

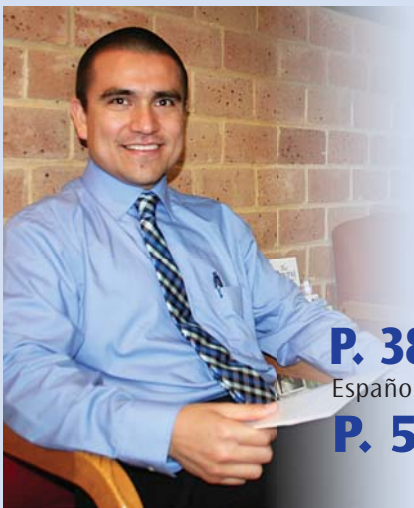


NEWSMAGAZINE North Texas Catholic

Bringing the Good News to the Diocese of Fort Worth Vol. 30 No. 7 November / December 2014

Celebrating 25 years of service by permanent deacons formed in and for the diocese

The first class of 17 permanent deacons formed in a Diocese of Fort Worth-conceived and executed program are vested, ordained, and greet one another with fraternal hugs after their ordination in 1989. (NTC file photos)



P. 38
Español

P. 50

Preparing for a new Permanent Deacon Formation class

Juan Rendon, who will head the newly re-activated Permanent Deacon Formation Program, says, “It’s exciting to build on a foundation that was laid previously and improve on it.”

In addition to designing a formation program, he will head efforts to find deacon candidates “who do their best to live out the Gospel in the community.”

Juan Rendon waiting for an appointment at the diocesan Catholic Center

(NTC Photo / Joan Kurkowski-Gillen)

In This Issue...

15 ST. PATRICK LEADER ART DICKERSON HONORED BY FFHL

About 300 supporters of the Franciscan Foundation for the Holy Land gathered recently to join in honoring Art Dickerson for his generous and genuine support of the Christian population of the Holy Land.



18 THREE LONG-TERM CATHOLIC CENTER EMPLOYEES HONORED

On three separate days of leave-taking, long term employees of the diocese: Executive Administrative Assistant Carol Watson, Superintendent of Catholic Schools Don Miller, and Director of Youth and Young Adult Ministry Kevin Prevou were honored by hundreds of their co-workers, friends, and family members for their contributions to the work of the Church of North Texas.



33 In the Spirit of St. Francis: Pet blessing at St. Maria Goretti

Many of our churches observe St. Francis' of Assisi's birthday with the blessing of the animals. NTC writer and photographer Juan Guajardo catches the owners' and their pets' startled responses as the blessed sprinkles fly at St. Maria Goretti.



10 YOUNG CATHOLIC PROFESSIONALS

Fairly new in the diocese and only the second chapter in the country, the YCP group offers young Catholics a chance to connect, grow in their faith, and grow professionally.

12 WORLD YOUTH DAY KRAKOW

With memories of WYD Rio still fresh, the diocese is in full-scale preparation mode for WYD 2016 in Poland, where Bishop Olson will join the pilgrimage, sharing the full experience with the youth and young adults taking in the holy places of Poland, celebrating the events with the pope.

14 EMERGING BECOMES THRIVE

Fort Worth's Young Adult Ministry and its Dallas equivalent, will join up as Emerging merges with THRIVE. Hopes are for huge numbers as young adults come together to know their faith better, worship, and hear nationally known speakers.

34 40 DAYS PRAYER VIGIL KICKS OFF

As 40 Days for Life campaigns kicked off around the globe seeking to end abortion, more than 150 gathered in Southwest Fort Worth to start the Fort Worth campaign near the Planned Parenthood facility there.

37 RESPECT LIFE GALA SETS RECORDS

More people attended and more money was bid on auction items at the 10th annual Bishop's Respect Life Gala. In his first year addressing the banquet as bishop, Bishop Olson left no doubt as to his role in defending life from conception to natural death. And he challenged the audience to be transparent, honest, and truthful, that the world might see Christ in us.

North Texas Catholic



NEWSMAGAZINE

PUBLISHER:

Bishop Michael Olson

COMMUNICATIONS

DIRECTOR: Pat Svacina

EDITOR: Jeff Hensley

ASSOCIATE EDITOR:

Tony Gutiérrez

EDITORIAL ASSISTANT:

Judy Russeau

WEB DESIGNER:

Chris Kastner

CIRCULATION: Pam

Quattrochi

CONTRIBUTORS:

Michele Baker

Jenara Kocks Burgess

Jaqueline Burkepille

Jerry Circelli

Juan Guajardo

Kathy Cribari Hamer

Joan Kurkowski-Gillen

Michael McGee

Wendy Pandolfo

Nicki Prevou

Donna Ryckaert

TRANSLATORS:

Reyna Castelan

Pedro Moreno

REGULAR COLUMNISTS:

Denise Bossert

Marlon De La Torre

Jean Denton

Kathy Cribari Hamer

Jeff Hedglen

Jeff Hensley

Fr. Carmen Mele, OP

David Mills

Mary Regina Morrell

Sharon K. Perkins

Fr. James Wilcox

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

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

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

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

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

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



Permanent Diaconate marks milestone, prepares for future

Whether you are interested in becoming a permanent deacon or are simply one of us who admires these men who have taken on the work of serving the poor, the ill, and a little bit of all of the work of the Church, be sure to read Joan Kurkowski Gillen's story on the 25th anniversary of the Permanent Deacon Formation Program in the diocese beginning on **p. 38**.

These fine men who take on Holy Orders, while most often maintaining their secular employment for the support of their families, make a choice to follow God that requires a great deal from them and those families. Yet, by their own account, they have received much in return as they have followed out their vocations. Like the vast majority of those who serve the Church in the priesthood, they are happy with their choice.

We have a special package of deacons' personal remembrances available on the Web only, (northtexascatholic.org) gathered by our Wichita Falls correspondent, Jenara Kocks Burgess. I mention it because I find her collection of the personal stories of eight of the original 17 deacons ordained for our diocese in that first Fort Worth-conceived and carried out program of formation to be extraordinary — and I'm afraid you might miss it.

The package of stories is a jewel, as a tale of human service and sacrifice, told in the voices of these men, who have endured in their calling for more than 25 years now.

They have visited the sick and dying, even offering little "sermonettes" as Deacon Jim Poole termed it, to congregations of one, to bring both the Eucharist and the presence of the Church to their bedsides.

They have witnessed the passing of their spouses, women formed in the whole body of knowledge that helps inform the diaconate, women who served at their husbands' sides for decades following their ordinations.

They have grieved, and found comfort in their deep relationships with our Lord and in the rhythms of praying the Divine Office every day, as Deacon Ray Lamarre recalls.

They have drawn on their own experience in helping develop programs of marriage preparation, their knowledge of family life in helping bring RCIA programs into compliance with diocesan norms.

They have worked with pastors and parishioners to build new church buildings and remodel and refurbish old ones.

They have been a part of the life of our churches, and like our priests, offer an image of Jesus the Servant that can make all of us proud to be part of their stories.

Jeff Hensley

We must trust the Holy Spirit, *and preach the whole Gospel*



“Trust the Holy Spirit, be yourselves, and resist the temptation to change your people — but accompany them on the way of conversion.” These are the words that I most remember as being spoken by Pope Francis to me and to 139 other bishops ordained and installed during this past year. My recent time spent in Rome took on more of the character of a retreat with fellow bishops than that of a vacation. The nine days included lectures, time for prayer together, Mass concelebrated at the tomb of St. Peter, and the audience with Pope Francis.

The opportunity to be received by the Holy Father with bishops from all over the world whom I had recently gotten to know on this retreat, offered me the experience that it is indeed a “small world” but an even smaller Church. It was truly joyful for me to listen to and share stories with bishops who are adjusting to the change in ministry that each of us are experiencing. Each of us carried the people of our respective dioceses with us in our prayers, thoughts, and intentions.

The substance of these words of encouragement and guidance directed to us by Pope Francis were very much reflected in the character of the Pope as he spent time with each of us. “Trust the Holy Spirit.” The Holy Father is very much a man who trusts the Holy Spirit in all that he says and does in service to the entire Church. This is especially seen in his beautiful gift of joy that he shared with me and with my brother bishops as he took time to receive each of the 140 of us present for this audience.

There is a confidence about the Pope that is marked by the direct honesty of an authentically humble man. He is a man who is very much himself — the confidently loved disciple of Jesus.

“Be yourselves.” There is a confidence about the Pope that is marked by the direct honesty of an authentically humble man. He is a man who is very much himself — the confidently loved disciple of Jesus. When I spoke directly with the Pope, I shared with him that all of the people of the Diocese of Fort Worth — Catholics, Protestants, Jews, people of all faiths, and even people of no religious faith — love him and pray for him. He smiled and asked me to convey his thanks to them and the promise of his prayers.

“Accompany the people on the way of conversion.” I asked the Holy Father to please pray for vocations to the priesthood and religious life in the Fort Worth Diocese. He smiled and promised that he would do so and then he added — “Trust the Holy Spirit and preach the Gospel, the WHOLE Gospel — and the vocations will come.” So as I carried each and all of you in my prayers on my pilgrimage to the Holy See, I carry this message back to you from our Holy Father. Let’s ac-

company each other on this way of conversion and resist the temptation to preach anything less than the entire Gospel that we have received from Christ that many will be able to hear Him call them each by name.

+ Michael F. Olson

+ BISHOP MICHAEL F. OLSON, STD, MA
DIOCESE OF FORT WORTH





Pope Francis and Bishop Olson beam as they greet one another

Bishop Michael Olson traveled to Rome in September to meet with the pope and the other bishops of the Church from around the world who had been ordained and installed in the last year, for instruction, prayer, worship, and fellowship.

All photos:

Copyright © 2014
 Servizio Fotografico de "L'O.R."
 00120 CITTA DEL VATICANO
 Tel. 0669 884 797 – Fax 0669 884 998
 E-mail:photo@ossrom.va



Above:

Bishop Michael Olson kisses Pope Francis' ring as a sign of his union with and loyal obedience to the pope.

Above Right:

Bishop Michael Olson approaches Pope Francis in a receiving line for a personal word and greeting.

Right:

Pope Francis arrives for a meeting with 140 new bishops from around the world — including Bishop Michael F. Olson — at the Vatican Sept. 18. The pope encouraged bishops to be as vigilant and courageous as sentinels keeping watch over the faith, and as forgiving and patient as Moses. *(CNS photo/L'OSSERVATORE ROMANO)*



*"For Catholics,
responsible
citizenship is
a virtue..."*

*...and political
participation
is a moral
obligation."*

*-U.S. Catholic
Conference of Bishops*



Texas Catholic Network

Helping Advocate as the Voice of our Faith

Today, our country faces daunting **political** and **moral** choices. How we respond will have an irreversible impact on our future. Our **faith** helps navigate these turbulent times--in both our **private lives** and our **public responsibilities**. We are obliged to **speak the TRUTH** and to make decisions based on facts.

Directed by the Catholic Bishops of Texas, the Texas Catholic Network gathers thousands of Catholics to advocate for **LIFE**, to stand for **SOCIAL JUSTICE**, and to promote the tenets of our **FAITH** to state and federal policymakers.

Membership is FREE and provides you with:

- ❖ **IN-DEPTH ANALYSIS** of pressing public policy issues;
- ❖ Latest **NEWS UPDATES** on legislation and regulations;
- ❖ **ACTION ALERTS** for **YOU** to get involved in advocacy; and,
- ❖ Invitations to **EVENTS** at the State Capitol and elsewhere.

Sign up at today

WWW.TXCATHOLIC.ORG

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

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

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

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

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

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

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

Correction to Clergy Assignments for the Diocese of Fort Worth

Rev. Albert Francis Kanjiranthumkal, HGN, upon presentation by the Provincial of the Heralds of the Good News – Mother Theresa Province is appointed Sacramental Priest, Sacred Heart Parish, Seymour and St. Mary of the Assumption Parish, Megargel from Parochial Vicar, St. Patrick Cathedral Parish, Fort Worth, effective September 6, 2014

Rev. John Perikomalayil, HGN, upon presentation by the Provincial of the Heralds of the Good News – Mother Theresa Province is appointed Sacramental Priest, St. Joseph Parish, Rhineland and Santa Rose Parish, Knox City effective September 6, 2014..

The North Texas Catholic is seeking freelance correspondents

The *North Texas Catholic* is looking for good, practicing Catholics with journalistic experience to cover events and write features. We are also seeking reporters who can write original news or feature content in Spanish. Those interested must have taken, or be willing to take the Diocese of Fort Worth's "Keeping Children Safe" program. If you are interested in writing news and/or feature articles for the *NTC*, please send samples of your published work to the editor, Jeff Hensley, at JHensley@fwdioc.org, or to the associate editor, Tony Gutiérrez, at TGutierrez@fwdioc.org.

1. Publication Title: North Texas Catholic Newsmagazine
 2. Publication Number: 0899-7020
 3. Filing Date: 10-1-14
 4. Issue Frequency: Bi-monthly
 5. Number of Issues Published Annually: 6
 6. Annual Subscription Price: \$18
 7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, city, county, state, and ZIP+4®): North Texas Catholic, 800 W. Loop 820 S., Fort Worth TX 76108-2419
 Contact Person: Jeff Hensley, Telephone (include area code): 817-560-3300
 8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer): Same as above

9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank)
 Publisher (Name and complete mailing address): Bishop Michael F. Olson, 800 W. Loop 820 S., Fort Worth, TX 76108-2419
 Editor (Name and complete mailing address): Jeff Hensley, 800 W. Loop 820 S., Fort Worth, TX 76108-2419
 Managing Editor (Name and complete mailing address): NA

10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the names and addresses of the individual owners. If owned by a partnership or other unincorporated firm, give its name and address as well as those of each individual owner. If the publication is published by a nonprofit organization, give its name and address.)
 Full Name: Catholic Diocese of Fort Worth
 Complete Mailing Address: 800 W. Loop 820 S., Fort Worth, TX 76108-2419

11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box None
 Full Name: _____
 Complete Mailing Address: _____

12. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one)
 This purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes:
 Has Not Changed During Preceding 12 Months
 Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)

13. Publication Title		14. Issue Date for Circulation Data Below	
North Texas Catholic Newsmagazine		November/December Oct. 1, Publication Note	
15. Extent and Nature of Circulation		Average No. Copies Each Issue During Preceding 12 Months	No. Copies of Single Issue Published Nearest to Filing Date
a. Total Number of Copies (Net press run)		90,478	85,944
b. Paid Circulation (By Mail and Outside the Mail)	(1) Mailed Outside-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)	34,171	34,190
	(2) Mailed In-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)	54,110	49,904
	(3) Paid Distribution Outside the Mails Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside USPS®	0	0
	(4) Paid Distribution by Other Classes of Mail Through the USPS (e.g., First-Class Mail®)	0	0
c. Total Paid Distribution (Sum of 15b (1), (2), (3), and (4))		88,581	84,094
d. Free or Nominal Rate Distribution (By Mail and Outside the Mail)	(1) Free or Nominal Rate Outside-County Copies Included on PS Form 3541	777	750
	(2) Free or Nominal Rate In-County Copies Included on PS Form 3541	720	700
	(3) Free or Nominal Rate Copies Mailed at Other Classes Through the USPS (e.g., First-Class Mail)	0	0
	(4) Free or Nominal Rate Distribution Outside the Mail (Carriers or other means)	0	0
e. Total Free or Nominal Rate Distribution (Sum of 15d (1), (2), (3) and (4))		1,497	1,450
f. Total Distribution (Sum of 15c and 15e)		90,078	85,544
g. Copies not Distributed (See Instructions to Publishers #4 (page #3))		400	400
h. Total (Sum of 15f and g)		90,478	85,944
i. Percent Paid (15c divided by 15f times 100)		98.3	98.3

* If you are claiming electronic copies, go to line 16 on page 3. If you are not claiming electronic copies, skip to line 17 on page 3.

16. Electronic Copy Circulation

	Average No. Copies Each Issue During Preceding 12 Months	No. Copies of Single Issue Published Nearest to Filing Date
a. Paid Electronic Copies		
b. Total Paid Print Copies (Line 15c + Paid Electronic Copies (Line 16a))		
c. Total Print Distribution (Line 15f + Paid Electronic Copies (Line 16a))		
d. Percent Paid (Both Print & Electronic Copies) (16b divided by 15c x 100)		

I certify that 50% of all my distributed copies (electronic and print) are paid above a nominal price.

17. Publication of Statement of Ownership
 If this publication is a general publication, publication of this statement is required. Will be printed in the November/December issue of this publication. Publication not required.

18. Signature and Title of Editor, Publisher, Business Manager, or Owner: Jeff Hensley
 Date: 10-16-14

I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).

Archbishop Kurtz hopes synod's final report will 'refine and clarify'

CHURCH, NATIONAL & INTERNATIONAL NEWSBRIEFS

Hunger in a world of wasted food is a tragic paradox, pope says



Archbishop Kurtz of Louisville, Ky., greets Cardinal Raymundo Damasceno Assis of Aparecida, Brazil, as they leave the morning session of the extraordinary Synod of Bishops (CNS / PAUL HARING)

VATICAN CITY (CNS) — Archbishop Joseph E. Kurtz of Louisville, Kentucky, said he hoped the final report of the Synod of Bishops on the family would improve on the assembly's midterm report in celebrating exemplary families, encouraging missionary outreach, and emphasizing that the church's pastoral efforts must be grounded in Scripture and Catholic teaching.

