

The MESSENGER

MISSIONARIES OF THE HOLY FAMILY



WINTER 2009 - 10

The MESSENGER

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The MESSENGER
MISSIONARIES OF THE HOLY FAMILY

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Provincial Perspective

Dear Readers,

We are now into the Lenten Season. Time does go by fast. It is like being on a long journey and keeping track of the miles, hours and experiences along the way to our destination. In our liturgical journey once again we have the seasons to remind us of where we are going and what life is all about. We walk with Jesus through his lived ministries, through his suffering and death, and into his resurrected life and discover for ourselves what it really means to us and asks of us. It is a journey that changes the traveler, a process that shapes the soul in ways we cannot predict. For example, St. Paul went through experiences and all sorts of hardships in his journey and persevered. He put himself in God's care and is still guiding and changing the hearts of many each day. If on our journey we put ourselves in God's care, what might he be able to do through us? May God's blessings be with you throughout the year.

Sincerely in the Holy Family, I am

Fr. Phil Sosa, M.S.F.

Very Reverend Philip Sosa, M.S.F.
Provincial Superior



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HOLY FAMILY LIFE

Marriage Rx: How much does faith matter?

by Susan Vogt, MA, CFLE

Mary's faith has always been very important to her. Her husband, Ted, was raised Christian but now considers himself an agnostic. He's not anti-God; he just doesn't know that God has anything to do with his life here on earth.

This didn't bother Mary when they first got married since she knew Ted to be a good and moral man who did not interfere with her practice of her Catholic faith. Mary and Ted, however, now have a child who is preparing for first Eucharist and asking why Dad doesn't join them at Mass. Mary also finds herself a little resentful that she and their son go to church every Sunday while Ted sleeps in or plays golf.

Ted has also been dealing with stress at work lately and seems depressed at home. Mary thinks that it would help Ted cope if he had God in his life. She'd feel they had a much more cohesive family if they could share faith and go to church together. What should Mary do?

- A. Mary could talk to Ted about how important faith is to her and ask Ted to join her in faith for the sake of their marriage.
- B. Mary could leave pamphlets around the house or ask Ted to join her for faith-sharing or enrichment talks sponsored by the parish or diocese.
- C. Mary could ask Ted to go to RCIA to learn more about her faith and perhaps decide to embrace it for himself.
- D. Mary should accept the fact that faith and God are not important to Ted and not try to change him.
- E. All Mary can do is pray.


It certainly is painful when something important, indeed something core to one's being like faith, is not shared by your spouse. It is difficult enough when a spouse belongs to a different faith tradition but even more so when Ted not only rejects organized religion, but also does not seem to value a spiritual life.

While no one can or should force another to believe in God or practice a religion, that doesn't mean that God might not work through the believing

spouse's example of a faith-filled life. Assuming that Mary has already asked Ted to join her for worship and he has declined, another step might be to attend something together that is less directly religious but focused on parenting or marriage enrichment. Often parishes or dioceses sponsor such programs that are value based.

Also, Mary could look around for an inspiring speaker who talks on faith issues and ask Ted to accompany her—not for conversion but for support. Another route would be to find short, inspirational articles that address common human concerns such as depression, living a more fulfilling life, or communication in marriage. She could start with an article on this ForYourMarriage website or other resources such as *CareNotes* (www.onecaringplace.com) or *Catholic Updates* (www.americancatholic.org/Newsletters/CU.asp) Although Ted probably would not yet be receptive to having a chat with a priest, perhaps there is a respected friend who could talk about why he or she is a person of faith. If Ted can find encouraging insights through spiritual talks or reading it might stir him to take another look at organized religion.

So Mary can do a number of things to introduce Ted to a healthy, meaningful spiritual life, but the most important question is, "Is Ted a good man? Does he live by values consistent with the gospels even if he does not claim Jesus Christ or any particular religion?" If indeed he has

a strong moral compass but is not ready to join Mary in religious practices, leave the rest up to God. Who knows what path God will use to draw him close. Of course, Mary should continue to pray that she might be a worthy instrument of God's grace in their life together. 



The Missionaries of the Holy Family Website has Daily Marriage Tips that are provided by "For Your Marriage.org" Here are some samples....

January 22

In the spirit of learning new skills, try trading homemaking tasks for a day. It can bring new appreciation for the other. Even if the job doesn't get done as well, it can provide a laugh.

January 26

Marriage is like owning a car. Preventative maintenance (enrichment, paying attention to the little grumbings, counseling before it's broken) can save a big repair bill later.



For more stories on marriage and sound advice from a Catholic perspective go to

www.foryourmarriage.org



MISSION REFLECTION

Adventures of a Missionary Priest

Contributed by Rev. James Lienert, M.S.F.

A Last Mass as a Missionary in Mexico



Profile #18 San Cayetano Hércules



Fr. James Lienert, MSF was best known as Padre Jaime because of his 33 years of service in Mexico. He served as pastor for Our Lady of Refuge parish in Coahuila, Mexico which was roughly 5,500 square miles! (~50 miles by 110 miles). The main church was in La Esmeralda, but the numerous communities in the parish also needed pastoral care and many did not have a place of worship. During his years in Mexico from 1967 to 2000, Padre Jaime led the construction of numerous chapels. Each chapel, like the community it was built for, has its special endearing attributes. Upon his return to the United States in 2000, Padre Jaime learned the technology of the computer. He was an avid email communicator and documented about the communities he served in Mexico. Samples of these vignettes will be featured in the Messenger Magazine. **Fr. Lienert passed away on January 4, 2010.**

Hércules was the name given by Fundidores de Monterrey (Smelters of Monterrey) to this iron ore claim. The claim was granted by President Porfirio Díaz, and so it would have been in the early part of the 1900s. Since it is in such a remote place it was never worked until maybe around 1950, and at first it was worked only for the sake of retaining the rights to the claim.

I must say that on the whole I was treated very well at the mine. Most of the times when I went there they filled the gas tank for me. For a while they paid me a small salary. Also, there were times when they gave me parts for repairs to the pickup. Several times they gave me some empty fifty-five gallon drums. These were very scarce and are wanted by everyone.



