & COLE

(817)-336-0345

702 8th Ave, Fort Worth, TX

Guadalupe Radio Network
CATHOLIC RADIO
for your soul
KATH 910 AM / KJON 850 AM
English Spanish

LEARN ROSARY MAKING
LEWIS & COMPANY
Contact us for a catalog
and introductory offer.
rosaryparts.com
(800) 342 - 2400

DONATE YOUR VEHICLE
offer hope for those in need

1-888-317-SVDP
www.svdpcf.org

Free towing! Tax deductible!

Donate your vehicle to St. Vincent de Paul and support our mission of lending a helping hand to those in need. Have your vehicle title in hand when you call. Your donated vehicle DOES make a difference in North Texas!



University of Dallas 2010 Ministry Conference

OCTOBER 22-23, 2010

DALLAS CONVENTION CENTER

Sponsored by the Diocese of Dallas and the Diocese of Fort Worth

JOIN US FOR THE 4TH ANNUAL CONFERENCE:

- Nationally recognized keynote speakers:
Rev. Ignacio Larrañaga and
Daniel Cardinal DiNardo
- Breakout sessions in English, Spanish,
and Vietnamese
- Discussions on catechesis formation,
multicultural issues, science and
the Church, and many more
- Exhibitors, music, and displays
of religious art



udallas.edu/ministryconference

Diocesan

Deacon Rubén Curiel, who served Hispanic community in diocese with 'great love,' dies at 72

By Tony Gutiérrez
Associate Editor

Mourners from throughout the diocese attended a bilingual prayer service at Moore Funeral Home Friday, Aug. 6, to pay their last respects to Deacon Rubén Curiel of St. Jude Parish in Mansfield, who passed away Monday, Aug. 2.

Dcn. Curiel, born March 2, 1938 in Ben Bolt, Texas, was ordained to the permanent diaconate Aug. 19, 1989, serving at St. George Parish in Fort Worth from 1989 to 2004 and at St. Jude since 2004. Before his ordination, he was involved in establishing Hispanic ministry programs in Arlington as a parishioner at St. Matthew Church.

"Before we went to the formation, we were the first ones who started Spanish Masses at St. Matthew with Our Lady of Guadalupe celebrations," said Deacon Simon Torres, who was ordained with Dcn. Curiel, and worked with him at General Motors for 30 years.

Dcn. Torres, who led the prayer service, was also the godfather to Dcn. Curiel's son, Rubén, Jr., and their two families grew up together. Dcn. Torres shared in an interview that during the years they were in formation, they would have a Bible study group during their dinner break at General Motors.

"Catholics would come to us and ask, 'Are you Baptist? Catholics don't read the Bible!'" Dcn. Torres said, to which he and Rubén would respond, "Well, we do!"

"People hadn't been to Mass in 20 years, but when we would share our faith, they started going to church and went to confession after 20 years. To me, that was fulfilling," Dcn. Torres said.



Deacon Rubén Curiel

Deacon Rubén Castañeda, who was also ordained with Dcns. Curiel and Torres, shared during the service how the three of them would play their guitars during the deacon formation retreats and lead worship during the liturgies.

"I think that we were the loudest group; the others were shuffling and playing cards, and we were singing in the other room," Dcn. Castañeda said.

"We adopted each other, and called each other 'compadre,'

even though we weren't," he added. "We were *compadres* in ministry. He loved to serve the Church, and loved the Church to serve the people of God."

Deacon José Aragón of St. Jude, who was ordained last year, also spoke at the prayer service. He shared how Dcn. Curiel had been a mentor to him over the last year and a half during his internship, and after his ordination.

"In that short time, I was able to see Dcn. Rubén had a deep love for his wife and all his children, and it was that same love he showed the people he served," said Dcn. Aragón. "Love is genuine, and love comes from God to the deacon, and the deacon takes that love to the people he serves."

Dcn. Aragón shared how Rubén would pull him aside before services and show him how to do things, or would counsel him in preparing couples for marriage or children for baptism.

"I will never forget what he taught me. I'm very joy-filled

for him because I know without a doubt he's in heaven by the way he lived. He's serving God the way he served Him while he was here," Dcn. Aragón said. "Serving God was his passion," he added.

Dcn. Curiel's children, Sylvia and Rubén, Jr., shared their memories of their father during the prayer service.

"My dad would always get calls from everywhere: St. Jude, St. George, St. Matthew," said Sylvia Curiel. "He served the Hispanic community with great love.

"But he was also the best dad anyone could ever have."

She noted how her father had planned to retire at the end of August, but God had other plans.

"I guess the Lord said, 'If he can't serve me on earth, he can serve me in heaven,'" said Sylvia, "and I know he's serving Him right now."

Dcn. Curiel is survived by his wife, Delia, his two children, and his sister, Mary Huerta, and sister-in-law, Ellie Curiel.

UDMC...

FROM PAGE 1

The ministry conference was organized in the place of smaller conferences formerly put on by the dioceses of Dallas and Fort Worth.

In a joint letter announcing the 2010 conference, Fort Worth Bishop Kevin Vann and Dallas Bishop Kevin Farrell said they hoped the event "will grow each year to become one of the premier ministry conferences in the United States."

More than 4,500 attended the conference last year and officials hope as many as 6,000 will attend this year. Already more than 150 volunteers have

signed up for both days, Caranza said.

Schmisek said the conference is not only for those currently involved with a ministry, but for any Catholic individual wanting to learn more about their faith. "It is very energizing to see so many celebrating their Catholic faith and learning about it," he said.

Registration rates for the conference range from \$50 to \$60 for single one- and two-day passes and are less for groups of 20 or more. All rates increase after pre-registration ends on Sept. 1.

For more information or to register, visit www.udministryconference.com or call (972) 721-4077. Online registration is preferred.

Magnificat breakfast Sept. 18 to feature former high-risk commodity trader who now serves the homeless

Robert Abel will recount his journey from stock trader to serving the homeless as part of a special Magnificat prayer breakfast open to both men and women Saturday, Sept. 18. The prayer breakfast will take place from 9 a.m. to noon at the Hilton Garden Inn at 785 State Hwy. 121 in Lewisville. In addition to Abel's personal story, the gathering will include periods of prayer and Eucharistic Adoration. Confession will also be available.

Abel, who lost more than \$225,000 trading high-risk commodities, is now a Catholic author who serves the homeless in Denver. He was moved to establish Hope Street Ministries after spending a weekend living among the homeless. Abel is also the director of African Missionaries. Among the books he has written are *The Catholic Warrior*, *The Healing Power of Jesus*, and *Worldwide Adventure*.

Abel said he will give his personal testimony at the Magnificat breakfast, with an emphasis on centering one's life on Christ.

"My purpose is to connect men with God," Abel said. "God is always ready to provide his part of the relationship. My mission in life is to get men to do their part."

Abel said he is inspired by a document from the Church entitled *Apostolicam Actuositatem (Decree on the Apostolate of the Laity)*, where over 2,500 bishops made the following statement:

"From the fact of their union with Christ the head flows the laymen's right and duty to be apostles," the document reads. "Inserted as they are in the Mystical Body of Christ by baptism and strengthened by the power of the Holy Spirit in confirmation, it is by the Lord himself that they are assigned to the apostolate."

For more information on Abel's transition from stock trader to a life of service, visit www.catholicwarriors.com.

Tickets for the Magnificat breakfast are \$18, and can be purchased through Sept. 14 at the following Catholic bookstores: Keepsakes Catholic Books and Gifts, Lakewood Center, Arling-

ton; Divine Mercy Catholic Book Store & Gifts, 262 S. Interstate 35E, Denton; St. Anthony's Bookstore, 3121 McCart Ave., Fort Worth; Little Angels Catholic Store, 600 E. Sandy Lake Rd., Coppell; and Catholic Art and Gifts, 2761 Valwood Pkwy., Farmers Branch.

Tickets can also be purchased by contacting Nanci Ferri at (817) 498-7980.

Magnificat is a national, charismatic ministry to Catholic women. The Grapevine chapter of Magnificat in North Texas sponsors the breakfast.

For more information on the Grapevine chapter of Magnificat, look under the events calendar of the Diocese of Fort Worth's website, at www.fwdioc.org. Speakers for the 2011 breakfasts are Betsy Kopor, Rachel Ministries coordinator for the Diocese of Fort Worth, on Feb. 19; Marilyn Heap, service team treasurer for Magnificat's chapter in New Orleans, on May 21; and Father George T. Montague of the Brothers of the Beloved Disciples in San Antonio, on Sept. 17.

INTERNATIONAL PILGRIMAGE TOURS - 2010/2011

+++++

-PORTUGAL & SPAIN - Oct 26 - Nov 3, 2010 - \$2,099

-Optional Extension to Barcelona Nov 3 - 6 - \$599

-HOLYLAND - Oct 25 - Nov 5, 2010 - \$2,699

- Oct 28 - Nov 5, 2010 - \$2,399

-ITALY + Papal Audience - Dec 27 - Jan. 5, 2011 - \$2,199

-IRELAND SPRING BREAK - March 10-19, 2011 - \$2,149

-Optional Extension to Scotland - Nov 19 - 21, 2011 - \$699

+++++

Prices - per person dbl. occ. incl. air/taxes DFW, breakfast/dinner daily, 1st class hotels + pvt. facilities, escort, own coach + driver.

Call Michael and Sue Menof at **GOLDEN WORLD TOURS**

Tel: 972-934-9635 for full details/terms/conditions/registration, etc.

At Pro-Life Boot Camp, teens from Dioceses of Fort Worth and Dallas learn that being pro-life

Begins with Chastity

Story and Photos by
Joan Kurkowski-Gillen
Correspondent

Christopher Lafitte and Stephanie Balsler had never spoken publicly about the impact chastity had on their courtship and engagement, but you'd never guess that by listening to the enthusiastic response coming from their young audience.

Standing before a crowd of more than 100 teenagers attending the Youth for Life Retreat and Boot Camp July 30-Aug. 4 at the University of Dallas, the Theology of the Body Evangelization Team (TOBET) interns talked eloquently about meeting freshman year. They recounted how they developed a friendship that led to romance and then struggled through separation while Chris discerned a call to the priesthood. The couple became engaged last April after a prayer-filled proposal at sunrise on Easter morning.

In a culture that overwhelms young people with sexual images, their story demonstrates that chaste, non-sexual dating and relationships are not only possible but preferable.

"Our prayers for each other and with each other helped us grow during all the ups and downs and become more fully alive through chastity. There's nothing better," Lafitte enthused. "In other rela-

tionships we focused on ourselves. In this relationship, we focus on each other."

The recent Texas A&M University graduates said they learn more every day what it truly means to be a man and a woman in a Christ-centered relationship.

"What we're telling you is not an idea. It's true. It's possible," Balsler emphasized. "We're living it every day. We're not perfect, but it is possible to strive for holiness and find joy in living for Christ and giving Him your purity."

Organizers of the eighth annual pro-life boot camp, sponsored by the Dioceses of Fort Worth and Dallas, focused this year's program around Pope John Paul II's Theology of the Body because, "it gets to the root of the pro-life message," according to Sue Laux, coordinator of the Diocese of Fort Worth's Youth for Life, a division of the Catholics Respect Life Office.

Speakers from TOBET, a DFW-based ministry dedicated to spreading the late pontiff's vision for modern man, introduced young people to the topic with several uplifting, innovative presentations.

"If young people begin to understand what it really means to be a man and woman, it takes care of a lot of pro-life issues," Laux added.

The Theology of the Body is Pope John Paul II's revolutionary teaching on love, life, and human sexuality. It's based on the belief that God's plan for humanity — authentic love — is always a gift of self, modeled on Christ's gift of himself to his Father.

TOBET co-founder Monica Ashour, who gave four presentations during the week-long camp, said the Theology of the Body gets to the crux of the abortion issue because it explains the dignity of the human person and the beauty and sacredness of sexuality and marriage.



LEFT: Christopher Lafitte, an intern with TOBET shares how he and his fiancée have lived chastely despite societal pressures.

ABOVE: Lafitte's fiancée, Stephanie Balsler, shows off her engagement to a group of teenage girls.

RIGHT: A teenage girl prays silently during a moment of reflection at the retreat.

"The interesting thing about the Theology of the Body is that living it is really the root of the pro-life cause," she continued. "It's the most pro-life thing you can do because then you don't have pregnancies that are unwanted."

During the Theology of the Body discussions, teens learn about sexuality and holiness and how "using" other people affects the soul and spirit.

"We teach that the body and soul are together. A pure heart and bodily actions correspond, and breaking the body and soul is death," Ashour explained.

Abortion is broached in the context of the human person.

"Men are supposed to be rough, tough, and buff, but a guy who takes his girlfriend or wife to an abortion clinic isn't being brave or protective," she said. "I talk about masculinity and then apply it to issues like abortion."

To appeal to the female mem-

bers of the audience, Ashour says abortion contradicts the inherent nurturing, welcoming nature of women.

"I focus on the woman who is violated," continued the Nolan Catholic High School graduate. "Some of my friends are going through the process of grieving because they had abortions when they were teenagers. The feminine is violated through abortion."

Geovanie Ordoñez, a member of the St. Thomas the Apostle youth group and first-time camp attendee said the "For Teens, By Teens" talk by TOBET was inspiring. "I got a clearer view of what a female and male should be in God's eyes," added the 16-year-old. "It's something I've heard before but not in this way."

Hearing the message from other teenagers gave the talk a fresh perspective, Griselda Becquer, 16, agreed. During a skit presented by TOBET, the teenager



was surprised to learn that songs she listens to every day were full of lyrics that exploit and demean women.

"It opened my eyes," she explained. "I realized that I'm listening to stuff that is putting ideas in my head."

Both girls credit the Theology of the Body presentations for giving them a better understanding of a woman's role in the miracle of life.

"Babies are miracles," Geovanie reasoned. "And women should realize that our bodies are made to let those miracles happen."



Teens smile and laugh during Lafitte and Balsler's presentation.



Students share and discuss creative ideas on how they can promote life in their communities during a breakout session.

Suicide Survivors program offers healing for families grieving loss of loved ones through suicide

By Joan Kurkowski-Gillen
Correspondent

When Carole Vernon talks about the suicide of her 27-year-old son, Joseph, she compares his state of mind before the tragedy to a cup filled with water — teetering to the brim. The despair and heartache he felt after the sudden break-up of his two-year marriage filled most of that cup.

“It just took one more drop to make it spill over,” she explains, simply. “And we don’t know what pain he suffered to make that last drop fall.”

Carole, her husband, Joe Sr., and their daughter, Jennifer, are suicide survivors. They are part of a growing community of people struggling to cope with the loss of someone they loved who took his or her own life.

“It’s a club you don’t want to be in,” admits the courageous mom who wants to spread awareness about the prevalence of suicide in society. Although underreporting makes statistics unreliable, estimates suggest that a suicide occurs in Tarrant County every 2.5 days. It strikes older Caucasian males more than any other population and is the third leading cause of death for adolescents and young adults from age 15 to 24. Between 2003 and 2004, the suicide rate for that age group spiked eight percent — the largest one-year jump in 15 years, according to the U.S. Centers for Disease Control and Prevention.

Disappointments and loss touch everyone’s life, but most people learn to work through difficult times.

“Those who choose suicide can’t,” Carole says. “They can’t see a way out of their pain and don’t know how to move forward.”

It’s an act society can’t understand and leaves survivors haunted by the question, “why?” A typical, middle

class family, the Vernons never expected life to take such an unexpected turn.

Their son enjoyed a trouble-free childhood and received a nurturing Catholic education at both St. Maria Goretti School and Nolan Catholic High School. He had a close relationship with his parents and spoke to his mother on the phone just hours before his death.

“That’s part of the frustration. You wonder, why did this happen? Why didn’t I know? Why didn’t he come to me?” his mother says, reciting the litany she’s repeated countless times since Sept. 6, 2006. “There are lots of questions that can’t be answered.”