The archbishop, president of the U.S. Conference of Catholic Bishops, spoke to reporters Oct. 15 about the process of recommending amendments to the midterm report, which Hungarian Cardinal Peter Erdo of Esztergom-Budapest delivered two days earlier.

Cardinal Erdo's address stirred controversy inside and outside the synod hall with its strikingly conciliatory language toward people in situations contrary to Church teaching.

Following the cardinal's address, the 191 synod fathers split into 10 discussion groups organized by language.

Archbishop Kurtz was one of 18 bishops in his English-speaking group, which also included Cardinal Donald W. Wuerl of Washington, one of nine members assigned to draft the synod's final report.

The archbishop said his group completed its work that morning, and had arrived at its recommendations with "great unanimity."

Archbishop Kurtz said the group's proposed changes had three basic purposes: "to highlight the importance of the witness of sacrificial, loving families today," to encourage a missionary spirit of "reaching out and accompanying people, starting where people are," and "to locate clearly our pastoral avenues and pastoral outreach ... within the beauty of sacred Scripture and our Church teaching."

Asked about the midterm report's call for the church to recognize the "positive reality" of non-marital unions when they reflect "authentic family values," the archbishop said his group had sought to "refine and clarify what that means."

VATICAN CITY (CNS) — Providing food aid to people in need is not enough to eradicate world hunger, Pope Francis said.

An overhaul of the entire framework of aid policies and food production is needed so that countries can be in charge of their own agricultural markets, he said.

"For how long will systems of production and consumption that exclude the majority of the world's population even from the crumbs that fall from the tables of the rich continue to be defended?" he asked.

The pope made his comments in a message marking the Oct. 16 celebration of World Food Day, a commemoration sponsored by the U.N. Food and Agriculture Organization to highlight the global fight against hunger and the need to help farmers and farm workers.

The U.N. organization estimates that 842 million people are chronically hungry, but that many more die or suffer the ill effects of inadequate nutrition. Close to 7 million children die before their fifth birthday every year, 162 million children under 5 are stunted, while at the same time, 500 million people are obese, its latest figures say.

In his written message, Pope Francis said it is "one of the most tragic paradoxes of our time" that there can be so many people going hungry where there is an "enormous quantity of food wasted,



A vendor rests at his stall that has spoiled vegetables under a table in Quezon City, Philippines. In his statement for World Food Day, Pope Francis called for an overhaul of the framework for food production and aid policies. (CNS PHOTO/ ROLEX DELA PENA, EPA)

products destroyed, and price speculation in the name of the god of profit.

"To eradicate hunger, it's not enough to overcome the food gaps of those who are less fortunate or to assist those who live in emergency situations with help and aid," he said.

"Rather, it is necessary to change the paradigm of aid and development policies, modify international regulations concerning agricultural production and commerce — guaranteeing countries where agriculture represents the foundation of their economy and their survival the self-determination of their own agricultural markets."

'Place the poor' ahead of everything, Catholic Charities workers told

CHARLOTTE, N.C. (CNS) — Poverty, in particular understanding its root causes and finding innovative ways to reduce it, was the focus of Catholic Charities USA's annual national gathering Oct. 4-7 in Charlotte.

Discussions had extra urgency given the stagnating number of Americans living at or below the poverty line.

"This is our opportunity to come together as providers of critical life services to nearly 10 million of our economically poor sisters and brothers

throughout this nation," said Gerard Carter, executive director of Catholic Charities Diocese of Charlotte, which hosted the event.

A message from Pope Francis could not have been more fitting for the 500-plus people from Catholic Charities agencies and partners across the United States as they opened their proceedings.

"Be merciful," the pope said, speaking in his native Spanish in a personalized video message. "I ask you to place the poor ahead of yourselves in

everything you do.

"You are the very hands of Jesus in the world. Your witness helps change the course of many people, many families and many communities," he continued.

He said he was grateful to God "for the work each and every one of you do on a daily basis." He reminded them that since day one of his papacy, he has been telling the whole Church that "going out in the street could get you bruised, staying in your home behind locked doors is safe."

"I would rather have a wounded and stained Church that's out in the street, rather than having a Church that's ill because of staying behind locked doors, comfortable and clinging to the safety of the status quo," he said.

The Church's charitable outreach efforts must help people not only survive but thrive, said Father Larry Snyder, the outgoing president of Catholic Charities USA. This was his 10th and last annual gathering as head of the national network of local agencies.

JPII Foundation for Life and Family's Arland Nichols addresses UNT pro-life group

By Erica Rohde
Contributing Writer

DENTON — Arland Nichols, founder of the John Paul II Foundation for Life and Family, addressed a group of pro-life students at the University of North Texas Sept. 30. Nichols started the foundation to promote the Culture of Life through education and formation, and was invited to the campus by Eagles for Life, UNT's pro-life organization.

"Science shows that life begins at the moment of fertilization, at the moment of conception," Nichols said. "That's independent of any specific ethical, moral, political, religious view of human life or of human embryos."

Despite evidence that the four major contraceptives — combined oral contraceptive pills (OCP), Plan B, the Intrauterine Device (IUD), and Ella — are abortion-inducing, he said, women remain uninformed of the dangers associated with them.

He shared information about each one and their individual harmful effects on the endometrium, or inner lining of the uterus, giving them abortion-inducing effects. He added that there is no question as to whether IUDs cause early abortions, and Ella is the strongest in causing early abortions.

Nichols answered the students' questions, exposing important points about women's health, such as the realities of underdiagnosed endometriosis, the faulty research behind the policies of the HHS mandate, and the realities of being pro-life among a largely pro-choice population.

"Is it wise for you to talk to college students about this? They'd be more inclined to be pro-life, because now they know that the contraception they really want is causing early abortions," Nichols said. "I say people need truth, to be able to make informed decisions."

DIOCESAN, LOCAL & STATE NEWSBRIEFS

Diocesan schools deliver supplies for unaccompanied immigrant children



Photo by Juan Guajardo / North Texas Catholic

Students from Catholic schools all over the diocese delivered donations of more than 80 boxes of school supplies and hygiene kits for unaccompanied minors being cared for at Catholic Charities' Assessment Center on Oct. 1.

By Juan Guajardo
Correspondent

FORT WORTH — When they heard news of Catholic Charities Fort Worth's efforts to help and house unaccompanied minors crossing into the U.S. to escape violence and poverty in their home nations, the principals of the 20 Catholic schools in the diocese and Lisa Griffith, development associate for the Catholic Schools Office, decided to do something to aid in the effort.

They met in early August, brainstormed, and came up with an idea: Help Catholic Charities by gathering much-needed backpacks, school supplies, hygiene kits for those needy children, and general cleaning supplies for the Assessment Center where many of them are being housed. And to help keep young hands from boredom, activity boxes with puzzles, small games, colored pencils, etc.

So they started a donation drive at every school as soon as the school year started, and on Oct. 1, students volunteered to drop off the donations at Catholic Charities' main campus in South Fort Worth.

"Our principals last year started a World Mission Rosary Day, and they thought in conjunction with doing this to let the kids do an all-schools service

project," Griffith said. The schools participated in the World Mission Rosary Day again this year on Oct. 17. "We felt like we could come and help meet the need."

And they are meeting a huge need, according to Danielle Graham, In-Kind Services coordinator for Catholic Charities.

"They're so important!" Graham said, referring to the donations for the unaccompanied minors. "They come here and they don't have anything. They only have the clothes on their back — that's very true. It means so much for them to have their own toothbrush, to have their very own hairbrush, and we ask that there's a small toy in each of the boxes, and that goes a long way."

"Our mission here is to give people hope," she continued. "So everything counts, everything we can do to give them hope."

Johnathon Muraski, a senior at Nolan Catholic High School, was part of a small team of volunteers from his school who helped unload more than 80 medium and large boxes brimming with donations from the various schools.

"It's a really good thing to have going," Muraski said. "It feels really nice being able to help out and support your community," and those whose needs are so much greater than your own.

Memorial Mass for Children Who Died Before Baptism offers peace to grieving parents

By Joan Kurkowski-Gillen
Correspondent

FORT WORTH — Held Oct. 4 in St. Mary of the Assumption Church in South Fort Worth, the Memorial Mass for Children Who Died Before Baptism is planned each year to comfort parents who lost children to miscarriage, stillbirth, or abortion.

It is scheduled as close as possible to the feast day celebrating Our Lady of the Rosary. During the Mass, participants place roses, in memory of their babies, on a side altar dedicated to the Virgin Mary. The event has been sponsored by Mother & Unborn Baby Care of North Texas and Catholics United for Life for the past 20 years.

Bishop Michael Olson celebrated the Mass with St. Mary's pastor Father David Bristow and Father Christopher Stainbrook, pastor of St. Timothy Anglican Ordinariate Community, which uses St. Mary's facilities.

"Oftentimes, in the world today — when we're dealing with the mystery of death — we tend to approach it simply with a certitude of faith," he said. "We should approach it with the certitude of hope — the hope of God's goodness, mercy, and love."

Christians have hope and confidence that those who have died are with Christ, Bishop Olson said.

"We have the confidence and hope that Christ will not let one of us perish," he added. "Confidence and hope does not leave room for fear, but is emboldened with courage."

A life does not have to be long on earth to accomplish Christ's mission, the bishop pointed out.

"So we pray for the consolation of hope that only Christ can give us," he said in closing. "A hope that is vibrant, alive, and more powerful than sin, sickness, or death."

Young Catholic Professionals

Offers a new platform for mingling, networking — and growing in faith

By Juan Guajardo
Correspondent

WHERE CAN YOU FIND YOUNG PILOTS, NURSES, TEACHERS, ENGINEERS, SOCIAL WORKERS, POLICE OFFICERS, SOFTWARE DEVELOPERS, AND INFORMATION TECHNOLOGY PROFESSIONALS — NOT TO MENTION PRIESTS — mixing and mingling in one place over free drinks and appetizers?

A Young Catholic Professionals (YCP) event, that's where.

Founded in 2010 by Jennifer Baugh, a young Catholic from the Diocese of Dallas, the ministry is dedicated to encouraging “young adults in their 20s and 30s to have a deeper relationship with the Lord and to be courageous witnesses in imitation of Christ” as well as reminding young professionals of their responsibility to “apply our Catholic faith to all aspects of our lives — at work, at home, and in all our interactions,” as Baugh stated recently in an interview for the *National Catholic Register*.

YCP has gained nationwide attention. In May of this year, the organization launched its second



Mary Elizabeth Levy, vice president of development for YCP, and Aaron Muñoz, president of YCP Fort Worth, laugh at a joke told by keynote speaker Tom Horton. More than 120 young adult professionals gathered at Good Shepherd Parish in Colleyville on Sept. 16. (NTC / Juan Guajardo)

chapter in our own diocese, and in September San Antonio had its kick-off making it the third YCP chapter in the nation, with more cities expressing interest in organizing their own chapters.

Fort Worth's has proven to be popular, bringing in an average of 150 people per event, according to YCP Fort Worth chapter president Aaron Muñoz. At some events (one featuring Bishop Michael Olson), they had more than 200 in attendance.

“I think it speaks to the desire that many young adults have and had, so I think we're meeting

some of their goals, some of their desires,” Muñoz said. “We've had plenty of people approach us and say, ‘Thank you guys for doing this. Thank you guys for helping to start this chapter.’ I think through God's grace we're reaching young adults, and, hopefully, they are finding fulfillment, and maybe some of what God is calling them to, in this group.”

YCP brings a unique approach to ministry — one that Muñoz and the chapter's vice president of development, Mary Elizabeth Levy, believe appeals to cradle Catholics, active and involved Catholics, fallen-away Catholics, and new Catholics alike. And with nationwide statistics showing more and more young adults falling away from their faith, they hope YCP Fort Worth brings renewed interest, solidarity, and fellowship to local young Catholic adults, renewed interest that gets them back in the pews and staying involved.

“The mission of YCP is to foster Catholic identity, encourage community, and inspire a call to action,” Levy said. “We're kind of offering this platform for people from everywhere to get together and learn from each other and support each other too. We of-

fer something different. ... It's a different platform, a different environment, and it's not that theologically- or catechetically-based, but you still get a great dose of the faith and learn more.”

YCP's mix of faith and work, the spiritual and the secular, and its penchant for making everyone feel invited, are part of its allure. Its events, which include a monthly Executive Speaker Series, a Networking Happy Hour every other month, semi-annual St. Joseph the Worker Retreats (first one coming this fall), and (eventually) mentorship and spiritual direction programs, offer something for everyone — from those who want to learn about their faith, and those who want to hang out with other young Catholic adults, to those who want to network and make business connections, Levy and Muñoz said.

As an example, take YCP's monthly Executive Speaker Series. At the latest Executive Speaker event, at Good Shepherd Parish in Colleyville Sept. 16, more than 120 participants enjoyed a cocktail hour with free wine, beer, and appetizers, and chatted and networked with others like themselves from the Fort Worth Metro area. They then engaged in a short reflection and prayer led by Father Jonathan McElhone, TOR, parochial vicar at Good Shepherd, and listened to a seasoned Catholic professional (in this case, Tom Horton, former chairman and CEO of American Airlines) give a talk on spirituality and work. At the back, community tables (think of them as a sort of ministry fair) from Cassata High School and 40 Days for Life offered volunteer opportunities.

“I think YCP brings a safe environment for young Catholics

(L-R) Daniel Cochran, Cassandra Escobar, Israel Hurtado, and Sergio Rocha chat at the YCP Executive Speaker event Sept. 16. (NTC / Juan Guajardo)



“The mission of YCP is to foster Catholic identity, encourage community, and inspire a call to action. We’re ... offering this platform for people from everywhere to get together and learn from each other and support each other too.

We offer something different.”

— Mary Elizabeth Levy

to come and interact with each other,” Fr. McElhone said of the event. “There seem to be so few opportunities like this for them, where they can be unashamed of

their Catholic faith and where they are encouraged and offered insights for living this faith in the workplace.”

He continued, “I think sometimes young adults feel they don’t fit into the local church, especially when they are single.... By bringing this dynamic and influential group together, they are supported by each other and have a chance to interact with other like-minded young adults. Of course, each person brings back to their workplace something they’ve learned regarding integrating their faith into their work, which can only be a bonus for the workplace environment.”

Levy, 29, vice president of merchandising and marketing for Into the Garden, an outdoor living store, and Muñoz, 33, a specialist in network security, agree.

“It’s a lot of fun, and I’ve met a lot of wonderful people. To be able to offer that opportunity to



Participants chat with other young professionals. More than 120 gathered at Good Shepherd Parish in Colleyville Sept. 16, for an Executive Speaker Series event hosted by the Young Catholic Professionals. (NTC / Juan Guajardo)

other people in the Fort Worth Diocese is such a blessing,” Levy said. “Young adults are thirsty for community and this understanding of our faith and making life make sense and seeking balance. I’m searching for that too.

“I know there are many more young adults who haven’t heard

of YCP yet, or are seeking a community, too, or maybe have fallen away from the Church, or gotten sort of disinterested,” she added. “This is a great way to get them back thinking about their faith and hopefully back active in the Church. We hope people try out some of our events.”

DISCOVER THE CATHOLIC DIFFERENCE

TRUST YOUR FAMILY'S INSURANCE NEEDS TO THE KNIGHTS OF COLUMBUS.



Membership with the Knights gives you and your eligible family members exclusive access to quality products backed by the top-rated financial strength* of the Knights of Columbus, including:

- *Life insurance products for family, business, and estate planning.*
- *Disability insurance to help protect your income from illness or injury.*
- *Long Term care insurance to help protect you through your golden years.*
- *Annuities for tax-deferred growth or income you cannot outlive.*



132 years ago, we began our mission of protecting Catholic families. Let one of our professionally trained field agents advise you and your family of our benefits and membership.

John F Regan, CFP, ChFC, CLU & FIC
General Agent

(972) 599-2803 | kofcntx.org | john.regan@kofc.org

*As of 07/01/14, Rated A++, Superior for financial strength by A.M. Best.

LIFE INSURANCE DISABILITY INSURANCE LONG-TERM CARE RETIREMENT ANNUITIES

Local Catholics to follow in footsteps of St. John Paul II on 14-day pilgrimage to Worth Youth Day 2016 in Krakow



Photo courtesy of Catholic Pilgrim Office, Inc.

The side of St. Mary's Basilica in Krakow, where as pope, St. John Paul II preached and heard confessions when he returned to visit his native Poland. Krakow is the site of the 2016 World Youth Day.

**By Jerry Circelli
Correspondent**

GABE GUTIÉRREZ CLEARLY REMEMBERS AN EXCITING SUMMER NIGHT IN RIO DE JANEIRO, SURROUNDED BY 3 MILLION SPIRITED YOUTH AT COPACABANA BEACH, WHERE IT EMBRACES THE ATLANTIC OCEAN IN A 2.5 MILE-LONG SANDY CRESCENT. At one end, Sugarloaf Mountain rises straight up from the water's edge. "And the silence was deafening," recalled, Gutiérrez, high school youth and young adult minister for St. Elizabeth Ann Seton Parish in Keller.

There before the crowd was Pope Francis, who had asked the gathered masses at World Youth Day 2013 to pray in silence at Eucharistic Adoration and in the presence of Christ.

