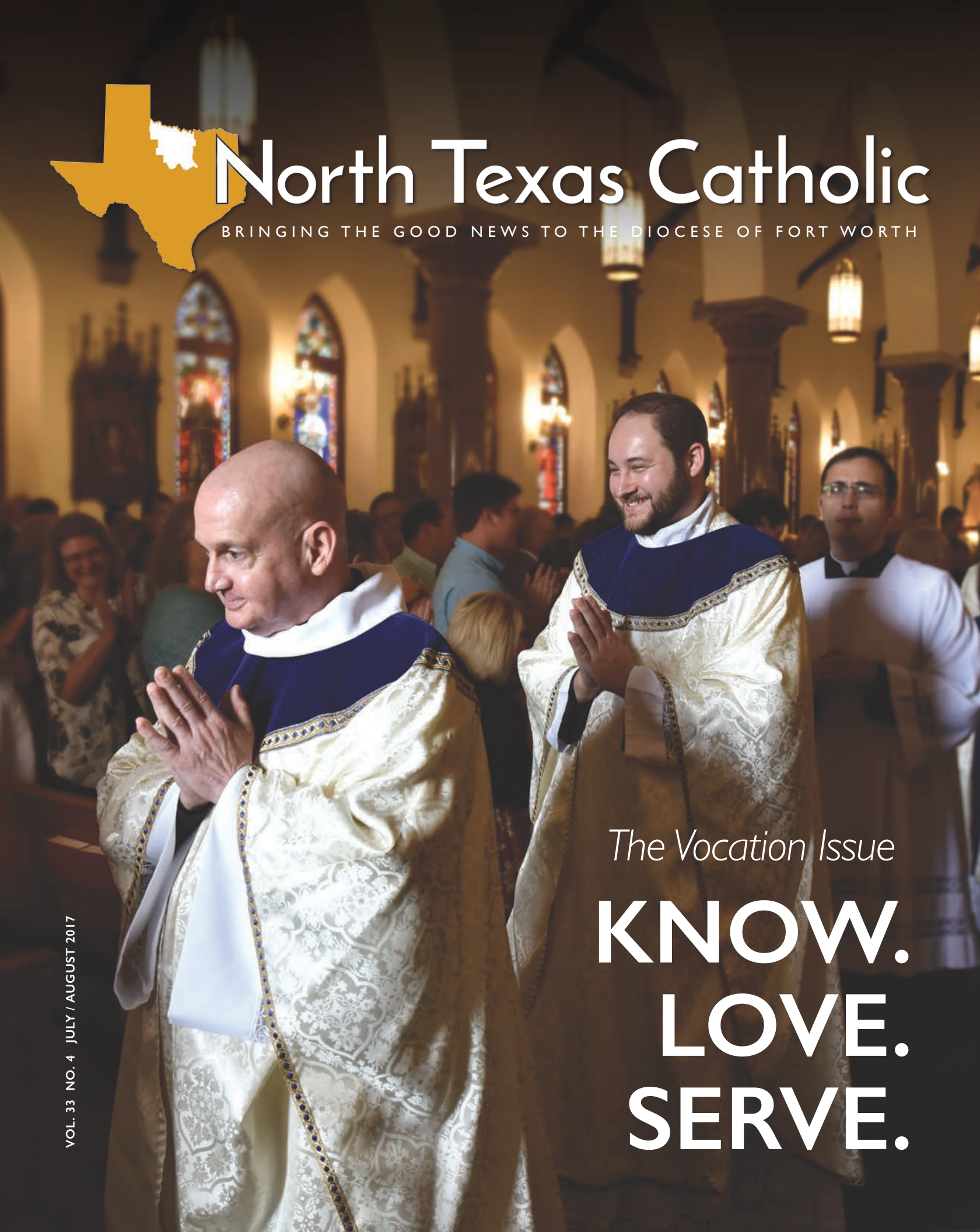




North Texas Catholic

BRINGING THE GOOD NEWS TO THE DIOCESE OF FORT WORTH



The Vocation Issue

**KNOW.
LOVE.
SERVE.**



OUR SHEPHERD SPEAKS

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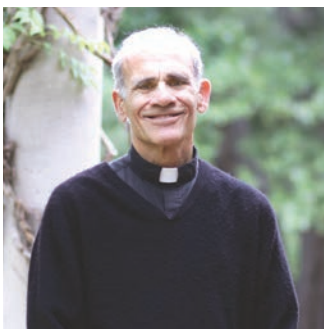
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Father John Martin and Father Stephen Hauck leave St. Patrick Cathedral to live their vocation. (NTC photo/Ben Torres)





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Picking up the red phone

A few months back I watched a play, “My Broken Christ,” starring Mexican actor Alberto Mayagoitia. It’s based on a book by Father Ramon Cue, SJ, and features a priest, who through meditating on a broken crucifix, learns to see the face of Christ in others.

At one point in the play, Mayagoitia, playing the part of the priest, feels Jesus urging him to not ignore the dozens and dozens of phone calls he gets at his rectory, no matter how draining or annoying they get — it could be that on the other side there’s someone in need of Christ. Sure enough, inspired by grace, the priest goes on to answer every call he gets on the red rotary-dial phone, helping countless people come closer to God.

I’m honored and blessed to know many people who are unafraid to pick up that metaphorical red phone. One of them is my friend, Judy Rousseau, who after 17 years with the *NTC*, is retiring July 1. Judy has quite literally put thousands of hours into serving the Church and our readers — and done it humbly and kindly. Over the last several months, as we’ve transitioned through a redesign and moved further into the digital era, she’s been a wonderful counselor (a modern Mordecai) and a big reason for our success.

Other courageous phone-answerers include our new editorial assistant Rosa Rosales, and new associate editor Susan Moses, who are both bringing numerous talents and hearts on fire for the Word of God.

In this issue, there’s also quite an emphasis on consecrated religious — from new deacons and priests to a couple of faithful servants celebrating jubilees — more fine examples of sacrificial love.

The bottom line: answering the red phone isn’t always easy. But it’s a huge part of being followers of our Blessed Lord, who gives us the strength and grace to answer that red phone. And so we take this opportunity to thank all of those in our diocese who have given so much to answer, and respond to, God’s call.

Which brings me to one final thought: Who in your life has answered the red phone? Have you thanked them?

In Christ,

Juan Guajardo
Editor



BEARING FRUIT FOR THE KINGDOM

Our diocese was blessed with the ordination of two new priests on May 20, Fr. John Martin and Fr. Stephen Hauck. In the Gospel read at the ordination Mass, Jesus reminds us that He is the vine, we are the branches, and that with Him we “will bear much fruit” (*John 15:5*) and thus glorify the Father.

The Church discerned with these two men that they were chosen by God from among his people to be priests. Christ distinctly called them to follow Him and serve Him not because of their talents or worthiness, but because of God’s love for them and for the Church.

Just as God called them out of love, they responded to God’s invitation with love. God’s call is not just oriented toward the priesthood, the diaconate, or the religious life. God’s primary call is delivered to us via Baptism into the life of grace and participation as a member of his Church.

God calls each and every one of us, and in a way that call is summed up by St. John as this: “Remain in my love,” “Bear much fruit and become my disciples.”

Perhaps you’ve also heard this summed up in another way: God made us to know, to love, to serve Him, and to be happy with Him forever. That is the purpose of our lives and our vocation. Whatever our station in life, all of us are called to discipleship, to holiness, to sainthood. This call to minister

is intimately bound by our identity as children of God and reinforced by our baptismal character.

Currently, many Hispanic Catholics in our diocese are discerning how they can more fully live out their vocation to be joyful missionaries to the whole Church. These are Catholic men and women of different language groups and from different age groups. They are part of our diocese and, as Hispanic Catholics, they are part of a population that composes 55 percent of our diocesan population. Inspired by Jesus’ call to love one another, these men and women hope to evangelize our culture and society in such important areas as marriage and family life, priestly and religious vocations, social justice, education, sacramental formation, catechesis, and ministry to the sick and isolated.

They are part of a major, four-year effort called the Fifth National Encuentro. An initiative of the U.S. bishops, the V Encuentro, as it’s often called, is a synod-like process of evangelization and catechetical formation, consultation, missionary activity, and identification of ministerial “best practices” that will help the Church to better recognize and utilize the gifts that Hispanics bring to the table for the entire Church, both local and universal.

An estimated million pastoral leaders and 5,000 parishes nationwide are expected to participate in the process which culminates

with a national Encuentro to be hosted by our diocese at the Gaylord Texan in Grapevine next year. Currently, 37 parishes in our diocese are involved in the effort.

The V Encuentro is already underway in our diocese. Several parishes have begun their weekly or biweekly group gatherings to reflect, to meditate, and to discern. These meetings will lead up to a final day-long parish Encuentro where participants will gather and organize their notes, feedback, and thoughts in order to propose practical ideas that will be presented at our diocesan Encuentro which will occur on Nov. 5, 2017 at the Arlington Convention Center.

The two men who were ordained opened themselves to the call of God to journey the road to joyous priesthood. The V Encuentro also is a call of God for Hispanic men and women of our diocese to put their talents to work for the Kingdom and the glory of God. I pray that the Holy Spirit moves each and every one of our beloved Hispanic brothers and sisters to become a part of Encuentro through the Catholic Church of North Texas. Please join me in these prayers for the renewal of the spiritual life of our diocese. I invite each of you to end indecision by becoming a part of V Encuentro. ✝



+ Michael F. Olson



Nolan students fundraise thousands for sick classmate

FORT WORTH — Nolan Catholic High School student Clay Grogan was a top basketball player with high hopes to help lead Nolan Catholic to a state championship. Then his world turned upside down.

Clay was diagnosed with a rare genetic deficiency — his body's immune system was attacking itself. The diagnosis was devastating: No more basketball. Restrictions on what he could do physically. And big medical bills for his family.

Assistance for Clay came from an unexpected source — fellow student Aaron Bryant. Aaron and Clay were long-time classmates who both ran for class president in middle school. At assembly, Aaron had given the first speech. Clay was so impressed that he withdrew his candidacy announcing he would vote for Aaron.

It was now Aaron's turn to say thank you. Aaron, a theater enthusiast, had won the role of Jesus in Nolan Catholic's production of *Godspell*. He rallied his fellow cast mates and convinced the drama department to contribute a portion of the show's proceeds to Clay and his family.

"If it were as humble as \$100, that would have been totally fine," Aaron said. "But we raised over \$7,000."

The contribution had a big impact on Clay. "It showed me that I have a good support system as I go through this tough time in my life," he said.

Nolan Catholic provides an education based in faith, hope, and charity. School officials said they were proud of Aaron and Clay and that "they're an example of how our students are making this world a better place to live."

Aaron Bryant, center with guitar; and the Nolan Catholic High School cast of *Godspell*. (Photo courtesy of Nolan Catholic High School)

Associate director of vocations added

FORT WORTH — Another pair of hands has been enlisted to help build vocations in the diocese. Father Manuel Holguin has been named associate director of vocations, in addition to being pastor of St. Peter the Apostle Parish in Fort Worth.

"He's passionately devoted to the priesthood. He's just the type of person to help foster vocations," said Father James Wilcox, diocesan director of vocations.

According to Fr. Wilcox, a disproportionately small number of U.S.-born Hispanic men are entering the priesthood. "Having

Fr. Holguin on board will hopefully help us address this," Fr. Wilcox continued.

Fr. Holguin, a native of Chihuahua, Mexico, said with his understanding of the language and culture, he can more effectively encourage Hispanic men to discern their vocation and Hispanic families to support vocations.

Building a culture of vocations begins with prayer, explained Fr. Wilcox. With Fr. Holguin's assistance, "We are looking to have prayer days and Holy Hours for vocations on a more regular basis throughout the diocese."



For additional local stories plus more photos, visit NorthTexasCatholic.org/local-news



Father Keith Hathaway (left) and Father Matthew Tatyrek will serve as full-time Catholic school chaplains. (NTC photo)

Fr. Hathaway, Fr. Tatyrek named school chaplains

FORT WORTH — For Nolan Catholic High School in Fort Worth and Notre Dame Catholic School in Wichita Falls, Bishop Michael Olson’s pastoral appointments bring a full time chaplain to both campuses after several years absence. For Father Matthew Tatyrek and Father Keith Hathaway, the appointments provide new challenges and opportunities to enhance faith formation.

“I’ll be director of campus ministry at Nolan overseeing the celebration of the sacraments, including Mass and Reconciliation,” Fr. Tatyrek said.

Notre Dame, unlike Nolan, covers pre-K to 12th grade, bringing Fr. Hathaway an opportunity to minister to children of different ages.

“For the younger students, this is a great opportunity to help lay the foundation and a chance for them to know their priest and experience the

Catholic faith in its fullness,” Fr. Hathaway said. “For the older students, many of whom begin to question things, I see my role as a credible witness for the truth of faith as formed by the challenges of our culture.”

Their roles, both said, includes shepherding students, staff, and families; fostering formation; and serving as the face of the Church on campus.

Superintendent of Catholic Schools Jennifer Pelletier said, “It brings a deeper level of evangelization to the campuses. The students get access to the sacraments, the priests the joy of the vocation of priesthood.”

Notre Dame Principal Michael Edghill said he’s thrilled by Bishop Olson’s appointments.

“I think this is the strongest move that can be made to reinforce the Catholic formation of our students,” Edghill said.

— Matthew Smith

Fr. Ken Robinson celebrates 25 years of priesthood

MUENSTER — Growing up, Father Ken Robinson’s family didn’t expect him to leave the medical field to become a priest. In fact, they didn’t even expect him to convert to the Catholic faith.

Now he is celebrating 25 years as a priest for the Diocese of Fort Worth. During that time he held assignments in four different parishes in the diocese, including his current one as pastor of Sacred Heart Parish in Muenster, where he has served for 10 years.

His vocation to the priesthood was a little unusual because he was raised Baptist and attended a Baptist

university.

But after attending Mass for the first time and learning about the Eucharist, he felt drawn to the Catholic faith.

After completing RCIA and entering the Church in 1985, he served in several ministries and that’s where he felt God’s call to “look beyond that.”

He was ordained at St. Rita Parish in Fort Worth in 1992.

“Priesthood is what I’m supposed to be doing,” Fr. Robinson told the *NTC* recently. “And doing it means that I’ve found completion in life.”

— Michelle McDaniel

See Page 35 for more “Around the Diocese.”

SEEDS OF FAITH

St. Junipero Institute offers faith growth
through catechetical process

By Matthew Smith

St. Junipero Serra (1713-1784) personifies the mission of his namesake soon-to-open Fort Worth Diocese institute, said Marlon De La Torre, director of evangelization and catechesis.

“He exemplifies the mission of evangelizing and instructing the faithful especially within the United States,” De La Torre said. “St. Serra was instrumental in establishing missions throughout California, which led to the development of the Camino Real, which simply means our journey to Christ.

“His missionary outreach reflects our local missionary outreach in the Diocese of Fort Worth.”

Registration for the new St. Junipero Serra Institute begins July 1 with classes scheduled to begin in October.

The objective, according to an outline of the program penned by De La Torre, is to “prepare the laity to be effective witnesses of the Gospel within our parish communities” through the application of a faithful and effective Gospel-rooted evangelization and catechetical process.

The program offers three levels, each requiring five courses to complete. Each course runs five to six weeks with one session per week on average. Participants must also write a two to three page catechetical reflection on courses taken and complete an exit requirement per course as determined

by the instructor.

Each course costs \$75 but limited diocesan, and in some cases parish, financial assistance is available.

A partial list of courses offered includes Biblical Foundations, the Seven Sacraments, and Church History.

The St. Junipero Institute also offers four ministerial track concentrations: New Evangelization and Adult Faith Formation, RCIA, and Youth Ministry.

The classes will be held at various parishes throughout the diocese.

“Initial classes will be in the group dynamic face-to-face,” De La Torre said. “Surveys show that people prefer organic interaction with the teachers. Of course, in this day of social media, we will probably look at some online courses in the future.”

The ideal candidates, De La Torre said, include those looking to get involved in parish ministry and/or those simply wanting to learn more about the faith.

Although different in approach, St. Junipero supersedes in some sense the diocese’s current Pope John Paul II Institute, which will be retired.

JPII, a pastoral ministry, emphasized the “social justice outreach of the Church,” De La Torre said.

“St. Junipero was developed to be first an evangelization, catechetical, and doctrinal institute for formation, which would then direct our missionary outreach in a clearer, concise manner.”

