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Dedicated in 1892, St. Patrick Cathedral is the mother church of the Diocese of Fort Worth. (NTC/Ben Torres)

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A Greater Understanding

You may have noticed the magazine looks a little different. I can explain.

While we've had an award-winning product here for more than 20 years, the way news is shared changes. We're changing to share the Good News, the truth, in a better way. We're making all these changes to make the reading experience as inviting and edifying as possible for you.

For the past several issues we've made it a point to give you bright, big and engaging photos, tightly-honed writing, and informative graphics. Now we're giving you a slightly larger magazine in order to house more of the above. (Online, we're creating more local videos and photo galleries than ever before.)

As you will see, this issue is one you'll want to find a comfy chair to read. Some of the stories are heartening, as with our Knights of Columbus and their incredible generosity. Some aren't easy to read, as with our deep dive on immigration and the latest on the abuse scandals. But even these are "must reads." That's because truth comes in different flavors.

Sometimes it's easy to digest. Most of the times it's not. But our community is better off when we're informed. So I urge you to read as much as you can (not just from us) and discern what you're reading in the news, reflecting on it — just as our Blessed Mother did with events in her day.

A young Catholic writer, Larabeth Miller, once wrote, "By reflecting on events, we can gain greater understanding, as well as charity towards all people involved. That way whenever we speak, our words carry meaning and truth." She was writing about our Blessed Mother Mary. Have you noticed how often Mary "pondered" and "kept all these things in her heart" reflecting on them? A lot!

We should do the same. We owe it to our neighbors in Christ. We owe it to our Church. Understanding, as Larabeth said, helps us act with charity, mercy, justice, and with right reason.

For the Kingdom,

Editor



Seminarian William Hayes chats with a priest during the annual Religious Appreciation Dinner hosted by the diocese's Knights of Columbus at St. Vincent de Paul Parish in Arlington. (NTC/Kevin Bartram)

Knights donate more than \$200K at annual dinner

ARLINGTON — Knights of Columbus in the Diocese of Fort Worth held their 23rd annual Priest and Religious Appreciation Dinner July 23 at St. Vincent de Paul Parish in Arlington.

In attendance were approximately 200 Knights and their wives, 100 priests, sisters and religious, and 27 diocesan seminarians.

Attendees were able to socialize, share a meal together, and witness the Knights of Columbus present the diocese with a check for over \$200,000. Approximately \$146,000 of the \$206,903 will go towards vocations and the remaining \$60,000 will go to Deaf Ministry. The Knights donated an additional \$3,500 through the "Pennies for Seminarians" Fund.

"This event is vitally important to these young men to be able to see the support they have behind them, and to know they are not doing it alone," said Chris Stark, General Agent for the Diocese of Fort

Worth Knights. "This also helps to show our priests and future priests the strength of the Knights of Columbus, to know that they can always lean on their council for any and all parish needs, whether that be in manpower or financially. The men in the Knights of Columbus always seem to come through."

In addition to the religious receiving support, the Knights receive a renewed motivation for the year when they see who their money is going towards.

"The Knights love seeing all the seminarians together. I think that is one of the biggest impacts of the evening. We get to see them all there and I know it energizes us to keep supporting them," said Pat Henz, chairman of the Western Metroplex Chapter Knights of Columbus.

— Katherine Hoffman

Faith blossoms at award-winning school garden

DENTON — Keep Texas Beautiful recently named Immaculate Conception Catholic School in Denton as the winner of the statewide Sadie Ray Graff Educators and Educational Institution Award for its program that encourages environmental learning.

Immaculate Conception's program began 11 years ago as a school recycling effort with the help of a Keep Denton Beautiful Environmental Education Grant. Since then, it has grown rapidly.

The program not only includes recycling, but also a large garden, composting, design and construction techniques, service learning through a faith focus, outdoor learning, a buddy program, and sustainability, Elaine Schad, principal of Immaculate Conception, said.

"With our mission of developing the whole child to serve God and to serve others, we wanted our students to apply their practical gardening skills throughout their lives, so we expanded our focus to our service-learning garden," Schad said.

Since 2010, the program has been run by Tina Jezek, school environmental recycling and sustainability coordinator. Jezek is a certified Texas organic gardener.

The learning experience is hands-on for roughly 200 students. "Almost every class from pre-K through eighth grade is involved in weeding, planting, watering, adding compost, mulching, and harvesting," Jezek said.

— Alice Varela Murray



Seminarian Collin Becker learns how to speak Spanish with teacher Terry Hostler at St. Mary of the Assumption Parish in Fort Worth. (NTC/Ben Torres)

Seminarians hit the books, in Spanish

FORT WORTH — Five seminarians from the diocese spent the summer learning Spanish in an intensive language program that will enable them to better serve Spanish-speaking parishioners.

The program at St. Mary of the Assumption Parish in Fort Worth was led by Terry Hostler, director of religious formation at St. Mary. Seminarians David LaPointe, Collin Becker, and Austin Hoodenpyle, all of the Theological College at Catholic University of America in Washington, D.C.; and Brandon LeClair, of Assumption Seminary in San Antonio, and Thomas Jones.

“It is a course to strengthen the basic Spanish skills of seminarians for the Diocese of Fort Worth, in order to prepare them for ministry to the Spanish-speaking community,” said Hostler, who has a bachelor’s degree in Spanish and has taught for 22 years in the Fort Worth Independent

School District — 19 years in elementary bilingual education and the past three teaching high school Spanish.

The class was four days a week, three hours a day.

Nearly half of the 90 parishes in the Fort Worth Diocese offer Mass in Spanish, so having bilingual priests is important, said Marlon De La Torre, director of evangelization and catechesis for the diocese.

“There is a need for Spanish-speaking priests because the Catholic population is now over 50 percent Hispanic,” De La Torre said.

Hostler said the seminarians learned a form of pastoral Spanish.

“Since they had some basic Spanish, we concentrated on Spanish that they will use working in a parish which serves Spanish-speaking parishioners,” Hostler said.

— Alice Varela Murray

Contagious Catholics spread the faith

ARLINGTON — Roughly 500 people heard messages of Catholic evangelization at St. Joseph Parish in Arlington that were filled with humor, reflection, joy, historical perspective — even ominous, riveting tales of faith overcoming evil.

The Dynamic, Contagious, Catholics! Conference held July 13-14 at the church was conducted by the nonprofit Fullness of Truth Catholic Evangelization Ministries.

Thad Cardine, director of evangelization for Fullness of Truth, said the two-day event was aimed at teaching Catholics and non-Catholics that spreading the word about the spiritual strength of the

Catholic faith is important for the Church’s future.

The speakers at the St. Joseph event came from diverse backgrounds.

Father Mitch Pacwa is a well-known author, educator, and EWTN TV host. Jesse Romero, a retired veteran of the Los Angeles County Sheriff’s Department, is an evangelist, author, and a former U.S. middleweight boxing champion. And, Sally Robb is an author, radio host, and the mother of six children who lives in Austin.

It’s important to use the power of Jesus Christ as a way to attract people into the Catholic Church, Robb said.

— Lance Murray



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



New Athletic Director Michael Carlson will continue his coaching duties at Nolan Catholic High School, while taking on administrative roles for the diocese. (NTC/Katherine Hoffman)

New athletic director keen on tackling different obstacles

FORT WORTH — Michael Carlson’s passion is not just for sports but for making sure all young people regardless of athletic ability or economic status can participate, something the 33-year-old strives to do as new athletic director for the Diocese of Fort Worth.

Carlson, a varsity football and girls basketball coach at Nolan Catholic High School, began his new role July 1. He remains a coach at Nolan while he takes on administration roles in the diocese.

“I love teaching the kids and hanging out with them, but what’s more important than teaching the game is being a role model, being available, being an advocate,” Carlson said.

In his new role he will help drive enrollment into the diocese. His vehicle? Using sports to draw interest in the Church and its schools — much like other teachers use their love of art, music, or theater.

“We have amazing schools and great leadership but at the same time, have some lower income areas” that need focus, Carlson said.

More important than sports, however, is Carlson’s love for the Catholic faith.

“The Catholic lifestyle has always been important to me. It’s less about coaching and more about taking responsibility for everything you do, making decisions in a manner that honors Jesus every day, and working with our gifts,” he said. “Helping them understand the Catholic lifestyle doesn’t have to be this rigorous idea you hear about. It’s really about the universal truth of the Holy Trinity and sacraments.”

Carlson admitted this role has him a little nervous. “But I’m nervous, because I’m so thankful and I really want to do a great job and honor those who gave me this opportunity and honor God.”

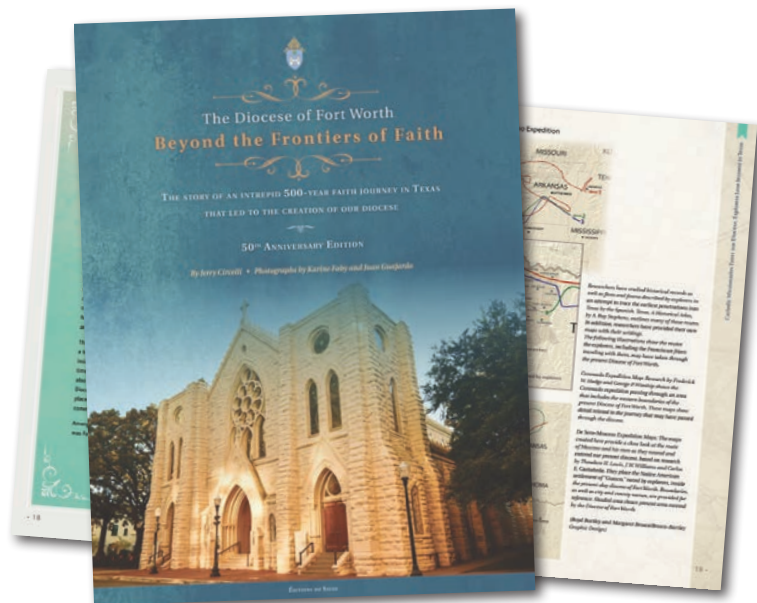
— Susan McFarland

Book commemorating diocese’s history on sale soon

FORT WORTH — Although the Diocese of Fort Worth will commemorate its 50th anniversary in 2019, our forefathers have been building the Catholic Church in North Texas for 500 years.

The stories and history of our diocese have been recorded in a commemorative book, *Beyond the Frontiers of Faith* by Jerry Circelli, which details the intrepid 500-year faith journey in Texas that led to the creation of the Fort Worth Diocese.

Parishes will sell *Beyond the Frontiers of Faith* with an anticipated delivery date of mid-September.



Community fueled by prospering garden, generous volunteers

SEYMOUR — Two years ago, the stepchildren of the late Frank Hall, a well-respected parishioner, said their stepdad wanted to donate some money and a one-acre property to Sacred Heart Parish in Seymour. Their idea was the parish could grow a community garden on the property where Mr. Hall used to garden.

The parish used the land to create a church garden and began planting a variety of fruits and vegetables.

“We just finished harvesting our

potatoes, as well as white onions. We’re picking black-eyed peas right now,” said Deacon Jim Novak, who has been parochial administrator at Sacred Heart for 11 years.

The wide variety of vegetables are available for parishioners after Mass and are served at youth ministry events, funerals, and parish dinners. The crops are also given to those in need, and some are frozen for future consumption.

— *Jenara Kocks-Burgess*



NorthTexasCatholic.org/video-gallery



Official Assignments

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

REV. THOMAS FOX, OFM

Currently residing at St. Francis Village, will move outside the Diocese of Fort Worth, effective August 15, 2018.

REV. DENNIS GANG, TOR

Parochial vicar at St. Maria Goretti Parish in Arlington has been recalled by his religious order community, effective August 22, 2018.

REV. JOSE GILDARDO ALVAREZ ABONCE, CORC

Pastor at Immaculate Heart of Mary Parish in Fort Worth, has been recalled by his religious order community, effective July 24, 2018.

REV. BENJAMIN HEMBROM, TOR

New to the Diocese of Fort Worth, has been appointed Parochial Vicar at St. Thomas the Apostle Parish in Fort Worth, effective August 7, 2018.

REV. PETER OPOKU WARE

New to the Diocese of Fort Worth, has been appointed Parochial Vicar at St. Joseph Parish in Arlington, effective June 19, 2018.



DIocese of Fort Worth

Notice of Suspension of Priestly Faculties

Please be advised that Alfredo Barba, a priest incardinated in the Diocese of Fort Worth, has abandoned the ministry and should be considered to be *vagus*. Bishop Michael Olson has suspended him of all priestly faculties except those afforded him by the Code of Canon Law, namely the faculty to anoint sacramentally and to absolve sins in danger of death. Please keep him in your prayers.

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In Memoriam

MARY McLARRY

June 21, 2018



Mary McLarry, 85, was the first Director of the Office of Worship in the Diocese of Fort Worth. She was a Sister of St. Mary of Namur for many years, teaching and giving formation from the grade school level to adults in parishes.

Full obituaries are available at NorthTexasCatholic.org.



FORT WORTH SAYS “¡Bienvenidos!”

National leadership convenes in Grapevine to enhance Hispanic ministry at V Encuentro

By Susan Moses

There’s no consensus about what to call a gathering of bishops. A sea of bishops. A bench of bishops. A psalter of bishops. Any of the three answers are acceptable.

When 127 bishops gather in the Diocese of Fort Worth on Sept. 20 – 23, the accurate terminology will not be in dispute: V Encuentro.

This “Fifth Encounter” will include more than 2,600 national delegates, at least three Vatican representatives, and the large collective of bishops mentioned above.

Representatives of more than 100 U.S. Catholic organizations, including Catholic Relief Services, Catholic Charities, and the



National Federation for Catholic Youth Ministry, are expected to attend.

The purpose of this national Encuentro, and the four preceding Encuentros, is to determine how the Church can better minister to the Hispanic population, and how the Hispanic population can more fully engage with and serve the entire Church. The first step is to enter into a deeper relationship with Jesus Christ and His Church, becoming *Missionary Disciples: Witnesses of God’s Love*, which is the theme of V Encuentro.

The gathering is the culmination of 18 months of meetings. Nearly 250,000 people assembled in parishes, participating in faith development, consultation, and outreach to those who have left or never



Delegates from the Diocese of Fort Worth gather at the Regional V Encuentro meeting in San Antonio in April. More than 2,600 delegates from across the country are expected at the National V Encuentro meeting to be held in Grapevine in September. (NTC/Thao Nguyen)

belonged to the Church. Delegates from those parishes shared their experiences and concerns at one of 145 diocesan Encuentros. And between January and June of this year, 14 regional Encuentros met across the U.S.

At the national gathering in September, participants will listen to keynote speakers and choose from among 30 or more workshops on subtopics such as engaging youth, developing leaders, and family faith formation.

WELCOME TO FORT WORTH

As the host diocese, Fort Worth faithful have been preparing for the National V

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V ENCUENTRO, BY THE NUMBERS



127 U.S. bishops



2,600 delegates



3 Vatican representatives



300+ volunteers



100+ U.S. Catholic non-profits attending

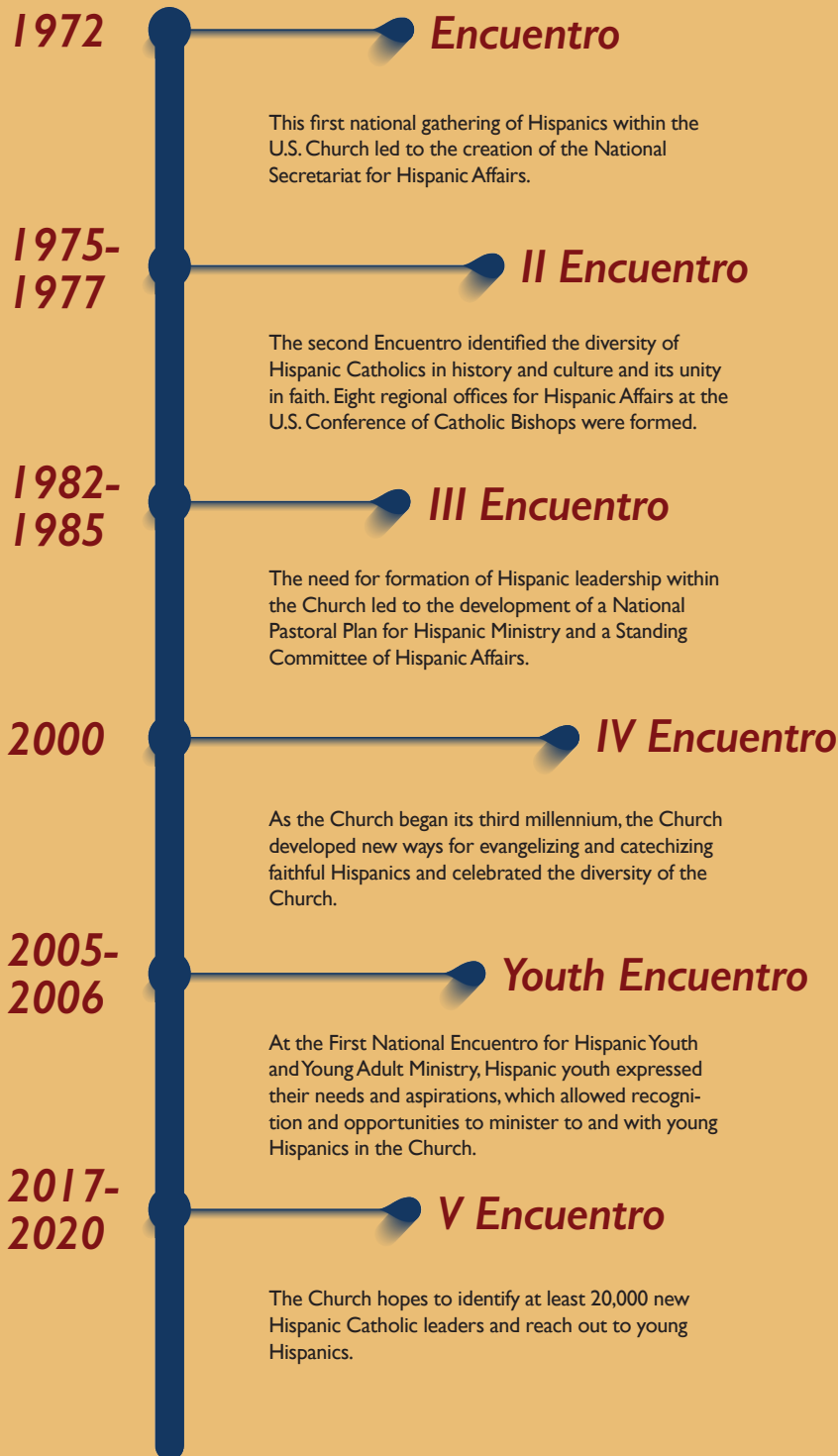


250,000 participated in parish Encuentros

A BRIEF HISTORY OF ENCUENTRO

Currently, 40 percent of all Catholics in the U.S. are Hispanic, from recent immigrants to those whose families have been here for generations. The Hispanic population is growing — more than half of all Catholics under 35 are Hispanic.

Prior to the first Encuentro, Church outreach to Hispanics focused primarily on providing material and spiritual assistance to recent immigrants. The first Encuentro recognized the need to evangelize and form Hispanics in the faith, so they can integrate into the Church.



From Page 11

Encuentro for two years, working with the U.S. Conference of Catholic Bishops on advanced logistics for the four-day event.

During the assembly, Bishop Michael Olson will give the welcoming address and lead a morning prayer service.

The Diocese of Fort Worth is providing and coordinating the 300 volunteers, recruited from the Knights of Columbus, deacons and diaconal candidates, seminarians, and the faithful of the diocese.

People who are not attending V Encuentro but are interested can watch keynote addresses, important plenary sessions, and liturgies online. Some of the speakers will be broadcast live on EWTN.

TAKING IT HOME

The Grapevine conference is not the culmination of V Encuentro, but rather the transition between accumulating the best practices of Hispanic ministry and then implementing those ideas back in the parishes.

