

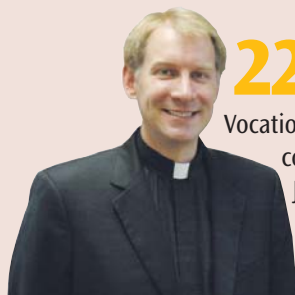
Bishop Olson's first priestly ordination for the diocese



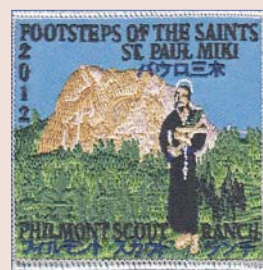
Fathers Gary Picou and Raul Martinez are welcomed into the diocesan priesthood
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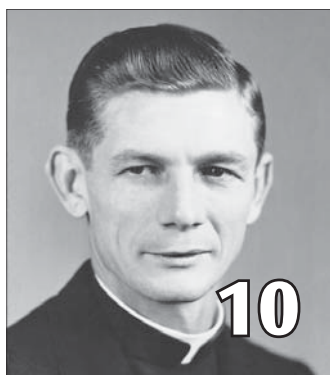
Peregrinación del Papa Francisco lo lleva a Tierra Santa, visita el Muro de los Lamentos, habla con líderes de Israel y Palestina sobre la paz y ora con el Patriarca Ecuménico Bartolomé de Constantinopla en la Iglesia del Santo Sepulcro.

COVER PHOTO: Deacons Raul Martinez (*left*) and Gary Picou (*right*) lay prostrate before the altar prior to their ordination to the priesthood May 24. (Photo by Kathy Cribari Hamer / NORTH TEXAS CATHOLIC)



8 FROM THE UNIVERSAL CHURCH

Two major events happened in the life of the Church recently. Our own Pat Svacina writes from Rome on the canonization, and CNS offers commentary on Pope Francis' trip to the Holy Land.



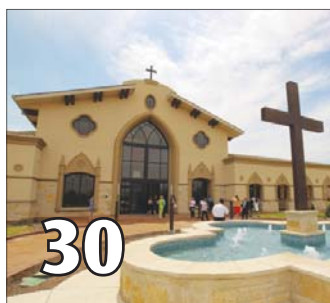
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North Texas Catholic



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We all have a vocation to be missionary

In preparing for this issue, I noticed a trend in the material that was being published. Most, if not all, of our stories were about some type of missionary work.

To be a missionary doesn't mean traveling to some distant land — although Joan Grabowski traveled to Indonesia to tutor English (24-25), and young adults trekked all the way to Oklahoma to serve residents of Moore still recovering from a disastrous tornado last year (48-47) — but it does mean having a missionary heart, that is not being afraid to proclaim the Gospel.

This was the lesson taught to us by our two newest saints, John XXIII and John Paul II (8), and by our current Holy Father when he went to Israel (9; **Español 45**).

It also means to be joyful in what we do. We have two new priests in our diocese (32-35; **Español 42-43**), and their joy can be noticed when reading about them.

There's a group of ladies in Muenster who don't leave their community, but make rosaries to distribute across the globe (26-27).

One of our columnists Father Jonathan Wallis wrote his last column as Vocations director this issue (22) — he has been reassigned to serve at Holy Trinity Seminary. But in his column he doesn't write about himself, he writes about his mission with joy.

Perhaps it's also fitting that opposite his page is a book review I wrote on *GeekPriest* (23), an autobiography of new media pioneer Father Roderick Vonhögen. The cover of the book shows Fr. Roderick holding a lightsaber and challenges readers to be missionaries in the digital continent.

My primary vocation is to be a husband and father (with our first child on the way), and I am called to witness Christ to my daughter with joy. As a journalist, I have a role to play in the New Evangelization, through my work in this magazine, and through my missionary efforts online via the NTC website, www.northtexasatholic.org, or through our **Facebook** and **Twitter** accounts (insert shameless plug here).

How are you being called to be missionary?

Tony Gutiérrez
Associate Editor



CLERGY ASSIGNMENTS FOR THE DIOCESE OF FORT WORTH

by Most Rev. Michael F. Olson, JCD, MA



CHANCERY APPOINTMENTS

Very Rev. Karl Schilken is appointed Vicar General, Moderator of the Curia for the Diocese of Fort Worth, effective March 26, 2014

Very Reverend Daniel Kelley is appointed Chancellor for the Diocese of Fort Worth and will remain Pastor of St. Joseph Parish, Arlington.

Rev. Monsignor Juan Rivero is appointed Vicar for Priests for the Diocese of Fort Worth and will remain Pastor of St. Frances of Cabrini Parish, Granbury, and St. Rose of Lima, Glen Rose.

Rev. James Wilcox is appointed Vocations Director for the Diocese of Fort Worth and is appointed Parochial Administrator at St. Rita Parish, Ranger, St. Francis Xavier Parish, Eastland, Holy Rosary Parish, Cisco, and St. John Parish, Strawn, from Parochial Vicar at St. John the Apostle Parish, North Richland Hills, effective July 1, 2014.

SPECIAL ASSIGNMENT

Rev. Jonathan Wallis is released for five years to work in the Diocese of Dallas at Holy Trinity Seminary, Irving on the Formation Faculty from Vocations Director for the Diocese of Fort Worth, and Sacramental Priest at St. Rita Parish, Ranger, St. Francis Xavier Parish, Eastland, Holy Rosary Parish, Cisco, and St. John Parish, Strawn, effective July 1, 2014.

DEANS

Rev. David Bristow is appointed Dean of the East Central Deanery, without prejudice to his assignment as Pastor of St. Mary the Assumption Parish, Fort Worth, effective July 1, 2014.

Rev. Balaji Boyalla, SAC, is appointed Dean of the Southwest Deanery, without prejudice to his assignment as Pastor of Our Lady of Lourdes Parish, Mineral Wells and St. Francis of Assisi Parish, Graford, effective July 1, 2014.

DEANS (cont.)

Rev. Thomas Kennedy is appointed Dean of the North Deanery, without prejudice to his assignment as Pastor of St. Thomas Aquinas Parish, Pilot Point, effective July 1, 2014.

Rev. Raymond McDaniel is appointed Dean of the Northeast Deanery, without prejudice to his assignment as Pastor of St. Philip the Apostle Parish, Lewisville, effective July 1, 2014.

Rev. John McKone is appointed Dean of the Northwest Deanery, without prejudice to his assignment as Pastor of Sacred Heart Parish, Wichita Falls, effective July 1, 2014.

Rev. Monsignor Juan Rivero is appointed Dean of the South Deanery, without prejudice to his assignment as Pastor of St. Frances Cabrini Parish, Granbury and St. Rose of Lima Parish, Glen Rose and his appointment as Vicar for Priests, effective July 1, 2014.

Rev. Monsignor Joseph S. Scantlin is appointed Dean of the Arlington Area Deanery, without prejudice to his assignment as Parochial Administrator of Most Blessed Sacrament Parish, Arlington, effective July 1, 2014.

Rev. John Robert Skeldon is appointed Dean of the West Central Deanery, without prejudice to his assignment as Pastor of St. Bartholomew Parish, Fort Worth, effective July 1, 2014.

PASTORS

Rev. Thomas D'Souza, SAC, upon presentation by his religious superior is appointed Pastor of St. John the Baptizer Parish, Bridgeport, St. Mary Parish, Jacksboro, and Assumption of the Blessed Virgin Mary Parish, Decatur, from Parochial Administrator, effective July 1, 2014.

Rev. James Flynn is appointed Pastor of St. Francis of Assisi Parish, Grapevine, from Parochial Administrator, effective July 1, 2014.

PASTORS (cont.)

Rev. Eric Michael Groner, SVD, upon presentation of his religious superior is appointed Pastor of St. Rita Parish, Fort Worth, effective June 15, 2014.

Rev. Juan Guerrero, CORC, upon presentation by the Regional Director of the Confraternity of the Operarios of the Reign of Christ is appointed Pastor of Holy Name of Jesus Parish, Fort Worth, from Parochial Administrator, effective July 1, 2014.

Rev. Thomas Kennedy is appointed Pastor of St. Thomas Aquinas Parish, Pilot Point, from Parochial Administrator, effective, July 1, 2014.

Rev. Ray McDaniel is appointed Pastor of St. Philip the Apostle Parish, Lewisville, from Parochial Administrator, effective July 1, 2014.

Rev. Isaac Orozco is appointed Pastor of Holy Angels Parish, Clifton and Our Lady of Guadalupe Parish, Morgan, from Parochial Administrator, effective July 1, 2014.

Rev. John Pacheco is appointed Pastor of St. Mary Parish, Graham and St. Theresa Parish, Olney, from Parochial Administrator of Our Lady of Guadalupe Parish, Wichita Falls, effective July 1, 2014.

Rev. Philip Petta is appointed Pastor of St. Peter Parish, Lindsay, from Parochial Administrator, effective July 1, 2014.

Rev. Fernando Preciado is appointed Pastor of Sacred Heart of Jesus Parish, Breckenridge and Jesus of Nazareth Parish, Albany, from Parochial Administrator, effective July 1, 2014.

Rev. John Robert Skeldon is appointed Pastor of St. Bartholomew Parish, Fort Worth, from Theological Study, effective July 1, 2014.

PAROCHIAL ADMINISTRATORS

Rev. Michael Holmberg is appointed Parochial Administrator of St. Paul Parish, Fort Worth, from Pastor of Holy Cross Parish, The Colony, effective July 1, 2014.

Rev. Michael Moloney is appointed Parochial Administrator of St. Mary Parish, Windthorst and St. Boniface Parish, Scotland, from Parochial Vicar at Sacred Heart Parish, Wichita Falls, effective July 1, 2014.

Rev. John McKone is appointed Parochial Administrator of Our Lady of Guadalupe Parish, Wichita Falls, without prejudice to his assignment as Pastor of Sacred Heart Parish, Wichita Falls, effective July 1, 2014.

Rev. Gary Picou is appointed Parochial Administrator of St. Mary Parish, Gainesville, effective July 1, 2014.

Deacon Ruben L. Castaneda is appointed Parochial Administrator of St. Joseph Parish, Rhineland, and Santa Rose Parish, Knox City, from Parochial Administrator of St. Rita Parish, Ranger, St. Francis Xavier Parish, Eastland, Holy Rosary Parish, Cisco, and St. John Parish, Strawn, effective June 1, 2014.

PAROCHIAL ADMINISTRATORS (cont.)

Deacon James Novak remains Parochial Administrator of Sacred Heart Parish, Seymour and St. Mary the Assumption Parish, Megargel and is no longer assigned to St. Joseph Parish, Rhineland and Santa Rose Parish, Knox City, effective June 1, 2014.

PAROCHIAL VICARS

Rev. Raul Martinez is appointed Parochial Vicar at St. John the Apostle Parish, North Richland Hills, effective July 1, 2014.

Rev. David Morrier, TOR is appointed Parochial Vicar at St. Maria Goretti Parish, Arlington, effective, June 2, 2014.

Rev. Anh Tran is appointed Parochial Vicar at St. Jude Parish, Mansfield, from medical leave, effective July 1, 2014.

Rev. Amado Vallejo is appointed Parochial Vicar of Sacred Heart Parish, Wichita Falls and Sacramental Priest of Our Lady of Guadalupe Parish, Wichita Falls, from Parochial Vicar of St. Jude Parish, Mansfield, effective July 1, 2014.

RETIREMENT / OTHER

Rev. Monsignor Raymund Mullan has retired from Active Ministry and is appointed Pastor Emeritus of St. Mary Parish, Graham and St. Theresa, Olney, from Parochial Administrator. Msgr. Mullan will reside at St. Jude Parish, Mansfield, effective July 1, 2014.

Rev. James Pemberton is appointed as Supply Priest from Parochial Administrator of St. Bartholomew Parish, Fort Worth, effective July 1, 2014. Father Pemberton will live at his personal home.

LEAVING THE DIOCESE

Rev. Victor Cruz, HGN will return to the Heralds of Good News, Mary Queen of Apostles province in India, from Pastor of St. Mary Parish, Gainesville, effective June 30, 2014.

Rev. Paulus (Paul) Papa Kahan, SVD will return to the Saviors of the Divine Word Southern Province in Bay St. Louis, Mississippi to become Provincial of the Order from Pastor of St. Rita Parish, Fort Worth, effective June 8, 2014.

Rev. Oscar Sanchez Olvera, CORC will return to the Confraternity of the Operarios of the Reign of Christ in Mexico to become Economista for the Operarios, from Parochial Vicar of Immaculate Heart of Mary Parish, Fort Worth, effective July 1, 2014.

Bishops focus on religious liberty and upcoming Synod on the Family

By **Carol Zimmermann**
Catholic News Service

NEW ORLEANS — During their June 11-13 spring general assembly in New Orleans, the nation's Catholic bishops voted to extend their Ad Hoc Committee on Religious Liberty.

They also were urged to promote and support Catholic families by paying close attention to the upcoming Synod on the Family at the Vatican and to promote the World Meeting of Families next year in Philadelphia.

The public sessions of the meetings took place June 11 and the morning of June 12 before the bishops went into executive session.

Prior to the vote on a three-year extension of the Ad Hoc Committee on Religious Liberty, Baltimore

Archbishop William E. Lori, its chairman, compared the body's work to the "humble beginnings of the pro-life movement."

The ad hoc committee was formed in 2011 and the "need for its sustained work is at least as great as when it started," he told the bishops. Several bishops said they appreciated the materials the committee provided them and their dioceses and felt the work was important.

The bishops, by applause, showed their support of a letter to be sent from USCCB President Archbishop Joseph E. Kurtz of Louisville, Kentucky, to Pope Francis, inviting him to attend the World Meeting of Families next September in Philadelphia.

Read at the meeting by Archbishop

Kurtz, the letter said the pope's presence would "add significance" to the gathering and "deepen the bonds of affection" many Catholics feel for the Holy Father.

Philadelphia Archbishop Charles J. Chaput told the bishops the 2015 gathering "comes at a time when the U.S. Church urgently needs an opportunity for joy and renewal. It's also a time of great confusion about the nature of marriage and the family."

Archbishop Kurtz spoke about the upcoming extraordinary Synod on the Family at the Vatican, noting that it will take its cue from responses given in surveys of Catholic families worldwide.

He said many parents indicated

that they are "at a loss" for how to transmit the faith to their children and they also face challenges from today's economy, busy schedules and from living in a culture that they've described as being "hostile" to their faith.

A report by the National Review Board, which monitors dioceses' performance in dealing with sexually abusive priests and creating a safe environment for children, said progress has been made but much work still needs to be done.

The bishops were also told how the \$21 million in aid relief from U.S. Catholics to Catholic Relief Service helped with immediate and long-term aid and reconstruction of churches in the Philippines after last year's Typhoon Haiyan.

Bishop Olson answers questions from young adults at his first Theology On Tap

DIOCESAN, LOCAL & STATE NEWSBRIEFS

Renowned journalist discusses 'Francis effect' with TCU students, professors



Photo by Juan Guajardo / NTC

Bishop Michael Olson answers questions from his audience of young adults at his first Theology on Tap presentation as the new bishop of Fort Worth.

By Juan Guajardo
Correspondent

HURST — Drawing an overflow crowd at BJ's Brewhouse May 5 at his first Theology on Tap (TOT) talk, Bishop Michael Olson pulled a Pope Francis-like move in opting for an off-the-cuff question-and-answer session with his young adult audience.

Usually the format of TOT, a national catechetical program designed by RENEW International, is to bring Catholic young adults together for an evening of fellowship and a keynote talk addressing faith-based topics, all in a casual setting — usually a sports bar, grill, or other popular restaurant. Instead of a keynote, however, the bishop stood close to his young audience made up of the combined Fort Worth and Mid-Cities

TOT groups, and encouraged them to ask him questions and share what's on their minds.

In his brief opening remarks, he reminded the crowd of about 60 young adults that, "The Gospel got here before we did. It's our responsibility to find where it is, share what we have, give it away, and receive it some more."

Bishop Olson then proceeded to answer every question he received from the audience, often jesting with them throughout his hour-and-ten-minute presentation. He had the crowd roaring with laughter as he touched on topics ranging from the New Evangelization and the meaning behind his coat of arms, to his favorite baseball team (It's not the Chicago Cubs) and how he came to join the priesthood.

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — Invited by the Texas Christian University Catholic Community and the Office of Religious and Spiritual Life to give the Annual Faith Acts Footsteps Lecture to an audience of TCU students, educators, and local parishioners on April 22, veteran Vatican journalist John Allen, Jr., discussed Pope Francis and the impact he's having on popular culture, the media, and the Church.

Allen, who established the Rome-based office of the *National Catholic Reporter* in 2000, has reported on three popes — John Paul II, Benedict XVI, and Francis. The Vatican insider is currently an associate editor of the *Boston Globe* specializing in Catholic news.

He said the new pontiff thinks of himself as a missionary tasked with bringing the healing presence of God to the world — particularly those who are broken, bruised, and hurting the most. That is why he stops his open air jeep, as it circles St. Peter's Square, to embrace a man horribly disfigured with boils or invites a trio of homeless men — and their dog — to his birthday breakfast.

"When you see Francis doing things like that — it's spontaneous and natural — but it is also intended to project a model of what mission is," he added. "It means being attentive to those who are

proximate to you and have a particular need for a taste of God's healing love."

Allen advised the audience to seize the energy generated by Pope Francis and bring Catholicism into the streets where it can become relevant in the lives of people who are distant from the Church.

"If we can come together and accept what we share, rather than what divides us, we can use this privileged moment in God's plan for salvation to reintroduce the Church — with its best, most human face — to a world hungering for truth and leadership."



Photo by Joan Kurkowski-Gillen/ NTC
John L. Allen, Jr., addresses an audience of students, academics, and both Catholic and non-Catholic admirers of the Holy Father April 22, to discuss Pope Francis' impact on the world.

Faithful have strong showing at Bishop's Good Friday Rosary Vigil for Life

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — On Good Friday, Bishop Michael Olson, clergy, and more than 600 people turned out for the 30th Annual Bishop's Good Friday Rosary Vigil for Life. For the first time, the event was held at the new Planned Parenthood facility in Southwest Fort Worth.

Licensed as an outpatient surgical center, the facility is one of five or six

in Texas where babies can be aborted up to 20 weeks.

Christina Bautista began attending the annual Rosary Vigil as a child with her mother, Sally Rangel. Now 29, she's active in the pro-life community and carries on the tradition with her young nieces. The youngsters pray for unborn babies during the monthly family Rosary.

"They understand what's going on here in simple terms," says the St. Patrick Cathedral parishioner, referring to the

nearby center. "I think it's important for kids to know what we stand for and what our faith stands for when it comes to abortion. We're not crazy. It's about protecting life."

Chuck Pelletier, director of Fort Worth's Mother and Unborn Baby Care, Inc., organizes the Rosary Vigil each year with his wife, Pat. For three decades, the pro-life warrior has prayed outside abortion centers and offered help and resources to women facing a crisis

pregnancy. He says a charitable heart — not gruesome posters — persuade women to choose life.

"I still contend, after 30 years of doing this, that women who come away from abortion mills are looking for someone to tell them it's the wrong thing to do," Pelletier insists. "When we're out there being gentle, loving, non-threatening, and offering our support — that is the message some of them need to hear."

Bishop Olson encourages eighth-graders to “grow in littleness”

By Joan Kurkowski-Gillen
Correspondent

ARLINGTON — This year’s diocesan Eighth Grade Mass, held May 7 at St. Joseph Church, brought together parents, teachers, and administrators for a celebration of Catholic schools and their eighth grade graduates.

Organized by the Diocese of Fort Worth Catholic Schools Office, the liturgy marks a milestone in the lives of the eighth-graders and gives them an opportunity to worship with peers who are also preparing for high school and new responsibilities.

Participation is a key component of the gathering, and representatives from each campus carry in their schools’ banners during the processional, perform as musicians and choir members, or serve as lectors and ushers.

Bishop Michael Olson, who celebrated the Mass with St. Joseph pastor Father Daniel Kelly, and other diocesan priests, encouraged the graduating eighth-graders to “cling to what you learned throughout these years” of Catholic education.

Referencing the liturgy’s first reading (*Acts 8:1B-8*), the bishop talked about Saul before his conversion to Christianity, describing him as a smart, cunning man who used his authority and “bigness” to impose his will on others.

“In many ways, at your school, you’re big, especially compared to the pre-K,” he pointed out. “But, hopefully, not in the way Saul was big... Your education and formation throughout these years in Catholic school is really about how to become little.”

The bishop explained for Christians, being “little” means dependence on God for everything, having a grateful heart, and serving your neighbor.

“[Saul] became little. As you move forward (in life), don’t simply get older — grow,” he advised. “Grow in littleness. Grow in fidelity and faithfulness to what Jesus asks you to do.”

DIOCESAN, LOCAL & STATE NEWSBRIEFS

St. Rita pastor elected provincial for SVD U.S. Southern Province

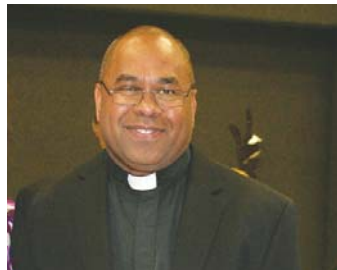


Photo by Joan Kurkowski-Gillen / NTC
Father Paulus Papa Kahan at his farewell party at St. Rita’s.

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — Father Paulus Papa Kahan, SVD, who served as pastor of St. Rita Church for six years, made history when he was elected provincial of his order’s U.S. Southern Province. The 46-year-old priest is the first Indonesian to become provincial of a region outside the island country.

“I feel humble and ask for the guidance of the Holy Spirit,” said Fr. Kahan, who assumed his new duties June 5 and will reside in Bay St. Louis, Mississippi. “I look forward to ministering to and taking care of my brother priests.”

As provincial of the U.S. Southern Province, he will oversee 60 missionaries serving in Texas, Arkansas, Mississippi, Louisiana, and Florida. Many work in parishes that serve African-Americans. Founded in 1875, the Society of the Divine Word is the world’s largest Roman Catholic order of priests and brothers who focus on missionary work. They serve throughout parishes in the U.S., including at St. Rita and Our Mother of Mercy in Fort Worth.

“I’m sad to be leaving St. Rita. The parish was really good to me but this new position is part of being in a religious order,” Fr. Paul explained. “If my brother priests trust me with this responsibility, I’m willing to serve... It’s an honor...”

St. Rita parishioners hosted a farewell party for their departing pastor on June 8. Longtime church member Jane Fazi will miss his homilies.

“When he gives his sermons at Friday Mass with the kids, he has them engaged,” she said.

“He’s done a good job of ministering to our very diverse parish,” she added.

Bishop celebrates annual Chrism Mass with more than 500 parishioners

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — More than 500 parishioners from across the diocese and 80 priests filled St. Patrick Cathedral to celebrate the annual Chrism Mass with Bishop Michael Olson on April 15.

Representatives from the parish communities of St. Andrew and St. Mary of the Assumption in Fort Worth, and St. John Paul II in Denton served as oil bearers.

During his homily, the bishop explained the sacramental significance of the oils. In Baptism, the oil of catechumens symbolically strengthens those preparing for the sacrament.

Through the oil used to anoint the

sick, Christ accompanies those infirmed and dying and gives the “fortitude of martyrs,” Bishop Olson explained.

Finally, holy chrism — a mixture of olive oil and perfume — is linked with the sanctification of individuals. It’s used in the sacraments of Baptism, Confirmation, and Holy Orders to impart an indelible sacramental character.

For Kellie Schlosberg, the Chrism Mass brings reminders of her Baptism and entry into the Church in 2006.

“I’m able to reflect, in a visual way, the impact that had on my life and the life of my family,” says the Holy Family parishioner. “Seeing the oils blessed brings me into union with those who will join us at the Easter Vigil.”

Live Stations of the Cross help faithful recall Jesus’ crucifixion

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — City landmarks and clear, sunny skies served as the backdrop for an outdoor Stations of the Cross service led by Bishop Michael Olson on April 18, Good Friday morning. Approximately 200 people turned out for the event held annually on a grassy median bordering Lancaster Avenue near St. Patrick Cathedral and the historic downtown post office.

The public Good Friday service is a tradition the newly-ordained bishop hopes to continue.

“I think it helps all of us in society to remember what the Good Lord did for us and the invitation He gives us to share in his cross,” the bishop said. “That’s not exclusively a private or indoor matter. It’s something that should be shared in the hustle and bustle of our daily lives.”

Using a version of the Stations of the Cross introduced by St. John Paul II on Good Friday 1991, the crowd recalled the Passion of Jesus Christ with help from placards held by members of the Knights of Columbus. As participants moved from station to station, passages read from the Bible created a mental image of the road to Calvary.

Susan Burke, from St. Peter the Apostle Parish in White Settlement, thinks the public display of faith is a good idea.

“For many people, it’s just another day until they see something like this and realize it’s Good Friday,” she said.



Photo by Joan Kurkowski-Gillen / NTC
Hundreds of local parishioners kneel during one of the Stations of the Cross.

