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The appointment was announced in Washington April 6 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

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The cardinal will turn 75 next February, the age at which bishops are required by canon law to submit their resignation to the pope.

“I welcome Archbishop Gomez to the Archdiocese of Los Angeles with enthusiasm and by John L Allen Jr.

NATIONAL CATHOLIC REPORTER
March 26 Online Commentary

Intense scrutiny is being devoted these days to Pope Benedict XVI’s history on the sex abuse crisis. Revelations from Germany have put his five years as a diocesan bishop under a spotlight, and a piece on Thursday in The New York Times, on the case of Father Lawrence Murphy of Milwaukee, also called into question his Vatican years as prefect of the Congregation for the Doctrine of the Faith.

Despite complaints in some quarters that all this is about wounding the pope and/or the church, raising these questions is entirely legitimate. Anyone involved in church leadership at the most senior levels for as long as Benedict XVI inevitably bears some responsibility for the present mess. My newspaper, the National Catholic Reporter, today called editorially for full disclosure about the pope’s record, and it now seems abundantly clear that only such transparency can resolve the hard questions facing Benedict.

SEE RECORD, p. 12

San Antonio Archbishop Gomez named coadjutor of Los Angeles Archdiocese

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SEE GOMEZ, p. 2

Keeping the record straight on Benedict and the crisis

by John I. Allen Jr.

NATIONAL CATHOLIC REPORTER
March 26 Online Commentary

Corpus Christi Bishop W. Michael Mulvey blesses the assembly following his installation as 8th bishop of the diocese. Cardinal Daniel DiNardo is at the left of Bishop Mulvey. Bishop Vann is at the far right in the photo. (CNS photo/Bahram Mark Sobhani) See story, P. 13

Christ gives us hope

By Carol Glatz

Catholic News Service

VATICAN CITY — Without Christ’s sacrifice and resurrection, life would be without hope and human destiny would end only in death, Pope Benedict XVI said in his Easter message.

However, “Easter does not work magic,” and the human journey will still be marked by grief and anguish, as well as joy and hope for the future, he said.

April 4 in his message urbi et orbi (to the city and the world).

Humanity today needs to free itself from sin, not by making superficial changes, but through a true moral and spiritual conversion, he said.

“It needs the salvation of the Gospel, so as to emerge from a profound crisis, one which requires deep change, beginning with consciences,” the pope said in the message broadcast from St. Peter’s Square to millions of people worldwide.

In an unusual departure from the Vatican’s traditional Easter ceremony, Cardinal Angelo Sodano, dean of the College of Cardinals and former Vatican secretary of state, read aloud a message of Easter greetings and support for the pope before the start of the Easter liturgy in St. Peter’s Square.

SEE POPE, p. 13

Pope’s Easter message:
Dear brothers and sisters in Christ,

In this season and time of the Risen Lord, we in the Province of San Antonio and the Province of Galveston-Houston have received some very significant news, but it is an occasion of both joy and farewell — the appointment of Archbishop José Gomez as coadjutor to Cardinal Roger Mahony in Los Angeles.

Years ago, as a student priest in Canon Law in Rome, I learned about the duties and responsibilities of a Metropolitan Archbishop in canons 435-437. These canons deal with the care that the Archbishop has to have for his suffragan bishops and dioceses. All of us in the Province of San Antonio — bishops, priests, and diocesan staff — have experienced Archbishop Gomez’s care and ministry as Archbishop in these past five years.

I have been blessed to experience his fraternal support and friendship in a personal way. He has been a wonderful friend and mentor in these past five years. You may remember that he was the principal co-consecrator at my ordination along with Archbishop Burke and now Archbishop Lucas.

As a mentor and friend, he has been a role model for me in these five years. His tireless ministry as a shepherd, reflecting the Good Shepherd, has been an inspiration to me in his promotion of priestly vocations, his commitment to the unborn, care of Hispanics and all immigrants, and devotion to Our Lady of Guadalupe. I have sought to reflect and incorporate these into my life and ministry.

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Upon the announcement of his appointment as coadjutor archbishop, I offer my own personal gratitude, fraternal support, and prayers and trust of our local Church of Fort Worth. We thank him for his ministry in San Antonio and the Church in the United States and beyond. As we ask the intercession of Our Lady of Guadalupe for this new time in his life, we say, “Vaya con Dios” in your new life and episcopal ministry in Los Angeles and “el Señor lo bendiga a usted” for his priestly and episcopal ministry in Texas.

+ Bishop Kevin W. Vann
Diocese of Fort Worth
April 6, 2010

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Gomez...

FROM PAGE 1

personal excitement,” Cardinal Mahony said in a statement. “The auxiliary bishops and I are looking forward to working closely with him over the coming months until he becomes the archbishop early in 2011.”

Archbishop Gomez is currently the highest-ranking prelate of the 27 active Hispanic Catholic bishops in the U.S. When he succeeds Cardinal Mahony, he will become the first Hispanic archbishop of Los Angeles, the nation’s largest archdiocese.

“I’m very grateful to the Holy Father for giving me this opportunity to serve the Church with a mentor and leader like Cardinal Roger Mahony,” Archbishop Gomez said in a statement. He said he was grateful to Archbishop Sambi “for supporting the Holy Father’s confidence in me. I will try with all my strength to earn that trust.”

A Mass of reception for Archbishop Gomez will be celebrated in Los Angeles May 26.

The archbishop, one of 22 Opus Dei bishops around the world, was installed to head the San Antonio Archdiocese in February 2005. When he was named to Texas in December 2004, then-Bishop Gomez had been an auxiliary bishop of the Denver Archdiocese for about three years.

On the national level Archbishop Gomez is chairman-elect of the U.S. bishops’ Committee on Migration. He is chairman of the Subcommittee on the Church in Latin America and of the Ad Hoc Committee on the Spanish-Language Bible. In 2007 he was elected to a two-year term as the first chairman of the Committee on Cultural Diversity in the Church. He is currently a member of the Committee on Doctrine.

José Horacio Gomez was born in Monterrey, Mexico, Dec. 26, 1951. He attended the National University of Mexico, where he earned a bachelor’s degree in accounting. In college he joined Opus Dei, an institution founded by St. Josemaría Escrivá to help people turn their work and daily activities into occasions for growing closer to God, serving others, and improving society. Opus Dei became a personal preoccupation in 1982.

Archbishop Gomez studied theology in Rome and at the University of Navarre in Spain, where he earned a bachelor’s degree in theology and a doctorate in moral theology. He was ordained a priest of Opus Dei Aug. 15, 1978, in Torreciudad, Spain. After ordination he pursued pastoral work with college and high school students in Spain and Mexico. In 1987, he was sent to what was then the Diocese of Galveston-Houston to minister for Opus Dei in several capacities in Texas. He became a U.S. citizen in 1995.

Then-Father Gomez was president of the National Association of Hispanic Priests from 1995-99, then its executive director from 1999-2001. He was treasurer of the National Catholic Council of Hispanic Ministry, 1998-2001.

In 1999, he became the vicar of Opus Dei for the state of Texas. Pope John Paul II named him a Denver auxiliary bishop in January 2003.

Cardinal Mahony has been a shepherd of Los Angeles for almost 25 years. Appointed in July 1885, he was installed in September of that year. He was elevated to the College of Cardinals in June 1991. A year after being named to Los Angeles, he announced plans to replace it with a new cathedral.

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During his tenure, the cardinal has been a national leader in advocating for immigration reform. He has served as chairman of the bishops’ doctrine committee and is currently consultant to the divine worship, migration, and pro-life activities committees.

Born in Hollywood, California, Cardinal Mahony is the first native Angeleno and the third archbishop of Los Angeles to be made a cardinal. From 1980-85 he was bishop of Stockton, California, and prior to that he was an auxiliary bishop of the Diocese of Fresno, California.

The Los Angeles Archdiocese covers about 8,800 square miles. It has a total population of 11.6 million; 4.2 million people, or 36 percent, are Catholic.
Retired Amarillo Bishop Leroy Matthiesen dies at 88

By Catholic News Service

AMARILLO, Texas (CNS) — Retired Bishop Leroy T. Matthiesen of Amarillo, a longtime Catholic newspaper editor and well-known social justice advocate, died after a brief illness March 22 at his home in Amarillo. He was 88.

Bishop Patrick J. Zurek of Amarillo celebrated his funeral Mass March 27 at St. Thomas the Apostle Church in Amarillo, and he was buried in a family cemetery plot at St. Boniface Church in Ollen, south of Abilene.

During his 17 years as bishop of Amarillo, Bishop Matthiesen was outspoken on a wide range of social justice issues, including the death penalty, nuclear disarmament, conscientious objection, racial justice, the neutron bomb, and just war. He received the Ketteler Award for Social Justice in 2002 and Pax Christi USA’s Teacher of Peace Award in 2009.

Born June 11, 1921, in Ollen, Leroy Theodore Matthiesen was the fourth of eight children of Joseph Anthony and Rose Englert Matthiesen. He grew up on a cotton farm and attended local schools until going to the Pontifical College Josephinum in Worthington, Ohio, where he completed high school, four years of college and four years of graduate study in theology.

He was ordained a priest of the Amarillo Diocese at the Ohio school on March 10, 1946, by Archbishop Amleto Giovanni Cicognani, then the apostolic delegate to the United States.

After ordination he served briefly as chaplain at St. John’s Hospital in San Angelo, then in the Diocese of Amarillo. In June of 1946 he was sent to study at the Register College of Journalism in Denver, where he earned a master’s degree and later a doctorate in journalism.

On his return to Amarillo, he was named editor of the Texas Panhandle edition of the Register system of newspapers (now The West Texas Catholic) and assistant pastor of Sacred Heart Cathedral. He wrote a column, “Wisely and Otherwise,” in the paper from 1952 until 1998.

In 1956 he was appointed a consistory and became founding pastor of St. Laurence Parish in Amarillo, while continuing as editor of the diocesan newspaper and as vocations director. In 1961 he received a master’s degree in secondary school administration and was appointed the following year as rector of St. Luke’s Preparatory Seminary in Amarillo.

In 1968, in addition to his other duties, Bishop Matthiesen was named principal of Alamo Catholic High School in Amarillo and chaplain of St. Francis Convent in Amarillo. In 1971, he also became pastor of St. Francis Parish outside of Amarillo.

Following the death of Amarillo Bishop Lawrence M. DeFalco, he was elected administrator of the diocese in 1979 and served until May 30, 1980, when he was ordained bishop of Amarillo.

A longtime member of the Catholic Press Association, Bishop Matthiesen received the CPA’s Bishop Arthur J. O’Neill Award in 1996. He served on the U.S. bishops’ communications committee from 1980 to 1983; on the board of directors of the National Catholic Rural Life Conference, 1985-88; and on the bishops’ Administrative Board, 1989-95.

One of the bishop’s most controversial actions was his call in 1981 to Catholics working at the Pantex plant in his diocese, where most U.S. nuclear weapons were assembled at the time, to reconsider whether in conscience they could justify the work they did.

“For 33 years I lived and continue to live at the very portals of Pantex, and for those 33 years I did nothing either as a priest or a bishop until a Catholic employee and his wife came to me with troubled consciences. They had begun to think that what he was doing was wrong,” Bishop Matthiesen said in a 1981 talk.

At least one Pantex worker quit his job after the bishop’s call, saying that nuclear proliferation was contrary to Christ’s teaching.

“Man does not have the right to destroy all that God gave us,” said Eloy Ramos. “I feel honored to be the first to quit.”

Bishop Matthiesen retired as bishop of Amarillo on Jan. 1, 1997. In retirement he served as chaplain of the Capuchin Poor Clare Sisters and on the board of directors of Ascension Academy, St. Ann’s Nursing Home, and the Catholic Historical Society.


Vocations / State

Responding to God’s Call

Truly, Jesus is Love made visible — ALLELUIA!

By Father Kyle Walterscheid

Happy Easter! Jesus has risen from the dead. Alleluia! For all Christians, Easter is the fulfillment of our hopes and the reason for our joy. Salvation has been won for us! Alleluia! Jesus fulfilled his Father’s will, to enter into this world as a human being to draw all people back to their heavenly Father through the Son’s passion, death, and resurrection.