NEW INSTITUTE, NEW DIRECTOR

Paola Quintero-Araújo, director of faith formation and catechist formation, will transition to serve as director of St. Junipero. The role of the new institute stretches beyond mere



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Paola Quintero-Araújo

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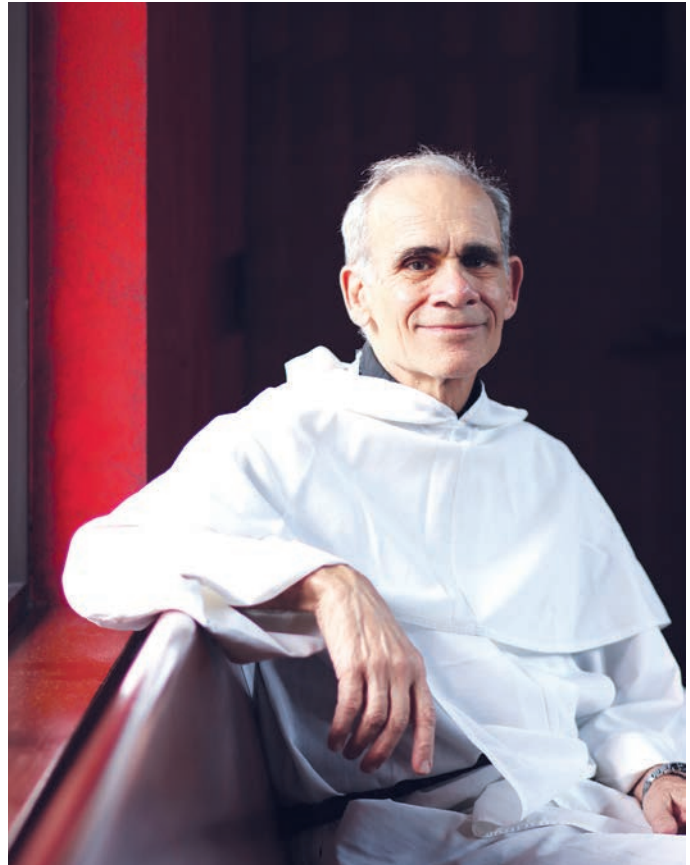
education, she said.

“It’s more than teaching,” Quintero-Araújo, said. “You also need to learn to be an effective witness of the Gospel as you’re representing the Church. This program gives guidance to help students grow but also explains diocesan guidelines that need to be followed and why those guidelines are in place.

“The classes are for those who want to learn more about the Church, but also to prepare the people who will be teaching these classes in the parishes. There’s a never-ending need for catechists and volunteers always. The pews are full but every year it’s a struggle to find people to teach the faith and the St. Junipero Institute gives people the tools to get more comfortable with doing that.”

Quintero-Araújo earned her master’s in theology with a concentration in catechesis from the University of Notre Dame. She previously served at St. Michael Parish in Bedford before assuming her current position.

“I hope the reception will be good for [St. Junipero] and that people open their hearts and minds to something new



Father Carmen Mele, OP

and the new challenges and opportunities it will offer. I love formation in the faith and see this as a great opportunity to empower people.”

FAREWELL TO JPPII

Father Carmen Mele, OP director of JPPII, characterized that institute as a quality program that served the people well.

“I’m so grateful for the ministry that gave me the opportunity to work with such a large cross section of the diocese,” the Dominican priest said. “Spanish, English, Vietnamese, rich and poor, all people who were excited to serve their parishes as lay ministers.”

The JPPII Institute concluded on a strong note, offering its final summer ministry conference from June 10-22.

Although he turns 70 in August, Fr. Mele said he’s not ready to retire just yet.

“I hope to do one more vigorous ministry before I retire,” Fr. Mele said. “I’ve always thought myself blessed to learn Spanish and hope to do Hispanic ministry part-time and participate in a mission to Latin America with myself and three other Dominican priests.” 🇺🇸

JOY IN CARMEL

Mother Anne Teresa celebrates 50 years of religious life

More than 200 people from at least eight states attended the Golden Jubilee Mass on June 11 for Mother Anne Teresa of Jesus, OCD, but she quickly shared the tribute.

“Though it was honoring me, it was honoring the community, but more so it was honoring our Lord and our Lady,” the Carmelite nun said.

The joyful prioress professed her first vows with the Order of the Blessed Virgin Mary of Mount Carmel in 1967. She devotes herself to the contemplative life at the Monastery of the Most Holy Trinity in Arlington along with 10 other sisters.

Living a life praying for the special intentions of others “is very humbling to us, because we know we’re not worthy of the vocation, of the calling. We’re not worthy, but He is,” she explained.

In Bishop Michael Olson’s homily, he explained the Carmelite first received her calling in a Holy Hour.

Growing up in Cicero, Ill., Anne Henrietta Kulinski only had to cross the street to attend church and school at Our Mother of the Mount Parish. When she was 16, “I thought the Lord was asking me to enter a cloistered monastery because it was a life of prayer, and what I desired in my heart was a life of prayer,” she explained.

Before graduating high school, she visited the Discalced Carmelites in Fort Worth and “I felt like, this was it!” She entered the order at 18 on Sept. 14, 1965.

Looking back on the 50 years since she



Mother Anne Teresa is congratulated after the Golden Jubilee Mass June 11. (NTC photo/Juan Guajardo)

professed her first vows, she appreciates the blessing of communal living. “You experience the joy and the love, and you experience the sufferings of each of the sisters. It really does become a community. It is the mystical body of Christ.”

At the Jubilee Mass, Mother Anne Teresa reaffirmed her vows before Carmelite Provincial Father Stephen Sanchez, OCD. She received three gifts symbolizing her consecrated life. A candle represented the wise virgin’s lamp of watchful faith. A crown of flowers, crafted by her fellow nuns, denoted God’s love and the heavenly crown for those faithful in serving God. A staff symbolized the power of the cross as her hope and firm support.

The reverend mother relished the “fabulous crowd,” especially her 26 family members. But with the celebration concluded, the monastery returned to being



Mother Anne Teresa wears the crown of flowers while she holds a consecrated candle during the Golden Jubilee Mass. (NTC photo/Juan Guajardo)

an isle of tranquility, and the honoree and her fellow nuns resumed their calling to a life in the silence of prayer and love. 🇺🇸

ASCENDING TO THE ALTAR

Jonathan Demma and Maurice Moon ordained to transitional diaconate



Deacon Maurice Moon (left) and Deacon Jonathan Demma (NTC photo/Juan Guajardo)

By Susan Moses

Jonathan Demma and Maurice Moon began the Mass of Ordination to the Diaconate with their families in the comfort and anonymity of the pews.

During the Mass, they rose to answer God's call to follow Him and serve his people, and the two newly-ordained deacons ultimately joined Bishop Michael Olson at the altar to assist in giving Holy Communion to the people.

The two seminarians were ordained as transitional deacons on April 29 at St. Elizabeth Ann Seton Church in Keller, the home parish for Deacon Demma.

Deacon Moon reflected on the symbolism, "We're being called onto the altar of God. We're taken from among our families, from the people of God, to serve at the altar. So in a sense, we're called, lifted up, ascending to the altar of God, and helping others to ascend [to] the altar as well."

Bishop Olson said the ordination is "a sign that the diocese is alive and growing. [It's] a kind of hope because through the grace of this ordination, others hear their vocation and are able to answer it with courage and decisiveness. It means better care for the poor, more attentive preaching and the administration of the sacraments."

The new deacons will complete their



Deacons Jonathan Demma (left) and Maurice Moon (right) distribute the Blood of Christ during their ordination to the transitional diaconate Mass held April 29 at St. Elizabeth Ann Seton Parish. (NTC photos/Juan Guajardo)

theology studies at the National Seminary of the Catholic University of America in Washington, D.C., next year. However, in their younger years, they both considered themselves unlikely candidates for seminary.

JONATHAN DEMMA

When Demma enrolled at Texas A&M University, priesthood was not in the equation. Always good at math and science and fascinated by how things work, he planned to become an electrical engineer. But a conversion experience at the 2002 World Youth Day in Toronto, Canada, brought him back to practicing his Catholic faith.

Later, when he was just three semesters from graduating, Demma sat in his circuit theory class and knew he had to leave — immediately.

A few months earlier, while attending the ordination of a priest, Demma heard God say, “This is what I want you to do.” Demma remembered, “It hit me. Loud.”

Demma left the class and moved to New York City, joining the Franciscan Friars of the Renewal. Working with the poor and homeless as an itinerant preacher taught him that “compassion and love can change a person’s world.” He remained with the Franciscans for nine years, during which time he completed his philosophy studies at Seton



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Hall University.

A desire to have a parish and walk with families through the sacraments led Demma back to Fort Worth to become a diocesan priest.

Dcn. Demma said his best year of seminary was his pastoral internship with Father Jack McKone at Sacred Heart Parish in Wichita Falls. “Everything I had discerned, I experienced as true,” the 36-year-old recalled. “Sacred Heart was so warm and welcoming. I felt affirmed in my vocation.”

MAURICE MOON

“God is boring. Mass is boring. I don’t need all that,” thought the teenage Moon, a parishioner at St. Vincent de Paul Parish in Arlington, then St. Philip the Apostle Parish in Lewisville. “I thought a beautiful woman or money would make me happy.”

After high school, he took college classes, worked in the food service industry, and realized that even with a girlfriend and a paycheck, he still felt empty. “I realized that life was bigger than I thought. God

is real, God loves me, and God has a purpose for me,” said Moon, who grew up dreaming of a professional career in baseball or soccer.

After being away from the Church and the sacraments for a few years, he began praying. His aunt gave him a copy of *Catholicism for Dummies*. “I read it in one day. It covered all the basics, and it blew me away,” he recalled.

With his faith rekindled, he headed for confession. “It changed everything. I felt peace, joy, and forgiveness for my sins,” he said. He began going to Mass and Eucharistic Adoration frequently, and sensed that, “God is calling me to lay down my life for other people.”

Moon responded to God’s summons, completing his undergraduate degree in philosophy at St. Joseph Seminary College in Covington, Louisiana. His first summer assignment — at St. Peter Parish in Lindsay with Father Raymond McDaniel — showed him the reciprocal love and support that results from serving God’s people.

RECEIVING HOLY ORDERS

Seminarians are ordained as transitional deacons in their last year of formation before entering the priesthood.

Continued on Page 19

Ordination 2017

NTC photo/Ben Torres



Bishop Michael Olson prays over Fr. Stephen Hauck during the Imposition of Hands.

HANDS OF CHRIST

Before hundreds of faithful, Stephen Hauck and John Martin were ordained to the priesthood

By Joan Kurkowski-Gillen

“It’s a beautiful, joyous day,” beamed Father James Wilcox as people gathered inside St. Patrick Cathedral May 20 for the ordination of Stephen Hauck and John Martin to the priesthood.

IMPOSITION OF HANDS

The central act of ordination is the laying on of hands and the consecratory prayer. In these words and actions, the Holy Spirit is conferred on those who are ordained and they become priests.

The imposition of hands is “a very solemn, very powerful moment, and very Biblical,” said Father John Robert Skeldon. “When the Apostles chose people for the work of ministry they would lay hands upon them and invoke the Holy Spirit. So that sense of being linked like a chain going all the way back is very powerful.”

“We have two new priests laying down their lives for the kingdom and to help souls get to heaven.”

The diocesan vocation director’s enthusiasm was shared by friends and family members who packed the light-filled cathedral in downtown Fort Worth to witness Bishop Michael Olson confer the ancient rite of Holy Orders during a Mass rich in symbolism and tradition.

The ceremony culminated years of prayer, discernment, and personal discovery for both men who enjoyed successful careers before entering the seminary.

Hauck, 35, was a computer programmer prior to beginning his studies for the priesthood in 2006. The son of Vicki and Gerald Hauck, he grew up with five siblings in Arlington and was a member of St. Maria Goretti Parish.

A convert to Catholicism, Martin, 54, spent nine years as a U.S. Marine before returning to Texas where he joined St. John the Apostle Parish and worked at Bell Helicopter for 22 years. His parents, J.W. and Darlene Martin, are deceased but his sister, Mary Newman, and her husband, David, attended the ordination.

“I’m excited and very proud of my brother,” said Newman, who wasn’t surprised when her brother announced his vocation to the priesthood. “He

always attended church and that made him happy. I think my parents would be very proud today.”

Hauck’s extended family expressed joy, pride, and gratefulness as 11 years of study and formation came to fruition for their son, brother, and uncle.

“How awesome that God has chosen one of our children,” enthused his mother, Vicki Hauck. “We thank this wonderful diocese and our parish family at St. Maria Goretti for all the prayers and sacrifices that brought Stephen on this day to the altar of God. We’re overjoyed.”

The Liturgy of Ordination began with Fr. Wilcox presenting the candidates to the bishop who accepted them, on behalf of the Church, with the words “we choose these men, our brothers, for the Order of the Priesthood.” His declaration was greeted with thunderous applause from the people.

In the homily that followed, Bishop Olson reminded the transitional deacons the priesthood is not a career or form of self-identification.

“Your priestly vocation is an act of Christ’s generous love for you and for his people, the Church,” he told them. “Christ’s choice is trustworthy and it is

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NTC photo/Juan Guajardo

LITANY OF SAINTS

Lying prostrate as the choir and congregation sing the Litany of the Saints is a sign of humility before God. The ordinand recognizes his unworthiness and that without the help of God and the prayers of the Communion of Saints, it is impossible for him to fulfill the ministry to which he is called.

During the Litany of the Saints, we have “the real sense . . . of the unity of the Church throughout time and extending into eternity,” said Father Jonathan Wallis.

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decisive in offering you a particular share in his mission.”

Being anointed on the head with chrism at Baptism and Confirmation marks us as belonging to Christ and each other as sons and daughters of the Church, he said. The ordination rite involves further choice — a deeper belonging — and requires another anointing with chrism to bring about sacramentally, the permanence of Christ’s call to a priestly vocation.

“Dear sons, your hands are to be



anointed with chrism. This anointing of your hands makes them belong to Christ as his hands,” the bishop emphasized.

He cautioned them to never forget that Christ’s hands healed the sick, cleansed the leper, imparted mercy, washed the feet of the disciples, and offered the bread and wine at the Last Supper thereby instituting the Eucharist.

“Use these hands well,” the prelate urged. “Offer the sacrifice of the Mass daily with them. Absolve sinners with them. Baptize and mark new members of his Church by using chrism with them. Bless his people and comfort the afflicted with them.”

During the most solemn moment of the ordination rite, Bishop Olson laid hands on the head of each man invoking the gifts of the Holy Spirit. After receiving vestments from priests who



NTC photo/Ben Torres

INVESTITURE

After ordination, the new priests receive symbols of priesthood as they are vested with the stole and chasuble.

“I was ecstatic and honored to vest a brother priest,” said Father Nghia Nguyen, who vested Father John Martin. “Since I was ordained just this past year, it was a very nostalgic, grace-filled memory for me.”

SACRED CHRISM

Once vested, the new priests kneel before the bishop, who anoints their palms with chrism oil. The oil symbolizes the anointing with the Holy Spirit and the sacrifice the priest will offer at the altar with his hands.

played a significant role in their vocation, the newly ordained returned to the altar where the bishop anointed their hands with holy chrism.

Parishioners from across the diocese traveled to Fort Worth to watch the seminarians they grew to know and love ordained.

Jack Sheffield, a St. John the Apostle parishioner, works as a hospital chaplain with Martin.

"We're both former marines," he said proudly. "I wanted to support him because he's a good guy and will make a great priest. He has a service heart and cares about visiting the sick."

Father Martin will begin his ministry at St. Francis of Assisi Parish in Grapevine.

Friends of the Hauck family, Carole Bison and Theresa Drake, arrived at the cathedral early knowing the pews would fill quickly. Stephen Hauck's decision to enter the seminary didn't surprise Bison, an extraordinary minister of holy Communion.

"Years ago, Stephen came to me for the host and when I gave it to him, he was just so Spirit-filled," said the St. Maria Goretti parishioner.

"I just felt something," Bison told the *North Texas Catholic*. "I've never seen anyone take the host so reverently."

Assigned to St. Michael Parish in Bedford, Father Hauck received two chalices upon ordination, including a chalice that once belonged to Msgr. Gerald Cooney, the longest serving priest in the diocese, who passed away in 2014.

"It's very meaningful to me to use a chalice of a priest from our diocese," Fr. Hauck said. "Upon my death, it will return back to the diocese." 🇺🇸

AM I CALLED?

The first steps to discerning a vocation to the priesthood, diaconate, or religious life

By Susan Moses / Associate Editor

Long before ordination or profession of perpetual vows was the question, "Am I called to a religious vocation?" Whether God's call is heard with clarity or a whisper, the first steps to the diaconate, priesthood, or religious life have many similarities.