"The waves were crashing on the beach, and that's all you could hear," added Jason Spoolstra, a friend of Gutiérrez and youth minister at St. Thomas Aquinas Parish in Pilot Point, who also attended.

Together, Gutiérrez and Spoolstra helped guide about 30 youth, young adults, and chaperones on the spiritual pilgrimage to World Youth Day 2013 in Rio de Janeiro. The two said their experiences were so moving that they wanted others to share another global journey in faith, this time to World Youth Day 2016 in Krakow, Poland.

On learning that Bishop Michael Olson was encouraging youth from throughout the diocese to attend World Youth Day 2016, the two offered to help organize the pilgrimage, slated July 19 through Aug. 1, 2016.

Marlon De La Torre, diocesan director of Catechesis, welcomed the help of the two young

men and is looking to them to be coordinators for the diocesan pilgrimage.

Like the two World Youth Day coordinators, De La Torre has also grown spiritually through past involvement in the youth pilgrimages. As a college student in 1993, he attended World Youth Day in Denver, with his home parish from El Centro, California. In 2000, leading a large group from the Diocese of Memphis, where he served as director of religious education, De La Torre traveled to World Youth Day in Rome.

"It was the Jubilee year and it was phenomenal," he said. "We had 2 million kids in the square chanting 'Viva Papa!'" That was a pretty awesome sight."

De La Torre said, "It gives us a chance to really see the Church universal. We are One, Holy, Catholic, and Apostolic Church. And you come away with an awe of our Church and a better understanding of our faith."

That was St. John Paul II's plan all along, said De La Torre. Out of love and respect for youth, the pope encouraged and invited young people to come together and created the first World Youth Day in 1984. In all, 30 World Youth Days have been held, 18 at the diocesan level and 12 with international gatherings. Locally, World Youth Day is celebrated annually.

De La Torre is looking forward to helping guide a diocesan group this year, along with Gutiérrez, Spoolstra, at least six priests, and several chaperones. What he finds most exciting, however, is that Bishop Olson will lead the pilgrimage.

"Our shepherd is shepherding his flock to World Youth Day 2016," De La Torre said, emphasizing that the bishop leads by example.

Gutiérrez, Spoolstra, and some of their friends met with the bishop recently and produced a video in which he discussed his own experiences at World Youth Day, attending as a local seminarian in 1993.

In the video interview, the bishop said of World Youth Day in Krakow and the exciting destinations planned along the way, "I'm asking you to join me as well as other Catholics, young adults, youth from the Diocese of Fort Worth,

World Youth Day 2016 Pilgrimage Itinerary

NOTE: Mass will be celebrated every day of the pilgrimage.

DAY 1 — DALLAS-FORT WORTH: Depart for Rome, Italy.

DAY 2-5 — ROME AND ASSISI: Visit the Basilicas of St. Mary Major, St. John Lateran, and St. Paul Outside the Walls; the tomb of St. Francis and the Portiuncula and celebrate Mass there; and the Vatican Museum, the Sistine Chapel, and St. Peter's Square and the Church of St. Peter.

DAY 6 — MUNICH, GERMANY; PRAGUE AND BRNO, CZECH REPUBLIC: Attend Mass at Svaty Hora the holy mountain. Visit Our Lady Victorious Church, famous for the statue of the Infant Jesus of Prague.

DAY 7 — BRNO, CZECH REPUBLIC; AUSCHWITZ AND WADOWICE, POLAND: Sites include: the gothic Cathedral of St. Peter and Paul; Auschwitz concentration camp and the martyrdom cell of St. Maximilian Kolbe; and birthplace and home parish of St. John Paul II.

DAY 8 — KRAKOW AND CZĘSTOCHOWA, POLAND: Visit monastery and chapel of the miraculous painting of the Black Madonna — Our Lady of Częstochowa. In the evening, attend the opening ceremonies of World Youth Day 2016.

DAY 9-13: Participate in World Youth Day activities.

DAY 14: Return to Dallas-Fort Worth Airport.

that we can take a great pilgrimage together to pray at these sites for the good of our diocese and to better understand the mission that the Lord has entrusted to all of us, and each of us as the Body of Christ in all our 28 counties in North Texas.

“Please pray for a successful pilgrimage, and please consider joining me on this pilgrimage for the sake of the Diocese of Fort Worth,” Bishop Olson added.

Spoolstra said that for a spiritual pilgrimage, the company at the upcoming World Youth Day couldn't be any better. Youth will be accompanied by Bishop Olson, participate in a Mass celebrated by Pope Francis, and literally follow in the footsteps of St. John Paul II.

“And most important of all,” Spoolstra said, “we're going to have an encounter with Christ.”

The prospect of having those experiences is almost too much for 16-year-old Tori Caranna. “I can't wait,” said the Aubrey High School junior who attends St. Thomas Aquinas.

“I have so many brothers and sisters in Christ throughout the world. I really want to meet some of them. I think it's going to be a really cool experience,” Tori said. “I know I will be able to deepen my faith by going on this trip.”

Sixteen-year-old Elizabeth Burke of Fort Worth has also committed to the pilgrimage. “I'm

super excited,” she said. “I already have enough money saved up for the second deposit for the trip,” Elizabeth said. “I think it will be a great experience to see the pope and so many Catholics from around the world all gathered in one place.

“Also,” she added, “I think it's great that we'll not only be going to Krakow, but we will also get to see so many other places that are important to the Catholic faith.”

Thirteen-year-old Bryan Shipman of Keller is also looking forward to the pilgrimage. He is especially interested in seeing Assisi, the birthplace of St. Francis of Assisi. “He's my favorite saint,” Bryan said. “He loved animals and so do I, and I just find his story remarkable.”

Bryan's father, Dale, is planning to join his son, along with the rest of their family on the pilgrimage.

“When I first heard of this, we determined we were going to go...,” said Dale.

“These are places we haven't seen before. And, we have a very vibrant bishop who is alive with the Holy Spirit. And because he's leading it, it motivates us, and it should motivate everyone in the diocese. He put out a call for everyone to come and join him, and we're going.”

For more information, visit www.fwwyd.org.




Photo courtesy of Randell Labio

Pilgrims from the Diocese of Fort Worth pose in front of the world-famous Christ the Redeemer statue shortly after arriving in Rio de Janeiro for last year's World Youth Day. Youth ministers Gabe Gutiérrez and Jason Spoolstra, who led the 2013 pilgrimage, are organizing the WYD 2016 pilgrimage to Krakow.



NOLAN CATHOLIC HIGH SCHOOL

EDUCATION IN FAITH | FORMATION IN HOPE | PERSEVERANCE IN CHARITY



OPEN HOUSE

Sunday
November 16, 2014
Noon – 3 p.m.

Campus tours, special events, student performances, and refreshments.

THE NOLAN CATHOLIC
difference

For a personal tour of our campus, please call 817-395-0245.

www.NolanCatholicHS.org

Young adult Emerging conference to merge with Dallas Diocese's THRIVE this year

By Juan Guajardo
Correspondent

The Dioceses of Fort Worth and Dallas are combining their efforts and resources to draw in larger numbers to an annual conference aimed specifically at Catholics in their 20s and 30s. Called THRIVE, the young adult conference will take place Nov. 14-15 at St. Ann Parish in Coppell.

Titled "Transforming Our Culture," the conference will also offer Adoration, confession (on both days), four keynote talks, several workshops (including some in Spanish), and plenty of time for creating connections among the young adults of both dioceses. This year, THRIVE, which has been sponsored by the Diocese of Dallas in the past, is merging with the Diocese of Fort Worth's young adult Emerging conference. By merging the two conferences, organizers hope to draw 600 young adults this year.

"Christianity has been spread throughout the world for a long time now, but there are many people who are Christian or Catholic in name, and they aren't living their faith as 'out-loud' as they could be in the places where they work and socialize," said Jeff Hedglen, diocesan coordinator of Young Adult Ministry, explaining that the focus of this year's conference is more on the New Evangelization and how to live out one's faith, despite the challenges the culture presents.

"These young adults are immersed in the culture," Hedglen added. "Let's give them some inspiration and some tools to know how to transform the culture in which they live, so it doesn't dic-



tate how they act," he said, saying he hopes the conference will help them be able to demonstrate how to live a holy life within the context of a secular world.

THRIVE's coordinating team, made up of young adult and youth ministers from both dioceses and two priests from Dallas, hopes to spread that message far and wide. The conference will feature nationally-recognized keynote speakers including Matt Fradd, a renowned Catholic apologist; Jimmy Mitchell, a Catholic artist and speaker for Mysterium Records and Books; and Sister Maria Cecilia, OP. Music will be led by Dave Moore, a Catholic singer and songwriter from Corpus Christi. THRIVE will have male- and female-specific workshops, too.

Josh Schwartz, director of young adult ministry for Prince of Peace Parish in Plano, said he and the rest of the coordinating team expect the conference to be "even better than last year."

"I think we just want to see an explosion of young adult ministry across both dioceses," Schwartz said. "We want to see people lit on fire and knowing that there's really something happening; there's a groundswell

for young adult ministry, and that there are going to be outlets for them to connect with other Catholics, to grow deeper in their faith together...after they leave

Young adults clap to praise music at the 2012 Emerging conference held at St. Francis of Assisi Parish in Grapevine. This year, the Diocese of Fort Worth is partnering with the Diocese of Dallas to co-sponsor the THRIVE Conference for young adults. (Photo by Juan Guajardo / NTC file photo)

that conference, so they can go get plugged in at their parishes."

The cost of the conference is \$40 until Nov. 11 and includes drinks and snacks on Friday and a continental breakfast and lunch on Saturday. Registration at the door costs \$60. For more information or to register, visit www.thriveindallas.net.



Donate car to
St. Vincent de Paul
National Vehicle
Donation Program
800-322-8284
www.svdpusacars.com

Choir
Practice
Saturday
2pm

Make your vehicle a message of hope.

Directly help those in need in your community
by donating your car to the
Society of St. Vincent de Paul's
National Vehicle Donation Program.

Society of St. Vincent de Paul
National Vehicle Donation Program
(800) 322-8284
www.svdpusacars.com



Art Dickerson honored as 'Guardian of the Holy Land' by Franciscans (FFHL)

by Jerry Circelli
Correspondent

Art Dickerson, who has spent more than 45 years supporting and strengthening God's Church in the Diocese of Fort Worth and around the world, received the highest honor recently from the Franciscan Foundation for the Holy Land (FFHL). That organization presented Dickerson with the Guardian of the Holy Land Award for his extraordinary commitment and support in preserving the presence of Christians in the land where Jesus walked.

The Foundation helps Christians there remain in their home countries by supporting them economically and socially. Dickerson was recognized for his longstanding support of that goal at a special gathering of about 300 FFHL benefactors Sept. 13 at the Ritz-Carlton Hotel in Dallas.

FFHL President Father Peter Vasko, OFM, explained that the award is made "in recognition of an individual who has not only been spiritually united in guarding Christianity in the Holy Land, but whose actions, vision, and service have brought about a new hope for the people of that land."

The priest continued, "This individual has borne witness to the light and love of Jesus Christ through an act of community with them, as well as for all of God's people. In recognition of such magnanimity, we honor the name of Arthur J. Dickerson, Guardian of the Holy Land."

In accepting the award, Dickerson told fellow supporters gathered in his honor that he considered all of them to be guardians of the Holy Land. Like them, he said, he supports the foundation because of its ultimate



Art Dickerson, recipient of the Franciscan Foundation for the Holy Land's Guardian of the Holy Land Award, poses with his wife, Patricia, and Fr. Peter Vasko, president of the foundation. (NTC Photo /Jerry Circelli)

mission to preserve a Christian presence there.

"I think it is a noble Christian cause, and I think it is a noble Catholic cause," Dickerson said.

"The Christians in the Holy Land are suffering," said Dickerson, "but the friars for 800 years have taken care of Christians in the Holy Land. It was St. Francis himself, in the early 1200s, who accepted custody of the Christians, and it still goes on today. The Franciscans have adapted and adopted various programs that respond to the needs of the Christians in the Holy Land today."

Many wonder, said Dickerson, why maintaining a Christian presence there is so important.

"If we don't have Christians in the Holy Land, the holy places will not be as vibrant as they should be. That's where Christ, as you know, lived his entire life on earth.

"The alternative could well be 'Disneyland' instead of the Holy Land," Dickerson said. "And by that I mean if we were to lose ownership of those places that are so sacred to our religion, we would have to pay as we would in a museum to go into the place."

At the conclusion of his address, Dickerson said, "I want to call upon God tonight to bless the people who do so much for the Holy Land." At the end of his remarks, the audience responded with sustained applause.

Whether supporting the Church where Christ walked or the house of God in the diocese, Dickerson has responded in service much of his life.

Currently chair of the St. Patrick Cathedral Capital Campaign, Dickerson has worked hard through the years to strengthen the Church. He oversaw renovation of St. Patrick Cathedral and the construction of the St. Patrick Pastoral Center.

In 2012, during the dedication of the St. Patrick Pastoral Center, Dickerson put the day in perspective. "We don't dedicate buildings very often. The last one was 99 years ago, the rectory.... It's a glorious day in our history."

Dickerson and his work has not gone unrecognized.

He and his wife, Patricia, received Papal Honors from Pope Benedict XVI in December 2011 for their services to the Holy See and the Church. They were hon-

ored with the Pontifical Equestrian Order of St. Gregory the Great Award for their commitment to faith, the Diocese of Fort Worth, and St. Patrick Cathedral. Dickerson's hard and successful efforts on planning and construction activities at the cathedral were recognized. His wife was honored for her important work in the Church, which has included promotion of devotional life at St. Patrick, serving the Catholic Daughters and the Altar Society, as well as tireless involvement in many other important Church activities.

The Dickersons recently celebrated 63 years of marriage and have been blessed with 11 children, 45 grandchildren, and five great grandchildren.

Dickerson is the chairman and CEO of Southwestern Petroleum Corporation and also the founder of local chapters of the Young Presidents Organization and the World Presidents Organization.

He is a member of the Fort Worth Chapter of Legatus, composed of local business leaders dedicated to their Catholic faith. As a member of the Equestrian Order of the Holy Sepulchre of Jerusalem, he holds the rank of Grand Cross.

Dickerson said that even with the most recent award from the Franciscan Foundation for the Holy Land, that he felt unworthy and even considered declining.

"But I do it because it brings attention to the Diocese of Fort Worth. And I like people to know about our Church here. That has to be a good thing. And, of course, I sincerely believe in the work the Franciscans are doing in the Holy Land."

Dickerson says his goal in the renovation of St. Patrick Cathedral and the new Pastoral Center has been for people driving by to "see a church that is second to none in this area. It's for God and his people. Really, it's all part of evangelization — to bring people to God's Church. That's our mission."

God is the source of justice, says Brownsville Bishop Daniel Flores at annual Fort Worth Red Mass

By Joan Kurkowski-Gillen
Correspondent

“WE NEED THE HELP OF GOD IN OUR LIVES — ESPECIALLY HIS HOLY SPIRIT — TO MAKE DECISIONS THAT ARE ULTIMATELY GOOD, NOBLE, AND JUST.”

Brownsville Bishop Daniel E. Flores affirmed that Christian belief for an assembly of 150 lawyers, judges, and public officials attending the eighth annual Red Mass celebrated Sept. 25 in St. Patrick Cathedral.

“Most people seek your advice or judgment because there is a problem that involves conflict,” he observed “That’s all the more reason to invoke God’s help.”

An historic tradition dating back to the 13th century, the Red Mass officially opened the judicial year in European countries. It was introduced to the United States in 1928 at New York City’s Church of St. Andrew. The 62nd annual Red Mass, opening the Supreme Court’s term, was held Oct. 5 in Washington, D.C.

“Red Mass” refers to the scarlet robes worn by the judiciary as they processed into church centuries ago.

Concelebrating the Mass here, Fort Worth Bishop Michael Olson and Bishop Flores donned red vestments signifying the fire of the Holy Spirit’s guidance to all who pursue justice in their daily lives. Red carnations placed on the altar and a red-trimmed tabernacle veil continued the theme.

A nationally-recognized speaker known for his immigration reform advocacy, Bishop Flores said the invitation from Bishop Olson was his first Red Mass homily in Texas. Following the liturgy, he spoke again at a reception in the parish hall.

Although we live in a world where public expressions of faith are discouraged, the bishop told the assembly not to avoid asking the Holy



LEFT: Attorney Robert Gieb (*center*), chairman of the Red Mass committee, poses with Bishops Daniel Flores of Brownsville (*left*), and Michael Olson of Fort Worth (*right*).

(Photos by Joan Kurkowski-Gillen / NTC)

BELOW: Bishop Flores delivered the homily at the diocese’s eighth annual Red Mass.



Spirit for help.

“You need the Spirit to make good and just decisions and show compassion in the one-on-one situations you have to deal with,” Bishop Flores said.

The Holy Spirit is also a useful resource in resisting the frustration, jaded attitudes, and other temptations that can develop in the legal system.

“Life is messy. But the Light of Christ and the Gospel have an effect on a messy world,” Bishop Flores asserted. “Stand in your profession with the conviction that there is such a thing as justice. It’s not a game. There is such a thing as honor, being faithful to your word, being ethical, and living by a standard.”

