

POPE FRANCIS

Apostolic Journey to America Sept. 23-27

**CANONIZATION OF
BLESSED SERRA**

**ADDRESS TO
CONGRESS**

**ADDRESS TO
UN GENERAL
ASSEMBLY**

**VISIT TO FESTIVAL
OF FAMILIES**

**MASS AT WORLD
MEETING OF
FAMILIES**

Follow our
Coverage P. 6



In This Issue...

OFFICIAL ASSIGNMENTS 4

The listing reveals we will have many new faces among those serving us and many others we owe gratitude to for their faithful service of God's people.



6 TEXAS FIRST LADY CECILIA ABBOTT will give the keynote address for the Bishop's 11th Annual Respect LIFE Gala Nov. 7 at the Fort Worth Convention Center. Cecilia Abbott made her first public appearance as First Lady of Texas addressing the Jan. 24th pro-life rally from the Capitol steps.

DAVID MILLS AND WATER COOLER APOLOGETICS 17

David Mills is a learned man, but his columns always have a friendly, hopeful, down-to-earth ring to them. This one offers the hope of Scripture in the face of recent Supreme Court decisions.



7 ST. BENEDICT PARISH BEGINS The diocese has its first parish for the celebration of the Latin Mass. Led by Father Karl Pikus, FSSP, the community will continue to celebrate Sunday Mass at St. Mary of the Assumption Church and ultimately move into what is now St. Thomas the Apostle Church.

WE'VE GOT 34 SEMINARIANS! 18

Vocation Director Fr. James Wilcox suggests a few different ways we can create a vocational culture and encourages us to pray for the many seminarians we currently have.



22 MATTHEW TATYREK ORDAINED TO TRANSITIONAL DIACONATE

In his home parish, Holy Family of Nazareth in Vernon, surrounded by family and friends, Matthew Tatyrek was ordained to the diaconate July 25 by Bishop Michael Olson. He will do his diaconal year of ministry at the University of Dallas Rome Campus.

'WORD TO LIFE' GETS AROUND 36

In the newspapers of the Archdioceses of Chicago, New Orleans, or New York, you can find Jeff Hedglen, Sharon Perkins, Jean Denton, and Jeff Hensley's takes on the Sunday readings — or you can go the the Catholic News Service website. Or you can start right here with Jean Denton's on page 36.



26 FRANCISCANS SERVE OUR DIOCESE

Coming from provinces in Pennsylvania, Mexico, and India, Franciscan Friars of the Third Order Regular offer their services to all the people of the diocese, in the spirit of St. Francis, with a special charism of service to the poor.

LOTS OF LOCAL REPORTING ON POPE FRANCIS' VISIT 6

Thanks to local people sending us reports from their vantage points in Washington, New York, and Philadelphia, we'll be able to report about the pope's visit and what it feels like to be there. Look for us at [North Texas Catholic.org](http://NorthTexasCatholic.org) beginning Sept. 22.



30 SEVERAL ORDERS OF NUNS BRING A SPIRITUAL FLAVOR TO CLASSROOMS

Once a common sight in Catholic school classrooms, religious sisters are rarer now. But they continue to bring the charism of religious life closer to the lives of their students, their presence offering a living witness to the option of total dedication of self to the service of God and others.

North Texas Catholic



NEWSMAGAZINE

PUBLISHER:

Bishop Michael Olson

COMMUNICATIONS

DIRECTOR: Pat Svacina

EDITOR: Jeff Hensley

ASSOCIATE EDITOR:

Juan Guajardo

EDITORIAL ASSISTANT:

Judy Russeau

WEB DESIGNER:

Chris Kastner

CIRCULATION: Debra Mergerson

CONTRIBUTORS:

Michele Baker
Jenara Kocks Burgess
Jaqueline Burkepille
Jerry Circelli
Kathy Cribari Hamer
Elizabeth Sehon Harris
Joan Kurkowski-Gillen
Lance Murray
Wendy Pandolfo
Marlon De La Torre
Ben Torres
Donna Ryckaert

TRANSLATORS:

Reyna Castelan

REGULAR COLUMNISTS:

Denise Bossert
Jean Denton
Kathy Cribari Hamer
Jeff Hedglen
Jeff Hensley
Fr. Carmen Mele, OP
David Mills
Mary Regina Morrell
Sharon K. Perkins
Father James Wilcox

Editorial Office: 800 West Loop 820 S., Fort Worth, Texas 76108, (817) 560-3300; FAX (817) 244-8839.
Circulation Office: Debra Mergerson, 800 West Loop 820 S., Fort Worth, Texas 76108, (817) 560-3300.

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

Deadline for information for the *North Texas Catholic* is noon of the Wednesday two weeks before the paper is published. The NTC is published bi-monthly, the third Friday of the month, with the following two months as the date of each issue.

To access current news and information, find us at www.northtexasatholic.org

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



How can we build holy, healthy families?

In a few weeks, when the World Conference of Families convenes in Philadelphia, we will hear the best thinking about family life available from our Church. We will hear inspirational words from Pope Francis, accounts and advice from families living out the ideal of the Christian family, with its mutual self-giving, its Christ-like compassion, faithful worship and devotional practices, and service to the Church and community.

And hopefully, we'll also hear words of encouragement and wisdom for those who face challenges to living out the idealized family life: families dealing with poverty, physical disabilities and challenges, addiction, and mental illness.

Beyond these barriers to a fulfilling family life, many among us did not come from families of origin which looked in any way like the Holy Family or even like any of the fine families who face and overcome challenges like those above.

Many of us grew up with parents who inflicted physical and emotional pain, proved unreliable, failed to offer us role models we could respect and model our lives upon. Perhaps we even faced abuse at their hands.

So how are we to appropriate the messages we hear from these great Catholic sources?

A priest psychiatrist friend of mine once took part in an academic study of happy families, studying each of a small number of families in depth. The study offered the conclusion that all these families had less in common than they had differences. The authors concluded that there were as many ways to have a happy family as there were happy families.

But my friend, Father Steve, said they missed one common thread: All the families in the study were very active in their faith, no matter what faith they followed.

All of us who are Christian share the privilege of calling God our Father. And we all have the potential of accepting his adoption, through Jesus, into his very strong and healthy family. In doing so we have the potential to draw whatever strength and wisdom there might be from our upbringing in our own earthly families, but to build our own families on a new foundation, one based on God's love, based on the strength and strong values found in Scripture and in the teachings of our faith.

We can choose to make our own families pillars of strength that are set into reliable wisdom and practices, so that the children we send into the world have a sense of their own connectedness to the one Father of us all.

Jeff Hensley

Pope's apostolic journey to the U.S.



(Photo by Paul Haring / CNS)

Online daily coverage of Pope Francis' first U.S. visit, World Meeting of Families in Philadelphia

Starting Sept. 15, the *North Texas Catholic* will be working with local faithful and the Office of Family Life to roll out daily updates on Pope Francis' historic visit to the U.S., and the World Meeting of Families in Philadelphia.

All info will be available via the link titled "Apostolic Journey: The Pope and Family" on the front page of www.fwdioc.org, and will include daily national and localized news stories by the *NTC* and Catholic News Service.

Meanwhile, a group of local Catholics and clergy who will be on location with the pope will provide blog posts, videos, photos, and social media updates. Your *NTC* staff will also be tweeting and posting on Facebook throughout the day. Some coverage will be available in Spanish.

Our combined diocesan news effort will be kicked off with a post by Bishop Michael Olson.

Finally, don't forget to visit www.northtexascatholic.org for the latest up-to-date Catholic news on our diocese, the Vatican, the U.S., and the world. Stories are updated daily, so come visit!

Following are some of the events that we plan to highlight during the pope's trip to Washington, New York, and Philly.

Wednesday, Sept. 23

- Mass of Canonization of Junipero Serra, Basilica of the National Shrine of the Immaculate Conception

Thursday, Sept. 24

- Address to Joint Session of Congress
- Visit to Catholic Charities of Archdiocese of New York

Friday, Sept. 25

- Address to United Nations General Assembly, New York
- Multi-religious service at 9/11 Memorial Museum
- Visit to Our Lady Queen of Angels School in East Harlem

Saturday, Sept. 26

- Mass at the Cathedral Basilica of Sts. Peter and Paul in Philadelphia.
- Visit to the Festival of Families

Sunday, Sept. 27

- Visit to Curran-Fromhold Correctional Facility.
- Mass for the conclusion of the World Meeting of Families

DIOCESAN, LOCAL & STATE NEWSBRIEFS

Permanent deacon class of 2020 gathers for first time at Mass concelebrated by bishop

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH-- Thirty-seven men from different backgrounds, ethnicities, and occupations, gathered inside St. Patrick Cathedral Aug. 8 for a common purpose. Seated alongside spouses, children, and grandchildren, the group of aspirants entering the Permanent Deacon Formation Program, began the five-year journey toward ordination with a Mass concelebrated by Fort Worth Bishop Michael Olson and several diocesan priests.

"We gather today, on the feast of St. Dominic, to ask for God's wisdom as we begin the discernment process of formation for men working toward ordination to the permanent diaconate," Bishop Olson said, welcoming the congregation to the special afternoon liturgy.

The Mass marked the first official gathering for the deacon class of 2020. It's been six years since the diocese ordained its last group of candidates to the Order of Deacon. Eighty active deacons currently serve parishes in the diocese.

A selection committee of priests,

deacons, and lay people reviewed 95 applications and conducted interviews before whittling the list to 37 finalists. Applicants had to meet age, education, health, and parish service requirements, along with earning the endorsement of their pastor.

"We looked at each person as a whole and checked their level of compatibility with what we expect of someone in deacon formation," said Juan Rendon, director of permanent deacon formation.

"I'm pleased all of the families are here. It's very exciting," added Rendon, who set the start of formation classes for August 22 at St. Bartholomew Church. "This is a beautiful Mass — a beautiful event."

Speaking to the aspirants and their families, Bishop Olson said formal formation for ministry often requires letting go of what a person wants and being willing to accept what the Lord offers, "Trusting it's really what we need," the bishop explained.

"When we are called to follow the Lord, we must follow Him totally in a way that is faithful to the mission entrusted to Him by the Father."



Gustavo Garcia, from St. Jude Church in Mansfield, and his wife and children pray during the Aug. 8 Mass. (Photo by Joan Kurkowski-Gillen / NTC)

First Lady Cecilia Abbott to speak at Bishop's Respect Life dinner

by Joan Kurkowski-Gillen
Correspondent

IN HER FIRST PUBLIC APPEARANCE AS THE FIRST LADY OF TEXAS, CECILIA ABBOTT STOOD ON THE STEPS OF THE CAPITOL BUILDING DURING A JANUARY 24 ANTI-ABORTION RALLY AND THANKED SUPPORTERS FOR JOINING HER "IN THE CAUSE OF PROTECTING LIFE."

As guest speaker at the Bishop's 11th Annual Catholic Respect Life Gala, set for Nov. 7 in the Fort Worth Convention Center ballroom, the wife of Texas governor Greg Abbott is expected to deliver similar words of encouragement to pro-life workers in the Diocese of Fort Worth.

Money raised from the gala supports a variety of Respect Life ministries in the diocese. Rachel Ministries provides healing for women suffering the aftermath of abortion. The Gabriel Project helps women in crisis pregnancies and Youth for Life informs young people about life issues and the blessings of chastity. The Respect Life Office also encourages faithful citizenship, educates about the sanctity of all human life, and supports those approaching the end of life and their caregivers.

Fort Worth Bishop Michael Olson, a friend of the Abbotts, gave the inaugural benediction at the governor's swearing-in ceremony

Jan. 20 and was instrumental in securing Cecilia Abbott's appearance at this year's fundraiser. The Advancement Foundation, which manages the financial resources required to support the activities, ministries, and programs of the Diocese of Fort Worth, is organizing the event.

Recently released undercover videos documenting Planned Parenthood's interest in selling fetal bodies emphasizes the urgent need to understand and respect the dignity of all life, according to Paula Parrish, executive director of the Advancement Foundation.

"The Catholic Respect Life Gala underscores the awareness, support, and ministries that reflect God's Divine Mercy and brings healing solace to women and families in crisis," she explains. "Respecting life is not a political thing. It's not a religious thing. It's a human thing. The right to life is the first human right."

Organizers hope Abbott, an outspoken pro-life supporter and the first Latina to become First Lady of Texas, will draw a huge crowd to the gala.

The granddaughter of Mexican immigrants, Cecilia Abbott was raised along with three siblings by parents, who were both educators, in San Antonio.

She met her future husband, Greg, while attending the University of Texas. They married a week before he entered law school.

The young bride's life changed in July 1984 just one week before her husband was to take the bar exam. Greg Abbott was jogging down a tree-lined street in Houston when part of an oak tree broke off and fell on him. Injuries suffered in the freak



Cecilia Abbott

accident confined him to a wheelchair for the rest of his life.

In an interview given to Fox News Latino, Cecilia Abbott said tragedy came with a chain of blessings.

"Recovering from a trauma like this (involves) a series of little milestones. We kept moving forward, carried by our faith in God, our love for one another, and Greg's unbreakable spirit," she said.

Her husband converted to Catholicism after the accident and went on to serve as a Texas district court judge and on the Texas Supreme Court before being elected attorney general in 2002.

Cecilia Abbott has advanced degrees in education and theology. She was principal of the Cathedral School of St. Mary in Austin from 1996 to 2001. In 2001, Governor Rick Perry appointed her to the State Board of Educator Certification where she served until 2008.

Married for 33 years, the Abbotts have one daughter, Audrey.

For more information about the gala, contact Yolanda Newcomb, special events coordinator at 817-945-9443.

Save the Date!
A Celebration of
LIFE
The Bishop's 11th Annual
Catholic Respect Life Gala
Saturday, November 7, 2015
Fort Worth Convention Center
KEYNOTE SPEAKER: Cecilia Abbott
First Lady of Texas

For Information, Sponsorships or Tickets, contact:
Yolanda Newcomb, Special Events Coordinator
817.945.9443 or ynewcomb@advancementfoundation.org



ADVANCEMENT FOUNDATION
Supporting the Catholic Diocese of Fort Worth



Former technician: Planned Parenthood took baby organs without consent

By Adelaide Mena
and Matt Hadro

WASHINGTON (CNA/EWTN News)—The sixth in a series of videos on Planned Parenthood features testimony from a former technician who says she worked with the clinics to procure tissue from aborted babies without the mother's consent.

"Basically you just went in there and took her blood, and now you're going to take her fetus without her knowing," said Holly O'Donnell, a former "blood and tissue procurement technician" for the California-based biotech company StemExpress, which partnered with California Planned Parenthood clinics to obtain fetal tissue specimens.

"Imagine if you were an abortion patient and someone was just going in and stealing your baby's parts," she reflected in the video. "It's just terrible."

Describing the process used to procure fetal tissue, O'Donnell said that "if there was a higher gestation, and the technicians needed it, there were times when they would just take what they wanted. And these mothers don't know. And there's no way they would know."

O'Donnell also questioned abortion procedures' emotional impact on women, and the practices of her former co-workers to utilize this emotional stress to obtain fetal body parts.

"There's a reason why they keep journals in the recovery room. If abortion was a good thing, there wouldn't be so much emotional damage from it," she commented, explaining that she was often reprimanded for not pressuring women into consenting to medical research.

Furthermore, the technicians would collaborate with the Planned Parenthood clinics days in advance to determine the number of pa-



A newborn baby sleeps next to a prayer book at a government hospital in Manila, Philippines, July 23. (CNS photo/Cheryl Ravelo, Reuters)

tients seeking abortions and how far into their pregnancy they were, O'Donnell said.

By federal law, any procurement of fetal tissue for research must be done with the consent of the mother. O'Donnell's testimony calls into question Planned Parenthood's practices in relation to the law.

The video when it was released Aug. 12, was the latest in a series of reports on "Human Capital" by the citizen journalist group Center for Medical Progress. It is the result of a three-year investigative study of Planned Parenthood and its transfer of body parts of aborted babies for money.

The videos have sparked a national conversation about the use of fetal body parts from aborted babies for medical research, as well as a call for an end to funding for Planned Parenthood.

Earlier videos in the undercover series showed top Planned Parenthood officials casually discussing the price of body parts of aborted babies with actors who presented themselves as representatives of tissue procurement companies.

Previous videos showed discus-

sion of the "donation" of body parts of aborted babies for "reasonable" compensation, detailed explanation of how the abortion process could be changed to ensure intact body parts, and footage of abortion technicians discussing the available organs of recently aborted patients.

The video released on Aug. 12 also featured the director of research for Planned Parenthood Gulf Coast, Melissa Farrell, discussing the pos-

sibility of altering the abortion procedure to have a higher chance of obtaining "intact" baby organs. The National Institutes of Health Revitalization Act of 1993 explicitly prohibits changing an abortion procedure solely to obtain fetal tissue.

Planned Parenthood maintains that their actions are legal. However, the strong reaction to the videos has prompted congressional investigations, and several states have moved to stop funding the organization.

The video released Aug. 12 is the second part of O'Donnell's testimony. After the first portion was released, StemExpress filed a formal complaint with a federal district court, citing invasion of privacy and breach of contract among other complaints.

The company asked for and received an injunction on any more videos being released by the Center for Medical Progress, lasting several weeks.

The group responded by releasing their next two videos featuring Planned Parenthood officials in states other than California.

40 Days for Life kicks off Sept. 23 with ecumenical prayer rally

The pro-life community of Fort Worth is uniting with hundreds of cities around the U.S. and the world for 40 Days for Life — a campaign focused on ending abortion.

The effort includes a 24/7 prayerful, peaceful vigil outside Planned Parenthood, 6464 John Ryan Drive in South-west Fort Worth, as well as fasting, and community outreach.

The Fort Worth campaign begins with an ecumenical prayer rally **Sept. 23** at Planned Parenthood, which will feature encouraging talks by local pro-life leaders, including Father Karl Schilken, Vicar general and Moderator of the Curia.

For more information, info@40daysfortworth.com
or visit 40daysfortworth.com

New St. Benedict Parish begins its **faith journey**

by Mary Lou Sewoester / Correspondent

“UT IN OMNIBUS GLORIFICETUR DEUS. THAT GOD MAY BE GLORIFIED IN ALL THINGS. THIS IS YOUR PARISH MOTTO,” FATHER KARL PIKUS, FSSP, TOLD PARISHIONERS JULY 26 DURING HIS FIRST MASS AS PASTOR OF THE NEWLY ERECTED ST. BENEDICT PARISH.

Fr. Pikus noted that the Latin phrase is a Benedictine motto that reflects not only the saint for which the new parish is named, but is a worthy motto to follow as a new parish.

Bishop Michael Olson erected St. Benedict as a personal parish serving Catholics who wish to participate in the Extraordinary Form of the Roman Rite (Latin Mass) in the Diocese of Fort Worth. In addition to Fr. Pikus, he also appointed Father Peter Byrne, FSSP, as parochial vicar for the parish.

Fr. Pikus explained that a personal parish has no territorial boundaries within a diocese but serves Catholics with particular cultural needs. For example, a Vietnamese parish could also be an example of a personal parish.

After consulting members of the community already celebrating the Latin Mass at St. Mary of the Assumption Parish, 509 W. Magnolia Ave., on the near South Side of Fort Worth, Bishop Olson chose the name St. Benedict because Pope Benedict XVI ratified provisions for the regular celebration of the Latin Mass in his *Motu Proprio* on the topic, *Summorum Pontificum*, issued July 7, 2007.

The new parish will continue to celebrate Latin Mass at 5:30 p.m. on Sundays at St. Mary of the Assumption. Daily Mass will be at 12:15 p.m. Monday through Satur-



Young parishioner, Camilla, prays during one of the first Latin Masses celebrated by St. Benedict Parish's new pastor, Aug. 9 at St. Mary of the Assumption Parish. (Photo by Donna Ryckaert / NTC)

day on the campus of St. Thomas the Apostle Parish, 2920 Azle Ave., in Northwest Fort Worth. The new St. Benedict Parish also will have offices on the property of St. Thomas the Apostle.

When St. Thomas the Apostle completes its new church building just north of Loop 820, the Azle Ave. campus will become St. Benedict Parish, and Sunday Masses currently celebrated at St. Mary of the Assumption “will move with us to the new campus,” added Fr. Pikus.

Fr. Pikus’ hope for the community of St. Benedict is that it will cultivate “a full parish life” and that “we do our best to further the kingdom of God as members of a parish of the Diocese of Fort Worth.”

“The purpose of liturgy is the

glorification of God and sanctification of man,” he added, “so, we do the best we can with the tools we have whether in Latin or in English.”

Fr. Pikus’ comment about liturgy aligns with remarks in 2007 by Pope Benedict XVI when he ratified the Latin Mass, saying “it is not appropriate to speak of these two versions of the Roman Missal as if they were ‘two Rites.’ Rather it is a twofold use of one and the same rite.”

Though a personal parish for Catholics who prefer Latin Mass is new for the diocese, celebrating Latin Mass here is not. Gerald Kramer has coordinated Latin Masses for the diocese since they began in 1989 at St. Francis Village

in Crowley. When the Latin Mass moved to St. Mary of the Assumption in 1992, Fraternity of St. Peter priests from *Mater Dei* in Irving began coming to the Fort Worth community to celebrate Latin Mass.

Kramer said about 200 parishioners, many of them young families, currently attend weekly Mass in Latin at St. Mary of the Assumption. “Once we have our own parish it will grow,” he added. “This is a faithful and committed community that participates in the reverence and the mystery of the Latin Mass. These prayers are very expressive of the doctrine of the Eucharist.”

Kramer remarked that young families “seem drawn to Latin Mass because of the reverence they see and all the music.” Gregorian chant is sung a cappella during Mass every Sunday. During High Mass on second and fourth Sundays, most of the prayers of the Proper are sung, he said.

“Our choir is very good,” he added. “And they say Gregorian chant lifts you out of this sphere to a higher sphere.”

Fr. Pikus, who has been a priest for 22 years, said he was personally drawn to Latin Mass because he “wanted to see and experience that liturgy in situ (in its setting).”

He added that growing up in Stearns County, Minnesota, a few miles from St. John’s Abbey, he had experiences with both the Latin and Byzantine Rites that were practiced by different sides of his family. He said the Latin Mass is “not only an expression of our faith, but also often a source of cultural expressions. There’s a familiarity with it — a sense of identity.”

Local Knights raise \$196K for diocesan programs, seminarians

by Donna Ryckaert
Correspondent

IT WAS EVIDENT THAT CHARITY IS THE FIRST PRINCIPAL OF THEIR ORDER, AS THE FORT WORTH KNIGHTS OF COLUMBUS PRESENTED BISHOP OLSON WITH A CHECK FOR \$196,097 AT THE 20TH ANNUAL PRIEST AND RELIGIOUS APPRECIATION DINNER.

Held at St. Bartholomew Parish in Fort Worth, the dinner was attended by over 400 supporters, including more than 100 priests, sisters, deacons, and seminarians.

