



NEWSMAGAZINE
North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth Vol. 29 No. 5 November / December 2013

**40 Days for Life — It's all about prayer
and it's all about life**



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In This Issue...

CATHOLICS DRAW LINE IN SAND 14 OVER HHS MANDATE

Deacon Greg Hall is the Houston business owner who drilled 800 meters through solid granite to free 33 miners in Chile in 2010. Now he's fighting to keep the U.S. government from making him pay for abortions and abortifacients for his employees.

RAOUL MARTINEZ LOPEZ 23 AND GARY PICOU, JR. ORDAINED TO DIACONATE

More than 300 family and friends joined Raoul Martinez and Gary Picou Sept. 14 at St. Michael Church in Bedford as they were ordained to the transitional diaconate, moving them one step closer to the priesthood.

ELAINE SCHAD SHARES MEMORIES 28 OF ST. JOHN'S IN VALLEY VIEW

Children were baptized and grew up there, religious education was taught, weddings witnessed, and Catholic life thrived at St. John's in Valley View for decades. The people who shared many of those memories came together recently to honor their bonds one last time before closing the doors for good.

COVER PHOTOS:

MAIN PICTURE: The Gonzales family join in prayer for the unborn, those seeking abortions, and for the conversion of workers in front of the Planned Parenthood facility's sign in Southwest Fort Worth. (NTC Photo / Juan Guajardo)

THREE PHOTOS AT BOTTOM OF PAGE: Individuals pray the Rosary in front of the planned Parenthood facility in Southwest Fort Worth Oct. 11. (NTC Photos / Juan Guajardo)



8 ONE OF POPE FRANCIS' 'G-8' CARDINALS TO ADDRESS UDMC
Cardinal Óscar Rodríguez Maradiaga of Tegucigalpa, Honduras, one of the eight cardinals advising Pope Francis on reform of the Vatican bureaucracy, will be the keynote speaker for the University of Dallas Ministry Conference, Friday, Oct. 25. (CNS Photo / Paul Haring)



24 FRIARS OF THE RENEWAL OFFER MORE THAN FOOD FOR THE BODY
Their work with the homeless seeks to offer welcome, fellowship, and friendship in the name and person of Christ to those who live on the streets. (NTC Photo / Jerry Circelli)



27 ST. THOMAS CELEBRATES FIRST MASS ON SITE WHERE NEW CHURCH WILL BE BUILT
St. Thomas the Apostle pastor Fr. Antony Mathew, TOR, celebrates the first Mass at the site where the parish's new church will be built, Sept. 30. (NTC Photo / Joan Kurkowski-Gillen)



34 ST. JUDE WILL DISPLAY ART FROM AROUND THE U.S. & THE WORLD
Fr. George Foley admires a replica of the Pieta before its installation in the new St. Jude Church, which will feature art from American churches, Vietnam, and Mexico, among other places. (NTC Photo / Jerry Circelli)



36 40 DAYS IS STILL PRAYING
Fort Worth is one of 307 cities around the world where Catholics and other Christians are offering their prayers for unborn babies, their parents, and clinic workers, outside abortion facilities. Ann Landry from St. Maria Goretti Parish in Arlington was among those offering their prayers in Fort Worth Oct. 11. (NTC Photo / Juan Guajardo)

North Texas Catholic

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PUBLISHER:

Monsignor Stephen Berg

DIRECTOR OF

COMMUNICATIONS:

Pat Svacina

EDITOR:

Jeff Hensley

ASSOCIATE EDITOR:

Tony Gutiérrez

**ADMINISTRATIVE
ASSOCIATE:**

Judy Russeau

WEB DESIGNER:

Chris Kastner

WRITERS AND

PHOTOGRAPHERS:

Michele Baker

Crystal Brown

Jenara Kocks Burgess

Jaqueline Burkepile

Jerry Circelli

Juan Guajardo

Kathy Cribari Hamer

Joan Kurkowski-Gillen

Mike McGee

Nicki Prevou

Donna Ryckaert

COLUMNISTS:

Denise Bossert

Jean Denton

Kathy Cribari Hamer

Jeff Hedglen

Jeff Hensley

Father David Mercer

David Mills

Mary Regina Morrell

Sharon K. Perkins

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

Circulation Office: Rita Garber, 800 West Loop 820 S., Fort Worth, Texas 76108, (817) 560-3300.

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Pope Francis challenges us to evangelical poverty and charity toward all

Pope Francis surely doesn't seem like a man of 76. Maybe it's all that bike riding in Buenos Aires. Whatever the reason, he continues to amaze and surprise us all, continually.

I don't know a single person who doesn't feel challenged to do more for the poor, wherever they are, or to at least examine their lives to see if how they are currently living stands up to the example of evangelical poverty that Francis has provided each of us.

And his radical openness has made that example available to Christians of all stripes and even persons of good will who claim no particular faith at all.

Some have reacted to that openness with suspicion or fear. His long — very long — interview in *America* and other Jesuit publications around the world was particularly worrisome to many people — and particularly encouraging to others.

Some feared that in emphasizing Christian mercy, he was making the Catholic positions on such settled issues as the right to life and our opposition to same-sex marriage less clear. But watching his public actions both before and after that interview, firmly established that he is willing and able to speak clearly and to act forcefully to enforce the teachings of the Church.

The part of the interview I thought told us most clearly that Pope Francis would lead the Church on the middle ground between excessive legalism and too great a laxity toward sin came about two thirds of the way in, where he was reported as saying, "The church sometimes has locked itself in small things, in small-minded rules. The most important thing is the first proclamation: Jesus Christ has saved you. And the ministers of the church must be ministers of mercy above all. The confessor, for example, is always in danger of being either too much of a rigorist or too lax. Neither is merciful, because neither of them really takes responsibility for the person. The rigorist washes his hands so that he leaves it to the commandment. The loose minister washes his hands by simply saying, 'This is not a sin' or something like that. In pastoral ministry we must accompany people, and we must heal their wounds."

I'm not trying to be an interpreter of Pope Francis, but people continue to talk about that interview, and I think they should do so with this portion of it in mind. Check out our website for updated news — northtexascatholic.org.

Jeff Hensley
Editor

Council of Cardinals begins work of overhaul of Roman Curia

By Cindy Wooden
Catholic News Service

VATICAN CITY — Pope Francis and his international Council of Cardinals are laying out plans to completely overhaul the Roman Curia, underlining its role of “service to the universal church and the local churches,” the Vatican spokesman said.

As the pope and the eight cardinals he named to advise him were about to begin the final session of their Oct. 1-3 meeting, Jesuit Father Federico Lombardi, the spokesman, said the role and responsibilities of the Vatican secretary of state, the revamping of the world Synod of Bishops, and the Vatican’s attention to the role and responsibility of laity also were major themes of discussion. Only days earlier on Sept. 30, Pope Francis made his international advisory panel on church governance a permanent council of cardinals, thereby emphasizing the importance and openness of its work among his pontificate’s various efforts at reform. The panel, has been informally dubbed the “Group of Eight” or “G-8.”

Father Lombardi said the group’s agenda was partially dictated by the pope’s own timetable. Pope Francis had named Archbishop Pietro Parolin to be his secretary of state and had given him an Oct. 15 start date, so it made sense to discuss how the pope and cardinals saw his role in a renewed curia.



Pope Francis prays during a meeting with cardinals at the Vatican Oct. 1. As a series of consultations aimed at the reform of the Vatican bureaucracy began, the pontiff told his group of cardinal advisers that humility and service attract people to the church, not power and pride. (CNS photo/L'OSSERVATORE ROMANO via Reuters)

Under the terms of Blessed John Paul II’s constitution *Pastor Bonus*, a 1988 reform of the curia, the Secretariat of State includes two sections: One section deals with foreign relations and the other deals with internal church matters. *Pastor Bonus* said the secretariat was to “foster relations” with other Curia offices and “coordinate their work.”

Father Lombardi said the pope and the cardinals emphasized the role of the Secretariat of State as “the secretariat of the pope,” and said the discussions included “the hypothesis of a new figure — the ‘moderator of the curia’” to ensure greater communication and cooperation among the Curia offices.

The discussions, Father Lombardi

said, are going clearly in the direction of an apostolic constitution to replace *Pastor Bonus*, and not simply “cosmetic retouches or marginal modifications” of the 1988 document.

The eight cardinals — six of whom currently serve as diocesan bishops — brought to the meeting with the pope suggestions they received from church leaders around the world. One of the topics mentioned most often, Father Lombardi said, was concern for the role of the laity in the church and the world.

The pope and his cardinal advisers talked about “how to ensure that this dimension of the church’s reality is more adequately and effectively recognized and followed in the governance of the

church,” Father Lombardi said.

The vast majority of the Catholic Church’s 1.2 billion members are laypeople, the spokesman said. Their activities and needs are followed by the Pontifical Council for the Laity, which is “very active,” he said, but does not have the profile or authority of a Vatican congregation, such as those for bishops, for priests, and for religious.

At the end of their meeting, council members announced they would hold their second meeting with the pope Dec. 3-5, and they planned to meet again at the Vatican in February “so that the work of the council, especially in this initial phase, can proceed quickly,” Father Lombardi said.

The eight members, who represent six continents, are: Cardinals Francisco Javier Errazuriz Ossa, retired archbishop of Santiago, Chile; Oswald Gracias of Mumbai, India; Reinhard Marx of Munich and Freising, Germany; Laurent Monsengwo Pasinya of Kinshasa, Congo; Sean P. O’Malley of Boston; George Pell of Sydney; Giuseppe Bertello, president of the commission governing Vatican City State; and Óscar Rodríguez Maradiaga of Tegucigalpa, Honduras. In his decree, Pope Francis left open the possibility that he would change the size of the council. He suggested last summer that he plans to add at least one representative of the Eastern Catholic Churches.

Catholic University partners with Chinese human rights activist Chen Guangcheng

WASHINGTON (CNS) — Chen Guangcheng, Chinese dissident and human rights activist, will be a visiting fellow at The Catholic University of America next year working on a book about human rights abuses in rural China.

For the next three years, while at Catholic University’s Institute for Policy Research and Catholic Studies in Washington, Chen also will be supported in his studies and human rights advocacy by the Witherspoon Institute, a think tank in Princeton, N.J., and the Lantos

Foundation, a human rights organization in Concord, N.H.

At the National Press Club in Washington Oct. 2, Chen told reporters through a translator that he is “at a new starting point” and planned to “make concerted efforts to defend the freedom of the Chinese people and move forward courageously to defend human dignity, and other universal values.”

Last April, Chen, a blind, self-trained lawyer, fled house arrest in China, where he had spent several years

imprisoned for his legal work dealing with politically sensitive issues such as forced abortions and land seizures.

He initially sought refuge at the U.S. Embassy in Beijing before Chinese officials agreed to let Chen and his family accept an offer from New York University as a visiting scholar.

Chen has said that New York University has forced him to leave because of pressure from the Chinese government but the university has maintained that Chen’s one-year fellowship was

simply over.

At the Oct. 2 news conference, John Garvey, president of Catholic University, said the university greatly admired Chen’s “bravery in defending basic human rights in China” and that his work went along with the “academic mission of a Catholic university.”

He also said that Chen “provides a model for the kind of courageous commitment to protecting human dignity and advancing human rights that we hope for in our students.”

Venerating Fatima statue, pope entrusts world to Mary in St. Peter's Square

By Francis X. Rocca

Catholic News Service

VATICAN CITY— Before a congregation of more than 100,000 in St. Peter's Square, Pope Francis formally entrusted the world to Mary.

"We are confident that each of us is precious in your sight," the pope said Oct. 13, facing the statue of Mary that normally stands in the shrine at Fatima, Portugal. "Guard our lives in your arms, bless and strengthen every desire for goodness."

The short ceremony was the culmination of a special Marian Day organized for the Year of Faith. In his homily during the morning's Mass, Pope Francis celebrated Mary as a model of docility, fidelity, and gratitude to God.

Many in the crowd held small replicas of the crowned statue of Our Lady of Fatima, which had arrived in Rome the previous afternoon on a TAP Portugal airlines flight from Lisbon.

An Italian air force helicopter



Pope Francis uses incense as he venerates the original statue of Our Lady of Fatima at the end of a Mass in honor of Mary in St. Peter's Square at the Vatican Oct. 13. The pope entrusted the world to Mary at the end of the Mass. (CNS photo/Paul Haring)

transported the statue, inside a triangular container resembling a musical instrument case, to Vatican City. The statue was then brought to the residence of retired Pope Benedict XVI at the *Mater Ecclesiae* monastery, where he briefly venerated the statue in the monastery's small chapel. Afterwards, Pope Francis welcomed the statue at

the Vatican guesthouse where he lives.

At the beginning of an Oct. 12 prayer vigil in St. Peter's Square, four attendants carried the statue on a litter through the crowd and brought it up to the front of the basilica. Pilgrims waved white handkerchiefs in a traditional gesture of devotion as the statue passed.

Pope Francis led the vigil, which in-

cluded a recitation of the seven sorrows of Mary. In a catechetical talk, the pope said that all believers can emulate the mother of God by giving "human flesh to Jesus" when they assent freely to his call.

"Mary points to Jesus," he said. "She asks us to bear witness to Jesus, she constantly guides us to her son Jesus, because in Him alone do we find salvation. He alone can change the water of our loneliness, difficulties, and sin into the wine of encounter, joy, and forgiveness. He alone."

Oct. 13 is the anniversary of the last apparition of Mary to three shepherd children at Fatima in 1917. Two of the visionaries, Blessed Jacinta Marto and her brother Blessed Francisco Marto, were beatified by Blessed John Paul II in 2000. Their cousin, Sister Lucia de Jesus dos Santos, died in 2005, and three years later Pope Benedict exempted her from the usual five-year waiting period between a death and the start of a beatification cause.

Archaeological dig reveals Franciscan mission on Georgia barrier island

By Barbara D. King

Catholic News Service

ST. CATHERINES ISLAND, Ga.— Savannah Bishop Gregory J. Hartmayer spent Columbus Day visiting the oldest church in the diocese for the first time since he was ordained to head the diocese two years ago.

Santa Catalina de Guale mission, located on St. Catherines Island, an undeveloped barrier island 35 miles south of Savannah, is a 16th-century Spanish mission rediscovered by archaeologist David Hurst Thomas only 32 years ago.

"This (St. Catherines) is one of the most important Spanish colonial sites in the U.S. It needs to be preserved...." said Thomas.

In the late 1500s, Franciscan missionaries, followers of St. Francis, like Bishop Hartmayer, who is a Conventual Franciscan, came from Spain by way of Cuba to introduce Christianity to

American Indians.

It was only in 1981 that Thomas, curator with the American Museum of Natural History in New York, discovered the mission site after five years of excavations. The first call he made was to then-Savannah Bishop Raymond W. Lessard, saying, "I think I found something that belongs to you."

The connection between the archaeologist and the bishop led to a reconsecration service conducted by Bishop Lessard in 1984 when the skeletons of two Indians were reburied at the mission site. Eventually the remains of 432 American Indians that had been excavated and studied in laboratories around the U.S. were returned to the site and reinterred.

On Oct. 14, Bishop Hartmayer paid a visit to the island, and celebrated Mass at the mission site, now a grassy berm outlined by palm trees.

Thomas, currently overseeing another excavation on the island, told the group that after the original discovery, excavations continued for 15 years into the 1990s until he decided to walk away from the island and preserve the site for future research.

Nature, however, has compelled him and his students to begin digging again in recent years. Erosion at the mission site is proceeding at a rapid rate.

For Bishop Hartmayer, the trip had a twofold purpose. He wanted to see the mission site where fellow Franciscans first brought Christianity to the New World. As bishop of Savannah, he is now in charge of advancing the sainthood cause of the Georgia martyrs, five Spanish friars who were murdered by American Indians in 1597. Two of them met their deaths on St. Catherines, two near present-day Darien, and a fifth on St. Simons Island.

In March 2007, Conventual Franciscan Father Conrad Harkins, then vice postulator of the martyrs' cause, took 500 pages of documents supporting the case for their canonization to the Vatican.

Thomas, who has spent more than 40 years excavating in the Southwest and Southeast, said the more he studies the missions, the more he becomes fascinated by the contrast between the missions in the Southwest and those in the Southeast. He has come to think of the Franciscan missionaries at St. Catherines as 16th-century "Peace Corps members."

"Basically there was an alliance between the Church and the Indians that preserved the Indian culture," he said. Instead of forcing religion on the American Indians, the Franciscans brokered an agreement with them that kept the Indians' way of life while incorporating the teachings of Christianity.



Photo by Kathy Cribari Hamer / NTC
Pam Tebow spoke at this year's pro-life dinner Sept. 28.

Pam Tebow speaks at pro-life dinner

By Kathy Cribari Hamer
Correspondent

FORT WORTH — Pam Tebow, mother of NFL quarterback and Heisman Trophy winner Tim Tebow, addressed a record crowd of 700 at The Bishop's 9th Annual Catholic Pro-Life Banquet Sept. 28.

Her national pro-life platform came in 2007 when she mentioned in an ESPN interview she had been advised to abort her pregnancy with "Timmy," and refused to do so.

The family had moved to the Philippines, where her husband was working in ministry.

The health conditions were not great in the Philippines, Pam said, and she was already 37 and had nearly died from a case of amoebic dysentery. "From the very beginning it was a difficult pregnancy. I had profuse bleeding and cramping, and I kept thinking that I lost Timmy so many times."

The "best doctor in town" treated her, ran tests, and told Pam it wasn't a baby, it was a "mass of fetal tissue." She said if I ignored her words to have an abortion, I would die.

"We listened to her and thanked her, but ... we had already decided we would trust our Master.... At the very end of my pregnancy the bleeding stopped, amazingly, and I was able to fly to Manila to give birth in a hospital."

After the birth, she said, the physician told her husband, "This is a miracle baby, because there was just a little tiny bit of placenta intact that whole time."

DIOCESAN, LOCAL & STATE NEWSBRIEFS

Knights contribute \$194K to diocesan Vocations Office, Deaf Ministry



Photo by Juan Guajardo / North Texas Catholic
Knights of Columbus Fort Worth Diocese Chapter President Manny Pasillas presents a check for \$194,534 to the Very Rev. Dan Kelley, diocesan chancellor, at the Knights' annual Clergy and Religious Appreciation Dinner Aug. 13 held this year at St. Francis of Assisi Parish in Grapevine. Joining them are the Knights' state deputy, Jim Collins (far left), and Fort Worth diocesan deputy, Pat Henz (far right). The money was raised by the councils in the diocese, and will go to support seminarians from the diocese and the diocese's deaf ministry.

ACE program honors Fr. Stephen Jasso

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — Father Stephen Jasso, TOR, pastor of All Saints Church in Fort Worth, received the University of Notre Dame Sorin Award for Service to Catholic Schools on Oct. 4 at St. Rita Church.

Father Timothy Scully, CSC, who established the Alliance for Catholic Education (ACE) program in 1993, presented the award following a school Mass celebrated by Diocesan Administrator Monsignor Stephen Berg and several Notre Dame priests. University representatives were in town to kick off a 50-city bus tour marking the 20th anniversary of ACE.

A volunteer program, ACE sends Catholic educated man and women into classrooms around the country where they help students achieve academically and grow in faith. After two years of service, augmented by online and on-campus academic work, participants

earn Master of Education degrees from the university. Ninety graduates are accepted into the program annually. ACE teachers have served in the diocese since 1996.

Fr. Jasso said supporting his parish's school and others in the diocese is an easy task.

"I'm privileged to serve Catholic education because I'm convinced that's what the Church and the country needs," he said emphatically. "We need solid Catholics with a living conviction of the truth they have discovered through the process of a Catholic education."

Catholic schools are a gift to the country, he added.

"We have given this country quality education free of charge. It doesn't cost the government one penny because people who send their children to a Catholic school pay twice," Fr. Jasso insisted, referring to public school taxes. "If you want to give a gift to this country, educate well in the Catholic school."

Legal community challenged to seek greater good at Red Mass

By John Henry
Correspondent

FORT WORTH — Professionals and students in the legal profession and government officials assembled Sept. 26 at St. Patrick Cathedral for the Red Mass, the annual gathering and celebration that asks guidance from the Holy Spirit for those who seek justice.

Homilist Monsignor Michael Olson, rector of Holy Trinity Seminary in Irving, addressed the secular principle of autonomy — the concept of seeking the best resolutions with only the individual in mind, while ignoring and often at the expense of, the good of society — and the legal concept of the right to privacy.

This principle leads us to lose sight of the responsibility "we have to others or society as a whole. ..." and, he said, leads us to act and believe as though, "society exists to serve me as the individual" all the while blurring our obligation to love our neighbor.

"How we understand the person as autonomous and its harm to human beings and the common good to society are what is most at stake with disagreements between the Church and other voices of American society regarding such issues as same-sex marriage and the exercise of religious freedom," said Msgr. Olson.

"Soon the common good ceases to be reality," Msgr. Olson said. "It quickly becomes an abstract ideal loosely composed of aggregates of individual interests ... all measured the way property is measured."

It is Christ who demonstrates to us how to conquer such evils. Catholics, Msgr. Olson said, have the Gospels, which instruct that "bullying of gay people is immoral; spousal abuse is evil and sinful and impactful on the common good" and that couples have ability and responsibility to decide the size of their families through natural family planning methods.

STAR Sponsorship offers educational opportunities

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — There's no doubt the STAR Sponsorship program made a difference in the life of Maria Barragan.

"If I didn't have the opportunity to be in the STAR Scholarship Program, my life would be a complete disaster... honestly!" she said. "I would have been another statistic to add to the Hispanic dropout rate."

Instead, the Nolan Catholic High School alumna is a freshman at St. Mary's University in San Antonio, studying biology and chemistry.

"I want to help the less fortunate who can't get proper medical attention, like low-income families," she says.

Her parents left Mexico to find a better life in the U.S. Giving their three children the best education possible was part of the plan. The STAR (Success Through Academic Readiness) Sponsorship Program is helping them achieve that goal.

Started 20 years ago, STAR provides financial assistance to financially-

strapped parents who want a private school education for their youngsters.

Seven Catholic schools — All Saints, Nolan Catholic, Our Lady of Victory, Our Mother of Mercy, St. Andrew, St. George, and St. Rita — currently participate in the program.

Scholarship awards depend on grades, performance, effort, and attendance. All applicants must qualify financially.

Since its founding in 1993, STAR has awarded 3,500 scholarships valued at \$4.2 million.

"Children receive only a partial scholarship so the parent and the school partner with us," says Patty Myers, executive director of STAR/CSF Fort Worth. "It's a three-way investment."

Currently, 111 youngsters in Fort Worth are receiving a quality education at a school of their choice thanks to direct assistance from sponsoring individuals or foundations channeled through STAR. All funds given to STAR students are used for tuition. Money to manage the program is raised separately.

Catholic Schools announces free / reduced-price lunch & milk programs

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

The following parochial schools will participate in the National School Lunch Program: All Saints, Our Mother of Mercy, Our Lady of Victory, St. George, and St. Rita, all in Fort Worth; Sacred Heart, Muenster; Notre Dame Elementary, Wichita Falls; St. Mary's, Gainesville.

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

Under current guidelines, applicants for the free and reduced-price lunch program must list the Social Security numbers of all adults living in the household. All incomes must also be listed by source, such as Social Security, wages, child support, and pension.

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

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

DIOCESAN, LOCAL & STATE NEWSBRIEFS

St. Peter receives architecture award

By Joan Kurkowski-Gillen
Correspondent

LINDSAY — More art historians may visit Lindsay now that St. Peter Church, was recognized with a Preservation Project Award from Historic Fort Worth, Inc. One of the "painted" churches of Texas, it is already listed in the National Registry of Historic Places.

