



North Texas Catholic

BRINGING THE GOOD NEWS TO THE DIOCESE OF FORT WORTH





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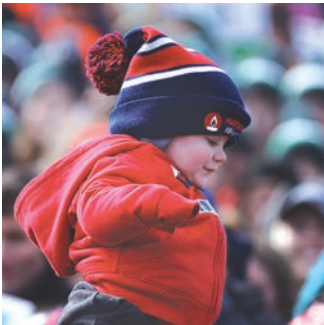
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An outdoor Station of the Cross depicting Jesus carrying his cross is seen at St. Elizabeth Ann Seton Parish in Keller. (Photo by Juan Guajardo/ NTC)





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Accepting Calvary

It's been said that St. Bridget of Sweden, as a young girl, received a vision of Christ scourged and nailed to the cross. Mournfully, she asked our Blessed Lord who had treated Him like this.

He answered, "They who despise me, and spurn my love for them."

Later, her mystical experiences came more vividly and frequently and on one of these occasions, St. Bridget is said to have asked Jesus how many times He was struck during his Passion in order that she may honor each of his wounds.

The response: 5,480 wounds. That's 5,480 unmerited wounds on He from whom the world's graces flow.

These were just the physical. As we well know, there were the jeers and mockery, the humiliations, the defamations and the false trials, the betrayal by Judas, Peter's denial, the unjust condemnation by Pilate, and the sorrowful encounters with friends along the way.

Jesus also suffered before He embarked on the way to Calvary. "My soul is sorrowful even unto death," the Apostle Matthew says in his Gospel.

Archbishop Fulton Sheen put it this way: "Samson-like, [Jesus] reaches up and pulls down the whole guilt of the world upon himself as if He were guilty, paying for the debt in our name so we might once more have access to the Father...Is it any wonder blood began to pour from his body, drops of blood, that fell upon the ground like beads forming a rosary of redemption?"

That's the extremely costly price of our salvation — and it calls for a response.

EWTN's Father Larry Richards points out in one of his homilies that it's not enough to accept what Jesus did for us at Calvary. Even though by our baptism we have accepted that gift of redemption, we "have to open it!" How does that happen? By responding with our life (just as Jesus responded with his) and entering "100 percent, holding nothing back" into a relationship with Jesus, Fr. Larry says.

As we enter into this season of Lent, it's a good time to ask myself, "Am I there yet? How do I get there? What areas of my life are not centered by Christ?" I invite you to do the same.

For the Kingdom,

Juan Guajardo
 Associate Editor



Students spend time in prayer at SEEK2017. (Photo courtesy FOCUS)

SEEK Conference serves as spiritual sparkplug for students

SAN ANTONIO — From Jan. 3-7, San Antonio was the site of an extraordinary exodus of young Catholic college students there for the biennial SEEK2017 conference hosted by the Fellowship of Catholic University Students.

To understand a little of the atmosphere experienced by nearly 100 young adults from the Diocese of Fort Worth, one must consider the mind-boggling numbers at SEEK: Nearly 10,000 students from 500 college campuses across the nation; more than 300 priests concelebrating daily Mass and hearing more than 5,000 confessions throughout the event; and 35 internationally-known Catholic speakers.

Correspondent Jacqueline Burkepile attended the entirety

of the event, bringing us a wealth of stories, including:

- How the conference touched the spiritual lives of students in our diocese
- Archbishop Charles Chaput's advice on seeking God in silence
- An inspiring keynote address by Sister Bethany Madonna on God's desire to grace us with his gifts
- Scott Hahn's lively analysis of biblical and heavenly ties to the Mass.

To read all these stories and view more photos, visit

NorthTexasCatholic.org/local-news.

Bishop, St. Mary Parish begin New Year celebrating 125th anniversary

WINDTHORST — Residents and parishioners filled St. Mary Parish on New Year's Day to celebrate the 125th anniversary of the community's first Mass and founding of the parish, located 25 miles south of Wichita Falls.

Bishop Michael Olson celebrated the Mass along with St. Mary's Parochial Administrator Father Michael Moloney.

"We're grateful for those who have for 125 years given their lives that this parish might flourish, [that] their children might know the will of God, might have the sacraments, might celebrate and be one in the Eucharist," Bishop Olson said.

The first Mass for St. Mary Parish was celebrated on January 1, 1892, in the attic of Ernest Hoff's unfinished house with a handful of faithful Catholics and the parish's first pastor, Father Joseph Reisdorff, according to Father John Nigg's history of the parish, written in 1917.

Bert Hoff, grandson of

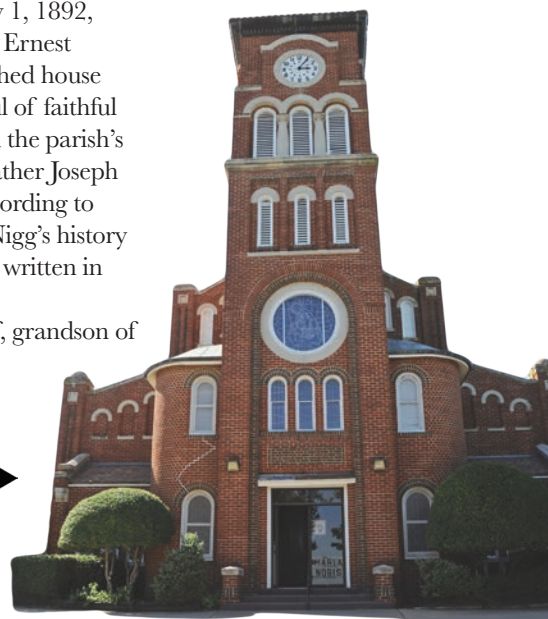
Ernest Hoff and a longtime St. Mary's parishioner, noted that his grandfather originally intended to settle on some land in Oklahoma but came to Windthorst instead.

Lifelong St. Mary's parishioner Ann Hertel said "I am very proud of our parish and all we have done. We're a very close-knit community."

At a reception after Mass, Fr. Moloney talked about how special the Catholic faith is. "This integrates us, unites us, and brings us through time so we're grateful especially in Windthorst where we celebrate 125 years of Catholic faith," he said.

— *Jenara Kocks-Burgess*

St. Mary Church ▶





Vietnamese Dominican Sisters are seen at St. Patrick Cathedral on World Day for Consecrated Life. (NTC photo/Adrean Indolos)

Church, local and universal, honors consecrated men and women

FORT WORTH — Bishop Michael Olson led about 75 men and women religious of the diocese in Solemn Vespers on Feb. 3 to commemorate the World Day for Consecrated Life. This annual event was established by Pope St. John Paul II to celebrate and pray for those who consecrated their lives to God by taking vows of chastity, poverty, and obedience.

Sister Yolanda Cruz, SSMN, appreciates this affirmation of consecrated lives and the ministry and service they provide the diocese. Religious priests and sisters hailing from five continents and more than ten countries attended the service at St. Patrick Cathedral,

followed by dinner.

“We need the prayer and support of the worldwide Church, their support of our ‘yes’ to God. We need prayers that we will continue being good witnesses and continue our day-to-day conversion,” said Sr. Cruz.

Bishop Olson explained, “This wonderful event, which happens around the Feast of the Presentation of the Lord, reminds us in particular about the blessing of religious life and its call to holiness. It gives us the opportunity to say ‘thank you’ to sisters and priests who are in consecrated life serving in our diocese.”

— Susan Moses

MLK’s legacy celebrated at Our Mother of Mercy Parish

FORT WORTH — Multiple demographics packed Our Mother of Mercy Parish on Jan. 14 to celebrate and ponder Dr. Martin Luther King’s message of peaceful, nonviolent social change.

Bishop Michael Olson led the 31st Annual Dr. Martin Luther King Jr. Memorial Mass, with guest homilist Bishop Brendan Cahill of the Diocese of Victoria, Texas.

Bishop Cahill reflected on King’s famous 1963 letter from a Birmingham, Alabama jail. “He wrote that he would have expected his fellow clergymen to be the most supportive,” Bishop Cahill said. “That he would have hoped they would have stood up for justice as our Scripture teaches us.”

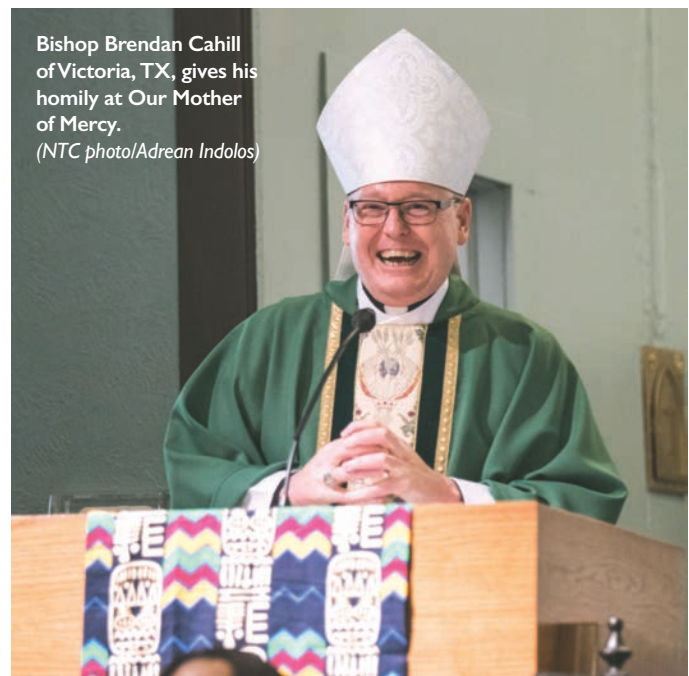
Bishop Cahill called for

softening our public discourse. “The language we use needs to be a language to build-up society, and we need to stand for justice and protecting the civil rights and value of every person,” he said.

Father Bartomiej Jasilek, pastor of Our Mother of Mercy, said he sees hope in his growing congregation.

“We have this beautiful historically African-American church,” Fr. Jasilek said. “But now we see everyone coming here: Asians, Hispanic people, African-Americans, Caucasians, people from many places. And they say there’s something special about this place, that they can feel the spirit of unity.”

— Matthew Smith



Bishop Brendan Cahill of Victoria, TX, gives his homily at Our Mother of Mercy. (NTC photo/Adrean Indolos)

Two seminarians to be ordained transitional deacons

KELLER — Bishop Michael Olson will ordain two seminarians to the transitional diaconate on Saturday, April 29 at St. Elizabeth Ann Seton Parish. Transitional deacons serve in parish ministry for a year as part of their final preparation for the priesthood. After completing this part of formation, the men will be ordained, God willing, as priests in 2018.

Deacons proclaim the Gospel during liturgies, baptize, officiate marriages, teach the faith, and perform works of charity in the community.

Look for more information about the upcoming ceremony in the *North Texas Catholic* as the date approaches.

Schools across diocese take part in Catholic Schools Week



Sister Catherine Tran, OP, leads students at St. George Catholic School in praise and worship during a Feb. 1 assembly. (NTC Photo/Adrean Indolos)

During Catholic Schools Week, Jan. 29-Feb. 4, the *NTC* sent photographer Adrean Indolos out to create a photo story of the week-long celebration. To see the photos, please visit NorthTexasCatholic.org and click on 'Photo Gallery.'

See Page 36 for more "Around the Diocese."

Story of a Boy Saint

What San José Sánchez del Río's story teaches us about our persecuted brothers and sisters in Christ.

NorthTexasCatholic.org/features-news



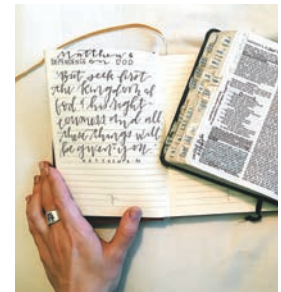
The Women's Marchers and the Friars

What happens when a crowd of Women's Marchers meet a kind group of Dominican friars? Perhaps seeds of longing for God are planted, columnist David Mills shares.

NorthTexasCatholic.org/inspiration-news

Learning to Rely on God

God isn't so much concerned with what we accomplish for Him, as much as He is interested in a relationship with us, Ali Hoffman writes.



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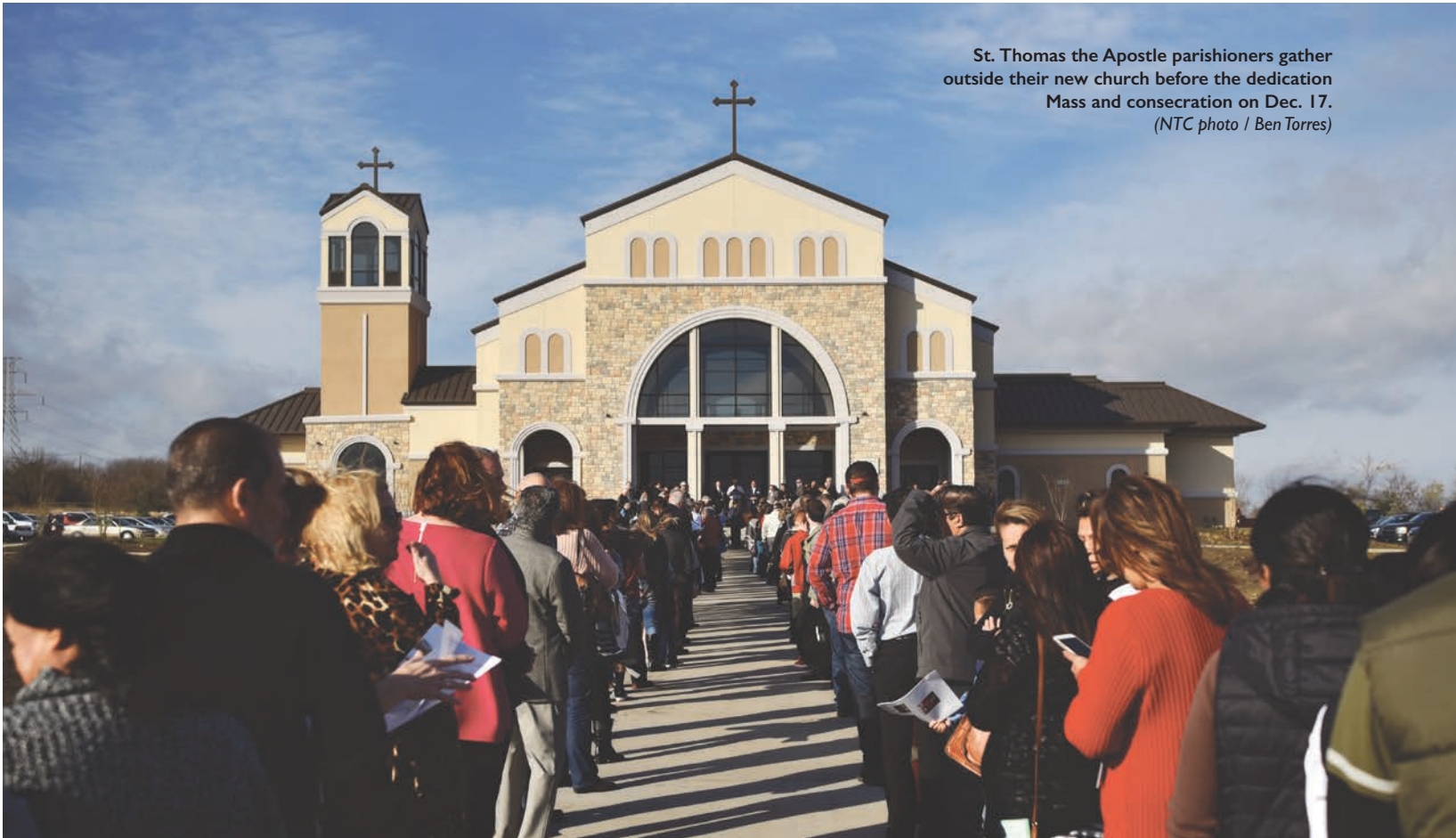
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A NEW HOME

A new church provides St. Thomas the Apostle Parish with space and light to flourish



St. Thomas the Apostle parishioners gather outside their new church before the dedication Mass and consecration on Dec. 17. (NTC photo / Ben Torres)

By Joan Kurkowski-Gillen

“If you build it, they will come.” Those words from the 1989 sports-fantasy film “Field of Dreams” encouraged St. Thomas the Apostle parishioners as they worked for more than six years to raise money for a much-needed church.

“Now that it’s built, I think a new

church will draw a lot of young families into the parish,” said Cathy Thomas, an early member of the St. Thomas building fund committee. “We’re hoping a big parish in a new neighborhood will get more people involved so we can have youth activities for kids.”