Fort Worth pilgrims express joy at canonization of Popes John XXIII, John Paul II

EDITOR'S NOTE: *Diocesan Communications Director Pat Svacina reported on the historic canonizations of Popes Sts. John XXIII and John Paul II, from Piazza Navona, near St. Peter's Square.*

**By Pat Svacina
Communications Director**

VATICAN CITY — In a historic moment in the 2,000 years of the Catholic Church, two popes were canonized on April 27, Divine Mercy Sunday, by Pope Francis with Pope Emeritus Benedict XVI looking on. More than 800,000 faithful packed not only St. Peter's Square but the streets and plazas stretching back into central Rome.

At a two-hour-and-10-minute Mass, Pope Francis emotionally declared Pope John XXIII and Pope John Paul II saints, to applause that rippled through the crowd of what the Romans called "pilgrims." The waves of faithful began in earnest two days before and continued until the conclusion of Pope Francis' simple but moving liturgy of canonization.

Normally bustling, commercial streets and plazas were transformed by the pilgrims into places of worship, whether in the far reaches of St. Peter's Square or before one of more than a dozen huge television monitors erected throughout Rome. In the normally circus-like Piazza Navona, Pope Francis' procession to start Mass brought a silence that fell over the more than 25,000 who were gathered before one of the monitors because of packed streets leading up to St. Peter's.

The day was historic because for the first time in Church history two popes were canonized at the same time and because two living popes, for the first time in modern times, celebrated Mass together. More than 1,000 cardinals and



CNS photo / Lisa Johnston, *St. Louis Review*

Pope Francis celebrates the canonization Mass for Sts. John XXIII and John Paul II in St. Peter's Square at the Vatican April 27.

bishops, including former Fort Worth Bishop Kevin Vann, joined in concelebrating the Mass.

Father James Wilcox of St. John the Apostle Parish in North Richland Hills was among the sea of priests who concelebrated.

Somewhere in the millions was the delegation led by Father Sojan George, HGN, pastor of Our Lady Queen of Peace Parish in Wichita Falls.

The pilgrims took advantage of special liturgies in churches around Rome in the days leading up to the canonization. Some joined in special processions of the Eucharist while others took advantage of confessions heard in a variety of languages.

Monsignor Andrew R. Baker of Allentown, Pennsylvania, and youth from his parish, visited San Salvatore in Lauro Church where relics of now-St. John Paul II were exposed for veneration. Standing at the church's doors, he described Rome as a "tidal wave of people."

For Fort Worth seminarian Justin Conover in his first year of studies at the North American College in Rome, the canonization was a challenge, despite the fact that one of his apostolates is leading tours on Tuesdays and Thursdays at the Vatican. Conover employed his knowledge of the Holy See to help Fort Worth visitors.

Early on Canonization Day, huge crowds of people turned into a sea of faithful, anxious to move as close as possible to St. Peter's Square. More than four hours before Pope Francis began Mass, only limited sidewalk spaces far away from the Square were still available. By 7 a.m. the street leading to the Vatican turned into a log jam of pilgrims, forcing tens of thousands, including bishops, priests, and religious, to seek alternative locations around the city which offered opportunities to participate via live televised set-ups.

Pilgrims in Piazza Navona, 15 blocks from St. Peter's, treated the occasion the same as those in the Square: as an historic Mass that deserved reverence and focus. The only thing missing from their celebration of the special Mass was the Communion that an army of priests and deacons distributed in St. Peter's Square.

Bishop Michael Olson explained what the pilgrims were experiencing.

"The canonization of St. John XXIII and St. John Paul II are very significant for the life of the Church," he said. "St. John XXIII initiated the renewal of the Church's life through his convening of the Second Vatican Council at the prompting of the Holy Spirit. This council, among many

other things, initiated a stance of dialogue with the modern world. St. John Paul II, among other accomplishments, offered substantive contributions to that dialogue with the modern world through his sound and vibrant philosophy of the dignity of the human person. Each pope provided joyful examples of discipleship."

The hallmark of the canonization was its simplicity and its focus on the spiritual aspect of this historic moment, a focus Pope Francis had envisioned when he chose to make two of his predecessors saints at the same time. The pope's vision carried over to the secular sector by a marked absence of commercialization surrounding the canonization. And even the notorious Rome street hawkers seemed to disappear for the morning.

Americans were particularly hard to locate among the pilgrims. But not the Polish who had come "en masse" to witness one of their own become St. John Paul II before their eyes. In Piazza Navona, the moment of canonization brought cheers and tears to a large Polish delegation that not only honored St. John Paul II but also the Polish Solidarity movement that he embraced as pope and that is credited with bringing Communism to an end in Poland.

Yet the canonizations were not an event for only the faithful of the two new saints' eras. Youth from all corners of the world stood out among the most fervent of pilgrims, embracing every aspect of the event. Groups of youth led by young priests sang and chanted as they made their way to churches around Rome and toward St. Peter's Square.

In the end, the hardships of travel, crowds, and long waits were no challenge for the pilgrims in exchange for the opportunity to witness Popes John XXIII and John Paul II becoming saints.

Pope Francis' pilgrimage to Holy Land raises hopes, questions

By Francis X. Rocca
Catholic News Service

VATICAN CITY — Given the Holy Land's long and complex history of military, religious, and cultural conflict, the run-up to Pope Francis' May 24-26 pilgrimage was inevitably marked by fears it would be marred by controversy — or worse.

Now that the pope's second international trip is over, so are those fears. The suspense is not, however. With a number of surprising gestures and remarks over three busy days, the pope left Catholics and others around the world wondering what comes next on a range of important questions.

THE POPE AND THE PEACE PROCESS

Pope Francis made headlines on the second day of his trip by inviting Palestinian President Mahmoud Abbas and Israeli President Shimon Peres to join him at the Vatican to pray together for peace.

When the two presidents met later with the pope and Orthodox Ecumenical Patriarch Bartholomew in the Vatican Gardens June 8, he told them peace could only be achieved with the help of God. Together, the four planted an olive tree.

Pope Francis would no doubt say pessimists underrate the power of prayer. He could point to his efforts last fall against U.S. President Barack Obama's plans to use military force in



CNS photo / Paul Haring

Pope Francis and Rabbi Shmuel Rabinovitch of the Western Wall and the Holy Sites of Israel walk towards the Western Wall in Jerusalem May 26. Pope Francis spent the last morning of his three-day pilgrimage to the Holy Land meeting with Muslims and Jews and calling for closer relations among the three major monotheistic religions as the basis for peace in the region.



CNS photo / Grzegorz Galazka

Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople kiss the Stone of Unction in Jerusalem's Church of the Holy Sepulchre May 25. The two leaders marked the 50th anniversary of the meeting in Jerusalem between Pope Paul VI and Patriarch Athenagoras.

Syria, which culminated in an unprecedented prayer vigil for peace that drew some 100,000 to St. Peter's Square. The U.S., of course, did not strike Syria after all.

Practical results aside, Pope Francis' bold initiatives have earned him the role of pre-eminent voice for peace in the Middle East. That distinction could have more than symbolic importance for local attitudes toward the region's fast-diminishing Christian minorities.

During his trip, the pope told Abbas and Peres that Christians contribute to the "common good" in their countries and deserve to be treated as "full citizens."

No speech could make that point more eloquently than news photos of Jewish and Muslim political leaders praying for peace, side by side in the Vatican.

ECUMENISM

The original reason for Pope Francis' Holy Land trip was a meeting with Patriarch Bartholomew, to mark the 50th anniversary of a historic encounter between their predecessors. The earlier meeting led the Catholic and Orthodox Churches to lift mutual excommunications imposed in 1054 and opened the modern period of ecumenical dialogue.

Not surprisingly, this year's event did not yield any comparable breakthroughs, but there were hints of progress to come.

The pope told reporters on the flight back to Rome that he and Patriarch Bartholomew discussed possible collaborative efforts to pro-

tect the environment. They also talked about prospects for resolving differences in how the Churches set the date of Easter every year.

Pope Francis, with his characteristic frankness, called the latter a "ridiculous" problem. Yet reconciling the timing of Christianity's most sacred feast could have a big impact on ordinary Catholics and Orthodox, leading many to view full communion between the Churches as a more realistic goal. (Catholic and Orthodox leaders in the Holy Land have already begun that process by agreeing to, beginning next year, celebrate Easter on the same date.)

VATICAN REFORM

During an in-flight news conference on the way back to Rome, the pope was asked about reports that Cardinal Tarcisio Bertone, a former Vatican secretary of state, mishandled 15 million euros in funds held by the Institute for the Works of Religion, commonly known as the Vatican bank.

Without naming the cardinal, the pope said the matter was "being studied, it's not clear. Maybe it could be true, but at this moment it's not definitive."

The results of the investigation, if it finds the cardinal at fault, would have implications beyond the case itself. Few actions by the pope could do as much to show his seriousness about reforming the Vatican bureaucracy as publicly disciplining or rebuking the man who, until just last October, served as the Vatican's No. 2 official, after the pope.

Father Gerald Cooney, founding pastor of St. Bartholomew, dies at 89

By Jenara Kocks Burgess
Correspondent

Father Gerald Cooney died Saturday, May 3. Fr. Cooney had been a priest since 1950 and was the longest-ordained priest of the Diocese of Fort Worth. He was also the founding pastor of St. Bartholomew Parish in Southwest Fort Worth.

“He was a really solid Catholic priest. He went exactly by what the Church teaches,” said Julia Vecera, who had known and been friends with Fr. Cooney since he helped establish St. Bartholomew in 1969.

A Vigil with Rosary and the Litany of the Sacred Heart was offered Wednesday, May 7 at Thompson’s Harveson & Cole Funeral Home. Mass of Christian Burial was celebrated Thursday, May 8 at St. Patrick Cathedral.

Fr. Cooney was born to Charles Augustine and Lolly Marie Buckingham Cooney on July 12, 1924, in Tyler, where he attended public schools. He attended St. John’s Seminary in Little Rock, Arkansas, and was ordained to the priesthood June 3, 1950, at Immaculate Conception Parish (now Cathedral) in Tyler by Bishop Augustine Danglmayr, then auxiliary bishop of the Diocese of Dallas, which at the time encompassed what is now the Dioceses of Fort Worth, Dallas, and Tyler.

Mike Cooney, Fr. Cooney’s youngest brother, said his family was proud that both Fr. Cooney and another brother, the late Father Camillus Cooney, OSB, became priests. Fr. Camillus was a Benedictine monk at Subiaco Abbey in Subiaco, Arkansas. According to officials with the Diocese of Dallas, Fr. Gerald Cooney was the first parishioner of Immaculate Conception Parish in Tyler to

become a priest.

“He was a very quiet person, but when he spoke, it was worth listening to,” said Mike Cooney.

After ordination, he served as an associate pastor at Sacred Heart Parish in Dallas, 1950-53; St. Patrick Co-Cathedral, 1953; Immaculate Conception Parish in Corsicana, 1953-54; Immaculate Conception Parish in Tyler, 1954-55; Sacred Heart Parish in Texarkana, 1955-56; Sacred Heart Parish in Wichita Falls, 1956-58; Immaculate Conception Parish in Grand Prairie, 1958-61; and St. Rita Parish in Fort Worth, 1961-64. In 1964, he received his first assignment as pastor at Holy Family Parish in Vernon from 1964 to 1969.

In 1969, he was named the founding pastor of St. Bartholomew, where he oversaw planning and construction of most of the buildings of the new parish.

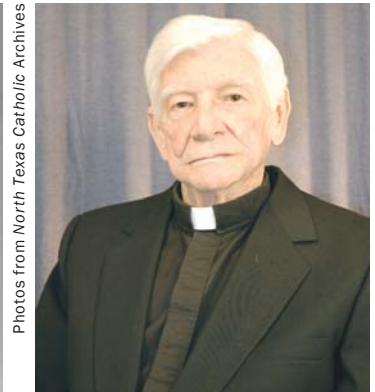
“He was very proud of starting St. Bartholomew from the ground up,” said Nancy Eder, RN. Eder is the health advocate for the priests of the diocese and had helped care for Fr. Cooney since December of last year.

Fr. Cooney then served at St. Paul the Apostle Parish in Fort Worth, 1979-84, and then St. John Parish in Valley View, 1984-89, before retiring from active ministry in 1989.

Eder said while she was caring for him, he asked her to take a photo of the cross on the peak on the very front of St. Bartholomew.

“He just kept that image in his mind. And that stayed with him until he died,” she said.

“He was an extremely spiritual and holy man. He was bedridden the last weeks of his life and he prayed and prayed and prayed. And he prayed into the evening



Photos from North Texas Catholic Archives

L: Fr. Cooney as a young priest in the 1950s. R: Fr. Cooney poses for a 2008 photo.

until he passed away. You could see him praying, and he had his rosary beads, even though he never opened his eyes again until early afternoon,” said Eder.

Jimmy Vecera said one of his memories of Fr. Cooney was how he studied the Second Vatican Council thoroughly and explained it to St. Bartholomew’s parishioners.

“Most people didn’t understand, but he understood Vatican II just about as well as anyone I know of. He was a very smart, good priest. He was [as] Catholic as you could be. He was a very strong Catholic priest,” he said.

Vecera also recalled that Fr. Cooney was always there for the parishioners, helping families with illness or the deaths of children.

“That’s the kind of priest he was. He was there for just about everyone,” he said.

Franklin Moore, who worked with Fr. Cooney as a member of the St. Andrew School Board when St. Andrew Church and St. Bartholomew maintained what was then the inter-parochial St. Andrew School, said he remembers Fr. Cooney as a very devoted priest.

“He was very attentive to St. Bart’s folks and the welfare of the folks down there and had a significant following at the parish there,”

he said.

Vecera said his family became very close friends with Fr. Cooney at St. Bartholomew, and they continued their friendship after he was assigned to other churches. Vecera recalled attending Easter Vigil with his family at those churches and celebrating Easter afterward with Fr. Cooney. Vecera and his wife of 56 years, Julia, also continued their friendship with the priest after he retired.

“He was just a part of our family. We have so many videos of him, baptizing and everything all through the years,” he said. “Our youngest daughter is 41, and he [celebrated] the marriage for her when she got married. ... Fr. Cooney was also at our 50th anniversary. Bishop [Kevin] Vann [celebrated] it, and Fr. Cooney spoke for a good while about Catholic doctrine.”

He was preceded in death by his brothers, Charles T. Cooney and Father Camillus Cooney, OSB. He is survived by his brother and sister-in-law, Mike and Barbara Cooney, and numerous nieces and nephews.

Gifts in memory of Fr. Cooney may be sent to Education of Priests, Catholic Center, 800 W. Loop 820 South, Fort Worth, Texas 76108.

Sr. Josephine Stewart, SSMN, (1931-2014) co-founded Beginning Experience retreat program

By Jenara Kocks Burgess
Correspondent

Sister Josephine Stewart, SSMN, co-founder of the Beginning Experience weekends for the divorced, separated, and widowed that has received international recognition, died on Thursday, May 8 in Fort Worth.

“She literally brought people back from the dead (with the Beginning Experience weekends). She taught them how to live and get beyond it. That’s the greatest thing you could do for any one,” said Sister Joan Markey, SSMN.

A visitation and vigil were held May 14, and a Mass of Christian Burial was held the next day at Our Lady of Victory Center in Fort Worth. She was buried at Mount Olivet Cemetery. A Memorial Mass was held May 21 at Our Lady Queen of Peace Church in Wichita Falls.

Sr. Josephine was born in El Paso on Oct. 12, 1931, to Frank Wylie and Gertrude Buchanan Stewart. After moving to Fort Worth, she graduated from Our Lady of Victory Academy in Fort Worth, then earned a degree in home economics from Southwestern Louisiana Institute in 1952.

She entered the Sisters of St. Mary of Namur on Aug. 9, 1953. Sr. Josephine spent her novitiate years in Namur, Belgium, the congregation’s international headquarters, before earning a master’s degree in education at Saint Louis University in 1962, and teaching at Our Lady of Victory High School in Fort Worth, Our Lady of Good Counsel School in Oak Cliff, and Bishop Dunne High School in Dallas, where she also served as principal for a year. Sr. Josephine later moved into counseling and pastoral work. She led prayer and study groups and served for five years in a L’Arche community



Sister Josephine Stewart, SSMN

in Tacoma, Washington, where she lived with and served those with developmental disabilities.

After having worked on annulment cases in the Diocese of Fort Worth Marriage Tribunal in the 1970s, Sr. Josephine, together with her divorced friend, Jo Lamia, created a weekend for engaged couples. After attending a Marriage Encounter weekend, they co-founded the Beginning Experience, a ministry intended to bring closure and new life to countless divorced and bereaved men and women from North Texas, and eventually from throughout the United States, Australia, Ireland, New Zealand, and the United Kingdom.

Sr. Josephine received international recognition for the Beginning Experience. The first weekend retreat took place in October 1974 at the Catholic Renewal Center of North Texas in Fort Worth. By 1977, Sr. Josephine was devoted full time to this ministry. Along with a group of talented co-workers, she formed international teams, filed Articles of Incorporation in the state of Texas in 1979, and held a national convention in 1980. In 1981, Sr. Josephine turned over the role of executive leadership to Father Guy Gau. However, she continued to play a very active role in the ministry.

“Her ministry of working towards healing for so many mar-

ginalized persons in our world, went hand-in-hand with her own quest for inner healing. She acknowledged that clearly,” said Sister Patricia Ridgley, SSMN, in a eulogy offered at the May 15 service.

Sister Mary Merdian, SSMN, provincial of the Sisters’ Western Province based out of Fort Worth, said she had known Sr. Josephine since the early 1960s.

“When she started the Beginning Experience, I met some of the people who had been to the weekends they had, and one thing that impressed me, built into that Beginning Experience, were sessions for the children of the divorced or the children of the widowed. ... Those sessions were wonderful for those kids,” said Sr. Merdian. “Sometimes children think they are the fault of the divorce so she also addressed their needs, and I thought that was a wonderful part of the program.”

Sister Patricia Ste. Marie, SSMN, who now leads Scripture studies at Our Lady Queen of Peace, recalled how Sr. Josephine called her in 1998 and told her that she felt the Lord was calling her to move to Wichita Falls.

Sr. Josephine lived in Wichita Falls from 1998 until 2010, and continued the International Beginning Experience in Wichita Falls for seven years, from 1998 until 2005.

Sister Ginny Vissing, SSMN, director of Religious Education at Our Lady Queen of Peace recalled how Sr. Josephine was well-known in Wichita Falls.

“One thing that was amazing about Josephine, it didn’t matter where you went in town, people would know who she was because she just talked to everybody and just got to know people no matter what their religion or walk of life,” said Sr. Vissing. “She just reached out.”

Dian Hoehne, a parishioner of Sacred Heart Church in Wichita Falls, said she and her husband, along with other family members, attended a Beginning Experience weekend, and since then they have also encouraged and helped other family members and friends attend the retreats.

“I’ve told them, it definitely saved my sanity and may have even saved my life. I’m not sure I would have felt like going on living much without it. She’s (Sr. Josephine) really helped a lot of people,” Hoehne said.

In 2010, Sr. Josephine self-published her autobiography, *Letting Go: The Way into Abundance*. Throughout the book, Sr. Josephine traces the ways in which every experience, positive or negative, reveals God’s desire to “bring us to abundance.” Her artist’s eye led her to see God in all creation and capture it in countless paintings, sketches, and greeting cards. At Sr. Josephine’s Memorial Mass in Wichita Falls, two large tables were covered by her artwork, and people who attended were invited to take the pieces they wanted.

Sr. Merdian said what she will remember the most about Sr. Josephine is her smile.

“Her smile was very welcoming and comforting to people. She had great empathy when people had difficulties, but her smile was so welcoming and genuine. And she knew how to laugh and enjoy life,” said Sr. Merdian. “She knew when people were hurting, and she just opened up to [them]. I think she was an example to us in that area especially. She was able to receive people and get in touch with their hurting and help them.”

Gifts in Sr. Josephine’s memory may be given to the Sisters of St. Mary of Namur, 909 W. Shaw, Fort Worth, Texas 76110.

Marlon De La Torre, who had led multiple programs in diocese's Catechesis Department, named its new director

By Michele Baker
Correspondent



Photo by Juan Guajardo / NTC
Marlon De La Torre

Marlon De La Torre, who has been named director of the diocese's Catechesis Department, is an example of a position and person coming together perfectly.

De La Torre came to the diocese in 2010 and has served as director of Office of Marriage and Family Life and director of Catechist Formation and Children's Catechesis.

He holds a B.A. in Theology and a B.S. in Mental Health and Human Services as well as an M.A. in Theology with a concentration in catechesis from Franciscan University of Steubenville. He also earned a master's in education from the University of Saint Mary in Leavenworth, Kansas.

"This position perfectly embodies the gifts and talents God has given me in the areas of catechesis, teaching, and administration," De La Torre wrote in a recent e-mail. "The characteristics of these three areas complement each other well in this position."

Indeed, as director of Catechesis, De La Torre will oversee all ministerial offices in the diocese including Catechist Formation and Children's Catechesis, Adult Education, RCIA for adults and children, the Office of Marriage and Family, Pro-Life, Hispanic Ministry, the Cursillo Center, and Youth, Young Adult, and Campus Ministry.

"Bishop Olson has made evangelization and catechesis a priority within this diocese," De La Torre said. "My primary emphasis will be effective evangeli-

zation and catechetical practices in everything that we do." He stressed that this approach will impact the way fellow Catholics view themselves and others in the light of Christ, helping all to view the world through a Catholic lens.

To this end, De La Torre seeks to implement a catechumenal model of catechesis.

"The catechumenal model is also known as the RCIA model of instructions," he explained. "In short, it is a journey of faith with various periods within the journey."

De La Torre spelled out the particulars of the RCIA model which centers around five stages of faith development: inquiry, catechumenate, purification and enlightenment, initiation, and mystagogy.

Inquiry is the time where a person receives an authentic witness of the Gospel, is introduced to Jesus Christ, and is encouraged to begin his or her journey with Christ.

During the catechumenate period, the person receives sound catechetical formation

in doctrine, liturgy, moral life, and prayer with emphasis being placed on a thorough knowledge of the Catholic Church.

The purification and enlightenment period fosters a deeper understanding of Christ in prayer and aims to bring the person into a greater awareness of his or her faith in Jesus Christ and to view the world through a Catholic lens.

In initiation the person becomes intimated into the Church

and begins his or her new life in Christ through the sacraments of initiation.

Mystagogy refers to the continual call to conversion calling on the person to continually develop his or her relationship with Christ and his Church.

"In essence, this is the Church's model of catechizing the faithful," De La Torre said. "The aim is to help every single person have an intimate relationship with Jesus Christ."

HOLY LAND FRANCISCAN PILGRIMAGES

Holy Land	
July 20-28, 2014	\$3,880 <i>*Rome Option</i>
August 4-13, 2014	\$3,910
October 1-10, 2014	\$3,756 <i>*Special Pricing for Diocesan CFO's</i>
December 18-27, 2014	\$3,720
February 4-13, 2015	\$3,158
Holy Land & Jordan	
October 9-19, 2014	\$3,754
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Shrines of Italy	
Sept. 8-18, 2014	\$3,399

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Paula Parrish named first director of new diocesan Advancement Foundation

By Nicki Prevou
Correspondent

Fort Worth native Paula Parkman Parrish, a Certified Fund Raising Executive (CFRE), is excited to be coming “home.”

Home to Holy Family Church, where her family’s deep roots extend back to charter membership in the former St. Alice parish; home to her sisters and other members of her extended family; and home to beloved friends from her years of leadership within the Fort Worth arts and education communities. She and her husband, Larry, she says, are especially grateful to be returning to live in proximity to their own two young adult children and their spouses, and, most especially, to the Parrish family’s first grandchild.

Parrish — a development professional who has raised tens of millions of dollars in numerous capital campaigns at several non-profit organizations through the years, including Nolan Catholic High School from 1977-2000 — is returning to Fort Worth at the invitation of Bishop Michael Olson. Having most recently served as the executive director of development at Our Lady of the Lake University in San Antonio, she will become the first executive director of the Diocese of Fort Worth Advancement Foundation, a newly formed entity chaired by the bishop. She officially begins in her new role July 1.

Diocesan Vice Chancellor for Administrative Services Peter Flynn serves as president of the Advancement Foundation. The foundation, which manages \$95 million in assets, exists as the fundraising arm of the diocese, and supports the activities,

ministries, and programs of the diocese, including all parishes, schools, and institutions. Most of the foundation’s funding is from endowments and is currently invested, with the goal of using investment income for designated projects, said Flynn.

“The predecessor to the Advancement Foundation has been called the Catholic Foundation of North Texas for approximately 22 years,” explained Flynn. “The focus of the new Advancement Foundation is to give donors more options for restricting and focusing their contributions in specific areas of need within our parishes, our schools, and other ministries of the diocese.”

An example of this focus is one of the foundation’s programs known as the “Bishop’s Guild,” said Flynn, noting that guild membership is open to donors who wish to give \$2,500 or more each year to support the education of seminarians and also to provide for the needs of priests of the diocese.