VOCATIONS BEGIN AT HOME

According to Father James Wilcox, director of vocations for the Diocese of Fort Worth, parents and their children should discuss vocations early and often. A critical task of parents is supporting their children as they grow into whom God wants them to be. A parent might note a child's aptitude for math and recommend engineering, or observe a compassionate heart and suggest nursing. "Look at the gifts God granted to each child, and talk about how those gifts can serve the Church and how the child can grow in holiness," he recommended.

CONSIDERING RELIGIOUS LIFE

Prayer is the crux of discerning any religious vocation. "It's in prayer that you hear the call," said Fr. Wilcox. Associate Director of Vocations Kim Brown agreed, "It's all about the conversation with God and growing in that relationship."

The next step may seem big — attending one of the diocese's many discernment events. But Fr. Wilcox countered that these are not recruiting events, but a chance to "really give you time away to pray and listen. They allow you to hear the voice of God in your life." Another important purpose of the events is to foster relationships with others considering a religious vocation.

DISCERNING THE PRIESTHOOD

Thinking about the priesthood? Talk to your pastor, said Fr. Wilcox. "Have a conversation and learn what is the priesthood?"

The next step is meeting with Fr. Wilcox, who will make suggestions to enrich his prayer life, invite him to discernment events, and perhaps introduce a spiritual director.

Fr. Wilcox said, "We all have to answer the question, 'What does God want me to do with my life?' Everyone is called to live life in the fullness of joy that God has planned for you."

CALLED TO BE A RELIGIOUS WOMAN

For women considering a religious vocation, Brown encourages growing in prayer and focusing on the sacraments, including reconciliation.

Continued on Page 18





MEET THE NEW DIOCESAN PRIESTS

By Joan Kurkowski-Gillen

Father JOHN MARTIN

NTC photo/Ben Torres



Parishioners of St. John the Apostle celebrated a day of firsts May 20.

That morning, John Martin was ordained to the priesthood by Bishop Michael Olson in St. Patrick Cathedral, becoming the first vocation from the North Richland Hills faith community. Later in the day, the 54-year-old former Marine celebrated his first Mass before a group of children making their first Communion.

“This is such a memorable occasion. It’s already special but now it’s beyond special,” said Father Nghia Nguyen welcoming the congregation and, in particular, the young communicants. “We have a newly-ordained priest celebrating his first Mass on your first Communion day. That is extraordinary.”

St. John’s parochial vicar then spoke to the youngsters about religious vocations and how Father Martin was called by Jesus to Holy Orders and “to love and serve the people of God.”

Fr. Martin’s road to the priesthood is a story of discovery, conversion, and persistence.

Born in a Portsmouth, Virginia naval hospital, he grew up in a family of non-churchgoers and was never baptized. His father, J.W. Martin, was Methodist and his mother, Darlene Honaker Martin, a lapsed Catholic.

“I knew about God and Jesus and we were taught to live morally but we never went to church,” the new priest admitted.

His introduction to Catholicism came early in life. As a young boy, he remembers watching a Mass, celebrated by a pope, on television. The image left a lasting impression.

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NTC photo/Ben Torres

Father STEPHEN HAUCK

“Long have I desired to have this meal with you.”

With those heartfelt words, Stephen Hauck greeted friends and family who gathered in St. Maria Goretti Church May 21 to witness him consecrate bread and wine into the Body and Blood of Christ during his first Mass as a priest.

The son of longtime parishioners Vicki and Gerald Hauck was ordained to the presbyterate the previous morning. One of the couple’s six children, Fr. Hauck graduated from Lamar High School and enjoyed a successful career as a computer programmer before entering the seminary in 2006. He spent 11 years in formation earning an undergraduate degree from St. Joseph Seminary College and a master’s in divinity from the University of St. Thomas Graduate School of Theology while attending St. Mary’s Seminary in Houston.

Sitting in a front pew waiting for the Mass to begin, Lois Sarna said she considers Fr. Hauck her spiritual godson.

“I’ve prayed for him every day for 11 years,” explained the St. Maria Goretti parishioner who remembers receiving a prayer request card at Mass with the seminarian’s name on it. “I would pray a Rosary for all the priests and religious but I mentioned him specifically.”

Sarna believes the new priest’s “tender-hearted spirit” will make his ministry successful.

Fr. Hauck credits time spent in prayerful introspection before the Blessed Sacrament for his vocation to the priesthood.

“The church was halfway between work and my apartment

Continued on Page 18

FR. MARTIN CONTINUED FROM PAGE 17

“I just knew that was the way to celebrate God,” Fr. Martin remembered. “I began to identify with Catholicism and I knew, if I ever did get baptized, that’s what it would be.”

His attraction to the liturgy continued to grow after the Martin family moved down the block from a Catholic church and he attended Mass there with friends.

But the opportunity to take RCIA classes didn’t come about until the serviceman was stationed in Okinawa, Japan with the Marines. Guided by two Catholic chaplains, the catechumen studied the faith and was baptized and confirmed during the Easter Vigil Mass in 1988. His mother and father responded to the news enthusiastically.

“My dad said he was proud of me and my mom was very happy,” the Trinity High School graduate said, recalling the reaction of his now deceased parents.

A short time later, the new Catholic — then 26 years old — confided to one of the chaplains that he felt called to the priesthood.

“He told me, ‘that’s beautiful John, but unfortunately, you’re way too old,’” Fr. Martin said, recounting the conversation. “He said men who study for the priesthood grow up in the Church and become altar boys. That was probably true where he came from in the Philippines so I gave up on that and went on with my life.”

Twenty-two years later, the Bell Helicopter quality assurance specialist began to revisit the idea of becoming a priest. A vocation awareness postcard, targeting men age 18 to 35, was distributed during Mass. After reading it, the military veteran, then in his 40s, thought he’d missed another deadline. Undeterred, the St. John parishioner spoke with his pastor who encouraged him to call the diocesan vocations office anyway.

“I always felt called to serve — to give of myself in some way,” Fr. Martin explained. “The Vietnam War was on when I was a kid so I thought I’d join the Marines and serve that way. Later, I considered working for the highway patrol but, all along, thoughts of the priesthood were there, too.”

Accepted by the diocese for formation, the Catholic convert spent seven years at Sacred Heart Seminary and School of Theology in Hales Corner, Wisconsin and a pastoral year at Sacred Heart Church in Wichita Falls. Longtime members of Sacred Heart donated a chalice and paten to Fr. Martin for his ordination.

At the end of his Mass of Thanksgiving, the new priest thanked St. John parishioners for their prayers and support.

“As St. Paul reminds us in his letters, when we come together as a parish, as a diocese, and as people of the Catholic faith, we can change the world,” he declared. “I thank each and every one of you.” 🇺🇸

FR. HAUCK CONTINUED FROM PAGE 17

so I got in the habit of having a daily holy hour,” he recalled. “Instead of sitting in traffic, I got to sit in the quiet and be with our Lord.”

That’s when the software engineer, who programmed large machines for a Dallas wood manufacturing company, began to realize, “I can do more with my life. I was about to turn 24 and just knew the job I had wasn’t my life’s purpose.”

A 10-day trip to Rome, where he prayed at St. Peter’s Basilica and read Pope Benedict XVI’s first encyclical, *God is Love (Deus Caritas Est)*, moved his life in a new direction.

“That’s when I started getting a sense of the priesthood in my prayer life,” he continued.

After returning home, Hauck was invited to a Lenten Vocation program retreat where he met other men who were discerning a call to religious life. Of the 25 members of the group, seven are now priests.

As a transitional deacon, he spent the past year assisting with weddings, funerals, and baptisms at St. Faustina Church in Houston.

Worshippers at the Mass observed a touching scene when the family of the late Marshall Webb, who was a 4th Degree Member of the Knights of

Vocations CONTINUED FROM PAGE 15

At several discernment events throughout the year, women visit religious communities and meet other women who are discerning.

According to Brown, selecting a religious order compares to choosing a groom. All profess vows of poverty, obedience, and chastity, and all live in community, but they have unique charisms and live out their vows in different ways. Women see this by visiting, first for a weekend, then a week, and later a month. “Like finding a husband, it has to be a match between the woman, the community, and God,” Brown explained.

PERMANENT DEACONS

Who should be the first to know when a man is considering the permanent diaconate? His wife, said Juan Rendon, director of permanent deacon

formation. If his wife is supportive, then the time is right to talk to his parish pastor and deacon.

According to Rendon, the formation process for deacons is intensive and lengthy, with at least six years of intellectual, spiritual, and personal formation. Both the prospective deacon and his wife need to understand the demands of formation and subsequent Church ministry. In fact, the diocese requires the wife’s formal consent before a man is admitted to diaconate formation.

The 31 men currently in diaconate formation attend monthly group meetings, retreats, and small gatherings with a deacon mentor couple.

“A religious vocation is a personal call, but it’s also the Church who calls. You never enter formation alone,” Rendon said. 🇺🇸

Columbus, presented the new priest with a memorial chalice. After a 4th Degree Knight dies, his relatives are given a chalice to pass on to a priest of their choice. Mr. Webb died in 2013.

“It’s a way of honoring our priests and our fallen brethren,” explained Jack Schooley, a member of Mary Queen of Peace Assembly #2112 in Arlington who read a statement to the congregation explaining the tradition.

Mr. Webb’s widow, Mary, said it took two seconds to decide she wanted to offer the memorial chalice to Stephen Hauck who was still a seminarian at the time.

“So we had to wait until today,” she pointed out, calling the tear-filled presentation very emotional. “I’ve known the Haucks for most of my 41 years here. I’m just beginning

to process the significance of handing Stephen that chalice.”

During another powerful moment at the end of the Mass, Fr. Hauck rekindled an old Church custom and presented the manutergium used at his ordination to his mother and sisters. The manutergium are the hand towels used to soak up the chrisam after the bishop anoints the hands of a new priest.


According to tradition, the mother keeps the cloth for the rest of her life and is buried holding it.

Fr. Hauck gave the purple stoles he wore hearing his first confessions as a priest to his father and brothers.

“It was an honor and surprise for all of us,” said his sister, Christina Harrington. “We’ve been praying and waiting for this day as a family.” ✝

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TRANSITIONAL DEACONS CONTINUED FROM PAGE 11

The second reading described the origin of deacons, who are ministers of service to the poor and marginalized, like the Greek widows in the sixth chapter of Acts. Deacons are also ministers of the Word, proclaiming the Gospel, preaching, baptizing, witnessing marriages, and conducting funerals.

Dcn. Demma said before the ordination began, “I was up and down with the emotions of excitement and nerves and everything else. When the [church] doors opened and I heard the music, I remembered the disciples being in the upper room and I just heard Jesus saying, ‘Peace be with you,’ and the nerves all went away. The excitement from that point on, I couldn’t even describe it.”

Laying prostrate during the Litany of the Saints was the most significant moment for Dcn. Demma. “When I lay down during the Litany of the Saints,

I felt like I stood up a new man. It was really incredible. I could feel the grace.”

The new deacons also made promises of celibacy and obedience to the bishop, who then laid his hands on their heads and said the prayer of consecration. After the investiture with the stole and dalmatic and the handing on of the Book of Gospels, Dcn. Demma and Dcn. Moon were welcomed into the Order of Deacons with warm embraces by the other deacons in attendance.

The new deacons began their ministries with a visit to their home parishes that weekend to proclaim the Gospel. During the summer, Dcn. Demma will serve at St. Jude Parish in Mansfield and Dcn. Moon at St. Mary Parish in Gainesville.

Both seminarians expressed their gratitude to the people of the diocese for their years of support, love, and prayers.

“I’m overwhelmed with joy and gratitude for what God has done in my life and Him calling me to serve the people of God in this capacity,” Dcn. Moon said. “I’m overwhelmed with gratitude for all the people who showed up to support me as well. I’m looking forward to going to work and exhausting myself for the sake of Christ, and for the sake of others.” ✝



A photo gallery of the ordination ceremony is available on the North Texas Catholic website:

NorthTexasCatholic.org

BEACON OF HOPE

The story of a grotto, a small town,
and the intercession of Our Lady

By Jenara Kocks-Burgess

Driving on Hwy. 281 through Windthorst, motorists can't help but notice St. Mary Church towering on a hill after seeing miles of flat green pastures dotted with black and white dairy cows.

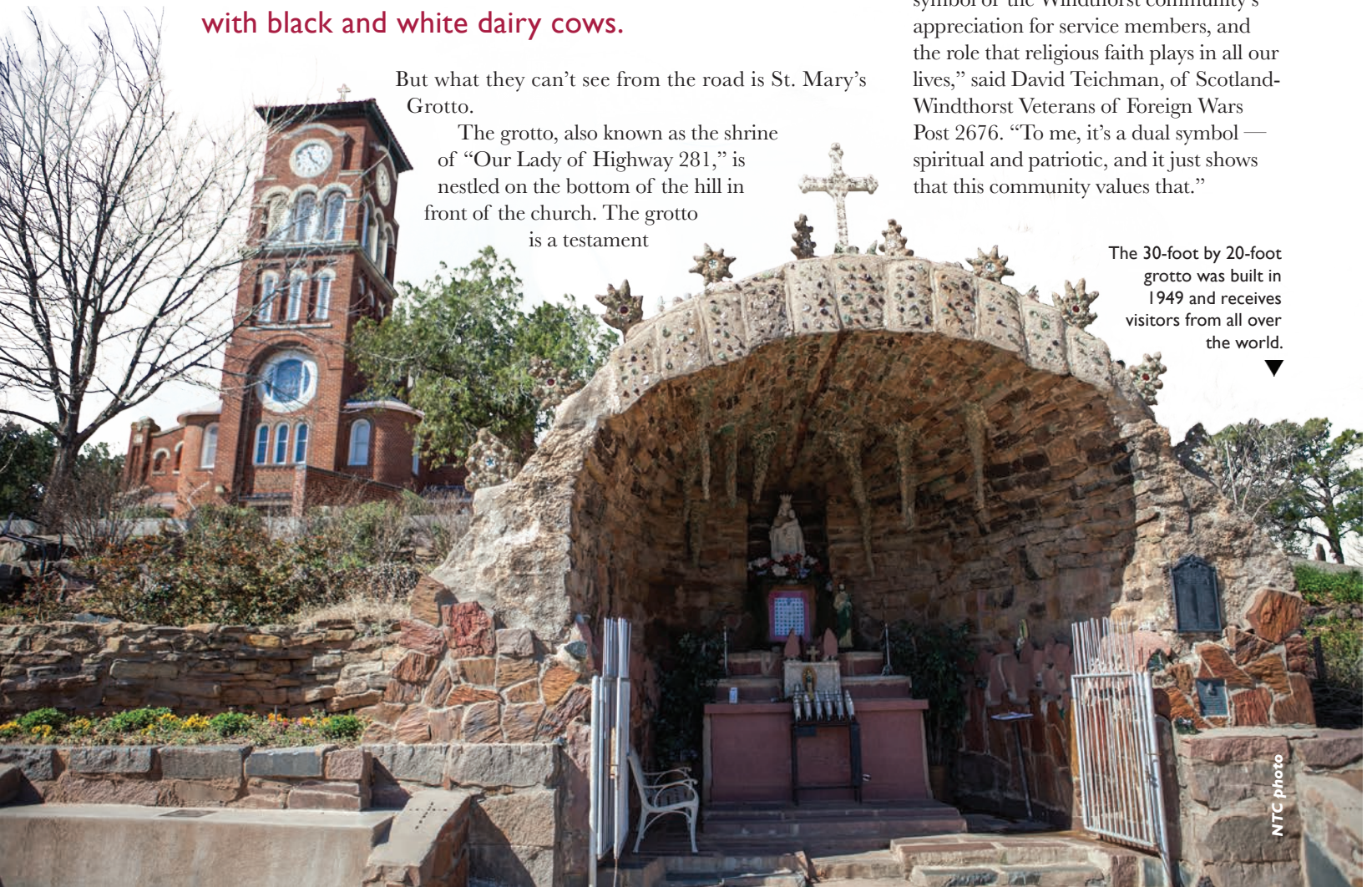
But what they can't see from the road is St. Mary's Grotto.

The grotto, also known as the shrine of "Our Lady of Highway 281," is nestled on the bottom of the hill in front of the church. The grotto is a testament

to a small town's faith that God would return their men safely to them after World War II and is now also a memorial for Windthorst's military veterans.

"I look at it as a spiritual and patriotic symbol of the Windthorst community's appreciation for service members, and the role that religious faith plays in all our lives," said David Teichman, of Scotland-Windthorst Veterans of Foreign Wars Post 2676. "To me, it's a dual symbol — spiritual and patriotic, and it just shows that this community values that."

The 30-foot by 20-foot grotto was built in 1949 and receives visitors from all over the world.



