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

NEWLY ORDAINED — Bishop Kevin Vann is joined at the eucharistic table by the diocese’s four newly ordained priests, Father Jonathan Wallis (left), Father Isaac Orozco (left of bishop), Father Raymond McDaniel (right of bishop), and Father Thomas Kennedy (right). The men were ordained to the Order of the Presbyter July 7, and the Diocese of Fort Worth received its largest group of newly ordained priests since its founding in 1969. Enthusiasm for the event had reached all parts of the diocese, such that the viewing of the event had to be extended to an additional room in the Fort Worth Convention Center, where the liturgy was projected on a huge screen.

By Kathy Cribari Hamer

Correspondent

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

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

Families and friends came to the ordination to experience the traditional liturgy celebrated by clergy who came from throughout the extended

This summer, Vatican tradition brings flurry of decisions, documents

By John Thavis

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

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

Topping the list was the pope’s July apostolic letter on wider use of the Tridentine Mass. The document had been floating around so long that the Latin term “motu proprio,” which refers to the form of the text, actually was odd was that such a sensitive document was not unveiled at a Vatican press conference.

The pope began consulting on the Tridentine question in late 2005, and in early 2006 he discussed a draft text with members of the Roman Curia and the world’s cardinals.

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

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

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

Before his election, Pope Benedict participated in many such press conferences as Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. At best, these media events can head off confusion and resolve doubts about a document; at worst, they add unnecessary verbiage and risk veering off into irrelevant controversies.

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

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

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

Bishops launch campaign urging couples to strengthen marriages

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

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

SEE ‘I AM A CATHOLIC…,’ P. 16

SEE FLURRY OF…, P. 10

SEE USSCCB CAMPAIGN…, P. 22

WONDER OF THE WORLD — Tourists and city residents visit the Christ the Redeemer statue in Rio de Janeiro, Brazil, July 8. The statue was chosen among the seven new modern-day wonders of the world in a poll of 100 million online voters. (CNS photo/Chis Burges, Reuters)
Guadalupe Radio Network seeks knowledgable and enthusiastic Catholic teens to host a radio show beginning in October

By Joan Kurkowski-Gillen
Correspondent

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

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

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

“We feel using the media to teach youth is a powerful tool for evangelization,” Hall explains. “We’re all called to holiness with God’s grace. We can achieve that no matter what age we are.”

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

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

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

GRN will hire three on-air personalities as well as alternates who can fill in when someone is on vacation. Producers and screeners are also needed for the one-hour show which is tentatively scheduled for Wednesdays from 8 p.m. to 9 p.m. The live call-in broadcast will discuss issues important to teens such as chastity, abortion, and apologetics from a Catholic perspective.

“We’re going to train them to be strong Catholics for the media now and in the future,” adds Chaires, who will teach communication, marketing, and advertising skills to the new hires.

“So far we’ve come up with 25 different theme ideas.”

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

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

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

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

“A project like this has always been in our hearts. We were just waiting for the right talent and resources to do it,” Hall explains.

“With Dave and Suzette, we feel we have good people who can bring this vision to reality.”

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

By Paul Gray
Catholic News Service

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

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

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

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

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

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

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

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

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

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

He added, “And it cuts both ways, liberal and conservative. What I hope we develop are people who are Catholics, who aren’t actually liberal or conserva-

Ation, but who are just simply Catholic.”

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

By Joan Kurkowski-Gillen
Correspondent

wanted: Talented 16- to 20-year-olds eager to learn about faith-based media. Must be knowledgeable and enthusiastic Catholic. Dynamic and outgoing personality a plus. That’s a description of the kind of young people the Guadalupe Radio Network (GRN) wants to hire for a local teen show that is set to make its debut Oct. 31. The show, which will air locally on KATH 910 AM, will focus on a different youth-oriented theme each week and will feature music by Christian and Catholic artists. Former TV news anchor Suzette Chaires, who served as director of youth ministry at St. John the Apostle Church for several years, is executive producer of the project. Developing a program that involves young people is something the Guadalupe Radio Network has wanted to do since it launched its first Catholic station seven years ago, according to GRN Vice President Toya Hall. “We feel using the media to teach youth is a powerful tool for evangelization,” Hall explains. “We’re all called to holiness with God’s grace. We can achieve that no matter what age we are.” Eventually, GRN hopes to carry the DFW-based teen program across the network to all 12 of its stations in Central and West Texas as well as New Mexico. The Midland-based non-profit entered the North Texas market when it signed a long-term lease agreement with Border Media Partners to assume control of the Spanish-language KJON 850 AM and KXEB 910 AM last October. Both stations use programming made available through the EWTN Global Catholic Radio Network and the Ave Maria Radio Network. Dave Palmer, general manager of the North Texas operation, hosts a local show on the 24-hour English station now called KATH 910 AM. “This is a wonderful opportunity for young people to become involved and exposed to Catholic media,” says Chaires, who is using both her background in broadcasting and teen input to develop a format. “It’s a way of changing the culture one step at a time.” GRN will hire three on-air personalities as well as alternates who can fill in when someone is on vacation. Producers and screeners are also needed for the one-hour show which is tentatively scheduled for Wednesdays from 8 p.m. to 9 p.m. The live call-in broadcast will discuss issues important to teens such as chastity, abortion, and apologetics from a Catholic perspective. “We’re going to train them to be strong Catholics for the media now and in the future,” adds Chaires, who will teach communication, marketing, and advertising skills to the new hires. “So far we’ve come up with 25 different theme ideas.” As executive producer, she hopes to use the Franciscan Friars of the Renewal as show advisors. Auditions for the on-air jobs and other positions are set for Thursday, Aug. 2, from 4 p.m. to 8 p.m.; Saturday, Aug. 4, from 1 p.m. to 5 p.m.; and Saturday, Aug. 11, from 10 a.m. to 2 p.m. at the station, located at 8828 N. Stemmons Fwy., Suite 106, in Dallas. For more information call (214) 951-0132 ext. 1. Individuals interested in working on the program must be willing to commit to a weekly show, Chaires says. “We’re looking for solid, Catholic kids with dynamic personalities, but, more importantly, they must have the heart to evangelize to their peers,” she says. “Getting teens to switch the radio dial from FM to AM is a challenge, but with God, all things are possible.” GRN executives are enthused about reaching the young church through radio. “A project like this has always been in our hearts. We were just waiting for the right talent and resources to do it,” Hall explains. “With Dave and Suzette, we feel we have good people who can bring this vision to reality.” Archbishop Chaput said that those American bishops who spoke out on abortion during the last presidential election campaign in 2004 and including himself, were not trying to make a name for themselves. “We’re just trying to be faithful to our role as bishops, and we want to remind our people that you can’t be a Catholic if you’re not a Catholic in ritual and how you lead your life,” he said. “And how one votes, and how one leads if one’s a political leader is the way you live your life.” Archbishop Chaput was in Australia for a young adult congress called “2028 Congress: The Church and the Next Generation.” The July 6-8 congress in Canberra was sponsored by the Australian Catholic Young Adults Network and Australian Catholic Students Association. Archbishop Chaput, who regularly is outspoken on immigration issues in the United States, said he was fascinated by the contrasting receptions received by his comments about the two topics. “The people who were strongly critical of me for speaking about life issues at the time of the last presidential election have been very encouraging for me to speak up on the immigration issues,” he said. “It seems to me that those who claim separation of the church and state often do that because of a particular issue, not because they have a particular theoretical commitment to separation,” he said. “If I speak about something they don’t like, I should be separated. If I speak about something they support, they’re happy. It’s very odd.” He added, “And it cuts both ways, liberal and conservative. What I hope we develop are people who are Catholics, who aren’t actually liberal or conservative, but who are just simply Catholic.” Archbishop Chaput said that there is a hierarchy of moral issues, with an issue like abortion being more “foundational” than issues like immigration.
Diocesan / International

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

Part 3 of 4

By Father Kyle Walterscheid

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

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

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

Therefore, our mission in life lies within the mission of the Church, to “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19). Yes, as Christians, we are ALL called into the mission of living out the teachings of Jesus and of spreading this Good News of our Salvation in Jesus Christ.

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

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

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

Rather, it is very presumptuous on your part to assume that the Church is wrong and that you are right when thousands of holy men and women, saints, in every generation, without sword or weapon, gave up their lives in insult, persecution, and martyrdom to defend the teachings Christ gave his one holy catholic and apostolic Church (Matthew 5:11).

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

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

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

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

The Congregation of the Mother Coredemptrix (CMC) was founded by Fr. Thu in 1942. In February 1953 the congregation was officially established as a religious order by the Vatican. In 1975 after decades of civil war in Vietnam, members of the CMC were required to participate in “re-education” camps. Fr. Thu — who was detained for two years without charge or trial; other members of the congregation also endured harassment and persecution by government authorities.

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

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

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

A native of Nowa Wies Ks, Poland, Sr. Edyta served as a religious education and theology teacher in four dioceses in Ukraine, Belarus, Australia, and the Philippines. Founded in Rome in 1875 by Blessed Frances Siedliska, members of the congregation arrived in the United States in 1885, where the sisters have ministered in non-traditional settings. They serve in health care, directed family to families through education, and worked with the poor and caregivers in their lives for the greater good of others.

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

The congregation of the Mother Coredemptrix, dies

Father Kyle Walterscheid, director of the Office of Vocations, is shown walking out of Sacred Heart Parish in Muenster following his ordination to the priesthood in May 2002. Even then he appeared to be inviting people to ask if they were being called to a vocation.

MAY CROWNING — Chelsea Berend, daughter of Terry and Anna Berend of Scotland, Texas, crowns a statue of Mary at a May Crowning ceremony held at St. Mary Parish in Windthorst. Students of the religious education program, including eighth graders, young children, and families, were invited to participate in the ceremony to carry on the spiritual tradition of consecrating themselves to the Virgin Mary. Sister Rachel Phipps, director of religious education, blessed the candles given by the children and handed to them by eighth grade student Alaf.)

PASSING THE TORCH — At a school leadership ceremony held May 24 at Our Lady of Victory School in Fort Worth, seventh grader Alex Mejia lights a candle handed to him by eighth grader Ivette Alfaro. The traditional ceremony honors the graduating class and celebrates the incoming class of eighth graders. (Photo by Joan Kurkowski-Gillen)
### Family Life
#### Office to hold golden anniversary celebration Oct. 14
The diocesan Family Life office will host the second annual golden anniversary celebration for all parishioners of the diocese who have been married 50 years or more by the end of 2007. The celebration begins with a Mass Nov. 14 at Most Blessed Sacrament Church, 2100 N Davis Drive in Arlington.

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

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

For more information, contact the Family Life office at (817) 560-3590 or e-mail to stnike@fdloc.org or wronde@fdloc.org.