The “Bishop’s Scholars Fund” is yet another example of the foundation’s purpose, said Flynn. “Many of our supporters want the flexibility to choose whether their gifts can be given in the form of an endowment to be used in the future or, in today’s dollars to be used for immediate needs,” he explained. “This particular fund is to help our Catholic schools to be able to provide tuition assistance for those who qualify for scholarships.”

Dennis Maunder, a member of St. Frances Cabrini Church in Granbury, has served as a member of the diocesan Finance Council since 1996, and, during that time, has witnessed what



Paula Parrish

he called the “explosive growth environment” of the diocese, while also working with diocesan leadership to help to address the resulting needs. The establishment of the foundation is timely, he said.

“Significant monies are needed for land and for building projects, and to support and grow key ministries such as vocation work, education, and pro-life outreach,” said Maunder, a professional consulting chief financial officer, whose work includes planning and management assistance to companies in financial stress.

Information gained through recent years’ careful studies on demographics, community planning, and development has informed Bishop Olson’s plans for the future, added Maunder. “Our bishop is truly a blessing,” he reflected. “His vision is huge. He has a very balanced, thoughtful approach to the realities of our advantages and also our challenges. He is continuing the tradition of great leadership and the tradition of good stewardship in this diocese. Thanks to our bishop and to the work of the [Advancement] foundation, we’ll be able to keep moving forward, at this very exciting time in the life of our Church.”

The scope of the foundation is broad, and encompasses areas such as stewardship education, annual giving, major giving, legacy/estate giving, capital campaigns, grant writing, and special events, said Flynn, calling Parrish’s appointment as executive director “an exciting beginning. Paula has energy, enthusiasm, and years of experience, and she is committed to educating the people of God about opportunities for growth.

“Just as we have a bishop who is from here, who is one of us, Paula is also one of our own, and she has a true passion for the opportunity to come home and to share her talents and her expertise with her Church,” added Flynn. “She plans to take all of her varied experience in development and to build a team that will work together to share our bishop’s vision for this diocese.”

Indeed, her belief in Bishop Olson’s vision for the future is the incentive that brings her back to North Texas, said Parrish.

“His commitment to the support of our seminarians, to evangelization, to Catholic education, to the growth of this diocese — this is truly inspirational to me,” mused Parrish. “Just as Pope Francis has become the welcoming face of Catholicism, Bishop Olson also has the same pastoral, individual approach to welcoming people into participation in our parishes and in our schools. To be a part of this collaborative effort is my dream come true.”

For more information about the Advancement Foundation and opportunities for giving, visit www.advancementcorporation.org or call (817) 560-3300, ext. 116.

Erin Kelley brings expertise as new diocesan director of Human Resources

By **Nicki Prevou**
Correspondent

Officials with the Diocese of Fort Worth have announced the appointment of a new director for the Office of Human Resources and Personnel. Erin Kelley, MBA, certified as a Senior Professional in Human Resources (SPHR), will begin in her new role with the diocese on July 1.

Kelley has worked in the healthcare industry since 2003, serving most recently as the director of Human Resources at Forest Park Medical Center in Dallas. She has also served as Human Resources manager at Medical Center Arlington, and at other area medical facilities.

Her years of experience in healthcare followed several years of work as a management consultant for PriceWaterhouseCoopers, a global business consultancy firm. Kelley was based at that time in Madrid, Spain, she explained, noting that she lived and worked in Madrid from 1995 until 2002. A Spanish major at Colgate University in Hamilton, New York, Kelley also graduated with a Master of Business Administration from Texas Woman's University in Denton.

A longtime parishioner at St. Vincent de Paul Church in Arlington and a graduate of Arlington High School, Kelly and her husband, Greg, are parents to David, 13, and Alexa, 5. She said



Photo courtesy of Erin Kelley
Erin Kelley

that she welcomes the opportunity to serve within the diocese where she grew up, adding that she looks forward to utilizing best practices to further the mission of the local Church.

"It will be very interesting to me to have my religious faith translated into the workplace," she said. "I feel that this will be a good fit, because I have always seen HR [human resources] as a service department to both the organization and to the people who work for the organization.

"So I think of this kind of work — building relationships, helping people to succeed within the workplace and helping the organization to effectively fulfill its goals — as a type of mission

work, something that I've always been passionate about."

In announcing Kelley's appointment, diocesan Vice Chancellor for Administrative Services Peter Flynn noted that her years of expertise in personnel issues will serve as a particularly valuable resource for parishes, schools, and other ministries of the diocese.

"Our diocese is at a crossroads in terms of the growth that we are experiencing, and the growth that is projected to occur," said Flynn. "We need to be proactive in staffing our ministries with the appropriate professionals, and we want to be proactive in offering our employees appropriate support and assistance in personnel matters when they arise. Erin brings a fresh perspective as well as enthusiasm, energy, and an impressive understanding of multicultural issues in the workplace."

Kelley looks forward to traveling to the parishes and schools of the diocese, introducing herself, and getting to know people in various ministries represented across 28 counties, she said.

"I want people to know that I'm here to help, to facilitate, and to make things easier for staff within the workplace, wherever possible," she added. "We're all working to grow our faith and our Church together."

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

Catholic Charities Vocation Program teaches the skills needed to find work

A little over one year ago, Lakisha Washington was living in a Fort Worth homeless shelter. Born during her mother's imprisonment in a penitentiary, she endured a difficult childhood, ran away from home at 14, dropped out of school at 17, and became addicted to drugs as a result of her untreated depression.

When a shelter caseworker told her about Catholic Charities Fort Worth (CCFW) and the agency's Vocation Program, Lakisha saw a glimmer of hope. She went through a comprehensive interview process before being accepted as a CCFW scholarship recipient, and now, having completed certification in business management at Tarrant County College, has found a meaningful career path, and is employed at a mental health and mental retardation facility as a peer support specialist.

"For most of my life, I worked wherever I could get a gig," she told listeners at a recent CCFW gathering. "It was always minimum wage, without benefits, and in a generally unprofessional environment. ... I didn't have any real skills. I was complacent, hopeless. ... I was just existing."

For so many individuals like Lakisha, lack of education is a significant barrier to moving out of poverty, says Loren Eaton, who serves as CCFW's director of Workforce Services.

"This is a recently-created program," explains Eaton, noting that clients are given the opportunity to obtain certification or associates' degrees in areas such as health information technology, dental hygiene, nursing, accounting, airframe



Photo courtesy of CCFW

Lakisha Washington, a CCFW client, recently spoke at a CCFW gathering about her participation in the agency's Vocation Program.

maintenance, automotive repair, heating, air conditioning, refrigeration, welding, and law enforcement.

Clients who wish to receive training must be willing to attain a GED if they do not already have a high school diploma or GED; must be at or below 150 percent of the federal poverty line; must be a Tarrant County resident; and must have work authorization status.

While applications for the 2014-2015 school year have already been processed, volunteers are needed to assist current program participants as tutors, career coaches, and mentors, says Eaton. "It is extremely rewarding to work with our program participants, and to see how motivated and excited they are to achieve their goals," she adds.

Lakisha Washington is, indeed, excited as she looks ahead. "I'm proud to be a productive member of society, and to give back," she says. "If I wasn't here I would just be another statistic."

For more information about the CCFW Vocation Program or to volunteer, visit www.catholiccharitiesfortworth.org or call (817) 289-3871.

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LIGHTER & BRIGHTER



Father Thomas Weise kayaks off the shoreline of the Shrine of St. Thérèse in Juneau, Alaska, April 22. The place of retreat and respite with breathtaking views has been attracting visitors for 70 years. (CNS photo/Nancy Wiechec)



A Christian pilgrim prays as she dips in the water at the baptismal site known as Qasr el-Yahud on the banks of the Jordan River near the West Bank city of Jericho May 21. (CNS photo/Nir Elias, Reuters)



Pope Francis balances a basketball during a special audience for members of CSI (Italian Sport Center) in St. Peter's Square at the Vatican June 7. (CNS photo/Max Rossi, Reuters)



John Lundy, a member of the Ignatian Volunteer Corps, tutors Antonio Nolisco, 9, during an after-school program June 2 at Mercy Center in the South Bronx section of New York. In addition to mentoring a small group of preteen boys, Lundy teaches English as a Second Language to adults at the community resource center. (CNS photo/Gregory A. Shemitz)



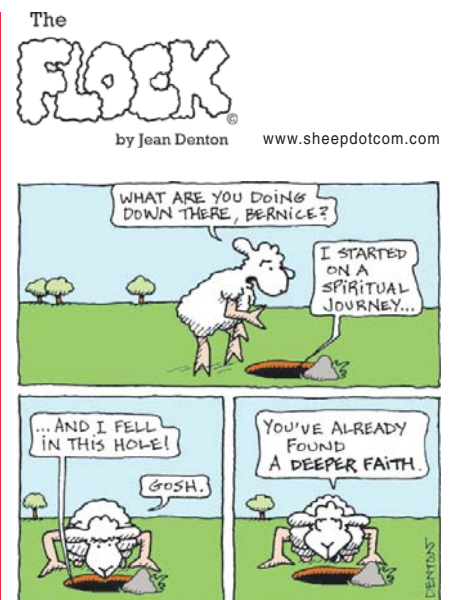
Dominican Sisters of Mary, Mother of the Eucharist of Ann Arbor, Michigan, sing a hymn during the 10th annual National Catholic Prayer Breakfast May 13 at the Washington Hilton. More than 800 people attended the event in the nation's capital. (CNS photo/Tyler Orsburn)



Military personnel talk after a candlelight vigil involving the militaries of 36 nations at the Shrine of Our Lady of Lourdes in southwestern France May 17. (CNS photo/Paul Haring)

Comic Retirect

By Brian Montfort



GROWING AS A CHRISTIAN

Our sense of touch is key for how we encounter the world around us

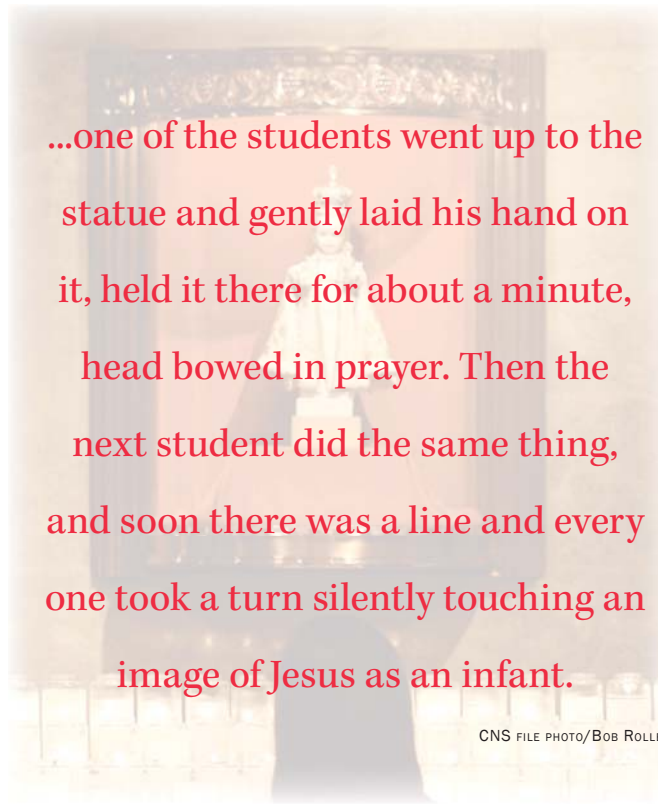
I RECENTLY WENT ON A MISSION TRIP WITH SOME COLLEGE STUDENTS TO MOORE, OKLAHOMA.

We spent the week building fences for people whose homes had been destroyed as the result of an F5 tornado in May of 2013. We were there a week before the one-year anniversary of that devastating storm. Many things that week made a strong impression on me, but the biggest impression came in an unexpected moment.

One thing that impressed me was the work ethic of the students. The work we were given to do was not easy work. Digging postholes, mixing concrete, and attaching fence panels is not a walk in the park. The students worked from nine to five with boundless enthusiasm, relentless vigor, and a never-quit attitude. It was a joy to sweat alongside them.

Another strong impression came when one of the residents we were building a fence for brought out his iPad and showed us pictures of his house the day of the storm. Getting to hear his story as he showed us the destruction his house endured was almost as remarkable as the fact that he and his wife survived the storm with their house so damaged.

But the thing that struck me the most happened on a side trip we took as a part of our journey. We took a short pilgrimage to Prague, Oklahoma, where there is a shrine to the Infant of Prague. We were all pretty clueless about the story of the Infant when we arrived but as we prayerfully



...one of the students went up to the statue and gently laid his hand on it, held it there for about a minute, head bowed in prayer. Then the next student did the same thing, and soon there was a line and every one took a turn silently touching an image of Jesus as an infant.

CNS FILE PHOTO/BOB ROLLER

wandered the impressive grounds, we read some materials and began to understand the story.

When we were about to wrap up our trip, at about 8:30 p.m., the people who run the Shrine stopped by to lock up. Instead of rushing us out, they spent 30 minutes answering all of our questions and told us to stay as long as we wanted and they would come back and lock up later in the evening. They made a point of letting us know that we were allowed to touch their statue of the Infant of Prague.

A few minutes later one of the students went up to the statue and gently laid his hand on it, held it there for about a minute,

head bowed in prayer. Then the next student did the same thing, and soon there was a line and every one took a turn silently touching an image of Jesus as an infant.

I was so struck by the deep reverence, the holy moment, and the raw spiritual power that emerged through the simple touching of a religious object. I sat in wonder at what I was seeing. And as I watched each person go through the silent ritual I realized that as Catholics touching things is a big part of how we experience God and our faith.

We touch holy water when we enter a church. We touch each other at the sign of peace. We



Jeff Hedglen is the Campus Minister at UTA and associate director of Young Adult Ministry for the diocese. He is also the founder and primary convener of Camp Fort Worth's many editions.

touch the cross on Good Friday when we venerate the Cross. We touch beads as we pray the Rosary. We are touched with ashes to begin Lent and with Holy Oil at Baptism, Confirmation, Anointing of the Sick, and Holy Orders. We touch our spouse at the exchange of rings. We have hands laid upon us for the forgiveness of sins and healing. And most powerfully we touch Jesus in the Eucharist as the Host is put in our hands or on our tongue.

With this long standing history of spiritual expressions of touch it is no wonder that having the opportunity to touch an image of Jesus at a holy shrine would be such a powerful moment.

Our sense of touch is key for how we encounter the world around us, and it is no mistake that our Catholic faith is so full of ways we put this sense into action. For each time we reach out and touch a religious object, one another, and especially when we receive the Eucharist, we encounter a God who has first reached out to touch us.

You just don't see Him

Until you see Him

By Kathy Cribari Hamer

EVERYONE KNOWS DENTIST OFFICE CEILINGS ARE BORING AND UNATTRACTIVE. BUT LAST WEEK I GAZED AT THE VIEW FROM MY DENTIST'S CHAIR FOR TWO HOURS; THEN FLEW TO ROME.

There I saw the Sistine Chapel. Now that's a ceiling!

Décor isn't important in a dentist's world. We aren't lying in that chair to discuss art appreciation; just toothaches.

I once went to a dentist's office where, above the examination chair, slogans hung from ceiling tiles. The mobile cards displayed statements like, "Smile! It improves your face value!" or "Be kind to your bicuspid!" Gazing at them during checkups was like watching a moving Scrabble game, and it exhausted my writer's mind. In boredom, I mentally revised the sentences and counted how many points each letter was worth.

Last week at my dentist's, I found a new diversion. I noticed his entire examination room is composed of parallel lines. The office wallpaper is tone-on-tone gold stripes, like an infinite number of neckties hung side by side, surrounding you, as you lie, helpless. Prison walls should be lined with striped paper like that.

Above your head, one on your right and one on your left, are banks of five fluorescent lights. Between the two is a track light, where a bright bulb travels back and forth, enlightening the dentist's decision whether to fill your tooth or take it away.

The only non-parallel item on that ceiling is a round speaker opening, covered by a screen of interlacing perpendicular lines. At least that shape is different. It reminds me of a cherry pie's lattice crust. Which reminds me I'm hungry, but can't eat for another hour.

Because my eyes were forced to stare at the space above me, I did see one undeniable image on that ceiling. The peak of the light track, coupled with two side bolts and a bottom bar, portrayed a perfect cross, in

My cross on the dentist's track light certainly was not beautiful. Still, it was as real to me as Michelangelo's iconic ceiling frescos.

proper perspective.

There it was, in the middle of nothing. No one placed it there, like no one placed the intact cross beams that fell years ago from the 9-11 collapse of the World Trade Center. That cross is believed to have fallen from the North Tower.

The cross I spotted at the dentist's office was just two bolts creating a spiritual illusion. Or was it?

Two weeks before their priestly ordinations, I interviewed Deacons Gary Picou and Raul Martinez, and learned that both of them, while travelling parallel paths, also spent time looking up and around. Were their lives moving as they were supposed to be? Was there something more? Did God want to show them?

Choices circled above them like a crazy word game, or modern art. Fr. Raul's life changed course when he attended a Busqueda or "Search" diocesan retreat. Fr. Gary's life exploded when, after a 13-year break, he finished the seminary study he had begun in his early 20's.

The men were wise enough to spend time in careful discernment. They looked and learned.

It is said Michelangelo behaved similarly, before taking on the Sistine Chapel project. He was primarily a sculptor, then busy sculpting the Pietà, so he turned down a request from Pope Julius II to finish

the Sistine Chapel. Also, Michelangelo was not trained in the art of fresco. When he finally said yes to the project, he enlisted help from colleagues, and his skill improved, as he worked.

Reflecting on some of our diocese's past ordinations, I remember that in the early 1990's, Stephen Berg, (now Bishop Berg of Pueblo, Colorado), was busy in the corporate world, when his uncle, Joe Charron, was ordained a bishop. "The top of what I was doing," Berg said at the time, "was nothing compared to that!"

Father David Bristow, St. Mary of the Assumption pastor, said it was with "the serious mind of an 8-year-old kid" that he recognized his vocation. At Mass, "The priest was saying, 'take and eat, this is my body,' and suddenly, in a most profound way... I realized that was the most important thing I could ever do with my life."

Father Kyle Walterscheid, pastor of Denton's St. John Paul II Parish interrupted a structural engineering career to begin seminary study. Some of us drive daily on the freeways he designed. But he exited and followed another one.

My own vision wasn't a priestly vocation or a view of the Sistine Chapel. And, my cross on the dentist's track light certainly was not beautiful. Still, it was as real to me as Michelangelo's iconic ceiling frescos.

When I looked at the cross on the dentist's ceiling, I thought of one thing: Jesus. He is always there for me. He is always there for all of us.

You just don't see Him until you see Him.



Kathy Cribari Hamer and her husband are members of St. Andrew Parish. Her family life column has been recognized repeatedly by the Catholic Press Association of the United States and Canada.

Making our journey

with Christ as our compass

By Mary Morrell

He who loves practice without theory is like the sailor who boards ship without a rudder and compass and never knows where he may cast.

— Leonardo DaVinci

ONE OF THE VIVID MEMORIES OF MY CHILDHOOD IS S & H GREEN STAMPS.

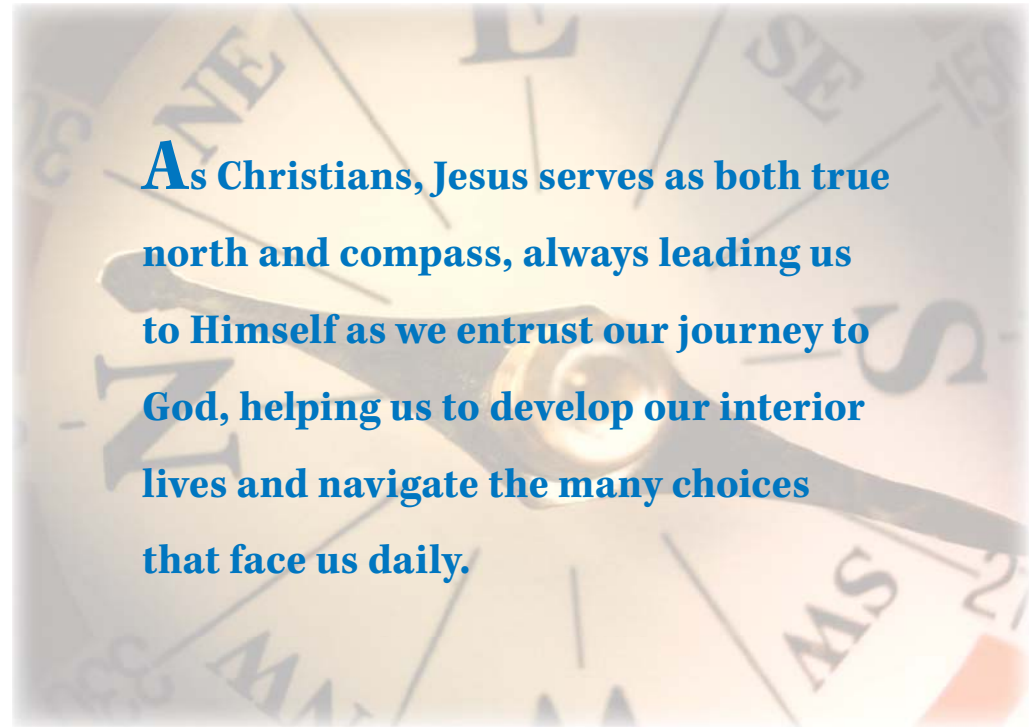
My mother collected them, like many other housewives of her day, and several times a month we would sit at the kitchen table and lick and stick them into the S & H Green Stamp book.

I don't remember ever trading them in for anything. I think the excitement was in the collecting, and the enjoyment in the time spent together.

Green stamps weren't the only collectables from my youth. There were jelly glasses at the gas station, decent toys in the Cracker Jack box, and ceramic miniatures in a box of tea. And we collected them all.

Needless to say, I was delighted and surprised when I recently bought a box of Red Rose Tea and opened it to find a miniature ceramic compass. It brought back warm memories, but it also served a more important purpose. It answered a question I had long been asking of God.

Often times in our lives there is a call, a longing to leave the shore and head out to the deep; to leave the familiar and embrace the unknown. But



As Christians, Jesus serves as both true north and compass, always leading us to Himself as we entrust our journey to God, helping us to develop our interior lives and navigate the many choices that face us daily.

every wise ship captain knows that a fearless embarking on adventure can become a foolhardy flirting with disaster without a compass.

Even in the ordinary, everyday events of our lives, it is easy to lose our bearings. Like the strange magnetic fields that interfere with a compass' pointing true north, we may be overwhelmed with "stuff" that sends our compass reeling in different directions.

A compass can save lives.

This was the case for the young merchant marine who stopped to grab a small compass before manning the lifeboats with his crew after their vessel had been attacked by a German submarine during

World War II. The men were able to navigate north, north-west, to the shipping lanes, where 27 of the 34 crewmembers were rescued.

Recognizing the significance of the event, the Smithsonian has the simple four-and-a-half-inch compass on display.

As Christians, Jesus serves as both true north and compass, always leading us to Himself as we entrust our journey to God, helping us to develop our interior lives and navigate the many choices that face us daily. What we may not often consider is that we can also be a compass for someone else, helping them to get back on course or helping them renew their relationship with God.

This is the purpose of discipleship.

As a person who is often directionally challenged, I have always thought about keeping a compass in my car. Now, I have one. Sure, it may be an inch in diameter, sea green ceramic with no moving parts, but, as a reminder, it points me none-the-less in the direction I should always be moving — toward God.

Mary Morrell serves as managing editor of THE MONITOR, newspaper of the Diocese of Trenton, New Jersey. A mother of six, she has served the Church for more than 22 years in the fields of catechesis, communications, and education.

Nothing is Compartmentalized

Especially God

By Denise Bossert

IN THE WEEKS THAT FOLLOWED MY FATHER'S DEATH, A PHRASE KEPT RUNNING THROUGH MY HEAD.

"All will be well, all will be well, and all manner of things will be well."

Julian of Norwich said it, but here is the really odd thing. I had never read anything by Julian of Norwich. I had never even heard her name. So how did the quote get into my subconscious mind and surface at precisely the moment I needed to cling to it?

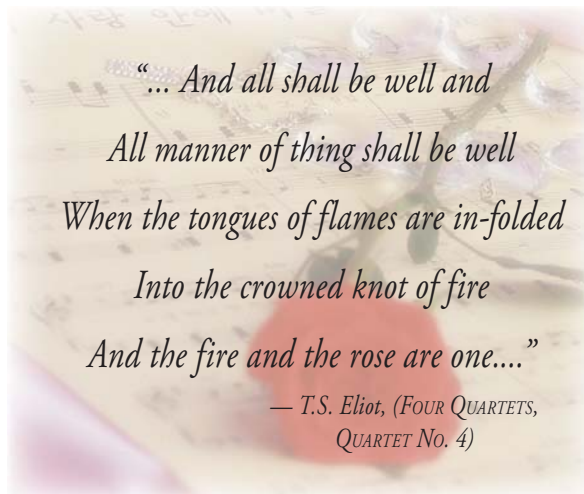
After I entered the Catholic Church, I stumbled upon Julian of Norwich and her quote. I wondered if I had experienced infused knowledge a year earlier. I had heard of that sort of thing happening. Suddenly you know something you have no way of knowing. Deep things. Things you have never studied. Somehow, you just know them.