Former pastor Father Ray McDaniel accepted the honor during a Sept. 28 ceremony at the Fort Worth Community Arts Center, located in Fort Worth's cultural district.

The Romanesque Revival church, built by German immigrants in 1917, underwent a massive restoration in 2009-2010. Repairs were made to the original stained-glass windows, the tile roof, and interior walls.

When cracks first began spreading



Photo by Michael McGee / NTC
The sanctuary of St. Peter Church.

on the decades-old plaster, Fr. McDaniel thought the needed repairs were just cosmetic. Then it mushroomed into a \$4.5 million total restoration.

"Over the years, the roof had leaked and the plaster began crumbling," he explained. "The church is an artistic landmark, so it wasn't just a matter of fixing plaster and brick. We had to put back the art that was placed on the walls in 1919. Architecturally and artistically, it's a noteworthy building."

St. Peter in Lindsay was designed like other painted churches of Texas found in the Schulenburg area. Simple and unassuming exteriors belie the burst of breathtaking color waiting for visitors inside.

All Saints holds prayer service to pray for immigration reform

By John Henry
Correspondent

FORT WORTH — All Saints Parish hosted a bilingual prayer service Sept. 8 to pray for comprehensive immigration reform to be passed by the U.S. Congress.

The prayer vigil was conducted in conjunction with the call by the USCCB to focus Masses that weekend on the need for humane reform that would include a path to citizenship.

All Saints pastor Father Stephen Jasso, TOR, led those assembled in prayer at the event, which doubled as an information session.

"What harm are they doing to our country?" Fr. Jasso asked in reference to immigrants. "None. They are a blessing."

He decried assertions that immi-

grants increase the crime rate, citing research illustrating that immigrants "tend to commit fewer crimes than native-born Americans."

Fr. Jasso also referred to studies that suggest immigrants would contribute trillions to the gross domestic product and immediately infuse billions into Social Security and Medicare funds.

Fort Worth City Councilman Sal Espino, an All Saints parishioner, shared how his parents traveled to Fort Worth from Mexico with 5-year-old Espino and his 3-year-old sister in tow.

"They came to Fort Worth like so many before them had come," said Espino. "Why? Because they had that faith that their lives would be better here ... all they wanted was an opportunity to work and a good education for their children. Fort Worth has always been a welcoming place."



UNIVERSITY OF DALLAS Ministry Conference

UDMC to feature papal advisory committee chair Cardinal Óscar Rodríguez

By Michele Baker
Correspondent

The 2013 University of Dallas Ministry Conference (UDMC), one of the largest Catholic conferences of its kind in the United States, will take place Oct. 25-26 at the Irving Convention Center. Co-sponsored by the dioceses of Fort Worth and Dallas, the event is expected to draw nearly 5,500 participants, over 100 vendors and exhibitors, and will feature musical performances from up-and-coming Catholic artists.

Now in its seventh year, the annual conference offers an opportunity for Catholic liturgical ministers, school teachers, catechists, parish administrators, and other lay faithful to come together to learn and pray, as they live out their faith in various ministries. With a keynote

address given in both English and Spanish and numerous breakout sessions offered in English, Spanish, and Vietnamese, this event is designed to serve the diverse faith communities that make up the universal Church in North Texas.

This year's conference theme, "Walking Together in Faith," seems most fitting as the "Year of Faith" enters its final weeks. It is equally fitting, then, that one of the Holy Father's closest advisors, Cardinal Óscar Andrés Rodríguez Maradiaga, SDB, is slated to give the keynote address.

Cardinal Rodríguez, the first cardinal from Honduras, is the chair of Pope Francis' newly formed eight-member Council of Cardinals (nicknamed the "G-8"). The council is now a permanent advisory committee to address reforms in the



CNS photo/Paul Haring
Cardinal Óscar Rodríguez

Roman Curia.

Cardinal Rodríguez was ordained to the priesthood in 1970, named auxiliary bishop of Tegucigalpa in 1978, and became Archbishop of Tegucigalpa in 1993. In 2001, he was elevated to the office of cardinal by Pope John Paul II. Media savvy and charismatic, Cardinal Rodríguez is well known among Latin American Catholics as an outspoken interpreter of the Church's teachings on social justice.

In a recent press release, Bishop Kevin Farrell of Dallas said, "How fortuitous that Cardinal Rodríguez will join us just after returning from the first meeting of the G8. As one

of the most knowledgeable leaders of the Catholic Church today, I know he will bring a message that stresses Pope Francis' important call for compassion and understanding to live out the full Gospel message in our daily lives."


Cardinal Rodríguez will present an address entitled, "The State of the Church: The Importance of the New Evangelization," in both English and Spanish. He has also agreed to hold a brief press conference. His visit to North Texas at this critical time in the re-shaping of the Roman administrative structure, or Curia, makes this year's UDMC even more exciting.

Even so, the heart of the conference remains faith formation. In their joint letter of invitation for this year's UDMC, Monsignor Stephen Berg, Diocesan Administrator for the Diocese of Fort Worth, Bishop Kevin Farrell of Dallas, and Thomas W. Keefe, president of the University of Dallas, encouraged all who are active in ministry to participate, saying, "The conference is a wonderful opportunity for ongoing formation that can rejuvenate those working in the Church today as we assist those we serve to more deeply understand their Catholic faith and grow in spirituality."

The registration fee is \$75. For more information or to register, visit www.udallas.edu/udmc.



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SMG to host Shroud of Turin expert, exhibit Nov. 23

By **Tony Gutiérrez**
Associate Editor

Dr. John Jackson, the physicist who led a team that thoroughly examined the Shroud of Turin in 1978, and his wife Rebecca, will speak at St. Maria Goretti Church, 1200 S. Davis Dr. in Arlington at 7:30 p.m. Nov. 23. The event will coincide with an exhibit put together by Most Blessed Sacrament parishioner Louis Juarez that includes a life-size photograph of the shroud in the church's cafeteria.

The Shroud of Turin reveals the imprint of a man, and is believed to be the burial cloth of Jesus Christ following his crucifixion.

The Jacksons, two of the world's leading authorities on the Shroud of Turin and the founders and directors of the Turin Shroud Center of Colorado, will be giving a talk titled "The Shroud of Turin: past, present, and future." In 1978, John and

his 40-person research team were granted unprecedented access to the shroud and examined it for nearly a week. According to the center's website, www.shroudofTurin.com, a significant amount of data was collected.

The center's mission is to continue "its research on the Shroud of Turin and publishing its findings. We are dedicated to educating the public on all of the important scientific and forensic data and evidence concerning the Shroud."

Juarez, who is organizing the event at St. Maria Goretti, believes in the shroud's authenticity, and has compiled an exhibit that includes a life-size photograph of the Shroud and smaller images of specific parts of the Shroud accompanied by displays explaining the significance of those portions.

"Once I believed that it is the Lord, I felt I wanted to let other people to understand," said Juarez,

a biochemist and former lab technician with the Dallas County Medical Examiner's Office.

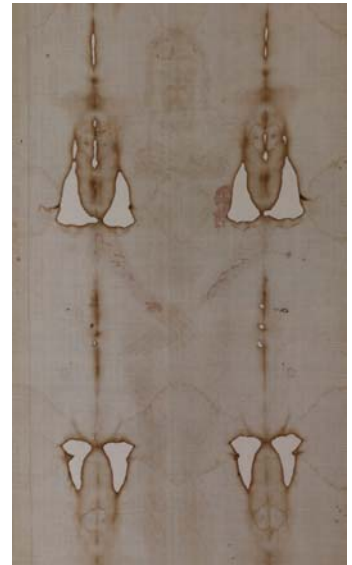
Juarez explained how the negatives of the Shroud of Turin reveal a three-dimensional lifelike image of a male body.

"I can tell you in 34 years, I've never seen a dead body leave an image on the cloth, and neither has anybody else I know," Juarez said, adding that the only way this could have happened is through the Resurrection.

"The only possible explanation is the Resurrection event, what happened in the tomb to that body," he said. He explained that the main theory regarding the image is that when Jesus was resurrected, his body passed through the shroud, chemically altering it and leaving the image.

"To me it makes logical sense," Juarez said. "The only way you can get that kind of image form is something that science can't explain."

"It's a very complex image – it's



CNS photo/Paul Haring

The Shroud of Turin is displayed in the Cathedral of St. John the Baptist in Turin, Italy, April 27.

not just a drawing."

For more information about the event, call the St. Maria Goretti parish office at 817-274-0643, or visit the website at www.smgparish.org, or email Louis Juarez at juarez2502@yahoo.com.

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DIOCESE

Diocese to close Year of Faith with Mass, lectures on *Lumen Fidei*

By Michele Baker
Correspondent

Pope Francis' first encyclical, *Lumen Fidei*, will be the centerpiece of the closing ceremony for the Year of Faith in the Diocese of Fort Worth. On Nov. 24, an event celebrating the end of this jubilee year declared by now Pope Emeritus Benedict XVI, will take place at Most Blessed Sacrament Parish in Arlington. Special guests Bishop Oscar Cantú of the Diocese of Las Cruces, New Mexico, and Monsignor Michael Olson, rector of Holy Trinity Seminary in Irving, will participate in the festivities which will begin with Mass and conclude with Evening Prayer. Father Carmen Mele, OP, interim director of Adult Catechesis for the Diocese of Fort

Worth and Sister Inés Díaz, SSMN, delegate for Hispanic Ministry, are organizing the event and are hoping for a modest crowd of about 600.

"Bishop Oscar Cantú will preside at Mass in which he will preach in both English and Spanish," Fr. Mele said in a recent interview. "After Mass and refreshments, Bishop Cantú will address Spanish speakers on Pope Francis' encyclical *Lumen Fidei* (*The Light of Faith*). At the same time, Msgr. Olson will give a reflection over the encyclical in English."

Although a Houston native, Bishop Cantú has a connection to North Texas having earned his Bachelor of Arts degree from the University of Dallas. After receiving his Master of Divinity and Master of Theological Studies from the



CNS photo/Paul Haring
Bishop Oscar Cantú

University of St. Thomas in Houston, he earned his STL (Licentiate in Sacred Theology) and Doctorate in Sacred Theology in Dogmatic Theology from the Pontifical Gregorian University in Rome. Bishop Cantú was ordained to the priesthood in the Diocese of Houston in



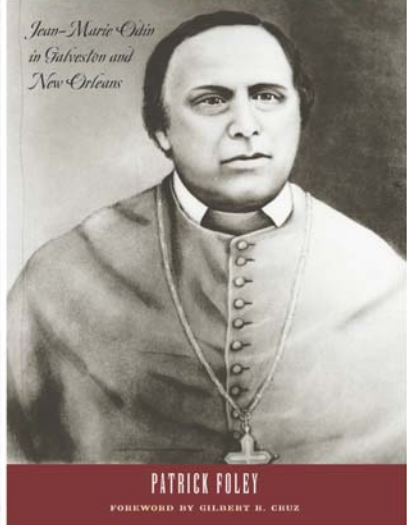
YEAR OF FAITH 2012
2013

1994 and named auxiliary bishop for the Archdiocese of San Antonio in 2008. In January of this year he was appointed bishop of Las Cruces.

Msgr. Olson began his tenure as rector of Holy Trinity in 2008. Though a native of Chicago, he came to the Diocese of Fort Worth when his family moved here in 1985 and

MISSIONARY BISHOP

Jean-Marie Odin
in Galveston and
New Orleans



PATRICK FOLEY

FOREWORD BY GILBERT H. CRUZ

Cloth \$40.00

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MISSIONARY BISHOP

Jean-Marie Odin in Galveston and New Orleans

In 1822 a young French missionary priest arrived in America, where he would devote the rest of his life to the mission field on behalf of the Catholic Church. *Missionary Bishop*, a story of the legacy left by Jean-Marie Odin, covers his service that began in Missouri and Arkansas. In 1840, he moved to Texas, becoming the first Bishop of Galveston in 1847. He held that office until 1861, when he became Archbishop of New Orleans during the Civil War.

PATRICK FOLEY, professor emeritus of history at Tarrant County College and for many years the editor of *Catholic Southwest: A Journal of History and Culture*, has contributed articles to several books and encyclopedias. His PhD is from the University of New Mexico.

"Foley's scholarship is a welcome blessing for these days, when valiant missionary efforts of the past are often misunderstood and not appreciated."—Kevin W. Vann, Bishop, Roman Catholic Diocese of Orange, California



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was ordained a priest of the diocese in June of 1994. It's worth noting that Msgr. Olson and Bishop Cantú are friends — both studied at the University of St. Thomas.

“When we invited Bishop Cantú, I found out that he and Msgr. Olson were very good friends,” Sr. Inés said in an interview. “So it's very nice to have them both here with us.”

The closing celebration will take place from 3 to 6:30 p.m. Nov. 24. Organizers have requested reservations in order to have a head count, however potential participants can be assured that no one will be turned away at the door.

“Not having a bishop, the faithful of Fort Worth have not had many opportunities to respond to Pope Benedict's initiative with the Year of Faith,” Fr. Mele said. “The Year of Faith was given a tremendous boost by the initiation of the pontificate of Francis. Although Pope Benedict tied faith and love intimately together in his writings, Pope Francis has been able to visibly

link the two by his prophetic actions. He has reenergized the faith not only of Catholics, but of many Protestants and even non-Christians.”

So, then, what better way to conclude a year that started under the pontificate of Pope Emeritus Benedict XVI than by getting to know the mind and heart of Pope Francis? The aptly entitled *Lumen Fidei* clearly points to a continuation of the celebration of faith instituted by his predecessor.

“I think this celebration is a very good opportunity,” said Sr. Inés. “We are going to finish the Year of Faith, but we must continue to grow our faith. Throughout the diocese we have tried so many different things to make sure that people have the chance to learn and grow.”

For more information, visit www.fwdioc.org/pages/year-of-faith. To register for the event, contact Irma Jimenez at 817-560-2452, ext. 360, or by e-mail at ijimenez@fwdioc.org. Childcare will be available from 5 to 6 p.m. for those who make reservations.

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In wake of Honduras travel ban, parishioners look for other mission opportunities

By Nicki Prevou
Correspondent

For hundreds of Catholics across North Texas, the growing danger within the country of Honduras is a source of personal sorrow and concern. The Catholic Dioceses of Fort Worth and Juticalpa, Honduras, formed a “covenant partnership” in 1998 as a result of the devastation incurred by Hurricane Mitch to the already impoverished area.

For 14 years, close, personal relationships between Catholics in the two dioceses were cemented through visits back and forth and through the outpouring of humanitarian assistance and volunteer labor provided by members of the Diocese of Fort Worth. Churches, a hospital, retreat centers, rectories, and chapels were built across the Diocese of Juticalpa, while other volunteers focused on collecting huge containers full of donated items to be sent by trailers; building a system to provide clean drinking water to villages; and supporting the work of orphanages and schools.

“In all that was done, the primary focus was upon relationships,” recalled Letty Zatarain, a member of the mission council at St. Vincent de Paul Church in Arlington. Zatarain traveled to Honduras five times over the years to participate in a variety of service projects. She was “humbled” and “deeply touched” by all she learned from the people of Honduras. “They have so little material wealth, but they have tremendous faith,” Zatarain said. “We all learned so much, and we all grew tremendously in our own faith when we left the comfort of our homes and traveled to be with our friends in Honduras.”

With deep regret, Zatarain and hundreds of other volunteers across the diocese have listened to the dire



Photo courtesy of Mark Crocker

St. Vincent de Paul parishioners (from left to right) Ross and Martha Martinez, Bernice and Mark Crocker, and Jeanette and Elroy Leger traveled to the Father Beiting Appalachian Mission Center in Louisa, Kentucky, in August. The couples were all heavily involved in mission work in Honduras, and are now part of their parish's effort to find new volunteer projects.

warnings of increasing violence and crime in Honduras, given by the U.S. Department of State. “At this time, with the instability in Honduras, it is no longer safe to travel there,” said Father Tom Craig, who serves as pastor of St. Vincent de Paul Church in Arlington and also as director of the diocesan Mission Council. “It is truly unfortunate, because so many, many people of our diocese experienced the rewards of carrying on the mission of Jesus in the Church through our experiences in Honduras. It feels like a real loss to be unable to continue on in that work.”

With several parishes now seeking alternative service opportunities for their well-organized teams of volunteers, it is time to explore possibilities for other missionary activities, including options for service within the United States, said Fr. Craig. At his invitation, Deacon Bill Wakefield, who serves as the chief financial officer for the Diocese of Lexington, Kentucky, visited several parishes within the Diocese of Fort Worth just this summer. The Texas trip was just one of his many journeys to dioceses across

the U.S., in a sustained attempt to share the powerful story of the Father Beiting Appalachian Mission Center, located in the Appalachian mountains of eastern Kentucky, one of the most destitute areas of the country.

The center, part of a Catholic mission outreach founded in 1946, has an urgent need for volunteers and for financial assistance to help lift families out of generational poverty, said Dcn. Wakefield, noting that one in 10 babies born last year in some Appalachian counties tested positive for drugs. “The impoverished people of Appalachia are in need of more services because of drug abuse, homelessness, children and families in crisis, and the lack of sustainable jobs,” he said. “Many families in the area live in substandard housing, and conditions are often unsafe. Hundreds of home repairs are completed by our staff and visiting groups of volunteers each year. More building supplies, fixtures, paint, tools, flooring, windows, doors, and other supplies are needed.”

After coming to North Texas to share the grim realities of life in this corner of rural Kentucky, Dcn.

Wakefield was “overwhelmed and humbled” by the outpouring of compassion and interest expressed across the Diocese of Fort Worth, he said.

“I was not prepared for the level of passion for mission work that I discovered in your diocese,” said Dcn. Wakefield, in a telephone interview with the *North Texas Catholic*. “I visited several parishes, speaking at the Masses and telling the congregations about our work. There was such tremendous enthusiasm for our mission. It was so affirming and so exciting.”

Seminarians, adult parishioners, and members of various youth groups from across the diocese have expressed a strong interest in traveling to Kentucky to serve as volunteers at the mission, said Dcn. Wakefield. Letty Zatarain agreed, noting that St. Vincent de Paul Church's mission council is now organizing a group of enthusiastic parishioners. The group, which includes numerous veterans of the Honduras mission trips, will make their first trip in 2014, she said.

“Three couples from our parish have already traveled to meet with the staff at the center in Kentucky, and have determined that this looks like a good fit for us,” said Zatarain. “We are not looking to just go and provide financial help,” she added. “We are going with the goal of creating relationships, helping to teach people how to become more self-sufficient. After we have had the initial experience, we will be able to determine if this, like Honduras, will become a long-term commitment for our parish.”

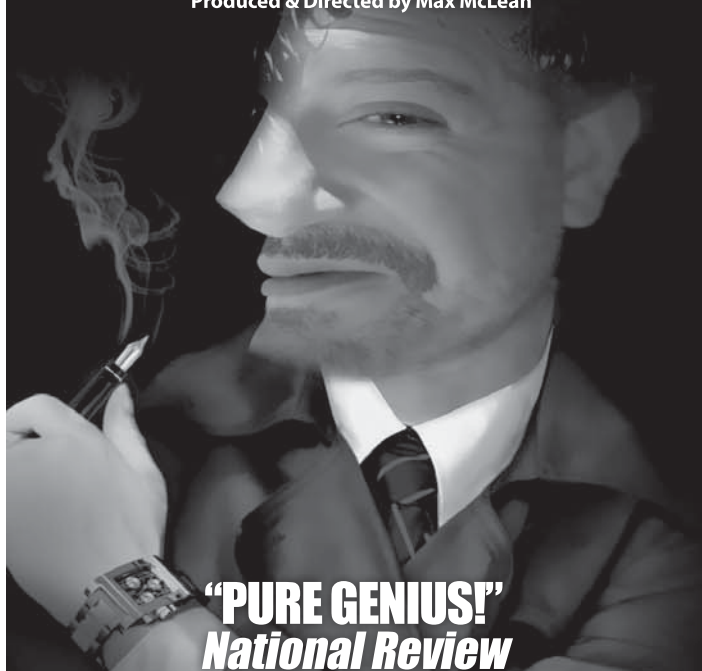
For more information about the Father Beiting Appalachian Mission Center, visit www.fbamc-ky.org. For more information about the diocesan Mission Council, visit www.fwdioc.org/pages/mission-outreach-about.

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CATHOLIC CHARITIES

CCFW staff experience border immersion

Four days spent in June on the border between Nogales, Arizona, and Nogales, Sonora, Mexico, were "life-changing," according to two Catholic Charities Fort Worth (CCFW) staff members. Kate Blackburn, CCFW's public relations coordinator, and Laura Sotelo, director of Parish Relations for the agency, participated in a Border Immersion Experience sponsored by the Catholic Relief Services (CRS) Southwest Regional Office.

"The experience was an incredible opportunity for us, as Catholic Charities representatives, to become better educated about the issues that so many of our clients and their families have faced," Blackburn explained. "We met people who were desperate to enter the United States in order to provide a better life for their families, and we met others who had been deported and are now separated from their families. Immigration issues became so personal for us, having witnessed first-hand these people's faith and their sense of hope, in spite of their tremendous suffering."

The immersion experience included visits to the various projects of the Kino Border Initiative (KBI), a bi-national Jesuit project that provides help for migrants through the services of Nazareth House, the project's soup kitchen and shelter.

Often, migrants at the border do not know where to turn to receive a meal, find shelter, or to make a phone call. Nazareth House offers a safe, temporary refuge for people like Cecilia, a recent deportee who spoke to immersion experience participants about her excruciatingly difficult eight-day journey through the desert.

Through tears, Cecilia ex-



Photo by Marcos Martinez / CRS

Cecilia, a recent deportee, explained her story of walking in the desert for 8 days in an attempt to cross the U.S.-Mexico border.

plained that she had a small business in southern Mexico, but was forced to pay quotas to members of an organized crime group. Unable to provide for her four children, she attempted to cross the border in hope of finding a job in the United States that would allow her to send money back to Mexico.

Now deported after her unsuccessful attempt to enter the U.S., Cecilia, like many other migrant mothers, experiences a lack of options in her home country.

CCFW seeks to help people like Cecilia, said Blackburn, by sharing information about the "broken" immigration system that impacts so many people on both sides of the border between Mexico and the United States.

"Catholic Charities will continue to work within the parishes of our diocese, building teams and a network of advocates to compassionately address immigration issues on a grassroots level," she said.

For more information about CRS border immersion programs, visit www.crs.org or www.confrontglobalpoverty.org. For more information about the 43 programs offered by CCFW, visit www.ccdofw.org or call (817) 534-0814.

Catholics draw line in sand over HHS mandate

"It's time to step up."

— Deacon Greg Hall
Catholic businessman

By Jerry Circelli
Correspondent

Deacon Greg Hall prayed hard earlier this year before waging a costly legal battle over a federal law requiring his company to offer health insurance for abortion-causing drugs, contraceptives, and sterilization. It was not the first time Dcn. Hall, a business owner from Cypress, Texas, has had to dig down deep in his soul and stand firm about his convictions, his company, and his Christian beliefs.

In 2010, the Chilean government urgently requested that Dcn. Hall come up with a plan, manpower, expertise, and equipment to rescue 33 men hopelessly trapped in a collapsed copper and gold mine a half mile underground. Dcn. Hall, who owns a mining and exploration equipment company in that South American nation, was faced with a multitude of challenges in the rescue. Among the seemingly impossible tasks at hand would be drilling a large hole 800 meters deep through solid granite, with no fluids, and reaching the trapped miners before they starved to death. Through perseverance and prayer, Dcn. Hall and his company, Drillers Supply International, succeeded. After 69 days, all 33 miners were rescued alive.

