



North Texas Catholic

BRINGING THE GOOD NEWS TO THE DIOCESE OF FORT WORTH



THE WEEK THAT
**Saved the
World**

VOL. 34 NO. 2 MARCH / APRIL 2018

IN THIS ISSUE

March-April 2018

- 08 RESPECT LIFE**
On the 45th anniversary of *Roe v. Wade*, here are eight reasons why pro-life is flourishing.
- 10 ALL TOGETHER NOW**
With an eye on future growth, St. Martin de Porres Parish in Prosper dedicates a new, spacious parish hall.
- 12 FAITH, SERVICE, LOVE**
Students and educators answer the question, "What makes Catholic schools special?"
- 16 MENDING MARRIAGES**
When a couple is struggling, Retrouvaille International offers hope, tools, and a lifeline for troubled marriages.
- 19 CALLED BY NAME**
The Rite of Election is the penultimate step for hundreds of catechumens who will join the Church at the Easter Vigil.

ON THE COVER

The Mocking of Christ
by Danish artist Carl Bloch, 1880

FOLLOW US ONLINE

Visit NorthTexasCatholic.org for photo galleries, videos, the digital version of the magazine, and web-only articles.

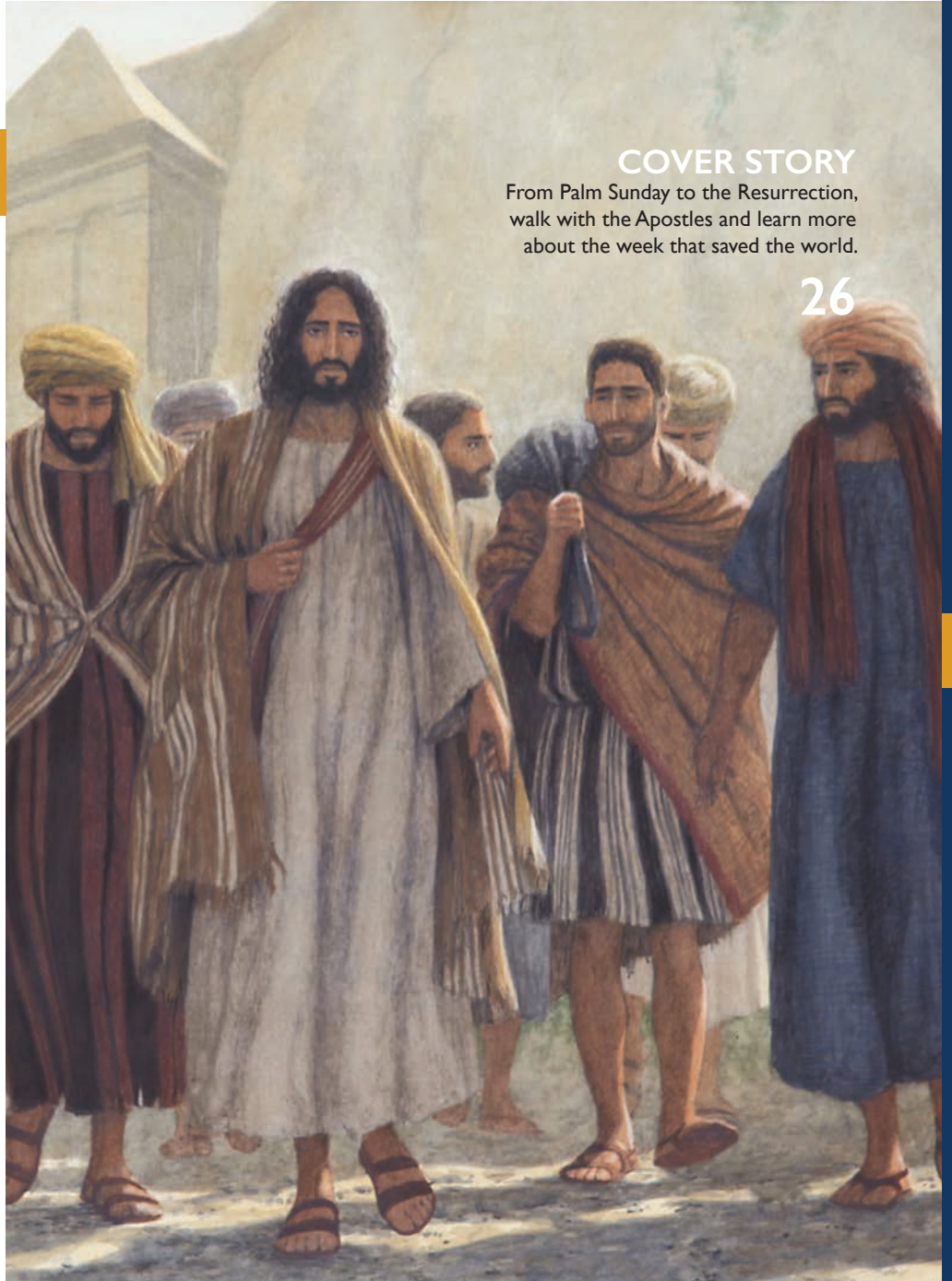
HAVE A STORY IDEA?

Share it with us! Help us make sure your parish community is seen in the *NTC* online, in print, or on our quickly-growing social media accounts. Submit your ideas and briefs to: NTC@fwdioc.org.

COVER STORY

From Palm Sunday to the Resurrection, walk with the Apostles and learn more about the week that saved the world.

26



22 MISSION STATEMENT



34 HORSES & HEAVEN



PUBLISHER BISHOP MICHAEL OLSON

COMMUNICATIONS DIRECTOR PAT SVACINA

EDITOR JUAN GUAJARDO

ASSOCIATE EDITOR SUSAN MOSES

EDITORIAL ASSISTANTS ROSA ROSALES

WEB DESIGNER CHRIS KASTNER

CIRCULATION CAROL SMITH

CONTRIBUTORS CINDY BARRAZA | JENARA KOCKS-BURGESS
 JERRY CIRCELLI | JOAN GILLEN
 J.P. GUAJARDO | MICHELLE MCDANIEL
 SUSAN MCFARLAND | LANCE MURRAY
 EMANUEL PEREDA | ALEX ROSALES
 VIOLETA ROCHA | DONNA RYCKAERT
 MARTY SABOTA | JAYME SHEDENHELM
 MARY LOU SEEWOESTER
 MATTHEW SMITH | BEN TORRES

TRANSLATORS REYNA CASTELAN | YOLANDA NEWCOMB

REGULAR COLUMNISTS MARLON DE LA TORRE | JOEL DE LOERA
 JEFF HEDGLEN | ALI HOFFMAN
 DAVID MILLS | CALLIE NOWLIN
 FR. NGHIA NGUYEN | FR. MATTHEW TATYREK

Editorial Office: 800 West Loop 820 S., Fort Worth, Texas 76108, 817-945-9424.

NORTH TEXAS CATHOLIC Magazine (USPS 751-370) (ISSN 0899-7020) is published bi-monthly by the Most Rev. Michael F. Olson, Bishop of the Diocese of Fort Worth. For those who are not registered parishioners in the Diocese of Fort Worth, subscription rates are \$18 for one year, \$35 for two years, \$50 for three years. Periodicals postage paid at Fort Worth, TX. POSTMASTER: Send address changes to North Texas Catholic, 800 W. Loop 820 S., Fort Worth, Texas 76108.

The appearance of advertising in these pages does not imply endorsement of businesses, services, or products. Readers must exercise prudence in responding to advertising in all media.

For address changes, please contact Carol Smith, 817-945-9465.

Crossing the Kidron

Jesus walked a lot during His final week. From His arrival to Jerusalem, to Bethany and the Mount of Olives, to the Temple and Gethsemane, and then the final excruciating quarter-mile to Golgotha, He and the Apostles walked miles and miles through dirt, brush, and rough, rocky terrain.

He had to cross the Kidron Valley multiple times during Holy Week. (The Kidron Valley lies on the eastern edge of Jerusalem, between the Temple and Mount of Olives, for you geography buffs.)

According to Scripture scholars, this is the valley that Jesus and His Apostles would cross to enter the gates of Jerusalem during Passion Sunday. It's what they would traverse every morning and evening to enter and leave Jerusalem. Jesus would have had to cross it to get to Bethany, too. It's what Jesus passed through to pray in Gethsemane a few nights later.

Makes you wonder what our Blessed Lord thought about during those long walks. With His being an intelligence to which none of history's greatest minds could compare, I don't dare take a guess. But I will point out that Jesus knew what was coming that week. He's recorded as mentioning this several times in the synoptic Gospels. He knew the betrayer, Judas, and the denier, Peter, even before they did. Omnisciently, He knew the tiniest details — even how someone carrying a jar of water would meet Peter and John outside the city walls on Holy Thursday. He knew, too, the outcome, the pain of taking the weight of the the world's sins onto His divine shoulders.

He had the chance to turn back. But He didn't.

And this is why the Kidron makes me wonder if His human nature battled His divine nature during those quiet moments on those walks. Of course, we know the ending. He stayed true to His Father's will.

I suspect we all have our "Kidron Valleys" — those spaces of time or distance that make us waver or second guess ourselves before fully committing to a decision to take up our cross, in whatever form that comes.

As Christians we aim to imitate Christ in everything. We have the grace of the sacraments to help us follow Christ through the Kidron and to the Father's will. So this Lent, let's remember that. Don't let the doubt-inducing silence of the Kidron keep you from doing a charitable deed, or carrying your cross, or helping someone else carry his or her own. Instead, remember that we have to cross the Kidron — and all the trials that follow it — to get to Easter Sunday. Jesus will meet us there.

Juan Guajardo
 Editor



Sr. Mary Catherine Teresa Bui, OP, second from right, meets with Lovers of the Holy Cross sisters after the World Day of Consecrated Life Vespers service. (NTC photo/Ben Torres)

Consecrated religious honored in vespers service

FORT WORTH — In 1997, the late pontiff St. John Paul II designated Feb. 2 as a universal day of prayer for men and women religious who consecrated their lives to Christ through the vows of poverty, chastity, and obedience. World Day of Consecrated Life observances show the Church’s support of religious communities dedicated to serving the Lord and others with open hearts and willing spirits.

The Diocese of Fort Worth held a World Day of Consecrated Life Vespers service Feb. 2 at Holy Family Parish.

The World Day of Consecrated Life is celebrated on the Feast of the Presentation — also known as Candlemas — for a reason. It’s the day when altar candles are blessed, symbolizing Christ as the light of the world. In the same way, those in consecrated life are called to reflect the light of Jesus

Christ to all people.

Bishop Michael Olson presided at the Vespers service, which brought together 50 sisters, brothers, and priests, dedicated to Catholic education, parish ministry, charity work, or contemplative prayer. Sister Yolanda Cruz, SSMN, who organized the diocesan event, said the different religious congregations look forward to praying with the bishop and a dinner after evening prayer.

“It’s exciting to see how many different religious we have in the diocese,” she added, noting the Lovers of the Holy Cross, an order of sisters from Vietnam, are the newest congregation in the diocese. “World Day for Consecrated Life is a good opportunity for the bishop to be with us and pray with us for more vocations,” Sr. Yolanda said.

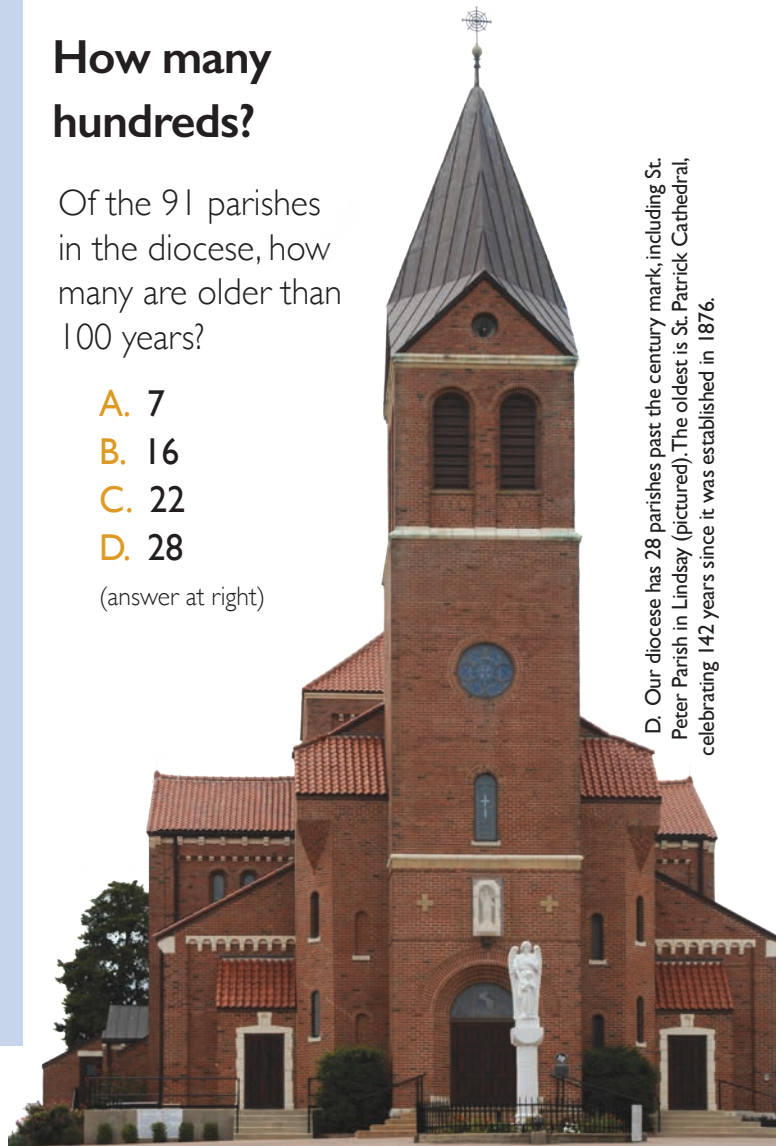
— Joan Kurkowski-Gillen

How many hundreds?

Of the 91 parishes in the diocese, how many are older than 100 years?

- A. 7
- B. 16
- C. 22
- D. 28

(answer at right)



D. Our diocese has 28 parishes past the century mark, including St. Peter Parish in Lindsay (pictured). The oldest is St. Patrick Cathedral, celebrating 142 years since it was established in 1876.



Bill Keimig of Franciscan University of Steubenville gave a keynote address at RCIA formation day. (NTC photo/Jayne Shedenhelm)

RCIA instructors get schooled on evangelization

FORT WORTH — RCIA instruction can be complicated and messy, said Bill Keimig, assistant director of the Catechetical Institute at Franciscan University of Steubenville.

“Why does evangelization fail?” Keimig asked. “The main reason is that people do not discover what that real relationship with Jesus looks like from the people who are helping them move forward. Jesus needs to be taught, not as someone who made a visit to earth a long time ago, but as a savior alive in this Church and with us always.”

It requires a visible, positive example on the catechist’s part and should never be perfunctory, he added.

Keimig was one of several speakers who participated in the Diocese of Fort Worth’s Jan. 27 Formation Day for RCIA and RCIA Adapted for Children, held

at St. Patrick Cathedral. The Period of Evangelization supplied the day’s theme. About 150 DREs and catechists from throughout the diocese attended the day-long affair, which included various events and break out groups.

Scott Immel, RCIA coordinator of St. Francis of Assisi Parish in Grapevine, was attending for the third year.

“This is the best year yet in terms of providing the foundational instructions and putting emphasis on how to get the process going in the parishes,” Immel said. “There’s a lot of new people here this year so it’s important they get those nuts and bolts fundamentals.”

Immel said his parish put information gleaned through previous formation days into practice by upgrading RCIA training and processes.

— Matthew Smith

Fr. Donlon Vocations Dinner continues legacy of giving

WICHITA FALLS — In 1991, Father Aidan Donlon, SAC, told the Knights of Columbus Council 1473 that the bishop needed help to fund seminarian education. The Council, based out of Our Lady Queen of Peace Parish in Wichita Falls, has not stopped responding.

More than \$2.5 million has been raised for seminarian education since the Irish priest’s request. On February 17, the Council hosted its 27th annual Father Aidan Donlon Vocations Dinner, attended by about 300 people from Wichita Falls and

surrounding cities.

When the dinner was first held in 1992, the Diocese of Fort Worth only had seven seminarians, including Bishop Michael Olson, who often attends the dinner. The diocese currently has 23 men studying for the priesthood.

In 1975, Fr. Donlon moved to Wichita Falls to serve as chaplain and head of pastoral care at Bethania Hospital. The Pallottine priest retired from active ministry in 2006 but continued to assist at parishes in the area. He remained in Wichita Falls until his death in 2009.



For full versions of these stories plus more photos, visit NorthTexasCatholic.org/local-news

Official Assignments for the Diocese of Fort Worth

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

REV. FRANCISCO ALANIS GONZALEZ, CORC

Parochial Vicar of Holy Name of Jesus Parish in Fort Worth has been appointed **Pastor** of Holy Name of Jesus Parish, effective Jan. 15, 2018.

REV. STEPHEN JASSO, TOR

Pastor of All Saints Parish in Fort Worth, has been appointed **Parochial Vicar** of All Saints Parish, effective Jan. 22, 2018.

REV. MARIYA JAMES SUSAI MANICKMAN, SAC

New to the Diocese of Fort Worth, has been appointed **Parochial Vicar** of Our Lady of Lourdes Parish in Mineral Wells, effective Jan. 15, 2018.

REV. VIJAYA RAJU MAREEDU, SAC

New to the Diocese of Fort Worth, has been appointed **Parochial Vicar** of St. John the Baptizer Parish in Bridgeport, Assumption of the Blessed Virgin Mary Parish in Decatur, and St. Mary Parish in Jacksboro, effective Jan. 1, 2018.

REV. JUAN GUERRERO MORALES, CORC

Pastor of Holy Name of Jesus Parish in Fort Worth, has been recalled by his religious order community, effective Jan. 15, 2018.

REV. GENARO MAYORGA REYES, TOR

New to the Diocese of Fort Worth, has been appointed **Pastor** of All Saints Parish in Fort Worth, effective Jan. 22, 2018.

REV. D. TIMOTHY THOMPSON

Without prejudice to his assignment as Pastor of Immaculate Conception Parish in Denton, has been appointed as **Judicial Vicar**, effective Dec. 12, 2017.

IN MEMORY



SISTER DONNA MARIE
CROCHET, SSMN

Jan. 26, 2018

During more than 50 years as a Sister of Saint Mary of Namur, Sister Donna Marie spent over 30 years as a schoolteacher in Fort Worth, Dallas, and Houston schools.

Please keep our recently deceased priests, deacons, and religious in your prayers. Full obituaries are available at NorthTexasCatholic.org.

Montserrat Retreat Center expands offerings

LAKE DALLAS — Since 1959, faithful have been coming to Montserrat Retreat Center to step out of distraction and step into a closer walk with the Lord.

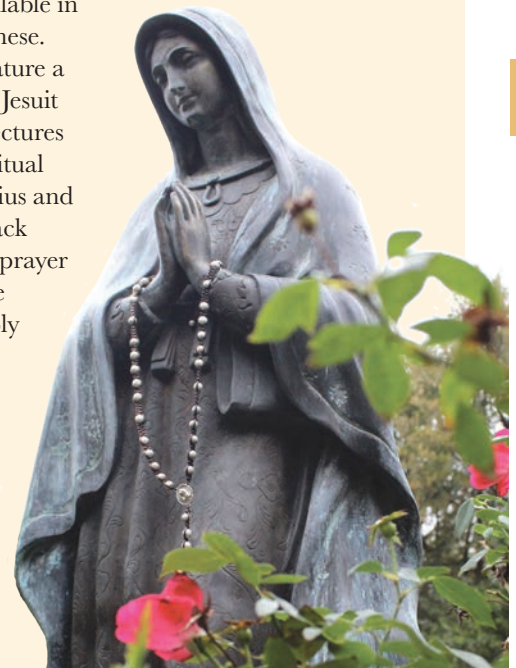
The Jesuit-run center on Lake Lewisville has expanded the opportunities to grow deeper in faith. A variety of retreat lengths are now offered, including three-hour Saturdays of Renewal, two- and three-day retreats, and private directed retreats lasting as long as eight days. Retreats are also available in Spanish and Vietnamese.

Silent retreats feature a series of talks from a Jesuit priest on staff. The lectures are based on the spiritual exercises of St. Ignatius and help retreatants unpack Scripture, learn new prayer exercises, and feel the movement of the Holy Spirit. Many choose to receive personal spiritual direction and Reconciliation or participate in a group Rosary and

Stations of the Cross while on retreat.

“Into the Deep,” a new option, combines an Ignatian silent retreat with elements of community-based retreats, such as faith sharing and lay presenters.

“People are searching, searching for more,” said Joseph Hamity, director of Montserrat. “A retreat is an instrument to foster an encounter between a person and God.”



READING BEE CHAMPION

KELLER



Want a recommendation of a good book? Ask Anna Sophia Heyne, a student at St. Elizabeth Ann Seton Catholic School in Keller, who won the 17th annual North Texas Reading Bee.