"The purpose of this event is to show our appreciation for clergy and religious, and to present our donation to the bishop," said Pat Henz, diocesan deputy for the Knights of Columbus. Over the last

20 years the Knights have met their annual fundraising goals and have contributed more than \$2.8 million to the diocese, which goes to support Deaf Ministry and Vocations.

All 55 councils in Fort Worth participate, which equates to 8,666 Knights. Throughout the year the councils also collected spare change in jars at their various events for the "Pennies for Seminarians" program. Checks were presented to Father James Wilcox, the director of vocations.

The night's festivities included an introduction by Fr. Wilcox of the 34 diocesan seminarians and a special recognition of the anniversary milestones of priests and sisters. Clergy and religious who passed away last year were honored with a moment of silence. There were live and silent auctions to raise addition-



Kevin Hathaway (center) and Linh Nguyen (right), seminarians for the Diocese of Fort Worth, applaud as they are introduced to the audience of Knights and clergy. (Photo by Donna Ryckaert / NTC)

al funds toward next year's goal.

Connie Martin, director of Deaf Ministry, and 15 members of the deaf community attended the event. Members of the sign language choir performed the song "I Can Only Imagine," led by choir

director Ann Rodenburg.

After Bishop Olson thanked the Knights for his check he joked, in his closing remarks, about how difficult it was going to be to deposit the "large" check at the ATM on the way home.

Casa, Inc. and Nuestro Hogar, Inc. provides Affordable Independent Living for Seniors (62+)

- Efficiencies, One and Two Bedroom apartments
- Income Based Rent
- Wheelchair accessible apartments
- Emergency pull-cords in bedroom and bathroom
- Grab Bars in bathroom
- Handrails lining hallways
- On-Site Laundry, Library & Computer Access
- Night and weekend security officers
- 24-hour emergency maintenance service
- Pets Welcome (under 20 lbs, one per apartment)
- On-Site Social Service Coordinator

Call For Details!

Casa, Inc.
3201 Sondra Drive
Fort Worth, Texas 76107
817-332-7276
Relay Texas TTY line – 711

Nuestro Hogar, Inc.
709 Magnolia Street
Arlington, Texas 76012
817-261-0608
Relay Texas TTY line – 711

Housing Properties are managed for HUD by Catholic Charities, Diocese of Fort Worth, Inc.
www.ccdofw.org

Saint Francis Village
A Gated Community on the shores of Lake Benbrook
Come share our little bit of heaven

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

- * Daily Mass
- *Activities, crafts and hobbies

**4070 St. Francis Village Rd.
Crowley, Tx 76036
Phone 817-292-5786**

Visit our village or visit our websites @

www.saintfrancisvillage.com
www.stfrancisvillagecatholicchapel.com

Ad Sponsored by
St. Francis Village Catholic Chapel Parish

Msgr. Juan Rivero retires after 43 years of

Faithful service to Christ

by Jerry Circelli
Correspondent

AS FALL WEATHER APPROACHES, MONSIGNOR JUAN RIVERO HAS PLANS TO FIRE UP HIS DODGE RAM THREE-QUARTER-TON DIESEL TRUCK AND PUT IT TO WORK.

He'll hook up his 35-foot RV to the gooseneck hitch in the truck bed and head on down the road with his three dogs to enjoy the great outdoors.

Msgr. Rivero retired in June after 43 years in the priesthood and 33 years serving the faithful in the Diocese of Fort Worth. He now resides at his personal home near Cleburne and has more time to pursue his personal interests.

"I like camping a lot," Msgr. Rivero said. "But in the last few years, it's something that I haven't done because I have been really busy.

"It's comfortable camping," the retired priest said with a chuckle. "I like to enjoy nature, and it gives me a chance to walk, read, listen to music, and reflect."

Msgr. Rivero also hopes to take some time to visit his family in Mexico.

It was in Mexico, where he was born, that he first heard God's call.

While attending a retreat during his first year at a college, Msgr. Rivero began to wonder if pursuing a business degree was really what he was meant to do.

"I began to have a lot of questions about life, the meaning of life, and what you could do with

your life," he said. "I just thought life would be better for a lot of people if I entered seminary. I was feeling the call to ministry."

Msgr. Rivero entered the Legionaries of Christ in 1963 while still in Mexico, with his studies and formation taking him to Ireland and Spain for three years, and then to Italy for seven years. In 1972, he was ordained at the Pontifical Gregorian University in Rome.

While serving the Church in Mexico, Msgr. Rivero had a desire to utilize his bilingual skills to serve the faithful in the United States. Among dioceses with the great need for priests who could speak both English and Spanish, was the Diocese of Fort Worth.

In 1982, Msgr. Rivero was incardinated as a priest in the diocese. Over the next 33 years, he would grow along with one of the fastest-growing Catholic dioceses in the nation.

He became a pioneer in developing important programs that are still carried on today in the Diocese of Fort Worth.

The year he arrived in Fort Worth, Msgr. Rivero was asked by then-Bishop Joseph P. Delaney to help develop special programs at the newly established Cursillo Center. At the same time, he was asked to launch the Diocese of Fort Worth Office of Hispanic Ministry, a critical ministry that has enriched the lives of the faithful in the diocese for several decades.

Msgr. Rivero has also served as pastor of Our Lady of Guadalupe Parish in Fort Worth, St. Jude Parish in Mansfield, and Im-



Msgr. Rivero retired after 43 years in the priesthood, but he continues to help where needed and plans to spend time with family and in the great outdoors. (Photo by Jerry Circelli / NTC)

maculate Conception Church in Denton, respectively.

From 2000 until the end of June 2015, Msgr. Rivero served as pastor of St. Frances Cabrini Parish in Granbury and St. Rose of Lima Parish in Glen Rose. He was instrumental in coming to the aid of tornado victims in 2013 when multiple twisters swept through the Granbury area. Msgr. Rivero opened the doors wide to the St. Frances Cabrini Parish Life Center as an emergency shelter immediately after the catastrophe struck, and his parishioners organized food and clothing drives for victims.

In 2012, he received the papal honor of monsignor, under Pope Benedict XVI. He was one of five priests robed by then-Bishop Kevin Vann and conferred the ecclesiastical title of honor later that year.

In addition to his work at the churches in Granbury and Glen Rose, Msgr. Rivero until his recent retirement, had also been serving as the Vicar for Clergy for the diocese and as Dean of the Southwest Deanery.

Now age 70 and still full of energy, he decided to make his retirement decision while he could still give 100 percent to the Church. Msgr. Rivero continues

to help celebrate Masses in English and Spanish at area churches and said he will assist where needed.

Looking back on a religious life that spans six decades since he entered the seminary in the early 1960s, Msgr. Rivero shared some of the greatest rewards that he has experienced.

"Family ministry has always been very important me," he said, explaining that he values helping people during the joys, challenges, and sorrows that inevitably come their way during life.

"Through all those times, their faith is going to guide them and carry them through," Msgr. Rivero said.

In the process of his ministry, he said that, like other priests, he sees people discover the meaning of life.

"The meaning of life is your faith," he explained. "We are called by God to eternal life and God is with us no matter what. Your faith has to be the glasses through which you see your life, your problems, your sorrows, your happiness, and your joys.

"That's been the greatest reward in my life — to help people, to give them spiritual support and walk with them on their journey."

JD Trucking

General construction work/repairs inside and out including topsoil, sand, gravel, washed materials, driveways, concrete, backhoe, and tractor services. Custom mowing lots and acres. Call (817) 732-4083.

++2015 AFFORDABLE GOLDEN WORLD TOURS++

-SPAIN/France (LOURDES)-OCT 26-NOV 4 -\$2,399

Madrid, Toledo, Segovia, Avila, Lourdes, Lisieux, Normandy Beaches + Paris. **Ext. Nov 4-6** - 3 Basilicas of Paris - **\$299**

-HOLYLAND - NOV 3-11: In Jesus's Footsteps - \$2,599

Jerusalem, Nazareth, Cana, Capernaum, Galilee, Mt. Tabor, Bethlehem, Dead Sea, Masada, Jordan River Baptismal Site.

-CRUISES-Alaska-Glacier Bay, Sept12-19- from \$1,999

++++2016 PROGRAMS++++

-SPRINGBREAK THAILAND - MARCH 11-20- \$2,299

Thai Temples & Palaces, Bangkok + Assumption Cathedral, Ancient Siam countryside, rice fields, Chiang Mai elephants.

-PORTUGAL AND SPAIN- MARCH 28 -APR 5- \$2,299

Lisbon, Fatima, Santiago Compostela, Avila/Segovia, Madrid - 2 Nt. Ext. April 5-7- Zaragosa, Montserrat, Barcelona - **\$299**

Prices pp dbl. occ. Incl. R/T air DFW+ taxes, first class hotels, breakfast and dinner daily, fully escorted.

CALL MICHAEL/SUE MENOF- 972-934-9635

For terms/conditions/registration/minimum #s etc.

-Email: michael.menof@cnhintl.com - www.BBB.org



CATHOLIC CHARITIES

CCFW earns top Charity Navigator rating



Photo supplied by Catholic Charities Fort Worth

Bishop Michael Olson visits with CCFW supporter Rudy Pulido at the 2014 Creating Hope event. This year's Creating Hope luncheon is set for Dec. 2, from noon to 1 p.m. at Will Rogers Memorial Center.

Catholic Charities Fort Worth (CCFW)'s employees and volunteers enthusiastically share the agency's succinct, high-energy mission statement: "Faith Driven. Service Driven. Forward Driven."

Having embraced the bold goal of ending poverty in North Texas, CCFW is gaining national recognition for the innovative and effective ways in which the nonprofit is serving people in need.

Citing CCFW's proven track record of financial health and a commitment to accountability and transparency, Charity Navigator, the country's leading independent charity evaluator, recently awarded CCFW its highest rating—four stars—for the fifth year in a row. Only five percent of the more than 8,000 charities annually evaluated in the United States have achieved this level of excellence.

Charity Navigator's methodology examines 34 metrics, including the financial efficiency of the charity, board composition, and donor privacy policy. The charity evaluator's objective is to assist donors in identifying and supporting the country's most effective and well-run charitable organizations.

"To receive the highest possible rating for five straight years is a huge honor," said Nicole

Rush, CCFW's director of grant development. "We are thrilled that Charity Navigator has affirmed our high standards of operation. These are the standards that allow us to push forward in our work to find solutions to poverty, one family at a time."

CCFW, founded in 1910, provides assistance to those in need within the 28 counties of the Catholic Diocese of Fort Worth, annually serving more than 122,000 individuals and families.

According to longtime supporters like Cindy Thompson, president of Fort Worth's Thompson's Harveson and Cole Funeral Home, Catholic Charities Fort Worth's "outstanding" leadership gives donors the opportunity to participate in a form of proactive outreach that she calls "a soul to soul response to the most basic human needs."

"[CCFW] runs over 40 programs, each of them effectively addressing needs such as hunger, domestic violence, child abuse, and immigration," said Thompson. "It's easy to make the decision to support them, because I know that 93 percent or more of every donation is used to provide direct services, rather than pay administrative costs. They are doing truly outstanding work in our community."

Casa Brendan and Casa II, Inc. provides Affordable Independent Living for Seniors (62+)

Amenities for Casa Brendan and Casa II, Inc.

- Efficiencies and One Bedroom Apartments
- Income Based Rent
- Tile Throughout
- Utility Allowances
- Cable Ready - Discounted
- Emergency Pull Cord Systems
- Individual Central Heating and Air Conditioning
- 24 hour emergency maintenance
- Night and Weekend Courtesy Patrol

Facilities include:

- Community Room
- Library
- Landscaped grounds
- Wheelchair Accessible Units
- 2 Laundry Facilities
- Domestic Pet Friendly (one per unit under 25 lbs)



Call For Details!

Casa Brendan/Casa II, Inc. Apartments

1300 Hyman St.
Stephenville, Texas 76401
254-965-6964
Relay Texas TTY line - 711

Housing Properties are managed for HUD by Catholic Charities, Diocese of Fort Worth, Inc.

www.ccdofw.org



LIGHTER & BRIGHTER



A child imitates using a pair of binoculars as Pope Francis leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican Aug. 2. (CNS photo/Max Rossi, Reuters)

Cardinal Timothy M. Dolan of New York and Salesian Brother Sal Sammarco look at a chair Aug. 6 that Brother Sammarco and a team of Latino day laborers are constructing for Pope Francis in Port Chester, N.Y. The chair will be used by the pope when he celebrates Mass at Madison Square Garden Sept. 25 in New York City. (CNS photo/Gregory A. Shemitz)



A statue of Blessed Junipero Serra stands outside San Gabriel Mission in early May in San Gabriel, Calif. The first occupants of the mission were the Tongva, called the Gabrieleno by the early missionaries. Today, an active diverse parish celebrates nine Sunday Masses, five in English, three in Spanish, and one in Vietnamese. (CNS photo/Nancy Wiechec)



Italian tenor Andrea Bocelli sings before Pope Francis' meeting with Renewal of the Spirit participants, meeting in St. Peter's Square July 3. (CNS photo/Paul Haring)



Pope Francis kisses a child as he arrives to greet participants in the Renewal of the Spirit meeting in St. Peter's Square at the Vatican July 3. (CNS photo/Paul Haring)

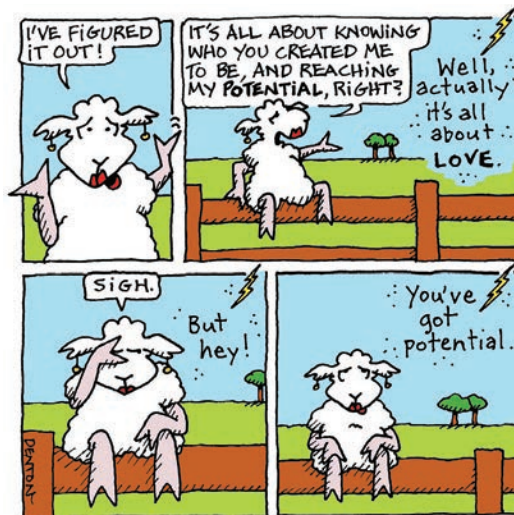
Comic Retreat by: Brian Montfort



Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton



GROWING AS A CHRISTIAN

Even in darkest hours: We are never alone

By Jeff Hedglen



Jeff Hedglen is director of Young Adult Ministry and Campus Ministry for the diocese. He is also the founder and primary convener of Camp Fort Worth's many editions. His column received second place honors for best spiritual life columns by CPA of the United States and Canada in 2014.

AWHILE BACK I HAD A STRANGE CONFLUENCE OF EXPERIENCES AS TWO VERY DIFFERENT SOURCES REVEALED A SIMILAR TRUTH. DURING THE SAME WEEK IN LATE JULY, I SAW THE PIXAR ANIMATED MOVIE *INSIDE OUT* AND A CONCERT BY CATHOLIC SINGER SONGWRITER MATT MAHER. IN THE COURSE OF BOTH EVENTS I HEARD TWO TRUTHS: FIRST, HOW A PERCEIVED WEAKNESS CAN ALSO BE A STRENGTH FOR US, AND, SECOND, WHAT IS SEEN AS THE ULTIMATE PLACE OF SOLITUDE IS ACTUALLY A PLACE OF WELCOME.

At the concert I was struck by this line from the song *Instrument*: "I offer you myself, though I'm broken and spent, let me be your instrument." I loved how this line reminds us that even when we are not at our best, when we offer ourselves to God we can still be used by Him to build the Kingdom.

The really surprising thing is that when I was dwelling on this truth I had a flashback to the movie *Inside Out*. I was reminded of the character named Sadness.

The movie is about a girl named Riley, and the unique part of the movie is we get a look inside her mind. Through the wonders of animation we get to see her emotions come alive through characters named Joy, Anger, Disgust, Fear, and Sadness.

Each of these characters takes turns at the "controls" of Riley's

In the movie the character Sadness comes to the rescue by helping people recognize and give voice to their sad and unpleasant feelings. And once these feelings are no longer ignored, they can, with some work and some time, be moved past. Thus, as hard as it is to go through sad times, facing them is the way past them.

emotions, and it seems that Joy is the superstar of the group. But as the movie plays on, each of the other seemingly less popular emotions shows their importance. Sadness is the one who, for most of the first part of the movie, is valued the least. But in the end Sadness becomes the hero, revealing that ignoring our "less popular" emotions is, not only unhealthy, it is not living the full human experience.

These thoughts are echoing in my mind as I hear Matt Maher singing about how even when we are broken and spent we can still be God's instruments. We might think, like in the movie *Inside Out*, that only when we are feeling at our best can we make an im-

pact on the world. But in truth, if we offer ourselves to God, we can be used by Him, even in our sadness, anger, fear, and disgust.

Very early in my marriage my wife and I suffered six miscarriages in two and a half years. To be sure, it was a very hard and sad time. But in the years since I can't tell you the number of times that the experience of this sadness has allowed us to empathize, walk, and pray with others in their moments of sadness.

All of these ideas were gathered up and taken to a whole new level during the acoustic set of the Matt Maher concert. It was just him and a piano. He was singing and talking to us, and at one point he started talking about the

tomb. He said that Jesus entered the tomb so that we would not be alone, even in death. He went on to talk about how often in this life we can feel like we are dying inside, kind of existing in a living tomb. So, no matter what our tomb is, we do not dwell in it alone.

In the movie the character Sadness comes to the rescue by helping people recognize and give voice to their sad and unpleasant feelings. And once these feelings are no longer ignored, they can, with some work and some time, be moved past. Thus, as hard as it is to go through sad times, facing them is the way past them.

It would seem that the saddest and loneliest place on earth is a casket, but in reality Jesus waits for us there as well. Whether the tomb is an actual burial place or more of an emotional and mental crypt, Jesus is always there to meet us, to welcome us, and to lead us out of the tomb and into the fullness of life.

The pages of our lives

(End with a new beginning — happily ever- eternal)

By Kathy Cribari Hamer

**BIBLE STUDY AND BOOK CLUB
TIME IS BEGINNING, AND I FEEL AS
THOUGH I SHOULD BE PURCHASING
YELLOW PENCILS, SPIRAL NOTEBOOKS,
AND A BACKPACK.**

Taking adult style classes is enriching and enlightening, but the thing they have most taught me is that as much as Sister Maria Mateo lectured, my study skills have not improved. I still don't do my homework on time.

Nine new books, in their 14-by-17-inch Amazon.com box have been sitting on the floor of my office since I purchased them the first day of June. How great was the feeling when I received that box, smiling with a combination of excitement and self-satisfaction. I told my kids, "I can't wait to sit out in the sun and start digesting all these wonderful stories!"

Yesterday Meredith saw the first book, *The Book Thief*, sitting on my coffee table. "How do you like it?" she said.

"Love it!" I answered enthusiastically. "The first 34 pages are incredible."

I do read every day, beginning at 5 a.m., a good time because there are no phone calls from polling services. It's quiet — the only sound is the den clock ticking, its chimes ringing Westminster Quarters every 15 minutes, harmonizing with identical chimes from the clock in my husband's office. (The doorbell rings the same melody. When they all happen together we don't know whether to answer the clock or wind the door.)

This summer I decided to dig into a book my mom sent me, the story of Our Lady of Fatima. I received it when I was the mother of two, Meredith and John, while expecting Julie. It has long been resting in a moving box in the garage, waiting to be picked up, dusted, and read.

I had procrastinated for three decades before acknowledging this tiny book that measures two and a half by four inches, and is just 108 pages long. (I counted them —

they are not numbered). The little composition's imprimatur is by James E Cassidy, Bishop of Fall River, August 11, 1947.

So instead of what the rest of my book club was reading, I dug into a narrative that had been waiting patiently for me, its paper cover, long and patiently accepting the intrusion of multiple dust bunnies. I still have not finished it. I am saving the last 15 pages.

We savor our good books, don't we? We're kind of sad when they end, and sometimes we even re-read them, their content is so precious. In many ways they are like our lives, with content blowing past our eyes as though a movie-prop fan were sitting nearby, creating the image of wind.

The classmates of my youth, the Shamrocks of Pueblo Catholic High School, are preparing for our big high school class reunion, and the current topic has turned toward remembrances of those who have died. Fifteen people we all knew well have left us, one at a time. So we will listen to the roll call of their names, each of us harboring different memories of their lives, while silently wondering who might be next, and when is our turn??

My mom was born and died in the month of October, a month full of sweet smells, happy thoughts, and great promise. This book came to me that month too. Every time I pick up this story of the Blessed Virgin Mary's apparition to three little children, I think of my mother, as she must have thought of me when she mailed it.

Tucked inside the soft, dog-eared cover

is a lined, yellow sheet of paper. My mom wrote a letter on it, folded it, and tucked it into the package she sent. She told me all about the book — where she got it, what it taught her, and how it energized her faith.

She also wrote — on now finger-printed, torn paper that I shall always keep — what she ate for dinner: "A large fruit plate with pineapple in the center, with cottage cheese piled on it, pears and peaches around it, and banana slices on the outside, with lots of cherries in between."

Then she said, "Oh-oh I shouldn't have told you; now you will want it."

I laughed when I read the letter, and saved it as I have saved and savored the book that held it. I miss Mom. But I know where she is.

The glory of the lives we were born to, and most of us have lived, is the sureness of the life that is to come, and the promise that a choir of angels will come to greet us, taking us to paradise. My mother knew about that, and every day taught me the faith that would one day lead me there.



Kathy Cribari Hamer and her husband are members of St. Andrew Parish. Her column was recognized as best family life column by the Catholic Press Association of the United States and Canada in 2014. She is the author of ME AND THE CHICKENS: BIG KATE'S SIMPLE WISDOM, and can be found on her website www.somethingelseagain.com.

FOLLOWING THE WAY OF CHRIST

Are you spiritually neglecting your child?



Marlon De La Torre is the director of Catechesis for the Diocese of Fort Worth, and author of *SCREWTAPE TEACHES THE FAITH: A GUIDE FOR CATECHISTS*. He blogs at www.knowingisdoing.org.

BLESSED CARDINAL NEWMAN ONCE SAID THAT “FAITH IS ILLUMINATIVE, NOT OPERATIVE; IT DOES NOT FORCE OBEDIENCE, THOUGH IT INCREASES RESPONSIBILITY; IT HEIGHTENS GUILT, BUT IT DOES NOT PREVENT SIN. THE WILL IS THE SOURCE OF ACTION.” When you take a moment to analyze Blessed Newman’s words, they can easily be directed toward the spiritual relationship between parent and child.

One of the constant challenges any human being faces in this world is illuminating any form of faith. Because the human condition is in a constant spiritual tug of war between grace and vice, our own free will is in constant need of seeking the Divine condition versus the human one. And because of this very fact, how we either assent or turn away from our faith in Jesus Christ will have lasting consequences to those who witness these acts i.e. our children.