Thus, we have much reason for hope! We know of the pure goodness and love of God made visible to us in Jesus. In loving unto death, Jesus has given us the gift of eternal life for all who believe in Him and who live by his commands. Jesus said that there is no greater love than to lay down one’s life for one’s friends.

Moreover, Jesus made visible this perfect love by laying down his life for us while we remained his enemy, though he has always considered us his friend and came to save us, not to condemn us.

Although Jesus has given us every reason to hope for a peaceful life with blessed families and communities, I believe our misery remains because we are far from responding to the call and commitment that Jesus desires of us. It is easy for multitudes of people to give up hope when they turn to their Church for inspiration, hope, and love, yet they experience false inspiration or confusion from the Christian community whose lifestyle and behavior is a long departure from the visible sacrificial love of Christ and his teachings.

As Christians we need to ask ourselves tough questions and look for honest answers so that the hope of Easter and the love of God are made visible once again to these same multitudes of people. Below are a few questions to get us started:

Why has atheism, the belief not to believe in God, doubled from 6 to 12 percent in the past 20 years? Is our country becoming more Christian or less Christian? Where is our resolve to spread the Gospel of our salvation? Is more harm than good coming from the thousands of divisions within Christianity? Do Protestants understand what they are protesting? Do Catholics understand the incredible riches of the mystery of God passed on to them through the Bride of Christ, the Church, in word and sacrament? Are Catholics willing to face their Mother Church, the Catholic Church, in seeking their own reconciliation and reunion with her? Are we as Christians resolved to living Christ-centered lives to glorify God in our bodies rather than behave as adolescents, trying to manipulate Christ and his mercy? These are but a few questions that we need to be willing to ask ourselves.

As we celebrate the Easter season, let us remember that God’s sacrificial love, his pure love, continues to be made visible to us in the Eucharist, the source and summit of the Christian life.

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Silent weekend retreat to be offered at St. Maria Goretti April 25

The dedication recital of the new pipe organ at St. Maria Goretti Parish will be held on Sunday, April 25 at 5 p.m. The organ, donated by an anonymous benefactor, was built by Garland Pipe Organs, Inc. of Fort Worth (Opus 52) and is designed to meet the needs of the expanded music ministry. Guest recitalist will be nationally acclaimed Samuel Sanders, director of the Cathedral of Our Lady of Angels in Los Angeles, California.

The recital is free and open to the public. A reception will be held following the recital. For more information, visit the parish website at www.catholicfortworth.org or call the parish office at (817) 274-0643.

Nolan Catholic hosts second annual Mary Ellen Byrnes Night

All Nolan Catholic alumni are invited to participate in the second annual Mary Ellen Byrnes Night Saturday, April 24 from 6 to 8 p.m. More than 20 games will be held in Hartnett Arena from 6 to 8 p.m. followed by a barbecue dinner in the Commons. “Come watch, play, and eat some barbecue,” encourage event organizers. RSVP to alummin4@nolancatholic.org or call 817-395-0249.

Natural Family Planning class to be held in Fort Worth

The Couple to Couple League offers classes in the sympto-monal method of natural family planning for married and engaged couples. Since the couples are counseled to base their family planning on their monthly intervals, engaged couples are encouraged to attend a class beginning in the fourth months before their wedding. To register for a class starting April 24 at 7 p.m. at St. Peter the Apostle Church, 1201 S. Cherry Ln., White Settlement, contact Bill and Mary Koubas at (817) 370-9195.

Silent weekend retreat to be offered at Montserrat May 13-16

All are invited to attend The Contemplative Outreach’s annual Four-Day Silent retreat to be held May 13-16 at Montserrat Jesuit Retreat House, 600 North Shady Dale, Dallas. Father William Fickel, SSS from Cleveland will be the chief instructor. More information, call (817) 924-5123 or contact Ra- mona Garnett at rgarnett@olvfw.com. Sponsorship opportunities are available.

Our Mother of Mercy School golf tournament to be held April 24

Golfers and event sponsors are invited to participate in the fifth annual Our Mother of Mercy School golf and community-networking event to be held Sunday, April 24 at the Glen Garden Golf Club located at 2916 Glen Garden Dr., Fort Worth. The event is early registration is before April 15 with a 1 p.m. shotgun start. Registration begins before April 14 is $75 per player with discounted rates of $60 for ladies and college/high school golf participants. The price includes golf, dinner, barbeque, prizes, and the deluxe OMM golf polo package full of items provided by business sponsors. Business sponsorship begins at $500.

Diocesan Singles Retreat to be held in May

The Diocesan Singles Retreat will be held May 7, 8, and 9 at the Christ Center, 4603 Bridge St., Fort Worth. The retreat “Walking with Jesus” will begin Friday night at 7:30 p.m. Saturday will include a day of sharing and interactive sessions.

The weekend is designed to build your spirit and energy, welcoming God into your current life,” according to promotional materials. There will be a break Saturday evening for those not wishing to stay for Sunday.

The cost of the weekend retreat is $75 if paid in advance April 22 and $80 after April 8. Participants are asked to bring linens for a twin-size bed, a walking shoe, and snacks to share. Assistance is available if needed. For more information, contact Susan at (817) 946-8002.

Our Lady of Victory School to celebrate 100th anniversary gala April 17

All are invited to join Our Lady of Victory School for a once in a lifetime celebration of dinner, games, dancing, and auction honoring its 100th anniversary. The event, hosted by St. Bar- nabas Episcopal Church, will take place on Saturday, April 17 at 6 p.m. in the Great Hall, 5601 Alma Vista Blvd., Fort Worth. Tickets may be purchased from the OLV office, 3520 Hemphill St., Fort Worth.

For more information, call (817) 738-9925, or contact Re- becca Garnett at rgarnett@olvfw.com. Sponsorship opportunities are available.

St. Paul the Apostle Parish to host Divine Car Care series

St. Paul the Apostle Parish, 5508 Blalock Rd., Fort Worth, is offering a Divine Car Care Series with the addition of a companion series Divine Care for Kids (DC4K) to run with it. The series distributed by Church Initiative, will begin Thursday, April 29 from 6:30 to 8:30 p.m. and will be held every Thursday evening through July 22. Facilitators and helpers in both programs have been through the divorce process themselves, have been trained in the program, and have attended the “Keeping Children Safe” program. The content for each session is age appropriate. DC4K is geared to children five, age appropriate. The adult series is geared for those age 13 and older. Deacon Ron Aziere emphasizes, “Although this program is a script- ture-based program, it is not a Bible study. The series offers personal and professional input into the process for all ages in pastoral care, entertainment, psychology, and social services to help the participant focus on the job of healing.”

There is no cost for this series. Pre-registration is preferred. Call the school office at (817) 738-9925, or e-mail ravernett@yahoo.com or visit the Web site at www.smparish.org.

St. Peter School to hold Spring festival April 25

St. Peter the Apostle School will hold its annual Spring Festival Sunday, April 25 from 10 a.m. to 5 p.m. The all-day event will feature food, games, arts and crafts, entertainment, and a newly expanded talent show. In addition, there will be a book fair, the Knights of Columbus basketball free throw challenge, a silent auction, and bounce houses.

There is no admission charge for the event. Tickets for food and games may be purchased at the event. St. Peter is located at 1201 S. Cherry Ln. in White Settlement. For more information or sponsorship opportunities, call the school office at (817) 246-2021.

IWSB ‘Come and See’ weekend to be offered April 17-18

The Sisters of Incarnate Word and Blessed Sacrament will host a “Come and See” weekend for single Catholic women up to 50 years of age. The weekend will be offered April 17-18 at Incarnate Word Convent in Victoria. For more information, call (361) 575-7111 or e-mail iwsb@iwbsvoc@yahoo.com or visit the Web site at www.iwsb.org.

ICCS from Cleveland to host preschool and kindergarten open house

Immaculate Conception Catholi- c School, 2301 North Bonnie Brae St., Denton, will host a preschool and kindergarten open house Friday, April 8 from 8:30 to 10 a.m. for children who will be ages three, four, and five as of Sept. 1. Also, children ages three to five are welcome to visit the classrooms and tour the school. ICCS has an enrollment of 260 students ages three through grade eight and serves the Denton and surrounding area.

Registration is under way for 2010-2011. For information about the school, call (940) 581-1155 or visit the school Web site at www.catholicschooldenton.org.

Courage group meets twice monthly

Courage DW/F, 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.

Ministry with gay, lesbian Catholics meets April 22

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 the Paxton Ave. (Padre Pio House) St. Augustine Men’s Center, 2301 North Bonnie Brae St., Denton, 76205. For information about the group, call (940) 581-7305 or Sister Dorothy Ebb- ings, SND, at (817) 283-8601.

St. John Parish to offer weekly summer camp

St. John the Apostle Parish will offer a weekly summer camp June 1 to Aug. 27 for children ages one through eighth grade. The camp will be available Monday through Friday from 7 a.m. to 5 p.m. Registration may be made for the entire summer or specific weeks. In addition, a summer camp for grades K-2 will be offered from 9 a.m. to 2:30 p.m. on Wednesdays only for children ages one through five years. Registrations are also being ac- cepted for the fall sessions.

St. John’s is located at 7341 Glenview Dr. in North Richland Hills. For more information, call (817) 395-2547.

San Mateo to hold festival April 18

San Mateo Mission, 3316 Lowell Ave., Fort Worth, will hold its Reli- gious Education Festival Sunday, May 9 from 11 a.m. to 4 p.m. in the parking lot of St. Ann Church. The festival will feature a variety of food, in- cluding the Meri Club’s “Famous Meri Chicken Tacos.” Other activities will include live music, DJ, Carol Alvarado’s Ballet Flec- torre’s Azteca, a bounce house, and games. Proceeds from the event will benefit the religious education department and vari- ous service organizations within San Mateo. Admission is free.

For information, contact Laura Moreno at lauralrinj@att.net

San Ann Parish to hold Spring festival May 2

San Ann Parish, 1005 W. Alsbury Blvd., Burleson, will hold its an- nual Spring festival Sunday, May 2 from 10 a.m. to 2 p.m. in the parking lot of St. Ann Church will be transformed into a festival for the whole family featuring Mexican, and Cajun foods, as well as barbecue. There will be other carnival food available and homemade pastries and Shoo- Shoppe. Games and events for the children will be available all afternoon, including favorites for the smaller children, such as duck ponds, grab bags, and a mini train ride. The festival will be open to the public throughout the day, one indoor and one in the parking lot.

Entertainment will start at noon with the Kool Pazzion with the Trotter-Anderson Band featuring Justin Wilson on the steel guitar. Other performers will include HEB ballroom dancers, Frances Lee Studio dancers, followed by Studio G Dancers. A choral perform- ance rounds out the talented with Lucy Carlson and members of the St. Ann choir. Admission and remote park- ing will be available at Taylor Elementary, 400 N.E. Alsbury, Burleson, and Crestmont Baptist Church, 660 W. N.Tarrant Ave., with transportation to and from the event. Parking lot hours. All proceeds will benefit the building fund for new facilities at St. Ann. Tickets are available at the door. For more information, contact the parish office at (817) 295-5621.

St. Augustine Men’s Purity Group meets at three locations

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 the Paxton Ave. (Padre Pio House) St. Augustine Men’s Center, 2301 North Bonnie Brae St., Denton, 76205. For additional information, visit the Web site at www.sampd.org, or e-mail to Mark at sex- uality@yahoo.com.
Texas Catholic Community Credit Union Fort Worth office blessed, opens for business

Story and Photos by Kathy Cribari Hamer
Correspondent

Communities boast theater districts, flower districts, art districts, and medical districts, but last month Fort Worth unveiled what some might consider a Catholic district.

Texas Catholic Community Credit Union celebrated the grand opening of its long-anticipated permanent Fort Worth office, joining the South Side neighborhood of Immaculate Heart of Mary Parish and the newly opened Catholic Charities Fischer Family Campus. The properties are clustered near the intersection of Interstate 35 and Seminary Drive.

The 41-year-old TCC Credit Union opened in Dallas in 1969 just months before the Dallas-Fort Worth Diocese split, creating the Fort Worth Diocese on the west. Five men originally founded the credit union, each chipping in a few dollars, according to Robert Lawler, TCCCU vice president, and a parishioner of St. Matthew Church in Arlington. The thriving company now boasts a membership of 10,000.

