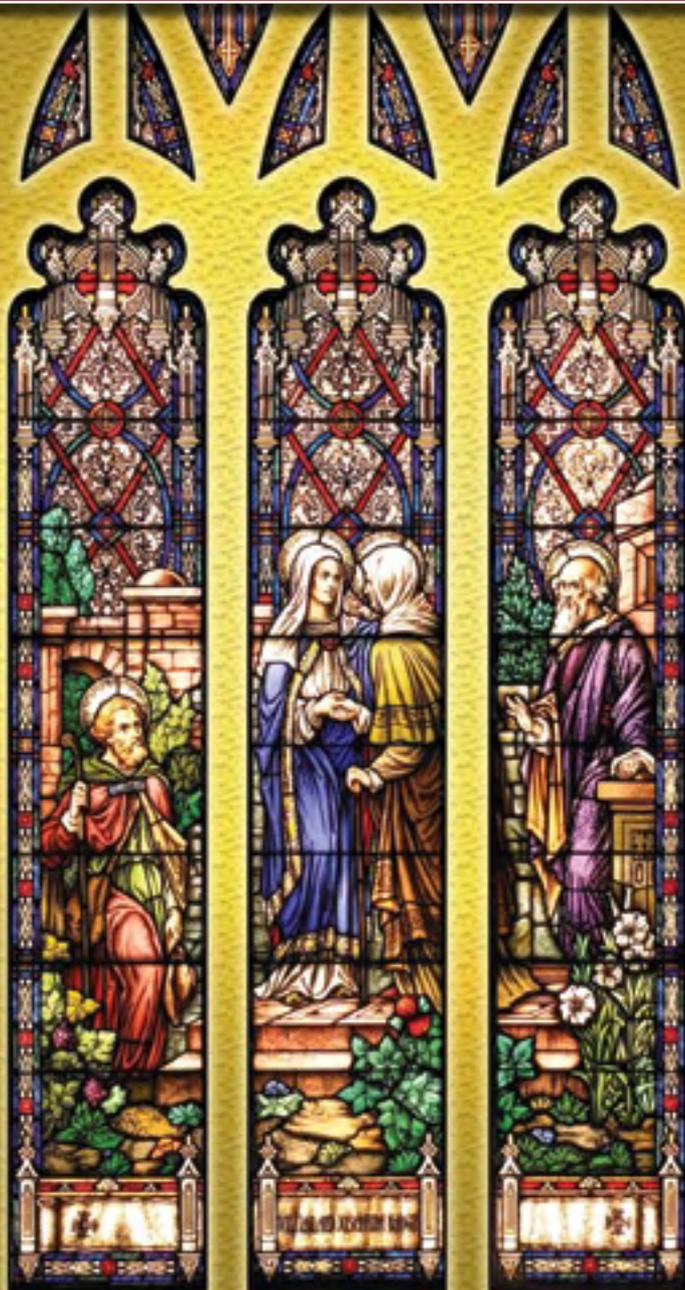


The MESSENGER

MISSIONARIES OF THE HOLY FAMILY



SUMMER 2007

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TABLE OF CONTENTS

Provincial Perspective	1
Holy Family Life	2
Apostolate Up Close	4
Youthful Outlook	6
Mission Reflection	7
Vocational Thoughts	12
Around the Province	14
Parents Time Out	16
Dear Father	19
A Profile of Service	22
Holy Family Life Supplemental	26
Holy Family Circle	28

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Provincial Perspective

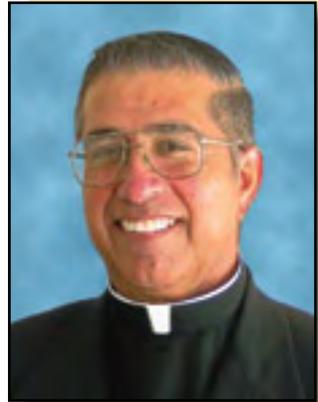
Dear Readers,

It seems like only yesterday the calendar year began; but, another year is coming to an end soon. When you stop and think, our lives are full of new beginnings, times of new graces and blessings. God is truly in our everyday lives through the people that touch our lives. We need only to make time for prayer and reflect on the many wonderful times in our lives plus be grateful to our God. The negative parts of daily life may slow us down but life goes on. Summertime gives us the opportunity to relax, to take vacation time, to refresh ourselves, to keep-up with our daily tasks. It does not mean vacation from God or our prayer time. Remember God never goes on vacation. He is always there for us.

May God bless you with a joyful and relaxing summer.

Very Rev. Philip Sosa, M.S.F.

Very Rev. Philip Sosa, M.S.F.
Provincial



Very Rev. Philip Sosa, M.S.F.

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HOLY FAMILY LIFE

Touched By Grace: What the Disabled Do for the Rest of Us

Contributed By Ken Concannon

Imagine a world where disease had been conquered by science, where babies were born without birth defects, where there were no severely handicapped or brain-damaged people, where everyone was productive, and only the very young and the very old needed care. Wouldn't that be wonderful?

Or would it? I'm inclined to think that wouldn't be such a wonderful world. For one thing it wouldn't have included my brother Brian.

Brian was born brain-damaged in 1946, a beautiful little boy who appeared to be no different than any other infant. The first evidence that there might be something wrong with Brian was his failure to communicate with us through speech. He could show you what he wanted, cry, yell, but not verbalize.

When he was five years old he began having terrible seizures. For the next 15 years or more, in search of a cure for their little boy, my parents took him to specialists up and down the East Coast. From the specialists they received a variety of diagnoses - autism, cerebral palsy, idiocy - but no

help. Most recommended committing him to an institution, which in those days usually meant a short and unhappy life for the institutionalized. To their eternal credit, my parents refused to do that.



Terri Schiavo

Brian died peacefully seven years ago, at the age of 53, at home in the loving care of his younger sister. His job was done. Brian's entire life had been spent in the care of his family, which is probably why he lived as long as he did. (We were told that most people in his condition don't live that long.) Brian's job, his purpose in life, was to make everyone who cared for him better than they would have been without him.

Many Americans, however, don't see people like my brother Brian that way. They see them merely as burdens on the rest of us. That's one reason why so many people bought into the dehydration execution of Terri Schiavo a couple of years ago. Severely brain-damaged, she was considered by many to be mostly dead anyway.