Dedicated on Dec. 17 by Bishop Michael Olson, the recently completed 20,285-square-foot church on Bowman-Roberts Road has plenty of room to

accommodate anticipated growth. Pews in the new cruciform-shaped sanctuary can seat 1,040 people. That’s a dramatic upgrade from the original location on Azle Avenue where 225 worshippers would squeeze into one small room. Home to more than 1,200 families, Sunday Mass overflow crowds were usually directed to the nearby parish

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Parishioners hold hands as they pray during the dedication Mass for St. Thomas the Apostle Parish's new church. (NTC photo/Ben Torres)

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hall where the liturgy was broadcast via audio/visual transmission.

Getting used to the light-filled, roomier worship space is challenging, Thomas admits.

“We needed a bigger church but change is always difficult,” she admitted. “We were all crunched into a small space and now we’re spread out. I want our parish to thrive with more people but still maintain the same closeness everybody has always felt.”

More than 1,000 people witnessed Bishop Olson consecrate the new church, transforming it from an ordinary building into a house of worship. During the sacred ritual, Bishop Olson covered the altar with holy chrism making it a symbol of Christ, “the Anointed One.”

After the altar was wiped clean and dressed in fresh linens, candles were lit and lights in the sanctuary were turned on to remind those present that Christ is “a light to enlighten all nations.” The congregation greeted the illumination with rousing applause.

“As Catholics, we understand Church is not just a building or a space. It’s not a place for us to congregate as individuals. What makes a church is the celebration of the Eucharist — the offering of the Mass,” the bishop explained during his

homily. “That consecrates not just the place, but first and foremost, all of us who come together here.”

A church building symbolizes Christ’s sacrifice and our faithfulness to Him.

“We aren’t faithful to a building or a place but to Him,” the bishop pointed out. “And it’s in that community with Him — where the sacrifice of the Eucharist takes place — that unites us and leads us closer to Him.”

To conclude the dedication Mass, Bishop Olson asked the gathering to welcome newcomers into the parish. St. Thomas is surrounded by ongoing housing development in northwest Tarrant County.

“You no longer have the excuse that you’re too crowded,” he said lightheartedly. “So invite somebody to come to church here — somebody who’s not going to church but should be. Welcome them. Invite them. Accompany them to Mass.”

St. Thomas the Apostle parish was founded in 1937 to serve the needs of Czech immigrants living in Fort Worth’s Northside. Bishop Joseph Patrick Lynch, leader of the Diocese of Dallas-Fort Worth at the time, dedicated the Azle Avenue church on December 5, 1937.

As a vigorous job market drew increasing numbers of people to Fort Worth, St. Thomas continued to welcome



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NorthTexasCatholic.org
Simply click on 'Photo Gallery.'

new families. Father Salvator Stefula, TOR, established a Spanish Mass at St. Thomas for immigrants during his 20-year tenure.

When Father Anthony Mathew, TOR, arrived at St. Thomas, he initiated feasibility studies to move the parish. In 2010, land was purchased five miles from the church’s location and in 2014, the diocese approved construction of a new church and administration building.

Current Pastor Father Mathew Kavipurayidam, TOR, concelebrated the Mass with the bishop and expressed his thanks at the end of the liturgy to God, the diocese, and former pastors for “making the dream of our people come true.”

In addition to capital campaign contributions, St. Thomas parishioners hosted countless fundraisers and supported a monthly second collection to pay for construction costs.

Designed with a bell tower, the mission-style church sits on a 31-acre site allowing space for an education building with 13 classrooms, an office, and restrooms. Current plans are to hold faith formation classrooms in the structure next September. An administration building was the first project completed on the property.

Kevin Darnell, co-owner of the construction company M&F Litteken, received the honor of presenting Bishop Olson with keys to the new church as the rite of dedication began.

Following blueprints drawn up by CNK Architects, the contractor presented parishioners with a traditional sanctuary featuring modern elements.

“They wanted a classic church but not something old-fashioned,” Darnell explained. “Keeping a sense of intimacy was important but, at the same time, they needed something bigger.”

A gallery of windows, just beneath

A view of the interior of St. Thomas the Apostle's new church. (NTC photo/Ben Torres) ►

the vaulted ceiling, allows natural light into the nave, "which is one of the more modern touches." Pendant light fixtures, another contemporary feature, are equipped with dimming LED bulbs. Spotlights over the altar provide more adjustable lighting.

Austin flagstone blankets the outside walls of the church and was used again behind the altar alongside oak paneling.

"We used the same colors and look so it would all blend together," the contractor said. Workers hand stained all the molding, doorframes, and window openings in the church to match the oak pews.

A large, conventional crucifix, hanging above the altar, offers a dramatic reminder to all entering the nave of Christ's passion and death. Donated by the parish's Hispanic community, the corpus, made in Mexico, was painted by artist Phil Loveland. It was placed on an 11-foot-tall cross, crafted and stained to match the church's oak woodwork by St. Benedict parishioners Sam and Rob Florance, who donated their services.

Mary Costanza, a building committee member and parish greeter, has noticed a swell of new faces at Sunday Mass.

"There are Catholics living in the Saginaw-Eagle Mountain area that have been going to other parishes," Costanza suggested. "Now that we have this nice new church, more people are considering St. Thomas. I think our parish numbers are going to grow rapidly."

Bishop Michael F. Olson anoints the altar with holy chrism during the dedication ceremony for the new church. (NTC photo/Ben Torres) ►



Bishop Edward Burns during his installation Mass. (CNS photo / Kevin Bartram, TEXAS CATHOLIC)



BISHOP EDWARD BURNS INSTALLED AS EIGHTH BISHOP OF DALLAS

By Susan Moses

Bishop Michael Olson joined dozens of other bishops to witness the installation of Bishop Edward Burns as the eighth bishop of Dallas on Feb. 9 at the Cathedral Shrine of the Virgin of Guadalupe in downtown Dallas.

A highlight of the Installation Mass was the reading of the Apostolic Mandate by Archbishop Christophe Pierre, apostolic nuncio to the United States. Bishop Burns then presented this document, the official appointment signed by Pope Francis, by carrying it aloft through the aisles of the cathedral and into the overflow rooms. He drew a laugh when he made a special stop to show his mother.

Following the acceptance of the Apostolic Mandate, Bishop Burns was seated in the bishop's chair, the symbol of his teaching authority. Representatives of the diocese and the community, including religious leaders from other faiths, then greeted him warmly.

Bishop Burns headed the diocese of Juneau, Alaska since 2009. He thanked the three priests from Juneau who attended, and he commented that those three comprise

one third of the priests in Juneau, which has about 10,000 Catholics spread over 37,600 square miles.

Before Mass, he compared the dioceses of Juneau and Dallas, which has 1.3 million Catholics in nine counties. He expects to find vast differences (for example, a seaplane is not required to visit outlying parishes in Dallas), but he said that "in both areas people hunger and thirst to have a great relationship with our Lord Jesus Christ."

In his homily, Bishop Burns noted that he will have many questions about Dallas, but the most important questions he asks will be, "Lord, when did we see you hungry, and feed you? Or thirsty, and give you something to drink? And when did we see you a stranger, and invite you in? Or naked, and clothe you? When did we see you sick, or in prison, and come to you?"

"The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me,'" the bishop said, quoting Matthew 25.

Three cardinals, more than 50 bishops, and scores of priests, deacons, and seminarians attended, along with a crowd that

overflowed the cathedral.

The cardinals present were Cardinal Kevin Farrell, who headed the Dallas Diocese until October, when he was named Prefect of the Vatican Dicastery for Laity, the Family, and Life; Cardinal Daniel DiNardo of Galveston-Houston and president of the U.S. Conference of Catholic Bishops; and Cardinal Donald Wuerl of Washington, D.C., who served as the bishop of Pittsburgh when Bishop Burns was a priest there.

Bishop Burns was ordained a priest for the Diocese of Pittsburgh in 1983. He is a former rector of St. Paul Seminary in Pittsburgh and former director of the U.S. bishops' national offices dealing with clergy, vocations, and priestly formation.

Fort Worth's Bishop Olson said, "I offer my prayers for Bishop Burns and for the Diocese of Dallas during these challenging times of transition in our society in North Texas.

"They are times of opportunity; they are times of grace. I thank him for saying 'yes' to his vocation from Christ," Bishop Olson continued. "I look forward to collaborating with him as a neighbor and brother as we each strive to serve faithfully the people of God in our distinct dioceses."

In Memory

SISTER CECILE FAGET'S JOYFUL SPIRIT REMEMBERED BY SSMN COMMUNITY

By Joan Kurkowski-Gillen

Mary Sean O'Reilly still remembers the first time she met Sister Cecile Faget, SSMN.

Then known as Sister Mary Ignatius, the petite, smiling nun walked into the community room of the Sisters of St. Mary of Namur carrying a guitar and captivated her audience for the next 45 minutes with 19th century folk songs.

"Sr. Cecile was just as happy, engaging, enthusiastic, gentle, and kind as she was when I last saw her on Christmas Day, 2016," remembers O'Reilly, a judge, lawyer, and former SSMN. "Her extraordinary mind was so humble and simply part of her intense love of people and ministry."

The energetic, always smiling educator passed away Jan. 26 in a local hospital. Sr. Cecile was 93 and a member of the SSMNs for more than 70 years.

A Mass of Christian Burial was held Feb. 2 at St. Andrew Church.

Born in New Orleans, Louisiana on Aug. 1, 1923, Sr. Cecile moved with her family to Dallas where her father was a cellist with the Dallas Symphony. She was introduced to the SSMNs as a student at St. Edward's Academy.

After working as a secretary and attending night classes at Loyola University in New Orleans, Sr. Cecile entered the novitiate of the religious order in Fort Worth. She made her first vows at the age of 21 in 1946 and her perpetual profession in 1952.

Sr. Cecile studied English literature and received a Bachelor of Arts degree from Our Lady of Victory College, a master's degree from the Catholic University of America, and doctorate from the University of Ottawa.

Her years as an elementary school teacher were spent at The Shrine of the True



Sister Cecile Faget, SSMN

Cross in Dickinson, TX.; St. Cecilia School in Dallas; Academy of Mary Immaculate in Wichita Falls; and Resurrection School in Houston. She taught secondary school for one year at OLV Academy and Notre Dame High School.

Sister Louise Smith, SSMN, recalled asking her colleague, Sr. Cecile, for advice when she wanted to teach students at The Shrine of the True Cross how to read music.

"Since her father was a marvelous cellist and she was well acquainted with solfège, she and I began using the Kodály method of music education with our students there. We continued to spread its use wherever we taught," Sr. Louise explained. "We loved Sr. Cecile especially for her gifts of self to all those with whom she came in contact."

Sr. Cecile's work in pastoral ministries was extensive. She helped with catechetical formation in the Archdiocese of Galveston-Houston and taught religious education and assisted with the Spanish choir at Resurrection Church in Houston. At Our Lady of Guadalupe parish in Houston

she served in the food pantry and assisted immigrants.

She performed secretarial duties for the Marriage Tribunal of the Diocese of Fort Worth.

In 1995, Sr. Cecile traveled to Africa to help the order's missionary sisters in Rwanda. Her skills also proved invaluable during foreign mission assignments in Peru, Mexico, and the Dominican Republic.

Later in life, she tutored students in English and Spanish at St. Jude Parish in Mansfield. Three days before her death, she was still helping adults with their ESL lessons at Immaculate Heart of Mary in Fort Worth. In 2012, the late Sister St. John Begnaud, author of *A Little Good: The Sisters of St. Mary in Texas*, acknowledged Sr. Cecile for helping her edit the text.

Recently, Sr. Cecile learned Hebrew with several SSMN oblates and associates "just for fun."

"We may have been studying Hebrew but, more than that, Sr. Cecile shared wisdom that was delightful, often hilarious, touching, and always profound," said Clarice Penninger, SSMN Oblate. "We have lost much in her passing."

Sister Gabriela Martinez, SSMN, the order's provincial superior for the western province remembered Sr. Cecile as vibrant, engaged, and prayerful.

"She was a sister with a sense of mission — one who deeply understood her spiritual identity was linked to an intense communion and solidarity with the poor."

Sr. Cecile is survived by her sister, Marie Fails, numerous nieces and nephews, and the SSMN community.

Gifts in memory of Sr. Cecile can be made to the Sisters of St. Mary of Namur, 909 W. Shaw St., Fort Worth, Texas, 76110.



A Syrian girl waits in a refugee camp
in Gaziantep, Turkey.
(Photo by Kafeinkolik / Shutterstock)

Turn not AWAY

Bishop Olson, other Catholic leaders say the Church has a moral obligation to help “the stranger and those in flight”

By Matthew Smith
and Juan Guajardo

In response to an executive order seeking to halt refugee admissions into the U.S., Catholic leaders have been quick and clear in pointing out that the Catholic Church has a moral obligation to help refugees and immigrants escaping persecution, wars, and violence.

Bishop Olson, in a pastoral letter read at all parishes in the diocese, called for the exercise of “authentic faith” in challenging times and pointed out that many refugees “are families, no different from yours, seeking safety and security for their children.”

Turning our backs “on the stranger and those in flight” is not an option, he added. “Christ’s Catholic Church cannot turn away from those in need.”

In a joint statement, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the USCCB, and Archbishop José H. Gomez of Los Angeles, reiterated that sentiment.

“The Lord Jesus fled the tyranny of Herod, was falsely accused, and then deserted by his friends. He had nowhere

to lay his head,” they said. “Welcoming the stranger and those in flight is not one option among many in the Christian life. It is the very form of Christianity itself.

“Our actions must remind people of Jesus,” they added.

The executive order sought to halt the U.S. refugee admissions system for 120 days with an eye toward altering the vetting process. The same order also aimed to put in place a temporary 90-day ban on entry, travel, and visas for people entering the U.S. from the Muslim-majority countries of Iraq, Syria, Iran, Libya, Somalia, Sudan, and Yemen, and prohibited all Syrian refugees from entering until further notice.

Springfield Bishop Mitchell T. Rozanski, chairman of the USCCB Committee on Ecumenical and Interreligious Affairs; Baltimore Archbishop William E. Lori, chairman of the USCCB Committee for Religious Liberty; and Las Cruces Bishop Oscar Cantú, chairman of the Committee on International Justice and Peace, jointly voiced that while government has a “duty to protect the security of its people” it must nonetheless employ means that respect the urgent need to protect the lives “of those who desperately flee violence and persecution.”

Another Texas bishop, Joe S. Vásquez of Austin, chairman of the U.S. Bishops’ Committee on Migration, also spoke out against the executive order, adding that refugees, of all faiths, are “children of God and are entitled to be treated with human dignity.

“We believe that by helping to resettle the most vulnerable we are living out our Christian faith as Jesus has challenged us to do.”

WHO IS A REFUGEE?

These “most vulnerable” number about 21.3 million, according to the U.N. Refugee Agency, and half of them are under the age of 18.

The United Nations recognizes a refugee as someone who has fled his or her home country because of persecution (or feared persecution) based on religion, race, nationality, political association, or membership in a particular social group — or because they are fleeing war.

Although millions of refugees yearly leave their homes to avoid persecution and civil war, less than 1 percent are ever resettled to a third country.

Oftentimes, refugees are forced to leave behind businesses or professional

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Cardinal Luis Antonio Tagle of Manila greets a refugee family after giving them a food bag outside a camp in Idomeni, Greece, in this 2015 photo. (CNS photo/Paul Haring)

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careers when they leave their home country, said Shannon Rosedale, public affairs and relations manager for Catholic Charities Fort Worth, the social outreach arm for the diocese.

REFUGEES AND NORTH TEXAS

Jeff Demers, director of refugee services for CCFW, said about 4,500 to 5,000 refugees from all over the world are resettled in North Texas each year.

CCFW has been working with the federal government since the 1970s to resettle refugees and support their goals of achieving the American dream.

“We do this because of our Gospel call to welcome the stranger,” CCFW officials said in a Jan. 27 press release.

Of the world’s 21 million refugees, about 85,000 arrived in the U.S. last year. CCFW helps approximately 600 a year make a new home in North Texas.

Known for their success in serving refugees, CCFW was recently named as one of four nonprofits who will take over refugee resettlement services previously carried out by the State of Texas.

The support system CCFW provides refugees has resulted in a high success rate with 96 percent of clients becoming self-sufficient, productive members of the community within six months of their arrival.

Before they arrive, refugees must go through a vetting process that normally takes 18-24 months and includes biometric and biographic security checks. U.S. Citizenship and Immigration Services notes that Syrian refugees are subject to an even more intensive screening.

Another overlooked reality is that refugees have no say in what country they are resettled to, Rosedale said. Although family location is taken into consideration by the U.N. and others, refugees “just apply, they don’t pick.”



WELCOMING THE STRANGER

Check out Father Ron Rolheiser’s column on **Pg. 32** for more on the Church’s teaching regarding the poor, the orphan, and the refugee.