TCC Credit Union provides savings and retirement accounts as well as personal vehicle and share-secured loans. They also provide tuition loans to parents in 24 Metroplex schools, and complimentary armored car service to 30 parishes.

“We aren’t non-profit,” Lawler said, “but not-for-profit, because our profits are required to be returned to the membership in the form of better interest rates.”

“The building is the fulfillment of a long-time dream for us,” said Ron Powers, president, who has been with the credit union for 21 years, “to have a Fort Worth base built from the ground up.” Powers and Lawler worked closely with Bishop Kevin Vann and Peter Flynn, diocesan director of finance and administrative services.

“Bishop Kevin Vann has been a big help to us — very instrumental,” Powers said.

“The Catholic credit union is dedicated to the members and what helps them out,” Fort Worth Branch Manager Karen Williams said. “It’s part of our mission. We are here to give any type of advice to members, whether it is 10 minutes or an hour and 15 minutes. We know them all by name, and their histories, to the second and third generations.”

The first member to do business at TCCCU at its grand opening was Gloria Medina, mother of Father Hector Medina, St. Matthew pastor. Fr. Medina participated in the ribbon-cutting, blessing the building and sprinkling it with holy water. Later he accompanied his mother to the window to make a deposit.

“What we’re here for is our membership,” Powers said, “and Catholics are who we serve.”

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

TCC Credit Union
TEXAS CATHOLIC COMMUNITY

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FREE GIFT WITH A NEW SERVICE!!
¡¡ REGALO GRATIS CON UN NUEVO SERVICIO!!
By Joan Kurkowski-Gillen

When Ann Edmonds wants to take a trip down memory lane, she doesn’t have to travel past her office door. As librarian at Our Lady of Victory, the Fort Worth native catalogs some of the same books she once used as a student at the private, Catholic elementary school operated by the Sisters of St. Mary of Namur.

Edmonds came out of retirement to accept the library post in 2006. Taking the job was an opportunity to follow in the footsteps of the late Sister Mary Crockett, who was OLV’s librarian when she was a schoolgirl.

“Being back here is very special. It’s the only job in the world that could have brought me out of retirement,” says the 1959 graduate who was a member of the last class to receive a high school diploma bearing the name Our Lady of Victory. “Everything about this place is extraneously linked — the history, the campus, the people and, of course, the sisters.”

The Fort Worth institution was founded in 1910 by the Sisters of St. Mary of Namur — a Belgian-based religious community that arrived in Texas 137 years ago to establish quality schools. At one time, the order operated seven boarding schools and three missionary schools in Texas.

One of its Fort Worth ministries — known as the OLV Academy and College — attracted ranchers and rural families from West Texas who sent their kindergarten through college-age daughters to the boarding school for a refined education in scholastics, religion, and the arts. The girls were housed in a five-story Gothic Revival-style building, walled in by its red pressed brick façade and white limestone trim. Sold in 1992 to a developer, the Shaw Street landmark — built in 1909 — is listed on the National Register of Historic Places.

The school’s 100-year history includes some twists and turns. In 1961, the all-girls Our Lady of Victory Academy moved its high school students to the newly formed co-educational Nolan Catholic High School in East Fort Worth.

Four years earlier, OLV stopped enrolling college students and transferred its college-age day students to the University of Dallas. The Sisters of St. Mary partially staffed both Nolan and the new Catholic university. The Sisters of St. Mary of Namur, partially staffed both Nolan and the new Catholic university.

Throughout the years, the sisters’ service to elementary and middle school students continued to flourish. In 1953, a new school opened next to its stately predecessor, and boys joined girls as part of the student body. At the same time, OLV became the first fully integrated public or private school in Fort Worth. The controversial decision was made by Sister Teresa Webber, the order’s provincial, and although some students withdrew from the school, the example of adhering to Christian principles was set for others to follow.

Students and teachers have come and gone, but the traditions and characteristics that allowed Our Lady of Victory to succeed for 100 years have remained the same, says Linda Martinez Petrey, an OLV alumna from the class of 1978 who now teaches the kindergarten class at her alma mater.

“The importance of education, the Catholic faith, and diversity have always led people to this school,” explains Petrey, who enrolled her three boys in OLV. “I brought my children here because I wanted them to grow up with the same values I did. Having them learn about their faith was important to me, and I knew this was a safe place to do that.”

Petrey’s own OLV journey began in the fourth grade when her parents, G.J. and Deanna Martinez met another family whose youngsters attended the school. The switch from public to private school meant wearing uniforms and trips to the larger, impressive school meant wearing uniforms and trips to the larger, impressive campus of Victory.

Today, the oldest of their brood, Mary Jeanes, teaches eighth grade at the school.

For many Fort Worth families, attending Our Lady of Victory is a gift handed down from parent to child. Larry Velasquez graduated from the school in 1995 and now has two daughters, Briana and Jessica, who sit in the same classrooms he once used.

“Throughout the years, I found myself coming back to OLV whether it was to fulfill volunteer hours required for high school or to just visit staff and return to that feeling of ‘home’ you find on the campus,” he said. “Now, with my girls here, you could say I never really left OLV.”

Since the beginning of the school’s centennial celebration last fall, the sisters have received a plethora of letters from former students offering congratulations and tributes. Cathy Carlton Landon, an OLV student from 1952 until 1961, felt compelled to jot down her thoughts after a recent visit to the campus.

The hallways she once strolled as a youngster seemed smaller, but the memories of playing in the cedar trees during lunch recess and the jangle of rosary beads at Sister entered the classroom are still vivid.

“It was like returning to a place I didn’t realize I missed so much,” wrote Landon, who was comforted by the sight of the familiar gym and adjacent performance stage. “Even the front porch beckoned to me. As we get older these things mean so much more to us.”

Like many other alumni, Land- on is a second generation OLV graduate. Her mother, Dr. Cath- erine Carlton, had attended the school years earlier and continued to provide the Sisters of St. Mary with medical care during her career as an osteopathic doctor. When her mother died in 2006, the grieving daughter gave an impromptu eulogy in front of a congregation that included members of the religious community.

“I thanked my mother for sending me to the nuns, and I thanked the sisters for an education that gave me a wonderful start in life,” says Landon, a former fourth grade teacher in the Fort Worth ISD. “I wanted everyone in the room to know my mother and I held them in high regard.”

“OLV’s education was strict and disciplined, yet there was such an air of grace.”

— Mary Helen Grimmings, OLV Graduate
**OLV celebrates 100 years with Spring Gala, Apr. 17**

**By Joan Kurkowski-Gillon**

**Correspondent**

Our Lady of Victory Catholic School will cap off its centennial celebration with a Spring Gala Saturday, April 17 in the Great Hall of St. Bartholomew Church, 3601 Altamesa Blvd. in Southwest Fort Worth. The festivities, which include dinner, a silent auction, and other entertainment, begin at 6:30 p.m. Tickets are $35 per person and sponsorship opportunities are available.

Founded by the Sisters of St. Mary of Namur, the school opened on Sept. 12, 1910 as workmen completed construction of the five-story building designed to accommodate both day and boarding students. In 1908, the religious community purchased 26 acres of land south of Downtown Fort Worth for the project, after another school they started, St. Ignatius Academy, became overcrowded. At one time the Our Lady of Victory College and Academy was home to an elementary school, high school, junior college, and convent. The one-story Our Lady of Victory building replaced the original school in 1953.

As part of its centennial festivities, the school hosted its first annual alumni dinner on Feb. 6 and raised $3,000 for the Sisters of St. Mary. The school also touted its 100-year history by participating in Fort Worth’s Parade of Lights last November.

“Everyone is very excited about the school’s 100th anniversary, and it’s been wonderful hearing from alumni and friends of the school,” said Rachael Garnett, OLV’s director of development. “Many of the letters told us how great it was to see the sisters and catch up with old friends.”

Sister Joan Markey, SSMN, says the school’s 100th anniversary is a time of reflection for her order, known for its teaching ministry. In addition to Our Lady of Victory, the sisters helped establish or taught at 11 other North Texas schools including the University of Dallas in Irving, St. Maria Goretti School in Arlington, Nolan Catholic High School, Cassata High School, St. Andrew School, and Holy Family School in Fort Worth, St. Mary’s School in Gainesville, and Notre Dame School in Wichita Falls.

“We’re just in awe of our pioneer sisters and the work they established,” Sr. Joan adds.

Publicity about the school’s centennial prompted a lot of correspondence not just from OLV alumni but also from other former Catholicschool students who were taught by the Dominicans, the Sisters of Mercy, and other orders.

“There’s a sense of gratitude for sisters everywhere,” she says. “People are grateful for the education they received and the way they were formed. It’s a splendid tribute to religious women.”

Although lay teachers are now the norm at OLV, the sisters still own and operate the school, and their dedication to educating the next generation of Catholics has never wavered.

“We aim to educate the whole child and that does not just refer to book learning but also social justice,” Sr. Joan explains. “A Catholic/Christian-based education teaches values and social responsibility. That’s extremely important in our society.”

The task of handing down the faith is in good hands, she says, adding, “I think our lay staff is doing an excellent job of carrying on the mission the sisters started so many years ago.”

A 1960 photo shows the original OLV school building. (Texas Catholic archives).
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PLEASE GIVE GENEROUSLY
POR FAVOR SEAN GENEROSOS
Enjoying newfound life thanks to a Rachel’s Vineyard retreat Macaria González looks forward to helping others on their path to healing after abortion through Rachel Ministries’ Spanish-language retreat.

By facilitating Rachel’s Vineyard retreats in Spanish, Macaria González helps post-abortive women heal more than a decade, felt forgiven and at peace. And by coming to understand the magnitude of her decisions, she gained a greater respect for life, from conception to death.

“I believe God firmly recreated me; He makes the old new, and so here I am,” González said in an interview at her current parish, Nuestra Señora del Pilar in Dallas. “I didn’t kill myself, but I did get to the point of suicide, because it’s just too much.”

During the interview, González let a smile shine every now and then, a sign of her peace and tranquility after more than a decade of guilt and suffering.

“And I want to live like this; I am happy, very much at peace. Rachel’s Vineyard has given me a lot — God through Rachel’s Vineyard,” González explained. “They tell me I am always laughing and making jokes. That’s the way it is. It’s the confidence the Lord returns to you; He brings you back to where you need to be. With Him.”

González said dealing with multiple abortions was far from being easy, and those decisions affected her self-esteem, led her to years of counseling, and using anti-depression pills, and smoking — a habit she has kicked. She fought her pain by staying busy and immersing herself in her studies and work, but nothing seemed to work for long.

“My life was so chaotic, so chaotic,” she admitted. “I ruined years of my youth; I threw those years in the garbage because you become dysfunctional. I lost a lot of time; I wasn’t centered — I didn’t have peace. You do a lot of things in your life, trying to erase and silence what an abortion really is, but it’s not easy; it is extremely hard.”

She said there are several effects that abortion has on a woman, ranging from the psychological to the physical. But thanks to the Rachel’s Vineyard retreat in 2001, she was led to healing, and several of those adverse effects disappeared.

“God heals you, and He does it well,” González said. “Thanks be to God, but my bodily pains left me, my depression, my anger, my hopelessness — everything, I am happy, and I am at peace. There is a future, there is hope, and the Lord loves me.”

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Viewpoints

A primer for dealing with verbal Church bombers

By David Mills

I wouldn’t go within 10 miles of that man,” a reader’s neighbor declared after learning that she was going to Rome and planned to see the pope.

The neighbor, an atheist, “kept insisting that she had no idea that this would offend me and that if someone said something like that to her, she wouldn’t be offended. Then she kept coming back with ‘Don’t you want to know why?’”

No, said the reader, apparently with great firmness, judging from her letter. And she was quite right to say no, and to say no firmly.

When people we know are really hostile to the Church or to the Catholic faith or to Christianity in general, most of us think there must be some argument somewhere that will win them over. We think that if we can find just the right way to explain their problem, just the right way to penetrate their defenses or neutralize their hostility, they’ll respond with relief and excitement, the way someone reacts when he finally figures out some new income tax deduction and realizes he’ll get it.

This does happen once in a while, when the person’s hostility masks a real attraction to God and to his Church that he was trying to beat down. You might say that he was talking so loudly to drown himself out. A little voice inside him says “Wow, the Church is really attractive” and he responds by saying “The Inquisition! Papal aggression! The sex scandal! Children with leukemias! Intellectual oppression!” as loudly as he can.