It's also why approximately 40,000 unborn babies with potential birth defects are aborted in this country every year. They would be a burden on their parents and society. It's also the reason why, if the American College of Obstetricians and Gynecologists (ACOG) has its way, that number will probably increase.

Recently ACOG recommended that all pregnant women should be screened for Down's syndrome before the twentieth week of pregnancy. According to a statement released a couple of weeks later by the National Down Syndrome Congress (NDSC) the primary reason for the new ACOG policy is to "encourage earlier diagnostic testing in 'at risk' pregnancies, in order to facilitate early terminations."

Right now, as you read this, groups of scientists, many of them publicly funded, are working toward the goal of a world free of the imperfect and the burdensome. With their white

coats, their microscopes, and their lab animals, they are engaged in what is commonly known as genetic engineering. They are manipulating the genetic codes of plants, animals and humans in that time-honored enterprise — trying to beat God at His own game.

Of course, they don't call it that. They call it "advancing science" and "finding cures." They will enjoy some successes. Nobel prizes will no doubt be awarded for those. And they will suffer a number of setbacks, hopefully none that devastates the world's human population. Ultimately they will not achieve their goal, because, smart as they are, they are not as smart as God.

What they don't understand is that those who need our loving care and compassion are not merely burdens. They are here, as part of God's great design, to force us to focus on something more than ourselves, to make us better human beings than we would be without them. They are here to help us get to heaven. [v]

Ken Concannon is a freelance writer from All Saints Parish in Manassas, VA.

(This article courtesy of the Arlington Catholic Herald and www.catholicexchange.com)

Umbert the Unborn





Transitional Deacon Apostolate

Contributed by Deacon José Mario Galindo, MSF

On May 25th, 2006 I was ordained a transitional deacon by Bishop Raymundo Peña of the Diocese of Brownsville. I would say that it was one of the most exciting moments in my life, likening it to my graduation from college, but at this time I anticipate a greater moment upon my April ordination to priesthood. As a seminarian, the order of deacon is the final step before being ordained a priest. The Second Vatican Council restored the diaconate to men who are not candidates for priestly ordination. Men ordained as deacons, but who are not candidates for the priesthood are known as permanent deacons. Those who are ordained a Deacon with the intention of becoming a priest are transitional deacons, this is my status. Both transitional deacons and permanent deacons have the same roles. In the Roman Catholic Church the deacons can read the Gospel, preach and participate in various parts of the Mass. Deacons also help with charitable service to the poor and work with parishioners to become more involved in such ministry. Deacons can administer the sacrament of Baptism and serve as the Church's witness at the sacrament of Holy



Fr. José Mario Galindo was a transitional deacon until ordained a priest on April 13, 2007. He is now serving as Associate Pastor at St. Joseph Church in Donna, TX

Matrimony (which the bride and groom administer to each other), preside at funerals, the Liturgy of the Hours, and various services such as Benediction of the Blessed Sacrament, general blessings, and distribution of Holy Communion. A deacon cannot give absolution, anoint the sick, or celebrate Mass.

The days I have spent as a transitional deacon at St. Joseph's Church in Donna, Texas have been extremely rewarding and definitely a learning experience. I have read the Gospel, preached the homily, witnessed at wedding ceremonies, baptized, and presided at Quinceaneras (15th birthday celebrations). The reward for me has been great as described in terms of the wonderful people who have been part not only of the services but daily church life as well.

I feel humbled at the trust and respect which I have received. The parishioners are endearing people whose faith in God makes it possible for them to accept me just the way I am. It also makes me more conscious of the fact that I must become more the servant to them - not because

they demand it of me but because I see the presence of God in each one of them. It is a great community of believers that live in Donna.

This community has had great leadership from the Missionaries of the Holy Family who have been at St. Joseph's since 1956. Such priests are, for example, Father Robert O'Hara, who also served as provincial for our congregation, Father Walter Schloesser, MSF, whom I remember when he was at Sacred Heart Church in Corpus Christi, TX. Their dedication to the church has established and maintains a great respect and love for them by the people of God. It is admirable that parishioners have fond memories of their experiences

with the Missionaries of the Holy Family priests and brothers. Presently, Fr. Phil Sosa, Fr. Jim Beegan, and Fr Jim Lienert have been excellent mentors in my gaining the knowledge and experience I need for my future ministry as a priest.

My parting words to anyone thinking about the priesthood, the religious life, or the permanent diaconate is not to hesitate but decidedly take the plunge – “it’s a wonderful life.” If you feel you have a call, at the very least, investigate and find out if it is truly a calling. 

**“God does not call the prepared
God prepares the called.”**

Where There’s a Will ... There’s a Way to Make a Difference!



Having a Will is important. It provides you the opportunity to have your decisions today help care for your loved ones in the future. It also provides you the opportunity to support the Missionaries of the Holy Family with a bequest to enable our mission into the future. If you would like information on wills, we would be happy to send you some literature. Call our office at 314.577.6300.

**“He is like a tree planted near running water,
that yields fruit in due season and
whose leaves never fade” - Psalm 1:3**



YOUTHFUL OUTLOOK

Faith

Contributed by Michael Griffard

Faith is such a tricky word. You try to avoid it whenever you can, but ultimately it always finds you. Whether you're in religion class, or at the mall, and you always wonder, "What will people think if they know I'm Catholic?" Luckily for me most of my friends and family are Catholic, so when asked about what religion I belong to I reply with a simple, "Catholic," and go about doing whatever was occupying my time. But often I wonder, "What does it truly mean to be Catholic?" Does it just mean that we believe in Christ and when asked about our faith we reply with a simple and nonchalant, "Catholic," or is there much more depth to the word?

At its basis, when people hear the word Catholic, Mass comes to their mind. But shouldn't this word mean more than worship for an hour a week, for 52 weeks in a year? Shouldn't this word mean "Christ every hour of every day of every week?" Shouldn't everything we do be devoted to God? When I say this I don't mean to go to Mass all day, every day. What I mean is that everything we do can be devoted to God. Like if we're playing a game we should try and include everyone, or when we're stuck in line behind the elderly lady at the supermarket we can

wait patiently instead of complaining. Everything we do can, and should, be devoted to God. We should look at our lives as a gift, not as a burden. And for this great gift, all that God has asked us to do is follow the Ten Commandments and worship Him for an hour a week. I think that for this great gift we can do what God asks. Ultimately, our actions determine how the word "Catholic" is perceived.