At first, like everywhere else, Mass and baptisms and marriages, were celebrated in private homes; first in La Colonia de Abajo, then in La Colonia en Medio, and finally in the Colonia.

An interactive Google Map is available on our website. It locates the missions where Padre Jaime served. See our website at www.msf-america.org under "About Us" and "Mexico Mission History" and "Vignettes".



When I first went to Hércules the headquarters of operation was located eight miles down grade from the mine in the direction of Las Hormigas. This was because here they found potable water and drilled a shallow well. Only a few hundred yards away were the houses and out buildings of two ranches close together; one was San Pedro and the other Arietta. The headquarters consisted of about four small wooden houses with cement floors and a small shop for maintaining the dump trucks. This, with the ranches, was included in a round of communities that I visited about once a month.

Hércules is only six and a half miles from the border with Chihuahua, and as a result almost all the skilled and professional personnel working at the mine come from the state of Chihuahua. Working in the offices was a young man, Enrique Martínez. He was there with his wife and small children, and was very much involved in religious matters. It was through his initiative and promotion that a simple single structure twenty feet wide and thirty feet long was built, and on its outside wall there was painted in huge calligraphy letters with shadows: CAPILLA de SAN CAYETANO. (Chapel of Saint Cajetan)

In Mexico San Cayetano is venerated as a patron Saint of miners. I do not remember distinctly, but the story is something about a well positioned person at the mine who successfully invoked the aid of San Cayetano to resolve a problem connected with the mine, and in gratitude wanted the chapel to be named in this Saint's honor. Something tells me that this man was the one who had the contract to make the core drillings. He was having crisis a.with his equipment and was about to suffer a large financial loss. Whatever, San Cayetano and Hércules are honored here.

Enrique aspired very much to become a deacon. I approached the bishop about this, but the bishop was very cool to the program of deacons. Some years later Enrique returned to his home in Chihuahua where he studied and was ordained a deacon.

An older man, Sr. Caro, who was living with his son who worked in the mine, took it upon himself to be sort of a caretaker of the chapel. He saw to it that it was locked at night and opened in the morning. He also saw to it that the little electric bulb in the sanctuary light was always burning. A big problem was that at this time the mine was still generating all their electricity, and the principal user was a hundred hp motor on the rock crusher. When this motor was turned off it took a fraction of a second for the voltage in the lines to readjust; in that split second of surge every light bulb in Hércules blazed white, and then some turned black. Sr. Caro complained that he had a hard time getting enough little

bulbs for the sanctuary light, and it was eating into his meager assets. In La Esmeralda I had some of those little bulbs which are used in night lights. I wired two of these in series, painted one of them over, and gave them to Sr. Caro. That made him very happy. The bulbs were still going when years later we moved into the new chapel.

At a later date a tripod holding the bell, and with a cross on the top, was put on the roof of the chapel. The bell (Not visible because of the tree.) is the same that now hangs in the low belfry to the front and to the left of the chapel in the picture. The belfry was designed by a man, Mario Agüirre, who was once my acolyte in La Esmeralda. His parents had a little more money, and so Mario was able to study and became an architect. For a while he worked in the offices in Hércules.

Now an interesting story about his grandmother, a cranky old woman if ever there was one. When I knew her she was already old and feeble, and was being taken care of by her dotting daughter, Amalia, Mario's mother. I used to bring grandma, and others, Holy Communion every Sunday. One day the grandmother fell into a deep coma, and remained that

"Everyone thought she was dead... Suddenly Grandma opens her eyes..."

way for about two days. Everyone thought she was dead. They brought in a coffin and were ready to put her in it. (Embalming is not available in

La Esmeralda.) Suddenly grandma opens her eyes and grouchingly calls out, "Amalia, I'm hungry." Then she saw the coffin!!!! They say she did not again close her eyes for a day and a half, and then she did pass away. (Many people around there have a fear of being buried alive.)

Here, as it was in Química, the proposal and the construction of the chapel were initiated among the professional workers in the offices of the mine. Since this, like in Química, is a company town, it was expected that I should not involve myself in the matters of doing any building.

A committee was formed of volunteers. They used the exact same plans for this chapel as those for another recently built chapel at Silver, about a hundred miles away. It would be arranged that the company would provide most of the materials needed. For the rest of the costs the committee applied to Adveniat. This is an organization in Germany which collects funds to send to needy missions anywhere in the world. Of course the application needs the approving signature of both the pastor and the bishop. On approval, the funds were sent via the bishop and then via me to the committee. Adveniat requires that the recipient render an account of the use of the funds.

Here in Hércules there was for one reason or the other a high turnover of personnel in the offices, all the way from the very top to the very bottom. So there was a discontinuity in the planning and the progress of building the chapel. The progress was always very slow. The matters of the mine always took first place.

When the chapel was half finished all work stopped for a little more than a year, and the unfinished walls became a free site for graffiti. At one juncture they asked me for a loan, which they eventually paid back. All in all it took about four years to build the chapel.

As can be seen from the picture, the chapel does not have a 'boxy' shape. There are no right angles along the walls. The chapel is very nice, but much too small for the needs of the community. I made the altar for the chapel, a special shelf on the wall behind the altar to accommodate the tabernacle and the statue of San Cayetano at one end, and a floral arrangement at the other. I also made a baptismal font. All were faced with Formica with a pattern of dark mahogany.

When the community grew I went there to celebrate Mass once a week and to baptize in case someone came to be baptized. Baptisms would be at six in the evening, and the Mass at seven. Always there were confessions before Mass. Usually there were some people who wanted to talk about something after Mass, and then I had supper. It was usually after nine when I left for La Esmeralda. If everything went well I would be back in town in two and a half hours. The distance was close to sixty miles.