The parent as the first evangelist

As a father of four I remember the day I REALIZED that every little thing I did or said around my first born son molded his Catholic world view and that of the rest of my children for better or worse. The first time you encounter mimicked behaviors, i.e. mannerisms and words that come out of their mouths, you are left wondering where those “things” came from, and then all of sudden realizing with a shocked expression that they came from “me.” This becomes the time where we do not want our children to be referenced as “a chip off the old block.”

The manner by which we live out our kerygmic (Gospel) call

is tantamount to what our own children will perceive and apply in daily life. If our faith life is nothing more than a sidebar in the grand scheme of the soul, then don’t be surprised to see your child act out in the same way. When you honestly and earnestly begin to reflect on these things you have to wonder how our own lack of faith affects those around us, especially our children. We are reminded to “be perfect as our heavenly Father is perfect” (*Matthew 5:48*), whereas St. Paul tells us that we must work out our salvation with fear and trembling (*Phillipians 2:12*).

The call to Christian holiness

The *Catechism* tells us that all Christians in any state or walk of life are called to the fullness of Christian life and the perfection of charity (*CCC, 2013*). In other words all are called to holiness. This means that our parental primacy should always be directed toward the spiritual well-being of our children. The book of Hebrews echoes this point reminding us that faith is the assurance of things hoped for, the conviction of things not seen (*11:1*). Our participation in the life of Christ through the Holy Trinity sets the stage to faithfully transmit the Gospel of Jesus Christ to our children and in turn not leave them feeling spiritually neglected. If you think for a minute that a child does not recognize when a parent is not prayerfully interceding for them, think again.

The effect of our own spiritual progress cannot be achieved unless it is intimately bound with Jesus Christ. Our Trinitarian character cannot exist without this fundamental trait

because it reflects not only a desire to know and live in Christ, but it also reflects a willingness to die for Him by dying to self and embracing his Cross. When we honestly come to our prayerful senses; we know that Christ offered Himself as a sacrifice for the sins of humanity, bearing these sins in order to free us from the bondage of sin. This means that our way of life is directed to actively denounce all manner of sin that takes us away from our duties as authentic disciples in Christ, especially toward our children.

Avoiding spiritual neglect

A sound way to avoid the spiritual neglect of our children is to first make an examination of conscience and prudently reflect and discern those times you and I have not prayed for our own children. At times, what we as parents are dealing with spiritually often inhibits our capacity to pray for our children because we are so wrapped up in our own devices. Another spiritual method to consider is renewing your baptismal promises. This method allows us to reflect on the Creed which leads us to make a profession of faith to Christ and his Church. By nature of our baptism, we enter into a faithful relationship with Christ which calls us to live out our baptismal call. The *Catechism* expands this point even further:

The fidelity of the baptized is a primordial condition for the proclamation of the Gospel and for the Church’s mission in the world. In order that the message of salvation can show the power of its truth and radiance before men, it must be authenticated by the witness of the life of Chris-

tians. The witness of a Christian life and good works done in a supernatural spirit have great power to draw men to the faith and to God (THE CATECHISM OF THE CATHOLIC CHURCH, 2044).

Making spiritual progress

Our spiritual aim is to always be in communion with Christ, which in turn leads us to freely intercede on behalf of our children. Spiritual progress means a more intimate union with Christ. This union is called “mystical” because it participates in the mystery of Christ through the sacraments ... the holy mysteries ... the mystery of the Holy Trinity (*CCC, 2014*). Our way of perfection must reflect the way of the Cross. The *Catechism* reminds us that there is no holiness without renunciation and spiritual battle (*CCC, 2015*).

As I mentioned earlier our children do have a sense of knowing when we pray for them. Our spiritual progress is hinged on whether our devotion to Christ is reflective of our sacramental living, in particular our faithful observance of the Lord’s Day. And this progress will indeed help us stay on course when it comes to the spiritual well-being of our children.

St. John Bosco, pray for us!

ISIS refugees flee into arms of Jordanian hospitality

By Denise Bossert

TRAVELING TO NEW PLACES OPENS THE MIND AND HEART IN UNEXPECTED WAYS. MY PILGRIMAGE TO JORDAN IN APRIL WAS LIKE THAT FOR ME. I CHANGED. I SAW THINGS CLEARER.

It's not so hard to imagine anymore:

You are middle to upper class. Christian or some other minority faith group. And ISIS presses toward your city, sending messengers ahead of them. "Leave the city with only the clothes you are wearing, or we will kill you."

There are very few places to go. Lebanon is a possibility. And Turkey.

But as a Christian, you set your eyes on Jordan. Amman has a hospital — a Catholic hospital — that will care for your emergency medical needs at no charge. You feel a pull toward Amman, once named Philadelphia, a city in the Decapolis. You are an educated Christian. You know the historical significance of that claim. And now, Jordan has thrown open its borders to you. The Church will provide you with social connections, supplies, food, and the thing you need most: the Eucharist.

Even as you feel the discouragement about what has happened, how you have lost everything your family built, and how you may never return to your homeland, you look at Jordan and you see many places that call to you as a Christian.

It is like home, this Holy Land of the East. This country that opened wide its arms and said, "Come."

Elijah's birthplace is here, and the site where he ascended to heaven in a chariot of fire, that's here. Mount Nebo, where Moses was given a vision of the Promised Land, that's here. Ruth grew up here, in the area of Moab, and traveled to Bethlehem, which isn't far to the north. Jordan-beyond-the-sea is here, where John baptized the Lord, and where King Herod had a fortress and watched a girl dance. Mukawir, where John

was martyred, that is here, too. It is the place where John sent word to the Lord, asking, "Are you the one?"

You feel like asking that question sometimes.

Tell me again that you are the one. I can do this. I will lose everything for you, for God, only remind me again that you are the one we have expected.

This land is the birthplace of faith. And so, it is a little bit like going home. The Christian refugees know that.

But, it isn't home. In fact, it feels a little like you are being called away from life to something closer to eternity, where the familiar comforts have all been taken from you, where you have only one thing left, your common bond with people of faith.

A fraternity rises up in this moment.

You learn more about solidarity than you ever expected to learn.

And you realize that Jordan is full of people like you — refugees from Egypt and Lebanon and Palestine and Syria and Iraq.

They have all come here. And they all remind you of the very thing you need to hear again. Yes, He is the one. Jesus Christ is still Lord.

Your mind wanders. Maybe you will visit Petra, and remember how the Magi passed through there as they journeyed far from home.

Maybe you will see the Wadi Rum, assume a lifestyle a bit closer to the Bedoin than the doctor you were back home. Or the teacher. Or the merchant. That life is gone.

Maybe you will have some goats or sheep. Make cheese. Pass the day close to the land-that-isn't-quite-home.

Not the home you left. Not the eternal home where you are headed. Somewhere in the middle.

And then something happens. Something you didn't expect. Christians from all over the world make their way to this new

country to visit, they want to see you, to thank you for your strength, for your steadfast spirit, for your global witness that Jesus Christ is worth everything — worth losing every piece of clothing and furniture and picture and your home and car. Worth giving up your job and your social position.

They look at you.

And you see them struggling to know what to do, what to say, how to be with you, because you have so little in common.

But you hold one thing in common.

You both know the Holy One. You both call Him Lord. And you have both traveled here, to the Holy Land of the East, on the pilgrimage of life.

They will see the holy sites, too. And marvel at a God who takes everyone on pilgrimages — whether they are ready for the journeys or not.

And one day, God-willing, you will discover the Homeland that can never be taken from either of you.

For now, your eyes meet. God is in your midst. And you feel the bond that is greater than either one of you. One returns home and tells others about this holy place and the holy people who have fled to Jordan.

The other one remains in Jordan, and waits upon the Lord for the renewing of strength and hope.

BACKGROUND: Father Khalil Jaar talks with Iraqi Christian refugees who fled Islamic State attacks at his church near Amman, Jordan.

(CNS PHOTO/FATHER KHALIL JAAR)



Denise Bossert has four children and is a member of Immaculate Heart of Mary Parish in New Melle, Missouri. Her column,

CATHOLIC BY GRACE, has run in 46 diocesan newspapers. She blogs at www.catholicbygrace.com.

God's most real realism

It's the lens we need to be using, especially right now

By David Mills

THE APOSTLES WERE JUST AS RELUCTANT TO RESPOND TO THE REALITY OF THE RESURRECTION AS MOST OF US WOULD HAVE BEEN. THAT'S WHAT POPE FRANCIS SAYS IN A LITTLE BOOK I JUST HAPPENED TO FIND CALLED *THE WAY OF HUMILITY*. It combines two small books of his, originally published in Argentina, one called *The Way of Humility* and the other called *On Self-Accusation*.

In *The Way of Humility*, Francis talks about Nathaniel, who when called to follow Jesus of Nazareth says "Can anything good come out of Nazareth?" We can't be sure, but he seems to be dismissing the whole idea, the way someone from Manhattan might talk about art in Pittsburgh or Cleveland. Nathaniel was wrong, as the Manhattanite would be wrong about Pittsburgh.

He also mentions the two disciples on the road to Emmaus. They'd been told to go to Galilee and here they were taking off for a village in the other direction. Again, we can't be sure of their reasons, because the story gives us only the bare details, but it is odd that they're on the road to Emmaus and not on the road to Galilee.

How to explain this? Nathaniel had doubted his friend's enthusiastic report about this amazing man he'd just met. The two disciples on the road to Emmaus had seen Jesus die and then rise again and still disobeyed. They all had heard and seen the Good News and weren't all in for it, at least at first.

Francis explains it this way. He says that suffering always brings people down and that we get used to defeat so that being defeated won't hurt us anymore. We do this even when God offers us everything. "People are afraid that God will get in and start them along paths that are beyond their control," he writes. "They are afraid of God's visitation, afraid of his consolation."

They prefer what he calls "the realism of loss," rather than God's "most real realism."

When God promises something, He delivers. He sometimes asks us to do things that look crazy. Almost every story of a saint includes their doing something impossibly hard. It's part of what made them saints.

That realism God expressed in the promise to Abraham we read about in *Genesis 12*. Here was Abraham, at home in his city, and God tells him that if he packs up his entire family and moves to some place no one's ever heard of, "I will make of you a great nation, and I will bless you, and I will make your name great." And he does move his family and God does what He promised.

Humanly speaking, it's realistic to say, "I'm not taking a chance like that." But with God, it's realistic to say, "Sure, let me tell

my wife and kids and go buy a few more camels."

It hasn't been a good couple of months for the Church in America. The Supreme Court's decision to legalize same-sex marriage was bad enough by itself. It let loose a stream of attacks on the Church that even the more pessimistic of us didn't expect.

Time magazine jumped in right away with an article arguing that churches that prove so backwards as to reject same-sex marriage should lose their tax exemption. Many city churches would be driven out of business because they couldn't cover the real estate taxes. The writer thinks the Catholic Church should be punished for not getting with the program.

The natural reaction is to retreat, to accept what Francis calls the realism of loss. Retreat, hunker down, and hope for the best, the way you'd respond to a tidal wave. And we should be realistic. You can't stop a tidal wave by thinking nice thoughts.

But there's also God's most real realism. When He promises something, He delivers. He sometimes asks us to do things that look crazy. Almost every story of a saint includes their doing something impossibly hard. It's part of what made them saints. The well-born Albanian woman enters the religious life and winds up serving the poorest people in Calcutta.

I'm not offering a political program. Wise men disagree on what the Church should do. But it seems clear that we shouldn't be restricted by what seems "realistic." That often means "What we can do without God." God can stop tidal waves or make a better world out of the wreckage.

David Mills is a STREAM senior editor, editorial director for ETHIKA POLITIKA, ALETEIA columnist, former executive editor of FIRST THINGS, and a husband and father of four. Follow him @DavidMillsWrting.1

SEEKING GOD'S PATH VOCATIONS

Modeling their lives on Jesus could point boys to priesthood

By Father James Wilcox

ABOUT A YEAR AGO, A FELLOW PRIEST INVITED ME TO A DINNER AT THE HOME OF HIS FRIENDS, A BEAUTIFUL COUPLE WITH TWO YOUNG BOYS AROUND THE AGES OF 4 AND 6. AFTER THE INITIAL GREETING, THE TWO BOYS WANTED TO SHOW THE PRIEST A NEW GIFT THEY RECEIVED FROM THEIR GRANDPARENTS. IT WAS A BOYS' MASS SET! THE SET WAS AMAZING — I DIDN'T KNOW THAT SUCH EXISTED — AND IT WAS COMPLETE WITH A THURIFER (CARRIER OF INCENSE).

The boys were so proud to “play Mass,” one being the priest and the other being the altar server. The boys’ excitement and great joy about being Catholic and loving the priesthood was infectious. The rest of the night was filled with this same great joy as we shared a delicious meal.

The Mass set reminded me of my childhood days with my own brother, John, who is two years younger than I. (Yes, James and John, the *Sons of Thunder* ... yep, my parents are definitely Catholic!) John and I would “play Mass” as kids, using Mrs. Baird’s white bread to make hosts. One large host and several small hosts were cut from the bread and then smashed to be thin. Cherry or strawberry Kool-Aid served as the wine. (Come to think of it, I won-

der why we never chose the grape flavor?)

You can probably think about playing and acting out scenarios when you were a child. A very common one for boys is to have a towel pinned around their neck and to “fly” off like a superhero. Perhaps you remember a sports icon whose swing, throw, shoot, or run you tried desperately to imitate. It seems there is an innate desire to mimic those who are working toward excellence. There is a longing to be more than we are, to have outstanding abilities, to see ourselves beyond our current circumstance.

When a child pretends to be a superhero or great athlete, parents are supportive — they find a safety pin to turn the towel into the cape, they enroll them in team sports, etc. The same encouragement for raising priests is essential to building a strong culture of vocations throughout the Diocese of Fort Worth. A culture of vocations begins in the home and spreads naturally into the parish.

This year, the 34 seminarians in formation are from 21 parishes in our diocese. While this is nearly 25 percent of our 90 parishes, you can imagine the great joy if every parish set the goal to have at least one seminarian from that parish in formation. This type of thinking, supported by strong, clear, and devoted prayer by parishioners, sets the expectation and



Father James Wilcox was ordained to the priesthood in 2013 and serves as the Vocations Director for the Diocese of Fort Worth.

It seems there is an innate desire to mimic those who are working toward excellence. There is a longing to be more than we are, to have outstanding abilities, to see ourselves beyond our current circumstance.

helps build a culture of vocations.

What makes some parishes more likely to produce a seminarian? The Joy of the Gospel. The Holy Father, Pope Francis, explains in his encyclical, *Evangelii Gaudium*:

Wherever there is life, fervor, and a desire to bring Christ to others, genuine vocations will arise. (In parishes) the fraternal life and fervor of the community can awaken in the young a desire to consecrate themselves completely to God and to the preaching of the Gospel. This is particularly true if such a living community prays insistently for vocations and courageously proposes to its young people the path of special consecration.

Living the Gospel message of Jesus Christ with joy and fervor and committing with other parishioners to pray for vocations are the means for encouraging vocations from your parish.

Throughout the fall, the Vocations Office will be supporting

your efforts at the parish by supplying you with necessary resources for prayer, encouragement, and programs you can implement to support vocations. You can begin today by using the calendar list of seminarians (P. 19) to include them in your daily prayers by name.

In addition, please put September 23 on your calendar. This is the date set for the canonization of Blessed Junípero Serra, who is the patron for vocations. During his visit to the United States, Pope Francis will canonize this great Franciscan who founded many of the missions in California. Please pray for the intercession of Blessed Junípero Serra in helping us to build a culture of vocations throughout Fort Worth.

And finally, when a young boy in your family asks you to pin a towel to make a cape, think about ways of encouraging him to follow the real superhero — Jesus Christ — perhaps even as one of his priests.

Pope John Paul II Institute begins new classes this fall

The John Paul II Institute, the diocesan lay ministry formation program, is accepting applications for classes beginning in September.

New sessions will take place in English at St Catherine of Siena in Carrollton, St. Maria Goretti in Arlington, Our Lady Queen of Peace in Wichita Falls, and through the Internet. In Spanish there will be new sessions at Immaculate Heart of Mary in Fort Worth and St. Elizabeth Ann Seton in Keller.

Costs to students are minimal. Complete information may be obtained by visiting www.fwdioc.org or by contacting Irma Jimenez at 817-945-9354, or by email at ijimenez@fwdioc.org.

El Instituto Juan Pablo II, el programa de formación de ministros laicos eclesiales, está aceptando inscripciones para las clases comenzando en septiembre.

Secciones nuevas en Español tendrán lugar en las parroquias del Inmaculado Corazón de María (Fort Worth) y de Santa Elizabeth (Keller). En Inglés habrá nuevas secciones en Santa Catalina (Carrollton), en Santa María Goretti (Arlington), en Nuestra Señora Reina de la Paz (Wichita Falls), y por el Internet.

Los gastos para los estudiantes son mínimos. Se puede encontrar la información completa en www.fwdioc.org o comunicándose con Irma Jiménez (817-945-9354, ijimenez@fwdioc.org).

Catholic Schools Office announces free/reduced-price lunch, milk programs

The diocesan Office of Catholic Schools has announced its policy for free and reduced-price meals for children who are unable to pay for meals served under the National School Breakfast and Lunch, Free Milk, or Commodity School programs.

The following parochial schools will participate in the National School Lunch Program: All Saints, St. George, Our Mother of Mercy, Our Lady of Victory, St. Rita, and St. Peter the Apostle, all in Fort Worth; Sacred Heart, Muenster;

Notre Dame Elementary, Wichita Falls; St. Mary's, Gainesville.

St. Maria Goretti School in Arlington will participate in the free and reduced-price milk program.

Under current guidelines, applicants for the free and reduced-price lunch program must list all incomes by source, such as Social Security, wages, child support, and pension for each household member.

Everyone wanting to participate in the program must apply again this year at their respective schools, including children who qualified for free/reduced-price meals during the last school year. A child must be registered in school before an application will be accepted. Participants will be notified within one week after applying if their children qualify for free or reduced-price lunches or milk.

In the operation of child-feeding programs, no child will be discriminated against because of race, color, sex, national origin, age, or handicap.

Day of the Month	Thank you for your support and generosity. Please pray for the following seminarians:
1	Joseph Keating; Dcn Nghia Nguyen; Dcn Matthew Tatyrek
2	Stephen Hauck; John Martin
3	Jason Allan
4	Jeffrey Ambreit-Quepons
5	Collin Becker
6	Justin Conover
7	Jonathan Demma
8	Ricky Diaz
9	Eric Flores
10	Benjamin Grothouse
11	Kevin Hathaway
12	William Hayes
13	Cody Honkomp
14	Austin Hoodenpyle
15	Ed Hopkins
16	Thomas Jones
17	David LaPointe
18	Brandon LeClair
19	Harrison Lewis
20	Pedro Martinez
21	Samuel Maul
22	Brett Metzler
23	Maurice Moon
24	Joseph Moreno
25	Linh Nguyen
26	Rijo Philip
27	Derek Stanzel
28	Michael Sumcizk
29	Arturo Tapia
30	Anthony Vecchio
31	Benjamin Vina

DAILY PRAYER LIST
FORT WORTH SEMINARIANS
2015-2016

A PRAYER FOR A SEMINARIAN
God, our Father,
Thank you for calling [name] to prepare for priesthood. Grant him the grace to grow closer to You through daily prayer. Help him form his personality as a credible witness to others. Bless him while he studies Your Word and the teachings of the Church, and give him a generous heart to serve Your people. We ask this through Your Son, Jesus Christ, our great High Priest. Amen

OFFICE OF Vocations
DIOCESE OF FORT WORTH

Save the Date!

October 15th, 2015

You are cordially invited to come celebrate with us at a Mass in honor of St. Teresa of Avila on her feast day, October 15, 2015, at 7pm. The Mass will be at the Cathedral Shrine of the Virgin of Guadalupe and will be followed by a reception in the Grand Salon. Bishop Kevin Farrell will be our main celebrant with the Carmelite Friars concelebrating. The 50 person choir from the Basilica of the National Shrine of the Little Flower in San Antonio will provide the music. It is sure to be a wonderful celebration.

Throughout the world this year, the Carmelite Order has been celebrating the 500th anniversary of the birth of Saint Teresa of Avila. As we bring the year to a close, we hope that you can join us. RSVP's are requested.

Please e-mail your RSVP to:
ocds.dallas@gmail.com

by John Henry
 Correspondent
 All photos courtesy

Being enriched in e GENERO

Permanent Deacons



“GOD HAS A WAY OF CALLING YOU,” DEACON JOSÉ ARAGÓN SAID.

“And he kept calling me. I saw myself being more and more involved with different things at the church. From one thing I went to another and another. It was a progression.”

This son of Juarez, Mexico, and El Paso, Texas, eventually found his ultimate calling in the Permanent Deacon Formation Program.

Aragón has been a deacon for six years, assigned to St. Jude Parish in Mansfield.

Deacon José is an auditor for the Small Business Administration with about 30 years of service in the federal government. He is married with two children, a son-in-law, and two grandchildren.

As a youngster, Deacon José’s family lived next door to permanent deacon, and he decided then he would never want to do that because, he said, laughing, “he worked

too hard.”

But, as he became more and more involved in his church, people asked him if he was a deacon. “I still had it in my head that I would never be a deacon. I struggled with that.”

Eventually, he gained the courage to ask his parish’s deacon about entering the diaconate. With that he started the process of finding out.

“Through discernment, I learned the process of praying and keeping a prayer diary,” Deacon José said.

“As it was happening, I couldn’t really see it because I was so busy. When I would go back three months and six months later reviewing that journal, I could see God’s hand in my life. Taking that further into these six years, more and more I see God’s hand in everything I do. Even in the trials of life, I see myself putting myself more in the trust of God’s hand.”

The effects and benefits of the Annual Diocesan Appeal spread far across the diocese. The appeal funds several ministries and is dependent on the generous giving of local faithful. The following are the stories

Catholic Charities



WITH A CONTAGIOUS SMILE AND SENSE OF HUMOR, PATRICK IS CONTINUALLY REACHING OUT TO HOMELESS VETERANS IN THE FORT WORTH AREA.

Patrick knows what it’s like to be one. He first crossed paths with Catholic Charities Fort Worth while he was living in a tent in Fort Worth. A veteran from Austin, Patrick moved to Fort Worth in the late ‘70s for a job. Upon arriving, he learned that the job was only a temporary position with infrequent and inconsistent hours.

Soon he found himself on the streets, camping to survive.

In 2010 he met Catholic Charities Street Outreach Services case manager Rosa Dominguez, who assisted him in finding a new tent and pro-

viding his basic needs.

Patrick described that from the beginning Dominguez was willing to go the extra mile working with him, only asking that he be willing to fully commit his efforts as well.

“The thing that CC has done that stands out the most is to lessen my cynicism of outreach,” Patrick said. “You go around and you try to get assistance and you either run into an ego ... or abuse.”

Through working closely with Dominguez and developing a plan, in 2011 Patrick got off the streets and into an apartment of his own.

With the assistance of Catholic Charities, Patrick today is thriving in his own place and trying to help others follow his path.