So the next time this word "faith" finds you, whether you're at the mall or church, embrace it. Go about your lives but always remember; your actions determine what kind of person you are, not your words. It is your actions that determine the meaning of the word Catholic. 



Michael Griffard is an 8th grader at St. Frances Cabrini Academy in Saint Louis, MO.

He is the Student Council President, a Server, Cabrini Ambassador, Star Scout, 2nd year Camp Coca Cola participant, and plays various sports.

He is involved in numerous service projects for the Boy Scouts, Cabrini and Camp Coca Cola.



MISSION REFLECTION

Adventures of a Missionary Priest

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

The Churches, Chapels And Communities Of The Parish Of La Esmeralda



La Sagrada Familia, Zenzontle; Holy Family Chapel- Cenzontle, Coahuila, Mexico
Chapel #12 measures 17' X 68'. Built approx. 1971.



Fr. James Lienert, MSF is best known as Padre Jamie because of his 33 years of service in Mexico. He served as pastor for the parish of La Esmeralda 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 Jamie led the construction of 28 chapels. Each chapel, like the community it was built for, has its special endearing attributes. Since his return to the

United States in 2000 Padre Jamie has learned the technology of the computer. He is an avid email communicator and now has documented about the communities he served in Mexico. Samples of these vignettes will be featured in the Messenger Magazine. Full versions will be available at our website. Enjoy!

Zenzontle is an indigenous word meaning “the bird of a thousand songs”, or in our words, the mockingbird. These are quite abundant in this area, and there are many homes that have a caged mockingbird. Since it is an indigenous word there are several ways of writing it. It seems that the most accepted form is ‘cenzontle’, but the people here spell it zenzontle, and they should have the first say about how their place is to be spelled. The pronunciation is exactly the same either way.

hand dug wells are still used for drawing water for animals---- and for household use when there are long periods of little or no wind. Like San José, Zenzontle looks out across the broad plains of El Guaje towards Sierra del Pino. Del Pino is a small group of mountains where there



are scattered stands of short pine trees (pino is the word for pine), and there are black bear and porcupines. Once I came across a porcupine not too far from Zenzontle.

Zenzontle was originally another cowhand outpost of the immense Hacienda Cerro Blanco, and became an ejido

Zenzontle is located about twelve miles to the east of San José, and the two ejidos share a common border. The village is built on a narrow flat shelf of land close to the foot of a peak of tuff and lava about five hundred feet high. At the edge of the shelf the land drops off into a narrow arroyo about fifty feet deep where there are several old hand dug wells. Soon after the ejido was established, a well was drilled up on the shelf in the center of the community and equipped with a windmill and a covered galvanized holding tank. The people go there for their water. The

when the Hacienda was confiscated and parceled out. It is in the county of Ocampo, and so strictly speaking is not in the parish of Sierra Mojada. When I came to Zenzontle there were about twenty-five families living there, and if it did grow, it was only by two or three families.

The chapel was built shortly after the one in San José, and so it would have been around 1971. The people there made all the adobe bricks, and I supplied everything else. Also, there was no one there who had any experience in undertaking

such a construction, so I hired a capable man from Esmeralda to do the work.

Since there was no other constraint of any kind, I was free to name this chapel as I pleased. In recognition that it was a member of the Missionaries of the Holy Family who was building the chapel, I chose to name it THE HOLY FAMILY. And for that reason I wanted to make it a little special. Among the little things to make it special were the following:

Windows: The sliding windows were of “stained glass”. I had seen them in a glass shop in Torreón and I ordered these for all the six windows, plus two extra panes in case of an accident.

Altar & Crucifix: I made a special altar covering it with Formica with a white marble pattern. Same for the little offering table, and a table for the sacristy. I had taken along to Mexico a fifteen inch exquisitely sculptured crucifix with a hand carved wooden figure which was made in Africa. To mount the figure I made a cross of the same white marble. The contrast highlighted the figure, but I never came to full terms with the combination. The white marble cross seems out of context. But it still hangs there over the altar suspended from the ceiling.

The Bell: I was drawing the plans for the chapel when I was home on vacation one summer. Mom was looking over my shoulder and asked where the bell tower and the bell were. While I was making the basic plans I still had not thought of embellishing the chapel in any way, and at that time, the luxury of a bell did not even enter my mind. Mom said that she wanted the chapel to have a bell, and that she would pay for it. To provide a place to hang the bell, this chapel from the very

start was built with the façade as seen in the picture. The little room beneath the arch was intended as the confessional. A friend contacted a foundry and had this bell cast with the inscription of LA SA-GRADA FAMILIA, and the date. No, I do not remember the date. Later when I went to pick up the bell it was a few pounds lighter than what had been ordered, but the price was still the same.

Holy Family Artwork: I built little shelves matching the altar on the two short walls behind the altar. On one is a twenty inch statue of the Immaculate Conception (Mary), and on the other a statue of St. Joseph. The tabernacle then adequately completes the 3 persons of the Holy Family. Many years later the blue silhouette of the Holy Family was added. The fact is that no where is the name of the chapel shown other than on the bell where no one can see it. Nor is the dedication of the chapel obvious from the statues inside. I wanted something more explicit. The drawing was done by a teenager in La Esmeralda who is one of those who are born artists. A full size silhouette in light cardboard was sent to Pepe Flores in Monterrey, and Pepe contracted to have it cut out in one-eighth-inch steel plate. It is finished with a special glaze to protect it from the elements.