The St. Patrick parishioners found comfort and camaraderie in a support group. Suicide Survivors: The Healing Journey After Loss is a free grief recovery program for family members and friends who have lost a loved one to suicide. Led by a mental health professional and trained survivor, groups of eight to 10 people meet for two hours each week for eight sessions.

Started as a branch of The Dallas Suicide and Crisis Center, the program was begun in 2003 by local resident Mackey Brittain, who lost both a son and daughter to suicide. Its first home was the First United Methodist Church of Fort Worth, but other churches in Tarrant County now donate space for meetings. The Diocese of Fort Worth is part of the network.

Through role-playing, worksheets, and confidential discussions, participants learn how to deal with the feelings of anger, shame, abandonment, and guilt. More than anything, the program offers hope.

“It helps survivors walk through the journey of grief and lets them know there are others who feel the way they do,” says Carole, explaining the program’s healing mission. “The pain families feel after a suicide is completely different from a death due to disease or an accident. It’s deep and long-lasting.”

Founder Mackey Brittain says the program offers “hope when you feel so hopeless. It gives families a foundation to move forward.”

After completing the eight-week course, survivors are invited to attend “Next Step,” a monthly follow-up support class.

The American Psychiatric Association ranks the trauma of

‘There is a terrible stigma attached to suicide. People think something must have been wrong with the family or parents. No one talks about it, so when it happens, people don’t know what to say. Or they say the wrong things.’

— **Carole Vernon**
Volunteer facilitator for Suicide Survivors

RIGHT: Suicide Survivors facilitator Carole Vernon shares during a meeting of Next Step, a follow-up program for families that went through the initial Suicide Survivors classes and meets once a month. (PHOTO BY DENISE GILLEN)

losing a loved one to suicide as “catastrophic” and compares it to a concentration camp experience. In addition to the typical emotions that come with mourning a death, suicide survivors often walk through a gauntlet of guilt and blame.

“There is a terrible stigma attached to suicide. People think something must have been wrong with the family or parents,” Carole explains. “No one talks about it, so when it happens, people don’t know what to say. Or they say the wrong things.”

And the deceased is rarely spared criticism. Someone who completes suicide is considered selfish, hurtful, or cruel to the people and circumstances they leave behind.

“They’re not trying to hurt anyone but themselves,” she insists. “They’re just in so much horrible pain they don’t see an alternative. They’re desperate.”

Survivors use the term “completes suicide,” rather than “commits suicide,” because the latter makes it sound like a deliberate crime, Carole says.

Mental illness plays a role in at least 70 percent of suicides with victims suffering from major depression or a bipolar disorder. The act of self-destruction crosses all economic, social, education, religious, and age barriers and occurs 34,000 times a year in the U.S.

“It may be incomprehensible to us, but it happens every day,” Carole points out.

Four years after the shock of her son’s death, the recovering mother is reaching out to help others. Last spring, she became a volunteer facilitator for Suicide Survivors after going through intense screening and training classes.

“It’s a way of giving back,” she says. “The pain of losing my

son never goes away, but helping other people makes me feel better. I think of my work as a memorial to him.”

And the need for both licensed counselors and survivor trainees is growing. During the first six months of 2010, Suicide Survivors offered more sessions and served more individuals than all of 2009.

“Every time an individual takes his life, it directly affects at least five to 10 people,” Carole adds. “We could fill a room with just the parents, loved ones, and close friends.”

Reflecting on her continuing path toward healing and recovery, she says she finds comfort in both small and large blessings. Through organ donation, her son gave the gift of sight to two people. Her Catholic faith is also a source of strength and reassurance.

The Church teaches its members to respect and preserve life, but it also recognizes that grave

psychological disturbances, anguish, and suffering can diminish the responsibility of someone who completes suicide.

When the former Catholic school librarian found out her son took his own life, her first concern was for his soul. If killing yourself was a sin, was her child going to hell?

The answer came from Father Tim Thompson, a family friend, who drove from Denton to the family’s Arlington home at midnight to comfort the distraught parents.

“He told me it wasn’t a sin because he was insane — out of his mind,” Carole remembers. “God gives us the freedom to go through life but we make mistakes. God didn’t abandon my son. Joseph is in his hands.”

For more information call (817) 698-9955 or send an e-mail to suicidesurvivors@myfumc.org. For immediate help, contact the 24-hour suicide hotline number at (800) 866-2465.



TRIDENTINE MASS

LATIN MASS

5:30 P.M. SUNDAYS

ST. MARY OF THE ASSUMPTION CHURCH

509 W. MAGNOLIA, FORT WORTH

HIGH MASS SECOND AND FOURTH SUNDAYS
LOW MASS FIRST AND THIRD SUNDAYS



The Lady Margaret Roper School

at the College of St. Thomas More
conveniently located adjacent to TCU

Offering a fresh approach to classical learning,
and assistance for home-schooling parents

Grades 9 - 12

For information, call John Heitzenrater at (817) 923-8459

Viewpoints

Study shows too often teens worship

A distant God

By David Mills

Even if he goes to church every week, the average American teenager believes in a religion that can be called “moralistic therapeutic deism,” which is just as worrying as it sounds.

This means that he believes in a distant God who isn't very involved in human life and that he thinks religion is mainly about doing good and feeling good about yourself.

So discovered the sociologist Christian Smith, who teaches at Notre Dame and runs the National Study of Youth and Religion. In the next column, we will look at his new book, *Souls in Transition: The Religious & Spiritual Lives of Emerging Adults*, but it may be useful to review the insights into teenagers he offered in his last book, since so many of us have them.

He published *Soul Searching* five years ago, but the reality he reported then has not changed much. The religion he describes is our culture's default religion, the sort of religion implied in everything from the magazines you see

at the grocery store check-out line to the hit movies to most best-selling books on religion. Think *Your Best Life Now*.

Smith noted that his surveys showed that teenagers believe that God created the world and watches over us, but that “God does not need to be particularly involved in one's life except when God is needed to resolve a problem.”

That's the deist and the therapeutic parts of the belief. God is way far away, except when you want him to make you feel better.

At the same time, these kids believe that “God wants people to be good, nice, and fair to each other;” although “The central goal of life is to be happy and to feel good about oneself.” Not surprisingly, they believe that “Good people go to heaven when they die.” I suspect they have a very expansive definition of “good.”

That's the moralistic and therapeutic parts. God relates to you mainly through a set of expectations about how you should act, while helping you feel good about yourself anyway, because that's the most important thing in life.

Parts of the belief are true, of course. God does want us to be good, nice, and fair. But others are just wrong. He needs to be involved in our lives at every moment — for our good, not his. The person who only turns to God when he needs God to fix something is like the person who only goes to the doctor when he's got stage three cancer.

And the whole set of beliefs together

The person who only turns to God when he needs God to fix something is like the person who only goes to the doctor when he's got stage three cancer.

don't look much like Christianity, because moralistic therapeutic deism doesn't have anything to do with Christ. There's no Cross to be seen. Not Jesus' Cross, not ours.

The news gets worse. Most religious teenagers interviewed could not explain what they believed, much less why they believed it. To the extent they could, Smith found, most “either do not really comprehend what their own religious traditions say they are supposed to believe, or they do understand it and simply do not care to believe it.”

In either case, “most religiously af-

iliated U.S. teens are not particularly interested in espousing and upholding the beliefs of their faith traditions, or [else] their communities of faith are failing in attempts to educate their youth, or both.” Faith is not something to explain, much less argue about.

Sadly, the news was worse for Catholic teenagers. While about 40 percent reported going to church at least once a week — about the same number as mainline Protestants but a lot fewer than Evangelical Protestants — only 10 percent said their religion was “extremely important” in their lives. This was a much lower number than any other group of religious teenagers.

The reason, Smith found, was “the lower levels of religiosity” of Catholic parents compared with Protestant parents, especially Evangelicals. Their parents went to church almost as much as Protestant parents, but were far less likely than they were to join in activities like Bible studies and prayer groups, and much less likely to say that their faith was very important to them.

“It appears that the relative religious laxity of most U.S. Catholic teenagers significantly reflects the relative religious laxity of their parents,” Smith wrote. There's a lesson there.

David Mills is author of *DISCOVERING MARY* and deputy editor of *FIRST THINGS*. He can be reached at catholicism@gmail.com. The National Survey's website is www.youthandreligion.org.

Life is what happens when we're not looking

By Mary Morrell

“It's only when we truly know and understand that we have a limited time on earth — and that we have no way of knowing when our time is up — that we will begin to live each day to the fullest, as if it was the only one we had.”

— Elisabeth Kubler-Ross

Today I realized that this year marks the fifteenth year that I have been writing my column “Things My Father Taught Me.”

It doesn't seem possible that so many years have passed since my dad died, or that I have written more than 500 columns as a tribute to him. During those 15 years my family, including six sons, has been a part of two Catholic elementary schools, four Catholic high schools, three institutions of higher learning, and a conservatory in New York City where

my youngest is studying theatre, a healthy dose of Shakespeare, poetry, and prose. To my sons I might say, “How do I love thee? Let me count the dollars invested in thine education!”

We've had two weddings, another engagement, and are expecting our first grandchild any day now. We've lost a business, started a new one, and changed parishes twice. We grieved the loss of parents, friends, and family members who died. I recovered from a four-year battle with depression, only to suffer through the suicide of a high school sweetheart who didn't recover from the same disease. Somewhere in there I earned my master's degree.

My son and my husband were both hospitalized; my husband three times, each time critically ill, each time rebounding. To celebrate, we became Arthur Murray students and three years later my husband, the carpenter, is a novice dance instructor. Who would have thought! This year we celebrate 36 years of marriage, a good reason not to hang up our dancing shoes.

This is just a snippet of our lives, a whirlwind of blessings and losses, joys and sorrows, frustrations and accomplishments. It's easy to see why I titled my first book, published during the depression years, as *Through the Strength of Heaven!* The publisher changed it to something catchier, of course, but the first title still reflects how we get through life each day. As popular author Leo Buscaglia wrote, “A life lived in love will never be dull.”

There are, of course, other tools that have helped me navigate the always-full-of-surprises journey that is life. They are the lessons of my father. For those who prefer bulleted lists to paragraphs of text, I have attempted to boil down a lifetime of learning and 500 columns to a bakers' dozen of lessons. Each lesson could be a book unto itself; each one has a depth and breadth of stories attached; each has hidden sub-bullets that may serve as fodder for new columns at another time and place.

Taking stock of our lives can be an enlightening undertaking, if we can

get past the fear of acknowledging the ceaseless march of time that has brought us to this place; the unrecoverable moments through which we have passed, awake and aware or sleepwalking.

But, as my father liked to say, tomorrow is another day. What we do with it is up to us.

My father's lessons:

- ☛ Do good
- ☛ Love well
- ☛ Take walks
- ☛ Wear a hat
- ☛ Be grateful
- ☛ Tell stories
- ☛ Listen to life
- ☛ Laugh often
- ☛ Plant flowers
- ☛ Eat ice cream
- ☛ Walk with God
- ☛ Embrace mystery
- ☛ Whistle while you work

Marriage A Communion of love and life

By Theresa Notare

Why does the Church teach that marriage is a communion of love and life? Think about it, love and life are deeply intertwined in human nature. Human nature is made to be social, to receive the love of others and to reach out in love to the other. The deepest form of self-giving is love, and love is life-giving. This “fact of life” proceeds from God Himself.

Sacred Scripture reveals that God is love, that the world was created out of his love and that men and women were created in God’s image (*Genesis 1:1-27*). Since the Trinity is a communion of three loving persons, to be made in God’s image means that all men and women are called to form loving relationships, “communities of persons.” This is why the Church teaches that God has given all his children a vocation to love like Him. It is a universal call to holiness.

These foundational teachings take on a unique character in marriage. Marriage is a unique kind of communion of persons because God designed it to unite man and woman to each other completely — body, mind, and soul. In other words, marriage is the “one-flesh” union which God designed to be love-giving and life-giving. This is the seamless purpose of marriage!

In marriage husband and wife maintain their individual-

Marriage is a unique kind of communion of persons because God designed it to unite man and woman to each other completely — body, mind and, soul. In other words, marriage is the “one-flesh” union which God designed to be love-giving and life-giving. This is the seamless purpose of marriage!

ity as persons, but as spouses, live more than a side-by-side kind of existence. Rather, spouses exist “mutually one for the other.” It is precisely due to the unique character of marital love that “husband and wife serve as a symbol of both life and love in a way that no other relationship of human persons can” (*Marriage, Love and Life in the Divine Plan*, p. 11).

Husband and wife receive a “kind of consecration” in a sacred ministry to serve love and life (see *Gaudium et Spes*, #48). As stewards of these gifts, spouses hold the responsibility to nurture marital love and its life-giving potential.

Respecting and nurturing the spousal communion of persons should be foremost in the minds of husbands and wives. Together, spouses should be on the alert for things that can tear at their union — especially pride, selfishness, mistrust, unkindness, and the inability to forgive.

Add to this list the use of pornography and contraception which popular culture has sadly accepted as “mainstream.” They are not. They poison the very gift of human sexuality because they distort the mutual generosity and respect at the heart of God-like

love.

Among the good things that will support and strengthen their marriages, spouses should embrace the virtue of chastity. Yes, chastity, marital chastity is an essential virtue for nurturing and respecting God’s plan for marriage.

Chastity “refers to the peaceful integration of sexual thoughts, feelings, and desires” in a person’s life (see *Marriage, Love and Life in the Divine Plan*, p. 48). Chastity promotes sexual maturity. In marriage, it enables spouses to love each other selflessly. It also empowers spouses to work with God in the right planning of his will for their family.

Chastity is a virtue that fortifies the marital communion of persons — a communion of love that is total, faithful, exclusive, and open to life (*Cf. Humanae Vitae*, #9). Hand in hand with each other and the Lord God, this is the noble calling that husband and wife embrace in marriage, a true communion of love and life.

Theresa Notare, PhD, is the assistant director of the Natural Family Planning Program, United States Conference of Catholic Bishops.



Sometimes the light shed by others can be a sign of our unity in God. And sometimes we are others’

Sparkling Lights

By Kathy Cribari Hamer

It gets dark outside much later in the summer, or so I understand. Word on the street is that longer days are the reward of Daylight Savings Time, but I am no expert on that subject.

In the summer I usually work until dark, in fact late enough to be dark in California or even Alaska.

Consequently, one night while leaving TCU around midnight, I noticed something I should have seen a hundred times before: a flashing blue light.

It was coming from an emergency lamp on a tall rectangular pole that houses a direct line to our campus police. Designed for the safety of students, this blue-lighted phone system was there to fetch help immediately if ever something happened to a kid on campus.

I passed the pole slowly, looking up at it with the fascinated glance reserved for recognizing a familiar face in a crowded airport. It was surprising that I could have walked by this campus landmark every day — more than once — and never acknowledged the existence of that gray pole (man in the pew, student in a desk, librarian, stranger-on-the-bus).

Then, because I had seen the pole with a flashing light, I set my internal autofocus and started scanning campus as I walked. That was when I spotted all the other blue lights — the ones that were not flashing, just burning steadily (business as usual, waiting to be noticed).

They were everywhere. Across the street near the stadium parking lot, 30 feet to the right, at the resident apartments. Around the next corner there were two more, and I passed a driveway that allowed me to spot three, sequentially, between four buildings.

No matter where I walked or drove, there were at least two blue-lighted poles in my immediate sight — and that was without turning my head and looking across streets.

But I never before had paid attention to the poles. The lights were always there, I knew, but I hadn’t noticed them until I saw the one with the light that was blinking instead of steadily burning.

If I hadn’t seen the flashing one (was it out of order?) I wouldn’t have put my consciousness onto noticing all the other ones.