There was a need for a parish hall, especially for the catechism classes. I proposed to the administration that I would build a parish hall, but permission was not granted. Instead the company built a very nice room about thirty feet square off of one

side of the chapel near the back. This served very well for many things, but it was still not enough. Then, about that time, a new CEO came to Hércules. On his own he arranged the building of a hall about thirty feet wide and forty-five long. Actually the doors, windows, the ceiling and the roof were salvaged material from a building the company had in another mine they were administering. The hall included toilet facilities and a kitchen. The women like to put on dinners for fund raising. This hall was only fifty feet from the church and toward the back. The only inconvenience is that this building is considered one of the company buildings on loan to the church, and at times it is used for other purposes. For instance, when there is a complete shutdown of the mine for general maintenance, this place is made into a dormitory for the extra skilled workers who are brought in to shorten the time down.

In 1997 the bishop appointed a priest to live in Hércules. The priest and his two successors each braved the isolation of Hércules for a year before asking to be changed. First, the company built a room about eighteen feet square off to one side of the sacristy as living quarters for the priest. Later, when several lay missionary workers and then some seminarians came to work in the community, the company gave them a four room house a half block away from the chapel. This is the situation to this day. The priest from Hércules also attends the communities of Alicante and San José.

There were many many notable peo-

ple in Hércules who collaborated in the work of the apostolate there. Of course the first one was Enrique Martínez. His house was right next to the first chapel. The second chapel had not yet been started when he left. Soon after he left Oscar and Cuca Delgado asked for this house because Cuca was very active in the affairs of the chapel. Oscar was from rancho San Rafael which is about twenty-six miles east of Hércules. Cuca was from Escalón, Chihuahua, about sixty-five miles from La Esmeralda. Oscar had graduated from college. At the time I arrived in La Esmeralda both Oscar and Cuca were there, for what reason I do

“Oscar and Cuca were engaged... It was the first marriage I performed in La Esmeralda.”

not know. They were engaged and they married several months later. It was the first marriage I performed there in the church of La Esmeralda. Right after the marriage they moved to rancho San Rafael which was a sprawling complex where several other families also lived. When I made the rounds of the communities out in that direction, the route went through San José, then to Alicante, San Rafael, the Colonia de Abajo and back to La Esmeralda. It would be a trip of three days. Sometimes I stayed over night in San Rafael.

When the mine opened, Oscar applied for work and was hired as a supervisor. Oscar and Cuca had a family of two boys and one girl. By the time they moved into the house

next to the chapel the children were living with relatives in Camargo and Chihuahua while attending junior college and college. They came home only during vacation, and when they finished their studies they never returned to Hércules to live.

When I went to Hércules, the Delgado house was sort of a second home. I had most all of my meals there, and occasionally stayed overnight. Though more often I would go off to one of my little hide-away spots and sleep in the cab of the pickup.

Cuca was active in both catechism and choir, and home visits to the sick. She would tell me which people I should go to see.

Shortly before I retired Oscar also retired and went to live on a small ranch he had bought about ten miles south of Hércules. He does well buying and fattening cattle.

Some of the people who were more active in the parish worked to raise funds for different needs of the parish. The people themselves selected the president, secretary and treasurer for this committee. Among other things the funds were used to buy candles, hosts and wine for Mass, altar clothes, organ and guitars for the choir, flowers for the feast of San Cayetano on the seventh of August, and materials needed for the catechetical program, including a simple copier which in those days was considered a little bit on the leading edge.

The bishop came to Hércules on two occasions, but only because there is a landing strip here. The bishop

did take a special interest in the parish as a whole because it was so isolated, and a very special interest in Hércules because they were even more 'unattended'. For several years before a priest was assigned, he sent seminarians to Hercules who were doing their year of 'practice'. The fund raising committee bought an old pickup for their use. They said that the purchase was a bargain. After a while they realized that it was the seller who got the bargain.

The present population of Hércules is about three thousand five hundred. Hércules tried harder and built better homes for their skilled workers than Química, but still a large shanty town developed. For some reason this shanty town never took on the name of 'Santa Cruz'. Maybe because this shanty town is not too shanty, and the inhabitants are always making improvements, even though the bottom line is that they are not the owners of the property. The company does give them some concessions and aid because they need the workers, and the company cannot provide housing for all of them. I do not think that any of the houses in Hércules has an electricity meter. The entire mine complex, including all the housing, is surrounded by a high dirt barrier built by bulldozers. This is several miles long. At the gated entrance one must identify oneself and state the reason for entering. The name, the time, and the license plate is noted down. On leaving one is stopped and checked out.


As mentioned above, the chapel is far too small for the needs of the people. Too, for some reason the people of

the shanty town feel an inhibition about going to the 'elite' chapel. For some it is a good long walk. At night there is no good street lighting.

Already when I was still going to Hércules the catechists had created a special center in the shanty town for the children there. On several occasions I celebrated Mass there in a private home with a larger room.

During the last year before I retired, the priest on duty there made arrangements to celebrate Mass in the shanty town under a large porch-like awning attached to a large private building. The Mass was always well attended. At the same time he and I were planning on a small permanent chapel in the shanty town. The company allotted a piece of land, and the planning continued. I contributed to the project.

It was on the feast of San Cayatano, the seventh of August, 2000 that I exited the parish. The road out was through Hércules. My two sisters and their husbands had come to La Esmeralda in their car and Blazer to take me and my belongings back to the States. There was a heavy rain the night before, and we had to take the long road around. We had a flat. The Jeep 4x4 pickup I was driving had to be used to retrieve from Oscar's flooded ranch the car my brother-in-law, Jack, had left there.

My very last act in the parish was to celebrate Mass at the proposed site of the new chapel, and bless and place the cornerstone. When I went there to take the above picture the chapel had long been finished and in use. 

Explore the Mexico Missions... From the comfort of your computer.