According to Marlon De La Torre, diocesan director of evangelization and catechesis, the Diocese of Fort Worth will participate in the National V Encuentro with a focus on developing a Hispanic pastoral plan for this diocese.

He anticipates the core of the three-to-five-year diocesan plan will be on strengthening the family.

“The family serves as the fulcrum and the centerpiece of formation across all levels and all generations. We want to be sure Mom and Dad see themselves first as formators in the faith of their children,” De La Torre explained.

The Hispanic community in the Diocese of Fort Worth is a diverse community with distinct generations and varying countries of origin, but the Catholic faith unifies us, according to De La Torre.

He said, “Everyone wants to belong. . . . There’s a process, there’s a journey for every Catholic to follow and that’s centered on Christ and His Church and living out an active sacramental life.” 🇺🇸



Jesus Peña exchanges a high five with teacher Veronica Williams at St. Patrick Cathedral after receiving his uniform tie and blazer for Cristo Rey Fort Worth. (NTC/Jayme Shedenhelm)

FIRST CLASS Opportunity

Inaugural class of Cristo Rey Fort Worth begins work/study college prep education

By Joan Kurkowski-Gillen

A sign in Principal Tasha Ginn's office sums up the message Cristo Rey Fort Worth at Our Mother of Mercy wants to give its students: "Don't follow your dreams. Chase them."

The school opened its doors Aug. 9, becoming the 35th campus in a network of Cristo Rey schools across the country offering low-income students a multi-faceted, Catholic education that prepares them for success in college and life.

Young people carry a full load of academic subjects while spending one day a week at a corporate job that allows them to earn 60 percent of the annual \$17,000 tuition. Donations contribute 30 percent, with parents paying the remaining balance. A family's cost ranges from \$50 to \$250 a month and is based on financial ability.

"This would not work if parents were not involved," explained Mary Perez-Shannon, director of admissions.

Founded by Jesuit Father John Foley in 1996 to help struggling Chicago youths, the unique approach to education boasts impressive statistics. Cristo Rey alumni

earn a college diploma at twice the rate of other students from the same socio-economic stratum.

Claudia and Martin Rodriguez believe Cristo Rey Fort Worth will give their son, Joel, a step up in life. The 14-year-old hopes to become the first person in his family to graduate from college.

"We think this school is a better environment for him," said the proud dad. "From the time he was little, Joel told us he wants to be a dentist someday. He has a dream and I hope it comes true."

Continued on Page 14



Amy Arteaga, center, carries her books to class during the first week of school at Cristo Rey Fort Worth High School. (NTC/Ben Torres)

From Page 13

Located on property in the Terrell Heights Historic District that once housed Our Mother of Mercy elementary school, Cristo Rey welcomed 75 boys and girls to its inaugural freshman class. New admissions will be added each year until the ninth through twelfth grade school reaches a capacity of 250 students.

During an August 10 Mass celebrated to mark the debut of Cristo Rey, Bishop Michael Olson told students inside Our Mother of Mercy Parish, “I have prayed a long time for this day.”

And he asked the school’s charter class to pray for each other.

“You all worked so very hard to get to this point, and more hard work is to follow,” the bishop said. “But we stop here to remember that today is a gift.”

He reminded his young listeners to learn and serve with excellence and to share what they have been given.

“That’s the reason the Lord gives us anything — so we can share,” Bishop Olson emphasized. “I ask the Lord to bless you this day so you accept the gift of Cristo Rey and your mission to grow and obtain whatever it is the Lord has in store for you.”

The new school received inquiries from 200 interested individuals and accepted less than half that number. Recruitment has already started for next year’s freshman class.

“Having four years of corporate work experience when you graduate from high school is a game changer,” Perez-Shannon observed. “Nobody in DFW, except Cristo Rey Dallas, has that.”

Before students begin job sharing on August 20 at places like Texas Health Resources, Higginbotham, Alliance Air/Aviation

Services, Teland Petroleum, and other corporate partners, they attended a Grace, Responsibility, Integrity, and Tenacity (GRIT) Academy to prepare them for the business world.

“Those four values represent the type of student we’re recruiting,” said Dani Ray Barton, director of the corporate work/study program. “We’re looking for students with the GRIT and determination to succeed.”

The three-week summer training course acquainted incoming freshmen with the culture and expectations of Cristo Rey Fort Worth as well as practical workplace skills. Students also enjoyed a two-night stay at Texas Christian University “to put them in the mindset for college before the academic year even starts,” Barton added.

Along with learning computer programs like Microsoft Excel, Word, and Powerpoint, the young apprentices were coached in the soft skills as well.

“They’re taught how to send a proper email, shake someone’s hand, and tie a necktie,” the work/study director continued. “We get them ready to step into corporate offices.”

Admittance to Cristo Rey and the corporate work/study program is contingent upon successful completion of GRIT.

When recruiters came to Our Lady of Victory Catholic School to familiarize eighth graders with the new high school, Brian Aleman knew right away it’s where he wanted to spend the next four years of his life. Adding a job to the regular classroom routine intrigued him.

“It sounded interesting,” recalled the freshman. “I want to be an architect so I’m hoping to get a job in an architect’s office.”



Bishop Michael Olson greets students after celebrating Mass at Cristo Rey Fort Worth High School on Aug. 10. (NTC/Ben Torres)

During a Tie and Blazer ceremony on Aug. 1 in St. Patrick Cathedral to formalize the completion of GRIT, students received their corporate navy blue blazer from John Pritchett, Cristo Rey Fort Worth president, Principal Tasha Ginn, and Charlie Morrison, board chairman of Cristo Rey Fort Worth. Parents presented the youngsters with the school's blue and gold necktie.

Students are required to wear their school uniform, blazer, and tie to work. Cristo Rey provides transportation to the job sites where students are given tasks in record keeping, research, communication, data entry, or customer service. Teacher evaluations place students in a job best suited to their aptitude and individual talents.

The Diocese of Fort Worth donated Our Mother of Mercy School to kick-start the Cristo Rey project but plans are already underway to expand the campus. Supporters are planning a capital campaign to raise money for a 55,000-square-foot building to house all four grades in the future. The present structure will remain an integral part of the school.

"We're excited to give children an opportunity they may not have had — an affordable way to get a college preparatory education," Morrison said. "One hundred percent will graduate from this high school and 98 percent will go on to a four-year college."

Opening Cristo Rey Fort Worth took three years of dedicated work and a fundraising effort that brought in just under \$4 million. The board chairman credits Bishop Michael Olson for

encouraging others to support the venture.

"He inspired people in the community and wanted them to be the lead for this project," Morrison pointed out.

Carolyn Ruiz became involved with Cristo Rey after graduating from Harvard Law School. The 27-year-old Fort Worth native wishes Cristo Rey existed when she was younger.

"I can't think of any other program that gives students from disadvantaged backgrounds, an opportunity like this," said the capital finance and commercial real estate attorney.

Poorer neighborhoods usually don't have thriving schools and obstacles can begin to stack up.

"That's how I grew up," added Ruiz who lived across the street from Diamond Hill High School. "I had friends who were in gangs."

Her parents and good reading skills fueled a desire for something better.

"There is no magic, no secret, no trick to getting into Harvard Law School," she stressed during a GRIT

presentation to the students. "Anybody can do it if you put in the work."

She advised students not to become discouraged when they see other high school kids with less homework and more free time. "You're starting ahead of the game compared to other people your age," she added. "Remember, academics are going to get you to a better place in life." 🇹🇽



ONLY ON THE WEB

Exclusive photos from GRIT Academy, Tie and Blazer Day, Mass with Bishop Olson, and more:

NorthTexasCatholic.org/photo-gallery

VENTURING *forth*

26 celebrate journey toward diaconate
during rite of admission and institution ceremony

By Matthew Smith

Several faithful held cellphones aloft to record the August 11 Mass at St. Patrick Cathedral. Such gestures, normally ill-advised, were understandable given the day's importance.

During the Mass, concelebrated by Bishop Michael Olson and several priests, 15 diaconal candidates from the Class of 2020 received the Ministry of Acolyte. Another 11 underwent the Rite of Admission to Candidacy, making up the class of 2022. All 26 took major steps in their journeys toward the permanent diaconate.

"Today they make a public commitment before the Bishop and the Church to give themselves fully," said Juan Rendon, director of diaconal formation for the Diocese of Fort Worth.

Bishop Olson, in referencing the day's Gospel reading of *Matthew 19:27-29*, quipped that the Apostle Peter can always be counted on to say what everybody else is thinking — namely, through following Christ, what's in it for us?

"That question is something we always have with us," Bishop Olson said. "And at the heart should be examined by every one of us who are baptized but particularly those who are called to the ordained ministry, including the diaconate.

"What do we mean by that question

and do we take that question, like Peter, to Jesus? Because Peter had the courage to at least ask the right person."

The answer, Bishop Olson said, is a return of one hundred fold to those who respond to Jesus' call through ministry to live life on His terms and not their own.

Unlike other rituals, the Rite of Candidacy brings with it few symbols, Bishop Olson said.

"There's no chalice, no robing, no bread and wine," Bishop Olson said. "So what does it symbolize? It symbolizes you before Christ who is calling you and your response through His grace, which is the power and trust to live in Christ's terms. The sign that the Lord offers us is Himself."

Deacons play vital roles in the Church through assisting priests during Mass, serving in various ministries, and representing Christ in the world.

"Primarily they assist the bishop in any area of pastoral ministry where the bishop needs help," Rendon said.

The Order of Deacon is a ministry of service in the Church, and the ordained men proclaim the Word of God, baptize, witness marriages, conduct funeral services, lead the faithful in prayer, and perform works of heroic charity.

"The beautiful thing about the deacons is that they are clergy but with a foot

in both worlds because they also work secular jobs and are usually married," said Deacon Don Warner, diocesan director of deacons.

They are not, Dcn. Warner joked, glorified altar boys.

"They go through an ordination ceremony and make a vow to the bishop and undergo several years of discernment and study," Dcn. Warner said. "It's a two-fold process. The man himself discerning and the Church discerning if this man has the gifts the Church needs at this time."

Through five years of formation they undergo intensive scrutiny and training. The process involves stages of discernment including inquiry, aspirancy, and finally candidacy on the path to permanent formation.

One by one, Father Joseph Keating called each man forward to Bishop Olson.

"When the time comes for them to be associated with our ministry they will serve the Church in building Christian communities by preaching the word," Fr. Keating said. "Through this formation they learn each day to live according to the Gospel to strengthen their faith, hope, and charity and grow in the spirit of prayer."

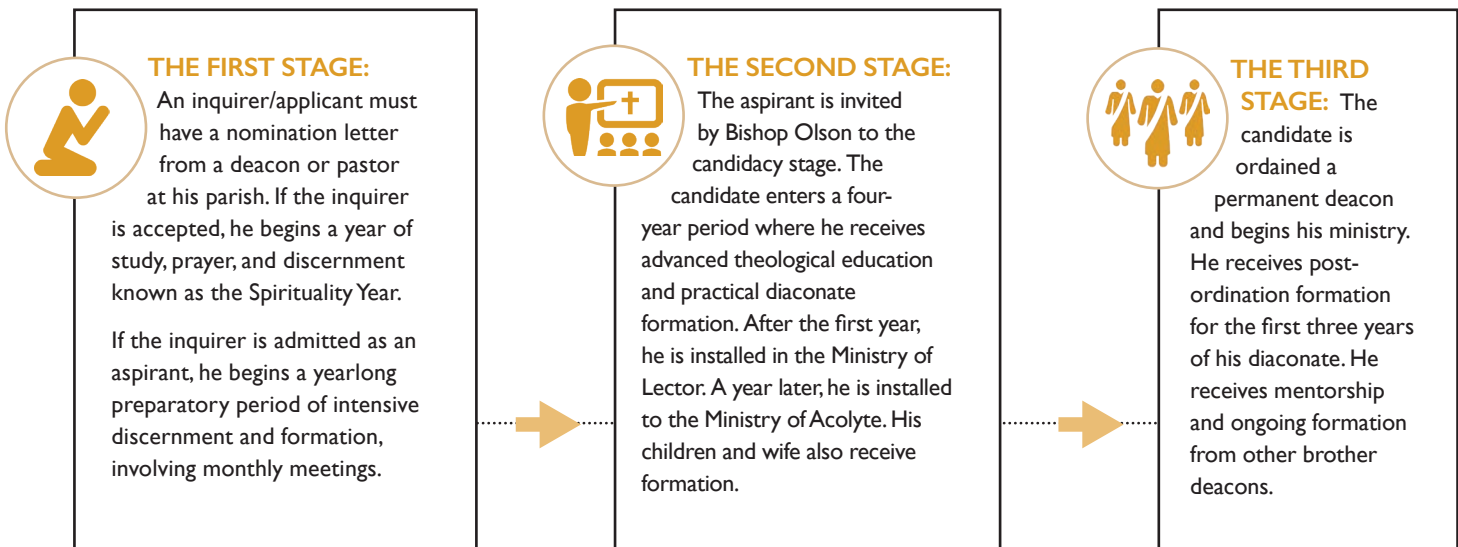
David Bindel, a candidate in his third year of formation, called the diaconate

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Deacon candidate David Kinch, of St. Andrew Parish in Fort Worth, along with his brother candidates, declares his desire to become an ordained permanent deacon, during the Rite of Candidacy at St. Patrick Cathedral Aug. 11. (NTC/Juan Guajardo)

STAGES OF DIACONATE FORMATION



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a matter of discerning God's calling more than one of personal choice.

"I wasn't working in the Church field," said Bindel, a member at Sacred Heart Parish in Wichita Falls. "Then in 2008 I was unemployed and my priest told me he thinks God is calling me to work for His Church. That was a consideration but I kept looking the other way. But it just kept snowballing until finally I began working for the Church and things started falling into place and I realized this is where God is calling me."

Candidate Mark Gannaway, who attends St. Bartholomew Parish in Fort Worth, said the idea of becoming a deacon, when first suggested, resided completely off his radar.

"It's a journey," Gannaway, 59, said. "Some days you feel called. Some days I've wondered if this is for me. It's a five-year process and it needs to be. You need that journey along the way from the mountaintops to the valleys. And it's a journey that brings surprises along the way almost daily."

"But I figured if this is God's will then I will follow," Gannaway added. "I did the formal application after inquiry then my wife and I went to Italy. We were in Rome at the Basilica of St. Lawrence [a deacon] when [Juan Rendon] called with formal notice, so that was a very powerful experience for both of us."

The class of 2022 is the sixth group of diaconal candidates trained in the Diocese of Fort Worth. Permanent deacons ordained for the diocese prior to 1989 received their formation in the Diocese of Dallas.

Once the classes of 2020 and 2022 are ordained, they will bolster the ranks of the 85 current deacons in the diocese. 🇺🇸



TOP: Deacon candidate Gary Endres prepares to be instituted into the Ministry of Acolyte at St. Patrick Cathedral. (NTC/Juan Guajardo)

RIGHT: Deacon candidate Daniel Zavala places his hands on the chalice from Bishop Michael Olson as he is instituted into the Ministry of Acolyte. (NTC/Juan Guajardo)

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Gloria Salgado listens during the Safe Environment facilitator training on June 15 at Nolan Catholic High School. New school facilitators participated in the training to learn how to protect children and students. (NTC/Jayme Shedenhelm)



A SAFER CHURCH

Diocese launches enhanced Safe Environment Program

By Alice Varela Murray

Beginning Sept. 1, the Diocese of Fort Worth will implement a new, updated, more efficient educational program aimed at fulfilling Bishop Michael Olson's commitment to protect vulnerable children, youths, and adults in the diocese.

Training for the new awareness program, Protecting God's Children®, was launched in July and the program will be available at all parishes and Catholic schools throughout the diocese.

The program operates under the diocese's Office of Safe Environment and offers an interactive, face-to-face approach that "fosters a deep understanding of the effects of child sexual abuse on victims, their families, and our community," said Richard Mathews, diocesan director of Safe Environment.

MORE INTERACTIVE, MORE STREAMLINED

Previously, the diocese used training that was online, but Protecting God's Children® uses live, face-to-face education — a major improvement over the previous program, Mathews said.

"What it lost was face-to-face contact and lost that true human interaction on an issue that is incredibly, incredibly difficult, as you can see, for some people," Mathews said of the previous program. "Most people, unfortunately, know somebody ... either themselves or in the family or in the community who has been the victim of child sexual abuse...."

"Bishop Olson really felt that the [online training] was not the best way for us to do it," he said.

Mathews explained that the face of the Church is not a computer screen. "The Church is each one of us being out there and addressing it and having that empathy and compassion for people."

The training will be hosted in English, Spanish, Vietnamese, and Korean.

Mathews said it enables and promotes prevention through five steps:

- Knowing the warning signs
- Controlling access through screening
- Monitoring all ministries and programs
- Being aware of child and youth behavior
- Communicating any concerns

Knowing these concrete steps enables parishioners to contribute to the protection of the most vulnerable not only within our Catholic community, but also to all of their communities.

Much work has been done to get the program ready for kickoff, from choosing the training program to selecting facilitators.

"We went through a selection process to compare various child abuse prevention training programs that exist and selected VIRTUS and its Protecting God's Children®

Continued on Page 22

HOW *YOU* CAN CREATE A SAFER ENVIRONMENT

1

Volunteers must complete a Volunteer Ministry Application, which includes providing the names and contact information of three (non-family member) references, who will be contacted.

2

Volunteers 18 years old or older must complete a form authorizing release of information for processing a criminal background check.

3

Volunteers must meet with a parish Safe Environment Coordinator or ministry leader for an interview.

4

All volunteers must review and sign the Adult Code of Conduct and Behavior Standards or Teen Code of Conduct and Behavior Standards.

5

All adult staff and volunteers must register for and attend a Safe Environment awareness session prior to working or volunteering.

The diocesan Office of Safe Environment requires faithful to follow these steps *prior* to serving in ministry or other volunteer service.

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program. We felt [this program] would be engaging, interactive, and effective in raising not only the awareness of child abuse and the steps that can be taken to prevent it, but also to increase the passion of participants to prevent child sexual abuse,” Mathews said.

The Protecting God’s Children® program is used in 90 dioceses nationwide.

Improvements also include a more accurate database to help program coordinators interact with those who have taken the training, offering reminders about renewals before training certificates expire and making sure all the background checks are current.

Nancy Mitchell, assistant director of safe environment, said everyone involved with streamlining the improved program has been working relentlessly for the past year and a half.

“It’s amazing how many people in the diocese are anxious to get this right, everyone is trying so hard, and that’s really impressive,” she said.

NEW PROGRAM, NEW HELPERS

More than 250 people applied to be facilitators, Mathews said.

Kim Robinson was selected as one of 75 trained facilitators. Having undergone rigorous training on how to teach the class, Robinson is glad to have an opportunity to help.

“As a psychologist, I see patients on an individual basis and I often uncover narratives from young people who have experienced childhood sexual abuse,” she said. “I am grateful to be given this opportunity to cast a wider net by reaching a larger number of people who can be trained to either prevent child sexual abuse from happening, or stop it if it is occurring.”

Robinson lauded the Catholic Church for setting up a program to “actively address a serious problem considered taboo by our society for far too long.”

She said the problem of child sexual abuse is difficult to address.

“With the widespread use of the internet, child pornography makes it easy for predators to target and exploit our children,” Robinson said. “Child molestation is difficult to detect because it is usually shrouded in secrecy and there is usually little proof of its occurrence, so it becomes paramount that both children and adults feel empowered to act.”

The diocese will continue to address the issue of child safety.

“The Safe Environment program of the diocese will be ongoing and continuing, not only with this program, but with

RECEIVE YOUR TRAINING



To find schedules, dates, locations, and registration information on how to attend the Safe Environment Awareness Sessions, visit fwdioc.org/training-sessions. Preregistration is recommended.