Wall and Gate: Next was the wall around the chapel. This was around the mid-nineties. By this time there was a cement block plant at the Hércules iron mine about seventy miles away. The blocks for the wall were bought there and trucked to Zenzontle. A man from La Esmeralda did the work. The wall serves not only to keep the goats and burros at bay, but also since there is a slight slope upward to the left of the chapel, the rains were

gradually washing dirt and sand against the chapel. For several years there was only a makeshift door for the wall, but the wall and door did provide a chance to plant some trees around the chapel. Then someone there suggested that an arch would be nice for the gate, and I agreed. I made the tapered cement blocks for the arch in La Esmeralda and took them out when the time came to build the arch. The rest of the blocks, like those in the arch for the bell, were made there at the site. A master from La Esmeralda did the work of building the arch. A close look at the wrought iron gate, made in La Esmeralda, will show that the gate itself is narrower at the top, and for that reason the hinges are not plumb. Or simply the door is out of plumb, and for that reason it always seeks its lowest position; in other words, it always self-seeks the 'closed' position. It is self-latching. I started this system in La Esmeralda and continued it with most of the gates for the other chapels where animals are a menace.

A single room school was built by the people, providing both the materials and the labor. So also a small two-room quarters for the teacher. Because of the primitive accommodations only young male teachers were assigned to such places. The roof of both the school and the teacher's quarters were very poor and leaked badly, and so I provided the corrugated sheet metal for making them more habitable. The life of a teacher out in those remote areas is very trying. The one teacher teaches all the grades.

The demise of Zenzontle began when the oldest son of one of the better off families graduated from school. Of course this was just a grade school which in Mexico is only six years. It is really remarkable how

much the parents will sacrifice to give their children the best education they can afford. For instance among the ranchers it is not uncommon for the wife to come into La Esmeralda and live there with the children in a humble abode during the scholastic year while the husband is out taking care of the ranch and doing all his own cooking and house chores.

What happened in Zenzontle was this. The above mentioned family had two other children in the school, and when the mother took all of the children to Ocampo so that the oldest could attend junior high, the required number of at least twenty students fell short, and so the government removed the teacher. There was no longer any school. This had a domino effect, and other families started to move away.

Most of the houses in Zenzontle are now heaps of ruins. Anything of any value has been salvaged. Other houses and buildings are somewhat preserved as storage places. A few of the unoccupied houses are kept in repair because on special occasions such as during Christmas and Easter or summer holidays, there will be a family reunion of the Flores clan which now is rather extensive.

It would have been nice to have stayed a little longer in Zenzontle to savor reminiscences, and maybe learn a bit more about the fortunes of those still there, and those gone. But the time allotted for making the rounds of all the communities was limited, and the weather was threatening. Leaving was something like riding off into the sunset. 

The complete vignette which includes stories of the community is available at www.msf-america.org

A Friend of the Missionaries of the Holy Family gives prayerful support.



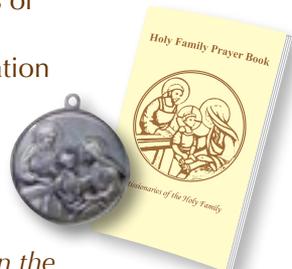
The Missionaries of the Holy Family seek to work with lay people who are also committed to the pastoral care of families especially through the promotion of a prayer life.

General Regulations for membership in the The Friends of the Missionaries of the Holy Family

1. Fill out the enrollment form and mail in.* **There is no fee.**
2. As a practicing Catholic, recite three daily prayers:
 - A. The Prayer to the Holy Family
 - B. The Prayer for Missionaries
 - C. The Prayer for Vocations.
3. Consecration to the Holy Family to be prayed every 1st Friday
4. Members are asked to support the apostolate of the Missionaries of the Holy Family by:
 - A. Praying for the Missionaries and for their Apostolates
 - B. Making known the spirituality and work of the Missionaries of the Holy Family and of the Friends of the Missionaries of the Holy Family
 - C. Doing corporal works of mercy as they are able, i.e., visiting the sick, volunteering in a soup kitchen or food pantry, fundraising for the missions, etc.
5. At the end of two years, a member can submit a letter requesting permanent membership. Members, however, do not have to become permanent members; they may continue to renew provisional membership or they may end their commitment.

Benefits of Membership for the Friends of the Missionaries of the Holy Family

1. Sharing in the work and spiritual benefits of the Missionaries of the Holy Family
2. Enrollment in the Perpetual Mass Association
3. Holy Family Prayer Book
4. Blessed Holy Family Medal
5. A deeper spiritual life



**For an application to join the
Friends of the Missionaries of the Holy Family
see your pastor or call 314-577-6300*



VOCATIONAL THOUGHTS

Commitment

**Contributed by Rev. Camillo Botello, M.S.F.
Vocation Director, Missionaries of the Holy Family**

Spring is upon us and we find ourselves looking forward to summer and graduation. We have the opportunity to be free of the responsibilities of school and work. Many of us are planning our vacations or looking forward to next semester in college. We are so busy that we fail to hear the world going by. It continues to move with us or without us. We have a tendency to expect that the world will stop because we did not agree to follow. The future is too far ahead for us to think about it now, it will find us soon enough. I can wait to decide later. We are a society of procrastinators. We are a people that want things at our discretion. Many of us are unwilling to commit!

Commitment means that one is bound emotionally or intellectually to someone or something. We don't see much of that today. We live in a world of fast food and disposable everything. Some marriages are not about Mr. and Mrs. Right, but instead about Mr. and Mrs. Right Now. We see these things changing at the drop of a hat. We are so fickle and lose interest when things do not go our way.

Vocations are suffering from the same thing. People feel that they can put it off until it is more convenient. {God's calling can wait until I am sure that it is what I want to do.} Vocations are about what God wants us to do. It reminds us of the story of the rich young man in the Gospel according to Mark 10:17-22 (NAB).



As he was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the

commandments: You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother." He replied and said to him, "Teacher, all of these I have observed from my youth." Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me." At this statement

his face fell, and he went away sad, for he had many possessions.

This young man was not ready to commit to a life without the things that brought security to his life. It is hard to commit to a life without these possessions. The possession of physical things such as cars, bank accounts, furnishings, and houses. It is very difficult to part with these things, but God gives us so much more. We are never without the things that we need. We have the possessions of family, friends, and fun. We think that to follow Jesus, we have to give up these things.

In our vocation, we embrace all these things to make a larger family, many more friends, and so much more joy. Our commitment is a positive in our lives. In a world that finds it hard to commit: committing to marriage, committing to friends, committing to our beliefs, committing to our vocation in the priesthood or to being a religious Brother or Sister, let us discover the joy of commitment. A commitment to God and to the teachings of Jesus Christ: "I will make you fishers of men." 