CALLED TO SERVE

Dorothy Tyler named new assistant director for Safe Environment

By Mary Lou Seewoester

Dorothy Tyler, who joined the Fort Worth Diocese Jan. 3 as associate director of the Safe Environment Program, has worked with vulnerable populations, including children and youth, for most of her career.

She has been a medical and mental health care patient advocate, a teen court coordinator for Hurst Eules Bedford ISD, and a probation officer for Tarrant County Juvenile Services. With that experience and diverse background, Tyler is well-poised to help guide the diocese's efforts to provide a safe environment for children and young people in churches and schools.

In working with children, Tyler said, "you not only have to understand the developmental process of children...but you also have to understand the mindset of adult perpetrators."

Creating a safe environment involves "good risk management," she added. "You have to see where the cracks are in your program to see where someone might infiltrate."

Tyler's interest in criminal justice began in elementary school when she was a Campfire Girl at St. Andrew Parish in Fort Worth.

She went on to earn a Bachelor of Arts in Criminal Justice and a Masters in Criminology from the University of Texas at Arlington. The juvenile justice system was the focus for her master's thesis and that is where she chose to enter her profession.

She was drawn to the Safe Environment Program position because in her previous work with children, she became "acutely aware" of the need for a safe environment for those who are vulnerable. Much of her annual continuing



Dorothy Tyler

education as a juvenile probation officer included child abuse awareness and prevention training.

The diocesan Safe Environment Program manages all training sessions (from preschoolers through adults) offering instruction in self-protection and in the safety of youth, in order to ensure compliance with the USCCB *Charter for the Protection of Children and Young People*.

This year, Tyler plans on reviewing the curriculum and "creating more consistent and regular communication" with the diocese's Safe Environment Coordinators.

She said that though the curriculum has not yet changed, it will be "under review" so the diocese can "meet the changing needs of our children, volunteers, clergy, and staff."

For instance, Tyler emphasized, the growing ease of access to the Internet creates additional risk for children. "All it

takes is for them to turn on a computer," she remarked.

The diocese currently uses the Safe & Sacred curriculum for adults and Called to Protect for children and youth.

Nancy Mitchell, Safe Environment Program database administrator, also will be involved with the curriculum review because "the curriculum and database need to be compatible," Tyler explained. "And we need a database that can handle a new curriculum, be more user-friendly, and store our old records as well as the new."

"We're looking at bringing it all into one program that is efficient but robust enough to take us into the future," she continued.

To enhance communication, Tyler has initiated quarterly forums at the Catholic Center in Fort Worth for all Safe Environment Coordinators. At the group's first meeting in January, they set goals for the year, reviewed the online registration process, and discussed this year's onsite audit.

She also plans to publish a newsletter in between each quarterly meeting to help coordinators stay current with upcoming training issues, and "keep up communication so they can create a resource network among themselves."

Since most of her previous employment has been with governmental programs, Tyler is grateful that her work with the diocese allows her to openly express and live out her faith. Tyler is a life-long resident of the diocese and parishioner at St. Elizabeth Ann Seton in Keller.

"Anytime you work in the government, you can't talk about your spirituality," she noted. "But having a job where you can express your faith is like coming home."

A father holds his son at the annual March for Life in Washington Jan. 27. (CNS photo/Tyler Orsburn)





During a month filled with respect life activities, Catholics witness to the fact that

LIFE IS SACRED

By Joan Kurkowski-Gillen

Standing in front of the Washington Monument, Daniel Pruitt heard words that made his trip to the 2017 March for Life in Washington, D.C., inspiring.

“The culture of life is winning,” the 24-year-old enthused, paraphrasing the message delivered by Vice President Mike Pence during a rally kicking off the 44th annual march.

Witnessing the vice president’s support for the March for Life buoyed the spirits of Pruitt and 75 other parishioners from the Diocese of Fort Worth who traveled to the nation’s capital demanding justice for the unborn. Fort Worth Bishop Michael Olson joined representatives from 10 parishes in the diocese for the Jan. 27 march up Constitution Avenue to the Supreme Court — site of the landmark decision legalizing abortion in 1973. Hundreds of thousands of people from across the country turned out for

the event — one of the largest gatherings in the march’s long history.

“The crowd was huge and very enthusiastic,” recalled Pruitt, a march veteran who returned this year to chaperone a youth group from St. Elizabeth Ann Seton Parish. “Our young people wanted to be there to end abortion and save as many babies as possible.”

Giving a voice to the voiceless at peaceful demonstrations in Washington, D.C., Austin, and Dallas is just one of the ways North Texas Catholics observed Sanctity of Life Month in the Diocese of Fort Worth. Designated to coincide with the Jan. 22 anniversary of the *Roe v. Wade* decision legalizing abortion, the activity-filled month emphasizes more than just the tragic death of 59 million unborn children. It draws attention to the dignity of all human life from birth to death, according to Mike Demma, director of the diocesan Respect Life Office.

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Pro-life college students kneel and pray outside the U.S. Supreme Court Jan. 27 during the annual March for Life in Washington. (CNS photo/Leslie E. Kossoff)

Get Involved, Stay Involved!

Gabriel Project: Help provide practical help and much-needed prayer, friendship, and encouragement to women in crisis pregnancies. For more information, visit: fwdioc.org/gabriel-project.

Rachel Ministries: This ministry offers a safe, confidential, and compassionate environment for men and women seeking healing from abortion. For more information visit: fwdioc.org/rachel-ministries.

Youth for Life: There are many pro-life events going on throughout the year for teens in our diocese: the Lock-in For Life, Pro-Life Boot Camp, Pure by Choice, and others. For more information, visit: fwdioc.org/youth-for-life-about.

Prayer and Witness: Parishioners throughout the diocese are encouraged to take part in the following events offering prayerful witness: 40 Days for Life, the Annual Respect Life Mass, and others. For more information, visit: fwdioc.org/prayer-worship.

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“Concern for the living, as well as the unborn, is a natural and fulfilling demonstration of God’s commandment, ‘love one another.’” he told the *North Texas Catholic*. “We cannot justify serving one aspect of life and ignore another.”

Demma attended the Texas Rally for Life on Jan. 28 in Austin with approximately 150 people from Fort Worth who traveled in cars or buses organized by Knights of Columbus Council #759. They joined 5,000-7,000 Texans from across the state on the grounds of the capitol building.

“In Texas, we have a tremendous pro-life legislature [and government] and they are passing bills every session to further protect mothers and babies. That is very encouraging to the pro-life constituency,” Demma suggested.

Implementation of the state’s 2011 “sonogram law” requires doctors to perform a sonogram at least 24 hours before an abortion, display the sonogram images, and provide a verbal explanation to patients. It’s credited with saving an estimated 50,000 lives, according to State Rep. Byron Cook, R-Corsicana, who spoke at the rally.

“The number of abortions in Texas is down and that’s a good

thing,” Demma pointed out. “Right now our focus is defunding Planned Parenthood — the largest provider of abortions.”

Bishop Olson’s involvement in respect life activities is also generating optimism in the diocese.

“He is recognized as one of the leading authorities on end-of-life issues,” Demma explained. “His support runs the whole gamut from the unborn, to taking care of people who are here and need help, to the end of life.”

Pro-life volunteers need support for work that is sometimes lonely and frustrating. Coming together for marches and rallies not only creates awareness, but also inspires people who quietly advocate behind the scenes, according to Olga Watson.

“We’re all called in the movement to reach out in different ways,” she explained. “The marches bring us together. People working on legislation many times are swimming upstream and they need a public witness in support of what they’re doing.”

The St. Maria Goretti School youth minister led a group of young people and adults at the North Texas March for Life on Jan. 14. Sponsored by the diocesan Respect Life Office, Texans for Life Coalition, and the Catholic Pro-Life Committee of the Diocese of Dallas, the march ended at the steps of the Earle Cabell Federal Courthouse where the *Roe v. Wade* lawsuit was filed in 1970.

“Last year it rained and we still had people turn out regardless of the weather,” Watson said. “I’m always amazed at how many people are dedicated to the cause.”

The mother of three, who volunteers as a Gabriel Project coordinator, considers post-abortive women the most powerful voice in the pro-life movement today. Many share their testimony at rallies.

“More women are speaking out about the deception of abortion,” she continued. “It’s sold as something that empowers women but, after 40 years, women are realizing it (abortion) actually leaves them with a very open wound they spend years trying to heal.”

Attending the North Texas March for Life was a first-time experience for Stephanie Fountain, a 23-year-old special education teacher in Mansfield. Unborn babies — many diagnosed with the same problems as the children she now teaches — are at risk.

“All life matters,” the St. Joseph parishioner said. “There are so many people who love children with special needs. God just has them struggle in different ways than we do. I’m an educator and very pro-child.”

The 59 million children who died from abortion since 1973 were remembered at a Respect Life Mass celebrated by Bishop Olson and other diocesan priests Jan. 23 at St. Patrick Cathedral. Red votive candles, placed on the altar by worshippers, commemorated the lives lost.

A record-breaking number of people attended the annual Mass and heard Bishop Michael Olson say the dependency and vulnerability of children make them the most important members of society.

“We’re all called in the movement to reach out in different ways.”

— OLGA WATSON
ST. MARIA GORETTI

“Any chain is only as strong as its weakest link,” he explained in his homily. “And the most vulnerable is the most important.”

The right of privacy is used to justify abortion, the dissolution of marriage, and “a host of selfish things.” A child is never a choice, the bishop stressed.

“We’re talking about human life — a child. We’re talking about the human person created in the image and likeness of God, who has a name, a story.”

Tom Howard, a member of the Knights of Columbus Council #13363 at St. Mary the Virgin Parish, brought his 16-year-old daughter, Maria, to the Mass. Some of the teenager’s friends participated in protest marches like the recent Women’s March on Washington.

“That’s why I wanted to bring her. I’m hoping at the Mass, she’ll see something good,” Howard said. “I think the pro-life movement has learned a lot about how to communicate with love and not inaccuracy or hatred. It’s sometimes difficult to communicate truth with love but that’s the Catholic position.”

Young people — especially those in high school — can sometimes feel alone among peers when they oppose abortion. Events like the March for Life in Washington, D.C., provide a sense of solidarity with thousands of other youth defending life. The average age of participants at the D.C. march, the longest-running peaceful protest in American history, is 17-19 years.

“That’s one of the beautiful things you see. It’s a young person’s march,” said Jason Spoolstra, who escorted 25 teens and adults to the 2017 March for Life.

The diocesan director of youth ministry has attended the event 14 times since earning a partial, expense-paid scholarship as a teenager in 2003.

“Youth understand the plight. They see the atrocities *Roe v. Wade* has done to our country since 1973,” Spoolstra emphasized. “Going to the march gives them a sense of not being alone and they see the greater collective across the country.”

The culture of life is winning especially with the younger generation who benefit from diocesan efforts like the Spiritual Adoption Program for 7th and 8th graders in Catholic schools, Pro-Life Boot Camps, and chastity rallies.

“But, at the same time, the fight has just begun. We have to keep moving forward,” Demma urged. “Our next big issues are euthanasia and ‘mercy killing.’ The dignity of life exists from womb to tomb.”

TREASURES OF FAITH

This is part of our 'Treasures of the Faith' series which takes a closer look at traditions, aspects, and devotions of our faith.



Visit our Way of the Cross
photo gallery on
NorthTexasCatholic.org
Simply click on 'Photo Gallery.'

Walking the WAY to SALVATION

A DEEPER LOOK AT A DEVOTION LOVED
BY CHURCH AND FAITHFUL

By Susan Moses

To fully understand the magnitude of Christ's love for us, believers must understand the magnitude of his suffering.

Millions of pilgrims have travelled to Jerusalem to walk the Via Dolorosa, the way of sorrows that ends in Jesus being placed in the tomb. Locally, every Catholic has the opportunity to make a spiritual pilgrimage to the sites of Jesus' Passion by meditating on the Stations of the Cross each Lent.

"The practice of the Stations of the Cross is a yearly reminder, a tangible reminder of Christ's love for us. It's easy to say that Christ died for my sins, but by reading and praying at each station, we gain a powerful understanding of the depth of Christ's love for us," said Father Thomas Esposito, O.Cist., assistant professor of theology at the University of Dallas.

Fr. Esposito continued, "Scripture is supposed to invite you in, engage you in a personal encounter with God. The Stations of the Cross make Scripture present to us in a unique way. You can put yourself in the streets of Jerusalem and on Golgotha."

Archbishop Piero Marini, Master of the Liturgical Celebrations of the Supreme Pontiff, echoed that idea in his writings. "The Church is aware that in the Eucharist her Lord left her the objective, sacramental memory of the Body broken

and the Blood shed on the hill of Golgotha. However she also loves the historical memory of the places where Christ suffered, the streets, and the stones bathed in his sweat and in his blood."

DATING BACK TO THE FIRST CENTURY

This popular devotion to the Way of the Cross has been observed around the world for centuries. Since the crucifixion, Jesus' followers — including Mary according to tradition — have been visiting the sites of his last hours. When Christianity was legalized by Constantine in 312, significant places on the path Christ walked were marked. In the fourth century, St. Jerome noted crowds of pilgrims from various countries who visited to walk the holy ground.

The first seed of today's Stations of the Cross may have been planted by St. Petronius in the fifth century, when he built a series of connected chapels representing the more important shrines of Jerusalem at the monastery of San Stefano in Bologna, Italy.

The Crusades and St. Francis contributed to the proliferation of the stations throughout Europe. After northern Europeans came to Jerusalem to fight in the Crusades, they

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Juan Guajardo / NTC



Juan Guajardo / NTC

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returned home with a desire to replicate the shrines in their hometowns. When St. Francis returned from the Holy Land in 1221, he and his followers adopted a tradition of prayer and reflection on the last events in Jesus' life during Lent.

In 1342, the Franciscans were appointed guardians of the Christian shrines of the Holy Land. When Muslim Turks limited access and forbade any public veneration at the holy sites, Franciscans erected in Europe several reproductions of the shrines.

Perhaps no individual was more devoted to the stations than St. Leonard of Port Maurice, a friar who erected 572 stations in his missionary travels throughout Italy between 1731 and 1751. His most famous, erected inside the Colosseum at the request of Pope Benedict XIV in 1750, is still visited by the Holy Father each year on Good Friday.

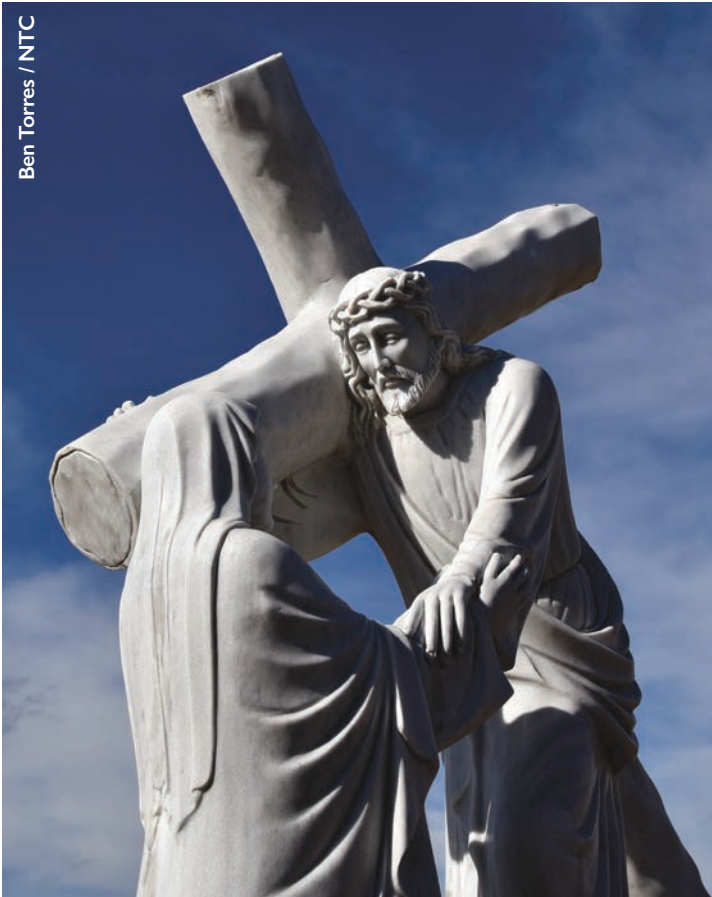
In 1686, Pope Innocent XI, recognizing that few people could travel to the Holy Land to observe the devotion, granted the right to erect stations in all Catholic churches. In 1742, Pope Benedict XIV followed this up by encouraging all priests to enhance their churches with Stations of the Cross. Up until 1857, Franciscans installed and blessed them.

IN OUR DIOCESE

Stations of the Cross can vary widely from church to church, and our diocese is no exception. At St. Elizabeth Ann Seton Church in Keller and Vietnamese Martyr's Church in Arlington, larger-than-life outdoor statues portray the steps of Jesus on the way to the cross.