NTC photo

The story of St. Mary's Grotto is also connected to a small grotto built by parishioner Charles Lindemann after the death of his wife and mother of their 13 children in 1941, according to a history written by his son, the late Rusty Lindemann.

The small Marian grotto that Charles Lindemann built with Windthorst rock was dedicated on Dec. 7, 1941. After blessing the grotto, Father Francis Zimmerer, OSB — the pastor at the time — announced that he heard on the radio that Japan had bombed Pearl Harbor, Rusty Lindemann wrote.

Many Windthorst men — amounting to about 20 percent of the rural town's population — were called to service or volunteered after that, including Fr. Zimmerer, who served as a chaplain. Meanwhile, the Young Ladies Society looked after the small grotto, kept flowers on it, and prayed to Our Lady of Perpetual Help to "protect their husbands, brothers, and boyfriends and bring them home safely."

Rusty Lindemann also wrote that Fr. Zimmerer started a fund to build a 30-foot-wide by 20-foot-tall grotto once all the Windthorst men returned from World War II safely. A history by St. Mary Church said each serviceman regularly sent home part of his military pay to be used for the grotto.

Miraculously, all 64 Windthorst men returned, with only four injured.

Construction on the large grotto began in early 1949 and was completed in mid-1950. A formal dedication on Aug. 22, 1950 saw all 64 veterans in attendance. A plaque at the grotto displays all the names of the servicemen who helped pay for the grotto and who served in the armed forces during this time. "Their prayers were answered," is written on a plaque in the shrine.

The shape and stone in the small grotto has a similar look to the big grotto, but the statues differ. Inside the small grotto is the Immaculate Conception, while the large grotto houses Our Lady of Perpetual Help.

The grotto is made of stone and granite from the Wichita



While roughly 400,000 U.S. soldiers lost their lives in WWII, Windthorst miraculously saw all their men return.



Windthorst faithful credit the safe return of their WWII servicemen to the intercession of Our Lady of Perpetual Help. This is the hand-carved statue of Our Lady inside the Windthorst grotto. (NTC file photo)

'Their prayers were answered.'

Mountains 96 miles north of Windthorst near Lawton, Oklahoma. The Our Lady of Perpetual Help statue in the center of the altar was imported from Italy. It is five feet high and weighs 1,600 pounds.

In 2010, Scotland-Windthorst Veterans of Foreign Wars Post 2676 assumed care of major repairs and projects at St. Mary's Grotto from the St. Joseph Society of St. Mary Parish, Teichman said. Parishioner Barbara Hoff helps take care of the flower beds at the grotto.

On Memorial Day 2014, a Veterans Memorial Wall topped with memorial bricks was dedicated. People were given the opportunity to buy bricks and have them engraved with the name, branch, and dates of service of military veterans buried in St. Mary's Cemetery.

"It's really special to me to keep all the veterans [legacies] alive," said Bill Veith, who has been the commander of the Scotland-Windthorst VFW Post for 12 years. Every year the Scotland-Windthorst VFW has a ceremony to honor veterans at the grotto.

In a notebook inside the grotto, people can sign their names and prayer intentions when they visit.

Veith said people from all over the world have visited the grotto and memorial wall over the years.

Windthorst resident Dusty Sternadel said people often pray at the grotto and light votive candles in front of the altar for people's special intentions. She and her husband, Brandon, have been taking their children to the grotto an hour before Mass every Sunday for several years.

"We talk, pray, laugh, and ultimately are all getting prepared for Mass. It helps the kids settle down before Mass and be prepared for the presence of Christ," Sternadel said. "The grotto has a lot of great memories for pretty much everyone in town." 🇺🇸



HE LIFTS UP THE LOWLY

The Assumption of Mary into Heaven, August 15, 2017

Editor's Note: *In our overly busy lives it's often difficult to find quiet time to break open the Word of God and sit at the feet of the Master (as Mary did with Jesus). Oftentimes, we are so occupied we become like Martha, "worried and upset about many things," while in reality there is need of "only one thing," — that which Mary chose: to know, love, and serve our God — the "better part," the gift of faith. (LUKE 10:39-42)*

As such, we introduce Callie Nowlin, MTS, a convert turned Latin teacher, catechist, and blogger with a passion for Scripture and helping others on their journey toward Christ. She will help us walk with Scripture throughout the year.

WHAT IS LECTIO DIVINA?

I am excited to
share with you my
love of Scripture
and prayer.



**Callie
Nowlin**

St. Jerome says, "Ignorance of Scriptures is ignorance of Christ," and basic knowledge is important but how can you know someone if you do not speak and listen to Him?

Lectio Divina, or divine reading, is an ancient and intentional practice of praying with Scripture that helps us listen to the Word of God.

Lectio Divina is a form of meditation dating back to early monastic communities, and is resurfacing today in Bible study groups and Christian communities across the country.

Start by using the steps on the top to reflect on the Scripture verse. Then read my meditation slowly.

Lectio

- ▶ First, having asked for the grace to hear God's Word, read the passage twice.

Meditatio

- ▶ During the second reading, pause and reflect on the word or sentence that strikes you.

Oratio

- ▶ Third, speak back to the Lord and open your reflection to Him.

Contemplatio

- ▶ Finally, listen contemplatively for any response God might choose to make. Remember that God responds to us at times with loving silence.

REFLECTION

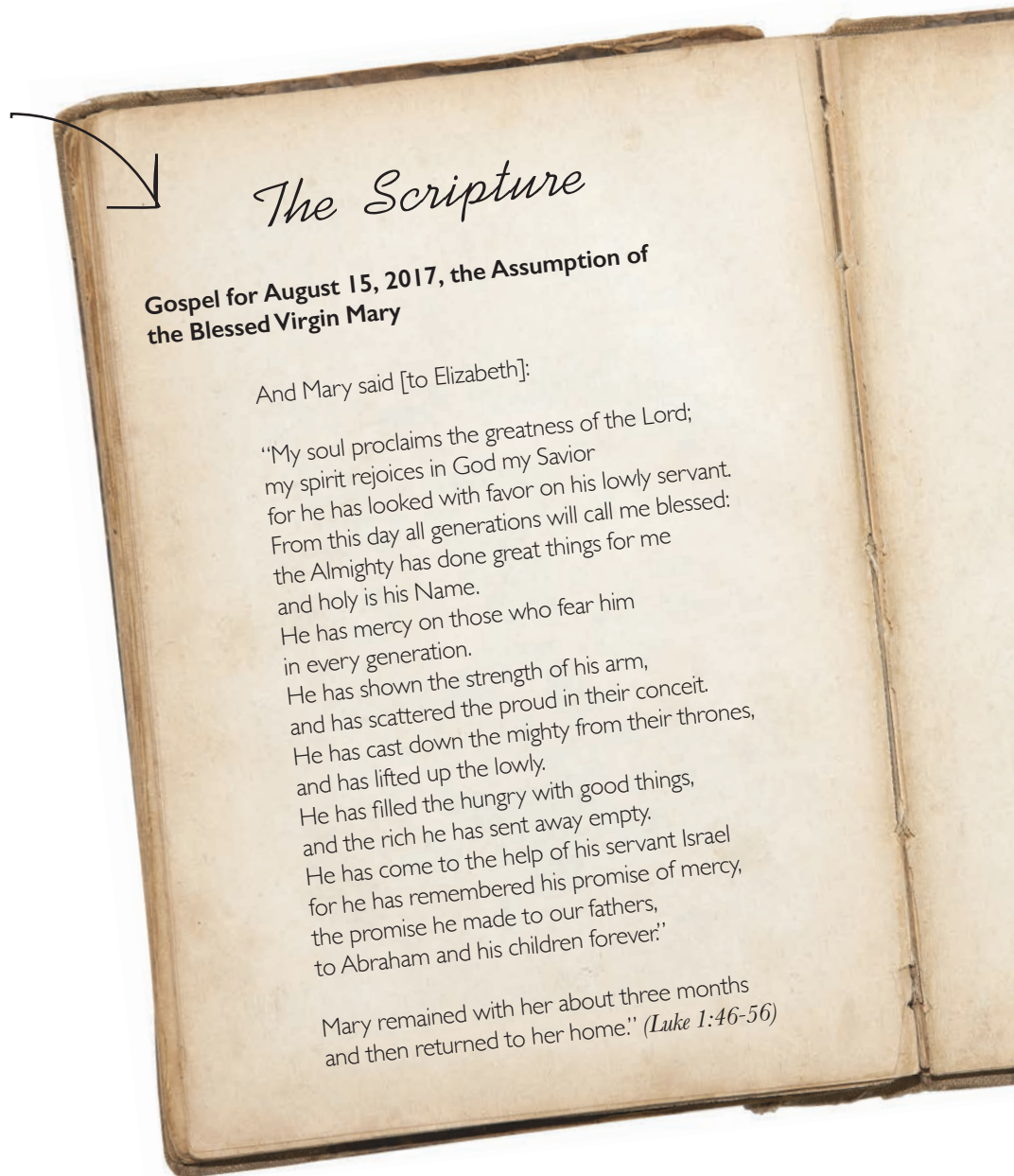
Mary is the expert of *Lectio Divina* as she not only “pondered these things in her heart” (*Luke 2:19*), but she even conceived the eternal Word of God in her womb. As a master of prayer she is also an exemplar of true humility and it is to her that we look for guidance.

In the Blessed Mother's prayer to God (the *Magnificat*), she declares that He “lifted up the lowly.” This refers both to her being chosen as the Mother of God as well as her being “lifted up” in her Assumption. For this is precisely what the Assumption means, that Mary was “lifted up” or assumed, body and soul, into the presence of God in heaven.

In her *Magnificat*, Mary looks back over the whole history of Israel summarizing not only God's saving work in history but also her own personal relationship with He who lifts up lowly Israel time and time again. She does so because she speaks out of a true and trusting knowledge of God as savior who topples the mighty and raises the humble. Moreover, her *Magnificat* is also prophetic in

that her song of praise is fulfilled in her being assumed, body and soul, into God's presence at the end of her natural life.

The passage challenges us to have the same humility as our Blessed Mother, who was obedient and faithful to his will in her life. We see her obedience and fidelity affirmed by the mystery of the Assumption in which God shows his deep love for his humble servant by raising her up to heaven. May we all, like Mary, hear the word of God, ponder it in our hearts, and be lifted up as his humble and faithful servants. ✚



▲
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THE JOY OF VOCATION

CNS / Lisa Johnston



A look at the grown-up version of fun

By Carrie Gress, Ph.D.

Shortly after I got married, a good priest gave me some sage advice: look at all your daily frustrations as a source of holiness.

Later that day, my husband did something that irritated me, so I said to him through clenched teeth: "You are making me so holy right now." Of course, this made us both laugh.

When my husband and I were married, there was the excitement of new love and the joy of finally fulfilling our vocation. We had been warned, however, that this bloom on the rose couldn't last and things would get tough. But what we didn't hear was that there was a secret gem buried in those difficulties, if only we could find it.

Our first child arrived two weeks before our first anniversary. Three more followed, one every other year.

Somewhere in the course of having four children, spending an entire year unemployed, moving six times, and completing a doctoral degree, we discovered great joy. Yes, we were tired. Yes, our not-so-young bodies ached from rocking children to sleep in awkward positions or schlepping them from place to place. Yes, the travel, great food and fun adventures that had enriched our single lives came to a screeching halt. And yet, what we found in the midst of all of this sacrifice, was joy. In fact, we became aware that the joy we were experiencing was the result of our sacrifices. Giving fully of ourselves was the source of this joyfulness.

I'll never forget when I first experienced the depth of this joy.

Marriage mirrors God's love

In the mutual love of man and woman in matrimony, we see "an image of the absolute and unfailing love with which God loves." (Catechism of the Catholic Church 1603-1604.)

Editor's Note: In his apostolic exhortation, *FAMILIARIS CONSORTIO*, St. John Paul II wisely pointed out that "marriage and family constitute one of the most precious of human values." With that, and Bishop Olson's love and concern for families in mind, we present our newest feature: "The Domestic Church." Each issue, we will touch on a different marriage and family life topic.

Resources

Shortly after our third child was born, when I was still beyond exhausted, there was a stirring in my soul that I couldn't put my finger on — something bubbling up that seemed wildly out of place given the daily struggles I was going through. It took me a while to make the connection between the joy and the struggles, but then I kept noticing it particularly as I got in the habit of offering up those challenges to the Lord. The joy was Christ's gentle way of saying, "You got it; you are doing it right. Keep giving."

Our culture would have us believe that a vocation, marriage in particular, ties us down and limits our options. But rather than confining us or keeping us from the pursuit of happiness, our vocation leads us in the way of God's love. Following our vocation enables us to come to know how God loves us, in joyful sacrifice. This is not to say that every moment is overflowing with joy, but the glimpses of it give meaning and consolation to the daily struggles.

Marriage is a vocation, too!

As a result of baptism, every Christian is called to live a life of holiness. This divine call, also known as vocation, can be lived out in married life — just as in priesthood or consecrated life. All vocations, including marriage, make a unique contribution to the life of the Church.

have not matured spiritually. The sacrifices required in any God-given vocation will naturally correct this, which is why marriage vows and the final vows made by religious are so essential — when we honor them, we are transformed for the good. Of course, the opposite is also true.

The old rite of Christian marriage included these poignant lines: "Sacrifice is usually difficult and irksome. Only love can make it easy, and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect, the sacrifice is complete." The connections are clear: the deeper the sacrifices, the greater the love, the stronger the joy.

Joy is what the spiritually mature soul seeks. Entertainment, pleasure, and passivity are the hallmarks of childishness. Maturity brings with it the awareness that there is something deeper, more beautiful, and peace-giving, the fruit of which is joy. And that joy is to adulthood what fun was to childhood. Joy is the grown-up version of fun. ✚

The roadmap of love in the First Letter to the Corinthians is a familiar reading at weddings. "Love is patient, love is kind ..." (1 Cor 13:4-8). What follows this passage, however, is a glimpse at what maturing love looks like. "When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things" (1 Cor 13:11). Love and the gift of self, not simple biological age, bring us to full maturity.

In fact, we sadly have abundant evidence that many people who have aged

Marriage is also a sacrament

Jesus Christ raised the institution of matrimony to the dignity of a sacrament.

Through Jesus' presence at the wedding feast of Cana, the Church sees "confirmation of the goodness of marriage and the proclamation that henceforth marriage will be an efficacious sign of Christ's presence" (CCC 1613). Since marriage communicates and signifies grace, "it is a true sacrament of the New Covenant" (CCC 1617).

ARE YOU ENGAGED TO BE MARRIED?

Several marriage preparation resources, contacts, and FAQs about the process can be found on the Marriage and Family Life webpage: fwdioc.org/getting-married-about.

ARE YOU ALREADY MARRIED?

The diocese offers Marriage Encounters for married couples to focus on their relationship and make their marriage even better! Visit fwdioc.org/marriage-encounters for more information.

ARE YOU LOOKING TO HAVE YOUR MARRIAGE CONVALIDATED IN THE CHURCH?

Couples married civilly can participate in the Today-Tomorrow-Forever program to prepare to have their marriages validated or sanated in the Church. The diocese offers preparation days in July, September, and November. Visit fwdioc.org/today-tomorrow-forever for more.



Republished from Fathers for Good/Knights of Columbus

Carrie Gress is a mother, doctor of philosophy, author, and faculty member at Pontifex University. Her latest book, *The Marian Option: God's Solution to a Civilization in Crisis*, was released in late May.

SURPRISINGLY MODERN INSIGHTS

from an old children's book

I recently started seeing a priest for spiritual direction. The first book he recommended was a pretty obvious choice, *An Introduction to the Devout Life* by St. Francis de Sales, filled with short, thought-provoking, spiritually challenging meditations. The second book he gave me was a bit of a surprise, a children's story dating back to 1880. It was quite a shocker to find such deep spiritual lessons, as well as a reflection on modernity from Disney's version of *Brer Rabbit and the Tar Baby*.

This story tells of Brer Fox and Brer Bear's plan to catch Brer Rabbit. They basically take a doll, cover it with tar and set it on a log along the path Brer Rabbit travels. Brer Rabbit mistakes the doll for another animal and tries to converse with it, but when the doll does not respond, he gets mad and punches the tar-covered doll. Now Rabbit is stuck to the doll, and the more he tries to get away the more stuck he gets.

Since he is caught, Fox and Bear appear and proclaim that Rabbit is invited to dinner, that is, to BE dinner. Rabbit has an idea and says: "Sure, but whatever you do, please don't fling me into that briar patch!" Of course, that is exactly what Fox and Bear do. Much to their dismay, Rabbit is not hurt by the briar patch. Rabbit exclaims at the end that he was "born and raised in the briar patch," thus he is at home surrounded by thorns.