MSF MISSION STATEMENT

*W*e, the Missionaries of the Holy Family of the North American Province, are united in religious community according to the purpose of our Founder, Father Jean Berthier, who dedicated our future and ministry to the ideals of the Holy Family of Nazareth. Guided by the Holy Spirit we respond to the missionary task of the Church and contribute to the evangelization of all for the coming of the kingdom of God. Our Mission to evangelize encompasses far away places, different cultures and wherever the Good News needs to be proclaimed. According to the gifts and talents of our members, we are moved to:

- Draw Others Close to the Gospel
- Promote Vocations
- Stress the Pastoral Care of Families

Jesus, Mary and Joseph, enlighten us, help us and save us.

Amen

AROUND THE PROVINCE



◀ Fr. Phil Sosa, MSF enjoys a surprise celebration of his 65th Birthday on December 26th with family, friends and parishioners. Here Fr. Phil is pictured with family members who attended.



▶ Fr. Jim Wuerth, MSF blessing the thousands of Holy Family Novena announcements before they are mailed.



◀ A portion of Oregon Avenue in St. Louis, MO was memorialized with the name "Father Joe Roelke Place". Both St. Wenceslaus Catholic Church and the Provincial Office for the Missionaries of the Holy Family are located on this block. Thank you to Ken Ortman – Alderman.



◀ A Holy Family Medal is provided to members of the Friends of the Holy Family which is a lay group committed to daily prayer in support of the Missionaries of the Holy Family, vocations and families.

▲ Fr. Phil Sosa, MSF Provincial, blesses the new Holy Family Medal for the Friends Association.

▶ Fr. Jim Wuerth, MSF celebrates his 65th Birthday with family and friends.



AROUND THE PROVINCE

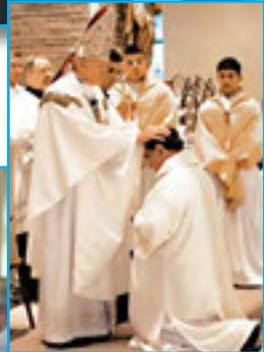


◀ Mrs. Rosemary Dunaway met with Fr. Phil Sosa, MSF. Rosemary's husband, +Bill Dunaway, was an avid supporter of the Holy Family Missions in Mexico until his death. Recently the Dunaway family honored Bill's legacy with a special gift that he requested as a bequest.

Fr. Mario Galindo, MSF enjoyed a beautiful ▶ reception following his ordination with hundreds of the faithful. Here Fr. Mario poses with Mr. David Salinas who just celebrated 50 years in the same Knights of Columbus chapter at St. Joseph parish in Corpus Christi.



Bishop Edmond Carmody ordaining Fr. Mario ▶ Galindo, MSF at St. Joseph Church in Corpus Christi, TX on April 13, 2007. *(photo South Texas Catholic)*



▲ Missionaries of the Holy Family – North American Province held their Chapter meeting in January. At this meeting Fr. Phil Sosa was elected Provincial.



Group photo of Holy Family priests and brothers ▶ attending the closing Mass for the Provincial Chapter Meeting



PARENTS TIME OUT

“Car Trouble”

Contributed by Dr. Ray Guarendi

Dear Dr. Ray,

Any ideas for managing kids' behavior while in the car. My three children (ages six through twelve) make even the shortest trips miserable for me with their constant bickering, whining, and just overall unpleasantness. The thought of a long trip is terrifying.

- Alternative transportation?

A car is the average American's first choice for transportation. It's the average parent's last choice, if it comes equipped with kids, anyway. To be perfectly fair to cars, they don't start out on parents' bad sides. Just ask any semi-comatose parent of a colicky infant who knows peace only when endlessly circling the block at 3:00 A.M., with Bliss finally conked out in the car seat. Cars become

*“kids... ask forty questions
per minute
with gusts up to sixty...”*

the seat of family friction about the time kids become old enough to get bored in back seats, ask forty questions per minute with gusts up to sixty, and do vicious things like look at each other.

Minivans have added new road-blocks to trouble-free travel. Perched four feet or more from the driver, a minivan's rear seats are safely beyond parental reach. And, to a child, four feet of discipline distance in a moving vehicle is equal to twelve miles on land. Mario really only fears your stopping the car, and given that there's no berm on the interstate, the likelihood of that is miniscule.

In short, kids feel relatively safe in cars. They know that your discipline options decrease with every mile per hour increase in speed. True, they might fear your consequences upon arrival, but several factors keep their fear from curtailing their rowdiness. One, discipline is literally at some point down the road. The more the miles, the less the deterrent. Two, the kids figure they've got time for you to cool down. That's why they start acting civilized a few hundred yards from journey's end. And three, chances are there will

be people where you're headed. Children count on your reluctance to make a scene by disciplining them in front of those other nice people. I mean, how bad can kids really act in

***“how bad can kids really act
in a car seat or
seat belts?”***

car seats or seat belts? Anybody who asks this is the same kind of person who asks, “How much damage can a little earthquake do?”

In keeping any vehicle running smoothly, preventive maintenance is a key. Consider keeping a small bag of books, toys, and games in the car to occupy time. Play the alphabet game. Race through the alphabet by finding each letter on signs as you drive. The winner gets to drive—just kidding. How about age-appropriate trivia: Name three candy bars that begin with “M”; What’s the most common car color? How far away is that bridge?

Certainly not all discipline trouble can be headed off. Therefore, here are some discipline options. Most are based upon a standard discipline law: When you can’t discipline, discipline when you can, meaning, if you aren’t able to respond immediately to car trouble, fix the trouble when you do stop.

1. When chauffeuring the kids-to a party, swimming, a restaurant, shopping—tell them before departing what level of peace you expect, and that you will turn the car around if you don’t

get it. Whether you head home for the day or only for a time before trying again is your decision, based upon things like the level of car chaos or the distance from the house. What if you had previously agreed to transport? Is this going back on your word? I think not. Transportation is a privilege not a right. Privileges need to be treated well or they are lost.