### Knights of Columbus
#### Knights’ donation—Deacon Ray Lamarre (left) and Father John Stanowski (center) of St. Philip the Apostle Church accept a check for $10,000 from Grand Knight Bill Miller of Knights Council #894 of Lewisville at the Knights’ Founder’s Day celebration in March. The proceeds, which were collected at the council’s Casino Night fundraiser, will be used to reduce the parish mortgage. Last year the council contributed $15,000 to the cause.

### Cardinal Newman Institute
#### Conference to be held Aug. 11
“Building a Civilization of Love,” a mini-conference sponsored by the Cardinal Newman Institute, will be offered Aug. 11, from 9 a.m. to noon at St. Elizabeth Ann Seton Church, 1802 Willis Lane, Keller. The event will begin with Mass celebrated by Bishop Kevin Vann at 9 a.m.

According to Stephen Matuszak, who serves as a director at the institute, the conference will commemorate the 20th anniversary of the papal encyclical On Social Concern as found in the Social Doctrine of the Catholic Church, the work of the Second Vatican Council, and contemporary theological writings.

Sessions at St. Mary Church, 1218 S. Rodgers Drive in Graham, will be held every Saturday each month from 9 a.m. to 4 p.m., Aug. 11 and concluding March 15. The sessions at St. Joseph Church, 725 S. W. Green Oaks Blvd. in Arlington, will be held each Thursday evening from 7 p.m. to 9 p.m., beginning Sept. 6 and concluding April 5. Both sessions will temporarily be on break during the holiday season.

Participants are asked to register prior to Aug. 11.

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

### Contemplative Outreach of Fort Worth
#### to hold ‘Visioning Day’ Aug. 25
“A Visioning Day” offered by Contemplative Outreach of Fort Worth will take place Oct. 25-26 at St. Peter the Apostle Church, 1201 S. Cherry Street in Fort Worth. Participants may gather in the parish hall any time from 9 a.m. to 4 p.m. and the event will begin with Centering Prayer at 9 a.m. and conclude with Holy Hour at 3:30 p.m.

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

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

Whether you’re new to the practice of Centering Prayer or have been a practitioner for some time or are just starting on your journey, you are invited to participate in this rare event and to bring along your energy and ideas for furthering the mission of Contemplative Outreach in Fort Worth, social outreach of Deacon Raul Garcia of North Texas, encourage organizers of the local gathering.

No fee will be charged for this event, although donations are welcomed. No breakfast items will be available; pizza and refreshments will be served for lunch. For more information, contact Tom Unterholt at tomunterholt@yahoo.com or at (817) 874-2894, or Kathleen Kelley at kkleley_24@charter.net or at (817) 281-6128. The local Web site may be found at www.cfoworth.org.

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

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

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

For more information, contact Susan Urbanke at (817) 423-4095 or e-mail to susanurbanke@shuglobal.net.

### Official Assignments

#### The following assignments have been made by Bishop Kevin Vann:
- Rev. Publius Xueheer, pastor of Holy Cross Parish, The Colony, will be leaving the parish for a sabbatical, including residence at the Institute for Continuing Theological Education at the North American College in Rome.
- Rev. Michael Holberg has been named pastor of Holy Cross Parish, The Colony.
- Rev. James Penberston, in addition to continuing his work in the diocesan Vocation Office, has been named parochial vicar of St. Peter the Apostle Parish, Fort Worth.
- Rev. Rodrigo Serrano, now serving as administrator of Holy Name Parish, Fort Worth, has been named the pastor of the parish.
- Rev. Ray McDaniel has been named parochial vicar of Sacred Heart Parish, Wichita Falls, with sacramental ministry at the parishes of Seymour and Megargel.
- Rev. Jonathan Walls has been named parochial vicar of St. Matthew Parish, Arlington.
- Rev. Tom Kennedy has been named parochial vicar of St. Michael Parish, Bedford.
- Rev. Isaac Orozo has been assigned in residence at St. Mark Parish, Denton, until Oct. 15, at which time he will be returning to Rome for continued studies.
- Rev. Very Rev. Michael Olson has been named parochial administrator of St. Thomas Aquinas Parish, Pilot Point, without prejudice to his appointments as vicar general of the Diocese of Fort Worth and pastor of St. Peter the Apostle Parish, Fort Worth.
- Rev. Jerome Jayasuya has been assigned sacramental minister of St. Thomas Aquinas Parish, Pilot Point.
- Rev. Baby George has been appointed priest in residence and parochial vicar, for canonical purposes, of Immaculate Heart of Mary Parish, Abilott, and Nativity of the Blessed Virgin Mary Parish, Penelope.
- Rev. John Gremmel is taking a leave of absence from active ministry at his own request.

#### Two Sisters of St. Mary of Namur to celebrate significant jubilees Aug. 18
The Sisters of St. Mary of Namur will be celebrating the significant jubilees of two of their congregations with a Mass Saturday, Aug. 18, at 2 p.m. at St. Andrew Church, 3717 Stadium Drive in Fort Worth. Sister Mary Meridian, SSNN, will be marking her 50th year of religious life, and Sister St. John Begnaud, SSNN, will be celebrating her 65th year as a religious sister.

For more information, call Our Lady of Victory Center (at 817) 952-9891.

#### NTC deadlines for submission

- The North Texas Catholic is published twice monthly, except during the months of June, July, and August when it is published monthly.
- The deadline to submit information is noon on the Wednesday of the week before the paper is published.
- Items for the Aug. 31 issue must be received by noon on Wednesday, Aug. 22. Items for the Sept. 14 issue must be received by noon on Wednesday, Sept. 5.

#### Contemplative Outreach of Fort Worth to hold ‘Visioning Day’ Aug. 25
This is a one-day “Visioning Day” offered by Contemplative Outreach of Fort Worth. It is designed to help parishioners of parishes associated with the Diocese of Fort Worth contemplate the future, and to seek input from participants about the mission and role of the local chapter.

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

Whether you’re new to the practice of Centering Prayer or have been a practitioner for some time or are just starting on your journey, you are invited to participate in this rare event and to bring along your energy and ideas for furthering the mission of Contemplative Outreach in Fort Worth, social outreach of Deacon Raul Garcia of North Texas, encourage organizers of the local gathering.

No fee will be charged for this event, although donations are welcomed. No breakfast items will be available; pizza and refreshments will be served for lunch. For more information, contact Tom Unterholt at tomunterholt@yahoo.com or at (817) 874-2894, or Kathleen Kelley at kkleley_24@charter.net or at (817) 281-6128. The local Web site may be found at www.cfoworth.org.
Mt. Carmel Center to host summer series beginning Aug. 4

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

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

For more information or to register, call (214) 531-0224 ext. 314.

Holy Trinity Seminary to hold annual Welcome Dinner Oct. 9

Supporters of Holy Trinity Seminary (HTS) in Irving are invited to gather with clergy, alumni, and returning and new students at the seminary’s Welcome Dinner 2007, to be held from 6 p.m. to 10 p.m. Tuesday, Oct. 9, at the Fairmont Hotel, 1117 N. Akard Street in downtown Dallas.

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

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

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

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

Cub Scout, Boy Scout retreats planned for September

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

The 10th annual Catholic Cub Scout Retreat will be held Saturday, Sept. 29, from 9 a.m. to 5 p.m. The retreat activities will include an opportunity to work on religious, educational, historical, and patriotic merit badges. The annual Mass will be offered at Work Ranch Chapel. Cub Scouts and Boy Scouts are invited to stay overnight, Friday or Saturday, according to their families, for a spiritually enriching program during which many optional activities will be offered. Cub Scout families from every Pack are encouraged to participate.

The 10th annual Catholic Boy Scout Retreat, "Living the Scout Law," will begin Friday evening, Sept. 28, and will end Sunday, Sept. 30, at noon. During this retreat, the 12 Scout Laws will be brought to life, according to organizers, with the help of Catholic Holy heroes such as St. Juan de Arc, St. George, and St. Ignatius Loyola. Father Anh Tran, the diocesan Scouting chaplain and pastor of St. Frances of Assisi Community Church, plans to participate and to be available for the sacrament of reconciliation.

The cost of the Cub Scout Retreat is $12 without breakfast, $14 with breakfast, or $20 for the entire event beginning at 6 p.m. Friday evening and concluding at 1 p.m. Saturday. The Boy Scout Retreat’s cost is $20 per Scout or Scout leader and application forms and for both retreats are available online at www.bsaccs.org.

UD announces plans for fall ministry conference

The University of Dallas recently announced plans for a new conference event. The UD Ministry Conference is scheduled for Sept. 6-8 at the Westin Park Central, 12177 Monticker Drive in Dallas. Sponsored by the UD School of Ministry in association with the Diocese of Dallas, the conference will have as its theme “Walking Together in Faith.”

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

The cost is $50 for a single day and $80 for the full conference. Meals are extra. Group discounts are available. For more information, visit the conference Web site at www.udministryconference.com, or call the conference registrar, T.M. Enterprises, at (435) 352-7084.

Culinary Arts and Theology students to offer fall classes beginning Aug. 18

The Cardinal Newman Institute will offer classes this fall as part of its six-course sequence leading to the Certificate in Theological Studies. The certification is issued by the Cardinal Newman Institute in conjunction with the College of Saint Thomas More of Fort Worth. Classes will begin Aug. 18 at 8 a.m. at the Sacred Heart Church, 1200 S. Davis Drive in Arlington.

"Catholic Theological Tradition II" and "Theology of the New Testament" will meet every Saturday. "Catholic Theological Tradition II" will be taught by Dr. Michael Terranova from 8:30 a.m. to 11:20 a.m., and "Theology of the New Testament" will be taught by Greg Golden from 1 p.m. to 5 p.m.

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

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

Tuition is $200 for all 10 sessions or $25 per class. For more information or to register, visit the institute Web site at (817) 903-4044.

Grief ministry offers peer support for thedivorced, widowed, and separated

Help is available for those whose marriage has ended through death, divorce, or separation. This structured and confidential peer ministry sponsored by the diocesan Family Life Office, was created to help persons work through the stages of grief and pain that accompany the loss of a spouse. A new session will begin Tuesday, Aug. 28, from 7 p.m. to 9 p.m. at St. Vincent de Paul Church, 5818 W. Pleasant Ridge Road in Arlington.

All faiths are welcome. For information or to register, contact Helen English at (817) 261-9706 or e-mail to helgelf@ogcglobal.net; or call Kevin Gamble at (817) 620-9582.

SISTERS CELEBRATE JUBILEE — Sister Teresa Naschie (left) and Sister Teresa Negri celebrated 60 years of religious life as Sisters of the Holy Spirit and Mary Immaculate at a jubilee Mass celebrated by Bishop Kevin Vann June 5 in San Antonio. At a reception following the liturgy, the sisters received congratulations by other members of their congregation, friends, and family, including, from left, Bishop Farrell; Deacon Earl and brother-in-law Naschie with his wife, Lavinia. Both sisters are currently serving the church in North Texas, with Sr. L. Meredith ministering to the incarcerated at the county jail and Sr. Teresa Augustus ministering to the elderly at Holy Trinity Seminary in Irving.