Referencing a bestselling novel-turned-movie, set in a dystopian future, Bishop Flores reminded the legal professionals, “life is not the *Hunger Games* where it’s all about power and control. We’re called to something better than that.”

He urged them to invoke the Holy Spirit in moments that beg the question, “What’s the point?”

God entered a messy world to make it holy, and there’s nothing messier in the world than his crucifixion, Bishop Flores said, matter-of-factly.

“But He is risen,” the prelate continued. “Live with conviction,

and in the end life wins. In the end, the truth will be revealed. In the end, justice matters.”

Robert Gieb, a seasoned lawyer and chairman of the Red Mass committee, said the annual event has a twofold purpose: it recognizes the Almighty as the source of justice and allows the legal community to gather for prayer and ask for wisdom.

All the judges and most public officials in Tarrant County are invited each year, and attendance continues to grow.

“From the Catholic point of view, it’s part of our evangelization. It’s our attempt to go into the community to address important issues,” Gieb explained. “The Catholic Church is not asking for a theocracy. We’re asking for an opportunity to give our opinions, ideas, and have a voice in the public square.”

Criminal District Court Judge Robb Catalano and, his wife, Mu-

nicipal Court Judge Kim Catalano, have attended Red Mass gatherings since both were students at St. Mary’s Law School in San Antonio. They call the tradition “inspiring.”

“The job of lawyers, judges, and public officials can be so demanding — we need divine guidance. We need the Holy Spirit in our lives, and that’s not always easy to do,” Robb Catalano said. “This Mass brings those two things together.”

Kim Catalano says lawyers often have to weigh morals against what a client wants. That’s not an easy decision.

“It’s important for Christians to put their faith before their job and make sure they’re doing God’s will,” she said.

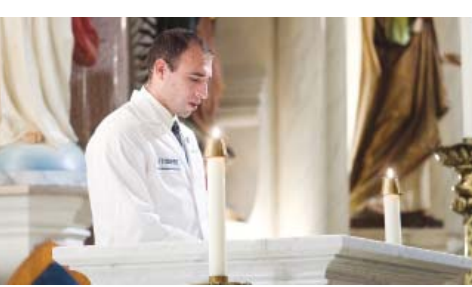
To Report Misconduct

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

- Call Judy Locke, victim assistance coordinator, (817) 560-2452 ext. 201 or e-mail her at jllocke@fwdioc.org
- Or call the Sexual Abuse Hot-line (817) 560-2452 ext. 900 and leave a message.

To Report Abuse

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



ABOVE: First-year UNT Health Science Center medical student Ruben Solis reads a reading during the White Mass Oct. 6.

BELOW: Colleen Carrera (right) prays during the White Mass.



UNT medical students take a photo with Bishop Michael Olson after the White Mass. About 40 medical students, doctors, nurses, and healthcare professionals attended the annual liturgy at St. Patrick Cathedral.

Healthcare workers called to imitate Christ the Healer, Bishop Olson says at annual White Mass

**Story and Photos
By Juan Guajardo
Correspondent**

STUDENTS IN WHITE LAB COATS, PHARMACISTS, NURSES IN SCRUBS, DOCTORS, AND OTHER HEALTHCARE PROFESSIONALS — NEARLY 40 OF THEM — LINED THE CENTER PEWS OF ST. PATRICK CATHEDRAL OCT. 6.

Every year around the feast day of St. Luke, the patron saint of doctors and surgeons, medical workers flock to the cathedral to attend the White Mass, a service held specifically for those in the health professions.

Hosted by the Medical Association of Catholic Students (MACS) at the University of North Texas Health Science Center in Fort Worth, the Mass is an important reminder of the purpose and sense of mission behind many of the healing professions, according to Ruben Solis, a first-year medical student.

“I think from time to time, God will challenge you to take a look at your life and think about what you’re doing,” said Solis, who is also on the leadership board of MACS.

Solis said that as medical students, it’s easy to get caught up in studying, doing labs, etc.

“To make time for God, believe it or not, can sometimes be hard for students to get to,” he said. “I think this is just one more opportunity for God to call people again to come and praise Him and remind us of our vocation. I think sometimes

we can forget.”

Reading from Matthew 25 — the verses that state that by ministering to the “least of us” we minister to Christ Himself — Bishop Michael Olson in his homily was keen to remind the medical students and all the health professionals in the audience to not get dragged down by the sometimes impersonal demands of the profession. With the recent intensive use of technology and a fast-paced, stressful, and even litigious environment, there can be a distancing of patient and healer, he warned, which can distance the patient even from himself.

Bishop Olson recalled when he visited a terminally-ill patient during his time as a hospital chaplain.

“I remembered that one of the things he appreciated was that I used his name,” the bishop said. “At that time — it was a number of years ago — it simply became a practice to refer to a patient by their disease. How painful that is — and that also forces greater and greater suffering on someone.”

That man, the bishop said, was suffering to the point that he felt he was “just a place where medicines are tested.”

Of course, that is not the will of physicians, Bishop Olson clarified, but that it’s facilitated by the structure of the profession.

“At those times, it’s very important to keep in mind the consolation of our Gospel today,” Bishop Olson said. “The Lord does know what you do, and He also knows what your intentions are, and He

also makes up — in a sense, compensates — for the limits that you have in your human weakness in all areas.”

He continued, “But you do have an ability, and you do have a gift, and you do have especially the role of your conscience that is very strong in living the truth, not to be afraid, even of the culture that you are called to practice your vocation in. For we know that Christ has called you through your baptism and in this very important societal vocation that you have, you also have imbued in you the Christian vocation to bring mercy, to alleviate suffering, and in so doing to bring hope, knowing that disease and suffering are not the ultimate enemy — but that the ultimate enemy is really evil, and hopelessness, abandonment, apathy — the opposite of the love that is manifested perfectly by Christ on the cross.”

After the Mass, the bishop continued encouraging the assembly of health-promoters, specifically the medical students, chatting with a large group of them during the reception following Mass.

Among them was Solis.

“One of the things the bishop said to me was that we have to remember that we are aspiring to be imitators of Christ, and one of the things he told me just now is that Jesus is the Divine Healer. He is the one Who gives you the motivation, the compassion,” Solis said. “And the more you are in Him, the more you’re able to be yourself in medicine, and that’s huge for me.”

Always welcoming longtime executive assistant Carol Watson, retires

**By Joan Kurkowski-Gillen
Correspondent**

Few people can appreciate the explosive growth of Catholics in North Texas better than Carol Watson.

Raised in an Irish Catholic neighborhood, the Manhattan native went to Catholic schools surrounded by people of the same faith. When she married her husband, Frank, and settled in New Jersey, her environment was still heavily Catholic.

All that changed in 1979 when the couple relocated to Grapevine because of Frank's job with American Airlines.

"We moved from a big church to a little church with almost no Catholics around," Watson explains.

Finding herself in the Bible Belt reminded the transplanted Yankee of the *Baltimore Catechism* lessons that were drummed into her at Our Lady Queen of Martyrs School and later at the all-girls Assisium Secular School.

"The Franciscan nuns would tell us, 'Girls, you have to know the answers to these questions because when someone challenges your faith, you're going to have to know how to respond,'" she remembers.

The sisters' warning never made sense because everyone she knew was Catholic. "Then I came down here and understood what those nuns meant," she admits. "People were always asking me, 'Why do you adore Mary?' 'Why do you say the Rosary?' and more." Since arriving in Fort Worth, Watson has seen the Catholic population in the Diocese of Fort Worth mushroom from 120,000 in 1980 to 710,000 in 2014. And she's watched the development of new parishes and programs firsthand as a diocesan employee for the past 30 years.

"When I think about the number of Catholics who were here when we came compared to now, I'm



Carol Watson stands at her desk in the diocesan Catholic Center. Watson retired as executive assistant to the vicar general Sept. 5. (Photo by Joan Kurkowski-Gillen / NORTH TEXAS CATHOLIC)

just astonished," says Watson, who retired from her job as executive assistant to the vicar general Sept. 5.

She credits the late Father Baltasar Szarka for making her transition to Texas easier. The Hungarian-born priest was pastor of the small but enthusiastic Catholic community at St. Francis of Assisi Church in Grapevine.

The first time the Watsons attended Mass in their new parish, Fr. Szarka picked up the couple's 3-year-old son and walked around the congregation introducing the family to other church members. "I got back in the car and said to my husband, 'We're going to love it here,'" she says, recalling the pastor's welcoming and affable personality. "We became very active in the parish and helped with the building of the new church."

The Watsons taught religion to high school students, and Frank was instrumental in starting the parish's men's club.

Years later, when he was diagnosed with Amyotrophic Lateral Sclerosis (ALS), members of the Men's Club cared for him.

"A guy from the parish would come and sit with him every single day until I got home from work," Watson says, her voice quieting with the memory. "I never had to worry that Frank would be left alone. It

was a miracle. I am forever indebted to those guys."

She started working for the Diocese of Fort Worth as a receptionist in 1983. At the time, employees shared a small set of offices on Bolt Street in South Fort Worth. Two years later, the diocesan Catholic Center was built, and the diocese's pastoral and administrative offices were brought together under one roof.

"When we moved to The Catholic Center operations were centralized and everything just started happening," she said, citing initiatives like the RENEW small faith communities and the Diocesan Pastoral Advisory Council (DPAC). "It was really nice to work next to people we only talked to on the phone before."

Getting to know priests as people — not just pastors — and

the camaraderie of co-workers are parts of the job she enjoyed the most.

"Before restaurants were built nearby, everybody ate lunch in the kitchen, and we'd laugh and tell stories," she says, remembering her first years at the Catholic Center. "Morale was great. Everybody loved what they were doing. It was fun, but everyone got their work done."

That close-knit family atmosphere still exists today.

"I know if I ever needed anything, I could ask them — and I would do the same in return," Watson adds. "I could never have imagined working for the Church all these years. I've met so many great people."

Some of those connections were made over the phone. Parishioners with concerns, complaints, or people who "used to be Catholic" and wanted to reconnect with the Church were often directed to her extension.

"People called in who were hurting, and I like to think I helped them a bit," reflects the new retiree. "I was that voice on the other end of the phone for people who had been away from the Church and didn't know where else to go."

Treating others with kindness and a welcoming smile was a priority.

"And that's one of the reasons I always kept a 'welcome' sign on my desk," she observes.

St. Anthony's Church Supplies
5312 Trail Lake Dr.
Fort Worth, Tx 76133

817 924 7221

We have many beautiful gifts for the Advent and Christmas season, including Advent calendars and Advent wreaths and candles.

We have gifts for every sacramental occasion and a complete line of church supplies.

Located in the Wedgwood Village Shopping Center just south of I-20.

www.stellamarisbooks.com

A family built business since 1974.

After 48 years in Catholic education, diocesan Superintendent Don Miller retires

By Joan Kurkowski-Gillen
Correspondent

Don Miller's 48 years as a Catholic educator was born from a simple act of kindness.

After graduating from the eighth grade at Our Lady of Lourdes Elementary School in Bettendorf, Iowa, the future school superintendent planned to attend the local public high school. The \$100 yearly fee at the Catholic secondary school, located in Davenport, the next town, was too steep for his family's budget.

"On Labor Day weekend, just before classes started, my parish priest told me he talked to my parents, and I was going to the Catholic school," said Miller. "I found out — much later — that he paid all four years of my tuition."

His time at Assumption High School proved to be a life-changer for the impressionable teen in two ways. On the second day of his freshman year, Miller met Elaine Feeney, the girl who would become his wife for almost 35 years and the mother of his nine children. And he experienced an emotional and spiritual transformation.

"I always knew I was Catholic, but I found a faith during that first semester that never left me," the superintendent said from his office in the diocesan Catholic Center. "I found a connection."

As a young man, he considered other jobs and other vocations but always came back to the same visceral decision.

"I needed to be a teacher," Miller recalled resolutely, "and I needed to be a Catholic school teacher."

After almost five decades guiding students and staff, the seasoned educator retired Sept. 30, and he's leaving with the same resolve that launched his career.



Don Miller at his desk in the diocesan Catholic Center. Miller retired as diocesan superintendent of Catholic Schools Sept. 30. (Photo by Joan Kurkowski-Gillen / NORTH TEXAS CATHOLIC)

Miller still has the "heart" to help people but lacks the physical energy necessary to oversee 20 diocesan schools.

When I arrived here in July 2004, it was the right time to come. Now it's time to go."

Miller's life in Catholic education began shortly after he received a bachelor's degree from St. Ambrose University in Davenport. For the next eight years, the young husband and father taught English at his alma mater, Assumption High School. He was happily entrenched in classroom routine when the principal announced his retirement and offered him the job.

"Up to that point I wasn't interested in administration, but he told me I had a vision for Catholic schools," Miller explained. "That opened me up to the possibility."

In 1985, he left Assumption and became principal of Wahlert Catholic High School — the largest Catholic high school in Iowa. Eventually, he was promoted to regional superintendent for the Holy Family Catholic School System in Dubuque.

The search for a new school superintendent for the Diocese of Fort Worth brought him to Texas.

"I got to visit several schools and felt comfortable," he remembered. "I experienced the same faith, same commitment to excellence, and the same commitment to a daily encounter with Jesus, and that helped me make the change."

During his tenure, Miller celebrated the opening of Holy Cross School in The Colony, saw enrollment rates and school finances stabilized, and helped boost the Bishop's Scholars Fund. Established in 2006 by then-Bishop Kevin Vann, the fund provides tuition assistance for families who cannot afford a Catholic school education. In eight years, more than 1,600 families

have received \$5.1 million in aid from the fund.

"Our mission is to spread the Good News. It's one of evangelization and making sure every family and student encounters Jesus Christ every single day. The bigger challenge is being a good Catholic school."

Catholic schools aren't the only way the Church can spread the Good News, and many religious education programs do outstanding work, the school superintendent admitted.

"But I see nowhere else in our educational system or format where the lens of grace is any sharper, or more profound," he asserted. "I tell people all the time, there are no secular subjects in a Catholic school. Everything is infused with the dimensions of faith."

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

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



Call For Details!

Casa, Inc.

3201 Sonda Drive
Fort Worth, Texas 76107
817-332-7276
Relay Texas TTY line – 711

Nuestro Hogar, Inc.

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

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

www.ccdofw.org



DIOCESE

Crowd celebrates years of Kevin Prevou's ministry to the 'Young Church'

By **Juan Guajardo**
Correspondent

Kevin Prevou made an impact on the diocese. Proof overflowed Aug. 24 at the diocesan Catholic Center where more than 90 co-workers-turned-friends celebrated a 19-year career in diocesan youth ministry with hugs, tears of joy, prayer, thank-yous, and the recounting of many memories. They shared stories of "lives touched and enriched by Kevin," as diocesan Vicar General Very Rev. Karl Schilken put it.

Prevou stepped down as the diocesan director of Youth and Young Adult Ministry Aug. 8.

Since arriving in 1995, Prevou has worked to build up youth ministry in the diocese, and seven years ago he took charge of leading young adult ministry at the request of then-Bishop Kevin Vann. He strengthened the Theology on Tap program initiated by the previous young adult director, Paul Combest, and helped develop the Emerging conference for young adults, which has now joined with the Diocese of Dallas to become the THRIVE conference.

Meanwhile, throughout those years in diocesan youth ministry, he put together training programs for youth ministers and helped bring in many new programs for youth, like the popular annual Diocesan Catholic Youth Conference (DCYC), the Middle School Rally, and youth leadership formation retreats like Disciple Now and YouthLeader, aimed at catechizing and creating a community of support and belonging for Catholic youth and teens. Moreover, Prevou recognized their gifts and worked diligently to give youth the opportunities to share those gifts with the Catholic community through the Diocesan Youth Council (DYC), today made up of 125 youth.

Shawndra Hall, a middle school youth minister at St. John the Apostle Parish in North Richland Hills, is one of those who benefited from Prevou's inclusive style of leadership. Hall met Prevou when she was 14.

"Within the first few months of meeting Kevin, he recognized the gifts that I had and immediately put me to work in the diocese on DCYC or DYC, Disciple Now, and lots of other diocesan things," Hall said at the farewell gathering Aug. 24.

She recalled being with a friend at DCYC. "Sometimes we'd hide from Kevin because if he saw us, he'd give us another job," she said with a laugh. "But I can honestly say that without Kevin having recognized the gifts that I had and being so supportive as I became a young adult and as I worked within young adult ministry as well ... I would not be where I am today, a youth minister and able to share my faith with other young people as Kevin shared his faith with me when I was a young person."

For Prevou, helping youth ministers and developing a strong system of fellowship and support among them is something he looks back on joyfully.

"Whether I'm there or not, they're going to be able to call one another up and say, 'Hey can you help me with this?' because they have these relationships," Prevou said. "You just go talk to some of these youth ministers, and they'll tell you the most important thing Kevin Prevou did is help us to get together and learn how to support one another in ministry."

At the end of the farewell celebration, which also included videotaped thank yous from renowned Catholic speakers Jesse Manibusan and Mike Patin, Peter Flynn, vice chancellor for administrative services, and other long-time friends,



Kevin Prevou enjoys reminiscences of his years as director of Youth and Young Adult Ministry for the diocese among his friends and colleagues in ministry Aug. 24. (Photo by Juan Guajardo / NORTH TEXAS CATHOLIC)

presented the Prevous with a framed photo with written farewells, a banner made by various youth, and a large quilt made up of the logos on every DCYCT-shirt from across the years.