Then I realized how much the poles represented our daily lives (times of need, rejoicing moments, personal struggles).

SEE HAMER, P. 22

Society of St. Vincent de Paul creates new region based in Fort Worth in an effort to

Expand the Mission

Story and photos by Kathy Cribari Hamer Correspondent

The reflected work of St. Vincent de Paul, already visible throughout North Texas, has recently shown itself in a new neighborhood on the East Side of Fort Worth.

A newly-created South Central Region office of the Society of St. Vincent de Paul, blessed Aug. 2, is the organization's first regional office in the United States, and will oversee disaster relief and response efforts in four states — Texas, Oklahoma, Arkansas, and New Mexico. The effort is "a national pilot for the society and a way to bring national support to the regional level," according to Ralph Hassel, regional vice president, and former president of the society's Fort Worth Diocesan Council.

In his blessing, Bishop Kevin Vann said, "I think now, with this office here, as an important part of the structure of this region, it's our job to make" the work of the society better known "and to increase it."

He noted that he was a long-time friend of the Vincentian family and was glad to be present at this important moment. The bishop pledged to do what he could to be helpful to the mission of the regional effort.

The bishop's enthusiasm for the project comes in part from an awareness that the Vincentians, founded in 1625 by St. Vincent de Paul, were of particular significance to the state of Texas. Originally known as the

Congregation of the Mission, and later as the Lazarists, the Vincentians became some of the first missionaries in Texas when Father John Timon and Father Jean Odin were sent to San Antonio and Galveston, by way of their native France, through the port of New Orleans.

In 1847, Galveston was established as the first Catholic diocese in Texas, and Fr. Odin was ordained bishop.

But Bishop Vann is also connected to the Vincentians and to the St. Vincent de Paul Society, because of his ongoing friendship with Father Ron Ramson, CM, who is a spiritual director at Holy Trinity Seminary, and also serves as a historian for the society. Bishop Vann taught canon law at Kenrick-Glennon Seminary in St. Louis, during the time Fr. Ramson was president and rector there.

Known for his expertise in Vincentian spirituality, Fr. Ramson is past director of formation for the National Council of the Society of St. Vincent de Paul in the United States. Also, as author of the book *Praying With Frederic Ozanam*, Fr. Ramson has a clear image of the founding of the society.

"St. Vincent de Paul Society was started in 1833 by Frederic Ozanam, a young college guy, with six other guys, in one place, and now it's in 149 countries," Fr. Ramson said. "They just started it in Nepal, which is 99 percent Hindu!! Can you believe that?" he said with enthusiasm.

"It's incredible. One of Ozanam's dreams was to embrace the world in a network of charity. And he did it. His whole dream is being realized as a reality — 149 countries!! And five continents — that's a lot of people."

James Butler, director of the regional office, said the new facility, coupled with numbers of



Anne Dews, president of the society for St. John the Apostle Church in North Richland Hills, reads a prayer; to her right is Earline Robinson, diocesan council president.



Bishop Kevin Vann blesses the Society of St. Vincent de Paul's newly established South Central Region office building in East Fort Worth Aug. 2.



Father Ronald Ramson, CM, spiritual director at Holy Trinity Seminary, shares a laugh with members of the Society of St. Vincent de Paul. To his right is James Butler, director of the new regional office. Fr. Ramson does historical research for the society.

people working in the field, are integral to the working of the society. Butler spent 25 years in Dayton, Ohio, where he started what became the homeless shelter for St. Vincent de Paul, and later he was instrumental in building transitional housing programs. "I spent 25 years doing that, and now I'm retired," he said, smiling, acknowledging his "retirement" is really another full-time job.

"You have to have staff — you can't just hope the volunteers will come," he said.

"We went out for the floods in the [Rio Grande] Valley. We went out to Del Rio, to Laredo, and McAllen, to find out who was down there on the ground, who could respond to the floods," he said. "It's very difficult, and not just from the disaster point of view, but from a daily, St. Vincent de Paul point of view. That's something we have to do; go down and make sure everybody's still pumped up, and still vibrant; and one volunteer alone can't do it."

"We do a lot of disaster work," said Elizabeth Disco-Scheerer, associate national executive director. "We've been in Oklahoma and South Texas with all the flooding, and we're still helping with Hurricane Ike in Beaumont — helping the bishop



Ralph Hassell, vice president of the South Central Region, reads a prayer during the blessing of the new building.

there. We serve four states and disaster relief is one of the big things that we do."

Does the general public realize St. Vincent de Paul's role? "No," Disco-Scheerer said, "but FEMA does, and the state does."

"When the South Texas floods hit, the State of Texas called and said 'What are you all going to do down there? You've got the Vincentians down there; what are you doing?' So that's kind of neat that they recognize the Catholic presence there. You don't always see Catholics out there as much as others, because we've always been quiet about our work."

In his homily at the bless-

ing, Bishop Vann said, "I really think the responsorial prayer is a great prayer for all of us: 'Lord give success to the work of our hands...' because it is certainly the hands of the Society of St. Vincent de Paul, connected with your hearts and faith, that accomplish so much."

"I really think — I believe — that the work of St. Vincent de Paul is one of the best-kept secrets in the life of the Church."

"God blessed human toil from the very beginning," the bishop said, "so that in modest imitation of the creator's own goodness, we might diligently devote ourselves to bringing creation to its perfection."

Diocesan

The Gift of Priesthood

Priests of the Northwest Deanery share their experiences



Father John Swistovich

Parish: Our Lady Queen of Peace, Wichita Falls
Other: Dean of the Northwest Deanery
Ordained: May 23, 1998

Q. What part does the celebration of the Eucharist play in your fulfillment as a priest?

A. It's the most important part of the ministry as a priest in my opinion. It's what we are called to do. It is the source and summit of each thing we do, and without that, everything else would not have the fullness to it. Yes, we could have our schools; yes, we could have our programs, but when they come out of the Eucharist, they are given the opportunity to come to the fullness in all that we do. That is why the Eucharist is so important. When we receive the Body and Blood of Jesus Christ, it is He who is now working through all of our ministries and each and every thing that we do.



Father Richard Collins

Parishes: St. Mary, Henrietta; St. Jerome, Bowie; St. Joseph, Nocona; St. William, Montague
Ordained: May 29, 2004

Q. What part of your priestly duties do you find the most rewarding?

A. Celebrating all the Sacraments is very rewarding in my priestly duties.



Father Simon Hoang M. Dao, CMC

Parish: Immaculate Conception of Mary, Wichita Falls
Ordained: June 3, 2005

Q. What do you most desire to convey to your parishioners or others you serve?

A. I am conveying the greatest command of Jesus Christ: "Love God with all your heart, soul, and mind and love your neighbor as yourself" (Mt 22:36-40) by encouraging people to respect life, honor the dignity of human beings, and promote social justice.



Father John McKone

Parish: Holy Family of Nazareth, Vernon; St. Joseph Crowell; St. Mary, Quanah
Ordained: January 5, 2008

Q. How does your interaction with God's people make your priesthood more rewarding?

A. I see in the people a tremendous faith, and to me, it reaffirms my own faith. In the ordinary things we take for granted — raising children, paying bills, mowing the lawn — I see people keep Christ in the middle of all they do, and it makes me want to do that as a priest.



Father Charles Gorantla HGN

Parishes: St. Joseph, Rhineland; Santa Rosa, Knox City; St. Mary of the Assumption, Megargel; Sacred Heart, Seymour
Ordination: December 9, 2002

Q. What part of your priestly duties do you find the most rewarding?

A. A genuine fisherman does not wait for the fish to jump into the boat, but lowers the nets in order to find them. I find the ministry with the prisoners, sick, and home-bound more rewarding. I am edified by their life of conversion, interest, and genuine desire for the sacraments of reconciliation and Eucharist. I believe as part of my priestly duties I should go after the lost sheep (fallen away Catholics) and bring them back to the Catholic Church. Finally, visit to the sick and sinner is more rewarding than anything else in my priestly duties.



Father Hoa Nguyen

Parish: Sacred Heart, Wichita Falls
Ordained: May 23, 1998

Q. What do you believe you are accomplishing through your priestly ministry?

A. We can use our lives as a witness of God's love to the world. The world today would try to tell people to be a mover and shaker — to be a go-getter. While priests are called to be a go-giver — to be the one who does not live his life for himself. The secret is your life is not about you. Rather, your life is about the mission that God has sent you here for. In a special way, God can use us (priests) to be shepherds for his people so that we can bring a presence in the midst of the darkness to the people and at the same time, we can bring the people closer to God so that they can draw from God the power to complete the mission and can courageously walk in the journey toward suffering.



Father David Kraeger, TOR

Parish: St. Mary, Windthorst; St. Boniface, Scotland
Ordained: May 18, 1968

Q. What do you believe you are accomplishing through your priestly ministry?

A. Probably most of it would be sacramental ministry. I think I've done a lot in terms of encouraging people to take on their own place in the parish. I've been very supportive of lay ministry, and I don't interfere in what they are doing. I have also helped them work on their music ministry.



Father Joseph Meledom

Parishes: St. Jude Thaddeus, Burkburnett; Christ the King, Iowa Park; St. Paul, Electra

Ordained: Dec. 18, 1968
Incardinated: December 18, 2002

Q. How do you find Christ's presence in your parishioners?

A. I must say, even if Christ is truly present in every baptized person, that presence becomes visible and tangible as the person realizes Christ in him/her and cherishes a true and personal relationship with Him.



Father Ivor D. Koch

Parish: Retired; former pastor of Sacred Heart, Wichita Falls
Ordained: June 16, 1984

Q. What do you most desire to convey to the people you serve?

A. The love of God — that salvation is available to them through Jesus, and the Holy Spirit will provide them with knowledge if they will ask for it.

Q. How do you nourish your relationship with God?

A. Through reading the Scriptures, through prayer and through meditation. I do those daily.



Father John Robert Skeldon

Parish: Our Lady of Guadalupe, Wichita Falls
Ordained: May 27, 2000

Q. What do you most want to see happen in the lives of those you serve?

A. I want to see those that I serve truly know God's love in their lives and also for them to deeply and powerfully know and appreciate their Catholic faith. Education and formation are important. If the faith is going to be passed on, people have to know it and live it, not just on the surface, but deep in their hearts and minds.

Father Severius Blank (Not Pictured)

Parishes: Retired; St. Jude Thaddeus Church, Burkburnett,
Ordained: February 24, 1958

Q. What part of your priestly duties do you find the most rewarding?

A. The unity — being one with the people and our brother priests — not just in the diocese but throughout the Church as well.

Q. What part does the celebration of the Eucharist play in your fulfillment as a priest?

A. It's the greatest part. The priest benefits from it himself as well as those he serves. The Eucharist teaches humility not just to the people in the Church or parish, but to those who are not Catholics as well. They might not understand it, but they still benefit from it, I think.



Editor's Note: This is the fourth in an ongoing series featuring priests from the different deaneries in the diocese sharing about aspects of their ministry. Interviews were compiled by Jenara Kocks Burgess

NATIONAL NEWSBRIEFS

Catholic teens see online bullying as much more than just a prank

ORLANDO, Florida. (CNS) — Erin Persinger is a good student at Bishop Verot High School in Fort Myers who enjoys volunteering in her community, hanging out with friends and participating in sports. She has also had her share of fights on the social networking site Facebook, defending friends against people who were bullying them online. "Cyberbullying is real," she said. "There are people who don't care what they say ... because they are hiding behind a computer screen." Persinger, who is about to begin her junior year, sat down recently with the *Florida Catholic* newspaper and several other teens who volunteer for the Catholic HEART Workcamp in Orlando to talk about the realities of bullying and cyberbullying, and how it has affected their own lives. According to the National Crime Prevention Council, cyberbullying is similar to other types of bullying, except it takes place online and through text messages sent to cell phones. Persinger said she is constantly amazed at what people will text or type on instant messages or on MySpace or Facebook boards that she knows she wouldn't hear come out of that person's mouth. "And the messages are there for so many people to see," she said. "So you can't ignore it, you can't stop it, and sometimes you can't delete it. It won't just go away."

Cardinal McCarrick urges postwar plan to address humanitarian concerns in Iraq

WASHINGTON (CNS) — The ancient Christian communities that once thrived in Iraq "now face potential extinction," said U.S. Cardinal Theodore E. McCarrick, urging the United States to develop a postwar plan to help Iraq resolve the humanitarian consequences of the seven-year war. The fact that U.S. combat forces are expected to leave by Sept. 1 "is good news for our American servicemen, their families and the nation," the cardinal said. "But this departure should not be accompanied by a withdrawal of our support for the Iraqi people, particularly for the millions of displaced Iraqis." After Sept. 1, there will still be 50,000 Americans in Iraq — noncombat troops — who will "help maintain the peace and support the Iraqi army and police force," the cardinal pointed out, but said that as combat forces leave, violence could increase against those who have been displaced, including Christians. The cardinal, who is the retired archbishop of Washington, made the comments in a recent op-ed piece that appeared on PoliticsDaily.com. Although the international community, led by the United States, has provided basic assistance and resettled a small number of Iraq's refugees, he said, a long-term solution to such massive displacement "has proven elusive."

Report says quality of Catholic health systems higher than others

WASHINGTON (CNS) — Catholic and other church-owned health systems demonstrate greater quality and efficiency than not-for-profit or investor-owned systems, according to a new analysis by Thomson Reuters. The analysis released Aug. 9 divided 255 U.S. health systems into four ownership categories and then compared them according to eight performance measures, including mortality rates, complications, patient safety, readmission rates, and average length of stay. "Catholic and other church-owned systems are significantly more likely to provide higher quality performance and efficiency to the communities served than investor-owned systems," said a report prepared by David Foster of Thomson Reuters' Center for Healthcare Improvement in Ann Arbor, Michigan. "Catholic health systems are also significantly more likely to provide higher quality performance to the communities served than secular not-for-profit systems," it added. "Investor-owned systems have significantly lower performance than all other groups."

Financial reform provides basis for just, stable economy, but vigilance is required

By Dennis Sadowski
Catholic News Service

WASHINGTON — Now that financial reform legislation has been signed into law, the focus is shifting to ensure that the legislation works as intended.

In the minds of financial reform proponents, that means adopting strong rules that allow government agencies to carry out their now-mandated watchdog role, protect average people in their financial transactions, and end the casino mentality they say dominated markets before the worldwide economic free fall started in late 2007.

Michael Masters, portfolio manager for Master Capital Management, and Oblate Father Seamus Finn, director of social justice for the Missionary Oblates of Mary Immaculate and a leader within the Interfaith Center on Corporate Responsibility, are planning to take a simple message to the rule-makers in government and to leaders in the financial sector: Markets must work for everyone.

"You don't need some crafty Wall Street lawyer ... to eviscerate what Congress intended to do," Masters told Catholic News Service.

Both Masters and Father Finn were part of a coalition of 450 organizations that included consumer groups, social justice advocates, and various industry trade organizations that pushed for the reform measures. In the end, they were pleased by the law's final language.

One of the major reforms in the 2,330-page Dodd-Frank Wall Street Reform and Consumer Protection Act requires greater transparency in the trading of derivatives, a financial instrument whose value is linked to the expected future price movements of the asset to which it is linked.

The opaqueness of the derivatives market before reform is widely blamed for the near collapse of the banking industry in 2008.

Masters, a Catholic, advocated for reforms during several congressional hearings that led to the most sweeping overhaul of the financial industry since the Great Depression. He likened the regulations governing banking and financial deals to traffic lights and stop signs on the highway.

"At a holistic level, financial reform represents the idea that markets, left to themselves, aren't a good thing, that there needs to be regulations in the market just

"At a holistic level, financial reform represents the idea that markets, left to themselves, aren't a good thing, that there needs to be regulations in the market just like there are regulations in other areas of life."