There was another explanation — a far more likely explanation. Shortly after converting, I slipped a book from the shelves of our home library and reread something I had studied in graduate school. And in the lines of poetry I found it. "All will be well, all will be well, and all manner of things will be well."

T.S. Eliot had borrowed the line from Julian of Norwich, and someone on the faculty at Southern Illinois University at Edwardsville had put his poetry collection *Four Quartets* on the graduate school reading list. That means I had read those words in 2001 while studying for comprehensive exams, and the quote remained tucked away in the far recesses of my mind until it surfaced again in January of 2004.

God uses everything. Even obscure quotes from graduate school.

Back then, I kept my school world and my spiritual world separated. Degrees and religion didn't go together. I attended class through the week, and I went to church on Sunday. I picked up a book for graduate school. I would set it aside and read something by Max Lucado. One was academic. The other was spiritual.



Everything was compartmentalized. God laughs at that. Nothing is truly compartmentalized. And Flannery O'Connor is another literary genius that proves the point.

My undergraduate professors used to say O'Connor wrote about conversion, redemption, and grace — which of course seemed ridiculous to me. I thought she created characters with massive personality disorders and physical deformities. Nothing spiritual there.

I thought my professors in undergraduate school were trying to make some kind of religious theme out of literary writing when every Evangelical Protestant knew that you couldn't talk about conversion without explicitly delving into Jesus and the sinner's prayer of repentance. You couldn't talk about redemption without talking about death on a Cross and the wages of sin and Easter morning. You couldn't talk about grace without personal testimonies of blessings. And blessing did not come in the form of suffering and death and illness and deformity. God doesn't show up in stories about prosthetic limbs, I thought.

Which meant Flannery O'Connor wasn't a Christian writer. She was just a writer, I decided.

Had I understood O'Connor better, I might have understood the hand of God better. I might not have needed Jesus to hide gems in my gradu-

ate school reading list. I might not have been so utterly confused by my father's death. I might have known to pause and look at the Cross because I would have known that sorrow is the kind of thing that redirects the complacent soul. I would have known that grace comes wrapped up in suffering and sorrow and pain far more often than fortune or feel-good moments.

How often I have been with my mom in a store or a restaurant and heard her whisper, "There's something wrong with that child." I'd look, and sure enough, there would be a child with some health issue or birth defect. Those conversations were right out of a short story by Flannery O'Connor.

If O'Connor had written about us, she would have even left in the part about a preacher dying — and his grown daughter's search for some kind of meaning in the madness. Yes, that's O'Connor. Get them off balance. No easy grace for her. Life is messy. Hard. Downright awful sometimes.

She would have penned all of the dark moments because that's real. She understood grace and conversion and redemptive suffering in a way I did not.

There is a professor somewhere who is responsible for putting T.S. Eliot and Flannery O'Connor on the mandatory reading list for graduate school students.

He's some kind of missionary, I think.

So here's to Flannery O'Connor and dark days when our mind clings to scraps of paper we don't remember reading in the first place. All will be well. All will be well. All manner of things will be well.

Denise Bossert has four children and is a member of Immaculate Heart of Mary Parish in New Melle, Missouri. Her column, CATHOLIC BY GRACE has run in 46 diocesan newspapers. Check out her blog at www.catholicbygrace.com

Don't Argue About Mary

Your testimony will do far more good

By David Mills

FEW THINGS MAKE MY EVANGELICAL PROTESTANT FRIENDS ROLL THEIR EYES OR SCRUNCH DOWN THEIR FOREHEADS MORE THAN CATHOLIC DEVOTION TO MARY. I've never taken an Evangelical friend to a May Crowning but I can just imagine his reaction. He might not snort, but he'd want to snort.

"It's just a statue!" He'd be thinking, "and an awfully sentimental looking one at that. It's not even a statue of Jesus. Those kids are putting flowers on it. On a statue. Of Mary. How sappy. How off the point."

You may have friends like this. Mine are friends I think very highly of. When we talk about the Catholic Church, at some point they always bring up Mary. They reject the Catholic teaching and they think Catholic devotion is just weird or silly or tacky, or all three. What do you mean she's the Queen of Heaven? Why in the world do you guys put flowers on those pastel-colored statues? How can any of this help you be a better Christian?

Which leaves, as such friendships often do, the question of what to say. You may like arguing about things, but I think that you shouldn't argue about the Blessed Mother. Arguing about the nature of the Church, OK. Arguing about the divinity of Christ, OK. Arguing about Mary, not OK.

I think this is an important point and one we feel instinctively. You wouldn't (I'm speaking as a male) debate your wife's virtue. You don't argue with someone about her character. You wouldn't even debate her beauty, and argue with some guy who says her nose is too big or her eyes too close together. You just don't argue with others about the woman you love.

When someone insults your wife, the normal male instinct is to say something rude, or to smack him. I'm not recom-



mending this, mind you, but that's the natural male response. Whatever you do, you don't argue with him as if he might be right.

You really don't argue about mothers, which means you really, really don't argue about the Mother of God, who as mother of the faithful is your mother too. Refusing to argue about her isn't just old-fashioned chivalry, like tipping your hat when a lady walks by as my grandfather used to do. (Though I'm all in favor of old-fashioned chivalry.) It comes from the feeling that the love of a mother is too personal, too intimate, too good to treat as a subject for debate. That would cheapen it.

And worse, any debate risks tempting the other guy into saying something insulting to the Blessed Virgin. He'd be tempted to desecrate a holy thing without knowing it. I have been involved in some email discussions in which Protestant friends said

things about Mary that left me feeling dirty.

They didn't know any better and I don't really blame them. To understand how the Catholic feels about Mary requires the experience of having Mary as a mother. Our Protestant friends only know her at a distance. I mean, they don't even talk to her.

This leaves, as I said, the question of what to say when a Protestant friend wants to argue about her. I suggest two steps.

First, politely say that the argument probably won't be a fruitful one. You can try to explain why it won't be fruitful but you probably shouldn't, because six seconds after you start trying to explain you'll start arguing instead. Point out to your friend that he can find hundreds of arguments on the web. (Or in my book *Discovering Mary*.)

Second, tell him how you feel about the Mother of God and describe your own enjoyment of devotion to Mary. What does she mean to you? What do you get out of the devotions? How does knowing her change the way you see the world? How has she helped you when you've been hurt or sad or distressed? When do you turn to her? Which prayers do you like most?

Your testimony will probably do far more good than any argument will. You won't change your friend's mind, but you may help him see why we crown Mary's statue. Which is a start to helping him come to know her himself.

David Mills is the author of DISCOVERING MARY (Servant). He can be reached at dmills@catholicse.org.

SEEKING GOD'S PATH VOCATIONS

Following a vocation is truly about hearing the call of Jesus Christ

BY FATHER JONATHAN WALLIS

ONE OF THE MOST FREQUENT QUESTIONS PEOPLE ASK ME IS, "HOW MANY SEMINARIANS DO WE HAVE?" I AM ALWAYS PROUD TO RESPOND AS OUR NUMBERS HAVE BEEN INCREASING OVER THESE PAST YEARS. THERE IS A SENSE THAT THE HIGHER THE NUMBER, THE BETTER WE ARE DOING AS A DIOCESE. BUT IS THIS TRULY THE CASE?

Following a vocation is truly about hearing the call of Jesus Christ in the midst of the Church through prayer and reflection. We respond through conversion of life, through charity, and a daily devotion to the service of Jesus Christ and the people he forms into his Church. Jesus Christ calls and does so for our good. He chooses whom he wills. We may focus on numbers, but he focuses on the heart.

There is precedent, however, in Sacred Scripture for keeping track of numbers. In *Acts 2:41*, after St.

Peter's powerful preaching on the day of Pentecost, we read: "Those who accepted his message were baptized; some three thousand were added that day." The record of the number of those baptized reflects the joy of the Church in many coming to Christ. Growth is a sign of health and of God's blessing upon his people.

We should not simply look at the number of seminarians we have as a sign of the health of the diocese; however, it is an indicator we cannot ignore. In conversation with Bishop Michael Olson, he believes we can double the number of seminarian we currently have to 60. This is both realistic and necessary for the growth of the Church in our diocese.

We all have a part to play in increasing the number of seminarians in our diocese. You can help in three ways: pray, ask, and encourage.



Father Jonathan Wallis, STL, was ordained to the priesthood in 2007 and has served as the Vocations Director for the Diocese of Fort Worth since June 2013.

1. *Pray* that all the young men Jesus Christ is calling to become priests in our diocese will follow his call. Pray also that the men we currently have in the seminary will persevere.
2. *Ask* those you meet to think about the call to the priesthood. Ask your pastor what you can do to help with vocations.
3. Finally, *encourage* those thinking about the call to take the step and talk to their pastor about entering the seminary.

May God bless us with his generosity. May we all hear and answer the call of Jesus Christ in our lives and encourage others to do the same.

Record number of students submit artwork to Serrans' annual Vocations Poster Contest

A proud group of parents, siblings, and several teachers were in attendance at the Serra Awards Ceremony held on April 27 to celebrate with this year's winners of the annual Vocation Poster Contest. According to Richard Endres, chair of the contest, a record number of artworks was submitted by 14 Catholic school and religious education programs throughout the diocese.

First, second, and third place prizes of \$50, \$25, and \$15 were awarded at each level, first through eighth grades.

Father Jonathan Wallis, diocesan director of Vocations, presented the awards and shared his message about the importance of praying for vocations.

"Jesus Christ has a vocation for all of us," Fr. Wallis said. "It is our duty to ask him what he wants us to do. If we ask, he will certainly answer."



LEFT: Father Jonathan Wallis poses with the first place winners of the Serrans' annual Vocations Poster Contest. Students from first through eighth grades participated in the contest. (Photo courtesy of Bill Ross)

In addition, winners and their siblings received rosaries crafted and donated by the Blessed Rosary Makers from Fort Worth and blessed by Bishop Kevin Vann, former bishop of Fort Worth.

"We saw a marked increase in participation this

year as well as a strong display of talent," said Serra Fort Worth President Bill Ross. "As Serrans we are encouraged by the enthusiasm of these young people and the support of their teachers in promoting vocation awareness."

Book: *GEEKPRIEST*

Podcasting priest offers tips for using new media in evangelization, coupled with personal experience in new book

By Tony Gutiérrez / Associate Editor

DUTCH PRIEST FATHER RODERICK VONHÖGEN, A WORLD-RENOWNED EXPERT IN DIGITAL MEDIA AND FOUNDER OF THE STAR QUEST PRODUCTION NETWORK, A CATHOLIC NEW MEDIA COMPANY, SHARES HIS OWN STORY OF ENGAGING IN THESE NEW MEDIA IN HIS RECENTLY-RELEASED BOOK, *GEEKPRIEST: CONFESSIONS OF A NEW MEDIA PIONEER*.

Fr. Vonhögen's *GeekPriest* is not quite an autobiography. There are certainly autobiographical elements to the book, but he does more than simply write about his life. Each chapter follows the same format: He begins with an anecdote from his life, a tie to some aspect of popular culture, and then lessons he learned and tips he offers to his readers to overcome any related obstacles. There is a certain relatability to the book, with Fr. Vonhögen not focusing too heavily on theology, but rather embracing not only new media, but other aspects of nerd culture as well.

Fr. Vonhögen first became Internet-famous while he was blogging about the Star Wars saga during the re-release of the original films in the '90s, earning him the affectionate nickname, the "Star Wars Priest." During that time, he blogged about the hidden Christian themes in the saga and was widely-read in the Star Wars blogosphere, even earning an invitation to attend the first Star Wars celebration.

Writing about his "unusual parishioners" who discovered the Catholic faith through his website, Fr. Vonhögen discovered the power of the Internet in transmitting the Catholic faith, setting the tone for the remainder of the book.

According to Benedict XVI, Catholics should inhabit this universe with ears full of faith, thus giving the Internet a soul.

— Fr. Roderick Vonhögen

Later in the book, Fr. Vonhögen relates his experiences covering the conclave of 2005 that elected Pope Benedict XVI. He produced his first podcast while then-Pope John Paul II was in the hospital. While journalists around him acted as talking heads offering expert opinions on what would happen, Fr. Vonhögen's podcasts were personal. Indeed, he grasps the concept of social media after attending an audience with Benedict for journalists.

"According to Benedict XVI, Catholics should inhabit this universe with ears full of faith, thus giving the Internet a soul. I felt tremendously encouraged by these words. They mirrored the way I had tried to work in new media: being present in social networks in the world of podcasts and online videos, not just with a message but with my heart and soul" (p. 109).

Fr. Vonhögen also offers the meaning behind the name of his company, Star Quest Production Network, as a tie to the three Magi's trek to Bethlehem. "With our new media initiatives, we wanted to help people in their quest for the star..." (p. 133). SQPN's approach to evangelization

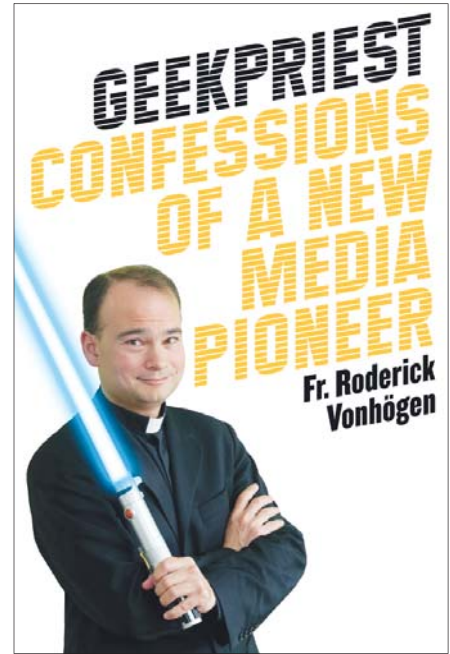


Image courtesy of Franciscan Media

TITLE: *GeekPriest: Confessions of a new media pioneer*

BY: Father Roderick Vonhögen

PUBLISHED BY: Servant Books

PAGE COUNT: 176

PRICE: \$17.99

was invitational. Podcasts were produced about pop culture such as "The Lord of the Rings" or "Star Wars." A podcast was even produced dispelling the myths of the Dan Brown novels. When non-religious people listened to these podcasts, they'd pick up on themes and would be invited to listen to podcasts about the faith.

This engaging approach also created a personal online community where people from all over the world or from different backgrounds could come together with common interests. "Over time, the people in the audience started to know each other very well and began to form friendships..." (p. 135).

Reading *GeekPriest*, the reader comes away with not simply a retelling of Fr. Vonhögen's life, but an invitation to also participate in evangelization, and in a particular way, through social media. "Like the Magi, anyone is invited to join this communal journey of faith and friendship. Including Jedi, geeks, and Hobbits. Including you. So what are you waiting for?" (p. 164).

Joan Grabowski poses with newly-ordained priests, Father Hubertus Watu (left) and Kamilus Seran (right), both SVD, in the Cathedral of St. Joseph in Maumere, Flores.



TUTORING ACROSS BOUNDARIES

Inspired to serve the global Church, and encouraged by her pastor, Joan Grabowski went to Indonesia to tutor priests and seminarians in English

BY JOAN KURKOWSKI-GILLEN / CORRESPONDENT
PHOTOS COURTESY OF JOAN GRABOWSKI

ACCORDING TO JOAN GRABOWSKI, “WOW” DOESN’T DESCRIBE THE NATURAL BEAUTY OF INDONESIA. A CRYSTAL CLEAR SHORELINE REVEALS STRETCHES OF CORAL REEF, PRISTINE BEACHES ARE BLANKETED WITH WHITE, PINK, OR BLACK SAND, AND WILD ORCHIDS GROW EFFORTLESSLY IN THE LUSH, TROPICAL FOREST.

“The physical beauty is so overwhelming it’s like paradise. It’s how I picture the Garden of Eden,” explained the St. Rita parishioner, who spent two months this spring in the Island of Flores located just east of Bali.

But the jaw-dropping scenery is not what Grabowski remembers most about her extended

stay on the island.

“I fell in love with the people,” she confessed. “We always say respect life and love everyone equally regardless of whether they’re handicapped, blind, or whatever. They live that out. There’s no question about it. So I got under that umbrella of just being loved.”

The experienced liturgist and music director was invited by the Society of the Divine Word (SVD) to tutor conversational English to the students and newly-ordained missionaries at the St. Paul Major Seminary in Ledalero, Flores, Indonesia. Her pastor, Father Paulus Kahan, SVD, who was recently elected provincial of

the order’s U.S. Southern Province, made the arrangements.

Inspiration for the journey came years earlier. While attending the 2010 University of Dallas Ministry Conference, the active church volunteer heard CNN’s senior Vatican analyst John Allen talk about the changing demographics of the Catholic Church in the 21st century. The seasoned journalist told the audience that at the dawn of the 20th century, 200 million of the world’s 266 million Catholics lived in Europe or North America.

“Today there are 1.1 billion Catholics in the world with 66 percent of that population living in the southern hemisphere,” Allen remarked during his presentation. “By 2050 that figure will increase to 75 percent, meaning that by mid-century, three of every four Catholics will live in the global south.”

Allen’s observation stunned Grabowski.

“As an American, that just rocked my whole world,” Grabowski recalled. “I decided I wanted to go to the Southern hemisphere and experience the Church.”

Traveling to Africa was her first choice but that changed after Fr. Paul suggested she visit his homeland. English is the formal business language of the SVDs and tutors were needed in Flores Island to help the seminarians and priests hone their linguistic skills.

“I didn’t even know where Indonesia was on the map,” the traveler admitted, “so I started researching.”

Some of what she discovered disturbed her. Indonesia has the largest Muslim population in the world so Grabowski became concerned about her safety and personal freedoms. But Fr. Paul reassured her that Indonesia’s five main religions — Islam, Buddhism, Hinduism, Catholicism, and Protestant sects — co-exist peacefully.

“Religion is so central to their culture, you have to declare a faith on your government I.D.” she explains before recalling an interesting exchange she had with an island native. “I asked how many atheists there were in Indonesia and I was told there aren’t any. That’s not one of the choices on the list!”

Although Indonesia is Muslim, the Island of Flores is predominately Catholic. Residents of the Islamic faith tend to live on the seacoast where they work as fishermen. Catholics live inland and farm vegetables. Members of both faiths barter food and fish with one another.

“One of the priests at the seminary has a doctorate in Islamology and talked about the peaceful relationship between the Muslims and



The Cathedral of St. Mary of the Assumption in Ruteng, Flores.



Joan Grabowski was provided a room in the seminary for two months. The room included an office area and sleeping area.



Joan Grabowski poses with seminarians from an English class at St. Paul Seminary in Ledalero, Flores.

Catholics,” Grabowski said. “I learned a lot from him.”

Like Americans, the Indonesian Muslims won’t tolerate extremists and don’t want them coming into their country, she said.

“We have a lot of things in common. One of the things we have in common is love,” she said.

Catholicism in Indonesia began with the arrival of the Portuguese in the 16th century. Over centuries, the Jesuits, Dominicans, and, more recently, SVD missionaries played a role in converting island natives to the faith. Today 85 percent of Flores is Catholic with an abundant number of vocations coming from the area.

“The churches were full and the music was very much alive,” said Grabowski who experienced Ash Wednesday and Lenten services during her stay. “Almost all of the Mass is sung.”

Grabowski, who graduated from St. Mary’s College of Notre Dame with a degree in vocal performance, tapped into the islander’s love of music to generate interest in her English lessons. At first, she asked the 15 newly-ordained mis-

sionaries and seminarians to talk about their villages and families. Then she encouraged them to ask questions.

The classes wanted to know the history of the Apache Indians and why Americans prefer football to baseball. As the series of lessons progressed and conversations dwindled, she used songs to spark interest.

“They had to be able to pronounce and understand the lyrics and spell the words in English,” Grabowski explained. “It became a project for them and they got to sing in the end. They loved it.”

During her time on Flores Island, Grabowski felt immersed in God’s love and that feeling of acceptance started when the SVDs allowed her to live in their midst.

“It surprised me that 40 priests would allow a laywoman to live in their community, but they welcomed me with open arms,” said the visitor, who enjoyed a separate bedroom and bath reserved for guests. “They were so grateful that someone would travel half-way around the world to help them.”

The SVD congregation in Ledalero made Grabowski feel welcome and taught her a valuable lesson.

“When you go somewhere to be a missionary, you receive so many blessings in return,” she said, looking back on the experience. “Sitting at the feet of the masters — professors who had advanced degrees in anthropology, Islamology, and philosophy — I learned so much.”

Grabowski said she is so captivated by the people, culture, and natural beauty of Flores Island, she wants to return and continue her volunteer work at the seminary. Tutoring conversational English seems an easy way to give back to a religious community that does so much to evangelize and care for others around the world. More than 6,000 SVD missionaries currently live and work in 70 countries, including two parishes in Fort Worth: St. Rita and Our Mother of Mercy.

“Who gets the opportunity to minister to priests? They do so much for us,” Grabowski added thoughtfully. “And I thanked them every day for that.”



A hand-woven scarf and a blessed rosary made of shells from Sikka Beach were farewell gifts to Joan from a newly-ordained priests.



Joan received a hand-woven scarf and an Indonesian Divine Mercy Chaplet pamphlet from a Polish priest who had been an SVD missionary in Indonesia for 52 years.



Joan Grabowski gives a “Tales of Indonesia” lecture in May at St. Rita Parish. Parishioner Peg Fitzgerald asks a question about the large, hand-woven Indonesian tapestry. (Photo by Joan Kurkowski-Gillen / NTC)



Some members of the Sacred Heart Rosary Makers Guild in Muenster sit together in the church. From left to right in the front row are: Kim Felderhoff, Cathy Dangelmayr, Carol Grewing, Peggy Walterscheid, Dolores Friske, and Sandy Felderhoff. From left to right in the back row are: Lanie Bartush, Annette Bayer, Mary Baxter, Darlene Miller, and Ramona Walterscheid.

Missionaries from home

Rosaries made by Members of the Sacred Heart Rosary Makers Guild distributed throughout country, world

STORIES AND PHOTOS BY JERRY CIRCELLI / CORRESPONDENT

THE WOMEN OF THE SACRED HEART ROSARY MAKERS GUILD IN MUENSTER HAVE FOUND A WAY TO INCREASE THE POWER OF PRAYER EXPONENTIALLY THROUGH THEIR MISSION OF MAKING AND DISTRIBUTING ROSARIES. In the process of completing a rosary, each maker asks God to bless the person who will ultimately receive the sacred string of beads, and often offers up the Lord's Prayer and a Hail Mary.

The rosaries have been sent to Catholic missions around the world and throughout the United States. From Japan to the Philippines to nations throughout Africa, tens of thousands of people have received the rosaries, praying the universally accepted string of holy beads in their native tongues. In the U.S., the rosaries have been distributed to the lonely at nursing homes, to pro-life volunteers needing spiritual support, and to college students searching for answers.

They have also been sent to the homeless looking for shelter from life's storms, to prison inmates seeking to set their spirits free in faith, and to countless others searching for a way to grow closer to God.

You can do the math, but there is no formula for determining in absolute terms exactly why the dedicated women at the Sacred Heart Rosary Makers Guild have donated their time to stringing 3 million beads on more than 51,000 rosaries over the past 30 years.

"I make rosaries because I love Mary," said Lanie Bartush, who assesses needs and coordinates guild activities. "The Rosary is so powerful. To be able to promote prayer by making rosaries is just a blessing."

"For us, it's easy," added Kim Felderhoff, who teamed up with Bartush to redouble the group's efforts about five years ago and recruited

more than 50 dedicated rosary makers at Sacred Heart Church in Muenster. "We feel we're doing so little, but it's going way beyond anything we could accomplish otherwise," Felderhoff said.

"It's part of my devotion to Mary," she added. "It just makes everybody feel good to do it. It's like creating joy. It just brings joy to your heart."

Bartush and Felderhoff estimate the cost of making a rosary — requiring 60 inches of nylon cord, some glue, one plastic cross, one centerpiece, 53 same-colored beads and six contrasting beads — is about 17 cents.

Its value — priceless. "Especially when you add in all the prayers that go along with it," Bartush said.

Bartush credits Tillie Otto, who passed away in 2009, for inspiring her and others to

become involved in the mission, as well as establishing a history of rosary-making at Sacred Heart that dates back to 1985.

Today, all of the dedicated women who are active in the guild have found ways to weave their mission into their lives and careers. While their goals in making rosaries are the same, their techniques vary.

Cathy Dangelmayr said she finds comfort in praying the Rosary, and that motivates her to help others do the same. "I pray the Rosary at home every night and I felt that maybe if I made rosaries and other people got them, then maybe they'd start praying the Rosary, too," Dangelmayr said.

Dangelmayr said she takes her rosary supplies with her while her husband makes his frequent rounds tending to and feeding their cattle. "My job is to open and close the gates," Dangelmayr said. "The rest of the time, I'm making rosaries in the truck. I just love to make them."