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BISHOP OLSON:

Transparency, accountability needed amid sexual abuse scandals

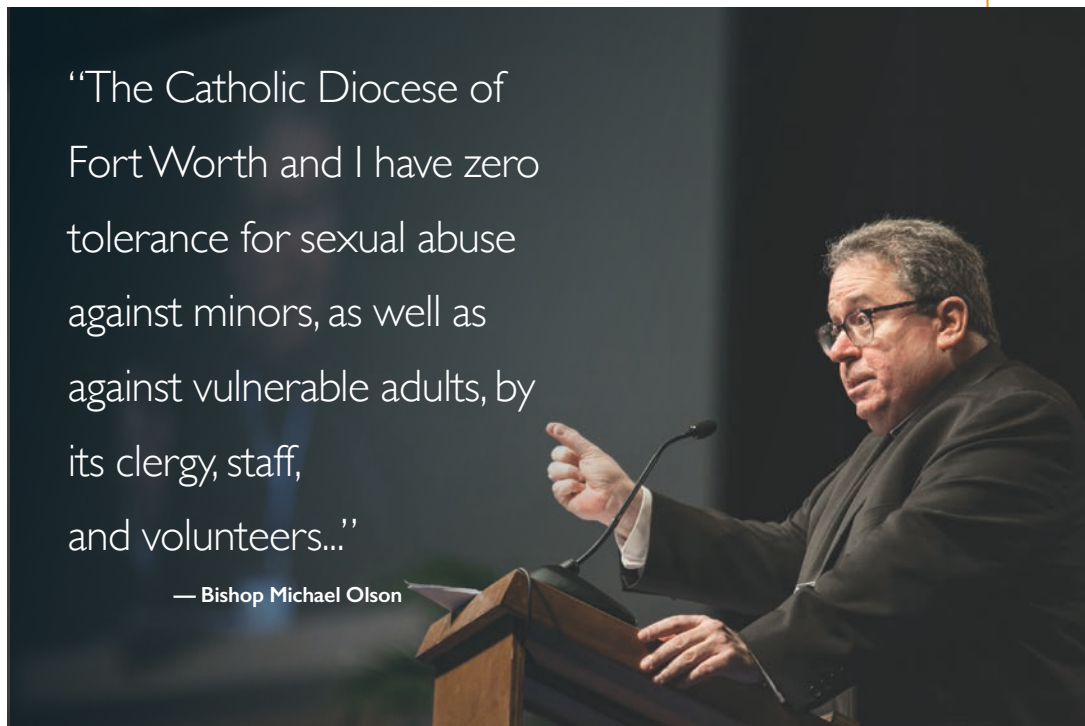
The Catholic Church in the United States is reeling from news of two sexual abuse scandals — one, a Pennsylvania report appalling for the breadth and longevity of clerical abuse, and the second shocking because the alleged perpetrator was one of the highest-ranking former cardinals in the nation.

Bishop Michael Olson stated in an Aug. 14 letter to the Diocese of Fort Worth that “ministry in the Church is a grace from God that carries with it sober responsibility. Ministry . . . involves a covenantal trust established through our Baptism as members of the Church established by Christ.”

Bishop Olson continued, “We see in the immoral crimes and sins alleged to have been committed by those named in the Pennsylvania Grand Jury report and recent reports regarding now former Cardinal McCarrick the violation of that trust and the grave damage caused to the lives and health of their purported victims.”

The Pennsylvania grand jury report issued Aug. 14 paints a picture of a Catholic Church in six of the state’s dioceses that for decades handled claims of sex abuse of minors under its care by hiding the allegations and brushing aside its victims.

More than 300 priests were linked to abuse claims and over 1,000 victims were identified,



said Pennsylvania Attorney General Josh Shapiro.

“The main thing was not to help children but to avoid ‘scandal,’” says a biting sentence about the behavior of Church leaders and officials in the report, detailing a months-long investigation of clergy sex abuse claims in Pennsylvania dioceses.

The report of almost 1,400 pages covers a period of 70 years into the past, including information from the early 2000s, a time when news of the clerical sex abuse scandal erupted in the U.S. Before its release, some urged that the report be read keeping in mind that a lot has changed in the Church since then, and also that not all of the report’s claims are substantiated.

In the Diocese of Pittsburgh, for example, a few priests named in the report are still working there because diocesan officials could not substantiate claims of abuse made against them, according to Pittsburgh Bishop David A. Zubik.

But there are many painful claims. In the news conference, Shapiro spoke of a “systematic cover-up” by Church officials who took information to the Vatican, which also did nothing to help victims. He also spoke of priests who “weaponized faith” and had the victims go to confession for the sins that had just been committed against them.

The grand jury said it found in its

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TRAINING from Page 22

additional enhancements and offerings as we focus on creating, maintaining, and enhancing the knowledge, awareness, and engagement of all within the diocese in fostering a culture of safe environment and fulfilling our commitment: Promise to Protect, Pledge to Heal for all within our diocese,” Mathews said.

A HISTORY OF SAFE ENVIRONMENT

Safe Environment programs were established in 2002 when the United States Conference of Catholic Bishops created a *Charter for the Protection of Children and Young People*.

The *Charter* set up “comprehensive procedures agreed upon by the bishops to create a safe environment for children and young people that call for dioceses to provide training about child sexual abuse, procedures for prompt response to allegations, cooperation with civil authorities, and also to bring healing and reconciliation to victims and survivors,” Mathews said.

Since the programs began, they’ve had seen expeditious growth. Last year, 4.5 million children in Catholic schools and parishes in the United States received the training, and the Diocese of Fort Worth educated 26,595 children in the program, which teaches children how to stay safe from abuse.

Last year, the Diocese of Fort Worth also trained and processed criminal background checks on 27,498 volunteers, 946 educators, 942 employees, 127 priests, 75 deacons, and 41 candidates for ordination.

IT TAKES A VILLAGE

The diocese’s Safe Environment Program requires that all “clergy, religious men and women, employees,

and adult volunteers satisfy certain requirements before — and for as long as — they serve in the diocese,” Mathews said. Parents and adults who interact with youth are also encouraged to attend training sessions.

“Not only do we require people to go through these sessions and be aware of child sexual abuse and what to do about it, but in addition, we have an obligation to demonstrate not only to the diocese but also the USCCB that we are in compliance with our own policies, so therefore we have to audit it,” he added.

Mathews said protecting others is what Christ instructed His Church to do.

“It goes to our Catholic faith. We are our brother’s keeper. We have to love our neighbor as our self,” he said.

“This gives us the opportunity to demonstrate our faith, walk with Christ, imitate Christ, and focus on protecting the most vulnerable.”

In an April 2018 interview with the *NTC*, Bishop Olson said the in-depth renewal of the diocese’s program is “designed to safeguard children and young people and to protect all members of the diocesan community in parishes, schools, and ministries.”

“We share a great responsibility to understand the nature of abuse and the steps we must take to establish and maintain safe, holy, and faith-affirming environments,” the bishop said. 🇺🇸

BISHOP from Page 23

investigation that those who claimed sexual abuse of their own or of their children by Catholic clergy or other Church workers were “brushed aside,” and officials became more concerned with protecting the abusers because they wanted to protect the image of the Church, the report says.

Not all who are accused of sexual abuse or of covering it up in the report are priests. Some on the lists released by dioceses are deacons, some are seminarians, teachers or other church workers, and some are no longer alive. Some are accused of being in possession of child pornography, others of inappropriate touching, kissing, soliciting a child for sex, but most are listed as “sexually abusing a child.”

The Vatican responded to the Pennsylvania report, noting that most of the abuse cited occurred before the early 2000s. Greg Burke, director of the Holy See press office, stated, “By finding almost no cases after

2002, the grand jury’s conclusions are consistent with previous studies showing that Catholic Church reforms in the United States drastically reduced the incidence of clergy child abuse.”

However, the Holy See underscored the need for continued reform, vigilance at all levels of the Catholic Church, and compliance with civil law and child abuse reporting requirements to help ensure the protection of minors and vulnerable adults from harm.

Burke made clear that “the Holy Father understands well how much these crimes can shake the faith and the spirit of believers and reiterates the call to make every effort to create a safe environment for minors and vulnerable adults in the

SAFE ENVIRONMENT

To Report Misconduct

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

- Call the Victim Assistance Hotline at (817) 602-5119.
- Or call the Director of Safe Environment at (817) 945-9334 and leave a message.

To Report Abuse or Suspected Abuse

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

Church and in all of society.”

The Pennsylvania grand jury findings come as the Church in the United States finds itself grappling with the late July resignation from the College of Cardinals of a beloved and respected retired prelate, now-Archbishop Theodore E. McCarrick, 88, of Washington, following decades-old allegations that he sexually abused seminarians and at least two minors. He has been removed from public ministry as of June 20 and is awaiting a Vatican trial.

McCarrick was Bishop of Metuchen, N.J., from 1981-1986, Archbishop of Newark, N.J., from 1986-2000, and Archbishop of Washington, D.C., from 2000-2006.

Two New Jersey legal settlements involving McCarrick were reached in 2005 and 2007 by the Diocese of Metuchen, the Archdiocese of Newark, and two men who claim they were sexually assaulted by McCarrick while they were seminarians and young priests.

In June, a substantial and credible allegation of child sexual abuse against McCarrick was made public. Since then, McCarrick has faced several additional allegations of sexual abuse and misconduct. These include charges that he pressured seminarians and priests into sexual relationships, and another reported allegation that he had a serially sexually abusive relationship with a child.

Former Cardinal McCarrick’s alleged crimes might merit removing him from the clergy entirely, and they require accountability for all Church leaders who knew of his alleged misconduct and did nothing, Bishop Michael Olson stated.

He said, “The Church must take immediate actions to remove the immoral offenders, offer all assistance needed to those who have been abused, and to report and work with civil authorities to bring to justice the offenders. We must offer our solemn and humble prayers for the victims’ healing.

“Justice also requires that all of those in Church leadership who know of the alleged crimes and sexual misconduct and did nothing be held accountable, morally and legally, for their refusal to act, thereby enabling children and vulnerable people to be hurt.”

The bishop asserted, “The Catholic Diocese of Fort Worth and I have zero tolerance for sexual abuse against

“As a member of the USCCB, I am especially hopeful that we will implement decisive means, in cooperation with the Holy See, to address openly the perpetrators and also those bishops responsible...”

— Bishop Michael Olson

minors, as well as against vulnerable adults, by its clergy, staff, and volunteers, including me as bishop. This is manifested both in our policies and in our actions.

“During my nearly five years of serving as your bishop, I have always taken prompt action in removing priests, deacons, staff, and volunteers when credible allegations of sexual abuse or misconduct have been established. Our process has included transparently calling for victims, with due respect for protecting the identities of the victims.

“Our seminarians, priests, deacons, and religious and lay staff are taught to recognize and to report boundary violations without fear of retribution, no matter the status of the perpetrator.”

On Aug. 16, Cardinal Daniel DiNardo, President of the United States Conference of Catholic Bishops (USCCB), issued a statement after meeting the USCCB’s Executive Committee and other bishops.

He enumerated three goals: an investigation into the questions surrounding Archbishop McCarrick; new, confidential channels for reporting complaints against bishops; and more effective resolution of future complaints.

According to Cardinal DiNardo, investigations will be conducted with: independence from the undue influence of a bishop; sufficient authority to protect the vulnerable; and substantial leadership by lay people, who bring expertise and independence.

A more developed plan will be presented at the USCCB general assembly in November.

Bishop Olson responded supportively, “As a member of the USCCB, I am especially hopeful that we will implement decisive means, in cooperation with the Holy See, to address openly the perpetrators and also those bishops and other parties responsible for covering up these grave and predatory crimes of deacons, priests, and bishops.”

Bishop Olson urged the faithful “to pray for the victims of these atrocities and resolve — with actions, not merely words — to once and for all see to it that these crimes against the vulnerable stop.” 🇺🇸

Compiled by NTC staff including reports from Rhina Guidos of *Catholic News Service* and Kevin Jones of *Catholic News Agency*.



Knights help local nonprofits by putting the *Wheels in Motion*

NTC/Ben Torres

By Marty Sabota

The recipient of two Purple Hearts and a Silver Star, George Webster, a Knight of Columbus, was volunteering at the Fort Worth VA Outpatient Clinic when he learned wheelchairs were in short supply.

The wheels started turning in his head. Veterans. Knights. Wheelchairs.

It took the 78-year-old retired Army sergeant major only a second to put the three together.

He turned to the Diocese of Fort Worth Knights of Columbus, who were fledgling participants in the Knights of Columbus Global Wheelchair Mission, one of the Knights' signature charities that brings free wheelchairs to those who lack freedom of mobility, from children to adults.

Now a major diocesan outreach, their latest efforts were seen this summer when local Knights distributed wheelchairs to the VA, Cook Children's Medical Center, and

Catholic Charities Fort Worth. Additional wheelchairs were provided to Vietnamese Martyrs Parish in Arlington and Honor Flight Network, a nonprofit organization that transports veterans to Washington, D.C., to visit and reflect at their memorials.

Knights in Wichita Falls distributed 25 wheelchairs to agencies in the northern reaches of the diocese.

In total, the Knights bought a carton of 150 wheelchairs for \$16,000. The price per wheelchair is greatly reduced thanks to the Global Wheelchair Mission.

"It's a blessing from God to see the need and the help you just give," said Webster, a member of St. Rita Parish in Fort Worth and a Grand Knight from 2007-2009.

The wheelchairs delivered to Fort Worth featured a signature yellow color and boasted the Knights' logo.

"Our donation of wheelchairs brings the gift of hope, dignity, freedom, and independence to those who don't have it," said Pat Henz, a member of St. Jude Parish in Mansfield. "It's just a neat little thing to do to bring mobility to someone in need."

Added Henz, 53, a detective for the Fort Worth Police Department. "We're well on our way to raising money for another container."

More than 108,000 Catholic men and their families are members of the Knights of Columbus in Texas. Recently, the number for the 28-county Diocese of Fort Worth surpassed the 10,000 mark.

Douglas E. Oldmixon, Texas State Deputy for the Knights of Columbus, said Texas has always been a major supporter of the Knights and their charities.

For the fourth consecutive year, Texas has topped the field for volunteer hours and charitable donations among all the areas where the Knights of Columbus are active.

In 2017, members in Texas volunteered nearly five million hours in service to their parishes and communities and donated nearly \$10 million to charity.

From all across the organization, nearly two million members in 17 nations volunteered more than 75 million hours and donated more than \$185 million to charitable causes, setting record highs in 2017. 🇺🇸

Father Vijaya Mareedu says the Eucharistic Prayer at a recent Mass at St. John Parish in Strawn. A grant from the Annual Diocesan Appeal supports a resident priest for four rural parishes southwest of Fort Worth. (NTC/Juan Guajardo)



ONE *in the* LORD

Annual Diocesan Appeal sows seeds of faith across North Texas

By Susan Moses

Can you imagine a parish without a priest? For many years, parishioners of Holy Rosary in Cisco, St. John in Strawn, St. Rita in Ranger, and St. Francis Xavier in Eastland understood that reality all too well.

A deacon served as the parochial administrator for the rural parishes, and a sacramental priest would visit for weekend Masses.

“We didn’t have access to the sacraments or Mass during the week,” said Susan Horton, a member of Holy Rosary since 2006.

However, thanks to an operating grant from the Annual Diocesan Appeal, the four parishes can share a full-time priest. Having a resident priest (currently Father Vijaya Mareedu, SAC) allows each rural parish to offer a weekday Mass and provides more access to Reconciliation and Adoration.

“Not having a priest constrained us, but we learned to live with it. But having a priest on the premises is just wonderful. Now, we have a priest who can visit the hospital or hospice and help with CCD,” said Horton, who serves on the finance council,

among other ministries.

The parishes have a long history in the community, dating back about 100 years. “For Catholics, having a local parish is critical,” continued Horton, who said the Catholic community is growing.

The Annual Diocesan Appeal is also helping to secure the future of the four parishes by investing in faith formation.

With the grant from the Appeal, the parishes held a Confirmation retreat and Vacation Bible School, and the CCD program ordered books and other teaching materials.

When it comes to the Annual Diocesan Appeal, this four-parish cluster located 80 to 100 miles southwest of Fort Worth has an attitude of gratitude.

All four parishes exceeded their Annual Diocesan Appeal goal for 2018. At Holy Rosary, nearly 47 percent of families contributed. “It’s our way of saying ‘thank you’ for the help that we receive,” said Horton.

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The Annual Diocesan Appeal supports campus ministry at St. John Paul II University Parish in Denton. The busy campus center provides a “supportive community where students are loved for who they are,” said University of North Texas Campus Ministry Director Jenny Lynn Pelzel, left. (NTC/Jayme Shedenhelm)

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BEYOND THE PARISH

Outreach to rural and needy parishes composes an important piece of the ministries enabled by the Annual Diocesan Appeal, but it’s only one slice of the good that results from the Appeal. The funds support seminarian education, Catholic schools, permanent deacons, prison ministry within our diocese, plus more.

Proceeds from the Annual Diocesan Appeal help Catholic Charities Fort Worth lift people out of poverty — veterans, the working poor, the homeless, seniors, and children. Immigrants and refugees receive language and career support to become part of the community.

“The Annual Diocesan Appeal demonstrates the Body of Christ. All the faithful in the Diocese of Fort Worth unite to impact lives beyond their individual parishes, to promote the common good of all the diocese,” said Renée Underwood, associate director of the Advancement Foundation.

Last year, parishioners donated 93 percent of the diocesan goal of \$3.3 million.

Underwood said, “The goal for the 2019 Appeal is \$4.2 million and asks that almost four times the number of families participate than in the past. This is bold, but Pope Francis asks us to dream big dreams of a better future and to be

protagonists of change.

“Imagine the change made possible through \$925,000 to parishes, \$375,000 to Catholic schools, \$400,000 to our retired and infirm priests, \$450,000 to Catholic Charities and more than \$1 million to seminarian education, the permanent diaconate, campus ministry, marriage and family life programs, and correctional ministry that carry out our love for God’s people.”

CAMPUS MINISTRY

Priests and parents agree that college is a critical junction when young adults can grow firm in their faith or may walk away. Another truth — college students don’t have enough pocket money to support a vigorous campus ministry.

Again, the Appeal helps fill the gap.

At St. John Paul II University Parish, which serves University of North Texas and Texas Woman’s University, an Appeal grant

pays a portion of the cost of Fellowship of Catholic University Students (FOCUS) missionaries and the staff at their campus ministry office.

Julie Garrison, the parish’s business manager, said that with the FOCUS staff and a full-time campus minister, participation has doubled at the Thursday night Mass and meal from 50 students to well over 100.

According to Garrison, FOCUS missionaries initiate relationships from the first day, helping students move into their dorms. They evangelize on campus and conduct Bible studies, then “teach students to go ahead and start Bible studies of their own.”

College students are living on their own for the first time and determining their identity. “We want it to be founded in Christ, centered on Christ,” asserted Jenny Lynn Pelzel, director of campus ministry at University of North Texas.

Pelzel is delighted with the increasing numbers who make their way to the off-campus center, but she explained “it’s not just bringing them to the parish. They have good solid formation and programming when they do come into our center. We spiritually form them, with prayer as foundation. The influence of living a very Catholic life is transformative for students.”

BACK BY POPULAR DEMAND



For a convenient way to donate to the Annual Diocesan Appeal, just text:

ADA to 91999

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ANNUAL
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For a complete report of giving to the 2018 Annual Diocesan Appeal, or to donate online, please visit bit.ly/AnnualDiocesanAppeal or text ADA to 91999.



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A grant from the Annual Diocesan Appeal supports a religious education director at Holy Name of Jesus Parish, which has “done wonders.” (NTC/Jayme Shedenhelm)



Director of Religious Education Sister Eva Sanchez, MCSH, is surrounded by several children at Holy Name of Jesus Parish. (NTC file photo/Susan Moses)



Having a religious education director at Holy Name of Jesus Parish has helped form children, parents, and catechists in the faith. (NTC/Jayme Shedenhelm)

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RIPPLE EFFECT

Campus ministry demonstrates the ripple effect created by the Annual Diocesan Appeal, according to Underwood.