— Michael Masters
Master Capital Management

like there are regulations in other areas of life," Masters explained.

"We basically made an idol of the markets. The thought was if you don't touch them, they'll work for everybody. But they don't work for everybody," he said.

"They are not some creation by God. They are a human creation and are not perfect. Therefore, let's put in some balance for everyone," he added.

Father Finn, who was part of an ICCR delegation that presented shareholder resolutions calling for openness and accountability in the trading of derivatives to some of the country's biggest banks in May and June, expects the legislation to stabilize financial markets.

Financial stability will allow governments around the world — especially in developing countries — to better allocate funds for education and development without having to make drastic cuts because revenues suddenly decline.

In addition, government-issued bonds will become more attractive to investors because they will no longer be seen as risky and will not be overlooked in favor of the fast-buck mentality promoted by speculators in recent years, he explained.

The end result is that people living on the margins of society will not be overlooked at the expense of a limited number of investors seeking greater riches, Father Finn said.

"The heart of it comes to peace of mind," he told CNS. "They're not going to be living from hand to mouth day to day."

Despite the new law's positive aspects — including the creation of a council of financial industry regulators, the formation of the Consumer Financial Protection Bureau to regulate mortgages, credit cards and consumer prod-

ucts and new guidelines for mortgage borrowers and lenders — it's not perfect, explained David Kane, a staff member at the Maryknoll Office for Global Concerns in Washington.

Specifically, Kane said, the law omits any regulation of passive investments in commodity futures. Passive investments are tools used by many pension funds and endowments to buy and hold commodity futures for long periods of time.

What the law does, however, is rein in excessive speculation in the commodity markets. The danger of excessive speculation comes when huge sums of money from a relatively small number of sources dominate the market for a specific commodity, such as food, energy, or precious metals. For example, in late 2007 and early 2008, speculators cornered wheat futures, causing prices to triple in a matter of months. Food riots erupted in 15 developing countries when people protested the high cost of food.

Just as quickly, prices fell when the investors dumped the futures on the market. The rapid drop in rice prices caused small farmers around the world to lose money on their already harvested crops.

Regulating excessive speculation in commodity futures will be the next big push for advocates. Kane said a coalition of social justice and faith-based groups are working around the world to get similar standards overseeing commodity futures trading implemented around the world.

"By having parallel rules, we would resolve most of the problems," he said.

Within the United States, Kane disclosed plans for a three-pronged campaign to educate large-scale investors on the dangers posed by excessive speculation.

One step will involve surveying investor members of the ICCR and other socially responsible investor groups to see what commodities they might be holding and convince them to divest.

The second will educate student groups and staff at colleges and universities around the United States about the issue and urge them to push their institution's endowment funds to divest of such holdings.

The third will involve approaching major pension funds across the country to explain the dangers of excessive speculation and with the goal of seeking divestment.

Vatican Library ready to trade construction din for the hushed sound of turning pages

By Cindy Wooden
Catholic News Service

VATICAN CITY — In late July, a young woman was removing books from shelves in the Vatican Library and vacuuming the dust off of them, one by one.

Scholars have not had access to the library's 1.6 million books, hundreds of thousands of manuscripts, or its coin and medal collections since 2007, when the absolute-silence rule in the library's reading rooms was replaced with the ruckus of jackhammers, drills, and cement mixers.

But, as promised three years ago, the Vatican Library will open its doors Sept. 20, sparkling clean and stronger than ever.

Vatican engineers had noticed the library's floor was sagging. Even after moving most of the books, building inspectors were not convinced it was safe, so the Vatican closed the library after giving scholars only a few months' notice.

A bit of an uproar and a mad rush on requesting copies of books and manuscripts ensued, along with widespread speculation on how long the three-year restructuring and restoration would really last.

During an interview in late July, the prefect of the library, Msgr. Cesare Pasini, held back an "I told you so," saying simply that people can choose between "suspicion or trust."

"It's true that when you start this kind of work, you never know what can happen, what kind of complications can arise, — or — another danger — that we would have a desire, get an appetite for doing even more, which would take time," he told Catholic News Service.

In fact, there is a long list of things the library was able to do during the three years needed for the major work of reinforcing the floors: replacing the one old elevator and installing a second one; remodeling the main entrance and creating separate entrances for staff and for merchandise; setting up wireless Internet connections throughout the building; installing a sophisticated security and tracking system; and updating the climate-control system needed to keep scholars and employees comfortable and protect the library's books and manuscripts.

Msgr. Pasini declined to say



The restored consultation room for prints in the Vatican Library is seen in this undated photo released by the library. After being closed for three years for major renovations, the library will reopen to scholars Sept. 20. (CNS photo/courtesy of Vatican Library)

how much the work cost, but he said the library's portion of the bills was covered by royalties on reproductions of library holdings; since the building is owned by Vatican City State, the city governor's office was responsible for covering the cost of the structural repairs.

The new security system not only will help safeguard the library's holdings, but setting it up ensured that the 90 permanent employees of the library had work to do during the three-year closure.

For the technicians who restore books and manuscripts, the closure just made their job easier because all the books were there all the time. For the technicians who photograph material requested by scholars, there was extra work at the beginning, then things slowed to a steady pace as scholars got used to looking elsewhere, Msgr. Pasini said.

But the workers who staffed the reading rooms, pulled requested volumes from the shelves and replaced them at the end of the day could have been laid off for three years.

Instead, they got up close and personal with the library's books.

They completed a project begun in 2004; inserting an electronic tag in each of the 1.6 million books and entering into a database information about the volume — author, title, date, description, catalogue number, and shelf location.

After September, when a scholar visits the library, he or

she will have a magnetic badge. The security system will track the scholar's movements within the library — setting off an alarm if the person enters a restricted area — and will simultaneously keep track of which book is with which scholar.

The system makes it much more difficult for someone to sneak into an off-limits room or to sneak a book out of the library.

But of more importance on a day-to-day basis, Msgr. Pasini said, is that installing the tags gave the Vatican Library a chance to double-check and correct its catalogue and that, from now on, the system will keep track of the location of each and every book.

"In such a large structure, there has always been the possibility of losing something," Msgr. Pasini said.

The Vatican Library does not check out books, Msgr. Pasini said, although with authorization from the Vatican secretary of state, museums and other libraries have borrowed books, manuscripts, coins, or medals for special exhibits.

The only person allowed to check out a book is the pope, he said.

Pope Benedict XVI visited the library just before it closed in 2007 and has promised to return to see the results of the work, Msgr. Pasini said.

"Occasionally, he has requested specific volumes," which are promptly delivered to his office, the monsignor said. "It's the pope's library."

INTERNATIONAL NEWSBRIEFS

Cardinal Newman seen not just as scholar, but also man of deep holiness

PITTSBURGH (CNS) — As a young student at the London Oratory School, John McAleer would study next to a shelf of Cardinal John Henry Newman's books, but until he reached college, "Newman" was just a name and a statue in his school. McAleer, now a 21-year-old senior at Trinity College in Dublin, joined about 120 of the world's foremost Newman scholars Aug. 5-7 at the Newman Association of America's annual conference in Pittsburgh to present a paper on the cardinal's devotion to St. Philip Neri, founder of the Congregation of the Oratory. This year's program, hosted by Pittsburgh's National Institute for Newman Studies, sought to celebrate another facet of Cardinal Newman's legacy: In September, he will be beatified in Birmingham, England, where he began his famous oratory and where he died in 1890. In addition to being one of the most well-known people to be received into the Catholic Church in the 19th century, Cardinal Newman left behind teachings on the laity and doctrine that influenced the Second Vatican Council's proceedings. He also founded the English community of the Oratory of St. Philip Neri. Pittsburgh Bishop David A. Zubik, who celebrated an evening Mass Aug. 5 to open the conference, encouraged those present to look beyond Cardinal Newman's reputation as a scholar to recognize him as a man of profound holiness.

San Pellegrino: Vatican police, firefighters have their own church

VATICAN CITY (CNS) — The Swiss Guards have the colorful uniforms and the heroic legends, but the Vatican police and firefighters have the ancient church. Actually, the Church of San Pellegrino inside the Vatican once belonged to the Swiss Guards and still is decorated with the coat of arms of each commander of the corps from 1517 to 1982. But since 1977, the church has been the chapel of the 150 Vatican gendarmes, as the police are called, and the 30 Vatican firefighters. Their chaplain, Msgr. Giulio Viviani, celebrates Mass in the church daily at 7 a.m. and usually stays in his office there until about 8:30 a.m., in case one of the men wants to talk or go to confession. The rest of his day is spent fulfilling the obligations of his full-time position as an official in the office coordinating papal liturgies.

Conversion: Ancient prison went from pagan to sacred Christian site

VATICAN CITY (CNS) — Tradition holds that St. Peter was jailed in Rome's maximum security Mamertine Prison before he was crucified upside down and buried on the hill where St. Peter's Basilica was later built. And now after recent excavations in Rome's oldest prison, archaeologists say they have uncovered evidence that, while not providing direct proof, does support that belief. The prison, which lies beneath the Church of St. Joseph of the Carpenters facing the Roman Forum, was closed for the past year as experts dug up old floors and picked away plaster. They found and restored a 14th-century fresco of Jesus with his arm around a smiling St. Peter and an 11th-century fresco of Jesus with the oldest known image of the Campidoglio, Rome's city hall, behind him. Patrizia Fortini from the city of Rome's department of archaeological heritage led the excavation and restoration project. She told journalists July 27 they found proof that the site had been a place for venerating St. Peter by the seventh century, lending support to historical accounts that he had been incarcerated there. The prison has two levels: the upper chamber called the "Carcer" and the lower chamber called the "Tullianum," which was built in the sixth century B.C. In the Tullianum, Fortini said, they found "traces of a basin that must have been where water was collected — water which, according to tradition, sprang forth after St. Peter pounded on the stone floor."

Scripture Readings



August 29, Twenty-second Sunday in Ordinary Time.

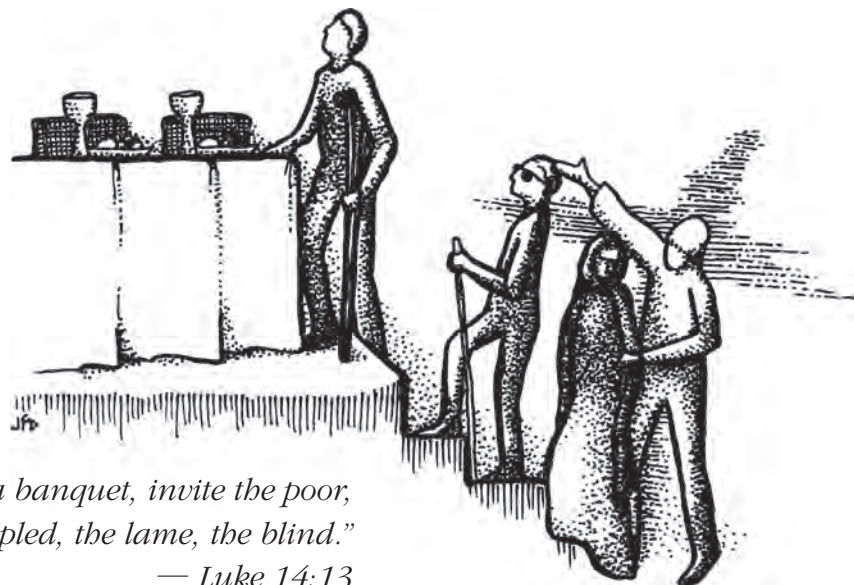
Cycle C. Readings:

1) Sirach 3:17-18, 20, 28-29

Psalm 68:4-7, 10-11

Hebrews 12:18-19, 22-24a

Gospel) Luke 14:1, 7-14



**“When you hold a banquet, invite the poor,
the crippled, the lame, the blind.”**

— Luke 14:13

By Jeff Hensley

I have a friend who is the kind of person we'd all like to be: a stalwart support for his family, one who loves the poor and is willing to sacrifice to serve them. He knows that doing the right thing may cost him in the eyes of others — but he does the right thing anyway.

When I think of someone who doesn't seek the highest spot of honor at a banquet, but must be invited higher at the table, I think of him. Yet, he has earned a high position in his chosen field, working for the Church. He's been recognized widely for his contributions both to his profession and on behalf of the poor. But the best stories — of his kindness to the homeless and the personal risks he has taken in helping prisoners — remain mostly private, caught in passing conversations with those who know him well.

Despite his accomplishments, he always

seems to have time for friends, time for church and time to offer a kind word to someone who needs it.

In this weekend's reading from Sirach, we are instructed to humble ourselves, to not think too highly of our own opinions but to listen attentively to the wise. The refrain of the responsorial psalm is, "God, in your goodness, you have made a home for the poor." God's blessing of the needy, his care of orphans and his defense of widows is exalted. We see that if we are going to follow God, we must care for the poor as well.

QUESTIONS:

Do you know people who make sacrifices so they can serve the poor? Could God be calling you to some small (or large) service of those in need?

In the Gospel reading from Luke, we find Jesus instructing his disciples to seek the lower place at table, so that they may be invited to sit in a place of higher honor. Further, he tells them to give a lunch or dinner for those who cannot repay them, "the poor, the crippled, the lame, the blind." In this way, he tells us, we "will be repaid at the resurrection of the righteous."

At the heavenly banquet, I'm reasonably confident my friend will be sitting near the host. As for myself, I'm just hoping God's grace allows me to make it to the table.

Copyright © 2010, Diocese of Fort Worth

Heaven is found within God's love, says Pope Benedict

CASTEL GANDOLFO, Italy (CNS)—Heaven is not a location in the cosmos, but a place within God where those who believe in Him will enjoy his love forever, Pope Benedict XVI said.

Celebrating an early morning Mass Aug. 15, the feast of the Assumption of Mary, the pope said that when the Catholic Church affirms that Mary was taken, body and soul, into heaven, it is not referring "to some place in the universe, a star or something like that."

"With the term 'heaven,' we want to affirm that God — the God who made Himself close to us — does not abandon us even in and beyond death, but He has a place for us and gives us eternity; we want to affirm that within God there is a place for us," the pope said.

Pope Benedict celebrated the Mass in the parish Church of St. Thomas, just across the main square from the papal villa in Castel Gandolfo. A few hours after the Mass, he led the recitation of the Angelus prayer with visitors gathered in the courtyard of the villa.

At the Mass and at the Ange-



Pope Benedict XVI waves from the balcony during his Angelus prayer Aug. 15, the feast of the Assumption of Mary, at his summer residence in Castel Gandolfo, Italy. (CNS photo/Alessia Giuliani, Catholic Press Photo)

lus, the pope said that in November the church will celebrate the 60th anniversary of Pope Pius XII's solemn proclamation of the

dogma of Mary's assumption.

"We believe that Mary, like Christ her son, already has defeated death and triumphs

now in heavenly glory with the totality of her being, 'soul and body,'" he said at the Mass.

In addition, he said, the

Church affirms that the heavenly glory Mary already enjoys is promised to all believers as well.

"To understand this reality a bit, we can look at our own lives. All of us have had the experience of someone dying, but continuing to live in a way in the memory and heart of those who knew and loved him or her," the pope said.

With God, who created and loves each person, someone who dies is not just a fond memory, but continues to exist fully, he said.

"Our serenity, hope, and peace are based precisely on this: In God, in his thoughts and his love, we will survive, not just as a 'shadow' of ourselves; but in Him and in his creative love, we are protected and led into eternity with our whole lives and our whole beings," the pope said.

God's love is what defeats the power of death and brings eternal life "and it is this love that we call 'heaven,'" he said.

"Nothing that is precious and dear to us will fall to ruin, but rather it will find its fullness in God," he said.