Another productive member of the guild, Mary Baxter, has an entirely different approach to making rosaries.

"I set aside a specific time to do it," Baxter said. "I have a place dedicated where I work at it like an assembly line. I have a method in the way I do it. And I would not do it in the car. Because the way I do it there would be beads everywhere. I set aside specific days of the week and have to get everything prepared and organized in advance. I love doing this."

Although their techniques differ, Baxter and Dangelmayr agree their favorite activity is both a mission and craft.

Just as the methods of creating rosaries are



Guild members have created more than 51,000 rosaries during the past three decades.

Rosary Resources

The Sacred Heart Rosary Makers Guild recommends Our Lady's Rosary Makers International for information on:

- How to make a rosary;
- Materials;
- Requests for rosaries;
- How to pray the Rosary, and more.

For more information, visit Our Lady's Rosary Makers at www.olrm.org.

diverse, the ages of those who participate in the activity is wide. Some members involved their children and grandchildren in the process.

When Carol Grewing got involved, for example, she said she recruited her high school-age daughter to help. "She'd string the beads on, and I'd tie the knots," Grewing said. And there seems to be no age limit on just how long one can be a productive member of the guild.

Delores Friske, age 97, has been at it "a long time" by her own account. "I just made one this morning," Friske said. "I don't make as many as I used to, but I'm still making them."

Friske recalled turning out 79 rosaries on short order not long ago. "I have 35 at home right now that I've made," she added.

Friske said she will continue to make rosaries as long as she can and shows no signs of letting up. "God has been so good to me. I've had a good life."

Sister Roberta Hesse, SSMN, appreciates the work of all the creative members of the guild. "We need people who make rosaries," said Sr. Roberta, now retired with the Sisters of Saint Mary of Namur at Our Lady of Victory Center in Fort Worth. "They do such wonderful work and it is truly appreciated." Sr. Roberta should know. She spent 35 years as a missionary in Africa.

In the course of her missionary work, Sr. Roberta carried thousands of rosaries back for the people of the African nations she served. Her carry-on luggage for trips back to Africa always consisted of large bags of rosaries, she recalled.

The Rosary, she said, is cherished among missionaries. "It is a marvelous instrument of prayer for people who want to deepen their spirituality," Sr. Roberta said. "It's because of the Blessed Virgin, who for me is the link to the heart of Jesus. She knows His heart and He knows hers."



The members of the Sacred Heart Rosary Makers Guild consider making rosaries that are distributed throughout the world their mission.

Mary, said Sr. Roberta, is the mother who can intercede for us.

A case in point, said Sr. Roberta, can be taken directly from Scripture (*John 2:1-11*) when Mary becomes aware of the needs of others during the wedding at Cana.

When the wine was gone, John tells us that Jesus' mother said to him, "They have no wine." Jesus replied, "Woman, how does your concern affect me? My hour has not yet come." Yet Jesus goes on to tell servants to fill six stone jars with water, which he turned into the finest wine for the guests to enjoy.

Sr. Roberta continued, "When Mary asked, it was done. Mary is the symbol of all people. She loves us all. And she never disappoints us."

A native of Muenster, where the guild is based, Sr. Roberta said she will be forever grateful for their work.

"I always think, the people who made these rosaries never got to see the smiles on the faces of the women I gave them to," said Sr. Roberta. "They never got to see the joy it brought when a mother gave rosaries to her children. But they will know it when they see God in eternity."

"These rosary makers are doing such wonderful work," said Sr. Roberta. "They are helping to spread the Word of God."

For information about or help establishing a rosary makers guild in other parishes, contact Lanie Bartush at laniebartush@yahoo.com.

Following in the Footsteps of the Saints

Saints provide moral compass for local Catholic Boy Scouts

STORIES BY JERRY CIRCELLI / CORRESPONDENT • PHOTOS COURTESY OF JOHN RYAN

THE GREEK WORD “HEROES” ORIGINALLY REFERRED TO A PERSON WHO, IN THE FACE OF DANGER, DISPLAYED OUTSTANDING COURAGE, HIGH MORAL STANDARDS, AND A WILLINGNESS TO SACRIFICE HIMSELF, IF NEED BE, FOR THE GOOD OF HUMANITY.

It really had nothing to do with home runs, goals scored, or superhuman strength.

Catholic Boy Scouts in the Diocese of Fort Worth apply the former definition to their heroes, and respect these qualities in such holy figures as St. Kateri Tekakwitha, St. Paul Miki, St. John Paul II, Blessed Junípero Serra, Blessed Carlos Rodriguez, and Venerable Father Michael McGivney.

All of these holy figures endured great hardships throughout their lives but achieved great moral victories for those they served in the name of God.

For a full week, July 31 - Aug. 6, about 50 Scouts will look to these heroes for spiritual guidance as they embark on a 1,500-mile round-trip “Footsteps of the Saints Pilgrimage,” hosted by the Diocese of Fort Worth Catholic Committee on Scouting. This will be the third such outing undertaken by the diocesan Scouting group, with the others held in 2007 and 2012.

This year, the pilgrimage will take Scouts on a faith journey from North Texas to the Texas Panhandle, then on to Sante Fe and continuing through the Sangre de Cristo (Blood of Christ) Mountains to Cimarron, New Mexico. Along the way, as they learn more about holy men and women of the faith, they will visit with bishops, priests, nuns, Native Americans, and Scouts from around the world.

“This is an overall great experience for young men,” said 16

-year-old Boy Scout Michael Shipman of Keller. Shipman speaks from experience, having also attended the 2012 outing. “Scouting is a great program, and the Footsteps of the Saints Pilgrimage really shows how Catholicism and Scouting are intertwined.”

The similarity begins, Shipman said, with the saints who are central to the pilgrimage. These were people who maintained solid moral character, stood up for what was right, and remained reverent toward God — just like Scouts.

“They *are* heroes,” he stressed, “but not like the characters you read in comic books. These saints really did something extraordinary. They set a path and precedent for other people to follow. They’re great role models.”

When you combine learning about the saints with fun and adventure, it’s an unbeatable combination, according to Shipman. He said he is looking forward to being in the great outdoors and “seeing God’s beauty in nature.”

Highlights of the Scouts’ adventure include a stop in Amarillo at the Kwahadi Museum of the American Indian. Here they will learn about the Native American Pueblo and Plains cultures.

They will also visit three churches in Santa Fe, including the San Miguel Mission — built in the early 1600s and reported to be the oldest church in the U.S.; St. Francis Cathedral; and Loretto Chapel.

Above: Footsteps of the Saints Pilgrimage patch presented to the Scouts after their 2012 outing. Portrayed is Japanese St. Paul Miki with the mountains of Philmont Scout Ranch in background.

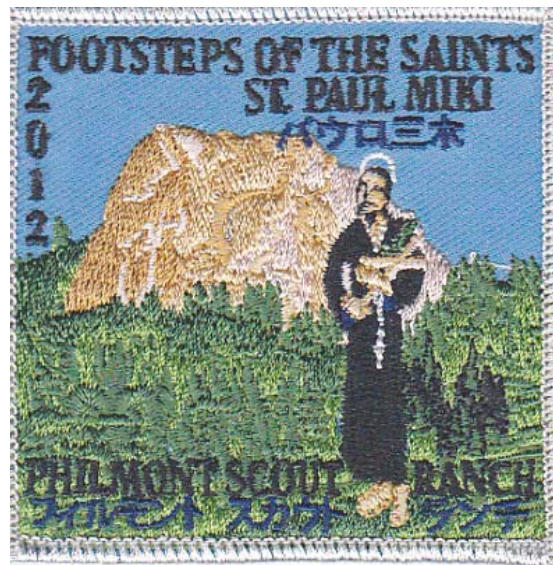
After Santa Fe, the Scouts will travel to Bandelier National Monument near Los Alamos, New Mexico. The monument is actually 33,000 acres of rugged canyons and mesas. Scouts will hike, explore cliff dwellings, and view petroglyphs, or rock engravings, giving testimony to human presence that dates back 11,000 years.

They will also visit the nearby El Santuario de Chimayó, a small shrine visited each year by hundreds of thousands of pilgrims and known for healings that have occurred there.

Before they head home, Scouts will also spend a few days at the Philmont Scout Ranch in Cimarron, New Mexico. Here they will attend Mass at an outdoor chapel and meet up with hundreds of Scout leaders and dozens of Catholic clergy gathered for a special training conference.

Twenty-five-year-old Ian Myers of Arlington was a teenager when he attended the first Footsteps of the Saints Pilgrimage in 2007. “It was very powerful,” Myers said. “And it was a great way to experience faith in action.”

One of the most powerful moments, Myers said, came when Scouts prayed a “living Rosary” at the Philmont Scout Ranch. This



Scouts and their leaders gathered in 2012 at Philmont Scout Ranch in Cimarron, New Mexico, for a group picture with the Tooth of Time Mountain peak as a backdrop. The Scouts will return to the high-adventure Scout ranch this year.

involved the teens forming themselves into the shape of a rosary. When each boy said one of the Rosary prayers, he lit a glow stick to represent a bead. By the end, the Scouts were an integral part of the Rosary.

John Ryan, who coordinates the Footsteps of the Saints Pilgrimage with the help of Myers and dozens of other volunteers, has set high standards for the outing and expects it will have a great impact on the young men attending.

"We're trying to make this the greatest single Catholic Scouting experience in their lives," he said.

"We will be totally immersed in our Catholic faith, and we'll be learning about the saints and how they persevered."

Leaders are also dedicating themselves, Ryan said, to keeping the pilgrimage full of fun and outdoor adventures for the teenage boys taking part. In the process, Ryan said he hopes Scouts come away with insight into the character it requires to face adversity, make wise choices, and remain faithful to God.

"In life, they're going to have peaks and valleys, just like these saints. There will be times for them when life will be tough. There will be temptations along the way, and they'll have to make choices on which direction to go — the good road or a bad road.

"In times of trouble, we want them to look toward the saints as role models, because they have gone through tremendous challenges, and they can show us how to persevere."

Ryan said that the cost to participate in the pilgrimage is \$200, and that there are still spots available. He added that partial scholarships are available for those who need financial assistance.

To participate, or for more information, contact John Ryan at (817) 939-5673, or by e-mail at thetexaswebguy@yahoo.com.

Japanese Catholic Scouts to walk side-by-side with local counterparts on pilgrimage

THE FOOTSTEPS OF THE SAINTS PILGRIMAGE, WHICH STARTED AS AN IDEA TO DEEPEN THE FAITH OF CATHOLIC BOY SCOUTS IN THE DIOCESE OF FORT WORTH, IS ENRICHING THE SPIRITUALITY OF SCOUTS 6,500 MILES AWAY IN JAPAN.

In 2012, the second time the pilgrimage took place, local Boy Scouts, under the leadership of John Ryan, invited their counterparts from Japan.

A partnership was forged and two Scouts from Japan, Seikichi Yashiro and Yu Tsukamoto, made their way to the U.S. to join local boys on the pilgrimage.

In e-mail correspondence with the *NTC*, Seikichi said he thoroughly enjoyed visiting with Scouts in America and strengthened his faith through the experience of the Catholic pilgrimage. "I felt Scouts all over the world were connected," Seikichi said. "I was able to change in many ways."

Boy Scout Michael Shipman of Keller, whose family hosted Scouts from Japan, said, "At first, I didn't know what to expect. But we really had a lot of fun. We're all young men, and we discovered we have common interests."

Those interests included hiking around the canyons, mesas, and mountains of New Mexico, exploring historical churches, and meeting others from around the world at Philmont Scout Ranch. All the while, the Japanese Scouts learned more about the holy figures discussed during the pilgrimage and introduced Fort Worth area Scouts to St. Paul Miki. Crucified in Japan for his belief in Christ, this Jesuit saint was forced to march 600 miles to his death. Through it all, St. Paul Miki preached to the crowds that turned out to mock him, and he held steadfast to his faith.

Communications challenges



The Japanese Scouts joining the pilgrimage this summer met in May. From left to right are Hidekatsu Sato, international commissioner of the Japan Catholic Conference of Scouting, with Scouts Takayuki Motoo, Seikichi Yashiro, Ryo Osaki, and Troopmaster Yasunobu Iimori.

were overcome with the help of computer translation applications and the assistance of Scout leader Dale Shipman, who has spent time in Japan, and called on his sister, who is familiar with the culture and the language, for assistance.

Scouts and leaders from the diocese have maintained contact, and three more Scouts from Japan plan to join the 2014 pilgrimage.

As a tangible way to reach out to the Scouts in Japan and maintain a spiritual bond, Ryan has shipped hundreds of rosaries to them. The rosaries were made and donated by the Sacred Heart Rosary Makers Guild of Muenster.

Hidekatsu Sato, international commissioner of Japan's Catholic Conference of Scouting, based in Tokyo, told the *NTC*, through interpreting help provided by Ryan, that the rosaries were treasured by their recipients. They are part of a "Holy Rosary Program" in Japan, designed to help Scouts learn to pray the Rosary. Sato said his office distributed the rosaries to 25 Scout troops in the Tokyo area.

Sato also worked closely with Ryan to find the right Scouts and prepare them for their trip to Fort Worth and the Footsteps of the Saints Pilgrimage in 2012. Impressed by the follow-up reports

from the Scouts on their return, Sato said he is eager to continue the relationship and hopes one day for an exchange program.

John Cuccaro, chairman of the Diocese of Fort Worth Catholic Committee on Scouting, also serves on the International Committee for the Boy Scouts of America's Longhorn Council. Cuccaro said that when Ryan first proposed his idea on the pilgrimage and involvement with Scouts from Japan, it was met with widespread approval from the Scouting community, eager to build international friendships.

"There's no better way to do that than face-to-face," Cuccaro said. "Footsteps of the Saints is a wonderful Catholic experience for Scouts, and at the same time it shows them they are part of a very large Scouting family."

In the end, no matter the nationality of a Scout, the message from the Footsteps of the Saints Pilgrimage is the same, he said.

"This fits so well with Catholic Scouting," Cuccaro said, "because you can draw parallels with how the Saints lived their lives and the tenants of our Scout Law, which is basically to honor God and to live a pure and honorable life."



ABOVE: The exterior of the new St. Jude Church on the day it was dedicated, May 12. **BACKGROUND:** The interior of the new parish includes statues and stained-glass windows that used to reside in now-closed parishes in other parts of the United States.

Old community, New Home

Parishioners of St. Jude gathered as Bishop Olson dedicated their new church May 12

BY JERRY CIRCELLI / CORRESPONDENT • PHOTOS BY WENDY PANDOLFO

DEPICTED IN SACRED HAND-CARVED SCULPTURES, MARBLE STATUARY, STAINED-GLASS WINDOWS, AND FRAMED ARTWORK, JESUS AND THE SAINTS JOINED 2,000 PARISHIONERS OF ST. JUDE IN MANSFIELD IN THE 27,000-SQUARE-FOOT CHURCH DURING A SPECIAL DEDICATION MASS AND CONSECRATION ON APRIL 12.

After Bishop Michael Olson handed over the keys to the front doors to pastor Father George Foley, parishioners followed a Knights of Columbus honor guard procession into the church.

A seven-and-a-half foot tall replica of the Pietà, cast in Carrera marble, greeted the parishioners as they passed through the narthex. Once inside the church doors, a hand-carved, 10-foot wooden sculpture of Christ on the cross, rising high above the altar, captured people's attention. The figure of Christ was carved in Mexico with direction from Fr. Foley, with the cross itself constructed on-site by a local parishioner.

Along the walls, hand-carved statues of the saints, which had been housed for several months in parish hall storerooms, looked as if they had always stood in their specially-de-

signed porticoes.

They included Saints Kateri Tekakwitha and her garment relic, Padre Pio, Anthony of Padua, and of course, St. Jude. Others, like the traditional statuary depicting St. Thérèse of Lisieux, once inspired the faithful at Catholic churches recently closed in the Northern United States. Now, in their new home, they inspire the masses of North Texas.

As if these saintly figures weren't enough to open up the hearts and souls of the faithful, elaborate stained-glass windows throughout the church cast their brilliantly colored light on parishioners. Four round, antique, stained-glass windows are placed high above the altar in the church. They are among 14 antique stained-glass window creations that have found new life in St. Jude after gracing other churches in decades past. In fact, one of the windows, depicting Christ's baptism by John the Baptist, is 163 years old and was crafted by a stained-glass artist in England.

Parishioners received a special blessing from Bishop Olson and Fr. Foley with a sprinkling of holy water early in the service. The bishop ex-

plained that the action was a "sign of our repentance, a reminder of our baptism and a symbol of the cleansing of these walls and this altar."

He continued, "May the grace of God help us to remain faithful members of this Church, open to the Spirit we have received."

The Gospel passage for the Mass was taken from Matthew, in which Jesus told Peter, "Blessed are you ... You are Peter and upon this rock I shall build my Church." During his homily, Bishop Olson said the readings help the faithful understand the gift of gratitude. He said that this special day was a time to be thankful for "the gift of gratitude that the Lord gives us for what we can only see by grace and through the gift of faith."

He explained the reasons why churches like St. Jude are built and consecrated. It is done, he said, "for our identity with the Church, which is inseparable from the celebration of the Eucharist.

"We thank God for the gift of our mission as the Church to bring about not only our own conversion, but the conversion of all in the world today," the bishop added, "as the people



Bishop Olson consecrates the new altar by pouring chrism oil on top of it.



St. Jude Pastor Father George Foley spreads soil on the walls of the new church.



Bishop Olson is joined by priests and deacons at the altar during the May 12 liturgy.

of God present here at St. Jude's in Mansfield have done now since 1898 [and] passed on and on as members of Christ's Church."

As part of the dedication prayer, Bishop Olson said, "The Church is favored, the dwelling place of God on earth, a temple built of living stones, founded on the apostles with Jesus Christ its cornerstone."

Following the prayer and accompanied by Fr. Foley and several other priests and deacons, the bishop poured chrism oil on the church's altars. The walls were also anointed.

Following the rite of anointing, Bishop Olson incensed the altar and church, praying, "Lord, may our prayer ascend as incense in your sight. As this building is filled with fragrance, so may your Church fill the world with the fragrance of Christ."

Following Communion, Fr. Foley thanked the faithful for making the new St. Jude Church a reality. It marks the fifth major church building project since 1898 for the growing Catholic community.

"Thank you for the beautiful church that you've built," Fr. Foley said. "We thank God, our Father, for this church, built from the goodness of the people of Mansfield and the surrounding areas. We give thanks to the Holy Spirit for the inspiration of the people who designed and built this church."

Fr. Foley added, "May all who pass through this church, from the womb to the tomb, be enriched by its presence and be brought into eternal life."

Before he finished speaking, the 2,000 parishioners who could no longer contain their expression of support for their pastor, rose to their feet to give Fr. Foley a standing ovation.

The priest spearheaded the work for their new church that can now accommodate 2,317 people — more than triple the number that could be seated in the former worship space.

Following the consecration of the new

church building, parishioners said they felt a true sense of completion about their new church. Although Masses have been celebrated at the church for the past few months, the consecration — the first carried out by Bishop Olson as bishop of the Diocese of Fort Worth — was eagerly anticipated.

Parishioner Debbie Hathaway said of the bilingual Mass and consecration, "We came together as a universal Church today. We were one, not a Spanish Mass and an English Mass, but one."

Music Director Steve Jacaruso saw it the same way. On this day, he directed choir members from each of the six weekend Masses offered at St. Jude. "It was a community experience," he said.

"This is still a tightly-knit community," the music director added. "People here still respond to the needs of the community. No matter how big it gets, it's the people who make the church."

Likewise, Deacon Jose Aragón enjoyed the active participation and coming together of St. Jude parishioners for the consecration. "This is a holy place here in Mansfield and it is for all people," Dcn. Aragón said. "And, it's not just for us, but for those who come behind us in later generations."

The number of active participants at St. Jude made the project particularly significant for its architect, Raymond O'Connor. He said that the design of the church — from its Spanish marble floors to its red oak pillars, and from its Gothic arches to its quatrefoil decorative framework — catered to the traditional church character of its parishioners.

In the many church projects in which he has been involved, O'Connor said, this was among the most remarkable.

"This church is special in so many ways," O'Connor said. "The congregation is so involved in it. You could tell during the ceremony just how involved they were. Almost every pa-



St. Jude parochial vicar Father Amado Vallejo incenses the assembly during the dedication Mass.



Statues of Sts. Padre Pio of Pietrelcina (left), and Kateri Tekakwitha (right) sit inside the parish.

rishioner was doing something.

"It was that same way during the design," O'Connor added. "To have that kind of commitment from the parish is special. They put a lot of energy into this. And it was just great to work with Fr. Foley."

At the end of the Mass, Bishop Olson added his own words of appreciation for Fr. Foley, who was ordained in Pretoria, South Africa, 55 years ago. "Thank you Father Foley for saying 'yes' to Christ in your vocation to serve as a priest and to come here, to cross the ocean, to serve in our diocese, to say 'yes' to come and lead God's people here in Mansfield, and to oversee its growth."

His words brought another standing ovation before the historic Mass concluded, as parishioners lived out the bishop's earlier remarks about the gift of gratitude.



LEFT: Fr. Gary Picou offers his first blessing at the end of his Ordination Mass.

'You are

*Fathers Gary Picou and Raul Martinez are welcomed into the priesthood
by Bishop Michael Olson in his first priestly ordination.*

STORIES AND PHOTOS BY
KATHY CRIBARI HAMER / CORRESPONDENT

TWO PRIESTS' LIVES CONVERGED MAY 24 AT ST. PATRICK CATHEDRAL, WHEN, FROM DIFFERING BACKGROUNDS AND HISTORIES, THEY LAY PROSTRATE IN FRONT OF THE SAME ALTAR, KNELT AND PROMISED FEALTY TO THE SAME BISHOP, AND RECEIVED THE SAME SACRAMENT.

Father Gary Picou, ordained after having begun his seminary studies 20 years earlier, sat with his parents, Cathy and Gary, all of them smiling, then stepped forward to express his willingness and desire to join the presbyterate for the Diocese of Fort Worth.

Father Raul Martinez López, dabbing at his eyes occasionally sat near his mother, brother, and a cluster of cameras, handled by proud relatives who had traveled from Mexico in anticipation of the huge event.

For his part, Bishop Michael Olson, who just four months ago was consecrated to the episcopate, celebrated his first priestly ordination for the diocese since becoming its shepherd. He called them "dear sons," smiling when he described standing in their places just 20 years earlier, on June 3, 1994. "I was slightly less nervous that day than I am today."

Having spent the previous six years as rector of Holy Trinity Seminary in Irving, the bishop would have been able to recognize a sea of faces in the cathedral, knowing he had been instrumental in the selection, placement, and formation of many of them. In short, when this bishop celebrated the sacrament of Holy Orders, he was able to understand it from many perspectives.

Bishop Olson presided over the liturgy *ex Cathedra*, "from the Bishop's chair," and looking directly at the two ordinands, he told them. "The vow that you make this day is of the heart, and it is of the heart not only of your own, but of the entire Church. It is an act of faith, an act of hope, and an act of love.

"Always remember," he said to them, "it is Christ who initiated this, calling you by name. And your response is itself a grace that He offers you and that you share, generously, with all of us."

Vocations Director Father Jonathan Wallis presented the two deacons to the bishop as the assembly applauded them. That presentation, examination, and promise of obedience were the beginning steps of the Ordination Rite. As the two candidates placed their hands in the bishop's, they promised obedience to him and his successors.



Bishop Michael Olson, joined by newly-ordained Frs. Gary Picou and Raul Martinez.

In his homily, Bishop Olson spoke of that promise, emphasizing, "...obedience is never simply procedural or administrative. Obedience doesn't end with a particular assignment nor does it end with retirement.

"The obedience that Christ requires of his priests," the bishop said, "is a life-giving obedience that makes known the obedience of Christ to the Father. Obedience is an act of the heart directed to the bishop, but to the bishop as he represents Christ and his Church.

"Priestly obedience is at its core an apostolic heart," he added, "ready to be inconvenienced and available for the burden of God's people wherever and whenever they cry out for us."

Both men and the bishop emphasized the status of a priest as a servant of God.

The bishop instructed the men, "When as priests we receive that emergency phone call at 2:30 in the morning, remember it is Christ calling, to whom we are obedient; this form of obedience engenders a generosity that will generate even more devotion among the faithful people of God encouraging even stronger and life-giving marriages and more robust priestly and religious vocations within our local and universal Church."

In a pre-ordination interview, Fr. Picou reflected upon that call to obedience to Christ. "When people go to a priest, they are looking for reconciliation, healing,



Bishop Olson lays hands on Deacon Gary Picou, ordaining him to the priesthood.



Fr. Picou distributes the Eucharist to his father, Gary, at his ordination Mass.



Fathers James Wilcox (left) and Khoi Tran (right), who were ordained together last year, pray over their new brother priests.

a Priest'

the Order of the Presbyterate at St. Patrick Cathedral May 24
ly ordination for the Diocese of Fort Worth



Fr. Picou (left) and Raul Martinez (right), offers the final prayer of the Mass.

consoling, encouragement, and direction, and it's a really privileged position from what I've seen so far.