She competed against 70,000 other second graders from schools throughout the Metroplex, with the winning passage at a 12th grade reading level.

Anna said her favorite books are “thick chapter books, preferably mysteries.”

DISCOVERING VOCATIONS

COLLEYVILLE



Good Shepherd Parish in Colleyville hosted a Discover Retreat to explore religious vocations.

Organized by Father Jason Wooleyhan, TOR, parochial vicar of Good Shepherd Parish, the morning included small group discussions and individual contemplation.

A highlight of the retreat was a panel discussion and question-and-answer session with three sisters, three priests, and a seminarian from the Diocese of Fort Worth.

PRO-LIFE ESSAY WINNER

KELLER



“Pro-life means loving all life, all people who were created in the image and likeness of God, in thoughts and through actions and words,” wrote Jamie Lim.

Her essay, “The Field of Life,” won first place among 600 entries in the American Life League’s contest.

The eighth grade student at St. Elizabeth Ann Seton Catholic School “wrote from the heart,” explaining pro-life individuals allow God’s light to shine through them always.

BISHOP VISITS FOR 100TH DAY

FORT WORTH



Reaching 100 is a milestone, and the 100th day of school is no exception. To mark the significant day, Bishop Michael Olson visited All Saints Catholic School in Fort Worth.

After celebrating Mass with the students, faculty, and staff, he visited every classroom, listening to the students’ questions and asking a few of his own.

Before he moved on to the next classroom, each class received a special blessing from the bishop.

ONLY ON THE WEB

Celebrating the Vietnamese New Year

Because the Church is truly universal and North Texas has many ethnicities, we can appreciate the customs and practices of several cultures here in the Diocese of Fort Worth.

The *NTC* visited Vietnamese Martyrs Parish in Arlington to celebrate Tet, the Vietnamese New Year, which is the most important feast celebrated by people of Vietnamese heritage.



To see photos and the story of the Tet celebration, visit: NorthTexasCatholic.org/local-news





Pro-Life is Flourishing

8 reasons why North Texas Catholics support pro-life activities on the 45th anniversary of the Supreme Court's decision to legalize abortion

By Susan Moses

From the streets of Washington, D.C., to the pews of St. Patrick Cathedral in Fort Worth, hundreds from the Diocese of Fort Worth participated in pro-life events during January to support the right to life from conception to natural death.

The Supreme Court ruled on *Roe v. Wade* and legalized abortion on demand 45 years ago, before most of the participants were born. Here are eight reasons why Catholics in our diocese are committed to giving a voice to the truly voiceless.

1

IT'S SIGNIFICANT

The annual Respect Life Mass was held at St. Patrick Cathedral on the anniversary date of the

Supreme Court ruling. At the beginning of Mass, 60 people processed to the altar, each carrying a rose that represented one million unborn babies lost to abortion since Jan. 22, 1973, totaling more than 60 million aborted babies.

2

IT'S EFFECTIVE

According to Americans United for Life, Texas climbed from 17th place to become the 12th most pro-life state in 2017, after the Texas Legislature passed thirteen pro-life laws, including a ban on dismemberment abortions and prohibition of selling, donating, or conducting research on fetal remains from elective abortions.

Statistics confirm a decline in abortions. Terri Schauf,

Young people are often inspired to defend the right to life. “Children are naturally pro-life,” said Terri Schauf, Respect Life coordinator for the Diocese of Fort Worth. (NTC photo/Ben Torres)

Respect Life coordinator for the Diocese of Fort Worth, stated abortions have declined 31 percent in Texas between 2006 and 2015, citing data from the Texas Department of Health.

3 IT TRAINS PRO-LIFE LEADERS

Youth are the current leaders of the pro-life movement, because they are in schools and other places where opinions are being formed, explained Jacquelyn Smith, Youth for Life director of the Catholic Pro-Life Committee. “Our goal is to prepare teens to be confident and ready, with truth and God on their side.”

High school students from some local parishes attended the national March for Life. Youth from St. Stephen Parish in Weatherford and St. Ann Parish in Burleson walked with Bishop Michael Olson and several seminarians in Washington.

4 WE ARE CALLED

In his homily at the Respect Life Mass, Bishop Olson said, “Christ gives Himself that we might live and carry the truth of the Gospel, including the inestimable value of each and every human life.”

Andrea Rosales organizes pro-life activities at Our Lady of Guadalupe Parish in Fort Worth. She believes that pro-life ministry gets overshadowed in the Hispanic community by immigration concerns. “Some think it [abortion] doesn’t happen in our community, or that it’s a mother’s choice. But it’s important that everyone is involved in protecting life.”

5 IT’S UPLIFTING

The Respect Life Mass began with beautiful music from the 70-member St. Michael Youth Choirs and ended optimistically with a blessing for expectant parents.

Jessica Sheptock, a pro-life volunteer and mother with first-hand adoption experience, said the Mass is encouraging because

she was “surrounded by others with the same love for children and God. All together, we are praying for unborn children.”

Many of those in the marches and rallies are young, even babies in strollers, which demonstrates hope for the future. Youth and college students carry positive signs and balloons to send an affirmative message to move the bar forward for life.

6 IT PROMOTES UNITY

The March for Life in Washington, D.C., is the largest of 72 marches across the country around the *Roe v. Wade* anniversary.

Angela Plumley, youth director at St. Stephen, said the teenagers had participated in the parish’s Hike for Life in previous years, but they were amazed to see the hundreds of thousands who travel from across the country to the national march. She said, “It’s a great experience for them to see how big the Church is.”

7 IT’S PRO-WOMEN

Schauf emphasized that a culture of life means loving both the mother and her baby. “Our attitude is ‘I’m with her, all of her, including the unborn,’” she said.


8 IT DESERVES ATTENTION

Ed Fishman, a Knight of Columbus from Holy Family Parish in Fort Worth, said, “The media doesn’t present this side. I’m proud that people are still respecting life. We need to stand up and protect the most vulnerable, otherwise we are not a civilized country.”

Arleen and Timothy Smith, who are parishioners at St. Catherine of Siena in Carrollton, agreed. The mother of seven said, “People need to realize, regardless of the media, that a life in the womb is a human life. In any situation when life occurs, it’s a blessing.”



A girl places a rose on the altar to symbolize lives lost to abortion during the Respect Life Mass at St. Patrick Cathedral. (NTC photo/Juan Guajardo)



To see a video of the Respect Life Mass, visit: NorthTexasCatholic.org/video-gallery



Bishop Michael Olson pours sacred chrism to anoint the altar at St. Martin de Porres Parish in Prosper. (NTC photos/Ben Torres)

All Together Now

St. Martin de Porres Parish dedicates new, spacious parish hall

By Joan Kurkowski-Gillen

Members of St. Martin de Porres Parish have a new worship space that can accommodate the rapidly growing parish in northeast Denton County. Bishop Michael Olson dedicated the altar and celebrated the first Mass inside the recently completed parish hall on Dec. 16. Elementary schools served as temporary locations for Mass since the parish was established in February 2015.

“The small chapel on King Road was quaint but the overflow rooms were always full,” recalled Kristina Haeussler, a parishioner of six years. “This parish hall is significantly bigger. We’re excited. It’s beautiful.”

The structure’s sanctuary-like appearance is intentional, according to Steve Knobbe.

“From the beginning, we told the architect we did not want a parish



hall or multi-purpose building that would be used for worship,” explained the chairman of the building committee. “We wanted a church that could be converted for other things in the future.”

Many charter members of St. Martin de Porres, as well as newcomers, watched with interest as Bishop Michael Olson anointed the wooden altar with holy chrism. *Altare significat Christum* means “the altar signifies Christ” in Latin, he told the congregation during his homily.

“The altar signifies Christ because it’s the first place where Christ gathers His people and for that purpose it is anointed,” the bishop explained.

“Christ” comes from the Greek word *Christos* meaning “anointed one” or “chosen one.”

“He was sent for the salvation of the world,” Bishop Olson continued. “So this altar will be anointed today because it is the place of sacrifice — the sacrifice that allows our salvation.”

Many people are moving into North Texas in search of jobs and “other reasons that begin with survival.” They will need the Church and a sense of belonging, he added.

“They’re in need of the sacrifice of the anointed Christ. It is your mission to welcome them,” the bishop urged.

St. Martin de Porres, the parish’s patron saint, understood what it was like to be overlooked and isolated because of racial intolerance and structures in society that were unjust.

“The mission of this parish is to move from [being] a crowd to [becoming] the people of God,” he said. “Jesus unites, saves us from our sin, and brings us together for the purpose of salvation.”

Reminding worshippers of Christ’s sacrifice, a crucifix hangs over the altar in the great hall. Found in a warehouse, the crucified image was missing fingers, toes, and the crown of thorns. Made from red fir, the artifact is over 100 years old.

“We had it refurbished and the sculptor said it was made from a European wood,” Knobbe said. “It’s probably from Spain and came to Texas through Mexico.”

St. Martin de Porres pastor, Father Richard Kirkham, who concelebrated the Mass with Bishop Olson, Monsignor James Hart, Father Jonathan Wallis, and Father Walter Dworak, thanked parishioners for their dedication, patience, and generosity that made the parish hall a reality.

“You are the ones who got us here,” Fr. Kirkham insisted. “We started out with 100 families and now have 550. The new hall now lets us see the faces of families who sat in the overflow. We’re all in the same space.”

The pastor also thanked Bishop Olson for “his wisdom, knowledge, and leadership that brought us to Prosper.”

Knobbe praised the bishop for recognizing the need for a parish in northeast Denton County and purchasing

Continued on Page 14

DESIGNED FOR THE FUTURE

Located at 4000 W. University Drive, the 18,000-square-foot building looks more like a church than a parish hall.

STYLE: Reminiscent of Spanish Colonial architecture, the building features large archways, a vaulted ceiling, and bell tower.

FLEXIBILITY: Movable chairs and pocket doors permit transformation from a small chapel to large social hall or a school cafeteria.

SPACE: Room for 550 people in the main worship area, 150 parishioners in the chapel, and video links allowing 1,000 people for big Masses.





Speaking Out of Catholic School

Students and educators explain what's special about Catholic education

Photography by Jayme Shedenhelm

During Catholic Schools week, the *NTC* asked the question, “What makes Catholic schools special?” at Sacred Heart Catholic School in Muenster, St. Mary Catholic School in Gainesville, St. Elizabeth Ann Seton School in Keller, and St. John the Apostle School in North Richland Hills. The 401-mile road trip (it’s a big diocese) yielded similar answers regardless of the location: learning the faith, going to Mass, praying at school, serving the community, supporting each other, and excelling in

academics. The *NTC* suspects students and faculty at the other 15 schools in the diocese would concur.

Catholic schools in the diocese possess remarkable examples of devotion and loyalty. Sacred Heart and St. Mary have legacies that date back more than 125 years, with as many as five generations of families attending. It’s not unusual for students to graduate from college, then return to teach at their school. Here’s a chance to hear from a few Catholic school enthusiasts in their own words.

“

“One of the special things about this school is the age levels intermingle. We are in the same building, so we have buddy lunches or recesses, plus other special activities.

When the middle school students mix with the younger students, it allows the middle school students to develop leadership and gives the younger students a positive example.”

*Karen Lee, principal
St. Mary Catholic School*

The Bible Bee is one of several opportunities for all grades to learn together at St. Mary Catholic School.





“

When asked what makes her school special, Molly replied, “I like traditions like celebrating the saints, having a march for babies, and going to Mass three times a week.”

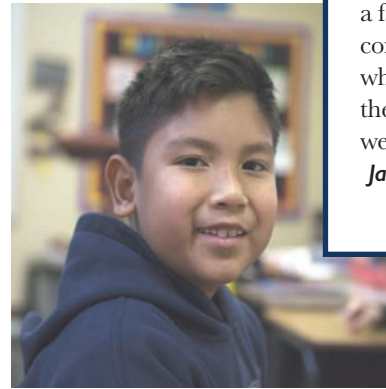
*Molly Hess, Grade 2
Sacred Heart Catholic School*



“

Preparing to visit to the nursing home, Jayden said, “We see the ones who really don’t have anybody, just to make them feel like they have a family. We give them company for a little while and make sure they have fun while we’re there.”

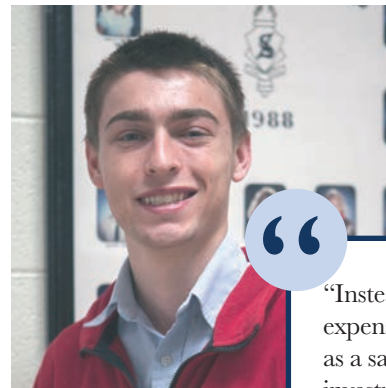
*Jayden Vongradeth, Grade 1
St. Mary Catholic School*



“

“What stands out to me is that we can show our love. By our community service, by the food pantry, by using manners, supporting others, we share love in a lot of different ways so that others can hopefully benefit.”

*Samuella Ntoti, Grade 8
St. John the Apostle Catholic School*



“

“Instead of looking at the expense of Catholic school as a sacrifice, I see it as an investment. You are putting resources to work on the foundation of beliefs and ideals that your family values. Your beliefs, characteristics, and cardinal virtues will remain with you outside of high school.”

*Tanner Eddleman, Senior
Sacred Heart Catholic School*



To see more photos from our Catholic schools tour, visit **North-Texas-Catholic.smugmug.com**



Part of a \$17-million masterplan, the St. Martin de Porres Parish Hall is adjacent to the new St. Martin de Porres Catholic School dedicated Nov. 3, 2017. A church and gymnasium are future projects. (NTC photo/Juan Guajardo)

From Page 11

land before other investors saw the area’s potential. The parish encompasses 116 square miles and serves Catholics in Prosper, Little Elm, and Frisco.

Part of a \$17-million masterplan, the parish hall is adjacent to the new St. Martin de Porres Catholic School dedicated Nov. 3. A church and gymnasium are future projects.

The new worship space will allow the growing parish to advance the ministry of the Catholic faith in the region, Knobbé said.

“As parishioners, we now have a church to start our ministries, praise the Lord, and practice our faith,” the committee chairman added. “We’ve been waiting a long time for this moment. My heart is full of joy for the presence of the Lord I feel here.”

The congregation responded to his comment with rousing applause. ✨



To see more photos from the dedications of St. Martin de Porres Church and School, visit North-Texas-Catholic.smugmug.com

GOLDEN WORLD TOURS/PILGRIMAGES - 2018

+++++

- SPRINGBREAK-MARCH 9-18/19, 2018**– visit 5 countries:
Italy (Milan), Switzerland, Liechtenstein, Austria (Salzburg), Germany – (Bavaria- Oberammergau - Regensburg) **\$2,399**
- SCOTLAND - IRELAND** – 6/25 - 7/5 –Edinburgh & Castle, St. Andrews, Belfast, Dublin, Cork, Galway, Knock.....**\$2,499**
- FRANCE – SPAIN - PORTUGAL** – 10/1 -10/10 – Paris, Lisieux, Lourdes, Zaragosa, Avila, Segovia, Fatima**\$2,299**
- HOLYLAND/JORDAN (PETRA)**–10/16 -10/27–Mt. Nebo Jerusalem, Bethlehem, Cana, Nazareth, Galilee, etc **\$2,699**
- EASTERN EUROPE** – 11/1-11/11 – Czech Rep. (Prague), Poland (Krakow), Hungary (Budapest), Vienna, etc..... **\$2,399**
- AFFORDABLE CRUISES**
- Panama Canal** - 4/22 - 5/7 - San Diego/Ft Lauderdale .fm **\$2,799**
- Alaska** – 9/16 - 9/23 - Hubbard Glacier, Juneau, Sitka....fm **\$1,599**
- Caribbean Year End**-12/30-1/6/19 – West Caribbeanfm **\$1,799**

Prices per person dbl. occ. incl. DFW air/taxes, escorted, first class hotels, breakfast/dinner. **CALL MICHAEL/SUE** for all terms, conditions, minimum numbers, registration, etc.

-Any custom-designed group requests, call for a quotation:
--TEL: 972-934-9635 Email: michael.menof@cnhintl.com

Join Bishop Olson

“Can you not pray with me one hour?” Matthew 26:41

Catholics United for Life
34th Annual Bishop’s Good Friday Rosary Vigil

for Life

March 30, 2018 12:30-2:00pm
Planned Parenthood Abortion Center
6400 John Ryan Road, Ft Worth, TX

Park on the street NOT IN HARRIS HOSPITAL, GLADNEY OR OTHER PRIVATE PARKING LOTS.

For More information email mubcare@gmail.com or call (817) 738-1086



◀ Members of the Knights of Peter Claver and Ladies Auxiliary attended the 32nd annual Dr. Martin Luther King, Jr. Memorial Mass. (NTC photo/Ben Torres)



Bishop Robert Guglielmo of the Diocese of Charleston, SC, gave the homily, reflecting on faith and forgiveness after the shooting at Charleston's Emanuel AME Church. (NTC photo/Ben Torres)

MLK's Dream Outlives Hate in Charleston

By Matthew Smith

Those who attended the 32nd annual Dr. Martin Luther King, Jr. Memorial Mass at St. Maria Goretti Parish in Arlington reflected on what has been accomplished and what remains to be done 50 years after his assassination.

King's legacy, Bishop Michael Olson said, must be remembered not as an ember of history but as a spark of hope and inspiration of good works.

Bishop Olson said, "We all have a social responsibility to stand for the dignity of each and every person and to stand against racism, especially in this day and age when so many voices in government seem to forget that responsibility."

Bishop Robert Guglielmo of the Diocese of Charleston, SC, concelebrated the memorial Mass with Bishop Olson. He reflected on the horror of the June

17, 2015 shooting at Charleston's Mother Emanuel AME Church that left nine dead but also the "tremendous inspiration" as the community came together.

"What happened that night at this historic church opened a deep wound of racism that continues to permeate the South and indeed is still a part of American society," Bishop Guglielmo said.

At a vigil service a few days later, "clergy, local and state officials, and various community representatives expressed the grief everyone was experiencing. But in our broken hearts we realized we loved each other," Bishop Guglielmo said.

"Nowhere was this reality more evident than in the unbelievable expressions of forgiveness offered to the assailant, Dylann Roof, by survivors, relatives, and friends of those slain. This was certainly not easy for those who offered words of

forgiveness," Bishop Guglielmo said.

"What has resulted is exactly the opposite of what was anticipated by this deranged and hateful young man," Bishop Guglielmo said. "Charleston showed the world how to react to violence. How to be steadfast in the faith."

Now it falls to us to overcome the underlying issues that contribute to racism and the horrors of incidents such as Charleston, Bishop Guglielmo said.

"We still have a long way to go to realize the harmony to which we are called as a human family," Bishop Guglielmo said. We must realize that racism exists in a variety of forms and that there is something we can do about it — prayer, dialogue, and education.

He said King led America to a new way of relating to one another and raised consciousness by encouraging nonviolence. 🇺🇸

Mending Marriages

When a couple is struggling, Retrouvaille International offers hope, tools, and a lifeline for troubled marriages

By Mary Lou Seewoester

When Glenn Hermes finally agreed to attend Retrouvaille International, a weekend retreat for struggling marriages, it was only because his wife, Bernadette, agreed to sign divorce papers after the weekend if he still wanted a divorce.

“That’s what I wanted. We were already separated, and in my mind, the marriage was over,” Glenn recalled. “I almost left on Friday night ... but thank God I stayed because it changed our lives.”

Twenty-two years later, Glenn and Bernadette, parishioners of St. Vincent de Paul in Arlington, are not only still married, they are “best friends” and consider their marriage a “safe haven.” Now a presenting couple for Retrouvaille in the Diocese of Fort Worth, the couple says it changed them and their marriage in ways they couldn’t have imagined.

“Prior to the weekend, we didn’t communicate at all unless it was fighting,” Glenn said. “Retrouvaille gave us communication tools. We learned to communicate with each other in a different way and that changed us tremendously...we were able to talk about our issues without blaming each other and without World War III breaking out.”

The couple also learned to take ownership of their feelings.

“I constantly blamed Bernadette for how I felt,” Glenn said. “That was a big ‘aha!’ for me, that they are my feelings and I can’t blame her for the way I feel.”

“I changed my attitude toward Glenn,” Bernadette said. “Love is not a feeling. It’s a decision. Feelings change all the time, but I chose to make that decision to love Glenn every day, despite how I feel.”

The Hermes couple said the changes that began on their Retrouvaille weekend continued as they attended post-Retrouvaille sessions on six different Saturdays. They said the follow-up sessions are crucial to continue learning and practicing communication skills.

“Think about a brick wall between the two of you that’s causing you not to be able to communicate,” Bernadette explained. “Then the bricks come off that wall over time until there are hardly any bricks left on that wall.”