They were visible signs of his approach to ministry and serving God: togetherness and compassion — and inviting others into that.

"It wasn't all about how great I was; it was about ministry together in this diocese focused on real care and concern for our young people to invite them into the life and mission of the Church. It was beautiful, touching, and I thought people were so, so kind to us and we are extremely grateful."

HOLY LAND FRANCISCAN PILGRIMAGES

Leading pilgrimages to the Holy Land for more than 100 years!
Customized Pilgrimages • Support for Christians in the Holy Land
800 Years Experience • Flights • Lodging • Meals • Transports • Daily Mass

1-800-566-7499

HOLY LAND	
December 18 - 27, 2014	\$3,670 *Christmas
February 4 - 13, 2015	\$3,158
March 26 - April 6, 2015	\$3,796 *Easter
HOLY LAND & JORDAN	
Nov. 29 - Dec. 9, 2014	\$3,690
March 12 - 23, 2015	\$3,860
HOLY LAND & TURKEY	
May 7 - 17, 2015	\$3,660
IRELAND	
April 8 - 17, 2015	\$2,999
ITALY	
April 20 - 30, 2015	\$3,979
GREECE	
June 24 - July 4, 2015	\$4,439
POLAND	
August 17 - 25, 2015	\$3,599





www.HolyLandPilgrimages.org • info@HolyLandPilgrimages.org

JD Trucking

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

CCFW in news: CEO shares successful approaches in case management



Heather Reynolds, president and CEO of CCFW, testified before the House Budget Committee July 9 describing how case management can move families from dependency to self-sufficiency. (Courtesy of CCFW)

**+++AFFORDABLE GOLDEN WORLD TOURS+++
-SEVEN CHURCHES-ASIA MINOR-NOV 12-22, 2014:**
Smyrna, Sardis, Laodicea, Thyatira, Philadelphia, Pergamum, Ephesus (Our Lady's last home), St Paul visits - **\$2,399 pp**
+++++ PROGRAMS 2015 NEXT YEAR +++++
-SPRINGBREAK IRELAND - MARCH 7-15 - \$2,099
Dublin, Glendalough, Kilkenny, Cork, Tralee, Galway, Knock.
3 Nt. Ext. for St. Patrick's Day to **MARCH 18 - frm \$299 pp**
-SPRINGBREAK SOUTH ITALY-MAR. 6-14 - \$2,299 pp
Sicily (Catania, Palermo, Mt Etna), S. Giovanni Rotondo (Pio) Corato, Montecassino. **-ROME EXT. 2 nts to MARCH 16**
St Peters, Trevi, Piazza Navona, Pantheon, etc. from \$299
-SPAIN AND FRANCE - OCT 26 - NOV 4 - \$2,399 pp
Madrid, Toledo, Segovia, Avila, Lourdes, Lisieux, Paris
-PERU + MACHU PICCHU - JULY 20-27- \$2,799 pp
Lima, Cuzco, Sacred Valley, Lake Titicaca + two Islands.
Prices pp dbl. occ. R/T air DFW+ taxes, first class hotels, breakfast and dinner daily, fully escorted.
For Ext. Ireland 3nts & Italy 2 nts-only breakfast
TEL: MICHAEL/SUE MENOF- 972-934-9635
for details/terms/conditions/registration/minimum #s.
-Email: michael.menof@cnhintl.com - www.bbb.org



Heather Reynolds, president and Chief Executive Officer of Catholic Charities Fort Worth (CCFW), is in the news. Over the past few months, the self-described "non-profit strategist with a zealous goal to end poverty in her community" has appeared in local and national media, representing CCFW, sharing compelling statistics and proven, innovative approaches to combating poverty in the U.S.

process. "Good case managers help clients manage their situation; they do not 'manage' the client," said Reynolds. "Understanding a client's experience of poverty allows us to serve them in an individualized way."

One example of Reynolds' increasing visibility is her presence in Washington, D.C., July 9, when she appeared before the House Budget Committee to provide congressional testimony at the hearing entitled, "A Progress Report on the War on Poverty: Working with Families in Need." Appearing with representatives of Catholic Charities USA (CCUSA), Reynolds spoke to members of the bi-partisan House Committee on the Budget, testifying on the critical role of holistic case management in moving individuals and families from government dependency to self-sufficiency. Her appearance was televised live on C-SPAN.

Reynolds' articulate testimony caught the attention of national media figures such as MSNBC talk show host Melissa Harris-Perry, who invited Reynolds to be interviewed on her weekend news and opinion program in August. And, also in August, Reynolds' message was recognized in a media outlet closer to home.

Named a "Texan with Character" by Channel 11, Dallas-Fort Worth's CBS-TV affiliate, Reynolds was featured in a segment highlighting her recent visibility on the national scene. Described on the program as a "dynamic whirlwind of positive energy," Reynolds reflected on her life's mission.

"Poverty is complex and often cyclical," Reynolds testified, explaining that CCFW staff members—who serve more than 120,000 individuals and families in need each year—are trained to help clients manage their situations in a participative

"I want to serve my community; I want to serve people in need; and I want to serve my God," said Reynolds. She explained her focus is not on drawing attention to herself, but on helping people believe they can rewrite their life stories.

"Case management is critical to moving a family out of poverty, and keeping them out," she added. "That's a message worth sharing."

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

Amenities for Casa Brendan and Casa II, Inc.

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

Facilities include:

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



Call For Details!

Casa Brendan/Casa II, Inc. Apartments

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

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



LIGHTER & BRIGHTER



A family in 2013 pose outside their home in Nashville, Kan. The family and how it has changed in recent decades was the topic of the extraordinary Synod of Bishops convened at the Vatican Oct. 5. (CNS photo / Tyler Orsburn)



Girls dressed up as Blessed Mother Teresa during an event to commemorate her 104th birth anniversary in a school in Bhopal, India. Mother Teresa was born Agnes Gonxha Bojaxhiu Aug. 26, 1910. She died in 1997 and was beatified by Pope John Paul II in 2003. (CNS photo / Sanjeev Gupta, EPA)



Retired Pope Benedict XVI poses for his first selfie with Italian seminarian Giuseppe Ricciardi. The photo of the pope and Ricciardi, was posted on the seminarian's Twitter feed, Sept. 12. (CNS / Giuseppe Ricciardi via Twitter) Copyright Giuseppe Ricciardi.



Pope Francis greets a girl as he arrives to lead his general audience in St. Peter's Square at the Vatican Aug. 27. (CNS photo / Paul Haring)



An elderly woman chats with a young woman before Pope Francis' encounter for the elderly in St. Peter's Square Sept. 28. (CNS photo / Paul Haring)

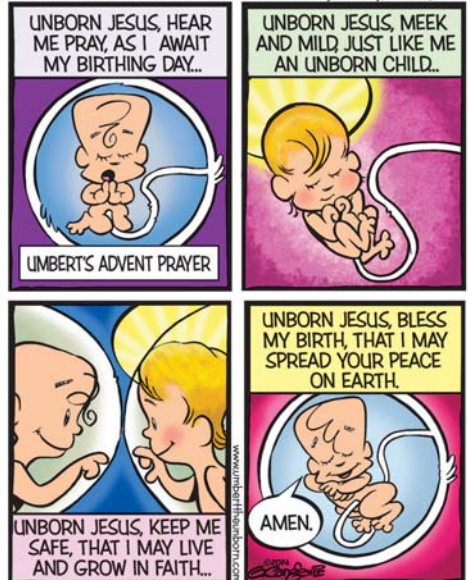


Father Edward Flanagan, the Irish-born priest who founded Boys Town in Nebraska, talks with a group of boys in this undated photo. On March 17, 2014, his sainthood cause was officially opened. (CNS photo / courtesy Boys Town)

Comic Retreat By: Brian Montfort



Umbert the Unborn by Gary Cangemi



The FLOCK by Jean Denton www.sheepdotcom.com



Concentrate on the *Light* in the midst of darkness

BY JEFF HEDGLEN

READING THE NEWSPAPER EVERY DAY CAN BE PRETTY DEPRESSING. FROM EVERYTHING I READ AND WATCH ON THE NEWS, IT SEEMS LIKE THE WORLD IS FALLING APART.

War throughout the Middle East, much of Africa, and the Ukraine; the seemingly uncontrolled spread of Ebola and civil unrest in U.S. cities. Add to this the suicide of a beloved actor giving voice to the epidemic of suicide and mental illness in our society and a high profile athlete's domestic violence caught on tape, shining a light on this all too common occurrence in our world. These are just the highlights of the last few months, and there are many more headlines daily revealing the world as a pretty scary and depressing place.

But in the midst of the darkness a light is shining. Yes there are terrible atrocities being perpetrated by individuals on one another, but there are also some beautiful things happening, in our very own diocese.

A couple of months ago many folks who have Facebook accounts saw countless pictures of happy kiddos dressed up — oh so cute — for their first day of school. As I saw these photos I felt so much joy for these young ones as they embark on a new year of learning and growing. Around the same time many youth ministries were posting photos of their first youth group meeting with parish halls and gyms packed with teens smiling



Holy Family in Fort Worth has a series called “Feeding Our Faith” with a video cooking show featuring Father Jeff Poirot with a follow-up, potluck dinner where faith themes are explored. (Photo provided by Fr. Jeff Poirot)

and truly enjoying their youth group and encountering Jesus in community and catechesis. It is always so heartwarming and encouraging, knowing that young people are embracing their faith.

But the kids are not the only points of light. Parishes are doing more and more to reach out to adults and providing innovative programs to draw people deeper into the life of the Church. At St. Francis in Grapevine they have started a Sunday evening Mass followed by dinner and high school religious education and multiple tracks of adult catechesis. Holy Family in Fort Worth has a series called “Feeding Our Faith” with a video cooking show featuring Father Jeff Poirot with a follow-up potluck dinner where faith themes are explored. These are but a few examples of new and fresh ways parishes are bringing the Good News to adults.

Lastly, youth groups, campus and young adult ministries, and adults groups are traipsing all over this and other countries doing mission work. In the past year groups and individuals from our diocese have traveled to places as close as Nebraska and Oklahoma as well as cities within our own diocese like Fort Worth, Arlington, and Wichita Falls. They have gone as far as Guatemala, Honduras, and Africa. Whether it is near or far from home, there is physical and spiritual work to be done to build the Kingdom of God, and people from our diocese are doing this vital work.

With just these few examples, it is clear to see that there is a lot of light shining, just in our diocese, not to mention the ways God is moving in the rest of the world. As I mentioned, it is tempting to get depressed and discouraged when we see the evil and trouble



Jeff Hedglen is the Campus Minister at UTA and director of Young Adult Ministry and Campus Ministry for the diocese. His column was recognized as second best spiritual life column by the Catholic Press Association of the United States and Canada in 2014.

in our world. Jesus anticipated this, and so he encouraged us with these words: “In the world you will have trouble, but take courage, I have conquered the world” (John 16:33).

No matter how bleak it may seem, and no matter how uninvolved God seems to be in the events of the world, Isaiah urges us to: “Remember not the events of the past, the things of long ago consider not; See, I am doing something new! Now it springs forth, do you not perceive it? In the wilderness I make a way, in the wasteland, rivers” (Isaiah 43:18-19).

God is always doing something new. These new things may not always grab the headlines, but that does not mean that God is not moving. I will continue to read the newspaper daily, and as I pray for the tragic events in our world, I will also celebrate our God who is not stymied by the sins of humanity.

Lord God, in the wilderness of our world I beg you to make a way for your love, peace, and healing to flow.

God's love is evident

In a beautiful blossom and the miracle of new life

By Kathy Cribari Hamer

FUNNY THING ABOUT BOUGAINVILLEA, WHOSE NAME I COULDN'T EVEN PRONOUNCE A COUPLE OF YEARS AGO, IS THAT SOMETIMES THE PLANTS BLOOM LIKE CRAZY, MAKING YOU UNACCOUNTABLY JOYFUL, LIKE THE GLOW OF BRAND NEW LOVE.

But sometimes they turn the table on you.

They hang there, prickly branches clothed in green that is perhaps as attractive as a cardigan in December, but not as pretty as a Christmas tree, and not like any flower my good friend St. Thérèse would “cast upon mankind.”

Thérèse wrote that Jesus, in his mercy, willed the biggest, prettiest flowers to grow among smaller ones, without distinction. She took upon herself the role of the little unimportant flowers who were privileged to grow in the rose garden.

My flowers of distinction are gardenias, all-time favorites because the fragrance reminds me of my father, who gave me gardenia corsages for dad-daughter banquets every year of high school. After that, though, I received the worst possible gift. He died when I was 18.

But Bougainvillea, my goodness! My second-favorite flower, they are a blessing when they bloom, like mine did, the first time I tried — in 2013. In 2014, however, those rascals just sat there, playing dead.

From April through the summer, I searched for blossoms — and even though I talked to them, they never bloomed. Maybe they don't understand English. **BUT I DON'T SPEAK BOUGAIN.**

At the end of August, one tiny pink leaf showed itself. By September there were 15 blossoms, and on September 24, I counted 123 on that one plant.

Ah yes, true love's flowers.

My friends Marilyn and Jerry — who DO in fact raise beautiful Bougainvillea — had two gorgeous children: Kristen and Jus-

There is no accounting for God's plan; and sometimes it feels like there isn't one, anyway. But if that is true, where did we come from in the first place?

tin. Justin died when he was four years old.

I think of him every year at this time — when nothing is flowering outside, but the optimistic joy in your heart is in bloom. It is Advent. Jesus is coming.

Marilyn would mourn during this season, because of the Christmas presents — fire engines, puppies, flags of many colors — she wanted to buy for her son. Instead she cried, read every book she could find that spoke of resurrection. She stood up, prayed, and with her husband and daughter, tried to heal. They walked in faith.

There is no accounting for God's plan; and sometimes it feels like there isn't one, anyway. But if that is true, where did we come from in the first place?

When Job harassed God because of all the injustices heaped on him, God kept quiet for as long as He could. Then He reminded Job of the special attention He pays to all creation, the amazing gifts He gives. “Do you know when the mountain goats give birth?” He asked. “Do you observe the calving of the deer? Can you number the months that they fulfill? And do you know the time when they give birth?” (*Job 39: 1-3*).

So God is watching us? He cares? There is a reason for everything?

I have many friends who have lost children, including my friend Joan, who shares with me the reality that our adult nephews died at their own hands, leaving the worst possible legacy to their families.

When we talk about “God's plan,” and trying to keep our faith, sometimes we are just using words. It is an action without reason, maybe even a prayer. Mother Maria, at the Carmel of the Most Holy Trinity, tells me the essential element in love is to first behave in a loving way, and the love will take root and grow.

It is the same with faith. When Christmas is coming, you think about purchasing toy cars, pretty clothes, and dolls, even if there is no one to buy them for. You think about seeing the person you loved again, knowing this will, in fact, happen.

God promised us eternal life. We gotta have faith.

Living it makes us believe; believing makes us be able to live.

For many years I have watched my friends Marilyn and Jerry live their faith, but there is sadness with them, side-by-side, like the collection of angels on their shelves, and the Bougainvillea in their backyard.

Last August, right about the time my own Bougainvillea bloomed, my friends gave me an early Christmas gift. It was the most joy I had heard from their lips in 23 years. The joy radiated throughout the walls of their house.

They told me their beautiful, beloved daughter was going to have a baby. He would be born in the winter.

And his name would be Justin.

This Christmas Marilyn can buy gifts for her coming grandson, Justin McNeill. God knows what He's doing.



Kathy Cribari Hamer's column was recognized as best family life column by the Catholic Press Association of the United States and Canada in 2014. She is the author of

ME AND THE CHICKENS: BIG KATE'S SIMPLE WISDOM, and can be found on her website www.somethingelseagain.com.

Francis and human solidarity

Are we really living the Gospel?

By David Mills

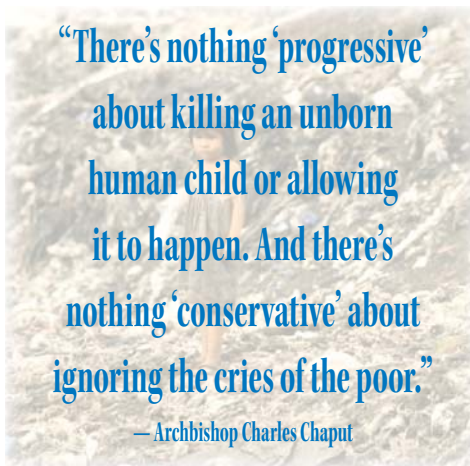
POPE FRANCIS BOTHERS SOME OF MY POLITICALLY CONSERVATIVE FRIENDS. They're not as upset as the talk show host who called the pope a Marxist, which was about the worst thing he could say about anyone. But bothered, annoyed, vexed, disturbed, and peeved they are.

Whether they should be is a matter of opinion, but if they're peeved with Francis, they ought to be peeved with most of the last 10 popes as well. In a talk given to a meeting in California last month, the archbishop of Philadelphia pointed out that Francis is concerned about the same things that Benedict and St. John Paul II were concerned about, and Pius XI and Leo XIII too.