“You throw the stone in the water and see a little dent here, but it just goes on and on. We can measure how many people participated. We can measure the dollars collected and how much did we give to a ministry, but only God can measure these ripple effects,” she said.

Parishioners at Holy Name of Jesus in Fort Worth suspect the ripples from their diocesan grant may continue for generations.

The grant pays the salary of the Director of Religious Education, Sister Eva Sanchez, MCSH. Their religious education program encompasses about 1,200 children and 80 catechists.

The coordinator of the catechists, Rafaela Hernandez, claims that Sr. Eva’s teaching benefits the students and the catechists, too. With monthly meetings and an annual retreat for religious education volunteers, Sr. Eva “has formed us, given us courses about the Catholic faith — how to be a good catechist, how to be a better Christian.”

Maria Robledo helps prepare second graders to receive Reconciliation and Holy Communion. She said the energetic, well-organized Sr. Eva “has done wonders at church. The stronger religious program has helped the parish.” Monthly parent meetings have increased parent involvement in passing on the faith to their children, according to Robledo.

Not only has the faith of the parish’s children, catechists, and parents benefited by having a full-time director of religious education, but Sr. Eva has done “something great — having special education classes for special kids,” according to Robledo. “Parents come with these kids. That has brought the community closer, more involved.”

NEW FOR 2019

Since its earliest days, the Annual Diocesan Appeal has supported seminarians and deacons, but the appeal will now help support the retirement and medical needs of our diocesan priests.

Convenient ways to pay have been introduced in each of the past two years. More than 10 percent of donors have chosen to join St. Francis Circle, which features ecofriendly automatic deductions from a bank account or credit card, eliminating mailed reminders.

In its first year, about five percent of donors adopted the text-to-give plan. With a simple text of **ADA** to **91999**, they supported their brothers and sisters across the diocese.

In addition to those payment options, this year an envelope for the Annual Diocesan Appeal will be included in each parish’s packet of collection envelopes. Donors may simply drop their Appeal donation into their parish collection.

To learn more about the Annual Diocesan Appeal or to donate online, visit AdvancementFoundation.org/ada-about. 🇺🇸

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Nolan High School Principal William Perales conducts new teacher formation training, including the five marks of Catholic education. (NTC/Ben Torres)

Marked by Faith

Diocese launches formation institute to initiate new teachers in classical Catholic education

By Michele Baker

Monday, July 16 found about 35 teachers huddled quietly in groups of four or five around the tables in the Nolan Catholic High School library.

The morning had begun with Mass and breakfast but as the pleasantries came to a hush, the genial crowd turned their attention to preparing for their first year of teaching in the Diocese of Fort Worth.

The first step on the journey: the New Teacher Formation Institute, a five-day series of seminars centered on two primary concepts: mission and formation.

As its name suggests, the New Teacher Formation

Institute encompassed more than employee handbook reviews or the requisite introductions of key personnel and resources.

While necessary administrative housekeeping had its place, this five-day series of seminars centered on two primary concepts: mission and formation.

Bishop Michael Olson articulated his vision for the schools of the diocese in his 2017 address to principals and teachers when he said, “The mission of Catholic education in the schools of the Diocese of Fort Worth is to open the doors so that our students can see further than the walls that would otherwise enclose them in darkness.”

FIVE MARKS OF CATHOLIC EDUCATION

- † Inspired by a supernatural vision
- † Founded on Christian anthropology
- † Animated by Communion and community
- † Imbued with a Catholic worldview throughout the curriculum
- † Sustained by Gospel witness

Jennifer Pelletier, superintendent of Catholic schools for the diocese, has taken on the responsibility of turning that vision into a reality through formation at every level.

“We’ve spent the past two years forming our principals,” Pelletier said. “Now we’re forming our teachers so that they can form our children.”

William Perales, the new principal of Nolan Catholic High School in Fort Worth and the lead presenter for the week’s seminars reiterated the importance of formation.

“The call of Catholic educators is not just to educate,” he said. “It is to educate and to form. So we must ask the essential question, ‘Is this a Catholic school according to the mind of the Church?’”

The diocese seeks to gauge the answer to this question based on *The Holy See’s Teaching on Catholic Schools*, a book by former Secretary of the Vatican’s Congregation for Catholic Education, Archbishop J. Michael Miller.

The premise of this magisterial work, which has animated the diocesan movement towards classical Catholic education, is that just as the Church has four marks (one, holy, Catholic, and apostolic), the Catholic school has “five essential marks.”

These measurable benchmarks state that Catholic schools should be:

- inspired by a supernatural vision
- founded on Christian anthropology
- animated by Communion and community
- imbued with a Catholic worldview throughout the curriculum
- sustained by Gospel witness.

In his 2017 address, Bishop Olson distilled these concepts when he said that teaching

students to see deep into eternity “. . . involves being able to recognize, appropriate, and cherish the eternal and transcendental goods of truth, beauty, and goodness.”

With such high ideals at stake, one might understandably feel overwhelmed by the gravity of the task at hand, but that wasn’t so for newly-graduated first year teacher Keith Matyasovsky, who will teach kindergarten at Our Lady of Victory in Fort Worth this fall.

“It was really heady stuff,” he said. “But it was good information. It taught us how to connect our faith to everything.”

Matyasovsky attended and student taught in public schools where he wasn’t able to talk about God. Now he’s looking forward to “professing my faith in teaching.”

Michael Carlson, a Nolan coach who joined the staff as diocesan athletic director this year, encouraged his colleagues to be mindful of living their faith in every aspect of their personal and professional lives because learning to live a life of faith extends far beyond religion class or even the subjects they teach.

“For a lot of these kids, it’s kind of weird for them to see how we put our faith into everything we do,” he said. “Being the best we can in everything we do is the best way to honor God.”

Full integration of faith is the crux of the formation-based education being offered in the diocesan Catholic schools. Asked if this approach is a major paradigm shift for the schools here, Bishop Olson said, “No. It is a further clarification of something that’s already there. It’s at the heart of faith, hope, and charity.”

Matyasovsky put it another way. “I feel that the basis of everything we talked about was God, grace, and love. “That’s the biggest thing I think I can teach my kids: treating everyone with respect and love because that’s what God wants us to do.” 🇺🇸



Assistant Superintendent Melissa Button addresses new teachers. (NTC/Joseph Barringhaus)



Superintendent Jennifer Pelletier visits with teachers during a break in training. (NTC/Ben Torres)

A view of a Camp Fort Worth necklace showing 20 beads. Campers are given a bead for each time they attend or assist at camp.
(NTC/Juan Guajardo)



TWO DECADES AND COUNTING

Over 20 years, Camp Fort Worth has taught thousands of youth about faith and service that goes beyond the parish

By Joan Kurkowski-Gillen

When Becci Sheptock went to the very first Camp Fort Worth in 1998, she didn't know what to expect. The large gathering of 70 young people and their adult leaders introduced her to a Church family that went beyond the parish.

"We were impressed," said Sheptock, recalling the five-day mix of service projects, worship, camaraderie, and spiritual growth. "Being with other people our age, and having that experience together, really marked us."

The camp motivated participants right from the beginning.

"And I can say that because I went to the camp so many times after that," she pointed out. "There were small changes, but the essentials — service and small groups, praise and worship, meeting people who weren't part of your own parish — always remained the same."

As Camp Fort Worth celebrates its 20th anniversary, the 35-year-old credits the program for influencing her decision to become a consecrated woman of Regnum Christi. The international Catholic ecclesial movement helps members live their faith more deeply and perform acts of service in the hope of bringing people closer to Christ.

Sheptock, who took vows of poverty, chastity, and obedience, spent time as a missionary but now lives in Washington, D.C., where she works at an educational institute and evangelizes to a community that includes politicians and business executives.

"Our youth groups and retreats are specifically geared toward the population of D.C.," she said. "It's neat to see people realize they need God and they didn't even know it."

Sheptock discovered a love for helping people as a Camp Fort Worth volunteer.

"I lead a life of service," she explained. "Camp Fort Worth definitely put me on the path I'm on today."

TAKE IT HOME

Jeff Hedglen ends each Camp Fort Worth session with the same three words, "Take It Home." It's advice camp alumni take to heart.

"When we give kids their necklace at the end of camp, what we say to them is 'take it home.' That's our mantra. We want them to live the service," said the camp's founder, describing the main objective of the combined mission trip, summer camp, and retreat. "Our tag line is Camp Fort Worth — Putting Faith Into Action. The idea is to urge them to put faith into action at home or wherever life takes them."

Components of the summer ministry are rooted from the youth leader's own life experiences. Before the start of his senior year in high school, Hedglen spent a week at a summer mission camp operated by Glenmary priests at a Vanceburg, Ky. farm. Along with other teenagers, the young Texan was assigned to a different worksite each day and sang songs around a campfire at night.

"We went to a nursing home, installed a septic system, and put insulation in the attic of a house they were building for a family," Hedglen remembered. "And we spent one day at the farm doing work."

Performing simple chores at the camp's base of operation is an element he adopted for Camp Fort Worth.

"We always do work around the home site," Hedglen said. "It's a way to give back to the place that is letting us stay there for free."

Years later, when Hedglen became a youth minister at St. Bartholomew Parish in Fort Worth, a fellow parishioner told him about a poor, African-American Catholic school in Canton, Miss. that needed help.

"So we organized a youth trip out there to paint and do various things around the school during the day," Hedglen continued. "In the evening, we'd have praise and worship and share the day's experience."

Those two events from his background came to mind when fellow youth minister Jeff Crumly suggested starting a Catholic mission camp for young people in the diocese. Hedglen was asked to shape the new ministry.

"We had the first one in 1998 at St. Thomas Parish [then] on Azle Avenue and the same idea has always been in place," he explained. "Campers rotate to different worksites, giving them an opportunity to experience

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Reagan (center) and other campers join in a game with youth at the Salvation Army Northside Community Center during Camp Fort Worth this summer. (NTC/Juan Guajardo)

From Page 35

different types of ministry.” Over the years, the camp has been hosted by multiple parishes in the diocese.

But encouraging impressionable young Catholics to develop a heart for service is only part of the story. Camp Fort Worth also strives to initiate or strengthen a person’s relationship with God.

“Mother Teresa would always say ‘find Jesus in the eyes of the poor,’” Hedglen said. “We want to put youth in contact with serving the poor so they encounter this God they believe in, but may not have thought too deeply about.”

Receiving the sacraments reinforces the connection. Campers, who arrive Sunday evening and leave Friday afternoon, attend daily Mass, a Reconciliation service, and Adoration during the week.

“The work stirs things up, then they spend time in prayer and community and their life of faith takes off,” Hedglen said.

BUILDING BABY CRIBS

Brandon Woolums wasn’t even born when Camp Fort Worth was launched 20 years ago. After attending his first camp as a 15-year-old, the recent Argyle High School

graduate returned for three more years to serve as a student leader.

Although born into a Catholic family, the summer “mission trip at home” helped him choose the faith for himself. His favorite CFW service project: building baby cribs.

“I love the baby beds and the reason behind them,” Woolums explained, referring to one of the five service projects that are part of every CFW retreat.

In 2001, CFW campers began nailing together two by fours to make cribs using a design created by a former woodworking teacher. Most are donated to Gabriel Project — a diocesan pro-life ministry that assists women in crisis pregnancies. Eighteen baby beds are made every summer.

“We build beds for mothers who can’t afford to raise their kids,” Woolums said. “While sanding the wood, I put ear plugs in and listen to the drone of white noise. It lets you sink into your thoughts as you’re doing this service.”

Moments of quiet discernment led

Woolums to a life-altering decision. This fall the 18-year-old will enter St. Joseph Seminary in Covington, La. Camp Fort

Worth played a part in discerning his vocation.

“I probably wouldn’t be entering the seminary if it wasn’t for Camp Fort Worth,” he admitted. “So many people at CFW said I’d make a good priest. That

really encouraged me.”

PRAYERS ARE POWERFUL

When first-time camper Emmaline Gappa recites the Rosary, the faces of the children she met at the Salvation Army day care center come to mind.

“These kids live at the poverty level and sometimes they share their troubles,” she explained. “I’ve noticed how they don’t waste food.”

The 15-year-old, home-schooled teen is following in the footsteps of her parents, Jeannine and David Gappa, who attended mission trips that were the predecessors to Camp Fort Worth as St. Bartholomew



WATCH THE VIDEO!

Check out our feature video on the generational impact CFW has had in our diocese: NorthTexasCatholic.org/video-gallery



Campers work together on a baby crib during Camp Fort Worth at Nolan Catholic High School July 10. (NTC/Katherine Hoffman)

youth group members. Two days after arriving at the July 8-13 camp at Nolan Catholic High School in Fort Worth, Gappa is already planning to return next year. A second camp was held July 22-27 at Our Lady Queen of Peace Parish in Wichita Falls.

“It’s been great fun meeting new friends and experiencing a little more of what’s out in the world,” she said.

Praying with other campers every morning prepared her for the day’s service project.

“Prayers are so powerful — especially the Rosary,” the teen said. “I prayed for the children at the day care center to have easier lives and find joy.”

FROM DIFFICULTY, OPPORTUNITY

Married 24 years, Jeff Hedglen and his wife, Monika, were unable to have children.

“I think to myself many times. What if we had kids? Would Camp Fort Worth have started?” the program’s creator asked. “I can’t answer that question 100 percent but it’s something I think about.”

Personal achievement is measured by the many close friendships he’s made at the camp during the past 20 years.

“They’re all adults now having kids and living great lives,” Hedglen said. “They’re great Catholics making a big impact.”

After 20 years, Hedglen is hanging up his boots as director of the camp. With fast growth in the Catholic student population at the University of Texas at Arlington, Hedglen will maintain his focus there as campus minister. He will hand off his duties as diocesan director of young adult and campus ministry to Jason Spoolstra, current diocesan director of youth ministry. Spoolstra will also take over Camp Fort Worth.

Reflecting on the continuing success of Camp Fort Worth, the youth leader referenced *Romans 8:28*: “We know that all things work for good for those who love God, who are called according to His



Camp Fort Worth founder Jeff Hedglen leads teens during a CFW session at Nolan Catholic July 10. (NTC/Juan Guajardo)

purpose.”

“That verse always means to me, when life gives you lemons, make lemonade. And God is the master lemonade maker,” Hedglen said thoughtfully.

“I know God didn’t want my wife and I not to have children. But out of that difficulty, He offered this new opportunity to serve.” 🇺🇸



A U.S. Border Patrol spotlight shines on a terrified mother and son from Honduras as they are found in the dark near the U.S.-Mexico border on June 12 in McAllen. The asylum seekers were detained by Border Patrol agents and then sent to a processing center for possible separation.
(Getty Images/John Moore)

VISITING THE *EPICENTER*

What I witnessed while covering
the family separation saga

By Jenny Manrique

SOCIAL ISSUES | COMMENTARY

Mr. Cruz looks straight into the cellphone camera. Tired but happy, he still seems a little bewildered. Just a couple of hours before I started interviewing him from Dallas, he was reunited with his 5-year-old son, Edwin. The boy is jumping on the couch behind him. Both are in the lobby of a hotel in McAllen. They spent more than two months apart. Now they are together thanks to the work of several volunteers.

I first heard about Mr. Cruz's case when I traveled to the border in mid-June to cover this unfolding national drama for *The Dallas Morning News*. The Cruzes were some of the first to be caught in the Trump administration's "zero-tolerance" policy, which sought to prosecute anyone who crosses the border illegally. The policy separated more than 2,500 families. By Aug. 10, more than 1,992 had been reunited after a judge in California ordered the government to keep them together. As of Aug. 9, 559 children remained separated from their parents or loved ones. Up-to-date information on more than 100 tender-age children (under the age of five) was unavailable as of press time.

The Cruzes were among the "lucky" ones. They were escaping from the *Mara Salvatrucha* (also known as MS-13) gang's violence in San Miguel, El Salvador, and crossed the border between Reynosa and Texas in May, looking for asylum. Once Cruz turned himself in to immigration

authorities, a Border Patrol officer took Edwin from his arms. "Be a man," the agent said to Cruz.

"The *mareros* (gang members) force you to give them money, they threaten you. It is hell," Cruz said about the violence in his village through the FaceTime call with Dalila Reynoso. She is a grassroots activist — one of the many good-hearted people I met on the border — who works with the East Texas group Justice for Our Neighbors. She is not only helping me track this story, she raised money to reunite Cruz with Edwin, who was in a New York shelter run by the federal Office of Refugee Resettlement. Once father and son reunited in McAllen, Reynoso traveled with them to Washington, D.C., to meet Cruz's sister and aunt. The women and the men hugged each other strongly, as if trying to erase more than a decade of distance and the suffering of the previous months.

"I spent 35 days in the Rio Grande [Detention Center] and then I was transferred to Port Isabel [Center]," Cruz said. "I wrote letters to ICE, begged for calls to my [son's] guardians, and even worked for \$1 a day [collecting] trash [at Port Isabel] just to talk to anyone who might help me."

I wanted to know everything about them. How their detention places were. What they ate. How they slept. How they were treated. How the father could track

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A migrant child looks out the window of a bus as protesters try to block a bus carrying migrant children out of a U.S. Customs and Border Protection Detention Center June 23 in McAllen. (Getty Images/Spencer Platt)

From Page 39

his son. If they were DNA tested. Both broke into tears when I asked a painful but necessary question: “How did you feel all this time without knowing about each other?”

“*Señorita*,” Mr. Cruz sighed, “I cried bitterly. It was the most horrible time of my life.”

The child, who was looking curiously through the screen, simply hugged his father and sobbed. I felt sorry and impudent. “But the good thing is you are together, right?” I asked instinctively to ease the conversation.

I am a reporter who has covered social justice issues in my native Colombia for more than a decade. I have interviewed victims, activists, rural leaders, as well as perpetrators, politicians, and people in power. I have reported on different borders in Latin America: Colombia-Venezuela, Brazil-Peru, Argentina-Bolivia, and so on. And still nothing prepared me for the humanitarian crisis I saw in McAllen: an

epicenter of good and evil.

I rushed to McAllen following a caravan of Dallas activists and faith leaders who traveled there to visit the ‘baby shelters’ and children detention centers. Since they were denied access, the advocates protested in front of the U.S. Border Patrol Processing Center (the Ursula Center), where families are processed and held in different cells. It is the country’s largest immigration processing facility and was the hotbed of the family separation saga. If you saw the now-familiar images of young migrants and children in cages, this is one of the facilities where that happened. Here, 1,174 children were separated from their parents.

A bus carrying immigrant children left the facility, and protesters blocked it, chanting “set them free.” The tiny hands

of the children pressed against the tinted windows, and their faces look stunned, not understanding what was going on. Border agents dispersed the crowd.

Those images stuck with me, as well as the faces of the many immigrants from Guatemala, El Salvador, and Honduras whom I interviewed during this coverage. The intensity of what I witnessed hit me hard when I was back in Dallas. The anguish of mothers, to whom I offered words of comfort; the confusion of fathers who spoke just indigenous words I couldn’t help translate; babies, young children, and pregnant women shedding tears. Vivid details lost in the hectic pace of reporting.

I spent time in the criminal court, where the newcomers who crossed the border are

IF IT’S BROKEN, FIX IT



What are some factors behind the nation’s broken immigration system, and how could they be solved?

Catholic immigration experts speak.

NorthTexasCatholic.org/local-news

brought shackled in metal chains at the waist, ankles, and wrists for mass trials. Still wearing dirty and ripped clothes from the journey they started thousands of miles away, every one of them pleaded guilty of illegal crossing. Some of them asked for their kids. Others simply tried to keep awake during the long hearing, while border patrol officers poked them brusquely. Deportation was the next step.

Right across the street from this glassy courthouse, the contrast of the scene couldn't be greater. Sister Norma Pimentel, the 64-year-old who runs the now well-known Catholic Charities Rio Grande Valley Humanitarian Respite Center in the heart of McAllen, received immigrants with a big smile and a warm hug.