The University of Texas at Arlington is also the site of life-size stations, but only on Good Friday. Since 2012, approximately ten students of the University Catholic Community portray each station at noon on the Library Mall, one of the main

Ben Torres / NTC



Ben Torres / NTC



thoroughfares of the campus. They act out the stations, with no spoken words other than the prayers. Dozens of students usually stop to reflect and watch.

“Personally, it’s one of the greatest moments of the year to see Jesus, crucified and lifted up over the campus of UTA,” Catholic Campus Minister Jeff Hedglen said.

Hedglen, also director of diocesan Young Adult and Campus Ministry, added that the students appreciate doing something visibly Catholic on campus, and the rehearsals help them dive deeper into the meditation of the Passion of Christ.

St. Patrick Cathedral in Fort Worth has stations noted for their exquisite craftsmanship, and for the unusual distinction of being stored in a meat freezer for a few days. According to Kay Fialho, historian of St. Patrick, while Monsignor Robert Nolan served as pastor (from 1907-1939), he visited Ortisei, Italy and custom ordered the stations from a noted woodcarver in gothic

revival style. The St. Patrick choir, accompanied by soloists from Temple Beth-El, performed a special concert to raise money for the carvings, which were installed in 1928.

Many years later, a ceiling repair at the cathedral required that the stations be removed to protect them. When the nearly 5-foot carvings were detached, workers noticed telltale holes from woodworm damage, so parishioner Jimmy Klein of Klein’s Meat Market offered to put them in one of his large meat freezers to kill the insects.

THE NUMBER OF STATIONS, MORE OR LESS

Before 1731, pilgrims could visit as few as four or as many as 42 stops. Some began much earlier in the Passion narrative with the washing of the feet or the agony in the Garden of Gethsemane.

DIFFERENT STYLES, SAME DEVOTION.

While the Stations of the Cross vary widely from church to church as seen (from left to right) at St. Elizabeth Ann Seton in Keller, the University of Texas at Arlington, Vietnamese Martyrs in Arlington, and St. Patrick Cathedral in Fort Worth, the same, timeless meaning of God’s love for us shines through in each version.

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If you're baptized...

You're a Missionary!

By Father Thomas Craig



Volunteer Joanne Johnson of Charleston, S.C., admires the art work of a young resident at a shelter for abused women in Guayaquil, Ecuador. Latin America is one of the regions where Missio has many projects underway. (CNS photo/Barbara Fraser)

How you can live out your baptismal call to mission, either abroad or from home

Beginnings are sometimes mysterious. Telling people I meet in our parishes and Catholic schools that I am the Director of the Diocesan Office of Pontifical Missions, results in polite puzzled looks — what is that? And telling people I am inspired by a French girl born in 1799 raises more questions — who and how is that?

While we have a long history in our diocese of a Mission Council and mission activities, it seems to be shrouded in obscurity. The Mission Council was started around 1997 to educate, initiate, and coordinate activities with the goal that every parish will participate in this outreach. Sometime back then, I was invited to be a part of the Mission Council and in 2005 was named the Chair of the Mission Council. But along with that, Bishop Kevin Vann (now of the Diocese of Orange, California), also made me Diocesan Director of the Propagation of the Faith. That started a journey that I'm still on today.

The Diocesan Office of Pontifical Missions, as Bishop Michael Olson introduced it when he invited me to come full-time in this office, is at the service of the worldwide Church while remaining firmly rooted in the Diocese of Fort Worth. It also serves as the local representative for the Pontifical Mission Societies.

The Pontifical Mission Societies, given the title “Pontifical” in 1922, are under the direct canonical jurisdiction of the Holy Father who, together with the entire body of bishops, reminds all Catholics of their baptismal call to mission. They also remind

us to offer financial support through the Pontifical Mission Societies for more than 1,100 mission dioceses in Asia, Africa, Europe, the Pacific Islands, and Latin America.

The Pontifical Mission Societies are:



Fr. Thomas Craig

THE SOCIETY FOR THE PROPAGATION OF THE FAITH,

which seeks prayer and sacrifice for foreign missions to support pastoral programs, catechetical work, and build churches, health care systems, and schools. World Mission Sunday (second to last Sunday in October) is the primary initiative of the Society for the Propagation of the Faith and serves as an opportunity for the entire Catholic Church to celebrate their call to participate in God's mission in the world. Every parish around the world celebrates it so as to strengthen our international missionary call.

THE MISSIONARY CHILDHOOD ASSOCIATION,

which is an organization made up of youths all over the world who pray, work, and sacrifice for their sisters and brothers

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2

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3

When you find a project that inspires you, choose select and start reading about how you can be a change-maker.

4

Join more than 30,000 Missio users supporting more than 175 active mission projects around the world.

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Powered by The Pontifical Mission Societies

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in faith, hence the motto, “Children Helping Children.” Here in the Diocese of Fort Worth we are introducing this association to our children at our Catholic schools (with hopes to soon expand it to our parish formation programs). Through MCA, children have the opportunity to learn more about children in mission dioceses, experience new forms of prayer, and participate in supporting the efforts of MCA. Materials are available to assist in the classroom or ministry. Our office is available to help bring mission to life for the children of our diocese.

THE SOCIETY OF ST. PETER APOSTLE, which supports the education of candidates for the priesthood in the developing world and the formation of religious men and women in mission dioceses.

THE MISSIONARY UNION OF PRIESTS AND RELIGIOUS, which encourages and forms missionary awareness in all priests and religious men and women so that they cultivate the missionary spirit in their ministries.

Following the death of Father Bob Wilson (2008), I was asked to administer the Missionary Cooperation Plan (MCP). Through this program, missionary dioceses, religious congregations, and lay mission groups are assigned to parishes to speak at weekend Masses in the name of their organization. It is also a way to make parishioners aware of the missionary work of the Church that is going on throughout the world.

What has given me the courage and inspiration for this ministry comes from Blessed Pauline Jaricot, a very special woman born in 1799 to an aristocratic family in Lyons, France. At the age of 15, she suffered a bad fall off a step ladder and experienced an inner conversion, in which she came to the realization that her heart



Blessed Pauline Jaricot

was to be “made for the whole world.”

Seeking a better understanding of what this meant, she received a suggestion from her brother who was working as a missionary in French Indochina (now Vietnam) to support the missions. “But how,” she questioned, “could a weak young girl win souls for God and contribute to his glory? The consolation of being able to do that belonged to his ministers.”

But with the help of coworkers at her family’s silk factory, she began an effort of prayer and financial support for the missions. Like many such endeavors, it got off to a shaky beginning, but after prayer and reflection, the inspiration for a charitable institute to help the missions came in the fall of 1819.

The plan came to her one evening as she sat by the fire praying. Pauline realized that “circles of ten” friends or acquaintances could each sacrifice a small amount — about a penny — every week. Each of these friends would then find ten others to do the same, and so on

and so forth.

That eventually led Pauline Jaricot to founding the Society for the Propagation of the Faith in 1822, dedicated to helping missionary efforts worldwide. She became, as others have called her, “the match that lit the fire” in support of missions. Between the ages of 19 and 21, she set in motion a society that grew to include more than 1,150 mission dioceses around the world.

In 1963, the 150th anniversary of the death of Pauline, St. John XXIII declared her venerable – the first step of the canonization process.

Since its establishment, the Society for the Propagation of the Faith has become the basic means of support for the Church’s worldwide missions.

Pauline’s match lighting reminds us that supporting the missions is never a one-way effort. As Monsignor Francis Blood, former director of the St. Louis archdiocesan Mission Office, said: “We need to have a sense as Catholics that we are worldwide, and the missions need our help, our prayers, and our support.”

The missions are not just a faraway place where we can send a donation, but rather are “other places where people are living their faith. They can help us to understand what it means to be Catholic through their personal gifts.”

We are all called to support the missions of the Church, to “have the vision of Pauline Jaricot,” where all are called to “go and make disciples of all nations.”

To learn more about how we can support the mission work of the Church, visit Missio.org. Launched by Pope Francis in 2013, Missio provides a direct connection to the change-makers of the Pontifical Mission Societies.

Learn more about mission work in the Diocese of Fort Worth:

FWDIOC.ORG/

MISSION-OUTREACH-ABOUT

Stations of the Cross continued...

Pope Clement XII defined the 14 common stations in churches today:

1. Pilate condemns Christ to death
2. Jesus carries the cross
3. Jesus falls the first time
4. Jesus meets his Blessed Mother
5. Simon of Cyrene helps to carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls the second time
8. Jesus speaks to the women of Jerusalem
9. Jesus falls a third time
10. Jesus is stripped of his garments

11. Jesus is nailed to the cross

12. Jesus dies on the cross

13. Jesus’ body is taken down from the cross

14. Jesus is laid in the tomb

According to Fr. Esposito, the stations are a good example of the blend of popular tradition and Scripture. Five stations, Jesus meets his mother, Veronica wipes the face of Jesus, and his three falls, are not found in the Gospels but can be traced to early devotions.

Many churches include a 15th station commemorating the resurrection, because the suffering and death of Jesus leads to hope in the resurrection. Some devotion booklets which do not include a 15th station still conclude with a prayer that conveys faith in the resurrection.

A view of Station Nine along the Via Dolorosa in Jerusalem.
(David McKee/Shutterstock.com)



A CLOUD OF WITNESSES

cheers us on toward heaven

By virtue of spending more than 30 years in Youth and Young Adult Ministry in the Church I have garnered a nice following on social media. While there are times that my newsfeed is awash with vitriolic opinions that run the gamut of every political preference, social convention, spiritual philosophy and discipline — along with a wide variety of personal drama and trauma — there are also times when my social media feed blesses me beyond words.

Last fall, I shared two events in my life with the masses and the response I got simply floored me. The first was when I shared that I was selected to be an Adjunct Instructor for the University of Dallas teaching Foundations of Youth and Young Adult Ministry. I had never taught at the college level before, but teaching a course like this had been a dream of mine for a long time, as I feel I have a lot of experience and insight to share. I expected some congratulations and “likes,” but what I did not expect was a number of friends, former youth group members, and young adult Bible study members to share touching memories and words of encouragement that really calmed my nerves about this venture into new territory.

The second event I shared was news of impending rotator cuff surgery. This post garnered a flood of love and prayers that literally brought me to tears. Post after post of people wishing me well, offering prayer, sharing advice, and asking if I needed anything was overwhelming to say the least. Heading into a surgery that I knew was the beginning of a six-month recovery process, wrapped in the love and support of friends near and far (yet in my hand via modern technology) allowed me to relax and cast my burden aside because I was not carrying it alone.

The first few weeks of recovery I could



not move around much, thus I had a lot of time to think. As I reflected on all the support I was continuing to receive, a verse from Scripture kept coming to mind:

Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us, (HEBREWS 12:1)

Never in my life had a Bible verse come alive so clearly in a time when I needed it. I truly felt the cloud of witnesses supporting me so I could run the race through the pain and into the long weeks of physical therapy.

The thoughts of my temporal cloud of witnesses brought to mind the beautiful teaching the Church has of the mystical body of Christ. The *Catechism of the Catholic Church* states it this way:

We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the

merciful love of God and his saints is always [attentive] to our prayers. (CCC 962)

As I write this I am only a couple weeks into 20 weeks of physical therapy and not a day goes by that someone does not ask me, in person and online, “how the shoulder is healing.” The *Catechism* sheds light on this particular experience of the Body of Christ when it says:

From this it follows that if one member suffers anything, all the members suffer with him, and if one member is honored, all the members together rejoice. (CCC 791)

I know as well as anyone the allure of social media and the distraction smart phones can be, but I know firsthand that they can be tools used by God, as well. I will also say that it was when I put my phone down and spent some time in quiet that the eternal and mystical ‘social media’ broke through. Yes, we are all surrounded by a cloud of witnesses in the here and the hereafter, all of them are pulling for us and cheering us on to healing and heaven.

CALLED BY NAME

The priest is called by name to lay down his life for his friends

Where are the mystery and the wonder? In the midst of a world that moves so quickly, do we take time to ponder the mysteries of God and to wonder at his marvelous presence in our lives?

The question is rhetorical, but nonetheless it offers an opportunity to consider the grandeur that comes when we turn our thoughts to the Lord. Now, specifically, can we turn our thoughts to the mystery and wonder of ordination? Can we consider the mystery of being called to the priesthood and saying “yes” to God?

Bishop Michael Olson will ordain men to the transitional diaconate and to the priesthood in these following months (April 29 and May 20, respectively). And in a special way, the Church enters into the mystery of the priesthood at the ordination when the man is called by name as he is presented to the bishop. This calling harkens back to Jesus Christ calling the Apostles by name, and even to the instance of calling Simon, the brother of Andrew, and changing his name to Peter.

Pope Emeritus Benedict XVI reminded us about the importance of name as the indicator of identity: “Peter, who received his name from Jesus Himself, here asserts that He, Jesus, is the stone. In fact, the only true rock is Jesus. The only name that saves is his. The apostle, and therefore the priest, receives his ‘name,’ his very identity, from Christ. Everything he does is done in [Jesus’] name.”

The building of the Church happens in the love of God by those who fully trust in Him. In following the call of Jesus Christ, the priest is seeking to share in the same destiny of Our Lord, including the daily acceptance of the cross and the sacrifice of self for others. This sacrifice of the priest, while similar to first responders who work to save others, is very different.



In January, I attended the SEEK Conference in San Antonio, where 13,000 Catholic college students came together for worship, prayer, invigorating talks, and the opportunity to reignite their faith. The great Notre Dame football coach Lou Holtz spoke one morning to the men. Describing the first responders on that fateful date of 9/11, Holtz spoke admiringly about those who gave their lives to save others. Leading us deeper into the wonder and mystery of God, Holtz then challenged us to think about salvation. He said, “Saving someone’s life is terrific. Saving someone’s soul is unbelievable!”

This is the sacrifice of the priest: a

sacrifice with everlasting effects. To save one’s life has finite rewards of years for that person, but to save one’s soul has infinite effects. This is how the priest, who daily offers the sacrifice of the Holy Mass, deepens his identity with Jesus Christ.

“No one takes [my life] from me, but I lay it down of my own accord” (*John 10:18*). As Jesus Christ freely laid down his life, the priest makes the free choice to answer the call for a life of self-donation. At ordination, he is consecrated for those that God will give him. And following the example of St. Peter and the Lord on the Sea of Tiberius, the priest must follow the command of Jesus Christ to “Feed my sheep” (*John 21:17*). As each priest is the recipient of this prayer of Jesus Christ, so too is he the collaborator in feeding the flock, which belongs fully and rightly to God.

Being called by name to align his identity to Christ, accepting the call to offer his life as a sacrifice for souls, and tending the flock of God, the priest enters sacramentally and existentially into the prayer of Jesus Christ. Daily, this prayer is firstly and preeminently the Holy Sacrifice of the Mass. He is deepened in nourishment through the Liturgy of the Hours, *lectio divina*, the Holy Rosary, spiritual reading, and the Holy Hour.

The priest who prays well comes increasingly out of himself and is drawn more deeply into unified relationship with Jesus Christ. When the man conforms his life to Christ the High Priest, he offers himself to the Lord, to whom he is bound in the Sacrament of Holy Orders.

May we, in the Diocese of Fort Worth, continue to pray for the men in formation and continue to pray for and encourage those men that Jesus Christ is calling by name to lay down their lives for their friends.

WHY A RESOLUTION TO PRAY MAKES SENSE

It gives us the opportunity to walk with Christ daily

The time-honored tradition of making a New Year's resolution rests on trying to make our life simpler and fulfilling in the coming year.

One of the realities of making such resolutions is that what starts out as very promising tends to fade away by the middle of February. It's not that we did not want to keep the resolutions we set for ourselves — quite the opposite — our honest intent is to see these through. But one thing we tend to bypass when making resolutions is the value these resolutions hold, not just for ourselves, but for those who will be affected by them. In other words, do our resolutions aim at helping others as well?

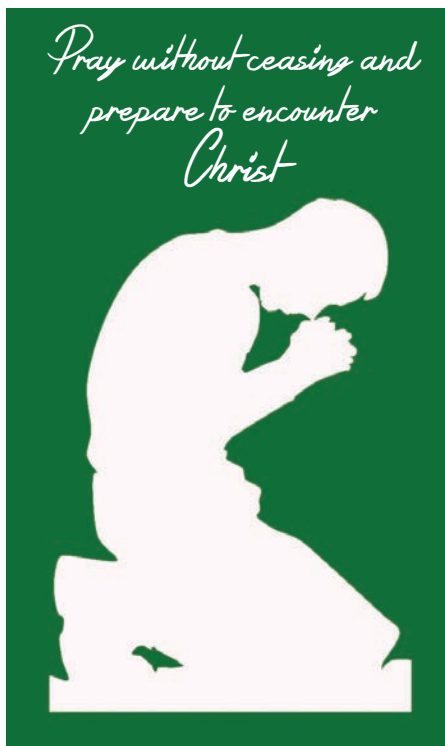
AN OPPORTUNITY TO WALK WITH CHRIST

Jesus reminds us that “whatever you ask in prayer, believe that you receive it, and you will” (*Mark 11:24*). In the midst of all the resolutions we attempt to make, one we should consider above all others is a resolution to pray. What I mean is the intent to actively make time throughout each day to pray and communicate with Christ.