+Fr. Lienert worked diligently to share the joy of his years in the Mexico Missions. He wrote 28 vignettes which captured the spirit and challenges of the places and peoples where he ministered. In 2008 he undertook a final effort to map the locations of these mission buildings and communities. A pinpoint marks the locations to each of the missions. You can access this map from our website www.MSF-America.org under "About Us" then under Mexico Mission History" then finally under "Vignettes"

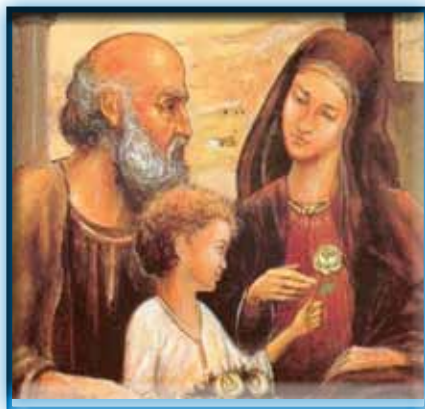
By clicking on '[View MSF Mexico Missions in a larger map](#)' - is an interactive way to tour these missions. In some locations you can actually see the roof of the chapel if you use the satellite view and zoom in!



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Established 2007

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*Contact the Provincial Office for details
on how to establish a Tribute Account.*

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VOCATIONS

Bishop Cantu Visits with Altar Servers

Contributed by Maria I. Gomez

On Saturday, July 18, 2009, Auxiliary Bishop Oscar Cantu of the Archdiocese of San Antonio participated in a retreat for the altar servers from the parishes of Holy Family-New Braunfels and St.

chores. After a month, this helpfulness wore off and they were their old selves again. He wondered what they experienced at the retreat. Eventually, Bishop Cantu was able to attend that retreat.




Joseph's Mission-Redwood. He began his presentation by talking about his upbringing. Bishop Cantu stated that as a child, he never thought about becoming a priest. He hoped to become an NBA basketball player, but his hope vanished when he stopped growing. He recalled that his older brothers would go to a retreat at a seminary and come back changed. They would return "glowing" and were very helpful with household

He learned that God was calling. At age 14, one night he began daydreaming about being a priest. As he thought about this possibility, Bishop Cantu felt peace and joy. He realized that God was calling him. After he finished daydreaming, Bishop Cantu told God "wait a minute – let's talk in four years." During his high school years, his calling got stronger. Eventually, Bishop Cantu entered the seminary and never looked back. He

is currently the youngest bishop in the United States. He added that several people encouraged his call to the priesthood.

Bishop Cantu ended his presentation by telling the youth that all are called "to be saints." He encouraged them to be good students and good sons and daughters. Bishop Cantu also talked about signs that the Lord sends to those whom He is calling. He urged the youth to listen to their call from God. For the altar servers' parents, Bishop Cantu urged them to "not push their children into a vocation." He encouraged the parents to be good examples – to pray, to for-

give, to work hard, to be honest and to be the best that they could be. Bishop Cantu stated that God gives us the tools that we need to do His work. After the talk, Father Ignatius Himawan, M.S.F., presented Bishop Cantu with a gift from the altar servers and their parents.

The date for next year's retreat has been set for April 17, 2010. Bishop Cantu has been invited to participate as the main speaker. Other parishes are invited to attend. For more information, please contact Amelia Lankford at Holy Family Church, New Braunfels, Texas at 830-609-5320 or at Holyfamily@satx.rr.com. 

“He added that several people encouraged his call to the priesthood”

***Be a gentle inspiration. Consider making a Vocation Nomination:
Copy or cut and mail the completed form to***

***Vocations
Missionaries of the Holy Family
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Vocation Nomination

He has the spark of a priest...

1(888) 4-THY-WILL www.MSF-America.org

Do you know someone who might have the gifts to be a priest or religious brother? If so, you can encourage that person by **letting us know their name**. We will pray for them, let their parish pastor know and personally contact them.

Nominee Contact Information:

First & Last Name	Adult or Youth	
Street Address		
City	ST	Zip
Phone		
Parish Name (if known)		

Your Contact Information (required):

First & Last Name		
Street Address		
City	ST	Zip
Phone		
Parish Name		

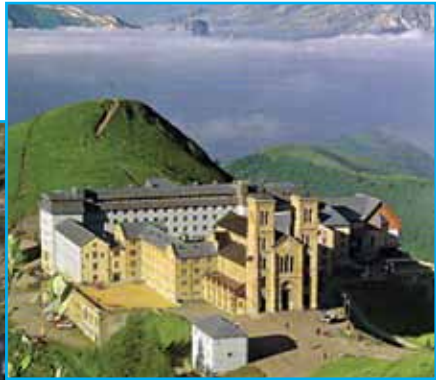
AROUND THE PROVINCE



At Our Lady of Perpetual Help, Bishop Thomas J. Flannigan celebrated the 100th Anniversary of Fr. Berthier's Death with Fr. Gene Ronan, MSF numerous MSF and parishoners. Fr. Berthier founded the Missionaries of the Holy Family in 1895.



◀ In December Fr. Phil visited +Fr. James Lienert, MSF who was staying with family in Indio, CA. Fr. Lienert received the Anointing of the Sick from Fr. Phil and then they celebrated Mass. Fr. Lienert passed away a few weeks later. You can read more about him on page 26 in this issue of the Messenger.



Fr. Phil Sosa and Fr. Jim Wuertth journeyed to France to celebrate the 100th Anniversary of Fr. John Berthier's death. The leaders of the 15 Provinces of the Missionaries of the Holy Family met at the Shrine of Our Lady of La Salette in La Salette, France. Fr. Berthier lived at the shrine for many years and is buried there.



AROUND THE PROVINCE



◀ This past Fall, Fr. Phil Sosa, MSF visited with +Fr. Charlie Zeyen, MSF in San Antonio and enjoyed a book on World War 2 Submarines. The book was sent by Paul McKillop a lifelong friend of Fr. Zeyen and supporter of him during his many years in the Mexico Missions.

▶ Paul McKillop is pictured having dinner with Fr. Richard Oberstar, MSF and Guy Parasch during a visit to Seattle, Washington. Fr. Zeyen passed away on January 6, 2010, see page 27 for more details.



The closing to the 100th Anniversary of Fr. John Berthier 's death was celebrated around the province. At St. Wenceslaus, Archbishop of Saint Louis, Robert J. Carlson celebrated Mass and joined a reception which followed. Fr. Jim Wuerth shares a moment at the reception with Martie Aboussie and George Kerry.