Tuition Assis



THE DIOCESE’S CATHOLIC SCHOOLS ARE THE FOUNDATION FOR THOUSANDS OF CHILDREN AND YOUNG ADULTS TO LIVE SAINTLY AND HOLY LIVES.

For thousands of others, the tuition is prohibitive in an era of soaring costs. Frequently families simply cannot afford to send their children to Catholic schools. Average annual tuition for high school is \$12,000, while tuition for the elementary schools is about \$5,500 a year.

It’s an issue addressed by the Diocese’s Tuition Assistance Fund.

For the 2014-2015 school year, the fund awarded \$624,400 to 786 students through scholarships that generally range from \$500 to \$1,500. The scholarships are

in every way for all

2 Corinthians 9:11

PROSITY



ANNUAL *Diocesan Appeal* 2016

of just a few of the many people helped by the generosity of those who have given to the appeal. For more information about the Annual Diocesan Appeal, or to donate, please visit www.advancementfoundation.org/ada-about

Seminarians



Assistance



awarded based on need, and an application for aid is assessed through a third party.

The Wagners in Arlington are beneficiaries of the program. Their son, Luke, is an eighth-grader at St. Maria Goretti School.

"You have no idea how much that helps us, and we truly appreciate it," Lisa Wagner wrote to the School Advisory Council. "Luke has been a student at St. Maria Goretti since pre-K. He is now going into his last year, eighth grade, and your assistance has helped make that possible."

The future of the Church are youth like Luke Wagner and the many others who are grounded in faith and doctrine at schools like St. Maria Goretti. The goal ultimately is for Catholic school education to be available to all who want it.

Parish & School Outreach



CHIOMA ONYEKERE WAS IN A STRANGE PLACE IN A STRANGE LAND AS A 17-YEAR-OLD FRESHMAN AT MIDWESTERN STATE UNIVERSITY IN WICHITA FALLS.

Though born and raised in Nigeria, she quickly found a home at the Catholic Campus Center, where she discovered more than merely comfort in adjusting to her new surroundings.

"When I was at home, I was a Catholic because my parents were Catholic," said Onyekere, now a sophomore.

"When I came here I began to realize there was more to being a Catholic than just going to church. I began to understand the Catholic world."

The Catholic Campus Center, and others like it across the diocese, are essentially wholly

dependent on the Annual Diocesan Appeal.

It is here that students can grow in the essential elements of spirit and faith through weekly faith and fellowship gatherings, retreat formation, mission trips, and community service projects.

At Midwestern State, 40-50 students are active in the Catholic Campus Center, though that number grows to near 80 for weekly Mass, said Debbie Neely, the director.

Onyekere plans to study medicine. It is here that she will grow as a servant leader who spreads goodwill to the world. "A home away from home," she said. "With the retreats I began to open my mind more. I allowed the Catholic way to fill me, and I became happier as a Catholic."

GOD HAS A WAY TO MAKE HIS CALL HEARD.

In the case of Maurício Moon, God had to shout to the seminarian who eventually heard the call to proclaim the love of Christ.

"I always had a deep sense of God and that He loved me," Moon said of the days of his youth when he went to church with his mother at St. Vincent de Paul Church in Arlington. "That was the beginning of my relationship with God. As I got older, God became less important."

In fact, Moon quit going to Mass as a 16- or 17-year-old. He eventually dropped out of school and began working full time and diving into other diversions.

"I felt something was missing in my life," said Moon, 29. "There was a hole in my life, and I was trying to fill that hole with different things. I thought those things would make me happy."

"I became even less content with my situation. I realized I

needed God to change my life. I began to pray for the first time in many years and started asking God to change my life and help me. By the grace of God, I was able to slowly let go of those things in my life."

Through prayer and discernment he recognized God's invitation to him.

Today, Moon is one of 34 seminarians in the diocese and is finishing his final two years studying theology. Currently, Moon is serving at St. Bartholomew Parish.

The cost of formation for Holy Orders is about \$55,000 a year, said Father James Wilcox, director of vocations for the diocese. Financial support covers the cost of classes, books, stipends, insurance, and room and board, Fr. Wilcox added.

"The support of parishioners throughout the diocese, especially through prayers, helps to ensure that seminarians can be focused on their growth" in all areas of their formation.

Matthew Tatyrek ordained to transitional diaconate

By Jacqueline Burkepile
Correspondent

AFTER A SIX-YEAR JOURNEY AS A SEMINARIAN OF THE DIOCESE OF FORT WORTH, MATTHEW TATYREK WAS ORDAINED A TRANSITIONAL DEACON JULY 25 AT HIS HOME PARISH OF HOLY FAMILY OF NAZARETH IN VERNON.

Bishop Michael Olson ordained Tatyrek on the feast of St. James the Apostle during a bilingual Mass in the presence of his family, friends, fellow seminarians, and clergy.

During his homily, Bishop Olson stressed the importance of

Tatyrek's promises of chastity, obedience, and a faithful prayer life. He emphasized that these promises show his true love and devotion to the Lord and the Catholic Church.

"Christ trusts you with a share in his mission of mercy and justice, of love and of compassion, and the mission of his Church, which is its reason for being. He has called you because He loves you and He loves his Church. He seeks your friendship," said Bishop Olson.

Ben and Stella Centeno, Holy Family of Nazareth parishioners



Matthew Tatyrek poses with his family – mother, Luna; brother, Aaron; and father, Gary, during a reception following his ordination Mass.

(Photo by Lance Murray / NTC)

and longtime friends of Dcn.

Tatyrek's family, said his ordination is a blessing.

"He will be an awesome deacon and priest," Ben Centeno said. "He will bring more people to God because of his charisma, his humility, and ability to listen to others."

On Sept. 4, Dcn. Tatyrek will return to the Pontifical North American College in Rome for his

final year of priestly formation.

His diaconal ministry will take place at the University of Dallas Rome Campus. He said he hopes people will see Christ's reflection through his ministry.

"I want to make it easier for people to see Christ in the world – through me as well as other priests and deacons who serve the Church," Dcn. Tatyrek said.

Generations of Scouts have been inspired by Our Diocesan Catholic Cub and Boy Scout Retreats

CUB SCOUT RETREAT

- Re-Enactment of the Last Supper performed by Scouts
- Unique Catholic craft your son takes home as a memento
- Opportunity to work on Light of Christ and Parvuli Dei Catholic Cub Awards
- Earn *the One and Only* 7 Patch Cross – no other like it!

Date: September 26

www.diocesancubretreat.com

For more information, contact Mrs. Bonnie Johnson at 817.577.1095 or email: Angel_lady46@yahoo.com



BOY SCOUT RETREAT

- Gods Greatest Commandment theme
- 55th Anniversary – Special Retreat Patch Issued!
- Living Rosary conducted by Boy Scouts
- Complete requirements for Ad Altare Dei Catholic Scouting Award

Date: October 9 - 11

Scout Barn in Flower Mound

www.diocesanboyretreat.com

For more information, contact Margaret Canizares at 940.240.0064 or email: msn5560@hotmail.com

Our Lord knows you, but we don't...yet. **JOIN US! 817.368.3409**

Bishop Olson to discuss end-of-life issues

END-OF-LIFE ISSUES ARE NOT USUALLY A TOPIC OF CONVERSATION FOR MOST PEOPLE. But hospice provider VITAS Healthcare and Bishop Michael Olson are teaming up to bring that topic to the front of people's minds.

On Oct. 29, Bishop Olson, a physician, and geriatric and social work specialists will participate in a roundtable discussion on why it's important to have "the hard talk" about medical decisions at the end of life, while doing so in a way that values individuals' faith and values.

"At the time of a health crisis or inevitable decline is not the time to learn whether your family can come together in a productive way to decide on your medical decisions," said Kathy Campbell, LCSW and manager of volunteers and bereavement services at VITAS

of Fort Worth. "Bishop Olson will have insight and guidance about end of life medical procedures that Catholics will find fascinating. Come hear what he has to say about this issue which affects each one of us."

"[Bishop's] position advocates for advance planning for end-of-life wishes, as well as the need for individuals to discuss wishes and values with family, faith community, and medical professionals," Campbell said in an email. "He is a true believer that faith can play an important role in forming our values and leading us to make decisions in advance of need, thus sparing burdens of our family they do not have to endure."

"The Conversation: A Spiritual Discussion in a Medical World" will be held from 7 p.m.-8:30 p.m. at the Botanic Gardens Lecture Hall.

St. Andrew's Breakfast offers a look at religious life



Seminarian Rijo Philip (L) talks with a young man and his family about life in the seminary.

Photo by Donna Ryckaert / NTC

by Donna Ryckaert
Correspondent

Several young men and their families attended the monthly St. Andrew's breakfast hosted by the Vocations Office after morning Mass at St. Patrick Cathedral Aug. 14.

The breakfast allows for a relaxing atmosphere where local seminarians, Bishop

Michael Olson, and clergy can spend time in fellowship with young men discerning a religious vocation. Family members are also invited. The breakfast was named after St. Andrew who first brought Peter to Jesus.

"The goal is to help deepen that relationship with Christ and begin to look at what God is asking of these men in their lives," said Father James Wilcox, Director of Vocations.



What Happens When You Don't Have a Plan?

Join us for a panel discussion about Spiritual, Family and Medical Values When it Counts Most

"The Conversation: a Spiritual Discussion in a Medical World"

Featured Speaker: Bishop Michael Olson

**Thursday, October 29, 2015
7 – 8:30 p.m.**

**Botanic Gardens, Lecture Hall
3220 Botanic Garden Boulevard
Fort Worth, TX 76107**



800.723.3233 • VITAS.com  



Adoring the Blessed Sacrament

How the form of worship is gaining popularity throughout the diocese

Father Brian Barr presides at Eucharistic Adoration at Immaculate Conception Seminary in Huntington, N.Y. (Photo by Gregory A. Shemitz / CNS)

by Mary Lou Seewoester
Correspondent

P OPE ST. JOHN PAUL II SPENT TIME EVERY MORNING ADORING THE BLESSED SACRAMENT BEFORE BEGINNING HIS DUTIES FOR THE DAY.

In Calcutta, Mother Teresa spent an hour in Eucharistic Adoration before going out to serve the poor and the dying. And in the Diocese of Fort Worth, Catholics are following their example.

Deacon Don Warner, director of Liturgy and Worship and Director of Deacons, estimates that two-thirds to three-fourths of parishes offer weekly, daily, or occasional times of Adoration. “Ten or 15 years ago, less than one-fourth of our parishes offered Adoration,” he said.

The “Adoration Finder” link on the diocesan website, fwdioc.org, lists 33 parishes that offer year-round daily or weekly adoration. Days, times, and locations for Eucharistic Adoration vary according to individual needs and resources of each parish.

Father Augustine Kolapuram, TOR, pastor of St. Catherine of Siena Parish, said Eucharistic Adoration is impor-

tant to his parishioners because “people become closer to God and they grow in their own spiritual life.... it is a time to reflect on the things God has done for us and to establish a closer union with the Lord.”

He said the parish is restructuring Adoration, hoping to increase the number of hours, but also to make sure the parish follows Church norms for Adoration. For example, two adorers must be present for every hour the Eucharist is exposed, and only a priest, deacon, acolyte, or extraordinary minister of holy Communion may expose or repose the Blessed Sacrament.

Betsy Kalina, coordinator of Eucharistic Adoration at St. Maria Goretti Parish said, “It’s a universal challenge, but we try very hard to get two adorers for every hour.” She also stressed that one of the benefits of consistent hours of Adoration is that it keeps the church open for drop-ins.

“There is such a need for a quiet place to pray,” she noted. “We are down the street from UTA (University of Texas at Arlington), and we can tell when there’s a lot of testing because the oratory is full of UTA students. It’s a wonderful place to ask for favors.”

Kalina feels that the benefits of Adoration go beyond individual spiritual growth and personal petition.

“Adoration has drawn us together as a parish,” she said. “Our adorers also pray for the needs of our priest and our parish, and for more adorers. The prayers are what bring people in and God does the rest.”

Fr. Kolapuram also has noticed parish-wide benefits of Eucharistic Adoration, including more people approaching the Sacraments and people returning to the Church after being away.

“People who commit to pray before the Blessed Sacrament,” he said, “pray not only for their personal growth but for the whole parish, and it makes a very big difference.”

Alana Demma, adoration coordinator for St. Elizabeth Ann Seton Parish, sees Eucharistic Adoration as a benefit to the diocese as well.

“It helps us with vocations,” she said. “We have seven or eight young men or women who have entered religious life” since the parish began Adoration nearly 10 years ago.

For parishes considering beginning or extending Eucharistic Adoration, Demma suggests

using bulletin announcements, asking for volunteers from each parish organization, and reducing no-shows by sending weekly email reminders to scheduled adorers. She added that support from the pastor is the first and most important part of beginning Eucharistic Adoration in a parish.

“Some people don’t know what to do during Holy Hour, but once they try it, they want to keep coming back,” she said.

For those unsure about how to pray during Holy Hour, Dcn. Warner recommends “any kind of personal prayer or holy reading... especially if it is meaningful to you and speaks to your heart.” He said praying with Scripture, the Rosary, mental prayer, or meditation, Liturgy of the Hours, praying with the saints, or even keeping a prayer journal are all meaningful ways to pray. “Or, you can just gaze at the Lord in worship,” he added, “and allow Him to enter into your being.”

Fr. Kolapuram agreed. “We can always just sit at the feet of the Lord and simply be silent and look at Him and listen.”

To find parishes that offer Adoration, please visit <http://www.fwdioc.org/adoration-finder?1688>

After 58 years tending his flock, Father Jerome LeDoux will retire

As a faithful shepherd

by Michele Baker
Correspondent

“BEING ASSIGNED TO A CHURCH PARISH IS THE EQUIVALENT OF BEING ASSIGNED TO A NEW FAMILY IN THE FORM OF A FAITH COMMUNITY,” FATHER JEROME LEDOUX, SVD, WROTE IN HIS WEEKLY E-MAIL NEWSLETTER, *REFLECTIONS ON LIFE*. “A GETTING-TO-KNOW-YOU START BECOMES A WRENCHING EXPERIENCE AS ONE TEARS HIMSELF AWAY FROM A FAITH/FAMILY COMMUNITY.”

It’s clear from this description that Fr. LeDoux defines “Church” as “people.” Known for his warm, welcoming nature, he is an example of a shepherd who smells like his sheep — even as he prepared to leave the loving embrace of the faith community at Our Mother of Mercy Church with a final “Raise the Roof” Mass on Aug. 9.

“Father Jerome goes out of his way to be hospitable and believes in taking time with people,” said former parishioner Ralph McCloud, director of the United States Conference of Catholic Bishops’ Catholic Campaign for Human Development in Washington, D.C. “He’s always available. And when someone is sick or dying, he’s right there.”

McCloud has fond memories of Fr. LeDoux cooking meals at OMM. A strict vegan for the past 19 years, Father made 15-bean soup, vegan jambalaya, and vegan tamales, among other dishes, to share with parishioners at Bible study and other church functions.

“It’s all about trying to make folks feel comfortable,” McCloud continued. “He is a person who has a great deal of concern for individuals and the community.”

Fr. LeDoux’s community extends well beyond the walls of his parish. “Father is a loving disciple of Christ, which shows in all he says and does,” said Bishop Michael Olson. “I’m grateful for Father’s pastoral ministry to the people of Our Mother of Mercy and to the people of God: priests, religious, and laity.”

A layer of white hair gives Fr. LeDoux a sense of regality rather than age, evoking the majesty of a bald eagle. At 85 years young — 58 of them as a priest with the Society of the Divine Word — his wiry frame remains strong. His eyes retain a pointed gaze that sometimes slips into an attentive dreaminess as he thinks, but his mind is still sharp and his language direct.

Free enough to set aside time for a visit, but engaged enough with pastoral duties to excuse himself to answer phone calls from members of his flock, Fr. LeDoux has reached a particular moment in his life, and he seems content to savor it even while speaking with a faint touch of wistfulness as he reflects on his years in active ministry.

“I tend to celebrate Mass. I like to sing and have them singing along. I call the 10 a.m. Sunday the Gospel/Jazz Mass,” he says with a grin. “It’s not a 60-minute Mass. They can get that at 5 p.m. Saturday or 8 a.m. Sunday. So when people notice how I celebrate the Mass, they choose accordingly.”

“There are times you rush a bit,” LeDoux continued. “But you

Father Jerome LeDoux celebrates the Annual Martin Luther King Jr. Mass at St. Joseph Parish in Arlington. (NTC file photo)



pay for it. That’s why I don’t rush through the Mass. Why would you zoom around? You’re talking with your Father and your brother: your Father God and your brother, Jesus. When you’re with someone you really love, you don’t look at the clock.”

That being the case, the years between entering the minor seminary at age 13 and packing his things to return to his community in Bay St. Louis, Mississippi this August must have flown by for Fr. LeDoux. After being ordained to the priesthood in the spring of 1957, he was sent to study in Rome, earning both a Master’s Degree in theology and a Doctoral degree in Church law in 1961. Two teaching positions, four pastoral assignments, countless articles, and at least one book later, “Father J,” as he is affectionately known to his parishioners, shows no signs of slowing down. Mulling over possibilities for the next stage of his ministry, the unassuming scholar considers completing the two unfinished books he started writing and/or reporting on

the various activities of his brother priests and religious of the Missionaries of the Divine Word. Whatever he chooses, however, he’s sure to approach it with energy, attentiveness, and a deep concern for people.

“When he left St. Augustine in New Orleans, the people grieved when he left,” said McCloud. “I imagine the people at Our Mother of Mercy feel the same way.”

The people of OMM and the diocese should be pleased to know that the feeling of admiration is mutual.

“The Diocese of Fort Worth is very impressive, much like the city of Fort Worth itself,” said Fr. LeDoux. “It’s explosive in its growth and the Catholic population is following suit. It gives joy to know that the Church is growing, not just in size but also in the Word of God, the teachings of Jesus, and the life of Jesus.”

Father offers a broad smile. “What I want to say is: More power to you! All to the greater glory of God!”

Following

Francis

With roots extending back
Regular (TOR) are can

WALKING IN THE FOOTSTEPS OF ST. FRANCIS OF ASSISI, THE FRANCISCAN FRIARS OF THE THIRD ORDER REGULAR (TOR) ARE TAKING TIME DURING “2015, THE YEAR OF CONSECRATED LIFE” TO REDISCOVER THEIR ROOTS, EVALUATE THEIR PRESENT WORK, AND REAFFIRM THEIR EFFORTS IN SERVING CHRIST’S CHURCH GOING FORWARD.

The order’s roots extend back nearly 800 years to St. Francis. Early in his life, Francis was no saint, according to many accounts. A handsome, charming, and wealthy young man, he was once known for drinking, partying, and having little time for God.

That lifestyle changed dramatically, however, after Francis heard the voice of God and began a journey toward conversion. One of his greatest fulfillments came from aiding a leper, whose kiss of peace in return filled Francis with joy. Francis would continue to minister to the poor, adopt a humble life of poverty himself, and respond to God’s call to repair his Church.

Francis became a charismatic penitent — a devoted Christian who repents his sins and seeks forgiveness from God. His pious example and good deeds toward others attracted many brothers in Christ, who ventured forth to help spread the Word of God.

That ministry gave rise to Franciscan orders of priests, nuns, and lay brothers and sisters. Among those was the Third



This early 17th century work by Jusepe de Ribera portrays St. Francis of Assisi in meditation before a crucifix. The skull in his hands is a reminder of the brevity of life.

Francis

back 800 years, 19 local Franciscan Friars of the Third Order are caring for Christ's Church with humility, compassion

by Jerry Circelli / Correspondent

Order Regular — a religious community of penitents dedicated to praying for the salvation of man, promoting peace and justice for all, and inviting others to abandon sin and embrace God.

FATHER TOM STABILE, TOR, pastor of St. Andrew Church in Fort Worth, found the life of St. Francis particularly appealing.

After a serious congenital heart defect was detected in Fr. Stabile while he was in kindergarten, during the mid-1960s, he spent several months in and out of Walter Reed Army Medical Center. The son of a retired military veteran with privileges at the hospital, Fr. Stabile was treated at the facility, in Silver Spring, Maryland, just north of Washington D.C.

Prior to his operation to repair a hole between the chambers of his heart, Fr. Stabile found comfort in receiving his first Holy Communion at his home parish in Eatontown, New Jersey, about 200 miles away

from Walter Reed. Later at the hospital, he felt blessed and strengthened again when a chaplain brought him the Body of Christ.

Juxtaposed with his feeling of being in union and at peace with Christ were the sights throughout the hospital of injured and maimed soldiers — casualties from the war in Vietnam.

"I just saw this huge number — thousands — of soldiers with missing arms or legs, or burns on their bodies," Fr. Stabile recalled, explaining that he wanted to share the Body of Christ with them.

"As a 7-year-old receiving Communion, realizing I am receiving Jesus, I found it consoling, and I remember thinking, it would be

nice to do this for other people. So, it started. That was the seed." That seed continued to grow in Fr. Stabile, who became well read in the life of the saints, including St. Francis.

"My grandmother was a Secular Franciscan," Fr. Stabile said. "And as I read more about St. Francis, I realized that his spirituality resonated with me deeply.

"Specifically, he emphasized the goodness of God's creation and how we see God reflected in the beauty of nature, but also in how we relate to one another. We are part of creation and have a responsibility for

it. He also invited us to recognize the dignity that God has bestowed upon us. Conversion is one of the main charisms of the Third Order Regular. We recognize that God works with us throughout our lives to help us turn ever more completely toward Him."

In high school, Fr. Stabile wrote a general



As a 7-year-old receiving Communion, realizing I am receiving Jesus, I found it consoling, and I remember thinking, it would be nice to do this for other people. So, it started. That was the seed."

— Father Tom Stabile, TOR



Father Tom Stabile, TOR

(Photo by Jerry Circelli / NTC)

letter of interest to the Franciscan Friars of the Third Order Regular, Most Sacred Heart of Jesus Province, in Loretto, Pennsylvania. The friars invited him for a visit; the young man liked what he saw and later applied to the order.

The TORs accepted Fr. Stabile, and after graduation from high school he began his journey with the Franciscans to the priesthood. Fr. Stabile was ordained in 1987 at Immaculate Conception Chapel at St. Francis University in Loretto.

Fr. Stabile's diaconate internship was at St. Thomas the Apostle Parish in Fort Worth.

His assignments have taken him from serving as school minister at Bishop Eagan High School in Levittown, Pennsylvania, and parochial vicar at three parishes — St. Maria Goretti in Arlington, St. Andrew Parish in Fort Worth, and Our Lady Queen of Martyrs Parish in Sarasota, Florida — to serving as pastor of St. Andrew since 2008.

Fr. Stabile was also appointed by his provincial as the local minister for the Most Sacred Heart of Jesus Province. In that role, Fr. Stabile has the responsibility of acting

as liaison between friars, their province, and the Diocese of Fort Worth where they serve.