Scripture Readings



September 5, Twenty-third Sunday in Ordinary Time.
Cycle C. Readings:

- 1) Wisdom 9:13-18b
Psalm 90:3-6, 12-17
- 2) Philemon 9-10, 12-17
Gospel) Luke 14:25-33

By Jean Denton

I know that my generation tends to be a bit too involved in our children's lives. Now that their generation has reached adulthood amid a serious economic recession, I also realize that I'm not the only parent who sometimes catches myself beseeching God's intervention for an offspring: "Please, Lord, just a job in his field with benefits."

I should know better: I've been in developing countries; I've walked through the aftermath of natural disasters; I've sat with parents when a child died.

Nevertheless, the small stresses of material life can easily sneak in and steal our attention from things that matter more.

Today's Scriptures say as much, reminding us that we can obscure God's greater concerns with our lesser desires, even matters regarding our own family. In the Gospel, Jesus tells us that if we give those yearnings priority, we can't be his disciples. Why? Because what we want for ourselves

"Who can conceive what the Lord intends? For the deliberations of mortals are timid, and unsure are our plans."

— Wisdom 9:13-14

and our loved ones is fleeting compared to Jesus' more valuable and lasting desires.

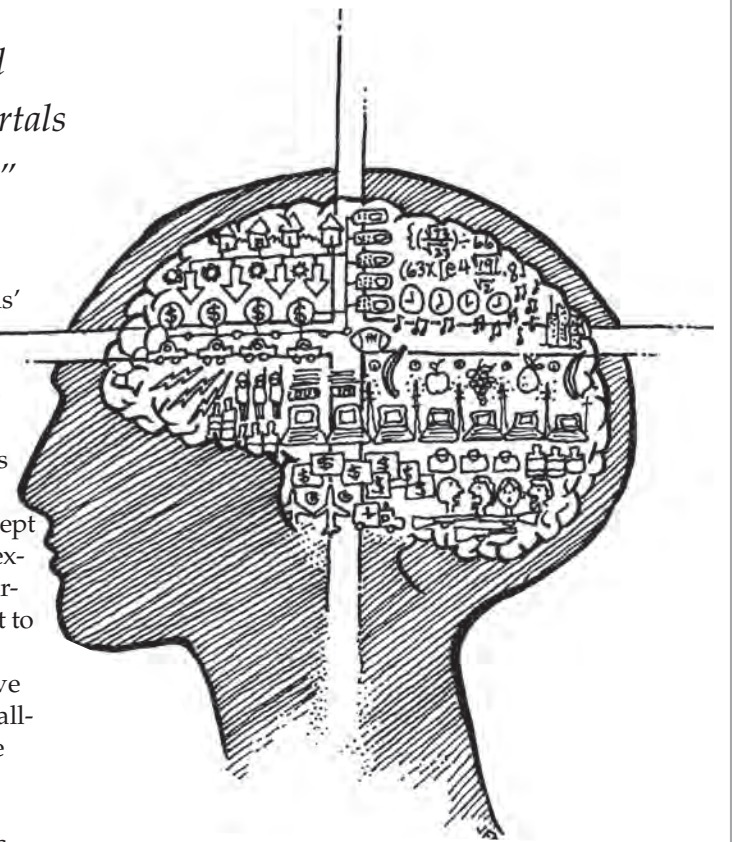
When I allow my attention to be drawn away from God to shortsighted worldly worries, I have poor counsel to offer my children. The reading in Wisdom states that "the corruptible body burdens the soul and the earthen shelter weighs down the mind." It does: I once suggested my daughter accept a position "just for a little while, just to get some experience," only to have her say, "You told me yourself how exploitative that industry is. I don't want to try to sell people something they can't afford."

But I remember that on occasions when I have chosen to sacrifice my desires to follow Jesus' calling, my desires changed. They conformed more closely to his.

The other day my son mentioned he had only \$8 in the bank because several of his music students had fallen behind in their payments. "I don't want to push too hard," he said, "I know this one dad is really struggling financially, and he's got a whole family to take care of."

QUESTIONS:

When, recently, have material pursuits — yours or those of a loved one — taken your attention away from deeper concerns of God? What can you do to avoid this natural tendency?



I wanted to say, well you're struggling too, and you should charge him a penalty. Fortunately these words came out instead, "That kind of understanding will serve you well."

Copyright © 2010, Diocese of Fort Worth

Living the **generous** single life — freedom to give

By Jeff Hedglen

It was a Friday night at 10, and my wife received a phone call asking how to get to the place our confirmation retreat was being held. A family emergency had come up for one of the students taking part in the retreat. The family had called the phone number of the retreat center but no one answered. This was in the age before cell phones, so there was no way to reach us, and my wife didn't have a map to the facility. She did the only thing she could think of; she called Mike, a friend of ours who had previously been on the confirmation team. His response was, "I'm not doing anything tonight, I'll drive the family down there."

He contacted the family, arranged a place to meet them, and drove them to the retreat center which was an hour away. To top it off, he later told me that he had come home from work that day and did something he never did, took a nap. Thus he was rested up for the late night journey.

The generous single life doesn't mean that you cease to have fun, go out with friends, and indulge in some personal fun times. Rather it is an attitude, a stance for your life.

This type of selfless action is pretty much par for the course for Mike. Almost everyone I know who knows him has some story of how he helped them move, fix an electrical issue, put a jungle gym together in the back yard, or was just at the right place at the right time to provide the right service.

As it turns out Mike is not the only guy with this attitude. Brother Jonathan is a young man preparing to be a Franciscan priest. He recently spent two weeks at our parish during

a summer assignment. As we were getting to know each other I asked him what he had been doing prior to joining the Franciscans. He told me about the jobs he had had and the schooling he had completed, but the thing that stuck out to me was that he said he was living the "generous single life."

I asked him what he meant by that, and he said that at that time in his life he had lots of discretionary time. He said that instead of wasting it watching TV and hanging out in bars,

he chose to stay active in many church ministries and to make a conscious choice to always keep his ears open to opportunities to make a difference in people's lives. He called it the generous single life because he chose to live his faith, to live for others, not himself.

Being single is not an easy thing. Especially if all you want is to be married and start a family. I know this because I spent all but the last six months of my 20s single. I wish I had known about the concept of the generous single life back then. It might not have eased my desire to be married, but it would have reminded me that just because I was single did not mean that my life was without purpose.

Too often single people are undervalued in our society, but the Catholic Church has always seen the single life as a vocation, meaning a calling from God. The *Catechism of the Catholic Church* says that single people are especially close to Jesus and are called to life in this situation in the spirit of the Beatitudes by serving God and

neighbor (*Catechism of the Catholic Church* 1658).

This is not to say that if you are currently single, you are bound to stay single or even that staying single should be your desire. The point is that no matter what situation you find yourself in, God is still calling you to a life of love, service, joy, and fulfillment.

Many single people I have known have the attitude that their life will begin once they are married, and, as a result, miss out on blessings awaiting them. The generous single life doesn't mean that you cease to have fun, go out with friends, and indulge in some personal fun times. Rather it is an attitude, a stance for your life. It is a realization that God has given you this life, and you choose to be generous with it.

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.

Understanding Christ's presence in the sacraments

By Lucas Pollice

In the last article, we have already seen that it was Christ who instituted or established the seven sacramental signs within the Church through which He desires to communicate to us his life and bring us into communion with the Trinitarian life of God. However, not only did Christ institute the sacraments, it is also Christ himself at work in the sacraments. As the *Catechism* states:

"Celebrated worthily in faith, the sacraments confer the grace that they signify. They are efficacious because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies" (CCC, 1127). Thus the sacraments are literally an encounter with the very Person of Christ who comes to meet and embrace us and infuses within us his divine and transforming life.

IN PERSONA CHRISTI

How is it possible that each sacrament is a work of the Person of Christ Himself? He entrusted to the apostles the authority and power to teach, govern, and minister in his name within the Church until the end of time. Through the imposition of hands in the sacrament of Holy Orders, this apostolic ministry is handed on to each and every generation through apostolic succession in the Church. Thus, through an unbroken line, bishops, priests, and deacons today possess the same apostolic ministry that was given to the apostles themselves.

Through the sacrament of Holy Orders, a man being ordained is received into the apostolic ministry and through a special grace and charism of the Holy Spirit is conformed to Christ in a unique way that allows Christ to work through him in the administration of the sacraments. Thus we say that the priest stands in *persona Christi* or that the Person of Christ is really present in the minister, and it is Christ who performs the sacrament through him: "The ordained priesthood guarantees that it really is Christ who acts in the sacraments through the Holy Spirit for the Church. The saving mission entrusted by the Father to his incarnate

Faith is an unconditional surrendering to God! Our response of faith is so important when we approach the sacraments because we should rent open our hearts to all the graces of Christ and the power of the Holy Spirit that God communicates to us in every sacrament.

Son was committed to the apostles and through them to their successors: they receive the Spirit of Jesus to act in his name and in his person" (CCC, 1120). Therefore, the role of a bishop, priest, or deacon in the administration of the sacraments is one of instrumentality, that is, they are the special instruments through whom Christ is able to truly perform each sacrament and to communicate his grace to us. The sacraments are then a personal work of Christ, who desires to come to each of us to transform us, to heal us, to give us fullness of life, and to share with us the divine love that burns within his sacred heart.

THE SACRAMENTS ALWAYS AND NECESSARILY COMMUNICATE GOD'S GRACE

Christ promised the apostles and his Church that He would be with them until the end of time (*Matthew 28:19*). His presence within his Church is seen most profoundly in the sacraments, especially the Eucharist. He specifically instituted the sacraments as the means through which He is really made present to his Church through signs He established the apostolic ministry. Each and every time a sacrament is performed, in which the sign and words are present along with the ordained minister, by virtue of his own will and authority, Christ is actually present and working, and thus grace is communicated to the believer. Thus it is said that the sacraments act *ex opere operatio*, which literally means "by the very fact of the actions being performed." This is a very crucial and important truth in that Christ's presence and the grace that is communicated has nothing to do with the holiness or uprightness of the minister or the disposition or faith of the recipient. If the sacraments did depend on the above, there would always be a question or a doubt of whether any of the sacraments "worked" in any given situation. The *Catechism* clearly teaches that each and every time a sacrament is validly (truly and correctly) performed, it is Christ who performs the sacrament and grace is always and necessarily communicated: "It follows that 'the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God.' From the moment that a sacrament

is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them" (CCC, 1128).

'WHEN YOU HEAR HIS VOICE, HARDEN NOT YOUR HEARTS'

As we see in the last sentence of the above paragraph from the *Catechism*, the fruits of the sacraments do depend on the disposition of the one receiving them. Even though grace is communicated to us each time we receive a sacrament, we have to be open to those graces and allow them to penetrate our very being with their transforming and healing power. However, we can also choose to have a nonchalant attitude toward the sacraments, or even through hardness of heart and sin, actually prevent God's grace from influencing our lives.

Our response to the sacraments should be the same response we should always give God: the response of faith. Faith is the total surrendering to God of our entire being — opening ourselves completely and totally to all that God has for us. Faith is an unconditional surrendering to God! Our response of faith is so important when we approach the sacraments because we should rent open our hearts to all the graces of Christ and the power of the Holy Spirit that God communicates to us in every sacrament.

This disposition of faith, so necessary in receiving the sacraments, was very powerfully illustrated to me by a priest when I was a child. That illustration still very much remains with me to this day. He began with a big glass of milk and a rock and a cookie.

He first took the rock and dropped it into the milk and it sank to the bottom. About 30 seconds later he pulled it out, and it was no different; the milk simply ran off of it. He explained that the rock was our hard hearts, and the milk was God's grace. The milk did nothing to the rock; it simply ran off without any change or effect.

Then he took the cookie and put it in the milk. Again, about 30 seconds later, he took the cookie out of the milk. It

was clear that it was impregnated with the milk, even to the point of falling apart. He explained that the cookie is our hearts when we have faith and open our hearts completely to God. Like the cookie, our lives become impregnated with Christ, and that He literally is incarnated in our hearts and lives, and we become Christ-bearers in the world.

He then put the cookie back into the milk, and it began to be dissolved. Eventually, the cookie and the milk became one substance; the milk had completely transformed the cookie, and the two became one.

This is what God desires to do to us who open our hearts to Him through the sacraments. He desires, if we allow him, to transform us and to make us like Christ so that we, like the Apostle Paul can say "It is no longer I that live but Christ living within me" (*Galatians 2:20*). Therefore, when we hear the voice of Christ calling to us through the sacraments, we must not harden our hearts, but surrender ourselves completely to the transforming power of God's love and join our prayer with the powerful prayer of St. Ignatius of Loyola:

Take, O Lord and receive my entire liberty,

My memory, my understanding, and my whole will.

All that I am and all that I possess You have given me:

I surrender it all to You to be disposed of according to your will.

Give me only Your love and Your grace;

With these I will be rich enough and desire nothing more.

Throughout this second year of *Why Catholic?*, as we together study and ponder the second pillar of the *Catechism* entitled "The Celebration of the Christian Mystery," may we all come to a new and deeper understanding of Christ's presence and work in the sacraments, so that we can be transformed by his grace and love in order to be his instruments of grace and truth in a world that is in great need of Christ and his saving power.



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.



Cardenal DiNardo ofrecerá discurso de apertura en Conferencia para ministerios de la Universidad de Dallas

Por Charlotte Ward,
equipo de redacción
del TEXAS CATHOLIC

En un campo de más de 60 oradores se destaca el Cardenal Daniel DiNardo para la cuarta Conferencia para ministerios de la Universidad de Dallas que es celebrada anualmente. El tema de la conferencia para este año es *Caminando juntos en la fe* y se celebrará el 22 y 23 de octubre en el Centro de convenciones de Dallas.

El Cardenal Di Nardo, arzobispo de la Arquidiócesis de Galveston-Houston y el primer Cardenal nombrado para la región sur de los Estados Unidos, es el orador principal de la conferencia. Hay mucha expectativa sobre nuestro invitado, informó Oscar Carranza, coordinador universitario de la Conferencia para ministerios.

Otros oradores provendrán de todo el mundo para hablar en la conferencia, dijo el Dr. Brian Schmisek, decano de la Escuela para ministerio de la Universidad de Dallas. La conferencia contará con charlas para catequistas, ministros de la pastoral juvenil además de también incluir información sobre la crianza de los hijos, desarrollo de

matrimonios saludables y numerosos ministerios, dijo Schmisek, con presentaciones en inglés, español y vietnamés.

Entre los principales presentadores en inglés estará John Allen, corresponsal principal del Vaticano del *National Catholic Reporter* y analista del Vaticano para CNN y NPR. El conferenciante principal en español será el padre Ignacio Larrañaga, fundador de los Talleres de oración y vida que ha contribuido a la vida espiritual de más de 3 millones de católicos en el mundo hispano.

La conferencia también contará con exposiciones artísticas, incluyendo una exhibición de un mosaico que se creará de principio a fin durante la conferencia y será donada al *Family Place* en Dallas. Entre los artistas musicales el popular cantante y compositor John Michael Talbot será el protagonista.

La Conferencia para ministerios fue organizada en el lugar de conferencias más pequeño ofrecido anteriormente por las diócesis de Dallas y Fort Worth.

En una carta conjunta anunciando la conferencia de 2010, el obispo Kevin Farrell

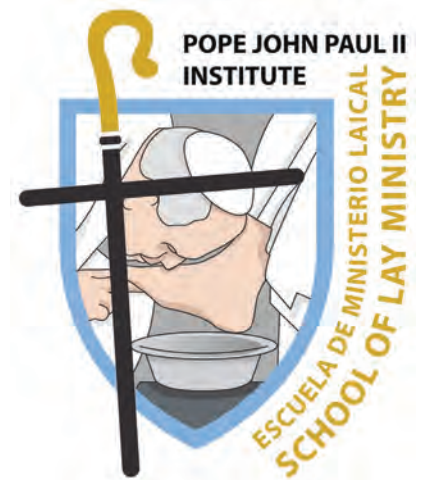
de Dallas y el obispo Kevin Vann de Fort Worth dijeron que su esperanza es que el evento "crecerá cada año para convertirse en una de las Conferencias para ministerios principales en los Estados Unidos".