Keep in mind, that by nature of our baptism (*John 3:5*) we have been given an opportunity to have an intimate relationship with Christ. But this relationship must be continuously fostered and nurtured in a way where we begin to engage Christ in our daily life, especially in the holy sacrifice of the Mass. Christ reminds us that all things are possible to him who believes (*Mark 9:23*). The more we hold to a resolution to prayer, the more we see Christ in our daily living.

THE VALUE OF SPIRITUAL RESOLUTIONS

When one makes a resolution to pray more frequently, the immediate question is whether this can even be possible. A second question that would naturally come



up is, “what do I pray for” and then, “how should I pray?”

The first step toward incorporating prayer into your daily life is to contemplate the people you encounter on a daily basis and begin to intercede for them. This intercession can take the form of offering up their intentions through weekly Mass attendance, (if possible) setting some time aside each week in Eucharistic Adoration, or simply asking for the intercession of a particular saint.

The value in making spiritual resolutions is that you begin to take on the characteristic of an intercessor, that is, one who constantly prays for others. This opens the spiritual door towards developing a more intimate relationship with Christ and thus fostering a genuine desire to turn your attention to Christ.

The Gospel of St. Luke provides

us with three foundational parables on prayer: the persistent friend (*11:5-13*); the persistent widow (*18:1-8*), and the Pharisee and the tax collector (*18:9-14*). The first parable discusses the urgency to pray and the need to persevere in prayer. The second parable invites us to never stop praying, to pray without ceasing, and to always be prepared to encounter Christ. The third parable urges us to practice the virtue of humility in prayer, i.e., “Lord have mercy (*Kyrie Eleison*).” It also means recognizing one's faults and communicating them to Christ culminating in the sacrament of reconciliation.

These important parables demonstrate the value in communicating with Christ through an active prayer life — one that will enable us to visibly walk with Christ and imitate Him again in our daily lives. The resolution to pray more frequently offers us an opportunity to proclaim the Gospel at every turn. Whether it's through the Rosary, the Chaplet of Divine Mercy, Adoration, novenas, the Litany of the Saints, *lectio divina*, Liturgy of the Hours, and most importantly, the Mass, a resolution to pray will only strengthen our relationship with Him.

St. Matthew reminds us of the value of being resolute in prayer with the example of the two blind men who sought out Christ:

And as Jesus passed on from there, two blind men followed him, crying aloud, 'Have mercy on us, Son of David.' When He entered the house, the blind men came to him; and Jesus said to them: 'Do you believe that I am able to do this?' They said to Him, 'Yes, Lord.' Then He touched their eyes, saying, 'According to your faith let it be done to you.' And their eyes were opened. (MATTHEW 9:27-30)

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WELCOMING THE STRANGER

Living as Christ Taught

In the Old Testament, we find a strong religious challenge to always welcome the stranger, the foreigner. This was emphasized for two reasons: First, because the Jewish people themselves had once been foreigners and immigrants. Second, they believed that God's revelation, most often, comes to us through the stranger, in what is foreign to us.

The great prophets developed this much further. They taught that God favors the poor preferentially and that consequently we will be judged religiously by how we treat the poor. The prophets coined this mantra: The quality of your faith will be judged by the quality of justice in the land; and the quality of justice in the land will always be judged by how orphans, widows, and strangers fare while you are alive.

Orphans, widows, and strangers! That's scriptural code for who, at any given time, are the three most vulnerable groups in society. And the prophets' message didn't go down easy. Rather it was a religious affront to many of the pious at the time who strongly believed that we will be judged religiously and morally by the rigor of our religious observance. Then, like now, social justice was often religiously marginalized.

But Jesus sides with the Hebrew prophets. For Him, God not only makes a preferential option for the poor, but God is in the poor. How we treat the poor is how we treat God. Jesus' teachings parallel the prophet's mantra in Matthew, Chapter 25. We are all familiar, perhaps too familiar, with that text. Jesus, in effect, was answering a question: What will the last judgment be like? How will we be judged?

His answer is stunning and, taken baldly, is perhaps the most challenging text in the



Gospels. He tells us that we will be judged, seemingly solely, on how we treated the poor and most vulnerable among us. Moreover at one point, he singles out "the stranger," the foreigner, the refugee: "I was a stranger and you made me welcome ... or ... you never made me welcome." We end up on the right or wrong side of God on the basis of how we treat the stranger.

What also needs to be highlighted in this text about the last judgment is that neither group, those who got it right and those who got it wrong, knew what they were doing. Both initially protest: the first by saying: "We didn't know it was you we were serving" and the second by saying: "Had we known it was you we would have responded." Both protests, it would seem, are beside the point. In Matthew's Gospel, mature discipleship doesn't depend upon us believing that we have it right, it depends only upon us doing it right.

These scriptural principles are very apropos today in the face of the refugee and immigrant issues we are facing. Today, without doubt, we are facing the biggest humanitarian crisis since the end of the Second World War. Millions of people, under unjust persecution and the threat of death,

are being driven from their homes. As Christians we may not turn our backs on them or turn them away. If Jesus is to be believed, we will be judged religiously more by how we treat refugees than by whether or not we are going to church. When we stand before God in judgment and say in protest: "When did I see you a stranger and not welcome you?" Our generation is likely to hear: "I was a Syrian refugee, and you did not welcome me."

This, no doubt, might sound naïve, over-idealistic, and fundamentalist. The issue of refugees and

immigrants is both highly sensitive and very complex. Countries have borders that need to be respected and defended, just as its citizens have a right to be protected. Admittedly, very real political, social, economic, and security issues have to be addressed. But, as we, our churches, and our governments address them we must remain clear on what the Scriptures, Jesus, and the social teachings of the Church uncompromisingly teach: We are to welcome the stranger, irrespective of inconvenience, and even if there are some dangers.

For all sorts of pragmatic reasons — political, social, economic, and security — we can perhaps justify not welcoming the stranger; but we can never justify this on Christian grounds. Not welcoming the stranger is antithetical to the very heart of Jesus' message and makes us too-easily forget that we too once were the outsider.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio. He can be contacted through his website at www.RonRolheiser.com, or Facebook www.facebook.com/RonRolheiser

CARING FOR THE SICK

Requires Leaning on God

Today God spoke to me in the supermarket.

You know what I mean: the whisperings, the nudge, the tap on the shoulder, the almost imperceptible sigh before snapping us into awareness. It happens for me when I begin to get overwhelmed with a crisis. Today was one of those days of feeling exhausted, frustrated, and on the brink of tears.

As I waited in the check-out line, I paid little attention to the senior couple in front of me, until I got “the nudge.” I looked closer at their basket and suddenly remembered a lesson from many years ago; different supermarket, different crisis.

Then, as now, there was a senior couple in front of me with two bags of disposable children’s diapers in their basket. From the size and the color I guessed they had two grandchildren, an infant boy and toddler girl. I was reminded how often my dad used to take my mom shopping for the same diapers when my sons were small. I cried.

When I turned back to my own basket, I was struck by the two six-packs of Ensure I was planning to buy. The supplemental drink was for my mom, who I brought home to live with me in the weeks after my dad’s unexpected death. She was terminally ill. At that time, the only diapers I was concerned with were the adult diapers delivered to my home once a week.

At that time, I realized I had become part of the sandwich generation, a group of people who have assumed responsibility for their ill or aging parents, in addition to the responsibilities of their growing families.

Anyone who has raised children will attest to the often overwhelming burden of responsibility and challenges it entails. Add to that the unique requirements and demands of caring for a parent, often while maintaining a job, and you have a situation that is potentially insurmountable.



Even with the support of family and friends who offer to be chauffeur, cook, babysitter, and counselor, the emotional burden cannot really be shared. The pain, the guilt, the grief, and the loss — anticipated or real — are yours alone.

After months of struggling to hold it all together, and fending off a depression that was overtaking me after the death of my father God snuck up on me in the supermarket, suggesting gently, “You need an attitude adjustment. Change the burden into a blessing.”

My initial reaction was, “Oh, sure, easy for you to say.”

But when I went back to work, I really read the serenity prayer hanging over my desk, and acknowledged that when weariness takes over, and our struggles become the all-consuming issue in our lives, we sometimes forget about God and the unique ways in which He touches our lives.

I began to accept that I had been blessed with the opportunity to give back to my mother, in every way — the love, the support, the time, the tears, the laughter — that she expended willingly in raising me. No, it was not easy. Yes, I got tired and angry, and

frustrated, especially as I tried to cope with doctors, insurance companies, medical bills, and government offices.

For a while, my family had to take second place, but they shared in the blessing, as well. My sons survived the neglect, and became better men for the care they had to provide their grandmother when I was not there. They came to understand that illness and death are part of life to be dealt with, not hidden away for their own emotional comfort.

Hopefully, they came to an understanding, as well, that they share in the cross Jesus bore to Calvary, a cross He carried willingly for the sake of others.

They have also learned, maybe a bit more grudgingly, that being part of a family requires giving as much as taking. My 7- and 9-year-olds, at the time, learned to do the laundry. The 12-year-old learned to bake a cake and cook spaghetti sauce. My 17-year-old cleaned house and served as project coordinator for household chores.

Things did not always run smoothly. But what we did have was an understanding that we were a family, one that included a grandmother who needed our care; a family that would continue to grow in love as long as it continued to love.

Today, with my lesson back in place, I will try once again to change my attitude about this newest challenge and turn the burden into a blessing. But I think I’m going to stay out of the supermarket for a while. One lesson at a time is enough for me. I am getting older, after all.

Mary Regina Morrell is a freelance writer, editor, syndicated columnist, blogger, and religion consultant at Wellspring Communications in New Jersey. She can be reached at:

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TO GIVE IS TO LIVE

When you give, two souls benefit

Abby, about 17-years-old, once threw her shoe at the lead singer in a rock concert. It wasn't a cultural insult, she didn't go to jail; "and I didn't throw it at him," she reminds me repeatedly. "I threw it to him.

"The first time I went to 'Austin City Limits,'" she described, "I saw Conor Oberst (her favorite musician) on the other side of a fence, and I threw my shoe over the top for him to sign.

"On the same trip I also crawled under the stage after he played, and got him to autograph a record."

Abby and I share an appreciation for music, just as Julie, Meredith, and I share a fondness for figure skating. Once, in an unplanned encounter at Colorado Springs' Broadmoor ice rink, I requested an Olympic gold-medalist to sign a skate blade.

Christopher Dean, Olympic ice dancer, was then a coach, and dourly leaving the rink as we arrived. I ran to our car for a skating blade he could sign, and caught up to him.

I didn't throw it at him or to him, although I am somewhat certain he wished for a boot to toss at me. He was bothered, simply stopping for an autograph. I tried complimenting him on his "perfect score at the 1980 Olympics!" hoping to captivate him, or at least make him not hate me.

But there was only silence. "That was the 1984 Olympics," he then corrected, expressionlessly.

"Sorry, Mr. Dean," I thought silently. "You see, I gave birth to a baby in each of those winter Olympic seasons. So I'm lucky I saw you skate at all." I left the rink that day with an autographed skate blade and absolutely no self-respect.

Yesterday I texted Abby: "Remember the time you and I met the main characters from the Broadway production of *Rent*?" "Which time?" she replied. "Are



you thinking about when we met the original Mark and Roger?" They were the ones in the first Broadway cast but we really met them at a production in Seattle.

"YES!" I wrote back in all caps. "It was Seattle! There was a semi-circle of people, standing behind a red velvet rope. You talked to them, I hugged them, and we all got a picture!"

"Best day ever?" I asked Abby. "Yup."

Last week, Larry and I went to a steakhouse for dinner. Casually glancing through the menu, I noticed Larry was occupied with the booth across from us. He gestured with his head toward the occupant: a small woman, about our age, head lowered, sipping wine.

"Talk to that woman," Larry said. "Me? Talk to her? I can't spontaneously converse with someone I don't know."

(Ironic reminder to self: Christopher Dean and the original Broadway cast of *Rent*.)

Our salads came and Larry continued to watch the woman. "Just say, 'Don't I know you?'" Larry suggested. My husband looked at me and I was hooked.

I caught the woman's eye, and said, "You look familiar. Have we met?"

"I have been thinking the same thing,"

she said. "Well," I guessed, "How about at TCU?" "No," she said. "The Catholic Diocese?" "No."

Extending my hand, "I am Kathy," I said.

"I am Jane. I have not slept in 40 hours. My husband is in the hospital and very ill. Today is the first time he has improved. The hospital did not have food service, so I came here for dinner."

I asked her if she would sit with us, but she declined, having nearly finished.

When our meals came I learned that Larry had paid her check. I was touched, but none so much as a few minutes later when Jane slipped into our booth, next to me, wearing a brilliant, rejuvenated smile. She put her arm around me, and introduced herself to Larry.

"I can't find the words," Jane said, "to express my gratitude. No one has extended a hand to me as you have. My husband is quite seriously ill."

"Is he getting better?" I asked. "Yes," she said. "Will he get well?" I asked. "No," she said.

"I will pray for you both," I said.

As we said goodbye, Jane thanked Larry tenderly for his gift.

He choked up as he shook her hand, "The pleasure was ours."

In this world there are talented entertainers, who give, and their fans, who receive. Without one or the other a rich experience cannot occur.

The same thing applies to those who approach us in need. If we recognize the need and act on it, two souls benefit. Jane's big smile was a gift back to us.

And the ripple goes on.

Kathy Cribari Hamer Beck's column has been recognized repeatedly by the Catholic Press Association. For more information about her book, ME AND THE CHICKENS, visit

SomethingElseAgain.com.

Take 5 with Father



Sharing joy with all of God's creation

HE IS: Father Manuel Holguin, parochial administrator of St. Peter the Apostle Parish in Fort Worth. He is also associate vocations director for the Diocese of Fort Worth.

He was ordained at St. Patrick Cathedral on June 9, 2012.

Previously, he has served at Immaculate Conception Church in Denton, St. Matthew Parish in Arlington, and St. John the Apostle Parish in North Richland Hills.

FAMILY LIFE: Fr. Holguin comes from a close-knit family in Chihuahua, Mexico. He has two sisters and two brothers, including a fraternal twin. His grandmother “was a devout Catholic who introduced me to the faith. When I was a child, she told my mother that I will be a priest, but my mother didn’t believe it.” Many years later, “I told my grandmother

I was going to seminary and she said, ‘I knew it.’ She was so happy.”

THE CALL: He had earned a degree in accounting and was working as an auditor, planning to marry his girlfriend, when a friend invited him on a retreat. “It was amazing, the most beautiful thing in my life. I was 24 years old, and I had a personal encounter with Jesus Christ.” Two weeks later, the same friend invited Fr. Holguin on another retreat. “I did not know it was a vocational retreat. But I felt strongly God calling me to the priesthood. It changed my life totally.”

Discerning the call to serve the Fort Worth Diocese took much longer. “In my fourth year of seminary in Mexico, I met Father Kyle Walterscheid and he invited me to join the diocese. It was a different culture, a different language, but I felt a call to be a missionary, not to

live in my comfort zone.” Every time he visited his sister in Fort Worth, he saw the great need for priests here. He became a seminarian for our diocese in his seventh year of seminary.

THE BEST THING ABOUT BEING A PRIEST: “I love being close to God, serving people, and celebrating the mystery of the sacraments. God gives me joy that no one else, or nothing else can offer.”

Two of his sister’s children attend St. Peter the Apostle School. When Fr. Holguin attends field trips or plays soccer with the students, “I get to be a priest and an uncle.”

ALL CREATURES GREAT AND SMALL: “I love pets.” His church office has a large fish tank, and he shares his home with six frogs in an aquarium (“I have named them, but I can’t tell them apart”), a cat, and a miniature French poodle. Tina and Frida pray with him on the couch each morning.

SPIRITUAL GUIDES: “All Catholics should read *The Confessions of St. Augustine*. I like how St. Augustine refers to God as ‘my love,’ ‘my beauty,’ and many other names. How he expresses who God is to him is very powerful.”

Favorite saints include “the Blessed Mother, she’s a queen.” He admires St. Ignatius of Antioch for his “passion for the Lord. St. Ignatius said, ‘my biggest desire is to see God face to face; do not impede me from God.’” He appreciates the spirituality of St. John of the Cross and St. Teresa of Avila.