Fr. Stabile also maintains communication and coordinates with the four other TOR provinces with priests assigned to the Diocese of Fort Worth.

FATHER RAPHAEL EAGLE, TOR, from the Immaculate Conception Province, in Hollidaysburg, Pennsylvania, shares the charisma of the Franciscan Friars of the Third Order Regular with Fr. Stabile and the others.

That charisma, as Fr. Stabile defines it, includes four pillars that support the Franciscan TOR Rule of Life and include penance (conversion), contemplative prayer, poverty, and minority (humility).

Both Fr. Stabile and Fr. Eagle stressed that conversion is one of the most important aspects of their charisma.



Photo by Joan Kurkowski-Gillen / NTC



Where there is a need, you will find us. In the city or in the countryside, we are always trying to build up the Church... We care for Christ's Body, the Church....” — Father Raphael Eagle, TOR

Pointing out that the TORs serving in the diocese represent various nations, Fr. Eagle said. “But above all, united in our Franciscan Third Order, is the spirit of constant conversion. This is our charisma. It never ends. It is ongoing.

“Where there is a need, you will find us,” Fr. Eagle added. “In the city or in the countryside, we are always trying to build up the Church, which was the goal of St. Francis in life. We care for Christ's body, the Church, building it up by our multi-level labors,” Fr. Eagle said.

Fr. Eagle has more than 35 years experience in hospital ministry, including 22 years in Paraguay and nearly 15 years in the Diocese of Fort Worth, where he worked as full-time chaplain at Cook Children's Medical Center. He also served at St. George and St. Bartholomew parishes in Fort Worth, and now celebrates Masses in English and Spanish at Holy Trinity Church in Azle, a mission parish of St. Thomas the Apostle Church in Fort Worth.

FATHER AUGUSTINE KOLAPURAM, TOR, born in the state of Kerala in southern India, grew up a world away from Fr. Stabile and Fr. Eagle, but shares their charisma and draws strength from their TOR founder.

“The life and spirit of St. Francis was a great inspiration,” Fr. Kolapuram said. For nearly 20 years, Fr. Kolapuram served as a missionary

among the poor in Bihar, India. Three years ago he came to St. Catherine of Siena Parish in Carrollton, where he now serves as pastor.

Looking to the future, especially with people considering consecrated life in mind, Fr. Kolapuram said, “The Catholic Church today needs more young men and women with lots of courage and dedication to come forward to spread Christ's message of love, forgiveness, and peace, and to build up a society where people can live their moral values.”

Regarding his own order, he said, “Franciscan Friars are here to serve the people of God.”

Fr. Eagle echoed the same sentiments for those following in the footsteps of St. Francis through the Franciscan Friars of the Third Order Regular.

“It makes me feel humble and proud at the same time to call them ‘brothers,’” Fr. Eagle said.

TOR Franciscans serving in the Diocese of Fort Worth

MOST SACRED HEART OF JESUS PROVINCE, LORETTO, PA.

Fr. Thomas Stabile, St. Andrew in Fort Worth
Fr. John Mark Klaus, St. Andrew in Fort Worth
Fr. Julio Rivero, St. Andrew in Fort Worth
Fr. John Shanahan, St. Andrew in Fort Worth *
Fr. Ronald Mohnickey, Good Shepherd in Colleyville
Fr. Richard Eldredge, Good Shepherd in Colleyville
Fr. Jonathan McElhone, Good Shepherd in Colleyville
Brother Paul McMullen, Good Shepherd in Colleyville *
Fr. Jim Gigliotti, St. Maria Goretti in Arlington *
Fr. Luke Robertson, St. Maria Goretti in Arlington
Fr. Michael Ciski, St. Maria Goretti in Arlington

* recalled by their religious order community before publication

IMMACULATE CONCEPTION PROVINCE, HOLLIDAYSBURG, PA.

Fr. Raphael Eagle, retired, priest in residence at St. Patrick's Cathedral

ST. THOMAS PROVINCE IN INDIA

Fr. Mathew Kavipurayidam, St. Thomas the Apostle
Fr. Sushil Tudu, St. Thomas the Apostle
Fr. Joy Joseph, Holy Cross in The Colony

VICE PROVINCE OF ST. LOUIS IN INDIA

Fr. Augustine Kolapuram, St. Catherine of Siena in Carrollton
Fr. George Thennattil, Hospital Chaplain

OUR LADY OF GUADALUPE PROVINCE IN MEXICO

Fr. Stephen Jasso, All Saints in Fort Worth
Fr. Angel Infante Hernandez, All Saints in Fort Worth

Women of Faith

Locals continue to be drawn to joy, ministry of HCG sisters

by Jerry Circelli
Correspondent

IN DESIGNATING “2015, THE YEAR OF CONSECRATED LIFE,” POPE FRANCIS URGED RELIGIOUS MEN AND WOMEN WHO HAVE GIVEN THEMSELVES TO GOD TO RESPOND BY BEING JOYFUL.

That was a welcome invitation to Hermanas Catequistas Guadalupanas (HCG) Sisters Patricia Gonzalez and Diana Rodriguez serving in the Diocese of Fort Worth.

Sr. Patricia leads adult formation and religious education at Our Lady of Guadalupe Church in Fort Worth. Sr. Diana is the newly appointed director of the Diocese of Fort Worth’s Cursillo Center.

Responding to God’s call with joy comes naturally to the HCG sisters and is in keeping with their order’s charism. “Our founders asked us to be simple and joyful, and to be of service to others,” Sr. Patricia explained. “That’s part of who we are,” Sr. Diana echoed in agreement.

Sr. Diana continued, “You have to be joyful because you’re following Jesus. He’s a joyful person, and that’s what you have to bring out to the people. In our life there is that joy, because we have Him constantly. We have Eucharist every day, we have chapel, we have our meditation, prayers — I mean, we just have Him. He’s the center of our lives.”

A native of Fort Worth, Sr. Diana was attracted to the joyfulness in the HCG sisters who served in the local diocese when she attended All Saints Catholic Church in the 1970s.

“I saw their work, but what caught my attention was that they

were always happy,” Sr. Diana said. “They were always smiling. There were five sisters and they would always be together. Their happiness and joy inspired me.”

In 1979, Sr. Diana entered formation with the HCG sisters at their motherhouse in Saltillo, Coahuila, Mexico, and made her final profession of vows in 1989.

After serving in the Church in Mexico and the United States at locations in Kansas, Oklahoma, and Texas, Sr. Diana returned to her home diocese of Fort Worth in 2007. At Our Lady of Guadalupe Church, she worked closely with Sr. Patricia in adult formation and religious education. Sr. Diana said she will be focused on strengthening Cursillo programs and training Spanish-language catechists as she enters her new assignment as director of the diocese’s Cursillo Center.

Like Sr. Diana, Sr. Patricia grew up in Fort Worth and ultimately returned to her home diocese. Our Lady of Guadalupe was, in fact, her parish as a youth. Sr. Patricia joined the HCG sisters in Mexico in 2001, making her final profession of vows in 2013. Similar to Sr. Diana, she was attracted to the HCG sisters who came before her.

“What impressed me most is that they knew the people and were dedicated to them,” Sr. Patricia said of the local HCG sisters. “Looking back, I see it similar to the Good Shepherd who knows his sheep and knows their needs.”

Sr. Patricia said she learned from others in the order “to teach the younger generation not so much by what you say, but what you do.” That lesson inspired her. “To me that was a great motivation,” Sr. Patricia said. “That’s how



Sr. Diana Rodriguez (L) and Sr. Patricia Gonzalez (R) pose for photos with then-Bishop elect Michael Olson on the day of his first Mass as shepherd of the diocese. (Photo by Juan Guajardo / NTC)

the sisters interacted with me, and I was able to see how they were committed to their work.”

The HCG order was founded in 1923 by Monseñor Jesus Maria Echavarria y Aguirre in Mexico. He was proclaimed “venerable” by Pope Francis in February 2014.

“It’s one of the biggest joys that we have,” Sr. Patricia said of the process underway that could mean her founder will someday be proclaimed a saint.

The HCG order is dedicated to their founder’s work of evangelization, catechesis, and Christian education. Sisters have served locally since 1952, when the Diocese of Fort Worth was still part of the Diocese of Dallas.

Currently, the order’s 140 members serve throughout Mexico, and in Oklahoma and Texas.

“We are given this opportunity to give our lives to God as they did back in those early days,” Sr. Patricia said. “Every minute is worth it, and we say a prayer every morning that all our work is for Him.”

In summary of their work, the sisters shared that prayer:

HCG Offering of Our Works

“Oh Jesus, sovereign priest, I offer and consecrate through the Immaculate Heart of Mary all my actions, my prayers, my sufferings, all my life in love for you and in union with your Sacred Heart.”

Hermanas Catequistas Guadalupanas (HCG) sisters serving in the Diocese of Fort Worth

Sr. Diana Rodriguez
Director of Diocese of Fort Worth Cursillo Center

Sr. Patricia Gonzalez
Director of Religious Education for Adults; Our Lady of Guadalupe Parish in Fort Worth

Handing on the

How several orders of nuns in the diocese are preparing students academically while bringing “spiritual flavor” to the classroom.

faith

by Susan Moses / Correspondent



Sr. Maria Luong, OP, and her kindergarteners at St. Joseph School in Arlington. (Photo by Susan Moses / NTC)

AS RECENTLY AS TWO GENERATIONS AGO, CATHOLIC SCHOOLS WERE LARGELY STAFFED AND RUN BY SISTERS.

That time has passed, but several orders still work in education in our diocese, bringing a deeper dimension of spirituality and a unique perspective on living our faith to the students who are blessed by them.

Without detracting from the dedicated service of Catholic education by lay teachers, Sister Yolanda Cruz, SSMN, delegate for women religious in the Diocese of Fort Worth,

speaks of the added value that women religious offer in the Catholic school setting: “It’s a treasure to be able to have religious women teaching and witnessing to a way of life... they deepen the faith; they encourage the students, and they invite them to listen to God’s call. They give everything to their ministry.”

Dominican Sisters of Mary Immaculate Province

“Our sisters bring a vibrant life into the school, from joy and excitement as they lead

singing and dancing at our Thursday praise and worship services to the calm reverence of Eucharistic Adoration,” said Mary Longoria, principal of St. George School in Fort Worth.

Longoria continued, “Having sisters here puts our Catholic faith at the forefront of our school. They make a world of difference.”

Dominican sisters have served at St. George for four years, since Bishop Kevin Vann invited them to the diocese to increase the presence of religious women in Catholic schools.

The Dominicans are not your old school sisters. According to students and parents, they can be found playing volleyball (in a habit!), performing with a Christian rock band at the school talent show, or dressing up for Hispanic and Vietnamese heritage festivals.

Currently five Dominican sisters serve at three schools: St. Joseph in Arlington, St. John the Apostle in North Richland Hills, and St. George in Fort Worth. Three to four more will come for the 2015-2016 school year, expanding their presence into five schools.

“Especially in this Year of Consecrated Life, it’s exciting to see an increase in religious women and an increase in the number of schools served,” Sr. Yolanda said.

Sister Catherine Yen Tran, OP, teaches math and religion to the older students at St. George. She keeps them engaged with Jeopardy-style quizzes and trashcan basketball. “It’s wonderful to be with the students. Their young spirits are energizing and keep me up, too,” Sr. Catherine said.

Sister Maria Luong, OP, has helped kindergarten teacher Sharon Waldrep at St. Joseph for three years.

“Sr. Maria adds a spiritual flavor to everything, from the bulletin boards to music,” Waldrep said. “The kids love her, and she loves the kids. Last year I called her Mother Superior and begged her to let Sr. Maria stay a third year.”

Sister Marie Thomas, OP, teaches religion for the upper grades and coordinates the school Masses at St. Joseph.

“Having the sisters reinforces our Catholic traditions, and I think it makes our students more respectful and more reverent,” said Karla Reeves, a parent of St. Joseph students. “Sr. Marie is good at knowing what the kids need spiritually as they transition from the younger grades and prepare for high school. She can bring their focus back to what’s important, plus she surprises them with her sense of humor.”

Expressing gratitude for the four years of service the Dominican sisters have given his school, Dr. Chad Riley, principal of St. Joseph School said they are “a powerful witness to Christ’s love and sacrifice in the world today.”

Nine Dominican sisters from Vietnam came to the U.S. after the fall of Saigon, and in 1978 they were established as a religious community in Houston to serve Vietnamese immigrant families. Rooted to their motherhouse in Vietnam, their U.S. community has



Sr. Kay Jo Evelo, SHSp, has taught 58 out of her 60 years in religious life. (Photo by Susan Moses / NTC)

grown to more than 100 sisters who teach in four Texas dioceses.

Although a few Dominican sisters work in health care, most in the order are teachers and stay an average of three years at a school before moving to a new assignment.

Sister Cecilia Vu, OP, teaches religion to the pre-K through fourth grades at St. George and particularly enjoys seeing her students yearn to know about God and connect with their faith.

“They love to speak to Jesus, especially in the silence of Eucharistic Adoration,” she said. Even one of my non-Catholic third graders has asked, ‘Can we go see Jesus in the chapel today?’”

Sisters of the Holy Spirit and Mary Immaculate

Almost 125 years ago, Margaret Healy Murphy was inspired by a bishop’s letter to open a boarding school in San Antonio for African Americans who were not being educated in the public schools at the time. Unable to find Americans consistently willing to help, she travelled to Ireland and recruited more than a dozen women to start the school. And in 1893, the community of the Sisters of the Holy Spirit and Mary Immaculate was founded.

Although some work in parish or hospital ministry, most of those in the order work in schools that serve minority or impoverished students. In Fort Worth, Sister Theresa Queally, SHSp, a native of Ireland, currently teaches at Our Mother of Mercy, after several years at St. George School. Sister Teresa Nasche, SHSp, retired after many years at both

schools and serves in hospital chaplaincy for the diocese.

Sister Kay Jo Evelo, SHSp, is celebrating her 18th year teaching at St. Rita School in Fort Worth and her 60th year in consecrated life.

“I love teaching here,” she said. “The spirit of the community is imbued with the Spirit of God, and it just inspires you. Watching the way the children treat one another, seeing the dedication of the faculty, brings you close to God.”

Sr. Kay Jo has earned two other titles at St. Rita: “Coach” from her years of coaching volleyball, soccer, basketball, and track teams; and “Jesus’ friend in the black hat,” from a young student that Sr. Kay Jo aided when the girl got sick at school.

Sr. Kay Jo spends much of her day tutoring small groups, but her lunchtime ministry may be the most important hours of the school day. “I go from table to table. We talk; we laugh; we let our light shine.”

Olivetian Benedictine Sisters

Answering God’s call to religious life has taken Sister Jeanette Bayer, OSB, far and wide and back again. She attended Sacred Heart School in Muenster when as many as 20 Olivetan Benedictine Sisters served in the school. After eighth grade, she entered their convent in Jonesboro, Arkansas. She taught more than 40 years at schools in Arkansas and Louisiana, and then moved back to Muenster where she now serves as a resource teacher helping students with physical or educational disabilities at Sacred Heart.

“As a child, I always had to work harder

than my siblings to learn something. I understand their struggle, and as long as the students are trying, I can be patient with them and help them,” explained Sr. Jeanette.

The Benedictine Sisters have served at Sacred Heart for the entirety of its 125 years, Dr. Rafael Rondón, principal of Sacred Heart, said.

“We are grateful for Sr. Jeanette and all the nuns who have served us through the years,” Rondón said. “It helps the children and faculty stay connected to the spiritual traditions of this place. It provides continuity and helps root us in tradition.”

The Olivetan Benedictine Sisters have been at Sacred Heart since 1893. This predominantly teaching order also opened St. Bernard’s Medical Center in Jonesboro during an epidemic in 1900.



“We teach the kids how to love, how to forgive, how to care for one another, and how to support one another. Our lessons impact the entire family.”

— Sister Rosalyn Nguyen, CSFN

Sr. Jeanette enjoys being back in Muenster. “I’m teaching my cousins’ children and grandchildren. It feels like home.”

Sisters of the Holy Family of Nazareth

Sister Rosalyn Nguyen, CSFN, felt called to religious life before she even knew what “vocation” meant. Raised in Fort Worth and growing up in St. George and Christ the King parishes, she admired her great uncle who was a priest and visited every summer.

“I was awed and inspired by him. Seeing him say Mass at our dining room table and the joy on his face when he held the Blessed Sacrament; I wanted to have that same joy and peace,” Sr. Rosalyn remembered.

At 16, she attended confirmation classes taught by a member of the Sisters of the Holy Family of Nazareth, and now she is preparing to take her final vows with the religious order, whose charism is to model the love within the Holy Family of Nazareth.

“We are family to each other, and our ministries support families and children by teaching, social work, parish support, and prison ministry,” Sr. Rosalyn explained.

In her third year as a teaching aide for pre-K at St. Elizabeth Ann Seton School, Sr. Rosalyn realizes that as she passes on values and faith to the children, families are also reached.

“We teach the kids how to love, how to forgive, how to care for one another, and how to support one another. Our lessons impact the entire family,” she said.

Founded in Rome in 1875 by Blessed Frances Siedliska of Poland, the order has always had a broad ecumenical vision and now serves in more than a dozen countries. The U.S. provincial house was established outside of Chicago in 1885 to minister to

Sisters serving in education in the Diocese of Fort Worth

Dominican Sisters of Mary Immaculate

Sr. Marie Thomas Bui, OP, St. Joseph School in Arlington

Sr. Maria Luong, OP, St. Joseph School in Arlington

Sr. Catherine Yen Tran, OP, St. George School in Fort Worth

Sr. Cecilia Vu, OP, St. George School in Fort Worth

Sr. Theresa Vu, OP, St. John the Apostle School in North Richland Hills

Sisters of the Holy Spirit and Mary Immaculate

Sr. Kay Jo Evelo, SHSp, St. Rita School in Fort Worth

Sr. Teresa Nasche, SHSp, retired

Sr. Theresa Queally, SHSp, Our Mother of Mercy School in Fort Worth

Benedictine Sisters

Sr. Jeanette Bayer, OSB, Sacred Heart in Muenster

Sisters of the Holy Family of Nazareth

Sr. Rosalyn Nguyen, CSFN, St. Elizabeth Ann Seton in Keller

School Sisters of Notre Dame

Sr. Kay Kolb, SSND, lay ministry

Sr. Pat Miller, SSND, lay ministry

the needs of Polish immigrant families and children.

School Sisters of Notre Dame

Even for two religious women, the assignment to the Fort Worth Diocese was a leap of faith. Like the vast majority of the School Sisters of Notre Dame, Sister Kay Kolb, SSND, and Sister Pat Miller, SSND, taught many years of elementary and high school in Texas, Louisiana, and Missouri. But coming to North Texas in 1971, they were challenged to develop an adult education program.

“Here in Texas, most Catholics hadn’t attended Catholic school,” Sr. Kay said. Their faith education stopped with their confirmation. We designed a multi-year program for adults, many of whom were lay leaders, that strengthened their knowledge of Scripture, the sacraments, and fundamentals of our faith.”

In 20 years, more than 1,500

adults went through their lay ministry program, which transitioned into Partners in Ministry. Being available to the entire diocese was important to them, and they made a point to have classes in each of the five deaneries of the diocese, from Arlington to Denton to Vernon. Reaching the rural parishes of the diocese occasionally meant sleeping on the floor of a church or convent, but “we were younger then, and it’s all a matter of perspective,” Sr. Pat said.

They also conduct adult retreats and are guest speakers for RCIA and a variety of parish classes.

Now semi-retired, they still lead weekly discussion groups and book studies — many of the participants are alums of Partners in Ministry — at St. Rita and St. Andrew churches in Fort Worth.

“People still want to learn, and we feed each other. The group learning is wondrous, as we take the concepts out of the book and put it into our lives,” Sr. Kay said.



UNIVERSITY OF DALLAS Ministry Conference

Sponsored by the Catholic Diocese of Dallas and the University of Dallas

October 22-24, 2015 | Kay Bailey Hutchison Convention Center Dallas



Join us at the 9th Annual UDMC

- **Be a part** of the South's largest annual Catholic ministry conference opened to the public
- **Gain** continuing education by attending sessions relevant to your ministry - visit www.udallas.edu/udmc for additional details
- **Network** with more than 5,000 deacons, ministry professionals, educators and Catholic laity
- **Access** more than 100 educational and faith-based exhibitors in our 112,000-square-foot exhibit hall

CHOOSE FROM MORE THAN 200 SESSIONS, INCLUDING:

Rev. David H. Garcia
Pope Francis and the Jubilee Year of Mercy

Sr. Helen Prejean, CSJ
Dead Man Walking: The Journey Continues

James Healy, Ph.D.
Blessing the Family as It Encounters the Paschal Mystery

Daniella Zsupan-Jerome, Ph.D.
Facing Violent Words: Engaging in a Prophetic Ministry of Digital Communication

100+ SPEAKERS, INCLUDING:

- Bishop Michael F. Olson
- Patricia Weitzel-O'Neill, Ph.D.
- Kevin Clarke
- Julianne Stanz
- John L. Allen, Jr.
- Steve Janco, D.Min.
- Joseph White, Ph.D.
- Sr. Janet Schaeffler, OP

Walking Together in Faith

Caminando juntos en la fe
Cùng Đồng Hành trong Đức Tin

*Early registration rate by **9/25/15**

Get the **UDMC App**



ALL 3 DAYS ONLY **\$75***

Discount available for diocese of Dallas parishioners

Register today at udallas.edu/udmc | For more information, call 972.721.5105

September 6, Twenty-third Sunday in Ordinary Time.

Cycle B. Readings:

- 1) Isaiah 35:4-7a
Psalm 146:7-10
- 2) James 2:1-5
Gospel) Mark 7:31-37

By Jeff Hensley

You hear the source of major themes voiced by Pope Francis and St. John Paul II in this week's readings. The great concern of Pope Francis for the poor comes through in the reading from James. "Show no partiality" James says, "If a man with gold rings and fine clothes comes into your assembly, and a poor person in shabby clothes also comes in and you pay attention to the one wearing the fine clothes ... have you not made distinctions among yourselves and become judges



with evil designs?"

Pope Francis has shown us before his papacy — and so many times since — that he goes beyond this standard to identify with the poor. His following of Gospel mandates to show love and mercy

"Be strong, fear not!"
— Isaiah 35:4a

to the poor and fatherless has extended to inviting those who live in the streets around the Vatican to share the food of his table.

The reading from Isaiah fits well with the "Be not afraid!" message of St. John Paul II. "Thus says the Lord: Say to those whose hearts are frightened: Be strong, fear not! Here is your God, he comes with vindication."

We need to be a church that works with, advocates for, and shares bread with the poor.

And we need to be a fearless church that stands by what the Gospel tells us about the poor, the unborn, and children.

QUESTIONS:

When have you acted with courage in obedience to God and found it fruitful?