"They basically say, 'I want you in my life,' and our position is just to create that space where they're welcome to walk in."

After promising obedience, the two ordinands lay prostrate before the altar as the assembly sang the Litany of the Saints.

"I felt a strong sense of profound humility," Fr. Picou said. "We prostrate ourselves for a reason — to humble ourselves to realize that we need the prayers of the Church. And that Litany of the Saints, it is the prayers of the whole Church, for us that are about to be ordained. We don't do it on our own."

Finally, the pinnacle moment of ordination arrived with the laying on of hands, first, and most importantly by the bishop, and afterward, in a gesture of fraternity, by all priests present, asking the Holy Spirit to come over the two candidates.

"Kneeling in front of the altar, the priests prayed over my head as well. Tears flowed like a spring from my eyes, because I felt so much joy. Tears that I offered to God as a gift," recalled Fr. Martinez. "Throughout the entire ceremony my heart was beating so hard with a strength that I cannot explain. I was consumed by emotions that took over my entire body, I cried because I felt so much joy."

Fr. Picou had a similar experience as he received the sacrament.

"It will take me months, if not years, to process this. I imagine that at each ordination I attend, I will see a fuller picture of those two moments," he said. "I was calm, and I prepared myself to receive what the Church through our bishop had to offer. I prayed for the disposition of receptivity, that I be conformed to Christ the Priest as he chose, not as I want it to be."

Fr. Picou entered the seminary after college, but took a break before returning to finish. "When I was in seminary the first time, my parents already bought my chalice. I didn't know that," he said. "So when I left the seminary and it looked like I wasn't going back, they sent it to my great uncle's parish in Louisiana. They requested that anytime a Mass was celebrated with that chalice, that they pray for me to go back. So for about 12 years that parish has been praying for me to return." Fr. Picou's great uncle, a Knight of Columbus, was present at the ordination.

Cathy and Gary Picou were supportive parents, both emotionally touched by the Ordination Liturgy, and again at their son's first Mass. Fr. Picou presented his parents with the cloth used to wipe his hands after the bishop anointed them with oil during the ordination.

That gift, traditionally bestowed on the mother, was given to both parents this time. "Gary made up his own tradition," his mom said. The parents said they would split it. Tradition is that when the parents die, the cloth is buried with them, to show God they are parents of a priest, and "to let them into Heaven," Cathy Picou said.

Although Fr. Martinez' father died when he was 16, his mother was able to witness his ordination to the priesthood.

"I am very thankful to God for my mother, Maria Esther Lopez, who was able to attend my priestly ordination," he said. Then, reflecting upon the Motherhood of Mary, he recalled, "As I knelt in front of the altar I looked up and saw the Mother of God, who witnessed my smallness. I felt her arms wrap me with her love and whispered to my ears the same words she shared with Juan Diego: *No tengas miedo. No estoy yo aqui que soy tu Madre?*' which means, 'Fear not. Am I not here who am your Mother?'"

"That night before going to bed," Fr. Martinez said, "I repeated over and over these words: 'Raul, you are a priest. Raul, you are a priest. Raul, you are a priest....' That's how I went to sleep."

Right: Fr. Raul Martinez offers his first blessing at the end of his Ordination Mass.



Deacon Martinez wipes tears from his eyes during Bishop Olson's homily.



Bishop Olson pours holy chrisam onto Fr. Martinez' hands.



Fr. Martinez blesses his mother, Maria Esther Lopez.



Shortly after being vested, Fr. Martinez embraces Holy Family Parish pastor Father Jeff Poirot, whom the new priest had served under as a deacon.

Father Raul Martinez fostered his vocation throughout his life

REVERENCE AND HUMILITY SHOW IN HIS EYES, SMILE, AND CAREFULLY-WORDED HOMILIES. NEWLY-ORDAINED FATHER RAUL MARTINEZ LOPEZ WORRIES ABOUT HIS VOCABULARY AND PRESENTATION, BUT TO THOSE TO WHOM HE PREACHES, HE DELIVERS HIS THOUGHTS CLEARLY, EVEN IN HIS NEW, SECOND LANGUAGE.

Fr. Martinez, whom Bishop Michael Olson ordained to the priesthood at St. Patrick Cathedral May 24, is a native of Coahuila, Mexico, and began to develop a closer relationship with God 12 years ago. Today, at age 38, he seems filled with an appreciation of what happened.

"I can't tell you that I had a 'moment.' It was after I turned 26 that I started to pray more and spend time with God alone. It was all about a relationship with God.

"People would approach me," he explained. "Sometimes complete strangers would ask if I had considered becoming a priest. Within me I would deny the call that God was making through people. Finally, I went through a process of discernment where I decided to be a priest."

With the continued rapid growth of the Hispanic community in the Diocese of Fort Worth, the local Church was grateful for bilingual priests. Fr. Martinez expresses gratitude to then-Bishop Kevin Vann, who sent him to Mexico to begin his religious studies.

As a seminarian, he lived at the *Seminario Hispano de Santa Maria de Guadalupe*, a seminary established to provide Spanish-speaking priests to the United States and to form seminarians who are members of the Hispanic community in the U.S. While there, he studied philosophy at the *Instituto Superior de Estudios Eclesiásticos* and theology at the *Universidad Pontificia de México*. He also served in different parishes and nursing homes, and went to missions in different states throughout Mexico.

"My seminary years were a growing experience and a journey, where I encountered ups and downs," Fr. Martinez said. "Everyone has doubts; I don't think I was the only one. I had great experiences and some bad ones.

"One of the best experiences was sharing with my fellow seminarians the Eucharist, all the prayers, and the experience of growing together. One special person was Fr. Rogelio Alcantara, who helped me with the process of

discernment. He truly was an example of God's love.

"Also," the priest added, "I lived with 70 priests and seminarians." Sharing time with each one of them definitely influenced him, he said.

"Before heading out on Sunday, the priests would study the Gospel. They each shared their views and then decided what they would preach that day. I saw unity in God and brotherhood."

Fr. Martinez returned from Mexico in July 2012, and he began an eight-month internship at Sacred Heart Parish in Wichita Falls under Father Jack McKone.

"I was studying English, and I would help Fr. McKone with the liturgy. On Sundays I would visit the sick and bring them Holy Communion.

"That really made my day," he said, smiling.

In the summer of 2013, before his ordination to the diaconate, he completed an 11-week Clinical Pastoral Education internship at Baylor All Saints Hospital in Fort Worth.

"There I worked with the sick, helped them emotionally and spiritually," he said.

He was ordained to the diaconate Sept. 14, 2013 by Bishop Douglas Deshotel, auxiliary bishop of Dallas. After his ordination, he was assigned to serve at Holy Family Parish in Fort Worth.

"Now I was preaching, serving, and helping the sick. Being at Holy Family has been the best experience," he said. "I have learned much from Father Jeff [Poirot]. He is an excellent priest. I'm truly thankful for his living testimony."

Another influence was Father Richard Flores, who was one of the priests who vested Fr. Martinez at his priesthood ordination.

"Fr. Flores is the one who helped me enter seminary when he was pastor at St. Rita Parish."

Fr. Martinez's father died when he was 16, but his mother, Maria Esther Lopez, who still lives in Mexico, attended his ordination. He also has two sisters and two brothers. One brother also attended his ordination, as did some priests from Mexico.

Fr. Martinez's chalice came from the Knights of Columbus, in memory of Sir Knight Ron Upshaw, who was a knight for almost 50 years and a member of Council 9299 based out



Fr. Raul Martinez offers his first blessing as a priest to Bishop Michael Olson following his ordination.

of Most Blessed Sacrament Parish in Arlington, and a Fourth Degree member of the Mary Queen of Peace Assembly.

The assembly participates in a "Chalice Program" by which it donates a chalice or ciborium to a priest or parish when a Fourth Degree member of the assembly passes away. The chalice or ciborium is engraved with the knight's name. Upshaw's daughter was out of town for Fr. Martinez's first Mass, but said she was honored to have the chalice donated to the new priest in memory of her father.



Newly-ordained Fathers Raul Martinez (left), and Gary Picou (right)

Father Gary Picou's vocation journey came full circle

FATHER GARY PICOU IS THE ELDEST OF GARY AND CATHY PICOU'S FOUR OFFSPRING; AS A YOUNG CHILD GROWING UP IN HOUSTON, HE HAD A DREAM.

"I wanted to be an astronaut."

However, when the young man took the physical, he learned he was color blind.

"My dream of being an astronaut kind of died," said Fr. Picou, who was ordained a priest for the Diocese of Fort Worth on May 24. But in one of many references to the mystery of God, the priest noted the color blindness may have been one of the ways God works, and a demonstration of his sense of humor and providence.

"Now I joke about it. People ask, 'Why do you want to be a priest?' and I answer, 'Because I'm color blind and black goes with everything.'"

Fr. Picou's first "flash" toward the priesthood was during his sophomore year at the University of Houston, where he studied mechanical engineering. He spoke about the calling to his dad, who steered him to their parish priest, with whom young Gary conversed for a couple of years. Toward the end of that, "I felt I was ready to go into the seminary." But with one more year of college, his dad encouraged him to finish the degree because, as parents are wont to acknowledge, "...you'll have something to fall back on."

After college, Picou applied to the Diocese of Galveston-Houston, was accepted, and began

pre-theology at the University of Dallas. "My first two years were good, and I enjoyed the fraternity I found there." But when he began his theology studies, in Houston, he said, "I began to ask the question 'what is this really about?' I realized, 'I don't know what it means to be a priest.' I began thinking, 'I don't know if I'm ready for this.'"

"During my Clinical Pastoral Education, where we work in the hospital, my supervisor said, 'If this is the path you choose to go, you'll be a great priest.' But he added, 'If you are going to be an outstanding priest, you need to find your own voice, your own power.'"

That was August of 1997, when he decided to "take some time and think about it." He got his first engineering job, purchased a Firebird T-top, a car he says he "still dreams about," and began the process of finding his voice, his power, and what he was capable of doing.

He also set out to discover "what it means to be a priest."

Thirteen years later, in August of 2010 he returned to the seminary at the Catholic University of America in Washington, D.C.

The intervening years were full. His work in engineering was successful; he was continually promoted upward, and his personal life became focused on his parish, St. Michael Parish in Bedford.

"It was through involvement in active ministry with young adults that I began to understand the theology I learned in seminary," he said. "They throw so much at you, especially as a pre-theologian. Later, when I was working with Confirmation and teaching, I started seeing the connections. So by being a teacher I began to understand what our faith was.

"I also taught adult Bible study. In the past when I had Scripture study, it was an academic subject; but when I was helping facilitate the Bible study program, it really came alive, it became THE living Word of God.

"Looking back I could see these little steps. In seminary, I was moving too fast to learn this stuff. So God decided to take an alternate route, unbeknownst to me, and was teaching me these little lessons."

Other things happened to carry the future priest to the place where he belonged. While working with the parish's student evangelizers and leaders, Picou was approached by Sam



Fr. Gary Picou offers his first blessing as a priest to Bishop Michael Olson following his ordination.

Maul, now a seminarian, who said, "I know you were in seminary and I'm thinking about it. Can we talk?"

"By him asking the questions," Fr. Picou said, "it allowed me the opportunity to look at my experiences and life as an adult, rather than with a young adult/adolescent mentality.

"When I left the seminary, I'd had no idea what it meant to be a priest. It was something you put on with the collar on, and when you took it off, what were you?"

But what he learned through those 13 years, Fr. Gary said, was "To be that good shepherd, to be that priest, comes from how you love, and that's the only source. It's unique to each man. So, to be a priest is about just being who I am. It's nothing I can put on.

"It goes back to Jeremiah: 'I knew you in the womb, I called you, I formed you.' That's all it is."

He returned to the seminary after growing in his relationships with God's people, significantly at St. Michael. Later he served a pastoral year at St. Joseph Parish in Arlington. As a deacon, he served at Holy Family Parish, under the tutelage of pastor Father Jeff Poirrot.

"Those years helped me understand 'What is the ministerial priesthood?' Service, yes. But I also found I can, in fact, love ALL the people of God.

"And it is my calling to be there for them."



(ht) distribute Holy Communion during their Ordination Mass.

**July 6, Fourteenth Sunday
in Ordinary Time.**

Cycle A. Readings:

- 1) 1) Zechariah 9:9-10
- Psalm 145:1-2, 8-11, 13-14
- 2) Romans 8:9, 11-13
- Gospel) Matthew 11:25-30

By Sharon K. Perkins

Jerusalem — sometimes called “David’s City,” “Zion,” or the “Holy City” — also is known as the “City of Peace.” When I traveled to Jerusalem on pilgrimage a few months ago, I wasn’t sure what kind of peace I would find. I was both dismayed and pleasantly surprised.

On one hand, I’ve seldom felt more personally safe than in Jerusalem. The Old City, in particular, was secure enough for little children to walk the streets unsupervised, for shopkeepers to display their wares on the sidewalks and for pilgrims of all sorts to sightsee without trepida-



“He shall proclaim peace to the nations.”
— Zechariah 9:10

tion, day or night. If there had been clashes of arms, the historic ruins of fortress walls from the Crusader period were the most obvious signs.

However, Pope Francis’ recent Jerusalem pilgrimage highlighted the very real and long-standing conflicts in the region. The “City of Peace” is indeed a city divided, as Christians, Jews, and Muslims all claim the area among their most holy sites.

Beyond the ancient city walls, the entire Middle East bears the

marks of past skirmishes, armed attacks and the more recently erected walls and security fences separating Palestinians and Israelis. Alternating periods of bloodshed and attempted negotiation have resulted in a standoff — an uneasy peace.

Yet, the Holy Father’s strategy of public communal prayer and his unpretentious, affable manner have captivated hearts and created fresh hope for a bridge of lasting peace across the chasms of ancient hostilities.

Today’s Scripture readings speak of a similar hope:

QUESTIONS:

Think of a previous conflict in which you were involved: Were you a cause of it, or were you a peacemaker? How can you follow Pope Francis’ example and bring the Prince of Peace into the areas of conflict in your life?

Jerusalem’s king, the just and meek Savior, proclaiming peace to the nations, establishing his dominion. A power that resides not in the flesh but in the Spirit of the one who raised Christ from the dead. A great mystery hidden from the wise and the learned but revealed to “little ones.” In short, a peace that is not of this world but bestowed by the Risen Lord as gift to those who trust him.

Pope Francis’ high public profile ensures his ability to provide an example of peacemaking for others to emulate. Each of us can bring that same healing of conflict and an end to discord wherever we are. The Prince of Peace has given us this gift — let us not keep it to ourselves.

**July 13, Fifteenth Sunday in
Ordinary Time.**

Cycle A. Readings:

- 1) Isaiah 55:10-11
- Psalm: 65:10-14
- 2) Romans 8:18-23
- Gospel) Matthew 13:1-23

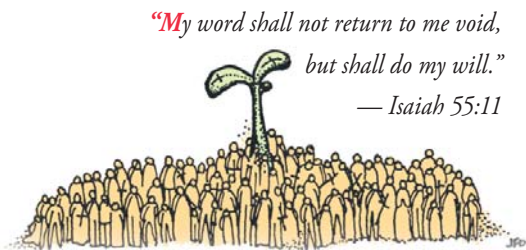
By Jean Denton

“How’s Jason doing these days?” I asked the young man’s mother shortly after he’d graduated from college.

“Oh, he’s fine, except he doesn’t go to church,” she replied. “He hasn’t since he left home. I don’t understand what happened.”

I really just wondered how Jason was doing. But since I’d been his youth minister I guess his mother thought I wanted a report on his religious progress.

Nearly everyone who’s ever been a youth minister has had a



*“My word shall not return to me void,
but shall do my will.”*
— Isaiah 55:11

similar conversation. Sometimes when their children are still teens, parents lament that despite their faithfully getting their offspring to church and religion classes every week, the youngsters resist at every turn and complain that “Mass is boring.”

They wonder what more they could do to encourage their children to embrace faith in Christ.

I usually refer those parents — directly or indirectly — to the parable of the sower, the subject of this weekend’s Gospel in Matthew.

Jesus’ parable is about planting

seeds not in poor soil or among thorns or where birds can carry them away, but on fertile ground. The lesson is to plant faith in a nurturing

environment.

I often suggest that parents allow more time and life experience for the seeds of faith to grow in their children. I remind them that a critical task in the cultivation of faith is not so much planting the seeds as it is preparing the soil, which was what they have done.

Parents create a habit of going to Mass and set an example of participating in the church com-

QUESTIONS:

How can you create fertile ground in your family or faith community so Jesus’ life and message can take root and grow?

munity. Being enthusiastic about their own relationship with Christ shows children it’s important to them.

Then as the seeds of God’s word are planted in them during childhood, adolescence, and adulthood, a culture is there that nourishes understanding, faith, and a sense of mission.

The lesson of the sower is the same for the entire church community. Create an environment where the word of God makes sense: be a welcoming, inclusive people recognizing each individual’s gifts and value to the body; enthusiastically live the Gospel; be loving and care for members while reaching out to others in need. The seeds will grow and bear fruit.

**July 20, Sixteenth
Sunday in Ordinary Time.
Cycle A. Readings:**

- 1) Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-16
- 2) Romans 8:26-27
Gospel) Matthew 13:24-43

By Jean Denton

It's not uncommon in the current economy to witness people — including experienced professionals — enduring long-term unemployment. But it's hard to imagine, in any economy, someone choosing to become unemployed, especially when his star is on the rise.

However, in the early 1980s my cousin did just that. His accounting career appeared to be going uphill when he hit a glitch. A major client was involved in some unethical business dealings that would hurt many people. My cousin refused to participate. He quit his job.

"Your might is the source of justice."
— Wisdom 12:16



There had been no question as to what he would do. He was a good man.

His client was very influential in the community so his decision closed off many opportunities, and he was without work for a long period. It wasn't easy for him and his wife as they had two young children. But their faith

was deep. They survived.

The former client realized enormous profits and "success" while my cousin was satisfied with a less lofty career. But he's always been one of my greatest role models of faith — not only because of that one righteous decision, but because of how he centered every aspect of his life on Christ.

This weekend's Gospel includes Jesus' parable about good seed growing up among weeds. Jesus explained that while God plants goodness in the world, evil still manages to thrive as well.

We see situations like my cousin's all the time. Oppression, hatred, and mean-spiritedness

often don't receive their just deserts. It's frustrating. Good, faithful people wish they didn't have to put up with the "weeds" of the world. But that's part of the test that goes with living God's life. Jesus promised that justice will be done in God's time.

My cousin never looked back. He committed his life to sowing good seed. He was a faithful rock for his family during times of serious illness and brokenness, continually returning it to joy. He's been a loving leader of his church community, bringing people to life in Christ and has also been instrumental in lifting up a partner faith community in Cuba.

He's already realizing Jesus' promise that "the righteous will shine like the sun in the kingdom of their Father."

QUESTIONS:

What recent decisions have tested your faith? How have you experienced goodness thriving despite obstacles caused by evil?

**July 27, Seventeenth
Sunday in Ordinary Time.
Cycle A. Readings:**

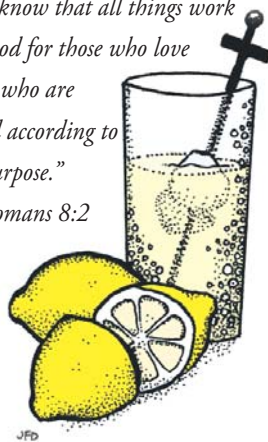
- 1) 1 Kings 3:5, 7-12
Psalm 119:57, 72, 76-77,
127-130
- 2) Romans 8:28-30
Gospel) Matthew 13:44-52

By Jeff Hedglen

Camp Fort Worth is a service ministry camp for teens in the Diocese of Fort Worth. In effect, it is a mission trip at home. The teens sleep on the floor, attend daily Mass, and minister at local agencies that serve children, the elderly, and the homeless. They also build baby cribs that they donate to local pregnancy centers. But Camp Fort Worth may never have happened if my life had gone differently.

Early in our marriage, my

"We know that all things work for good for those who love God, who are called according to his purpose."
— Romans 8:2



wife and I experienced six miscarriages in the span of two-and-a-half years. Those were years of tumultuous emotions: joy when a pregnancy test was positive and crushing sorrow when it was clear the pregnancy was over. We saw specialists and did everything we could to sustain the pregnancies, but after the sixth attempt ended

in another devastating loss — and some consultation with our parish priest — we decided it was time to stop trying.

When we were trying to get pregnant, I was a parish youth minister and I had been looking for other jobs outside of ministry so I would be home more nights and weekends for the family. When we decided to stop trying, we asked God, What next?

One answer to that question was a new ministry venture.

A year later, I started Camp Fort Worth and in the past 16 years more than 2,000 teens have attended this camp, with the vast majority experiencing a life-changing encounter with Jesus.

In this week's second reading, St. Paul states, "We know that all

things work for good for those who love God, who are called according to his purpose." Whenever I hear the adage, "When life hands you lemons, make lemonade," I think of these words from St. Paul as saying that God is the master lemonade-maker.

For sure, my wife and I were devastated when we did not have children of our own, but that was not the end of the story. Had we had children, I may have left ministry and Camp Fort Worth may never have happened. The thought boggles my mind.

None of us escapes this life without some heartache. But knowing that God is always working for my good helps me to press on through the sorrow to the waiting joy.

QUESTIONS:

Have you had a "lemons to lemonade" experience in your life? How have you seen God work for the good in your life?

August 3, Eighteenth Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Isaiah 55:1-3
 Psalm 145:8-9, 15-16, 17-18
 2) Romans 8:35, 37-39
 Gospel) Matthew 14:13-21

By Sharon K. Perkins

I enjoy watching little children at petting zoos as they try to get close enough to an animal to actually pet it.

When our own children were small, our neighborhood walks ended at a pasture with a lone horse. Although the kids desperately wanted to pet him, he was perfectly content to graze at a distance.

So they developed a strategy with a couple of carrots thrust through the fence. They tried to entice him by calling and waving the bait but the suspicious horse wasn't buying it. Finally, as they



held still and waited quietly, the horse inched close enough to sniff at the carrots and then try a bite before skittering away. The children were ecstatic.

Thereafter, we visited the pasture often, more carrots in hand, till the day when the horse (who now had learned that carrots were far tastier than grass) would hurry

over to the fence as soon as he saw us. The three youngsters could now pet his velvety nose as he nibbled trustingly, satisfying both horse and humans and building a new friendship.

In today's reading from Isaiah, the Lord invites his people to come closer by enticing them with the "rich fare" of a covenant relationship — anything short of that fails to satisfy. Even with the psalmist's assurance that God opens his hand and "satisfies the desire of every living thing," we know from Israel's history that their trust in God did not come easily and required frequent renewal.

In the Gospel, Jesus attracted large crowds of people who sought healing for their diseases but who

also were hungry for something more. Recognizing both their physical and spiritual hungers and, unwilling to send them elsewhere, he provided an abundance of bread and fish. There was "no need for them to go away." Matthew notes, "They all ate and were satisfied."

The miracle of the loaves foreshadowed a far greater gift of food — Jesus' own Body and Blood, bought at great price to himself but given without price for the life of the world.

By this food, God draws us near to himself, satisfies our deepest hungers and strengthens the bond of love from which nothing can separate us, according to St. Paul. We need only come, trustingly, to his outstretched hand.

QUESTIONS:

Can you think of a time when you hungered and thirsted for something that ultimately didn't satisfy? How is Jesus enticing you to draw closer to Him?

August 10, Nineteenth Sunday in Ordinary Time.

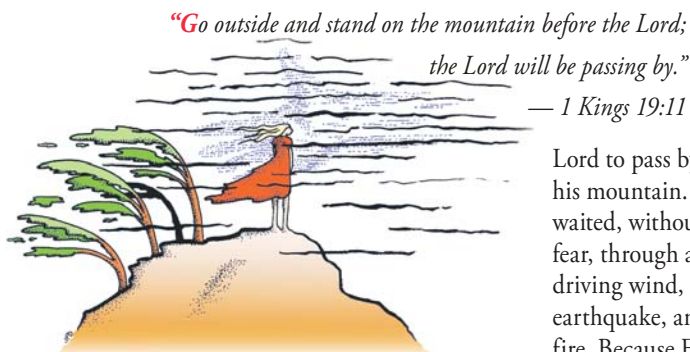
- Cycle A. Readings:
 1) 1 Kings 19:9a, 11-13a
 Psalm 85:9-14
 2) Romans 9:1-5
 Gospel) Matthew 14:22-33

By Jean Denton

I believe I've experienced the Lord passing by on a mountain as described in today's reading in the First Book of Kings: My sister Ginger and I were hiking one morning near her home in the high country southeast of Tucson. It was a gorgeous day.

We stopped occasionally to take note of interesting flora and fauna — she could identify every species. Ginger was an engineer by profession, but a naturalist by affection.

While walking, I kept up a steady chatter, but after a short time, my sister gently said, "We can talk later when we get home.