THE TAKEAWAY: Fr. Holguin wants everyone to know “God loves them, unlike any other. When you find this love, you will desire nothing else. Nothing else can compare.”

Interview by Susan Moses, correspondent.

Official Assignments for the Diocese of Fort Worth

BY MOST REV. MICHAEL F.
OLSON, STD, MA

REV. JAMES FLYNN, in addition to his assignment as Pastor of St. Francis of Assisi Parish in Grapevine, has been appointed **CHAPLAIN** to the Northeast Serra Club, effective Dec. 19, 2016.

REV. MANUEL HOLGUIN in addition to his assignment as Parochial Administrator of St. Peter Parish in Fort Worth, has been appointed **ASSOCIATE DIRECTOR OF VOCATIONS**, effective Jan. 1, 2017.

REV. MATTHEW TATYREK in addition to his assignment as Parochial Vicar of St. Michael Parish in Bedford, has been appointed **CHAPLAIN** to the Young Catholic Professionals, effective Jan. 19, 2017.

PARISHES

ST. THOMAS THE APOSTLE PARISH IN FORT WORTH, has moved to 5953 Bowman Roberts Road, Fort Worth, 76179, effective Dec. 17, 2016.

ST. BENEDICT PARISH IN FORT WORTH, has moved to 2920 Azle Avenue, 76106, effective Dec. 17, 2016.



Catch up on Scripture with weekly reflections from *ONE BREAD, ONE BODY*

Editor's Note: Due to space constraints in our magazine and the addition of new features and sections (some of which you will see in upcoming issues), we have come to the difficult decision of moving our Sunday Scripture reflections out of the print edition of the *North Texas Catholic*.

Furthermore, *Word to Life* is being replaced with the popular *One Bread, One Body* produced by our friends at Presentation Ministries.

One Bread, One Body will bring

us weekly Sunday reflections which can be found on our website, NorthTexasCatholic.org.

If you are wondering about *Word to Life*, do not worry! It will continue being published online until May. Afterward, you will still be able to read our vast *Word to Life* archives under the "Faith" tab at the top of the *NTC* homepage.

► Find the One Bread, One Body Sunday reflections on NorthTexasCatholic.org/onebread-news

See what's happening in our Catholic Schools with *THE GOOD NEWS*

The Catholic Schools in our diocese had a busy start to the new year! Find out more about their many events and activities by reading the latest issue of "*The Good News*" online at: fwdioc.org/good-news-publication.



See Pages 4-6 for more "Around the Diocese."



◀ The sole provider for her eight children, this Tribe Alive artisan lives in Santiago, Chile, and is a master embroiderer. (Photo courtesy of Tribe Alive, Michael Newsted Photography)

Catholic Charities' WORN transitions to Tribe Alive

They nurture their families. They shop in grocery stores. They attend church, and enjoy time with their friends.

The women artisans who have been a part of the Catholic Charities Fort Worth (CCFW) WORN social enterprise project for the past six years are much like other wives and mothers in their community.

"And yet, these women have suffered through so much pain, loss, and trauma," said Katelin Cortney, communications and creative director for CCFW.

The artisans, refugees from horrific

violence in countries such as Burma and Nepal, have found safety in North Texas. Working from home while caring for their children, they create beautiful and high-quality items such as scarves, bags, and jewelry.

"These are resilient, strong, and very hard-working women," explained Cortney. "They want to earn an income, to be productive citizens. That's why we at Catholic Charities are so excited about the next stage of growth for WORN."

That growth has led to a brand-new partnership with Tribe Alive, a

fast-growing, Fort Worth-based business that works with artisan partners from countries such as Honduras, Guatemala, Haiti, and India, employing impoverished women at fair trade wages.

"This partnership is very much in keeping with Catholic Charities' commitment to dynamic organizational growth," Cortney said. "Tribe Alive has such a similar mission, and they have built an amazing infrastructure and marketplace for these types of goods. We are so happy to move the project to an organization that can really help this form of outreach to grow."

WORN, as of January 2017, is now known as Tribe Alive. Katie Sansom, an associate designer for Tribe Alive, explained that the organization's mission is to build sustainable partnerships with marginalized groups in developing countries by connecting them to the global marketplace.

"We work to break the cycle of poverty by providing artisans with the tools, training, and support needed to reclaim their futures and to thrive," she added.

"Every purchase made through Tribe Alive has a positive impact on a person's life."

Tribe Alive's core values include contributing to community development, empowering women, providing safe and sustainable work, and practicing fair trade principles, said Sansom, adding, "We, like Catholic Charities, believe that employment is the best way to empower people with dignity."

For more information about WORN's transition in becoming a part of Tribe Alive, or to order unique handmade items on their website, visit ShopTribeAlive.com or email info@tribe-alive.com.

Lighter & Brighter



Pope Francis puts his hand to his ear after asking for a response from the crowd during his general audience at the Vatican Feb. 1. (CNS photo/Paul Haring)



Sister Teresa of the pop band Siervas is seen playing her bass. She performs inspirational music but also does social service work. (CNS photo/courtesy Lukas Isaac)

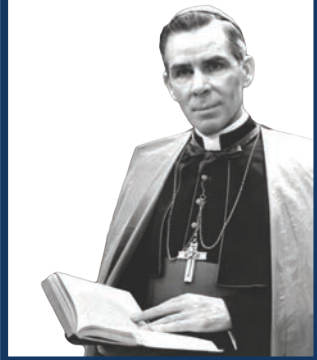


Seminarian Stephen Rooney tries to catch snowflakes on his tongue prior to Mass in Rockville Centre, N.Y. (CNS photo/Gregory A. Shemitz)

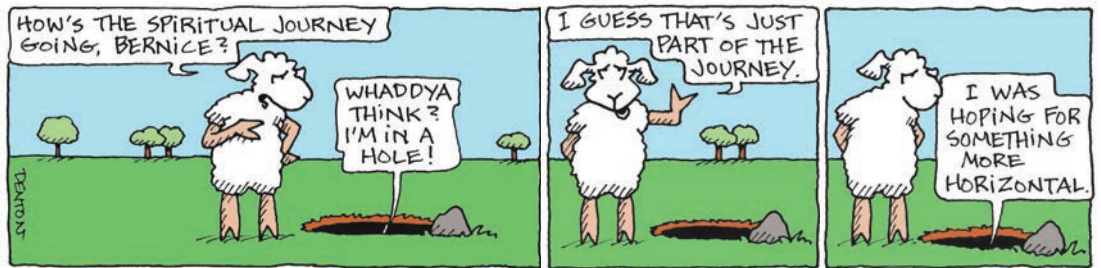
Quotable

“Love burdens itself with the wants and woes and losses and even the wrongs of others.”

ARCHBISHOP
FULTON SHEEN, *Life of Christ*.

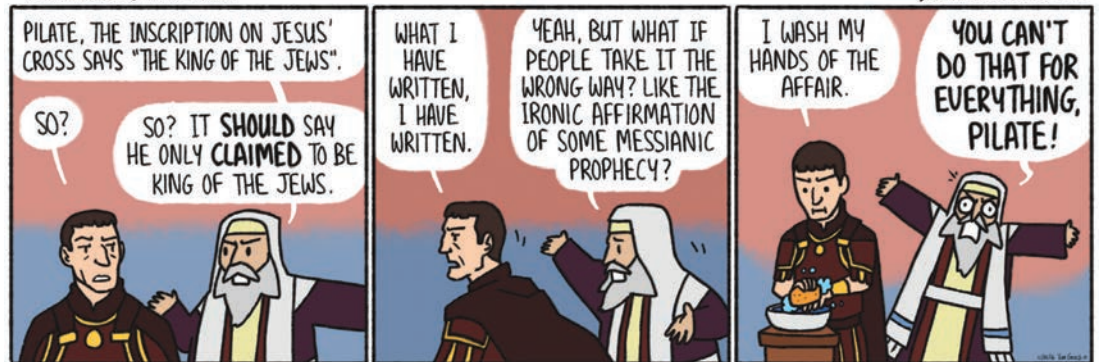


The FLOCK by Jean Denton



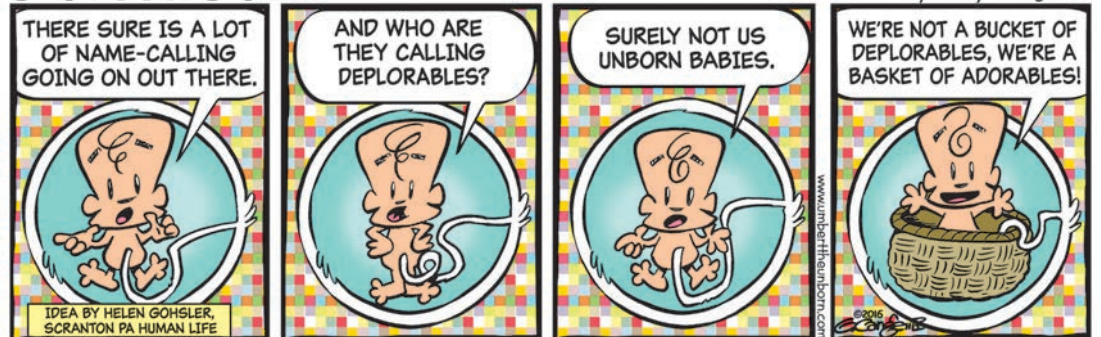
TOMICS by Tom Gould

John 19:19-22



Umbert the Unborn

by Gary Cangemi



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BY CATHOLIC NEWS SERVICE

St. Frances of Rome



Devoted minister to the poor and outcast

Feast: March 9

This laywoman and foundress, born a Roman aristocrat, married Lorenzo

Ponziano and they had several children. In 1409, their palazzo was pillaged by Neapolitan soldiers and Lorenzo was exiled for five years, returning home a broken man. He died in 1436. Frances, known for her great charity during epidemics and civil war, organized a ladies society dedicated to self-denial and good works. It became the Oblates of Tor de Specchi, which she directed for her last four years. She is the patron saint of motorists, perhaps because she was guarded for 23 years by an archangel visible only to her. Her last words were: "The angel has finished his work. He is beckoning me to follow."

St. Gianna Molla

Courageous pediatrician, wife, mother

Feast: April 19

Born near Milan, Italy, Gianna Beretta Molla was one of 13 children in a deeply Catholic family. She wed Pietro Molla in 1955; they had three children while she continued to work as a physician. When she was pregnant with their fourth child, doctors discovered a large uterine tumor. She insisted that surgeons not remove her entire uterus, which would have aborted the baby, but only what was necessary to allow the baby to reach term. She died seven days after giving birth in 1962. Her husband and three of her children were present in 2004 when the pope proclaimed her a saint.



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REFLEXIONES ACERCA DEL CUERPO HUMANO

“¿Es mi cuerpo, no?” A veces gentes preguntan así cuando están tentados a hacer algo adverso. Quizás quieran tomar una botella de ron. O los gravemente enfermos o discapacitados contemplan suicidio, con la pregunta como la base de su razonamiento.

Sin embargo, los humanos no sólo tienen cuerpos. En un modo profundo son sus cuerpos. Nuestro cuerpo es tanto parte de cada uno de nosotros como la música es parte de la danza. Es un componente dinámico sin lo cual no podemos ni comenzar a existir.

El otro componente dinámico de la persona humana es el alma, que también se refiere como la mente o el yo. Porque el alma es consciencia del yo, la gente a menudo la piensa equivocadamente como la persona entera. Se consideran a sí mismos como sujetos ocupando o utilizando un cuerpo. Pero la tradición judeocristiana enseña de modo diferente.

PARTE DE NUESTRA FE

A pesar de caricaturas al contrario, nuestra tradición religiosa entiende la persona humana como un “alma encarnada” o un “cuerpo espiritualizado”. Ambos términos indican la dualidad dinámica del cuerpo y alma que penetran uno y otro. La persona no puede existir sin los dos componentes. Es verdad que el alma sobrevive la muerte, pero en una forma mutilada, de modo que se pueda decir que la persona se ha ido. Tal vez por esta razón nuestros seres queridos no puedan comunicarse con nosotros una vez que mueran. Aunque han prometido hacerlo, les falta el cuerpo para ponerse en contacto con nosotros.

Dentro de poco vamos a estar celebrando la resurrección de Jesús – la festividad más importante de la Iglesia. Su significado ni

comienza con el alma sobreviviendo la muerte. Más bien la resurrección significa el levantar del cuerpo de Jesús de la muerte.

Es esencial a la creencia cristiana que los seguidores de Jesús compartan su destino. Aunque no es probable que tenga lugar pronto, esperamos que nuestros cuerpos y nuestras almas sean reunidos al final de los tiempos. Sin este llamado “resurrección general”, las palabras “vida eterna” no tendrían mucho sentido. Ninguna persona ha puesto el caso más directo que San Pablo en su Primera Carta a los Corintios. Escribe: “Porque si los muertos no resucitan, entonces tampoco Cristo ha resucitado; y si Cristo no resucitó, la fe de ustedes no vale para nada: todavía siguen en sus pecados”.

MÁS IMPLICACIONES PARA LA VIDA MORAL

Muchas gentes hoy en día tratan la persona humana como si él o ella fuera el yo interior o alma. Ven el cuerpo como un casco bien útil pero no integral a la identidad de la persona. Por eso, no hallan nada ofensivo manipular el cuerpo en cualquiera manera que quieran. Desagraciadamente hay varios abusos asociados con este modo de pensar.

Si el cuerpo no constituyera la persona humana junto con el alma, entonces no habría injusticia en el aborto. Sin un cuerpo substanciando su dignidad y desarrollo, el yo, o la mente en sus etapas iniciales, podrían ser considerados como caza justa de aquellos que lo hallen como un inconveniente. Es porque el cuerpo y el alma se han unido para formar la persona humana que el aborto es un pecado grave. Similarmente, el deterioro de la mente al fin de la vida no puede proveer ningún pretexto para tratar a aquellos con esta condición como no personas que se pueden eliminar cuando sea conveniente.

La dualidad de cuerpo y alma también

aplica a las cuestiones de la sexualidad y el matrimonio. Si el cuerpo fuera un desechable del alma, entonces la identidad de la persona podría ser lo que uno desee. Podemos declararnos como demócratas o republicanos, fanáticos de los Rangers o los Astros según nuestras preferencias. Pero ¿puede la persona con cuerpo de varón decir verazmente que es una mujer? No por cierto, pero este es el reclamo de muchas personas hoy en día que dicen que el género es una distinción artificial. Las gentes que viven pensando que sus cuerpos naturales traicionan su yo están mal guiados. Deberían ser consideradas con compasión, no con desdén.

Asimismo el matrimonio no debería ser considerado como una institución maleable. Hemos profundizado el entendimiento de ello a través de los siglos. Ahora apreciamos el matrimonio como una unión de las almas tanto como de los cuerpos para promover el crecimiento de los dos cónyuges. No obstante el matrimonio quedará siempre como el ambiente de la unión física de la mujer y el hombre que produce y nutre la vida humana. No es ni dos almas que se casan ni dos cuerpos sino dos personas humanas — una femenina y una masculina. Cualquiera cosa menos es una farsa.

CONCLUSIÓN

Hemos oído muchas veces qué maravilla es el cuerpo humano. No deberíamos negar la frase. Mucho menos deberíamos minar el cuerpo por tratarlo como un miembro maleable del alma. Más bien deberíamos respetar nuestros cuerpos por proveerlos con el nutrimento, el ejercicio, y el descanso que requieren. También deberíamos entender cómo nuestros cuerpos nos proveen con una parte básica de nuestra identidad porque son una de nuestras dos partes constitutivas.

En un mes dedicado a la santidad de la vida humana, los católicos hacen

OÍR SUS VOCES

Por Joan Kurkowski-Gillen

Parado frente al monumento a Washington, Daniel Pruit oyó palabras que hicieron de su viaje a Washington, D.C., participando en la Marcha por la Vida 2017, una inspiración.

“La cultura de la vida está ganando”, el entusiasmado joven de 24 años parafraseó el mensaje, presentado por el vicepresidente Mike Pence, durante la manifestación que inició la marcha del 44 aniversario.

Participar en la Marcha por la Vida alentó los espíritus de Pruit y de otros 75 feligreses de la Diócesis de Fort Worth que viajaron a la capital de la nación demandando justicia para los no nacidos. Michael Olson, Obispo de Fort Worth, junto con los representantes de 10 parroquias de la diócesis, el 27 de enero, marchó por la Avenida Constitución a la Corte Suprema—sitio de la histórica decisión que legalizó el aborto en 1973. Cientos de miles de gentes de todo el país participaron en este evento—una de las reuniones más numerosas en la larga historia de la marcha.