When I was preparing a book of readings on the protection of the unborn, the disabled, and the elderly — titled *The Zero People* — 30-plus years ago, I had moments of fear, worrying that some people would be more than simply offended by its pro-life message. But God, through Scripture, spoke a word that strengthened my backbone. The book was published and did well. Some 32 years later it is still broadly quoted, and more than 600 copies are in libraries around the world.

Standing by the courage of our convictions, according to our faith, we can see that God, in time, does act along with us, but only if we act with confidence that He will support his own word.

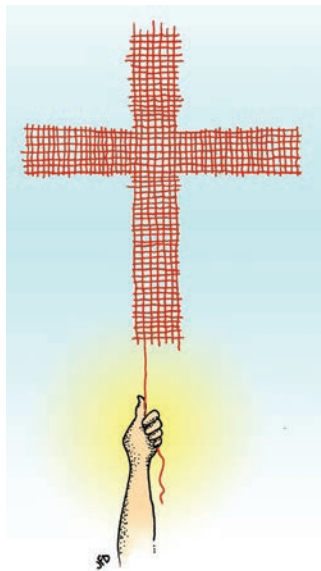
September 13, Twenty-fourth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Isaiah 50:5-9a
Psalm 116:1-6, 8-9
- 2) James 2:14-18
Gospel) Mark 8:27-35

By Jean Denton

I've known Mack since he was 11 years old — that's 44 years. He grew up in a faithful, practicing Catholic family, much younger than his four older brothers and sisters. He was a young teenager when things started unraveling at home, largely due to alcoholism in the family.

He was well on his way to being an alcoholic himself by the time he was 20. He fell in with some unsavory colleagues, was involved in a few violent encounters, and quickly flunked out of college. Soon afterward, his father died, and he continued a lifestyle of un-



even employment, social isolation, minor arrests, and alcohol abuse.

For a while, it seemed that he was trying to address his situation by periodically participating in substance abuse programs and re-connecting with family members. He also held — by the thinnest

"I was brought low and he saved me."
— Psalm 116:6

thread — to his faith.

He was hanging on to Jesus' call, recollected in the Gospel for this week, to bear the cross life had handed him and hope in the promise that in joining his own troubles to Christ's suffering, he also would find peace through Him.

However, it later became obvious that alcoholism was at the root of his problems, as Mack grew increasingly isolated. Lately, it appears that he has accepted a life of constant hardship — remaining homeless, barely employed, and alcoholic.

But he has let go of his faith.

He continues to pick up his cross, but he no longer holds to

QUESTIONS:

How do you go about following Christ when you are struggling or suffering? How does that affect you in such situations?

the second part of Jesus' exhortation — to follow Him.

It's the second part that makes all the difference. Peter didn't get it either when Jesus said that he'd have to suffer. But Jesus explained further that, yes, everyone has suffering, but if you "follow me" through your suffering, you'll also follow Him to resurrection. That means one must cling to the life of Christ, being centered on goodness and trust in God, all the way to resurrection. Not easy in the middle of serious strife.

Mack's friends and family hope that he will reach out again for that thin thread of faith in Christ that once held him. They hope he will find the right direction in which to follow Jesus while carrying his cross through to resurrection.

WORD TO LIFE

September 20, Twenty-fifth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Wisdom 2:12, 17-20
Psalm 54:3-6, 8
- 2) James 3:16-4:3
Gospel) Mark 9:30-37

By Jeff Hedglen

Irun a summer service camp for the Diocese of Fort Worth called Camp Fort Worth (CFW). It's a simple concept: Young people serve the poor, participate in the sacraments, small group sharing and praise and worship, and by the end of the week, lives are changed forever.

One of the outcomes of this change is that many of these young people want to come back the next year. We call them the A-team (Alumni team). Their role is like that of camp counselors.

A-team members are awesome, faith-filled young people. But sometimes they get a bit full



“The Lord upholds my life.”

— Psalm 54:6b

of themselves, not unlike the Apostles in this week's Gospel who wanted to know who among them is the greatest.

From time to time, we all can fall into this trap. A little bit of power or insecurity and the next thing we know, we are “holier than thou” and feel like it is us against the world.

To combat this at CFW, we use this quote from Pope Francis: “Authentic power is service.” We also continuously remind the

A-team to focus on the campers. Our mantra is “camp is for campers,” so they remember this camp is not about their own experience. We also have the A-team bus tables at each meal so that service is always at the forefront of their camp experience.

Employing a similar practice could be helpful for each of us.

QUESTIONS:

What are things you do in service of others? How can you have more of a servant's heart and put it into action?

When we feel the temptation to place ourselves above others, we could seek ways to serve. This could be as simple as saying to a co-worker, “I'm getting a cup of coffee, can I get you one?” or maybe as involved as organizing a trip to serve some segment of your community.

It seems we often desire to place ourselves above others out of a perceived shortcoming within us, but the words of the psalmist this week offer us comfort: “The Lord upholds my life. Behold, God is my helper; the Lord sustains my life.”

Remembering this truth will make it easier to follow the call of Jesus to be the servant of all. For no matter how great we think we are, we will never be as great as Jesus, who served us all the way to the cross.

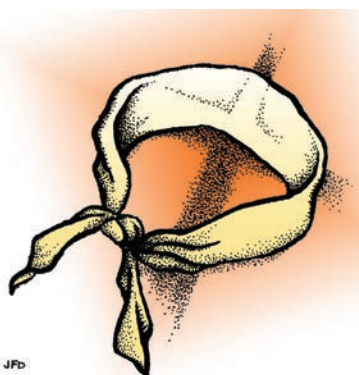
September 27, Twenty-sixth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Numbers 11:25-29
Psalm 19:8, 10, 12-14
- 2) James 5:1-6
Gospel) Mark 9:38-43, 45, 47-48

By Sharon K. Perkins

If you have any exposure at all to social or news media, you cannot escape the relentless public discourse about sin — even if the “s” word isn't used. Behaviors that used to be whispered about in private, especially if committed by public figures, are now analyzed, condemned, applauded, and endlessly commented upon for all to see. Following scandals through the news cycle has become a popular pastime.

This Sunday's readings are all about public sin and hidden sin,



how condemnation of the former can serve as a smokescreen to conceal the latter, and what “scandal” really means.

Joshua, Moses' longtime aide and a God-fearing man, responded with the best of intentions when he learned about Eldad and Medad prophesying in the camp in the same fashion as the 70 elders of Israel who had received the Lord's spirit. Scandalized, he protested to Moses — who saw through Joshua's public complaint

“Cleanse me from my unknown faults. From wanton sin especially, restrain your servant.”
— Psalm 18:13b-14a

to the jealousy hidden beneath.

The apostle John had a similar grievance when he observed someone outside Jesus' inner circle driving out demons in Jesus' name. John's well-meaning objection concealed a deeper prejudice that led him to try to prevent the outsider from doing good. Jesus exposed John's hidden sin and corrected his faulty perspective in short order.

James' epistle makes the claim that even the well-concealed injustices committed by rich and influential people will eventually see the light of day — the cries of

their victims will reach “the ears of the Lord of hosts,” ensuring that hidden sin will one day be seen for the public scandal that it is.

These days, Christians can point to many public policies, cultural shifts, and immoral behaviors that are objectionable to people of faith, and they can quite reasonably claim to be scandalized. *The Catechism of the Catholic Church* states that “scandal is an attitude or behavior which leads another to do evil.” Those who have power to influence have a particular responsibility to avoid causing scandal, it says. That certainly applies to those of us within the Church who can find it much too easy to conceal our own faults behind our public comments on the sins of others.

QUESTIONS:

From what “hidden faults” have you blinded yourself or others? How has the desire to protect your own ego caused hurt or scandal?

WORD TO LIFE

October 4, Twenty-seventh Sunday in Ordinary Time. Cycle B. Readings:

- 1) Genesis 2:18-24
Psalm 128:1-6
- 2) Hebrews 2:9-11
Gospel) Mark 10:2-16

By Jeff Hensley

How many of us have watched, in our own families or the families of those close to us, as husbands and wives have endured rough patches — some short, others stretching over decades. At times, it may have seemed easier, we might have observed, to dissolve a marriage and give both parties the chance to begin anew.

My father, as much as I loved him, didn't become a particularly easy fellow to live with until many years into his retirement. But a bit before my mother was diagnosed



*"...And the two shall become one flesh."
— Mark 10:8a*

with congestive heart failure, he changed. His compassion became more pronounced, and his concern for my mother began to develop a nurturing side that had not surfaced since his children were small.

His was a long, steep upward climb to maturity. Had my mother not held on during those more difficult times in their marriage, he would not have been there as her close emotional and physical support during her last years.

Today's Genesis Scripture speaks of God's creation of marriage, of the physical unity of husband and wife. The familiar passage that sums up that unity ends with the words, "That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh."

In the passage from Mark, Jesus quotes this Scripture when he answers the Pharisees' questions about divorce. It is "the hard-

ness of your hearts" he says, that caused Moses to provide a means under the law for men to divorce their wives.

These are interesting Scriptures to consider at an interesting time in the life of the world and the Church, especially in light of the beautiful theology on marriage and the family to be taught and discussed at the World Meeting of Families in Philadelphia.

Perhaps even more pertinent is the end of this passage in Mark, in which Jesus, on allowing small children to approach Him over the objections of his disciples, says, "Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it."

QUESTIONS:

Do you find it easy or hard to respond to the "difficult" teachings of Jesus with a childlike willingness to obey?

October 11, Twenty-eighth Sunday in Ordinary Time. Cycle B. Readings:

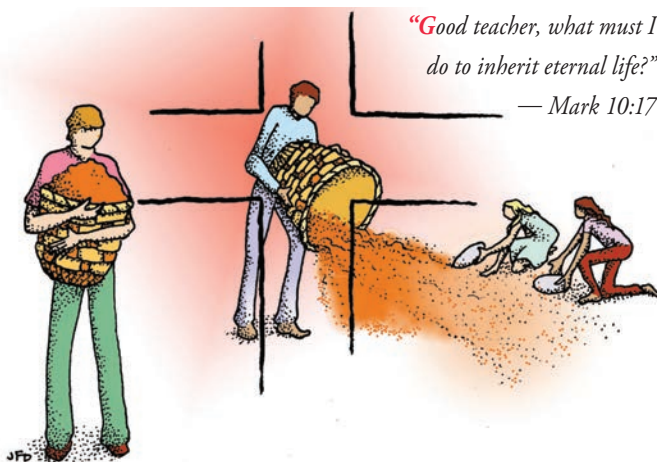
- 1) Wisdom 7:7-11
Psalm 90:12-17
- 2) Hebrews 4:12-13
Gospel) Mark 10:17-30

By Jean Denton

Throughout the 15 years I've been visiting a rural community in Haiti with my parish twinning program, I've witnessed among the people a fundamental awareness that everything and anything they have is a gift from God.

They are so poor that they take nothing for granted other than that it's granted by God. Whatever it is — the day's portion of rice, their house, a child, a pretty singing voice, a day without sickness — they believe it came straight from the Father's generosity.

Moreover, knowing that a generous God provides for them, they respond with generosity as well. For instance, more than once



*"Good teacher, what must I do to inherit eternal life?"
— Mark 10:17*

I've been invited into someone's home and served a grapefruit or banana that would've been part of the family's next meager meal.

In my own community, we have so much material wealth, comfort, and resources of every kind that we often lose that sense of God's providence. We forget these resources didn't become ours without divine involvement.

We who live in a culture that oversells self-reliance and measures the good life based on wealth can easily overlook God's

hand at work, which can lead to forgetting God altogether.

In today's Gospel, Jesus shows that He knows this too well when He tells his disciples, "How hard it is for those who have wealth to enter the kingdom of God."

Why? Because rich people think they're already in heaven. In

a wealth-based world, what more could one want?

As followers of Jesus, we know there's more to God's kingdom. There's love, compassion, sacrifice for another, and the deep happiness those things bring. However, such possibility often is lost on those who have many possessions, until, like the young man in the Gospel, they come face to face with Jesus, who embodies those promises.

The poor understand God is all-giving. God, who gives the rice and the rain, also gives the loving family. The poor are more focused on the giver than the gift, so that's where they long to be — in the giving.

Jesus' instruction to the rich young man tells all of us to look beyond our possessions to find his kingdom: "Sell what you have, and give to the poor ... then come, follow me."

QUESTIONS:

What are the good things in your life that you take for granted? How can changing your attitude about your "riches" — material and other — help you share them and follow Jesus more closely?

WORD TO LIFE

October 18, Twenty-ninth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
- 2) Hebrews 4:14-16
Gospel) Mark 10:35-45

By Jeff Hedglen

A well-known adage says that only two things are guaranteed in life: death and taxes. I would like to offer a third certainty — struggle. If my own life is not evidence enough, the daily newspaper and my Facebook newsfeed confirm the truth that we all go through hard times.

Another adage says that it is how we respond to adversity that defines our character. I would suggest that this also speaks to our life of faith. It is easy to believe in God in the times of blessing, but it is another thing entirely to cling to Him in times of struggle.



When my mother died, I was 26 years old, and I wrote these lines in my journal:

“Faced with an enemy and run, it will follow;

Faced with an enemy and turn and embrace, one will melt.

Love is stronger than fear but the fear of love comes close.”

I wrote this because I was struggling to embrace the reality of the loss of my mother. I wanted

“So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.”

— Hebrews 4:16

to run from my feelings and “be strong,” but I was failing at this. So my only alternative was to embrace the struggle and, well, struggle!

Jesus gives us the perfect example of the power of embracing struggle when He tells his Father that He wishes the “cup” of his suffering and death to pass by Him. But, as we know, He surrenders to the Father’s will and embraces the perceived enemy of

suffering and death, and through that act He brings about the salvation of the world.

In this week’s readings, the author of the Letter to the Hebrews tells us: “We do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way.... So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.”

The fact that our High Priest knows what it is like to suffer gives us a reason to be confident in coming to Him in prayer in our own suffering.

To be sure this does not usually take the suffering away, but it does give us strength to bear the load and make it through our own suffering all the way to new life.

QUESTIONS:

How have the struggles of your life helped you grow in faith? How does knowing that Jesus suffered help you in your own struggles?

October 25, Thirtieth Sunday in Ordinary Time. Cycle B. Readings:

- 1) Jeremiah 31:7-9
Psalm 126:1-6
- 2) Hebrews 5:1-6
Gospel) Mark 10:46-52

By Sharon K. Perkins

In the popular Lerner and Loewe musical, “My Fair Lady,” Eliza Doolittle — tiring of her suitor’s flowery declarations of devotion — impatiently sings, “Don’t talk of stars, burning above; if you’re in love, show me!” A popular adage similarly suggests, “Actions speak louder than words.” Today’s readings offer several illustrations of just how loudly God’s actions proclaim his love for his people.

Jeremiah the prophet conveys to the exiled remnant of Israel a vivid description of all the ways that God their Father will rescue them from enslavement and restore them to their home.



Verbs such as “deliver,” “gather,” “console,” “guide,” and “lead” make it clear that their God is one of action.

In the Gospel, Jesus encounters a blind man who begs for pity. Jesus doesn’t merely pat the beggar on the back, mumble a few platitudes, and continue on his way. He asks, “What do you want me to *do* for you?” and then He does it.

On Dec. 8 this year, the Ex-

“The Lord has done great things for us; we are glad indeed.”

— Psalm 26:3

traordinary Jubilee Year of Mercy will commence with the opening of the Holy Door at St. Peter’s Basilica, inviting all to enter it as a “Door of Mercy.”

Pope Francis’ explanation of the jubilee, “*Misericordiae Vultus*,” describes how God’s mercy — or his “loving concern for each one of us” — is indicated by “God’s *action* toward us. He does not limit Himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never

be just an abstraction. By its very nature, it indicates something concrete.”

The Holy Father goes on to say that “this is the path that the merciful love of Christians must also travel. As the Father loves, so do his children. Just as He is merciful, so we are called to be merciful to each other.”

How can flawed and sinful human beings be vessels of the Father’s great mercy? The writer of Hebrews gives us a clue by observing that the high priest, a human being also, “is able to deal patiently with the ignorant and erring for he himself is beset by weakness.” We open our doors of mercy toward others when we honestly and sincerely recall our own need for God’s mercy — and then act accordingly, in the way that God acts toward us.

QUESTIONS:

How have you most recently experienced God’s mercy and loving concern for you? To whom is God inviting you to show mercy through concrete action?

Planned Parenthood trafica órganos de bebés sin consentimiento de las madres

WASHINGTON (ACI) - EL CENTER FOR MEDICAL PROGRESS (CMP, CENTRO PARA EL PROGRESO MÉDICO) DIFUNDIÓ SU SEXTO VIDEO SOBRE PLANNED PARENTHOOD EL 12 DE AGOSTO.

En este nuevo reportaje, una ex técnica explica que el tráfico de órganos de los bebés, abortados en sus instalaciones, se realiza sin el consentimiento de las madres.

“Básicamente entras ahí y tomas una muestra de sangre y ahora vas a tomar el feto sin que ella (la madre) sepa”: esa era la indicación que, relata Holy O’Donnell, recibía para el procedimiento. La mujer era una técnica de la compañía StemExpress con sede en California, asociada con Planned Parenthood para obtener los órganos.

“Imagina si fueras una paciente de aborto y alguien llega y roba los órganos de tu bebé. Es simplemente terrible”, afirma.

La joven explica en el video que “si había una gestación avanzada, y los técnicos lo necesitaban, había ocasiones en las que simplemente tomaban lo que querían y estas madres no lo saben. Y no hay forma de que lo sepan”.

O’Donnell también cuestiona el impacto emocional del aborto en las mujeres y las prácticas de sus colegas para obtener las partes de los no nacidos: “si el aborto fuera algo bueno no habría tanto daño emocional a partir de él”. Esta joven también denuncia como solía ser reprendida por no presionar a las mujeres para que consiguiera el consentimiento de las madres para la investigación



Un bebé hace gestos minutos después de nacer en un hospital en Tegucigalpa, Honduras. (foto CNS/Edgard Garrido, Reuters)

médica.

Los técnicos, recuerda, también colaboraban con las clínicas de Planned Parenthood para determinar el número de pacientes que se someterían a un aborto y qué tan avanzada era la gestación de cada una.

De acuerdo a la ley federal de Estados Unidos cualquier procedimiento que se realice con tejidos de fetos debe hacerse con el consentimiento de la madre del bebé. El testimonio de O’Donnell cuestiona las prácticas de Planned Parenthood al respecto.

El sexto video es el último de una serie de, hasta ahora, seis reportajes que son el resultado de tres años de investigación sobre el tráfico de órganos de bebés abortados en las instalaciones de Planned Parenthood.

Los videos han generado una fuerte polémica en Estados Unidos y en el resto del mundo, pese a haber sido ignorados por los grandes medios en distintos lugares; y han generado una serie de medidas como el llamado a dejar de financiar a Planned Parenthood

ción abortista.

Los videos anteriores muestran a directivos de Planned Parenthood negociando el precio de órganos de bebés e incluso conversaciones sobre una compensación “razonable” por obtener órganos intactos modificando los protocolos establecidos por la institución abortista.

Planned Parenthood señala que sus acciones están de acuerdo con la ley pero los videos difundidos hasta ahora han generado, además de la polémica, una serie de

investigaciones en el congreso de Estados Unidos y el destape de sus nexos con sus aliados en otros países.

y la decisión de algunos estados – como Louisiana, Alabama y New Hampshire– de dejar de colaborar económicamente con esta institu-

40 días por la vida inicia el 23. de sep. con una manifestación ecuménica de oración

La comunidad pro vida de Fort Worth se une a cientos de ciudades en los E. U. y en el mundo para los 40 Días por la vida—campana enfocada en terminar con el aborto.

El esfuerzo incluye una vigilia pacífica de 24/7 afuera de Planned Parenthood, 6464 John Ryan Drive en el suroeste de Fort Worth, así como ayuno y ayuda comunitaria.

La campana en Fort Worth empieza con una manifestación ecuménica de oración el 23 de Sep. en Planned Parenthood, donde líderes locales pro vida, incluyendo al Padre Karl Schilken, vicario general y moderador de la Curia, darán pláticas alentadoras.

Para más información,
info@40daysfortworth.com o visite
40daysfortworth.com

Msgr. Juan Rivero se retira después de 43 años de

Servir fielmente a Cristo

Por Jerry Circelli
Corresponsal

AL ACERCARSE EL TIEMPO DE OTOÑO, MSGR. JUAN RIVERO PLANEA ENCENDER SU DODGE RAM, ENGANCHAR SU GRAN CASA RODANTE (RV) A LA CAMIONETA Y, CON SUS TRES PERROS, DIRIGIRSE AFUERA DE LA CIUDAD A DISFRUTAR LA VIDA AL AIRE LIBRE.

Mons. Rivero se retiró en junio después de 43 años en el sacerdocio, 33 de ellos sirviendo a los fieles en la Diócesis de Fort Worth. Ahora reside en su casa cerca de Cleburne y tiene más tiempo para dedicarlo a sus intereses personales.

“Me gusta mucho acampar”, dijo Msgr. Rivero. “Pero en los últimos años no lo he podido hacer porque he estado realmente ocupado”.

“Acampar es confortable”, dijo con una risita el sacerdote retirado. “Me gusta disfrutar de la naturaleza y me da la oportunidad de caminar, leer, escuchar música y reflexionar”.

Msgr. Rivero también espera tomar un tiempo para visitar a su familia en México.

Fue en México, donde él nació, donde por primera vez sintió el llamado de Dios.

Cuando asistía a un retiro durante su primer año universitario, Msgr. Rivero dice que empezó a tener muchas preguntas acerca del sentido de la vida. “Solo pensé que la vida sería mejor para mucha gente si yo entraba al seminario. Estaba sintiendo el llamado al

ministerio”.

Msgr. Rivero entró a los Legionarios de Cristo en 1963 en México, de donde sus estudios de formación lo mantuvieron lejos por 10 años. En 1972 fue ordenado en la *Pontifical Gregorian University* en Roma.

Mientras servía a la Iglesia en México, Msgr. Rivero tenía el deseo de usar su habilidad bilingüe para servir a los fieles en los Estados Unidos. Entre las diócesis con gran necesidad de sacerdotes bilingües estaba la Diócesis de Fort Worth.

En 1982 Msgr. Rivero fue incardinado a la diócesis y fue pionero en desarrollar importantes programas que aún continúan aquí.

El año en que Msgr. Rivero llegó a Fort Worth, el entonces Obispo Joseph P. Delaney le pidió que ayudara a desarrollar programas especiales para el recién establecido Centro de Cursillos en la diócesis. Al mismo tiempo, se le pidió establecer la Oficina diocesana del Ministerio Hispano, ministerio crítico que ha enriquecido las vidas de los fieles por varias décadas.

Msgr. Rivero también sirvió respectivamente como párroco de las Parroquias de Nuestra Señora de Guadalupe en Fort Worth, de San Judas en Mansfield y de la Inmaculada concepción en Denton.