Mt. Carmel Center was founded 35 years ago as Sisters of the Holy Spirit and Mary Immaculate by a jubilee Mass celebrated by Bishop Kevin Vann June 5 in San Antonio. At a reception following the liturgy, the sisters received congratulations by other members of their congregation, friends, and family, including, from left, Bishop Farrell; Deacon Earl and brother-in-law Naschie with his wife, Lavinia. Both sisters are currently serving the church in North Texas, with Sr. L. Meredith ministering to the incarcerated at the county jail and Sr. Teresa Augustus ministering to the elderly at Holy Trinity Seminary in Irving.

Catholic Vann to play piano at ice cream social July 29

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

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

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

Courage group meets twice monthly

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

For more information, e-mail to CourageDFW@catholic.org or call (972) 958-5433.

Bishop Vann to play piano at ice cream social July 29

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

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

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

Courage group meets twice monthly

Courage DFW is a spiritual support group for Catholics striving to live chaste lives according to Catholic Church’s teachings on homosexuality, meets the second and fourth Friday evenings of each month. For more information, e-mail to CourageDFW@catholic.org or call (972) 958-5433.

Young Artists Recognized — Immaculate Conception School in Denton swept all elementary school divisions during the recent 2007 North Central Texas College Art Show. Award winners included (l. to r.) Matthew Medina, Anna Kohoe, Grayson Morgan, Karen Pitide, and Kyle Hinzman. In the grade 2 division, Kohoe placed first, and Medina was third. In the grade 3 division, Pitide placed first, Morgan placed third, and Lexie Biedrichti received an honorable mention. In the grade 6-division, Hinzman placed first, and Josie Jerek received an honorable mention. The young artists, who are under the instruction of art teacher Martha Falsetta, received an array of prizes including monetary awards and various art supplies.
Lucas Pollice is named diocesan director of Catechesis, Adult Faith Formation, and RCIA

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

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

“I’m very excited about the opportunity to serve in this position,” said Pollice. “I’m also extraordinarily excited to work with Bishop Daniel fibre.”

A regular columnist at www.Catholicoutpost.com, a resource for Catholic catechetical ministries, Pollice has also developed a complete curriculum for RCIA and adult faith formation programs at the parish level, and is in the process of submitting the texts for publication.

“We are living in a dynamic time in the church, an exciting time in catechesis,” he noted. “It is a time of new evangelization in the modern culture, and we have the opportunity, as Catholics, to grow in knowledge of the richness of our Catholic faith.”

Deeply committed to comprehensive catechesis, Pollice added that he is passionate about offering quality teaching of the Catholic faith at the parish level, and “not,” he said, “‘watering down’ that which is most important in our faith to the average Catholic.”

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

“Good catechesis requires a comprehensive understanding of their thoughts,” he explained. “I feel that the world is very hungry for their insights and the Catholic faith has the answer to who we are as human beings.”

Calling Pope John Paul II “my personal hero,” Pollice said, “so much of my own formation is from him. He is truly the catechist of catechists.”

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

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

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

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

She entered the congregation in 1942 and professed her final vows in 1958, taking the name of “Claude Marie.” She chose the name because of her family’s association with Father Claude Marie Dubuis, a parish priest in Castroviejo who became the bishop of Galveston in 1862 and went on to found the Congregation of the Sisters of Charity of the Incarnate Word in 1869.

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

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

Sr. Claude Marie is survived by numerous cousins living in San Antonio and in North Texas, including her cousin Carole Ann Smith of St. Catherine of Siena Parish in Carrollton. Memorial contributions may be made to the Sisters of Charity of the Incarnate Word, P.O. Box 15378, San Antonio 78212.

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

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

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

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

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

Many volunteer hours were spent serving the Gulf region after hurricanes Katrina and Rita caused devastation in the area in 2005. Soon after the hurricanes, the Knights donated more than $10 million to relief efforts and continued to make donations of time and money to those affected by the hurricanes through 2006.

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

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

The Knights have 1.7 million members in the United States, Canada, the Philippines, Mexico, Central America, and Poland.

Knights of Columbus / Diocesan / State / National / Catholic Family Fraternal of Texas-KJZT 1-888-253-2338 Amazing Annuity & IRA Rates!!! • Whole & Term Life Insurance for Catholics • Special Plans for Youth & Seniors • Single Premium & Flexible Annuities • Traditional & Roth IRAs

Catholic Family Fraternal of Texas-KJZT

Amazing Annuity & IRA Rates!!!

• Whole & Term Life Insurance for Catholics
• Special Plans for Youth & Seniors
• Single Premium & Flexible Annuities
• Traditional & Roth IRAs

TRIDENTINE MASS

Latin Indult Mass

5:30 PM SUNDAYS

ST. MARY OF THE ASSUMPTION CHURCH

509 W. MAGNOLIA, FORT WORTH

HIGH MASS SECOND AND FOURTH SUNDAYS

LOW MASS FIRST AND THIRD SUNDAYS
Natural Family Planning Awareness Week is observed July 22-28

Week is observed July 22-28

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

“I became grateful for all God had given me, most of all for my wife,” writes Doyle in an article, “My Slogan: Practice Saved Sex!”

"My appreciation for her and all that she gives me grows, improving an already good 20-year marriage…[NFP] is God’s way to practice responsible parenthood — it’s his design for life and love!"

— USCCB Web site

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

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

Doyle’s article and several other resources are provided on the U.S. Conference of Catholic Bishops (USCCB) Web site, as part of an effort to promote Natural Family Planning Awareness Week, held July 22-28.

The week highlights the anniversary of the papal encyclical Humanae Vitae — Latin for “Of Human Life” — written by Pope Paul VI and promulgated July 25, 1968. The week also marks the feast of Saints Joachim and Anne on July 26.

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

“NFP, according to resources provided by the USCCB’s Secretariat for Pro-Life Activities, is a term for methods used to achieve and avoid pregnancies. Often confused with the ‘rhythm’ method, NFP is different in that it is based upon the observable signs and symptoms of the fertile and infertile phases of the menstrual cycle. When couples understand the methods and are motivated to follow them, NFP is up to 99 percent successful in spacing or limiting births.”

— USCCB Web site

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

Bishops (USCCB) Web site

For more information about the sessions offered within the diocese, visit the diocesan Web site at www.fwdioc.org or contact Patrick and Julie Feldhake at (817) 741-1587 or, outside the diocese, visit the diocesan Web site.

In addition to renewing their Scouting oath, members will be asked “to make a gesture in favor of peace.”

The pope wrote to Cardinal Ricard of Bordeaux, president of the French bishops’ conference.

In preparation for 100th anniversary of Scouting, founded a few years later, “is not only a place of true human growth, but also a place of strong Christian proposals and true spiritual and moral maturation,” the pope said in a letter to Cardinal Jean-Pierre Ricard of Bordeaux, president of the French bishops’ conference.

By Cindy Wooden

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

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

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

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

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

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

By Dan Luby

The cart weaves its way crazily around the hurrying passengers crowding the train platform. The redcap at the wheel sounds the horn and green flashes. Each tender of waiting luggage and buses is a brutally efficient assembly line. The cement pillars and stacks of waiting luggage and bustling railroad employees are nervously aware of the waiting passengers to keep their arms and legs in as we speed through a labyrinth of cement pillars and stacks of waiting luggage and bustling railroad employees.

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

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

Basking in the afterglow of a once-in-a-lifetime trip to Cape Cod with friends and family, I am going home via train in order to accompany a dear friend whose temporary medical condition makes flying unwise. In spite of a few minor delays and inconveniences on the first leg of the trip, I am eager to undertake this final, long segment.

Bubbling just beneath the surface of my imagination lie expectations cobbled together from faint child memories of train travel from San Antonio to Dallas and impressions formed from dozens of black and white movies highlighting the sophistication and glamour of trains. I am already a bit dazzled.

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

Sadly, happy memories and the illusions of the silver screen don’t hold up long against the reality of the moment. The sleeping compartment is tiny, poorly lit, and configured in a way that makes it hard to get comfortable. The tracks are often rough, and the violent swaying of the train gives walking down the corridor the feel of a bumper car ride on steroids.

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

The tracks are often rough, and the violent swaying of the train gives walking down the corridor the feel of a bumper car ride on steroids. But now, refreshed by a good night’s sleep, a long hot shower, and the gift of perspective, the memory of the trip takes on a more realistic shape.

Life is a long lesson in humility (and humor)

By Mary Morrell

There is no encouragement in Christ, any solicitation in love, any participation in the Spirit, any compassion and mercy, to complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for your own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be grasped.

—Philippians 2:1-4

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

I am still laughing from the story about my friend who went to a local fast food eatery and ordered half a roasted chicken.

“What side?” the young man behind the counter queried.

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

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

They both had a good chuckle.

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

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

“I was just wondering if my policy was being managed by someone other than Geico,” I said to her, “since there’s another company name on my card.”

She graciously suppressed a laugh. “That is GEICO,” she explained patiently. “That’s the full name of the company.”

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

“Life is a long lesson in humility,” wrote Scottish novelist James Matthew Barrie, best known as the creator of Peter Pan, in May, for the third time, his column received first place honors among regular columns on spiritual life in the Catholic press of the U.S. and Canada. Dan and his wife, Theresa, have two adult children, Kate and Peter.

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

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

By Fr. Tad Pacholczyk

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

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

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

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

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

Not infrequently, such discussions tend to take the form of a debate over the relative merits of the two major categories of stem cells: adult vs. embryonic (adult stem-cell research does not require the destruction of young human embryos. This argument in one form or another has been put forward widely by the media, and has won over many Hollywood personalities, patient advocacy groups, and Washington politicians.

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

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

As I watched him, the rhetorical thought flashed through my mind, patterned on the language of embryonic stem-cell advocates: “...he’s so small, so insignificant: what if a cure for Alzheimer’s, Parkinson’s, and diabetes could be developed to benefit all of suffering mankind, by promoting scientific research that depended on killing just a single little boy like him, who, after all, is living no better than an animal?” He’s probably just going to die anyway in his difficult circumstances...”

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

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

See DEBATES, p. 30

God is big enough to handle the Bumps and the Bumpers

By Kathy Cribari Hamer

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

“No, I guess he hasn’t,” I answer, dubiously, with absolute certainty my faith is not as powerful as Fr. King’s. Faithless was exactly how I felt the day the bumper fell off my car — or a year before that, when I hit the pole that caused the bumper to fall off my car.