***“If you don’t stop that
right now, I’m going to
pull this car over...”***

2. “If you don’t stop that right now, I’m going to pull this car over” has been threatened by so many parents in so many cars that it has lost power. And that’s too bad, because it’s a good option. If you can find a safe place, pull over and sit. This will idle away valuable time from the kids’ swimming, party, or whatever. Require several minutes of quiet before moving on. You can pull over as often as you choose or simply once, heading for home the second time trouble starts.
3. Deduct travel time. For example, if you endured seventeen minutes of chaos this trip, the next trip will be delayed an hour. Don’t forget. Thus far, we’ve talked about driving where the kids want to go. What if they don’t want to go-to school, grocery shopping, a “boring” relative’s house, the psychologist? The

above rules still apply; the consequences may have to be more delayed.

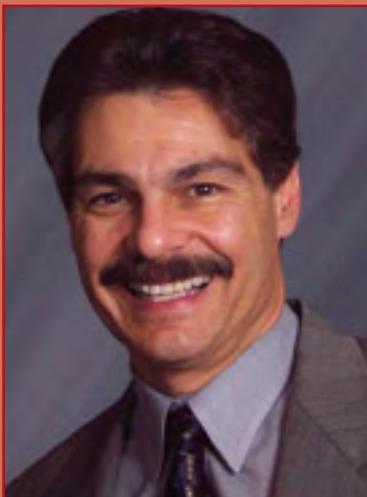
4. At the start of each trip, the kids get, say, three tickets. Every infraction costs a ticket. Each lost ticket leads to some consequence: ten minutes sitting time, twenty-five sentences written, twenty-five-cent fine. You could also reverse this and hand out tickets for infractions. Consequences are served upon arrival if possible, or later at home.

If tickets are a hassle, use words: "A. J., every time I say your name, you'll have to do X when we get to the _____ or home."

The key to turning off car trouble is to abandon the misperception that

to be effective discipline has to be immediate. This is an ideal state of affairs applicable mainly to toddlers and preschoolers. Discipline fast becomes logistically more complicated as kids get older. That is why it is far better to do something, even if at a later time and place, than to do nothing simply because the moment of nastiness was six miles ago.

If all else fails, you can fall back on a particularly cruel technique. You could tune the radio to your music and sing robustly, proclaiming wistfully, "Now, that's music." You'll probably send the kids into a cata-tonic state, but don't worry, they'll snap out of it once they escape out of the car and tell their friends how bizarre you are. 



Dr. Ray Guarendi

is 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



DEAR FATHER

Ask Father John

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

Dear Father,

A good friend who is a practicing Lutheran says that they also believe in the Real Presence just as we Catholics do. Is this true and could you explain the differences between their belief and our belief in the Real Presence?

We Catholics believe in the “transubstantiation,” that is the change of substance into the Body of Christ, and wine into the Blood of Christ at the Consecration at the Mass.

The Catechism of the Catholic Church very clearly defines transubstantiation: “The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist ...” (No. 1377).

For this reason the Catholic Church reserves the Blessed Sacrament in tabernacles in our churches to honor Christ’s real presence with worship of adoration.

It is true that Lutherans believe in the real presence of Christ in the Eucharist, but they believe that the Body and Blood of Jesus are present in the bread and wine only during the communion service. Their belief is termed “consubstantiation.”

“Our Sunday Visitor’s Catholic Encyclopedia” tells us this about consubstantiation: “Also known as ‘impanation,’ this theory asserts the coexistence of the substance of bread and wine with the Body and Blood of Christ in the

Eucharist. Espoused by the followers of Luther during the Reformation, consubstantiation was rejected by the Church at the Council of Trent when it defined the Catholic doctrine of transubstantiation.”

The 1978 Lutheran-Roman Catholic Final Report on the Eucharist states: “The Roman Catholic Church teaches

“The Roman Catholic Church teaches that ‘Christ whole and entire’ becomes present through the transformation of the whole substance of bread and wine into the substance of the body and blood of Christ”

that ‘Christ whole and entire’ becomes present through the transformation of the whole substance of bread and wine into the substance of the body and blood of Christ” while the appearance of bread and wine continues to exist unchanged. “This wonderful and singular change is most aptly called ‘transubstantiation’ by the Catholic Church.”

Lutherans, the same document points out, “have given expression to the reality of the Eucharistic presence by speaking of a presence of Christ’s body and blood in, with and under bread and wine — but not of transubstantiation.”

“The Lutheran tradition affirms the Catholic tradition that the consecrated elements do not simply remain bread and wine...”

Notwithstanding, “The Lutheran tradition affirms the Catholic tradition that

the consecrated elements do not simply remain bread and wine but rather by the power of the creative word are given as the body and blood of Christ. In this sense Lutherans also could occasionally speak, as does the Greek tradition, of a change.”

Dear Father,

My question is since Lutherans believe in the Real Presence why are they not permitted to receive the Eucharist at a Catholic Mass if perchance they go to church with a friend? Also, why cannot Catholics receive the Eucharist in the Lutheran Church as the service is almost identical?

In answer to your question about intercommunion between Catholics and Lutherans, the Church tells us that only Catholics in good standing can receive Holy Communion and only in the Catholic Church.

Lutherans who are not yet fully united with us are ordinarily not admitted to Holy Communion. Now there are exceptions to these rules.

First of all, the Code of Canon Law makes it perfectly clear that “... only Catholic ministers may lawfully administer the sacraments to Catholic faithful, who, in their turn, may only receive them from lawfully Catholic ministers” (No. 844).

Secondly, Lutherans cannot receive Holy Communion in the Catholic Church even though they believe in the Real Presence since the Eucharist is only for “Catholics (who) believe that the celebration of

the Eucharist is a sign of the reality of oneness of faith, life and worship and members of those churches with whom we are not fully united are ordinarily not admitted to Holy Communion” (1996, United States Catholic Conference).

We as Catholics do not ordinarily have an “open table.” But there are exceptions to the rule when Catholic ministers may licitly administer the sacraments of Penance, Eucharist and Anointing of the Sick to members of the Eastern-rite churches that do not have full communion with the Catholic Church, if they ask on their own for the sacraments and are properly disposed. This holds also for other members of other churches, which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as the sacraments are concerned (canon No. 844).

Now let us look at the other side of the coin as to what Lutherans believe about non-Lutherans receiving Holy Communion in the Lutheran Church. The Lutheran Church Missouri Synod, like the Catholic Church, does not have an “open table.” To receive Holy Communion you have to adhere to the Augsburg Confession.