This story came to mind at Mass recently when the Gospel from John 14 reveals that Jesus and the Father are going to send "the Spirit of truth, which the world cannot accept." Far too often what



the world sees as folly, Jesus sees as salvation. Just like the Fox and Bear thought the briar patch would be the perfect torture for Rabbit, so too the world does not understand the power of the Cross.

This is but one example of how secularity, and the modern world's view of truth, gets it wrong. Secularity is a word that refers to the modern world and how truth is defined. Within secularity truth is defined by the individual. There is no ultimate truth or source of truth. Pope Benedict called it a dictatorship of relativism. Secularity's influence is 200-300 years old and it really rears its head in today's world, but in many ways, it all goes back to the Garden of Eden and the tree of the knowledge of good and evil. Secularity feasts on the fruit of this tree.

Prior to this relativistic, secular, modern worldview, the number one arbiter

of truth was Divine Revelation. A transcendent, unseen God was believed to be on our side and the more we discovered about the created world the more we understood the Creator. Now, too often, the prevailing opinion wonders how a loving God could let bad things happen to good people.

This is the world we find ourselves in, and as dire as the situation may seem outside Church doors, God is not worried. The ones who might be worried are all those who sit in pews every Sunday, for we are the missionaries to the secular world. We are the ones who, through work, family, friends, and other relationships encounter everyone from atheists to fallen away Catholics, to those who are spiritual but not religious,

and every possible understanding of God imaginable. But again, God is not worried. He has you! If you feel you are not up to the task, just remember the words of St. Teresa of Kolkata: "I know God will not give me anything I cannot handle. I just wish that He didn't trust me so much."

Just like Brer Rabbit, when we get thrown into the briar patch of secularity, we know the Cross not only brings salvation, but it is the doorway to a truth that transcends the world we live in and leads to the world yet to come. ✚



Jeff Hedglen is also the founder and primary convener of Camp Fort Worth. For more information on Young Adult Ministry, including Theology on Tap, visit fwyam.org

MARY, MOTHER OF PRIESTS

Our Lady plays an integral part in the life of a priest

The recent 100th anniversary of the apparitions of Our Lady of Fatima has renewed the devotion to the Rosary for many Catholics.

This renewal is true for many brother priests and myself, as the daily recitation and contemplation of the Mysteries of Jesus Christ through the heart of Mary were a significant part of our formation and now support us in ministry. A strong devotional life assists everyone in their journey to a deeper relationship with the Lord, especially true for priests and seminarians.

Considering the devotional life of a priest, the Blessed Virgin must play an integral role in discernment, formation, and the enduring life of the priest. Beyond the priest's relationship with the Mother of God, he often looks to the examples of saintly priests and their intercession to build the virtues of priesthood. The universal patron of priests, St. John Vianney, offers each priest the example built on humility and a true care for souls.

Reading the hagiography (writing of saints' lives) of St. John Vianney, I entered into his world and work to understand how his love for souls overcame many of the hardships he endured in priesthood. While the regularized penance he practiced offers a beautiful example of the sacrificial life of the priest, his extreme austerity of life was arduous to mimic. As one learns more and more about the intense



ascetical practices of this great saint, it may be difficult to see how priests can truly follow the example of his priesthood.

Alas, my disheartened state was burst when I considered this holy saint's devotion to the Blessed Virgin Mary. Here is a devotional practice that not only offers great joy and peace for the priest, but is one of the great unifying practices among all priests.

I should stop here and make a note that the ultimate example of priesthood was given by Jesus Christ and the ultimate unification among priests and all the faithful is the Eucharist. I write about the Blessed Virgin Mary and St. John Vianney as a demonstration of the bounteous advocates and examples the Lord grants to the Church for us to follow Christ more closely.

This year during his homily for the Chrism Mass, Pope Francis reminded priests that we cannot move forward without Mary. "Her 'contagious fullness' helps us overcome the temptation

of fear, the temptation to keep ourselves from being filled to the brim and even overflowing, the temptation to a faint-heartedness that holds us back from going forth to fill others with joy." Through the intercession of Mary, we priests come to fully live the joy of the Gospel of Jesus Christ, and allow that joy to be shared with those we encounter.

St. John Vianney had great devotion to many saints, but his devotion to the Blessed Virgin Mary

was quintessential. He offers a beautiful example of a priest whose life is focused on moving the souls entrusted to his care. He desired to move these souls closer to Jesus Christ and promoted devotion to Mary as a principal means toward her son.

Today, young men seeking the priesthood are encouraged to develop a strong devotion to the Blessed Virgin Mary. As the Mother of Priests, her intercession offers so many blessing for us priests.

As you pray for vocations from our diocese, I implore you to invoke the intercession of the Blessed Mother and ask that you offer a holy Rosary for those discerning the call to the joy of priesthood. ✝



Ordained to the priesthood in 2013, Father James Wilcox serves as the campus chaplain for Texas Christian University and the director of vocations for the diocese.

WHY DO WE RENEW OUR BAPTISMAL PROMISES?

Our human identity is intimately linked to the sacrament of baptism; through it we are reborn as children of God. In baptism we are incorporated into the life of Christ. This rebirth includes the freedom from sin and our incorporation into the Church, sharing in Christ's redemptive mission on the cross.

BAPTIZED INTO CHRIST'S DEATH

When we hear the phrase “baptized into his death,” the twofold question is, “why his death and how?” St. Paul explains: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with Him by baptism into his death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.” (*Romans 6:3-4*) “Baptized into his death” refers to the shedding of the stain of original sin, which is buried in the baptismal water. Christ was baptized to initiate his journey in freeing humanity from the bondages of sin, thus our baptism in the name of the Father, Son, and Holy Spirit allows us to become partakers of Christ's death. If we are baptized into Christ's death, then we are also baptized into his life as witnessed by his resurrection.

OUR CHRISTIAN INITIATION

St. Paul reminds us that the baptized have “put on Christ” (*Galatians 3:27*; *CCC 1228*), meaning baptism serves as a means to purify, justify, and sanctify (*1 Corinthians 6:11*; *CCC 1228*). This threefold understanding of baptism describes the stages by which we, as children of God, grow and mature into a deeper relationship with Him. We call this process of conversion



(NTC photo/Ben Torres)

“Christian initiation” and the Church currently defines this process as the Rite of Christian Initiation for Adults.

All of us, baptized or unbaptized, have an opportunity to journey toward and with Christ. This journey contains several essential elements; e.g., proclamation of the Word, acceptance of the Gospel, entailing conversion, profession of faith, baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion (*CCC 1229*).

WHY RENEW OUR BAPTISMAL PROMISES?

So, if we are already baptized and have made a profession of faith either via our parents at infancy or as catechumens, isn't this sufficient? Our identity as baptized Catholics simply does not end at baptism, and baptism alone does not completely satisfy our appetite to seek Christ in a more intimate way. It opens the door to seek a

genuine and edifying communion with Christ that can only be accomplished by taking the first step toward Christ in baptism. Our post-baptismal journey requires us to continually seek and live out a more mature response to God's love for us. The faith required for baptism is not a perfect and mature faith, but a beginning that is called to develop (*CCC 1253*).

The maturation the *Catechism* refers to is our willingness to grow in faith with Christ especially through the sacraments: frequent reception of reconciliation and Holy Eucharist.

Reborn as children of God, we the baptized must profess the faith we have received from God through the Church and participate in the apostolic and missionary activity of the people of God (*CCC 1270*). Thus, we renew our baptismal promises:

- to openly and directly reject the temptation of sin, the devil himself, and his empty promises.
- to publicly and openly profess our faith to Jesus Christ the Son of the living God who died for our sins and founded the one, holy, catholic, and apostolic Church.
- to grow in sanctity to hear our Lord more clearly.
- to be Christ-like to others.
- to prepare for our final resting place with God. ✝



A frequent author and speaker, Marlon De La Torre writes articles on catechesis, evangelization, and Christian spirituality at knowingsdoing.com

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FOCUSED ON THE CROSS

Looking at Jesus lifts life's pains

My sister JoAnn and I live 625 miles apart, in Albuquerque and in Fort Worth, but we share conversation, fondness for music, and significant memories.

We grew up in the same house. We played the same piano. We shared the same parents, and we had the same sister, Georgene, the middle child, who recently passed away, leaving a sorrowful vacancy.

For starters, I should explain that JoAnn and I “met,” for the first time, at St. Mary’s Hospital in Pueblo, Colorado, but we were in two different wings. My sister was in isolation, like the hundreds of children in our state who had been stricken with the poliomyelitis epidemic.

I, on the other hand, was in the maternity ward with our mother. I was simply being born.

JoAnn remembers every moment of the highly contagious disease she suffered, beginning at admission to the hospital, and through her constant and extreme pain. She couldn’t eat, and subsequently became quite thin — “no bigger than a five-year-old,” she said — although she was 13 years old.

During her prolonged hospitalization, my sister received personal care from our Uncle George Cribari, a well-known surgeon in Pueblo.

Throughout her illness, JoAnn remembers, “I sang constantly.” Her glorious voice echoed through the ward; it was the best way to exercise her lungs.

To this day JoAnn has an incredible operatic soprano voice, and can belt out an aria, while I myself barely participate in the singing of *Jesus Christ is Risen Today* unless the parish uses a karaoke system.

After she passed the acute stage of the illness, my sister came home from the hospital in an ambulance and was



carried inside on a stretcher.

As our family lives developed, JoAnn retained the “Big Sister” title, my sister Georgene captured the “Bossy Award,” and I maintained “Baby of the Family” distinction.

JoAnn and I spent time together when I was too young to go out at night with my friends, but old enough to help her with her kids. A favorite activity was to toast stacks of egg-salad sandwiches and snack on them while we watched old movies on TV.

So, when I stayed with my sister at her house, I was a combination little sister and daughter. We enjoyed those times.

These days it is different. My sister has lost one of her own adult daughters, Barbara, from a fatal stroke, and so, struggling with that grief, we two sisters chat daily on the phone.

During Holy Week this year, JoAnn watched the Catholic TV channel. She called me on Good Friday and reminisced: “When I was little, Daddy and Momma took me to church for the Good

Friday service. I had never been to that, and when the priest brought out the cross for veneration, it frightened me. I cried and cried. Mother and Daddy never took me again.”

But this year was different — sadder — for my sister. She had met death up-close and personal. She had experienced the tragic losses of both a sister and a daughter.

“I was watching the Vatican on EWTN,” JoAnn said, “and all of a sudden I wanted to participate in the veneration of the cross. But I have been in bed so long, with so much pain. I wondered, ‘How am I going to stand up, let alone get down on my knees?’”

Ignoring the small voice in her head, JoAnn removed the cross she wears around her neck, placed it on the floor, and struggled to stand, then slowly knelt.

She bowed down and neared the crucifix on the floor, praying and kissing the image of Christ. She remembered her childhood, when she had cried seeing the image of Christ dying.

But this time two different things happened: First, JoAnn did not cry.

Second, and somewhat miraculously, the polio survivor, who recently was bedridden, felt no pain.

“I felt absolutely nothing,” my sister said, joyfully and incredulously, “when I knelt to kiss the image of Jesus.

“I felt no pain at all.” ✝



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

SomethingElseAgain.com.

Fueled by the Body of Christ

HE IS: Father Fernando Preciado, pastor of St. Frances Cabrini Parish, Granbury, and St. Rose of Lima Parish, Glen Rose.

He has also served at St. Michael Parish, Bedford; Sacred Heart Parish, Wichita Falls; St. Mary Parish, Windthorst; St. Boniface Parish, Scotland; Sacred Heart of Jesus Parish, Breckenridge; and Jesus of Nazareth Parish, Albany.

GROWING UP: The sixth of seven children, Fr. Preciado credits his vocation to his father, who was “always praying for vocations and doing something at Church.”

SEMINARY LESSONS: He attended seminary with the Missionaries of the Sacred Heart and Our Lady of Guadalupe outside of Mexico City. His formation included a year as a missionary in the jungles of Peru. The hunger and hostility he faced there taught him to “trust in God. If you live the will of God, you will have everything you need.”

THE HARVEST IS PLENTIFUL: As he neared the end of seminary, he visited his sister in Fort Worth. He met with then Bishop Kevin Vann, who told him the Fort Worth community needed missionaries who spoke Spanish and understood the Latino culture. He agreed to come, although “I spoke only very simple English phrases. Crazy!”

Fr. Preciado has found that “people are hungry for God. They need someone who will shepherd them. To live with the flock. To work with the flock. To care for the flock.”

HIS ORDINATION, BY THE NUMBERS: Fr. Preciado was ordained as a priest for the Diocese of Fort Worth on his 33rd birthday — June 5, 2010. “Jesus died at 33, and I died to the world when I was ordained at 33.” Furthermore, “I was born at 10:30 a.m., and I was ordained at 10:30 a.m. I felt like I was born again on that day.”

HIS STRENGTH: Fr. Preciado said the Holy Eucharist supports his life. He has added daily Masses at his parishes, so that he celebrates Mass every day. Also, he attends daily Mass when he takes a vacation. During the consecration, he often thinks, “How, Lord, do You permit it, that You are in my hands?”



Fr. Fernando Preciado

LEISURE TIME: Fr. Preciado loves to play with his Belgian Shepherd puppy, who is a “good distraction.” A Labradoodle puppy will soon join his household. When it’s time to relax, he sits in a chair next to his fish tank, enjoying the sound of the water and the sight of the fish.

He appreciates deep conversations with people over a meal, learning about architecture and history, and getting out into wide, open spaces.

FAVORITE BIBLE VERSE: John 20:30-31, in which St. John sums up his purpose in writing the Gospel, “. . . These have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name.” Fr. Preciado says belief in Jesus Christ is of paramount importance and is the purpose of his priesthood and of the Church.

FAVORITE SAINT: St. Francis of Assisi, because of his humility, simplicity, and his mission to rebuild the Church daily. He also values artwork of Mary and Jesus because it provides inspiration.

ON BEING CATHOLIC: Fr. Preciado is concerned many are losing their identity as Catholics. They may go to other denominations that have excellent preaching or a “fun time,” but “Catholics have the most beautiful sacraments, especially the Eucharist.” He wants lapsed Catholics to know they will be welcomed back, and that “Jesus is here for you.”✝

Interview by Susan Moses/Associate Editor



◀ CCFW staff members Angela Behrens and Carter King help rural students overcome obstacles to complete their education. (NTC photo/Jayme Shedenhelm)

CCFW scholarships secure future for rural students

A little over a year ago, “Daniel” was living in a small Texas town and facing the prospect of homelessness. Lacking education or a support system, he faced a bleak future of minimum wage jobs without benefits or stability.

After being accepted as a scholarship student in Catholic Charities Fort Worth’s (CCFW) Rural Vocation program, however, Daniel was able to successfully complete a year-long nursing program at North Central College in Graham. Now

working as an LVN and making \$20 an hour at a job he loves, he remains connected to his support network at Catholic Charities, a team of staff members in the Working Family Services program.

“We are all so proud of this young man and the way he has been able to successfully reach his goals,” said Angela Behrens, senior manager of CCFW’s Working Family Services program. “It’s exciting to see how our Rural Vocation program is changing lives and lifting people out of poverty.”

The Rural Vocation program offers the opportunity for prospective students in rural areas of the Diocese of Fort Worth to apply for full scholarships in the junior college system — help that will allow them to obtain their associate degrees, often in less than two years. With the encouragement and assistance of CCFW staff members, students are able to quickly enter the job market in their home communities.

“We’re able to provide the intensive case management that allows people to overcome barriers to their success,” said Educational Specialist Carter King, LMSW, a CCFW staff member whose office is on the North Central College campus. “We partner with area agencies so that we can offer our students help with childcare, transportation, counseling, healthcare, and other needs. My role is to serve as a coach and a cheerleader. It’s wonderful to see so many people meeting their goals and making better lives for themselves.”

Applicants for the scholarship program must be between ages 18 and 62 and living below the poverty line, said King, noting scholarships offer assistance to students seeking training in a wide variety of fields, including welding and construction. Scholarships are available at campuses within the North Central College system and Vernon College in Wichita Falls. CCFW will soon offer scholarships to Ranger College in Ranger.

For more information about the Rural Vocation program, call Catholic Charities Fort Worth at 940-716-9669 or 817-534-0814. 📍

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Official Assignments for the Diocese of Fort Worth

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

DCN. RUBEN CASTAÑEDA

FROM: Parochial Administrator of Sacred Heart Parish in Breckenridge and Jesus of Nazareth Parish in Albany. **TO:** Retired, effective August 31, 2017.