Right now let's just be quiet and enjoy being out here." I wasn't offended or surprised. It was a good idea, characteristic of Ginger, and I was glad to be silent. We passed the rest of the morning with minimal conversation — together, while being fully attuned to all creation around us. I sensed God there.

When I remember that hike and Ginger's insistence on concentrating on the natural surroundings, it reminds me of how intently Elijah watched for the

Lord to pass by on his mountain. He waited, without fear, through a driving wind, an earthquake, and fire. Because Elijah was so finely attuned to God, he confidently recognized exactly when God was present.

I believe my sister knew God that well.

That was the last time I would be with her.

She died of cancer less than a month later. She had opted not to seek treatment. Ginger was a great believer in the ways of nature. She

was fine with it. She kept up the healthiest lifestyle I'd ever seen, and it served her well until her final rapid decline.

Over the years, my sister asked a lot of questions about my church and my faith. But she didn't maintain any religious practice herself. However, she loved unconditionally and lived with goodness and compassion, and just before she died she spoke of her Christian belief.

In today's Gospel, Jesus' disciples were frightened by nature's power until He appeared and calmed that power.

Although my sister rarely talked about her own faith, she had a deep understanding of God through an intimate relationship with his creation. She had no fear. She had peace in God.

QUESTIONS:

How have you experienced God's presence in nature? What feelings of fear or peace did it evoke? How did you respond?

August 17, Twentieth Sunday in Ordinary Time.

Cycle A. Readings:
1) Isaiah 56:1, 6-7
Psalm 67:2-3, 5, 6, 8
2) Romans 11:13-15, 29-32
Gospel) Matthew 15:21-28

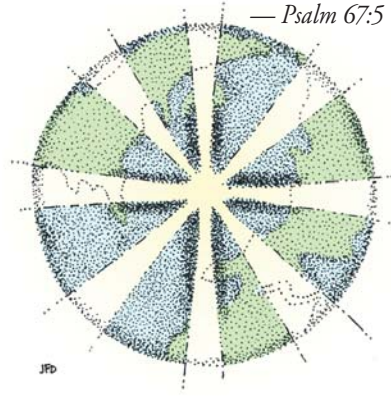
By Jean Denton

The story in this week's Gospel of Matthew is unnerving when we first read Jesus' response to a Canaanite woman seeking his help for her daughter. He explains he was sent by God only to rescue the lost of Israel. So, not Canaanites such as she. It seems a little harsh.

Thankfully it ends well. The woman addresses him as Lord and indicates that she believes in the saving power of even the smallest scrap of his offerings. Now Jesus' attitude changes. He affirms the strength of her faith and responds by healing her daughter.

"You rule the peoples with equity; the nations on the earth you guide."

— Psalm 67:5



Caroline Brennan, a staff member of Catholic Relief Services, recently shared a story about her agency that showed Jesus' saving arms as wide open to all people today, as they were to the Canaanite.

While speaking with parishioners during a short tour of local churches, Caroline pointed out that when she travels with CRS

to all parts of the world, she represents them as the body of Christ bringing assistance to people suffering from poverty, war or natural disasters. Her organization "is the face of the Catholic community around the world," she explained.

"Women come up to you. They show you their wounds and want to tell you their story," she said, practically retelling the story of the Canaanite woman.

The account in Matthew explains Christ's desire to exclude no one from his offer of salvation. It echoes Isaiah's prophetic words

that "foreigners who join themselves to the Lord ... I will bring to my holy mountain."

Caroline witnessed the fruits of Jesus' inclusiveness not long ago on a trip to the Middle East. "You know, we serve in a lot of places where the people are mostly non-Christian," she said. "In one of those places, I met a Muslim child who thought the word 'Catholic' meant 'help' because that's what she always associated it with."

Jesus told the Canaanite woman, "Great is your faith! Let it be done for you as you wish."

Indeed, He is alive and well in every corner of the world, still walking among all peoples, extending his healing hands to those who seek Him with great faith.

QUESTIONS:

When have you witnessed Christ's compassion being extended beyond the Christian community? How can you open your own arms to assist people in need outside your own social confines?

August 24, Twenty-first Sunday in Ordinary Time.

Cycle A. Readings:
1) Isaiah 22:19-23
Psalm 138:1-3, 6, 8
2) Romans 11:33-36
Gospel) Mathew 16:13-20

By Jeff Hedglen

We are asked many questions in life. When we are young we hear things like: "How old are you? What do you want to be when you grow up?"

As we mature the questions change: Do you have a date for prom? Where do you want to go to college?

Some questions we welcome, such as "How was your vacation?" or "How's the new job?", or "Is it a boy or a girl?" We are less enthusiastic about answering others. For instance, "When are you going to settle down and get married?", or "How about them Cowboys?"

A lot of questions are just

"Who do you say that I am?"

— Matthew 16:15



about ordinary things, but sometimes they go a bit deeper. We may be asked, "Why do bad things happen to good people?" or

"What is the meaning of life?"

In the history of the world the question that probably matters the most is asked in this week's Gospel. Jesus had been with his disciples for a while at this point. I imagine they were not sure what to make of this man. They had seen Him do miracles and heard Him preach, but they also knew He was the son of a carpenter. I can just see them, when He wasn't around, talking to each other about what they had seen and heard.

Jesus poses a question that will lead to the deeper life-changing question. He starts with, "Who do people say that I am?" This is a pretty safe question. The disciples

are just asked to report what they have heard, but then comes the clincher: "Who do you say that I am?"

Who Jesus is to you really matters. How you answer that question is a matter of (eternal) life or death. Through the centuries, this question has echoed in every Christian's heart. Jesus lovingly looks at each one of us and asks: "Who do you say that I am?"

Our hope is to have enough faith to answer as Peter did: "The Christ, the Son of the living God."

For with Jesus as our Messiah, savior, friend, and God, all the other questions either fall away or find their ultimate meaning. For when we look into the heart of who Jesus is we find the ultimate answer to all our questioning.

QUESTIONS:

When did you first realize who Jesus really is? If a non-Christian asked you to tell them about Jesus, who would you say Jesus is?

El papa anima a obispos mexicanos a tratar problemas de migración, drogas

CIUDAD DEL VATICANO (CNS) — El Papa Francisco enfatizó la migración y el narcotráfico como entre los males más graves que plagan la Iglesia Católica de México e hizo un llamado a los obispos del país a ayudar a sus rebaños mediante la solidaridad y la oración.

El Papa hizo sus declaraciones el 19 de mayo a los obispos mexicanos que están haciendo sus visitas “ad limina” periódicas al Vaticano.

“Me he enterado de mucho por lo que me han dicho”, le dijo a los obispos liderados por el cardenal José Francisco Robles Ortega de Guadalajara, presidente de la *Conferencia del Episcopado Mexicano (CEM)*. “Me dejan con graves preocupaciones sobre sus iglesias”.

“Algunos de sus hijos que cruzan la frontera, todos los problemas de la migración, aquellos que no llegan al otro lado. Niños que mueren, niños asesinados por sicarios”, dijo.

“Y entonces las drogas, lo cual es algo que ustedes sufren muy seriamente hoy día”, dijo. “Cuando un campesino

les dice: ‘¿Qué quiere usted que yo haga? Si cosecho maíz puedo vivir durante un mes, pero si en vez siembro ‘opio’ puedo vivir todo el año”.

En respuesta a tales problemas, el Papa hizo un llamado a los obispos a buscar lo que él llamó la “doble trascendencia”.

“La primera trascendencia está en la oración al Señor”, dijo. “Es los obispos negociando con Dios por su propio pueblo. No lo olviden”.

“Y la segunda trascendencia, la cercanía a su propio pueblo”, dijo. “Con esta doble intención, sigan adelante”.

El Papa Francisco dijo que los obispos tienen causa para tener esperanza debido a la devoción tradicional de sus rebaños a María.

“Veo que su Iglesia está establecida sobre cimientos muy fuertes y que ustedes tienen un fuerte lazo con la Madre del Señor”, dijo el Papa. “Y esto es muy importante. Es muy importante. María no los dejará solos ante tantos problemas, tales problemas dolorosos”.

NOTICIAS

Soldados deponen armas por rosarios mientras rezan, rinden homenaje a María



Foto por Paul Haring / CNS

Soldados de 36 naciones, incluyendo el Vaticano, participan en la primera ceremonia de la *PEREGRINACIÓN INTERNACIONAL MILITAR* a los santuarios de Nuestra Señora de Lourdes en el parte suroeste de Francia el 16 de mayo.

LOURDES, Francia (CNS) — Más de 12,000 miembros de personal militar jubilado y activo, sus familias y compañeros de 36 países participaron en la *56ta Peregrinación internacional militar* a los santuarios de Nuestra Señora de Lourdes del 16 al 18 de mayo para orar por la paz y la curación espiritual de las naciones y los individuos. Un gran número de los participantes, y recibiendo prominencia especial en las muchas procesiones, fueron los heridos en las líneas del deber.

“Venimos a esta tierra sagrada a orar por la intercesión de nuestra Bendita Madre”, dijo el Obispo Auxiliar F. Richard Spencer de la *Arquidiócesis Estadounidense para Servicios Militares*.

Las oraciones son para “la curación que es tan necesaria para nuestros hombres y mujeres que han vestido el uniforme valientemente en batallas, es-

pecialmente durante los últimos 12 años de estas guerras, y ahora están sufriendo por sus heridas. Oramos por sanación, paciencia y entendimiento”, él dijo.

El singular encuentro internacional en el sagrado santuario mariano en el sur de Francia, uniendo fuerzas armadas de naciones que a veces están en guerra, se inició después de la Segunda Guerra Mundial cuando soldados franceses, rusos, británicos, belgas y estadounidenses celebraron Misa en la Basílica del Rosario como parte de una oración por la paz.

Un capellán militar alemán y ex prisionero de guerra fue invitado a asistir a la peregrinación en 1947 y según más y más soldados y países comenzaron a participar la reunión se convirtió en un evento oficial anual en 1958, el centenario de las apariciones de María a Santa Bernardita.

Creciente número de menores no acompañados entrando a EE.UU. causa preocupación

SEATTLE (CNS) — Mientras el Obispo Auxiliar Eusebio L. Elizondo de Seattle estaba en El Salvador recientemente, un defensor de reforma de inmigración compartió su opinión sobre el punto que fue el tema central del viaje del obispo: el aumento de menores no acompañados que están haciendo la travesía, que en muchos casos es peligrosa, desde América Central y México, entrando a los Estados Unidos.

El Obispo Elizondo hizo el viaje a El Salvador del 19 al 22 de mayo como presidente del *Comité sobre migración*, de la *Conferencia Estadounidense de Obispos Católicos (USCCB)*. Él fue con el Obispo Anthony B. Taylor de Little

Rock, Arkansas, miembro del comité.

“Es claro que la violencia perpetrada por las pandillas y por el crimen organizado en partes de América Central es un factor que contribuye al gran número de niños que huyen”, dijo el Obispo Elizondo en una declaración emitida por la USCCB.

“Deben tomarse medidas para proteger a estos niños y para cerciorarnos de su bienestar en sus comunidades”, dijo. El obispo señaló que esto no es solamente un asunto de inmigración, “sino uno que también se relaciona con la política exterior y con ayudar a estos países a proteger a sus ciudadanos, especialmente a los más vulnerables”.

Mecanismos para reportar conducta sexual inapropiada

Si usted o alguien que conozca es víctima de conducta sexual inapropiada por parte de cualquier persona que trabaje para la iglesia, sea voluntario, empleado, o miembro del clero, puede reportarlo de las siguientes maneras:

- Llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandarle un correo electrónico a jlocke@fwdioc.org
- Llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900

Mecanismo para reportar abuso

Llamar al *Departamento de servicios para la familia y de protección* del estado de Texas (*Servicios de protección al menor*) al número: (800) 252-5400.

El Tiempo Ordinario no es simplemente 'ordinario'

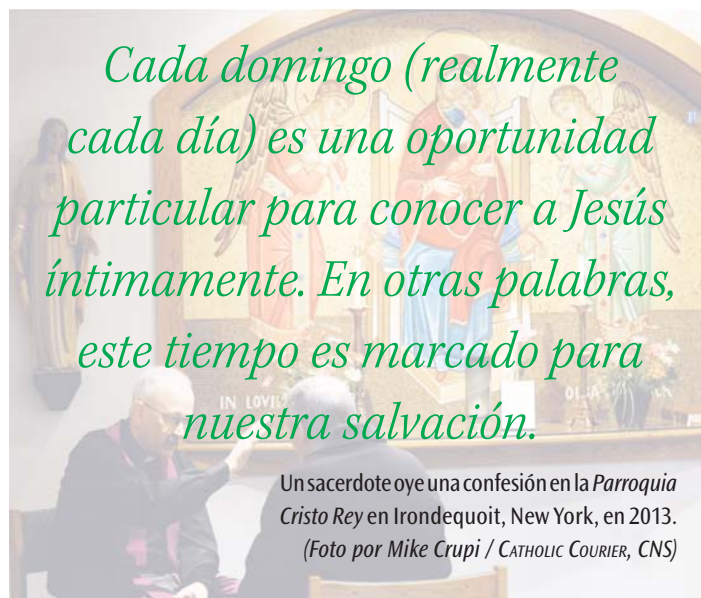
POR EL PADRE CARMELO MELE, OP



EL TIEMPO ORDINARIO EN EL VOCABULARIO DE LA IGLESIA NO SE REFIERE A LO QUE PENSAMOS. NO ES SIMPLEMENTE EL TIEMPO COMÚN QUE PASA ANTES DE QUE VOLVAMOS A CELEBRAR EL NACIMIENTO DEL SEÑOR Y, ENTONCES, SUS GRANDES ACTOS DE SALVACIÓN. NO, EL TIEMPO ORDINARIO, QUE ESTAMOS COMENZANDO DE NUEVO ESTOS DÍAS, EN UN SENTIDO NO ES ORDINARIO PARA NADA. MÁS BIEN, ES EL TIEMPO QUE TENEMOS PARA ENCONTRAR A JESÚS.

En el caso del tiempo litúrgico la palabra *ordinario* proviene del latín y tiene que ver con el orden cronológico. Contamos los domingos primero entre el tiempo Navideño y la Cuaresma, entonces entre Pentecostés y el Adviento con números ordinales, eso es: primero, segundo, tercero, etcétera. En esta perspectiva cada domingo (realmente cada día) es una oportunidad particular para conocer a Jesús íntimamente. En otras palabras, este tiempo es marcado para nuestra salvación.

Hace 25 años se publicó en inglés una novela con el título *Tiempo ordinario*. Cuenta de un pueblo del oeste de Texas donde aparentemente no pasa nada de importancia. Dice que la gente de este pueblo ocupa su tiempo "viendo los aspersores girando". Entre los habitantes es el cura de la iglesia católica cuyos ojos le faltan: una imagen de la fe debilitándose (sí, aun los más comprometidos a Dios pueden cuestionar



Cada domingo (realmente cada día) es una oportunidad particular para conocer a Jesús íntimamente. En otras palabras, este tiempo es marcado para nuestra salvación.

Un sacerdote oye una confesión en la Parroquia Cristo Rey en Irondequoit, New York, en 2013.
(Foto por Mike Crupi / CATHOLIC COURIER, CNS)

su fe). La trama de la novela se desenvuelve con una experiencia que cambia al pueblo fortaleciendo la fe del sacerdote. Es lo que nosotros esperamos en el tiempo ordinario este año.

¿Qué tipo de experiencia tengo en cuenta? Puede ser el conocimiento de un pobre o un sufrido que nos asegure de la presencia de Jesús. Recientemente una enfermera visitaba casi diariamente a un sacerdote moribundo en un asilo. Las visitas comenzaron como tarea de su trabajo, pero en tiempo se convirtieron en obra de amor. Indudablemente la enfermera quedó aún más comprometida con el Señor por dejar a su amigo pasarse a Él. Como se ha dicho, cuando el ministro visita al enfermo, "es Jesús yendo a Jesús".

Se conoce a Jesús también en

la lectura de la Biblia porque Él es la Palabra de Dios en su plenitud. El gran humanitario Mohandas Gandhi una vez escribió cómo tuvo un aprecio de Jesús completamente diferente de lo que había tenido una vez que leyó el Sermón del Monte. Al criarse entre los gobernantes y militares ingleses en la India, Gandhi pensaba que la actitud imponente de esos cristianos caracterizó aquel de Cristo. Entonces leyó las palabras de Jesús proclamando el amor del enemigo y reconoció un espíritu simpático. Sólo un bárbaro podría leer el evangelio sin admiración. La experiencia le deja al lector de buena voluntad con el sentido que, sí, Jesús realmente lo acompaña como él mismo atestigua en el relato (vea *Mateo 18,20; 28,20*).

Finalmente (para ahora),

El Padre Carmelo Mele, de la ORDEN DE PREDICADORES (LOS DOMINICOS), ordenado como sacerdote en 1980, es el director del INSTITUTO JUAN PABLO II y de la CATEQUESIS PARA ADULTOS HISPANOS de la DIÓCESIS DE FORT WORTH.

encontramos a Jesús en los sacramentos. Esto es ciertamente el caso en la Eucaristía donde escuchamos sus palabras en el evangelio y tomamos su cuerpo y sangre en la Comunión. Sin embargo, también es verdad en los seis otros sacramentos. Un autor describe el "...te absuelvo" del Sacramento de la Reconciliación como las palabras más gloriosas jamás dichas. Dice que cuando estamos profundamente honestos con nosotros mismos, recordamos cómo en momentos determinados hemos mentado, engañado y evitado la responsabilidad por una maldad. No obstante, podemos salir del confesionario sintiendo librados del peso del pecado no porque el confesor es un hombre sino que a través de él sabemos que Jesús nos ha escuchado la confesión.

Sería una lástima si consideramos el tiempo ordinario en primer lugar para hacer las vacaciones del verano y entonces para prepararnos para los días festivos del fin del año. No, el tiempo ordinario nos promete muchísimo más si lo atendemos con un corazón atento al Señor Jesús. Lo encontraremos durante este período o, mejor dicho, Él nos encontrará a nosotros.



IZQUIERDA: El P. Gary Picou ofrece su primera bendición sacerdotal al final de su Misa de ordenación.

‘Eres un s

Los Padres Gary Picou y Raúl Martínez son bienvenidos a SAN PATRICIO el 24 de mayo por el Obispo Michael Olson en su

**HISTORIA Y FOTOS POR
KATHY CRIBARI HAMER / CORRESPONSAL**

LAS VIDAS DE DOS SACERDOTES SE UNIERON EL 24 DE MAYO EN LA CATEDRAL DE SAN PATRICIO CUANDO, DESDE DIFERENTES ORÍGENES E HISTORIAS, SE POSTRARON FRENTE AL MISMO ALTAR, SE ARRODILLARON Y PROMETIERON LEALTAD AL MISMO OBISPO, Y RECIBIERON EL MISMO SACRAMENTO.

El Padre Gary Picou, ordenado después de haber comenzado sus estudios en el seminario hace 20 años, se sentó con sus padres, Cathy y Gary, todos sonriendo, y luego se adelantó para expresar su deseo de recibir la ordenación sacerdotal para servir a la *Diócesis de Fort Worth*.

El Padre Raúl Martínez, ocasionalmente secándose los ojos, se sentó junto a su madre, su hermano y un grupo de cámaras en manos de sus parientes, que habían viajado desde México en anticipación a este gran acontecimiento.

Por su parte, el Obispo Michael Olson, que hace solamente cuatro meses fue consagrado al episcopado, celebró su primera ordenación sacerdotal en la diócesis desde que se convirtiera en su pastor. Los llamó “queridos hijos”, sonriendo mientras describía haber estado en su lugar solo 20 años antes, el 3 de junio de 1994. “Estaba un poco menos nervioso aquel día que hoy”, dijo con una sonrisa.

Después de haber pasado los previos seis años como rector del *Seminario de la Santísima Trinidad* en Irving, el obispo podía reconocer un mar de rostros en la catedral, con el conocimiento de que fue un instrumento en la selección, asignación y formación de muchos de ellos. En resumen, cuando este obispo celebraba el sacramento de las Órdenes Sagradas, podía comprenderlo desde perspectivas múltiples.

El Obispo Olson presidió la liturgia ex cátedra, o “desde la silla del Obispo”, y mirando directamente a los dos candidatos, les habló con ternura familiar y una cálida sonrisa, “El voto que van a hacer este día es del corazón, y es no solo de su propio corazón, sino del corazón de la Iglesia entera. Es un acto de fe, un acto de esperanza, y un acto de amor”.

“Recuérdelo siempre”, les dijo, “es Cristo el que tuvo la iniciativa y los llamó por sus nombres propios. Y su respuesta es, en sí misma, una gracia que Él les ofrece y que ustedes comparten, con gran generosidad, con todos nosotros”.

El director de vocaciones, el Padre Jonathan Wallis, presentó los dos diáconos al obispo mientras la congregación los aplaudía. Esta presentación, examen, y la promesa de obediencia, fueron los primeros pasos del rito de la ordenación. Cuando los dos candidatos pusieron sus manos en las



El Obispo Michael Olson, acompañado por los P. Gary Picou (IZQUIERDA)

del obispo, prometieron obediencia a él y a sus sucesores.

En su homilía, el Obispo Olson se refirió a esa promesa, “[...] la obediencia nunca es simplemente un procedimiento ni un tipo de administración. La obediencia no termina con una asignación particular, ni tampoco con su jubilación”.

“La obediencia que Cristo requiere de sus sacerdotes”, dijo el obispo, “es una obediencia vivificante que ilustra la obediencia de Cristo al Padre. La obediencia es un acto del corazón dirigido hacia el obispo, pero al obispo como representante de Cristo y su Iglesia”.

“La obediencia sacerdotal es la esencia de un corazón apostólico”, agregó el Obispo Olson, “listo para ser incomodado y siempre disponible para llevar el peso del pueblo de Dios e ir a este cuando clame por nosotros”.

Ambos hombres y el obispo acentuaron la condición del sacerdote como siervo de Dios.

El Obispo les señaló a los hombres que “cuando los sacerdotes reciben una llamada de emergencia a las 2:30 de la mañana, deben recordar que es Cristo el que los llama, y a quien obedecemos. Esta forma de obediencia engendra una generosidad que creará una mayor devoción entre los fieles del pueblo de Dios, estimula una mayor vitalidad en los matrimonios y más sólidas vocaciones para el sacerdocio y la vida religiosa en nuestra iglesia local y universal”.

En una entrevista antes de la ordenación, el Padre Picou reflexionó sobre ese llamado de obediencia a Cristo. “Cuando los fieles contactan a un sacerdote, buscan reconciliación, sanación, consuelo, aliento y guía, y realmente,



El Obispo Olson impuso sus manos sobre el Diácono Gary Picou, ordenándolo como sacerdote.



El P. Picou distribuye la Eucaristía a su padre, Gary, durante su Misa de ordenación.



Los padres James Wilcox (IZQUIERDA) y Khoi Tran (DERECHA), quienes fueron ordenados juntos el año pasado, oran por sus nuevos hermanos sacerdotales.

sacerdote'

s a la ORDEN DEL PRESBITERADO en la CATEDRAL DE SAN
primera ordenación sacerdotal para la DIÓCESIS DE FORT



y Raúl Martínez (DERECHA), ofrece la última bendición de la Misa.

por lo que he visto hasta ahora, es un privilegio recibirlos”.
“Básicamente, ellos dicen: ‘lo necesito en mi vida’, y nuestra responsabilidad es crear aquel espacio adonde ellos se sientan bienvenidos”.

Después de la promesa de obediencia, los dos candidatos se tendieron postrados ante el altar mientras la congregación cantaba la letanía de los santos.

“Experimenté un profundo sentido de humildad”, dijo el Padre Picou. “Nos postramos por una razón: para demostrar con humildad que necesitamos las oraciones de la Iglesia. Y la letanía de los santos es la plegaria de toda la Iglesia por nosotros, que estamos a punto de ser ordenados. No lo hacemos solos”.

Finalmente, llegó el momento culminante de la ordenación con la imposición de las manos, primero y más importante, por el obispo, y después, en un gesto de fraternidad, por todos los sacerdotes presentes, suplicándole al Espíritu Santo que descienda sobre los dos candidatos.

“Arrodillados frente al altar, los sacerdotes también oraron con una mano sobre mi cabeza. Lágrimas fluían de mis ojos como un manantial porque sentía tanta alegría. Esas fueron lágrimas que ofrecí a Dios como ofrenda”, recordó el Padre Martínez. “Durante toda la ceremonia, mi corazón latía con tanta fuerza que es difícil de explicar. Estaba sobrecogido por las emociones que se apoderaron de mi cuerpo, y lloraba porque estaba colmado de Gozo”.

El Padre Picou tuvo una experiencia similar al recibir el sacramento.

“Me llevará meses, quizás años, procesar todo esto. Imagino que cada ordenación a la que asista me ofrecerá una imagen más completa de estos dos momentos”, dijo. “Estaba en calma y preparado para recibir lo que la Iglesia me ofrecía por medio de nuestro obispo. Recé por alcanzar la receptividad necesaria para conformarme a Cristo Sacerdote como Él lo disponga, y no como yo lo desee”.