AROUND THE PROVINCE



This past September the ministries of 'Acolyte' and 'Reader' were conferred upon Brother Robert DeLong, MSF during a Mass held in the Formation House in San Antonio, Texas. He continues his Seminary studies with hopes for ordination in a couple years.



Fr. Francois, Fr. Tomasz and Fr. Feddy with their classmates at the International Priests course. You can read more about the class on page 25 with an article written by Fr. Francois.



Fr. Francois hams it up and takes the microphone on the tour bus of San Antonio.

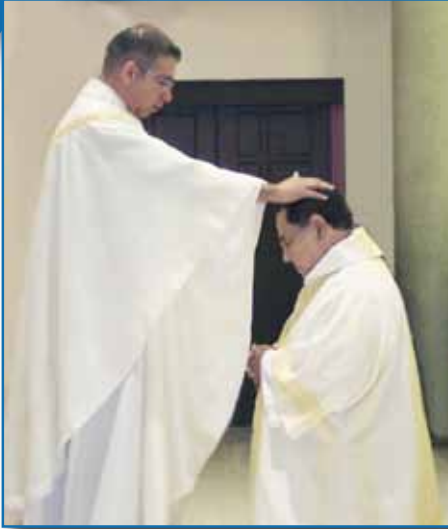


January 2010 The priests and brothers of the Missionaries of the Holy Family enjoyed a week long retreat together at the Oblate Renewal Center in San Antonio, Texas.



Missionaries of the Holy Family

Family • Vocations • Missions



We invite you to a life dedicated to the pastoral care of the family, fostering vocations and advancing the Gospel.



Charism

Fr. John Berthier, MS founded the Missionaries of the Holy Family in 1895 with a dedication to the Holy Family of Jesus, Mary and Joseph as “the perfect model of every Christian family and religious community.” Our Apostolates are rooted in pastorally caring for the family, fostering vocations for all ages and the missionary work of bringing the Gospel to those distant from it – geographically or spiritually.

A Focus on Vocations

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PARENTS TIME OUT

Peace at any Price or *“It’s easier just to let him go.”*

Contributed by Dr. Ray Guarendi

“When he begins to whine and nag, sometimes it’s easier for me just to give in to keep him quiet.” “I get so tired trying to get her to pick up after herself; it’s quicker for me to clean up myself.” “I know I should follow through on what I say, but he makes it such a chore. He batters my resolve until I let the whole incident drop.” Familiar words of parents striving to do what may be the most demanding thing for parents to do: discipline consistently. No doubt about it, at times it does tranquilize your nerves to relent and give a badgering youngster what she wants. At least you’ve bought some quiet—temporarily. It certainly requires time and patience to stand over your five-year-old son Art while he scrubs each of his self-expressions in crayon off the bathroom wall. You could do a better job yourself in’ one-fifth the time. Of course, if you clean up Art’s mess this time, what are you teaching him about next time? Instead of waiting through Beaugard’s twenty-seven excuses for why he can’t haul out the trash, it’s less tiresome to spend three minutes and do it yourself, just to avoid all the prodding, irritation, and other garbage that the whole issue evokes.

Yes, in the short run, sometimes it is easier not to discipline, to yield to Rutherford’s irresponsibility or defi-

ance. But in the long run, your life will become more difficult. Submitting to problem behavior may initially be the way of least effort, but you’ll soon find it takes more effort to live with the propagated misbehavior that almost always results from a lack of discipline. What’s more, by not acting now, any energy you save in the present will be extracted from you many times over in the future.

It is toughest by far to discipline consistently, and thereby more calmly, if you have a temperamentally active or rebellious child, or if you’ve allowed a misbehavior to go relatively unchecked for some time. Assume your little Chastity presents you with both conditions. Not only is she overall a little spitfire, but in the last several months she has also developed an affinity for colorful language, the kind heard around harbors or, worse yet, in nursery school bathrooms. You’ve tried reasoning with her, turning a deaf ear, verbally chastising her, even telling her what the words mean (you had to look some of them up!)—all to no avail. You finally decide to put a price on such language. Henceforward, Chastity will earn one half hour of sitting close-mouthed in her room—without use of her toys, color television, and refrigerator, of course—for every profanity

she utters. Naturally, the specter of a mere half hour of solitary confinement won't suddenly cure Chastity of her unchaste language. After all, when was the last time Chastity realized a lesson in just one try? So she talks herself into the penalty repeatedly in the first few weeks, no matter where she is, who's around, or what time of day it is, all of which makes it very inconvenient for you to enforce the designated consequence. For instance, if Chastity verbally blisters her morning school-bus mates, you have to remember to impose the half-hour price tag right after school. If she insults your choice of cereals in the store, she owes you an hour and a half when she gets home. If she can't even stifle herself in church, well, maybe it's best to hide in the back for awhile, but Chastity still has a debt to settle at home.

Through all this, your stamina is starting to wane. Maybe you should just hope Chastity eventually swears off her habit. Beware of the urge to follow the path of least resistance. It is the early phases of any new discipline task that are most demanding, that evoke the greatest temptation to give up. Persevere through these energy-draining beginnings—and by “beginnings” I

mean anywhere up to several weeks, or even months in some cases—and your need to intervene will slowly taper off. You will expend less and less effort as your child's conduct improves. Fail to survive the initial rough spots, and not only will you have to continue living with offensive behavior, but any future discipline will most likely confront a more durable, parent-resistant habit.

Indeed, it is hard to discipline. There is only one thing harder—living with an undisciplined child.

You're a Better Parent Than You Think!
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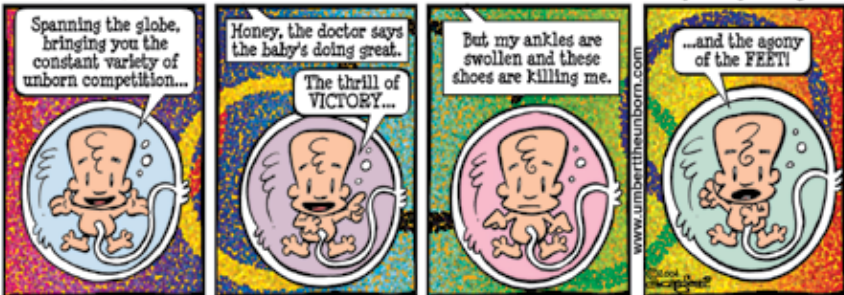


Dr. Ray Guarendi

The father of ten, a psychologist, a popular Catholic radio personality and guest speaker offering parenting advice in concert with Catholic values. More information about Dr. Ray's books and tapes can be found on the internet at www.DrRay.com

Umbert the Unborn

by Gary Cangemi





DEAR FATHER

Ask Father John

By Rev. John Carl Lombardi, M.S.F.