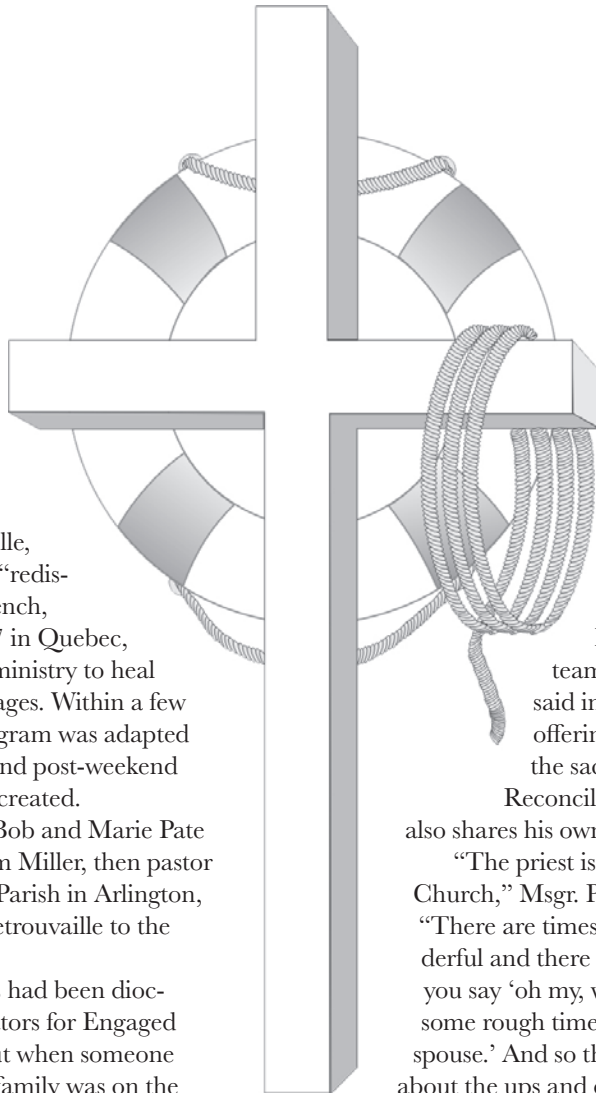
“We’ve been told that if a couple goes to all the post sessions and practices what they have learned, the success rate is 80 percent,” Glenn added.

The couple is quick to point out that the presenters are not counselors.

“We just have been where they are,” Glenn said. Bernadette added, “We let you know where we were, how we got to where we are today, and then we give you the tools to do it too.”



Bernadette and Glenn Hermes (NTC photo/Jayne Stedenhelm)



Retrouvaille, which means “rediscovery” in French, began in 1977 in Quebec, Canada as a ministry to heal broken marriages. Within a few years, the program was adapted into English and post-weekend sessions were created.

In 1984, Bob and Marie Pate and Father Jim Miller, then pastor of St. Joseph Parish in Arlington, introduced Retrouvaille to the diocese.

The Pates had been diocesan coordinators for Engaged Encounter, but when someone close to their family was on the brink of divorce, they realized the diocese had strong pre-marriage support, but did not have a ministry for struggling marriages.

The Pates were a presenting couple for Retrouvaille until Bob passed away in 2001.

Fr. Miller worked with Retrouvaille even during his retirement from parish ministry, Pate said.

“His last Retrouvaille weekend was in April, before he died in December [2014],” she said.

The priests who currently support Retrouvaille are Monsignor Joseph Pemberton, pastor of Most Blessed Sacrament Parish in Arlington and Father John Pacheco, pastor of St. Mary Parish in Gainesville.

Msgr. Pemberton joined the Retrouvaille team in 1990. He said in addition to offering Mass and the sacrament of Reconciliation, the priest also shares his own journey.

“The priest is married to the Church,” Msgr. Pemberton said. “There are times that it’s wonderful and there are times when you say ‘oh my, we’re having some rough times, me and my spouse.’ And so the priest talks about the ups and downs of that relationship.”

He said the weekend also focuses on marriage as a sacrament.

“The foundation of a marital relationship is Christ himself. Christ is the third party in the marriage,” he explained.

Both Msgr. Pemberton and the Hermeses say they frequently see “marriage miracles,” even with divorced couples attending the weekend.

“There’s always a message of hope,” Glenn Hermes said. “No matter how horrible you think your marriage is, it can be healed with God’s help.”

“Just look at our logo,” he added, referring to a cross with a life preserver. “Retrouvaille is a lifeline for broken marriages.” 🇺🇸



2018 Retrouvaille Weekends

April 20-22
July 20-22
October 19-21

To confidentially inquire about an upcoming Retrouvaille weekend, call **800-470-2230** or visit the websites: **fwdioc.org/marriage-enrichment** or **Retrouvaille.org**.

Retrouvaille requests a donation from each couple, but no one is ever turned away for financial reasons.

FABULOUS FATHERS

PRIEST TALENT SHOW

SAVE THE DATE

dinner • entertainment • silent auction

APRIL 27, 2018

Joyce and Olivia's Petite Fête

6:30 pm - 10:30 pm



Master of Ceremonies

Dave Palmer

General Manager, KATH 910 AM
at The Guadalupe Radio Network

PURCHASE TICKETS
www.rcahybrid.org | 214-477-5605



Regina Caeli

CLASSICAL HYBRID EDUCATION IN THE CATHOLIC TRADITION

Discerning the Call

Lenten Discernment Program assists those considering priesthood



Fr. Keith Hathaway discusses vocations during a retreat earlier this year at Good Shepherd Parish in Colleyville. He will help lead the diocese's Lenten Discernment Program through March 19. (NTC photo/Jayne Shedenhelm)

By Matthew Smith

Understanding and ultimately answering God's call, especially a call to the priesthood, often raises questions. Time and deep discernment are required to ensure a proper decision is reached.

Conversely, it's no secret that the Catholic Church faces a shortage of priests.

Nationally, one in five parishes operates without a resident priest, according to a May 25, 2014 *USA Today* article.

The need, Father Keith Hathaway of Notre Dame Catholic School in Wichita Falls said, is substantial, but the goal remains quality over quantity.

"The reasons behind the shortage of priests are several and involve many complex issues," the chaplain said. "But the important consideration in fostering vocations is to search out quality candidates and make sure they are receiving the right formation so they can choose well."

Choosing well understandably involves questions and moments of doubt and indecision on the part of those young men who feel God may be calling them to the priesthood.

The Diocese of Fort Worth's Lenten Discernment Program functions both to address the need for new priests and to

offer encouragement and advice to those young men hearing God's call.

The program runs 6 p.m.-to-9 p.m. each Monday through March 19 at St. Patrick Cathedral. Each session begins with Holy Hour at the cathedral followed by dinner and discussion sessions in the annex.

The program generally focuses on young men in their teens and 20s, who may attend each evening or only some as their schedule allows.

Fr. Hathaway serves as one of the vocations liaisons involved with the program along with Fr. Nghia Nguyen of St. John the Apostle Parish in North Richland Hills, Fr. Manuel Holguin of St. Peter the Apostle Parish in Fort Worth, and Fr. Matthew Tatyrek of Nolan High School.

Fr. Hathaway, who was ordained three years ago, said he looks forward to his first year of involvement with the discernment program.

"I think being a young priest myself is a benefit," Fr. Hathaway said. "I remember when I was in high school thinking about the priesthood and my mental image of a priest at that time was one of an older man. So it was kind of eye-opening to me later on to meet younger priests and seminarians and see

the enthusiasm they had."

Fr. Nguyen, who was ordained in 2016, is also participating in the Lenten Discernment Program for the first time.

"I think it probably will help those who attend since, not that long ago, I was in their place," Fr. Nguyen said. "I think we'll be able to relate well to some of the questions and fears they're probably going through and to offer encouragement and help guide them to the next stage of their formation."


Fr. Nguyen encourages all young men who feel called to priesthood to attend the sessions.

In working with potential candidates, the liaisons look for Catholic men who first and foremost want to serve the Lord and lead a life of prayer and service, Fr. Hathaway and Fr. Nguyen said.

Fr. Hathaway stressed that parishioners have a role to play as well.

"It's important that we all pray for priests and seminarians, not in an abstract, but in a very specific way," he said. "That, if we know of a young man we think might be good for the priesthood, we pray for them by name and ask, 'Christ, if it be your will.'"

For information on the Lenten Discernment Program, call 817-945-9321 or email vocations@fwdioc.org. 🇺🇸



Sponsor Becky Bentke places her hands on candidates Britiney Zamora and Jack Hearn during the Rite of Election Mass at St. Frances Cabrini Parish in Granbury Feb. 10 (NTC photo/Ben Torres)

CALLED BY NAME

Candidates, catechumens continue path to joining the Church

By Susan Moses

David Trout began watching videos on Catholicism to repudiate the faith — his brother had converted to Catholicism. But the longtime Baptist soon became “fascinated, like a bug to a light.”

On Feb. 10, Trout stood with about 60 others during the Rite of Election and Call to Continuing Conversion at St. Frances Cabrini Parish in Granbury, the last major step before entering the Catholic Church.

Trout is looking forward to being received into the Catholic Church at the Easter Vigil Mass at St. Ann Parish in Burleson, so he will “be able to share with my brothers and

sisters in the Body of Christ.”

Seven Rites of Election were held in the diocese during the week that began Lent. During the rite, three signs punctuate the service of prayers, Scripture, and music. First, sponsors present their candidate (a person previously baptized in a Christian faith) or catechumen (unbaptized) to the bishop or his delegate and vouch that he or she is prepared to enter the Church.

A second symbol occurs when each parish presents their Book of the Elect, signed by the catechumens and candidates. The bishop then adds his signature.

Deacon Don Warner, director of Liturgy and Worship, explained the Book of the Elect represents that each person is called by name individually, by Christ and by the Church.

In the third special act, the bishop shakes the hand of each catechumen or candidate and individually welcomes

Continued on Page 21

BECOMING CATHOLIC

By Susan Moses

Cradle Catholics have it easy, but those joining the Church later encounter a process that includes many hours of instruction and can last longer than a year.

Dcn. Warner explained that joining the Catholic Church is “more than joining a group. It’s not to take lightly. It’s the call of Christ to grow in faith. People need to have the desire for ongoing conversion and to understand who and what the Church is.”

The Rite of Christian Initiation for Adults (RCIA) prepares individuals for full reception into the Catholic Church. While the process can have minor variations among dioceses, RCIA typically progresses through these spiritual phases:



1 INQUIRY

Inquirers learn the basics of Christianity, and reflect on, “Do I want a relationship with Jesus Christ and His Church?” This stage’s duration has no set time, but it could last years.

CONCLUSION: When an individual decides they have an interest in conversion. The Rite of Acceptance (for the unbaptized) or Rite of Welcoming Baptized marks a public declaration that he wishes to enter the Church.



2 CATECHUMENATE

Catechumens (those who are unbaptized) and candidates (if previously baptized) go through regular classes to gain a deeper understanding of Catholic teachings and to foster a life in Christ. The Church evaluates their readiness. This stage usually lasts several months.

CONCLUSION: Ends with the Rite of Election (for catechumens) and Call to Continuing Conversion (for candidates), generally at the beginning of Lent.



5 MYSTAGOGY

The new members receive additional instruction in the mysteries of the Mass and sacraments. This stage lasts through Pentecost or longer.

CONCLUSION: Continuously living and growing with Christ and His Church.



4 INITIATION

The Elect and Candidates become members at this stage, having entered into full communion with the Catholic Church during the Easter Vigil Mass or at another Mass.

CONCLUSION: Ends with the sacraments of initiation: Baptism (if not previously baptized), Confirmation, and reception of the Holy Eucharist. A Profession of Faith is required for the previously baptized.



3 PURIFICATION

The Elect (if the individuals are not baptized) and candidates (those who are baptized) focus and intensify their faith, preparing to be received into the Church. This stage continues throughout Lent.

CONCLUSION: With the Easter Vigil Mass.

From Page 19

them to the Church. “This is an important part of the process,” Dcn. Warner said. “The bishop is today’s apostle in our midst.” Because the line of apostolic succession traces back to the original Twelve Apostles, the bishop represents the Church dating back to Christ as he greets the catechumens and candidates.

After the Rite of Election, catechumens are known as the “Elect,” because the Church has elected them to receive the sacraments of initiation at the Easter Vigil Mass.

For many, the Rite of Election is their first encounter with the universality of Catholicism.

“The Church, the body of Christ, is bigger than a local parish,” explained Dcn. Warner.

The seven Rites of Election were primarily attended by catechumens, candidates, their families, and their sponsors. But those of us who are already members of the Church also have a role, continued Dcn. Warner.

After the rite, the Elect and candidates should “feel part of the Church — loved, accepted, and supported.”

— Tara Tollett, RCIA director
St. Frances Cabrini Parish

First, we must pray that those experiencing the call to join the Church will have a conversion of heart. Second, we must be an example of how to live as Catholic Christians. Lastly, he said, we must help the new members of our faith become an active part of the parish family.

According to Tara Tollett, the RCIA director of St. Frances Cabrini Parish, the Rite of Election can be considered the last step towards the goal of full communion with the Church. However, she views the rite as the “beginning of the journey” of a lifelong relationship with Christ and His Church. After the rite, the Elect and candidates should “feel part of the Church — loved, accepted, and supported.”

Her fellow RCIA director at St. Ann Parish concurred. Annabell Lee said, “I hope the Rite of Election helps the Elect and candidates know how much God loves them. God has called them by name to partake at His table. I hope they gain more zeal for Christian transformation.” 🇺🇸

Saint Francis Village

A Gated Community on the shores of Lake Benbrook

Come share our little bit of heaven

***A Strong Catholic Community With Independent Living**

*** Daily Mass**

***Activities, crafts and hobbies**



4070 St. Francis Village Rd.

Crowley, Tx 76036

Phone 817-292-5786

Visit our village or
visit our websites @

www.saintfrancisvillage.com

www.stfrancisvillagecatholicchapel.com

Ad Sponsored by
St. Francis Village Catholic Chapel Parish

SAFE ENVIRONMENT

To Report Misconduct

If you or someone you know is a victim of sexual misconduct by anyone who serves the Church, you may:

- Call the victim assistance coordinator at (817) 602-5119.
- Or call the Victim Assistance Hotline (817) 945-9345 and leave a message.

To Report Abuse

Call the Texas Department of Family and Protective Services (Child Protective Services) at (800) 252-5400.

SHOP WHERE YOU CAN SEE AND TOUCH WHAT YOU BUY.

WE HAVE MANY BEAUTIFUL GIFTS FOR FIRST COMMUNIONS AND CONFIRMATIONS AS WELL AS GIFTS FOR R.C.I.A. AND EASTER.



**WE ALSO ACCEPT ORDERS ONLINE AT
WWW.STELLAMARISBOOKS.COM**

**St. Anthony's Church Supplies - 5312 Trail Lake Dr.
Fort Worth 76133 - 817 924 7221**

Located in the Wedgewood Village Shopping Center



Julianna, Gabriel, and Karen Del Castillo recently departed on a two-year mission trip to northern Peru. (NTC photo/Juan Guajardo)

Declaring God's Glory

The Del Castillos dropped everything to spread the Gospel as missionaries in Peru

By **Marty Sabota**

For more than a decade, Karen Del Castillo has served in the Diocese of Fort Worth, most recently as youth coordinator for her tri-parish community.

The mother of four — two of them grown — has long felt that spreading the faith was her calling.

The parish employee could have been content with the lay position that allowed her family the comfort and security of living in a humble home near her church, Assumption of the Blessed Virgin Mary in Decatur.

But something greater was calling out to the 42-year-old Fort Worth native — a pull in her heart to go to the unreached corners of the world and tell others about Jesus.

“All along the way God had been preparing me for a life of service to God and His people,” Del Castillo said.

Committing to a lifestyle change that will take her for at least the next two years to a small village south of Tarapoto in northern Peru, Del Castillo has given up nearly everything to become a missionary.

In late January, Del Castillo and children Julianna, 15, and Gabriel, 7, embarked on a new journey.

“I will be preaching the Gospel to the poor,” Del Castillo said



DID YOU KNOW?

More than 80 percent of Peru's 31 million people are Roman Catholic*

Tarapoto, Peru lies 3,039 miles away from Fort Worth

*CIA World Factbook

in an interview with the *North Texas Catholic*.

It was not a decision made without prayer and discernment, she acknowledged.

“Over the course of a little over two years, God made it known to me of His will with clear and visible signs,” the former youth coordinator said. “Even more profoundly, He spoke very clearly through

the Gospels that He needs His testimony to be heard throughout the land.”

She was led through prayer “and this wonderful invention of the internet” to Family Missions Company.

Founded in 1997, the Catholic apostolate has trained and sent families and individuals to share the Gospel and serve the poor in

Continued on Page 24

BRINGING JESUS

ON THE JOURNEY

How the Maryknoll Mission Education Team helps lay mission groups — before they even board the plane

By Ken Epps

There is much more to mission work than meets the eye — which is why the Maryknoll Mission Education Team aims to meet with groups before they embark on a short-term mission trip.

Jean Meehan, a nurse practitioner, and her physician husband, John, are members of St. Joseph Parish in Arlington. They have led short-term medical mission trips to Patzún, Guatemala, twice a year for the past 16 years. Jean was skeptical of mission formation at first, but soon realized its value.

Priorities on her early trips, she said, “seemed to be more about how much medicine we could take, how many people we could see, and all the different things associated with lodging and who we would be with.” After a few years, she realized mission was about the spiritual journey of walking with the people.

“We got in touch with the Maryknoll team and

they have totally turned around our whole mission experience,” she said.

Maryknoll’s mission educators lay the foundation for Catholic ministers and laity to understand the joy of participating in God’s loving mission.

Formation sessions are repeated a dozen or so times a year in parishes throughout the Diocese of Fort Worth. Those parishes send groups to Guatemala, El Paso, or South Texas, among others. The Maryknoll team’s purpose is to help short-term missionaries realize their trip is more than a rustic vacation.

Tens of thousands of Catholics go on short-term mission trips each year. The only preparation most receive is a list of items to pack for the trip. So, the Maryknoll team calls its formation program “Going Beyond What to Pack.”

The team’s philosophy is that the short-term

Continued on Page 24

From Page 23

countries including Haiti, India, Costa Rica, Mexico, Peru, and Taiwan.

“The three of them have committed their lives to sharing the Good News and the love of Christ to the poorest of the poor as foreign lay missionaries,” according to a brief biography of the Del Castillos on the Family Missions Company website.

The program requires training and education before a missionary is sent into the field. Del Castillo completed hers in Abbeville, La., last fall.

She held garage sales to rid the family of their material goods and the three lived out of suitcases while staying with a family friend before their departure.

Her daughter wanted to take her sewing machine. Julianna learned to sew — she made her own quinceañera dress — and planned “to take my sewing machine to teach the ladies another way of income.”

The family’s decision was met with admiration from Father Tom Craig, the director of the diocesan Office of Pontifical Missions and chair of the Diocesan Mission Council.

“It was such a joy to meet Karen, Julianna, and Gabriel in person before Christmas and share their enthusiasm for their journey,” Fr. Craig said. “Their thirst for responding to God’s call to experience His presence in our sisters and brothers in Peru is overwhelming.

“I would like to bottle it for everyone to have. I pray that their zeal for the Good News of Jesus will inspire all of us to be missionaries of Good News wherever we are and for all of us to have the courage to ask where God would like to use us!”

But not everyone has been encouraging or even receptive to Del Castillo’s plan.

Some ask how she can find peace leaving the security of a Western country and taking her children to a region that has greater possibility of political unrest and life-threatening illness.

“It was not easy to go,” the missionary said. “People said, ‘You’re crazy. You’re broken.’”

Her response: “Lots of times you have to dust off your sandals and walk away.”

She left on Jan. 25 and has already said goodbye to those she served as youth coordinator in her tri-parish community that is comprised of her Decatur parish, St. John the Baptizer Parish in Bridgeport, and St. Mary Parish in Jacksboro.

“God reeled me in and here I am,” Del Castillo said. 🇺🇸

From Page 23

mission trip is only a beginning for those who go. It should be a springboard to a lifetime of living out their baptismal call as missionary disciples.

“Be with, not do for” is another basic message of the Maryknoll team. The formation program emphasizes accompaniment. That is, getting to know the people in the host country and learning from them, rather than constructing buildings or giving things away. Topics include discernment – understanding one’s motivation for going on the trip – mission theology, spirituality, and cultural awareness. Formation sessions are interspersed with prayer, a vital element of any mission work.

When a group returns from a mission trip, it meets with the Maryknoll team to reflect on their experience and to draw lessons from it. They receive a crash course in Catholic Social Teaching. They are then asked to write themselves letters, saying what they are going to do to continue as missionary disciples. The team collects the sealed letters then mails them back to their authors six weeks later to remind them of their commitment and to allow them to gauge their progress.

The Maryknoll Affiliates of North Texas founded the Maryknoll Mission Education Team in 2009. Team members spent a year developing the formation before holding its first session at St. Catherine of Siena Parish in Carrollton in July 2010. The team adapts its program for each group and continually makes improvements.

Some short-term mission groups were at first reluctant to accept the formation. The Maryknoll team persuaded a few parishes to give it a try, and soon the team got busy.