El Padre Picou entró al seminario después de la universidad, pero luego salió por un tiempo antes de regresar y terminar. Dijo que “Cuando estaba en el seminario la primera vez, mis padres ya me habían comprado un cáliz. Yo no lo supe. Así que cuando salí del seminario y parecía que no regresaría, lo enviaron a la parroquia de mi tío abuelo en Louisiana. Pidieron entonces que en todas las Misa celebradas con ese cáliz, rezaran por mí. Así que esa parroquia ha estado rezando por mi regreso durante 12 años”. El tío abuelo del Padre Picou, miembro de los *Caballeros de Colón*, estuvo presente en la liturgia de la ordenación.

Cathy and Gary Picou, como padres abnegados que son, se vieron conmovidos por la liturgia de la ordenación, y nuevamente en la primera Misa de su hijo. El Padre Picou les presentó a sus padres el paño que usó para limpiar sus manos después de que el obispo las ungiera con aceite durante la ordenación.

Ese regalo, tradicionalmente, se le ofrece a la madre, pero les fue dado a ambos padres en esta ocasión. “Gary creó su propia tradición”, dijo su madre. Los padres dijeron que lo van a dividir. La tradición es que cuando los padres mueren, el paño se entierra con ellos para mostrarle a Dios que son padres de un sacerdote, “para que los lleve al Cielo”, agregó Cathy Picou.

Aunque el padre del Padre Martínez murió cuando él tenía 16 años, su madre fue testigo de su ordenación al sacerdocio.

“Estoy muy agradecido a Dios por mi madre, María Esther López, que pudo asistir a mi ordenación sacerdotal”, dijo. Luego, en una reflexión sobre la maternidad de la Virgen María, recordó: “Cuando me arrodillé frente al altar y levanté la vista, vi a la Madre de Dios que era testigo de mi pequeñez. Sentí sus brazos abrazándome con su amor y susurrando en mis oídos las mismas palabras que compartió con Juan Diego: ‘No tengas miedo. ¿No estoy yo aquí, que soy tu Madre?’”.

“Aquella noche antes de acostarme”, dijo el Padre Martínez, “repetí muchas veces estas palabras: ‘Raúl, eres un sacerdote. Raúl, eres un sacerdote. Raúl, eres un sacerdote’... Y así es como caí dormido”.

DERECHA: El P. Raúl Martínez ofrece su primera bendición sacerdotal al final de su Misa de ordenación.



El Diácono Martínez limpia lágrimas de sus ojos durante la homilía del obispo.



El Obispo Olson derrama el santo crisma en las manos del P. Martínez.



Padre Martínez bendice a su madre, María Esther López.



Luego que fuera investido, el P. Martínez abraza al P. Jeff Poirot, párroco de la PARROQUIA DE LA SAGRADA FAMILIA, donde el P. Martínez sirvió cuando era diácono.

Paula Parrish nombrado la primera directora de la *Fundación adelante*

Por Nicki Prevou
Corresponsal

Paula Parrish, nativa de Fort Worth, que también cuenta con una certificación profesional de recaudación de fondos, está emocionada de regresar “a casa”. Fue en su iglesia original, la *Parroquia de la Sagrada Familia*, donde se establecieron las raíces profundas de su familia que se remontan a los miembros fundadores de la antigua *Parroquia de Santa Alicia*; hogar de sus hermanas y de otros miembros de su familia extendida, y hogar de sus queridos amigos de la época de su liderazgo en las comunidades artísticas y educativas de Fort Worth. Ella y su esposo, Larry, dice Paula, están muy agradecidos de regresar a vivir en proximidad a sus dos hijos jóvenes y sus esposas, y muy especialmente, cerca del primer nieto de la familia Parrish.

Parrish, profesional en el campo de desarrollo que ha recaudado, a través de los años, millones de dólares en numerosas campañas de capitalización para diferentes organizaciones sin fines de lucro, incluida la de la escuela secundaria *Nolan Catholic High School* de 1977 a 2000, regresa a Fort Worth por invitación del Obispo Michael Olson. Recientemente, sirvió como directora ejecutiva de desarrollo de la universidad *Our Lady of the Lake* en San Antonio. Ahora será la primera directora ejecutiva de la *Fundación adelante* de la *Diócesis de Fort Worth*, una entidad diocesana recién creada, que está presidida por el Obispo. Oficialmente se hará cargo de su puesto el 1 de julio.

El vicescanciller diocesano de *Servicios administrativos*, Peter Flynn, actúa como presidente de esta fundación. La fundación, que administra \$95 millones en activos, es la división de recaudación de fondos de la diócesis y apoya

las actividades, los ministerios y los programas diocesanos e incluye a todas las parroquias, las escuelas y las instituciones. La mayor parte de los bienes de la fundación provienen de donaciones y en la actualidad son invertidos con el objetivo de usar los ingresos de las inversiones en proyectos determinados, señaló Flynn.

“Por aproximadamente 22 años, el nombre anterior de la *Fundación adelante* fue, la *Fundación Católica del norte de Texas*”, explicó Flynn. “El enfoque de la nueva *Fundación adelante* es ofrecerles a los donantes más opciones para restringir y enfocar sus donaciones hacia áreas específicas de necesidad dentro de nuestras parroquias, nuestras escuelas y otros ministerios de la diócesis”.

Un ejemplo de este enfoque es uno de los programas de la fundación conocido como la *Asociación del obispo (Bishop's Guild)*, dijo Flynn. La afiliación a esta asociación está disponible a los donantes que desean dar \$2,500 o más anuales para contribuir a la educación de los seminaristas y también para atender a las necesidades de los sacerdotes de la diócesis.

El fondo *Bishop's Scholars Fund*, de becas del Obispo, es otro ejemplo del objetivo de la fundación, agregó Flynn. “Muchos de nuestros contribuyentes quieren tener la flexibilidad de escoger la opción de contribuir en forma de donaciones a usarse en el futuro o en dólares en efectivo para satisfacer necesidades inmediatas”, explicó. “Este fondo, en particular, está destinado a ayudar a nuestras escuelas católicas a ofrecer asistencia para el pago de la matrícula a los que califiquen para becas”.

Dennis Maunder, miembro de la *Parroquia de Santa Francisca Cabrini* en Granbury, ha sido miembro del comité de finanzas diocesano desde 1996 y, duran-



Paula Parrish

te ese tiempo, ha sido testigo de lo que él llamó un “ambiente de explosivo crecimiento” de la diócesis. Al mismo tiempo, Maunder trabaja con los líderes diocesanos para ayudar a enfrentar las necesidades que surgen. Maunder indicó que este es el momento apropiado para establecer la fundación.

“Se necesitan cantidades de dinero considerables para proyectos de terrenos y de construcción, y para apoyar y desarrollar los ministerios clave, tales como el trabajo vocacional, la educación y los programas de respeto por la vida”, dijo Maunder, que trabaja además en planificación y asesoramiento administrativo de empresas con problemas económicos.

La información de estudios demográficos de los últimos años, de planeamiento comunitario y de desarrollo ha sido el motivo de los planes futuros del Obispo Olson, agregó Maunder. “Nuestro Obispo es realmente una bendición”, reflexionó. “Su visión es amplia. Tiene un enfoque equilibrado, atento a las realidades de nuestras ventajas y también de nuestros desafíos. Continúa además la tradición de buen liderazgo y buena administración de esta diócesis. Gracias a nuestro obispo y al trabajo de la nueva *Fundación adelante*, podremos progresar en este momento apasionante de la vida de nuestra Iglesia”.

El alcance de la fundación es amplio e incluye áreas como ad-

ministración, educación, contribuciones anuales, regalos de más envergadura, donativos de herencias y títulos de propiedad, campañas de capitalización, preparación de propuestas y eventos especiales, dijo Flynn. Agregó también que el nombramiento de Parrish como directora ejecutiva es un “comienzo alentador”. Paula tiene energía, entusiasmo y años de experiencia y está dedicada a educar al pueblo de Dios sobre oportunidades de crecimiento.

“Así como tenemos a un obispo que es de aquí, que es uno de nosotros, Paula es también una de nosotros, y está muy emocionada con la oportunidad de volver a casa y compartir sus talentos y su experiencia con la Iglesia”, añadió Flynn. “Su plan es usar todas sus múltiples experiencias en desarrollo y formar un equipo con el que trabajará para compartir la visión de nuestro obispo para esta diócesis”.

Sin duda, su creencia en la visión de futuro del Obispo Olson es el incentivo que la trae de vuelta al norte de Texas, dijo Parrish. “La promesa del Obispo de prestar apoyo a nuestros seminaristas, a la evangelización, a la educación católica, al crecimiento de esta diócesis, son realmente una inspiración para mí”, reflexionó Parrish. “Así como el Papa Francisco se ha convertido en la cara de bienvenida del catolicismo, el Obispo Olson tiene también la misma actitud pastoral y personal de bienvenida, invitando a la gente a participar en nuestras parroquias y escuelas. Ser parte de este esfuerzo compartido es mi sueño hecho realidad”.

Para obtener más información sobre la FUNDACIÓN ADELANTO y sobre oportunidades para contribuir, visite www.advancementfoundation.org o llame a: (817) 560-3300, ext. 116.

Viaje del Papa Francisco a Tierra Santa levanta esperanzas, preguntas

Por Francis X. Rocca
Catholic News Service

CIUDAD DEL VATICANO — Dada la historia larga y compleja de conflicto militar, religioso y cultural en Tierra Santa, el tiempo anterior a la peregrinación del Papa Francisco del 24 al 26 mayo estuvo inevitablemente marcado por temores de que esta peregrinación fuera estropeada por controversia, o por algo peor.

Ahora que el segundo viaje internacional del Papa ha terminado, también lo han hecho esos temores. El suspenso no ha terminado, sin embargo. Con gestos y comentarios sorprendentes, el Papa dejó al mundo preguntándose qué será lo próximo que viene sobre varios asuntos importantes.

EL Papa Y EL PROCESO DE PAZ

El Papa Francisco estuvo en los titulares del segundo día de su viaje al invitar al presidente palestino Mahmoud Abbas y al presidente israelita Shimon Peres a unírsele en el Vaticano para orar juntos por la paz.

Cuando los dos presidentes se juntaron con el Papa y el Patriarca Ecuménico Bartolomé de la Iglesia Ortodoxa en los *Jardines del Vaticano* el 8 de junio, Papa Francisco les dijo que la paz sólo podría lograrse con la ayuda de Dios. Luego, juntos, los cuatro sembraron un árbol de olivo.

El Papa Francisco indudablemente diría



CNS photo / Paul Haring

El Papa Francisco y el Rabino Shmuel Rabinovitch del *Muro de los Lamentos*, caminan al muro en Jerusalén el 26 de Mayo. El Papa pasó su última mañana de su peregrinación en la Tierra Santa que se extiende hacia los musulmanes y judíos, llamando a las relaciones de las tres grandes religiones monoteístas como base para la paz en la región.



CNS photo / Grzegorz Galazka

El Papa Francisco y el Patriarca Ecuménico Bartolomé de Constantinopla besan la Piedra de la Unción en la Iglesia del Santo Sepulcro en Jerusalén el 25 de mayo. Los dos líderes marcaron el 50mo aniversario de encuentro en Jerusalén entre el Papa Paulo VI y el Patriarca Ecuménico Atenágoras de Constantinopla.

que los pesimistas subestiman el poder de la oración. Él podría señalar sus esfuerzos del pasado otoño contra los planes del presidente estadounidense Barack Obama de usar fuerza militar en Siria, lo cual culminó en una vigilia de oración por la paz sin precedente que atrajo a unos 100,000 a la Plaza de San Pedro. Estados Unidos, por supuesto, después de todo no azotó a Siria.

Poniendo los resultados prácticos a un lado, la audaz iniciativa del Papa Francisco le ha ganado el rol de la voz preeminente por la paz en el Oriente Medio. Esta distinción podría tener una importancia más que simbólica para las actitudes locales hacia las minorías cristianas de la región que se reducen rápidamente.

ECUMENISMO

La razón original para el viaje del Papa Francisco a Tierra Santa era una reunión con el Patriarca Ecuménico Bartolomé para conmemorar el 50 aniversario de un histórico encuentro entre sus predecesores. La reunión anterior llevó a las iglesias católica y ortodoxa a levantar las excomuniones mutuas impuestas en 1054 y abrió el período moderno del diálogo ecuménico.

El Papa les dijo a los reporteros en el vuelo de regreso a Roma que él y el patriarca Bartolomé conversaron sobre los posibles esfuerzos colaborativos para proteger el medio ambiente. Ellos también hablaron de las posibilidades de

solucionar las diferencias en cómo las iglesias fijan la fecha de la Pascua todos los años.

El Papa Francisco, con su franqueza característica, llamó a este último un problema “ridículo”. No obstante, reconciliar el tiempo de la fiesta más sagrada del cristianismo podría tener un gran impacto en los católicos comunes y ortodoxos, llevando a muchos a ver la plena comunión entre las iglesias como una meta más realista. (Los líderes católicos y ortodoxos en Tierra Santa ya comenzaron ese proceso acordando que, comenzando el próximo año, celebrarán la Pascua en la misma fecha).

REFORMA DEL VATICANO

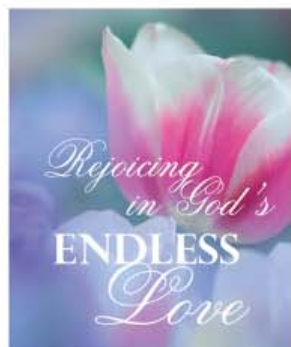
Durante una conferencia de prensa en el vuelo de regreso a Roma, al Papa se le preguntó sobre informes de que el cardenal Tarcisio Bertone, ex secretario de estado del Vaticano, malversó 15 millones de euros en fondos depositados en el Instituto para las Obras de Religión, conocido comúnmente como el banco vaticano.

Sin nombrar al cardenal, el Papa dijo que el asunto estaba “siendo estudiado, no está claro. Quizás podría ser cierto, pero en este momento no es definitivo”.

Pocas acciones del Papa podrían hacer tanto para demostrar su seriedad sobre reformar la burocracia vaticana como disciplinar o reprender públicamente al hombre que, hasta apenas octubre pasado, servía como el más alto funcionario del Vaticano.

Rejoice *with* our Jubilarians

The School Sisters of Notre Dame Central Pacific Province honor our Jubilarians, women of hope, and are grateful to God for their faithful lives.



25 YEARS

Raquéel Ortez

50 YEARS

Susan Ann Adrians
Joelle Marie Aflague
Joanne Armatowski
Joan Backes
Vincent Marie Balajadia
Mary Beckman
Paula Marie Blouin
Mary Juan Camacho
Mary Patricia Dalton
Jean-Andrew Dickmann
Miriam Louise Dufour
Pauline Eischens
Clara Esker
Patricia Evinrude
Nancy Flamm
Margaret Mary Friesenhahn
Judith Ann Herold
Barbara Kraus
Barbara Linke
Pamela Moehring
Laura Northcraft
Joanne O'Connor
Louise Margaret O'Connor
Rose Miriam Phair
Joelyce Marie Popowich
Helen Robeck
Jeanne Rusch

Marilyn Scheibel
Maria Cordis Schmitt
Marie Celine Schumacher
Rita Schwalbe
Mary Elise Silvestri
Mary Ann Srnka
Mary Helen Stokes
Elizabeth Anne Swartz
Monica Wagner
Mary Dannel Wedemeyer
Marie Juanita Will
Dorothy Zeller

60 YEARS

Janet Marie Abbacchi
Mary André Aubuchon
Rose Bast
Anne Becker
Valeria Beuke
Marie Cecilia Brenneisen
John Marie Budde
Mary Butzer
Joan Cook
Lucille Dehen
Vonnice [Veronica] De Cleene
Marguerite De Mott
Janet Druffel
Dorothy Eggering
Donna Fischer
Patricia Frost
Mary Ancele Gloudeman
Jean Hasenberg
Sylvia Hecht
Jolene Heiden

Veronica Horvat
Rosemarita Huebner
M. Paulissa Jirik
Rose Elaine Kessler
Kay Kolb
Anita Kolles
M. Rosaleen Krebs
Edna Lanners
Mary Edwin Lanners
Marie Jo Lazzeri
Mildred Loddeke
Virginia Meyer

Pat Miller

Mary Gen Olin
Bernice Orscheln
Marie Ambrose Peters
Therese Rekowski
M. Francis Rose Rivers
Paul Therese Saiko
Joan Schaefer
Jean Schmid
Cecile Schueller
Rita Schweitzer
Dolores Shea
M. Ann Vincent Siemer
Harriet Stellern
M. Fidelis Sudo
Rita Clare Swenarski
Vincent Marie Teuber
Evelyn Ulmen
Marie de Lourdes
Unterreiner
Mary Grace Wada
Doris Welter

Luetta Wolf
Lucille Zerr
Elvira Maria Zozaya

70 YEARS

Margaret Berghold
Richard Marie Burke
Teresa Martin Caronia
Mary Regine Collins
Beth Haltiner
Audrey Herr
Mary Jo Hofmeier
M. Susanne Hornung
Joan Kettler
Mary Josephine Misevicz
Dorothy Olinger
Clara Ruesch
Ruth Saddler
Dolores Schmitz
M. Leonida Speth
Thelma Vetsch
Madeleine Sophie Witt

75 YEARS

Mary Frederick Keller
Rita Knittel
Mary Regina Miller
Mary De Paul Olszewski
Mary Denis O'Reilly
M. Clarita Rathgeb
Mary Jean Louise Rechner
M. Mercita Reinbold

Names in BOLD are Sisters who were born in, entered from, served five or more years in or live today in the Diocese.



School Sisters of Notre Dame
Central Pacific Province

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MISSION TO MOORE

CONTINUED FROM PAGE 48

But the mission work benefited more than just the affected families, who expressed deep gratitude to the FIAT team, Hedglen said.

“We’re in a world where we’re focused in on ourselves so much,” Hedglen explained. “So taking some time away from our normal environments to focus on some other people, and put our hearts, efforts, and energy into somebody else’s life, enriches our own lives.”

Acosta agrees.

“I was able to feel like I was kind of on a retreat and focus only on God, only on helping people,” she said. “It just really helps calm your mind, calm your soul. It’s a great experience to give yourself to somebody else and be completely there to help somebody else.”

Working hard to help others, praying, and having fun together brought the young adults

closer to God but also closer to each other, Hedglen and Acosta said.

That was certainly the case for Will Gough, 19, an accounting major at UTA. Although he’d attended Masses sponsored by the University Catholic Community on campus all semester, he had never participated in other campus ministry events and didn’t know anybody going on the trip.

“I really enjoyed it. I really liked the people there,” Gough said. “I’ve only been going to Sunday Mass but because of the people who went, I plan on being more involved with the campus ministry. This whole experience has made me want to be more involved in my faith.”

“Going out and praying together with a group who all share the same faith — I haven’t done that before,” he continued.

As for Acosta, who had never been on a mission trip before, she couldn’t stop talking



Matthew Moreno mixes concrete at one of the FIAT team’s work sites on May 13.

about her experience when she got home to her family. Asked if she will go next year, she answers quickly this time.

“I already know right now, I’m definitely going next year,” she said. “I would love to keep doing this.”

NTC REPORTER GAINS GREATER APPRECIATION FOR SELF-GIVING

FOR A MOMENT DURING THE SECOND DAY OF OUR MISSION TRIP TO MOORE, OKLAHOMA IT FELT LIKE WE WERE IN THE NOVEL, *HOLES*, BY LOUIS SACHAR, IN WHICH THE PROTAGONISTS, STANLEY YELNATS AND ZERO, ARE FORCED TO DIG HOLES AT CAMP IN ORDER TO BUILD “CHARACTER.”

Yes, our merry band of 13 young adults hailing from across the Diocese of Fort Worth dug a lot of post holes May 13 — and I’m pretty sure we built muscle, in addition to character — but there was more to our volunteering than just working up a sweat. Our small FIAT (Faith In Action Together) mission trip team hosted by the diocesan Young Adult Ministry Office and led by Jeff Hedglen, associate director of Young Adult Ministry, teamed up with the organization Serve Moore to rebuild fences, clear debris, mow lawns, and take on a handful of other restoration projects in the town where an F5 tornado destroyed more than 1,000 homes and killed 25 people last May.



The FIAT mission trip team poses for a picture at a worksite.

Hedglen ensured that the mission trip was well-rounded with daily Masses, faith-related study, prayer time in the evenings, social events later in the week, and even a pilgrimage to the National Shrine of the Infant Jesus of Prague in nearby Prague, Oklahoma. But I found that the time we spent out on the worksites made me reflective.

At one site we were building a new fence for a family affected by the tornado. As we worked, we shouted encouragement up and down the post-hole digging line. We joked, and we covered

for each other when we got tired. We were all helping; we all got our gloves dirty; and we didn’t mind. And that joy in serving made me realize, yes, we’re only building a couple of new fences, and though it didn’t seem like much in the face of the billions of dollars in damage that this community endured, we were still doing something. We still took part, along with the other 50,000 volunteers who served before us through Serve Moore.

We were doing what Jesus did and then asked us to do: Serve. Yes, we weren’t touching a thousand lives with our volunteer work, but

we touched the lives of a handful of residents who needed the help, and that counts, too. I think sometimes I get too caught up in trying to quantify how much I helped — and I don’t think I’m alone in that sentiment. So this mission trip gave me an elementary, but important reminder.

During the limited time I spent digging holes with this group of kind-hearted young adults, I unearthed something precious — like Stanley Yelnats and his friend. It wasn’t literal treasure, but it’s a lesson just as valuable: What matters most is just deciding to serve, to help, to sacrifice. Serving is serving, whether you’re in South America or Oklahoma or in your house. Serving is serving, no matter how small or big the impact. Jesus isn’t asking us for miracles. He’s asking us for a simple “Let it be done.” He’s asking for a simple *fiat*.

Juan Guajardo is an award-winning NTC reporter and photographer, and a member of UTA’s University Catholic Community.

MISSION TO MOORE

Diocesan Young Adult Ministry sponsors Faith in Action Together (FIAT) mission trip to Moore, Oklahoma, one year after a tornado devastated the community

STORY AND PHOTOS BY JUAN GUAJARDO / CORRESPONDENT

WHEN CELI ACOSTA HEARD ABOUT THE DIOCESE OF FORT WORTH'S FIRST FAITH IN ACTION TOGETHER (FIAT) MISSION TRIP, SHE HESITATED ABOUT SIGNING UP. IT'S NOT THAT SHE DIDN'T WANT TO GO; SHE, LIKE MANY OTHER YOUNG ADULTS, JUST HAD A BUSY, STRESSFUL SCHEDULE AHEAD OF HER.

But in the end, the University of Texas at Arlington math student didn't let that keep her from joining 12 other young adults on the diocese's first FIAT mission trip to Moore, Oklahoma, from May 12-17.

"It was all starting to be too much and getting really stressful," Acosta, 21, said of her routine. "So I thought going away somewhere I could just think about God and helping people would help me out. And it really did. I'm really glad I [went]. It helped me get my head straight and remember that God is always there to help in the chaos."

Sponsored by the diocesan Office of Young Adult Ministry and the University Catholic Community at UTA, the trip provided the group with an opportunity to help Moore, Oklahoma residents continue their recovery efforts from the devastating F5 tornado that took 25 lives and flattened 1,100 homes in May of last year.

During the week, the small group took on a handful of



Young adults (from left to right) Ivan Abrego, Amecia Harrelson, Erik Albano, and Leo Lopez clear some brush in Moore, Oklahoma. The Young Adult Ministry Office hosted the FIAT (Faith in Action Together) Mission in Moore, the site of last year's massive tornado which killed 25 people and carved a 17-mile path of destruction. Twelve young adults from the diocese took part in helping the volunteer organization, Serve Moore, continue restoration efforts in the community from May 12-17.

building and renovation projects. But it wasn't all work, explained diocesan Young Adult Ministry Associate Director Jeff Hedglen, who led the trip. Daily Masses, Night Prayer, Adoration, group reflections on Pope Francis' encyclical *Evangelii Gaudium*, a trip to the National Shrine of the Infant Jesus of Prague, Theology on Tap in Oklahoma City, and social time (including a trip to Turner Falls) bookended the seven-hour

workdays.

Hedglen said he modeled the jam-packed and diverse schedule upon his popular Camp Fort Worth (CFW) program, a week-long event for teens. Like CFW, FIAT focuses on the elements of deepening faith, putting it into action, and experiencing togetherness, but brings it to the young adult audience in the form of an affordable and accessible mission trip experience.



UTA student Celi Acosta carries a fencepost during a project to rebuild a fence in Moore.

"Our faith really comes alive when we put it into action," Hedglen said of his mission trip. "And we put it into action by many ways: By going to Mass, by praying together, by serving together."

The young adults certainly put their faith into action by helping five different families affected by last year's tornado. Over the course of four consecutive workdays, they put up two fences, dug all the post holes for a third fence, mowed lawns, and picked up several pounds worth of tornado debris from one older couple's yard.

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