Dear Father,

I am very confused about the fact that Mary remained a virgin all her life, especially since the Bible refers to the “brothers” and “sisters” of the Lord in Mark 6:3. Could you explain to me how our Catholic Church testifies to this reality of Mary being a perpetual virgin?

Let me remind you that in ancient Jewish culture, the terms “brother” and “sister” were used not only for children of the same parents but also because of the limitations of the language to other relatives. In Genesis 14:16 and 29:15 and Leviticus 10:14, for example, we know from context that these passages refer to a relative other than a brother, even though in Aramaic the Hebrew term for “brother” is actually used.

In a same way, soon after the mention of Jesus’ “brothers” and “sisters,” Mark’s Gospel refers to Herod’s half-brother Philip as his “brother.” In Acts 15:13 the first Christians also spoke of each other as “brothers,” even when they were biologically unrelated.

Meanwhile, while some of these “brothers of the Lord” are named in other biblical passages, they are identified as sons of a different Mary. So even though we may not know exactly how they are related to Jesus, we do know that they are not children of Mary’s womb.

Some Christians claim that the words “her firstborn son” in Luke 2:7 as applied to Jesus, imply that there must have been other children as well. St. Jerome also

proves by Scripture examples that an only begotten son was also called firstborn, or first begotten: because according to the law, the firstborn males were consecrated to God: “Consecrate to me every first born that opens the womb among the Israelites” (Exodus 13:2).

I know that there are some Protestants that attempt to cast doubt on Mary’s perpetual virginity, and my answer is that they are out of step with the founders of Protestantism who shared the Catholic view. For example, Martin Luther said that “Christ our Savior was the real and natural fruit of Mary’s virginal womb. ... This was without the cooperation of a man, and she remained a virgin after that.”

When St. Matthew in his Gospel says that Joseph “had no relations with (Mary) until she bore a son,” he does not imply that such relations followed afterward. In the same way, when Jesus says at the end of this same Gospel, “I am with you always, until the end of the age,” he by no means implies thereby that after the end of the age, he will no longer be with us. Similar uses of the word “until” appear throughout Scripture.

Dear Father,

I have been engaged for over a year to a young Catholic woman who believes that there is nothing wrong with contraception, and she would not use natural family planning. This has caused a problem for me in our relationship and to our engagement, and if we did marry would I be morally justified in having relations with her if she used contraceptives?

When two people intend to marry they ought to be in total agreement about something as essential to the marriage covenant as procreation. It sounds as though you are miles apart on the morality of contraception. You shouldn't get married until you can both agree to live according to God's plan because, as husband and wife, you share the responsibility of living according to God's Word. If one partner is practicing contraception you both would be guilty of cooperating in sinful actions.

It is serious when a couple willfully excludes the possibility of a conception that could result from a sexual act. Many polls have shown that Catholics today are not following the Church's ban on contraception. Some priests have even told penitents in Confession that contraception is not sinful. All this reflects the attitude that children are more of a burden than a blessing. But this concept is foreign to Scripture.

If you look at Psalms and Proverbs you will read over and over about the great joy of being parents and grandparents.


"Children are a gift from the Lord, the fruit of the womb, a reward. Like arrows in the hand of a warrior are the children born in one's youth. Blessed are they whose quivers are full" (Psalm 127:3-5).

"Grandchildren are the crown of old men" (Proverbs 17:6).

You should remind your fiancée that the Church has always prohibited contraception. This prohibition was taught by all

major Christian groups until the 1930s. Spacing and or limiting of children for serious reasons is permitted, according to Pope Paul VI's 1968 encyclical "Humane Vitae" and Catholic moral teaching, but this limitation must come through natural rather than artificial means (such as natural family planning NFP) so the wholeness of the marital sexual act is preserved.

I would recommend that you get in touch with the Couple to Couple League. They have some excellent pamphlets available on marital chastity and natural family planning.

Let me leave you with the final thought that contraception is contrary to our sexual nature and the innate purposes for which God created it. Every sexual act, then, must be open to the possibility of conception. 



Father Lombardi, a priest of the Missionaries of the Holy Family, ministers at St. Wenceslaus Parish in South Saint Louis, Missouri.



VOCATIONS

A Football Priest

Contributed by John Shaughnessy

Hollowell knows joy and passion as a priest, teacher and coach

Michael Timko couldn't believe it at first.

Then a huge smile spread across the face of the varsity football player for Cardinal Ritter Jr./Sr. High School in Indianapolis.

Looking into the offensive backfield, Michael focused on the unlikely uniform of the person who was lined up at the running back position for the practice drill.

The running back wore black running shoes, black pants, a black shirt and the white collar of a priest. Father John Hollowell also had his black baseball cap turned backwards—"for aerodynamics," he said later.

As Father Hollowell took the handoff, the 30-year-old teacher, chaplain and assistant football coach at Cardinal Ritter High School sprinted downfield as the varsity defensive players swarmed toward him, working on their angles of pursuit.

Fifty yards later, the former varsity football player at Roncalli High School in Indianapolis and Hanover College near Madison finally came to a stop. With the

defensive players in their red jerseys still watching him and shaking their heads in amused wonder, Father Hollowell spiked the ball.

"I couldn't believe how fast he was," laughs Michael, a 16-year-old junior. "No one was sure if you could put a good hit on a priest. Everyone cleared out of his way. He split the Red Sea."

Living the joy and the passion

Father Hollowell enjoyed the moment,



too—even if it left him nearly breathless.