Those who end up at her shelter — at the rate of about 100 a day — are released from federal facilities because they enter the civil immigration system and can file for asylum. They are assisted by volunteers from across the country who poured into South Texas to help with everything from carrying babies while moms take showers, to serving soup and providing words of solace. Even, for some, in broken Spanish.

Icons of St. Toribio Romo of Mexico and Blessed Oscar Romero of El Salvador are displayed in the cafeteria, seemingly watching over the tired refuge-seekers.

The center houses a storage area for supplies donated by generous Texas residents such as diapers, baby wipes, toys, coloring books, shoes, clothes, hygiene products, water, and nonperishable food. In an improvised infirmary, volunteers attend kids who are dehydrated or suffering from high fevers after leaving the Border Patrol Processing Center, also known as the Icebox. On

Javier, a 30-year-old immigrant from Honduras, holds his 4-year-old son, William, July 11 in New York when they were reunited after being separated for 55 days during detention at the Texas border.

(CNS/Lucas Jackson, Reuters)

hand, volunteers have over-the-counter medications, electrolytes, and remedies for cough and flu symptoms — but those are limited.

“People respond spontaneously out of the goodness of their hearts to the situations they see people living,” Brownsville Bishop Daniel Flores said to me between Masses at St. Joseph Parish. “And they respond with courage,” added the 56-year-old bishop dressed in his ornate gold and burgundy vestments.

After covering the immigrant community for decades, I deeply respect the work the Catholic Church has been doing in places where displacement and violence are the rule. McAllen was not an exception. Priests, nuns, and other faithful Catholics are the brave front-liners in the midst of this saga.

In this deeply religious southern border, Sister Norma, Bishop

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BISHOP OLSON *SPEAKS*

“SEPARATING CHILDREN from their mothers and fathers in an already traumatic time in their lives as immigrants seeking asylum is inhumane and morally wrong without due regard for the safety and protection of the children and informed consent of their parents.

“To herald this practice as just and measured lacks compassion, promotes hardness of heart, and further desensitizes us to our mission and responsibilities as Christians to give comfort to the afflicted and to promote respect for human life...”

HOW DID THE CHURCH *REUNIFY* OR *AID* IMMIGRANT FAMILIES?



Catholic Legal Immigration Network, Inc. gave immigrants access to low-cost, high-quality legal assistance, including for asylum seekers.



Catholic Charities
of the Rio Grande Valley

Working to Reduce Poverty In America

Catholic Charities of the Rio Grande Valley has worked around the clock to shelter immigrants recently released by U.S. Border Patrol custody.



Catholic Charities Fort Worth sheltered five immigrant children separated from their parents, and reunited all of them with family. CCFW housed 193 children in their Assessment Center last year — many of whom are unaccompanied immigrant children; they also serve children in domestic foster care.



Kino Border Initiative is assisting mostly families who have been sent to Mexico following deportation proceedings.



Catholic Charities USA.

Catholic Charities USA and the U.S. Conference of Catholic Bishops' Migration and Refugee Services helped reunify 55 families in July.



Catholic Extension started a "Family Reunification Fund" to help ministries on the southern border — specifically those sheltering immigrants and their families.

From Page 41

Flores, and others — like Father Alfonso Guevara, a leader for Valley Interfaith — are well known for their defense of immigrants. They have opened the doors of churches as refuge and keep the Central Americans in their sermons and prayers.

Weekends at the Basilica of Our Lady of San Juan del Valle are pure joy: nine Masses are celebrated with a Mariachi choir while the priests read Bible passages in Spanish. Immigrants grip their Rosaries, one of the many treasures they received from Catholic Charities.

After the liturgy, more volunteers assist the families with the purchase of bus tickets to their next destination — cities where they have relatives or sponsors and where their first court hearing will take place. The immigrants carry manila envelopes with an instruction on the outside: "Please help me. I do not speak English. What bus do I need to take?"

"After the many days I prayed for this nightmare to end," Cruz said, "I am very thankful for all the help I received."

He is now in Virginia looking for a pro bono lawyer to help him fight his case. He misses his wife and his other two children, a

six-month-old and nine-year-old, whom he left behind in El Salvador. "I was planning to bring them here," he said in a broken voice.

"But I won't expose them to what happened to me. Children shouldn't be apart from their parents. Not even for one second."

Jenny Manrique is a bilingual multimedia news reporter for *Al Dia* and *The Dallas Morning News*, where she covers immigration and the Latino community. You can follow her on Twitter at **jennymanriquec**.



Simply, God First

The Beverly family worships and serves together at their home parish, which “strengthens our family values,” said Hayward Beverly.

BALANCING PRIORITIES:

Hayward: “We keep it simple: God, family, and then everything else.”

Kenya explained how that is implemented. “Sometimes, we simply have to say ‘no’ to invitations that conflict with our church and family obligations. We instill in our kids that it is not acceptable to put God last. It may mean saying ‘no’ sometimes, but the reward will be worth it.”

RAISING CHILDREN:

Hayward: “The responsibility of raising children requires selflessness, planning, and dedication. These qualities are not a priority when living for yourselves.

“The decision to raise a family is lifelong and should be cherished and respected. It is the only job you will have for a lifetime and you will never be paid for.”

PASSING ON THE FAITH:

Kenya: “I explain why our Church does things no other religion does and I encourage them to always ask ‘Why?’ Knowledge can be such a powerful tool when we understand why things are done. We should not blindly do anything.

“It is my responsibility to arm our children with the knowledge of our faith.” 🇹🇽



THEY ARE: Hayward and Kenya Beverly, with Hershel, Havlynd Jae, and Haydrick. Married 20 years, they are parishioners at Our Mother of Mercy in Fort Worth. (NTC/Ben Torres)



BODY BUILDER

Monica Ashour teaches marriage preparation classes each month with material she developed from St. John Paul II's *Theology of the Body*. (NTC/Ben Torres)

St. Andrew alumna rolls out her *Theology of the Body* book series at the school that formed her

By Susan Moses

Monica Ashour is reading her fourth copy of St. John Paul II's *Theology of the Body*. She wore out her first three copies, and her current edition is dog-eared and filled with sticky notes.

Nevertheless, she warned, "I don't recommend that people read it. It's so philosophical and dense and theological."

Ashour, however, has read it cover-to-cover at least fourteen times. In fact, she's found her calling in explaining it to others, from tots to couples preparing for marriage.

"I love it. I can't believe I'm part of promulgating a modern saint's notion. This mission is breathtaking and so important. John Paul II says it's the most suitable method of educating modern people," gushed Ashour, explaining the momentum behind her 17-year drive to teach the

saint's vision of the human person.

Her latest project is a series of books, *The Body Matters*, for each grade from kindergarten through eighth. Ashour claimed the most "humbling and wonderful" aspect of the new series is that St. Andrew Catholic School in Fort Worth — the same school Monica and her five siblings attended — is one of the schools rolling out the curriculum.

"Make no mistake about it — for me and my brothers and sisters, our education at St. Andrew and Nolan [Catholic High School] really formed us into who we are. And my parents. We never missed Mass on Sundays, we prayed the Rosary, we played sports, and we had fun and laughter during dinner around the table," the Nolan Hall of Fame honoree remembered.

A former English and theology teacher, Ashour founded TOBET, an acronym

of Theology of the Body Evangelization Team, with several other educators and parents on December 8, 2001, the Feast of the Immaculate Conception. They had studied St. John Paul II's work as a small group, and they wanted to share his insights that God made us to love and be loved, and the human body makes that reality visible.

Since then, TOBET has published about 30 books on *Theology of the Body*, from board books for preschoolers to a marriage preparation journal for engaged couples. Also, Ashour, who holds master's degrees in humanities and theological studies from University of Dallas, speaks around the country about St. John Paul II's lessons.

St. Andrew parent Summer Riney was familiar with TOBET from reading its books to her children. When she learned TOBET was introducing the book series for grades K-8, she organized like-minded parents to fundraise and help bring the curriculum to the school.

Riney was impressed with Ashour's ability to illuminate concepts such as "What are we made for? How do we give ourselves as an authentic gift to others?" and build on them for years.

A behavioral specialist, Riney said, "Monica's greatest strength is to put these lessons into perspective for kids in a very simple and visual way, and to connect it to every aspect of the Church. This is something the kids need, and the kids need it early."

Ashour's gift for teaching encompasses adults, too. She teaches monthly marriage preparation classes in the diocese from the book she created, *Theology of the Body Marriage Preparation Book*.

TOBET developed The Body Matters series after seven U.S. bishops asked the nonprofit to create a Theology of the Body course targeted towards children. The books use colorful illustrations to teach age-appropriate lessons on the value of each person and family.

Ashour expressed her hope that after the students read the books, "they will start saying the word 'body' and knowing it has meaning, and hopefully they will tie it to Jesus Christ in the Eucharist. Our body-to-body encounter with Jesus Christ in the



A former teacher, Monica Ashour is the executive director of TOBET, the first nonprofit dedicated to teaching St. John Paul II's *Theology of the Body*. (NTC/Ben Torres)

Eucharist is the closest we can be to God on earth."

Her zeal for *Theology of the Body* extends to the saint himself. She attended the pontiff's beatification and canonization. "When I passed by his remains, I prayed, 'I don't know what's going to happen with TOBET, but I trust it to your care.' He's helped me and my team."

According to Ashour, the pope had a special understanding of the importance of the physical body, which teachers of the faith often minimize to give precedence to the soul. But in *Theology of the Body*, John Paul II mentioned "soul" 55 times, "spirit" 91 times, and "body" 1,319 times.

The pope understood, Ashour explained, "what is the center of Christianity? How did Christianity begin? The body. God thought so highly of the

body that His Son became human, with a body, inside the body of a human, Mother Mary's womb."

She continued, "What's the center of our faith? The body. At the Last Supper, on Calvary, and at Mass, Jesus Christ stretches His arms, and says 'This is my body. I want to be a gift, I love you.' Why don't you open up yourself, your body, and receive the body of Christ in this encounter with our beloved savior who died for you and whose body rose again?"

Now that *The Body Matters* is being introduced to students in Fort Worth, Dallas, and Lincoln, Neb., Ashour plans to develop a program for high school students. She will commence yet another reading of her dog-eared book because she remains committed to her mission — body and soul. 📍



The Feast of St. Rose of Lima
August 23, 2018

THE SILENT ROSE

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

LECTIO



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

MEDITATIO



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

ORATIO



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

CONTEMPLATIO



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

THE SCRIPTURE

FIRST READING FOR AUGUST 23, 2018
FEAST OF ST. ROSE OF LIMA

Thus says the LORD:
I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it.

Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you.

For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land.

I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you.

I will give you a new

heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts.

I will put my spirit within you and make you live by my statutes, careful to observe my decrees.

You shall live in the land I gave your ancestors; you shall be my people, and I will be your God.

— *Ezekiel 36:23-28*

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THE REFLECTION

St. Rose was born Isabel de Oliva, to a wealthy Peruvian family in 1586. She was said to be an extremely beautiful child and earned the nickname “Rose” for her beauty and delicate nature.

Even though she was born into privilege and wealth, from an extremely young age, she chose to live a life of solitude, chastity, humility, and service to others. She is often depicted wearing a habit, but in life, she honored both God and her family by respecting her father’s wishes not to join a convent. Instead, she cloistered herself, as she was able, and dedicated her life to God. She was known for her many hours of isolated prayer, extreme penances, and works of charity.

Most of her life was lived behind a

veil of mystery and silence, a rose locked away for God alone. Although it may be hard to comprehend, her isolation wasn’t simply a choice she made for herself, it was her vocation: to pray and to love. To commune so deeply with God, to be ever available to hear Him — at the cost of her own thoughts and wishes — required a lot of dedication and work. Because of her station, St. Rose could’ve done so many

other things, but she was enraptured, called by God and moved by love to do things that, at times, didn’t make sense. This is the sacrifice God required of her. He reserved her for Himself alone. She didn’t want to be seen, she wanted only to be seen by God and for God to be seen in her. This is a form of true humility.

This is also our call as Christians, to love with every fiber. Love as it grows and matures becomes more and more simple.

Just as St. Rose set herself apart, so does God wish to set us apart, that we may glorify Him.

She was blessed with the gift to love with simplicity and silence even at an early age. This is remarkable and can only be done by the hand of God.

Just as St. Rose set herself apart, so does God wish to set us apart, that we may glorify Him through our acts of obedience and humility. As evident in today’s reading, God wishes for us to serve as a testament to His holiness. Through the work of conversion in the hearts of those who seek Him, He will even give us a new heart and a new Spirit.

Like St. Rose, may we too find the face of Jesus alluring enough to retire with Him habitually. And may we have the stillness to hear Him call to our hearts, “Come away with me, my love.” ✝

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



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Faith Builder

HE IS: Father Francisco Alanis Gonzalez, CORC, pastor of Holy Name Parish in Fort Worth since January 15.

He has also served at parishes in southern California, Mexico, and Puerto Rico.

ORDAINED: July 14, 2003 “at the feet of Our Lady of Guadalupe” in her namesake basilica in Mexico.

GROWING UP: The eighth of nine children, Francisco grew up in Mante City in northeastern Mexico.

FAITH-FILLED FAMILY: “I saw my mom every day with a rosary in her hands and I caught my vocation from the Lord by her praying the Rosary.” She took the children to daily Mass (where young Francisco was an altar server) and to see the Lord in the Blessed Sacrament.

DIFFERENT PATH: Did he think about becoming a priest in his youth? “Never,” he said. In fact, he earned an architecture degree, owned a construction firm, had a girlfriend, and owned a house.



THE CALL: When he was 28, a priest invited him to a retreat, and he reluctantly attended. But at the retreat, he stood in front of the crucifix and asked, “Lord, if you did that for me, what can I do for you?”

He thought he would give the Lord his surplus time and money, but “the Lord chose me another way.” Six months later, he entered the seminary.


ON BEING A CORC: Fr. Alanis Gonzalez joined a missionary order because “I like to help in different places and with all the different people.”

BEST PART OF BEING A PRIEST: “Confession is a strong gift of grace for me and for the people. Anointing of the Sick is another strong moment.”

LET THE LITTLE CHILDREN COME: Fr. Alanis Gonzalez also enjoys “sharing my faith with the little guys and girls” and visits religious education classes regularly. He’s pleased with the parish’s large number of altar servers — 72— because he believes they are “the future of vocations to the priesthood.”

MOVING FORWARD: “I like to walk. While I am walking, I am thinking of homilies or talks to parishioners, and I put in order my ideas, and after that I sit and prepare.”

FAVORITE SAINT: His patron saint, St. Francis, is special to him, especially his mission to rebuild the Church. “As an architect, I tried to rebuild the construction, the building, but also, the interior of the persons now.”

PASSIONATE PRIEST: “I love my priesthood. I love the people. I love the Lord. And I want to be close to Him in prayer. I pray the Rosary. I love the peace of the Lord and sit with Him, stay with Him.”

NTC/Juan Guajardo



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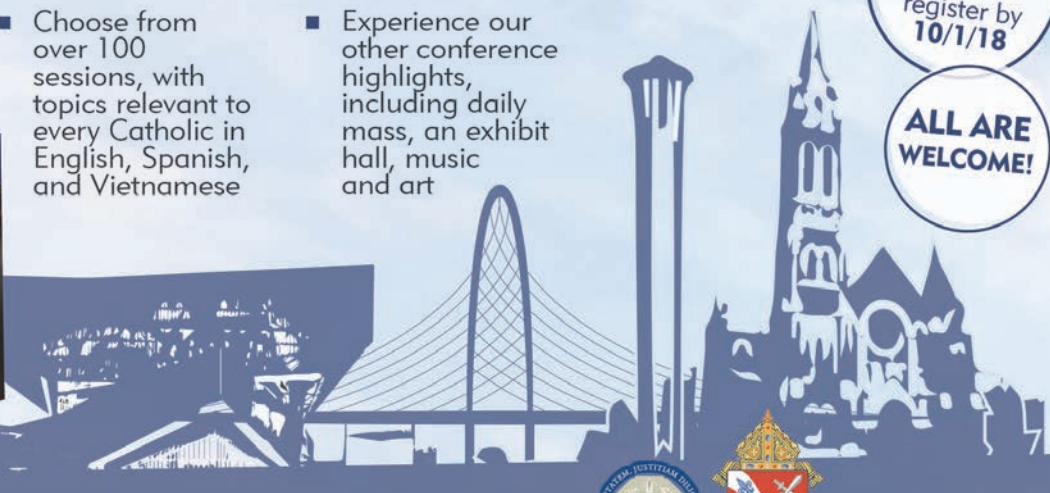
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Seeking to Know

We all know people who do not go to church or even believe in God. They could be our neighbors, coworkers, classmates, friends, and even family members.

We often think that someone is either a Christian or they are not. But the reality is different stages form the path from unbeliever to full discipleship. Sherry A. Weddell develops this idea in her book *Forming Intentional Disciples: The Path to Knowing and Following Jesus*. She describes five “thresholds” people move through on their way to being an intentional disciple of Jesus:



Jeff Hedglen

1. **Initial Trust:** This person is able to trust or has a positive association with Jesus Christ, the Church, a Christian believer, or something identifiably Christian.
2. **Spiritual Curiosity:** This person is intrigued by or desires to know more about Jesus, His life, His teachings, or some aspect of the Christian faith.
3. **Spiritual Openness:** This person has acknowledged to himself/herself and to God that he/she is open to the possibility of personal and spiritual change.
4. **Spiritual Seeking:** This person is moving from being essentially passive to actively seeking to know the God who is calling him/her and is engaged in an urgent spiritual quest, seeking to know whether he/she can

5. **Intentional Discipleship:** This is the decision to “drop one’s nets,” to make a conscious commitment to follow Jesus in the midst of His Church as an obedient disciple and to reorder one’s life accordingly.

Even with these abbreviated explanations, it is important to think deeply about our own relationship with Jesus and see which threshold best describes where we are with Jesus and the Church.

There is no shame in realizing you are not where you thought you were. In fact, throughout life we may meander in and out of various thresholds. But the goal is to reach intentional discipleship. It is not enough to simply believe Jesus exists; even the devil is at this level. We are called into a deep, loving, life-changing relationship with the living God.

Being an intentional disciple is not the end goal. Far too many Christians are content in their own relationship with Jesus. But this is not what Jesus means when he tells us to go out to all the world making disciples (*Matt: 28:19*).

The thresholds are a great place to start in evangelizing. Ask yourself: who in my life is at the stage of initial trust? If you think of someone, invite them to coffee and develop your love for this person. You can be the bridge of trust they need to move to the next threshold.

Maybe you know someone who has shown curiosity about the faith. You can help

them direct this curiosity toward the person of Jesus Christ by telling stories about Jesus’ life and your own relationship with Him. This is not a time for deep theological answers; rather, help Jesus become real for this person.

If you know someone at the threshold of spiritual openness, share how God has impacted your life. Also, you can help them see that God has already been active in their life by helping them look back on their life and see how, in hindsight, God has always been there.

If you happen to know someone who is spiritually seeking, you might introduce this person to the works of mercy and teach them about different prayer experiences like the Rosary or *lectio divina*. Lastly, if you know them well enough, help them confront and wrestle with personal sin and embrace Jesus’ forgiveness.

If you know someone ready to “drop their nets” and follow Jesus fully, remind them that this is not the end, rather it is the beginning of a long and fruitful journey toward heaven. Now they need to seek knowledge, healing, holiness, and deep connection to community.

I encourage you to read *Forming Intentional Disciples* to better understand thresholds and better equip you for personal growth and your foray into the mission field. 🇺🇸

Jeff Hedglen is the Campus Minister at the University of Texas at Arlington.



Let the Scriptures Lead Your Life

Father Nghia Nguyen, vocations liaison and parochial vicar of St. Elizabeth Ann Seton Parish in Keller, stopped by the *North Texas Catholic* office recently. Of course, the conversation turned to vocations.

Q What words of encouragement would you give to a young man discerning his vocation?



Fr. Nghia Nguyen

A Don't be afraid to answer God's call, even if He is asking you to become a priest.