The Maryknoll Affiliates are the youngest member of the Maryknoll movement. Maryknoll includes three other organizations that send missionaries to the poor in nations of Asia, Africa, and Latin America.

The Maryknoll Affiliates are mission-minded men and women who do not serve overseas but live in the spirit of Maryknoll’s mission to bring the good news of God’s love to the poor. There are some 50 affiliates in the United States and nine other nations. Each chapter is free to engage in the apostolate of its choosing.

The North Texas Chapter identified the need for formation for short-term missionaries and set about filling it. Bob Eilenfeldt, a member of Good Shepherd Parish in Colleyville, has led six mission trips to Honduras and one to El Paso. He believes formation is essential.

“Mission without formation is just a trip,” he said. “It brings Jesus to the journey.” 🇺🇸

FOR MORE INFORMATION:

Contact Ken Eppes at kenepes@yahoo.com or at 214-686-4454 to find out how to bring a formation session to your parish.

Some companies began
on Wall Street



Some companies began
in garages



We began here



Chris Stark, FICF
General Agent
Cell: 979-218-3664
Office: 817-439-9292
chris.stark@kofc.org
KofCInsuranceFW.com

New office number: 817-616-5359
New office address: 8701 Bedford Euless Rd Ste 304
Hurst, Tx 76053



Andrew Tice, FIC
Cell: 972-333-7462
andrew.tice@kofc.org



Terry Peffers, FIC
Cell: 817-690-7924
robert.peffers@kofc.org



Bob Hoholick, LUTCF
Cell: 214-455-5256
robert.hoholick@kofc.org



Luis Hernandez
Cell: 817-975-4220
luis.hernandez@kofc.org



Michael Bryant
Cell: 940-282-8074
michaelbryant@kofc.org



Arthur Kelly
Cell: 469-951-7398
arthur.kelly@kofc.org



Knights of Columbus
INSURANCE
YOUR SHIELD FOR LIFE



Brian DesCamps
Cell: 682-225-2276
brian.descamps@kofc.org



Randy Brock, FSCP
Cell: 940-886-8417
randall.brock@kofc.org



Eddy Patterson
Cell: 817-776-0555
eddy.patterson@kofc.org

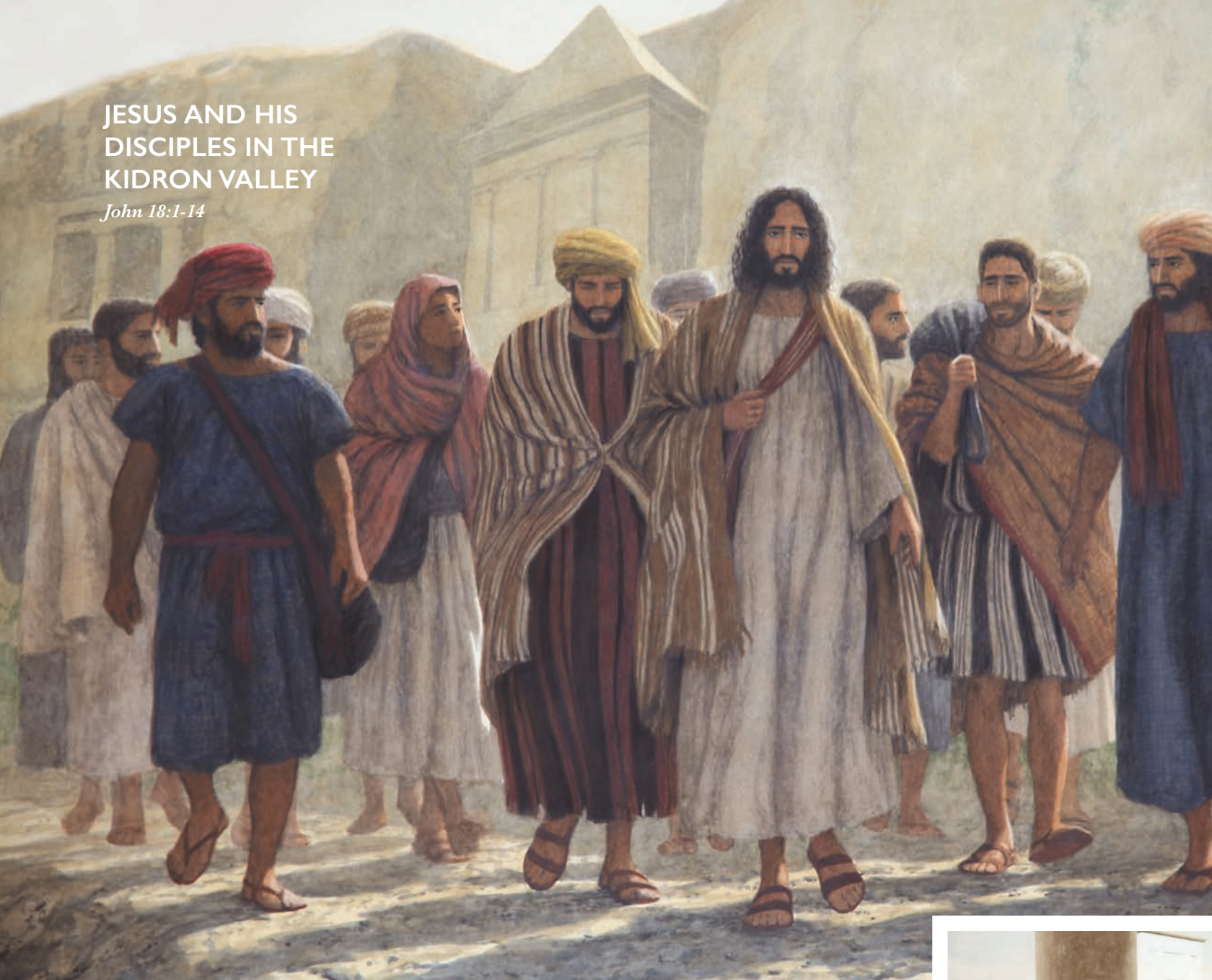


Steve Kouba
Cell: 817-727-5872
steve.kouba@kofc.org

LIFE INSURANCE • DISABILITY INCOME INSURANCE • LONG-TERM CARE INSURANCE • RETIREMENT ANNUITIES

JESUS AND HIS
DISCIPLES IN THE
KIDRON VALLEY

John 18:1-14



The Final Week





A deconstruction of the week that saved the world

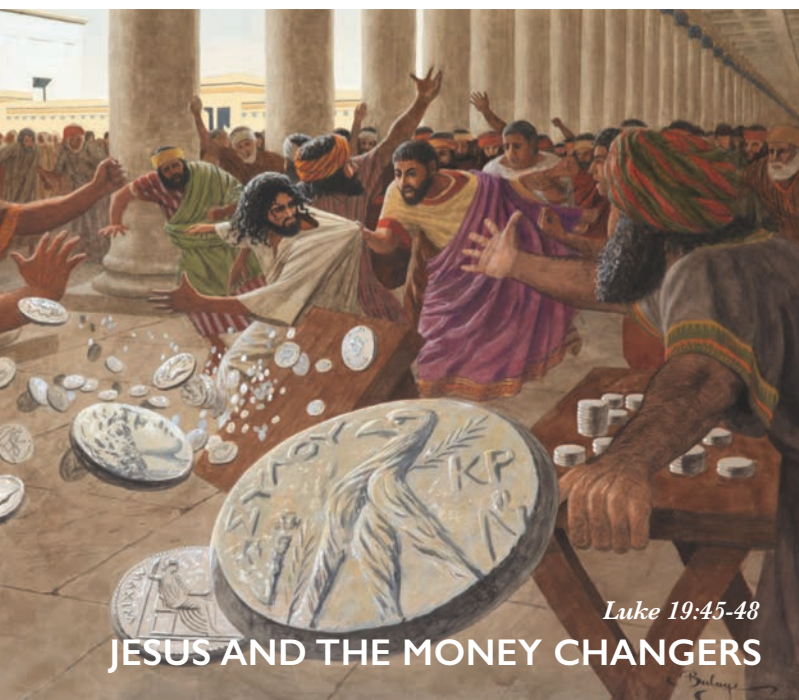
Story by Juan Guajardo
Artwork by Balage Balogh

Join us in commemorating the final week of Our Blessed Lord's life on earth by taking a deconstructed look at the most important week in Christianity — the events that saved the world and created new life for us.

Along with sharing a summary of each day of Holy Week and the archaeologically and Scripturally-precise artwork of Balage Balogh, we invite you to jump into the Scriptures to read the accounts in full. Enjoy this look at the who, what, where, when, and why — plus, how we commemorate those events. We hope it helps you drink even more deeply of the coming Easter mystery — the “feast of feasts” and the pinnacle of Holy Week.

PALM SUNDAY: By now, Jesus, His disciples, and believers knew the religious authorities were in opposition to Him. After raising Lazarus, Jesus had won over even more believers. Yet, He moves openly, without fear, from Bethany to Jerusalem on the most direct road and riding on a donkey — thus fulfilling the 500-year-old prophecy of Zechariah (9:9-10). A large and enthusiastic crowd of believers shouts out with joy: “Hosanna to the Son of David. Blessed is He who comes in the name of the Lord.” They spread their outer garments and palm branches on the ground before Jesus to pay Him homage in the time-honored way of welcoming kings and heroes.

Modern Day: *At the Palm Sunday Mass, the faithful receive palm branches and hold special processions to mark that messianic entry into Jerusalem. The priest, deacon, lectors, and congregation read aloud the Passion narrative during the Gospel.*



Luke 19:45-48

JESUS AND THE MONEY CHANGERS

HOLY MONDAY: This day is often an afterthought of Holy Week, but it shouldn't be. Jesus' activity on this day, and on the following ones, is intense. The Master was constantly sought after and the crowds “were hanging on his words” (Luke 19:48).

Monday sets the tone for the next few days. Early in the morning, Jesus and the disciples would go into Jerusalem from Bethany, spend the day teaching in the Temple, and in the evening leave the city, cross the Kidron Valley and stay at the Mount of Olives. The last “great” public act of Christ's ministry — the Cleansing of the Temple — takes place this day; its significance is underscored by the fact that all four evangelists recorded this event. Turning over the money changing tables, He sweeps clean the “den of thieves” and corrupt practices that have offended God.

Modern Day: *Marlon De La Torre, diocesan director of Evangelization and Catechesis, said the start of Holy Week is a great time*

Continued on Page 28

From Page 27

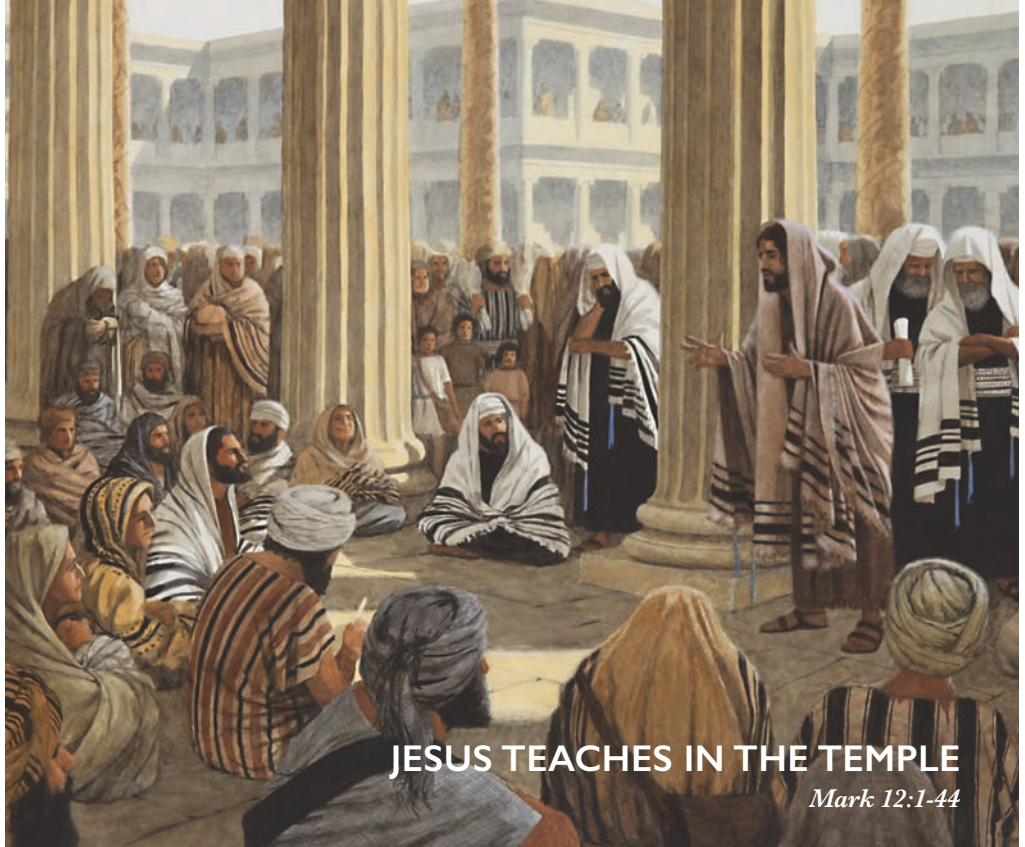
to also sweep our hearts clean and rid ourselves of distractions.

“What do we do on that Monday, Tuesday, and Wednesday? We should be preparing ourselves to engage Christ through prayer via Sacred Scripture, study via the CATECHISM OF THE CATHOLIC CHURCH, and fast, recalling our baptism into Christ’s life and death,” De La Torre said. “Part of our identity with Holy Week is raising the level of our Lenten practice. What are we giving up? What do we take on? What do we embrace? Fasting and a denial of worldly pleasure should be at its highest point right after Passion Sunday because it prepares us for the beauty of the Holy Eucharist on Holy Thursday and sanctifies our hearts to see Christ more clearly on Good Friday.”

HOLY TUESDAY: Known as the day of “great disputations,” Jesus teaches on the faith and is challenged and questioned by the scribes and Pharisees at seemingly every turn. Our Blessed Lord evades their traps and tells them the parable of the wicked tenants; answers the questions of the tribute to Caesar, the woman with seven husbands, the son of David, and the resurrection; teaches the Greatest Commandment; comments on the widow’s mite; and concludes the debates with a denunciation of the Pharisees and the lament over Jerusalem. He leaves to the Mount of Olives and talks about the coming of the Son of Man. Matthew’s Gospel records Him teaching watchfulness and perseverance through the parable of the 10 virgins.

Modern Day: As on Palm Sunday, the Gospel account of the Passion is read. In the Diocese of Fort Worth, the Chrism Mass is held to consecrate the holy oils used in the sacraments: the Oil of Catechumens (for baptism); the Oil of the Sick (for anointing the ill); and the sacred chrism (for confirmation and holy orders, but also for blessing new altars, churches, and sacred objects).

SILENT WEDNESDAY: Scripture is mostly silent on what Jesus and the disciples did this day. Likely, it was on this evening that Mary Magdalene anointed Jesus with expensive perfumed oil in the house of Simon — a foreshadowing of



JESUS TEACHES IN THE TEMPLE

Mark 12:1-44

In Their Words

What is Jesus doing after Passion Sunday through the Wednesday prior to the Last Supper on Holy Thursday? He is reciprocating everything He has done in word and deed. He is recounting why He came and telling the faithful, ‘this is what I want you to do.’ He is reaffirming our beatitudinal call to a life centered on Him, and at the same time reaffirming to us who He is.

— Marlon De La Torre
Department Director of Evangelization and Catechesis



the Passion and a vivid affirmation of Christ’s identity as the Redeemer. After two exhausting days, scholars speculate that Jesus perhaps took this day to spend time with His dear friends Mary, Martha, Lazarus, and the Apostles. Tradition tells us that on this day, Judas agrees to betray Our Lord for 30 pieces of silver (Zechariah prophesies this, too, 11:12-13).

HOLY THURSDAY: Jesus sends Peter and John to prepare the Passover meal in the Upper Room. In the evening, Jesus washes the feet of the Apostles, setting a model of servitude and other-directed love that John’s Gospel extols as so essential to Christianity, that, without it, we cannot

call ourselves disciples of Christ. During the Passover meal, Jesus foretells the betrayal by Judas, who leaves before the supper is finished.

On this night before His crucifixion, Jesus institutes the sacraments of the Eucharist and the priesthood. To better understand the former, we must take a step back and consider it in context. The liberation of the Israelites from slavery in Egypt was such a watershed moment in the Chosen People’s history, that it was only natural for Israel to commemorate it in solemn fashion. The Jews did this by sacrifice — drawing from an existing rite of sacrifice of lambs in the springtime — and turning that into a thanksgiving

THE LAST SUPPER

Matthew 26:17-30



In Their Words

On the day when Jesus gave His Church both the priesthood and the Eucharist, I always make sure to pray for our priests, as it's traditionally the day they renew their promises. It reminds me how deeply connected we are as a diocese, through Christ and the bishop, and I'm very grateful for Jesus' continued loving care through our priests. I also spend time in Adoration so that I can sit with Jesus and thank Him personally for His abundant gifts — a quiet moment before the hectic drama of Christ's Passion on Friday.

— Callie Nowlin
Director of Religious Education



sacrifice to the one true God. The lambs were brought into the temple where the priest would slaughter them and sprinkle the blood on the altar of holocausts before giving them back to the community or family.

Joan Carter McHugh in *Eucharist: God Among Us*, writes: “That ancient sacrifice is given a new and nobler meaning when the paschal lamb becomes Christ and the paschal supper becomes the Eucharist.”

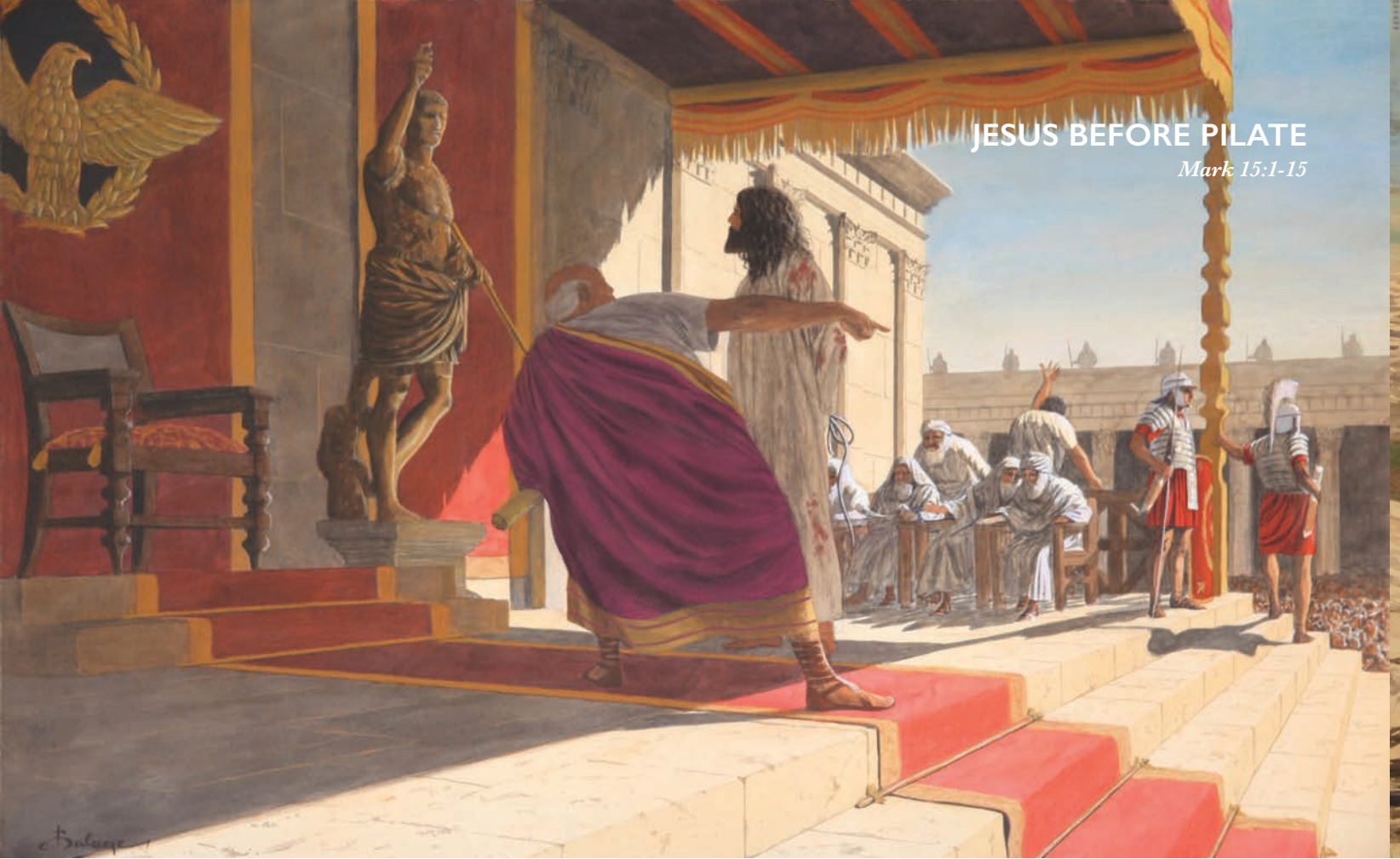
Jesus inserts Himself into this ritual supper by offering Himself “as the lamb who is slain and who must be eaten during the Passover celebration. He concludes this, of course, on Good Friday when He dies on the cross,” explained Father Joseph Keating, Pastor of Nativity of the Blessed Virgin Mary Parish in Penelope and Immaculate Heart

of Mary in Abbott.