“La participación era multitudinaria y entusiasta”, recuerda Pruit, quien con experiencia en la marcha, regresó este año como chaperón de un grupo juvenil de la Iglesia de Santa Elizabeth Ann Seton. “Nuestra juventud quería estar aquí para terminar el aborto y salvar tantos bebés como sea posible”.

Ser la voz de los que no la tienen en manifestaciones pacíficas, en Washington, D.C., Austin y Dallas fue solo una de las formas con que los católicos del Norte de Texas observaron el mes de la Santidad de la Vida en la Diócesis de Fort Worth. Diseñado para coincidir con el 22 de enero, aniversario de la decisión *Roe vs. Wade* que legalizó el aborto,



Cientos de miles de personas pro-vida asisten a la Marcha Anual por la Vida en Washington el 27 de enero. (Foto CNS/Tyler Orsburn)

CONTINÚA EN LA PÁGINA 42

DE LA PÁGINA 41

las muchas actividades del mes enfatizan más que la trágica muerte de 59 millones de niños no nacidos. Enfocan la atención en la dignidad de toda vida humana, desde el nacimiento hasta la muerte, según Mike Demma, director diocesano de la Oficina de Respeto a la Vida.

“Preocupación por los vivos, y también por los no nacidos, demuestra satisfactoria y naturalmente el mandamiento de Dios de “amarse los unos a los otros”, dijo él al *North Texas Catholic*. “No podemos justificar servir un aspecto de la vida e ignorar otro”.

Demma asistió a la Manifestación Texana por la Vida el 28 de enero en Austin junto con aproximadamente 150 personas de Fort Worth, quienes viajaron en carros o autobuses organizados por la Asamblea #759 de los Caballeros de Colón. Se unieron a 5,000 – 7,000 texanos de todo el estado en los terrenos del capitolio.

“En Texas tenemos una tremenda legislatura pro-vida ... y cada sesión pasan proyectos de ley para mayor protección de las madres y los bebés. Eso es muy alentador para los electores pro-vida,” sugirió Demma.

La implementación de la “ley estatal de ultrasonografía” del 2011 requiere que los doctores hagan una ultrasonografía al menos 24 horas antes de un aborto, muestren las imágenes, y den una explicación verbal a las pacientes. Se estima que esta ley ha salvado 50,000 vidas, de acuerdo a Byron Cook, representante estatal por Corsicana, quien habló durante la manifestación.

“El número de abortos en Texas ha bajado y eso es algo bueno”, indicó Demma. En este momento, nuestro enfoque es suprimir los fondos a Planned Parenthood—el mayor proveedor de abortos”.

La participación del Obispo Olson en las actividades de respeto a la vida también está generando optimismo en la diócesis.

“Se le reconoce como una autoridad principal en cuestiones del final de la vida”, explicó Demma. “Su apoyo abarca toda la gama, desde el no nacido, cuidado del que está aquí y necesita ayuda, hasta el final de la vida”.

Los voluntarios de pro-vida necesitan apoyo para un labor que muchas veces es solitario y frustrante. Reunirse para las marchas y manifestaciones no solo crea conciencia, sino también inspira a la gente que aboga reservadamente a favor de la causa, de acuerdo a Olga Watson.

“En el movimiento estamos llamados a tratar diferentes formas de acercamiento”, explicó ella. “Las marchas nos unen. La gente que trabaja en la legislación muchas veces va contra corriente y necesita el testimonio público apoyando lo que están haciendo”.

La dirigente del ministerio juvenil de la Escuela de Santa María Goretti guio a un grupo de jóvenes y adultos a la Marcha del



Hombres y mujeres se ven durante la procesión de las rosas en la Marcha del Norte de Texas por la Vida el 14 de enero en el centro de la ciudad de Dallas. La procesión de las rosas conmemoró los millones de niños perdidos al aborto desde 1973. (Foto NTC/Ben Torres)

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JUVENTUD POR LA VIDA: Hay muchos eventos pro-vida durante el año para los adolescentes de nuestra diócesis: Retiro por la Vida, Campamentos Pro-Vida, y otros. Para más información visite: fwdioc.org/youth-for-life-about.

ORACIÓN Y TESTIMONIO: Se anima a todos los fieles de la diócesis a participar en los siguientes eventos ofreciendo piadoso testimonio: 40 Días por la Vida, la Misa anual de Respeto a la Vida, y otros más. Para más información visite: fwdioc.org/prayer-worship.

Norte de Texas por la Vida el 14 de enero. Patrocinada por la oficina diocesana de Respeto a la Vida, la Coalición de Tejanos por la Vida y el Comité Católico Pro-Vida de la Diócesis de Dallas, la marcha terminó en los escalones de la Corte Federal Earle Cabell, donde se presentó la demanda *Roe vs. Wade* en 1970.

“El año pasado llovió y aun así la gente vino a pesar del mal clima”, dijo Watson. “Siempre me admira ver tanta gente dedicada a la causa”.

Esta madre de tres, quien es

coordinadora voluntaria del Proyecto Gabriel, considera que las mujeres que han abortado tienen la voz más poderosa en el movimiento pro-vida hoy. Muchas dan su testimonio en las manifestaciones.

“Más mujeres están hablando francamente acerca del engaño del aborto”, continuó ella. “Se les ofrece como algo que les da poder, pero después de 40 años, las mujeres se están dando cuenta que el aborto realmente las deja con una herida muy abierta que ellas pasan años tratando de curar”.

Asistir a la Marcha del Norte de Texas por la Vida fue la primera experiencia de Stephanie Fountain, de 23 años de edad, maestra de educación especial en Mansfield. Bebés no nacidos—muchos diagnosticados con los mismos problemas de los niños que ahora ella enseña—están en peligro.

“Cada vida importa”, dijo la feligresa de San José. “Hay tanta gente que ama a los niños con necesidades especiales. Para Dios solo están batallando de diferente manera que nosotros. Yo soy una educadora y muy pro-niños”.

Los 59 millones de niños que murieron abortados desde 1973 fueron recordados durante la Misa de Respeto a la Vida, celebrada por el Obispo Olson y otros sacerdotes diocesanos el 23 de enero en la Catedral de San Patricio. Veladoras de color rojo, colocadas en el altar por los fieles, conmemoraron las vidas perdidas.

Un número récord de gente asistió a la Misa anual y escuchó al Obispo Michael Olson decir que la dependencia y vulnerabilidad de los niños los hace los miembros más importantes de la sociedad.

“Cualquier cadena es solo tan fuerte como su eslabón más débil”, él explicó en su homilía. “Y lo más vulnerable es lo más importante”.

El derecho a la privacidad es usado para justificar el aborto, la disolución del matrimonio y “una multitud de cosas egoístas”. Una criatura nunca es una opción, recalcó el obispo.

“Estamos hablando de una vida humana—una criatura. Estamos hablando de una persona humana creada en imagen y semejanza de Dios, que tiene un nombre, una historia”.

Tom Howard, miembro de la Asamblea #13363 de los Caballeros de Colón de la Iglesia de Sta. Maria Virgen, trajo a su hija de 16 años a la Misa. Algunos de los amigos de la adolescente participaron en marchas de protesta como la reciente Marcha de las Mujeres en Washington.

“Por eso quise traerla. Tengo esperanza que en la Misa ella vea algo bueno”, dijo Howard. “Pienso que el movimiento pro-vida ha aprendido mucho acerca de cómo comunicarse con amor y no con odio o falsedad. Es difícil a veces comunicar la verdad con amor, pero esa es la posición católica”.

Los jóvenes—especialmente los que cursan preparatoria—pueden sentirse solos en medio de sus compañeros cuando se oponen al aborto. Eventos como la Marcha por la Vida en Washington, D.C. les da un sentido de solidaridad con otros miles de jóvenes que defienden la vida. La edad promedio de los participantes en la marcha en D.C., la más prolongada protesta pacífica en la historia Americana, es de 17 a 19 años.

“Esa es una de las cosas hermosas que uno ve. Es una marcha de personas jóvenes”, dijo Jason Spoolstra, quien acompañó a 25 jóvenes y adultos a la Marcha por la Vida 2017.

El director diocesano del ministerio juvenil ha asistido al evento 14 veces desde que, en 2003, cuando era adolescente, ganó una beca con gastos pagados parcialmente.

“Los jóvenes entienden la difícil situación. Ellos ven las atrocidades que *Roe vs. Wade* ha hecho en nuestro país desde 1973”, enfatizó Spoolstra. “Ir a la marcha les hace sentir que no están solos y ven mayor colectividad por todo el país”.

La cultura de la vida está ganando, especialmente con la generación más joven que se beneficia de los esfuerzos diocesanos, como el programa de Adopción Espiritual de estudiantes de 7º y 8º grado en las escuelas católicas, Campamentos Pro-Vida, y reuniones a favor de la castidad.

“Pero al mismo tiempo, la lucha apenas empieza. Tenemos que seguir avanzando”, urgió Demma. “Nuestros siguientes grandes asuntos son eutanasia y ‘muerte misericordiosa’. La dignidad de la vida existe desde el vientre hasta la tumba”.

ESPACIO Y LUZ

para florecer tiene la Parroquia del Apóstol Santo Tomás en su nueva iglesia

Por Joan Kurkowski-Gillen



Los feligreses de Santo Tomás el Apóstol se reúnen fuera de su nueva iglesia antes de la Misa de dedicación y consagración el 17 de diciembre. (Foto NTC / Ben Torres)

“Si lo construyes, ellos vendrán”. Esas palabras de la película de fantasía beisbolera “Campo de Sueños” sostuvieron a los feligreses del Apóstol Santo Tomás mientras trabajaron por más de seis años para reunir dinero para una iglesia tan necesaria.

“Ahora que ya está construida, creo que la nueva iglesia atraerá a muchas familias jóvenes a la parroquia”, dijo Cathy Thomas, uno de los primeros miembros del comité del fondo de construcción. “Esperamos que una parroquia grande en una colonia nueva hará que más gente se involucre, y así podremos tener actividades especiales para los niños.

Dedicada el 17 de diciembre por el Obispo Michael Olson, la recientemente terminada iglesia de 20,285 pies cuadrados en Bowman-Roberts, tiene

mucho espacio para acomodar el crecimiento que se anticipa. En el nuevo santuario en forma de cruz, las bancas pueden acomodar 1,040 personas. Es un dramático mejoramiento del local original en la Avenida Azle, donde 225 devotos se apretaban en un pequeño cuarto. Alojando a más de 1,200 familias, los feligreses que no cabían en la Iglesia en la Misa dominical eran enviados al cercano salón parroquial donde la liturgia se transmitía audiovisualmente.

Acostumbrarse al mayor, bien iluminado espacio presenta un reto, admite Thomas.

“Necesitábamos una iglesia más grande, pero el cambio es siempre difícil”, admitió. “Estábamos todos amontonados en un pequeño espacio, y ahora estamos extendidos. Quiero que nuestra parroquia florezca con más gente; pero también,

seguir manteniendo la cercanía que todos hemos sentido siempre”.

Más de mil personas observaron al Obispo Olson consagrar la nueva iglesia, transformándola de un edificio ordinario en una casa de adoración. Durante el sagrado ritual, el Obispo Olson cubrió el altar con el santo crisma, haciéndolo un símbolo de Cristo, “el Ungido”.

Después el altar, limpio y seco, se cubrió con el lienzo mayor, se prendieron las velas y se encendieron las luces del santuario, para recordar a los presentes que Cristo es la “luz para iluminar a todas las naciones”. La congregación recibió la iluminación con emocionado aplauso.

“Como católicos, entendemos que la Iglesia no es solo un edificio o un espacio. No es un lugar para reunirnos como individuos. Lo que hace una iglesia

es la celebración de la Eucaristía — el ofrecimiento de la Misa”, explicó el obispo durante su homilía. “Eso consagra no solo el lugar sino, primero y antes de todo, a todos nosotros que nos reunimos aquí”.

El edificio de la iglesia simboliza el sacrificio de Cristo y nuestra fidelidad a Él.

“No somos fieles al edificio o al lugar, sino a Él”, indicó el obispo. “Y es esa comunión con Él — donde el sacrificio de la Eucaristía sucede — lo que nos une y nos acerca más a Él”.

Para concluir la Misa de dedicación, el Obispo Olson pidió a la concurrencia que reciba con gusto a los recién llegados a la parroquia. La Iglesia de Santo Tomás está rodeada de continuas, nuevas zonas residenciales al noroeste del condado Tarrant.

“Ya no tienen la excusa de que están muy apiñados”, dijo alegremente. “Inviten a alguien a venir a la iglesia aquí — alguien que no viene a la iglesia, pero debería venir. Recíbanlos bien. Invítenlos. Acompañenlos a Misa”.

La Parroquia del Apóstol Santo Tomás fue fundada en 1937 para servir las necesidades de los inmigrantes Checos que vivían en el norte de Fort Worth. Las grandes oportunidades de trabajo atrajeron a un creciente número de personas a Fort Worth.

Después, Padre Salvator Stefula, TOR, estableció una Misa en español en St. Thomas para servir a las familias hispanas.

Santo Tomás continuó recibiendo nuevas familias. Cuando el Padre Anthony Mathew, TOR, llegó a Santo Tomás, inició estudios para ver la viabilidad de mover la parroquia. En 2010, se compró terreno a cinco millas de la iglesia, y en 2014, la diócesis aprobó la construcción de una nueva iglesia y edificio administrativo.

El padre Mathew Kavipurayidam, TOR, párroco actual, concelebró la Misa con el obispo y, al final de la liturgia, expresó su agradecimiento a Dios, a la diócesis, y a los anteriores párrocos por



Una vista del interior de la iglesia nueva del Apóstol Santo Tomás. (Foto NTC / Ben Torres)

“hacer realidad el sueño de nuestra gente”.

Además de las contribuciones a la campaña de capital, los feligreses de Santo Tomás organizaron innumerables recaudaciones de fondos y sostuvieron una segunda colecta mensual para pagar los costos de construcción.

Diseñada con un campanario, la iglesia, al estilo de las misiones, está situada en 31 acres con espacio para un edificio educativo con 13 salones, una oficina, y baños. Se planea que las clases de formación en ese lugar empiecen en septiembre 2017. Un edificio administrativo fue el primer proyecto terminado en la propiedad.

Un gran crucifijo tradicional, colgando por arriba del altar ofrece, a los que entran en la nave, un dramático

recuerdo de la pasión y muerte de Cristo. Donado por la comunidad parroquial Hispana, el *corpus*, hecho en México, fue pintado por el artista Phil Loveland. Fue colocado sobre una cruz de cerca de once pies, elaborada y teñida por Sam y Rob Florence, feligreses de San Benito, quienes donaron sus servicios.

Mary Costanza, miembro del comité de construcción y que da la bienvenida a la iglesia, ha notado un gran número de caras nuevas en la Misa los domingos.

“Son católicos que viven en el área de Saginaw-Eagle Mountain y que estaban yendo a otras parroquias”, sugirió Costanza. “Ahora que tenemos esta bonita nueva iglesia, más gente considera venir a Santo Tomás. Pienso que nuestros números van a aumentar rápidamente”.

NO PODEMOS DAR LA ESPALDA

El Obispo Michael Olson y otros líderes católicos declaran que la Iglesia tiene la obligación moral de ayudar “al forastero y a los que están huyendo”

Por Matthew Smith
y Juan Guajardo

En respuesta a una orden ejecutiva que suspendió la admisión de refugiados en los Estados Unidos, los líderes católicos han señalado de manera rápida y clara que la Iglesia Católica tiene la obligación moral de ayudar a los refugiados e inmigrantes que están huyendo de la persecución, las guerras, y la violencia.

El Obispo Olson, en la carta pastoral que fue leída en todas las parroquias, hizo un llamado al ejercicio de la “fe auténtica” en tiempos difíciles y señaló que muchos refugiados son “familias, no diferentes de las suyas, que buscan la seguridad para ellos y sus hijos”.

Dar la espalda a “los forasteros y a los que tratan de escapar” no es una opción, agregó Monseñor Olson. “La Iglesia Católica de Cristo no puede apartarse de los necesitados”.

En una declaración conjunta Cardenal Daniel N. DiNardo de Galveston-Houston, Presidente de la Conferencia de Obispos Católicos de los Estados Unidos, y el Arzobispo José H. Gómez de Los Ángeles, expresaron ese mismo sentimiento.

“El Señor Jesús huyó de la tiranía de Herodes, fue acusado falsamente y luego abandonado por sus propios amigos. No

tenía dónde reclinar la cabeza” – dijeron. “Dar la bienvenida al extraño y a los que están huyendo no es una opción para muchos de los cristianos. Es la esencia misma del cristianismo”.

“Nuestras acciones deben hablarle a la gente de Jesús” añadieron.