Prayerfully discern. Spend some time quietly and just reflect.

Let God open the Scriptures for you, the life of Christ, so that you know Him more.

Q How did you first begin to discern your vocation?

A I was born four months premature and weighed barely two pounds. In my first days, I had several brushes with death. My family always gave thanks to God for saving my life. I felt that God had saved my life for a reason.

At a Confirmation retreat, I remember telling God, "you gave me the gift of life; my gift to you is my life. I'll do whatever you want me to do."

Q Is it difficult for a young man to accept a call to the priesthood?

A He gives us that grace, that dignity to accept this call. That makes you worthy because He has called you. We all have the human fear of error, but trust that God will always guide you, the Holy Spirit will guide you. Your message, the people you interact with, trust in that.

Q What's a common hurdle that a discerner must overcome?

A Many young men feel like they are not holy enough to be a priest. I like to share the call of Andrew and Peter from the Gospels.

First, in *Matthew*, when Jesus called Andrew and Peter to follow Him, they dropped their nets at once to follow, without stopping to think if they were ready enough or holy enough.

When we hear the story in *Luke*, Peter recognized Jesus' holiness and said to Him, "Go away from me, Lord; I am a sinful man." But Jesus told him not to be afraid, and Peter followed Him.

Q What steps do you recommend for someone considering the priesthood?

A For any young man thinking about discernment, I would encourage them to contact the vocations office, so that one of the liaisons can contact you.

Another step would be contacting your parish priest, pastor, or parochial vicar. Talk with them so they can encourage you, lead you, and guide you to the Vocations Office.

The Vocations Office can tell you about events such as the St. Andrew's Breakfast, which is a Mass followed by a meal and a discussion with other discerners and the vocations liaisons.

Q And the last word?

A You don't always have to fit the mold of what society tells you. If God's calling you, be courageous, accept His call, His invitation and seek it out. Trust in God, trust in His call that He has given you.

To learn more about religious vocations, Father Nghia Nguyen and the other Vocations Liaisons can be contacted through the Vocations Office at (817) 945-9321. ✦

Ordained on May 21, 2016, Father Nghia Nguyen serves as the parochial vicar of St. Elizabeth Ann Seton in Keller and as Vocations Liaison with the Vocations Office.

When You Pray for Your Child

The art of effective communication implies willingness to genuinely respect each other's position and recognize one's dignity as a fellow human. *Proverbs* offers the following counsel on effective communication, prudence, and fidelity:

"A soft answer turns away wrath, but a harsh word stirs anger. The tongue of the wise dispenses knowledge, but the mouths of fools pour out folly" (15:1-2).

This same formula is applicable every time we engage in prayer. The *Catechism of the Catholic Church* defines prayer as a covenant relationship between God and man in Christ. It is the action of God and of man, springing forth from both the Holy Spirit and ourselves, wholly directed to the Father, in union with the human will of the Son of God made man (CCC 2564).

Prayer is often misunderstood within the non-Christian arena as communication without divine association or intent. The phrase that exemplifies this position is "my thoughts are with you." This expression at surface level is intercession without any reference to God.

I bring up this example in relation to prayer because as parents our responsibility is to always communicate in the name of the Father, Son, and Holy Spirit to our children. Our words and deeds should reflect a desire to guide our children toward communion with God. This is the premise behind prayer, i.e., raising

one's mind and heart to God (CCC 2559). Christian prayer allows us to communicate the truth of God the Father, Son, and Holy Spirit, which is a vital example of faith for our children to witness and apply in their walk with Christ.



Marlon De La Torre

One of the most loving gifts we can offer our children is simply praying for them. Part of our parental role is as an intercessor. The responsibility of an intercessor is to help someone draw closer to God. Hence, every time we pray for our children

we are strengthening their journey toward an intimate relationship with Christ.

When prayer becomes a fixture within the family, and the intent is to recognize our own identity as a child of God, then our prayerful communication takes on a divine character and not a human one. Our "thoughts" are replaced with "prayer," which allows us to introduce our children to the salvific reality of Christ and His Church. A fruit of this process is a desire to identify with the Church, which in turn allows them to identify with God the Father and their role as children of God within the Church.

The *Catechism* (CCC 2565) teaches that prayer is the living relationship of the children of God with their Father who is good beyond measure, with His Son Jesus Christ, and with the Holy Spirit. Prayer creates a communal bond, one forged through God, revealed through the Son and empowered by the Holy Spirit. God called man to

prayer — His conversations with Adam as revealed in Scripture are a beautiful example of God praying for and with Adam and Eve both before and after the fall.

When we pray for our children:

- We reassure their dignity and identity with God.
- It reveals our love for them just as God reveals His love for us.
- They begin to encounter Christ in their life and desire an intimate relationship with Him.
- They begin to identify with the Church and not run away from it.
- They recognize the importance of living a sacramental life rooted in the Blessed Trinity.
- Most importantly of all they begin to recognize that they are not alone.

Effective communicators respect and recognize the dignity of their audience. This fosters a communication "with" and not "at" the person. When we pray for our children, it should not be "at them" per se, but instead it should be "for and with them" as a means to bring them closer to Christ and His Church. ✚

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

Love, Plain and Simple



I'm a huge fan of simplicity. Just tell me what I need to know, and I'm good to go; show me what I need to do, and I'll get it done. Tell me simple truths, and I'll let them sink into my heart.

But I'm not great with deep theological statements. It's hard for me to wrap my head around the mysteries of the Catholic faith (probably because they're mysteries...) and I tend to shy away from intense theological conversations — not that I wouldn't be able to understand anything, but because I think I don't have anything to offer.

This bothered me for years. I wanted to be able to explain in simple terms the mysteries of Jesus and the Catholic Church! I would have loved to be able to hold my own in a conversation with world-class theologians! I thought to be heard and respected in this world, I needed to have extensive knowledge of everything and be considered the "intelligent" one.

This all changed when I recently listened to a song by Hillsong Young & Free called "Jesus Loves Me." You've heard the simple children's song "Jesus Loves Me, This I Know." The lyrics were, for the most part, the same, but remastered. The truths of the song, "Jesus Loves Me, This I Know" are repeated over and over. The simple truth is that I am loved by the King of the World, created from His love, given a purpose

and a plan, worth and dignity. These truths are something even the simplest of creatures can comprehend.

You don't need a doctorate or master's degree to understand how much you are loved by Jesus. Those things aren't bad and are desperately needed in today's world, but it shouldn't be your life goal. Loving Jesus should be — no matter if you have a degree in theology or not. If you've ever struggled with the idea of "who am I to share my faith? I don't know anything!", then you're not alone.

You don't need to be a world-renowned theologian to tell people how much he/she is loved, has dignity and worth.

I work at a Catholic parish and one of the most common conversations I have is with people who say, "I'm not qualified to talk about that" or "I don't know enough to share my faith." I get asked all the time how people can do what I do... and it's quite simple. I love. I focus on the world around me, those immediate people I'm face-to-face with every day, and start by learning to love them unconditionally.

Jesus isn't asking you to change the world with deep theological treatises (although explanations of the faith and what we believe are vital and necessary). He's asking you to love. Simply, love. Love the coworker who has different beliefs than you. Love the man on the side of the street asking for something to eat.



Ali Hoffman

Love the elderly woman going slow in the grocery store. Love your husband or your wife whose love seems to have grown cold. Love your sibling who just doesn't understand you. Simply, love.

No matter your talents, whether you're a gifted speaker, or artist, author, or parent, student or teacher, child or adult, lawyer or doctor, priest or religious... you are called to love. Simply and plainly. For whatever you do to the least of the people around you, you do for Jesus. ✚

**“For I was hungry and
you gave me something
to eat; I was thirsty
and you gave me
something to drink; I
was a stranger and you
welcomed me...”**

— *Matthew 25:35-36*

Ali Hoffman is a Co-Coordinator of Youth Ministry at St. Catherine of Siena Parish in Carrollton. She also does modern calligraphy and watercolor encouragement and prayer cards.

You can find more of her work on Instagram at

[TheOodlesOfDoodles.](#)



Cindy and Javier Lucio are dedicated CCFW volunteers and donors. (NTC/Jayme Shedenhelm)

Top charity rating bolsters confidence

Cindy and Javier Lucio are described by the staff members at Catholic Charities Fort Worth (CCFW) as “amazingly creative,” “incredibly generous,” and “visionary.”

The vision that these native Texans share with their friends at CCFW is the dream of ending poverty, and this bold goal, they admit, is one that drives their support as dedicated volunteers and consistent donors to the agency.

The Lucios, members at Holy Family Parish in Fort Worth since 1995, are the parents of two young adult sons. The chef (Cindy) and architect (Javier) are also business owners and entrepreneurs, world travelers, art lovers, and passionately involved community members. The many programs offered by Catholic Charities — initiatives that help thousands of clients to achieve stability and self-sufficiency each year — effectively respond to the needs that are

close to their hearts, explained the Lucios.

“I’ve been involved in many non-profits through the years, and that history has helped me to see how very well-run Catholic Charities is, and what important work they are doing in the community,” said Javier.

Their firsthand experience of the agency’s commitment to accountability and transparency has given the couple “total confidence” that their financial gifts to CCFW are used responsibly and in ways that offer the greatest possible impact.

That confidence is well-founded, according to officials at the national Charity Navigator organization, based in Glen Rock, N.J. Charity Navigator, utilizing stringent data-driven analysis, evaluates more than 1.5 million American charities each year, with the objective of assisting donors in identifying and supporting the country’s most effective and well-run charitable organizations.

“We are proud to announce Catholic Charities Fort Worth has earned our eighth consecutive four-star rating,” wrote Michael Thatcher, Charity Navigator’s president and CEO, in a letter. “This is our highest possible rating and indicates that your organization adheres to sector best practices and executes its mission in a financially efficient way. . . . Only three percent of the charities we evaluate have received at least eight consecutive four-star evaluations, indicating that Catholic Charities Fort Worth outperforms most charities in America. This exceptional designation from Charity Navigator sets Catholic Charities Fort Worth apart from its peers and demonstrates to the public its trustworthiness.”

According to Cindy, the coveted four-star rating is simply an affirmation of what they already know to be true about Catholic Charities.

“We wear our commitment to this amazing agency on our sleeves,” she said. “We encourage everyone to join us in supporting Catholic Charities Fort Worth.”

For more information about CCFW, visit CatholicCharitiesFortWorth.org or call 817-534-0814. 🇺🇸

Oportunidad de Primera Clase

La clase inaugural de Cristo Rey Fort Worth comienza su educación preparatoria

Por Joan Kurkowski-Gillen

Un cartel en la oficina de la Directora Tasha Ginn resume el mensaje que la escuela Cristo Rey Fort Worth en Nuestra Señora de la Merced desea comunicar a sus estudiantes. “No sigas tus sueños. Persíguelos”.

La innovadora escuela abrió sus puertas el 9 de agosto, convirtiéndose en la 35^a escuela de la red de Cristo Rey en el país que brinda a estudiantes de bajos recursos una educación multifacética que los prepara para lograr éxito en la universidad y en la vida.

Los jóvenes llevan una carga completa de materias académicas a la vez que pasan un día a la semana en un trabajo corporativo que les permite ganar un 60 por ciento de la matrícula anual de \$17,000. Un 30 por ciento es aportado por donaciones y los padres de los alumnos pagan el saldo restante. El costo de cada familia oscila entre \$50 a \$250 por mes y se basa en su capacidad económica.

La primera escuela fue Cristo Rey fundada en 1966 por el sacerdote jesuita Padre John Foley para ayudar a los jóvenes de Chicago con dificultades en la vida.

El enfoque innovador de la educación cuenta con estadísticas impresionantes. Los exalumnos de Cristo Rey obtienen un diploma universitario al doble del índice de otros estudiantes del mismo estrato socioeconómico.

Claudia y Martin Rodríguez creen



Nallely Ruiz, ora mientras el Obispo Michael Olson celebra la Misa con los estudiantes de Cristo Rey Fort Worth, en Nuestra Madre de la Merced, el 10 de agosto. (NTC/Ben Torres)

que Cristo Rey Fort Worth le ofrecerá a su hijo, Joel, la oportunidad de dar un gran paso para su futuro. El joven de 14 años espera convertirse en la primera persona de su familia en graduarse de la universidad.

“Creemos que esta escuela es un mejor entorno para él”, dijo el orgulloso padre. “Desde que era pequeño, Joel nos dijo que quería ser dentista algún día. Él tiene un sueño y espero que se haga realidad”.

Ubicada en el sur de Fort Worth, Cristo Rey dio la bienvenida a 75 niños

y niñas a su clase inaugural de primer año. Se agregarán nuevas admisiones cada año hasta que la escuela alcance una capacidad de 250 estudiantes.

En la Misa del 10 de agosto, el Obispo de Fort Worth, Michael Olson, le dijo a los estudiantes: “He rezado mucho por este día”.

Y le pidió a la primera clase de la escuela que rezaran los unos por los otros.

“Todos trabajaron muy duro para

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llegar a este punto y tendrán que seguir trabajando duro”, sugirió el Obispo. “No obstante, nos detenemos aquí para recordar que el día de hoy es un regalo”.

Les recordó a los jóvenes que le escuchaban que aprendan y sirvan con excelencia y compartan lo que les ha sido dado.

“Esa es la razón por la que el Señor nos da algo, para que podamos compartirlo”, enfatizó el Obispo Olson. “Le pido al Señor que los bendiga en este día para que acepten el regalo de Cristo Rey y su misión de crecer y obtener todo lo que el Señor tiene reservado para ustedes”.

La nueva escuela recibió peticiones de 200 personas interesadas y aceptó como estudiantes a menos de la mitad de ese número. El reclutamiento ya comenzó para la clase de primer año del próximo año.

“Tener cuatro años de experiencia en

el trabajo corporativo cuando se gradúan de la escuela secundaria abrirá muchas puertas a estos jóvenes”, observó Mary Pérez-Shannon, directora de admisiones. “Nadie en DFW, excepto Cristo Rey Dallas, tiene eso”.

Antes de que los estudiantes comenzaran a participar del trabajo compartido, asistieron a una Academia de Gracia, Responsabilidad, Integridad y Tenacidad para prepararlos para el mundo de los negocios.

El curso de capacitación de verano de tres semanas familiarizó a los nuevos estudiantes con la cultura y las expectativas de Cristo Rey Fort Worth, así como las destrezas prácticas que necesitan en el lugar de trabajo. Los estudiantes también disfrutaron de una estadía de dos noches en Texas Christian University “para entusiasmarlos con la universidad antes de que comience el año académico”, agregó Dani Ray Barton, directora del programa de estudio y

trabajo corporativo.

Además de aprender destrezas de informáticas, los jóvenes aprendices también fueron entrenados en destrezas personales y generales.

“Se les enseña cómo enviar un correo electrónico adecuado, estrechar la mano de alguien y atar una corbata”, continuó. “Los preparamos para entrar a las oficinas corporativas”.

Cuando los reclutadores fueron a Nuestra Señora de la Victoria para familiarizar a los estudiantes de 8^{vo} grado con la nueva escuela secundaria, Brian Alemán supo de inmediato que era donde quería pasar sus próximos cuatro años. Lo atrajo el poder agregar un trabajo a la rutina habitual de las clases.

“Sonó interesante”, recordó el estudiante de primer año. “Quiero ser arquitecto, así que espero conseguir un trabajo en la oficina de un arquitecto”.

Durante una ceremonia de ‘Tie and Blazer’ (Corbata y Chaqueta) celebrada

Los estudiantes llenan una encuesta de Love Language el 18 de julio en Cristo Rey Escuela secundaria de Fort Worth en Nuestra Madre de la Merced. Los estudiantes aprendieron una variedad de destrezas para ayudarles en su carrera. (NTC/Jayme Shedenhelm)



el 1 de agosto en la Catedral de San Patricio para formalizar la finalización del entrenamiento, los estudiantes recibieron su chaqueta azul marino de manos de John Pritchett, el presidente de Cristo Rey Fort Worth, la Directora Ginn y Charlie Morrison, presidente del consejo de Cristo Rey Fort Worth. Los padres presentaron a los jóvenes la corbata azul y dorada de la escuela.

Cristo Rey proporciona transporte a los lugares de trabajo donde los estudiantes son asignados a tareas de mantenimiento de registros, investigación, comunicación, ingreso de datos o servicio al cliente.

La Diócesis de Fort Worth donó la Escuela Nuestra Madre de la Merced para poner en marcha el proyecto de Cristo Rey, pero ya hay planes para expandir el campus.

Los propulsores están planeando una campaña de capital para recaudar dinero para construir un edificio de 55,000

pies cuadrados que pueda albergar a los cuatro grados en el futuro. La estructura actual seguirá siendo una parte integral de la escuela.

“Estamos entusiasmados de brindarles a los niños una oportunidad que tal vez no hayan tenido: una forma económica de obtener una educación preparatoria para la universidad”, dijo Charlie Morrison. “El cien por ciento se graduará de esta escuela secundaria y el 98 por ciento irá a una universidad de cuatro años”.

Carolyn Ruiz se involucró con Cristo Rey después de graduarse de la Escuela de Ley de Harvard. La joven de 27 años, que es nativa de Fort Worth, hubiese deseado que Cristo Rey existiera cuando ella era más joven.

“No puedo pensar en ningún otro programa que brinde a estudiantes de entornos desfavorecidos una oportunidad como ésta”, dijo la abogada de finanzas de capital y bienes raíces comerciales.

Los vecindarios más pobres generalmente no tienen escuelas prósperas y los obstáculos comienzan a acumularse.

“Así crecí”, agregó Ruiz, que vivía al otro lado de la calle de Diamond Hill High School. “Tenía amigos que estaban en pandillas”.

Sus padres y su excelente habilidad en lectura fomentaron el deseo de lograr algo mejor en su vida.

“No hay magia, ni secreto, ni truco para ingresar a la Escuela de Ley de Harvard”, enfatizó. “Cualquiera puede hacerlo si se esfuerza y hace el trabajo”.

Aconsejó a los estudiantes que no se desanimen cuando vean a otros niños de secundaria con menos tareas y más tiempo libre.

“Estás comenzando mucho más adelantado en comparación con otras personas de tu edad”, agregó. “Recuerda que los estudios te llevarán a un lugar mejor en la vida”. 🇺🇸

Una joven recibe una chaqueta el 1 de agosto en la Catedral de San Patricio. Los estudiantes de Cristo Rey recibieron sus corbatas, uniformes y chaquetas. (NTC/Jayne Shedenhelm)





Richard Mathews da una presentación durante un entrenamiento del Ambiente Seguro el 3 de agosto en la escuela católica de nuestra Señora de la Victoria. (NTC/Jayne Shedenhelm)

Se Inicia el Nuevo Programa de Ambiente Seguro

Por Alice Varela Murray

A partir del 1 de septiembre, la Diócesis de Fort Worth pondrá en marcha un programa educativo nuevo, actualizado y más eficaz destinado a cumplir con el compromiso del Obispo Michael Olson de proteger a los niños, los jóvenes y los adultos vulnerables en la diócesis.

La capacitación para el nuevo programa de concientización, Protegiendo a los Niños de Dios®, se puso en marcha en julio y estará disponible en todas las parroquias y escuelas católicas de la diócesis.

El programa funciona bajo la dirección de la Oficina de Ambiente Seguro de la diócesis y ofrece un enfoque interactivo, cara a cara que “fomenta

una comprensión profunda de los efectos del abuso sexual infantil en las víctimas, sus familias y nuestra comunidad”, dijo Richard Mathews, Director de Ambiente Seguro de la diócesis.

La diócesis ofrecía anteriormente una capacitación en línea, pero el programa Protegiendo a los Niños de Dios® se realiza mediante una educación en vivo, “una mejora significativa con respecto al programa anterior”, dijo Mathews.