DCN. CHARLES CASTLEBERRY

FROM: Deacon at St. Vincent de Paul Parish in Arlington. **TO:** Retired, effective July 17, 2017.

DCN. MYLES MILLER

Returning to the Diocese of Fort Worth. **TO:** Deacon at Assumption of the Blessed Virgin Mary Parish in Decatur, St. John Parish in Bridgeport, and St. Mary Parish in Jacksboro, effective June 9, 2017.

DCN. RICHARD STALDER

New to the Diocese of Fort Worth. **TO:** Deacon at Holy Cross Parish in The Colony, effective June 2, 2017.

REV. FEDERICO GAYOSO, TOR

FROM: Parochial Vicar, St. Joseph Parish in Arlington. **TO:** Parochial Vicar at Immaculate Conception Parish in Denton, effective July 1, 2017.

REV. SOJAN GEORGE

FROM: Priest of the Heralds of the Good News religious order. **TO:** Incardinated in the Diocese of Fort Worth, effective May 17, 2017.

REV. KEITH HATHAWAY

FROM: Parochial Vicar at Sacred Heart Parish in Wichita Falls. **TO:** Chaplain at Notre Dame Catholic School in Wichita Falls, with residence at Our Lady Queen of Peace Rectory, effective July 1, 2017.

REV. STEPHEN HAUCK

FROM: Newly ordained. **TO:** Parochial Vicar at St. Michael Parish in Bedford, effective July 1, 2017.

REV. JOHN MARTIN

FROM: Newly ordained. **TO:** Parochial Vicar at St. Francis of Assisi Parish in Grapevine, effective July 1, 2017.

REV. RAUL MARTINEZ

FROM: Parochial Vicar at St. Francis of Assisi Parish in Grapevine. **TO:** Parochial Administrator of Our Lady of Guadalupe Parish in Wichita Falls, with residence at Sacred Heart Rectory, effective July 1, 2017.

REV. JONATHAN MCELHONE, TOR

FROM: Parochial Vicar at Good Shepherd Parish in Colleyville. **TO:** Recalled by his religious order community, effective June 30, 2017.

REV. JACK MCKONE

FROM: Pastor at Sacred Heart Parish in Wichita Falls. **TO:** Pastor at St. John the Apostle Parish in North Richland Hills, effective August 1, 2017.

REV. CARMEN MELE, OP

FROM: Diocesan director of the St. John Paul II Institute and Director of Spiritual Formation. **TO:** Recalled by his religious order community, effective June 30, 2017.

REV. HOA NGUYEN

FROM: Pastor at St. John the Apostle Parish in North Richland Hills. **TO:** Pastor at Holy Family Parish in Fort Worth, effective August 1, 2017.

REV. LAWRENCE M. NGUYEN, CMC

FROM: Parochial Vicar at Vietnamese Martyrs Parish in Arlington. **TO:** Recalled by his religious order community, effective June 27, 2017.

REV. JEFF POIROT

FROM: Pastor at Holy Family Parish in Fort Worth. **TO:** Pastor at Sacred Heart Parish in Wichita Falls, effective August 1, 2017.

REV. ROBERT STRITTMATTER

FROM: Parochial Vicar at St. Patrick Cathedral. **TO:** Retired, effective July 1, 2017.

REV. MATTHEW TATYREK

FROM: Parochial Vicar at St. Michael Parish in Bedford. **TO:** Chaplain at Nolan Catholic High School, with residence at St. George Rectory, effective July 1, 2017.

REV. DOMINIC M. TRUNG H.N. NGUYEN, CMC

New to the Diocese of Fort Worth. **TO:** Parochial Vicar at Vietnamese Martyrs Parish in Arlington, effective June 27, 2017.

REV. JASON WOOLEYHAN, TOR

New to the Diocese of Fort Worth. **TO:** Parochial Vicar at Good Shepherd Parish in Colleyville, effective June 10, 2017.

THE FOLLOWING PAROCHIAL ADMINISTRATORS HAVE BEEN APPOINTED PASTORS OF THE SAME PARISHES, EFFECTIVE JULY 1, 2017.

REV. ALEXANDER AMBROSE, HGN, Our Lady Queen of Peace Parish in Wichita Falls.

REV. PHILIP BREMBAH, Holy Family of Nazareth Parish in Vernon; St. Joseph Parish in Crowell; and St. Mary Parish in Quanah.

REV. JOSEPH KEATING, Immaculate Heart of Mary Parish in Abbott and Nativity of the Blessed Virgin Mary Parish in Penelope.

REV. CRUZ MANUEL HOLGUIN, St. Peter the Apostle Parish in Fort Worth.

REV. RONALDO MERCADO, St. George Parish in Fort Worth.

REV. EUGENE NYONG, St. Mary Parish in Graham and St. Theresa Parish in Olney.

REV. MICHAEL O'SULLIVAN, SAC, St. Stephen Parish in Weatherford.

REV. JOHN PERIKOMALAYIL ANTONY, HGN, St. Joseph Parish in Rhineland and Santa Rosa Parish in Knox City.

REV. MATTHEW SANKA, SAC, St. Brendan Parish in Stephenville; Sacred Heart Parish in Comanche; Our Lady of Guadalupe Parish in DeLeon; and St. Mary Parish in Dublin.

Fr. Carmen Mele leaving diocese to pursue other ministry plans

FORT WORTH — After 17 years of serving in the Diocese of Fort Worth, Dominican Father Carmen Mele will leave the diocese July 1 to pursue other ministry plans.

The well-known preacher touched many lives through his work in Hispanic ministry, celebrating Masses throughout the area's many parishes, serving as a chaplain to the Sisters of St. Mary of Namur, and visiting prisons. He also began the diocesan annual Martin Luther King Jr. Mass, and helped teach lay ministers through the St. John Paul II Institute (which is transitioning to the St. Junipero Serra Institute this July).

"Father Carmen has made a huge impact on my life," said Esther Paulson, a parishioner at St. Bartholomew Parish, recalling how the priest helped her set up a ministry to those incarcerated at the Federal Women's Prison in Fort Worth.

"Fr. Carmen is a humble, caring priest. He has taught me much and I will miss him very, very much," she said.

Throughout the years, he held fast to his call to preach the Good News — publishing two blogs, one offering weekday reflections in English: cbmdominicanpreacher.blogspot.com. And one offering Sunday homilies in Spanish: padrecarmelo.blogspot.com. He will continue to publish both.

But at the end of the day, his work teaching and catechizing was just as, if not more, important.

"My work is adult catechesis. I want to see people grow more in love with Christ because they know

Him better," he said in a 2010 interview with the *NTC*.

A native of Chicago, Fr. Carmen — or Padre Carmelo as his Hispanic friends know him — first arrived in the diocese in September 1985 and held the role of coordinator of Peace and Justice Ministry until 1993. He then served in Costa Rica for a few years, adding to a résumé that included ministry stops in El Paso, California, and Mexico.

In September 2008, he returned to the Diocese of Fort Worth to take on Spanish adult catechesis and to direct the St. John Paul II Institute — a bilingual program that offered lay ministry formation classes to instill "what the Church teaches and believes" and prepping laity to serve in various ministerial areas. From that program, hundreds of catechetical, pastoral, social, and liturgical ministers were commissioned to serve in parishes diocese-wide.

Fr. Carmen said his eight-year tenure as director of JP II, "was one

of the most rewarding experiences of my life. I am grateful for all of the pastoral situations in my 37 years as a priest, but none has afforded me the opportunity to guide the intellectual and spiritual formation of others so extensively as this work.

"Although it is time for me to look to another horizon, I will miss the interaction with so many exceptionally fine men and women."

He will take a sabbatical for the rest of the year, to study in depth St. Thomas Aquinas' *Summa Theologiae* and complete the certification program of the National Catholic Bioethics Center.

Next year, "it is very possible that I will go to Latin America with other Dominican priests. It would be exceptionally fulfilling to have given at least part of the eighth decade of an already blessed life to developing lay ministry among the very poor."

See Pages 5-6 for more
"Around the Diocese."

Lighter & Brighter



Fr. Christopher Crotty carries the Most Blessed Sacrament during the Source and Summit retreat at Nolan Catholic High School. (NTC photo/Adrean Indolos)



Jonathan Demma hugs fellow transitional deacon Maurice Moon during their diaconate ordination Mass at St. Elizabeth Ann Seton. (NTC photo/Juan Guajardo)



Flowers bloom in front of the newly renovated Diocesan Formation Center in Fort Worth's North Side. (NTC photo/Juan Guajardo)

Gary Cangemi, creator of 'Umbert,' will be missed

Dedicated pro-life activist and cartoonist Gary Cangemi died March 18 after a sudden illness. He was 62.

The talented Catholic artist is the creator of "Umbert the Unborn"—a comic strip published regularly in the *NTC* for several years. Cangemi developed the character in 2001, after years of crafting political cartoons.

Sadly, this is the last issue we will feature an "Umbert" cartoon.

Please join us in praying for the repose of the soul of Mr. Cangemi.

Umbert the Unborn

by Gary Cangemi



TOMICS by Tom Gould

St. Lawrence, Martyr



The FLOCK by Jean Denton



Your Holy Advocates

BY CATHOLIC NEWS SERVICE

St. Kateri Tekakwitha



Saint of ecology and orphans

Feast: July 14

St. Kateri Tekakwitha, affectionately called the 'Lily

of the Mohawks', was born in New York in 1656 to a Mohawk chief father and an Algonquin mother. When Kateri was just four years old a smallpox epidemic swept through her village killing her entire family. In addition to leaving her orphaned, the disease left her partially blind, disfigured, and crippled. Kateri's mother was a practicing Catholic, though in secret due to the hostility between the Indian tribes and the missionaries. Kateri was ostracized from her village, treated harshly. When her life was in danger, with the aid of a priest she fled to live at a French Jesuit mission in Montreal, Canada. Kateri Tekakwitha died of an illness in 1680 during Holy Week when she was just 24 years old.

St. Bartholomew

Saint of Armenia and Nervous Diseases

Feast: August 24



St. Bartholomew lived in the first century AD and was one of the Twelve Apostles of Jesus Christ. Along with his fellow apostle Jude Thaddeus, Bartholomew is reputed to have brought Christianity to Armenia in the 1st century. Thus, both saints are considered the patron saints of the Armenian Apostolic Church. St. Bartholomew is credited with many miracles related to the weight of objects. St. Bartholomew the Apostle is the patron saint against nervous diseases and twitching.

To Report Misconduct

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

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- Or call the Victim Assistance Hotline (817) 945-9345 and leave a message.

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DANDO FRUTO EN EL REINO

Nuestra diócesis ha sido bendecida con la ordenación de dos nuevos sacerdotes, el Padre John Martin y el Padre Stephen Hauck. En el Evangelio que se leyó en la Misa de su ordenación, Jesús nos recuerda que Él es la vid, nosotros los sarmientos y que con Él “daremos mucho fruto” (*Juan 15, 5*) y así se dará gloria al Padre.

La Iglesia discernió con estos dos hombres que ellos habían sido escogidos por Dios de entre Su pueblo para ser sacerdotes. Cristo los llamó claramente para seguirlo y servirle, no debido a sus propios talentos o méritos, sino debido al amor de Dios por ellos y por la Iglesia.

Así como Dios los llamó por amor, ellos respondieron a la invitación de Dios con amor: La llamada de Dios no está orientada solamente hacia el sacerdocio, el diaconado o la vida religiosa. La primera llamada de Dios nos llega por medio del Bautismo hacia la vida de gracia y la participación como miembro de Su Iglesia.

Dios nos llama a todos y cada uno de nosotros, y esto se ve resumido por San Juan al decir: “Permanezcan en mi amor”, “Den fruto en abundancia y serán mis discípulos”.

Tal vez, ustedes también han oído esto resumido de otra manera: Dios nos hizo para conocerle, amarle, servirle y ser felices con Él para siempre. Ése es el propósito de nuestras vidas y nuestra vocación. Cualquiera que sea nuestra vocación en la vida, todos estamos llamados al discipulado y a la santidad. Este llamado al ministerio está íntimamente ligado a nuestra identidad como hijos de Dios y reforzado por nuestro carácter bautismal.

Muchos católicos hispanos de nuestra

diócesis están discerniendo cómo pueden vivir más plenamente su vocación de ser misioneros alegres para toda la Iglesia. Se trata de hombres y mujeres católicos de diferentes grupos lingüísticos y de diferentes edades. Son parte de nuestra diócesis y como católicos hispanos son parte de una población que constituye el 55 por ciento de toda la población de la diócesis. Inspirados por la llamada de Jesús a amarse unos a otros, estos hombres y mujeres esperan evangelizar a nuestra cultura y sociedad en áreas tan importantes como el matrimonio y la vida familiar, las vocaciones sacerdotales y religiosas, la justicia social, la educación, la formación sacramental, la catequesis y el ministerio con los enfermos y abandonados.

Ellos son parte de un gran esfuerzo de cuatro años llamado el Quinto Encuentro Nacional. Una iniciativa de los Obispos de los Estados Unidos, el V Encuentro, como se le llama a menudo, es un proceso parecido a un sínodo de evangelización y formación catequética, consulta, actividad misionera e identificación de las “mejores prácticas” ministeriales que ayudarán a la Iglesia a reconocer y utilizar mejor los dones que los hispanos aportan a la Iglesia local y la Iglesia Universal. Se espera que participen aproximadamente un millón de líderes pastorales y 5,000 parroquias de todo el país en este proceso, que culminará con el Encuentro Nacional organizado por nuestra Diócesis y que se celebrará en el Hotel Gaylord Texan de Grapevine el próximo año. Actualmente, hay 37 parroquias de nuestra Diócesis que están involucradas en este esfuerzo.

El V Encuentro ya está en marcha en nuestra diócesis. Varias parroquias han

comenzado con sus reuniones grupales semanales o quincenales para reflexionar, meditar y discernir. Estas reuniones darán lugar a un último Encuentro parroquial, en donde los participantes recopilarán y organizarán sus notas, comentarios y pensamientos para proponer ideas prácticas que serán presentadas en el Encuentro de la Diócesis.

Los dos hombres que fueron ordenados se abrieron al llamado de Dios para emprender el camino hacia el sacerdocio jubiloso. El V Encuentro es también un llamado de Dios para que los hombres y mujeres hispanos de nuestra diócesis pongan sus talentos a trabajar por el Reino y la gloria de Dios. Rezo para que el Espíritu Santo mueva a todos y cada uno de nuestros amados hermanos y hermanas hispanos a formar parte del Encuentro a través de la Iglesia Católica del Norte de Texas. Por favor, únense a mí en estas oraciones por la renovación de la vida espiritual de nuestra diócesis. Invito a cada uno de ustedes a hacerse parte del V Encuentro. ✚



+ Michael F. Olson

LO QUE MI TRABAJO CON JPPII ME HA SIGNIFICADO

GENTE DE DIFERENTES PARTES

Hace dos años cuando estaba promoviendo el Instituto San Juan Pablo II (JPPII), una mujer se me acercó con timidez. Me preguntó si podía participar en JPPII. Entonces me explicó la dificultad que tenía. Dijo: “No sé leer”. Evidentemente la mujer amaba tanto a Jesucristo que estuvo dispuesta a humillarse con tal de aprender más sobre Él. Le dije que estaría bien acogida en JPPII.

Ayudar a tales personas con el deseo no sólo de conocer a Cristo, sino también de servirlo, ha hecho mis ocho años como director de JPPII una de las experiencias más enriquecedoras de mi vida. Estoy muy agradecido por los 35 años como sacerdote, pero ninguna otra situación pastoral me ha proporcionado una oportunidad tan amplia de guiar la formación intelectual y espiritual de otras personas como este trabajo. Aunque ha llegado el momento para dirigir mi mirada hacia un nuevo horizonte, voy a extrañar el intercambio que he tenido con tantos hombres y mujeres excepcionales. Trataré de explicar en los próximos párrafos lo que ha significado esta experiencia tan rica.

Ha habido varios estudiantes con poca educación o sin educación formal, pero la mayoría han llegado al Instituto con habilidades académicas probadas. Uno de los retos ha sido hacer que el programa fuera valioso para todos. Una opción que se tomó desde el principio para lograr este fin fue utilizar el *Catecismo Católico de los Estados Unidos para los Adultos*. Este recurso no emplea lenguaje muy sencillo, pero sí abrevia el contenido del catecismo universal. La pregunta era entonces, ¿cómo íbamos a retar a los estudiantes que tenían una preparación más avanzada?

Al ponerse en marcha el JPPII pensé

que el instituto diera trabajos escritos a los estudiantes capaces de hacerlos. Hace tres años comenzamos a añadir a los certificados otorgados las palabras “con honores” para los estudiantes que habían entregado trabajos escritos en las aproximadamente cuarenta clases del programa básico.