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

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

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

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

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

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

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

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

When the car’s inspection was due, I avoided it. The hanging bumper would surely be an impediment, but fixing it required a painful confession to the body shop. Also, I dreaded paying for repairs, which I figured would cost more than my dining room furniture, a trip
Flurry of documents are released by Vatican just prior to pope’s vacation

FROM PAGE 1

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

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

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

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

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

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

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

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

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

In a similar manner, the decree on the Tridentine Mass insisted that the council had never officially abrogated the old liturgy, which can therefore coexist with the new Mass. As the pope said early in his pontificate, Vatican II teachings must be seen as reform and not as “discontinuity and rupture” with the past.

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

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

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

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

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

By John Thavis

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

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

He said that while the new Roman Missal, introduced in 1970, remains the ordinary way of Catholic worship, the 1962 missal should be considered “the fundamental edition of the same law of prayer.”

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

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

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

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

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

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

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

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

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

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

Local pastors are to handle more formal requests for scheduled Masses, the document said.

The text does not require all parishes to automatically establish a Tridentine Mass schedule, but it said that where “a group of observant and loyal Catholics requests to make the old Mass available. The document stipulates that priests who use the 1962 Roman Missal must be qualified to do so. Some experts believe a lack of priests trained to say the old Mass could present problems, at least initially, in responding to local requests.

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

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

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

The pope said the 1962 Roman Missal can be used for the sacraments of baptism, marriage, penance, and the anointing of the sick, if the faithful request it.

Bishops may celebrate the sacrament of confirmation according to their own oratories, the document said.

Pope relaxes restrictions on use of Tridentine Mass

By John Thavis

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

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

He said that while the new Roman Missal, introduced in 1970, remains the ordinary way of Catholic worship, the 1962 missal should be considered “the fundamental edition of the same law of prayer.”

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

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

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

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

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

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

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

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

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

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

Local pastors are to handle more formal requests for scheduled Masses, the document said.

The text does not require all parishes to automatically establish a Tridentine Mass schedule, but it said that where “a group of observant and loyal Catholics requests to make the old Mass available. The document stipulates that priests who use the 1962 Roman Missal must be qualified to do so. Some experts believe a lack of priests trained to say the old Mass could present problems, at least initially, in responding to local requests.

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

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

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

The pope said the 1962 Roman Missal can be used for the sacraments of baptism, marriage, penance, and the anointing of the sick, if the faithful request it.

Bishops may celebrate the sacrament of confirmation according to their own oratories, the document said.
**Tridentine Mass is ‘extraordinary expression of the same law of prayer,’ says pope**

**FROM PREVIOUS PAGE**
to the old rite, too.

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

The text allowed for Mass readings in local languages, even when the 1962 missal is being used, using a Lectionary, or book of Mass readings, that has been approved by Vatican.

In his letter, the pope also suggested that new saints and new prayers should be inserted in the 1962 missal; that question will be studied by the “Ecclesia Dei” commission.

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

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

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

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

That could be an important point in the Vatican’s ongoing reconciliation efforts with the members of the Society of St. Pius X, founded by the late Archbishop Marcel Lefebvre, who was excommunicated in 1988. The society rejects the new Mass and several important teachings of Vatican II.

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

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

The publication of the decree came after nearly two years of review. Although it was issued “motu proprio,” a phrase that signifies a pope is acting on his own initiative, Pope Benedict consulted on the question with the world’s cardinals and bishops.

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

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

He emphasized that although the new Mass of 1970 was designed to replace the old liturgy, the 1962 Roman Missal was “never juridically abrogated.” Its restoration as an extraordinary form of worship thus does not undermine the council’s decisions, he said.

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

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

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

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

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

He urged the bishops: “Let us generously open our hearts and make room for everything that the faith itself allows.”

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

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

That led Abraham H. Foxman, U.S. director of the Anti-Defamation League, to call the papal decree a “body blow to Catholic-Jewish relations.” He said it was disappointing and offensive to see such “anti-Jewish language” return to the liturgy after its removal nearly 40 years ago.

The Roman Missal of 1970 changed the wording, asking prayers that Jews, “ beloved chosen people, may arrive at the fullness of redemption.”

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

‘CATHOLIC TO THE CORE’

THEME DRAWS 1,150 YOUTH TOWARD DEEPER CATHOLIC IDENTITY

Story and Photos
By Joan Kurkowski-Gillen
Correspondent

The 1,150 middle and high schoolers who attended the annual Diocesan Catholic Youth Conference July 6-8 at the DFW Hyatt Regency Hotel rocked to the music of Joia Farmer, laughed at the antics of comedy duo APoX Ministries, and cheered the performance of singer/songwriter Curtis Stephan.

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

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

The former auto mechanic was anointed to the priesthood along with three other deacons, Raymond McDaniel, Isaac Orozco, and Jonathan Wallis. His colleagues were celebrating their first Masses with family and friends Sunday morning. “Given the choice, I asked the bishop if I could join him here today,” said Fr. Kennedy, who attended diocesan youth events while a student at Nolan Catholic High School. “The youth of this church and the church universal are so important to us. I want you to know you are honored and cherished.”

Letting young people know their talents and gifts are valued by the church is one reason why DCYC is held each year. “It’s an opportunity for the young church of our diocese to come together to share and learn about their faith, be inspired by presenters, network ideas for youth ministry programs, make friends, and much more,” says Kevin Prevo, director of the diocesan Office of Youth and Young Adult Ministry.

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

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

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

T-shirts and banners carrying the weekend’s theme, “Catholic to the Core,” encouraged participants to use their Catholic identity as a springboard for life’s works. In many communities in the 28-county diocese, Catholics represent as little as three or four percent of the total population.

“So when we decided on ‘Catholic to the Core,’ we wanted the weekend to teach what it means to be Catholic,” Prevo explains. “Those words provided a powerful theme for DCYC.”

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

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

The bishop referred to a cross he wore Friday evening that shows the Good Shepherd not by himself, but surrounded by others. It symbolizes how people are not sent out to do the work of Jesus Christ alone but with fellow Christians. “We’re all sent out together to carry his love and his kingdom to all the world,” Bishop Vann explained.

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

Thirteen-year-old Randi Baird of Holy Trinity Mission in Azle said she didn’t expect DCYC to be as big an event as it is, or as much fun. “I’ve learned [that] to be ‘Catholic to the Core’ means helping other people,” said the first-time participant. “I’m definitely coming back next year. You make new friends and do lots of cool activities.”

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

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

An evening to honor faithful service and to say farewell

A farewell prayer service and reception honoring diocesan employees Dan Luby and Mary McLarry was held at Most Blessed Sacrament Church in Arlington. Approximately 300 people braved torrential rains Friday, June 29, gathering at the church to express their thanks to Luby, director of Christian Formation for the diocese, and McLarry, director of the Office of Worship, for their many years of faithful service. McLarry (top, right), who retired in July, smiles at the words of praise imparted by guest speakers at the reception. Luby (pictured at right), who was named the Tschoepe Chair of Homiletics at the University of Dallas School of Ministry, shares a tender moment with his wife, Theresa, while listening to speakers reflect on his years of service. Look for articles on both McLarry and Luby in the next issue of the NORTH TEXAS CATHOLIC.

(Photos by Kathy Cribari Hamer)

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

By Joan Kurkowski-Gillen Correspondent

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

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

“I think we have a lot of really great people in the Diocese of Fort Worth,” says Miller, who visited parishes to explain how the campaign benefits local ministries. “But, of course, now it’s also part of my learning curve as director.”

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

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

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

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

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

A certified fundraising executive, Miller is a member of the Association of Fundraising Professionals. She also is a board member of the National Committee on Planned Giving, Lone Star Council.
Pope gives guidelines for bridging gap between China’s Catholic communities

FROM PAGE 10
chronic conflicts over bishops’ appointments, church jurisdictions, and diplomatic relations.

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

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

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

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

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

One of the most important accomplishments of the papal letter was that it finally brought into the open some of the sensitive issues that have been discussed behind closed doors for decades. Indeed, the pope seemed convinced that openness, even if it brings some risks, is the best strategic path for the church in China at the moment.

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

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

A theme running through the papal letter is that the Catholic Church in China is one, not two. The terminology of the letter avoids emphasizing a dichotomy between so-called “underground church” and “official church,” which itself is significant.

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

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

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

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

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

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

FROM PAGE 11
unbroken succession of bishops going back to St. Peter — and therefore “cannot, according to Catholic doctrine, be called ‘churches’ in the proper sense,” it said.

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

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

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

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

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

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

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

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

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

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

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

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

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

POPE BENEDICT XVI has named U.S. Archbishop John P. Foley pro-grand master of the Knights of the Holy Sepulcher, a fraternal organization that supports Catholics in the Holy Land. Archbishop Foley was president of the Pontifical Council for Social Communications for the past 23 years.

He is pictured speaking at the National Catholic Educational Association’s annual convention in Philadelphia March 29, 2005. (CNS photo/ Bob Roller)

Pope names Archbishop Foley to head Knights of Holy Sepulcher

By Cindy Wooden

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

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

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

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

The Vatican also announced June 27 that Archbishop Foley’s successor at the social communications council would be Italian Archbishop Claudio Maria Celli, who will turn 66 in July.
**Pope says two-thirds majority always needed to elect pope**

By John Thavis

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

In a one-page document released June 26, the pope said the two-thirds-majority rule cannot be set aside. All but a few of the cardinals-electors are at an impasse.

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

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

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

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

Under Pope Benedict’s new rule, if a conclave has not elected a pope after 13 days, the cardinals will pause for a day of prayer, reflection, and dialogue, then move to a run-off election between the two cardinals who had obtained the most votes on the previous ballot.

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

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

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

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

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

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

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

**Pope announces special year dedicated to St. Paul**

By John ThAVIS

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

Bishops urge Amnesty International to reverse abortion policy

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

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


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

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

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

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

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

In his July 2 statement, Bishop Skylstad said the policy is misguided and invited Amnesty to join the Catholic Church in a more genuine outreach on women’s rights.

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

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

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

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

“It is never too late to seek justice for all vulnerable and oppressed members of the human family,” he said.
People of diocese show support for new priests

By Nancy Patton

Starr Warsen

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

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

“My sisters and I, we want our children to see that it’s quite the language barrier — we all speak French as our first language — it is important that we all remain Catholic and that we make the effort to thank and appreciate our priests as they serve Christ.”

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.

By Kathy Cribari Hamer

CORRESPONDENT

BY KATHY CRIBARI HAMER

ewe crowds and barricades in the piazza, decided to begin the year by at-

Bishop Kevin Vann, in his homily, gets to the heart of the matter:

that these four men, now ordained as priests, can exclaim in simple, yet profound words . . .