Today, Dcn. Hall faces another challenge involving life and death—a U.S. Department of Health and Human Services mandate, under the Affordable Care Act, forcing companies like his to offer health insurance coverage for abortifacients, as well as contraceptives and sterilization.

When Dcn. Hall found out from his insurance provider that he would be required by the govern-

ment to comply with the morally objectionable mandate through his company health plan, he recalled going home angry and praying to God for help. Dcn. Hall said he asked God, "Why won't somebody stand up?" Then deep inside, he heard his Creator's reply, "Yeah, Greg. Why won't somebody stand up?"

Dcn. Hall consulted with his wife, prayed more, and then made an executive decision of the highest order.

"There was no way possible, morally, that I could pay for those things that violated our faith," said Dcn. Hall. "On the other hand, our employees are very important to us, and we wanted them to have health insurance. So we sued."

Dcn. Hall's February 2013 suit was made on behalf of his Minnesota-based drilling equipment business, American Manufacturing Company, one of three corporations he owns. His other businesses are in Texas and Chile.

In April 2013, a U.S. District Court granted Dcn. Hall's Minnesota company a preliminary injunction. This represented a temporary victory for Dcn. Hall, as he was able to renew his company's group health plan without being required to provide and pay for abortifacients, contraceptives, and sterilization.

Dcn. Hall does not know the ultimate outcome of the HHS ruling as it continues through the courts. But of one thing he is certain. He will never violate his Catholic faith by offering abortion-inducing drugs and the other "services" mandated by the government.

"I have no idea what I'm going to do if we lose, but I do know this—I will not pay and I will not comply, regardless. Bottom line. Period."

Dcn. Hall is pleased that other companies and nonprofits have joined in the HHS mandate challenge and encourages more to get involved. "We need people to stand up," said Dcn. Hall.



Photo courtesy of Deacon Greg Hall

Greg Hall, Catholic deacon and business owner, said he cannot comply with the HHS mandate that violates his faith. Earlier this year, he challenged the mandate with a lawsuit. It is not the first time Dcn. Hall has had to dig down deep to confront a challenge. In 2010 he led the successful rescue of 33 Chilean miners trapped a half mile under solid granite, a dramatic effort that drew worldwide attention and acclaim to both his company and the miners and their faith. Their story was featured in the *North Texas Catholic*.

The deacon drew parallels between taking on rescue challenges in Chile and confronting religious freedom issues in the United States today. "When we went to Chile, the chances of success were very, very slight, because it was so hard. It had never been done before. But the point was that we either had to stand up and do what was right or just walk away and maybe people die.

"And for whatever reason, God called us to step up. And I just pray that people now will realize that it's time to step up. We don't have any more wiggle room ... It's time."

In all, there are 67 cases and more than 200 plaintiffs involved in challenging the HHS mandate, according to the Becket Fund for Religious Liberty, a nonprofit legal and educational group. The list includes nonprofit hospitals, charities, religious colleges, and Catholic dioceses, as well as for-profit businesses. The Diocese of Fort Worth is one of the nonprofit organizations that has filed suit.

Becket maintains an "HHS Info Central," website at www.becketfund.org/hhsinformationcentral. There, they track the status of all suits being filed to challenge the HHS mandate. Included in that list are eight clients The Becket Fund represents, including the Eternal Word Television Network (EWTN), a Catholic global television network based in Irondale, Alabama; Ava Maria University, a Catholic higher education institution in Ave Maria, Florida; and Hobby Lobby, a national retailer headquartered in Oklahoma City.

Becket Fund Senior Counsel Lori Windham told the *North Texas Catholic* that a blatant disregard for the Constitution of the United States is at the heart of the problem with the HHS mandate.

"The whole premise of the American constitutional system is that we are endowed by our Creator with certain inalienable rights, and that government exists to preserve those rights," Windham said.

"These are not things that can



Photo by Joan Kurkowski-Gillen / North Texas Catholic Archives

In this NTC file photo, more than 700 people gathered outside the Fritz G. Lanham Federal Building in Fort Worth on March 23, 2012, to protest the U.S. Department of Health and Human Services mandate forcing religious institutions to violate their consciences. The rally was one of 140 held at cities across the United States.

be given or taken away at the whims of the government. They are rights that are possessed by the governed. And it is critically important that our government realize it and that our courts realize it. Our religious freedom is at the core of those rights.”

Jack Sheedy, a local attorney and president of the Fort Worth Chapter of Legatus, a group of Catholic CEOs and professional leaders, agreed. He said the mandate puts Catholic business owners in a unique predicament. They have to decide on either going against their moral and religious beliefs and falling in line with the new law or not complying with the government mandate, resulting in heavy fines and penalties. “It’s mind boggling,” Sheedy said. The Legatus national organization, headquartered in Ave Maria, Florida, is one of the organizations challenging the mandate with a lawsuit.

At the local level, the Fort Worth chapter recently invited Father Sammie Maletta, pastor of St. John the Evangelist Church in St. John, Indiana, to speak about the topic of religious freedom. Fr. Maletta, who studied Canon Law in Rome, has been vocal in his opposition to the HHS mandate.

Fr. Maletta reminded Catholic business leaders in Fort Worth of a message from Blessed John Paul II in his 1995 *Evangelium Vitae* (Gospel

of Life) encyclical. The pope wrote:

... we are facing an enormous and dramatic clash between good and evil, death and life, the “culture of death” and the “culture of life.” We find ourselves not only “faced with” but necessarily “in the midst of” this conflict: we are all involved and we all share in it, with the inescapable responsibility of choosing to be unconditionally pro-life.

Like others standing firm against the HHS mandate, Fr. Maletta said we are at a critical point in the conflict, and people must make their feelings known to elected officials. “We should not try to accommodate the culture of death,” Fr. Maletta said.

Referencing *Mark 12:17*, which reads “So Jesus said to them, ‘Repay to Caesar what belongs to Caesar and to God what belongs to God,’” the priest asked, “Exactly what belongs to Caesar and what belongs to God? Does the life of the unborn belong to Caesar or to God? Does the sanctity of marriage between one man and one woman belong to Caesar or to God? Does religious liberty belong to Caesar or to God?”

Richard M. Doerflinger, associate director of the Secretariat of Pro-Life Activities for the U.S. Conference of Catholic Bishops, expressed similar sentiments recently.

MORE INFORMATION

- HHS mandate updates and fact sheets from U.S. Conference of Catholic Bishops
www.usccb.org/issues-and-action/religious-liberty/hhs-mandate/index.cfm
- Full text of Richard M. Doerflinger’s “Life Issues Forum: Keeping Politics out of Church?”
www.usccb.org/about/pro-life-activities/life-issues-forum/life-issues-forum-keeping-politics-out-of-church.cfm
- Becket Fund for Religious Liberty Information Central on the HHS Mandate
www.becketfund.org/faq/
- National Committee for a Human Life Amendment Action Alerts and Congressional Contacts
www.nchla.org/action.asp

In a “Life Issues Forum” column, he penned a prophetic message on the religious freedom topic. He wrote:

“Here we are not talking about the Church injecting itself into the political sphere. Rather, political forces have injected themselves into the lives of Catholics and Church organizations, substituting their own secular ideology for the Church’s values. Some will say the Church should leave politics alone and concentrate on teaching the *Catechism* and serving the needy — but what if a political initiative says the Church may not follow the *Catechism*, even

in its own institutions? What if it says a Church agency may not serve needy people regardless of those people’s faith, because then it will not be ‘religious enough’ to be exempt from a mandate to provide morally objectionable drugs and procedures? What if it says your neighbor, a devoted Catholic nurse, has no right to her livelihood because she will not help perform abortions? At that point we must resist, or we will have nowhere to go with our faith except the hidden recesses of our own minds. ‘Politics’ of an especially intolerant kind will take over everything else.”

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Father Ignacio Llorente, pastor of St. Patrick Church in Portland, Ore., and Father Lucas Laborde, a former campus minister and former pastor at St. Patrick's, pose for a photo at the Grand Canyon in Arizona in late July. The two men were among four priests who traveled from Portland to the Grand Canyon and were inspired by the warmth of the

people they encountered while hitchhiking after their car broke down. (CNS photo/courtesy St. John Society)



Sister Angelique Namaika, a member of the Augustine Sisters of Dunga and Doruma, embraces a Congolese child at a site for internally displaced people Aug. 1 in Congo. Sister Angelique received the 2013 Nansen Refugee Award from the U.N. High Commissioner for Refugees Sept. 17 for her work with women forced to leave their homes in northeastern Congo because of long-term civil strife. (CNS photo/Brian Sokol, courtesy UNHR)



Pope Francis accepts a gift of a 1984 Renault at the Vatican Sept. 7. The silver-white four-door vehicle with 186,000 miles was donated by Father Renzo Zocca of Verona, Italy. (CNS photo/L'OSSERVATORE ROMANO via Catholic Press Photo)

The pen and inkwell used by St. Thérèse of Lisieux rests on a facsimile of handwritten pages from the saint's *Story of a Soul*. The artifacts, including her small wooden writing case, were being displayed for reflection and veneration for the first time in America during a tour organized by the Pontifical Mission Societies in the United States. St. Thérèse is patron of missionaries and missions. (CNS photo/Nancy Phelan Wiechec)



Cross-words

By Mark Simeroth
Across & Down:

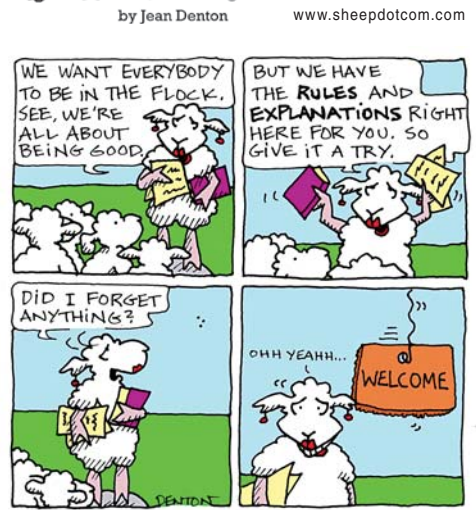
- Prophet in Numbers 11:16
- Leave out
- The "D" in LED
- Summed up
- Feats

1	2	3	4	5
2				
3				
4				
5				

Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton



GROWING AS A CHRISTIAN

When Christmas comes, let's embrace the true Kernel of the season



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

THROUGHOUT THE BIBLE WE ENCOUNTER THE IMAGES OF CHAFF AND WHEAT, THRESHING FLOOR AND WINNOWING FAN. For years I wondered what the significance of these images is and how they apply to my life. After a bit of research and some reflection, I discovered that this metaphor is good fodder to prepare for Advent and Christmas, which are approaching sooner than we might realize.

In short, the chaff is the outer casing that covers the seed, or the wheat grain. We often hear of the need to separate the chaff from the wheat. In days gone by this was done by beating the stalks of wheat on what was called the threshing floor to separate the wheat from the chaff. The result of this action was a floor filled with chaff and wheat, separate, but all mixed together. Separating the two was done in a couple of ways. You could throw a bunch of the mixture into the air, and the wind would blow the lighter chaff away and the heavier grain would fall to the ground. Another way was to use what is called a winnowing fan, which is actually a basket where you place the mixture and shake it, allowing the heavier grain to sink to the bottom. Modern technology makes these rituals obsolete, but the need to separate the two parts of wheat remains.

We are in the time of year when the weather turns a bit cooler and the leaves begin to change colors. All over Facebook I see excitement for the below



Bishop William P. Callahan of La Crosse, Wisconsin, blesses the harvest during the Rural Life Day celebration Sept. 25 on the grounds of St. Adalbert Church in Rosholt. (CNS photo/Joseph O'Brien, THE CATHOLIC TIMES)

It is no coincidence that we decorate with pumpkins, corn, and wheat stalks at this time of year. These items are not just for the Hobby Lobby fall decorations aisle, they are real aspects of life all over the world.

90 degree days, pumpkin spiced foods of all kinds, soup in the crock pot, and morning jacket wearing. But for many people and many parts of the world, this time of year has always been known as harvest time.

This is what brought to mind the images of chaff and wheat. It is no coincidence that we decorate with pumpkins, corn, and wheat stalks at this time of year. These items are not just for the Hobby Lobby fall decorations aisle. They are real aspects of life all over the world.

So as I looked at stalks of wheat still with the chaff attached, two aisles over from Christmas decorations, I began

to think about an oft complained about reality in our modern society: Christmas decorations in stores four months before Christmas. Each and every decoration I see is chaff... unnecessary. None of them are the "seed" of the season. Yes they are pretty, colorful, bright, and shiny. Yes I use many of them at my own home to celebrate the season. Yes they are magical. But they are not the central, nourishing, life changing and sustaining Kernel that is planted in our hearts and blossoms throughout our lives.

There are many weeks to go before the holiday rush is upon us, and this gives us an advantage this year. Let's take some time to

separate the holiday chaff from the wheat. This separation does not have to be literal, meaning discarding these non-central decorations. Rather this separating of the chaff from the wheat is more of a spiritual exercise. We do this to remind us of the difference between the "lightweight" symbols of Christmas and the more substantial, or weighty, reality of God becoming human in the Incarnation.

The prophet Hosea encourages us, writing 2,500 years ago: "Like chaff storm-driven from the threshing floor or like smoke out of the window. I, the LORD, am your God, since the land of Egypt; gods apart from me you do not know; there is no savior but me" (Hosea 13:3).

Yes indeed there is no Savior but God, all other gods are but chaff blown by the wind of his coming. Let us burn away all that distracts us from the central reality of Christmas: God become man, born in our hearts, promised to come again.

Come Lord Jesus, come!

My childhood phantoms

were gradually replaced by images of Jesus

By Kathy Cribari Hamer

Our basement at night... guarded by that cigar store Indian, it was impossible to endure.

OUR HOUSE WAS 900 SQUARE FEET, WITH TWO BEDROOMS, A BATHROOM SMALLER THAN TODAY'S CLOSETS, AND CLOSETS THAT, EVEN THEN, WERE MINI.

There was absolutely no room for monsters in our closets.

But when I was growing up, the monster in my closet was the least of my worries, because I shared a room with my older sister. She loved bossing me, the youngest, and blaming me for even the tiniest events.

"Quit opening your eyes, Kathy," my sister would say, late at night, in our darkened bedroom. "Your eyelashes are sweeping against the pillow case and keeping me awake."

Scary as my sister was, I was more afraid of the basement. It was unfinished, a mass of walk-through walls, wood beam frames, so when the light was on (a bulb hanging from the ceiling), the shadows were terrifying. In one room, filled with a coal chute and furnace, darkness and shadows caused those utilities to become supersized and animated.

And then there was the six-foot American Indian, dressed in native garb. The stuffed image had fronted my uncle's cigar store, and later, for some reason, moved to our home.

Our cement-floored basement with its washtubs, rough-hewn shelves, and discarded furniture was fun in the daytime. But at night, guarded by that cigar store Indian, it was impossible to endure.

The steps leading downstairs were long and looming, and whenever I had to climb them, I asked for a partner. Unfortunately I always got my sister, who would begrudgingly walk with me on whatever errand I was assigned. That part went fine. But when we were finished, my sister would make a mad dash up the stairs, leaving me behind, screaming.

It was like the Peanuts cartoon gag when Lucy tells Charlie Brown she will hold the football while he kicks it, and she snatches it away at the last minute, leaving him to let out a colossal "AAUGH!" Charlie

Brown trusts her, like I trusted my sister to walk downstairs and back. But our ventures usually ended up with a comic-sized holler.

Thankfully, though, in our dark bedroom at night, there was no monster. (Except maybe in the other bed.)

Our bedroom closet was about five feet long, with one rod and a shelf. But I had a vivid imagination, and at night I liked to close my eyes and create a scene in there — a sort of playhouse. "My own room."

On one end of the closet, I pretend-placed my bed, with fluffy throw pillows. I imagined a powder puff rug, nightstand, frilly lamp, and roll-top desk. This part of my pretend room, had it been real, would have extended through the wall, the linen closet, our hallway, and into the upright piano in the living room.

On the other end of the closet/dream hideaway — the part where our closet door was cut — I dream-created a stuffed winged chair, with ottoman, and a sofa, coffee table, and lamp. I loved to imagine how everything looked, and clever ways to arrange it. Almost every night, with my eyes shut, I went in there.

I can still see that space.

Somewhere in the many years I slept in that bedroom — from birth into my 20s — I added something else: the presence of God.

Jesus Christ always sat in the big soft chair, and I would plop down on the ottoman, leaning forward, looking into his eyes. He would lean forward too, looking into mine.

Sometimes God would hold both my hands.

It was a good way to feel safe. The stuffed animals were encircled on my bed, guarding so I could close my eyes, but if I shut my eyes and also went into a secret room in the closet, wasn't that better?

So, in my imaginary safe space that could barely hold seven shoe boxes end-to-end, I entertained Jesus, the Lord. Entertaining was the correct word, too, because I did all the talking. I followed the Catholic school rules for effective prayer, beginning with adoration and contrition, saving requests for the end — dessert if you will — in my little home.

But I always got stuck on the thank-you portion. Thank you for giving me a new niece. Thank you for my dad getting better. Thank you for letting me be a cheerleader. The list grew yearly, but I repeated them all, adding new ones.

Yesterday, at Mass, trying to focus — the most difficult part of prayer for me — I closed my external eyes, imagined Jesus's eyes, and began. "Thank you for my sweet grandson on the altar carrying the crucifix. Thank you for the two granddaughters holding my hands ... I found myself reciting a list of gifts for which I am sincerely grateful.

I praise you. Lord God, I said, and I am sorry for my sins. I paused, and with my external eyes still closed, I opened my internal ones and realized Jesus was sitting in that same easy chair, the big, fluffy one He always sat in, every day of my life, in the little parlor of my heart.

I looked at Jesus, smiling. "You are the reason," I told Him, "there are no monsters in my closets."



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

Stations of the Cross

with Polish religious heroes interposed

By George Weigel

KRAKOW, POLAND — THE VILLAGE OF PASIERBIEC IS IN THE SOUTH OF POLAND, ABOUT 30 MILES FROM THE OLD ROYAL CAPITAL OF KRACOW.

Its church, the Basilica of Our Lady of Consolation, is full of *votum* gifts testifying to favors received through the intercession of the basilica's namesake. (The church itself reminds me of a comment Pope John Paul II's secretary, now-Cardinal Stanislaw Dziwisz, once made when we were looking at a photo album of new churches in Nowa Huta, the mill-town built by Polish communists outside Krakow: "*Tropo* [Too much] Corbusier...")

Outside the church, the priests and people of Pasierbiec have done something quite remarkable, however: they've recently constructed a stunning, contemporary *Via Crucis*, in which figures from modern Polish Catholic history are "inserted" into the traditional Stations of the Cross. The bronzes themselves are well-done, but what is particularly striking about the Pasierbiec *Via Crucis* is the idea that animates these sculptures — the idea that we can, and should, imagine ourselves living inside the biblical story. Or, if you prefer, the Pasierbiec *Via Crucis* is a powerful invitation to look at the world around us, including recent history, through lenses ground by biblical faith.

Some examples of this optic at work at Pasierbiec:

In the depiction of the fifth station, it is Blessed John Paul II, not Simon of Cyrene, who helps Jesus carry the cross.

At the sixth station, Blessed Jerzy Popieluszko, the martyr-priest of Solidarity, relieves Jesus of some of the weight of the Cross while Veronica wipes the Holy Face; the message Father Jerzy preached during martial law in Poland— "Overcome evil

At the sixth station,
Blessed Jerzy
Popieluszko, the
martyr-priest of
Solidarity, relieves
Jesus of some of the
weight of the Cross
while Veronica
wipes the Holy Face

Sixth Station of the Cross at Pasierbiec, Poland.
(Photo by Roman Szuszkiewicz)

with good"—is inscribed on the Cross.

At the seventh station, the second fall, the Lord is supported by Father Franciszek Blachnicki, founder of the Oasis youth movement in which tens of thousands of young Poles were catechized during holiday camping trips.

At the eighth station, where Jesus traditionally meets the women of Jerusalem, he now meets Stanislaw Leszczynska and Stefania Lacka, prisoners who rescued children born in the Auschwitz concentration camp.

At the ninth station, the third fall, the priest comforting the Lord is Blessed Roman Sitka, rector of the local seminary in Tarnow and a concentration camp prisoner (like several thousand Polish priests).

At the 10th station, Cardinal Stefan Wyszyński, primate of Poland during the first 33 years of communist rule, holds the clothes being stripped from Jesus — an image that evokes memories of the cardinal being stripped of his freedom and his dignity during three years of house arrest.

Viewed close-up, the soldiers nailing Je-

sus to the Cross are obviously Roman; from a distance, their helmets are eerily reminiscent of the familiar SS helmets of World War II.

And at the 14th station, two contemporary Polish martyrs witness the entombment of the Crucified One: Father Jan Czuba, martyred in the Congo, and Father Zbigniew Strzalkowski, martyred in Peru.

The dedication of this shrine, which reflects a thoroughly contemporary biblical faith, was led by the archbishop of Cologne, Cardinal Joachim Meisner, who once told me that German martyrs, not German theologians, would be the foundation on which Christianity in 21st-century Germany would be rebuilt after the horrors of the 20th century. Meisner's presence at the dedication was a powerful sign of the German-Polish reconciliation sought by Wyszyński and Karol Wojtyła, the future John Paul II, at the end of the Second Vatican Council; it also embodied the German prelate's conviction that Tertullian's second-century insight remains true, 18 centuries later: *sanguis martyrum semen christianorum* [the blood of martyrs is the seed of the Church].

The post-modern world is a wilderness of mirrors in which nothing is stable: even maleness and femaleness, two "givens" throughout recorded human history, are now regarded as "cultural constructs" to be altered at will. Reason alone seems unable to offer a powerful antidote to a post-mod culture of unreality. To see the world around us from "inside" the biblical story of the human condition can be a reality-check. It's one our culture and society badly need these days.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C. Weigel's column is distributed by the DENVER CATHOLIC REGISTER, the newspaper of the Archdiocese of Denver.

Al Williams helped me come to Jesus

He offered Christian witness with openness, hospitality, and courtesy

By David Mills

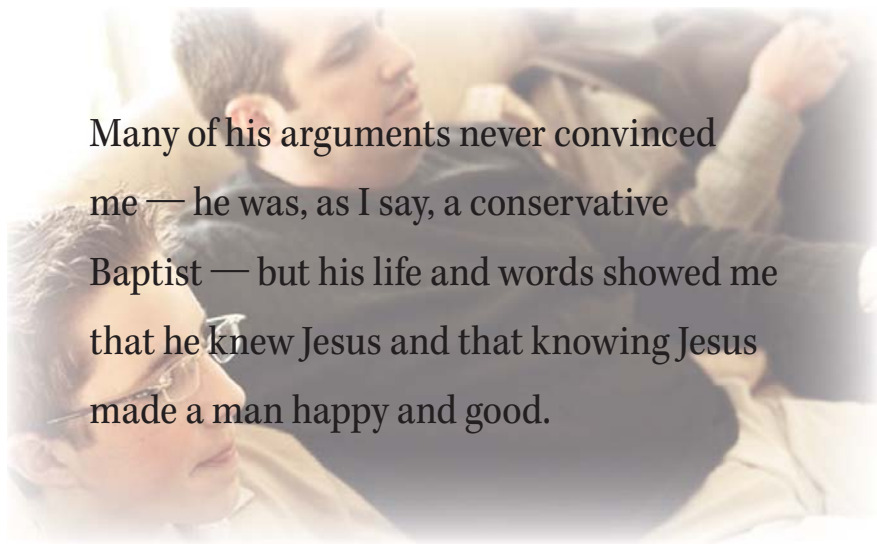
AL WILLIAMS DIED A FEW DAYS AGO, AT 91, SURROUNDED BY HIS FAMILY. NONE OF YOU HAVE EVER HEARD OF HIM BECAUSE HE NEVER DID ANYTHING TO BRING HIMSELF TO PUBLIC NOTICE, much less anything that would carry his name from western Massachusetts to other parts of the country.