RESPONDER A LAS NECESIDADES DE LOS ESTUDIANTES

Algunos estudiantes de JPPII disfrutaron tanto de la experiencia que deseaban continuar estudiando más allá del segundo año. Esto es particularmente el caso de nuestras estudiantes femeninas que no pueden inscribirse para la formación de diácono. Hace algunos años decidimos organizar un tercer año de estudios. Hemos tratado de ofrecer un programa durante el tercer año que no sólo profundiza el entendimiento de los estudiantes sobre el ministerio, sino también que les prepara para el liderazgo en la parroquia. Al igual que todos los programas de JPPII, este año se conduce tanto en español como en inglés. En junio una segunda clase habrá cumplido el programa del tercer año.

CÓMO EL DOLOR LLEVÓ A LA CLARIDAD

La muerte de dos estudiantes debido a infartos me dio más claridad sobre la misión de JPPII. Sergio Ruelas era inmigrante de México, casado con esposa y niños chicos. Por un tiempo estudió para el sacerdocio. Aunque dejó el seminario, su deseo ardiente para servir en la Iglesia nunca dejó su corazón hasta que murió en el 2010. Patrick Snell quería inscribirse en JPPII porque sentía el llamado a ser diácono. Después de haber hecho una

solicitud tardía a JPPII un año, se quedó desilusionado, pero no desanimado. Al año siguiente, fue uno de los primeros en presentar su solicitud y siempre fue el primero en llegar a las clases el sábado por la mañana. Su corazón también estaba irrumpiendo con el deseo de servir al Señor hasta que murió el año pasado.

De vez en cuando hay personas que me llaman para preguntar acerca del JPPII. Cuando les digo que es un programa de formación de laicos para el servicio dentro de la Iglesia, algunos se demoran en responder. Dicen que no les interesa servir en un ministerio. Con lamento, les digo que, si buscan sólo un programa de educación de adultos, quizás debieran ir a otra parte.

HACIA EL FUTURO

La Diócesis de Fort Worth está empezando una fase nueva en la formación de ministros laicales. El Instituto San Juan Pablo II está dando paso al Instituto San Junípero Serra. Espero que el nuevo director obtenga la satisfacción del programa que yo he tenido y siga preparando a los hombres y mujeres laicos para servir en la Iglesia.

En cuanto a mis planes personales estaré de sabática por el resto del año. Espero estudiar con mayor profundidad una parte de la Suma Teológica de Santo Tomás de Aquino y cumplir el programa de certificación del National Catholic Bioethics Center. Mis planes a partir de enero se están formando todavía. Es muy posible que vaya a Latinoamérica con un equipo de sacerdotes dominicos. Sería sumamente gratificante poder dar, al menos una parte de mi octava década de vida ya bendita, a desarrollar el ministerio laical entre los más pobres. ✚

DE FORMA RADICAL

Reina de belleza deja todo para entregarse a Dios como religiosa

(ACI) — Esmeralda Solís González es una joven mexicana de 20 años que en 2016 fue coronada como reina de belleza en su pueblo natal.

Y ahora, dejándolo todo, ella ha ingresado al noviciado de las Misioneras Clarisas del Santísimo Sacramento.

Su historia se viralizó en las redes sociales debido a una publicación en la página de Facebook de Miss México.

Esmeralda nació en 1997 en Valle de Guadalupe, Estado de Jalisco, en una familia católica. Actualmente reside en el convento de la Misioneras Clarisas del Santísimo Sacramento de Cuernavaca, en el Estado de Morelos, tras haber dado el sí a Dios y dejar su carrera de nutricionista.

“Realmente no se sabe qué es la vida religiosa hasta que se está dentro. Hasta ahora he logrado ver desde otra perspectiva lo que es el mundo y lo que te ofrece. Yo era muy feliz con todo lo que tenía, pero no se compara con la felicidad que Dios coloca en mi corazón ahora”, dijo Esmeralda en una entrevista concedida a ACI Prensa.

La joven postulante conoció a las misioneras clarisas hace unos cinco años, a la edad de 14, cuando “fue despertando” su inquietud por la vocación religiosa “por medio de jornadas vocacionales, misiones, y campamentos”.

Además, destacó que este proceso de discernimiento concluyó hace apenas un mes, cuando el 25 de marzo de 2017 dio

el primer sí a su vocación en el día de la Virgen de la Encarnación.

“Los tiempos de Dios son perfectos. Durante este tiempo (de discernimiento) se me permitió vivir algunas experiencias como ser reina de belleza y otras más, que dejaron una huella para siempre y que me permitieron aprender mucho para lo que viene después”.

Esmeralda aseguró que siempre estuvo presente en su vida, como una “espinita”, el descubrir la vocación a la que había sido llamada.

“Me di cuenta que debía hacer un espacio en mi vida para saber qué era lo que Dios tenía planeado para mí. En el proceso de ir descubriendo mi vocación también hubo miedo y dudas, pero el amor que Nuestro Señor iba mostrando cada día me hizo superar cualquier sentimiento de desánimo”, aseguró.

Esmeralda contó haber descubierto que Dios la “llamaba a servirle de una forma radical”, es decir, cambiando su “vida para abrazar la cruz de Cristo y vivirla más de cerca”.

“Tengo muy poquito tiempo en la vida religiosa, pero de verdad he sido muy feliz”, enfatizó.

Para descubrir su vocación, Esmeralda se dedicó mucho a la oración y a la caridad conociendo lo que implicaría este cambio.

“El cambio es difícil para la

familia porque implica el desapego, pero siempre he tenido el apoyo de mis papás, hermanos, y amigos verdaderos. Aunque me hubiera podido desarrollar en otro ámbito, siento que si el Señor me necesita, entonces puedo dar fruto de una manera diferente”, relató.

Esmeralda se dirigió a los jóvenes y dijo que en cualquier vocación encontrarán dificultades, “pero si se va de la mano de Dios, siempre se puede dar el siguiente paso”.

La joven novicia dijo también que es cierto que “la realidad y la supuesta felicidad que el mundo vende es muy atractiva”, pero “es necesario tener los ojos puestos en lo que perdura”.

“No hay que tener miedo. Si Dios te llama Él se encarga de todo. Solo basta que se le reciba con mucha paz, alegría y confianza. Creo que el miedo es una gran excusa que se encarga de truncar la verdadera felicidad que solo Dios puede ofrecer”, concluyó. ✝

No hay que tener miedo. Si Dios te llama Él se encarga de todo.



Esmeralda Solís (centro) con otras Misioneras Clarisas.

Foto cortesía de Esmeralda González

SEMILLAS DE FE

El Instituto de San Junípero Serra ofrece el crecimiento de la fe a través del proceso catequético

Por Matthew Smith

San Junípero Serra (1713-1784) personifica la misión del Instituto de la Diócesis de Fort Worth que lleva su nombre y que pronto abrirá sus puertas, dijo Marlon De La Torre, Director de Evangelización y Catequesis de la diócesis.

“Él es un ejemplo de la misión de evangelizar e instruir a los fieles, especialmente dentro de los Estados Unidos”, señaló De La Torre. “El Santo Serra jugó un papel decisivo en el establecimiento de las misiones de toda California, lo que llevó a desarrollar el Camino Real, que simplemente significa nuestra jornada a Cristo”.

“Su alcance misionero refleja nuestra obra local misionera en la Diócesis de Fort Worth”.

La inscripción de estudiantes para el nuevo Instituto San Junípero Serra comienza el 1 de julio y las clases están programadas para comenzar en octubre de este año.

El objetivo del Instituto, según el bosquejo del programa elaborado por De La Torre, es “preparar a los laicos para que sean testigos eficaces del Evangelio en nuestras comunidades parroquiales mediante la realización de una evangelización y proceso catequético fiel y eficaz que estén enraizados en el Evangelio”.

Los Niveles 1, 2 y 3 van a requerir cada uno cinco cursos para completar. Cada curso dura de cinco a seis semanas con una sesión por semana en promedio. Los participantes deben también escribir una reflexión catequética de dos o tres páginas sobre los cursos que han tomado y completar un requisito al

terminar cada curso, según lo determine el instructor.

Cada curso cuesta \$75, pero hay disponible asistencia económica limitada de la Diócesis o, en ciertos casos, de la parroquia.

Una lista parcial de los cursos ofrecidos incluye Los Fundamentos Bíblicos, los Siete Sacramentos y la Historia de la Iglesia.

El Instituto San Junípero ofrece también cuatro diferentes concentraciones ministeriales: la Nueva Evangelización, la Formación de Fe para Adultos, el Rito de Iniciación Cristiana para Adultos (RCIA, por sus siglas en inglés) y el Ministerio de la Juventud.

Las clases serán ofrecidas en diferentes parroquias de toda la Diócesis.

“Las clases iniciales tendrán una dinámica de grupo en persona”, dijo De La Torre. “Las encuestas muestran que la gente prefiere la interacción en vivo con los profesores. Por supuesto, vivimos en la época de los medios sociales de comunicación, por eso, probablemente se considerará en el futuro ofrecer cursos en línea”.

Los candidatos ideales, según lo expresó De La Torre, incluyen a los feligreses que buscan involucrarse en el ministerio parroquial y/o los que desean aprender más acerca de la fe.

A pesar de que su enfoque es diferente, el Instituto San Junípero reemplaza de cierta manera al actual Instituto Papa Juan Pablo II de la Diócesis, que será retirado.

El Instituto Papa Juan Pablo II, un ministerio pastoral, enfatizó el “alcance de la justicia social de la Iglesia”, señaló De La Torre.

“El Instituto San Junípero Serra fue desarrollado para ser primordialmente un instituto evangelizador, catequético y doctrinal de formación, que entonces dirigirá nuestro alcance misionero de una manera más clara y concisa”, explicó De La Torre.



Continúa en la Página 42

NUEVO INSTITUTO, NUEVO DIRECTOR

Paola Quintero-Araújo, Directora de la Formación de Fe y Formación Catequética, pasará a ser la Directora del Instituto San Junípero. El papel del nuevo instituto va más allá de la mera educación, dijo Paola. “Es más que enseñar”, expresó Quintero-Araújo. “Usted necesita aprender para ser un testigo eficaz del Evangelio, ya que representa a la Iglesia. Este programa ofrece orientación para ayudar a los estudiantes a crecer, pero explica también las directrices diocesanas que se deben seguir y las razones por las que se tienen esas directrices”.

“Las clases se ofrecen para aquéllos que desean aprender más sobre la Iglesia, pero preparan también a las personas que estarán enseñando estas clases en las parroquias. Hay siempre una necesidad inagotable de catequistas y voluntarios. Los bancos de la iglesia están llenos, pero cada año se dificulta encontrar gente que enseñe la fe y el Instituto San Junípero da a la gente las herramientas para sentirse más cómodos haciendo eso”.

Quintero-Araújo obtuvo su Maestría en Teología con una concentración en Catequesis de la Universidad de Notre Dame. Ella trabajó en la Parroquia de San Miguel de Bedford antes de tomar la posición actual en la Diócesis.

“Espero que la gente reciba bien el Instituto San Junípero y que abran sus corazones y mentes a algo nuevo y a los nuevos desafíos y oportunidades que el mismo ofrecerá. Amo la formación en la fe y veo esto como una gran oportunidad de capacitar a la gente”, añadió Paola.

ADIÓS AL INSTITUTO PAPA JUAN PABLO II

El Padre Carmen Mele, Director del Instituto Papa Juan Pablo II, lo caracterizó como un programa de calidad que sirvió bien a la gente.

“Estoy sumamente agradecido por este ministerio que me dio la oportunidad de trabajar con un gran sector de la gente de la diócesis”, dijo el sacerdote dominico. “Hispanos, angloamericanos, vietnamitas, ricos y pobres, todos los que deseaban servir con alegría en sus parroquias como ministros laicos”.

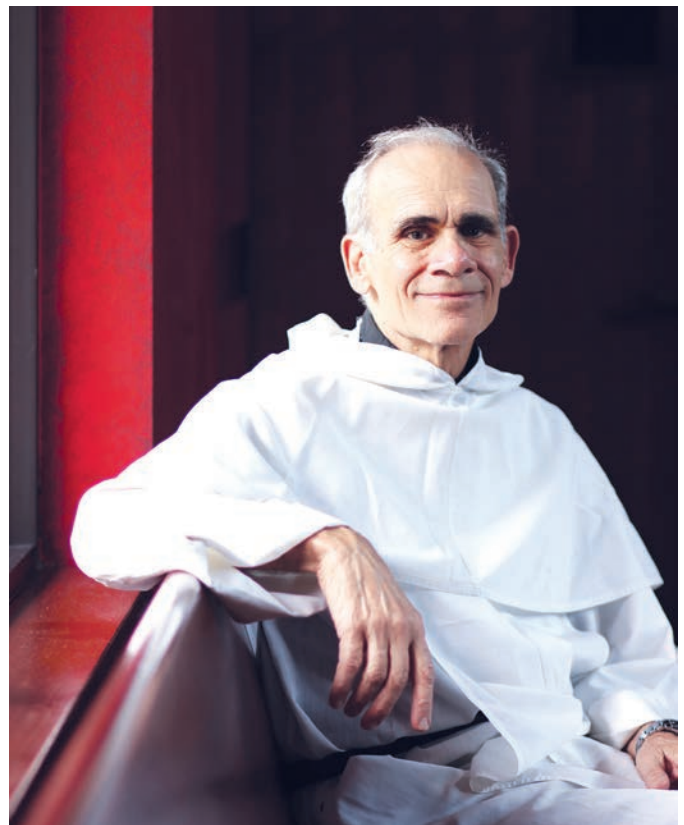
El Instituto Papa Juan Pablo II concluyó con broche de oro, ofreciendo su conferencia de ministerio de verano del 10-22 de junio.

A pesar de que ya cumple 70 años en agosto de este año, el Padre Mele dijo que no está listo todavía para retirarse. “Espero poder hacer un ministerio más vigoroso antes de retirarme”, expresó el Padre Mele. “Me he considerado siempre muy bendecido de haber aprendido español y espero seguir sirviendo en el ministerio hispano a tiempo parcial y participar en una misión de América Latina con otros tres sacerdotes dominicos”. 🇺🇸



Paola Quintero-Araújo

Foto NTC/Juan Guajardo



Padre Carmen Mele, OP

Foto NTC/Jayne Shedenhelm

Padre Stephen Hauck (izquierda) y Padre John Martin bendicen la congregación al final de la Misa de ordenación. (Foto NTC/Juan Guajardo)



MANOS DE CRISTO

Stephen Hauck y John Martin son ordenados sacerdotes

Por Joan Kurkowski-Gillen

Aidan Hauck, de once años, expresó lo que otros sentían al reunirse en la Catedral de San Patricio el 20 de mayo para la ordenación sacerdotal de Stephen Hauck y John Martin.

“He estado esperando este día por mucho tiempo”, dijo el joven sobrino de uno de los ordenandos, “lo recordaré como un día maravilloso”.

La expectación crecía a medida que

familiares y amigos llenaban la histórica catedral en el centro de Fort Worth para presenciar el santo rito, mediante el cual el Obispo Michael Olson confiere las Órdenes Sagradas durante una Misa concelebrada con otros sacerdotes de la diócesis.

La ceremonia de ordenación culminó años de oración, discernimiento y conciencia personal para estos dos hombres, que ya disfrutaban exitosas carreras antes de entrar al seminario.

Hauck, de 35 años, era programador informático de computadoras antes de empezar sus estudios para el sacerdocio en 2006. Hijo de Vicki y Gerald Hauck, pasó su adolescencia con cinco hermanos en Arlington y era miembro de la Parroquia de Santa María Goretti.

Martin, de 54 años, católico convertido,

pasó nueve años en la Marina de los E. U. Al regresar a Texas se hizo miembro de la Parroquia del Apóstol San Juan y trabajó en Bell Helicopter por 22 años. Sus padres, J. W. y Darlene Martin, han fallecido, pero su hermana, Mary Newman y su esposo, David, asistieron a la ordenación.

“Estoy emocionada y muy orgullosa de mi hermano”, dijo Newman, que no se sorprendió cuando su hermano le anunció su vocación al sacerdocio. “Él siempre fue a la Iglesia y eso lo hacía feliz. Pienso que mis padres estarían muy complacidos hoy”.

Gerald Hauck estaba “muy honrado y contento” de que la ordenación de su hijo finalmente llegó.

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“Hemos estado esperando casi 11 años y ahora está sucediendo”, dijo el padre de Stephen.