La orden ejecutiva trató de detener el sistema de admisión de refugiados de los Estados Unidos durante 120 días con miras a modificar el proceso de evaluación y verificación de los refugiados. La misma orden pretendía también establecer una prohibición temporal de 90 días de la entrada, los viajes, y las visas de las personas que entran a los Estados Unidos procedentes de los países mayormente musulmanes de Iraq, Siria, Irán, Libia, Somalia, Sudán y Yemen, y prohibía la entrada al país de todos los refugiados sirios hasta nuevo aviso.

El Obispo de Springfield, Monseñor Mitchell T. Rozanski, Presidente del Comité de Asuntos Ecuménicos e Interreligiosos de la Conferencia de Obispos Católicos de los EE.UU.; el Obispo de Baltimore, Monseñor William E. Lori, Presidente del Comité de Libertad Religiosa de la Conferencia de Obispos Católicos de los EE.UU.; y el Obispo de Las Cruces, Monseñor Oscar Cantú, Presidente del Comité de Justicia y Paz Internacional, expresaron que si bien los gobiernos tienen “el deber de proteger la seguridad de su pueblo”, no obstante,

deben emplear medios que respeten la necesidad urgente de proteger la vida de “aquellos que huyen desesperadamente de la violencia y la persecución”.

Otro obispo de Texas, Monseñor Joe S. Vásquez de Austin, Presidente del Comité de Migración de la Conferencia Episcopal de los Estados Unidos, también se pronunció en contra de la orden ejecutiva y añadió que los refugiados, de todas las creencias, son “hijos de Dios y tienen derecho a ser tratados con dignidad humana”.

“Creemos que al ayudar a reubicar a los más vulnerables estamos viviendo nuestra fe cristiana tal y como Jesús nos ha llamado a hacer”.

¿QUIÉN ES UN REFUGIADO?

Se estima que el número de los “más vulnerables” llega a unos 21.3 millones, según la Agencia de Refugiados de las Naciones Unidas, y la mitad de ellos son menores de 18 años.

Las Naciones Unidas reconocen a alguien como un refugiado si esa persona ha huido de su país de origen debido a la persecución (o temor de persecución) basada en la religión, raza, nacionalidad, asociación política, o la pertenencia a un grupo social en particular o porque está huyendo de la guerra.

Aunque millones de refugiados abandonan sus hogares cada año para evitar la persecución y la guerra civil,



Una niña siria espera en un campo de refugiados en Gaziantep, Turquía. (Foto Shutterstock/ Kafeinkolik)

menos del uno por ciento son reubicados en un tercer país.

A menudo, los refugiados se ven obligados a dejar atrás sus propios negocios o carreras profesionales al salir de su país de origen, comentó Shannon Rosedale, la Gerente de Asuntos y Relaciones Públicas de Caridades Católicas de Fort Worth, el brazo de alcance social de la Diócesis.

LOS REFUGIADOS Y EL NORTE DE TEXAS

Jeff Demers, el Director de Servicios para Refugiados de Caridades Católicas de Fort Worth, declaró que aproximadamente entre unos 4,500 a 5,000 refugiados de todo el mundo son reubicados cada año en el Norte de Texas.

Caridades Católicas de Fort Worth ha estado trabajando con el gobierno federal desde la década de los años del 1970 para reubicar a los refugiados y servir de

apoyo ayudándolos a lograr su objetivo de realizar el sueño americano.

“Hacemos esto debido a nuestro llamado del Evangelio a dar la bienvenida al forastero”, dijeron los funcionarios de Caridades Católicas en un comunicado de prensa del 27 de enero de 2017.

De los 21 millones de refugiados que hay en el mundo, unos 85,000 llegaron a los Estados Unidos el año pasado.

Caridades Católicas de Fort Worth ayuda aproximadamente a 600 refugiados a establecer sus nuevos hogares en el Norte de Texas. Reconocida por su éxito en el servicio a los refugiados, Caridades Católicas de Fort Worth fue nombrada recientemente como una de cuatro organizaciones sin fines de lucro que se harán cargo de los servicios de reubicación de refugiados que anteriormente eran llevados a cabo por el Estado de Texas.

El sistema de apoyo que Caridades

Católicas de Fort Worth proporciona a los refugiados tiene una alta tasa de éxito y, como resultado, el 96 por ciento de los clientes que sirve se convierten en miembros autosuficientes y productivos de la comunidad dentro de un plazo de seis meses de su llegada.

El proceso de investigación y verificación toma normalmente de 18 a 24 meses e incluye controles de seguridad biométricos y biográficos. La agencia de Servicios de Ciudadanía e Inmigración de los Estados Unidos señala que los refugiados sirios están sujetos a una evaluación aún más intensa.

Otra realidad que, a menudo, se ignora es que los refugiados no opinan ni deciden en qué país van a ser reubicados, dijo la señora Rosedale. Aunque la ubicación de la familia es tomada en consideración por las Naciones Unidas y otras agencias, los refugiados “sólo solicitan, ellos no escogen”.

SAN JOSELITO

¿Qué nos enseña el brillante ejemplo de este pequeño mártir acerca de nuestros perseguidos hermanos y hermanas en Cristo?

Por Maria Ruiz Scaperlanda

Una noche cualquiera en febrero de 1928, un adolescente conocido por familiares y amigos por el cariñoso nombre de Joselito, se paraba sin miedo frente a un grupo de federales Mexicanos que exigían que renunciara su fe católica.

José ya había sido torturado brutalmente; le habían removido la planta de sus pies. Forzado a caminar sobre sal por las empedradas calles de su pueblo, él debe haber sabido que su destino era la tumba.

Aun cuando cada paso causaba que el joven de 14 años gritara de dolor, él no se rendía.

“Si gritas, ‘Muerte a Cristo Rey’, te perdonamos la vida”, los soldados trataron por última vez, exigiendo que José negara su fe y prometiera lealtad al gobierno.

“¡Viva Cristo Rey! ¡Viva Nuestra Señora de Guadalupe!” respondía confiadamente Joselito.

El 10 de febrero de 1928, José Sánchez del Río fue finalmente muerto a balazos y martirizado—por profesar su fe católica— en el cementerio de su pueblo de Sahuayo en Michoacán, México.

Seis semanas después hubiera cumplido 15 años.

UN PAÍS EN CAOS

En los años 20, bajo el opresivo mandato del presidente Plutarco Elías Calles, México, históricamente un país católico, se vio intensamente envuelto en una violenta y oscura persecución religiosa.

A la mitad de la década, los activistas



San José Sánchez del Río

católicos fundaron La Liga Nacional Defensora de la Libertad Religiosa, en un intento de frenar pacíficamente la creciente discriminación religiosa.

Pero como la presión anticatólica aumentaba, la llamada “Ley Calles” insistió en una rápida y uniforme aplicación por todo el país, de los artículos anticlericales y anticatólicos de la Constitución.

Amenazando sanciones severas por violaciones y para los oficiales del gobierno que no las aplicaran, Calles juró, “Mientras yo sea Presidente de la República, la Constitución de 1917 será obedecida”, añadiendo burlonamente que no lo conmovían “los lamentos de los sacristanes ni los quejidos de los devotos”.

Como la estricta aplicación se volvió abierta discriminación, persecución y

tortura de católicos, rebeldes clandestinos se levantaron en armas contra las tropas de Calles, los Federales. Los rebeldes fueron conocidos como Cristeros por su grito de batalla—“¡Viva Cristo Rey!”

Pero para el Presidente Calles y su perversamente anticatólico gobierno, esta declaración de fe, con frecuencia proclamada como las últimas palabras por muchos Cristeros antes de morir, era claramente no solo rebelde, sino traidora.

Durante este oscuro y perverso período, como 50,000 católicos de todos los niveles socioeconómicos, incluyendo 90 sacerdotes, fueron muertos o martirizados por defender su fe.

NACE UN SANTO

José Sánchez del Río nació el 28 de marzo, 1913 de una familia devota, firmemente comprometida a vivir y proclamar su fe católica.

Una vez que las virulentas prácticas anticatólicas del Presidente Calles llegaron a la fiel comunidad de Sahuayo, en el lado oeste de México, Joselito rogó a su madre que le diera permiso de seguir los pasos de sus dos hermanos mayores que ya se habían unido al movimiento Cristero.

Cuando su madre se opuso, indicando que él era muy joven, José replicó, “Mamá, no me impida la oportunidad de ganar el cielo rápido y fácilmente”.

Tuvo que rogar mucho antes de que el general Cristero Prudencio Mendoza le permitiera enlistarse en las filas—como portador de la bandera.

Durante una batalla el 5 de febrero, 1928, Joselito fue capturado y encarcelado en la rectoría de la iglesia de su pueblo. José rezó el Rosario y cantó himnos para alentarse no solo a sí mismo, sino también

a otros Cristeros en prisión.

En un intento de intimidarlo, los federales lo hicieron ver cómo amenazaban y colgaban a un compañero Cristero. Pero en vez de acobardarse, José animaba a su amigo con palabras que recordaban las dichas por Cristo en la cruz al ladrón junto a Él: “Tú estarás en el cielo antes que yo. Prepara un lugar para mí ... Dile a Cristo Rey que pronto estaré con Él”.

Unos días antes de morir, Joselito escribió una carta a su mamá contándole su encarcelamiento. La nota manuscrita, fechada el 6 de febrero, 1928, decía en parte:

“Estoy resignado a la voluntad de Dios. Muero muy feliz porque muero junto a nuestro Señor. No se aflija por mi muerte porque morir por Dios me da alegría. Envío saludos a mis hermanos y pídale que siempre obedezcan hasta el más pequeño deseo de Dios. Mándeme su bendición juntamente con la de mi padre. Salúdeme a todos por última vez y usted reciba el amor del corazón de su hijo que tanto desea verla antes de morir...”.

El 22 de junio, 2004, José fue

reconocido como mártir por el Papa Juan Pablo II. Fue beatificado el 20 de noviembre, 2005 por el Papa Benedicto XVI.

Y el 16 de octubre 2016, José Sánchez del Río fue uno de los siete “testigos” canonizados por el Papa Francisco, quien observó en su homilía que estos hombres y mujeres “han combatido con la oración la buena batalla de la fe y del amor. Por ello han permanecido firmes en la fe con el corazón generoso y fiel”.

La historia de Joselito, el joven Cristero, fue destacada en 2012 en la película de Andy García, “La Cristiada”. Él es considerado el santo patrón de los cristianos perseguidos, niños y adolescentes. Se celebra su fiesta el 10 de febrero.

EL MILAGRO DE JOSELITO

En febrero 2016, durante la visita del Papa Francisco a la Catedral de Morelia, capital del estado Mexicano de Michoacán, el Papa se paró a hablar con Ximena Guadalupe, una niña de siete años.

De recién nacida, Ximena Guadalupe

Magallón Gálvez contrajo pulmonía y tuberculosis. A los tres meses tuvo un infarto, desarrolló meningitis y experimentó convulsiones epilépticas. Para reducir las convulsiones, los doctores la pusieron en coma y dijeron a sus padres que Ximena tenía muerto el 90 por ciento de su cerebro.

La mamá de Ximena, Paulina Gálvez Ávila, pidió sostener a su hija mientras los doctores desconectaban los aparatos. “En ese momento puse a mi bebé en las manos de Dios y la intercesión de Joselito”, le dijo a la agencia Mexicana de noticias Notimex. La bebé, en vez de morir, “abrió sus ojos y sonrió, miró a los doctores y empezó a reír”.

Al terminar la investigación oficial, la curación de Ximena fue declarada un milagro y atribuida a la intercesión de José Sánchez del Río, abriendo paso a la canonización de Joselito.

ABAJO: Un tapiz de San José Sánchez del Río cuelga de la fachada de la Basílica de San Pedro antes de la Misa de canonización en el Vaticano en octubre del 2016.

Foto CNS/Paul Harring



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RETIREMENT ANNUITIES

From Page 52

Rock, Arkansas-based organization known as Holy Sews. Jennifer Kuncl started a local chapter of the nationwide ministry three years ago at St. Catherine of Siena Parish in Carrollton. A skilled seamstress, the parishioner went to high school with Holy Sews founder Regina Binz who recognized the need for micro preemie burial clothing after her own second trimester miscarriage in 2007. The bodies of babies lost during gestational weeks 16-25 are too fragile and small for even preemie garments. Binz, a Catholic convert, worked through her grief by developing a way to clothe the tiniest babies with help from hospital professionals.

Today, at least one Holy Sews chapter exists in 35 states as well as Canada. Most are based in Catholic parishes.

“We have two goals,” said Kuncl, who delivered the very first DFW-crafted Holy Sews layette to Hopkins and her husband at Medical Center Plano in 2014. “We want to be in every hospital in the country but the bigger goal is to make sure parents, who are grieving, have something to clothe their angels in. A lot of care and thought is put into the outfits.”

Volunteers, sewing at home, use material from donated wedding and prom dresses as well as other fabric to make 10-inch hooded wraps, sleeveless tunics, golf ball-sized hats, and keepsake blankets. A teddy bear, the size of a Christmas tree ornament, is included in the layette to symbolize a toy.

Holy Sews participants gather on the third Saturday of each month at St. Catherine’s to put the finishing touches on the ensembles and package them for delivery to area hospitals. Kuncl monitors supply via email with nurses who help spread the ministry’s mission.

Scaled to fit babies weighing less than 1.5 pounds, the layettes come in subtle colors and varying themes to give parents a choice. They are sometimes used for neonatal intensive care infants who don’t survive.

An English or Spanish prayer card, tucked into each layette, offers a blessing



A sample of layettes made by Holy Sews volunteers is seen at St. Catherine of Siena Parish. The group makes handmade infant bereavement garments for families who lose babies at 16-25 weeks gestation. (NTC Photo/Ben Torres)

and space for foot and handprints. Hospitals don’t issue official documentation for miscarriage so the paper memento serves as cherished recognition of the child.

“I’ve never been through this (loss) but I know a lot of families who have and I’ve seen the difference it makes in their lives,” Kuncl pointed out. “The layette gives some comfort to parents in shock and, after receiving it, they sometimes reconsider taking pictures or having a service for the child.”

Receiving the unexpected gift assures grieving parents that others recognize the loss of human life.

“We’re respecting life by honoring these babies in death. That’s always been a passion of mine,” the organizer said adamantly. “I want to make sure people understand it’s a baby. Even if states don’t recognize that, showing families we do is important to me.”

Kuncl currently delivers Holy Sews layettes to 34 hospitals in the DFW area but any hospital can request them free of charge. The entire ministry, including shipping costs, is funded by donations. Beaded gowns, unusable for layette material, are shaped into ring bearer pillows or other crafts and sold at holiday

fundraisers. The local Holy Sews chapter also sponsors a “spring cleaning” event that invites people to donate craft items and leftover fabric.

“What we don’t use, we give to other ministries,” Kuncl said. “Our garments are very small, so we can make 30 outfits from one wedding dress.”

In some ways, Holy Sews also serves as a support group. A few volunteers — like Hopkins — are recipients of the ministry’s compassion. Others suffered miscarriage years ago and understand the pain of unexpected loss.

“I started volunteering shortly after losing Luca and it’s been very healing to do something for other mothers and families,” said Hopkins, the mother of two daughters. “Once a month we can focus on remembering our babies. We’re able to talk about our loss without making other people feel uncomfortable.”

Sharing photos of the baby, dressed in his layette, made Luca part of the Hopkins family in a tangible way.

“Because of what Holy Sews did for us, he’s a baby now — a grandchild — and not just a miscarriage,” she continued emotionally. “The loss of a child is the loss of a child. The difference is how they’re treated by society.”

How a group of women is making sure those suffering through the death of a premature infant are

CLOTHED IN COMPASSION



◀ *L-R: Erica Salazar, Laurie Walter, Jennifer Kuncl, Joyce Gornall, and Pattie Cowan, of the local ministry group Holy Sews, pose for a photo at St. Catherine of Siena Church in Carrollton.*
(NTC Photo / Ben Torres)

Losing a baby is something you never plan. Parents expect to deliver a healthy child and spend the pregnancy months choosing just the right “going home” outfit and preparing the nursery.

“There are so many details involved that you never plan for the worst case scenario,” Jessica Hopkins explained. “I never thought I’d deliver a stillborn child

18 weeks into my pregnancy.”

A gift, handmade by strangers, eased the heartache of that sudden, devastating loss. When a nurse presented Luca — weighing 7 ounces and measuring 8 inches long — to his parents, the tiny body was covered in a soft, tunic-style gown and wrapped in a 12-by-12 inch fleece blanket.

“Seeing him dressed and wearing

his little hat humanized him to us and the nurses,” the grieving mother recalled. “The nurses called him by name and treated him as a baby. He was valued and became more than just a miscarriage.”

The simple, meaningful layette was given to the Hopkins family by a Little

Continued on Page 51