Sometimes your answer, or maybe just your kindness in answering him so patiently, overcomes all his objections and makes him feel all right about giving in to God and joining his Church. That happens once in a while, but many of the people who are hostile to the Faith really are hostile.

Having found a Catholic who’ll listen to them, they leap to the chance to dump on the Church. And they’ll keep dumping as much abuse and insult as they can, as long as their poor Catholic victim lets them. The wilier ones will sometimes pretend to want to hear what the Catholic has to say, to suck him in, but at some point they’ll start their bombarding again. They won’t stop, unless their victim gives in. They have an infinite stock of bombs to drop and boundless pleasure in dropping them. They’ll only accept total surrender, and then only after destroying everything on the ground.

They force us to a hard choice: either continue a conversation that’s not only painful but looks like it’s never going to anywhere, or just refuse to talk to them and give up what seems like our only chance to reach them. Put that way, most of us feel we ought to keep going. But that’s not a very helpful answer either, because we remember all the good things we’re not doing because the hostile friend takes up so much time and energy.

Fortunately for us, Jesus told us what to do in these cases, when he sent his disciples out on their first mission without Him (Matthew 10:1-16; Mark 6:7-11; Luke 9:1-5 and 10:1-16), an instruction St. Paul followed at least twice (Acts 13:42-51 and 18:5-6). He told them to tell other people about Him, but there was a limit. As Luke’s Gospel puts it, He said, “whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet.”

That was a statement, which people of the day would recognize, of repudiation.

In our terms, when you realize the person will not hear you, and proves himself deeply hostile to God or the Church, stop arguing with him. He is responsible to hear the truth in the form it comes to him, but you are not responsible for convincing him. You can’t convince someone who won’t be convinced, and Our Lord doesn’t expect you to. He didn’t expect his disciples to.

But there is one twist here. We must love our anti-Catholic friends and neighbors in every practical way we can, beginning with praying for them. We may have to shake off the dust from our shoes as we leave the argument, but that doesn’t mean walking out of their lives.

Jesus went on to die for the people He’d rebuked. That’s our standard: not what they demand of us, but what we can, in imitation of Christ, most realistically do for them. Being loved may change a hardened heart when arguments never will.

David Mills is the author of Discovering Mary: Answers to Questions about the Mother of God. He can be reached at Catholiciense@gmail.com.

Stories ‘too good to fact check’

By Sr. Mary Ann Walsh

EDITOR’S NOTE: The following commentary appeared as a guest post on the blog post of the On Faith site of The Washington Post.

Generally I don’t battle those buying ink by the barrel. However, recent coverage of the Catholic Church by mainstream media makes me wonder what has happened to the Fourth and Fifth Estates.

Maybe it’s that cutbacks have decimated newsrooms of knowledge and experience. Maybe it’s the competition inherent in a 24/7 news cycle that makes some stories too good to check. Maybe it’s the current incivility in America where decency gets short shrift.

Some quarters of the media in the last few weeks seem to have a difficulty in getting stories right and fair. Fact-checkers and skeptical editors may have gone the way of dinosaurs. Some media appear to cite people for inflammability and absurdity, not knowledge. At times it seems that bias abounds, liberal runs freely, and scrutiny lies by the side of the road.

Example: The Washington Post ran an opinion piece on Palm Sunday by Irish singer Sinead O’Connor, whose claim to fame in the U.S. previously was for a Saturday Night Live performance 18 years ago when she ripped up a picture of Pope John Paul II. As the Washington Post’s theologian at the start of Holy Week, she declared that “all good Catholics” should “avoid Mass.”

The Web site of the same newspaper ran a viva blog entry by atheist Richard Dawkins. The British Scientist called the Catholic Church an “evil, corrupt organization” and a “roten edifice” and spewed more of his anti-Catholic screed in, of all places, The On Faith section of the Washington Post-Newsweek blog.

Neither Sinead O’Connor nor Richard Dawkins, while free with their opinions, seems an expert on Catholicism. They’re simply well-known. Given that editorial criterion, readers might worry that if canibal Jeffrey Dahmer were still alive, the Post would hire him as a food critic.

MSNBC labeled the pope in Holy Week with a Web site headline “Pope describes touching boys: I went too far” which has since been removed. The headline was intended to grab attention — it did — but had not a shred of substantiation in the story it headed. Fellow media outlets, who rightly cry indignantly when they see plagiarism among their brethren, gave MSNBC a pass on the libel. MSNBC dropped the headline and apologized after the Catholic League for Religious and Civil Rights made noise.

A main source for many media these days seems to be plaintiffs’ attorneys, who distribute old material they’ve “found” in the discovery process. Plaintiffs’ lawyers speak of “secret” documents, more properly called “confidential,” and offer their own interpretation of the materials as well as Church motivation in drafting them.

Media with a frightening naiveté report on these materials as if the plaintiffs’ lawyers constitute a new Oracle of Delphi.

On Wednesday of Holy Week AP reported as “breaking news,” a 1963 letter “obtained by the Associated Press” about pedophilia that was sent to Pope Paul VI by Father Gerald Fitzgerald, who headed a now-closed treatment center in New Mexico. What took AP so long? Fr. Fitzgerald’s letters were reported in The New York Times a year ago. The story didn’t take hold then, but with nothing better to use to keep their story going, plaintiffs’ attorneys recycled the documents and AP thought it had the scoop of the year.

There’s a lot to be reported on child sexual abuse. It’s a sin and a crime and more prevalent in society than anyone ever dreamed before the 21st century.

Some organizations, such as the Catholic Church in the United States, have made massive efforts to deal with it. People are learning how to spot abusers. The Catholic Church has educated more than five million people to do so. Children are learning how to protect themselves. The Catholic Church has educated more than five million children in this regard. There are lots of stories there. But such stories take time to report and plaintiffs’ attorneys make no money promoting them. And that, at least for now, isn’t news.

Sister Mary Ann Walsh is a Sister of Mercy of the Americas and director of media relations for the United States Conference of Catholic Bishops.
Living in Faith
require us to live in love

By Mary Morrell

S

ometimes, immersed in the many elements of our faith, we need the moment of awakening that brings us back to the source of it all — love. Only from this vantage point can we truly live our faith, not just from the head, but deeply, from the heart.

“It hurt Jesus to love us. We have been created in his image for greater things, to love and to be loved. Jesus makes Himself the hungry one, the naked one, the homeless one, the unwanted one, and He says, ‘You did it to Me.’”

—Mother Teresa

At the close of Easter dinner last year, my mother-in-law, Muriel, shared a charming story from her childhood.

Many years ago, when Muriel was four years old, her mother brought a chicken home from the market. Though plucked, it was still necessary to cut off the head and feet of the chicken, so her mom put it down on the table, left the room to hang up her coat, gather the knives and prepare the chopping board. To her surprise, when she returned, the chicken was gone.

Stunned, she stood looking at the table in wonderment. Then, suddenly, out from the bedroom came Muriel, pushing a small baby carriage, smiling from ear to ear as she showed off her newest addition. There, in the bedroom came Muriel, pushing a small baby carriage, smiling from ear to ear as she showed off her newest addition. There, a dapper bonnet on its neck, a dapper bonnet on its neck, the unwanted one, and He says, “You did it to Me.”

MOTHER TERESA

The mother had shared the story from her child’s viewpoint, told it to her daughter, a charming mother-in-law, Muriel. She shared a story that many smiles and how many memories were locked away, how many stories I had missed, how many opportunities I allowed to slip away when I could have loved her better. And while that might have been cathartic for me, it would have only served to upset her and send her home at the end of a delightful family dinner wondering if she had done something wrong. I would simply have to pray for the wisdom to integrate this humbling lesson into the way I lived the rest of my life.

Sometimes, immersed in the many elements of our faith, we need the moment of awakening that brings us back to the source of it all — love. Only from this vantage point can we truly live our faith, not just from the head, but deeply, from the heart.

My new grandson’s gender is a known factor, but yet to be revealed to his mom and dad is one important thing: What will be his name?

By Kathy Cribari Hamer

My grandson is coming into the world on or about the Cinco de Mayo, so his mother and father — Sarah and my son John — are calling him Pedro. At least temporarily.

They are modern parents, so they decided to find out the gender of their baby before his birth; but they are also old fashioned, so they are waiting until he makes his appearance to choose the name that fits him best. “We’ll know his name when we see him,” they tell me, confidently.

Back in the day, we didn’t have the choice of knowing if our babies were going to be he’s or she’s. Back in the day we didn’t even know what “back in the day” was, now that I think about it. When it was “back in the day,” did we still say “back in the day?” We probably assumed “back in the day” meant “earlier that morning.”

Anyway, “back in the day,” for us, was before color TV, and before Sesame Street. For my own children, back in the day was before high definition TV, simulcasting, 4-D ultrasound images, and Baby Einstein.

Apparently my back in the day was black and white, furrier, blurrier, and with lower quality audio than my children’s was. It’s no wonder Sarah and John have not settled on a baby name yet. This is a much higher tech world — with higher expectations than it was back in the day when we all had two-word names consisting of anything following “Mary.” Boys got to be Robert, William, and Joseph. It’s a good thing our elementary school classes were small.

No one back in the day would have thought of naming a little girl after a car, a season, an animal, or a semi-precious stone. No one was called Rain, Apple, or Olivia. There were those children, radiating joy, sharing the joy and peace with their mother because she had the love to give until it hurts. And you see this is where love begins — at home in the family.

Who can say it better than that?

Mary Regina Morrell is a freelance writer who lives in Colonia, New Jersey. She most recently worked as a writer for RENEW International.

Prior to that, she was the associate director of religious education for the Diocese of Metuchen. She and her husband are the parents of six adult children.

“Sometimes, immersed in the many elements of our faith, we need the moment of awakening that brings us back to the source of it all — love. Only from this vantage point can we truly live our faith, not just from the head, but deeply, from the heart.”

—Mary Regina Morrell

SEE HAMER, P. 22
Record...

FROM PAGE 1

Yet as always, the first casualty of any crisis is perspective. There are at least three aspects of Benedict’s record on the sexual abuse crisis which are being misconstrued, or at least sloppily characterized, in today’s discussion. Bringing clarity to these points is not a matter of excusing the pope, but rather of trying to understand accurately how we got where we are.

The following, therefore, are three footnotes to understanding Benedict’s record on the sexual abuse crisis.

1. NOT THE ‘POINT MAN’

First, some media reports have suggested that then-Cardinal Joseph Ratzinger presided over the Vatican office with responsibility for the sex abuse crisis for almost a quarter-century, from 1981 until his election to the papacy in April 2005, and therefore that he’s responsible for whatever the Vatican did or didn’t do during that entire stretch of time. That’s not correct.

In truth, Ratzinger did not have any direct responsibility for managing the overall Vatican response to the crisis until 2001, four years before he became pope. Bishops were not required to send cases of priests accused of sexual abuse to the Congregation for the Doctrine of the Faith until 2001, when they were directed to do so by Pope John Paul II’s motu proprio titled Sacramentorum sanctitatis tutela. Prior to that, most cases involving sex abuse never got to Rome. In the rare instance when a bishop wanted to laicize an abuser priest against his will, the canonical process involved would be handled by one of the Vatican courts, not by Ratzinger’s office.

Prior to 2001, the Congregation for the Doctrine of the Faith got involved only in the exceedingly rare instances when the sex abuse occurred in the context of the confessional, since a canonical tribunal within the congregation handled cases involving abuse in the sacrament of penance. That, for example, is how the case of Father Marcial Maciel Degollado, the founder of the Legionaries of Christ, ended up in the congrega tion, and it’s also why officials in the Milwaukee archdiocese directed the case of Fr. Lawrence Murphy there.

One certainly can question how Ratzinger’s office handled those exceptional cases, and the record seems painfully slow and ambivalent in comparison with how similar accusations would be dealt with today. Moreover, Ratzinger was a senior Vatican official from 1981 forward, and therefore he shares in the corporate failure in Rome to appreciate the magnitude of the crisis until terribly late in the game.

To suggest, however, that Ratzinger was the Vatican’s “point man” on sex abuse for almost 25 years, and to fault him for the mishandling of every case that arose between 1981 and 2001, is misleading. Prior to 2001, Ratzinger had nothing personally to do with the vast majority of sex abuse cases, even the small percentage which wound up in Rome.