You've heard of him at one remove, though. He was one of the biggest reasons I became a convinced Christian and eventually came to write for our diocese's newspaper. He lived in the town in which I grew up, and worked at the local university making things for the psychology department, and was apparently a kind of mechanical genius. The job didn't pay very much, and he lived simply with his four children, he and his wife sharing one cramped attic room, his three boys crammed into the other.

Al had cable TV when few people did — it was expensive — so that he could watch the Red Sox, Bruins, Patriots, and Celtics, depending on the season. I don't think he missed a game unless he was at church. He was a Baptist deacon, who attended an old, small, and very conservative church in the country outside town.

And he was a man of obvious goodness who loved our Lord with a directness and simplicity I have rarely seen since. He loved the Boston teams but, as I realized only years later, he also watched them because the games gave young people a reason to drop by. He kept a gallon or two of vanilla ice cream in his freezer and every visitor got a big bowlful. (And that itself was no small expense for him.)

You would sometimes find circled around Al's television a would-be hippie, a guy who lived to work on his muscle car, a cheerleader, the dweeby guy from the radio club, and an intellectual-type who felt himself of superior insight to



Many of his arguments never convinced me — he was, as I say, a conservative Baptist — but his life and words showed me that he knew Jesus and that knowing Jesus made a man happy and good.

everyone else. Some of those young people, sometime in the fourth quarter or the seventh inning when they felt comfortable, would ask a question or make a statement, usually religious. Al would answer them, always gently and always shrewdly and always in some way that made the attraction of knowing Jesus Christ obvious, and not only obvious but compelling.

I found his answers did so, anyway. Others did too. Many of his arguments never convinced me — he was, as I say, a conservative Baptist — but his life and words showed me that he knew Jesus and that knowing Jesus made a man happy and good. And if Al knew Jesus so well, the rest of us, even the smart-alecky and annoying teenage boy I'm sure I was, could get to know Him too.

His youngest son Joel became a very good friend. Why, I don't remember, because we didn't have much in common. After I left for college, my friend was found to have cancer, and I watched him and his father as for two years he fought what wound up to be a losing battle. They both showed a nobility in suffering and a trust in God when the doctors gave them many reasons to fear that was to me a witness to the reality of the things they said.

I mention Al here partly so that genuinely good man will have some written memorial. It's the least I can do. I also mention him because after writing so much against so many bad ideas and so many assaults on the Catholic faith, I wanted to say something about the effects of godliness.

We need good arguments, of course, though a lot of Christians who think about these things now say we ought to give up on apologetics, that ideas don't do any good, that arguments don't change lives. They're quite wrong. But there is still nothing like genuine sanctity to break down your barriers to belief and open your mind and heart.

In my own case, I can say that I saw the truth in St. Thomas and Newman and Chesterton and so many others, partly because I saw Jesus Christ in Al Williams. Who has, though he emphatically did not believe in praying for the dead, my grateful prayers.

David Mills is the executive editor of First Things (www.firstthings.com). He can be reached at catholicsense@gmail.com.

Life's traumas and tragedies

demand more than platitudes and stock motivational phrases

By Mary Regina Morrell

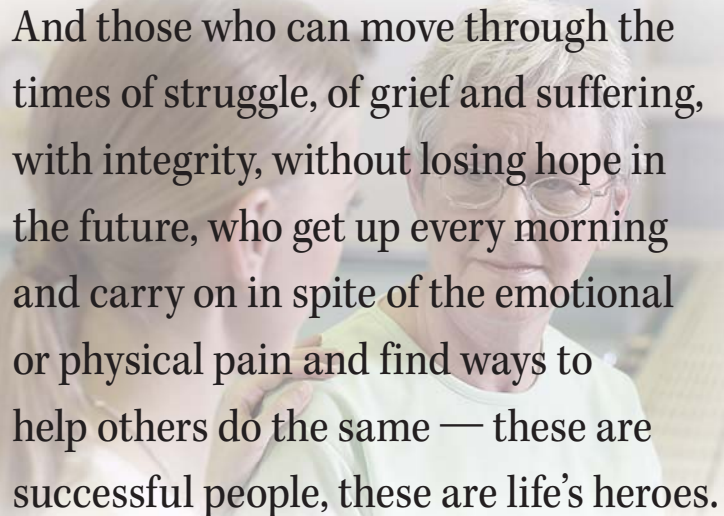
CAN I TELL YOU JUST HOW OFTEN I BECOME FRUSTRATED WITH PLATITUDES, MOTIVATIONAL TOMES, AND THE OFTEN TRITE WISDOM OF SELF-EMPOWERMENT GURUS?

After 13 years of posting prayer requests to my network of women pray-ers, of responding daily during those years to the intentions of those who are struggling with some of the most painful circumstances imaginable, platitudes make me see red.

What pithy phrase can you offer the friend who, within the past 12 months has lost two sons — one to cancer and another to suicide? What do you say to the family of the young man, a football player with college scholarships lined up, who tried to cross the street only to be hit by an 18-wheeler? When I received the prayer request, doctors had already amputated one leg and were trying to save the other. He was still in a coma. Or the young mother of three who was just diagnosed with a virulent form of cancer, who was not expected to live more than a few months, or the father who accidentally ran over his own child in their driveway.

We have prayed for spouses who have disappeared, new parents of infants who have died, families who have lost everything, including family members, in a fire, flood, tornado, hurricane; families who are dealing with addiction or abuse or have become homeless — the amount of prayers sent up to heaven in the almost 5,000 days since this group was founded is beyond counting.

Perhaps, instead of lifting them up in prayer, we should we have told them — “Choose success!” “Change your attitude, change your life!” “Pain is inevitable, suffering is optional.” Maybe a few well chosen happy faces or a graphic illustration



And those who can move through the times of struggle, of grief and suffering, with integrity, without losing hope in the future, who get up every morning and carry on in spite of the emotional or physical pain and find ways to help others do the same — these are successful people, these are life's heroes.

of the power of intention would have helped them move forward in their pain and grief.

I remember the first few moments after my father died. He was in a hospital bed in the hospice unit in the room next to my mother, who was terminally ill. I sat at the foot of his bed and sobbed, yelling at God, demanding that He explain why all this was happening. Exactly what was it God expected me to learn from all that I had been through in the past few years, and now, losing my beloved father who hadn't even been sick a week before. I received my answer immediately — I have forged you in the fires of grief to form a jewel of compassion. My response was immediate as well — I don't want to be a jewel of anything. I want my father back. I want my mother to be healed. I want my children to grow up with their grandparents. I want my life to go back to the way it was!

But it was in those moments that I truly began to understand that life is suffering, as much as it is joy, perhaps more so. And those who can move through the times of struggle, of grief and suffering, with integrity, without

losing hope in the future, who get up every morning and carry on in spite of the emotional or physical pain and find ways to help others do the same — these are successful people, these are life's heroes.

In that hospice room, so many years ago, when I stopped trying to hold God's feet to the fire, I looked around and saw all the other jewels of compassion milling about the room with me — people who would take their newfound wisdom born of grief into the world and be of support to others. I thought of Enid Starkies' profound words: “Unhurt people are not much good in the world.”

I also remembered, and have held on through the years to the words of Christ, “I am with you always.”

There is nothing trite about that.

Mary Morrell is the managing editor of THE MONITOR, the diocesan newspaper of Trenton, New Jersey. She and her husband are the parents of six adult sons and live in Colonia, New Jersey.

SEEKING GOD'S PATH VOCATIONS

Following a vocation means following Jesus Christ

When a person begins thinking about following Jesus Christ as a priest, religious sister, or consecrated layperson, there are many different reactions from family and friends. Sometimes people are very supportive; other times, people react very strongly against the idea. Usually, it is a mix of the two.

The religious life is a mystery to many people. If a person simply sees the Catholic Church as a large organization, made up of rules and regulations, they may not be especially receptive to the idea that their friend or loved one wishes to dedicate their life to the service of a bureaucracy. Even life-long Catholics who love the Church may think that the religious life is wonderful — but it isn't for my son or daughter, not for my nephew, niece, or friend.

What we all must remember is that the Church is not simply a human organization.

To follow a vocation into the religious life is to follow Jesus Christ. Following a religious call in the Church is not the same as taking a job in a multi-national non-profit organization. It is Jesus Christ who calls us to his service and to attend to the needs of our brothers and sisters.

It is important that we all pray for an increase of vocations to the priesthood and religious life. It is equally important that we support our loved ones and friends if they tell us that they are thinking about answering the call of Jesus Christ. We all have a part to play in encouraging and nurturing vocations in the Church.

For someone to share that they are thinking about entering the religious life is a huge step. It is not easy to follow the call of Jesus Christ in the world. However, each of us can encourage and assist those closest to us to hear



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

and follow the call of Jesus Christ. In the way we talk about the Church, priests, religious sisters, and consecrated laypersons, we say volumes about whether or not we support vocations.

Let us remember that vocations come from somewhere. Let us pray that God will increase vocations to the Diocese of Fort Worth and we may all play our part in supporting and encouraging them.

Chaplain calls it an honor to serve members of military, their families

By Seth Gonzales
Texas Catholic
Diocese of Dallas

DALLAS (CNS) — Surveying the scene at this year's National Conference for Diocesan Vocation Directors convention in Dallas, Father Matthew Pawlikowski recounted an experience he has often had with soldiers in the military.

"Some of the guys will say, 'Hey Chaplain, where's your weapon?' I tell them, 'Right here,'" said Fr. Pawlikowski, slapping his hands together in prayer with a rosary.

He spoke to *The Texas Catholic*, newspaper of the Dallas Diocese, while attending the vocation directors' September gathering.

Although officially an active duty Army chaplain since the summer of 2000, Fr. Pawlikowski has been serving members of the military as a chaplain since he was a student at

Immaculate Conception Seminary at Seton Hall University in New Jersey. He remembers being drawn to the priesthood as early as high school.

He graduated from the U.S. Military Academy in West Point, New York, in 1986 with a Bachelor of Science degree in foreign area studies in the Soviet Union. He then spent six years of active duty service as an infantry officer, which took him from Fort Benning, Georgia, to Uijeongbu, South Korea, and then eventually to Fort Bragg, North Carolina.

When his six years of service were complete, he resigned from active duty, entered the Army Reserve and began attending Immaculate Conception in hopes of becoming a priest. During the seminary, he found himself, in short order, to be the unofficial chaplain for Seton Hall's ROTC cadets and officers.

After being ordained a priest in

1997 for the Archdiocese of Newark, New Jersey, Fr. Pawlikowski spent three years as a parish priest before returning to work as an active duty chaplain in the Army.

"I love being a priest," said Fr. Pawlikowski, who was born in Jersey City, New Jersey. "Being a priest is the greatest thing in the world. Getting to be a priest for soldiers and their families is even better. These are people who go out and do jobs that need to be done, but the rest of us don't want to do. They put their lives on the line.

"They put stresses on themselves and their families and make great sacrifices for our safety. That is a clientele that I think is an honor to serve. It's an honor to be a priest for anyone, but especially to serve the military and their families."

While his life as an Army chaplain has been fulfilling, he said, a chaplain must always remember his

purpose, especially when soldiers are at war.

"Chaplaincy is missionary work, not only to the culture of the military, but especially when the military is deployed and deployed into harm's way," said Fr. Pawlikowski, who counts among his heroes, Father Emil Kapaun, a Kansas-born Army chaplain who died serving prisoners of war during the Korean War and who was recently posthumously awarded the Congressional Medal of Honor and is a candidate for sainthood.

"That is really when we are most needed. As Christians seeking the advancement of the kingdom, we don't look to give up our lives, but if necessary, that's part of being Christian," he said. "As priests, we don't look to give up our lives, but if necessary, if that's what it means to take care of God's people, then that's what it means."



TOP LEFT: Deacon Raul Martinez Lopez receives the Book of the Gospels, a symbol of his diaconal ministry. • **BOTTOM LEFT:** Deacon Gary Picou serves as the Deacon of the Altar immediately following his ordination. • **MIDDLE:** Dallas Auxiliary Bishop Douglas Deshotel stands with Dcns. Martinez (LEFT) and Picou (RIGHT) shortly after their Ordination Mass. • **RIGHT:** Raul Martinez and Gary Picou stand before the altar shortly before they are ordained to the transitional diaconate.

One step closer to priesthood

Dallas Auxiliary Bishop Douglas Deshotel ordains Raul Martinez and Gary Picou to transitional diaconate

STORY AND PHOTOS BY
JOAN KURKOWSKI-GILLEN
CORRESPONDENT

A DEACON'S CALL TO TEACH THE FAITH AND SERVE THE COMMUNITY IS A VOCATION — a seed placed by God in the heart of a man. But the family is where that seed is nourished and cultivated.

Bishop J. Douglas Deshotel, auxiliary bishop of the Diocese of Dallas, offered words of praise to the parents of Raul Martinez Lopez and Gary Picou, Jr., before addressing the men he was about to ordain to the transitional diaconate Sept. 14 in St. Michael Church in Bedford.

"Because of your families, you are here today to answer the call of Christ to serve as deacon and later, God willing, as a priest," he said. "Be generous in giving yourselves completely to this service."

More than 300 friends, relatives, and former classmates gathered inside the Bedford church to watch the Dallas prelate preside over the ancient rite of diaconal ordination which includes the promise of obedience to the bishop, the laying on of hands, and presentation of the *Book of the Gospels*.

"When a man is called by the Church to serve the body of Christ as a deacon, priest, or bishop, the promise of Jesus — that he would be with his Church throughout the ages — is brought to fulfillment," Bishop Deshotel explained. "A man who is ordered to the service of the community follows in the pattern of Jesus Christ who came to serve and not be served."

A deacon's responsibilities are to proclaim the Gospel, explain the sacred text to the assembly of Christians, and teach the Catholic faith. He is also instructed to carry on works of

charity.

"This requires faith in your own lives and the nourishment of spirituality," the bishop suggested. "In this way your ministry will be fruitful as others see that you do what you proclaim."

Deacon Martinez' spiritual growth began to flourish at the age of 26 when he attended a *Busqueda* or "Search" diocesan retreat.

"My life completely changed after that," said the native of Coahuila, Mexico. "I started having a relationship with God, and through that, experienced a conversion. It led to my call to the priesthood."

The former construction worker was sent to Mexico where he studied theology and philosophy for eight years at the Seminario Hispano Santa Maria de Guadalupe and The University Pontificia de Mexico. In July 2012, he moved to Wichita Falls and later worked at Fort Worth's Baylor All Saints Hospital to complete his Clinical Pastoral Education.

Dcn. Martinez improved his English speaking skills and overcame other challenges in his journey toward the priesthood. His mother, Maria Esther Lopez, and brother, Jose, traveled to Fort Worth to witness his ordination.

"It hasn't been easy," he admitted. "Becoming a deacon proves to me one more time that God is the one who decides when and where things will happen. His will and grace have brought me to this day. I ask for everyone's prayers, so I can persevere in my vocation."

Deacon Picou was a college sophomore when he told his parents, Cathy and Gary Pi-

cou, he wanted to become a priest. After graduation, the Houston native entered the seminary but left during his second year of theology to explore what it meant to be a priest.

"I didn't think I could go forward until I understood it better," he explained.

Picou moved to Fort Worth and began working as a mechanical engineer for a small firm. After a period of reflection, he re-entered the seminary in 2010 and began his studies at the Theological College, affiliated with Catholic University of America in Washington, D.C.

Now, years later, the young seminarian said he's looking forward to this next step in his call to the priesthood.

"I have a peace about it," Picou said, anticipating his ordination. "Each person has to find (out) what it means to be a priest — especially a diocesan priest."

Now that they are ordained, the new deacons are serving at Holy Family Church in Fort Worth and the diocesan Vocations Office. Official appointments cannot be made while the diocese is without a bishop.

Both men said the encouragement and support of parishioners energizes their spirit as they continue their priestly formation. The letters and drawings they get from Catholic school children are particular mood boosters.

"The artwork can be very creative," Dcn. Picou explained with a chuckle. "And some of the letters — especially from the younger grades — are so sincere. They thank us for our dedication and giving our lives (to God.)"



Friars are flanked by a team of volunteers during a day serving food and sharing the love of God at St. Benedict's Mission. From left, they include: Jon Kerr, Denise Zahrah, Noel Santillan, Father Pio Maria Hoffmann, Gil Holloway, Brother Seámus Mary Laracy, Rich Duszynski, Melissa Murnane, Carolina Previto, and Jack Malik.

Brotherly Love

Bronx-based Franciscan Friars of the Renewal bring Catholic presence to the streets of Fort Worth

STORY AND PHOTOS BY JERRY CIRCELLI / CORRESPONDENT

AS THE RISING SUN CASTS A TEMPORARY AMBER GLOW OVER THE DRAB, WEATHERED BUILDINGS ON FORT WORTH'S NEAR EAST SIDE, dozens of people make their way to the small St. Benedict's Mission house on Cypress Street, just south of Lancaster Avenue. They wait for its door to swing open, eager to be greeted by the smile of thick-bearded religious men, dressed simply in gray hooded robes, open-toed sandals, and twisted-rope belts, each adorned with a crucifix.

These are the Franciscan Friars of the Renewal, based in the Bronx, New York. They are here to help spread God's love in one of the poorest and most crime-ridden areas of North Texas.

Inside the house, in the company of the friars, are basic comforts most people take for granted — air conditioning, running water, soap, a clean restroom, sandwiches, fruits, nuts, desserts, milk, hot coffee, tea, and juices.

That is not why, however, 200 people will way make their way here this day. There are other locations nearby where they can take respite, find food, and seek shelter. They come to St. Benedict's Mission for a different reason.

"Oh, it's not about the food at all," said Angela Richardson, who is

often among the first at the mission door to greet the friars and about 10 Catholic lay volunteers. "It's about meeting people and sharing the love of God, and just being a family. We have to be a family and take care of each other out here."

Known as "Angel" to those around her, because of her strong faith, she added, "This is a spiritual experience. That's what it's all about. That's why we're here, so everybody can experience the love of God."

Proudly wearing three religious medals and a rosary around her neck, Angel said she is not Catholic — yet. "But, I'll get there," she promises.

Like the others who come to the mission, Angel looks to the friars for hope and support in this area where many of the city's poor and lonely gather on the eastern fringe of Fort Worth. "I just feel so blessed," she said. "It's the peace. ... In the morning, when [the friars] do the Scripture readings, it gives me focus for each day."

It was precisely for this reason that the Diocese of Fort Worth's former shepherd, Bishop Kevin Vann, sought a Catholic presence on the city's near east side. He contacted the Franciscan Friars of the Renewal in the Bronx about five years ago and received assistance in the form of

four friars to serve the poor in Fort Worth.

It was welcome help for an area with the unenviable distinction of being ranked 15 among the 25 most dangerous neighborhoods in the U.S. by Neighborhood Scout in 2010. The organization, basing its findings on FBI data and local law enforcement statistics, reported that the chance of becoming a victim of violent crime in the area was one in 10.

Frank Jeffery, a 53-year-old blind military veteran, who somehow makes his way alone to the mission with a walking stick and an old pack slung across his back, has survived these streets for several years. "I've been here before the friary was here," said Frank. Thankful for the friars' mission house, Frank explained, "If it wasn't here, maybe some days I wouldn't eat."

Frank said the friars have focused on a needful part of the city to carry out their mission. "They don't work in the Sundance Square area downtown, you know what I'm saying?" said Frank. He added that the friars selected a location "where there really are problems."

Even if it's just for a cup of coffee, some food and fellowship with people who know his name, St. Benedict's Mission offers Frank some welcome relief from the rest of the world outside its walls. "Other than that," he said, "the streets are the streets."

Another regular visitor to the mission is a young man named David Smith, who simply goes by "D."

Just seeing the friars walk by, said D, "gives me so much positivity." Inspired by the friars, D said he has learned to turn to Scripture for valuable lessons in life, especially regarding patience and self-control.

"For example ... 'You reap what you sow.' It just tells me that the way I treat other people, it comes back to me. I mean every single day that I walk down these streets, I begin to notice the blessings that have come to me based on the way that I treat other people," D said.

Standing shoulder-to-shoulder with Brother Seámeus Mary Laracy, D pointed to the friar and said, "I really respect the advice that he gives me, 100 percent, because it has helped me so much."

D continued, "The smile that I present here and there is based on the confidence this man has given me." The friar, he said, "let me know from the beginning, that you cannot just depend on God to do every single thing for you in your life. You have to make an effort to do something."

D said that before he got to know the friars and began to listen to them, it was sometimes difficult for him to truly hear God's message. "I was thinking my life was just so distant from the Scriptures in the Bible — his Word. But after I started studying more and more, I've seen how the Scriptures are not very distant from me, really. They have become closer and closer to me. I am living those Scriptures at this moment."

To that, Br. Seámeus responded with a positive, "Amen."

D then continued, "When I become upset, I tell myself to be the better person and walk away from a misunderstanding. ... I have learned that the more patient I have become, the stronger I have become. Patience and strength, I have learned, come together."

Reflecting later in the day on the compliments given to him and his fellow friars by D and others, Br. Seámeus said, "It's very humbling, very beautiful. Those are nice little gifts the Lord gives you to be part of his life."

Father Pio Marie Hoffman agrees. A friar for 14 years, he served at shelters in the South Bronx and Harlem before arriving at St. Benedict's Mission in Fort Worth three years ago.

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Who are these Gray Friars



Serving at the Sacred Heart Friary in Fort Worth are four dedicated Franciscan Friars of the Renewal, who include from left: Father Pio Maria Hoffmann, Brother Seámeus Mary Laracy, Father Jeremiah Myriam Shryock, and Brother Isaiah Marie Hofmann.

The Community of the Franciscan Friars of the Renewal was started in 1987, by eight Capuchin Friars who worked for personal and communal reform in the Catholic Church. They sought a return to the roots of Franciscan life.

Today, these "Gray Friars" — known for their simple gray habits and the humble, joyful life of a Franciscan — have grown to include more than 120 religious brothers serving at nine friaries in the U.S., four friaries in Europe, and two friaries in Central America.

One of the apostolic missions of the Franciscan Friars of the Renewal is to serve the poor, especially the destitute and homeless. Brothers live in poor neighborhoods, carrying out their work in homeless shelters, soup kitchens, and through youth programs. In doing so, they live out the commands of the Gospel and St. Francis.

In Fort Worth, the friars live at the Sacred Heart of Jesus Friary near the corner of East Terrell Avenue, next to Our Mother of Mercy Church.

A welcome presence in Fort Worth, the friars operate St. Benedict's Mission on Cypress Avenue in near East Fort Worth, in a small building rented from the nearby Presbyterian Night Shelter. Mission doors are open for those in need on Tuesdays, Wednesdays, and Thursdays. On each of those days, friars and about 10 lay volunteers enjoy fellowship with the homeless and other guests, as they serve food and refreshments supplied by area donors. The friars also offer morning and afternoon prayers. In a nearby storage room, transformed into an oratory by the friars, lay volunteers take turns maintaining a steady prayer vigil for those they serve.