“Se había perdido el contacto en persona y carecía de una verdadera interacción humana en un asunto que, como se sabe, es increíblemente, muy increíblemente difícil para algunas personas”, dijo Mathews sobre el programa anterior. “La mayoría de la gente, desafortunadamente, conoce a alguien ... ya sea ellos mismos o en la

familia o en la comunidad que ha sido víctima del abuso sexual infantil ...”.

“El Obispo Olson realmente sentía que la capacitación en línea no era la mejor manera de que el programa se hiciera”, dijo.

Mathews explicó que el rostro de la Iglesia no es una pantalla de computadora. “La Iglesia somos cada uno de nosotros que nos hacemos personalmente presentes para abordar este asunto con empatía y compasión por las personas”.

La capacitación se ofrecerá en inglés, español, vietnamita y coreano.

Mathews dijo que el nuevo programa hace posible y promueve la prevención de abuso a través de cinco pasos:

- Conocer las señales de advertencia

- Controlar el acceso a través del examen cuidadoso y cribado de las personas
- Supervisar y dar seguimiento a todos los ministerios y programas
- Conocer el comportamiento de los niños y jóvenes
- Comunicar cualquier inquietud o preocupación

Conocer estos pasos concretos permite a los feligreses contribuir a la protección de los más vulnerables, no sólo dentro de nuestra comunidad católica, sino también en sus propias comunidades.

Hemos trabajado arduamente para preparar y poner en marcha el programa, desde la elección del programa de capacitación que se utilizará hasta seleccionar a los facilitadores.

“Realizamos un proceso de selección para comparar varios programas existentes de capacitación para la prevención del abuso de niños y seleccionamos a VIRTUS y su programa Protegiendo a los Niños de Dios®. Consideramos que este programa sería atractivo, interactivo y eficaz para aumentar el conocimiento y la conciencia sobre el abuso de niños y las medidas que se pueden tomar para prevenirlo, pero también para acrecentar la pasión de los participantes para prevenir el abuso sexual de niños”, dijo Mathews.

El programa Protegiendo a los Niños de Dios® se utiliza en 90 diócesis a través de todo el país.

Más de 250 personas solicitaron para ser facilitadores, dijo.

Kim Robinson fue seleccionada como uno de los 75 facilitadores capacitados. Después de haber recibido un entrenamiento riguroso sobre cómo enseñar las clases, Robinson está contenta de tener la oportunidad de ayudar.

“Como psicóloga, veo a los pacientes de forma individual y, a menudo, descubro historias de jóvenes que han experimentado abuso sexual en la infancia”, dijo. “Estoy agradecida de tener esta oportunidad de establecer una red más amplia al llegar a un mayor número de personas que pueden ser entrenadas para prevenir el abuso sexual



Un hombre llena un formulario durante el entrenamiento del Ambiente Seguro en la escuela católica de nuestra Señora de la Victoria. (NTC/Jayme Shedenhelm)

de niños o detenerlo si está ocurriendo”.

Robinson elogió a la Iglesia Católica por establecer un programa que “aborda activamente un problema serio que ha sido considerado tabú por nuestra sociedad por demasiado tiempo”.

Ella dijo que el problema del abuso sexual de niños es muy difícil de abordar.

“Con el uso generalizado de Internet, la pornografía infantil facilita a los depredadores atacar y explotar a nuestros niños”, dijo Robinson. “El abuso sexual de niños es difícil de detectar, ya que por lo general se mantiene en secreto y usualmente hay pocas pruebas de su ocurrencia, por lo que es primordial que tanto los niños como los adultos se sientan capacitados para actuar”.

La diócesis continuará abordando el tema de la seguridad de niños.

“El programa de Ambiente Seguro de la diócesis será continuo y se seguirá, no sólo con este programa, sino con mejoras y ofrecimientos adicionales mientras nos enfocamos en crear, mantener y realzar el conocimiento, la conciencia y el

compromiso de todos dentro de la diócesis para cultivar una cultura de ambiente seguro y cumplir nuestro compromiso:

la Promesa de Proteger, el Compromiso de Sanar para todas las personas de nuestra diócesis”, dijo Mathews.

Los programas de Ambiente Seguro se establecieron en 2002 cuando la Conferencia de Obispos Católicos de

los Estados Unidos creó una *Carta para la Protección de Niños y Jóvenes*. La *Carta* estableció “procedimientos exhaustivos acordados por los obispos para crear un ambiente seguro para los niños y los jóvenes y que hacen un llamado a las diócesis para que proporcionen capacitación sobre el abuso sexual de niños, procedimientos para una pronta respuesta a las acusaciones, cooperación con las autoridades civiles, y que procuren también la curación y la reconciliación de las víctimas y los sobrevivientes de abuso”, dijo Mathews.

El Programa de Ambiente Seguro de la diócesis requiere que todos los “clérigos, hombres y mujeres religiosos, empleados y voluntarios adultos cumplan con ciertos requisitos antes y mientras sirvan en la diócesis”, dijo. 🇺🇸



Para encontrar los horarios, fechas, ubicaciones e información de registro sobre cómo asistir a las Secciones de Conocimiento de Ambiente Seguro, visite fwdioc.org/ambiente-seguro. Se recomienda que el registro se haga por adelantado.

OBISPO MICHAEL OLSON: La Transparencia y Rendición de Cuentas es Necesaria en Medio de Escándalos de Abuso Sexual

Se oscurece el cielo al pasar la tormenta sobre una Iglesia Católica en Pittsburgh. (CNS/Jason Cohn, Reuters)

La Iglesia Católica en los Estados Unidos está consternada con las noticias de dos escándalos de abuso sexual: el primero, con un espantoso informe de Pennsylvania debido a la amplitud y longevidad del abuso clerical, y el segundo, muy impactante ya que el presunto perpetrador era uno de los cardenales de más alto rango del país.

El Obispo Michael Olson declaró en su carta del 14 de agosto a los fieles de la Diócesis de Fort Worth que “el ministerio en la Iglesia es una gracia de Dios que conlleva una enorme responsabilidad. El ministerio... implica una confianza de la alianza establecida a través de nuestro Bautismo como miembros de la Iglesia establecida por Cristo.”

El Obispo Olson continuó diciendo que, “Vemos en los crímenes inmorales y pecados que presuntamente han sido cometidos por los nombrados en el informe del Gran Jurado de Pennsylvania y en informes recientes sobre el ex Cardenal McCarrick la violación de esa confianza y el grave daño causado a la vida y la salud de sus supuestas víctimas”.

El informe del Gran Jurado de Pennsylvania emitido el 14 de agosto

pinta un cuadro de una Iglesia Católica, que al manejar las denuncias de abuso sexual de menores bajo su cuidado en seis de las diócesis del estado, ocultaron las acusaciones e ignoraron a sus víctimas por varias décadas.

Más de 300 sacerdotes fueron vinculados a reclamos por abuso y más de 1,000 víctimas fueron identificadas, dijo el Fiscal General de Pennsylvania Josh Shapiro.

“Lo principal no era ayudar a los niños, sino evitar el ‘escándalo’”, dice una frase mordaz sobre el comportamiento de los líderes y funcionarios de la Iglesia en el informe, que detalla una investigación de varios meses sobre los reclamos de abuso sexual de clérigos en las diócesis de Pennsylvania.

El informe de casi 1,400 páginas cubre un período de 70 años en el pasado, incluida información de las primeras décadas del 2000, un momento en que salen a la luz públicas las noticias del escándalo de abuso sexual de clérigos en los Estados Unidos. Antes de su publicación, algunos pidieron que se leyera el informe teniendo en cuenta que muchas cosas han cambiado en la Iglesia desde entonces, y

también que no todas las afirmaciones del informe están fundamentadas.

Por ejemplo, en la Diócesis de Pittsburgh algunos sacerdotes nombrados en el informe siguen trabajando allí porque los funcionarios diocesanos no pudieron justificar las denuncias de abusos cometidos contra ellos, según el Obispo de Pittsburgh, David A. Zubik.

No obstante, hay muchos reclamos dolorosos.

En la conferencia de prensa, Shapiro habló de un “encubrimiento sistemático” por parte de funcionarios de la Iglesia que llevaron informes al Vaticano, que tampoco hizo nada para ayudar a las víctimas. También habló de sacerdotes que “utilizaron la fe como arma” e hicieron que las víctimas se confesaran por los pecados que se habían cometido contra ellos.

El Gran Jurado dijo que encontró en su investigación que aquellos que alegaban abuso sexual propio o de sus hijos por parte del clero católico u otros trabajadores de la Iglesia fueron “ignorados” y los funcionarios se preocuparon más por proteger a los abusadores porque querían proteger la imagen de la Iglesia, dice el informe.

No todos los acusados de abuso sexual o de haberlo encubierto en el informe son sacerdotes. Algunos mencionados en las listas publicadas por las diócesis son diáconos, algunos son seminaristas, maestros u otros trabajadores de la Iglesia y algunos ya fallecieron. Algunos están acusados de estar en posesión de pornografía infantil, otros de tocar a niños inapropiadamente, besarlos, o solicitar sexo a niños, pero la mayoría se mencionan como que “abusaron sexualmente de un niño”.

La noticia de este nuevo informe sale a la luz pública en un momento en que la Iglesia de los Estados Unidos se encuentra perpleja con la renuncia a finales de julio del Colegio de Cardenales de un querido y respetado prelado retirado, ahora el Arzobispo Theodore E. McCarrick, de 88 años, de Washington, tras denuncias de que por décadas abusó sexualmente de seminaristas y, al menos, de dos menores. Ha sido removido del ministerio público desde el 20 de junio y está esperando juicio en el Vaticano.

McCarrick fue Obispo de Metuchen, N.J., del 1981 al 1986, Arzobispo de Newark, N.J., del 1986 al 2000 y Arzobispo de Washington, D.C., del 2000 al 2006.

En el 2005 y el 2007 la Diócesis de Metuchen, la Arquidiócesis de Newark y dos hombres, que afirmaron haber sido agredidos sexualmente por McCarrick cuando eran seminaristas y sacerdotes jóvenes, llegaron a dos acuerdos legales en Nueva Jersey relacionados con McCarrick.

En junio se hizo pública una acusación sustancial y creíble de abuso sexual infantil contra McCarrick. Desde entonces, McCarrick se ha enfrentado a varias denuncias adicionales de abuso sexual y conducta inapropiada. Éstas incluyen cargos de que él presionó a seminaristas y sacerdotes a tener relaciones sexuales con él y otro denunció que McCarrick sostuvo una relación sexualmente abusiva en serie con un niño.

Los supuestos crímenes del ex Cardenal Theodore McCarrick podrían merecer su remoción total del clero y exigen que todos los líderes de la Iglesia que sabían de su presunta mala conducta y no hicieron nada rindan cuentas y asuman su responsabilidad, afirmó el Obispo Michael Olson.

El Obispo añadió: “La Iglesia debe tomar medidas inmediatas para expulsar a los infractores inmorales, ofrecer toda la ayuda necesaria a quienes han sido víctimas de abuso y para informar y trabajar con las autoridades civiles para llevar a los delincuentes ante la justicia. Debemos ofrecer nuestras oraciones solemnes y humildes para la sanación de las víctimas”.

“La justicia también requiere que todos aquéllos en el liderazgo de la Iglesia que conocen los presuntos delitos y mala conducta sexual y no hicieron nada rindan cuentas, moral y legalmente, por su negativa a actuar, permitiendo así que los niños y las personas vulnerables fueran lastimados”.

El Obispo Olson afirmó: “La Diócesis Católica de Fort Worth y yo tenemos cero tolerancia para el abuso sexual contra los menores, así como contra los adultos vulnerables, por parte de su clero, personal y voluntarios, incluyéndome a mí como obispo. Esto se manifiesta tanto en nuestras políticas como en nuestras acciones.”

“Durante mis casi cinco años de servir como su obispo, siempre he actuado rápidamente al remover sacerdotes, diáconos, personal y voluntarios cuando se han establecido acusaciones creíbles de abuso sexual o conducta inapropiada. Nuestro proceso ha incluido una convocatoria transparente a las víctimas, con el debido respeto por la protección de las identidades de las víctimas.

“A nuestros seminaristas, sacerdotes, diáconos y personal religioso y laico se les enseña a reconocer y denunciar violaciones de los límites establecidos, sin temor a represalias y sin importar el estado o posición del perpetrador”.

El Cardenal Daniel DiNardo, Presidente de la Conferencia de Obispos

Católicos de los Estados Unidos (USCCB, por siglas en inglés), emitió el 16 de agosto una declaración después de reunirse con el Comité Ejecutivo de la USCCB y otros obispos.

Enumeró tres objetivos: una investigación de las cuestiones relacionadas con el Arzobispo McCarrick; canales nuevos y confidenciales para denunciar quejas contra los obispos; y una resolución más efectiva de las quejas en el futuro.

Según el Cardenal DiNardo, las investigaciones se llevarán a cabo: independientes de la influencia indebida de un obispo; con suficiente autoridad para proteger a los vulnerables; e involucrando a un liderazgo sustancial de laicos, que aporten experiencia e independencia.

Un plan más complejo y desarrollado será presentado en la Asamblea General de la Conferencia de Obispos Católicos de los Estados Unidos a celebrarse en noviembre.

El Obispo Olson lo respalda y expresó que “como miembro de la USCCB, estoy especialmente esperanzado de que vamos a implementar medios decisivos, en cooperación con la Santa Sede, para abordar abiertamente a los perpetradores y también a los obispos y otras partes responsables de encubrir estos crímenes graves y depredadores de diáconos, sacerdotes y obispos”.

El Obispo Olson instó a los fieles a “orar por las víctimas de estas atrocidades y a resolver — con acciones y no meras palabras — de una vez por todas para procurar firmemente que se detengan estos crímenes contra los vulnerables”. 🇺🇸

Recopilado por el personal de NTC con informes de Rhina Guidos de Catholic News Service y Kevin Jones de Catholic News Agency.

PARA REPORTAR MALA CONDUCTA SEXUAL

Si usted o alguien que usted conoce es víctima de abuso sexual por parte de cualquiera que sirve a la iglesia, puede:

- Llamar a la Línea Directa de Asistencia a Víctimas: 817-602-5119.
- O puede llamar al Director Diocesano de Ambiente Seguro: 817-945-9334 y dejar un mensaje.

Para Reportar Abuso

Llame al Departamento de Servicios para la Familia y de Protección (DFPS) de Texas al 800-252-5400.

El Padre Vijaya Raju Mareedu, SAC, celebra la Misa en la parroquia de San Juan en Strawn. Gracias a la Campaña Diocesana Anual la parroquia puede tener un sacerdote. (NTC/Juan Guajardo)



Unidos en el Señor

La Campaña Diocesana Anual ilustra al Cuerpo de Cristo

Por Susan Moses

El programa de educación religiosa de la Parroquia del Santo Nombre de Jesús en Fort Worth, que cuenta con alrededor de 1,200 niños y 80 voluntarios, requiere mucha organización, capacitación y dedicación.

María Robledo, miembro de la parroquia desde el 2004, describió el programa como “caótico” antes de que la Hermana Eva Sánchez, MCSH, fuera contratada como Directora de Educación Religiosa gracias a una subvención de la Campaña Diocesana Anual.

Robledo, que ayuda a preparar a los alumnos de segundo grado para recibir la Reconciliación y hacer la Primera Comunión, dijo que la bien organizada y enérgica Hermana Eva “ha hecho

maravillas en la parroquia. El nuevo y vigoroso programa religioso ha ayudado mucho a la parroquia”.

La coordinadora de las catequistas, Rafaela Hernández, aprecia que la Hermana Eva capacite a los instructores religiosos voluntarios. La Hermana “nos ha formado, nos ha dado cursos sobre la fe católica, cómo ser un buen catequista y cómo ser un mejor cristiano” a través de reuniones mensuales y un retiro anual para los voluntarios de educación religiosa.

Hernández añadió que la Hermana Eva también se reúne mensualmente con los padres, lo que hace la diferencia con sus hijos en la sala de clases. “Ella educa a los padres en la fe y, de esa manera, ayuda a los niños a estar listos para escuchar y aprender. Ella consigue que los padres

hablen con los niños sobre la fe “.

Carol McElvany, administradora de la Parroquia del Santo Nombre de Jesús, dice que la subvención de la Campaña Diocesana Anual que ayuda a financiar a la Hermana como Directora de Educación Religiosa a tiempo completo es “verdaderamente una bendición” en la formación de la fe de los niños, los jóvenes, los padres y los catequistas.

MÁS ALLÁ DE LA PARROQUIA

El alcance a las parroquias necesitadas y rurales constituye un elemento importante de los ministerios a los que ayuda la Campaña Diocesana Anual, pero esto es sólo una parte del bien que resulta de la Campaña. Los fondos respaldan la educación de los seminaristas, las escuelas católicas, los diáconos permanentes, el ministerio universitario, la pastoral carcelaria y muchos otros ministerios de nuestra diócesis.

Los fondos recaudados mediante la Campaña Diocesana Anual ayudan a Caridades Católicas de Fort Worth para que la gente pueda salir de la pobreza: veteranos, trabajadores pobres, personas sin hogar, ancianos y niños. Los inmigrantes y los refugiados reciben clases para aprender inglés y apoyo profesional para formar parte de la comunidad.

“La Campaña Diocesana Anual ilustra al Cuerpo de Cristo. Todos los fieles en la Diócesis de Fort Worth se unen para impactar vidas más allá de sus propias parroquias y promover el bien común de toda la diócesis”, dijo Renée Underwood, Directora Asociada de la Fundación de Avance.

El año pasado, los feligreses donaron el 95 por ciento de la meta diocesana de \$3.3 millones. Este año, el objetivo es \$4.1 millones.

“Arrojas la piedra al agua y ves la mella, pero no se queda ahí, sino que sigue y sigue. Podemos medir cuántas personas participaron. Podemos medir los dólares recaudados y cuánto donamos a un ministerio, pero sólo Dios puede medir



Hermana Eva Sánchez, MCSI, con un grupo de niños en la parroquia de Santo Nombre de Jesús. (NTC/Susan Moses)

los efectos dominó”, añadió Underwood.

Las ondas de la Campaña Diocesana Anual se extienden desde un extremo de la diócesis al otro.

Por ejemplo, durante muchos años las parroquias del Santo Rosario de Cisco, San Juan de Strawn, Santa Rita de Ranger y San Francisco Javier de Eastland no tenían un sacerdote residente.

Un diácono se desempeñaba como administrador parroquial de las parroquias rurales y un sacerdote las visitaba para las Misas del fin de semana.

Sin embargo, una subvención operativa de la Campaña Diocesana Anual permite que las cuatro parroquias compartan un sacerdote a tiempo completo. El tener un sacerdote residente ha permitido que cada parroquia rural ofrezca una Misa en la semana y proporciona más acceso a la Reconciliación y la Adoración.

NUEVO PARA 2019

Desde sus inicios, la Campaña Diocesana Anual ha respaldado a los seminaristas y diáconos, pero ahora la campaña de apelación servirá también de apoyo para atender las necesidades

médicas y de jubilación de nuestros sacerdotes diocesanos.

Se han introducido formas convenientes de pago en los últimos dos años. Más del 10 por ciento de los donantes han elegido unirse a St. Francis Circle, que cuenta con deducciones

automáticas de una cuenta bancaria o tarjeta de crédito, y que eliminan los recordatorios enviados por correo y son más favorables al medio ambiente.

En su primer año, alrededor del cinco por ciento de los donantes adoptó el plan de texto para donar.

Con un texto simple de “ADA” al número 91999, apoyaron a sus hermanos y hermanas en toda la diócesis. Esa conveniencia se seguirá ofreciendo en esta campaña anual.

Si la parroquia envía los sobres de la colecta por correo, este año se incluirá además un sobre para la Campaña Diocesana Anual en el paquete para facilitar que los donantes puedan incluir su aportación a la campaña anual en la colecta parroquial.

El fin de semana del anuncio será del 8 al 9 de septiembre y el fin de semana del compromiso será del 15 al 16 de septiembre. 🇺🇸



Para conseguir más información acerca de la Campaña Diocesana Anual, favor de visitar

AdvancementFoundation.org/ada-mas.