2. THE 2001 LETTER

In some reporting and commentary, a May 2001 letter from Ratzinger to the bishops of the world, titled De delictis gravioribus, is being touted as a “smoke-peating figure as a sign of “inaction” to the crisis. That letter is there any prohibition on reporting sex abuse to police or civil prosecutors. In reality, few bishops needed a legal edict from Rome ordering them to talk publicly about sexual abuse. That was simply the culture of the church at the time, which makes the hunt for a “smoking gun” something of a red herring right out of the gate. Fixing a culture — one in which the Vatican, to be sure, was as complicit as anyone else, but one which was widespread and deeply rooted well beyond Rome — is never as simple as abrogating one law and issuing another.

That aside, here’s the key point about Ratzinger’s 2001 letter: Far from being seen as part of the problem, at the time it was widely hailed as a watershed moment toward a solution. It marked recognition in Rome, really for the first time, of how serious the problem of sex abuse really is, and it committed the Vatican to getting directly involved. Prior to that 2001 motu proprio and Ratzinger’s letter, it wasn’t clear that anyone in Rome acknowledged responsibility for managing the crisis; from that moment forward, the Congregation for the Doctrine of the Faith would play the lead role.

Beginning in 2001, Ratzinger was forced to review all the files on every priest credibly accused of sexual abuse anywhere in the world, giving him a sense of the contours of the problem that virtually no one else in the Catholic church can claim. In a recent article, I outlined the “conversion experience” Ratzinger and his staff went through after 2001. Beforehand, he came off as just another Roman cardinal in denial; after his experience of reviewing the files, he began to talk openly about the “filth” in the church, and his staff became far more energetic about prosecuting abusers.

For those who have followed the church’s response to the crisis, Ratzinger’s 2001 letter is therefore seen as a long overdue assumption of responsibility by the Vatican, and the beginning of a far more aggressive response. Whether that response is sufficient is, of course, a matter for fair debate, but to construe Ratzinger’s 2001 letter as anything more than the last gasp of old attempts at denial and cover-up misreads the record.

3. CANONICAL TRIALS

Ratzinger’s top deputy at the Congregation for the Doctrine of the Faith on sex abuse cases, Maltese Monsignor Charles Scicluna, recently gave an interview to an Italian Catholic paper in which he said that of the more than 3,000 cases eventually referred to Rome, only 20 percent were subjected to a full canonical trial. In some reporting, including the Thursday piece in The New York Times, this figure has been cited as evidence of Vatican “inaction.”

Once again, however, those who have followed the story closely have almost exactly the opposite impression. Back in 2002, when the American bishops first proposed a set of new canonical norms to Rome, the heart of which was the “one strike and you’re out” policy, they initially wanted to avoid canonical trials altogether. Instead, they wanted to rely on a bishop’s administrative power to permanently remove a priest from ministry. That’s because their experience of Roman tribunals over the years was that they were often slow, cumbersome, and the outcome was rarely certain.

Most famously, bishops and experts would point to the case of Father Anthony Cipolla in Pittsburgh, during the time that Donald Wuerl, now the Archbishop of Washington, was the local bishop. Wuerl had removed Cipolla from ministry in 1988 following allegations of sexual abuse. Cipolla appealed to Rome, where the Apostolic Signatura, in effect the Vatican’s supreme court, ordered him reinstated. Wuerl then took the case to Rome himself, and eventually prevailed. The experience left many American bishops, however, with the impression that lengthy canonical trials were not the way to handle these cases.

When the new American norms reached Rome, they ran into opposition precisely on the grounds that everyone deserves their day in court — another instance, in the eyes of critics, of the Vatican being more concerned about the rights of abusers than victims. A special commission of American bishops and senior Vatican officials brokered a compromise, in which the Congregation for the Doctrine of the Faith would sort through the cases one-by-one and decide which ones would be sent back for full trials.

The fear at the time was that the Congregation would insist on full trials in almost every case, thereby dragging out the administration of justice, and closure for the victims, almost indefinitely. In the end, however, only 20 percent were sent back for full trials, with the bulk of the cases, 60 percent, bishops were authorized to take immediate administrative action, because the proof was held to be in the record.

The fact that only 20 percent of the cases were subjected to full canonical trial has been hailed as a belated grasp in Rome of the need for swift and sure justice, and a victory for the more aggressive American approach to the crisis. It should be noted, too, that by-passing trials has been roundly criticized by some canon lawyers and Vatican officials as a betrayal of the due process safeguards in church law.

Hence to describe that 20 percent figure as a sign of “inaction” cannot help but seem, to anyone who witnessed back for full trials, rather ironic. In truth, handling 60 percent of the cases through the stroke of a bishop’s pen has, up to now, more often been cited as evidence of exaggerated and draconian action by Ratzinger and his deputies.

Obviously, none of this is to suggest that Benedict’s handling of the crisis — in Munich, at the Congregation for the Doctrine of the Faith, or as pope — is somehow exemplary. An accounting needs to be offered if this pope, and the church he leads, hopes to move forward. For that analysis to be constructive, however, as opposed to fueling polarization and confusion, it’s important to keep the record straight.

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New Corpus Christi bishop, Bishop W. Michael Mulvey, reminded of duty to serve all, especially the poor and weak

By Paula Beaton
Editor, South Texas Catholic

Pope Benedict XVI leads the Way of the Cross service at the Colosseum in Rome April 2. (CNS photo/Paul Haring)

FROM PAGE 1

In reference to the heightened criticism about how the Church and Pope Benedict have handled clerical sex abuse cases, Cardinal Odano told the pope that the Church and “the people of God are with you.”

The cardinal thanked the pope for his strength and courage, and said Catholics’ faith will not be shaken by the “current petty gossip” and other “ordealsthat occasionally strike the Church community.”

The basilica’s steps and central balcony were carpeted with colorful tulips, hyacinths, blooming trees, and other greenery; the more than 24,000 flowers and shrubs were donated by companies in the Netherlands.

Under a rain, Pope Benedict read his message and gave his blessing after celebrating Easter morning Mass with tens of thousands of people gathered in front of St. Peter’s Basilica. Even huddled under umbrellas, the crowd was jubilant, chanting the pope’s name and waving soggy banners and flags.

The pope offered Easter greetings in 65 different languages, including Tamil, Arawak, Chines, and Guarani.

The night before, during the Easter Vigil Mass in St. Peter’s Basilica, Pope Benedict baptized and confirmed a woman from Sudan, a woman from Somalia, two women from Albania, and a man from Japan.

The pope also baptized a small boy from Russia. The boy’s godfather, a priest, hoisted the boy up in his arms to hold his head over the baptismal font.

The pope used a golden shell to pour the holy water over each catechumen’s head. The newly baptized, wearing white shawls, stood and then knelt through the prayer — the person who honked at me” while on a Corpus Christi freeway. He said that people had told him, “We do not honk at each other in Corpus Christi,” to which Bishop Mulvey added, “I’m sure he was from Austin.”

Getting to know his priests will be a priority, said the new bishop. He noted the significance of serving as bishop of a diocese named for the body of Christ. “Hope together you and I can continue this great legacy ... so it will flourish and become as the Lord wants it to,” he told the congregation.

A native Texan who was ordained a priest of the Austin Diocese in 1975, Bishop Mulvey, 60, was named administrator of Austin after then-Bishop Gregory M. Aymond was appointed to the Archdiocese of New Orleans in August 2009. He was appointed to Corpus Christi in January.

After his ordination as a priest, he served in many Central Texas parishes and in administrative roles with the diocese.

In addition to parish assignments, Bishop Mulvey served as a high school chaplain; director of spiritual formation at St. Mary’s Seminary in Houston; associate director of the Center for Spirituality for Diocesan Priests of the Focolare Movement in Florence, Italy, and director of a similar center in Hyde Park, New York; vice rector of St. Mary’s Seminary; and chancellor and vicar general of the Austin Diocese.

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Under a cold rain, Pope Benedict presided over the candlelit Way of the Cross at Rome’s Colosseum April 2.

“The day of greatest hope is Good Friday,” when Christ, through his death, becomes the source of life for all of humanity, he said.

Christ’s gift of love on the cross transforms reality, he said, so that “from betrayal can come friendship, from repudiation, pardon, and from hatred, love.”

Thousands of people, most holding candles, attended the evening service and listened to the meditations written by Italian Cardinal Camillo Ruini.

Under an awning on a hill overlooking the Colosseum, the pope stood in a kneeling position through the entire 90-minute service while women and men from Haiti, Iraq, Vietnam, the Democratic Republic of Congo, and Italy, as well as two Franciscan friars from the Holy Land carried a black wooden cross through and around the Colosseum.

After the 14th station, Cardinal Agostino Vallini, the papal vicar for Rome, handed the cross to the pope, who stood and held it aloft.

Pope Benedict left the Vatican after the Holy Week and Easter celebrations to spend a few days resting at the papal residence in Castel Gandolfo, south of Rome.
Fifth-graders prepare to hear God’s call in their lives at annual Fifth Grade Vocation Day

By Joan Kurkowski-Gillen

Correspondent

Sister Yolanda Cruz, SSMN, a veteran presenter at the annual Fifth Grade Vocation Day, is used to fielding questions from inquisitive 11-year-olds fascinated about life in a convent.

“They want to know all about us. What do we do during the day? Who cooks for us? How many different kinds of sisters are there? Are you happy?” she explains, recalling the friendly interrogation. “They’re searching for insight into our lives and why we want to be a sister.”

But one inquiry seemed to capture the reason why the Diocese of Fort Worth has sponsored the event every year since 1999. An enthusiastic student from All Saints School raised her hand to ask, “Why aren’t there more sisters?”

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“God has a call on each one of your lives,” he pointed out. “It’s your job to find out what it is.”

God provides an important tool to help youngsters during the discovery process.

“As we read the Scripture, open our hearts to God, and ask Him to lead us, He will use the Scriptures to speak to our hearts and minds,” Fr. Hart said. “He will bring us to a place where we recognize what God is calling us to do.”

Brennigan McCoy said his teacher, Barbara LaChance, prepared his classmates for the vocation day program by discussing the different ways people serve God.

“We’ve been talking about vocations in religion class,” said the Sacred Heart fifth-grader from Muenster. “But I hope to learn more by being here today.”

LaChance feels 11-year-olds are eager to start preparing for the future.

This is the right age to start thinking about vocations,” she explained. “They’re very excited to be here with the other fifth-graders. It’s a wonderful opportunity for them to talk with the priests, sisters, brothers, and deacons.”

At the end of the day, fifth-grade boys received a Superman-style trading card that depicted a priest and urged, “Be a different kind of hero.” Girls were given a small poster inscribed with the message, “Everyone has a vocation from God.” Each student received brightly colored vocation wrist bracelets.

“We need to build up the Body of Christ with more sisters, brothers, and priests,” diocesan Director of Vocations Father Kyle Walterscheid explained to the roomful of fifth-graders. “This is going to make the Church of the future so very strong.”
Oils meant to remind the faithful of Christ’s constant presence, Bishop says at Chrism Mass

Story and Photos by Kathy Cribari Hamer Correspondent

It seemed a universal prelude to Holy Week, with multilingual melodies and languages emanating from St. Patrick Cathedral, and a sense of the solemnity that would follow later, as that week led into the Triduum. It was the annual diocesan Chrism Mass, March 30.

Traditionally observed in the Diocese of Fort Worth on the Thursday preceding Palm Sunday, this year the Mass took place on the Tuesday evening of Holy Week, as 80 priests con-celebrated the Eucharist with Bishop Kevin Vann.

A sanctuary of people from all 28 counties of the diocese were present to greet their bishop at St. Patrick Cathedral by 80 priests and several deacons from throughout the diocese at the Chrism Mass held March 30. The Chrism Mass is a time when priests annually renew their vows.

Bishop Vann is joined at the altar of St. Patrick Cathedral by 80 priests and several deacons from throughout the diocese at the Chrism Mass held March 30. The Chrism Mass is a time when priests annually renew their vows.

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Believers must give courageous witness of love, says pope

By Cindy Wooden
Catholic News Service

VATICAN CITY — If Christians truly believe that Jesus has risen, they must allow his love and goodness to shine through their words and their actions, Pope Benedict XVI said.