Del 2000 hasta el fin de junio 2015, Msgr. Rivero fue párroco de las Parroquias de Sta. Fran-



Msgr. Rivero, retirado después de 43 años en el sacerdocio, continúa ayudando donde lo necesitan. También planea pasar más tiempo con su familia y disfrutar la vida al aire libre. (foto de Jerry Circelli / NTC)

cisca Cabrini en Granbury y Sta. Rosa de Lima en Glen Rose. Fue el instrumento para la ayuda a las víctimas de los múltiples tornados que en 2013 barrieron toda el área de Granbury. Inmediatamente después de la catástrofe, él abrió las puertas del Centro Parroquial de Sta. Francisca Cabrini como albergue de emergencia mientras él y sus feligreses organizaban colectas de alimentos y ropa.

En 2012, bajo el Papa Benedicto XVI él recibió el título honorífico papal de monsignor. Fue uno de los cinco sacerdotes a quienes el entonces Obispo Kevin Vann vistió el manto y confirió el título de honor eclesiástico más tarde ese año.

Además de su trabajo en las iglesias en Granbury y Glen Rose, Msgr. Rivero, hasta su reciente retiro, también estaba sirviendo como Vicario para el Clero de la diócesis y como Dean del Deana-to del Suroeste.

Ahora, a los 70 años y todavía lleno de energía, él tomó la decisión de retirarse cuando todavía puede dar el 100 por ciento a la Iglesia. Él continúa celebrando Misas en Inglés y Español en

las iglesias del área, y ayudando donde se le necesita.

Mirando el desarrollo de su vida religiosa que ha durado seis décadas desde que ingresó al seminario a principios de los sesentas, Msgr. Rivero compartió algunas de las recompensas que ha experimentado.

“El ministerio familiar ha sido siempre muy importante para mí”, dijo, explicando que él valora ayudar a la gente durante las alegrías, retos y tristezas que inevitablemente llegan en la vida. “En esos momentos es cuando su fe los guía y los sostiene”, dijo Msgr. Rivero.

En el transcurso de su ministerio, él dijo que, como otros sacerdotes, ve cómo la gente descubre el sentido de la vida. “El sentido de la vida es la fe de uno”, explicó. “Dios nos llama a la vida eterna, y Dios está con nosotros no importa qué. La fe de uno tiene que ser el cristal a través del cual uno ve su vida, sus problemas, sus penas, su felicidad y sus gozos.

“Ésa ha sido la recompensa más grande en mi vida—ayudar a la gente, darles apoyo espiritual y acompañarlos en su camino”.



CLERGY ASSIGNMENTS FOR THE DIOCESE OF FORT WORTH



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

PASTORS

Rev. John M. Tinh Tran, CMC, is appointed **Pastor of Our Lady of Fatima Parish** in Fort Worth, effective June 27, 2015

Rev. Philip Binh Tran, CMC, is appointed **Pastor of Christ the King Parish** in Fort Worth, effective July 18, 2015

Rev. Karl Pikus, FSSP, is appointed **Pastor of St. Benedict Parish** in Fort Worth, effective July 23, 2015

Rev. Joseph M. Cao Xuan Thanh, CMC, is appointed **Pastor of Immaculate Conception of Mary Parish** in Wichita Falls, effective August 15, 2015

Rev. Luke Robertson, TOR, **Parochial Vicar of St. Maria Goretti Parish** in Arlington is appointed **Pastor of St. Maria Goretti Parish**, effective August 25, 2015

PAROCHIAL VICARS

Rev. Michael Kwaku Boahene is appointed **Parochial Vicar of St. Joseph Parish** in Arlington, effective July 1, 2015

Rev. Alphonsus M. Tri Vu, CMC, is appointed **Parochial Vicar of Christ the King Parish** in Fort Worth effective July 11, 2015

Rev. Peter Bryne, FSSP, is appointed **Parochial Vicar of St. Benedict Parish** in Fort Worth, effective August 10, 2015

Rev. John Mark Klaus, TOR, is appointed **Parochial Vicar of St. Andrew Parish** in Fort Worth, effective August 11, 2015

Rev. Michael Ciski, TOR, is appointed **Parochial Vicar of St. Maria Goretti Parish** in Arlington, effective August 15, 2015

Rev. Ronald Mohnickey, TOR, is appointed **Parochial Vicar of Good Shepherd Parish** in Colleyville, effective August 15, 2015

Rev. Julio Rivero, TOR, is appointed **Parochial Vicar of St. Andrew Parish** in Fort Worth, effective August 20, 2015

PAROCHIAL ADMINISTRATORS

Rev. John Perikomalayil, HGN, is appointed **Parochial Administrator of St. Joseph tryeutyryo Parish** in Rhineland / **Santa Rosa Parish** in Knox City, effective July 1, 2015

DEPARTURES/RETIREMENTS

Rev. Jim Ngo Huang Khoi, CMC, **Pastor of Our Lady of Fatima Parish** in Fort Worth has been recalled by his Religious Order community, effective June 27, 2015

Rev. Bede M. Tam Van Nguyen, CMC, **Parochial Vicar of Christ the King Parish** in Fort Worth has been recalled by his Religious Order community, effective July 11,

2015

Rev. Luis Gerardo Arraiza, OFMCap, has been recalled by his Religious Order community from **Our Lady of Guadalupe Parish** in Fort Worth, effective July 14, 2015

Rev. Joseph Than Van Liem, CMC, **Pastor of Christ the King Parish** in Fort Worth, has been recalled by his Religious Order community, effective July 18, 2015

Rev. John Shanahan, TOR, **Parochial Vicar of St. Andrew Parish** in Fort Worth has been recalled by his Religious Order community, effective August 13, 2015

Rev. Mark M. Nguyen Thanh Huynh, CMC, **Pastor of Immaculate Conception of Mary Parish** in Wichita Falls has been recalled by his Religious Order community, effective August 15, 2015

Bro. Paul McMullen, TOR, **Serving Good Shepherd Parish** in Colleyville has been recalled by his Religious Order community, effective August 31, 2015

Rev. James Gigliotti, TOR, **Pastor of St. Maria Goretti Parish** in Arlington has been recalled by his Religious Order community, effective August 25, 2015

OTHER

Rev. Ignatius M. Nguyen Dai Kinh, CMC, is appointed **Director of The Holy Family**

Religious and Retreat Center, effective July 15, 2015

Rev. Polycarp M. DucThuan Nguyen, CMC, is appointed **Treasurer of The Holy Family Religious and Retreat Center**, effective July 15, 2015

Rev. Hilary M. Nhuan Tran, CMC, is appointed **Treasurer's Assistant of The Holy Family Religious and Retreat Center**, effective July 15, 2015

Rev. Anthony R. Borrow, SJ, is appointed **Retreat Director of Montserrat Retreat House** in Lake Dallas, effective July 1, 2015

Rev. Jonathan Wallis, STL is appointed to **St. Joseph Seminary College**, Archdiocese of New Orleans from **Holy Trinity Seminary**

RELIGIOUS SISTERS

All references to the Vietnamese Dominican Sisters of Mary Immaculate Province should be changed to Dominican Sisters of Mary Immaculate Province, effective May 25, 2015.

NAME CHANGE AND TRANSFER OF RESPONSIBILITIES

Effective July 1, 2015, by decree of the Catholic Diocese of Fort Worth, the name of Holy Cross Catholic School was changed to St. Martin de Porres Catholic School, and all administrative and formation responsibilities were transferred from Holy Cross Parish in The Colony to St. Martin de Porres Parish in Prosper.

Las Hermanas Catequistas Guadalupanas (HCG) naturalmente responden al llamado del Papa de **Servir con alegría**

Por Jerry Circelli
Corresponsal

AL DESIGNAR “2015 EL AÑO DE LA VIDA CONSAGRADA”, EL PAPA FRANCISCO EXHORTÓ A LOS HOMBRES Y MUJERES RELIGIOSAS QUE SE HAN ENTREGADO A DIOS, QUE RESPONDAN SIENDO ALEGRES.

Esa invitación fue muy bien recibida por las Hermanas Patricia González y Diana Rodríguez, Hermanas Catequistas Guadalupanas (HCG), que sirven en la Diócesis de Fort Worth.

La Hna. Patricia dirige la formación de adultos y la educación religiosa en la Iglesia de Nuestra Señora de Guadalupe en Fort Worth. La Hna. Diana fue nombrada recientemente directora del Centro de Cursos de la Diócesis de Fort Worth.

Responder con júbilo al llamado de Dios viene naturalmente a las HCG porque está de acuerdo con el carisma de su orden. “Nuestras fundadoras nos pidieron ser sencillas y alegres en el servicio a los demás”, explicó la Hna. Patricia. “Es parte de nuestro ser”, corroboró la Hna. Diana.

La Hna. Diana continuó, “Uno tiene que estar alegre porque está siguiendo a Jesús. Él es una persona llena de júbilo, y eso es lo que uno le trae a la gente. En nuestra vida existe esa alegría porque lo tenemos a Él constantemente. Tenemos Eucaristía todos los días, tenemos capilla, tenemos nuestra meditación, oraciones—lo que digo, es que lo tenemos solo a Él. Él es el centro de nuestras vidas”.

Originaria de Fort Worth, a la Hna. Diana también la atrajo la alegría en las Catequistas Guadalupanas que servían en la diócesis

cuando ella iba a la Iglesia de Todos los Santos en los años setentas.

“Vi su trabajo, pero lo que llamó mi atención fue que ellas siempre estaban felices”, dijo la Hna. Diana. “Siempre estaban sonriendo. Había cinco hermanas, y siempre estaban juntas. Su felicidad y gozo me inspiraron”.

En 1979 la Hna. Diana inició su formación con las HCG en su casa central en Saltillo, Coahuila, México y profesó sus votos perpetuos en 1989.

Después de servir a la Iglesia en México y en los Estados Unidos en Kansas, Oklahoma y Texas, la Hna. Diana regresó a su propia diócesis de Fort Worth en 2007. En la Iglesia de Nuestra Señora de Guadalupe, ella trabajó muy de cerca con la Hna. Patricia en la formación de adultos y en la educación religiosa. La Hna. Diana dijo que, al iniciar sus nuevos labores como directora del Centro de Cursos de la diócesis, se enfocará en fortalecer los programas del Cursillo y en preparar a catequistas de habla Hispánica.

Como la Hna. Diana, la Hna. Patricia también creció en Fort Worth y regresó por fin a su diócesis. De hecho, Nuestra Señora de Guadalupe fue la parroquia de su juventud. La Hna. Patricia se unió a las Catequistas Guadalupanas en México en 2001 e hizo sus votos perpetuos en 2013. Al igual que la Hna. Diana, ella se sintió atraída hacia las HCG que la precedieron.

“Lo que más me impresionó es que ellas conocían a la gente y estaban dedicadas a ella”, dijo la Hna. Patricia sobre las Catequistas Guadalupanas del lugar. “Viendo hacia atrás, veo la similitud con el Buen Pastor que conoce sus ovejas



Hna. Diana Rodríguez, izquierda y Hna. Patricia González, derecha, en Nuestra Señora de Guadalupe en Fort Worth. Lia Trejo-Lom, al centro, ha servido como lectora, catequista y directora de grupo juvenil en Nuestra Señora de Guadalupe. Ella es una de muchas en la parroquia inspiradas por la alegría de las HCG. (Foto de Jerry Circelli)

y conoce sus necesidades”.

La Hna. Patricia dijo que aprendió de las otras en la orden “a enseñar a la nueva generación no tanto con lo que uno dice, sino con lo que uno hace”. Esa lección la inspiró. “Para mí ésa fue la gran motivación”, dijo la Hna. Patricia. “Así es como las hermanas actuaron conmigo, y yo pude ver cómo estaban ellas entregadas a su trabajo”.

La orden de las HCG fue fundada en 1923 por el Obispo Jesús María Echavarría y Aguirre en México. Él fue nombrado “venerable” por el Papa Francisco en febrero de 2014.

“Es una de las grandes alegrías que tenemos”, dijo la Hna. Patricia del proceso que se sigue que signifi-

caría que su fundador algún día sea proclamado santo.

La orden de las HCG está dedicada al trabajo de su fundador: la evangelización, la catequesis y la educación cristiana. Las hermanas han servido localmente desde 1952, cuando la Diócesis de Fort Worth era todavía parte de la Diócesis de Dallas. Actualmente las 140 hermanas de la orden sirven en México, en Oklahoma y en Texas.

“Se nos ha dado la oportunidad de entregar nuestras vidas a Dios como ellas lo hicieron en esos primeros días”, dijo la Hna. Patricia. “Cada minuto es valioso, y cada mañana decimos en oración que todo nuestro trabajo es por Él.”

Hermanas Catequistas Guadalupanas (HCG) sirviendo en la Diócesis de Fort Worth

Hna. Diana Rodríguez
Directora del Centro de Cursos de la Diócesis de Fort Worth

Hna. Patricia Gonzalez
Directora de Educación Religiosa para Adultos; Nuestra Señora de Guadalupe en Fort Worth

Conferencia acerca de la familia comparte tema con Encuentro Mundial de las Familias

Por Susan Moses
Corresponsal

AL ASISTIR A LA CONFERENCIA BILINGÜE ACERCA DE LA VIDA FAMILIAR, CELEBRADA EL 20 DE MAYO EN NOLAN HIGH SCHOOL, LAS FAMILIAS DE TODAS PARTES DE LA DIÓCESIS ECHARON UN VISTAZO AL ENCUENTRO MUNDIAL DE LAS FAMILIAS QUE TENDRÁ LUGAR EN FILADELFA EN SEPTIEMBRE.

Aunque de mucho menos alcance, la Conferencia Diocesana sobre la Vida Familiar tuvo en común con el encuentro mundial de cinco días el tema “El Amor es Nuestra Misión: La familia plenamente viva”

Abajo se encuentran extractos de la catequesis preparatoria para el Encuentro Mundial de las Familias así como puntos principales que presentaron los oradores en la Conferencia sobre la Vida Familiar en Fort Worth.

“Creemos que nuestra misión es amar a Dios y al prójimo como Él nos ha enseñado.

Creemos que el amor es nuestra misión, y que esta misión es la única forma en que podemos estar plenamente vivos y ser quienes el Creador quiere que seamos.”

Dos parejas casadas, Robert y Diane Schwind y Jesús Gras y María del Carmen Uceda-Gras trataron esta razón fundamental de la conferencia desde diferentes puntos de vista.

Robert y Diane Schwind sobre la oración individual y familiar, mostrando a los participantes, niños muchos de ellos, cómo la mano puede ser modelo de diferentes aspectos de oración. Cada dedo, empezando por el pulgar, corresponde a un tipo de oración: alabanza, acción de gracias, peticiones por otros, confesión de pecados y necesidades personales.

Jesús y María del Carmen Gras dialogaron sobre la dignidad de la familia enfatizando su máxima importancia. Alcanzamos nuestra máxima capacidad como seres humanos cuando amamos, sufrimos y sanamos como familia. “Estamos muy ocupados, pero necesitamos tomar tiempo para relacionarnos con nuestra familia”, dijo María del Carmen.

“Creemos que este amor debe ser enseñado, compartido y comunicado dentro de la familia con cada uno de sus miembros, la iglesia doméstica. Creemos que la familia tiene parte en la misión de toda la Iglesia”.

John-Paul y Sheila Papuzynski, misioneros de tiempo completo con Family Missions Company, comunicaron este mensaje en dos pláticas, la familia evangelizadora, y la familia misionera. Habiendo experimentado personalmente el amor fundamental de Dios, estamos llamados a evangelizar, a compartir la Buena Nueva con los demás. “A los católicos generalmente se les enseña el catecismo y se les dan los sacramentos, pero no se les evangeliza. Pierden el llamado a responder al Evangelio”, dijo John-Paul Papuzynski.

Aunque los Papuzynski han servido en México y en España, y se están preparando para irse a China en el otoño, ellos explican que cada familia es llamada a ser misionera dondequiera que resida. Oración, estudio de Biblia, pidiendo la gracia de los sacramentos, buscando comunidad y sirviendo como familia son los cinco instrumentos para vivir una vida misionera.

“El Señor sabe que ningún matrimonio muestra todas las virtudes todo el tiempo, pero en su misericordia Él



Durante la Conferencia sobre la Vida Familiar el 20 de mayo, María del Carmen Uceda-Gras dirige a una familia en una “lluvia de bendiciones”, un ejercicio para acrecentar la intimidad y la unidad. (Foto de Susan Moses / NTC)

nos da la Penitencia y la Eucaristía para que podamos aumentar nuestra capacidad de amar como Jesús ama”.

El orador principal, el Padre Benjamin Cieply, LC, resumió su consejo a las familias en una palabra: Eucaristía. Que la familia asista a Misa por lo menos cada semana, reciba la Eucaristía cada vez que haya oportunidad y que, cuando le sea posible, asista a la Adoración Eucarística.

Él empezó comparando la Eucaristía con un reloj (iWatch) de oro de \$14,000. “La Eucaristía es el regalo más importante; pero si uno no lo abre, no sirve. Es como si al recibir la caja con el iWatch, sin abrir la echamos bajo la cama. Si uno no recibe la Eucaristía al menos una vez por semana, somos como una persona muriendo de sed sentados junto a una fuente”, dijo el P. Cieply.

El Legionario de Cristo sirve actualmente como capellán en Highlands School en Irving.

En 2007, el P. Cieply tuvo la oportunidad de ser el traductor del Papa Emérito Benedicto XVI durante el Sínodo sobre la Eucaristía en Roma. Durante la Adoración

perpetua del evento, frecuentemente vio cardenales y líderes de la Iglesia arrodillándose ante el Santísimo Sacramento. “Ellos entienden que la Eucaristía verdaderamente es la Fuente y Culminación de nuestra fe”.

Él explicó que aunque la custodia pueda estar adornada con joyas y metales preciosos, el verdadero tesoro está dentro. “Jesús está presente en la Eucaristía, y Él quiere que uno lo reciba para que Él pueda venir con uno. Él es nuestro compañero toda la vida”.

“A diferencia de la comida, que nuestro cuerpo separa en nutrientes para alimentarlo y darle energía, Cristo en la Eucaristía no se separa en nuestro cuerpo, sino que transforma nuestra condición humana en otra más cercana a Dios. Cristo en la Eucaristía nos da los dones necesarios para ser más como Él. Él acrecienta nuestras virtudes”, explicó el P. Cieply.

“El Amor es Nuestra Misión: La familia plenamente viva”, la catequesis preparatoria para el Encuentro Mundial de las Familias, puede comprarse o tomarse gratis de www.worldmeeting2015.org.

Seguendo a San

Con raíces que van 800 años at
(TOR) cuidan con humildad y co

Por Jerry Circelli
Corresponsal


SIGUIENDO LOS PASOS DE SAN FRANCISCO DE ASÍS, LOS FRAILES FRANCISCANOS DE LA TERCERA ORDEN REGULAR (TOR) ESTÁN DEDICANDO TIEMPO DURANTE 2015, EL AÑO DE LA VIDA CONSAGRADA, PARA REDESCUBRIR SUS RAÍCES, EVALUAR SU TRABAJO PRESENTE Y REAFIRMAR SUS ESFUERZOS PARA SEGUIR SIRVIENDO A LA IGLESIA DE CRISTO EN EL FUTURO.

Las raíces de la orden se remontan casi 800 años a San Francisco. Cuando joven, Francisco no era santo, según varias versiones. De este hombre joven, guapo, agradable y rico se sabía que tomaba, asistía a fiestas y tenía muy poco tiempo para Dios.

Sin embargo, ese estilo de vida cambió dramáticamente después que Francisco escuchó la voz de Dios e inició su jornada hacia la conversión. Uno de sus grandes logros fue cuando ayudó a un leproso y éste a cambio le dio el beso de paz que llenó a Francisco de gozo. Francisco continuaría sirviendo a los pobres, adoptaría una vida de pobreza para sí mismo y respondería al llamado de Dios de reparar su Iglesia.

Francisco se volvió un penitente carismático—un cristiano devoto que se arrepiente de sus pecados y busca el perdón de Dios. Su piadoso ejemplo y buenas obras hacia los demás atrajeron muchos hermanos en Cristo, quienes se aventuraron a salir a propagar la Palabra de Dios.

Ese ministerio dio lugar a la orden Franciscana de sacerdotes, monjas y hermanas y hermanos laicos. Entre ellas, la Tercera Orden Regular—una comunidad religiosa de penitentes dedicados a orar por la salvación de la humanidad, a promover paz y justicia para todos, y a invitar a otros



Esta pintura de Jusepe de Ribera de principios del siglo 17, muestra a San Francisco de Asís meditando ante un crucifijo. La calavera en sus manos es un recordatorio de la brevedad de la vida—representación común en muchas obras de arte mostrando a San Francisco.

n Francisco

años atrás, 19 Frailes Franciscanos de la Tercera Orden Regular
dad y compasión de la Iglesia de Cristo en esta diócesis.

a abandonar el pecado y abrazar a Dios.

PADRE TOM STABILE, TOR, párroco de la Iglesia de San Andrés en Fort Worth, tenía una atracción especial hacia la vida de San Francisco.

Cuando a mediados de 1960, estando el P. Stabile en kindergarten, se le detectó un defecto congénito en el corazón, él pasó varios meses entrando y saliendo de *Walter Reed Army Medical Center*. Como hijo de un militar retirado con privilegios en el hospital, el P. Stabile fue tratado en ese hospital en Silver Spring, Maryland, al norte de Washington, D.C.

Antes de su operación para reparar la cavidad en su corazón, el P. Stabile encontró consuelo al recibir su primera Comunión en su parroquia en Eatontown, New Jersey, como 200 millas lejos del hospital *Walter Reed*. Después, en el hospital se sintió bendecido y reconfortado cuando un capellán le trajo el Cuerpo de Cristo.

Junto a este sentimiento de unión y paz con Cristo estaban a la vista por todo el hospital los soldados heridos o mutilados—bajas de la guerra en Vietnam.

“Yo veía este inmenso número—miles—de soldados sin brazos o piernas o con quemaduras en sus cuerpos”, recordó el P. Stabile, explicando que él quería compartir el Cuerpo de Cristo con ellos.

“Como un niño de siete años recibiendo la Comunión, cons-

ciente que estoy recibiendo a Jesús, me sentí consolado, y recuerdo que pensé, sería bueno hacer esto por otra gente. Así empezó. Ésa fue la semilla”.

Esa semilla continuó creciendo en el P. Stabile, quien llegó a ser versado en la vida de los santos, incluyendo San Francisco.

“Mi abuela era una Francisca laica”, dijo el P. Stabile. “Y al leer más acerca de San Francisco me dí cuenta que su espiritualidad causaba un profundo efecto en mí.