Francis has never said anything quite like Benedict's observation that "In many respects, democratic socialism was and is close to Catholic social doctrine and has in any case made a remarkable contribution to the formation of a social consciousness." Francis isn't an American libertarian, but he isn't a European socialist either. He understands economic issues through the Church's teaching as it's described in the Compendium of the Social Doctrine of the Church, which doesn't really fit our usual left-right grid.

For example, as Archbishop Charles Chaput points out, Francis insists that the Church (these are Francis's words) "has always maintained that the key to the social question is work" and that government "should cultivate a culture of work, not charity." It is, Francis says, "through free, creative, participatory, and mutually supportive labor that human beings express and enhance the dignity of their lives."

On the other hand, he also insists that welfare programs are needed to meet urgent social needs and thinks that people should be given education and basic health care. "Economic activity has to be ordered to the attainment of the common good, which is the responsibility above all of the political



community."

Like the popes before him, Chaput explains, Francis "defends human dignity in a world that consistently threatens it. But he stresses more directly than they did that human solidarity is a necessary dimension of human dignity. We need both. Human dignity requires not just the protection of individuals, as in our pro-life work, but an ongoing commitment to the common good."

I think that's right, though Benedict did speak a lot about human solidarity. The popes' personal styles explain some of the differences in the way they talk about the Church's work and witness in the world. Francis speaks as a pastor addressing issues as they come. He doesn't speak in the cool analytical style of the German intellectual Benedict is.

But the development in what they think the Church should be looking at explains most of the differences. The last two popes spoke to a world that did not believe in human dignity. The world hasn't improved in that area, but the Christian witness has been made clearly. Now, without neglecting the need to keep speaking about human dignity, Francis is stressing an aspect of human dignity the world also neglects or rejects.

It requires concern with issues people wrongly divide into "progressive" and "con-

servative" issues. "We should love the poor and love the unborn child," says Chaput. "Service to the oppressed and service to the family; defense of the weak and defense of the unborn child; belief in the value of business and belief in restraints on predatory business practices — all these things spring from the same Catholic commitment to human dignity. There's nothing 'progressive' about killing an unborn human child or allowing it to happen. And there's nothing 'conservative' about ignoring the cries of the poor."

This, Chaput explains, is the way we reveal Christ to a world that desperately needs Him but isn't particularly interested in Him. "In the task of bringing the world to Jesus Christ, we witness best when we save the unborn and when we feed their mothers, when we help immigrants, when we serve the poor, when we stand against division and exploitation, when we speak for a more just social order.

"When we don't witness that way, a society as broken as ours won't pay attention to our moral and religious convictions. And that's fair enough. Why should anyone believe that the Gospel is good news when we live as if it weren't?"

There is a great deal more to be said about Francis's understanding of economics, and I commend the archbishop's talk, which has more to say about his understanding and about the practical expressions the pope offers (it can be found at tinyurl.com/ChaputonFrancis). I can understand my friends' reaction, but perhaps they should feel challenged rather than peeved.

David Mills is the author of DISCOVERING MARY and his column, "Catholic Sense" runs in multiple diocesan publications. He and his family attend St. Joseph Church in Coraopolis, Pennsylvania. He blogs at www.patheos.com/blogs/davidmills.

Transformational leaders

Walking in the footsteps of Christ

By Mary Morrell

RECENTLY WHILE HOUSEBOUND DURING A DAY OF THUNDERSTORMS AND FLOODING, I HAD THE OPPORTUNITY TO WATCH THE POIGNANT AND WHIMSICAL MOVIE, "BOGUS", ABOUT AN ORPHANED BOY FORCED TO LIVE WITH HIS AUNT, A WOMAN WHO HAD NO CHILDREN AND REALLY HAD NO CLUE ABOUT HOW TO TAKE CARE OF HER NEW CHARGE.

While on the plane to meet his new guardian, the little boy colored a picture of a funny looking man who suddenly came to life and became the little boy's best friend. The man's name was Bogus, and, as his name suggests, he was pretend — the wise and warm imaginary friend of a little boy trying to come to grips with the loss of his mother.

For Bogus, though obviously not real, his name implied none of the negativity inherent in the word when we use it to describe something counterfeit or pseudo, something not authentic in spite of appearances — bogus coin, bogus legislation, bogus remedy

Today, as a commonly used synonym, pseudo is applied in many fields: pseudo class and pseudo elements in web technology, pseudo science, pseudo math, even pseudo weddings. But one term stands out in my mind — pseudo leadership.

In the course of a lifetime we are faced with leaders on every level, beginning with the family and including schools, small businesses, major corporations, faith communities big and small and, of course, countries.

We are blessed when our leaders understand the value of transformation and strive to be those transformational leaders who leave a place better for their having served there.

When our leaders succumb to pseudo-leadership — enchanted with power, putting

Jesus was genuine — and those who are called to Christian leadership need to be genuine, too; to follow in Jesus' footsteps of faith, compassionate service, truth, and keeping eyes focused on God, not self.

strategy before relationships, and embracing the adage that the ends justify the means even when the means conflict with the values of the organization — then everyone suffers.

Scripture is full of examples of leaders, who though flawed in many ways as all of us are, were powerful, effective, transformational leaders.

Chief Rabbi Lord Sacks, at Aish.com, defines the essence of such leadership: "To be an agent of hope, to love the people you lead, and to widen their horizons to embrace humanity as a whole — that is the kind of leadership that gives people the ability to recover from crisis and move on. It is what made Moses, Isaiah, and Jeremiah three of the greatest leaders of all time."

What our biblical ancestors clearly embraced was the belief that they were called to stand with integrity and honor before God who sees all things, and, in spite of the reality that leadership in all circumstances is complex, laden with substantial tasks and equally substantial responsibilities, these graced leaders never lost sight of the need for

renewal.

In his leadership work with Project Kaleidoscope, John W. Gardner lists nine tasks which comprise the most significant, but not the only, functions of leadership: envisioning goals, affirming values, motivating, managing, achieving a workable level of unity, explaining, serving as a symbol, representing the group externally, and renewing.

Of the last function, Gardner writes: "One of the great historical examples of the leader/renewer is John XXIII, who was elected Pope at the age of 76. In his long years of rising through the ranks of the Church hierarchy, the spark of imagination and creativity remained undimmed, and when he reached the top he became the greatest force for renewal the Church has known in this century."

And then there is Jesus — the consummate leader of human history, who not only motivated his followers but inspired them, who established love as the firm foundation of all his endeavors and challenges us to do the same.

Jesus was genuine — and those who are called to Christian leadership need to be genuine, too; to follow in Jesus' footsteps of faith, compassionate service, truth, and keeping eyes focused on God, not on self.

Bogus may make a delightful imaginary friend, but there's no place for such a person in the realm of Christian leadership.



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

Having faith

Brings blessings beyond measure

By Denise Bossert

MY OLDEST DAUGHTER SAT ACROSS THE TABLE FROM ME AND SHOOK HER HEAD NO. THE GESTURE WAS FULL OF SADNESS AND QUIET ACCEPTANCE. SHE TAPPED INTO AN INNER STRENGTH THAT SHE HAD DISCOVERED OVER THE PAST FEW YEARS.

This was the first time she had said the words. That ship has sailed. There will be no babies for us, Mom.

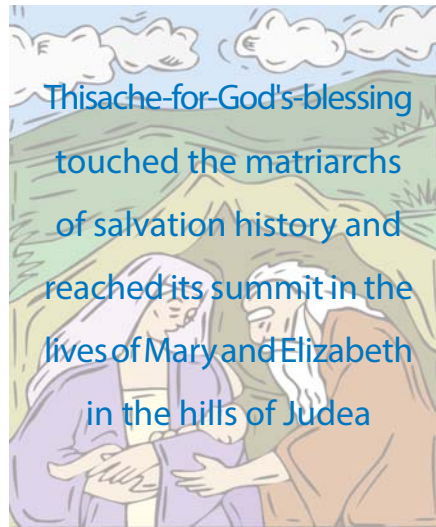
She didn't go into details. I knew the back story. And I grieved for my daughter and son-in-law who had accepted infertility with marital resolve and met it with re-ordered plans. My daughter had cried plenty of tears, she said, and then smiled softly when she saw the tears forming in my eyes. Her strength, her calm acceptance, had not come easily or quickly. It had come with each passing month.

Each time her younger sister announced another pregnancy — and again when her brother's wife became pregnant — the wanting returned. And then the wanting was processed and quietly set aside.

She was working on her master's degree, she said. They were planning a trip to Costa Rica for their anniversary.

I wanted to change things for her. I wanted to make life fair as I had during my children's youth. When one of my children played with a toy for a while, another one had a turn. When one child had a birthday, the other celebrated because his birthday would come in time. The longing for a child is central to the vocation of married life. Love presses on to this great event. So why does pregnancy come so easily to some, yet not for all? I had no answers.

The next morning we worshipped at St. John the Baptist Catholic Church in New Brighton, Minnesota. As I genuflected and knelt to pray, I thought of Sarah, and



Rebekah, and Hannah. These women symbolized Israel. Daughter Zion. The barren one. The tears of each woman — the tears of a nation — accompanied each supplication. When, oh Lord? When will the promised one come to us?

This ache-for-God's-blessing had touched the matriarchs of salvation history and reached its summit in the lives of Mary and Elizabeth in the hills of Judea.

As I waited for Mass to begin, I thought of Elizabeth. Was there a moment when she sat across from her own mother and said these words? "There will be no baby for Zechariah and me. We are focusing on other things now." Had Elizabeth cried? Had those tears dried up as the years passed? Had she watched as siblings welcomed babies into their own little families? Had she rested in her husband's arms with reluctant acceptance hanging heavy in the air around them?

There I was, praying, offering up a petition as I went forward to receive the Eucharist that Sunday morning. For months, I had been working on a book proposal called

Gifts of the Visitation, but this was the first time I truly felt Elizabeth's pain. Elizabeth's longing. Israel's longing. It seemed as though some kind of spiritual pilgrimage had ended at the feet of Elizabeth, her son's name on the bulletin, the signpost, the priest's lips. St. John the Baptist Church.

I had a glimpse into the matriarchs of salvation's history that I had never had. They had no reason to believe they would ever hear their own child's first cry. They would not know what it was like to push that final push — the one that instantly transforms pain into joy. They had no reason to believe — except a faint hope that remained in the deepest, most hidden part of their hearts.

Where God listens.

Where each tear is saved and returns to earth full of divine grace.

Last January, my daughter called to say that she is expecting a baby. Her little girl is due this month. Soon, I will travel to Minnesota and hold my granddaughter for the first time. And I will return to St. John the Baptist Parish to say thank you. Thank you, oh Lord, for hearing the supplications of women throughout Sacred Scripture, for giving life where new life is least expected, for raising up sons and daughters — and grandsons and granddaughters — who will learn to hear your voice and take their own places in this Christ-bearing mission.



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

SEEKING GOD'S PATH VOCATIONS

With an abundant harvest, prayers are needed for vocations

BY FATHER JAMES WILCOX



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

ONE OF THE GREAT PARTS ABOUT BEING THE VOCATIONS DIRECTOR IS GETTING TO VISIT WITH SO MANY PEOPLE FROM DIFFERENT PARISHES, AND INTERESTINGLY, ONE OF THE MOST FREQUENT QUESTIONS I GET (AFTER “HOW MANY SEMINARIANS DO WE HAVE?”) IS, “WHEN WILL WE RECEIVE THE NEW POSTERS OF THIS YEAR’S SEMINARIANS?”

Well, fret not, the posters are heading to the printer as I type this. For this year’s poster, we selected some powerful words of Jesus Christ to serve as a reminder to the entire diocese to pray and foster vocations. “The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest” (*Luke 10:2*).

Jesus Christ proclaims this as He is sending out the 72, and they harken as a reminder to all of us Catholics in the diocese about three important aspects of vocations. First, vocations are abundant in the Diocese of Fort Worth. Yes, we have 31 seminarians as well as several men and women in study for religious orders, AND there are many young people who have yet to answer their call. Second, it is our duty to pray, asking the Lord to continue calling men and women, and it is our duty to be instruments of support to them. Third, we must always remember that vocations are the work of God, not us. Bearing this in mind and heart, we must allow the Holy Spirit to work in the lives of people, gracing their lives by deepening their desire to serve the Church.

In May 2014, Pope Francis opened his

Diocese of Fort Worth
SEMINARIANS

Office of Vocations
800 West Loop East, Suite 1000
Fort Worth, TX 76108 | 817.464.3200
Fr. James Wilcox, Vocations Director | www.fwdioc.org

“The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.” *Luke 10:2*

homily for the World Day of Prayer for Vocations by asking how the harvest became so abundant for us, that all we need to do is reap. “But who did the work to bring about these results? There is only one answer: God. Clearly the field of which Jesus is speaking is humanity, us. And the efficacious action which has borne ‘much fruit’ is the grace of God, that is, communion with Him” (*cf. John 15:5*).

God has generously provided the grace of the call to many. To those who have received the call, they follow the will of God through honest discernment. To families, they follow the will of God by encouraging each other to live fully God’s will in their life. To all, we follow the command of Jesus Christ when we beg the Master of the Harvest for an increase in vocations to the priesthood and religious life, especially from our families and parishes in the diocese.

Bishop Olson recently sent a letter to all pastors requesting that they institute a monthly Holy Hour for Vocations. Some parishes with established times of Eucharistic Adoration will likely devote one of those hours to specifically pray for vocations. Others will add an hour each month to live out the words of Jesus Christ to pray. Formats for the Holy Hour, along with suggested Scripture readings and prayers, are available at www.fwdioc.org/pages/vocations-about. Through our prayers and with God’s grace, all parishes — large or small; urban, rural, or suburban — can send laborers into the harvest.

So when you see the new poster go up at your parish, take a moment. Give praise to God that the harvest is abundant. Pray for the seminarians in their discernment, study, and formation. Then, consider who in your family and parish is being called by the Lord to serve. Pray for them, encourage them, and help them to answer the call with the grace of the Holy Spirit.



Discipleship is possible within the classroom if...

BY MARLON DE LA TORRE

WHAT DO YOU SUPPOSE IS THE PRIMARY INTENT OF A PARENT WHEN THEY SEND THEIR CHILD THROUGH A RELIGIOUS EDUCATION PROGRAM? Whether through the parish religious education program or a Catholic school, the hope would be that the intent of the parents is for their child to continue to develop an awareness of God and an intimate relationship with Jesus Christ that has already been established at home. You would think this would be the primary purpose of religious formation.

G.K. Chesterton once remarked that: “One of the chief uses of religion is that it makes us remember our coming from darkness, the simple fact that we are created.” And here lies an important point to consider when we bring the notion of discipleship into this equation.

The basic tenet of a school of religion is to assist in the ongoing formation of not just a child, but anyone young and old, toward an active and living proclamation of the Gospel. This tenet in turn results in the person having a genuine and intimate relationship with Jesus Christ. Hence the question, “Is discipleship possible within the classroom?” St. John Paul II wrote that the proclamation of

the Gospel must bring an initial conversion that leads toward a maturation and education of the human being in the person and message of Jesus Christ (*Catechesis in Our Time*, 19).

Is discipleship possible in the classroom? In short, yes. Prior to any formal catechetical formation taking place, the classroom must be arranged in a way where an invitation to know God and his Son Jesus Christ is established. Merely sitting someone down behind a desk and having them take out their religion book, for example, will not suffice if the intent is authentic discipleship. Any student young or old within a classroom setting deserves to be brought from an institutional format of instruction toward a systematic presentation of the Gospel where questions are answered about the faith, and curiosity about the faith is established.

Children, for example, should be asked and exposed to the question of where they see themselves in relation to God. And depending on the age, provided living witnesses i.e., active disciples who can effectively share how they have walked with Christ. Frank Sheed once said that the “special object of religious education is to prepare the pupils for life in Christ.”

Discipleship is possible if:

1. Our intention is to form disciples in the faith and not just to regurgitate information the student may or may not comprehend.
2. The classroom invokes an opportunity for prayer, especially to Christ.
3. The teacher is truly interested in Jesus. Note: A student can immediately tell if a teacher is interested in and is living a life in Christ. Putting on a false face doesn't help.
4. There is an authentic joy in presenting the Gospel and active Gospel living i.e., the sacramental life.
5. The teacher truly values the development of the student's soul.

The *Catechism* reminds us that all the baptized (us) are called to conversion (*CCC 1427*). By its very nature the sacrament of baptism is the principal place for the first and fundamental conversion. In other words our evangelistic efforts should be directed toward helping all young and old exercise their baptismal call to seek Christ

Marlon De La Torre is the director of Catechesis for the Diocese of Fort Worth, and author of SCREWTAPE TEACHES THE FAITH: A GUIDE FOR CATECHISTS.

and in turn become disciples.

One of the great realities that we as the body of Christ often-times neglect to see is that we are created by God to freely and openly speak about Him if we so choose. Discipleship is possible if we choose to exercise this reality and communicate who Christ is instead of ignoring it. In communicating the Gospel of Jesus Christ, we begin to illuminate the mind of the student to something other than themselves. Instead we gradually and continually draw them into a sense of discipleship i.e., a sense and desire of belonging with and in Christ. At the heart of authentic discipleship is revealing the identity of our Lord and the hope displayed through the offering of his Son Jesus Christ to humanity. Our efforts should naturally reflect this desire in that we want God accessible, not distant.