Los Hauck son una familia orientada a servir y cuentan entre sus miembros con un oficial de policía, un infante de marina, una madre educadora en casa y una enfermera de práctica avanzada.

Ayudar a los demás fue un mensaje “transmitido, aceptado y alentado”, explicó el mayor de los Hauck. “La vocación es importante y nosotros, ciertamente, no íbamos a poner obstáculos a la palabra de Dios. Él [Stephen] fue preparado para aceptar su llamado”.

Los feligreses fascinados fijaron su vista en el frente de la catedral cuando empezó la Liturgia de Ordenación. El Padre James Wilcox, director diocesano de vocaciones, presentó a los candidatos al obispo quien, a nombre de la Iglesia, los aceptó con las palabras, “escogemos a estos hombres, nuestros hermanos, para el Orden Sacerdotal”. La congregación recibió su declaración con un clamoroso aplauso.

Durante la homilía, el Obispo Olson recordó a los diáconos transitorios que el sacerdocio no es una carrera o una forma de autoidentificación.

“Su vocación sacerdotal es un acto del generoso amor de Cristo por ustedes y por Su pueblo, la Iglesia”, les dijo. “La elección de Cristo es confiable y decisiva al ofrecerle

a ustedes una parte especial en su misión”.

La unción en la cabeza con el crisma durante el Bautismo y la Confirmación, marca que pertenecemos a Cristo y a los demás como hijos e hijas de la Iglesia. El rito de la ordenación indica una pertenencia más profunda que requiere otra unción con el crisma, que sacramentalmente cause la permanencia del llamado de Cristo a la vocación sacerdotal.

“Queridos hijos, sus manos van a ser ungidas con el crisma. Esta unción hace que las manos de ustedes pertenezcan a Cristo como suyas”, enfatizó el Obispo.

Les aconsejó que nunca se olvidaran de que las manos de Cristo sanaron al enfermo, limpiaron al leproso, impartieron misericordia, lavaron los pies de los discípulos y ofrecieron el pan y el vino en la Última Cena, instituyendo así la Eucaristía.

“Usen bien esas manos”, les recomendó el prelado. “Ofrezcan con ellas el sacrificio de la Misa todos los días. Absuelvan con ellas a los pecadores. Bauticen y usen el crisma para marcar con ellas a los nuevos miembros de Su Iglesia. Con ellas bendigan a Su pueblo y consuelen al afligido”.

Después que los candidatos prometieron obediencia al obispo y a sus sucesores, se postraron frente al altar, simbolizando su compromiso total con Dios y el ministerio. El impacto visual del

La prostración de los candidatos mientras que el coro y la congregación cantan la Letanía de los Santos es una señal de que sin la ayuda de Dios y las oraciones de los fieles, es imposible para un sacerdote que cumpla el ministerio al que está llamado. (Foto NTC/Juan Guajardo)



John Martin, izquierda, y Stephen Hauck entran San Patricio como diáconos transitorios antes de ser ordenados al sacerdocio. (Foto NTC/Ben Torres)

momento fue realizado por el ritmo de la Letanía de los Santos cantada por la congregación.

El momento más solemne de la ordenación ocurrió cuando el Obispo Olson impuso sus manos sobre la cabeza de los ordenandos — gesto repetido por los otros sacerdotes presentes — para invocar el poder del Espíritu Santo. Una oración de consagración fue recitada para los recién ordenados y fueron entonces investidos con una estola y casulla por los sacerdotes que tuvieron un papel importante en su vocación.

El Padre Hauck y el Padre Martin regresaron al altar donde el Obispo Olson ungió sus manos con el santo crisma marcándolos así como sacerdotes para siempre.

Feligreses de toda la diócesis viajaron a Fort Worth para presenciar la ordenación al sacerdocio de los seminaristas que conocían y querían.

Julie Holloway trajo a sus niños Molly y Kaleb a la Misa. Como monaguillos ambos jóvenes, conocieron a los futuros sacerdotes cuando ellos trabajaron con el Padre Tom Kennedy en la Parroquia de Santo Tomás de Aquino en Pilot Point.

“Ellos sirvieron en la Misa con ambos seminaristas y hablamos acerca de la importancia de este día”, dijo Holloway, quien es instructora de educación religiosa. “Queríamos mostrarles nuestro apoyo”. 🇺🇸

CONOZCAN A NUESTROS NUEVOS SACERDOTES

Por Joan Kurkowski-Gillen



Foto NTC/Juan Guajardo

**Padre
Stephen Hauck**

“Hace mucho tiempo que deseo compartir este banquete con ustedes”.

Con estas sinceras palabras, Stephen Hauck saludó a los amigos y familiares que se reunieron en la Parroquia de Santa Maria Goretti el 21 de mayo para presenciar su primera Misa como sacerdote.

Stephen es uno de los seis hijos de la familia de los feligreses Vicki y Gerald Hauck y fue ordenado al presbiterio la mañana anterior. El Padre Stephen Hauck se graduó de Lamar High School y disfrutó de una exitosa carrera antes de ingresar al Seminario en el 2006. Pasó once años en formación y obtuvo una licenciatura de St. Joseph Seminary College y una maestría en Divinidad de la Escuela Graduada de Teología de St. Thomas University mientras asistía al St. Mary's Seminary en Houston.

El Padre Hauck atribuye su vocación al sacerdocio al tiempo dedicado a la meditación e introspección en oración frente al Santísimo Sacramento.

“La iglesia quedaba entre mi trabajo y mi apartamento,

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Foto NTC/Adrean Indolos

**Padre
John Martin**

Los feligreses de la Parroquia de San Juan Apóstol celebraron un día muy especial el 20 de mayo.

Ese día por la mañana John Martin fue ordenado al sacerdocio por el Reverendísimo Obispo Michael Olson en la Catedral de San Patricio. John es la primera vocación de la Parroquia de North Richland Hills. Más tarde en el día, el ex-Marine de 54 años de edad celebró su primera Misa, durante la cual un grupo de niños hizo su Primera Comunión.

El trayecto del Padre Martin hacia el sacerdocio es una historia de descubrimiento, conversión y persistencia.

Nació en un hospital naval de Portsmouth, Virginia, y creció en una familia que no iba a la iglesia y él no fue bautizado tampoco. Su padre, J.W. Martin, era metodista y su madre, Darlene, una católica no practicante.

“Yo conocí a Dios y a Jesús y se nos enseñó a vivir

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así que tomé el hábito de hacer una hora santa todos los días”, recordó. “En lugar de estar sentado en mi carro en medio del tráfico, me sentaba en silencio para estar con nuestro Señor”.

Fue en ese entonces cuando el ingeniero de software, que programaba las máquinas y equipos grandes de una fábrica de madera de Dallas, comenzó a darse cuenta de que “Puedo hacer algo más con mi vida... sabía que el trabajo que tenía no era el propósito de mi vida”.

Un viaje a Roma, en donde pasó diez días mayormente rezando en la Basílica de San Pedro y leyendo la primera encíclica del Papa Benedicto XVI, “Dios es Amor” (“*Deus Caritas Est*”), hizo que su vida se dirigiera en una nueva dirección.

“Fue entonces cuando empecé a tener cierto sentido del sacerdocio en mi vida de oración”, dijo.

Luego de haber regresado a su casa, Stephen fue invitado a un retiro de vocaciones durante la Cuaresma y después fue aceptado para la formación.

Como diácono transitorio, trabajó el año pasado en la Parroquia de Santa Faustina en Houston para ayudar en las bodas, los entierros y los bautizos.

Los fieles de la Parroquia de Santa Maria Goretti fueron testigos de una escena conmovedora cuando la familia del fallecido Marshall Webb, Caballero de Colón de 4to Grado, presentó un cáliz conmemorativo al nuevo sacerdote. Se acostumbra que después de la muerte de un Caballero de Colón de 4to Grado, se le da un cáliz a sus familiares para que se lo pasen a un sacerdote de su predilección.

“Es una manera de honrar a nuestros sacerdotes y hermanos que han fallecido”, explicó Jack Schooley, miembro de la Asamblea #2112 de María Reina de la Paz de Arlington.

Mary, la viuda del Sr. Webb, dijo que le tomó sólo dos segundos decidir que quería ofrecerle el cáliz conmemorativo a Stephen Hauck, que era todavía seminarista al momento del fallecimiento de su esposo.

“Por eso tuvimos que esperar hasta hoy”, ella señaló. “He conocido a la Familia Hauck durante la mayor parte de los 41 años que llevo en esta parroquia. Estoy comenzando a procesar el significado de entregarle este cáliz a Stephen”.

Durante otro momento emocionante el Padre Hauck revivió una vieja tradición de la Iglesia y le presentó el manutergium utilizado en su ordenación a su madre y a sus hermanas. El manutergium son las toallas de mano usadas para absorber el crisma después que el Obispo unge las manos del nuevo sacerdote.

Según la tradición, la madre guarda el paño por el resto de su vida y es enterrada sosteniéndolo en sus manos.

El Padre Hauck le dio las estolas moradas que usó para escuchar sus primeras confesiones como sacerdote a su padre y a sus hermanos.

“Fue un gran honor y sorpresa para todos nosotros”, dijo su hermana, Christina Harrington. “En nuestra familia todos hemos estado orando y esperando este gran día”. ✚

moralmente, pero nunca fuimos a la iglesia”, admitió el nuevo sacerdote.

La introducción al catolicismo ocurrió temprano en su vida. Él recuerda que cuando era niño vio en la televisión una Misa celebrada por uno de los Papas. Esa imagen le dejó una profunda huella.

“Sabía que ésa era la manera de celebrar a Dios”, recordó el Padre Martin. “Comencé a identificarme con el catolicismo y sabía que, si alguna vez me bautizaba, eso era lo que quería ser”.

Su atracción hacia la liturgia siguió creciendo después que su familia se mudara a una cuadra de una iglesia católica y con frecuencia asistió a Misa allí con sus amigos.

Sin embargo, la oportunidad de tomar las clases del Rito de Iniciación Cristiana para Adultos no ocurrió hasta que el soldado estuvo estacionado con los Marines en Okinawa, Japón. Bajo la dirección de dos capellanes católicos, el catecúmeno estudió la fe, fue bautizado y confirmado en el 1988. Su madre y su padre respondieron con mucho entusiasmo.

Poco tiempo después, el nuevo católico — que tenía entonces 26 años — le confió a uno de los capellanes que se sentía llamado al sacerdocio.

“Me dijo, ‘eso es hermoso John, pero desafortunadamente, eres demasiado viejo’”, el Padre Martin recordó. “Esto era probablemente cierto cuando ese capellán llegó de las Filipinas, por eso me di por vencido y continué con mi vida sin pensar en eso”.

Veintidós años más tarde, el especialista de control de calidad de Bell Helicopter volvió a pensar de nuevo en hacerse sacerdote. Una postal de sensibilización sobre las vocaciones, dirigida a los hombres de 18 a 35 años de edad, fue distribuida durante la Misa. Luego de haberla leído, el veterano militar, que entonces tenía ya 40 años, pensó que había perdido otro plazo. El feligrés de San Juan Apóstol habló sin temor con su párroco y él lo animó a llamar de todos modos a la Oficina Diocesana de las Vocaciones.

“Siempre me sentí llamado a servir — a dar de mí mismo de alguna manera”, explicó el Padre Martin. “Cuando era niño estaba la guerra de Vietnam, por eso pensé en unirme a los Marines y servir de esa manera. Consideré más tarde trabajar para la patrulla de autopistas, pero todo el tiempo, seguí pensando en el sacerdocio también”.

Una vez que fue aceptado por la Diócesis para la formación, el nuevo católico estuvo siete años en el Seminario del Sagrado Corazón y la Escuela de Teología en Hales Corner, Wisconsin, y pasó su año pastoral en la Parroquia del Sagrado Corazón de Wichita Falls.

Al final de su Misa de Acción de Gracias, el nuevo sacerdote dio las gracias a los feligreses de la Parroquia de San Juan Apóstol por sus oraciones y apoyo.

“Como San Pablo nos recuerda en sus cartas, cuando nos reunimos como parroquia, como diócesis y como pueblo de la fe católica, podemos cambiar el mundo”, declaró. “Le doy las gracias a todos y cada uno de ustedes”. ✚

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need to know about medicine, but interacting with human beings allows them to share what it means to be a Christian or Catholic. This is that extension of pure love we can't teach them in a classroom."

After recording basic medical information about height, weight, blood pressure, and prescriptions used, the medical students interview patients about any health concerns they have. The students then present the case in a methodical, logical way to Dr. Shaffer or his wife, Kellie Flood-Shaffer, M.D., an obstetrician-gynecologist who also volunteers her services at the clinic.

"We ask the students a few more questions then go in and see the patients with them to make sure they didn't miss anything," explained Dr. Flood-Shaffer. "Our main goal is to provide service to the homeless while training and teaching students how to talk to patients, how to do a basic examination, and how to send them for long-term care if they need it."

Stomach and intestinal disorders, as well as dental issues, are common health complaints of people who live on the street or frequent night shelters. And because they're out in the Texas sun so much, skin problems often arise.

"They are going to meet all kinds of people from different walks of life here," Dr. Shaffer suggested. "This is real world experience."

The dozen or more patients who took advantage of the mini clinic May 1 were grateful to discuss their medical concerns with someone. Many discovered the new program while visiting the Christ Before Us Street Outreach Ministry hosted by St. Patrick Cathedral parishioners every Monday evening. While homeless individuals wait to meet with Catholic Charities SOS workers, cathedral volunteers offer them a buffet table featuring healthy foods, cold water bottles, coffee, and tea. They receive "to-go" snack packs and hygiene kits and can get a free haircut or take a donated book from the annex library.

Rita (not her real name) comes to the cathedral annex every week to socialize, borrow a book, or grab a quick



Medical student Joyce Chemplanikal, center, listens to Steven Reagan speak about his medical history at a medical clinic for clients of Catholic Charities. (NTC photo/Ben Torres)

slice of cake. The 53-year-old lived in the Presbyterian Night Shelter for two years before Catholic Charities and the Salvation Army found her affordable housing. Knowing there's a place to go for free medical advice once a month adds another layer of comfort to her life.

"People in our community need assistance and compassion," said the Catholic who attends Mass at St. Rita Church. "They need people to tell them how to live better."

Medical students can learn a lot from the homeless, she continued.

"I'm glad they're going to see people who are on the front line of poverty. There are a lot of different medical situations that come up and it'll be good for their future careers."

Organizers have received only positive feedback from patients treated at the mini medical clinic. Demand is expected to grow as the area's homeless become more familiar with the free service.

"I think the homeless are surprised and excited to have the opportunity to talk with someone about how they feel," observed Dr. Shaffer, a St. Frances Cabrini

parishioner. "Once they get in the habit of seeing us here on the first Monday of every month, I think we'll see more people. It's one of those 'if you build it, they will come' things."

Making small talk with patients while taking their blood pressure comes naturally to Aalyssa Wilson. As a University of Texas undergraduate, she traveled to Honduras with Global Medical Brigades and provided care to almost 900 villagers.

Volunteering at the downtown Fort Worth mini clinic with other medical students is one way of helping the less fortunate closer to home.

"I want to use my skills and what I've learned to do something meaningful for my community," said the Catholic medical student from Houston.

Right now that means screening the homeless for illness or helping them find needed resources. And there's something else Wilson is eager to do.

"I like praying with patients if they are feeling down one day," Wilson added. "I've been able to do that in the past and it's great." 🇺🇸

TAKING STETHOSCOPIES TO THE STREETS

Medical students launch outreach clinic to homeless



◀ *Medical student Nicola Harris speaks with Ken Reilly about his medical history at a clinic started by the Catholic Medical Association of Students.*

(NTC photo/Ben Torres)

Mike Byers keeps his nose buried in books about anatomy and osteopathic techniques.

“There so much reading to do and facts to learn, it’s easy to lose perspective,” said the second year medical student.

A recently launched outreach clinic to the homeless, organized by the Catholic Medical Association of Students at the

Texas College of Osteopathic Medicine (TCOM), is giving future doctors like Byers an added dimension to their education.

“It’s a really good reminder that I’m learning all these facts to help people,” said the University of Dallas graduate. “I think it will help me become a better doctor. It’s always great to put knowledge into practice and make those connections.”

Byers is part of a group that sets up a mini medical clinic inside the St. Patrick Cathedral annex on the first Monday of each month. Held in collaboration

with Catholic Charities’ Street Outreach Services (SOS), the student-led project provides Fort Worth’s growing homeless population with needed screening tests for high blood pressure, diabetes, and other conditions. TCOM faculty member Michael Shaffer, DO, supervises patient care.

“This is probably one of the best learning experiences they can gain,” said the family practice and sports medicine physician. “We can teach them all they

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