The heart of the Franciscan Friars' work at St. Benedict's mission is not to duplicate the physical and material services that exist in the area, but to address the loneliness, loss of dignity, and lack of love suffered by those in poverty.

For more information on the Franciscan Friars of the Renewal and their work in Fort Worth, visit www.cfrtexas.com.



Volunteer Denise Zahrah is prepared to serve the guests at St. Benedict's Mission with a smile.



Brother Seamus Mary Laracy leads a thankful afternoon prayer for the people served at St. Benedict's Mission in Fort Worth.



David "D" Smith is a frequent visitor to St. Benedict's Mission. Standing with Br. Seamus, D said, "I really respect the advice that he gives me, 100 percent, because it has helped me so much."



Angela Richardson finds peace and focus in the presence of friars and volunteers at St. Benedict's mission. She is pictured with Fr. Pio (LEFT) and Br. Seamus.



Paul Gutiérrez said he feels blessed to be nearby by the Friars and St. Benedict's Mission. A devout Catholic, he makes it a point to stop by the mission during afternoon prayer. He is pictured with Fr. Pio Maria Hoffmann.

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At the Texas mission, Fr. Pio explained, the friars live out their vows, pray, and carry forward an apostolate that calls for them to serve the homeless and to preach.

Upon arriving in Fort Worth and initially working at local homeless shelters and other missions, Fr. Pio said the friars quickly discovered their special calling in this area. It was not to duplicate the efforts of social service organizations that were already providing food and shelter. Instead, it was to freely give something else that was lacking in many lives.

"No one is starving on East Lancaster, because people show up and give food all the time," Fr. Pio said. "But they are starving for humanity; they're starving for dignity; they're starving for human attention. So we don't do much here other than love them. You want to be Jesus to the poor and find Jesus in the poor. That's really it."

One of the many volunteers who assist the friars by preparing food, serving it to mission guests, and sharing love and hospitality is Rich Duszynski. He said he has always been impressed with the Franciscan Friars of the

Renewal community and how they live humble lives in serving Jesus and the poorest among us.

Until eight months ago, the closest Rich had ever gotten to the friars, however, was admiring their work around the world via special EWTN television broadcasts.

Then a friend invited him to travel to St. Benedict's Mission to take a look at what was going on inside its doors.

Upon entering the mission, Rich was taken aback by what he saw. Inside were steady streams of people passing through, being served food by the religious men he had come to admire. It was an environment, he recalled, filled with love, compassion, and true caring for fellow human beings.

"I was like, 'Wow! These are the Franciscan Friars of the Renewal!'" Rich recalled, still excited about that first encounter with the friars in Fort Worth.

"The next day I volunteered here," Rich said. "For a Catholic, this is unbelievable. This is so Catholic. And with the friars here, you can just feel it. The food, the love, the prayer — it's just such a wonderful place. Being with these friars and serving the people here is just absolutely wonderful. This is a great place."



Frank Jeffery said he appreciates the food and fellowship at St. Benedict's Mission. He has made friends with the friars and often enjoys telling lighthearted jokes to Fr. Pio, left, and Br. Seamus.



Visitors to St. Benedict's Mission get service with a smile from friars and volunteers. With no questions asked, the doors are open to those who seek physical and spiritual nourishment, or just a moment's peace and some valued fellowship.



St. Thomas the Apostle pastor Father Antony Mathew, TOR, prepares the altar at the first Mass at the parish's new site Sept. 30. Assisting him is acolyte Bruce Mallory.

ST. THOMAS THE APOSTLE BREAKS GROUND FOR NEW CHURCH

BY JOAN KURKOWSKI-GILLEN
CORRESPONDENT

ST. THOMAS THE APOSTLE PARISH IS MONTHS AWAY FROM STARTING CONSTRUCTION ON A LARGER CHURCH, but parishioners have already made history at the 30-acre site that will become their new home.

Almost 1,000 people turned out for two open air Masses celebrated Sept. 30 and Oct. 1 at the Bowman-Roberts Road property. The liturgies were part of a weekend Fall Festival organized to raise money for the building fund.

Sheltered under a white tent, pastor Father Antony Mathew, TOR, welcomed the congregation to the church property.

"We wanted to bring everyone here to celebrate the Eucharist as a community," he explained. "I want to thank everyone who made this possible. It's a beautiful day in the life of our parish family."

St. Thomas parishioners have raised more than \$2 million in cash and \$1.38 million in pledges for the building project. CNK Associates Inc., the architectural firm that designed Vietnamese Martyrs Church in Arlington, has submitted preliminary plans for a cruciform style structure that will include a main sanctuary, small chapel, and parish hall with seating for 1,200 people. Built by the Czech Catholic community and dedicated in 1937, St. Thomas the Apostle Church on Azle Avenue can accommodate only 225. Overflow crowds view the Mass on a screen in the nearby parish hall.

Longtime parishioner John Thome said the community is excited about the move.

"It's a good idea," he added. "We need a

larger [church] to hold more people."

Originally, the plan was to build a larger church at the current location in North Fort Worth.

"We felt like we belonged in that neighborhood, but Fort Worth is really growing in this area," explained Dennis Helgeson referring to Northwest Tarrant County. "This is a history-making moment. The church is really going to blossom here."

A member of St. Thomas for 17 years, his only misgiving is that the parish will lose its close-knit, family atmosphere.

"But this is an excellent opportunity to bring that along with us and we plan to do that," he added.

St. Thomas' new location is already attracting new parishioners. Several Catholic families, who recently moved into the adjoining neighborhood, saw the signs and tents for the outdoor Mass and stopped by with questions.

"They didn't know there was a Catholic church in the area and stayed for Mass," said Kevin Kopf, who organized the gathering. "They were pleased to find out a church is being built close by."



Members of the St. Thomas choir lead the congregation in singing.



St. Thomas parishioners gathered under tents at the location of their future church.



Amy Dikes greets parishioners before the Mass begins.



Parishioner Jamie Ladd holds his son, Noah.



Simon Najera serves as a lector at the groundbreaking Mass.



Fr. Mathew sits under the tent during the Liturgy of the Word.

ST. JOHN'S CATHOLIC CHURCH

709 S. LEE ST. 726-3524

MASS TIMES:

This sign sits outside of St. John Parish in Valley View. Mass has not been celebrated at the parish since it closed in 2008. (Photo by Elaine Schad)

REMEMBERING VALLEY VIEW'S ST. JOHN PARISH

Auction brings St. John parishioners together one last time to say goodbye to their closed parish

BY ELAINE SCHAD / CONTRIBUTING WRITER

"THAT'S A.J. SCHMITZ'S PEW," SAID A PARISHIONER MUSINGLY. "HE SAT RIGHT THERE EVERY TIME."

St. John Catholic Church swung open its doors in welcome, just like it has done thousands of times over the past 60-plus years, but this time was the last time. A.J.'s pew had an auction number on it, the visible sign that St. John Parish in Valley View would now become a part of the rich history of the Diocese of Fort Worth.

The memories rushed and wouldn't stop that day. As a small child, I would join the many children who would dash across the parking lot to greet a smiling Father Anthony Gajda. We all knew he had candy in his pocket! Many years later I would delight in seeing my own small children do that same dash. Fr. Gajda was standing before my husband and me on our wedding day more than 37 years ago. He baptized our two oldest children. When Fr. Gajda went to be with the Lord following a brief illness, parishioners had to scurry to figure out how to have a large funeral in such a little building. The tent went up, a speaker was rigged, and the only other place besides his beloved Poland that Fr. Gajda loved so dearly, gave him a most loving farewell.

The pioneer families were well-represented on auction day. As World War II disrupted the lives of so many, the German prisoner of war camp, Camp Howze, was established in Cooke County. The Bierschenk family farm was one of the properties taken to build the camp. They briefly moved to Pilot Point but moved to Valley View shortly

thereafter when an opportunity to purchase land arose.

The first order of business was to bring their Catholic faith along with them. Those founding families located the little church building in Sanger. They moved it, fixed it up, and got it ready for its first Mass on Jan. 3, 1946. St. John's lived!

There were so many loving hands that helped during those days. Father William Botik (1946-48), the first pastor, hauled cement bricks from Pilot Point to build the rectory. Father Thomas Weinzapfel (1948-52) followed, establishing the parish religious education program. The Sisters of Divine Providence came from St. Peter's in Lindsay to help teach the children.

Almost four acres still surrounds the church. Instead of mowing it or making it a parking lot, families would make sure the land was planted and harvested. It always made good conversation about mid-summer to see how much the wheat or crop of choice would sell for and have it posted to the revenue of the parish.

The forty-plus families banded together on many projects big and small. They built a Parish Hall and a hospitality room, where Lorene's cake went over really big every week with a cup of coffee and some Scripture. Parishioners celebrated the parish's Golden Anniversary in 1996 with great glee and with a little festival. The cake walks and pot lucks were happy times. And, of course, everyone knew that Alvin was the man to beat every time the St. John's Men's Club came together to



FROM LEFT TO RIGHT: A view of the outside of St. John Parish in Valley View in the early 1950s. • The sanctuary of St. John Parish in the early 1950s. • Fort Worth Bishop Joseph Delaney (*center*) and St. John pastor Father Harry Fisher (*left*) break ground for the parish's new catechetical wing in the mid-1990s. (*NTC Archives file photos*)

play dominoes while the Altar Society women made sure the vestments, altar server garments, and altar cloths were always pristine.

While Fr. Gajda's 32 years of service (1952-84) left an indelible mark, each pastor who graced St. John's left a memory. Father Gerald Cooney's (1984-1989) message, "Right is right when nobody's right; wrong is wrong when everybody's wrong," was coupled with a major facelift to the parish buildings. While parishioners made sure the land was tilled and the pecans were gathered, Father Harry Fisher's (1989-2000) farming background brought the parish landscape to life. If he wasn't gardening outside, he'd be the only person to have tomato plants flourishing during the middle of the winter! He planted trees, picked up trash along the roadway, and replaced that old culvert that had always caused the water to divert in the wrong direction. Father Bart Landwermyer (2000-01) had Spencer, one of the largest cats to walk the face of the earth. And who could ever forget Father Joseph Meledom (2001-08), who loved his native India, but who endeared himself to the parishioners, so much so that he still wears the black Texas cowboy hat they presented him.

"Is there any chance that we could still get a priest?" queried a parishioner to Peter Flynn, diocesan vice chancellor for administrative

services and the diocese's representative at the auction. "We have four priests who are now over 80 years old who are still pastors," he said. That seemed to be the definitive answer that St. John's as a parish would be no more.

It was evident that day, however, that St. John's would live on, not only in the hearts of many, but also through the visible signs from a legacy of faith. Since it closed as a parish more than five years ago, the parish plant has been under the jurisdiction of the closest parish, St. Mary's in Gainesville. St. Mary's pastor Father Victor Cruz, HGN, has been a loving steward, gently guiding his new parishioners through what has been an emotional transition. The Marian statue which adorned the steeple of the church for many years has been repainted and placed in front of the St. Mary's administrative offices. The St. John's Chapel is now open in the former convent chapel at St. Mary's. Entering the chapel, one sees that it is literally a "little St. John's." Much of the interior of the existing church has been moved into the smaller space, including the altar, pews, Stations of the Cross, and more.

Since it has been a tradition to celebrate Mass in the St. John's section of the Valley View Cemetery every All Souls Day, Fr. Victor shared with those attending the auction that

day a vision. "We'd like to use the funds to build an altar near Fr. Gajda's grave and for the perpetual upkeep of the St. John's section," he said. Those present seemed comforted, yet another visual that their parish would continue to live in some way.

The new Bl. John Paul II Parish in Denton will become home to some of the St. John's items used for the Mass. The stained-glass windows will adorn various homes throughout the area. The two nativities, the only two nativities to ever exist in the parish, will bring Christmas to life in the homes of their new caretakers.

Parishioners gathered for one last group photo. The picture frame housing the official establishment of the parish back in 1946, as part of the then Diocese of Dallas, was taken down and will become part of the diocesan archives. The small arch that had nestled around Our Lady during so many May crownings stood alone in the corner with its tiny roses still in place.

By day's end, the two holy water fountains that blessed every visitor at the church entry remained for that last moment. "I'd love to have one of these," Lisa said. "Jennifer's teaching, and she would like to put this in her classroom," she said. "I think I've got a Phillips in my pickup," Billy said. St. John lives.



FROM LEFT TO RIGHT: Diocesan Vice Chancellor for Administrative Services Peter Flynn addresses parishioners gathered at St. John for an auction selling the church's furnishings and religious art. • Parishioners stand in front of their church building next to Father Victor Cruz, HGN, (*far left*), pastor of St. Mary's Parish in Gainesville, which is absorbing the community. • This nativity set was one of many items up for sale at the auction. (*Photos by Elaine Schad*)

Celebrating service

Four Sisters of St. Mary of Namur celebrate co

STORIES AND PHOTOS BY JOAN KUR

at St. Andrew, recognized the dedication and service of Sister Cecile Faget (70 years), Sister Dorothy Ann Flori (70 years), Sister Donna Marie Crochet (50 years), and Sister Gabriela Martinez (50 years).

“During their combined 240 years, they have served their own community and hundreds of people in different ministries,” said Msgr. Scantlin in his homily. “They have been ministers of faith, teachers in school, and promoters of the Second Vatican Council. We have joy in our hearts as we celebrate with them today.”

Answering the call to religious life isn’t always easy, he pointed out. After the Vatican II, the number of new vocations dwindled, and the work of the Church became more difficult.

“But joy comes in fulfilling God’s will and God’s way in our life,” said Msgr. Scantlin who serves as auxiliary chaplain for the local congregation. “That somehow sustains us.”

The four honorees followed similar paths in carrying out God’s will. All went to schools operated by the Belgium-based order known for its teaching ministry.

Sr. Cecile Faget was born in New Orleans but moved with her family to Dallas where she first encountered the Sisters of St. Mary of Namur as a 10-year-old at St. Edward’s Academy.

“I’ve been with them ever since,” enthused the jubilant who served on the English faculty at the University of Dallas for 10 years.

LEONARD FLORI STILL REMEMBERS HOW THE FAMILY FELT WHEN HIS SISTER, DOROTHY ANN, LEFT HOME TO JOIN THE SISTERS OF ST. MARY OF NAMUR IN 1943.

“We were tearful,” admits the Garland resident who grew up in Waco as part of a large, loving family. “She would sing beautiful duets with my other sisters all the time. I missed that.”

Dorothy Ann’s parents were emotional but supportive as they watched one of their three daughters walk through the convent door. Her father had considered a religious vocation and studied for the priesthood before deciding to serve God in other ways.

“The Church really did better with him married. From our family, there were two religious vocations,” Sister Dorothy Ann Flori explained. “We have a brother who’s a priest too!”

Her brother, Father David Flori, pastor of St. Paul the Apostle Church in Richardson, joined Monsignor Joseph Scantlin, pastor of Most Blessed Sacrament Parish of Arlington, and Franciscan Fathers Tom Stabile and John Shanahan of St. Andrew Parish in Fort Worth, in celebrating a Jubilee Mass that honored Sr. Dorothy Ann and three other longtime members of the Sisters of St. Mary of Namur. The Mass of The Blessed Virgin Mary Cause of Our Joy, held Aug. 31

COUNTERCLOCKWISE FROM TOP LEFT: Sisters Donna Marie Crochet, Gabriela Martinez, and Sister Cecile Faget, SSMN, renew their vows at their Jubilee Mass at St. Andrew Aug. 31. • Sr. Dorothy Ann Flori. • Srs. Dorothy Ann and Cecile, both celebrating 70 years, receive offertory gifts to the altar. • A display board features the lifetime photos of the four sisters. • Sr. Cecile stands with her niece, Ann Yearwood, brother, Angel Martinez (left), and grandnephew, Nicolas Martinez. • Sister Gabriela and Donna, both celebrating sisters, stand before the altar. • Sr. Donna with her niece, Jodie, and niece’s husband, Phil B. • Sister Dorothy Ann, Gabriela, and Donna Marie face the congregation.



four lives of to God

combined service of 240 years with four jubilees

KOWSKI-GILLEN / CORRESPONDENT



In 1995, she traveled to Africa to help the order's missionary sisters in Rwanda. Today, she continues to tutor students in English and Spanish.

Sr. Cecile, who was drawn to the religious life as a young child, wishes more women would answer the call to serve God as a sister.

"It's a happy life and a special way of consecrating yourself totally to the Lord," she said.

Influenced by the sisters who taught her at Resurrection Catholic School in Houston, Sr. Donna Crochet decided to join their community after high school. Her principal ministry is teaching pre-school and kindergarten youngsters. Tending to the demanding needs of little ones doesn't tire the veteran educator.

"It requires a lot of energy but it keeps me young," insisted Sr. Donna who plans to retire at the end of the academic year. "I've enjoyed every minute, but after 30 years, it's time."

During summer vacations, she volunteered for 15 years at Casa de Esperanza in Houston, a home for infants with HIV/AIDS.

Sister Gabriela Martinez, another Houston native, taught catechism classes with the Sisters of St. Mary before joining the order in 1963. For 18 years, she worked for the Diocese of Fort Worth and helped organize and develop the first bilingual ministry training program in the diocese in 1977. "I was very involved in training lay ministers for parishes," Sr. Gabriela recalled. "(School Sisters of Notre Dame) Pat Miller

and Kay Kolb gave English instruction, and I provided the Spanish portion of the course with Sister Dorothy Powers."

That original structured formation of lay ministers at the diocesan level later evolved into the Blessed John Paul II Institute: School of Lay Ministry/*Why Catholic?* Today Sr. Gabriela is director of Hispanic Ministry and Faith formation at St. Joseph Church in Arlington.

Sr. Dorothy Ann Flori attended St. Mary Academy of the Sacred Heart in Waco from first grade through high school. One of her classmates, the late Sister St. John Begnaud, gave the valedictorian address at graduation. Sr. Dorothy Ann was the class salutatorian.

The diminutive nun served as a principal in Sisters of St. Mary schools throughout Texas. For 20 years, she worked in Arlington — first at St. Maria Goretti and then Holy Rosary (now St. Joseph Catholic School). Sr. Dorothy Ann now tutors children at Our Lady of Victory School.

Ann Yearca traveled from Dallas to attend the 70th anniversary jubilee of her aunt, Sr. Cecile.

"I'm amazed and proud of all the good work she's done over the years," Yearca said, expressing a sentiment felt by so many gathered for the celebration. "The sisters are wonderful role models. It's nice to see good people in the world lighting the way for the rest of us."



rtinez, Dorothy Ann Flori, and Cecile Faget,

Dorothy Ann with her brother, Father singing hymns at the beginning of the Donna Marie after they delivered the accomplishments of each

• Sr. Gabriela with her rtinez. • Msgr. Scantlin is g the Jubilee Mass. • Srs. the beginning of Mass. • Gilleaudeau. • Srs. Cecile, ion at their Jubilee Mass.





Promise to serve

Sister Lola 'Ulupano professes her first vows as a Sister of St. Mary of Namur

SISTER LOLA 'ULUPANO PROMISED TO SHOW HER CONGREGATION — THE SISTERS OF ST. MARY OF NAMUR — something they had never seen before during her profession of first vows ceremony at St. Michael Church. She did not disappoint.

The native of Tonga asked members of her ethnic parish community to incorporate some of their religious customs into the Aug. 17 Mass celebrated by Father Jeff Poirot. They honored her request with a rousing Procession of the Word marked by uplifting music from the Tongan choir, dancing, and a float.

Worshippers stood enthralled as four girls, resplendent in traditional dress, performed rhythmic dance steps up the center aisle of the church. Behind them four men, wearing ta'ovala mats tied with kafa rope, carried a young boy — seated inside a symbolic boat — on their shoulders. Raised in his hands was the *Book of the Gospels* which he slowly lowered to Deacon Sangote 'Ulupano, Sr. Lola's father, who waited at the foot of the altar.

"I've kept it a secret. This is the first time the sisters will see this type of procession," enthused the new sister days before the special liturgy. "We have a lot of big processions in Tonga."

Sr. Lola's profession of first vows was the end of one stage in her vocation process and the beginning of another. The 34-year-old has already completed formation as a postulant and two and a half years as a novice. Part of her time in the novitiate was spent in Brazil where she learned Portuguese and tutored school children in reading.

"I fell in love with the people. Their friendliness and simple way



of life really reminded me of Tonga," said Sr. Lola who lived with three other novices in Brazil. But there was also a darker side to her visit. Seeing homes with dirt floors and holes in the ground for toilets exposed her to the extreme poverty that defines some Brazilian neighborhoods. "I've never seen such poor people in my life," the sister explained. "I felt so close to them, especially the children. Looking at them is like looking at Jesus. It's an ache in my heart. I wanted to help them."

Now back in the United States, Sr. Lola plans to earn a degree in elementary education and strengthen the call to serve God that's been in her heart since childhood. Raised by her grandmother in Tonga, the young sister comes from a long line of her family's vocations. An uncle and cousin are priests, an aunt is a nun, and her father is a deacon.

Before professing her first vows, Sr. Lola traveled to the South Pacific island of her heri-

tage to visit her grandmother who was unable to attend the ceremony. The elderly woman thanked her granddaughter for giving her life to Jesus.

"She reminded me that I almost died as a very young baby from a fever," said the sister, who left Tonga 14 years ago. "She was so happy that Jesus gave me a second chance at life and now I have chosen to follow Him."

Fr. Jeff Poirot shared similar enthusiasm in his homily. Offering his blessing and words of encouragement, he told the sister the life she has chosen is a good one. There will be difficult times, the priest admitted. "But there's a whole lot of good stuff and joyous times," he said. "Msgr. (Charles) King always told me, 'It's a great life. Just don't take it too seriously.' Those are words that a lot of us should live by."

Referring to the day's "Martha and Mary" Gospel, he advised

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Sister Lola 'Ulupano stands with her father, St. Michael Deacon Sangote 'Ulupano, before her profession of first vows.



Dcn. 'Ulupano proclaims the Gospel at his daughter's first vows Mass.



Sr. Lola stands with Holy Family pastor Father Jeff Poirot.



Members of St. Michael's Tongan community brought elements of their culture into the procession at the beginning of the Mass.

Embarking on a new vocation

Sister Soledad Quintero enters the novitiate of the Sisters of St. Mary of Namur

SISTER SOLEDAD QUINTERO'S DECISION TO JOIN THE SISTERS OF ST. MARY OF NAMUR IS ROOTED IN A PARISH GATHERING SHE ATTENDED AS AN IMPRESSIONABLE 7-YEAR-OLD.

"A missionary spoke to us about his ministry and showed us pictures of his work in Africa," says the native of Puebla, Mexico who grew up in a very religious family. "That's when I first got the idea of being a sister."

As an 18-year-old, Soledad took a course on evangelization that deepened her call to religious life. She became involved in parish activities and joined a lay community in Mexico called the *Asociacion Apostolica Jesucristo Divino Amor* (Apostolic Association of the Divine Love of Jesus Christ) — a group she was a part of for 24 years.

"While I was with the association, I became friends with Sister Inés Diaz, who is a Sister of St. Mary of Namur," Soledad explains. "I felt a call to deepen my response to God's call, and I shared this desire with her."

After talking to a priest, the discerning young woman took time to reflect on her decision and visited Sr. Ines' religious community. She entered the convent as a candidate/postulant on Jan. 12 after living with the sisters at the Our Lady of Victory Center in Fort Worth for a year.



Sister Soledad Quintero, SSMN, smiles after the Aug. 31 Mass for the community's jubilarians. Sr. Soledad became a novice in the community Aug. 10.