Saying the words of consecration, Jesus changes the bread and wine into His own body and blood. Historians say that in Aramaic (the language of Jesus) there is no “to be” verb. So Jesus *plainly* says, “This — My Body,” and “This — My Blood.” No room for symbolism there.

He then commands His disciples — and by extension their successors — to do the same “in memory of me” (*Luke 22:19*). With these actions, Jesus deliberately joins “together the final Pasch [Passover] and the first Eucharist” McHugh writes — at the same time instituting the priesthood (the Apostles wouldn't have dared repeat the rite unless the Master told them so). Hence, throughout the centuries at every Mass, and until Christ comes again, the bread and wine offered by the priest is transubstantiated into Christ's own body and blood.

Continued on Page 30



JESUS BEFORE PILATE

Mark 15:1-15

From Page 29

McHugh breaks it down further: “At the first Passover, God saved His people from death.... At His last Passover, Jesus saved the whole world from death.”

Thus, Jesus perfects and completes what the Old Testament and the many covenants made before had started and we see how sacred history is connected from past to present.

Modern Day: *During the Holy Thursday liturgy, the priest, representing Christ, washes the feet of laypeople in an act of humility and service. The Last Supper is commemorated and priests all over the world renew their vows. Altars are stripped of decoration, the church is darkened, and the Blessed Sacrament is processed to a place of quiet and repose where the faithful can adore Him for a while — a commemoration of the events in the Garden of Gethsemane. The tabernacle*

is left empty and open, signifying that Christ is not there.

GOOD FRIDAY: At around 2 a.m., the “hour of darkness,” Judas betrays Jesus with a kiss and He is arrested by the Sanhedrin guards.

The six trials of Jesus begin: before Annas; before Caiphas and members of the Sanhedrin; before the entire Sanhedrin at dawn; before Pilate; before Herod; and before Pilate again. During all this, Peter denies Jesus and repents; Judas commits suicide.

Around noon, Pilate gives in to the raucous crowds and hands Jesus over to be crucified. Scourged, beaten, and mocked, Jesus carries the cross about ¼ mile to Golgotha and is crucified — the most painful death that could be inflicted in the ancient world, according to historians. Significantly, at around the same time, the Passover lambs were slaughtered in the temple. All of this takes place less than 24 hours since Jesus’ lips uttered: “This

In Their Words



We Christians who belong to Him — we share in [Christ’s] Passion even today. It’s not pleasant, but it’s fitting because we are part of His body and if Christ suffered in His body shouldn’t also the mystical Body of Christ suffer with Him?

St. Paul talks about this in *Romans*: we make up for what is lacking in the sufferings of Christ. It seems scandalous that St. Paul would write those words. How can anything be lacking in the sufferings of Christ? But when we endure Good Friday with Him, when we endure the mocking, the shame, the trials, and — even sometimes physical pain and martyrdom — we make up for what is lacking in the sufferings of Christ on behalf of His body that is the Church.

— Father Joseph Keating

THE CRUCIFIXION

Luke 22:35-23:56



is my body which will be given up for you” (Luke 22:19). At around 3 p.m., Jesus takes a sip of vinegar and gall offered by the centurion (it’s no coincidence that it’s a species of wine) and speaks His last words: “It is finished,” and, “into Your hands I commend My spirit.”

“Those [actions] are particularly meaningful because they complete the institution of the Eucharist,” Fr. Keating said. “It completes the Passover sacrifice.”

Why is the Paschal sacrifice not concluded until this moment? Because during the course of the Last Supper (or Passover seder), Jesus had taken only three of the four cups of wine the ritual supper dictates. Theologian Scott Hahn says the sour wine on the sprig of hyssop is the “fourth cup” that Jesus deliberately omitted the night before. With this fourth cup of “suffering and death” Jesus completes the Passover sacrifice, becoming the “new and eternal Paschal Lamb,” McHugh writes (*Mark*

In Their Words

Another interesting and paradoxical thing is that we kiss the Cross. This is the instrument that they used to kill our Lord. Why would we venerate that? You don’t think about venerating the knife that beheaded a Christian in Libya, you don’t think about venerating the gun that Boko Haram used to kill churchgoers. You don’t think about those things but we actually

do that on Good Friday and the reason is because the cross has taken on a meaning as a throne of our Lord, but also the instrument by which humanity was saved. We couldn’t say the same thing of a knife or gun in those other cases, but it’s because that instrument of death became an instrument of life that we venerate it.”

— Father Joseph Keating



14:25). Of course, this reality escapes the disciples until Sunday, as we see with the events at Emmaus.

Our Lord’s side is pierced. The Temple veil is torn. Jesus is hastily taken

Continued on Page 32

ONLY ON THE WEB

For more about the significance of the “fourth and final cup” in the Passover ceremony, listen to Dr. Scott Hahn’s talk on StPaulCenter.com/the-fourth-cup



From Page 31

down and buried in the unused tomb of Joseph of Arimathea.

Modern Day: *This is the most solemn day in the Church's calendar. It's a mandatory day of fasting and abstinence. We commemorate the moment of our salvation, our reconciliation with the Creator, on this day. We venerate the Cross with a kiss or bow during the Liturgy of the Lord's Passion. No Masses or sacraments are celebrated. The Passion narrative is again read during the service. The Communion we receive today is from the night before. Parishes usually offer other Good Friday devotions like Stations of the Cross.*

HOLY SATURDAY: Jesus' body lies in the tomb on the Sabbath and the disciples mourn His death. The guards keep watch and set a seal on the tomb to prevent anyone from stealing the body. Holy Saturday also commemorates the day that Jesus "descended into hell" to free the just and righteous who had gone before Him.

Modern Day: *Like the disciples, we too keep vigil for the resurrection of Our Lord. It is highly recommended that the faithful take this day to meditate on Christ's passion and death, and to continue practices of prayer and fasting as they await His resurrection. PASCHALIS SOLLEMNITATIS (on the PREPARATION AND CELEBRATION OF THE EASTER FEASTS) encourages Catholics to meditate on the Office of Readings and/or the image of Christ crucified lying in the tomb.*

At night, the Easter Vigil — "the solemnity of solemnities" as PASCHALIS SOLLEMNITATIS puts it — is celebrated. The vigil Mass, a celebration that can take up to three hours, has four parts:

1. The Service of Light, during which a new paschal candle is blessed. *Beginning outside, the priest and people process into the darkened church led by the light of the paschal candle — symbolic of us following the Risen Christ. Next follows the great Easter hymn (or proclamation) the Exsultet.*

2. The Liturgy of the Word, during which the Church meditates on the wonderful works of God from the earliest of times (hence seven Old Testament and two New Testament readings), and this climaxes with the Gospel and homily.

3. The Liturgy of Baptism, during which hundreds of candidates and catechumens throughout the diocese are brought into full communion with the Church. Catechumens (those who have never been baptized) receive the sacraments of Baptism, First Communion, and Confirmation. Candidates enter the Church through a profession of faith, reception of the Eucharist, and Confirmation. The faithful renew their baptismal promises.

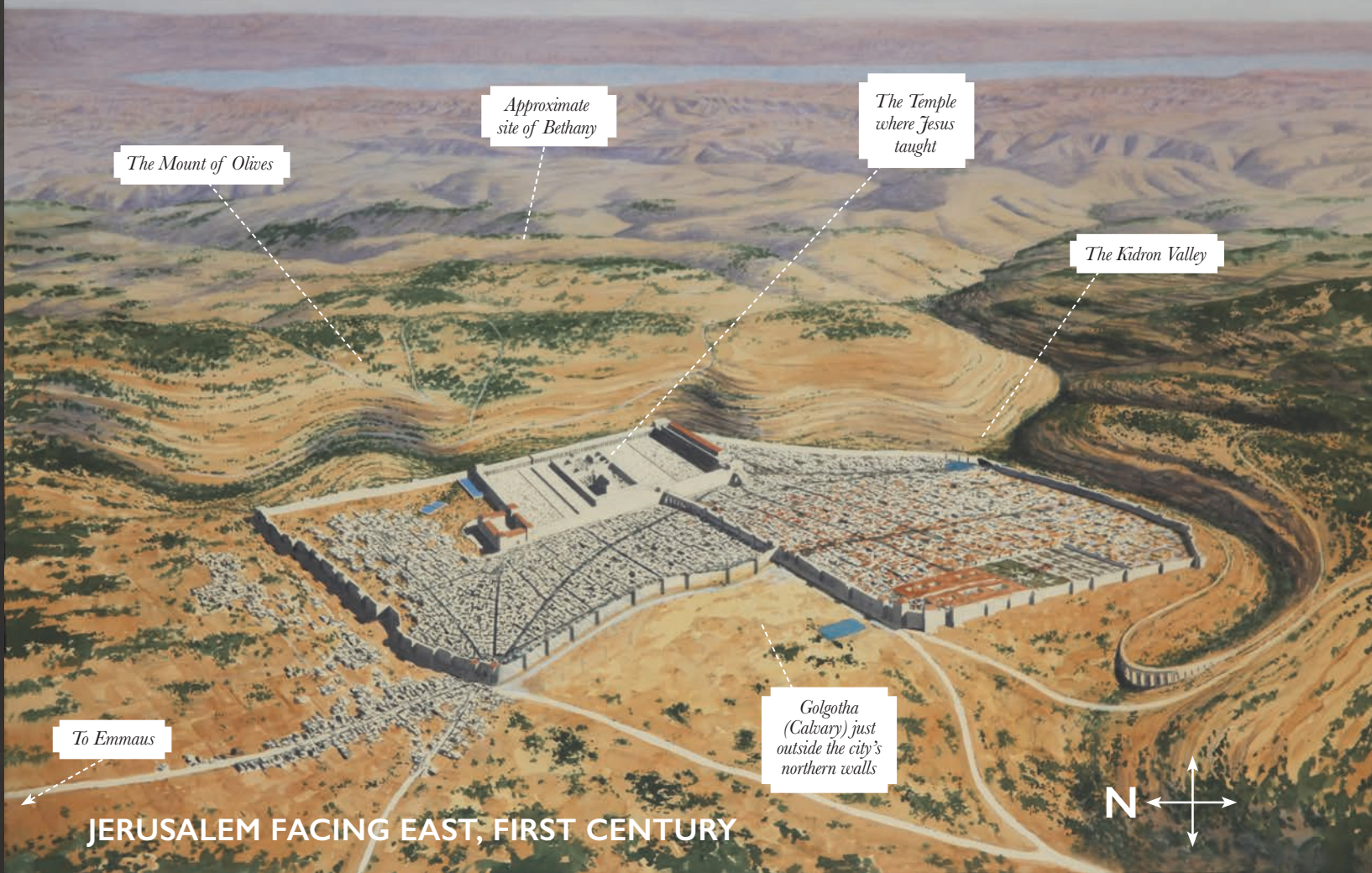
4. The Liturgy of the Eucharist, during which the faithful are called to Holy Communion.

EASTER SUNDAY: On the third day, Jesus rises from the grave and appears to Mary Magdalene; the other women who came to the tomb; to the two disciples on the Road to Emmaus;



THE RESURRECTION

John 20:1-23



JERUSALEM FACING EAST, FIRST CENTURY



In Their Words

The Easter Vigil is probably my favorite celebration of the Easter Triduum, and I will tell you that the entire celebration stands out to me — from the Service of Light... to the renewal of our Baptismal promises. The entire celebration is completely filled with meaning and tradition, it speaks of who we are as Children of God and as a Church. It gives meaning and brings to light our identity in Christ.

— Paola Quintero-Araujo
 Director, St. Junipero Serra Institute

to Simon Peter; and to the astonished disciples (sans Thomas).

The experience at Emmaus (*Luke 24:13-35*) is a “priceless gift,” to the disciples and to us, McHugh writes, for through it, we are reminded yet again that “there are many ways in which Christ is present to His Church, but at the heart of it all is His substantial, real, permanent presence in the Eucharist. When our hopes and dreams are shattered, we too can count on Him to restore us to life, just like He did to the Emmaus disciples.”

Of course, this life is not just earthly but eternal! As the previous edition of the Memorial Acclamation stated, “Dying He destroyed our death, rising He restored our life.”

This day is “everything to us as Christians,” Fr. Keating explained. “If there’s no Easter, then there’s no Christianity. I know Christmas seems like a bigger deal in our secular

culture, but Easter is the bigger deal because while the birth of our God is amazing, the resurrection of our God is the moment we win.

“Sunday is the big win. It’s the victory,” he added. “Everything is about celebrating the resurrection of Jesus from the dead. If Christ is not raised then our faith is in vain...If we belong to Christ in this life, then we will also rise with Him.”

Modern Day: *The culmination of Lent and the most important day of the Church calendar, Easter Sunday, reminds us of the promise of our own resurrection into eternal life.*

Churches celebrate with joyful early morning liturgies. After Mass, some churches offer Easter egg hunts (the egg symbolizes new life or rebirth). Christians are encouraged to spend time in community and with family.

And one more thing, Easter continues for 50 days! This is just the start of the celebration. 🇺🇸

Cowgirl for Christ

With trust in God, Margaret Dickens pioneered a unique, effective approach to care

By Joan Kurkowski-Gillen

Science is finally catching up to what Margaret Dickens knew for a long time — humans and horses have a special connection. But the emotional bond between rider and animal is only part of the story.

Twenty-two years ago, the St. Bartholomew parishioner co-founded Wings of Hope, a non-profit therapy program that uses horses to help children and adults overcome physical, mental, or emotional disabilities. With help from volunteers, riders are placed on a saddle, circle the arena guided by side walkers, and small miracles begin to happen.

“The four-beat rhythm of the horse’s gait simulates a human’s natural walk,” Dickens said, explaining how riding causes a rotation of a person’s hips as well as side and forward motion. “It exercises every muscle in the body.”

Continued equitherapy strengthens legs, improves balance, and aids the digestive system. Tight muscles — a symptom of cerebral palsy — are relaxed.

Riders with other conditions like muscular dystrophy, spina bifida, or autism, also experience psychological and physical relief.

“We’ve had several people come in wheelchairs or walkers and they’re walking independently now,” Dickens said. “Wings of Hope has seen every kind of disability imaginable. Our youngest riders are two. The oldest are in their 80s.”

For her dedication to helping others achieve their potential through equitherapy, the 79-year-old was inducted into the



Margaret Dickens, co-founder of Wings of Hope, holds “Sherlock” at Wings of Hope in Cleburne. (NTC photo/Ben Torres)

National Cowgirl Hall of Fame during a Nov. 21 ceremony at the organization's Fort Worth-based museum. She joins 130 previous Hall of Fame inductees recognized as women of courage, resilience, and independence.

"It was a huge honor just to be nominated. Equitherapy is getting more public attention because it's getting such fabulous results," Dickens said. "I don't think they've had an inductee who worked in that area before."

A Catholic convert who was drawn to the Church at an early age, she's quick to point out that Wings of Hope was founded on Christian principles but serves people of all faiths. When people ask the Fort Worth native how she turned a start-up nonprofit into a nationally-recognized program with an annual budget of more than \$300,000, her answer credits a higher power.

"God has been our chairman of the board from the beginning," Dickens said. "How did I do this? I didn't. I just hung on and followed the Lord's calling."

Her journey to launching Wings of Hope began decades before the program's barn doors opened for the first time in July 1996. Born loving horses, the North Texas State University alumna majored in physical education with the intention of teaching horseback riding after graduation. But, after receiving her degree, she moved to Germany to become recreation director for a USO contractor and met her husband, Lt. Col. Waverley J. (Dick) Dickens.

Eventually, the couple returned to the U.S. and settled in North Texas where they raised two children. The inspiration to use horses to help children overcome their fears and other challenges came during her years as activity director at an adolescent mental health treatment center. Horse trainer Patti Pace, a friend of Dickens, led prayer groups at the residential site.



Volunteer Joe Berberich, guides a horse named "Chocolate" as Ethan Ainsworth rides him with the help of his brother Joshua and mother Leslie Ainsworth, in late January at Wings of Hope in Cleburne. (NTC photo/Ben Torres)

When the facility closed, its board of directors said it would give Dickens and Pace the center's horses and equipment if they started a non-profit equestrian program. Moving to a 14-stall barn and covered arena owned by Pace, the venture accepted its first rider in July 1996. Wings of Hope later relocated to a property in Cleburne.

"So that's how Wings of Hope was born," affirmed the co-founder who served as executive director of the organization until 2015. "Our core purpose is to provide hope and healing through gentle horses and the love of God."

Over the years, gifts from the Carter and Ryan Foundations in Fort Worth, as well as smaller donations, helped the program grow to become the caretaker of two dozen horses who partner with 85 young and old riders a week with help from 100 volunteers. A Premier Accredited Center of PATH (Professional Association of Therapeutic Horsemanship) International, Wings of Hope has become a sanctuary for many

battling psychological and emotional challenges — including military veterans. Suffering from war injuries and post-traumatic stress disorder (PTSD), many find peace and recovery during time spent caring for horses.

PTSD can be crippling, according to Janie Dann, one of the program's certified instructors.

"Many times, combat veterans come home and are very vigilant about their surroundings, don't like loud noises, and worry obsessively about their children because of what they've seen in war-torn countries," said Dann. Working with horses enables them to form "trusting relationships" and "they can take those feelings back to their families. It's such a boost."

A pioneer in the equine therapeutic horseback riding movement, Dickens is retired but remains a Wings of Hope board member. She leads a voluntary prayer group twice a week inside a newly constructed chapel connected to the barn.

"She's a visionary and Wings of Hope would not be here without her," Dann added. "She never questioned it or gave up on it. Wings of Hope will be here long after we're gone because of what she started 22 years ago." 🇺🇸



To view an interview of Margaret Dickens, visit NorthTexasCatholic.org/video-gallery

TAKE 5 WITH FATHER



Ask Questions, Answer “Yes”

HE IS: Father Ray McDaniel, ordained July 7, 2007, pastor of St. Philip the Apostle Parish in Lewisville. He has also served at Sacred Heart Parish in Wichita Falls, St. Mary of the Assumption Parish in Megargel, Sacred Heart Parish in Seymour, and St. Peter Parish in Lindsay.

GROWING UP: Raised Baptist in Shreveport, Louisiana, Fr. McDaniel seemed an unlikely candidate to be a priest for the Diocese of Fort Worth.

THE QUESTIONS: During his graduate studies in liturgical music and his subsequent employment as a music director for an Episcopal church, Fr. McDaniel began to question the conflicting interpretations of

sacred Scripture.

Fr. McDaniel never imagined “my theological questions would be answered by the Catholic Church.” The sacraments were a “welcome revelation,” along with the unbroken history of apostolic succession and the “Holy Spirit still active and living . . . in the Church, in the Magisterium, leading the people in a collective way to the right interpretation of sacred Scripture.”

CONVERSION: When Fr. McDaniel made his profession of faith and joined the Catholic Church at 30, he “thought he’d arrived with God. I’d discovered the Church. I was exhilarated.”

THE CALL: Fr. McDaniel’s previous professional and personal dreams began to lose their luster. He began to suspect “God wanted more of me than just to be a Catholic.”

After much prayer and discernment, Fr. McDaniel made his decision. “Interiorly I felt a complete 180, going from swimming upstream to being carried along. It didn’t take away the concerns about quitting my job, selling my house, and making a major life change, but it relativized them. There was a real sense of peace with letting go and saying ‘yes.’”

FIRST ASSIGNMENTS: Fr. McDaniel had always lived in a city, and he “didn’t think I’d be a good fit” for the rural parishes, “but those people were just wonderful. They trained me and they embraced me, so I loved it.”

BEST THINGS ABOUT BEING A PRIEST:

“Celebrating Mass and confession, planting spiritual seeds that you trust the Holy Spirit will bring to fruition in His time. Encountering people at moments of their life when Jesus Christ can be of help to them,” even for a 2 a.m. hospital visit.

PRAYER LIFE: Fr. McDaniel makes a Holy Hour daily “and couldn’t live without it,” and he prays the Rosary. “I continually struggle to be meditative and contemplative when you have a lot to do and things are piling on your desk. But when you put God first, everything else falls into place.”

APTITUDE: When he was a junior in high school, an aptitude test revealed four career fields that would suit him well: law, teaching, religion, and music. The priesthood incorporates all of those, he said, reminding him “God gives you the gifts to do what He asks you to do.” 🇺🇸

Love, Respect, Honesty

ON PREPARING FOR MARRIAGE

“A couple should have open and honest conversations about a wide variety of topics (faith, children, budgeting, money, family, politics, etc.). If you have these conversations upfront before marriage you have a better idea of what you’re getting into and the potential pitfalls that may arise during your marriage. I would also say that views and stances on topics will likely change as you age and your circumstances change (just wait till the kids arrive),” Phillip said.