Más de 4,500 personas asistieron a la conferencia el año pasado y la esperanza de los funcionarios es que unos 6,000 asistirán este año. Ya más de 150 voluntarios se han inscrito para ambos días, dijo Carranza.

Schmisek dijo que la conferencia no es sólo para los que estén sirviendo actualmente en un ministerio, sino para cualquier católico que desee aprender más acerca de su fe. "Es muy energizante el ver tantos celebrando su fe católica y aprendiendo más acerca de ella", dijo Schmisek.

El costo de la conferencia es de \$50 a \$60 para una persona y pases de uno o dos días costará menos para grupos de 20 o más. Todas las tarifas aumentan después del período de preinscripción que se finaliza el 1 de septiembre.

Para obtener más información o para registrarse, visite a www.udministryconference.com o llame al (972) 721-4077. El registro en línea es preferido.



La Escuela de ministerio laical acepta inscripciones de estudiantes nuevos

La Escuela de ministerio laical del instituto Juan Pablo II está aceptando inscripciones de estudiantes nuevos. Los fieles que deseen entrenamiento intensivo para el ministerio laical, y aquellos ministros que quieran entrenamiento actualizado, pueden comunicarse con el Padre Carmelo Mele, O.P., al Centro Católico (teléfono: 817-560-3300; email: cmele@frdioc.org). Mayor información y la solicitud están disponibles también en el sitio web diocesano: http://www.fwdioc.org/MINISTERIOS/INSTITUTO_PJP2/ESCUELA_MINISTERIO_LAICAL/Pages/default.aspx <http://www.fwdioc.org/MINISTERIOS/INSTITUTO_PJP2/ESCUELA_MINISTERIO_LAICAL/Pages/default.aspx> .

El programa de dos años comenzará en septiembre.

La edición de noticias en línea del NORTH TEXAS CATHOLIC aparecerá en www.fwdioc.org el 15 de septiembre.

La primera edición de la nueva Revista de Noticias del North Texas Catholic se enviará por correo el 17 de septiembre

EL PERIÓDICO NORTH TEXAS CATHOLIC SE ESTÁ CONVIRTIENDO EN LA REVISTA DE NOTICIAS NORTH TEXAS CATHOLIC, y usted recibirá la primera edición durante la última semana de septiembre. Todos los inscritos en la parroquia continuarán recibiendo la publicación — pero ahora en su nuevo formato mensual.

En la edición de noticias en línea del North Texas Catholic encontrarán una cobertura más actualizada de los acontecimientos vigentes y una mezcla de noticias eclesiales de última hora tanto locales, estatales, nacionales e internacionales en www.fwdioc.org, la página web de la diócesis. Para más información sobre la transición, visiten a www.fwdioc.org.

La Revista de Noticias del North Texas Catholic ofrecerá:

- Especiales sobre la vida en la diócesis en diversas áreas como *Respeto a la vida*, *Pastoral juvenil*, *Catequesis* y *Pastoral familiar*.
- Secciones conocidas como *Good News-maker*, la columna del obispo Vann y más.
- Más artículos con los testimonios de personas que viven su fe.

El North Texas Catholic, tanto en forma impresa como en la Web, le ofrecerá a usted, el lector, cobertura más inmediata y mejorada de nuestra iglesia local y la Iglesia en el mundo.

La edición de Noticias en línea del North Texas Catholic le brindará:

- Las últimas noticias y un calendario diocesano ampliado
- Videos, presentaciones en diapositivas y otros medios de comunicación de la web.



El diácono Rubén Curiel, quien sirvió a los hispanos de la diócesis, muere a 72a

Por Tony Gutiérrez
Editor asociado

Diversas personas de toda la diócesis que compartían el luto por el fallecimiento el pasado lunes, 2 de agosto, del diácono Rubén Curiel de la parroquia *St. Jude* en Mansfield, asistieron a un servicio de oración bilingüe en la *Funeraria Moore* el viernes, 6 de agosto, y así rindieron un último homenaje.

El diácono Rubén Curiel, nacido el 2 de marzo de 1938 en Ben Bolt, Texas, fue ordenado diácono el 19 de agosto de 1989, sirviendo en la parroquia de *St. George* en Fort Worth de 1989 a 2004, y la parroquia de *St. Jude* desde 2004. Antes de su ordenación, estuvo involucrado en el establecimiento de programas del *Ministerio hispano* en Arlington como feligrés en la iglesia de *St. Matthew*.

"Antes de ir a la formación, fuimos los primeros en comenzar las Misas en español en *St. Matthew* con las celebraciones a la Virgen de Guadalupe," dijo el diácono Simón Torres, quien fue ordenado con el diácono Curiel y trabajó con él en General Motors durante 30 años.

El diácono Torres, quien dirigió el servicio de oración, también fue el padrino del hijo del diácono

no Curiel — Rubén, Jr. — y sus dos familias crecieron juntas. El diácono Torres compartió en una entrevista que, durante los años que estuvieron en la formación, tenían un grupo de estudio de la Biblia durante su hora libre para cenar en General Motors.

"Católicos llegaban y nos preguntaban '¿Son Bautistas? ¡Católicos no leen la Biblia!' El diácono Torres dice que él y Rubén respondieron, '¡Buena, nosotros lo hacemos!'"

"Personas no habían ido a Misa en 20 años, pero cuando compartíamos nuestra fe, comenzaban ir a la Iglesia y a la confesión después de 20 años. Para mí, eso me llenaba por dentro", decía el diácono Torres.

El diácono Rubén Castañeda, quien también fue ordenado con los diáconos Curiel y Torres, compartió durante el servicio ellos tres tocaban sus guitarras en los retiros durante la formación diaconal y las liturgias.

"Creo que éramos el grupo más ruidoso; los otros jugaban a las cartas, y nosotros estábamos cantando en la otra habitación", decía el diácono Castañeda.

"Nos adoptábamos unos a otros y nos llamábamos 'compadre', a pesar de que en realidad



Diacono Ruben Curiel

no lo éramos", añadió. Éramos compadres en el ministerio. Él amaba el servir a la Iglesia y amaba cuando la Iglesia servía a pueblo de Dios".

El diácono José Aragón de *St. Jude*, que fue ordenado el año pasado, también habló en el servicio de oración. Compartió cómo el diácono Curiel había sido un mentor para él durante el último año y medio, durante su internado y después de su ordenación.

"En este corto tiempo, he podido ver como el diácono Rubén tuvo un profundo amor por su esposa y todos sus hijos, y es ese

mismo amor que le mostró al pueblo que servía," dijo el diácono Aragón. "El amor es genuino y se transmite de Dios al diácono y el diácono toma ese amor y lo lleva a la gente que sirve".

El diácono Aragón compartió cómo Rubén lo llevaba a un lado antes de los servicios para mostrarle cómo hacer las cosas, o le aconsejaba en cómo preparar a las parejas de matrimonio o los niños para el bautismo.

"Nunca olvidaré lo que me enseñó. Estoy muy lleno de alegría por él porque sé sin duda que, por la forma en que vivió, está en los cielos. Esta sirviendo a Dios en la misma manera que le sirvió mientras estuvo aquí," dijo el diácono Aragón. "Oró la *Liturgia de las horas* del lunes por la mañana, del *Común de pastores*; servir a Dios fue su pasión", añadió.

Sylvia y Rubén, Jr., hijos del diácono Curiel, compartieron recuerdos de su padre durante el servicio de oración.

"Mi papá siempre recibiría llamadas de todas partes: *St. Jude*, *St. George*, *St. Matthew*, dijo Sylvia Curiel. "Sirvió a la comunidad hispana con gran amor. Pero también fue el mejor papá que se podría tener".

Ella nos informo cómo su padre había planeado jubilarse a finales de agosto, pero Dios tenía otros planes.

"Supongo que el Señor dijo, 'Si no me puede servir en la tierra, él puede servirme en el cielo'", dijo Sylvia, "y yo sé que él está sirviéndole ahora mismo".

El diácono Curiel es sobrevivido por su esposa, Delia, sus dos hijos y su hermana, María Huerta, y su cuñada, Ellie Curiel.

Informe dice que calidad de sistemas médicos católicos es superior a otros

WASHINGTON (CNS) — Los sistemas médicos católicos y otros de propiedad eclesiástica demuestran mayor calidad y eficacia que los sistemas no lucrativos o propiedad de inversionistas, según un nuevo análisis de Thomson Reuters.

El análisis, emitido el 9 de agosto, dividió 255 sistemas médicos estadounidenses en cuatro categorías por tipos de propiedad, y entonces los comparó de acuerdo con ocho medidas de rendimiento, incluyendo los índices de mortalidad, complicaciones, seguridad de pacientes, tasas de readmisión y longitud promedio de estadía.

"Los sistemas católicos y otros de propiedad eclesiástica tienen una probabilidad significativamente mayor de proveer un rendimiento de mayor calidad y eficacia a las comunidades servidas que los sistemas propiedad de inversionistas", dijo un informe preparado por David Foster, del Thomson Reuters' *Center for Healthcare Improvement* en Ann Arbor, Michigan.

"Los sistemas médicos católicos también tienen una probabilidad significativamente mayor de proveer un rendimiento de mayor calidad a las comunidades servidas que los sistemas seculares no lucrativos", añade. "Los sistemas propiedad de inversionistas tienen un rendimiento significativamente menor que todos los demás grupos".

La hermana Carol Keehan, miembro de las *Hijas de la caridad* que es la principal oficial ejecutiva

de *Catholic Health Association*, dijo que en los hospitales católicos "la calidad es un compromiso primario que fluye de la misión".

"Todos, desde los patrocinadores, las juntas, los clínicos y el personal de apoyo lo toman muy en serio", dijo ella a *Catholic News Service* el 9 de agosto. "Estamos complacidos al ver esta confirmación independiente del éxito de nuestros esfuerzos".

El informe de Foster dice que la responsabilidad por el servicio de calidad es delegada a juntas directivas de hospitales locales en la mayoría de los sistemas médicos.

"Nuestros datos sugieren que los equipos de liderato (juntas, ejecutivos y médicos y líderes de enfermería) de los sistemas médicos de propiedad eclesiástica podrían ser los más activos alineando metas de calidad y supervisando el rendimiento en todo el sistema", dice. "Las juntas y/o el liderato ejecutivo de los sistemas médicos, propiedad de inversionistas, podrían estar adoptando más lentamente una responsabilidad de calidad".

El informe dice que estudio adicional es necesario "para determinar definitivamente por qué existen estas diferencias y qué efecto tendrán en la salud futura de los sistemas".

Los datos analizados en el informe fueron extraídos de un estudio anterior por Thomson Reuters que nombraba los mejores 10 hospitales de la nación, basado en una variedad de pruebas de rendimiento.


DIOCESE OF FORT WORTH
60. Banquete Anual
Católico Pro-Vida del Obispo
 En beneficio de los ministerios de la Oficina de Católicos al Respeto por la Vida de la diócesis de Fort Worth
CENA SUBASTA RIFA Y EXPOSICIÓN
 Orador Principal 
Padre Andrew Apostoli, C.F.R.
 miembro fundador de los Frailes Franciscanos de la Renovación
Sábado 25 de Septiembre
 Hotel Hilton/Fort Worth
 "Te doy gracias porque fui formado de manera tan admirable"
 Salmo 139:14

¡Ven y participa en este evento junto con su Excelencia Kevin W. Vann, haz tu reservación ya!

Llama al (817) 560-3300 ext. 257...o visita la página www.fwdioc.org (Bishop's Pro-Life Banquet)

Bajo el microscopio, la ley de inmigración: Arizona experimenta una sensación de asedio

Por Patricia Zapor
Catholic News Service

DOUGLAS, Arizona — En semanas anteriores previas a la entrada en vigor de la tan debatida ley de inmigración en Arizona el 29 de julio, todas las actividades y conversaciones diarias estaban envueltas en una sensación de un estado bajo asedio, especialmente en Douglas, población de 20,000 habitantes en la frontera con México.

La realidad es que el número de personas detenidas en su intento de entrar ilegalmente a los Estados Unidos por Arizona ha disminuido, como también el número de delitos a lo largo de la frontera y a través del estado, de acuerdo con informes de la *Patrulla fronteriza* y alguaciles de policía del condado.

Sin embargo, la atmósfera en Arizona es perceptiblemente de temor y ansiedad con respecto a la inmigración ilegal. En encuestas se demuestra que la mayoría de ciudadanos de Arizona apoya la ley aprobada por la legislatura en abril. Pero de acuerdo con una reciente encuesta hecha por el periódico *Arizona Republic*, tam-

bién apoyan el planteamiento de una reforma de inmigración, en la que se incluya el camino para una legalización de inmigrantes indocumentados que no tengan antecedentes delictivos.

El 28 de julio, la juez de la *Corte federal del distrito*, Susan Bolton, obstruyó la mayor parte controversial de la ley, conocida como S.B.1070, a fin de que no entrara en vigor. Debido a que la determinación de la juez Bolton solamente obstruyó la aplicación parcial de la ley, pendiente revisión posterior — que podría llevarse años — es poco probable que se calme en poco tiempo la inquietud en Arizona provocada por el asunto de inmigración.

Durante una semana a mediados de julio, en cada periódico del día, cada estación de radio y canal de televisión, cada comercial político y desplegado público, en conversaciones con amigos y desconocidos, inevitablemente se trataba el tema de la disposición S.B.1070.

El padre Gilbert Malu, pastor de la iglesia católica de *St. Luke* y otras dos parroquias de Douglas, y de la población cercana

de Pirtleville, se enfrenta a un microcosmos de preocupaciones conflictivas sobre el asunto de inmigración. En su feligresía se cuentan agentes de la *Patrulla fronteriza*; mexicanoamericanos y anglos con raíces del lado norte de la frontera, que se remontan a generaciones pasadas; inmigrantes indocumentados, algunos de los cuales han vivido en Douglas por 20 años o más, y muchos de los dueños de ranchos con terrenos que se extienden millas y millas en tierras de pastizales solitarios y que presentan caminos preferidos de paso para contrabandistas que traen gente de México a los Estados Unidos y a veces también, drogas ilegales.

Entre las personas afectadas se cuenta Sue Krentz, originaria de Douglas, perteneciente a una familia de dueños de tierras del lugar desde mucho tiempo atrás, cuyo esposo, Robert, murió víctima de balas en su propio rancho, en el mes de marzo. Todavía no se ha hecho ningún arresto y el asesinato permanece sin resolver; sin embargo, su muerte fue el punto culminante de unión para los que apoyan la conocida ley S.B.1070,

que se presentó ante la legislatura pocas semanas después de la muerte de Robert.

A pesar de que se mantiene fuera de los debates políticos, el padre Malu dijo, su postura pastoral con respecto a la situación de inmigración en Arizona se escucha en su llamado desde el púlpito a fin de que se siga el ejemplo y las palabras de Jesucristo: “Vayan y hagan lo mismo, y traten a su vecino como otro ser humano”, dijo. Pero el mensaje no siempre es bien recibido.

“Un feligrés me llama terrorista y dice que yo no amo este país”, dijo el padre Malu, inmigrante del Congo que ha vivido en los Estados Unidos durante dos décadas y que ha estado en Douglas por ocho años.

Del lado sur de Douglas, personas procedentes de Agua Prieta, México, transitan por “la línea”, como se le conoce localmente, para venir de compras a Wal-Mart, Safeway, J.C. Penney, tiendas localizadas a una cuadra al norte de la cerca fronteriza.