“Específicamente, él enfatizaba la bondad de la creación de Dios y cómo vemos a Dios reflejado en la belleza de la naturaleza, pero también en cómo nos relacionamos con los demás. Somos parte de la creación y somos responsables de ella. Él también nos invitaba a reconocer la dignidad que Dios nos ha conferido. La conversión es uno de los principales carismas de la Tercera Orden Regular. Reconocemos que Dios trabaja en nosotros durante nuestras vidas para ayudarnos a volvernos completamente a Él”.

En *High School*, el P. Stabile, indicando un interés general, escribió una carta a los Frailes Franciscanos de la Tercera Orden Regular de la Provincia del Sacratísimo Corazón de Jesús en Loretto, Pennsylvania. Los frailes lo invitaron a visitarlos; al joven le gustó lo que vio y después solicitó entrar a la orden.

Los TORs aceptaron al P. Stabile, y después de graduarse de la preparatoria empezó su camino

con los Franciscanos hacia el sacerdocio. El P. Stabile fue ordenado en 1987 en la Capilla de la Inmaculada Concepción de la Universidad de San Francisco en Loretto.

El internado diaconal del P. Stabile fue en la Parroquia del Apóstol Santo Tomás en Fort Worth. Sus nombramientos lo han llevado de Pennsylvania y Florida a Sta. Maria Goretti en Arlington y a la Parroquia de San Andrés en Fort Worth—donde ha sido párroco desde 2008.

El P. Stabile también ha sido nombrado, por su provincial, ministro local de la Provincia del Sacratísimo Corazón de Jesús. En ese cargo, el P. Stabile tiene la responsabilidad de actuar como enlace entre los frailes, su provincia, y la Diócesis de Fort Worth donde están sirviendo.

PADRE RAPHAEL EAGLE, TOR, de la Provincia de la Inmaculada Concepción en Hollidaysburg, Pennsylvania participa, con el P. Stabile y con los otros, del carisma de los Frailes Franciscanos de la Tercera Orden Regular.

Ese carisma, como lo define el P. Stabile, contiene cuatro pilares que sostienen la Regla de Vida de los Franciscanos TOR e incluyen penitencia (conversión), oración contemplativa, pobreza y minoría (humildad).

Tanto el P. Stabile como el P. Eagle aseguraron que la conversión es el aspecto más importante de su carisma.

Haciendo notar que los TORs que sirven en la diócesis representan



Como un niño de siete años recibiendo la Comunión, consciente que estoy recibiendo a Jesús, me sentí consolado, y recuerdo que pensé, sería bueno hacer esto por otra gente. Así empezó. Ésa fue la semilla”.

– Padre Tom Stabile, TOR



(Foto por Jerry Circelli / NTC)



Donde hay una necesidad, ahí nos encontrarán. En la ciudad o en el campo, siempre estamos tratando de fortalecer la Iglesia, que era la meta de San Francisco en su vida. Cuidamos del Cuerpo de Cristo, la Iglesia...”

- Padre Raphael Eagle, TOR



(Foto por Joan Kurkowski-Gillen / NTC)

a un mundo de distancia del P. Stabile y el P. Eagle, pero comparte su carisma y saca fuerzas de su fundador TOR.

“La vida y espíritu de San Francisco fue una gran inspiración”, dijo el P. Kolapuram.

Por casi 20 años el P. Kolapuram sirvió como misionero entre los pobres en Bihar, India. Hace tres años vino a la Parroquia de Sta. Catalina de Siena en Carrollton, donde sirve como párroco.

Mirando hacia el futuro, especialmente junto con gente que tiene en mente la vida consagrada, el P. Kolapuram dijo, “La Iglesia Católica necesita ahora más hombres y mujeres jóvenes que con mucho valor y dedicación salgan a difundir el mensaje de Cristo de amor, perdón y paz, y a construir una sociedad donde la gente pueda vivir sus valores morales”.

Con respecto a su propia orden, él dijo, “los Frailes Franciscanos están aquí para servir al pueblo de Dios”.

El P. Eagle se hizo eco de los mismos sentimientos de los que siguen los pasos de San Francisco mediante los Frailes Franciscanos de la Tercera Orden Regular.

“Me siento, al mismo tiempo, humilde y orgulloso de llamarlos ‘hermanos’”, dijo el P. Eagle.

varias naciones, el P. Eagle dijo, “Pero sobre todo, unido en nuestra Tercera Orden Franciscana está el espíritu de constante conversión. Este es nuestro carisma. Nunca termina. Es continuo.

“Donde hay una necesidad, ahí nos encontrarán”, añadió el P. Eagle. “En la ciudad o en el campo, siempre estamos tratando de fortalecer la Iglesia, que era la meta de San Francisco en su vida.

Cuidamos del Cuerpo de Cristo, la Iglesia, fortificándola con nuestra labor en varios y diferentes niveles”, dijo el P. Eagle.

El P. Eagle tiene más de 35 años de experiencia en el ministerio de hospitales incluyendo 22 años en Paraguay y casi 15 años en la Diócesis de Fort Worth, donde trabajó como capellán de tiempo completo en *Cook Children’s Medical Center*. También sirvió en las parroquias

de San Jorge y San Bartolomé en Fort Worth.

Ahora retirado, algunas veces celebra Misas en Inglés y Español en la Iglesia de la Santísima Trinidad en Azle, la misión de la Iglesia del Apóstol Santo Tomás en Fort Worth.

P. AUGUSTINE KOLAPURAM, TOR, nació en el estado de Kerala en el sur de la India y creció

Frailes Franciscanos TOR sirviendo en la Diócesis de Fort Worth

PROVINCIA DEL SACRATISIMO CORAZÓN DE JESÚS, LORETTO, PA.

- P. Thomas Stabile, San Andrés en Fort Worth
- P. John Mark Klaus, San Andrés en Fort Worth
- P. Julio Rivero, San Andrés en Fort Worth
- P. John Shanahan, San Andrés en Fort Worth *
- P. Richard Eldredge, El Buen Pastor en Colleyville
- P. Jonathan McElhone, El Buen Pastor en Colleyville
- Hno. Paul McMullen, El Buen Pastor en Colleyville *
- P. Jim Gigliotti, Sta. Maria Goretti en Arlington *
- P. Luke Robertson, Sta. Maria Goretti en Arlington
- P. Michael Ciski, St. Maria Goretti en Arlington

* regresarán a su comunidad religiosa este mes

PROVINCIA DE SANTO TOMÁS EN INDIA

- P. Mathew Kavipurayidam, El Apóstol Santo Tomás en Fort Worth
- P. Sushil Tudur, El Apóstol Santo Tomás en Fort Worth
- P. Joy Joseph, La Santa Cruz en the Colony

VICEPROVINCIA DE SAN LUIS EN INDIA

- P. Augustine Kolapuram, Sta. Catalina de Siena en Carrollton
- P. George Thennattil, Capellán de hospital

PROVINCIA DE NUESTRA SEÑORA DE GUADALUPE EN MÉXICO

- P. Stephen Jasso, Todos los Santos en Fort Worth
- P. Ángel Infante Hernández, Todos los Santos en Fort Worth

PROVINCIA DE LA INMACULADA CONCEPCIÓN, HOLLIDAYSBURG, PA.

- P. Raphael Eagle, retirado, en residencia en la Catedral de San Patricio

Adorando al Santísimo Sacramento

Por toda la diócesis, la veneración está creciendo en popularidad

(foto CNS /Gregory A. Shemitz)



Por **Mary Lou Seewoester**
Corresponsal

EL PAPA SAN JUAN PABLO II PASABA TIEMPO CADA MAÑANA ADORANDO AL SANTÍSIMO SACRAMENTO ANTES DE EMPEZAR SUS LABORES DEL DÍA.

En Calcuta, la Madre Teresa pasaba una hora en Adoración Eucarística antes de ir a servir a los pobres y a los moribundos. Y en la Diócesis de Fort Worth, los católicos están siguiendo estos ejemplos.

El Diácono Don Warner, Director de la Liturgia y el Culto y Director de Diáconos, estima que de dos tercios a tres cuartos de las parroquias ofrecen Adoración semanalmente, diariamente o ocasionalmente. “Hace 10 ó 15 años, menos de un cuarto de nuestras parroquias ofrecían Adoración”, dijo él.

El enlace Adoration Finder en la página web de la diócesis enumera 33 parroquias que ofrecen Adoración diaria o semanalmente todo el año.

Los días, horas y lugares para Adoración Eucarística varían de acuerdo con las necesidades y recursos individuales de cada parroquia. Por ejemplo, la parroquia de Sta. María Goretti en Arlington, ofrece todos los días 16 horas de Adoración Eucarística, de 6:00am a 10:00pm en el oratorio de la parroquia. En Keller, la parroquia de Sta. Elizabeth Ann Seton expone la Eucaristía de 10:00am a 6:00pm cada martes y

miércoles en la iglesia. Y en Carrollton, la parroquia de Sta. Catalina de Siena tiene diariamente la Hora Santa en la capilla, después de la Misa de 8:30am hasta las 10:00am.

El Padre Augustine Kolapuram, TOR, párroco de Sta. Catalina de Siena, dijo que la Adoración Eucarística es importante para sus feligreses porque “la gente se acerca más a Dios y crece en su vida espiritual... es un tiempo para reflexionar en las cosas que Dios ha hecho por nosotros y para establecer una unión más cercana con el Señor”.

Él dijo que la parroquia está reestructurando la Adoración, esperando aumentar el número de horas, pero también para cerciorarse que la parroquia sigue las normas para la Adoración. Por ejemplo, dos adoradores deben estar presentes por cada hora que la Eucaristía está expuesta, y solo un sacerdote, diácono, acólito o ministro extraordinario de la sagrada Comunión pueden exponer o reposar el Santísimo Sacramento.

Betsy Kalina, coordinadora de Adoración Eucarística en Sta. María Goretti dijo, “Es un reto universal, pero con esfuerzo tratamos de tener dos adoradores para cada hora”. Ella subrayó que uno de los beneficios de tener horas estables de Adoración es que mantiene la iglesia abierta para los que vayan llegando.

“Hay gran necesidad de un lugar tranquilo para rezar”, ella hizo notar. “Estamos a una cuadra de UTA (la Universidad de Texas

en Arlington), y sabemos cuando es tiempo de exámenes porque el oratorio se llena de estudiantes de UTA. Éste es un maravilloso lugar para pedir favores”.

Kalina siente que los beneficios de la Adoración van más allá del crecimiento espiritual individual y de la petición personal.

“La Adoración nos ha unido como parroquia”, dijo ella. “Nuestros adoradores rezan también por las necesidades de nuestro sacerdote, de nuestra parroquia y por más adoradores. Las oraciones son las que traen a la gente y Dios hace el resto”.

El P. Kolapuram también ha notado los beneficios de la Adoración Eucarística en su parroquia. “Más y más gente se está acercando más a los sacramentos, especialmente Confesión y la Santa Eucaristía... y las personas que se habían alejado, están volviendo a la Iglesia”.

“La gente que se compromete a orar ante el Santísimo Sacramento”, dijo, “reza no solo por su crecimiento personal, sino por toda la parroquia, y eso hace una gran diferencia”.

Alana Demma, coordinadora de Adoración en Sta. Elizabeth Ann Seton, ve la Adoración Eucarística como un beneficio para la diócesis también.

“Nos ayuda con vocaciones”, dijo ella. “Tenemos siete u ocho hombres y mujeres jóvenes que

han entrado a la vida religiosa” desde que la parroquia empezó Adoración hace casi 10 años.

Para las parroquias que están considerando empezar o extender Adoración Eucarística, Demma sugiere que usen anuncios en el boletín, pidiendo voluntarios de cada grupo parroquial, y recordando semanalmente por email a los adoradores la hora de su compromiso para que no falten. Agregó que el apoyo del párroco es la primera y más importante parte para iniciar Adoración Eucarística en una parroquia.

“Algunas personas no saben qué hacer durante la Hora Santa, pero una vez que prueban, quieren seguir regresando”, dijo ella.

Para los que no están seguros cómo rezar durante la Hora Santa, el Diácono Warner recomienda “cualquier tipo de oración personal o lectura santa... especialmente si es significativa para uno y le llega al corazón”. Él dijo que orar con la Escritura, el Rosario, oración mental o meditación, la Liturgia de las Horas, orar con los santos, o hasta escribir nuestras propias oraciones, todas éstas son formas significativas de orar. “O, uno simplemente puede contemplar al Señor adorándolo”. Y añadió, “y permitir que Él entre en uno”.

El P. Kolapuram asiente. “Siempre podemos sentarnos a los pies del Señor y simplemente mirarlo en silencio y escuchar”.

Para encontrar parroquias que ofrecen Adoración, por favor visite www.fwdioc.org/adoration-finder?1688

LA PERSPECTIVA DE LA PERSECUCIÓN CONTRA LA IGLESIA EN EL FUTURO

POR EL PADRE CARMELO MELE, OP



EL CARDINAL FRANCIS GEORGE MURIÓ HACE ALGUNOS MESES. ERA ARZOBISPO DE CHICAGO CONOCIDO POR SU INTELIGENCIA. EN 2010 EL CARDINAL GEORGE HIZO UNA PREDICCIÓN QUE MUCHOS PIENSAN COMO PROFÉTICA. DIJO: “YO ANTICIPO MORIR EN LA CAMA; MI SUCESOR MORIRÁ EN LA PRISIÓN; Y SU SUCESOR MORIRÁ COMO MÁRTIR EN LA PLAZA CENTRAL”.

El cardinal tenía en cuenta la secularización creciente en el mundo actual. Pensaba que tal movimiento no va a tolerar la Iglesia defendiendo la vida desde la concepción hasta la muerte natural y el matrimonio como una alianza permanente entre un hombre y una mujer. La intolerancia del mundo hacia la Iglesia por sus enseñanzas no es nada nueva. Más bien, la Iglesia ha sido perseguida por manifestar sus principios a través de los siglos.

La persecución contra la Iglesia en la historia

En los primeros siglos después de Cristo el imperio Romano consideraba la fe cristiana como una superstición ilegal. Simplemente por ser cristiano el fiel cometió un crimen. Sin embargo, por la mayor parte el gobierno dejaba a los cristianos vivir sin la persecución. Sólo cuando los vientos políticos soplaban contra la Iglesia, los gobernantes los reprimieron por no

dar culto a los dioses romanos. Por supuesto los cristianos que no acataron la exigencia fueron martirizados. En estos tiempos el gobierno también podía confiscar los bienes de la Iglesia.

Una de las más famosas persecuciones de la Iglesia tuvo lugar en Inglaterra en el siglo dieciséis. El rey Enrique VIII quería la anulación de su matrimonio con Catalina de Aragón. Cuando la Iglesia no se la concedió, Enrique se declaró a sí mismo cabeza de la Iglesia de Inglaterra (la Iglesia Anglicana). Algunos oficiales como Tomás Moro y el obispo Juan Fisher que no firmaron la declaración de lealtad a Enrique fueron decapitados. Una generación después la reina Elizabeth ejecutó a muchos más católicos.

La persecución contra la Iglesia en Inglaterra fue duplicada en Francia en los finales del siglo dieciocho. Por décadas la Iglesia estaba bajo sospecha de los pensadores de la Ilustración. Entonces, después de la Revolución Francesa, los radicales trataron de eliminar la religión del país para tomar el poder de la Iglesia, ocupar sus templos y ejecutar a los sacerdotes.

La posibilidad de la persecución en el día de hoy

Aunque parezca imposible la persecución ahora como pasó en el tiempo anticlerical más severo en Francia, se puede imaginar algunas trayectorias alarmantes. Es posible

que el estado exija que los sacerdotes oficien matrimonios entre los gay si van a continuar oficiando matrimonios entre las parejas fieles heterosexuales. También, no es impensable que las cortes reconozcan un derecho de participación plena en la religión de parte de cualquiera persona que la pida. Entonces, la Iglesia sería forzada a dar la Comunión a aquellos en un segundo matrimonio. Lo que es más probable es que el gobierno reprima la Iglesia quitando los beneficios como la exención de impuestos. El forzar impuestos sería una pena más leve que tomar la vida de los líderes de la Iglesia, pero ciertamente cambiaría sus operaciones bastante.

El mensaje básico del arrepentimiento

A pesar de retos gigantes amenazando su futuro, la Iglesia debe proclamar el mensaje evangélico. De verdad, los tiempos contemporáneos le llaman a predicarlo con más empeño que nunca. Jesús vino predicando el arrepentimiento. Quería que la gente dejara de ver a los otros como objetos para conquistar y que comenzara a apreciarlos como sujetos para hacerse amigos. En nuestro tiempo un arrepentimiento cada vez más preciso tiene que ver con la sexualidad. Tenemos que apreciar la sexualidad no como fuente de placer, y mucho menos como algo sucio. Sobre todo la sexualidad es la fuerza que nos lleva del ensimismamiento a

El Padre Carmelo Mele, de la ORDEN DE PREDICADORES (LOS DOMINICOS), ordenado como sacerdote en 1980, es el director del INSTITUTO JUAN PABLO II y de la CATEQUESIS PARA ADULTOS HISPANOS de la DIÓCESIS DE FORT WORTH.

relaciones amistosas con los demás. Así también hemos de pensar en la intimidad sexual. No es primeramente para complacerse a sí mismo, sino para fortalecer los lazos del matrimonio. Así las parejas dan a luz, sea física o sólo espiritualmente, a las próximas generaciones.

El testimonio de la historia

El Cardinal George terminó su predicción famosa con una frase perspicaz. Dijo: “El sucesor (del obispo que es martirizado) recogerá los fragmentos de una sociedad arruinada para ayudar a reconstruir lentamente la civilización como la Iglesia ha hecho tan seguido en la historia”. Sabemos que una sociedad que piensa en la sexualidad principalmente como fuente de placer, y la vida en el seno como descartable no puede sostenerse por mucho tiempo. Dicen algunos que Europa está deshaciéndose ahora con este planteamiento y tal vez los Estados Unidos la seguirán. De todos modos, no es razón de perder la esperanza. Esperamos que como vemos la decaída de los valores honorables ahora, nuestros hijos y nietos podrán ver su resurrección aún más eficaz.

“The spiritual formation of our students is as important as their human and academic formation” — John Lopez

principal at Cassata. In addition to her daily interactions with pupils and faculty, she is also responsible for marketing, fundraising, and development.

As academic dean, Lopez will handle student scheduling along with his role as campus minister.

“There’s a renewed vigor in all of our principals, and they’re excited about the potential in their schools,” Pelletier enthuses. “There’s a lot of change and it’s exciting change.”

Founded in 1975, Cassata was started to help struggling students achieve a high school diploma. The curriculum caters to dropouts and other young people facing financial, learning, or family hardships, as well as some students who simply want to do their high school studies outside a traditional high school environment.

Lopez’s background prepared him to help teens who are coping with difficult life circumstances. After converting to Catholicism in his early 20s, he began teaching RCIA classes to high schoolers and headed his parish’s youth ministry program.

More recently, the Franciscan University graduate worked at Child Protective Services as a case manager.

“It taught me to love people where they’re at in life,” Lopez pointed out, describing his work with families dealing with abuse, neglect, and addiction. “My job was to help families by connecting them to services so recovery could happen.”

The father of eight says his fundamental objective is to help Cassata students learn more about their faith by discussing Church teachings, social justice issues, and other relevant topics in a welcoming environment.



Cassata students Samantha Rodriguez, Andres Garcia, and Angela Quintero (l. to r.) in the new campus ministry room.

“The spiritual formation of our students is as important as their human and academic formation,” says the seasoned youth minister. “I want them to understand their value and worth, and that can be done by understanding Who created us.”

Cassata will introduce a theology course as part of its optional curriculum and may offer a school retreat. Lopez plans to use the framework and catechetical materials developed by the U.S. Conference of Catholic Bishops for the theology class.

Space for a campus ministry room was chiseled out of existing administrative offices at Cassata. “We wanted to create a place where students can not only do homework, hang out, and get some coffee, but also provides an atmosphere where we can start conversations,” says the new campus minister. “Everything is still coming together because the

program is new.”

During his time as a youth leader in the dioceses of Steubenville, Ohio; San Antonio; and Fort Worth, Lopez witnessed personal transformations firsthand. He remembers one high school freshman who didn’t “fit in” with other young people until he found love and acceptance at a youth group that met at Our Lady of Guadalupe Parish in Helotes, Texas.

“He had his questions answered about the faith and began sharing his story with other teens

through a retreat ministry,” Lopez recalls. “Today he is considering missionary work.”

Educating young people about their faith gives them a firm spiritual foundation that benefits the Church, their personal relationships, and society.

“I’ve seen teens come through the youth group, grow up, and get married,” he says. “They take the Sacrament of Marriage seriously by putting the Lord in the center of their union and being open to life. It’s cool to see that happening.”

To Report Misconduct

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

- Call Judy Locke, victim assistance coordinator, (817) 945-9340 ext. 201 or e-mail her at jlocke@fwdioc.org
- Or call the Sexual Abuse Hot-line (817) 945-9345 and leave a message.

To Report Abuse

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

GOOD NEWSMAKER

John Lopez — first campus minister at Cassata — to help rejuvenate Catholic identity

By Joan Kurkowski-Gillen
Correspondent

John Lopez knows the difference a little faith and fellowship can make in the life of a young person. Growing up in Orange County in California, he experienced neither.

“I didn’t grow up in the Church at all,” admits the new academic dean and campus minister at Cassata High School. “I was baptized Catholic, but that was the extent of my involvement with the faith.”

His parents weren’t religious, and he didn’t turn to the Church for guidance or help until he was 22 and dealing with a troubled marriage. His wife, Denise, a cradle Catholic, thought having their marriage blessed by a priest would help. She encouraged him to attend a Rite of Christian Initiation for Adults (RCIA) class. Formation sessions at St. Vincent Church in San Angelo answered his questions and led to a retreat where he encountered Jesus in a personal way.

“That weekend really changed my life,” remembers the Denton resident who received the Easter sacraments in 1998. “I came back from that retreat really fired up and wanted to do more. It was a turning point for me and it saved my marriage.”

As the school’s first campus minister, Lopez hopes to generate a similar level of enthusiasm in the students at Cassata.

“The awesome thing about campus and youth ministry is being able to help teens fall in love with Jesus and his Church so they can develop a personal relationship with Him,” explains the St. Mark parishioner.

His initial goal is to rejuvenate the school’s Catholic identity and reinforce the Catholic culture already present on campus. Approximately 43 percent of the students attending the alternative high school are Catholic.

Jennifer Pelletier, the new superintendent of Catholic Schools for the Diocese of Fort Worth, says strengthening the spiritual formation of students across the diocese is a priority as the 2015-16 academic year begins.

“It’s important to me and to

Bishop Olson,” she adds. “That’s going to be the hallmark of my job as superintendent — the revitalization of Catholic identity in all our schools.”

Creating a campus ministry post and giving Cassata a new administrative model are some of the changes greeting students as classes start at the Hemphill Street campus. Trinette Robichaux now has the title of both president and

CONTINUED ON PAGE 47



CASSATA
John Lopez knows the difference a little
faith and fellowship can make in the life
of a young person