"Early in the season, as a coaching staff, we try to show them the discipline of the game and the need for developing good habits," says Father Hollowell, who also serves as a sacramental minister at St. Malachy Parish in Brownsburg. "Now,

it's our challenge to get them to play with passion and, at the same time, enjoy it."

Discipline, passion, challenge and joy—all four words describe the priesthood of Father Hollowell, who was ordained on June 6. There's also an element of "surprise," at least in the way he has used his priesthood to connect with people in the hope of bringing them closer to God.

Consider the first meeting that Father Hollowell had with Ty Hunt, the head coach of the Ritter Raiders' varsity football team. Hunt thought that Father Hollowell would be the chaplain for the team, a priest who would pray with them and celebrate Mass for them before every game. When Father Hollowell told Hunt that he also wanted to coach, the head coach had questions and doubts.

"I wasn't exactly prepared for him wanting to take an active role as a coach," Hunt recalls. "Then he and I talked about wide receiver and defensive back techniques, and I knew he had the knowledge. It has worked out great. The kids see the passion in him—not only for football but for a Christian life. He shows them that if you want something, you have to go for it wholeheartedly."

Hunt laughs when he talks about how that approach surfaces on a football field.

"I have the philosophy of bringing the pressure, of blitzing during a game," Hunt says. "He calls our defense at the JV [junior varsity] level, and he blitzes on almost every single down, from every angle. Sometimes I watch the coaches on the other teams, and it's something to see them look across at our defensive coach, who is a priest wearing his white collar, and he's blitzing every down."

Father Hollowell's passionate approach also leaves even deeper impressions.

"What he does transcends football," Hunt says. "More members of our football team have stood up as altar servers this year and have been willing to help others.

"He has a great way of showing that a priest is not just someone you see on Sunday. He is a reflection of what God wants us to do in life. We don't coach for wins and losses. We're coaching to help young people succeed. He's been wonderful. There was a question mark in the beginning, and that question mark has been replaced with an exclamation point."

Not just a game, a way of life

It's the kind of praise that Father Hollowell immediately downplays. After all, he's always been a team player first, starting on a Catholic Youth Organization football team at his home parish—Nativity of Our Lord Jesus Christ Parish in Indianapolis. Then at Roncalli, where he graduated in 1997. Then at Hanover College, where he graduated in 2001.

Yet while he is the ultimate team player, he also knows that every player on a team has a distinct role. And because he views his life as a priest as part of a greater brotherhood of Christ, he embraces his role of bringing young people closer to God as a teacher, coach and chaplain.

On football game Fridays, Father Hollowell not only teaches students in the classroom and coaches them on the field, he also celebrates a pre-game Mass with the team.

"I try to make the bridge between football and their life," says Father Hollowell, who also coached football for two

years at Bishop Chatard High School in Indianapolis before entering the seminary. “I think sports, in general, teach them about life. I wouldn’t be out there—and Archbishop [Daniel M. Buechlein] wouldn’t let me be out there—if we didn’t believe that.”

At 16, Cardinal Ritter sophomore Matt Swintz recalls one of Father Hollowell’s homilies that left its greatest impression on the football team.

“He was talking about how a fist is much stronger than an open hand,” says Matt, a member of St. Michael the Archangel Parish in Indianapolis. “He said if we were all together as a football team, we’d be much stronger.”

“I feel comfortable with him,” says Michael Birk, 15, a Cardinal Ritter sophomore, a Raider football player and a member of St. Malachy Parish. “I feel like I could go to him if I ever needed anything.”

It’s that sense of togetherness and passion that has always attracted Father Hollowell to football—a sport he describes as “a very Catholic game.”

“It’s oriented around discipline and family,” says Father Hollowell, the oldest of 11 children—a football team in itself. “If you don’t like the guys you are playing with—no matter how good you are—you’re not going to win. You’re not going to find success.”

Faith, football and a fatherly instinct

One of Father Hollowell’s favorite times on a football field has always been that moment just before the game begins—when all the hard work and preparation of a week of practice leads to the antici-

ipation and excitement of the opening kickoff.

As a player, he couldn’t wait to get on the field to do everything he could to help his team win.


As a coach, he is just as intense, but his perspective has also widened.

“There’s a fatherly instinct that kicks in when the game is close to starting now,” he says. “You see these young men getting ready to perform on a stage in front of a lot of people. There’s always a deep concern for them to do their best. I want them to be able to do as well as they can for themselves and each other.”

He also hopes that when the young athletes look at his life, they will look beyond his intensity for football and see his passion for his faith—and the priesthood.

“There’s such a need for priests,” he says. “If we just had more holy guys who were willing to help, it would make such a difference. I want to encourage other guys to be part of our team. If someone became a priest because of me, that would be the ultimate compliment.”

So Father Hollowell keeps teaching, coaching and serving as a chaplain. He gives everything he has while knowing he has been given the greatest blessing of his life.

“For me, being a priest is truly a gift,” he says. “For the first time in my life, I feel like I’m doing what I truly should be doing.” 

*Reprinted with permission from
The Criterion; the newspaper of the
Archdiocese of Indianapolis.*



APOSTOLATE UP CLOSE

Missionary School

Contributed by Fr. Francois, M.S.F.

Last year I had the privilege of attending the International Priest International (IPI) in San Antonio, Texas. The program was 3 weeks long. This course is offered at the Oblate School of Theology and is made to help priests, like me, from foreign countries be better prepared to serve you.




I was one of 17 students. The other students were from other Countries, and were stationed in different parts of the United States. There were students from: India, Mexico, Panama, Poland, Indonesia, South Africa, Nigeria, Ghana, and my country Madagascar. English was the language we all had in common. There were two Priests that directed the program from the Oblate Congregation: Fr. Ron Carignan, OMI and Fr. Henry Walker, OMI. The objective of the classes was to familiarize the priest to American customs, values, and culture. During this time we shared our own personal experiences, and I found other priests that are in the same situation as I. This gave

me courage to continue in my mission. I found the program to be most helpful and would recommend all international priests to attend.