Con una población de Agua Prieta tres veces más grande que la de Douglas, los comerciantes

están preocupados de que los mexicanos se sientan tan intimidados por el intento de Arizona de actuar enérgicamente en contra de la inmigración ilegal que dejen de hacer sus compras en Arizona, aunque lo hacen de manera legal. Los residentes de comunidades fronterizas pueden, de manera relativamente fácil, obtener credenciales de paso que les permiten ir y venir de un lado al otro de la frontera en un radio de 25 millas para visitas de tiempo corto.

Incluso, a 60 millas de distancia de la frontera, en la parroquia del *Sacred Heart* en Tucson, el padre carmelita James Geaney, pastor que ha estado allí cerca de un año, dijo que se ha dado cuenta de que algunas familias parecen haber abandonado a Tucson sin ni siquiera decirle nada.

“Es difícil decir si la gente tiene miedo de salir de su casa o si han regresado a México”, dijo. “Se nota un sentimiento triste de sentirse rechazado. Caminan por las calles sintiendo como si la gente piensa de ellos: ‘usted debe ser ilegal, largo de aquí’”.

Adolescentes católicos consideran amedrentar vía Internet más que sólo broma

Por Jean González
Catholic News Service

ORLANDO, Florida — Erin Persinger es una buena estudiante en la escuela secundaria *Bishop Verot* en Fort Myers que disfruta ser voluntaria en su comunidad, pasar tiempo con amigos y participar en deportes.

Ella también ha tenido su porción de peleas en la sede de redes sociales Facebook, defendiendo amigos contra personas que los amedrentaban en la Internet.

“Amedrentar cibernéticamente es real”, dijo. “Hay personas que no les importa lo que dicen ... porque se esconden

detrás de una pantalla de computadora”.

Persinger, quien está por comenzar su tercer año escolar, se sentó recientemente con el periódico *Florida Catholic* y otros adolescentes voluntarios del católico *HEART Workcamp* en Orlando para hablar de las realidades de amedrentar y amedrentar cibernéticamente y cómo esto ha afectado sus propias vidas.

Según el *Consejo nacional de prevención del crimen*, amedrentar cibernéticamente es similar a otros tipos de amedrentar, excepto que ocurre en la Internet y mediante mensajes de texto

enviados a teléfonos móviles. En algunos casos, ataques en Facebook o MySpace han escalado a violencia en el mundo real.

En Florida, Rachel Wade, joven de 20 años de edad, de Clearwater, el 23 de julio fue condenada por el asesinato en segundo grado de Sarah Lude-mann, de 18 años de edad, quien murió a puñaladas en el 2009 siendo su rival por un novio. Las dos mujeres habían comenzado a atacarse mediante mensajes en la Internet.

Persinger dijo que constantemente se sorprende de lo que las personas envían por texto o escriben en mensajes instantáneos o en los tableros de MySpace o Facebook que ella sabe que no escucharía salir de la boca de esas personas.

“Y los mensajes están allí para que tanta gente los vea”, dijo. “Uno no puede ignorarlos, no puede detenerlos y a veces no puede borrarlos. Simplemente no desaparecen”.

Rachael Chesnover, estudiante de segundo año de la secundaria en Fort Myers, dijo que es intimidante que, con oprimir una sola vez el ratón, un rumor lascivo

u odioso pueda diseminarse a una comunidad completa de personas.

“Comunicarse los unos con los otros es diferente ahora”, dijo. “Puedo controlar lo que digo y lo que publico, pero no puedo controlar a los demás”.

Margie Aguilar, directora de instrucción tecnológica para la *Diócesis de Orlando*, cree que amedrentar cibernéticamente es un tema muy real y muy importante que necesita estar al frente en las mentes de los educadores y los padres.

Aunque los padres dicen que sus hijos podrían no haber tenido permiso para crear cuentas en redes sociales o correo electrónico, es fácil para los niños ir a espaldas de sus padres y crear las cuentas ellos mismos en bibliotecas, casas de amigos o dondequiera que haya conexión inalámbrica a la Internet y acceso a una computadora portátil.

“Participar en redes sociales es una realidad de hoy día”, dijo Aguilar. “Los padres necesitan saber qué están haciendo sus hijos en la Internet y quiénes son sus amigos en la Internet. Y necesitan hacerles saber que

quieren saber adónde van en la Internet y que verificarán adónde van en la Internet”.

En su propio hogar, Aguilar, madre de tres niños, creó cuentas de correo electrónico para sus dos hijos mayores (un adolescente y preadolescente), y creó una cuenta de Facebook para su hijo mayor, con medidas de seguridad para las tres cuentas.

Aunque los padres podrían sentirse intimidados creando una cuenta, ella dijo, es importante hacer eso por sus hijos, en vez de dejar que lo hagan por sí mismos. Hay selecciones de ayuda para los padres y Aguilar los anima a investigar en la Internet antes de crear una cuenta.

“Mis chicos saben que evaluaré sus cosas y que si veo algo inadecuado inhabilitaré la cuenta”, dijo.

Aguilar dijo que no es todo condena y penumbra al hablar acerca de las sedes de redes sociales. De hecho, dijo, éstas pueden ser grandes herramientas para los adolescentes, siempre y cuando permisos y medidas de seguridad apropiados sean establecidos y los padres estén supervisando lo que está pasando en la Internet.

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.

Prisons...

FROM PAGE 24

"I know they really appreciate this religious service in particular," Sanders Estes Unit Major Terry Wiktorik says. "It's got quite a following."

It's a following that gets there early, sets up all the chairs and tables, brings in the musical instruments, and prays the Rosary as a group. It's a following that sits attentively through the service, receives Communion, meditates silently, sings praise, and gets involved in the faith discussion at hand.

"They come out and they take it real serious," Major Wiktorik adds. "The entire melting pot is in there, and they're sitting next to each other just as close as they can, so they can bring in more chairs in there, so they can get more offenders in there. It's very, very impressive because anywhere else on the unit they wouldn't let someone else stand that close to them ... They're very happy to be there."

By just being available and open to them, Gamez says, they have drawn more men in and led them to consider returning to God and the Church.

He points out one example in a former offender who was so upset with the Catholic Church that before being convicted and imprisoned, he visited Wittenberg, Germany and took a photo of himself standing defiantly before the church where Luther nailed the 95 Theses.

"He was a very disillusioned, very disappointed man when he decided to go to Germany," Gamez said.

While in prison, the man was invited to the Catholic Bible study and Communion service. There he met Gamez and other prison ministers and started



becoming more interested in his faith.

"He's not convinced that he belongs in that class, but he's kind of interested," Gamez said. "He gets to ask questions; he feels pretty comfortable; he feels welcome, and so he keeps coming, and then one day, we were talking about the Eucharist and he says, 'You know, one of the major objections that I have to becoming a Catholic — if I was ever to become a Catholic — is the Church's position on the Eucharist. Can you get me some good literature?'"

Gamez said yes and brought him the book *The Lamb's Supper* by Scott Hahn.

"That's basically what got him hooked, because after that he became genuinely interested. He was no longer just a visitor every week ... he was there because he wanted to be there. He wanted to learn more, hear more, and ask more.

"It was kind of the seed that he needed, and it was planted at the perfect time. And then after that he said, 'I think I want to become a Catholic. I think I want to be baptized. What do I need to do?'"

St. Jude's RCIA ministers

became involved, and once he was released from prison, he chose to receive his sacraments at St. Jude, even though he lived in Austin, Gamez said.

"It was just a team effort, and it was us in conjunction with God and the Holy Spirit just doing what we felt we were called to do

"It really is incredible. That's why I get so much out of doing this, because of stories like this," added the eight-year prison minister.

The feeling is mutual among the ministers and the inmates.

"I am very thankful for these people and that God sent them to us to offer these classes, so we could learn more and be closer to God," Rodriguez said. "And I am also very thankful for all these people and very blessed by them because they brighten our days. When they visit us they truly bring joy to our hearts..."

Albert Gonzalez [not his real name], another offender who regularly attends the service, agrees.

"I like it, it's good," he says. "I like the way they do everything. They teach you, they are like Christ and I am happy



ABOVE: Prison minister Toni Grisham shares a missalette with an inmate during the Communion service.

LEFT: Mario Gamez offers a short reflection before the service.

BELOW: Members of the choir sing praise during the Communion service at Sanders Estes Prison in Venus.



because I need to change. This is changing me."

St. Jude's prison ministry is just one of several within the diocese, Deacon Len Sanchez said. He said there is at least one prison ministry within each of the 28 counties of the diocese, and about 150 volunteers are involved overall. The numbers of volunteers are growing too as the state incarceration rate remains steady, with almost 160,000 people incarcerated in Texas prisons.

A former prison chaplain at the Coffield Unit near Palestine, a 3,800-man maximum security unit, Dcn. Sanchez knows the ministry is a difficult one, but

says it's made easier by the Holy Spirit and the rewards of giving somebody hope in a very isolated environment, as Gamez, Grisham, and Fr. Foley would agree.

"Ministers are the conduit between the Church and them, between God and them," Dcn. Sanchez said. "Whether it's with a Bible in their hand, or whether it's with a prayer book or with a prayer card, or with them, just listening to their story and understanding... having compassion to listen and to realize there's hardship in their life, and to be able to reassure them of God's great love and mercy."

Hamer...

FROM PAGE 11

When our own personal tragedy lights are blinking (am I out of order?), we search for, and hopefully find, a solidly burning light of help (compassion, open hand). During the tough, light-blinking times, if we try to focus — try to grab the hand of God — I think it will also make it easier to spot his light (always burning solidly) when times are not so bad. A comfortable habit.

This summer my daughter Julie took her figure skating team to a worldwide competition. The event was a culmination of a year's training — choreographing and endlessly

practicing synchronization, skills, and speed necessary for a blue ribbon.

Her students are divided into teams, based on age. The young team is aged 10 to 12, while the "big girls" perform with 12 to 14-year-olds. Each team performed two programs — long and short—and they were, like their team name, "Sparklers."

But after the senior team's first program (one more to go) one of the girls slipped on a bad spot of ice and fell — in front of the gate, instants before she would have been off, safely hugging her coach.

It was a bad fall, with tears and anxiety, as well as pain and the pressure of having to compete one final time.

"We got her off the ice and she cried," Julie said. "We walked back to the locker room, and then I started talking to them."

Julie knew the final program they were about to skate — three-and-a-half minutes of constant movement, with a succession of interlocking pinwheels, circles, lines, and blocks — like a marching band on ice. There would be 11 intense skaters — and one would be in pain.

"It wasn't about winning anymore," Julie said. "It was about being a team. After seven years of coaching them, it all kind of clicked with me that day.

"So I said, 'you girls are going to be your teammate's an-

gels. The team will be skating, and she will never be able to hold all her weight. So whenever you are next to her, your job will be to hold yourself up, and also to hold her up.

"You are not only going to hold 100 percent of your own weight, you are going to hold 50 percent of hers too. And wherever she is in the line, and you end up being next to her all of a sudden, you're just gonna pick her up and help carry her with you.

"That's why you're on a team," Coach Julie said, "because you are always going to be there to take care of what she needs."

"They were all nodding," Julie said. "And I didn't even

know what I was saying. I was just talking."

Julie's injured skater was like the blinking blue light I had seen at TCU. She had to be noticed, because she was the one who required care. All the other lights were blazing, because it was their turn to really be Sparklers.

Julie and her synchro team taught us some important lessons: Be aware, go straight, keep together, hold onto each other, don't let go.

The blue lights at TCU showed me we are never out there alone (even on the darkest night). All we have to do is look around and notice what we are surrounded by.

Each other and God.

Calendar

HOSPITAL MINISTRY

Training for hospital ministry will be offered Sept. 11-12 from 8 a.m. to 5 p.m. at St. Vincent de Paul Parish, 5819 W. Pleasant Ridge Rd., Arlington. This training, sponsored by the Diocese of Fort Worth Hospital Ministry, is open to all who visit the home-bound or those in hospice or local hospital ministry. The program is designed to give participants basic knowledge, skills, and guidelines for care ministry, plus diocesan and local hospital guidelines for visiting the sick. For more information or reservations, contact Deacon Bruce Corbett at (817) 880-5479 or bcorbett@fwdioc.org. Deadline for registration is Sept. 1.

REBUILDING PROGRAM

Rebuilding is a divorced and separated recovery program that provides support in a safe and nurturing environment where healing can begin. The program offers a step-by-step process that can make divorce recovery easier and less traumatic. The next 12-week program will be held Monday evenings, Aug. 30 through Nov. 22, from 7 to 9 p.m. at St. Andrew Church, 3717 Stadium Dr., Fort Worth. To register, call the parish office at (817) 927-5383. Childcare is available with reservations made at least 48 hours in advance. For reservations, call (817) 924-6581.

NFP TRAINING

The FertilityCare® Centers of North Texas will be sponsoring a Practitioner Education Program starting Nov. 3. The program trains individuals to teach the Creighton Model FertilityCare® System of Natural Family Planning and fertility health maintenance. As a practitioner, individuals will teach couples to identify their fertility phases as well as identify, track, and maintain their reproductive health. For more information, contact Mandy Cox at mandycoxfcp@hotmail.com or call (817) 685-0756.

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. 29 at 1:30 p.m. at St. Mary the Virgin Church, 1408 N. Davis Dr., Arlington, contact Kevin and Michele Vina at (940) 433-5664. To register for a course starting Sept. 12 at 1 p.m. at Sacred Heart School Library, 153 E. Sixth St., Muenster, contact Scott and Vickie Green at (940) 759-4475. To register for a course starting Sept. 24 at 6:30 p.m. at St. Elizabeth Ann Seton Church, 2016 Willis Ln., Keller, contact Scott and Amy Rustand at (817) 581-6266.

MOTHER - DAUGHTER TEA

On Sunday, Oct. 24, a Mother-Daughter Tea will be held in the Family Life Center at St. Vincent de Paul Parish, 5819 W. Pleasant Ridge Rd., Arlington from noon to 4 p.m. Girls, ages 10-13, are invited to come with their mother, grandmother, or special woman in their lives to spend an afternoon sharing experiences and the satisfaction of being female. This session will explain, from a faith-based perspective, the physical, emotional, and psychological changes that occur in becoming a woman. Tea and a light lunch will be served. The cost is \$12.50 per person. For reservations call Kathy Stojak at (817) 773-8096.

COURAGE SUPPORT GROUP

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.

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 at St. Elizabeth Ann Seton Church, located at 2016 Willis Lane, Keller. For additional information, visit the Web site at www.sampg.com, or e-mail to Mark at seasmenspurity@yahoo.com.

To Report Misconduct

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

- Call **Judy Locke, victim assistance coordinator**, (817) 560-2452 ext. 201 or e-mail her at jlocke@fwdioc.org
- Or call the **Sexual Abuse Hotline** (817) 560-2452 ext. 900
- Or call The Catholic Center at (817) 560-2452 ext. 102 and ask for Father Stephen Berg, vicar general, moderator of the curia.

To Report Abuse

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

PRO-LIFE BANQUET

The sixth annual Catholic Pro-Life Banquet will be held Saturday, Sept. 25 with keynote speaker, Father Andrew Apostoli, CFR. The annual event, benefitting the ministries of the Diocese of Fort Worth Catholics Respect Life Office, will take place at the Hilton Fort Worth, 815 Main St., Fort Worth. A silent auction will open at 5 p.m. and a seated dinner will begin at 6:30 p.m. Limited group seating is available. For more information, contact the Respect Life Office at (817) 560-2452 ext. 257. Reservations can be made online at www.fwdioc.org.

CURSILLO

A Cursillo is a short course in Christianity, consisting of a series of talks and meditations examining one's life in relation to Jesus Christ. Cursillo opens participants up to a deeper relationship with Christ and presents a method of Christian living to make a difference for Christ in the world. Separate Cursillo weekends will be held Sept. 30-Oct. 3 for women and Nov. 4-7 for men. Both weekends will be held at the Fort Worth Cursillo Center, 2221 N.W. 26th St. in Fort Worth and these weekends will be presented in English. For more information, contact Florence Marcucci at (972) 291-6817 or mamarcucci@sbcglobal.net.