"I'm an only child. My father died when I was 8 months old but my mother is very happy for me and totally supports my vocation," says Sr. Soledad, who entered the community's novitiate on Aug. 10 and will



continue the formation process for another two years.

Sr. Soledad currently teaches Spanish-speaking courses for the diocese's John Paul II Institute and enjoys working with youth and young adults. Time spent living in the novitiate house and getting to know the other sisters has been both enlightening and enriching.

"I feel I have grown and my relationship with God has become deeper," says the 44-year-old. "I've had the opportunity to know the life and testimony of different sisters and have seen strength, love, perseverance, and dedication."

Her advice to others contemplating the same path she has chosen? Make a decision and don't vacillate. Consider visiting a convent, Sr. Soledad suggests.

"It's a great option that opens the door to happiness, self-giving, and plentitude," she continues enthusiastically. "It's a life full of meaning, joy, and continued surprises. Come visit me!"

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the young sister to maintain a balance of service to God and service to others in her ministry.

"Sr. Lola my hope and prayer for you is that in the days and years to come, you will be able to balance the Martha and Mary in you so you will be an instrument of God's love, presence, and peace," he said. "And in ministering to all those you love and serve, you will be energized by being closely connected to God."

After professing vows in front of the congregation, the provincial of the Sisters of St. Mary of Namur, Sister Mary Meridian, presented Sr. Lola with the cross

once worn by the late Sr. St. John Begnaud. Before she died last August, the longtime member of the community requested that her cross be given to the newest member of the religious order.

"Sr. Lola had a long journey and has blossomed," Sr. Meridian told the *North Texas Catholic*. "She's followed our charism for many years, so we're happy to celebrate with her today."

A second novice, Sr. Soledad Quintero, joined the Sisters of St. Mary of Namur in early August.

"So we see new life and new growth," she added. "Sr. Lola adds to our multiculturalism. She brings in the Tongan culture and that's a first for us."



At the end of her first profession Mass at St. Michael Parish in Bedford, Sr. Lola stands with the members of her new community, the Sisters of St. Mary of Namur, along with Fr. Poirot (far left) and Dcn. 'Ulupano (far right).

Father George Foley offers a sneak peak at some of the church art he's assembled

New St. Jude Church features art from around the world

By Jerry Circelli
Correspondent

With dedication of a new church building for St. Jude Parish in Mansfield only a few months away, local Catholics are abuzz with speculation about what they might find inside. Some have heard that stained-glass windows created in the 1850s will be installed, while others tell of life-size statues of the saints carved by artisans in Mexico. Still others are talking about an altar and pulpit tooled by craftsmen in Vietnam from some of the world's finest marble. The list of Church treasures being discussed seems endless, even to the point of being somewhat unbelievable. Some people have even passed along rumors that a white marble replica of the "Pietà" has been delivered to the parish and will be placed inside the church entrance.

The fact of the matter is — it's all true. More than 100 holy treasures have been secured, and the new St. Jude Church has been constructed to accommodate them.

Detail of St. Anthony of Padua holding child Jesus carving. (NTC Photo / Jerry Circelli)



Fr. George Foley, pastor of St. Jude Church in Mansfield, pulls back a plastic tarp to reveal a hand-carved white marble altar made by artisans in Vietnam. (NTC Photo / Jerry Circelli)

In an exclusive interview with the *North Texas Catholic*, St. Jude Church Pastor Father George Foley unlocked doors and pulled back tarps to reveal cherished artifacts that will be part of the diocese's newest house of worship.

On the first leg of the journey around the St. Jude Parish grounds, in a peaceful neighborhood at the historic center of Mansfield, Fr. Foley brings his visitor to the parish center. Meandering through dim hallways, Fr. Foley arrives at his destination — a quiet room tucked away at a far corner of the building. He inserts a key in the door, swings it open, flips on the light switch and says, "Meet Padre Pio, St. Anthony of Padua, St. Jude, and a host of others." There, standing silently, but with a presence that fills the room, are life-size carved wooden statues of the saints.

Soon they will take their places in the new church, but today they share storage space with 3-foot-high wooden Nativity carvings. Included are Jesus in his manger, Mary, Joseph, the three kings, a shepherd, a burro, and an ox. All were hand-made in Mexico.

After visiting with woodcarvers in Mexico last year, Fr. Foley fell in love with their work. Their first creation was a 10-foot figure of Jesus on the cross. Just recently, it was placed 15 feet above the altar in the new church.

"I want this church to be the focal point for Catholics in the town of Mansfield," said Fr. Foley. "I want it to be the place where people can go in and feel they're in God's house, they're in his temple. That's all I want. I hope its beauty is something people can appreciate for the next 100 years."

Ready to arrive any day now from Mexico are carvings of St. Kateri Tekakwitha (the first Native American saint in the U.S.) and an angel. But sharing space with the saints already in this temporary storage room are more treasures. Along the floor are 14 ceramic Stations of the Cross, painted in earth tones and finely detailed. They were obtained by

Baby Jesus in the manger is among the several nativity pieces carved in Mexico for the new church. (NTC Photo / Jerry Circelli)

Fr. Foley from a Catholic church that was closed in Milwaukee.

The Stations of the Cross are among many artifacts traveling from Catholic churches closing in northern cities to the new St. Jude being built in Mansfield.

"When you're building a church and you have these resources that already exist somewhere else, why reinvent the wheel?" Fr. Foley asked. "So I thought, 'Let me go and see what's available.'"

Fr. Foley brings his visitor to the new church building for a glimpse of four antique stained-glass angel windows already installed along the top wall. They are protected by plastic from dust stirred up in the final construction phases of the church interior. The church is filled with painters, electricians, trim specialists, and a host of others.

In all, 30 stained-glass windows will add dramatic color to the church, including 14 antique windows repurposed from closed churches and 16 transferred from the current St. Jude church building.

Fr. Foley traveled to Boston, where he obtained a 163-year-old stained-glass window depicting





Carvers in Apaseo el Alto, Mexico, earlier this year created a 10-foot figure of Jesus that has now been placed above the altar at the new St. Jude Church in Mansfield. (Photo courtesy Fr. George Foley)

John the Baptist, with an angel looking on as he baptizes Christ. A master stained-glass artist in England created the piece. Three additional window panels were also obtained in Boston.

Fr. Foley also secured six stained-glass window panels from a church that was closed in Minneapolis. All of the windows are being reconditioned in Waco.

The priest makes his way to the sanctuary and draws back a large sheet of heavy plastic. Beneath it is a white marble altar from Vietnam. On the front is a stunning carving of Christ and his disciples at the Last Supper. Even a non-believer would have to pause and admire this work of art.

"Where do you even see something like this?" asks Fr. Foley. A marble podium and lectern, also carved in Vietnam, sit nearby and are still uncrated, while a matching baptismal font has just been unpacked.

Across the walkway from the new church building are the parish offices. It is here, in a conference room adjoining Fr. Foley's workspace, where more treasures are stored. A beautiful statue of St. Thérèse of Lisieux, obtained from a closed church in Milwaukee, stands next to a conference table. Near her is a painting, extending from floor to ceiling,

of Our Lady of Guadalupe. On tables and along the floor are other treasures.

"I've always had a love for antiques," says Fr. Foley. "They never become personal antiques. They become part of the parishes where I serve."

Just across the street, inside the garage of the church rectory, Fr. Foley prepares to unveil a masterpiece. The priest enters a security code and up goes the garage door. To the right is his SUV, and to the left is a recasting of Michelangelo's "Pietà." The piece weighs 800 pounds, measures 7 and a half feet high, 6 feet wide, and 3 and a half feet deep. Arte Devine, an organization based in

Beverly Hills, California, donated it. According to the Arte Devine website, the replica is cast in Carrera marble from a mold derived from the original "Pietà" and produced under license with the Vatican Observatory Foundation. "The result is a precise reproduction that is faithful to the original "Pietà" in every detail," according to Arte Devine.

Admiring the details of the piece, Fr. Foley predicts it may draw crowds. "I think people are really going to enjoy seeing this. I hope that the ambience it will bring to the church will lead people to feel closer to God."

Reflecting on three busy years of drawing up plans with his building committee, working with the Diocese of Fort Worth, and recruiting help from dedicated and generous parishioners on the project, Fr. Foley sometimes has difficulty believing that the transformation is taking place at his parish in Mansfield. The current church seats 667 people, far too few for a dynamic parish that now includes 3,700 families.

The new church, with a 23,000-square-foot interior, can seat 1,700 people.

A few months away from his 80th birthday, Fr. Foley possesses a clear vision for the future of St. Jude Church in Mansfield and an appreciation of its past. His



One of four antique angel stained-glass windows high along the wall of the church.. (NTC Photo / Jerry Circelli)

passion for the entire Catholic Church is as healthy and vibrant today as it was when he was ordained in Pretoria, South Africa, 55 years ago.

"God has been very good to me," says Fr. Foley, reflecting on his life and the latest accomplishments about to unfold.

"I often think of Solomon. David called him in and said, 'God has informed me that I am not going to build the temple that I wanted to build and he has chosen you to build it.'

"That this project comes my way while I am in this parish is just another unbelievable story in my life. I am so happy here. I am in utopia as far as I'm concerned, as far as Catholicism is concerned. It's unbelievable, and I just ask, 'Why me? Why me?'"

Stations of the cross and their bases await placement on the walls of the new St. Jude Church building. They were obtained from a church closed in Milwaukee. (Photo by Fr. George Foley)





40 Days for Life rally and vigil begins in Fort Worth, 300 strong

**By Jerry Circelli
Correspondent**

“When a woman decides to have an abortion, her mind is set. If anything is going to help change her mind, it will be God. We pray that God will help people discover right from wrong.”

— *Evangelina Perez, Fort Worth. Our Lady of Guadalupe Church*

“I’m in the Knights of Columbus, I’m pro-life, I’m a Catholic and I will do everything I can to protect the sanctity of life. Whenever I hear of a pro-life event, I’m there. The people I meet at 40 Days for Life do great work. They’re very inspiring and they inspire me.”

— *Jim Shehan, Benbrook, St. Peter the Apostle Church*

“This is a huge public witness. What’s going on in this country is a holocaust and we just can’t sit by idly and stay at home.”

— *Tim Schauf, Aledo, Holy Redeemer Church*

“It’s very important for people to be aware of what goes on here at this abortion clinic. During the 40 days that people are out here praying, they’re going to be looking and staring into the face of evil.”

— *Chuck Pelletier, Director, Mother and Unborn Baby Care Center, Catholics United For Life of North Texas*

Along a short bend of road on John Ryan Drive in Southwest Fort Worth exists a strange juxtaposition of services — one offering life for the unborn and the other death. The Edna Gladney Center for Adoption and Planned Parenthood may be next door neighbors, but they stand in stark contrast to one another. Planned Parenthood resembles a bastion set back behind a stone wall, with no hint of what goes on inside. Next door, at the Edna Gladney Center for Adoption, the frontage is designed with a life-size metal statue of a young boy running in the grass, trying to set his kite aloft. Behind him are the words: “A Future and a Hope.”

It was here, with a clear view of Planned Parenthood as the backdrop, that organizers of 40 Days for Life kicked off their local pro-life prayer vigil Sept. 25. Fort Worth is one of 306 cities participating around the world. This includes 273 locations in the U.S. and 33 cities in nine other nations. Tens of thousands of volunteers have made commitments to the 40 Days for Life mission to end abortion through a vigil of prayer, fasting, and peaceful activism. The lengthy campaign continues through Nov. 3.

Although she was not on the agenda to address the 300-plus people gathered for the 40 Days for Life kick-off, Janice Podell was welcomed to the microphone by organizers of the event. As community education coordinator with the Edna Gladney Center, Podell works right next



Catholic commentator and author Dr. Marcellino D'Ambrosio, talks to participants at the rally Sept. 25. (NTC Photo / Juan Guajardo)

During her brief and compelling remarks, Podell looked out at the crowd of pro-life supporters and said, “I can’t tell you how grateful we are at Gladney that you guys are going to be here across the street for the next 40 days. I personally think that it is divine intervention that Planned Parenthood happened to go up next to an adoption agency.” Podell extended her arm in the direction of the Edna Gladney Center and continued, “We built this sidewalk and gate for women who are looking for another answer, so they can come through that gate and find the hope they are looking for.”

Podell invited pro-life volunteers to lead women to that adoption center entrance as they carry out their mission, adding, “We appreciate what you’re doing. God bless you.”

With the comfort of knowing there were friends in the neighborhood, 40 Days for Life organizers continued the rally with keynote

door to the newly constructed 19,000-square-foot Planned Parenthood facility. Inside that building, Planned Parenthood makes available clinical abortions, abortion pills, and counseling — procedures and prescriptions for what Blessed Pope John Paul II termed, “the culture of death.”

More than 300 participants of different faith backgrounds showed up to help kickoff the 2013 40 Days for Life prayer campaign on Sept. 25. Participants peacefully lined the sidewalk across from the new Planned Parenthood building in Southwest Fort Worth. (NTC Photo / Juan Guajardo)





(L-R) Roque Magallanes, Olga Watson, Anne Landry, Mary Berger, and Julie Tembrek pray the Rosary together during outside the Planned Parenthood clinic in Southwest Fort Worth Oct. 11. (NTC Photo / Juan Guajardo)

speaker Marcellino D'Ambrosio, who holds a Ph.D. in Theology and Biblical Interpretation. He directs the Crossroads Initiative, an international apostolate of evangelization and renewal, is a *New York Times* best-selling author, and has appeared on national television news shows.

For the Fort Worth audience, D'Ambrosio quoted Saint Paul: *"Rejoice in the Lord always. I shall say it again: rejoice!"* — *Philippians 4:4*

"There is cause for rejoicing right here," D'Ambrosio said, looking toward the new \$6.5 million Planned Parenthood building. He explained that in 2004, 40 Days for Life started in front of a Planned Parenthood clinic in Bryan/College Station and continued there for three years before it expanded globally. Last month, he explained, the Planned Parenthood facility in Bryan/College Station closed. If it could happen there, it could happen here, he explained.

D'Ambrosio also discussed new abortion restrictions in Texas that are helping to close abortion clinics and save unborn lives. As people at the rally cheered, D'Ambrosio cautioned, "It's a tremendous victory, but the battle is still on."

He implored volunteers not to cast judgment on the mothers or employees walking into

Planned Parenthood. He said they were all "victims," just as the unborn babies are victims of the abortion industry. D'Ambrosio asked the crowd to pray for families, employees, and babies "so we can say down the road, when this clinic is closed, that we were part of this battle and the battle was won by love."

Emcee Steve Karlen, who serves as the director of North American outreach for 40 Days for Life, echoed D'Ambrosio's comments. He encouraged volunteers to remain strong and steadfast over the next 40 days.

"Don't despair," Karlen said. "We have our Lord and Savior Jesus Christ who knows what it's like to walk in our shoes. He ministered in a world similar to ours.

L-R) Sharon Brown, and Walter Brauer and his wife, Tamita, all from St. Michael's Parish in Bedford, pray together during 40 Days for Life on October 11 outside Planned Parenthood in Southwest Fort Worth. (NTC Photo / Juan Guajardo)

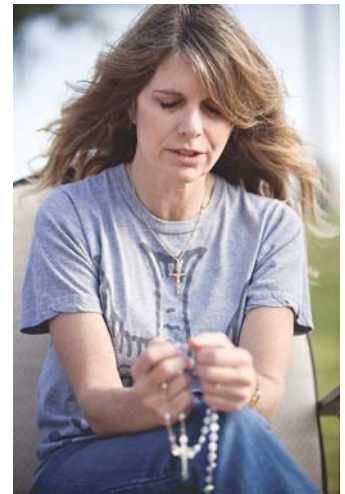


"The ancient pagan Roman empire was no friend to human life. Abortion and infanticide ran rampant," Karlen said. "Jesus Christ knew that Caesar didn't have the last word. That's why he didn't send disciples out two by two to lobby the Roman senate to legally ban abortion. He sent his disciples out two by two to proclaim the Gospel, to give witness to the good news of the Lord's plan for hope, forgiveness, mercy, and compassion, and to rescue lost men and women from the clutches of Satan."

Karlen concluded with a challenge for volunteers. Pointing to the Planned Parenthood building, he said, "They have built a fortress here. How else can I describe that, except as an abortion fortress? They are counting on us getting tired and going away," he said.

"I know that you won't let them outlast you, because you understand the stakes," Karlen told the crowd. "You know this is a matter of life and death. I know that they won't outlast you because you will fight the good fight. You will finish the race. You will keep the faith, because you — the body of Christ, his hands and his feet — will come here to bring the light of Christ to this place that is so desperately in need of it.

"The light shines in the darkness and the darkness does not overcome it. Let us begin."



Anne Landry of St. Maria Goretti Parish in Arlington prays the Rosary with other parishioners during 40 Days for Life Oct. 11, outside Planned Parenthood in Southwest Fort Worth. (NTC Photo / Juan Guajardo)



Christopher Abrego, a UTA graduate student, prays the Rosary during 40 Days for Life on Oct. 11 outside Planned Parenthood in Southwest Fort Worth. (NTC Photo / Juan Guajardo)

November 3, Thirty-first Sunday in Ordinary Time. Cycle C: Readings:

- 1) Wisdom 11:22-12:2
Psalm 145:1-2, 8-11, 13-14
- 2) Thessalonians 1:11-2:2
Gospel) Luke 19:1-10

By Jean Denton

I remember having a Zacchaeus moment once, and it changed my life, just as it changed the life of Zacchaeus, the main character in this week's Gospel.

I was on my first visit to Haiti, straggling behind my group of Catholic journalists, priests and Protestant ministers walking through a crowded maze of shanties in Cite Soleil, Port-au-Prince's worst slum.

Overwhelmed by this impoverished mass of humanity, I felt small and insignificant, but I very much wanted to see it. I searched the scene before me for a way to



"He has gone to stay at the house of a sinner."

— Luke 19:7:13

understand its meaning and relate to it.

Then someone in a doorway caught my eye. She was a girl of about 15, pregnant and holding a small child. Her feet were bare, her T-shirt dirty and torn. She looked straight into my eyes and

we instantly knew each other. There was no condemnation in her gaze, although I felt over-dressed in my normal clothes. But her eyes held me and said, unmistakably, "Remember me."

At that moment I knew I had to change my attitude toward others. I knew that from then on, I had to join my life to the life of this girl and to make her, and other people struggling in difficult circumstances, my concern.

Since that encounter I've been back to Haiti many times. There and elsewhere, I've heard grumbling. Just as Jesus' disciples complained about Him eating with sinners, some people who have invested much time and work serving the poor of the Third World complain about people

visiting impoverished areas, gawking and taking photos as though at a poverty "theme park." Indeed, if people come just to take a look as detached observers, it's grossly disrespectful, and the grumbling is justified.

But, just as Jesus wanted to dine at Zacchaeus' home, sometimes the poor want us to see and know them. They want to spend time with us sinners who've never before paid them much attention or even considered a relationship with them. Incredibly, they welcome us!

Few things are as earthshaking as such an experience. It is Jesus in the flesh.

I always will remember that young girl, how she drew me in and opened my life to Christ.

QUESTIONS:

Have you ever had a Zacchaeus moment? How have you experienced Jesus coming to you in a personal way? How has it changed you?

November 10, Thirty-second Sunday in Ordinary Time. Cycle C. Readings:

- 1) 2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
- 2) 2 Thessalonians 2:16-3:5
Gospel) Luke 20:27-38

By Jeff Hedglen

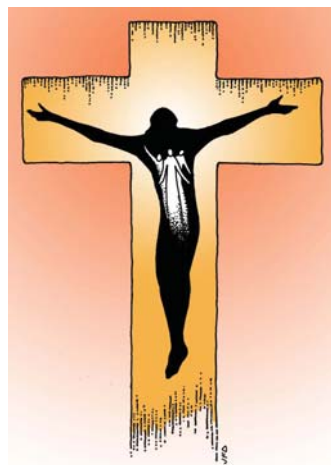
I don't think I will ever understand it. I probably am not supposed to, but it bothers me that life can end so suddenly for some, and for others it can end like a light that you move away from ever so slowly.

You watch it teasingly flicker, then come back, then flicker again, going on and on as hopes repeatedly rise and fall until finally — agonizingly — it goes out.

Still, for others life ends with hundreds of kisses each night before bed after 60 wonderful years of marriage.

"[God] is not God of the dead, but of the living, for to him all are alive."

— Luke 20:388



The first example just happened to a friend.

The second was my mother.

The third was my brother's in-laws.

All were great, God-loving people. Two seemed to be taken too soon, and the other's passing was "just right," if that makes any sense. In my faith-filled mind, I know our destiny is death and resurrection and eternity with Jesus. In my flesh-feeling heart, it just hurts. Increasingly, as my years grow longer, I know many more stories of life ending — yet I have no more answers.

As a human, death is our destiny; as a Christian, it is not our destination. In this week's Gospel, Jesus says that God "is not God of the dead, but of the living, for to him all are alive." What an amazingly beautiful truth. Yet, it is a truth that is not easy to hold on to

when we have lost someone we love dearly. Nonetheless, the fact that death is not the end is a core tenet of our faith.

The only way I know to really embrace this truth is simply to let go and believe. My mind will never fully grasp it so I have to just fall into this truth. Years ago, I wrote a song with this sentiment in mind:

Falling into the arms of Jesus!

There I find the trust that I seek./

Falling into the arms of Jesus!

There I go, oh, when I am weak./

Falling into the arms of Jesus!

That is when I know that I am home.

QUESTIONS:

How does hearing Jesus say that everyone is alive in the eyes of God help you understand death? What do you most want to remember about someone you love who has passed into eternity?

November 17, Thirty-third Sunday in Ordinary Time. Cycle C. Readings:

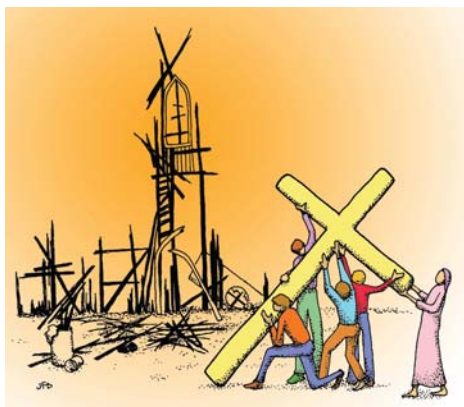
- 1) Malachi 3:19-20a
Psalm 98:5-9
- 2) 2 Thessalonians 3:7-12
Gospel) Luke 21:5-19

By Sharon K. Perkins

Imagine a European Catholic immigrating to the United States in the late 1800s, leaving home, family, and familiar customs behind. Unable to speak English very well, the immigrant and his family find friendship, a network of support and the familiar sounds of their native language — in the parish church.

Imagine that same church, which had been so lovingly constructed a few years before, and which was the anchor of their social and spiritual lives, burning to the ground. But even that wouldn't compare to the anguish of seeing the newly rebuilt struc-

*"By your perseverance you will secure your lives."
— Luke 21:19*



ture destroyed by a violent storm that demolishes all but the steeple.

In 19th and early-20th-century South Texas, it was not unheard of for little country churches and schools to succumb to tornadoes, hurricanes, or fires, sometimes more than once. (In fact, a history of the Texas Catholic Church during that period is aptly named

Through Fire and Flood.) Typically after such disasters, the indomitable parishioners would roll up their sleeves, rebuild their beloved houses of worship and start over.

If the churches of Texas immigrants were that important to their spiritual stability, the magnificent Jerusalem Temple in today's Gospel was even more central to the life of the first-century Jew. Hence

Jesus' warning of its utter destruction, of "wars and insurrections," "earthquakes, famines, and plagues," must have been terrifying and almost inconceivable. Yet even in the face of such certain

devastation, persecution, and suffering, Jesus assures his disciples that He will preserve them from trouble if they but persevere and trust Him.