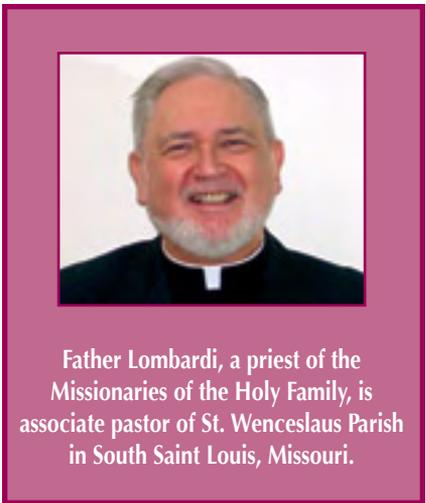
“...although their worship service looks similar to ours it is not since there is no sacramental priesthood to consecrate the bread and wine.”

But the Evangelical Lutheran Church of America does have an “open table” in its congregation, and all baptized people are invited to the table. It is that denomination’s belief that God uses the act of eating and drinking together as a means to make us one, and unity comes through sharing the meal.

Finally, the Catechism of the Catholic Church tells us that “Ecclesial communities derived from the Reformation and separated from the Catholic Church, ‘have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders” (No. 1400).

In other words, although their worship service looks similar to ours it is not since there is no sacramental priesthood to consecrate the bread and wine.

If you attend a Lutheran service with a friend, you should not receive Holy Communion, and, in turn, if a Lutheran friend would like to attend Mass with you I would advise him not to receive Holy Communion. 





A PROFILE OF SERVICE

Father Leonard Henry Kelly, M.S.F.

Interviewed by Guy Parasch

Father Kelly's 50 year anniversary as a priest is a milestone and a wonderful opportunity to pause and reflect. As you might suspect from his last name, Fr. Kelly is of Irish decent and also has a noticeable Irish accent.

His hometown is Gambo, Newfoundland. The sun rises early in Gambo. In fact Gambo is so far east that it is earlier there than in some parts of Greenland!



Father Kelly is the son of +Michael Patrick Kelly and +Iva Labell (Burgess) Kelly. He is the 5th of 9 children; +Daniel, Michael Hazen, +Bernard Francis, Lawrence, Fr. Kelly, +Iva (died shortly after birth), Marie, Hazen Monica and Lucille. Father Kelly pointed out that his parents had 5 boys first then came the girls. Having girls was special for his mom. After the birth of her first daughter his mother decided to convert to being Roman Catholic. Fr. Kelly's dad did a variety of jobs in the

community. He had a good sense about him and tended to work in construction jobs. His father loved to have the children around. Fr. Kelly remembers his parents with great fondness and emphasized that his parents were not pious, but they were prayerful.

His home parish is Our Lady of Perpetual Help (previously Our Lady of the Sacred Heart). He was an altar boy there in his youth. Fr. Kelly was educated at Sacred Heart Catholic School in Gambo which has since closed. He attended school through 8th grade. After graduation he was offered a full scholarship and \$20/month stipend to go to school to become a poultry farmer. When Fr. Kelly was 14, his dad passed away. This was a loss in so many ways. As the youngest of the boys and still being at home, Fr. Kelly at age 15 went to work at various jobs to help provide an income for his mom and sisters. He worked at hotel jobs and also on a Military Air Force base. These jobs were located at least 25 miles away and without transportation he moved to the area and sent money home~ about \$75/month.

Fr. Kelly's first thought of the priesthood goes back to when he was about 10 years of age, but his thoughts were more in passing than anything serious. When he was 16 and working at the hotel in the nearby town he had an experience that

really awakened his pursuit of the priesthood. One night he had a dream that he had married. In the dream it was just after the wedding ceremony and he was in the parish hall where the reception was taking place. He was thinking about how marriage is a life long commitment and was feeling unsettled about that and walked back into the church. Some people followed him and said "You should be happy – why are you looking so concerned?" Then in his dream he said "But I don't want to be married, I want to be a priest". That is when he woke up and really felt like he needed to talk to someone. First he spoke to a good friend, Art Cooper, who was a lay person who suggested that he speak to Father McCarthy. He had several conversations with Fr. McCarthy over time, and while his desire to pursue the priesthood grew, he had concerns about the monthly income for his Mom and sisters if he left. Also, he wondered how he would pay for travel and schooling. Fr. McCarthy knew Fr. Don Murray, MSF who was from the area and who attended Holy Family Seminary in St. Louis, MO. Fr. McCarthy had heard wonderful things from Fr. Murray about the Holy Family Seminary and encouraged Fr. Kelly to apply. [Just as a note: Fr. Don Murray came across the advertisement for the Missionaries of the Holy Family Seminary in a Catholic magazine that he was reading while tending bar at the local Knights of Columbus hall].

Fr. Kelly wanted to talk this over with his mom. When his mom said to him "you could get married like the rest of your brothers and sisters", Fr. Kelly replied, "Mom I don't want to be married – I want to be a priest". She said, "Please yourself".



Fr. Leonard Henry Kelly, M.S.F.

**50 years of Priesthood on
June 1st, 2007**

Born:

February 27, 1925

Hometown:

Gambo, Newfoundland, Canada

Hometown Parish:

Our Lady of Perpetual Help

Confirmation Name:

Henry

Ordained:

June 1, 1957

Age:

82

Education:

1–8 Sacred Heart School
Gambo, Newfoundland

Post Grade School Education:

Bachelor's Degree
Holy Family Seminary,
St. Louis MO

Hobbies:

Taking care of yard and fruit trees.

Last Book Read:

Letters on the Eucharist
by Pope John Paul II

While his mom was happy for his decision, it wasn't until years later that he learned that her hesitation was because she knew she couldn't help pay for his education and she felt badly about that.

Fr. Kelly was accepted at Holy Family Seminary and his friend Art Cooper surprised Fr. Kelly with a collection from people in the town to help pay for his transportation and other items.



In 1949 at the age of 24 he arrived in Saint Louis, MO and entered the Holy Family Seminary. After many enjoyable years in the Seminary Fr. Kelly was ready for ordination.