ST. JOHN THE APOSTLE

On Friday, Sept. 24 Bishop Kevin Vann will bless the new building and St. Paul window at St. John the Apostle Church during the School Mass at 8:15 a.m. A brief reception will follow in the parish hall. All are invited to attend. St. John the Apostle Church is located at 7341 Glenview Dr., North Richland Hills. For more information, contact Rita Phelps at (817) 284-4811.

DCCW MEETING

The first quarterly deanery meeting of the Central/East Deaneries of the Fort Worth Diocesan Council of Catholic Women will be held Sept. 16 at St. Thomas the Apostle Church, at 2920 Azle Ave. in Fort Worth. All women are invited to attend. Registration and a continental breakfast will be held at 9:30 a.m. before the 10 a.m. meeting. The cost for the luncheon meeting is \$10. Call Kathy Thome at (817) 236-8518 before Sept. 13 to make a reservation.

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.

MINISTRY FOR GAYS, LESBIANS

The Fort Worth diocesan Ministry with Lesbian and Gay Catholics, Other Sexual Minorities, and Their Families regularly meets the fourth Thursday of the month for prayer and conversation at the Catholic Renewal Center at 4503 Bridge St. in Fort Worth. The next meeting will be held Aug. 26. For more information, contact Father Warren Murphy, TOR, at (817) 927-5383 or Doreen Rose at (817) 329-7370.

MEN'S / WOMEN'S DISCERNMENT

The Vocations office sponsors a Men's Monthly Discernment the second Monday of each month for single men ages 16 to 50 and a Women's Monthly Discernment the third Monday of each month for single women ages 16 to 50. The groups meet at St. Patrick Cathedral, 1206 Throckmorton St., Fort Worth, from 6 to 9 p.m., to pray together, share their vocational call, listen to God, break open the Word, and to share a meal together. For more information, contact Father Kyle Walterscheid, director of Vocations at (817) 560-3300 ext. 110 or kwalterscheid@fwdioc.org.

DISCERNMENT AT OLV

Single women, ages 18 to 45 are invited to come for an evening of prayer, supper, and sharing, hosted by the Sisters of St. Mary of Namur, the first Friday of each month from 4:30 to 7:30 p.m. at Our Lady of Victory Center, 909 W. Shaw St., Fort Worth. For more information, contact Sister Yolanda Cruz, SSMN, at (817) 923-3091 or sycruz@sbcglobal.net.

NTC SUBMISSION DEADLINES

The *North Texas Catholic* is published once a month. The deadline to submit information is noon on the Wednesday of the week before the paper is published. Items for the Sept. 17 issue must be received by noon on Sept. 8. Send information to jrusseau@fwdioc.org.

MAGNIFICAT BREAKFAST

Robert Abel's journey from stock trader to serving the homeless will be recounted as part of a special Magnificat prayer breakfast open to both men and women Saturday, Sept. 18. The breakfast will be held from 9 a.m. to noon at the Hilton Garden Inn at 785 State Hwy. 121 in Lewisville. Private time for prayer, Eucharistic Adoration, and confession will also be available. Tickets for the Magnificat breakfast are \$18, and can be purchased through Sept. 14 at the following Catholic bookstores: Keepsakes Catholic Books and Gifts, Lakewood Center, Arlington; Little Angels Catholic Store, 600 E. Sandy Lake Rd., Coppell; Catholic Art and Gifts, 2761 Valwood Pkwy., Farmers Branch; St. Anthony's Bookstore, 3121 McCart Ave., Fort Worth; and Divine Mercy Catholic Book Store & Gifts, 262 S. Interstate 35 E., Denton. Tickets can also be purchased by contacting Nanci Ferri at (817)498-7980.

ST. ELIZABETH ANN SETON

St. Elizabeth Ann Seton Parish will celebrate its Silver Jubilee as a parish family. All are invited to attend a special Mass to commemorate this event Sept. 26 at 9 a.m. An open house will be held from 8:30 a.m. to 1 p.m. St. Elizabeth Ann Seton Church is located at 2016 Willis Ln. in Keller. For more information, contact the parish office at (817) 431-3857.

RETREAT WEEKEND

Texas Catholic Koinona is offering a retreat weekend Sept 24-26 at the Renewal Center, 4305 Bridge St. (next to Nolan Catholic High School). The cost is \$80 which covers rooms for two nights, meals, and materials needed for the weekend. Catholic, non-Catholic, married, separated, divorced, widowed, or single adults age 21 or older, may participate. For more information and applications, contact Hank Martin at (972) 420-1400 or hank1@thankshank.com or Sandy Urlick at (817) 595-5899.

DISCALCED CARMELITE AUXILIARY

The Auxiliary to the Discalced Carmelite Nuns in Arlington will hold its annual fall membership luncheon Tuesday, Sept. 28, from 11 a.m. to 2 p.m. The luncheon will be held at Shady Oaks Country Club, 320 N. Roaring Springs Road, Fort Worth. Kathy Hamer will be the featured speaker. For more information and to make reservations, call Sara Jane O'Brien at (817) 737-8054.

CARDINAL NEWMAN COURSE

In recognition of Cardinal John Henry Newman's beatification by Pope Benedict XVI the Cardinal Newman Institute will offer a five-week course on "The Life and Writings of John Henry Cardinal Newman." Classes will be held in the library at the College of St. Thomas More (CSTM), 3013 Lubbock St., Fort Worth, from 9 a.m. to 4 p.m. Aug. 28, Sept. 11, 18, and 25, and Oct. 9. The cost for the course is \$200. Additional information, including pre-registration, can be obtained by contacting the Institute at (817) 277-4859 or cni.info@yahoo.com.

'LATE NITE CATECHISM 3'

Good Shepherd Catholic Community, 1000 Tinker Rd., Colleville, will present "Til Death Do Us Part—Late Nite Catechism 3" Saturday, Sept. 25. "Sister is now offering up her hilarious lessons on the sacraments of marriage and the last rites, including her own wacky version of 'The Newlywed Game,'" according to promotional material. The evening will begin with a reception at 6:30 p.m. and the performance will follow at 8 p.m. Ticket price is \$45 per person. Tickets may be purchased online at www.gsccl.net or at the parish office. For more information, contact Ann LaBarge at (817) 251-2451 or jalabarge@verizon.net.

ST. BARTHOLOMEW FESTIVAL

St. Bartholomew Church, 3601 Altamesa Blvd., Fort Worth, will host its third annual Taste of St. Bart's festival Oct. 17 from 9 a.m. to 3 p.m. This fun-filled day consists of games, music, and a variety of foods which celebrate the cultural diversity of the parish. All are welcome to attend. For more information visit the parish Web site at www.stbartsfw.org or call the parish office at (817) 292-7703.

ST. JUDE FESTIVAL

St. Jude Church will host its annual fall festival Saturday, Oct. 2 from 11 a.m. to 10 p.m. on the Church grounds at 500 E. Dallas, Mansfield, just off Main St. and E. Broad St. The festival will feature ethnic food booths, craft booths, dunking booths, cakewalk, entertainment, and silent and live auctions. For more information, contact the parish office at (817) 437-6709.

SAN MATEO BREAKFAST

The Guadalupanas Society will host a Sunday breakfast Sept. 19 at San Mateo Church Hall, 2930 Pulido St., Fort Worth, from 9:30 a.m. to 1 p.m. The menu will include menudo, chorizo, potato and egg, nopales breakfast burritos, and drinks. For more information, contact the parish office at (817)737-5470.

Classified Section

YOUTH COORDINATOR

St. Catherine of Siena Parish, 1705 E. Peters Colony Rd. Carrollton, is seeking an experienced, faith-filled, praise and worship leader for Youth Nights, retreats, confirmation preparation, and Sunday night Liturgies. Candidate should be a practicing Catholic with youth group leadership experience. Skills required include an ability to relate well with youth and adults, music, computer, communication, collaboration, organization, and presentation technology. Must be willing to work evenings and weekends as needed. Certification in Youth Ministry or equivalent is required. St. Catherine's offers excellent pay and benefits to its employees. If interested in this position, submit a résumé to Dennis Duffin at dduffin@stcatherine.org. Qualified applicants will be contacted for an interview by Debbie Buckley, director of Youth Ministry.

SERVICES AVAILABLE

General construction work/repairs inside and out including topsoil, sand, gravel, washed materials, driveways, concrete, backhoe, and tractor services. Custom mowing lots and acres. Call (817) 732-4083.

SVDP PICNIC

The St. Vincent de Paul Women's Guild will host a silent auction at the annual parish picnic to be held Sunday, Sept. 26 from 1 to 6 p.m. Auction items include: A Fort Worth get-away weekend at the Worthington Hotel with dinner and theater tickets at Circle Theater; the City Suite at the Ballpark of Arlington; "Wall of Wine"; Josh Hamilton autographed baseball with Scripture; dinners, family fun packages; and numerous collectibles and unique gift baskets donated by members. The guild will also host a bake sale. St. Vincent de Paul Church is located at 5819 Pleasant Ridge Rd., Arlington. For more information, call (817) 478- 8206.

ICC FESTIVAL

Immaculate Conception Church is hosting a three-day festival Oct. 1-3. Friday will kick off the event with a pizza night and the first "ICC Idol" talent show from 6 p.m. to 9 p.m. Saturday's event will be held from 8:30 a.m. to 9 p.m. and feature craft vendor booths, a health fair with representatives from Carter Blood Care and Bone Marrow. Sunday, the festival will be held from 8 a.m. to 4 p.m. and include ICC booths and a silent auction. Dance and music exhibits, live entertainment, and carnival rides will be featured all weekend. Proceeds from this weekend event will be used to eliminate the church building debt. All are invited and there is no admission charge. For more information, contact Teresa Meyer at (972) 977-5841 or Barbara Cantu at (940) 595-8626. Immaculate Conception Church is located at 2255 N. Bonnie Brae St., Denton.

ST. JOSEPH REUNION

The annual picnic reunion of St. Joseph Hospital past employees, physicians, volunteers, and friends will be held Saturday, Oct. 2 at Trinity Park Pavilion #5 (adjacent to the train station in Trinity Park) from 11 a.m. to 3 p.m. For more information, contact Connie Dankesreiter at cdank@swbell.net or (682) 518-8701.

ORDINATION ANNIVERSARY

All permanent deacons and spouses from the Diocese of Fort Worth are invited to a gathering celebrating the first anniversary of the ordination of the Class of 2009. The gathering will be held Sunday, Sept. 26 from 2 to 4 p.m. in the parish hall at Assumption of the Blessed Virgin Mary Church, 1305 Deer Park Rd, Decatur. The class of 2009 will provide the refreshments. For more information, contact Pam Gray at (940) 683-1911 or Pat Blake, at 940-544-2400.

PART-TIME POSITION

The Diocese of Fort Worth is seeking a part-time administrative assistant to help primarily in the Risk Management Department at the Catholic Center. Main duties will include providing timely and accurate clerical support to the Claims/Risk Manager. This position is expected to be 20 hours per week. Some allowance for flexible scheduling may be considered. The qualified applicant will be a practicing Catholic with a high school diploma, will have a minimum of three years secretarial experience, will have good organizational skills, and be experienced with Microsoft Office software, copy machines, and general office equipment. English/Spanish bilingual applicants are preferred. For a full job description and application, visit www.fwdioc.org. Submit application and résumé, to Mark Simeroth at msimeroth@fwdioc.org. Qualified applicants will be contacted for an interview by Mark Simeroth, director of Human Resources. Application due date is Aug. 31.

ADVERTISE IN THE
NORTH TEXAS CATHOLIC
(817) 560-3300

Good Newsmaker

Volunteers from St. Jude in Mansfield witness the face of Christ in those they serve as they answer the call to

After 20 years in prison, John Rodriguez [not his real name] knows exactly what he will do once he is released from Sanders Estes Prison in Venus.

Story and Photos by
Juan Guajardo / Correspondent

After a 20-year prison sentence, John Rodriguez [not his real name] knows exactly what he will do once he is released from Sanders Estes Prison in Venus.

Every night he has been writing about his experiences in prison and how his life changed for the better by coming closer to God and his Church. Once he is released, he plans to tell his testimony at churches in his hometown of Laredo and encourage young adults to not make the same mistakes he did. He considers it his penance.

"This has been changing my life bit by bit and it makes me think more about God and pray to Him more," Rodriguez said.

But he didn't always feel close to God. When he first entered prison, he admits that he wasn't interested in the Catholic faith. His closeness came about when he began attending Catholic Bible studies, reading the Bible, and for the past two years, participating in the weekly Communion service offered by a group of prison ministers from St. Jude Parish in Mansfield.

Along with 35 to 40 other inmates at the 1,000-man Sanders Estes Unit, Rodriguez routinely attends the service celebrated by St. Jude pastor,

Father George Foley who is joined by parishioners Mario Gamez and Toni Grisham. The group shares two to three hours of their time on Saturdays with the men at the Sanders Estes Unit. The Thursday night Communion service is given by Abe Brady, a parishioner from St. Bartholomew Parish in Fort Worth.

A few years back, Grisham, Gamez, and Fr. Foley teamed up to form St. Jude's prison ministry after each was inspired in their own way to reach out.

For Fr. Foley, a veteran prison minister who even served prisoners in South Africa, it was filling the need of individuals who wanted confession, Communion, and the sacraments.

"Just the thought of the lost sheep who has never made his confession, that has never made his Communion, that was never confirmed, and that I have the opportunity to go and do it," Fr. Foley said.

For Gamez, a long-time parishioner at St. Jude, it was a call to become a more involved Catholic that he felt during a ser-



Two inmates share a missalette as they sing the GLORIA.

mon given by Fr. Foley.

"I had always been Catholic of course. And in that corner of the world (Mexico) it's very easy to be a Catholic because everybody is Catholic, almost," Gamez said. "But coming up here [to the U.S. from Mexico] I noticed that that wasn't the case — that if you wanted to be Catholic, you had to make an effort."

For Grisham, it was a call to help people that "nobody but Mario [Gamez] was doing something for at the time."

"I told Mario, 'I want to go,'" Grisham said. "And he kept going, 'OK, OK.' And he'd look at this

old, gray-headed lady and he'd go, 'She can't go out there, she'd be afraid,'" Grisham says with a chuckle.

Grisham said that Gamez finally consulted Fr. Foley and he simply said, "Well, let her go."

Since then Grisham and Gamez have been a force in prison ministry, rarely missing a weekend and gaining the admiration and respect of the dozens of inmates they serve.

"Ms. Toni and Mario are great teachers of the Word of God and you learn more and more each time they visit," Rodriguez said. "Many have



An inmate kneels and prays as he waits to receive Communion.



Mario Gamez gives Communion to an inmate. He takes the bread already consecrated from St. Jude's.

learned that it is better to closely follow God's path more than other paths."

Apart from a Eucharistic service, Gamez and Grisham also pray the Rosary with the men and

educate them about the faith with discussions or movies on faith topics. The men are eager to attend, as their actions show.

SEE PRISONS, P. 22

MAILING LABEL: Please enclose label with address change or inquiries concerning mail delivery of your paper. Thank you.

Inside... This issue of the NTC

Deacon Rubén Curiel (1938-2010) helped establish Arlington's Hispanic community, and continued to serve for more than 20 years after his ordination. Read how his closest friends remember him (English and Spanish). **5,20**

The annual Pro-Life Boot Camp for teens offered a different perspective this year: the teens learned that chastity is at the root of being pro-life. **8**

The Society of St. Vincent de Paul established its first regional office in the U.S., and it's based in Fort Worth. Learn about the impact the Vincentians have made and are continuing to make in Texas. **12**