"The good news of Easter requires a work of enthusiastic and courageous witness. Every disciple of Christ, including each one of us, is called to be a witness," the pope said.

The pope said that the resurrection of Jesus is "a historical fact," and one that means the promise of new life is not simply a wish.

"New life in Christ must shine in the life of each Christian; it must be alive and active," demonstrating that "it really is capable of changing one’s heart and whole existence," the pope said.

The signs that Christ’s victory over sin and death is changing minds and hearts include situations where violence is replaced with peace, where justice is promoted, where people patiently engage in dialogue, where respect is shown for others and where men and women make personal sacrifices to assist others, he said.

"Unfortunately, we also see much suffering in the world, much violence and misunderstanding," the pope said. "The celebration of the paschal mystery and the joyful contemplation of the resurrection of Christ, who vanquishes sin and death with the power of love, is a favorable moment for rediscovering and professing our trust in the risen Lord with greater conviction," he said.

By Jean Denton

Laura boarded a city bus “just to see what it’s like to have to depend on public transportation.” The high school senior struck up a brief conversation with another rider who soon got off at a supermarket. Laura stayed on the bus observing the various passengers and soaking up the experience.

After several hours the man she’d met earlier happened to get back on the same bus. He carried a full sack of groceries. “I couldn’t believe how much time he’d had to spend just waiting for the bus and riding. He had to plan everything to fit the bus schedule,” Laura said, her voice rising as she recognized the true enormity of the task when she said the word “everything.”

As she chatted with her new friend, Laura had learned the lesson Jesus offered Peter in today’s Gospel: “When you grow old … someone else will dress you and lead you where you do not want to go.” When one grows into a mature, committed love relationship with Him, one will be compelled to do difficult things — things he or she previously could disregard.

What was an occasion when you were compelled by your love and commitment to Christ to do something you wished you didn’t have to do? What made it difficult? How did you gather the strength to do it?

QUESTIONS:

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Scripture Readings

April 18, Third Sunday of Easter.
Cycle C. Readings:
1) Acts 5:27-32, 40b-41
Psalm 30:2, 4-6, 11-13
2) Revelation 5:11-14
Gospel) John 21:1-19

“Y es, Lord, you know that I love you.”
— John 21:16
By Jeff Hedglen

April 25, Fourth Sunday of Easter.
Cycle C. Readings:
1) Acts 13:14, 43-52
Psalm 100:1-3, 5
2) Revelation 7:9, 14b-17
Gospel John 10:27-30

I’ve heard it said that there are only two guarantees in this life: death and taxes. Well, I know of at least one more: troubling times. I have yet to meet someone who has not had some trouble in his or her life. Maybe it was a difficult breakup of a relationship, an illness, or the death of a loved one. Maybe it was the loss of a job, an auto accident, or a financial crisis. Many people I know have had multiple hard times hit them like aftershocks from an earthquake.

As I read this week’s Scriptures, a song by Rich Mullins came to mind. The lyrics, in part, are:

There’s bound to come some trouble to your life
But that ain’t nothing to be afraid of ...
I know there’s bound to come some trouble to your life
But reach out to Jesus, hold on tight
He’s been there before and he knows what it’s like
You’ll find he’s there.

The reading from Revelation says something similar:

Then one of the elders said to me,
“These are the ones who have survived the time of great distress; ... The one who sits on the throne will shield them. They will not hunger or thirst anymore.... For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes.”

Some trouble is bound to come to each of us, but trouble doesn’t mean that God is not here. Jesus himself had trouble in his life. He took it to his Father and was resurrected from it. In this Easter season the message is the same for all of us. Jesus is waiting to quench our thirst and wipe our tears. It doesn’t mean trouble will not come, just that he who has been there before will be here with us now.

QUESTIONS:

How have you been comforted by God or his Church during a troubling time? What light does our faith shed on the reality of trouble in the world? Where do we find hope and strength to carry on?

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Salvation, sanctification requires faith through works

By Lucas Pollice

As we conclude the first year of Why Catholic? and our study of the Profession of Faith, we look more deeply at the question of salvation and that “We believe in life everlasting.”

Before we discuss the Last Things, or heaven, hell, and purgatory, we must first look at what salvation is and what it means to be saved. Catholics are often asked by other Christians, “Are you saved?” This can be a difficult question to answer because this question is one of the biggest differences between Catholic and Protestant theology. What is this difference and how should we respond to this important question?

‘ARE YOU SAVED?’

Most Protestants see salvation as a remarkably simple act. They believe that we are justified by simply accepting and acknowledging Jesus as our personal Lord and Savior, or by praying what they would consider to be the “acceptance prayer.” If you have ever watched shows such as the 700 Club or another Protestant ministry show, you’ve seen how they will invite you to say this prayer and accept Jesus as your Savior. In their view of things, once you sincerely say this prayer in your heart, you are justified, or made righteous before God, because He covers you in His sin and allows you to stand rightfully before Him. Once you are “saved” you cannot lose your salvation, because what we do, good or bad, has nothing to do with our salvation. God simply “forgets” our sin. All we need is faith in Him alone; works do nothing to gain or take away salvation. To more fully understand our position, we must examine a few points.

First, Protestant theology has followed the cry of sola fide or “faith alone” which was first proposed by Martin Luther in response to abuses (especially some abuses and tactics concerning the selling of indulgences) in the 16th century Church. He saw “works” as “magic tricks” and false promises of salvation.

Protestantism insists that we are saved by faith in Christ alone, and that nothing we can do can earn or affect salvation. This is a half-truth that is an overreaction to preserving the idea that salvation from Christ is a free gift that cannot be earned. They often quote Romans 3:28 to make their point, “For we consider that a person is justified by faith apart from the works of the law.” While this seems to be a convincing argument, it only paints half of the picture that must be taken in view of the whole. Yes it is true that we are justified by faith in Christ and nothing we do can “earn” salvation. Salvation is a free gift of Christ. What Paul is saying is that exterior works of the Old Covenant such as circumcision or ritual cleansing cannot bring salvation, but only faith in Christ.

However, James later says, “See how a person is justified by works and not by faith alone. ... For just as a body without a spirit is dead, so also faith without works is dead” (James 2:24, 26).

What a contradiction! It seems as if the Word of God just completely contradicted itself. Actually, it did not. It was just speaking of the two different aspects of justification, or the process of being saved. In order to fully understand the Catholic and true New Testament notion of salvation, we need to make an important distinction between being redeemed by Christ and being sanctified.

For Catholics, justification is the process of being both redeemed and sanctified. For example, I know with complete certainty that Jesus died on the cross and rose from the dead in order to expiate the sin of the world and open up the gates of heaven and the floodgates of grace for all mankind. Thus I am redeemed by the blood of the Lamb. He has paid the price, won me the ticket to heaven. There is nothing that anyone can do to earn this gift. This is what Paul is referring to in Romans. Redemption is a free gift for all. This is God’s part of the bargain.

However, I am sanctified (which means to become holy; a saint) in as much as I cooperate with the grace that flows from the redemption and the law of love revealed and perfected by Jesus Christ who “fully reveals man to Himself.” I have to cash this ticket in! This is the response of faith. While salvation comes through faith alone and not works, faith requires a response of love that manifests itself in works, as James so clearly tells us. This is our part of the bargain.

Thus, justification or sanctification is a wondrous cooperation between the redeemer and the sinner in which God does his part and transforms the inner man so that he may literally become a son of God! It is a lifelong process of being a handmaid of the Lord, a daily yes to all He has for us and a rejection of sin, a process of ongoing conversion. God does not want to simply cover up our sins. He wants to make us a new creation, He wants us to literally and completely become pure and holy.

While works do not “earn” salvation, they are, however, a prerequisite to becoming saved. Note the difference. We did nothing to earn God’s act of redemption. That was a total and complete gift of utter love and mercy. However, works are necessary to become saved. Faith itself is not just an act of the intellect. (See Matthew 19:16-17; Matthew 25:31-46; Luke 6:46-49; 1 John 2:3-4; Romans 2:5-8)

Thus, what we do is intimately connected with who we are. If I am a faithful and loving husband, it will show in what I do. If I commit an unfaithful act, then I do intrinsically not love my wife. Action follows from being! It is no different with God!

Therefore, if I love God and have faith in Him, I am going to give all of myself to Him. Faith is not simply the submission of my intellect, but it is the complete submission of my intellect and will to God...

GOD DOES NOT WANT TO SIMPLY ‘COVER UP’ OUR SINS

Quite the contrary! God desires to completely heal and restore to us all the goodness that was lost. Man is not totally corrupt, but has the capacity for sharing in God’s life and doing good in his sight.

Protestants argue that man is totally corrupt after the fall, and that by accepting Jesus as your Savior, your sins are “covered up” and that God “forgets” your sin. However, we remain incapable of truly doing good.

Think about it! So you are telling me that the All-Powerful, Omnipotent, Omniresent, Eternal God who created the entire universe out of nothing is only able to put a band-aid over my wound and forget my sin? God sent his only Son into the world to die a brutal, and torturous death on the cross only on merely cover up what is corrupt in me? So God, who is our loving Father, who wishes the best in all things for us and can do all things for us, can only bandage but not heal my sin? NO!

God desires to heal all of us, the interior man, to restore us and make us perfectly clean from all stain of sin and corruption so that we can fully share in his life! Martin 5:48 is the perfect example: “So be perfect, just as your heavenly Father is perfect.” Jesus did not say, “you are saved, but don’t worry about it. I’ll just cover it up and forget about it.” He wants us to be totally perfect, just like He is! 1 Peter 1:15-16 echoes the same: “As he who called you is holy, be holy yourselves in every aspect of your conduct, for it is written, ‘Be holy because I am holy.’” God wants us to be perfectly holy. He wants to purify and wash clean every part of us so we can be fully human and fully participate in his life!

So after all this, how do we answer, “Are you saved?” We should say, “I am redeemed by the blood of Christ, I trust in Him alone for my salvation, and, as the Bible teaches, I am ‘working out my salvation in fear and trembling’ (Philippians 2:12) knowing that it is God’s gift of grace that is working in me.”

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.

If I love God and have faith in Him, I am going to give all of myself to Him. Faith is not simply the submission of my intellect, but it is the complete submission of my intellect and will to God...
Ofrecemos oraciones por nuestro arzobispo José Gomez, al ser nombrado arzobispo coadjutor de Los Ángeles

Estimados hermanos y hermanas en Cristo,

Como mentor y amigo, ha sido un modelo para mí en estos cinco años. En su incansable ministerio como pastor, reflejando al Buen Pastor, ha sido una inspiración para mí en su promoción de vocaciones sacerdotales, su dedicación a los no nacidos, el cuidado de los hispanos y de todos los inmigrantes, y la dedicación a Nuestra Señora de Guadalupe.

— El Obispo Kevin Vann
Obispo de Fort Worth

Mahoney en Los Ángeles.
Hace años, como sacerdote y estudiante en derecho canónico en Roma, aprendí sobre los deberes y las responsabilidades de un arzobispo metropolitano en los cánones 435-437. Estos cánones se refieren al cuidado que el arzobispo debe tener para sus obispos y diócesis sufragáneas. Todos nosotros en la provincia de San Antonio — obispos, sacerdotes, y personal diocesano — hemos experimentado el cuidado y el ministerio del arzobispo Gomez en estos últimos cinco años como nuestro arzobispo. Ha sido un bendición para mí el experimentar su ayuda y amistad fraterna, de manera personal. Ha sido un amigo y mentor maravilloso en estos últimos cinco años. Ustedes pueden recordar que él fue el co-consagrante principal en mi ordenación, junto con el arzobispo Burke y el ahora arzobispo Lucas. Como mentor y amigo, él ha sido un modelo para mí en estos cinco años. En su incansable ministerio como pastor, reflejando al Buen Pastor, ha sido una inspiración para mí en su promoción de vocaciones sacerdotales.

Recuerdan a nuevo obispo de servir a todos, especialmente al pobre y débil

CORPUS CHRISTI (CNS) — Con un reto de recordar a todos los que servirá, especialmente al “pobre y débil”, el cardenal Daniel N. DiNardo de Galveston-Houston ordenó al episcopado al obispo designado W. Michael Mulvey, y lo instaló el 25 de marzo como el octavo obispo de Corpus Christi.