ON DIFFERENT FAITH BACKGROUNDS

“This was a point of great debate when we were deciding if we wanted to spend the rest of our lives together. I was raised Catholic, have always wanted to marry in the Catholic Church, and recognize I have to focus on deepening my faith — without it I feel lost.

I had to explain to Phillip that I couldn’t marry someone who didn’t support raising a family with those values. While Phillip is a Christian, he does not actively participate in any religion — but he understood he wasn’t just making vows to me, but also to the Church. While he may not attend Mass regularly with me, he is very supportive. When the nights are long, he makes sure I’m awake and does everything he can to help us get out the door for Church. He asks questions and makes an effort to participate when he’s comfortable.

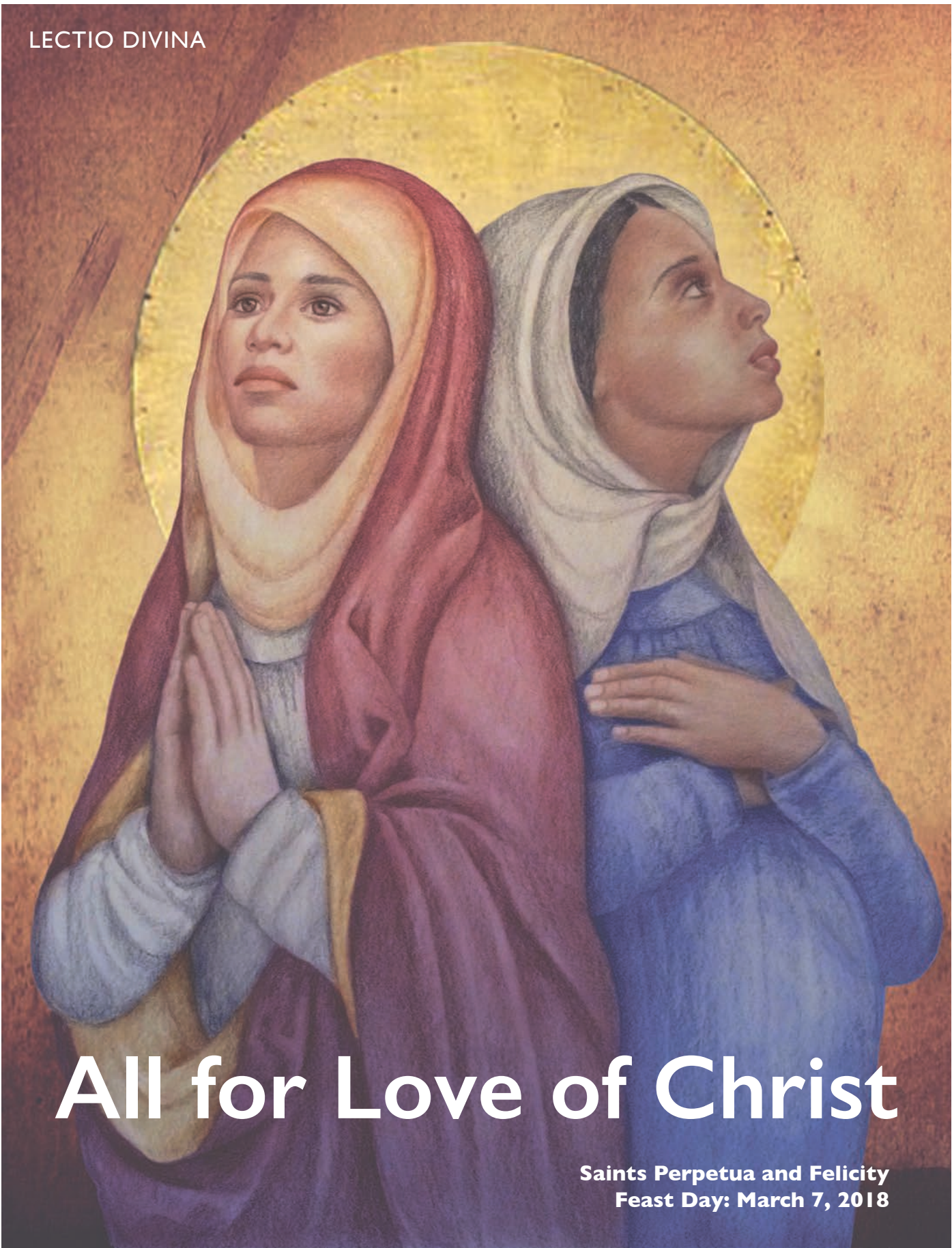
I was completely taken when I found the equivalent of a “how-to” book on being Catholic on his nightstand soon after we got engaged. He cares and that’s all I could ask,” Victoria said. 🇺🇸

THEY ARE: Phillip and Victoria Johnson. She is a parishioner at St. Ann in Burleson. The Johnsons have been married four years and have two children.



(NTC photo Ben Torres)

LECTIO DIVINA



©Tracy L. Christianson: PortraitsOfSaints.com

All for Love of Christ

Saints Perpetua and Felicity
Feast Day: March 7, 2018

Start by using the steps below to reflect on the Scripture verse. Then read Callie's meditation, reflecting on it slowly.

LECTIO



First you deliberately read the passage, noting phrases that move your heart.

MEDITATIO



Secondly, ponder these words and ask God in prayer, "What do you desire that I hear in this?"

ORATIO



Third, speak back to the Lord as your heart is moved.

CONTEMPLATIO



Finally, be still trusting in his presence. Simply rest in the Word of God.

REFLECTION

As one who helps prepare people to encounter Jesus Christ in the sacraments and especially at Easter, I find this feast especially humbling. Today's young saints, Perpetua and Felicity, stood firm in their faith, knowing it would surely mean their death.

Although they were not yet baptized when they refused to deny Christ, they were preparing to enter the Church and their intent for the sacrament was known. They were known and loved by the Church. And that day they were sentenced to die, Saturnus, the teacher preparing them, rushed to their side so that they would not be alone, signaling that the Church would stand with them. As they awaited their death, they continued to learn and pray with each other, and received the sacrament of Baptism.

The seeming utter foolishness of these women! To suffer and to die. To get nothing from the world for their belief and faith.

To announce to the world that "I believe in Christ and I wish to be baptized," knowing that this would not lead to a very long or very comfortable life — all for the love of Christ.

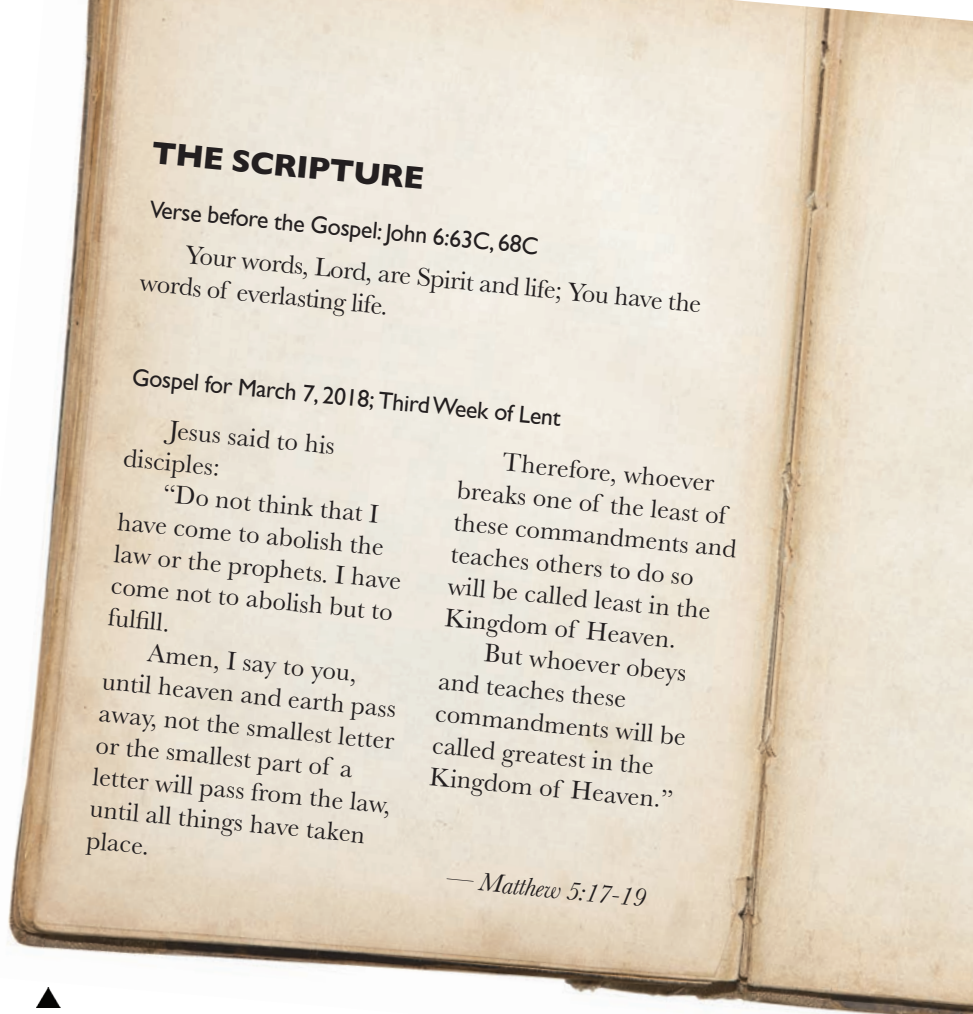
Jesus' words today are about the wisdom of God. Specifically, He addresses the one who teaches the commands of God. The word "martyr" means witness, and Perpetua and Felicity were truly witnesses of Christ, even to their last breath. And as witnesses, by means of the manner of their death, they teach how one should live. For these two lived their last days with gentleness, radical adherence to the faith, and ardent love of Christ and His Church. In fact, they were known even to evangelize their persecutors while they awaited execution and encouraged their family members to not respond to their deaths with anger and vengeance.

Truly these saints understood and lived the words: "Your words, Lord, are

Spirit and life; You have the words of everlasting life" (*John 6:68*).

What holy faith of these women — who were not willing to lose and to throw away their greatest love. How humbling to ask, "Would I be found as faithful? Would I desire my Christ above all things — even life itself?" And even weightier a question: "Am I leading these I am preparing to encounter Him to have such an ardent faith?" 🇺🇸

Callie Nowlin, MTS, is a convert turned Director of Religious Education, catechist, and blogger with a passion for Scripture, teaching, and helping others on their journey toward Christ.



▲ Scripture texts in this work are taken from the New American Bible, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and are used by permission of the copyright owner. All Rights Reserved. No part of the New American Bible may be reproduced in any form without permission in writing from the copyright owner.



GREETINGS FROM MONTAGUE ST. WILLIAM PARISH

(NTC photo/Ben Torres)

St. William Parish in Montague, lies in the Northwest Deanery of the Diocese of Fort Worth. The city has the smallest population in the county, just over 300 people, according to the 2010 census.

Presently home to 100 families, the parish has a rich northern Italian heritage dating back to their settlement of the Montague area in the 1880s. Besides working hard and raising families, the immigrants were serious about their Catholic faith and wanted to establish a parish in the area. In 1886, a Catholic missionary celebrated the first Mass in Montague for six settler families.

Their first church was built in 1899 with the name St. John Catholic Church, and the present church, of red brick in a contemporary gothic style, was completed in 1955. At that

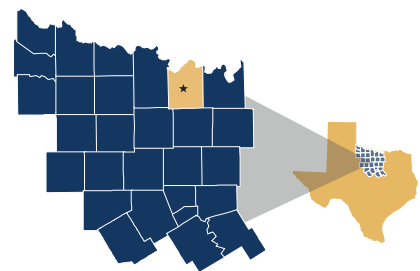
time, it was renamed St. William.

Mary Becan is the office/business manager for the churches in Clay and Montague counties: St. Mary Parish in Henrietta, St. Jerome in Bowie, St. Joseph in Nocona, and St. William. She said parishioners of St. William have a deep connection to their parish history through the generations who continue to worship there.

“That’s what makes it special. They were baptized there, married there, and confirmed there,” Becan said.

According to parish historical records, a ministry for the growing Spanish-speaking population began in 1983. Becan said RCIA and religious formation programs for Hispanics continue being major ministries at the church today.

Father Keith Hathaway,



chaplain of Notre Dame Catholic School in Wichita Falls, has been serving as visiting priest in Montague, Nocona, Bowie, and Henrietta since mid-December.

“It’s a close-knit community [at St. William],” Becan said. “Everybody knows each other, and there’s a lot of history there. Most of them grew up together and their kids played together. They’re still going to church there with their grandkids.”

— Jenara Kocks-Burgess



◀ Deacon candidate and St. Elizabeth Ann Seton parishioner Ricardo DeLeon prays for each of the clients he helps at CCFW. (NTC photo/Jayme Shedenhelm)

CCFW Service a Win-Win for Deacon Candidates, Clients

With the encouragement of Bishop Michael Olson, Deacon Rigoberto Leyva, diocesan coordinator of Pastoral Formation, and Juan Rendon, diocesan director of Permanent Deacon Formation, are connecting some of the 29 deacon candidates with service opportunities at Catholic Charities Fort Worth (CCFW). The collaborative effort has been a great success, said Deacon Leyva.

“When the new class of candidates began in 2015, we began sending them

to serve at Catholic Charities because this aspect is an important part of their formation,” the deacon explained. “Right now we have four of our candidates regularly helping at the agency in different areas. All of our candidates are saying that these experiences are invaluable on a practical level, and they are also finding joy as they seek to meet the needs of others.”

Steve DeLeon, director of Parish Relations for CCFW, agrees that the partnership offers obvious benefits to the clients who come to Catholic Charities in

search of assistance. “Our clients benefit from the compassionate care that is given by the candidates, as trained volunteers,” said DeLeon.

“We also see the positive impact that is being made upon the men as they serve and gain first-hand knowledge of the needs within the community, and as they take that awareness back into their parishes.”

Candidate Ricardo DeLeon began serving at Catholic Charities in August of 2016. Having retired from a corporate career in 2015, DeLeon said he was previously unaware of many of the realities of poverty that he encountered while working at the agency’s main office, in transportation, and with CCFW’s Street Outreach Services, a program designed to assist the homeless.

“Each of us who sees the good work this organization does needs to be an advocate, and help to spread the (Catholic Charities) message,” wrote DeLeon, in a class reflection paper. “I pray for each of the people I have met, asking God to give all of us the ability to help them. I pray that my heart will be open to share my love for God with them. I pray that this experience is leading me closer to Him by serving others.”

Most significantly, said DeLeon, he is learning the value of just being present to others, in a non-judgmental, compassionate way. “It’s so important to let people know they are not alone,” he added. “I’m grateful for all that I’m learning at Catholic Charities. Sometimes, what people need, more than anything, is to know that others care.”

For more information, visit CatholicCharitiesFortWorth.org or call 817-534-0814. ✚

Is Holding Someone Accountable a Virtue?

One of the most challenging situations a person can face is holding someone accountable for their actions. Rarely does someone want to be told what they can or cannot do.

In our current societal state of affirming our right to basically say anything, we might get into trouble for merely suggesting some form of spiritual or moral accountability.

Yet, Christian holiness is an act of faith in which all are called to participate. It reflects a genuine desire to seek the good in another person and in turn exhibit proper respect and dignity toward our fellow man. We are called to be perfect like our heavenly Father (*Mt 5:48*). The way of perfection, as described in St. Matthew's Gospel, requires a spiritual accountability aimed at developing an interior relationship with Jesus Christ.

For us to conceive the actual thought of following Christ's directive of spiritual perfection we must examine our own relationship with Christ and to a greater degree examine our conscience when we stray.

THE FIRST COMMANDMENT

The first commandment establishes the groundwork on the virtue of accountability by calling us to worship the one true God, our Father in Heaven (*Lk 10:27*). In acknowledging our belief and assent in God, we

affirm a very basic but most important tenet of our Catholic faith — belief and worship in “I am who am.” The first commandment embraces faith, hope, and charity (*CCC 2086*). The relationship between those

theological virtues, the first commandment, and our act of faith reflects our Baptism and the identity we received as children of God.

By nature of our Christian identity we make a vow to God which involves a deliberate and free promise. It's an act of devotion that dedicates us to God and to serving Him (*CCC 2102*).

HOLDING SOMEONE ACCOUNTABLE

The first instance required in spiritual accountability is truth. No one ever wants to be lied to or be led into a false narrative. We are bound to always seek the truth and embrace it (*CCC 2104*). Whether we attempt to hold someone spiritually or morally accountable for their actions, our intentions must be directed towards Christ for the sake of their soul. This means we should first recognize the dignity of the human person. Holding someone spiritually or morally accountable involves a gradual but firm movement toward a conversion of heart. This is so the person in question does not feel threatened and understands the concerns

brought to his attention.

A very crucial tenet of the accountability process is intercessory prayer: Before you decide the time has come to hold someone accountable, it is important you have prayerfully discerned this is the best time to initiate the process. Accountability is not dictatorial — it's an opportunity to engage in a direct conversation about someone's behavior and address it in a respectful and prayerful manner. Some key examples of this methodology can be found in Christ's exhortation about “taking one's cross” and following Him (*Lk 9:23-27*), Christ's healing of the sinful woman (*Lk 7:36-50*), and man's resurrection (*Mk 12:18-27*).

St. Padre Pio offers us a great reflection on spiritual and moral self-accountability: *“Any mental picture of your life that focuses on past sins is a lie and this comes from the devil. Jesus loves you and has forgiven you your sins, so there is no room for having a downcast spirit. Whatever persuades you otherwise is truly a waste of time. It is also something that offends the heart of our very tender Lover. On the other hand, if the mental picture of your life consists in what you can be or could be, then it comes from God.”* ✚



Marlon De La Torre

Marlon De La Torre is the Director of Catechesis for the Diocese of Fort Worth and writes on catechesis, evangelization, and Christian spirituality at KnowingIsDoing.org.



When Leisure Hits the Snooze Button

With Lent having started, it's time to think about how we are going to observe this season of repentance and transformation. It's traditional to fast from food as well as add spiritual practices for the 40 days of Lent. But I would like to suggest adding a wrinkle to this year's journey.

Try choosing a cardinal virtue to work on and use your Lenten practices as a way to grow in this virtue. The cardinal virtues, also referred to as the moral or human virtues, are: prudence, justice, fortitude, and temperance.

St. Augustine gives a succinct explanation of these in his work *Of the Morals of the Catholic Church*: "To live well is nothing other than to love God with all one's heart, with all one's soul and with all one's efforts; from this it comes about that love is kept whole and uncorrupted (through temperance). No misfortune can disturb it (and this is fortitude). It obeys only [God] (and this is justice), and is careful in discerning things, so as not to be surprised by deceit or trickery (and this is prudence)."

What makes the cardinal virtues unique to many aspects of the Christian faith is that they are acquired by human effort. They are not gifts given to us by God — like the theological virtues (faith,

hope, and charity) — but they are habits perfected through our own words and deeds. We can do something to grow in prudence, justice, fortitude, and temperance. The goal of virtue, as St. Gregory of Nyssa puts it, is to become more and more like Jesus (*CCC 1803*).



Jeff Hedglen

This Lent I am choosing the virtue of temperance. For too long I feel like I give in to my whims for pleasure. I eat too much sugar. I stay up too late at night watching mindless television. Many mornings I hit the snooze button three or more times. In and of themselves, these are not evil things, but taken as a whole, and over many years, I have found myself seldom saying 'no' to myself. This has led to a lack of discipline in my life.

This lack of discipline causes me to put off doing chores, running needed errands, and exercising regularly. But more importantly this lack of discipline affects my prayer life because, when I do not feel like praying, and I am used to giving in to my whims, I often skip prayer.

For these reasons temperance is the virtue I am working on this Lent. The *Catechism* defines temperance as "the moral virtue that moderates the attraction of pleasures and...ensures the will's mastery over instincts and keeps desires within the limits of what is honorable" (*CCC 1809*).

For me, the key phrases in the above definition are: "moderates attraction to pleasure" and "mastery over instincts and desires." I have a lot of room to grow in these areas. So, to help me grow in temperance, I am going to skip the snooze button, fast twice a week, have my first activity every morning not be reading the news, but praying the Office of Readings, and only eating dessert when gathered with people.

It is my sincere hope to not have my physical desires control my life, but to take back the gift of free will that God has given me.

Lent is a gift the Church gives us each year. The virtues offer an opportunity to dive deep in this journey from ashes to Easter. Forty days of practice might not make us perfect, but they can make us more virtuous.

If you are interested in taking up one of the cardinal virtues this Lent, you can learn more about each of them in the section of the *Catechism of the Catholic Church* starting at Article 1803. 📖

Jeff Hedglen is the Director of Young Adult and Campus Ministry and the primary convener of Camp Fort Worth. For more on Young Adult Ministry, visit fwyam.org.