Father Leonard H. Kelly was ordained by +Bishop Charles Herman Helmsing on June 1, 1957 at Kenrick Seminary. After being ordained he continued for one more year at Holy Family Seminary with some additional studies then moved into parish service.

Here is an abbreviated overview of Fr. Kelly's places of service; St. Joseph in Corpus Christi, TX; St. Joseph in Donna TX; Chaplain at Tuberculosis Hospital near Donna; Assumption Parish in Harlingen, TX; Our Lady of Guadalupe in

Seguin, TX; Immaculate Conception/St. Francis Xavier Mission near Skidmore, TX; Mission of St. Rose of Lima in Charlotte, TX.

Now in retirement Fr. Kelly resides in Beeville, TX. From his residence there he has his non-profit **Spirit of Love Tape Ministry** where he produces audio and video tapes from various Catholic speakers and offers them as part of his evangelization efforts.



He also shares his residence with Linda....
..... a cat. 

We asked Fr. Leonard some questions. See his responses on the next page.

Fr. Leonard Answers Some Questions

Q: Why are you a priest?

A: "I found that I had a strong desire to be a priest and from there felt I had no choice. God created me and I feel this is the purpose he had for me."

Q: What concerns you most about the priesthood today?

A: "Depth of prayer life. Trying to fill so many roles and feeling pressure to please so many people. We are called to be a priest not just "a good Joe".

Q: What is the key to being a successful priest?

A: "Prayer. Be into God's work that he has laid out for us.

Q: What do you wish you could do better now?

A: "At age 82 I don't have the same energy."

Q: What have you enjoyed most about being a priest?

A: "Deliverance of the soul back to God through the sacrament of Confession."

Q: What do you like least about being a priest?

A: "Nada"

Q: What do you know now that you wish you knew when you were younger?

A: "By recognizing the work of Satan you can beat him. Prayer and sacrifice are powerful tools to conquering Satan's grip in our lives."

Q: What is one of your most memorable experiences as a priest?

A: "Personal experience with God."

Q: Do you have funny memories from your priesthood to share?

A: "With me being Irish and with Germans for the most part being in charge of the Missionaries of the Holy Family I have many humorous situations throughout my years – enough said!"

Q: Hopes for the future?

A: "To make it to heaven. But in general I hope the Church has a great promotion of the tool of Exorcism. It is part of our sacraments of Baptism and Confession, but there is often an uneasiness with it beyond that. Jesus did it. The apostles did it. It is important."

Q: Do you have a message to those sensing a call to religious life?

A: "Cultivate your prayer life as soon as you can. A great prayer life is a great asset."



HOLY FAMILY LIFE

Supplemental

God, Sex, & Bono

Body Language: Commentary on the Intersection of Faith, Sex, & Culture

By Christopher West

As demonstrated in his encyclical **God is Love** and more recently at the Fifth World Meeting of Families in Valencia, Spain, Pope Benedict, like John Paul II before him, is intent on helping the world see the connection between divine love (agape) and sexual love (eros). To help us reflect on these themes, I'd like to turn to what may seem an unlikely source: Bono, lead singer of U2, hailed as the biggest rock band in the world.

You've probably heard Bono sing about that "fever" he gets when he's "beside her: desi-i-i-i-er, desi-i-i-i-er" (drums in the background: boom-badood-badood, badood-dood). But this is no normal rock-n-roller glorifying lust. Bono may still not have found what he's looking for, but this is a man on a sincere quest to integrate eros with agape.

In a book-long interview with Michka Assayas, Bono reflects at length on his unconventional Christian convictions. And Assayas simply cannot understand how the world's biggest rock star could believe Jesus is the Son of God. Nor can he understand how Bono has remained faithful to his wife of twenty-five years.

In the portions of their dialogue that follow, Bono responds to his incredulous interview-

er's suggestion of "incarnating" lustful temptations by turning it on its head. Bono meets Assayas right where he is and, with a stroke of genius, directs the conversation towards a reflection on the relationship between eros, agape, and the Incarnation of God's Son.

Assayas: But you're the singer and front man in a band, and it's not



U2 lead singer Bono talks "theology of the body" with Christopher West in the fall of 2005. (Photo courtesy of Christopher West)

just any band. I'm sure you've been tempted. Don't you ever feel that no matter what you have decided [about fidelity to your wife], love needs to be incarnated? ...Think of groupies.

Bono: We never fostered that environment. If you mean groupie in the sense that I know it, which is sexual favors traded for proximity with the band.... Taking advantage of a fan, sexual bullying is to be avoided, but the music is sexual.... Sometimes ...the erotic love [we sing about] can turn into something much higher, and bigger notions of love, and God, and family. It seems to segue very easily from me between those.

Assayas: ...I'm surprised at how easily religion comes up in your answers, whatever the question is. How come you're always quoting from the Bible? Was it because it was taught at school? Or because your father or mother wanted you to read it?

Bono: ...Let me try to explain something to you, which I hope will make sense of the whole conversation. ...I remember coming back from a very long tour.... On Christmas Eve I went to St. Patrick's Cathedral. ...It had dawned on me before, but it really sank in: the Christmas story. The idea that God, if there is a force of Love and Logic in the universe, that it would seek to explain itself is amazing enough. That it would seek to explain itself and describe itself by becoming a child born in straw poverty... a child, I just thought: "Wow!" Just the poetry. Unknowable love, unknowable power, describes itself as the most vulnerable. There it was.

I was sitting there, and ...tears came down my face, and I saw the genius of this, utter genius of picking a particular point in time and deciding to turn on this. Because that's exactly what we were talking about earlier: love needs to find form, intimacy needs to be whispered. To me, it makes sense. It's actually logical. It's pure logic. Essence has to manifest itself. It's inevitable. Love has to become an action or something concrete. It would have to happen.

There must be an incarnation. Love must be made flesh. Wasn't that your point earlier? (Bono in Conversation with Michka Assayas, pp. 119-120, 124-125).

Here Bono echoes St. Paul in helping us to see that the union of man and woman is meant to point us to the Incarnation. It's all about Christ's love for the Church (see Eph 5:31-32). Go Bono! 



Christopher West is a fellow of the Theology of the Body Institute in West Chester, Pa., and lectures worldwide on the subject. His books and other information are available at www.christopherwest.com.



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