I am a Catholic priest.
Father Ray McDaniel
BY NICKI PREVOU
STAFF WRITER

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

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

Among the exuberant crowd of well-wishers was what Fr. McDaniel called a “huge” group of friends who knew him as he completed his year of pastoral work during the 2004-2005 school year as a seminarian at Our Lady Queen of Peace (OLQP) Church in Wichita Falls. Seventeen-year-old Brittany Tolentino, an OLQP parishioner who, along with her mother, Rosalie Tolentino, and several friends, traveled from Wichita Falls to be present at the joyful event, was one such attendee. “Brittany has been very ill for the past few years and went through many hospitalizations,” said Rosalie. “She had her heart transplant at Cook Children’s Hospital in Fort Worth on March 14, 2006, and Fr. Ray took us through the whole experience with his prayers and his concern.”

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

“I just finished my first year of seminary at Holy Trinity in Dallas,” explained Hathaway. “I’m the youngest of a group of nine current seminarians at Holy Trinity, and I really appreciated the way that Fr. Ray, in particular, took the younger guys under his wing. Throughout the year he would call to check up on us, to talk with us in person whenever he could, and he really went out of his way to offer encouragement to us.”

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

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

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

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

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

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

Father Jonathan Wallis
BY NICKI PREVOU
STAFF WRITER

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

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

The Knights of Council #9299 felt a special bond with Fr. Wallis, she explained, because the council sponsored him throughout his years in the seminary, hosting fundraising events to assist with seminary expenses and offering him their prayers and moral support.

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

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

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

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

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

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

Above: Fr. Jonathan Wallis shares a smile with longtime friend Elizabeth Scagel and with her son, three-week-old Wyatt Scagel, at the reception. (Photo by Donna Ryckaert)
Below: At the beginning of the ordination Mass, then-Deacon Isaac Orozco stands with his mother, Esther, waiting to be presented as a candidate for priesthood to Bishop Vann. (Photo by Kathy Cribari Hamer)

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

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

Father Tom Kennedy

By Kathy Cribari Hamer

Correspondent

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

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

When they welcomed him with the kiss of peace, Fr. Kennedy said his brother priests referred to others who were mentors. Some mentioned Father Jerry Scholl, whose chalice he grew up at St. Maria Goretti. Rachel’s Vineyard, and the Serra Club, whose members support vocations and are family friends of his parents, Tom and Peg.

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

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

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

“I can’t count the families at the ordination reception who said … [their children] could not attend because they were at DCYC,” he said. “Celebrating Mass with them the next day was grace on top of everything else. Young people are not the future of the church — they are the church.”

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

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

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

Father Isaac Orozco

By Kathy Cribari Hamer

Correspondent

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

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

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

“Being able to read the Eucharistic Prayer with the bishop at our cathedral was a powerful moment for me. And all of us blessing the bishop … it was symbolic,” he said.

“Through the ministry of the church and Jesus Christ, we are who we are. And the bishop was showing he is a servant of Jesus Christ.”

“My parents were moved and proud at the ordination,” Fr. Orozco said of his mother and father, Esther Gonzalez and Cesar Perry Orozco. “The two had been in attendance was a former seminarian, who befriended Fr. Orozco when the two were teaching English at the Catholic Seminary in Cairo. Martone attended the ordination with a friend, an orthodox practitioner of Islam.

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

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

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

“Throughout the ordination I was receptive… and sometimes emotions rolled up. I felt love, I felt chosen.”
At national conference, single adults renew commitment to church

By Denis Grasska

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

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

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

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

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

The conference was sponsored by the Diocese of San Diego, the Theology of the Body International Alliance, Ave Maria Singles, CatholicSingles.com, and CatholicMatch.com.

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

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

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

“When we look for the infinite in finite things, we make of these finite things idols,” he added.

“And oftentimes that hunger we have for the infinite, we seek to fill, we seek to satisfy with sex.”

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

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

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

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

Most feel called to married life, but have yet to meet their future spouse, Fleming said.

“We want to encourage them during this time to develop their spirituality so that it will be strong as they present themselves for marriage.”

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

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


Archbishop O’Brien will be formally installed as archbishop of Baltimore Oct. 1.
Kikwit’s bishop has plans for development

FROM PAGE 32

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

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

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

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

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

SSMN’s continue friendship with Kikwit’s bishop begun in Africa

By Kathy Cribari Hamer

Correspondent

The Sisters of St. Mary of Namur

were familiar with Kikwit Bishop Edouard Mununu Kasiala, not only by reputation, but by personal acquaintance when some of their congregation served in Africa. Many of the sisters had spent years in the African countries of Congo, Rwanda, and Cameroon, and those who were in the Diocese of Kikwit in the Democratic Republic of the Congo, remembered him.

“I spent a year-and-a-half in Kikwit in the early ‘70s, but I had not met him,” said Sister St. John Begnault, SSNN. “When I went to greet him at our house [in Fort Worth] last month, he said, “You must have taught in the school next door to the cathedral.”

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

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

“I first met him when I was in Djuma, when I was mistress of novices at our motherhouse,” said Sister Charles Marie Serafinina, SSNN. “He was a Trappist and was novice master at his monastery. He had given a retreat for the choir, and that’s beautiful. We were sitting together at an airport, talking about formation. Also we were both musicians, so we had a lot to talk about.”

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

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

Bishop Mununu risked his life for others during the ebola epidemic

By Kathy Cribari Hamer

Correspondent

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

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

Bishop Mununu has become accustomed to such conversation, which always begins, “Tell us about the ebola epidemic.”

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

“A man had come upon a dead monkey and suddenly was ill. He came to the hospital, and the nurses who cared for him remained the first to die.”

Bishop Mununu immediately asked for a microbiologist to come to Kikwit, and blood samples were quickly sent to the U.S. to Atlanta’s Center for Disease Control for testing. Atlanta warned the entire world, the bishop explained, and the medical researchers from around the world came to Kikwit.

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

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

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

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

“They have found that ebola is the most [highest] killer [out] of all diseases around the world,” Bishop Mununu said. “The third in the history of diseases in the world.”
USCCB campaign sends clear message that church promotes healthy, sound marriages

FROM PAGE 1

interviews with couples in Washing-

ton, D.C.; Los Angeles; Austin, Texas; and Providence, Rhode Island. The ad campaign was unveiled during the annual meeting of the National Association of Catholic Family Life Ministers in Denver.

Archbishop Joseph E. Kurtz, recently named to head the Archdiocese of Louisville, Kentucky, said the public service announcements are “lighthearted and fun, and yet provide a clear message.”

He is chairmen of the bishops’ Committee on Marriage and Family Life.

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

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

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

The public service announcements, funded by the U.S. bishops’ Catholic Communication Campaign, are just one part of the multiyear National Pastoral Initiative for Marriage approved by the bishops in November 2004 and directed by the bishops’ Committee on Marriage and Family Life.

The initiative, officially launched in 2005, highlights the meaning and value of married life for the church and society.

The first part of the initiative has focused on research and consultation that will be used for a pastoral letter on marriage scheduled for next year.

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

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

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

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

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

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

He said the recent debates about same-sex marriage have shown that while most Americans agree that marriage should be defined as a lifelong union of a man and a woman, many struggle to connect that ideal with what they encounter in daily life.

He also noted that many people still fail to make faith communities to help them prepare for, to be sustained in, and to heal marital relationships.

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

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

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

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

In letters sent to pastors, Bos-
ton Cardinal Sean P. O’Malley noted that “the vocation of marriage is in crisis,” referring to the 60 percent decline in the number of marriages in the archdiocese over the past 20 years.
Diocese of Biloxi exceeds $14 million education-campaign goal

By Shirley Henderson

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

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

The pilot phase of the campaign, “Catholic Faith for Tomorrow...A Future With Promise,” ran from April through June 2005. Parish campaigns were scheduled to continue to take place from September through December of that year, but were set aside after Hurricane Katrina hit the coastal counties of south Mississippi that August and pushed diocesan efforts to focus on recovery and rebuilding.

Pre-Katrina, the campaign’s goal of $14 million was based on the economy of south Mississippi and the amount of money Catholics gave to their parishes each Sunday, said Paul Barsi, of Community Counseling Service, who coordinated the campaign.

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

The generosity of Biloxi Catholics at this time is particularly remarkable, he said, since many people are in the midst of “rebuilding their homes, businesses, and communities. Their generosity, again, demonstrates the strength of character and determination of our people.

And although this does not meet all the financial needs of the diocese, it is a big step in the right direction.”

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

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

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

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

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

“If anything, the needs are even greater now. Katrina did not remove the challenges to provide excellent and faith-filled education for our young people, the need to strengthen parish education programs, or the need to educate future priests,” he said.

“These areas are not options, but necessities for the diocese to grow and remain vibrant.”

Dear Supreme Knight:

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

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

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

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

— Beverly Buchanan*
Pope says religious ed should help people integrate faith and life

By Cindy Wooden
Catholic News Service

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

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

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

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

St. Cyril’s catechesis was “profoundly biblical” and demonstrated the unity between the Hebrew Scriptures and the New Testament, demonstrating how salvation history began with creation and moved progressively toward fulfillment in Christ, the pope said.

In the early church, he said, “catechesis was an important moment inserted in the broad context of the entire life — particularly the liturgical life — of the Christian community in whose maternal womb, we can say, the gestation of the future faithful took place.”

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

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

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

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

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

August 12, Nineteenth Sunday in Ordinary Time.
Cycle C. Readings:
1) Wisdom 18:6-9
Psalm 33:1, 12, 18-22
2) Hebrews 11:1-2, 8-19

By Dan Luby

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

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

As we question them about their plans, as they share the information tinged with anxiety and great excitement, I recognize the power of hope. None of them really knows for sure what lies ahead. Will the classroom be a scene of triumph or boredom? Will flight school prove the fulfillment of what they know for sure into the uncertainty and even danger of the unknown. They walked in faith, confident not so much in their own abilities but in the One who was calling them to move to the edge and beyond.

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

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

— Hebrews 11:1-2

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

Copyright © 2007, Diocese of Fort Worth

‘Go and store all you have in the storage shed’

By Jeff Hedgren

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

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

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

As I was driving by a facility currently under construction a Scripture story ran through my mind, and I wondered if somehow along the line we have misquoted or at least misunderstood the point of the story.

There was a rich young man who wanted to follow Jesus. After being assured that the young man had followed the prescriptions of the law, Jesus asked one more thing of him: “Go, sell what you have… and follow me” it seems we have re-worded to say, “Go and store all you have…”

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

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

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

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

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

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

She would say: “I’ve gotten enough use out of it, so it’s time to pass it on.” I had a real hard time understanding this, but as the years have gone by I began to see the value in passing on items that I do not use anymore — even if I still really like them.

Yes, it is hard to let go of certain items that have special meaning, I suppose this is why we see in the Gospel of Mark that before Jesus made this request of the young man he “looked at him, loved him, and said to him, ‘You are lacking in one thing ...’”