Easier said than done, right?

It's human nature, when threatened by destruction and chaos, to either try to escape the danger, deny that it exists, or find our own solutions and fix the situation. The readings today call for none of these. Rather, according to the advice of St. Paul, we are to roll up our proverbial sleeves, conduct ourselves in an orderly and exemplary manner, do the work God has given us to do, and persevere until the day that the same earth, sea, and sky, which caused so much havoc, unite in joyful praise to the Lord who brings "justice with its healing rays."

QUESTIONS:

Have you experienced the loss of someone or something that provided stability in your life? How were you able to persevere in hope and trust?

November 24, Feast of our Lord Jesus Christ, King of the Universe. Cycle C.

Readings:

- 1) 2 Samuel 5:1-3
Psalm 122:1-5
- 2) Colossians 1:12-20
Gospel) Luke 23:35-43

By Jeff Hensley

Having been writing about each week's Scripture readings for a number of years, I was shocked to find that I'd not noticed that the name of the feast of Christ the King, the last Sunday of the liturgical year, is now named the feast of Our Lord Jesus Christ, King of the Universe — and has been since 1969 when Pope Paul VI made changes to the

*"For in him all the fullness was pleased to dwell."
— Colossians 1:19*



liturgical calendar.

The Scripture readings for this week reflect a similar change in perspective, from the Old Testament expectation of the Messiah, or anointed one, coming as a king of Israel, to St. Paul writing

in his Letter to the Colossians of Jesus, and referring to the Messiah as the "image of the invisible God, the firstborn of all creation. ... He is before all things, and in him all things hold together."

Perhaps it's no coincidence that Pope Paul VI changed the name of the feast to encompass all of creation the same year that Neil Armstrong took a few steps on the moon. Perhaps Pope Paul anticipated that in our day, when particle physics declares a tiny

particle "the god particle," it would be necessary to proclaim in an unmistakable manner the message of St. Paul to the Colossians. St. Paul also says of Jesus that "in him were created all things in heaven and on earth, the visible and the invisible" and that "all things were created through him and for him."

Perhaps it's simply a matter of God in his wisdom allowing us a peek at the grand and glorious extent of the cosmos and who it is who rules it — even before we had any idea just how much of it there was.

QUESTIONS:

Do you ever become confused about just how great God is? Do you think it's possible to project the degree of God's compassion and power from this cosmic view of his power?

December 1, First Sunday of Advent. Cycle A.

Readings:

- 1) Isaiah 2:1-5
Psalm 122:1-9
- 2) Romans 13:11-14
Gospel) Matthew 24:37-44

By **Jean Denton**

I read in a recent magazine article that an increasing number of young American women are choosing to remain single. Although they may enjoy dating and the company of men, they wish to pursue careers or other interests unencumbered by commitments to spouse and children, it explained.

Not so for Libby, the 30-something woman in my family. She has long desired to have a husband and children, and she makes no secret of the fact. But she hasn't found the right man.

Well-meaning friends and

"For our salvation is nearer now than when we first believed; ... put on the Lord Jesus Christ."

— *Romans 13:11,14*

family offer what she says is becoming a tiresome refrain: "One day, when you aren't looking for him, he'll come along." She has a standard response: "I'm 30. I want to have a family. I'm always looking."

As we enter the season of Advent, hopefully that same intensity characterizes our desire for God in our lives — so that we are always looking for Him. Our human nature, as God created it, constantly wants deeper meaning that only God can provide. For that, we watch and wait.

But the Scriptures for this week urge us to more than simple watchfulness. "You also must be prepared," Jesus Himself told his disciples. Their forefathers in the days of Noah got so lost in their selfish, worldly interests, He



explained, that they weren't looking for God and hadn't prepared for the possibility of a new, more meaningful life that God would

offer. Consequently, they were swept away in a flood.

It's the ultimate case of what we call missing the boat.

Libby has realized she can't control or know when the right person will come along to share her life. But while she keeps watching for him, she is preparing herself to be able to fully love and serve another. She is trying to be more generous and selfless; she is practicing patience, forgiveness, and kindness, so that her hoped-for partner will find in her everything he needs.

So it must be as we watch constantly for God. We practice the ways of Christ so that whenever He comes to enter our lives we are prepared to return his love and serve Him in gratitude.

QUESTIONS:

How can you prepare yourself for Christ to enter your life? What specific attitudes and behaviors do you need to change in order to be one with Him?

December 8, Second Sunday of Advent. Cycle A.

Readings:

- 1) Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
- 2) Romans 15:4-9
Gospel) Matthew 3:1-12

By **Jeff Hedglen**

I grew up in Michigan. In elementary school, I had a number of friends. We played whiffle ball in a vacant lot, built forts in the woods, spent the night in a pop-up trailer, and did regular childhood guy kinds of things. Everything was great. Then came junior high school.

I have no idea what happened, but when school began, some of my friends from the previous school year left me in their collective dust. It was befuddling and a bit heartbreaking. As far as I knew, I was the same



person. Maybe they were the ones who changed. Maybe I should have changed to be friends with them. Whatever the reason, they became the cool kids, and I was left to be in a "lower" class in the schoolyard.

Halfway through my tenth grade year, my family moved to Texas. I was uprooted from all I had known and planted in a to-

"He will baptize you with the Holy Spirit and fire."

— *Matthew 3:11*

tally new environment.

The first day of school was nerve-racking. Yet, I distinctly remember the moment a new door was opened and my life changed. It was my first class, History. The girl in front of me, a cheerleader, turned around and said, "Hi." I was flabbergasted! I could not believe someone of the "social" class at school gave me the time of day.

It was then that I realized that this move to Texas was an opportunity to start over. These people had not left me behind in junior high. They had no idea who I was.

It was like being born again.

This week's readings tell of similar, though admittedly much weightier, new beginnings. Isaiah speaks of a "day" when lions will lie with lambs and babies will play with cobras. The Gospel tells of the great moment when John the Baptist calls for repentance and announces the One who will usher in the change foretold by Isaiah and take this prophecy a step further to send the Holy Spirit and fire.

One of the paradoxes of our faith is that God never changes, but when we follow God, we never stay the same. As Christmas approaches let us beseech the unchanging God of change and brace ourselves for the new things that await us, most of which will not be under the tree.

QUESTIONS:

Was there ever a time when you had a new beginning in your life? What are you doing to prepare the way of the Lord in your life this Advent?

December 15, Third Sunday of Advent. Cycle A.

Readings:

- 1) Isaiah 35:1-6a, 10
Psalm 146:6-10
- 2) James 5:7-10
Gospel) Matthew 11:2-11

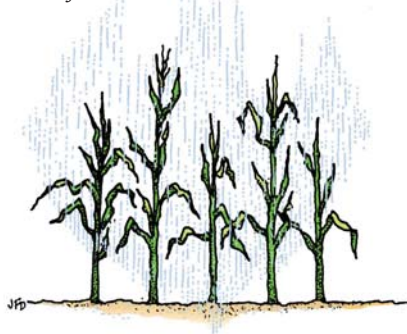
By Sharon K. Perkins

Having spent all of my formative years on a farm with a father who raised field crops, I became intensely aware of the importance of rain — as well as the timing of its arrival. My dad was almost obsessed with the daily weather forecast, and for good reason. If rain didn't fall soon after the planting, either the seeds didn't sprout at all or the young seedlings weren't able to put down adequate roots.

Another critical time was when the plants were maturing and forming the seed heads that were to be harvested. Thus, in

"See how the farmer waits for the precious fruit of the earth, being patient with it until it receives the early and the late rains."

—James 5:7



drier years the corn crop was often characterized by scorched, stunted stalks and underdeveloped ears of grain, all for lack of moisture.

Faith can be likened to a crop in that it requires nurturing to help it grow. Much talk focuses on the important role of parents as primary educators of their children in the faith. The practice

of baptizing young children rests upon the assumption that parents, grandparents, and godparents will indeed continue what the waters of baptism have begun, helping youngsters to develop deep roots of trust in God that will serve them later in life.

However, our historical emphasis on catechizing children has often caused Catholics to neglect the "late rains" that enable adult faith to mature and bear fruit. It's a familiar story — adults who were "sacramentalized" as children but who left the Church soon after Confirmation, never to return, or parishes that expended most of their resources on programs for young people with nary a thought

to the faith development of their adult members.

Advent calls us to a patient waiting for the coming of the Lord — but not a passive one. As the seeds in the earth receive heaven's moisture at critical times, taking it in and developing to full potential, so too must we eagerly receive the life-giving grace of God that is available to us as adults, nurturing the transforming presence of Jesus in our lives through communal worship, prayer, works of service, and even study.

Only then can we become as fruitful as God intends for us to be. Only then can we become, like John the Baptist, the messengers who truly prepare the way for Christ in the world.

QUESTIONS:

As an adult, what have you done to intentionally nurture your faith and help it mature? What do you find most helpful to your growth in Christ — communal worship, private prayer, works of service, or study?

December 22, Fourth Sunday of Advent. Cycle A.

Readings:

- 1) Isaiah 7:10-14
Psalm 24:1-6
- 2) Romans 1:1-7
Gospel) Matthew 1:18-24

By Jeff Hensley

Though I don't recall Pope Francis using the term "dream" or "prophecy" to describe what he has been asking of the church, his statements often have that feel to them. He speaks prophetically, minus the old King James language: "Thus saith the Lord."

Two of the readings for this weekend do speak of dreams and prophecies. Isaiah speaks in apparent anger when Ahaz refuses to ask God for a sign. Then Isaiah announces the coming of the Lord given as a sign: "The virgin shall



"Behold, the virgin shall conceive and bear a son, and they shall name him Emmanuel."

— Matthew 1:23ab

conceive, and bear a son, and shall name him Emmanuel."

In the Gospel, an angel appears to Joseph in a dream, telling him to not "be afraid to take Mary your wife into your home. ... She will bear a son and you are to name him Jesus." Then the angel tells Joseph point blank that all this is "to fulfill what the Lord had said through the prophet: 'Behold, the virgin shall conceive and bear a son, and they shall name him Emmanuel,' which means

'God is with us.'"

Contrast this with Paul's introduction to his Letter to the Romans. It is a straightforward statement of who Paul is, but more importantly, who Jesus is.

Most of what we know about the will of God for our lives comes in statements like this and in

instructions about how we are to live our lives. Such instructions come through sources as diverse as Micah's simple admonition to act justly and walk humbly with God and Jesus' teachings to put others first.

Pope Francis is asking all of us to be more active in reaching out to invite those who feel estranged from the Church. He asks us to be mindful of the needs of the poor, and he doesn't mince words.

Personally, I know I can't do everything, but I also know that I can do something. Since I know that our God is a God who speaks to his people and expects their obedience, I'm determined to try to do the last thing I think God asked of me. He doesn't like for us to be inattentive.

QUESTIONS:

Is God asking you to reach out to others in invitation or charity?

Mayas en Chiapas reciben Misa, sacramentos en dos de sus idiomas

CIUDAD DE MÉXICO (CNS)— Los mayas que hablan tzotzil y tzeltal ahora podrán asistir a la Misa en su lenguaje, y hasta casarse en una ceremonia católica que sigue su lengua materna.

El papa Francisco aprobó las traducciones de las oraciones de la Misa y de la celebración de los sacramentos en las dos lenguas indígenas usadas en el estado Chiapas, dijo el obispo Felipe Arizmendi Esquivel de San Cristóbal de Las Casas.

Las traducciones al tzotzil y tzeltal, dos lenguas mayas habladas por un estimado de 650,000 personas, son las oraciones usadas en Misas, matrimonios, bautizos, confirmaciones, confesiones, ordenaciones y unción de los enfermos.

El obispo Arizmendi dijo el 6 de octubre que los textos, que tardaron

aproximadamente ocho años en traducirse, se usarán en su diócesis y en la vecina *Arquidiócesis de Tuxtla Gutiérrez*.

La Misa se ha estado celebrando en la diócesis con la ayuda de intérpretes, excepto durante las homilias, dijo el obispo Arizmendi en un artículo publicado en el periódico *La Jornada*.

“Es fuente de gran alegría para nuestra comunidad porque les da la confianza de que su lenguaje es reconocido por la Iglesia, y que puede usarse en celebraciones con total seguridad... doctrinalmente así como culturalmente”, dijo.

El uso de los lenguajes en la Iglesia tiene precedente. El difunto obispo Samuel Ruiz García, quien lideró la *Diócesis de San Cristóbal de Las Casas* de 1960 al 2000, aprendió a hablar cuatro idiomas mayas.



CNS foto / L'Osservatore Romano

El Papa Francisco reza en la capilla de San Francisco de Asís, la *PORCIÚNCULA*, en el interior de la *BASÍLICA DE ASÍS DE SANTA MARÍA DE LOS ÁNGELES* en Italia el 4 de octubre.

El papa hace un llamado desde Asís para que la Iglesia renuncie ‘al espíritu del mundo’

ASÍS, Italia (CNS)— El papa Francisco le hizo un llamado a la Iglesia entera a fin de que imite a San Francisco de Asís, abrazando la pobreza y despojándose del “espíritu del mundo”, mientras hacía su primera peregrinación como papa a la cuna del santo de quien tomó su nombre papal.

“Un cristiano no puede coexistir con el espíritu del mundo”, dijo. La mundanidad “nos lleva a la vanidad, a la arrogancia, al orgullo. Y esto es un ídolo que no viene de Dios”.

El papa habló el 4 de octubre, fiesta de San Francisco de Asís, en la sala llamada “lugar para deshacerse de las vestiduras” de la casa del arzobispo de Asís, en donde el santo se despojó de sus ricas vestiduras

y abrazó una vida de pobreza.

“Esta es una buena ocasión para invitar a la Iglesia a despojarse”, dijo el papa, añadiendo que dirigía su invitación no solamente a la jerarquía sino a todos los que forman la Iglesia, y que se refería a la renuncia de complacencia espiritual como de riquezas materiales.

“Es tan triste encontrarse con un cristiano mundano, que cree que goza la seguridad de la fe y la del mundo. Uno no puede tener ambas”.

El papa fue acompañado a Asís por los ocho miembros del *Consejo de Cardenales* que el papa nombró para que le aconsejen en materia de gobierno de la Iglesia Universal y de reforma de la burocracia del Vaticano.

El papa convoca sínodo para discutir familias, divorcio y recasamiento

CIUDAD DEL VATICANO (CNS)— La difícil situación de católicos divorciados y recasados será un tema de discusión importante cuando obispos mundialmente se reúnan en el Vaticano en octubre del 2014.

El Vaticano anunció el 8 de octubre que una sesión extraordinaria del *Sínodo de los Obispos* se reunirá del 5 al 19 de octubre de 2014 para discutir los “retos pastorales de la familia en el contexto de la evangelización”.

El Papa había dicho ante los reporteros que le acompañaban en su avión regresando de Río de Janeiro en julio, que el próximo sínodo exploraría una “atención pastoral del matrimonio un tanto más profunda”, incluyendo la cuestión de la elegibilidad de los católicos divorciados y recasados para recibir la Comunión.

El papa Francisco añadió en aquel momento que la ley eclesiástica que

gobierna las anulaciones matrimoniales también “tiene que ser revisada porque los tribunales eclesiásticos no son suficiente para esto. Es complejo, el problema de la atención pastoral al matrimonio”.

Tales problemas, dijo, ejemplifican una necesidad general de perdón en la Iglesia de hoy día.

“La Iglesia es una madre y ella debe viajar por este camino de la misericordia y encontrar una forma de misericordia para todos”, dijo el papa.

La reunión de octubre del 2014 será una “reunión general extraordinaria” del sínodo, la cual, según el *Código de Derecho Canónico*, se realiza para “atender asuntos que requieren una solución rápida”. Este se compondrá en su mayor parte de los presidentes de las conferencias episcopales nacionales, los líderes de las *Iglesias Católicas Orientales* y los directores de las principales oficinas del Vaticano.

Mecanismos para reportar la conducta sexual inapropiada

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

- Llamar a Judy Locke, Coordinadora de asistencia para víctimas, al número (817) 560-2452, Ext. 201, o, mandarle correo electrónico a jlocke@fwdioc.org
- Llamar al número de emergencia para el abuso sexual: (817) 560-2452, Ext. 900
- o llamar al Centro Católico al número: (817) 560-2452, ext. 102 y preguntar por el canciller/moderador de la curia, el monseñor Stephen Berg.

Mecanismo para reportar abuso

Llamar al Ministerio de familias de Texas Servicios de protección (Servicios de protección de niños) al número: (800) 252-5400.

Cómo prepararnos para los días festivos venideros

POR EL PADRE CARMELO MELE, OP

EN EL BANQUETE PRO VIDA ESTE SEPTIEMBRE, LA SEÑORA PAMELA TEBOW ATRAJO LA ATENCIÓN DE LAS SETECIENTAS PERSONAS QUE ATENDIERON EL EVENTO CON UNA CHARLA SENCILLA Y SINCERA. Elaboró cuatro temas — cada uno comenzando con una “m” — para sostener la lucha contra el aborto. Dijo la señora Tebow que siempre hay que tener en cuenta el *maestro*, el *manual*, la *mentalidad*, y la *misión*. El mismo esquema puede servirnos en hacer frente a los retos del tiempo festivo que ya nos acercan.

Para los latinos las fiestas comienzan temprano con el *Día de los Muertos*, el 2 de noviembre. La ocasión provee oportunidad para reflexionar sobre nuestra muerte mientras nos acordamos de los personajes que nos habrán formado como personas. Entonces llega el *Día de Acción de Gracias* cuyo significado para los inmigrantes, con una firme creencia en Dios y un profundo aprecio para este país, está superando la fe de los nativos. Quince días después, muchos latinos celebrarán la fiesta más sugestiva de todas. Pues Nuestra Señora de Guadalupe es símbolo de la fe, de la misericordia, y de la patria. Sólo la *Navidad*, cuando festejamos al niño Dios por su condescendencia a compartir las pruebas humanas, sobrepasa el día de la Virgen. Se cumplen las fiestas con el Año Nuevo en que vemos el porvenir con la esperanza.

Durante todo este tiempo queremos mantener nuestros ojos fijos en el *maestro* Jesús. Si los otros se nos acogen con “Feliz Navidad” o con uno de los saludos placebos que se ofrecen hoy día, tenemos que recordar que Él está al fundamento de todo este tiempo. Jesús nos enseña que el propósito de la celebración no es buscar la glorificación de nosotros, sino reconocer la bondad de Dios hacia los hombres y mujeres y darle las gracias por habernos regalado la familia, la comunidad, y la Iglesia.

Conocemos a Jesús de la Biblia, nuestro *manual* para cada estación de la vida. La Biblia nos explica cómo mostrar el amor a Dios y al prójimo (*Marcos 12,29-30*), cómo evitar los excesos de la celebración (*Filipenses 4,8-9*), y cómo defendernos contra las amenazas

De hecho, el AÑO DE LA FE, que estamos terminando en estos días, destaca el papel de todos los fieles en la Nueva Evangelización. Particularmente las fiestas del fin de año proporcionan oportunidades de desempeñar las tareas de la evangelización.

Pam Tebow, madre del jugador de la NFL Tim Tebow, fue la oradora principal en la CENA CATÓLICA PRO-VIDA este pasado 28 de septiembre, cuando compartió acerca de su decisión de no abortar a su hijo no nacido entonces, pese a las recomendaciones de su médico. (FOTO POR KATHY CRIBARI HAMER/NORTH TEXAS CATHOLIC)

(*Mateo 18,15-17*). Tal vez el mejor modo para nosotros católicos de aprovecharnos de la Biblia es la misa. Ella nos presenta pasajes apropiados al tiempo y llenos del significado para la asimilación, como es la Eucaristía misma, en nuestras vidas.

Leer la Biblia día y noche a lo mejor no nos favorece nada si no tenemos la *mentalidad* de estar conforme a los modos de Cristo. Eso es, tenemos que desarrollar un espíritu de servicio. Un judío practicaba este espíritu por muchos años, permitiendo a los trabajadores cristianos en su ciudad celebrar la Navidad con sus familias. Cada año hacia tareas como entregar pizza o vigilar un edificio de oficina el 25 de diciembre para que el trabajador regular pudiera pasar el día en casa. Nunca pedía nada como recompensa.

Hay una crítica de la Iglesia que dice que la jerarquía sólo quiere que los fieles oren, paguen, y obedezcan. No es verdad. Más que nunca el Papa y los obispos ven a los laicos tomando la responsabilidad para la *misión* de proclamar el Reino de Dios al mundo. De hecho, el *Año de la Fe*, que estamos terminando en estos días, destaca el papel de todos los fieles en la Nueva Evangelización. Particularmente las fiestas del fin de año proporcionan oportunidades de desempeñar las tareas de la evangelización. Lo

hacemos para recordar a los pobres. Muchas caridades como la *Campaña del Desarrollo Humano* dependen de nuestra generosidad en este tiempo. También tenemos que invitar a nuestros conocidos, los que se han distanciados de los sacramentos, para que participen de nuevo. Es la coherencia entre nuestro testimonio a la gracia de Dios en nuestras vidas, y la justicia con que tratamos a todos, que dará a los desviados el motivo para remontar el camino de la fe.

Se dice que el americano, en promedio, aumenta diez libras durante las fiestas del fin del año. La mayoría de nosotros quiere evitar esta probabilidad como un riesgo de salud. Sin embargo, esto no es tan importante como aprovechar este tiempo para crecer como hombres y mujeres de la fe. No es difícil. Sólo tenemos que enfocarnos en el maestro Jesús, el manual de la Biblia, la mentalidad del amor abnegado, y la misión de la evangelización.



El Padre Carmelo Mele, OP, es el director interino del DEPARTAMENTO DE CATEQUESIS para la DIOCESIS DE FORT WORTH.



ARRIBA A LA IZQUIERDA: Diácono Raúl Martínez López recibe el *Evangelario*, símbolo de su ministerio diaconal. • **IZQUIERDA ABAJO:** Diácono Gary Picou sirve como diácono del altar inmediatamente después de su ordenación. • **MEDIO:** Obispo auxiliar de Dallas Douglas Deshotel se encuentra con los Diáconos Martínez (IZQUIERDA) y Picou (DERECHA) poco después de su Misa de Ordenación. • **DERECHA:** Raúl Martínez y Gary Picou de pie ante el altar poco antes de ser ordenados al diaconado transicional.

Un paso más acercándolos al sacerdocio

Obispo auxiliar de Dallas Douglas Deshotel ordena a Raúl Martínez y Gary Picou al diaconado transitorio

HISTORIA Y FOTOS DE
JOAN KURKOWSKI-GILLEN
CORRESPONSAL

LA LLAMADA DE UN DIÁCONO PARA ENSEÑAR LA FE Y SERVIR A LA COMUNIDAD ES UNA VOCACIÓN — una semilla puesta por Dios en el corazón de un hombre. Pero la familia es donde esa semilla es alimentada y cultivada.

El Obispo J. Douglas Deshotel, obispo auxiliar de la *Diócesis de Dallas*, ofreció palabras de elogio a los padres de Raúl Martínez López y Gary Picou, Jr., antes de dirigirse a los hombres que estaba a punto de ordenar al diaconado transitorio el pasado 14 de septiembre en la *Iglesia de San Miguel* en Bedford.

“Debido a sus familias, están aquí hoy para responder a la llamada de Cristo para servir como diáconos y después, si Dios quiere, como sacerdotes”, dijo. “Sed generosos en darse por completo a sí mismos para este servicio”.