Lent and the Call to Priesthood

People do not often look forward to the season of Lent. Childhood memories, even recent ones, remind us that Lent is that time of year when we “have to give something up.”

Moreover, the words that often accompany these 40 days such as “sacrifice,” “self-denial,” and “discipline” can be perceived in a manner that suggests Lent is something to be merely endured, rather than as an opportunity to grow in grace and to be spiritually renewed.

The Church teaches that this particular season of the liturgical year is a preparation for the celebration of our Lord’s Passion, death, and resurrection. During this holy time, intimately connected to these events in the life of Christ, catechumens prepare to receive the sacraments of initiation, and the baptized prepare for Easter by works of penance — prayer, fasting, and almsgiving.

Prayer, fasting, almsgiving, sacrifice, self-denial, and discipline do not have value in themselves, as the readings from Ash Wednesday

remind us. Rather, the “disciplines” of Lent and their practice — under the influence of God’s grace — draw us to greater conversion, and, consequently, lead us into a deeper relationship with Jesus Christ, our Lord. Each of these elements should mark the entirety of the Christian life, but they take on a greater emphasis during these 40 days.

Greater conversion and a deeper relationship with Christ is the goal of each Christian. Therefore, entering into this holy season by the practice of the Lenten disciplines is of particular importance for young men discerning a vocation to the priesthood.

The priest is called to pastor and shepherd those entrusted to his care as an *alter Christus* — as another Christ. The mission to teach, govern, and sanctify God’s people is founded in his ordination that imprints an irremovable character on the priest’s soul which in turn configures his very person to that of Jesus. He is configured to be *alter Christus*.

Lent is the opportunity “to be more

configured to our Lord.” The discipline of fasting can take many forms, but is usually in the form of food or drink. Yet, fasting, or any type of self-denial from pleasures or comforts, strengthens the will for doing good and for avoiding those things that can lead us away from God. In learning to say “no” to ourselves by fasting and self-denial, we learn how to say “yes” to Christ and become readier to accept His will.

By practicing the discipline of almsgiving, no matter how big or small, we unite ourselves more closely to Jesus, who showed His love for us by His sacrifice on the cross. Furthermore, almsgiving helps us to see that we are not the “center of the world” as it turns our attention to love and care for another. It breaks us off from our self-centeredness and teaches us to love like Christ. 🇺🇸



Fr. Matthew Tatyrek

Ordained to the priesthood in 2016, Father Matthew Tatyrek serves as a full-time chaplain at Nolan Catholic High School in Fort Worth and as Vocations Liaison with the Vocations Office.

Keep Trying Until You Say "Yes"

According to the Rule of St. Benedict, the first step in humility is unhesitating obedience, which comes naturally to those who cherish Christ above all. As we journey through the season of Lent with Christ, we are reminded that we share in His temptation from the devil and in His obedience to God.

In our daily lives, we may veer off track from doing the will of God. The season of Lent is a time to repent and to believe in the Gospel of our Lord; that is, His life, His death, and His resurrection. The Church gives us tools to practice this repentance or conversion during the season of Lent, as we prepare for Easter, the greatest holy day in the Church's calendar.

Prayer, fasting, and almsgiving are the three traditional disciplines that we practice during the season of Lent. Growing up, many of us may have begun our Lenten practices with fasting — giving up sweets — or setting out to pray more, or even trying to give more of our time in service to others during the 40 days.

Christ expected His disciples to fast (“When you fast, do not look gloomy like the hypocrites...”) *Matthew 6:16-18*.

So, indeed, there is much more to these disciplines than to inconvenience us, particularly fasting. As St. Thomas Aquinas said, “We fast for three purposes: to restrain the desires of the flesh; to raise the mind to contemplate sublime things; to make satisfaction for our sins...and so fasting is virtuous.”

But like many of you, I remember slipping up from time to time on these disciplines while growing up. I would feel defeated and would want to give in to the temptation and just give up. I would feel, “Well, so much for that.” But I was wrong in thinking that way. The Lenten disciplines are not only for the 40 days of Lent but are intended to help us practice our “yes” to God every day.

The Lenten disciplines are a valuable tool to help us practice conforming our way of life to God. Each time you practice one of these disciplines it is like a little “yes” to the Lord, helping you to stay focused and

also drawing you closer to Him. Do not be disheartened when you stumble or fall. We are only human, but with time and discipline we will gain strength and we will stumble less. We will be more obedient to the Lord and saying “yes” to Him will become as natural as breathing.

As the rule of St. Benedict states, we must first humble ourselves to learn obedience. I believe this is the key to conforming our lives to Christ who was totally obedient to God. If we are too proud, we will never be able to see that everyone needs a bit of guidance every now and then. During this season of Lent, ask the Lord to help you and guide you so that you may grow in obedience in little matters and ultimately in obedience to God. 🇺🇸



Fr. Nghia Nguyen

Ordained on May 21, 2016, Father Nghia Nguyen serves as the parochial vicar of St. John the Apostle Parish in North Richland Hills and as Vocations Liaison with the Vocations Office.



Contra Todo Pronóstico

Unos meses antes de casarme con la mujer de mis sueños, amigos y parientes me decían que nuestro “amor romántico” se desvanecería y se volvería una relación fría y distante dentro de los primeros años de matrimonio, especialmente después de que llegaran los niños. Por supuesto, nuestros seres queridos también nos felicitaban, pero muchos insistían en que deberíamos tener una visión realista sobre el matrimonio.

Nora y yo nos prometimos que siempre nos amaríamos. Estábamos convencidos que nada ni nadie podría cambiar nuestra inquebrantable unión.

Pero nuestro primer año fue duro. La etapa “romántica” pasó y todo parecía indicar que las advertencias habían sido verdaderas. La realidad llegó de golpe cuando nuestros traumas y heridas pasadas resurgieron. Teníamos muchos asuntos que solucionar si queríamos, alguna vez, llegar a experimentar abundante paz y felicidad en nuestro matrimonio.

Hoy, después de nueve años de matrimonio y cinco hermosos niños, podemos decir con confianza que no solo nos amamos locamente, sino que hemos descubierto el verdadero significado del amor. El amor es más que un sentimiento: es buscar siempre el bien de la persona amada aún si eso significa sacrificarse y negarse a sí mismo. En un momento, estábamos inseguros acerca del futuro; ahora estamos

sumamente optimistas para el porvenir.

¿Cómo superamos nuestras diferencias? Con la gracia de Dios, por supuesto, y también tomando algunos pasos prácticos que recomendamos a todas las parejas, especialmente a la más jóvenes.



Joel de Loera

1. No enfrentamos nuestros problemas solos. En cambio, confiamos en las oraciones y el apoyo de nuestra familia espiritual. Dios nos envió magníficos directores espirituales quienes nos ayudaron en nuestros momentos más difíciles. Muchas parejas rehúsan buscar ayuda por vergüenza o por orgullo, o muchas no saben que hay ayuda disponible. Los matrimonios necesitan guía y dirección de su párroco y apoyo y oraciones de la comunidad de fe, y esto debería ser una prioridad en cada parroquia.

2. Nunca nos hemos ido a dormir sin primero decir “lo siento” por los errores que cometimos. Durante nuestro primer año nos quedábamos despiertos hasta tarde esperando que el otro se disculpara primero. Era una tontería. Esta fue una de las primeras lecciones que aprendimos de la Escritura: “Enójense, pero no pequen: y que su enojo no dure más allá de la puesta del sol, y no den al diablo oportunidad alguna” (*Efesios 4:26-27*). Misericordia, perdón y reconciliación debería ser una parte esencial en el diario vivir de cada cristiano, especialmente los que estamos casados.

3. Desde el principio, la oración diaria

fue central en nuestra relación. Orando juntos sin duda ha mejorado nuestro matrimonio y nuestra relación con Cristo. Nuestros niños aman el Rosario y la Liturgia de las Horas.

4. Comer en familia por lo menos tres veces por semana es sumamente importante y sagrado. Esta práctica permite que cada miembro de la familia comparta sobre sus vidas y se conecten entre ellos. Que la pareja salga es más difícil cuando hay niños, pero cuando se quiere, se puede. No tiene que ser complicado o costoso. Muchas veces lo más sencillo es mejor y más eficiente.

Estas son solo algunas de las prácticas y rituales que han salvado y mejorado nuestro matrimonio. Las parejas que están experimentando situaciones más difíciles como infidelidad, la muerte de un niño, o enfermedad mortal, deberían inmediatamente buscar ayuda pastoral y profesional.

Sé que la verdadera razón por la que todavía estamos casados y realmente floreciendo es por la gracia concedida por Cristo por medio del Sacramento del Santo Matrimonio. El Papa Pablo VI escribió: “Por este sacramento ellos se fortalecen, y uno casi puede decir, se consagran a cumplir fielmente sus deberes. Así, ellos se dan cuenta plenamente de su vocación y dan su propio testimonio de Cristo ante el mundo”. (*Humanae Vitae*, 25) ✚

Joel de Loera tiene una maestría en Teología Pastoral y es el Director de Formación de la Parroquia San Bartolomé en Fort Worth.

Dios Amó a Cada Una

Rosas representan pérdida; juventud trae esperanza a la Misa anual de Respeto a la Vida

Por Susan Moses

Llevar una flor durante la presentación de rosas al inicio de la Misa anual de Respeto a la Vida fue triste y, sin embargo, nos fortalece, dijo Jessica Sheptock.

Tristeza porque ella sabía que cada una de las 60 rosas representaban un millón de niños abortados desde enero 22, 1973. Fortaleza al reflexionar que Dios creó cada una de esas vidas. Él conoció a cada una, y Él amó a cada una.

La Misa de Respeto a la Vida es especialmente significativa para Sheptock, madre de Cesar Sebastian, de cinco meses, y madre también de otro hijo. “Sabía que no estaba lista para ser madre cuando resulté embarazada a los 20 años, así que, por la gracia de Dios, opté por dar mi hijo a una familia. Mi [primer] hijo siempre estará cerca a mi corazón, y él vivirá una vida plena y feliz”.

Cesar fue uno de los muchos niños presentes en la Misa de Respeto a la Vida en la Catedral de San Patricio, el 22 de enero, la misma fecha en que la Corte Suprema, al pronunciar su fallo en *Roe v. Wade*, hace 45 años, legalizó el aborto. Los niños, incluyendo los 70 jóvenes en el coro de la Parroquia de San Miguel en Bedford, pusieron el elemento de esperanza en la melancólica Misa.

Después de la procesión de las rosas, Betsy Kopor, la coordinadora de los Ministerios de Raquel en la Diócesis de Fort Worth, colocó el Libro de los Inocentes en el altar. Los Ministerios de Raquel ofrecen a las mujeres sanación espiritual y emocional después de un aborto, que puede incluir dar nombre al bebé abortado e inscribir su nombre en el libro.

“El Libro de los Inocentes es una parte

muy bella de la Misa”, dijo Terri Schauf, directora de la Oficina de Respeto a la Vida en la Diócesis de Fort Worth. Schauf explicó que el libro siempre permanece cerrado, pero colocarlo sobre el altar simboliza colocar a esos niños con Dios.

El Obispo Michael Olson celebró la Misa. Su homilía detalló cómo la legalización del aborto ha contribuido a elevar el individualismo y el egoísmo en nuestra cultura, y ha aumentado la sospecha y la desconfianza — “desconfianza entre una madre y su hijo, entre esposo y esposa”.

El obispo citó el Evangelio de San Mateo 18, donde Jesús dijo, “Les aseguro que si no cambian y se vuelven como niños, no entrarán en el reino de los cielos. El que se haga pequeño como este niño, ése es el mayor en el reino de los cielos”.

Un niño, nos recordó el Obispo Olson, es el más dependiente en una familia. Mientras que nuestra sociedad valora una falsa independencia, interdependencia es lo ideal.

La verdadera identidad de una persona se forma en servicio y en sacrificio, figura de Jesús en la cruz. “Cristo se da a sí mismo para que podamos vivir y llevar la verdad del Evangelio, incluyendo el inestimable valor de cada una de las vidas humanas”, concluyó el Obispo Olson.

Ahora en su décimoséptimo año, la Misa de Respeto a la Vida es importante para la diócesis porque es una oportunidad para pedir a Dios perdón, como nación, por el aborto y orar para que los corazones se conviertan y apoyen la vida desde la concepción hasta la muerte natural, dijo el Obispo Olson.

La Misa terminó con optimismo, con el obispo pidiendo la bendición de Dios para



Un niño coloca una rosa al pie del altar durante una procesión en conmemoración de los 60 millones de vidas perdidas, sin nacer, por el aborto.
(Foto NTC/Juan Guajardo)

los futuros padres ahí presentes.

Varios estudiantes de la Comunidad Católica de la Universidad de Texas en Arlington asistieron para “ofrecer oraciones por los bebés que han muerto y pensar en lo que ellos hubieran podido llegar a ser”, dijo Estefanía Barreto. Mia Flores agregó que al ver varias religiosas y sacerdotes presentes, se preguntó cuántos de los bebés no nacidos habrían sido llamados a la vida religiosa.

Sheptock, quien dijo que tiene la bendición de ser madre otra vez, salió animada de la Misa porque estuvo rodeada por otros que sienten el mismo amor por los niños y por Dios. “Juntos estamos orando por los niños no nacidos”. 🇺🇸

Mar de Buenos Deseos

Feligreses celebran sacerdocio, cumpleaños, y el retiro del P. Stephen Jasso

Por Joan Kurkowski-Gillen
Fotos por Ben Torres

Una multitud de feligreses llenó la Parroquia de Todos los Santos el 15 de diciembre para la celebración en honor del Padre Stephen Jasso, TOR, para agradecerle sus casi 24 años de servicio a ellos y a otros miembros de la comunidad de Northside de Fort Worth.

Sin embargo, el fraile franciscano de 85 años no estaba pensando en los elogios y discursos planeados para esta tarde mientras miraba la multitud de admiradores congregados en la histórica iglesia.

“Todos ustedes son un regalo para mí”, dijo mostrando la tranquila humildad que los feligreses han llegado a conocer y respetar a través de los años. “El Señor ha sido muy bueno conmigo. No soy digno de todo lo que Él me ha dado. No me los merezco a todos ustedes”.

Luego de décadas de ministerio, el pastor que se retira permanecerá en Todos los Santos como vicario parroquial. En ese puesto, asistirá a su reemplazo, el Padre Genaro Mayorga Reyes, hermano franciscano de TOR proveniente de la provincia de Nuestra Señora de Guadalupe en México.

Durante 60 años como franciscano y 53 años como sacerdote, el Padre Jasso intentó “devolver lo que pude”, explicó en una Misa concelebrada con el Obispo Michael Olson. “He estado trabajando duro para Cristo y su Iglesia”.

Una parroquia libre de deudas y una escuela revitalizada son testimonio de su dedicación. Desde que llegó a Todos los Santos en julio del 1994, el párroco reclutó a religiosas para trabajar en los ministerios parroquiales, encabezó la construcción de



El Obispo Michael Olson celebra una Misa especial de jubilación para el Padre Stephen Jasso el 15 de diciembre de 2017 en la parroquia de Todos los Santos en Fort Worth.

un salón parroquial, que se “necesitaba desesperadamente” para las clases de educación religiosa y realzó el perfil del vecindario de Northside a través de su participación en diversas juntas y comités cívicos.

Se le atribuye también al Padre Jasso haber salvado la escuela parroquial de ladrillo rojo. Fundada en 1913 como Mt. Carmel Academy por las Hermanas de la Caridad del Verbo Encarnado, el destacado colegio estuvo en peligro de cerrarse a principios de la década de 2000 debido a la baja inscripción de estudiantes.

Como fuerte defensor de la educación católica, el Padre Jasso se reunió con líderes empresariales locales para decidir el destino de la escuela. Llamó la atención sobre la capacidad de una escuela católica para incorporar los valores religiosos y morales

en un plan de estudios sólido, produciendo adultos cultos y educados.

Y la comunidad escuchó. El Colegio de Todos los Santos permaneció abierto gracias a los esfuerzos personales del párroco para proporcionar asistencia con la matrícula a familias en apuros y las promesas de apoyo de propietarios de negocios locales y feligreses. En el 2010, la vieja escuela fue remodelada y ampliada con aulas adicionales, oficinas, una cafetería y una nueva cocina.

“Creo que hemos establecido una buena y sólida manera de hacer que la escuela funcione”, dijo el Padre Jasso.

Criado en un hogar católico muy devoto por sus padres, el fallecido Domingo Jasso Sr. y su esposa, Leonor, el nativo de Waco acredita el tiempo que pasó con los franciscanos por



El Padre Jasso saluda a los feligreses de Todos los Santos que vinieron a desearle lo mejor.



Padre Jasso da una bendición a Yolanda Alonzo Pérez después de la misa especial.

su crecimiento espiritual y vocación al sacerdocio. La orden atendió a la parroquia católica de San Francisco donde fue bautizado, hizo su primera Comunión y recibió la Confirmación.

“Ellos fueron parte de mi vida”, el Padre Jasso explicó.

Después de servir en el ejército de los EE. UU. durante la Guerra de Corea, el sargento de primera clase regresó a Waco y se involucró en el ministerio juvenil de la parroquia y un grupo de Acción Católica como presidente diocesano.

“Pensé que el trabajo laico era lo que Dios quería que hiciera”, dijo el párroco. “Pero yo tenía una vida de fe profunda y decidí pensar de nuevo en el sacerdocio”.

En 1957, el joven veterano del ejército hizo su primer Cursillo, que brinda a los participantes las herramientas para una relación más profunda con Cristo y la capacidad de evangelizar.

“Después del Cursillo, no tuve duda en mi mente de que sería sacerdote”, dijo el Padre Jasso resueltamente.

El GI Bill cubrió los gastos de matrícula en la Universidad de St. Francis de Pennsylvania antes de que sus estudios del seminario lo llevaran a Mallorca, España, y a la Universidad Pontificia de Santo Tomás de Aquino (Angelicum) de Roma. La ordenación del Padre Jasso en 1965 en Roma contó con la presencia del compañero seminarista Joe Schumacher. La amistad entre el sacerdote diocesano

y el fraile fue más tarde instrumental en traer la Orden Terciaria Franciscana (TOR) a la Diócesis de Fort Worth.

El Padre Jasso fue enviado a Perú como misionero para su primera misión y sus padres compraron una motocicleta para el nuevo sacerdote.

“En los Andes, es difícil desplazarse en automóvil o Jeep, así que el scooter fue muy bueno para mí”, continuó. “Mi familia siempre apoyó lo que hice”.

La mayoría de sus 14 hermanos y hermanas asistieron a su celebración de jubilación.

Al regresar a México, el Padre Jasso pasó 24 años sirviendo en las parroquias y a la comunidad TOR en roles de liderazgo. En el 1994, su Provincial de TOR respondió a una solicitud de la Diócesis de Fort Worth y le permitió al Padre Jasso continuar su ministerio parroquial en el norte de Texas.

Bajo su liderazgo, la Parroquia de Todos los Santos floreció, pero su influencia se sintió más allá de los muros de la iglesia. Un abierto defensor de los indocumentados recién llegados, el Padre Jasso es un partidario activo de Reform Immigration for Texas Alliance y fue invitado a la reunión Cumbre de Liderazgo Hispano en Washington, D.C. La gran cantidad de proclamaciones y premios recibidos son testimonio de sus contribuciones de gran alcance a la ciudad, al estado y al país.

“Es verdaderamente un líder espiritual y activista para la comunidad”, observó el Dr. Alex Guevara, un feligrés. “Es dedicado, firme y tiene visión. Esta comunidad no estaría en la posición en la que está, si no fuera por el Padre Jasso”.

No obstante, el Padre Jasso no estaría de acuerdo con esta aseveración. El padre da todo el crédito a los feligreses por el crecimiento y los logros de la Parroquia de Todos los Santos.

“Siempre digo que Todos los Santos es un milagro financiero porque nuestra colecta no cubre nunca el presupuesto operativo de la parroquia”, señaló el Padre Jasso. “Tenemos todas estas cosas maravillosas porque los feligreses nos han ayudado durante muchos años. El éxito de la parroquia se debe a que muchas personas se ofrecen como voluntarios para que las cosas sucedan”.

Como siempre piensa en los demás, el Padre Jasso estableció un fondo del legado para la formación y educación de los franciscanos de la orden TOR en México. Las finanzas del seminario mexicano son tan críticas que la facultad demora la aceptación de nuevos candidatos.

“He prometido encontrar fondos para ayudar a la orden franciscana TOR a educar a los sacerdotes para el ministerio en México y Texas”, dijo el Padre Jasso. “Quiero dejar algún legado para las generaciones futuras. Después de todo, necesitamos buenos sacerdotes”.✝



El Padre Balaji Boyalla, SAC, da la bienvenida a cada catecúmeno y candidato entrando a la Iglesia Católica durante el Rito de Elección en la Parroquia de Nuestra Señora de Lourdes en Mineral Wells. (Foto NTC/Jayme Shedenhelm)

Llamados por su Nombre

Candidatos y catecúmenos continúan el camino para ser recibidos en la Iglesia Católica

Por Susan Moses

David Trout comenzó a mirar videos sobre el catolicismo para repudiar la fe; su hermano se había convertido al catolicismo.