St. Paul provides us with an exhortation on discipleship to St. Timothy that could very easily be directed toward us to “keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ; and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords ...” (*1 Timothy 6:14-16*).

Pointing from the crib to the cross, the Rosary can

Focus our *Advent and Christmas* prayer

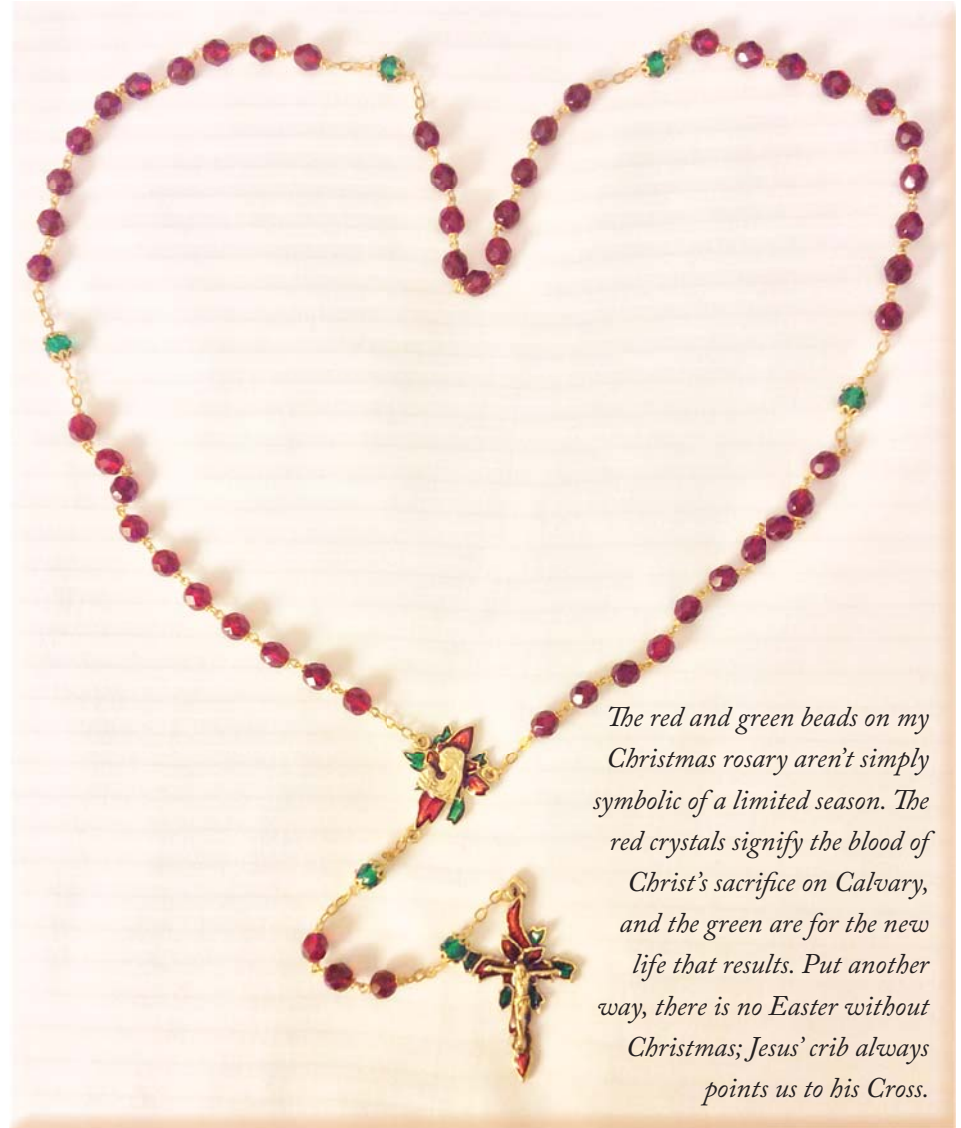
STORY AND PHOTOS BY SHARON K. PERKINS

In all my years of praying the Rosary, I've never really thought of it as a Christmas prayer — until now. But the more I've learned about Christmas, and the more I've prayed the Rosary, the connection seems so obvious I wonder why I didn't get it before (like a "Wow — I could've had a V-8!" moment).

I guess it started with a gift from a friend when it wasn't even Christmas. (Note to self: don't second-guess those impulsive gift-giving opportunities. You might not ever fully realize their appropriateness or their potential to bless someone!) I received an unusual but beautiful set of rosary beads from an especially thoughtful friend.

Now I already owned several rosaries, heirloom and otherwise — even more than I "needed" — but this is a particularly dear friend, and so I put her gift in a drawer for safekeeping. It wasn't until I was packing for a trip to Israel a year ago that I spied those red and green beads with the poinsettia motifs and, on a whim, added them to my travel bag.

I saw countless rosaries in many religious gift shops during my 10 days in the Holy Land, and I even bought a few to give to others, but the "Christmas" rosary became my go-to for personal prayer. Those red crystal beads accompanied me to the Basilica of the Annunciation in Nazareth, the site of the Archangel Gabriel's incredible invitation to a teenaged girl named Miriam. I prayed them in the garden of the Church of the Visitation at Ein Kerem, where Mary climbed the steep and rugged hills of the Judean wilderness 2,000 years ago to visit her cousin Elizabeth — and where today the "Magnificat" prayer is displayed in 62 languages. I laid them



The red and green beads on my Christmas rosary aren't simply symbolic of a limited season. The red crystals signify the blood of Christ's sacrifice on Calvary, and the green are for the new life that results. Put another way, there is no Easter without Christmas; Jesus' crib always points us to his Cross.

near the fourteen-pointed silver star in the Grotto of the Nativity in Bethlehem, vowing that from then on, I would pray those beads every Christmas Eve in thanksgiving for the great gift of the Incarnation. I even prayed them in the old city of Jerusalem near the ancient Temple where the infant Jesus was presented and where later his parents found Him conversing with the teachers of the Law. And finally, on my last day in Jeru-

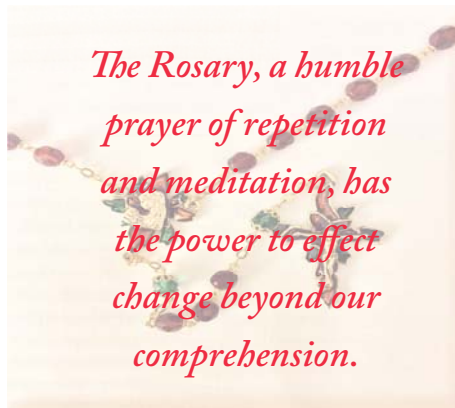
salem, I prayed them in the Garden of Gethsemane for the physical injury of a fellow pilgrim, whose swift and miraculous healing occurred the very next day.

My prayers of meditation on the mysteries — the life events of Jesus and Mary — were obviously rendered more poignant and powerful because of the holy sites I was able to visit. But I also became keenly aware of how in those prayers, the past, present, and future

were all woven together. And isn't that what the miracle of Christmas is really all about?

As a child, I was introduced to Baby Jesus in the manger, but as children usually do, I focused on the present (and the "presents"!) and had only a vague notion of the holy birth and its significance for my life and the life of the world. Back then, the Rosary was a prayer that all the grandkids recited in an upstairs bedroom of my grandmother's house in order to give my harried aunts and uncles a few moments of Christmas peace (I can still feel the hard wooden floor under my six year-old knees and the anticipation of the downstairs dash to the tree!).

As a young adult theology student, I became more conscious of the Nativity as an event of the "distant past" which somehow encompassed my existence and brought abundant life to every aspect of my being. I couldn't fully grasp how or why Jesus' birth in Bethlehem could be the hinge of history or the turning point of my own life. It was just something I gradually came to know through the prayer of faith and through the consistent experience of Jesus' presence in the events and relationships of the everyday, even when my



Rosary-praying was less frequent.

As I've gotten older, I've become increasingly future-oriented. I see the clashes of cultures and the violence of war, an uncertain global economy and the futility of human solutions, and I long for Christ's return in glory. I've sat by the bedsides of dying loved ones and glimpsed a foretaste of the glorious new life that they already know but which I've yet to experience. And in the Rosary, I bring the mysteries of past and present to bear on those things which are to come. It has become my year-round prayer of Christmas hope.

The red and green beads on my Christmas rosary aren't simply symbolic of a limited season. The red crystals signify the blood of Christ's sacrifice on Calvary, and the green are for the new

life that results. Put another way, there is no Easter without Christmas; Jesus' crib always points us to his Cross.

And, as I learned from a Christmas card recently, even the poinsettia motif can reach beyond the season. According to an old Mexican custom, villagers brought gifts to the Baby Jesus on Christmas Eve, but one young child had nothing to offer. He (or she) prayed for some way to demonstrate love for the infant king, and God mercifully answered the prayer by causing some roadside weeds to develop the brilliantly abundant red leaves resembling the star of Bethlehem. This "flower of the Holy Night" reminds me that my gifts of love for Christ, however small, are the seeds of great blessing whose beauty I cannot foresee. The Rosary, a humble prayer of repetition and meditation, has the power to effect change beyond our comprehension.

Sure, I have other sets of rosary beads. Whether they're glow-in-the-dark plastic, crystal, or olive wood, they all "work." But my Christmas rosary has taught me a few things about the eternal love of God and the great gifts of Jesus and his mother. I'll be kneeling at the crèche this Christmas Eve, red and green beads in hand.

Mary's "Magnificat" is displayed in 62 languages on the wall of the outer courtyard of the Church of the Visitation at Ein Kerem (right), including the Czech language (below), so much a part of Sharon Kapavik Perkins, family of origin's heritage. (Photos by Sharon K. Perkins)



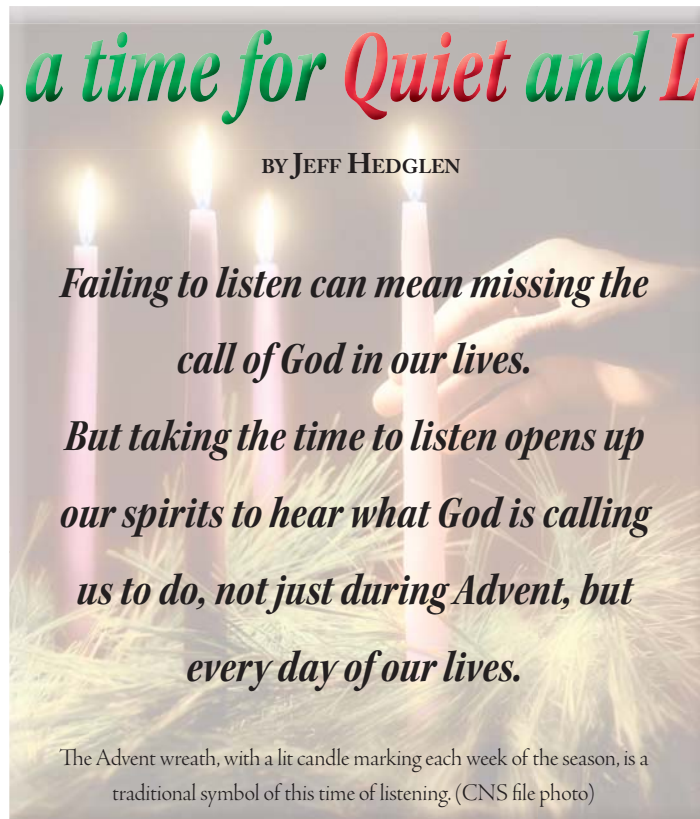
Advent, a time for Quiet and Listening

BY JEFF HEDGLEN

At a recent talk given by Bishop Olson to more than 200 young adults of the Diocese of Fort Worth, he was expounding on the virtue of Prudence. He explained that part of this virtue is listening. A lot of what he said I recognized in myself. He said that the modern world doesn't really like to listen. In conversations we are often just waiting until the other person stops talking, so we can chime in with our own insights, not really listening to what the person we are talking with is actually saying.

Bishop Olson went on to say that "Listening means we enter *into* a conversation." This is different than the usual discourse that is full of self-interest and focused on getting our point across. The clincher for me was when he said: "This approach leads to a loss of the call of God in our life because we are not listening." He continued: "We need quiet if we are to listen, to hear, to discern. Listening is a key part to living our faith."

I don't think the basic ideas Bishop Olson was talking about are totally new to us. We all are bombarded by noise in the forms of television, radio, social media, and cell phones, not to mention work, chores, errands, sports, and dance practices. There is not enough time spent turned away from these parts



Failing to listen can mean missing the call of God in our lives.

But taking the time to listen opens up our spirits to hear what God is calling us to do, not just during Advent, but every day of our lives.

The Advent wreath, with a lit candle marking each week of the season, is a traditional symbol of this time of listening. (CNS file photo)

of life with our hearts and minds turned inward, listening for the still small voice that Elisha speaks about. But the season that is fast approaching offers us a chance to listen, even though the noise level is about to go up.

Advent is around the corner, and with this wonderful season of waiting and preparation often comes the hustle and bustle of the holidays. The typically celebratory rituals of shopping, decorating, Christmas carols, and gathering with friends and family, can also just be added on noise to our already cacophonous lives. But it doesn't have to be this way.

Advent is a holy season, but for us to experience the holiness, we have to intentionally turn down the noise and find time to listen. There is so much to listen to during Advent. Certainly there are the carols, but also, listen,

really listen, to the joy and excitement your children have as Christmas approaches. Make a commitment to read the daily readings (maybe just one day a week), but don't just read them and move on to the next task. Take a moment and listen to what God is saying through the readings.

Think back on the year and remember your friends who have lost a loved one recently and take them out for a pumpkin-spiced latte. But don't just drink coffee and talk about you, let them share memories of this loved one, ask them how the grieving process is going, and listen to them without needing to take their pain away; just listen and offer your sorrow and sympathy.

As Christmas gets closer, maybe you can gather your family or friends in a candlelit room and have a couple

of people take turns reading the Christmas Story from Luke's Gospel, each of you taking the time to just listen to the words of the coming of the Savior. Then sit quietly and listen to the story resonating in your heart. Take time to quietly share what this story means to each of you.

Failing to listen can mean missing the call of God in our lives. But taking the time to listen opens up our spirits to hear what God is calling us to do, not just during Advent, but every day of our lives.

This may seem like an impossible task, especially during the busy holiday season, but remember, we are talking about the virtue of Prudence. *The Catechism of the Catholic Church* says this about virtues: "Human virtues acquired by education, by deliberate acts and by a perseverance ever-renewed in repeated efforts are purified and elevated by divine grace" (CCC 1810). In other words, if at first you don't succeed, try, try again. Also inviting God into your efforts to listen will purify them and bring you into contact with his grace.

So for Christmas this year, ask for an early present, the gift of Prudence. And in the midst of the noise and confusion of the secular Xmas have a great season of quiet, listening for the call of God in your life.



St. Maria Goretti pastor Father Jim Gigliotti, TOR, blesses parishioners and their pets on Sept. 28. Dozens of people flocked to the parish to have their dogs, cats, and household pets blessed by the parish's Franciscan priests.

In the spirit of St. Francis

Honoring their order's founder, Franciscan Fathers Jim Gigliotti and David Morrier of St. Maria Goretti bless their parishioners' pets

STORY AND PHOTOS BY JUAN GUAJARDO
CORRESPONDENT

THOSE WHO WALKED BY ARLINGTON'S ST. MARIA GORETTI PARISH SEPT. 28, PERHAPS GOT A GLIMPSE OF SOME ODD VISITORS TO THE CHURCH, WHICH IS ADMINISTERED BY FRANCISCANS OF THE THIRD ORDER REGULAR. They might even have seen pastor Father Jim Gigliotti, TOR, and parochial vicar Father David Morrier, TOR, ministering to these peculiar guests.

For in the field behind the church, dozens of parishioners and their furry, feathered, and/or scaled friends, formed two neat lines and marched up to the two Franciscan priests, who gave a blessing to each person and pet — be it Great Dane, Chihuahua, cat, bird, weasel, or turtle — and then sprinkled them with holy water.

An annual tradition at many Franciscan-run parishes, at St. Maria Goretti the Blessing of the Animals takes place twice each year: A week before St. Francis of Assisi's Feast Day for parishioners and then the Friday before the Feast Day for the students at St. Maria Goretti School. But it also takes place nationwide on Oct. 4, the feast day of St. Francis, in remembrance of the saint's love and respect for all of God's creatures.



"[St. Francis] just had a special simpatico with pets, and he said that they were loving; cause love in us; and where there is love, there is the presence of God," said Fr. Gigliotti. "And so it's part of creation that God has given to us that we help to make holy by taking care of it." It's part of our role, "as we are stewards of creation from the Book of Genesis. So we help to maintain and sustain creation. Francis was always for that."

That sentiment is echoed by Father Kevin E. Mackin, OFM, a Franciscan Friar of the Holy Name Province, who in an article for AmericanCatholic.org wrote that, "The love we give to a pet, and receive from a pet, can draw us more deeply into the larger circle of life, into the wonder of our common relationship to our Creator."

Fr. Gigliotti has been bestowing the special blessing on that relationship for the last 19 years at St. Maria Goretti.

"We've gone through whole generations of Fidos and Mitzis, parrots and ferrets, and snakes," he said. "And they have babies you know, and then *they* have babies. So yes, I know their grandfathers, and great-great grandfathers and great grandmothers."



St. Maria Goretti parochial vicar Father David Morrier, TOR, blesses parishioners and their pets on Sept. 28.