Más de 300 amigos, familiares y antiguos compañeros de clase se reunieron en la iglesia de Bedford para ver el prelado de Dallas presidir el antiguo rito de la ordenación diaconal, que incluye la promesa de obediencia al obispo, la imposición de las manos, y la presentación del *Evangelario*.

“Cuando un hombre es llamado por la Iglesia para servir al Cuerpo de Cristo como un diácono, sacerdote u obispo, la promesa de Jesús — que estaría con su Iglesia a través del tiempo — es llevado a su cumplimiento”, explicó el obispo Deshotel. “Un hombre que está ordenado al servicio de la comunidad sigue en el patrón de Jesucristo, que vino a servir y no ser servido”.

Las responsabilidades de un diácono son anunciar el Evangelio, explicar el texto sagrado a la asamblea de los cristianos, y enseñar la fe católica. También se encarga de llevar a cabo

obras de caridad.

“Esto requiere fe en sus propias vidas y el nutrir su espiritualidad”, sugirió el obispo. “De esta manera, su ministerio será fructífero y los demás verán que hacen lo que proclaman”.

El crecimiento espiritual del Diácono Martínez comenzó a florecer a la edad de 26 años cuando asistió a un retiro diocesano.

“Mi vida cambió por completo después de eso”, dijo el nativo de Coahuila, México. “Empecé a tener una relación con Dios, y por eso, experimenté una conversión. Esto me llevó a mi llamado al sacerdocio”.

El ex trabajador de construcción fue enviado a México, donde estudió teología y filosofía durante ocho años en el *Seminario hispano de Santa María de Guadalupe* y en la *Universidad pontificia de México*. En julio de 2012, se mudó a Wichita Falls y más tarde trabajó en *Baylor All Saints Hospital de Fort Worth* para completar su educación pastoral clínica.

El Diacono Martínez mejoró su inglés y superó otros desafíos en su camino hacia el sacerdocio. Su madre, María Esther López, y su hermano, José, viajaron a Fort Worth para ser testigos de su ordenación.

“No ha sido fácil”, admitió. “Llegar a ser un diácono me demuestra una vez más que Dios es el que decide cuándo y dónde ocurrirán cosas. Su voluntad y gracia me han traído hasta este día. Pido las oraciones de todos, para que pueda perseverar en mi vocación”.

El Diácono Picou fue un estudiante de segundo año universitario cuando le dijo a sus padres, Cathy y Gary Picou, que quería ser sacerdote.

Después de su graduación, el nativo de Houston entró en el seminario, pero lo dejó durante su segundo año de teología para explorar lo que significa ser sacerdote.

“No creía que podía seguir hacia adelante hasta que lo entendiera mejor”, explicó.

Picou se mudó a Fort Worth y comenzó a trabajar como ingeniero mecánico para una pequeña empresa. Después de un período de reflexión, volvió a entrar en el seminario en 2010 y comenzó sus estudios en el *Colegio teológico*, afiliado a la *Universidad Católica de América* en Washington, D.C.

Ahora, años más tarde, el joven seminarista dijo que está deseando que llegue el próximo paso en su llamado al sacerdocio.

“Tengo una paz al respecto”, dijo Picou, anticipando su ordenación. “Cada persona tiene que encontrar lo que significa ser sacerdote — especialmente un sacerdote diocesano”.

Ahora que están ordenados, los nuevos diáconos sirven en la *Iglesia Sagrada Familia* y en la *Oficina diocesana de vocaciones* en Fort Worth. Nombres oficiales no se pueden realizar mientras la diócesis esté sin obispo.

Ambos dijeron que el estímulo y el apoyo de los feligreses energizan su espíritu a medida que continúan su formación sacerdotal. Las cartas y dibujos que reciben de los niños de las escuelas católicas elevan de manera particular su estado de ánimo.

“Las obras de arte pueden ser muy creativas”, el Diacono Picou explicó con una sonrisa. “Y algunas de las cartas — especialmente de los grados más jóvenes — son tan sinceras. Ellos nos agradecen por nuestra dedicación y el dar nuestras vidas a Dios”.

Manifestación y vigilia de 40 días por la vida comienza en Fort Worth con más de 300

POR JERRY CIRCELLI
CORRESPONSAL

A LO LARGO DE UNA CORTA CURVA DE JOHN RYAN DRIVE EN EL SUROESTE DE FORT WORTH, EXISTE UNA EXTRAÑA YUXTAPOSICIÓN DE SERVICIOS — una ofreciendo vida para los no nacidos y la otra muerte. El *Edna Gladney Center for Adoption* y el *Planned Parenthood* pueden ser vecinos, pero están en marcado contraste el uno con el otro. *Planned Parenthood* se asemeja a un bastión situado detrás de un muro de piedra, sin ninguna pista de lo que sucede en su interior. Al lado, en el *Edna Gladney Center for Adoption*, la fachada está diseñada con una estatua de metal de tamaño natural, de un niño corriendo por un prado, tratando de lanzar su cometa al aire. Detrás de él están las palabras: “Un futuro y una esperanza”.

Fue aquí, con una vista clara de *Planned Parenthood* como telón de fondo, que los organizadores de los 40 días por la vida iniciaron su manifestación pro-vida el pasado 25 de septiembre. Fort Worth es una de las 306 ciudades que participaron alrededor del mundo. Esto incluye 273 lugares en los Estados Unidos y 33 ciudades de otros nueve países. Decenas de miles de voluntarios se han comprometido a la misión de 40 días por la vida para terminar con el aborto a través de una vigilia de oración, el ayuno y activismo pacífico de 24 horas continuas cada día. La larga campaña continúa hasta el 3 de noviembre.

A pesar de no estar programada una charla a más de 300 personas reunidas para el lanzamiento de los 40 días por la vida, Janice Podell fue recibida como portavoz del evento por los organizadores del

evento. Como coordinadora para la educación de la comunidad en el *Edna Gladney Center*, Podell trabaja justo al lado de las recién construidas instalaciones de *Planned Parenthood* con más de 19.000 metros cuadrados de nueva construcción. Dentro del edificio, *Planned Parenthood* ofrece abortos clínicos, píldoras para abortar y consejería — procedimientos y prescripciones para lo que denominaba el Beato Papa Juan Pablo II “la cultura de la muerte”.

Durante su breve y convincente comentario, Podell miró a la multitud de partidarios pro-vida y dijo: “No puedo expresar lo agradecidos que estamos en *Gladney* que ustedes van a estar aquí en la calle por los próximos 40 días. Yo personalmente creo que es una intervención divina que *Planned Parenthood* estableció un centro al lado de una agencia de adopción”. Podell extendió el brazo en la dirección del *Edna Gladney Center* y continuó, “Nosotros construimos esta acera y puerta para las mujeres que están buscando otra respuesta, para que puedan entrar por esa puerta y encontrar la esperanza que están buscando”.

Podell invitó a los voluntarios pro-vida a guiar a las mujeres hacia la entrada del centro de adopción al llevar a cabo su misión, y agregó: “Apreciamos lo que están haciendo. Que Dios los bendiga”.

Con la tranquilidad de saber que habían amigos en el barrio, organizadores de 40 días por la vida continuaron la marcha con la destacada participación del Marcelino D'Ambrosio, el director de *Crossroads Initiative*, un apostolado internacional de evangelización y renovación. También es un escritor cuyos libros han salido en las listas



Foto por Juan Guajardo / North Texas Catholic
Fieles de *Parroquia Santa Elizabeth Ann Seton*, Gustavo y Nancy Rodríguez guían a sus niños en el rezo del Rosario fuera del *Planned Parenthood* después del comienzo de la manifestación.

de libros mejor vendidos del diario *New York Times*, además de haber aparecido en varios programas de noticias en la televisión nacional.

“Hay motivo de alegría aquí”, dijo D'Ambrosio, mirando hacia el nuevo edificio de \$6.5 millones de dólares de *Planned Parenthood*. Explicó que en el 2004, 40 días por la vida comenzó en frente de un centro de *Planned Parenthood* en Bryan / College Station y continuó allí durante tres años antes de expandir a nivel mundial. El mes pasado, explicó D'Ambrosio, la instalación de *Planned Parenthood* en Bryan / College Station cerro su establecimiento. Si sucedió allí, podría suceder aquí.

D'Ambrosio también se refirió a nuevas restricciones al aborto en Texas que están ayudando a cerrar clínicas de aborto y salvar vidas por nacer. Mientras el público en la manifestación aplaudió, D'Ambrosio advirtió: “Es una gran victoria, pero la batalla continua”.

Imploró a los voluntarios no emitir juicio sobre las madres o los empleados que entran a las instalaciones de *Planned Parenthood*. Dijo que todos eran “víctimas”, como los bebés no nacidos también son víctimas de la industria del aborto. D'Ambrosio le pidió a la multitud a rezar por las familias, los empleados y los bebés, para que pudieran todos decir al final del camino, si

estas instalaciones fueran cerradas, que fuimos parte de esta batalla, y la batalla fue ganada por el amor”.

El maestro de ceremonias Steve Karlen, el director de servicios de 40 días por la vida en Norte América, concluyó con un desafío para los voluntarios. Señalando el edificio de *Planned Parenthood*, dijo, “Ellos han construido una fortaleza. ¿De qué otra manera puedo describirlo, sino como una fuerte o fortaleza dedicada al aborto? Creen que nos vamos a cansar y desaparecer”, dijo.

“Sé que no van a dejar que ellos sobrevivan, porque ustedes entienden todo lo que está en juego”, Karlen les dijo a la multitud. “Ustedes saben que esto es una cuestión de vida o muerte. Yo sé que ellos no persistirán más que ustedes, porque ustedes lucharán la buena batalla. Terminarán la carrera. Mantendrán la fe, porque ustedes — el Cuerpo de Cristo, sus manos y sus pies — vendrán aquí para traer la luz de Cristo a este lugar que tan desesperadamente lo necesita.”

La campaña todavía necesita personas que se comprometan e se inscriban para orar durante la noche. Igualmente, le damos la bienvenida a toda persona que deseen orar en cualquier momento, incluso si no se ha registrado. Para obtener más información, o para inscribirse para una hora específica, visite www.40daysfortworth.com.

El Cardenal Óscar Rodríguez, presidente del comité asesor papal, estará en UDMC

Por Michele Baker
Corresponsal

La *Conferencia para el ministerio de la universidad de Dallas del 2013 (UDMC)*, es una de las mayores conferencias católicas de su tipo en los Estados Unidos. Se llevará a cabo el 25 y 26 de octubre en el *Centro de convenciones de Irving*. Las diócesis de Fort Worth y Dallas están copatrocinando la actividad. Se espera que el evento atraiga a cerca de 5000 participantes, más de 100 vendedores y expositores, y contará con las actuaciones musicales de nuevos artistas católicos.

Con sesiones en inglés y en español, y numerosos otros talleres tanto en inglés, español y vietnamita, este evento, que está en su séptimo año, está diseñado para

servir a las diversas comunidades religiosas que componen la Iglesia universal en el Norte de Texas.

El tema de la conferencia de este año es “Caminando juntos en la fe”, muy adecuado, pues el *Año de la Fe* entra ya en sus últimas semanas. Igualmente apropiado es que uno de los asesores más cercanos del Papa, el Cardenal Óscar Andrés Rodríguez Maradiaga, SDB, está programado para dar el discurso de apertura.

El Cardenal Rodríguez, el primer cardenal de Honduras, es el presidente del recién formado consejo de ocho miembros del Papa Francisco. El consejo es ahora un comité consultivo permanente para ayudar a reformar y reestructurar la *Curia Romana*.

El Cardenal Rodríguez fue or-



denado sacerdote en 1970, nombrado obispo auxiliar de Tegucigalpa en 1978, y se convirtió en arzobispo de Tegucigalpa en 1993. En 2001, fue nombrado cardenal por el Papa Juan Pablo II.

En un reciente comunicado de prensa, el Obispo Kevin Farrell de Dallas dijo: “Qué casualidad que

el Cardenal Rodríguez se unirá a nosotros justo después de regresar de la primera reunión del comité papal. Como uno de los líderes más conocedores de la Iglesia Católica de hoy, sé que va a traer un mensaje que subraya la importante llamada del Papa Francisco para la compasión y la comprensión a vivir plenamente el mensaje del Evangelio en nuestra vida cotidiana”.

El Cardenal Rodríguez presentará un discurso titulado “El estado de la Iglesia: la importancia de la *Nueva evangelización*”, en inglés y en español. También ha acordado celebrar una breve conferencia de prensa.

La cuota de inscripción es \$75. Para más información o registrarse para el evento, visite www.udallas.edu/udmc.

Diócesis cerrará el Año de la Fe con Misa y conferencias sobre *Lumen Fidei*

Por Michele Baker
Corresponsal

La primera encíclica del Papa Francisco, *Lumen Fidei*, será la pieza central de la ceremonia de clausura del *Año de la Fe* en la *Diócesis de Fort Worth*. En el 24 de noviembre, un evento para celebrar el final de este año jubilar, tendrá lugar en la *Parroquia del Santísimo Sacramento* en Arlington. Invitados especiales serán el Obispo Oscar Cantú de Las Cruces, Nuevo México, y el Monseñor Michael Olson, Rector del *Seminario Santísima Trinidad* en Irving. Las festividades comenzarán con la Misa y concluirán con la oración de la tarde. El Padre Carmen Mele, OP, director interino de la *Catequesis de adultos de la diócesis de Fort Worth*, y la Hermana Inés Díaz, SSMN, del *Ministerio Hispano*, están organizando el evento.

El Obispo Cantú presidirá la Misa y predicará tanto en inglés como en español. Después el Obispo Cantú reflexionará sobre



la encíclica *Lumen Fidei* (*La Luz de la Fe*) en español y el Monseñor Olson dará una reflexión sobre la encíclica en inglés.

Aunque originario de Houston, el Obispo Cantú tiene una conexión con el norte de Texas, ya que ganó su después de haber ganado un título de licenciatura de la *Universidad de Dallas*, antes de obtener una maestría en divinidad y una maestría en estudios teológicos de la *Universidad de Santo Tomás* en Houston. Después obtuvo una licenciatura en sagrada teología y un doctorado en teología

dogmática por la *Pontificia Universidad Gregoriana* de Roma. El Obispo Cantú fue nombrado obispo de Las Cruces en enero de este año.

El Monseñor Olson comenzó su mandato como rector del *Seminario Santísima Trinidad* en 2008. Aunque nativo de Chicago, llegó a la zona cuando su familia se trasladó en 1985, y fue ordenado sacerdote de la diócesis en junio de 1994. El Monseñor Olson y el Obispo Cantú estudiaron juntos en la *Universidad de Santo Tomás*.

La celebración de clausura se llevará a cabo de 3 a 4:30 PM el 24 de noviembre. Los organizadores piden que hagan reservaciones para saber la participación total, sin embargo, pueden asegurarse que no se les negará la entrada.

“El no tener obispo en Fort Worth ha limitado las oportunidades para que los fieles puedan responder a la iniciativa del Papa Benedicto XVI con motivo al *Año de la Fe*”, dijo el Padre Mele. “Al *Año de la Fe* se le dio un gran impulso por el inicio

del pontificado del Papa Francisco. Aunque el Papa Benedicto conectó íntimamente la fe y el amor en sus escritos, el Papa Francisco ha sido capaz de visiblemente vincular los dos por sus acciones proféticas. Se ha revitalizado la fe no sólo de los católicos, sino de muchos protestantes e incluso no cristianos”.

“Creo que esta celebración es una oportunidad muy buena”, dijo la Hermana Inés. “Vamos a terminar el *Año de la Fe*, pero hay que seguir hacia delante para hacer crecer nuestra fe. A lo largo de la diócesis hemos intentado muchas cosas diferentes para asegurarse de que las personas tienen la oportunidad de aprender y crecer”.

Para más información, visite www.fwdioc.org/pages/year-of-faith. Para registrarse al evento, llame a Irma Jimenez al 817-560-2452, extensión 360, o por correo electrónico a ijimenez@fwdioc.org. Se ofrecerá cuidado de niños de 5 a 6 de la tarde para aquellos que hagan reservaciones.

Reunited Missionaries

CONTINUED FROM PAGE 48

Worth, with no idea that a Marianist community existed here, could be called coincidence. What was about to unfold after that, however, can only be described as divine Providence.

In late August, Br. Bosco traveled along with the Marianist brothers and a priest who celebrated Mass for the retired Sisters of Saint Mary of Namur at Our Lady of Victory Center Chapel in South Fort Worth. Br. Bosco was introduced to the sisters, and they learned he was from the Democratic Republic of the Congo. All the sisters warmly welcomed their new visitor, but one of the nuns, Sister Roberta Hesse, was particularly inquisitive.

"Where in the Congo are you from?" Sr. Roberta asked the young man.

"Kikwit," Br. Bosco said.

"I was in Kikwit," Sr. Roberta said. "We lived on Avenue Tshikapa."

"What's your name?" asked Br. Bosco, who as a child had lived nearby.

"Sister Roberta," she said.

"Oh, Sr. Roberta!" Br. Bosco exclaimed, taking her hand. "I know you! I know you! You gave us milk!"

In that moment, Sr. Roberta began to recognize familiar features of his face and visions of the many young children she had served in her 35 years as a missionary in Africa, including 25 years in the Congo.

"I could still see his little face and I thought, 'I know that boy,'" Sr. Roberta said. "But he was a kid then. He has the same face, but he's a grown man now. We all change after a few years, but I knew it was him."

At the same time, specific memories of this sister flooded into Br. Bosco's mind. "I got this feeling inside of me. Then I just started remembering all these events and what I received from her," he said.

This was Sr. Roberta. He remembered her vividly. This was the nun who bandaged his bare feet many times, who tended to his bumps and bruises, who gave him oatmeal and milk in the mornings. This is the sister, who along her other missionary sisters, provided shoes and clothing. The sisters gave him notebooks, pens, pencils, and school supplies. And Sr. Roberta, he recalled, provided strong spiritual guidance all along the way.

In return for what he received, the young boy drew water from the river for the sisters,



Photo courtesy of Sr. Roberta Hesse, SSMN
Sister Roberta Hesse, SSMN, spent 35 years as a missionary sister in Africa. She returned to the Democratic Republic of the Congo for a visit in 2011. Here she visits a mother and her infant.

worked in their garden, mended fences, and brought them "pawpaw" (papaya) from time to time. "They taught us how to work for what we received and to be responsible," Br. Bosco said.

Since that initial meeting this past August, Br. Bosco tries to visit Sr. Roberta and the other Sisters of Saint Mary of Namur at Our Lady of Victory Center whenever he has the opportunity. "Whenever I can get there, I am there," he said.

"I will always remember what Sr. Roberta and the other sisters did in the Congo. She was a missionary, and she did a lot for our country. If today I am who I am, it is because I passed through them — in Catholic faith and doing good and the name I bear — both in terms of spiritual support and physical support that I received from them.

"The sisters lived as we lived. They always tried to help the local community."

For both Br. Bosco and Sr. Roberta, the chance meeting is still surreal. Each is still somewhat in a state of disbelief that they have been reunited after three decades and a half-world away from their original encounters.

"What I feel," said Sr. Roberta, "is that this boy has come this far and how he got to Texas is — I don't say coincidence — but by the gentle hand of God weaving our lives. And now we get to this one place. Here he is. And so what is God asking of me? To just sit here and let him go back? No. ... I know what he needs is human support and he also needs financial support.

"I get on my knees and pray for those things for him every day."

Br. Bosco is thankful for the prayers and contacts the experienced missionary sister is



Photo courtesy of Sr. Roberta Hesse, SSMN
Sr. Roberta visits a school in the Democratic Republic of the Congo when she returned in 2011.



Photo by Jerry Circelli / NTC
Br. Jean Bosco Mukolo, SM, earned a four-month fellowship administered by the U.S. Department of State and is working on the Financial Empowerment Program with the YWCA of Fort Worth and Tarrant County. Carol Klocek, executive director of the organization, said when presented with the offer to host Br. Bosco, "I just jumped at the chance."

providing him, so he can return to his country to continue his mission to help his people.

"I know God is giving me a message here. Some kind of message," Br. Bosco said.

"After seeing Sr. Roberta, I feel renewed, empowered. I feel engaged. I see myself ready to do better, to do more. She spent all her time and energy and life for the people of the Congo. She loved them and she is still loving them. Whenever I see her, she is here, but her heart is still there, in my home," Br. Bosco said.

"She is carrying in her heart the dreams of all the Congolese people — the suffering of all the men, women, and children. They need schools, water, food, electricity, and so many things. She is still a part of that dream for every Congolese to grow and live a better life ... to become somebody, like an American kid who has a vision, who has a future, who can dream.

"She gave so much to me and my fellow countrymen, and now it is my turn to do what I can do."

GOOD NEWSMAKER

Reunited Missionaries

Chance encounter finds Congo Marianist brother reconnecting with SSMN missionary from his past

BY JERRY CIRCELLI / CORRESPONDENT

AS A BOY GROWING UP IN WHAT IS NOW THE DEMOCRATIC REPUBLIC OF THE CONGO, JEAN BOSCO “MBAU” MUKOLO FOUND GREAT COMFORT AND SUPPORT IN THE COMPANY OF THE CATHOLIC MISSIONARY SISTERS IN HIS NEIGHBORHOOD. He even adopted his Christian name at the suggestion of the sisters, who saw something special in the youth. Saint John Bosco dedicated his life to the betterment and education of disadvantaged children and others in dire need of help. For three decades, Jean Bosco Mukolo, now age 35, has strived to live up to the name.

After completing primary and secondary school in his country, Jean Bosco went on to become a Marianist brother, with his formation taking place in Ivory Coast in West Africa. He then earned a bachelor's and master's degree in Nairobi, Kenya. Through eight years of study there, he immersed himself in social work programs to help street children, women, and the poor. Upon his return to the Democratic Republic of the Congo (DRC), Brother Bosco worked hard to start up the *Institut Supérieur d'Informatique Chaminade* (Chaminade Institute of Computer Science) — a school with a three year computer-related studies program. He now serves as general director of the school, which has grown to include 500 students in Kinshasa, DRC.

Br. Bosco's accomplishments earned him the distinction of being named one of only 56 leaders from 34 countries earning a



fellowship in the United States through the Community Solutions Program administered by the Bureau of Educational and Cultural Affairs of the U.S. Department of State. Through that four-month practical fellowship, which runs through December, Br. Bosco was placed with the Young Women's Christian Association of Fort Worth and Tarrant County. He is working in

the YWCA's Financial Empowerment Program to help move women out of poverty and into a life of financial independence and self-sufficiency.

Local YWCA Executive Director Carol Klocek said she was contacted earlier this year by an official with the Community Solutions Program and was asked if her organization would be willing to host Br. Bosco. When

After three decades, Brother Jean Bosco Mukolo, SM, was reunited with Sister Roberta Hesse, SSMN, at Our Lady of Victory Center in South Fort Worth. The series of events that led him there can only be explained as divine Providence. (Photo by Jerry Circelli / NTC)

she learned of his background and experience, Klocek said she didn't waste time committing the YWCA to the fellowship project. "I just jumped at the chance," she said.

From the time Br. Bosco walked in the door at the YWCA, an almost unbelievable series of events has unfolded. First, when the YWCA director and her colleagues discovered Br. Bosco was a member of a religious order — something they were unaware of before his arrival — they contacted the Marianist community at Nolan High School. It proved to be the perfect placement both in terms of a temporary residence and a welcoming community for Br. Bosco.

The fact that Marianist Br. Bosco had traveled more than 7,500 miles from Kinshasa to Fort

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