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

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

Jeff Hedgren, youth minister at St. Bartholomew Parish in Southwest Fort Worth, is the principal organizer of Camp Fort Worth each summer. Readers with questions can contact Jeff at jeff@stbartsfw.org.
El Papa dice que educación religiosa debe ayudar gente a integrar fe en sus vidas

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

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

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

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

En la iglesia antigua, él dijo, "la catequesis era un momento importante insertado en el amplio contexto de la vida completa, particularmente en la vida litúrgica de la comunidad cristiana, en cuya matriz maternal, podemos decir, ocurrió la gestación de los fieles futuros."

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

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

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

El Arzobispo Charles J. Chaput de Denver dijo que el asunto del aborto pertenece a lo más básico de la dignidad humana y que hay iglesias que apoyan leyes que sean católicas, que en la historia de la salvación, que desarrollemos son personas.

"Estos no son asuntos de secta o credo", le dijo a The Record, periódico semanal de la arquidiócesis de Perth, Australia Occidental. "No estamos diciendo que los legisladores católicos tienen que promover la creencia en la Trinidad."

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

El Arzobispo Chaput dijo que los obispos de EEUU que hablaron en público sobre el aborto durante la pasada cam- paña electoral presidencial del 2004, incluyéndose él mismo, no trataron de lograr un nombre famoso para ellos mismos.

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

El Arzobispo Chaput estuvo en Australia para un congreso de adultos jóvenes llamado “Congresso 2008: La Iglesia y la Próxima Generación”. El congreso, que se llevó a cabo del 6 al 8 de julio en Canberra, fue patrocinado por la Red de Adultos Jóvenes Australianos Católicos y la Asociación de Estudiantes Australianos Católicos.

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

"La gente que se mostró fuertemente crítica cuando hablé de asuntos de la vida en la última elecciones presidenciales me ha animado mucho a que hable de temas de inmigración”, dijo.

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

"Y esto va para ambos lados, el lado liberal y el lado conservador. Lo que espero que desarrollemos son personas que sean católicas, que en realidad no sean ni liberales ni conservadores; sino simplemente católicos."
La Iglesia instituida por Cristo solo hay una

La Iglesia Católica

Por Pedro A. Moreno, OPL
Director, Instituto Luz de Cristo

Impresionante ha sido para muchos el documento que fue emitido en las pasadas semanas por la Congregación de la Doctrina y la Fe, CDE. El documento lleva por título: Respuestas a algunas preguntas acerca de ciertos aspectos de la doctrina sobre la Iglesia.

Grata sorpresa fue para mi el volver a escuchar la verdad revelada por Dios en la Biblia de que Jesucristo instituyó una sola Iglesia y ésta Iglesia es la Iglesia Católica. Esta verdad todavía sorprende a muchos que desconocen la totalidad de las verdades que Cristo nos dejó.

Los mínimos requisitos mencionados en el documento, para ser “Iglesia” en el sentido pleno de la palabra, son dos. Si estos dos elementos no están presentes en un grupo, por más buenos que sean y por mejores que sean sus intenciones, no son, ni pueden ser llamada, “iglesia” en sentido propio. Estos grupos reciben el nombre de comunidades eclesiales. Son grupos inventados por diversas personas y no instituidos por Jesucristo mismo. Lo bueno que hay en ellos lo han recibido de la Iglesia Católica y Dios las puede instituir; pero no son propiamente “iglesias” en sentido pleno.

Dominico.

Luz de Cristo. Sus escritos espirituales han recibido múltiples premios de la Asociación de Periodismo Católico de los Estados Unidos y Canadá. Vive en el noreste de Fort Worth con su esposa María Mirta y sus tres hijas María, Patricia y Mirangela. Pedro es Laico Dominico.

Familias, informe de derechos humanos cuentan historias detrás de deportaciones

Por Patria Zapor
WASHINGTON (CNS) — Niños viendo camisetas que leían en inglés “Nacido en EE.UU., no se puede deportar a papá” hablan con conocimiento sobre la deportación ante reporteros en la plaza del Tribunal Supremo el 17 de julio, explicando qué sucede cuando miembros de la familia son envueltos en otro país.

El mismo día, Human Rights Watch emitió un informe que estima que 1.6 millones de niños y adultos, incluyendo quízasis 540,000 ciudadanos estado unidenses, han tenido un miembro de la familia deportado desde que una ley de 1996 reclasificó muchos crímenes menores como ofensas que pueden causar la deportación y eliminó la discreción judicial de no deportar.

Joshua James, de 9 años de edad de Jersey City, Nueva Jersey, tenía 6 años cuando su papá, Calvin James, fue deportado a Jamaica hace tres años.

En una conferencia de prensa y vigilia de oración en el Tribunal Supremo, Joshua llevó un cartel que leía “Otro niño sin padre” y llevaba fotos de sí mismo con su familia en tiempos más felices. El tomó el micrófono para describir cómo es estar separados.

Otros le pidieron al Congreso aprobar una legislación como la Ley de Protección de Niños Ciudadanos, la cual otorgaría a los jueces de inmigración más discreción para decidir, cuando el caso merece, que la deportación no representa los mejores intereses de los niños. Ellos también pidieron a la ad- ministación Bush detener las redadas de inmigración y las deportaciones.

Bruselas, Bélgica (CNS) — Ser inmigrante indocumentado no es la misma cosa que ser criminal, dijo un funcionario del Vaticano ante el Foro Global Sobre Emigración y Desarrollo.

“Independientemente de su estado legal”, los emigrantes son seres humanos con derechos que deben ser respetados, dijo el arzobispo Agostino Marchetto, secretario del Consejo Pontificio Para Emigrantes e Itinerantes.

El arzobispo habló el 9 de julio en la apertura del foro global, rodeado de miles de personas que siguen la conferencia y gobiernamente e inspiradas por la fe, sindicatos laborales e investigadores, convocada por el gobierno belga para forjar mejores propuestas concretas para políticas internacionales en cuanto a la emigración y el desarrollo.

Aunque la gente tiene derecho a vivir en paz y con dignidad en sus países de origen, ellos también tienen derecho a emigrar cuando esas necesidades no son satisfechas, dijo el arzobispo Marchetto ante el foro.

“Un estado irregulal emigra- ción, de hecho, no significa criminalidad”, dijo él. Además, el enviado ha señalado que los inmigrantes no merecen la “tarjeta verde”, menot en la sociedad es una ofensa que puede causar la deportación.

Inmigrantes indocumentados no son lo mismo que criminales, dicen funcionario del Vaticano

El caso de los Lino es típico entre muchos de los estudiados por Human Rights Watch para el informe “Obligados a la separación: Familias separadas e inmigrantes perjudicados por la política de deportación de Estados Unidos”.

Desde que una ley de inmigración de 1996 criminalizó muchos crímenes menores e hizo que las apariencias de pan y vino, con las palabras de la Ultima Cena, no es sufi ci ente. Para ser una Eucaristía valida hace falta algo más.

Nuestra docencia, en efecto, nos mínimos requisitos mencionados en el documento, para ser “Iglesia” en el sentido pleno de la palabra, son dos. Si estos dos elementos no están presentes en un grupo, por más buenos que sean y por mejores que sean sus intenciones, no son, ni pueden ser llamada, “iglesia” en sentido propio. Estos grupos reciben el nombre de comunidades eclesiales. Son grupos inventados por diversas personas y no instituidos por Jesucristo mismo. Lo bueno que hay en ellos lo han recibido de la Iglesia Católica y Dios las puede instituir; pero no son propiamente “iglesias” en sentido pleno.

Sacerdocio válido, el segundo requisito para ser Iglesia en el sentido pleno de la palabra. Sacerdocio válido exige sucesión apostólica. Los obispos que ordenan nuevos sacerdotes necesitan ser sacerdotes válidos de los Apóstoles, que a su vez recibieron su sacerdocio de Cristo mismo. Nuestra diócesis está de fi eza por la ordenación de cuatro nuevos sacerdotes que continuarán la misión de Cristo entre nosotros y gracias a ellos la verdadera Iglesia de Cristo sigue presente en Fort Worth.

Inmigrantes indocumentados no son lo mismo que criminales, dicen funcionario del Vaticano
El Papa relaja restricciones en uso de Misa Tridentina

Por John Thavis
Catholic News Service
CIUDAD DEL VATICANO (CNS) — El Papa Benedicto XVI ha relajado las restricciones en el uso de la Misa Tridentina, una liturgia en latín que predató el Segundo Concilio Vaticano.

El Papa dijo que la Misa celebrada de acuerdo con el Missal Romano de 1962, conocida comúnmente como el rito tridentino, debe ser puesta a la disposición de cada parroquia donde grupos de fieles lo deseen.

El Papa instruyó que la Misa tridentina pudiera ser celebrada los días laborables y en circunstancias tales como peregrinaciones.

Cuando un grupo de fieles la solicite, el obispo lo debiera hacer, quien le “solicita seriamente que se otorgue su deseo”, dijo el documento. Si el obispo no puede proveer este tipo de celebración, el asunto va a la Pontificia Comisión “Ecclesia Dei”.

Las órdenes religiosas pueden ofrecer las Misas Tridentinas en celebraciones conventuales o comunales en sus propios oratorios, dice.

El documento dice que el misal de 1962 puede ser usado para los sacramentos del Bautismo, el Matrimonio, la Penitencia y Unción de Enfermos si los fieles lo solicitan. Además, los obispos pueden celebrar el sacramento de la Confirmación de acuerdo con el antiguo rito.

El documento dio algunas directrices: Los sacerdotes entrenados para decir la antigua liturgia, que los fieles pudieran realizar el rito celebrado en la antigua Misa, que las parroquias pueden ofrecer la antigua liturgia.

Por John Thavis
Catholic News Service
CIUDAD DEL VATICANO (CNS) — El Papa Benedicto XVI ha relajado las restricciones en el uso de la Misa Tridentina, una liturgia en latín que predató el Segundo Concilio Vaticano.

El Papa dijo que la Misa celebrada de acuerdo con el Missal Romano de 1962, conocida comúnmente llamada Misa Tridentina es totalmente en latín. (CNS foto/Nancy Wiehecc)

Página de una reproducción hecha en 1996 del Missal Romano de 1962. La Misa en este misal, comúnmente llamada Misa Tridentina es totalmente en latín. (CNS foto/Nancy Wiehecc)
Undocumented immigrants not same as criminals, says Vatican official

BRUSSELS, Belgium (CNS) — Being an undocumented immigrant is not the same thing as being a criminal, a Vatican official told the Global Forum on Migration and Development. “Independently of their legal status,” migrants are human beings with rights that must be respected, said Archbishop Agostino Marotto, secretary of the Pontifical Council for Migrants and Travelers. The archbishop spoke July 9 at the opening of the global forum, a gathering of nongovernmental and faith-inspired organizations, labor unions, and researchers convoked by the Belgian government to come up with economic proposals for improved international policies on migration and development. While people have a right to live at peace and with dignity in their home countries, they also have a right to migrate when those needs are not met, Archbishop Marotto told the forum. “An irregular migration status, in fact, does not mean criminality,” he said.