Se Aventuran Hacia Adelante

26 hombres celebran su jornada hacia el diaconado durante la ceremonia del Rito de Admisión e Institución

Por Matthew Smith
Fotos Por Juan Guajardo

Varios feligreses sostenían en alto sus teléfonos celulares para grabar la Misa del 11 de agosto en la Catedral de San Patricio. Tal acción, que normalmente no se aconseja, se comprendía al tomar en cuenta la importancia de este día.

Durante la Misa, que fue concelebrada por el Obispo Michael Olson y varios sacerdotes, 15 candidatos al diaconado de la Clase del 2020 recibieron el Ministerio de Acólito. Otros 11 candidatos realizaron el Rito de Admisión a la Candidatura para la Clase del 2022. Los 26 candidatos dieron un gran paso en su jornada hacia el diaconado permanente.

“Hicieron hoy un compromiso público ante el Obispo y la Iglesia de una entrega plena”, dijo Juan Rendón, el Director de la Formación Diaconal de la Diócesis de Fort Worth.

El Obispo Olson, al referirse al Evangelio leído de Mateo 19:27-29, bromeó que siempre se puede contar con el Apóstol Pedro, que dice lo que todo el mundo está pensando; es decir, al seguir a Cristo, ¿qué recibiremos, pues?

“Ésta es una pregunta que siempre nos haremos”, dijo el Obispo Olson. “Cada uno de nosotros que hemos sido bautizados tenemos que examinarnos en nuestro corazón, pero en particular

los que estamos llamados al ministerio ordenado, incluido el diaconado”.

“¿Qué queremos decir con esta pregunta? y ¿le hacemos esa pregunta a Jesús, como lo hizo Pedro? Pedro tuvo la valentía de al menos preguntarle a la persona adecuada”.

La respuesta, agregó el Obispo Olson, es que recibirán el ciento por uno los que responden al llamado de Jesús a través del ministerio de vivir una vida según Sus términos y no los suyos.

A diferencia de otros rituales, el Rito a la Candidatura trae consigo muy pocos símbolos, dijo el Obispo Olson.

“No hay cáliz, ni vestiduras, ni pan ni vino”, añadió el Obispo Olson. “Entonces, ¿qué simboliza? Le simboliza ante Cristo, que le llama y la respuesta suya a través de Su gracia, que otorga el poder y la confianza para vivir según los términos de Cristo. El signo que el Señor nos ofrece es Él mismo”.

Los diáconos desempeñan papeles vitales en la Iglesia asistiendo a los sacerdotes, sirviendo en varios ministerios y representando a Cristo en el mundo. La Orden del Diácono es un ministerio de servicio en la Iglesia y los hombres ordenados proclaman la Palabra de Dios, bautizan, sirven de testigos al celebrar matrimonios, conducen servicios fúnebres, dirigen a los fieles en oración y realizan obras de caridad heroica.



Juan Molina fue uno de los 15 hombres que recibieron el Ministerio de Acólito.

“La belleza de la misión de los diáconos es que son clérigos, pero tienen un pie en ambos mundos porque también trabajan en empleos seculares y generalmente están casados”, dijo el Diácono Don Warner, Director Diocesano de Diáconos.

A modo de broma, el Diácono Warner dijo que los diáconos no son monaguillos glorificados.

“Pasan por una ceremonia de ordenación y hacen voto de obediencia

al Obispo y se someten a varios años de discernimiento y estudio”, dijo el Diácono Warner. “Es un proceso doble. El hombre mismo discierne y la Iglesia discierne si este hombre tiene los dones que la Iglesia necesita en este momento”.

El Padre Joseph Keating llamó a cada hombre uno por uno para presentarse ante el Obispo Olson.

“Cuando llegue el momento de que se asocien con nuestro ministerio, servirán a la Iglesia en la edificación de comunidades cristianas al predicar la palabra”, dijo el Padre Keating.

“A través de esta formación aprenden cada día a vivir de acuerdo con el Evangelio para fortalecer su fe, esperanza y caridad y crecer en el espíritu de la oración”.

David Bindel, un candidato en su tercer año de formación, describió al diaconado como una manera de discernir y responder al llamado de Dios más que una elección personal.

“No trabajaba en ningún ministerio de la Iglesia”, dijo Bindel. “Luego, en 2008, estaba desempleado y mi sacerdote me dijo que creía que Dios me llamaba a trabajar para su Iglesia. Lo consideré, pero seguí mirando para otro lado. No obstante, este sentimiento siguió creciendo como una bola de nieve hasta que finalmente comencé a trabajar para la Iglesia y las cosas comenzaron a encajar y me di cuenta de que es aquí donde Dios me llama”.

El candidato Mark Gannaway dijo también que la idea de convertirse en diácono, cuando se le sugirió por primera vez, nunca había pasado antes por su mente.

“Es una jornada”, dijo Gannaway. “Algunos días te sientes llamado. Algunos días hasta me he preguntado si esto es para mí. Es un proceso de 5 años y debe serlo. Necesitas ese viaje por el camino desde las cimas de las montañas hasta los valles. Y es un viaje que trae sorpresas en el camino casi a diario”.

La clase de 2022 es el sexto grupo de candidatos diaconales capacitados en la Diócesis de Fort Worth. Los diáconos permanentes ordenados para la diócesis antes del 1989 recibieron su formación en la Diócesis de Dallas. 🇺🇸



Candidato diáconal David Kinch fue entre 11 hombres admitidos a la Candidatura.



Un candidato del diaconado es instituido en el Ministerio de Acólito por el Obispo Olson.



Fort Worth Dice: ¡Bienvenidos!

Líderes hispanos nacionales
vienen a Fort Worth

Por Susan Moses

No hay un consenso sobre cómo llamar a una reunión de obispos. Un mar de obispos. Un banco de obispos. Un salterio de obispos. Cualquiera de las tres respuestas es aceptable.

Cuando más de 100 obispos se reúnan en la Diócesis de Fort Worth del 20 al 23 de septiembre, no habrá duda de que el término exacto será: el V Encuentro.

Este “V Encuentro” incluirá a más de 2,800 delegados nacionales, al menos, tres representantes del Vaticano y un grupo de obispos como se mencionó anteriormente. Se espera que asistan representantes de más de 100 organizaciones católicas de los EE. UU., en las que se incluyen Catholic Relief Services, Caridades Católicas y la Federación Nacional para el Ministerio Juvenil Católico.

El propósito de este Encuentro Nacional y el de los cuatro Encuentros anteriores es determinar cómo la Iglesia puede ejercer mejor su ministerio con la población hispana y cómo la población hispana puede participar más plenamente y servir a toda la Iglesia. El primer paso es entrar en una relación más profunda con Jesucristo y Su Iglesia y convertirse en *Discípulos Misioneros*:



Los delegados de la diócesis de Fort Worth se reúnen en la reunión regional V Encuentro en San Antonio en abril. Más de 2.600 delegados de todo el país se esperan en la reunión nacional V Encuentro que se celebrará en Grapevine en septiembre. (NTC/Thao Nguyen)



V ENCUENTRO

DISCÍPULOS MISIONEROS: TESTIGOS DEL AMOR DE DIOS
MISSIONARY DISCIPLES: WITNESSES OF GOD'S LOVE

Testigos del Amor de Dios, que es el tema del V Encuentro.

La reunión es la culminación de 18 meses de reuniones a diferentes niveles. Casi 250,000 personas se congregaron en las parroquias y participaron del desarrollo de la fe, la consulta y del esfuerzo para llegar a las personas que se han ido de la Iglesia o nunca han pertenecido a ella. Los delegados de esas parroquias compartieron sus experiencias y preocupaciones en uno de los 145 Encuentros Diocesanos. De enero a junio de este año, se celebraron 14 Encuentros Regionales en los EE.UU.

En el Encuentro Nacional de septiembre, los participantes escucharán a los oradores principales y elegirán entre más de 30 talleres sobre temas secundarios, tales como la participación de los jóvenes, el desarrollo de líderes y la formación en la fe de la familia.

BIENVENIDO A FORT WORTH

Como la diócesis anfitriona, los fieles de Fort Worth se han estado preparando para el V Encuentro Nacional por dos años en colaboración con la Conferencia de Obispos Católicos de los EE.UU. para planificar la logística avanzada del evento de cuatro días.

Durante el Encuentro, el Obispo Michael Olson dará el discurso de bienvenida y dirigirá un servicio matutino de oración. La Diócesis de Fort Worth está brindando y coordinando 250 voluntarios, reclutados de los Caballeros de Colón, los diáconos, los candidatos al diaconado y los seminaristas.

Las personas que no asistan al V Encuentro Nacional, pero que estén interesadas, pueden ver en línea los discursos de los oradores principales, las sesiones plenarias importantes y las celebraciones litúrgicas. Algunos de los oradores serán transmitidos en vivo por el canal EWTN.

LLEVAR EL MENSAJE A CASA

La conferencia de Grapevine no es la culminación del V Encuentro, sino la transición entre la acumulación de las mejores prácticas del ministerio hispano y la implementación de esas ideas en las parroquias.

Según Marlon De La Torre, Director Diocesano de Evangelización y Catequesis, la Diócesis de Fort Worth participará en el V Encuentro Nacional enfocándose en el desarrollo de un plan pastoral hispano para la diócesis.

Él anticipa que el núcleo del plan diocesano de tres a cinco años será fortalecer la familia. “La familia es el punto de apoyo y la pieza central de la formación en todos los niveles y todas las generaciones. Queremos asegurarnos de que mamá y papá se vean primero como

CONTINÚA EN LA PÁGINA 68

formadores de la fe de sus hijos”.

UNA BREVE HISTORIA DEL ENCUENTRO

Actualmente, el 40 por ciento de todos los católicos de los EE.UU. son hispanos, desde inmigrantes que han llegado recientemente hasta aquéllos cuyas familias han estado aquí por generaciones. La población hispana está creciendo: más de la mitad de todos los católicos menores de 35 años son hispanos.

Antes del primer Encuentro en el 1972 la Iglesia trataba de llegar a los hispanos enfocándose principalmente en proveer asistencia material y espiritual a los inmigrantes recientes. El proceso del primer Encuentro reconoció la necesidad de evangelizar y formar a los hispanos en la fe para que puedan integrarse a la Iglesia.

Encuentro 1972: Esta primera reunión nacional de hispanos dentro de la Iglesia de los EE.UU. llevó a la creación de la Secretaría Nacional de Asuntos Hispanos.

II Encuentro 1975-77: El segundo Encuentro identificó la diversidad de los católicos hispanos en relación con su historia

y cultura, y su unidad en la fe. Se formaron ocho oficinas regionales de Asuntos Hispanos en la Conferencia de Obispos Católicos de los Estados Unidos.

III Encuentro 1982-85: La necesidad de formación del liderazgo hispano dentro de la Iglesia condujo al desarrollo de un Plan Pastoral Nacional para el Ministerio Hispano y un Comité Permanente de Asuntos Hispanos.

IV Encuentro 2000: Cuando la Iglesia comenzó su tercer milenio, la Iglesia desarrolló nuevas formas de evangelizar y catequizar a los fieles hispanos y celebrar la diversidad de la Iglesia.

Primer Encuentro Nacional del Ministerio Hispano de la Juventud y Adultos Jóvenes 2005-2006: Los jóvenes hispanos expresaron sus necesidades y aspiraciones, lo que permitió su reconocimiento y las oportunidades de realizar el ministerio con los jóvenes y para la juventud hispana en la Iglesia.

V Encuentro 2017-2020: la Iglesia espera poder identificar al menos 20,000 líderes católicos hispanos nuevos y llegar a los jóvenes hispanos. 🇺🇸

Los Números – V Encuentro



3 REPRESENTANTES
DEL VATICANO



300+ VOLUNTARIOS



127 OBISPOS



250,000 PARTICIPANTES
EN LAS PARROQUIAS



2,600 DELEGADOS



MÁS DE 100+
ORGANIZACIONES
CATÓLICAS DE LOS EE. UU.

Un hombre con su hija de un año descansan antes de que migrantes centroamericanos comenzaran a caminar hacia la frontera de los Estados Unidos y México el 29 de abril en Tijuana, en donde se presentaron para pedir asilo. (CNS/David Maung)



Una Dolorosa Incertidumbre

Inmigrantes y fieles de Fort Worth oran unos por los otros

Por Violeta Rocha

La plegaria diaria de la Sra. Castro, residente de Fort Worth, es que Dios proteja a su hermano menor de la violencia en su país natal, Honduras, y que el gobierno de los Estados Unidos permita una reunificación familiar.

Aunque Castro, de 40 años, llegó a este país con residencia legal, hace cinco años, aún teme represalias por parte de pandillas en Honduras, y prefiere omitir su nombre, y el de su hermano, quien huyó de golpizas y amenazas de muerte por negarse a entrar a “la MS13” una de las pandillas más terribles en Honduras, inmigrando a Arizona en el año 2003. Su hermano, de 21 años, tuvo que dejar a su esposa y dos hijos atrás.

Permaneció indocumentado por 15 años, en 2017 fue detenido por la policía y al no identificarse apropiadamente, fue deportado a Honduras. De inmediato intentó re-entrar a los Estados Unidos, solicitando asilo político, que fue negado tras cuatro meses de detención en la frontera de Texas. Ignorando su doloroso testimonio y su enfermedad de nervios y ansiedad,

CONTINÚA EN LA PÁGINA 70



Una familia hondureña cerca de Brownsville busca asilo el 26 de junio mientras esperan en el lado mexicano del Puente Internacional de Brownsville-Matamoros, después que funcionarios de Aduanas y Protección Fronteriza de los EE.UU. le negaron la entrada. (CNS/Loren Elliott, Reuters)

DE LA PÁGINA 69

la Sra. Castro dijo que “peleamos fuerte, pero la juez de inmigración buscó la manera de no ayudar y mi hermano fue deportado.” Su hermano, es el menor de siete hermanos y el único sin un estatus legal en este país, en donde también están sus madre y ahora sus dos hijos, de 17 y 16 años.

“Me duele que no pudo terminar sus estudios por huir de los mareros [pandilleros]. A mi hermano le rompieron sus sueños y le arruinaron su vida...nunca compartió con sus hijos, y cuando finalmente pudieron estar aquí, lo deportaron”.

Quien vive en Honduras, debe pagar un mínimo de \$300 por semana de “impuesto de guerra”, como las pandillas llaman a la extorsión. Y “a sus hijos siempre se los van a molestar, queriéndolos reclutar,” relata Castro, quien se indigna al saber que las peticiones de asilo ya ni siquiera son escuchadas por un juez, y sólo piensa en “cómo se sentirá mi hermano que aún vive temiendo por su vida”.

“Hago oración por mi hermano y por todas las personas que pasan por esto...pido a Dios que ablande los corazones de los gobernantes, que les dé sabiduría, porque todos somos seres humanos”.

Familias que hace años han inmigrado a los Estados Unidos, temen igual que las que recién llegan buscando asilo, no sólo sean detenidas, sino también divididas.

Nacionalmente, los arrestos federales de inmigrantes indocumentados sin antecedentes criminales se han triplicado en los primeros 14 meses bajo la administración actual, y pueden seguir subiendo, según un análisis detallado de NBC News de información del Servicio de Inmigración y Control de Aduanas de Estados Unidos (ICE, por sus siglas en inglés).

Para el Padre Esteban Jasso, TOR, incansable luchador por los derechos de los migrantes, “lo primero que tenemos que pensar es que no podemos castigar de esta manera a nadie, estamos violando los derechos humanos...es un acto inhumano, privar a los niños de la libertad — es abuso emocional, físico y psicológico”, afirmó.

El Padre Jasso, de la Parroquia de Todos los Santos en Fort Worth, señala que la falta de un documento, no convierte a nadie en delinquentes. “No vienen a romper leyes, vienen a pedirnos ayuda, vienen a pedir algo que todo ser humano debe dar al prójimo, ayuda y apoyo, no a ser separados y meterlos en jaulas”, dijo.

“Las familias migrantes están preocupadas, pero tienen

mucha fe”, aseveró resaltando que “[los hispanos] somos actualmente número uno en ingresar a la universidad en los Estados Unidos”, representando el 69 por ciento, además de ser primeros y segundos en su clase graduada de preparatoria. Este año sumaron 23 los hispanos de las 19 preparatorias en el Distrito Escolar de Fort Worth.

El Padre Jasso forma parte del comité texano de la Asociación de Mexico-Americanos (AMA por sus siglas en inglés), que difunde buenas noticias sobre los inmigrantes hispanos en todos los ámbitos.

Para la abogada de inmigración Margarita Morton, el intenso y cambiante clima migratorio actual ha representado un “despertar” de la comunidad migrante, pues “más que nunca hemos recibido un incremento en personas que vienen a informarse, antes de necesitar un servicio”, señala, recordándole a la comunidad que siguen protegidos por sus derechos constitucionales: como el derecho a permanecer en silencio, contactar a un abogado y/o a su consulado. “Hay miedo en la comunidad, y algunos piensan que ya no tienen estos derechos”, dijo la abogada que comparte la fe católica.

Morton también ha sido testigo de cómo “los jueces son más fuertes, tienen más presión... y no hay lugar para la discreción del juez”, explicó.

Ella describe a las personas migrantes que representa, como “familias extraordinarias, trabajadoras, con mucho honor en todo lo que hacen”.

El Padre Lucas Alejandro Olivera, párroco de la Iglesia Nuestra Señora de Guadalupe, en Fort Worth — parroquia con gran presencia hispana — señala que aunque las familias no dejan de asistir a Misa, el miedo ha llevado a que algunos ministros parroquiales dejen de participar. “Quieren ayudar, pero se desaniman por el temor a compartir sus datos”, dijo, explicando que aunque los datos no se divulgan, el miedo permanece y en el último año vio 20 ministros menos.

“Siempre los animamos a que confíen en Dios y que oren por los gobernantes... a comprometerse y no permanecer indiferente... nuestra vida católica nos llama a proteger al pobre y



El Padre Esteban Jasso bendice a Yolanda Alonzo Pérez durante una recepción para celebrar sus 60 años como franciscano el 15 de diciembre de 2017 en Fort Worth. (NTC/Ben Torres)

“No vienen a romper leyes, vienen a pedirnos ayuda, vienen a pedir algo que todo ser humano debe dar al prójimo, ayuda y apoyo, no a ser separados y meterlos en jaulas”.

— Padre Esteban Jasso
Parroquia de Todos los Santos

al migrante que es doblemente pobre”, dijo. El Padre Olivera compartió que “yo mismo soy y me siento inmigrante, porque estoy aquí con permiso y el día en que cambie la situación, me dicen, ‘su permiso se acabó y se tiene que ir’”.

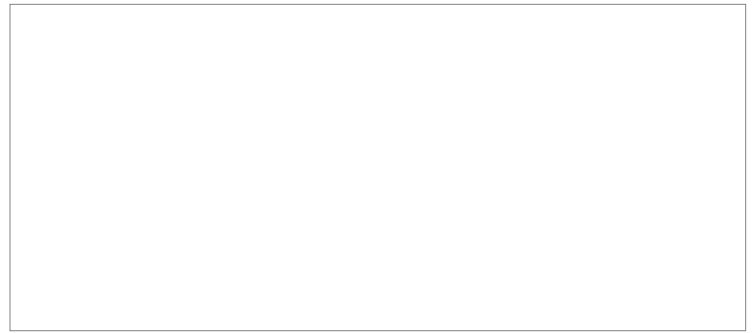
El Padre Olivera, originario de Oaxaca, México, enfatiza la importancia de hablar por los migrantes a la luz del Evangelio. “Cuando veo que nuestro

Obispo Michael Olson nos pide que publiquemos sus cartas en el boletín y que hablemos de la separación de las familias, siento sus palabras y pienso ‘yo he hablado en defensa del migrante, de la unión de la familia’, y también el Obispo está hablando y la Conferencia de Obispos. El mismo Papa Francisco nos manda a hablar en defensa del migrante”, dijo. ✚



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