I enjoyed participating in the program and learned many useful things to help me with my mission, including the classes, the community life, the directors of this program, the classroom materials, and the fellowship I shared with the other students. I will use the knowledge I learned throughout my mission. I am eternally grateful for this opportunity, and look forward to implementing the things I learned as a priest in the United States.

Session II of this program will be the second week in February 2010. Between the two sessions we worked independently on the material, especially on English pronunciation.

"I am eternally grateful" for this class. Fr. Tomasz Grabara, MSF, from Poland, Fr. Feddy Himawan, MSF from Indonesia and I enjoyed participating in this program. I would like to thank the Missionaries of the Holy Family North American Province and their many benefactors for supporting us... in all things. 



A PROFILE OF SERVICE

Fr. James Paul Lienert, M.S.F.

May 24, 1925 - January 4, 2010

Fortified with the Sacraments of Holy Mother Church, Father James Paul Lienert, M.S.F. died on Monday January 4, 2010.

Dearest son of the late John and Josephine Lienert; dear brother of his late sisters Johanna (Herman) Jurgensmeir and Thecla (Marion) Miller. He is survived by his sisters Marcella (John) Hopkins and Geraldine (Eugene) Mottino; Nephew Fr. Charles Jurgensmeier, S.J.; numerous nieces and nephews and dear confreres of the Priests and Brothers of the Missionaries of the Holy Family.

Rev. James Lienert, M.S.F., 84, was a native of Lawrence, Nebraska. He was a vowed member of the Missionaries of the Holy Family for 60 years and ordained a priest for 55 years.


He began his religious life as a Franciscan brother, but eventually heard a new calling and joined the Missionaries of the Holy Family. He attended school at Holy Family Seminary in Saint Louis, Missouri. His first vows were taken on August 15, 1949 and he was ordained a priest on June 5, 1954 by Cardinal (then Archbishop) Joseph Ritter. Fr. Lienert earned a Master's degree in Latin and Classical Studies from Saint Louis University. His initial assignments included teaching at Holy Family Seminary in Overland, Missouri and as Superior for St.

Thomas Aquinas in Farmington, Missouri. His areas of knowledge were broad, but his specialty in teaching was languages –

particularly Latin. In 1967 he was assigned to the missions in Mexico which began his 33 years of dedicated service as pastor of Our Lady of Refuge parish in Coahuila, Mexico. This parish was large geographically and spanned some 35,000 square miles. When he arrived in 1967, there were 8 chapels located in



some of the larger populations. During his tenure, he led and coordinated the construction of 15 additional chapels. He ministered to countless families with a dedicated spirit of service and was affectionately called 'Padre Jaime'. In the year 2000, at the age of 75, he returned to the US. He documented his years of service in Mexico through vignettes he wrote about the communities and chapels where he served. They are available online at the Missionaries of the Holy Family website www.MSF-America.org under About Us.

In his recent years he resided and ministered at Saint Joseph Church in Donna, Texas. 

*Fr. Lienert, M.S.F. is interred at Mission San Luis Rey Cemetery
4050 Mission Ave.
Oceanside, CA 92057*



A PROFILE OF SERVICE

Fr. Charles Robert Zeyen, M.S.F.

October 26, 1920 - January 6, 2010

Fortified with the Sacraments of Holy Mother Church, Fr. Charles Zeyen died on Wednesday January 6, 2010.

Dearest son of the late Charles and Elizabeth Zeyen; dear brother of the late Joseph A. Zeyen and the late Rev. Thomas E. Zeyen, S.J. He is survived by his nieces Mary Martha Zeyen and Barbara Zielenski; his cousins Dr. Mary Mark Zeyen, a religious sister of the Immaculate Heart of Mary and Mary Louis Zeyen; dear lifelong friend Paul J. McKillop and dear confreres of the Priests and Brothers of the Missionaries of the Holy Family.

Rev. Charles R. Zeyen, M.S.F., 89, was a native of Spokane, Washington. He was a vowed member of the Missionaries of the Holy Family for 60 years and ordained a priest for 56 years.


He attended school with the Jesuits in Kellogg, Idaho. After graduation he served in the U.S. Navy for 7 years including World War II. He served aboard several submarines during his combat years. After his military service he worked for the Hormel Company and attended Mass daily. Eventually he answered his call to the religious life and entered the Missionaries of the Holy Family. His first vows were taken on August 15, 1949 and he was ordained a priest in Saint Louis, Missouri on May

30, 1953 by Cardinal (then Archbishop) Joseph Ritter. His assignments included Vocations Director; Associate Pastor Sacred

Heart Parish, Corpus Christi, Texas and Chaplain of the Tuberculosis Hospital in Harlingen, Texas. In the fall of 1959 he pioneered missionary work in Mexico for the Missionaries of the Holy Family. Fr. Carlos' mission work was centered in the Diocese of Saltillo, Mexico. This began over 40 years of dedicated missionary work



in Mexico by the Missionaries of the Holy Family. Fr. 'Carlos' Zeyen served countless families and built several chapels and churches during his years of service in Mexico.

In his recent years he resided at Padua Place in San Antonio, Texas. 

*Fr. Zeyen, M.S.F. is interred at Holy Cross Cemetery
17501 Nacogdoches Rd
San Antonio, TX 78266*

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Nine Consecutive Sunday's including Mother's Day and Father's Day

Begins Sunday May 2 and continues through Sunday June 27



Date	Intention
<i>May 2</i>	<i>Expectant Parents</i>
<i>May 9</i>	<i>Mothers</i>
<i>May 16</i>	<i>Single Parents</i>
<i>May 23</i>	<i>Estranged Parents</i>
<i>May 30</i>	<i>Parents whose child has died, lost before birth or ended by abortion</i>
<i>June 6</i>	<i>Parents of a Chronically ill or injured child</i>
<i>June 13</i>	<i>Adoptive Parents, Foster Parents by Desire</i>
<i>June 20</i>	<i>Fathers</i>
<i>June 27</i>	<i>Deceased Parents</i>

Novena Card Requests and Offerings accepted:



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*“Sun and moon, bless the Lord;
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