2006 Vatican budget closes with surplus; Peter’s Pence up $42 million

VATICAN CITY (CNS) — The Vatican’s 2006 budget closed with a surplus of 83.4 million euros, but the biggest surprise in the year’s financial report was a huge jump in donations to Peter’s Pence, the collection given directly to the pope for charitable Catholic communities and those of public June 30. The letter urged cooperation between clandestine and members of the Catholic hierarchy in China shared with news agency UCA News said they needed time to digest the Some Chinese welcome papal letter; proposals for improved international policies on migration and development. While people have a right to live at peace and with dignity in their home countries, they also have a right to migrate when those needs are not met, Archbishop Marotto told the forum. “An irregular migration status, in fact, does not mean criminality,” he said.

EU bishops welcome plans for treaty to replace constitution

BRUSSELS, Belgium (CNS) — Catholic bishops from the European Union have welcomed plans for a treaty to replace the stalled European constitution. The Commission of the Bishops’ Conferences of the European Community, which represents approximately 1,000 bishops from the European Union, said it salutes the success of the EU “in its effort to resolve the institutional crisis. The overall strengthening of the role of national parliaments in the decision-making process will enhance the principle of subsidiarity in the union…. It is to be hoped that solidaristic and social dimension of the union will be further promoted,” the commission, known as COMECE, said in a June 26 statement following an agreement on new governing rules at a June 21-23 summit of EU heads of state in Brussels. The treaty, to be drafted starting in July, is expected to fully time will tell whether it makes a difference.”

Some Chinese welcome papal letter; others need time to digest it

HONG KONG (CNS) — Some church leaders in China who have read Pope Benedict XVI’s letter to mainland Catholics say they feel positive about it and are willing to heed the pontiff’s call for unity. Many Catholics contacted by the Asian church news agency UCA News said they needed time to digest the lengthy and theological letter and to consider its impact. Nuns and members of the Catholic hierarchy in China shared with UCA News their initial reactions to the papal document, made public June 30. The 50-page letter urged cooperation between clandestine Catholic communities and those officially registered with the government. It criticized Chinese government limits on church activities, but on several key issues — including the appointment of bishops, the ordination of Chinese priests, and a call for China to have a faster and serious dialogue. By July 3, some Chinese Catholics said they had read the 50-page Chinese version of the papal letter several times already. In some places in Hebei province, thousands of copies had been printed.

Archdiocese reaches agreement with more than 500 abuse claimants

LOS ANGELES (CNS) — The Los Angeles Archdiocese July 15 announced the largest church settlement of sexual abuse lawsuits to date, agreeing to pay more than 500 alleged victims a total of $660 million.

Before noon the next day, Los Angeles County Superior Court Judge Haley Fromholz had approved the settlement, calling it "the right result." It said settling the cases was "the right thing to do.

Los Angeles Cardinal Roger M. Mahony again offered his personal apology to every victim of sexual abuse by a priest, religious, deacon, or layperson in the archdiocese.

"It is the shared hope of everybody in our local church that these victims, many of whom suffered in silence for decades, may find a measure of healing and some sense of closure with today's announcement," he said in a statement July 15.

"Although financial compensation in itself is inadequate to make up for the harm done to the victims and their families, still this compensation does provide a meaningful outreach to assist the victims to rebuild their lives and to move forward," he said.

The settlement — reached by attorneys for the archdiocese and 508 people suing the archdiocese — came the weekend before the first of 15 civil trials in Los Angeles County courts was to begin July 16. With the agreement in hand, Cardinal Mahony and attorneys for both sides instead appeared in court to present the formal settlement to Fromholz for approval.

Following Fromholz’s action, Cardinal Mahony repeated his apology and his offer to meet privately with any victim of abuse who asks. "This particular day is a day for the victims to speak," he said, adding that he would spend the day praying.

During the hearing, Ray Boucher, lead attorney for the victims, thanked his clients for their resolve and courage, asking them to stand. "I think they deserve a tremendous debt of gratitude," Boucher said, fighting back tears.

He credited Cardinal Mahony with taking steps that led to the settlement, which might not have occurred "if left to the lawyers." Michael Hennigan, attorney for the archdiocese, said in the courtroom that his views of clergy sex abuse had changed over the years he spent on the cases, largely through his private meetings with 70 plaintiffs.

"I’d like to say that the church would have been reformed without these cases, but I don’t know that’s true," he said. "These cases have forever reformed the Archdiocese of Los Angeles. It will never be the same.

The archdiocese in December had announced the settlement of 45 lawsuits for $60 million. Under the latest agreement, the archdiocese will pay $250 million, and the balance will come from a combination of payments from insurance carriers and religious orders whose members have been accused in the abuse cases.

According to a tally prepared by the Los Angeles Times, the previous largest settlement of abuse cases in the United States since 2002 was the $157 million the Boston Archdiocese agreed to pay to 983 claimants in several different settlement agreements. The Archdiocese of Portland, Oregon, agreed to pay $129 million to 315 claimants; the Diocese of Orange, California, agreed to pay $100 million to 90 claimants, and the Diocese of Covington, Kentucky, settled with 350 claimants for $85 million.

Cardinal Mahony said the new settlement and the one for $60 million announced in November "will have very serious and painful consequences for the archdiocese." He said the archdiocese will re-evaluate all ministries and services, "since we will not be able to offer them at the same levels as in the past.

The archdiocese will sell "non-essential properties" to fund its portion of the settlement, he said, adding that no parish properties or schools would be affected.

In May Cardinal Mahony said the archdiocese would sell its chancery building to help finance the settlement, and the archdiocesan functions would either move to rented space elsewhere or the archdiocese would lease back space in its current building, he said.

About 50 properties had been identified as available to sell to cover the settlement costs.

Teresa Ketekamp, executive director of the U.S. bishops’ Office of Child and Youth Protection, told Catholic News Service that the Los Angeles settlement is a watershed for the number of victims it includes. She said she hopes the settlement is the key to enabling the victims to achieve greater healing.

"It would be damaging if a court settlement for damages “is just one of the tools of healing,” she said. "Hopefully full time will tell whether it makes a difference.”

Anthony Picarello Jr. named USCCB general counsel

WASHINGTON (CNS) — The 37-year-old general counsel and vice president of the Becket Fund for Religious Liberty has been named general counsel of the USCCB Conference of Catholic Bishops.

In September Anthony R. Picarello Jr. will fill the seat left vacant by the resignation of general counsel Mark Chopko, who had held the post since 1988.

USCCB general secretary Msgr. David Malloy announced the appointment July 6.

A 1995 graduate of the University of Virginia Law School, Picarello holds a bachelor’s degree in social anthropology and comparative religions from Harvard University and a master’s degree in religious studies from the University of Chicago.

He has been with the Becket Fund for seven years, after previously working at the Washington law firm of Covington and Burling, where he specialized in environmental and employment law.

While there, he also participated in a challenge to a Federal Election Commission action and in post-conviction death penalty appeal in Mississippi.

The professional magazine American Lawyer included Picarello on its list of 50 top litigators under age 45 in its January 2007 edition.

Anthony Picarello Jr. named USCCB general counsel
Debates over embryonic stem cell will likely intensify; they should be rational

as another opponent of mine once put it during a debate at Southern Methodist University, “If Mother Nature destroys so many embryos naturally, why shouldn’t we be able to as well? Why get all worked up about using frozen embryos in research, when so many early embryos die naturally from miscarriages?”

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

What Mother Nature does and what I freely choose to do as an acting person are two separate realities, not to be confused.

To put it dramatically, the fact that Mother Nature sends miscarriages that claim the lives of thousands of victims doesn’t somehow make it OK for me to shoot a machine gun into a crowded stadium and claim thousands of victims of my own.

Another tactic that is sometimes used during debates about the human embryo is to try to dissipate the energy of the argument over many options. I participated in a debate at Rutgers University in New Jersey where one of my opponents suggested that if I am so concerned about protecting embryonic humans, then I need to be equally concerned about protecting older humans by doing everything in my power to stop various wars and armed conflicts around the world.

In my reply to his argument, I stressed the significant differences between the decision to go after an enemy during an armed conflict, and the decision to go after human embryos for their stem cells. Embryonic humans are always absolutely innocent and helpless, and therefore can never be willfully and directly targeted. In wartime, however, the situation is clearly more complex because the parties involved are no longer innocent, and self-defense has always been recognized as a legitimate moral choice when unjust aggression arises.

The embryo debates are sure to intensify in the future, and we need to insist on careful and rationally supported arguments from all parties in the debate. Where vulnerable and defenseless human life is concerned, the stakes are much too high to allow specious and imprecise arguments to carry the day.

Father Tadeusz Pacholczyk earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as the Director of Education at the National Catholic Bioethics Center in Philadelphia.

Hamer...

From Page 9 to Vegas, a flat-screen TV, and an iPhone.

My inspection lapsed, and I got a ticket for it, but a kindly judge gave me a week to inspect it without a fine. I realized my body-shop woes were over.

Before getting that done, however, and while driving on the freeway again, the bumper completely fell off my car. It came to rest under a tire, where it dragged, until I pulled off the freeway and into a parking lot.

Quickly I phoned my son-in-law, Dustin, a constant source of comfort.

“When exactly did my life go out of control?” I asked him. “And what am I going to do now, with a rogue bumper hanging off, and run over?”

Dustin’s loving nature came forward, even though it was partly obscured by uncontrollable laughter: “Can you get the bumper into the back seat?” he asked.

I did.

Driving away (taxi driver with oddly-shaped passenger), I realized my body-shop woes had expanded. Now I faced repairing the car that same week, to pass inspection before the judge’s grace period expired.

There was, however, humor in imaginary conversations with the police: “Ma’am, do you know your front license plate is missing? There isn’t missing, officer; it’s on the bumper. In the back seat.”

Sometimes, in our woes, we forget about faith. And sometimes the woes seem insurmountable, until their relative importance diminishes, because something worse happens. In 2006, I celebrated a painful birthday — well, all of them are. But the birthday depression disappeared when I learned my son-in-law had been diagnosed with cancer. Being old was okay. I loved Dustin more than I hated aging.

This time, the falling-off of my bumper reminded me how good it was when I was worried only about ordinary car dents, and everyday workday financial or family crises. My friend Fr. King was right. God had let me down in the little things, and he surely wouldn’t let me down in the big things that followed.

I finally reported the collision, and my insurance company (the hand of God, with a deductible) fixed my car.

At our diocese’s recent ordinations, Bishop Kevin Vann told me how the five children, Meredith, John, Julie, Andrew, and Abby. Her column is syndicated in a number of the best Catholic diocesan newspapers across the U.S. In May of 2005, her column received the first place award for best family life column by the Catholic Press Association of the U.S. and Canada.

From Page 9 absolute moral boundaries.