Más de 300 sacerdotes y 30 obispos, incluyendo al arzobispo Pietro Sambi, nuncio apostólico ante los Estados Unidos, se unieron a una congregación de casi 1,200 en la Catedral Corpus Christi para celebrar una liturgia de tres horas.

El obispo Mulvey es sucesor del obispo Edmond Carmody, de 76 años de edad, nativo de Irlanda, que al momento de su jubilación enero habría servido en Corpus Christi durante 10 años.

La transición de liderato fue agridulce según el obispo Carmody, que recibió un largo aplauso de parte de la multitud. Reiteró las palabras que dijo durante su instalación en el 2000, como director de la diócesis.

“El Papa pudo haberles enviado un obispo más inteligente, un mejor predicador, un mejor administrador, pero no pudo haberles enviado un obispo que les amara más”, dijo.

Durante su homilía, el cardenal DiNardo le dijo al obispo Mulvey que como pastor principal, y junto con sus hermanos sacerdotes, Cristo nunca dejará de “santificar a su pueblo”. Le animó a que fuera “sabio y prudente al dirigir su rebaño”, e interpuso: “Nunca olvides el sentido del humor”.

Nativo tejano que fue ordenado sacerdote de la diócesis de Austin en 1975, el obispo Mulvey, de 60 años de edad, fue nombrado administrador de Austin después que el entonces obispo Gregory M. Aymond fuera nombrado a la arquidiócesis de Nueva Orleans en agosto del 2009. Fue nombrado a Corpus Christi en enero.
El obispo Matthiesen, que estuvo al frente de la diócesis de Amarillo, antes de su jubilación, muere a los 88 años de edad

AMARILLO (CNS) — El obispo jubilado Lenory T. Matthiesen de Amarillo, jefe de redacción por largo tiempo de un periódico católico y muy conocido defensor de la justicia social, murió, después de una breve enfermedad, el 22 de marzo, en su residencia de Amarillo. Tenía 88 años de edad.

El obispo Patrick J. Zurek de Amarillo había de celebrar la Misa funeral, el 27 de marzo en la iglesia de Santo Tomás Apóstol en Amarillo, y el entierro, a continuación, se haría en el lote familiar del cementerio de la iglesia de San Bonifacio, en Olfen, al sur de Ablíene.

Durante sus 17 años como obispo de Amarillo, el obispo Matthiesen fue defensor abierto de una amplia variedad de asuntos de justicia social, incluyendo la pena de muerte, la desigualdad, la justicia racial, la bomba de neutrones y la guerra justa. Se hizo acreedor del premio Ketheler de Justicia Social en el año 2002 y el premio de Maestro de Paz por parte de Pax Christi de los Estados Unidos, en el año 2009.

"Hemos perdido una de las grandes voces en el movimiento de erradicación de armas nucleares en el mundo", dijo Dave Robinson, director ejecutivo de Pax Christi USA, en una declaración del 24 de marzo. "Fue un gran hombre, enraizado en la creencia de que era la responsabilidad de las personas de fe y conciencia de cambiar el mundo en el que vivimos".

Ordenado para servir en la parroquia de Amarillo el 10 de marzo del año 1946, fue enviado pronto a estudiar al Colegio Register de Periodismo de Denver, donde obtuvo la maestría y, posteriormente, el doctorado en periodismo.

A su regreso a Amarillo, fue nombrado jefe de redacción de la edición del Texas Panhandle del sistema Register de periódicos (hoy, The West Texas Catholic) y pastor auxiliar de la catedral del Segundo concilio. Empezó a escribir una columna llamada Wise and Otherwise (Sabio y de otra manera) en el periódico, en 1952, que continuó hasta el año 1998.

El obispo Matthiesen se había jubilado como obispo de Amarillo en 1997.

"Los hombres deben rectificar la violencia en contra de las mujeres, dice el predicador del Papa

Por Carol Glatz
Catholic News Service

LÁCIO DEL VATICANO — Todos los hombres deben disculparse y rectificar los prejuicios culturales y "pseudoreligiosos" que conducen a violencia en contra de las mujeres, dijo el predicador del Papa.

El padre Cantalamessa dijo que era hora de que los hombres "se acercan de la violencia en contra de las mujeres", añadiendo que había ya "suficientes pruebas de que estas comportamientos" fueran de aquí con respecto a abusos sexuales en contra de menores, cometidos por algunos sacerdotes.


Los mecanismos para reportar la conducta inapropiada están disponibles para los hombres, y en la diócesis de Amarillo, se han establecido "mejores prácticas" para evitar la violencia en contra de las mujeres.

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

Mecanismo para reportar abuso

El obispo Matthiesen, que estuvo al frente de la diócesis de Amarillo, antes de su jubilación, muere a los 88 años de edad

LA MISIÓN CONCEPCIÓN EN SAN ANTONIO DE LA ÉPOCA HISTÓRICA DE LAS MISIONES ESPAÑOLAS — La Misión Concepción en San Antonio, la iglesia más antigua de la época de misiones españolas que nunca ha tenido que ser reconstruida, aparece en esta fotografía del 18 de marzo. A la iglesia se le hicieron recientes trabajos de restauración y fue rededicada en varias ceremonias y en una serie de eventos que se llevaron a cabo el 19 al 21 de marzo. La Misión fue fundada en el año 1731 por padres franciscanos de Querétaro, México. (Foto CNS/TODAY’S CATHOLIC)
Marcia González ha experimentado la gracia de Dios a través del Viñedo de Raquel; ahora ayuda a otras mujeres que han sufrido por causa de abortos

Por Juan Guajardo
Asistente editorial

U n bebé de once meses. Una pañera. Un folleto. Un retiro. Todo se juntó un día en 2001 para crear una secuencia de eventos que cambiaría la vida de Macaria González, una madre que había sufrido por años después de múltiples abortos, tanto naturales como intencionales.

Su hijo de once meses, Johnny, un niño pequeño muy activo, ya caminaba por sí mismo, y González estaba convencida de que ese día no fue una mera coincidencia. Mientras estaban sentados al fondo de la iglesia, Johnny estaba jugando con los catálogos de un puesto de folletos, al lado de González. Agarró un folleto. Una iglesia. Todo al lado de González. Agarró un catálogo de un puesto de folletos, sentados al fondo de la iglesia, ya caminaba por sí mismo, y un niño pequeño muy activo, recibió el folleto, participó en el retiro del Viñedo de Raquel (Rachel’s Vineyard), en inglés, y, por primera vez en más de un año, sintió perdonado, y en paz. Es más, al comprender la magnitud de sus decisiones, adquirió mayor respeto por la vida, desde la concepción hasta la muerte.

“Creo que Dios me reconstruyó firmemente; lo viejo elige hacerse nuevo, y aquí estoy”, dijo González en una entrevista en su parroquia actual, Nuestra Señora del Pilar, en Dallas. “No me mató, porque si llegué al punto de suicidio, porque es mucho”.

Durante la entrevista, González mostró su sonrisa de vez en cuando, señal de su nueva paz y tranqueñidad después de más de una década de culpa y sufrimiento.

“Y quiero vivir así; estoy feliz, muy en paz. El Viñedo de Raquel me ha dado mucho—Dios, a través del Viñedo de Raquel”, explicó. “Me dicen que siempre me estoy riendo y bromean. Así es. Es la confianza que te regresa el Señor; te regresa donde tienes que estar. Con Él”.

González dijo que atestiguara a las consecuencias de múltiples abortos no fue fácil, y esas decisiones afectaron su autoestima, resultando en años de terapia, uso de píldoras contra la depresión, y cigarrillos—un hábito que por fin ha derrotado.

Resistí el sufrimiento, permaneciendo siempre ocupada y sumergiéndose en sus estudios y trabajo, pero nada funcionaba por mucho tiempo.

“Era muy inquieto”, González confesó. “Eché a perder años de mi juventud; los tiré a la basura porque te vuelves muy disfuncional. Perdí mucho de mi tiempo. No estaba centrada; no tenía paz. Hacía muchas cosas en tu vida, tratando de apagar y callar lo que es un aborto, y no es fácil—es muy fuerte”.

Comentó que hay distintos efectos que el aborto causa sobre una mujer, desde lo psicológico a lo físico. Sin embargo, gracias al retiro del Viñedo de Raquel, logró una recuperación, y varias de esas consecuencias adversas desaparecieron.

“Dios me lo ha dado mucho—Dios, a través del Viñedo de Raquel”, explicó. “En más de una década, se sintió perdonada, y en paz. Es más, al comprender la magnitud de sus decisiones, adquirió mayor respeto por la vida, desde la concepción hasta la muerte. No me mató, porque si llegué al punto de suicidio, porque es mucho”.

González añadió, “Es muy grande. Dios es grande. Nuestra Señora del Pilar, en Dallas, Nuestra Señora del Pilar, en Dallas, dándole su apoyo a Misericordia”, especialmente notando que el aborto es condenado en la conciencia hispana y el respeto por la vida, y las invitan a visitar el Viñedo de Raquel, para encontrar ayuda y comprensión. González se refiere a la conciencia hispana, y el Señor se refiere a la conciencia hispana.

“A través del retiro fue lo que puede entender; pude llorar mis bebés; pude decir; pude hablar; pude expresar todo—porque es mucho lo que llevas dentro de ti. Aunque es algo muy grave, Dios me ha perdonado y jdeste cuando?”

González está trabajando para ayudar a otras mujeres y hombres que han sufrido con las consecuencias del aborto, para encontrar la recuperación que ella también observó después de varios “años muy difíciles, muy oscuros, y cargados de pecado”.

Desde el 2001 ha voluntariado con los Ministerios de Raquel en Dallas, y en 2007, ella y Betsy Kopor, coordinadora de los Ministerios de Raquel para la diócesis de Fort Worth, comenzaron un trabajo para crear servicios en español para el ministerio en Fort Worth. Esto estuvo pasando, después de un año, ayudando a otras mujeres y hombres buscando ayuda, ya que también han sufrido abortos y han participado en el retiro, añadió Kopor.

“Queremos que vengan y que consigan la ayuda que necesiten, para encontrar paz después de un aborto, que es algo tan difícil”, Kopor mencionó. “Te sientes tan sola y aislada después de un aborto así que es maravilloso estar en un ambiente donde otros entienden y pueden ayudarte a sobrepasar lo peor”.

“Con Macaria, quedas en buenas manos. Ya lo he visto. Hace una tremenda labor, y su dedicación es admirable. Bendito sea Dios que la tenemos como parte de nuestro equipo aquí en Fort Worth”. Kopor y González, las dos, le dan la bienvenida a cualquier que necesite ayuda con su recuperación después de un aborto, y las invitan a visitar el Viñedo de Raquel, para encontrar ayuda y comprensión. Kopor aseguró que su propósito es ayudar a hombres, mujeres y parientes que han sufrido a causa de algún aborto, para que se acerquen a Cristo, “donde está la verdadera salvación”.

González comprende esa recuperación. Ella la ha superado. “Yaloví, yalovesí. Claro, el dolor siempre va a estar allí, pero ... he sido perdonada por Dios y Jesús, y me aman inmensamente, y es darle vuelta a la página”, comentó González. “Es la gracia de Dios que te hace sentirte, mirarte a los ojos y decir: ‘Sí, esto pasó en mi vida. Pero sabes qué? Dios me ha perdonado’”.

“Dios no se mide. No se mide con su amor, su compasión y su misericordia”.

Ahora, González tiene ganas de acompañar a otros en su camino para la recuperación y la paz. También está disfrutando de su nueva vida, nuevamente encontrada, y pasando tiempo con sus hijos, analyse y Johnny, que ahora tiene 11.

“Yo no les llamo mis hijos; les llamo mis bendiciones. ¿Cómo han sido mis hijos mi bendición? Han sido mi salvación. Si Johnny no me diera el folleto, yo no estuviera aquí”. 

Para más información, o para matricularse en el próximo retiro del VIÑEDO DE RAQUEL, envíe correo electrónico a misericordia@racheltx.org o llame a Ministerios de Raquel al (817) 886-4760. El próximo retiro será el 23 de abril, y será para todas religiones. Para más información en inglés, llame a la coordinadora de Ministerios de Raquel, Betsy Kopor al (817) 560-2452, ext. 267, o vaya al sitio web www. racheltx.org
**Centennial…**

**FROM PAGE 24**

God and Christ. This light then, which we all know by faith al-
ways conquers darkness, began a series of works of mercy and
love that grew to be the Catholic Charities of Fort Worth.”