Pero el bautista de mucho tiempo se quedó pronto “fascinado, como un insecto es atraído a la luz”.

Trout se unió a otros 60 candidatos el 10 de febrero en el Rito de Elección y Llamada para Continuar su Conversión en la Parroquia de St. Frances Cabrini de

Granbury, el último gran paso antes de ingresar a la Iglesia Católica.

Trout espera ser recibido en la Iglesia Católica durante la Misa de la Vigilia Pascual en la Parroquia de Santa Ana de Burleson, para poder “compartir con mis hermanos y hermanas en el Cuerpo de Cristo”.

La Diócesis celebró siete Ritos de Elección y Llamada en la primera semana de la Cuaresma. Durante el rito hay tres signos que marcan el servicio de

las oraciones, las Escrituras y la música. Primero, los patrocinadores presentan a su candidato (una persona que ha sido bautizada en una fe cristiana) o al catecúmeno (una persona no bautizada) al Obispo o a su delegado y dan fe de que está preparado para ingresar a la Iglesia.

Un segundo símbolo ocurre cuando cada parroquia presenta su Libro de los Elegidos, firmado por los catecúmenos y los candidatos. El Obispo luego

agrega su firma.

El Diácono Don Warner, Director de Liturgia y Adoración, explicó que el Libro de los Elegidos representa que cada persona es llamada individualmente por Cristo y por la Iglesia.

En el tercer acto especial, el Obispo le da la mano a cada catecúmeno o candidato y les da individualmente la bienvenida a la Iglesia.

“Ésta es una parte importante del proceso”, el Diácono Warner señaló. “El obispo es el apóstol de hoy en medio de nosotros”. Debido a que la línea de la sucesión apostólica se remonta a los doce Apóstoles originales, el obispo representa a la Iglesia en los tiempos de Cristo al saludar a los catecúmenos y los candidatos.

Después del Rito de Elección, los catecúmenos son conocidos como los “elegidos” porque la Iglesia los ha elegido para recibir los sacramentos de iniciación en la Misa de la Vigilia Pascual.

El Rito de Elección es para muchos su primer encuentro con la universalidad del catolicismo. “La Iglesia, el Cuerpo de Cristo, es mayor que una parroquia local”, explicó el Diácono Warner.

Los catecúmenos, los candidatos, sus familias y sus patrocinadores fueron los que principalmente asistieron a los

siete Ritos de Elección. No obstante, aquéllos de nosotros que ya somos miembros de la Iglesia también tenemos un papel en este proceso, añadió el Diácono Warner.

Primero, debemos orar para que los que experimentan el llamado a unirse a la Iglesia tengan una conversión de corazón. En segundo lugar, debemos dar ejemplo de cómo vivir como cristianos católicos. Por último, dijo, debemos ayudar a los nuevos miembros de nuestra fe a ser parte activa de la familia de la parroquia.

Según Tara Tollett, la directora de RICA de la Parroquia de St. Frances Cabrini, el Rito de Elección puede considerarse el último paso para alcanzar la plena comunión con la Iglesia. Sin embargo, ella ve el rito como el “comienzo de la jornada” de una relación de por vida con Cristo y su Iglesia. Después del rito, los elegidos y los candidatos deben “sentirse parte de la Iglesia: amados, aceptados y apoyados”.

Su compañera directora de RICA de la Parroquia de Santa Ana estuvo de acuerdo con Tara.

Annabell Lee comentó: “Espero que el Rito de Elección ayude a los elegidos y los candidatos a que sepan cuánto Dios los ama. Dios los ha llamado por su nombre para participar de Su mesa. Espero que adquieran un mayor deseo y celo por la transformación cristiana”. ✝

Becky Bentke, la madrina, coloca sus manos sobre los candidatos Britiney Zamora y Jack Hearn durante el Rito de Elección conducido por el Padre Fernando Preciado en la Parroquia de St. Frances Cabrini en Granbury el 10 de febrero. (Foto NTC/Ben Torres)



Simón el Cirineo ayuda a llevar la cruz en la quinta estación en St. Elizabeth Ann Seton en Keller. (Foto NTC/Juan Guajardo)



Andando el Camino de la Salvación

Una mirada profunda a una devoción amada por la Iglesia y los fieles

Por Susan Moses

Para entender totalmente la magnitud del amor de Cristo por nosotros, los creyentes debemos entender la magnitud de su sufrimiento.

Millones de peregrinos han viajado a Jerusalén para andar la Vía Dolorosa que termina donde Jesús es colocado en la tumba. Localmente, cada católico tiene la oportunidad de hacer un peregrinaje espiritual a los sitios de la Pasión de Jesús con solo meditar en el Vía Crucis cada Cuaresma.

“La práctica de la Estaciones de la Cruz cada año nos recuerda tangiblemente el amor de Dios por nosotros. Es fácil decir que Cristo murió por mis pecados, pero al leer y orar en cada estación, obtenemos una poderosa comprensión de la intensidad del amor de Cristo por nosotros”, dijo el Padre Thomas Esposito, O. Cist., profesor adjunto de teología en la Universidad de Dallas.

El P. Esposito continuó, “Se supone que la Escritura le invita, le atrae a un encuentro personal con Dios. Las Estaciones de la Cruz nos presentan la Escritura de un modo único. Podemos vernos caminando en las calles de Jerusalén y en el Calvario”.

El Arzobispo Piero Marini, Maestro de las celebraciones litúrgicas del sumo pontífice, se hizo eco de esta idea en sus escritos. “La Iglesia está consciente que en la Eucaristía su Señor le dejó la objetiva memoria sacramental del Cuerpo roto y la

Sangre derramada en el monte Calvario. Sin embargo, la Iglesia también ama la memoria histórica de los lugares donde Cristo sufrió, las calles y las piedras bañadas en su sudor y en su sangre”.

SE REMONTA AL PRIMER SIGLO

Esta devoción popular del Vía Crucis se ha observado alrededor del mundo por siglos. Desde la cruxifixión, los seguidores de Jesús — incluyendo a María, según la tradición — han estado visitando los lugares de sus últimas horas. Cuando el cristianismo fue legalizado por Constantino en el año 312, se marcaron los lugares significativos en la senda que Cristo caminó. En el siglo cuarto, San Jerónimo notó multitud de peregrinos de varios países que visitaban para caminar el lugar sagrado.

Quizá la primera semilla de las actuales Estaciones de la Cruz fue plantada por San Petronio en el siglo quinto, cuando construyó una serie de capillas conectadas, representando los más importantes santuarios de Jerusalén, en el monasterio de San Esteban en Bolonia, Italia.

Las Cruzadas y San Francisco de Asís contribuyeron a la proliferación de las Estaciones por toda Europa. Después de que europeos del norte fueron a Jerusalén a pelear en las Cruzadas, regresaron a casa con el deseo de reproducir los santuarios en sus pueblos natales. Cuando San Francisco regresó de la Tierra Santa en 1221, él y sus seguidores adoptaron la tradición de orar y

reflexionar durante la Cuaresma sobre los últimos eventos en la vida de Jesús.

En 1342, los Franciscanos fueron nombrados guardianes de los santuarios de la Tierra Santa. Cuando los Musulmanes Turcos limitaron el acceso y prohibieron toda veneración pública en los santos lugares, los Franciscanos erigieron en Europa varias reproducciones de dichos santuarios.

Quizá ningún individuo fue más devoto del Vía Crucis que San Leonardo de Puerto Mauricio, un fraile que erigió 572 Estaciones en sus viajes misioneros por Italia, entre 1731 y 1751. Su más famosa, erigida dentro del Coliseo a petición del Papa Benedicto XIV en 1750, todavía es visitada por el Santo Padre cada año el Viernes Santo.

En 1686, el Papa Inocencio XI, reconociendo que poca gente podía viajar a la Tierra Santa para observar la devoción, concedió el derecho de erigir Estaciones en todas las iglesias católicas. En 1742, el Papa Benedicto XIV continuó esto, animando a todos los sacerdotes a mejorar sus iglesias con las Estaciones de la Cruz. Hasta 1857 los Franciscanos las instalaban y las bendecían.

EN NUESTRA DIÓCESIS

Las Estaciones de la Cruz varían mucho de iglesia a iglesia, y nuestra diócesis

CONTINÚA EN LA PÁGINA 54



La cuarta estación en la Catedral de San Patricio en Fort Worth. (Foto NTC/Ben Torres)



La séptima estación en Nuestra Señora de Guadalupe en De Leon. (Foto NTC/Juan Guajardo)



La undécima estación en Vietnamese Martyrs en Arlington. (Foto NTC/Juan Guajardo)

DE LA PÁGINA 53

no es la excepción. En las Iglesias de St. Elizabeth Ann Seton en Keller y Vietnamese Martyrs en Arlington, al aire libre, grandes estatuas representan los pasos de Jesús en el camino a la cruz.

La Universidad de Texas en Arlington es también el sitio de Estaciones de tamaño natural, pero solamente el Viernes Santo. Desde el 2012, aproximadamente 10 estudiantes de la Comunidad Católica Universitaria representan cada estación, al mediodía en la plaza de la biblioteca, una de las principales avenidas en el campus. Ellos actúan las Estaciones, sin más palabras que las oraciones. Docenas de estudiantes usualmente se paran a reflexionar y a ver.

“Personalmente, es uno de los grandes momentos del año ver a Jesús, crucificado y alzado por arriba del campus de UTA”, dijo Jeff Hedglen, ministro católico del campus.

Hedglen, también director diocesano del ministerio universitario y para adultos jóvenes, agregó que los estudiantes aprecian hacer algo visiblemente católico en la universidad, y los ensayos los ayudan a concentrarse más en su meditación de la Pasión de Cristo.

La Catedral de San Patricio en Fort Worth tiene Estaciones notorias por su exquisita artesanía, y por la rara distinción de haber sido guardadas en

un congelador por unos pocos días. Según Kay Fialho, historiadora de San Patricio, cuando monseñor Robert Nolan servía como párroco (de 1907 a 1939), visitó Ortisei, Italia y mandó hacer las Estaciones, en estilo gótico renacentista, a un famoso tallador de madera. Las esculturas las cuales fueron instaladas en 1928.

Varios años más tarde, reparar el techo de la catedral requirió mover las Estaciones para protegerlas. Cuando las esculturas de casi cinco pies fueron removidas, los trabajadores notaron agujeros que revelaban daño causado por gusanos, así que el feligrés Jimmy Klein, del Mercado de carne Klein, ofreció ponerlas en su gran refrigerador de carne para que murieran los insectos.

EL NÚMERO DE LAS ESTACIONES MÁS O MENOS

Antes de 1731, los peregrinos podían visitar tan pocas como cuatro y tantas como 42. Algunas empezaban antes de la narración de la Pasión, con el Lavatorio de los Pies o con la Agonía en el Huerto de Getsemaní.

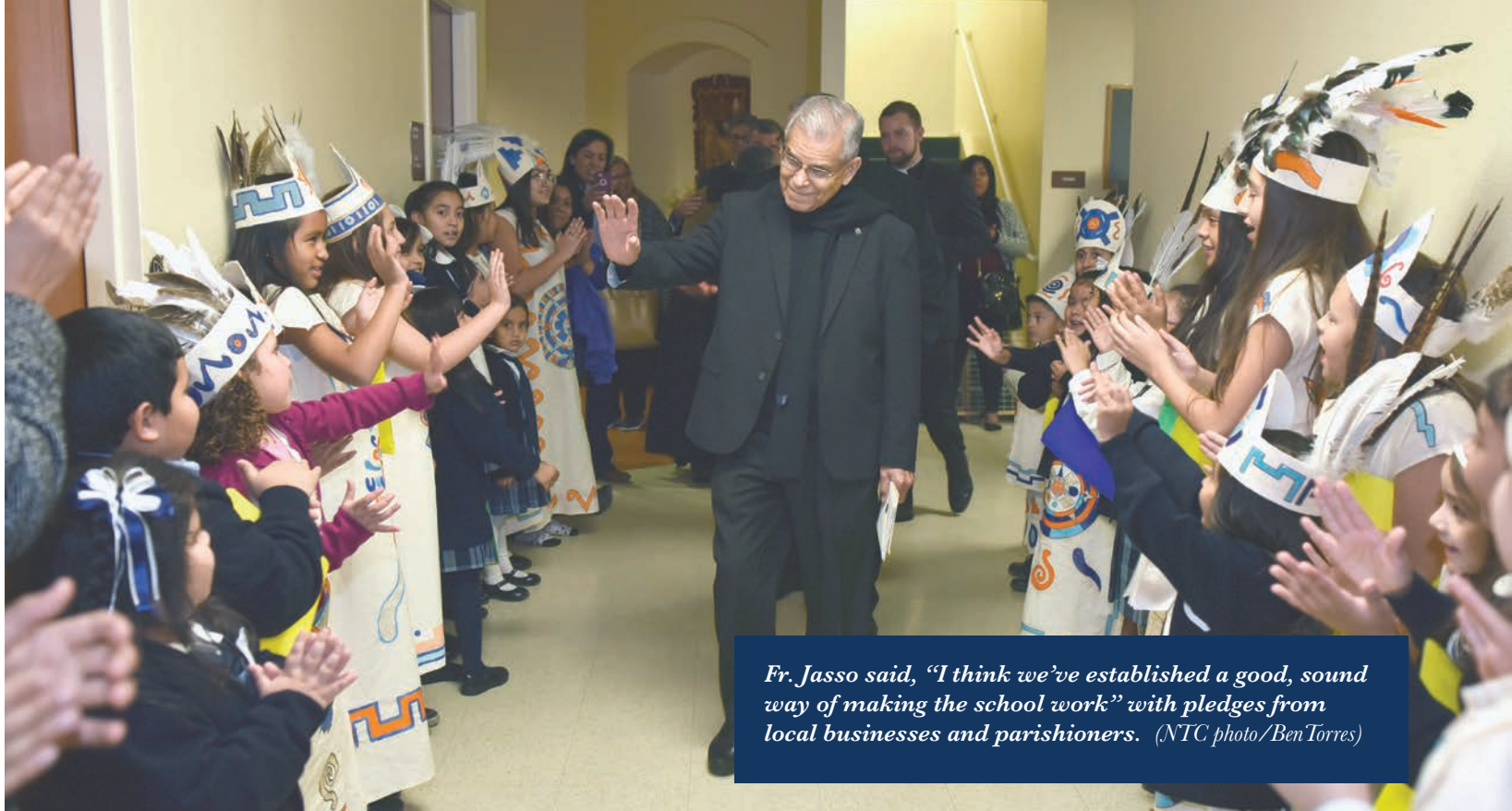
El Papa Clemente XII definió las 14 Estaciones comunes en las iglesias de hoy.

1. Pilato condena a muerte a Cristo
2. Jesús con la cruz a cuestas
3. Jesús cae por primera vez

4. Jesús encuentra a su santísima madre
5. Simón Cirineo ayuda a llevar la cruz
6. Verónica limpia el rostro de Jesús
7. Jesús cae por segunda vez
8. Jesús consuela a las mujeres de Jerusalén
9. Jesús cae por tercera vez
10. Jesús es despojado de sus vestiduras
11. Jesús es clavado en la cruz
12. Jesús muere en la cruz
13. Jesús es bajado de la cruz
14. Jesús es colocado en el sepulcro

Según el P. Esposito, las Estaciones son un buen ejemplo de la mezcla de la tradición popular y la Escritura. Cinco estaciones, Jesús encuentra a su madre, Verónica limpia el rostro de Jesús, y sus tres caídas no se encuentran en los Evangelios, pero pueden remontarse a la primeras devociones.

Muchas iglesias incluyen una décimaquinta estación conmemorando la resurrección, porque el sufrimiento y muerte de Jesús lleva a la esperanza de la resurrección. Algunos folletos devocionales que no incluyen la décimaquinta estación terminan con una oración que manifiestan fe en la resurrección. ✝



Fr. Jasso said, "I think we've established a good, sound way of making the school work" with pledges from local businesses and parishioners. (NTC photo/Ben Torres)

From Page 56

said Fr. Jasso.

Raised in a devoutly Catholic home by parents, the late Domingo Jasso Sr. and his wife, Leonor, the Waco native credits time spent with Franciscans at his childhood parish for his spiritual growth and vocation to the priesthood.

"They were part of my life," he said.

After serving in the U.S. Army during the Korean War, the sergeant first class returned to Waco and became involved in parish youth ministry and a Catholic Action group as diocesan president.

"I thought that [lay work] was what God wanted me to do," said the pastor. "But I was strong in my faith life and thought I'd better think about the priesthood again."

In 1957, the young army veteran made his first Cursillo, which gives participants the tools for a deeper relationship with Christ and for evangelization.

"After the Cursillo, there was no doubt in my mind I would become a priest," Fr. Jasso said resolutely.

The GI Bill covered tuition expenses at St. Francis University in Pennsylvania before his seminary studies took him

to Majorca, Spain and the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome. Fr. Jasso's 1965 ordination in Rome was attended by fellow seminarian Joe Schumacher. The friendship between the diocesan priest and friar was later instrumental in bringing the TOR to the Diocese of Fort Worth.

Sent to Peru as a missionary for his first assignment, his parents purchased a motorcycle for the new priest.

"In the Andes, it's difficult to get around by car or Jeep so the motor scooter was very good for me," he continued. "My family always supported what I did."

Most of the priest's 14 brothers and sisters attended his retirement celebration.

Returning to Mexico, Fr. Jasso spent 24 years serving parishes and the TOR community in leadership roles. In 1994, his TOR provincial answered a request from the Diocese of Fort Worth and allowed Fr. Jasso to continue his parish ministry in North Texas.

Under his leadership, All Saints flourished but his influence was felt beyond church walls. An outspoken advocate for undocumented newcomers, Fr. Jasso is an active supporter of Reform Immigration for Texas Alliance and was invited to

the Hispanic Leadership Summit in Washington, D.C. The scores of proclamations and awards received attest to his wide-ranging contributions to the city, state, and nation.

"He's truly a spiritual leader and activist for the community," observed Dr. Alex Guevara, a parishioner. "He's dedicated, steadfast, and has vision. This community wouldn't be in the position it's in if it weren't for Fr. Jasso."

The former pastor would disagree. He gives parishioners credit for All Saints' growth and accomplishments.

"We have all these wonderful things because the parishioners have helped us for so many years. The success of the parish is because so many people volunteer to make things happen" the pastor said.

Continuing to think of others, Fr. Jasso set up a legacy fund for the formation and education of Franciscan TORs in Mexico. Finances in the Mexican seminary are so critical, the faculty delays accepting new candidates.

"I've promised to find funds to help the TORs continue to educate priests for Mexico and Texas," Fr. Jasso said. "I want to leave something behind for future generations. After all, we need good priests." 🇲🇽



Fr. Stephen Jasso receives recognition from Bishop Michael Olson for his 85th birthday, 53rd anniversary of priesthood, and retirement as pastor of All Saints Church in Fort Worth. (NTC photo/Ben Torres)

‘Give back what I could’

Faithful pastor strengthens All Saints Parish, School, and the community with humility and gratitude

A standing-room-only crowd of All Saints parishioners turned out for a Dec. 15 celebration to thank Father Stephen Jasso, TOR, for his almost 24 years of service to them and others in the Northside community.

But the planned evening of accolades and speeches wasn't on the mind of the 85-year-old Franciscan friar as he looked over the sea of well-wishers gathered inside the historic church.

“You are all a gift to me,” he said. “The Lord has been so good to me. I'm not worthy of all He has given me. I don't deserve all of you.”

After decades of ministry, the retired pastor remains at All Saints as parochial vicar and assists his replacement, Father

Genaro Mayorga Reyes, a TOR from Our Lady of Guadalupe Province in Mexico.

During 60 years as a Franciscan and 53 years as a priest, Fr. Jasso tried to “give back what I could,” he explained at a Mass concelebrated with Bishop Michael Olson. “I've been working hard for Christ and His Church.”

A debt-free parish and revitalized school stand as a testament to his dedication. Since arriving at All Saints in July 1994, the pastor recruited religious sisters to work in parish ministries, spearheaded construction of a parish hall “desperately needed” for religious education classes, and raised the profile of the Northside neighborhood by participating on civic boards and committees.

Fr. Jasso is also credited with saving the

red brick parish school. Founded in 1913, the landmark was in danger of closing in the early 2000s because of low enrollment.

A strong advocate for Catholic education, the pastor met with local business leaders to decide the school's fate.

The community listened. All Saints School remained opened thanks to the pastor's personal efforts to provide tuition assistance to struggling families and pledges of support from local business owners and parishioners. In 2010, the aging school was remodeled and expanded with additional classrooms, offices, a cafeteria, and new kitchen.

“I think we've established a good, sound way of making the school work,”

Continued on Page 55