A second argument that comes up quite often in debates about the embryo is the so-called argument from wastage. The starting point for this argument is the medical observation that most pregnancies don’t survive and are flushed from a woman’s body. One well-known embryology textbook summarizes it this way: “The total loss of conceptions from fertilization to birth is believed to be considerable, perhaps even as high as 50 percent” to nearly 80 percent.” The fact that most embryos don’t survive is then taken and used as a justification for destroying embryos to get stem cells.

By Jean Denton

Copyright © 2007, Jean Denton

Umbert the Unborn

by Gary Cangemi

There’s no business like good business…no business like no business we know. Every life is special and important.

From moment of conception and beyond, but nowhere can you get that special feeling like when you’re growing your own nich.

There’s no people like pro-life people; they speak for the unborn even when the judges say you’re just a blurb. A blurb will never show up in the phone book.

Next thing you know, they job’s all done. Babies can grow like grass. Judges say you’re just a blurb, a blurb is nothing compared to cherry picking.
A “Visioning Day” for the Contemplative Centering Prayer at 9 a.m. The day will end at 3:30 p.m. with Centering Prayer. This event will be coordinated and facilitated by Susan Keller, a leader of Contemplative Outreach Ltd., and member of the national faculty. She has a special gift for helping others to discover the peace and quiet space within themselves. For more information, call Tom Uhler at tomuhler@msn.com or (817) 224-9700.

Cursillo
A Cursillo is a short course in Christianity for men, consisting of a series of talks and meditations examining one’s life in relation to Jesus Christ. Many who have gone through this experience find they are able to look at their lives in a new light. A Cursillo weekend is designed to help individuals work through the tensions of being a Christian in our current society according to program materials. These weekends focus on how people can function in this role. This session will explain how the physical, emotional, and psychological changes that occur in becoming a woman. There is a $125.00 person fee. Reservations may be made by calling Kathy Stojak (817) 773-8906. Because there is a limited amount of space available, all registrations are being accepted on a first call basis. The Cursillo Center is located at 800 W. Loop 820 South (at exit 123 of the White Settlement Exit road).

Grief Support
Help is available for divorced, separated, and widowed individuals. A peer ministry, sponsored by the Diocesan Family Life Office will meet weekly each Tuesday beginning Aug. 29 from 7 p.m. to 9 p.m. at St. Vincent de Paul Church. 5819 Peasant Ridge Rd. Arlington. Widowed and divorced will meet in separate groups. This structured confidential support network will provide a safe environment throughout the stages of grief that accompany the loss of a spouse. For more information, please call Helen Gamble at (817) 626-9382 or e-mail to hengle@sbcglobal.net.

Holy Trinity Welcome
Staff and lay supporters of Holy Trinity Seminary in Irving will greet alumni, clergy, and Staff and lay supporters of Holy Trinity Seminary as August 6. This event will be coordinated and facilitated by Ray and Christy Szempruch will be held weekly on Thursday evenings from 7 p.m. to 9 p.m., Sept. 6 through Dec. 6 and Jan. 24 through April 3. The Graham and Szempruch will explain, from a faith-based perspective, how to function in this role. This session will explain how the physical, emotional, and psychological changes that occur in becoming a woman. There is a $125.00 person fee. Reservations may be made by calling Kathy Stojak (817) 773-8906. Because there is a limited amount of space available, all registrations are being accepted on a first call basis. The Cursillo Center is located at 800 W. Loop 820 South (at exit 123 of the White Settlement Exit road).

Lay Carmelite Gathering
Would you like to deepen your relationship with Jesus and Mary? The Lay Carmelites invite you to join them on the second and fourth Sundays of the month for a time of prayer and fellowship. The gathering will take place from 1:45 p.m. in the rectory chapel of St. Mary of the Assumption Church, 509 W. Magnolia Ave. Grapevine. For more information, call (817) 927-5383. Childcare is available by calling (817) 924-6581 to make reservations at least 48 hours in advance.

SCOUTING RETREATS
The 10th annual Catholic Cub Scout Retreat will be held Sept. 29-30 at Our Lady of the Valley Ranch near Pinto Pico. Cub Scouts are invited to stay overnight on either Friday or Saturday night for a spiritually enriching program where many optional activities will be offered. Cub Scout families from every Pack are welcome to participate. The retreat will include an opportunity to work on religious emblems, a historical remembrance of the life of St. John Vianney, songs, storytelling, and participation in a Mass at the Worth Ranch Chapel. The retreat cost is $12 per overnight, $14 with breakfast, $20 for the entire weekend including Friday and Saturday night. Information and applications are available on the Diocese Cursillo Committee on Scouting Web site at www.bsacouncil.org. The 47th Annual Catholic Boy Scout Law, “The Scout Law,” will begin Friday evening Sept. 28 and will end Sunday at noon, Sept. 30. This retreat is for the Boy Scouts who have completed the first year of the Cub Scout program. The retreat cost is $20 per Scout or Scout leader. Information and applications are available on the Diocese Cursillo Committee on Scouting Web site at www.bsacouncil.org.

SMSM Jubilees
The Sisters of St. Mary of Namur will be celebrating their 65th jubilee of two of their congregation with a Mass Saturday, Aug. 18, at 2 p.m. at St. Andrew Church, 1917 Strecker St. Bishop Kevin Vann will celebrate Mass. A reception will follow in the Life and Leisure room. Mary Merdian, SSMN, will be marking her 37th year as a religious sister. Bishop Kevin Vann will celebrate Mass at St. Boniface Church, Oct. 7. All are invited to exchange a happy jubilee with the Sisters. For more information, call Jerry or Margaret Smith at (817) 541-2285 or the Scotch Valley. For more information, call Jerry or Margaret Smith at (817) 541-2285 or the Scotch Valley.

COURAGE SUPPORT GROUP
For those striving to live chaste lives according to the Catholic Church’s teachings on chastity, the Courage support group meets twice a month on Thursday evenings from 7 p.m. to 9 p.m. For more information, call Senator Davis (940) 352-2341 or Karen (940) 352-2341.

TO THE EDITOR:
Rebuild: A Cursillo is a short course in Christianity for men, consisting of a series of talks and meditations examining one’s life in relation to Jesus Christ. Many who have gone through this experience find they are able to look at their lives in a new light. A Cursillo weekend is designed to help individuals work through the tensions of being a Christian in our current society according to program materials. These weekends focus on how people can function in this role. This session will explain how the physical, emotional, and psychological changes that occur in becoming a woman. There is a $125.00 person fee. Reservations may be made by calling Kathy Stojak (817) 773-8906. Because there is a limited amount of space available, all registrations are being accepted on a first call basis. The Cursillo Center is located at 800 W. Loop 820 South (at exit 123 of the White Settlement Exit road).

Grief Support
Help is available for divorced, separated, and widowed individuals. A peer ministry, sponsored by the Diocesan Family Life Office will meet weekly each Tuesday beginning Aug. 29, from 7 p.m. to 9 p.m. at St. Vincent de Paul Church, 5819 Peasant Ridge Rd. Arlington. Widowed and divorced will meet in separate groups. This structured confidential support network will provide a safe environment throughout the stages of grief that accompany the loss of a spouse. For more information, please call Helen Gamble at (817) 626-9382 or e-mail to hengle@sbcglobal.net.

Holy Trinity Welcome
Staff and lay supporters of Holy Trinity Seminary in Irving will greet alumni, clergy, and returning and new students to its Welcome Dinner 2007 set for Oct. 9 at the Farmington Inn Golf Club in Farmington, Conn. The event will be coordinated and facilitated by Dr. John Begnaud, SSMN, who will serve as master of ceremonies. For more information, call (203) 832-7580 as soon as possible. For detailed job description, visit the Web site www.cdsociety.org.

Youth Minister
St. Thomas the Apostle Parish in Fort Worth is seeking a full-time position as director of Adult Religious Formation and Family coordinator. This position requires an undergraduate degree in education (or related field), computer literacy, excellent organizational, and communication skills, and the ability to work with parents and other professionals. Interested individuals should send a résumé to rphelps@artbh.com or fax Rita Phelps at (817) 284-1729. Deadline for applications is August 31, 2007.

Custodian
Full-time custodian package to live-in. We are looking for energetic and organized individual, with solid communication and computer skills, who enjoys working with adolescents. Applicants must be active Catholics who have a background in youth ministry and are willing to accept a bachelor’s degree with a diocesan certification in youth ministry. Interested individuals should e-mail a résumé to rphelps@artbh.com or fax Rita Phelps at (817) 284-1729. Deadline for applications is August 31, 2007.

Cemetery Plots
For sale, two cemetery plots in the Catholic Church's cemeteries in Denton. For more information, call Darin (214) 939-6855.

Services Available
Topsoil, sand, gravel, washed materials, driveways, concrete, bashtoe, and frac- ture fill. Services include lot planning and lot access. See page 31 for more information. See page 31 for more information.

Advertise in the North Texas Catholic

Sister Dioceses
Spanning the distance between Africa & America
Kikwit and Fort Worth join hands and hearts

Stories and Photos / by Kathy Cribari Hamer / Correspondent

The two men stood facing each other at the front of the church. They were concelebrants and bishops of sister dioceses, but across the center aisle, just as across continents, the quality joining them was friendship.

“We are very honored with your presence,” Bishop Kevin Vann said to his guest, Bishop Edouard Mununu Kasiala, OCSO, of a diocese in the southwestern region of the Democratic Republic of the Congo. “Your presence here reminds us how we are united in our Catholic faith with the other at the front of the church.

Bishop Vann thanked Bishop Mununu for helping us reflect on the mission of the church.

Ralph McCloud is the director of African-American Ministries for the diocese and a very active parishioner in Our Mother of Mercy.

Bishop Mununu chats with Ralph McCloud (left) and other: Our Mother of Mercy parishioners before Mass. McCloud is the director of African-American Ministries for the diocese and a very active parishioner in Our Mother of Mercy.

Bishop Mununu, holding the $30,000 check from the Diocese of Fort Worth in one hand, speaks about the relationship between the two dioceses said Fr. Kombo, who was ordained in 1990, and in 1995 lived at the Kikwit Cathedral. “They prayed to God to bring peace to the country, and participation in the liturgy was huge. That was the same time that ebola was there, and people prayed for God to spare them. One man in the cathedral

See KIKWIT’S, P. 21

Inside... This issue of the NTC

DOYC’s “Catholic to the Core” theme gave 1,150 youth a chance to learn how the different elements of their faith make them who they are as Catholic young people.

Fr. Tom Kennedy, Fr. Isaac Orozco, Fr. Ray McDaniel, and Fr. Jonathan Wallis. That’s who they were as they embraced and blessed family and friends following their ordinations.

Put aside, as the people of the Mississippi Gulf Coast dealt with the aftermath of Katrina, the Diocese of Biloxi has now completed a $14 million campaign, $2 million over goal.

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