In the history that inter-
vened between lawlessness and
today’s Downtown Fort Worth,

there also was a steady up-
ward development in Catholic Charities, now a treasure to the
Metropolis of the 21st century.

A broad chronology of the
agency’s development led from
the founding of St. Teresa’s
home in 1931 to refugee resettle-
ment in 1975, in the post Viet-
Nam War era, and the 1991 Lady
Hogan project to extend services
to victims of the
HIV/AIDS
epidemic.

Today, Catholic Charities is one of
eight Councils

Accreditation (COA) accredited
organizations in the DFW area.

The international organization
seeks to foster higher standards
for human services organiza-
tions through its accreditation
process. Heather Reynolds,
president/CEO, was recently
chosen by the Fort Worth
Business Press to be among 40
individuals younger than the
age of 40, who “exemplify the
best and the brightest in Tarrant County,” according to Richard
Dixon, FWBP publisher.

Previous directors of Fort
Worth Catholic Charities have
been Monsignor Eugene Wit-
kowski, Clem Constantine, and
Karen Spier.

“That is our history and in
the communion of saints, we
know that’s still a part of us,”
Bishop Vann said, at the an-
for us today, I believe, is to take
that vision and the conversa-
tion of Bishop Dunne with the
Catholic Ladies Aid Society, and
live that conversation with the
Body of Christ today.

Students from Nolan Catholic High School’s Nolan Ambassadors
participate in the liturgy. The Ambassadors helped distribute Mass
programs to members of the congregation.

“I would think that for our
work of charity… to be its
fullest and its strongest and to
honor what we have received, it
needs to mirror … that first con-
versation of Bishop Dunne with
the ladies aid society. The apo-
tolic work of Catholic Charities
shines brightest and is strongest
when it is seen as integral to the
life of the Church and a pivotal
part of our diocese.”

Closing the Mass, Reynolds
attributed the successes of Cath-
olic Charities to a simple “yes”
100 years ago.

“We are an organization that
says, ‘yes,’” she said. “I thank
you for celebrating our hundred
years with us today. I thank you
in advance for all you will do in
our next hundred years.”

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**Hamer…**

**FROM PAGE 11**

swings, snuggles, and snuz-

ers. You will hear yourself
saying, “What does that do ex-
dactly?” And then you will
realize that most of what they
do for the baby, you did with
just a bouncy knee, both arms,
and a hip.

Back in the day if you
owned the words “layette” and
“crib” (use them three times and
they’re yours, the nuns
used to say), you were good
to go. At least you were good
to go home from the hospital.
(Back in the day you didn’t
even need a car seat for the
drive.)

One time we did go home
from the hospital with no baby
name. We had a beautiful baby
though, and she still is. But
for the longest time we called
her Baby Goofy, for absolutely
no reason. Finally we named
her Alison Therese — after the
Little Flower. For some reason,
though, everybody calls her
Abby.

And she was definitely
not named after a Road.

What a guffaw our heavenly
Father must enjoy, when He
watches us skirmish to find
the correct name for the beings
whose name He has carved in
his hand since the beginning
of time. That’s his time, mind
you. That is way, way back in
the day.

Mothers do know their
babies’ names when they see
them, and that makes me
happy. I know Sarah’s baby
will be named for a saint and
not necessarily a football hero.

Between the two parents, baby
Pedro will be titled perfectly,
and when they say his name,
it will be with a reverence and
love that is almost holy — no,
completely holy.

When my friends Marilyn
and Jerry gave birth to their
only son, they knew his name
immediately. It was Justin. I
got to watch him for a few of
his short, almost-five years.

Every Easter at the vigil
Mass, I stand in the choir loft
where Justin’s father is sing-
ing, while looking down in the
pews where Justin’s mom is
praying. And every year, at our
parish, the name of St. Justin
is included in the Litany of the
Saints.

Even though I have heard
this repeated for nearly two de-
cades, my mind and heart are
jarrled when we sing, “James,
Phillip, and Justin,” and the
crowded sanctuary, Marilyn
and Jerry included, respond,
“pray for us.” I watch my
friend Marilyn wipe her eyes. I
wipe my eyes. Jerry wipes his.

There we all stand, our large
parish community, together
naming the 4-year-old boy who
once was. But now, with the
faith of our Catholic teachings,
we are singing of him and also
praying to him, as the saint he
is now.

Sarah and John, like every
mother and father, will know
the name of their baby when
he arrives. Marilyn and Jerry
knew theirs, and now some-
times they say it with the prefix
“saint.”

Easter morning Mass was
filled to brimming this year
— people even knelt in the
back aisles. God had named
every one of those people; and
all were praying to his only
Son, also named by Him.

I can’t wait for the Cinco de
Mayo, when we will welcome
Pedro into the world. I will re-
member back in the day when
John was born and helped
complete my life.

I know that, like my baby
John, my granddaughter will
receive the name God wants
for him, even though we won’t
know what it is until we see
him.

I also know this: God
knows Pedro’s name right now.

Kathy Cribari Hamer,
a member of St. An-
drew Parish, has five
children, Meredith,
John, Julie, Andrew,
and Abby. In May
2009 her column received the
second place award for best family life col-
mation for the second time in two years
at the Catholic Media Convention in
Anaheim. In 2005, Kathy’s column
was recognized with the first place
award in the same category.

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**Umbert the Unborn**

**by Gary Cangemi**

**Hey, I just thought of something…**

**Baseball has nine innings and I have nine months in the womb**

**Honey, I’m in the middle of my seventh month and look how huge I am!**

**Must be the seventh-inning stretch!**

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**The Flock**

**by Jean Denton**

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**ST. JOHN SUMMER CAMP**
The Diocese of Fort Worth announced plans for San Mateo Mission, 3316 Lovell Ave., Fort Worth, to offer a week-long Vacation Bible School (VBS) this summer. The VBS will take place July 11-15. The camp, which is designed to help children grow in the Catholic faith, will feature creative and engaging activities to teach children about the Bible. The camp will include HEB ballroom dancers, Frances Wilson on the steel guitar. Other performers will include Enlace Ballet Folklorico Azteca, cakewalk, and one in the parking lot. Entertainment and events for the children will be available all day. Registration begins May 3 and will end June 11. For more information, contact Laura Moreno at laura029@hotmail.com.

**OLYMPIC ANNIVERSARY EVENT**
All are invited to join Our Lady of Victory School for a one-time celebration of the Olympic Games this year. The event will include a special Olympics event with food booths featuring Mexican, Cajun, Caribbean, and Italian foods. The cost of the meal is $12 per person, with kids under 12 free. The event will be held in the church parking lot on Friday, July 2, from 6-10 p.m. Proceeds from the event will benefit the religious education program. For more information or to purchase tickets, call (817) 923-6657.

**SUBMISSION**
North Texas Catholic welcomes information about events and activities that are open to all Catholics. Our emphasis is to highlight Catholics in their everyday lives and in their diocesan and parish experiences. Items for the April 23 issue must be received by April 14. Contact: Susan at (817) 329-7370.

**CLASSIFIED SECTION**

**FAMILY LIFE DIRECTOR**
The Diocese of Fort Worth is seeking a full-time director of Family Life at the Catholic Center. The director will provide diocesan programs in English and Spanish that enhance the Catholic vision of the family. Responsibilities include marriage preparation, marriage enrichment, troubled marriages, divorced and widowed persons, and family counseling. The director will also serve as a resource for parishes regarding families and family members. Candidates must have a practicing Catholic with a bachelor's degree (or equivalent experience), theology, family ministry, or related fields, knowledge of and faithfulness to the Church's teaching on marriage and family (Humanae Vitae, Familiaris Consortio and other Magisterial teachings), professional and pastoral skills, and make presentations. Fluency in English and Spanish language (written and spoken) is preferred. Please submit your resume and cover letter to mservin@ewf.org. For more information call (817) 589-3509 or contact Rachael Garnett at rgarnett@ewf.org.

**PRINCIPAL**
St. Mary School in Gainesville is seeking a strong academic and spiritual principal to lead this PreK-8 school (PK-6 for 2010-11). The position is available for the 2010-11 school year. Candidate must be a practicing Catholic, have a master’s degree, 18 hours in administration, and three years experience in a Catholic School. Administrative, teaching, and leadership experience preferred. Submit a letter of interest, resume, references, and a request for an application to Catholic Schools Office, 1400 West Loop 820, Fort Worth, TX 76176 or call (817) 560-3000 ext. 253.

**YOUTH MINISTRY**
Holy Family Nazareth Church in Vernon is looking for a coordinator of Youth Ministry. The position is designed to attract and engaging youth and young adults while developing a strong youth leadership team. To apply, please contact the Youth Ministry office at (214) 322-0300 or visit www.hfnvn.org.
Catholic Charities leaders and supporters gather for a Mass March 17 at St. Patrick Cathedral to celebrate a Century of Service

“A light began to shine which was the love of God and Christ. This light then, which we all know by faith always conquers darkness, began a series of works of mercy and love that grew to be the Catholic Charities of Fort Worth.”

— Bishop Kevin W. Vann
Diocese of Fort Worth

Catholic Charities has served millions since March 17, 1910, when an agreement between Bishop Edward J. Dunne of what was then the Diocese of Dallas and a group of women — the Catholic Ladies Aid Society — began a history-making venture that involved a simple goal: to perform corporal works of mercy.

“This is indeed a special day that we celebrate together in the eyes of our Lord and in the presence of each other,” Father Luke Robertson, TOR, said at the 100th anniversary liturgy. Fr. Luke is lead case manager with Catholic Charities Street Outreach Services program, working with Fort Worth’s homeless. “We come together aware of the many ways God has showered his blessings upon us,” Fr. Luke said, “gifts and skills and talents he has given us to use for the service of our fellow men and women.”

Anticipation of Catholic Charities’ centennial anniversary led toward the completion of its new facility, a building project that was more than three years in the making. The Catholic Charities Fischer Family Campus on Fort Worth’s South Side would make its own history, combining all the agency’s works into a single location.

At its early 20th century beginning, Catholic Charities had seen itself simply: providing for the needy and caring for orphaned and abandoned children. Today, the agency concerns itself with a larger menu of services: Alliance for Infant Survival, child welfare services, residential services, family services, refugee and immigration services, and disaster preparation and response. Under those umbrellas are more than 30 programs that yearly serve more than 111,000 individuals.

“I will never forget one of my first experiences at Catholic Charities,” Catholic Charities President Heather Reynolds said, following the anniversary Mass. She described 5-year-old, Timothy, an abused child who had come to the shelter a few days before his first group session. Although all the children were sitting in a circle, Reynolds explained, Timothy was standing, and when welcomed to sit down, he did not do so.

“One of the other children piped up and said, ‘Timothy can’t sit; he has been hurt too bad.’ Shocked, I looked at this small child as he stood and shook through the entire class. I don’t know how I made it through the next hour. As soon as it was over, I remember getting in my car and just crying.

“But, God moved my heart through this. If I hadn’t known before, now I knew that this was the organization that God called me to say ‘yes’ to. I am sure each of you have your own Catholic Charities story on what made you say ‘yes.’”

The St. Patrick’s Day celebration included both a Mass and a reception. Present were the Catholic Charities Board, who participated in the liturgy, and a sanctuary full of supporters. In his homily, Bishop Kevin Vann reminded the assembly of where they were seated. “In this neighborhood now, that is bright, colorful, and clean and bustling with life of all kinds,” he said, “we are part of the renovation and renewal of our city. But let’s take a look back 100 years ago. You know what we are experiencing this evening would not have taken place then.”

He described the Downtown area, “on the edge of what people used to call ‘Hell’s Half Acre,’” full of saloons and “establishments that would couple with a lot of lawlessness, even the unsavory side of life — darkness, family problems, violence, disrespect for life, immorality, coupled with a lot of lawlessness. That’s where we were 100 years ago.”

“But in the midst of all that,” Bishop Vann said, “a light began to shine which was the love of the Catholic Charities Fort Worth President Heather Reynolds shares with the congregation her story that moved her to become involved in the organization.