40 Days for Life

kick-off draws ecumenical crowd to begin prayer vigil linked to vigils around the world



Fort Worth Director Bobby Warren addresses the approximately 180 pro-lifers who attended the 40 Days for Life Kickoff rally in front of Planned Parenthood in Southwest Fort Worth Sept. 24.



Very Rev. Karl Schilken, vicar general and moderator of the curia, gives a keynote talk during the 40 Days kick-off rally.

**Story and Photos
By Juan Guajardo
Correspondent**

ABOUT 180 PRO-LIFERS FROM ALL OVER THE DIOCESE CONVENED IN FRONT OF PLANNED PARENTHOOD IN SOUTHWEST FORT WORTH ON SEPT 24 for the kickoff of 40 Days for Life, an ecumenical peaceful prayer vigil that takes place 24/7 throughout the course of 40 days.

Bobby Warren, director of 40 Days for Life Fort Worth, encouraged the participants — which included families, college students, professionals, teenagers, and children — to remain motivated in praying for an end to abortion despite the “somber backdrop” of one of the largest Planned Parenthood centers in Texas nearby. Since it started in Fort Worth in 2008, 40 Days for Life has taken place outside a local abortion facility in order to provide constant prayerful vigil, along with

fasting and peaceful activism, for the end of abortion.

“I think we’re joyous knowing that we’re out here motivated,” Warren said. “We have the heart of Christ, and we want to pray to save lives, and that’s the main thing to stay focused on.”

Speaking from the back of a pick-up truck, surrounded by participants lining the sidewalks, the Very Rev. Karl Schilken, diocesan vicar general, reiterated that sentiment.

“What’s important is that we’re here, and we’re gathered for a purpose that’s very valuable and is very sacred,” said Father Schilken, a canon lawyer and long-time pro-life volunteer at Mother and Unborn Baby Care. “We come here because we believe that Christ, that God, gave us the gift of life and that it *is* a gift from God. It’s not something that is valuable because we think it’s valuable. We think that life is valuable because He gave us that gift.”

Fr. Schilken urged the pro-lifers to continue praying for changes of hearts in our society, for the conversion of those involved in the abortion industry, and to continue putting their faith into action and being a people of prayer and peace when advocating for lives.

“Brothers and sisters, we can make a difference,” Fr. Schilken said. “We can change the world. Christ started with 12 people, and one of them wasn’t so good, and look at what’s happened. We are more than 12, and I suspect that most people here are good. That, my brothers and sisters, is the good news. Decent people are trying to do the right thing. With God’s help we can accomplish that task.”

The Rev. Scott Fisher, senior pastor of Metroplex Chapel in Euless, also gave encouraging words to the diverse group of pro-lifers, many of whom signed up to pray for a one-hour time slot each week of the campaign.

He kicked off his talk by tallying up abor-



Pro-lifers from across the diocese gathered for the 40 Days for Life ecumenical kick-off rally. Approximately 180 people participated in the Kickoff rally in front of Planned Parenthood in Southwest Fort Worth on Sept. 24.

tion statistics, mentioning how 75,000 babies are aborted in Texas each year, and how nearly 56 million babies have been aborted since 1973, the year abortion was legalized in the United States, under the cloak of “sophistication and supposed planning.”

“That’s twice the population of the state of Texas,” said Fisher, a fervent pro-lifer and chairman of the board of the Texas Juvenile Justice Department. “Every man, woman, and child times two.”

Fisher alluded to an excerpt from the book, *When a Nation Forgets God*, by Dr. Erwin Lutzer. He mentioned one passage, where Lutzer interviewed an eyewitness to the Holocaust — a Christian — and how every Sunday the man would hear the cries of Jews locked in the cars of the train running behind the church as they were sent to concentration camps. Dreading the moment, he and the other church-goers would sing louder during the service to drown out the Jews’ cries.

Fisher read aloud the words of the eyewitness Christian, “Although years passed, I still hear the train whistle in my sleep. God forgive



me, forgive all of us who call ourselves Christians and yet did nothing to intervene.”

Fisher applauded the participants for not “[intending] to sing louder, to look the other way, or to rationalize the wholesale slaughter of human life,” but for being there to intervene.

That intervention, Fisher said, involves two powerful elements: prayer and people.

“We’re engaged in a cultural, philosophical, and spiritual battle,” Fisher said. “It is a battle for the hearts and minds of people, and tonight we stand together to embrace and wield the most powerful weapon on the planet: prayer.”

As the audience clapped, he continued, “The apostle Paul instructed that though we live in this physical realm, our battle is spiritual and is not fought with physical weapons but is fought with spiritual weapons. Tonight we take up the weapon of united prayer. Men and women, boys and girls, Catholics and Protestants, under the banner of Jesus Christ praying for God to move in our community.

“...When we pray together, when we join together as one, when we lift up the name of Jesus unashamedly, his kingdom expands. For these next 40 days, that’s what’s going to be happening here on these sidewalks and at centers throughout the nation and around the world.”

Sarah Stehling, a sophomore at Nolan Catholic High School, hopes to be a part of that united effort.

“My whole family is pro-life. It’s always been something important, and I just felt re-

Pastor Scott Fisher, with Metroplex Chapel in Euleus, encouraged pro-lifers in attendance during the Kickoff rally.



Sarah Stehling (right), a sophomore involved in Nolan Catholic High School’s Pro Life Club, listens to keynote speakers during the rally.



A pro-lifer holds her baby as she listens to a keynote during the rally in front of Planned Parenthood in Southwest Fort Worth.

ally moved to come here and to support everyone else and all these Catholics,” said Stehling, who joined the school’s Pro-Life Club earlier this year. “It’s just a great community and such a wonderful thing to be a part of, praying for these babies who have no one else to pray for them.”

The campaign ends Nov. 2. For more information, visit 40daysfortworth.com

A pro-lifer listens to a keynote speaker encourage the audience during the rally, as the sun sets.



40 DAYS FOR LIFE

offers compelling stories for pro-lifers on their journey to end abortion

by Jerry Circelli / Correspondent

FULL OF INSPIRATIONAL STORIES AND POWERFUL TESTIMONIES, *40 DAYS FOR LIFE* IS A PAGE-TURNER. It was not, however, meant to be read in a single sitting. In fact, if read the way that authors David Bereit and Shawn Carney intended, it should take you 40 days to complete the book.

No surprise, there are 40 chapters in *40 Days for Life*, and each takes only about five to 10 minutes to read. The first part of each chapter involves a short, moving testimonial, followed by a Scripture verse and prayer.

From a single campaign that started in 2007 in College Station, the 40 Days for Life movement has inspired more than 3,000 campaigns today. Those campaigns have taken place in 539 cities in 24 countries around the world.

40 Days for Life reports that the movement has saved nearly 9,000 lives and inspired 101 abortion workers to quit their jobs. Since its inception, 56 abortion centers have closed.

In *40 Days for Life*, co-author David Bereit writes, "God repeatedly uses 40 days to call his own people back to him, both to chastise and to encourage. He uses 40 days to transform and prepare his people for the mission he has called them to do. He uses 40 days to ready the world for the impact his people are about to have on their culture."

The foreword of this book was written by former Planned Parenthood center director, Abby Johnson, who presents her own moving testimonial of transformation.

One of the book's early chapters tells the story of a reluctant volunteer, named Mark. In a heavy rainstorm, Mark decided to stay in his car instead of praying outside an abortion facility during his vigil time-slot at a 40 Days for Life campaign. Mark

watched from the comfort of his automobile as another volunteer arrived, umbrella in hand, and knelt down on the sidewalk near the abortion center to pray. Mark invited the man to sit inside his dry car, but the man refused, stating that he signed up for a peaceful prayer vigil on the public right of way in front of the abortion facility, and that is what he intended to do.

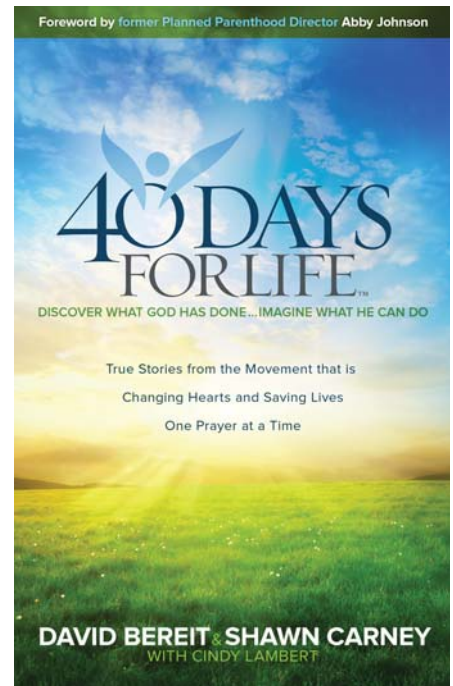
Then Mark did the same and joined the other man to pray, despite the downpour.

As the rain pelted the two men, they watched a couple drive by. They had a baby in a car seat. Mark made eye contact with the woman who sat in the passenger seat as the car pulled into the abortion center driveway. Mark knew instinctively she was scheduled for an abortion, and he was witnessing, for the first time, the prelude to a dramatic horror that was about to take place inside the building.

The men prayed harder, this time their pleas to God focused clearly on the woman's face they had seen. Heavy in prayer and deep in sadness, they continued this way for 10 minutes until the abortion center door opened and the woman came out. She went directly to the men. She told them that she was being pressured to have an abortion and that she was once Christian but had fallen away. The men told her that God has never left her side and that He loved her.

In the book, the authors relate her story: "I cried out to God. I was desperate! I asked him for a sign if he didn't want me to have this abortion. And just as we were turning into the lot, I saw you!"

"Two guys standing outside in the pouring rain, soaking wet — praying! I just knew you were praying. I couldn't believe it! God answered my prayer after all! He sent two



PUBLISHED BY: Cappella Books, Nashville, Tennessee, 2013

PAGE COUNT: 272

PRICE: \$11.25.

strangers to stand out in the rain and wait for me and pray for me!"

A life had been saved. "What a powerful God we have," Mark was quoted as saying.

The authors go on to tell us that they have met many people along the way that at first are reluctant to follow-through on their calling, but find strength and persevere after God gives them a visible sign.

40 Days for Life gives us a glimpse of those people so that we, too, might find our strength through their stories.

If you seek truthful encouragement about what is happening in the pro-life movement today, despite what you hear on television or read in the newspapers, read *40 Days for Life*. And if you want to take it a step further, participate in a peaceful prayer vigil at a 40 Days for Life campaign. You may be just the sign a desperate mother is looking for.

More about 40 Days for Life:

40daysforlife.com

40daysfortworth.com

We build a culture of life by reflecting Christ, says bishop at Respect Life Gala

By Joan Kurkowski-Gillen
Correspondent

IT'S A CALL FOR HELP **BETSY KOPOR NEVER TIRES OF ANSWERING.** At least 400 times a year, women suffering from post-abortion trauma phone her Rachel Ministries office hoping to find forgiveness and peace.

"I hear the pain they have been living with for years," says Kopor, who founded the ministry in 2001. "Most of the people who call had an abortion five to seven years ago. They tried to live with it, and get past it, but couldn't."

Through retreats, peer counseling, and referrals, the Rachel Ministries coordinator lets them know about the Divine Mercy of God.

"The saddest thing is they don't believe God can forgive them for what they've done," she says, describing a mindset that often leads to substance abuse, promiscuity, and other self-destructive behavior. "It's a terrible tragedy to think God doesn't want anything to do with you."

The healing and post-abortion care women find at Rachel Ministries was showcased at the 10th Annual Bishop's Catholic Respect Life Gala held Sept. 27 at the Omni Hotel in downtown Fort Worth. In a five-minute video a woman shared the story of her struggles that began with a late-term abortion at age 13. Ten years later, a Rachel's Vineyard retreat helped end her ongoing depression and suicidal tendencies.

Money raised at the gala supports Rachel Ministries, Youth for Life, the Gabriel Project, which serves women in crisis pregnancies, and other Respect Life activities in the diocese.

The fundraiser underwrites six Rachel's Vineyard retreats, offered in English and Spanish each year to abortion's second victim — the mother.

"I'm grateful to everyone who attended the banquet. Because of their generosity, I'm able to do what I do with Rachel Ministries," Kopor explains. "The diocese never wants anyone to go without help because of money."

More than 750 people attended the 2014 gathering — setting a record for the annual event. Table sponsorships and bids for silent and live auction items also increased.

"We made an effort to reach out to parish respect life groups and doubled the mailing list," says Yolanda Newcomb, special events coordinator for the Advancement Foundation,



Photo by Juan Guajardo / NTC

Bishop Michael Olson addresses pro-lifers at the Bishop's 10th Annual Catholic Respect Life Gala, his first gala as bishop of Fort Worth.

the fundraising arm of the diocese. "Our new bishop was the keynote speaker. That combination helped fill 75 tables."

Addressing the audience at his first pro-life banquet as bishop, Bishop Michael Olson left no doubt as to his role in defending life from conception to natural death.

"There are many voices in the pro-life universe," he told the crowd. "Yet we are here tonight to speak to the particular voice that is Catholic — a voice that during this past year, I have personally become ever more responsible for articulating."

Referencing St. John Paul II, he said the Church must safeguard the dignity of man against a "culture of death" that exalts the individual and demands the resolution of social problems by killing weaker human beings.

"For rape and violence, it proposes abortion. For crime, it demands capital punishment. For limits in allocation of health care resources, it proposes euthanasia and assisted suicide," he pointed out.

The Catholic response to this culture is never reactive but directed at the persons most affected and attacked within the milieu of this culture — the weak, the unborn, the terminally ill, and the poor.

"Christ tells us we are called to be the light of the world that we might dispel fear, anguish, and ignorance — the chief component of the

culture of death," Bishop Olson continued. "We are the light of the world when we reflect Christ in our actions and in our words. When we are transparent and honest — in a word, truthful, so He might shine through us."

In closing, he asked the gathering of pro-life supporters to be vigilant in examining how they live their daily lives in favor of life.

"If we are not honest and compassionate, we block and promote a barrier to the light that Christ shines on human life," the bishop suggested.

Among the bishop's listeners were the young members of Nolan Catholic Students for Life and the diocesan Youth for Life who volunteered to set up tables, work the silent auction, and validate parking receipts. But their presence at the gala had an even greater purpose, according to Sean Gillen, president of the Nolan pro-life group.

"I think Bishop Olson wanted us to be visible at the banquet so everyone could see that youth are involved in pro-life work," the Nolan senior explained. "The youth in the Catholic Church are very important for the pro-life movement and mystical body of Christ, in general, because we are the future of the Church. We have an important role in pro-life activities, involvement, and awareness."

Youth for Life Coordinator Sue Laux says young people are continually becoming more pro-life.

"The younger generation is better educated on the issue, and that's what Youth for Life is all about — to educate and train," Laux said. "The kids who participate in our events are encouraged to reach out to their peers, and they do."

Her ministry organizes an annual Lock-in for Life, a trip to the March for Life in Washington, D.C., a summer Pro-Life Boot Camp, and a biannual chastity awareness rally. Funds raised at the gala subsidize programs and provide participation incentives. The impact social media is having on young people is a targeted topic for upcoming programs.

"It's tainting their behavior and interaction with one another," said Laux referring to the general teen population. The temptations presented by digital communication devices "desensitize kids and that leads to promiscuity and use of Internet porn. Those are huge things hurting young people."

The 2015 Bishop's Catholic Respect Life Gala is set for Nov. 7, 2015.

Deacons remember and celebrate more than 25 years of Permanent Diaconate in the diocese

All photos are NTC file photos or provided photos

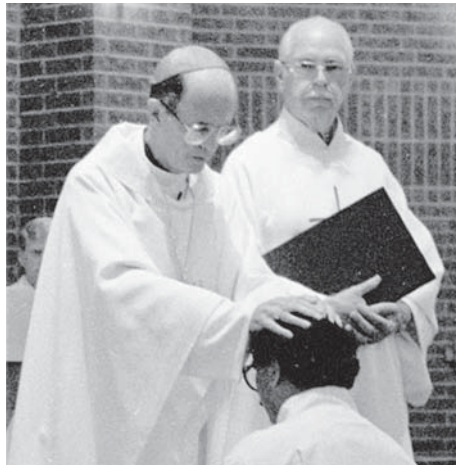
By Joan Kurkowski-Gillen
Correspondent

COMFORTING THE SICK AND CONSOLING THE GRIEF-STRICKEN IS AN IMPORTANT PART OF MINISTRY FOR DEACON RON AZIERE.

But there was a time, 10 years ago, when officiating at a wake service filled him with anxiety. Dcn. Aziere's wife, Cecilia, had died a month earlier, and he was in the throes of personal heartache.

"One of the benefits of being a married deacon was knowing that anytime I was out doing ministry work, I knew she was home praying for me," he explains. "As I drove to the funeral home, I thought about that and started having a panic attack." But his uneasiness was soon replaced with a moment of clarity.

"I realized she's up there sitting with the good Lord and can pray for me just as well up there as she did here," he recalls. "It gave me a better



Deacon Butch Amos, assists Bishop Joseph Delaney as he ordains the deacon class of 1989.

understanding of the communion of saints. We exist at different levels but are still united, with Christ in the center."

That epiphany allowed the deacon to con-

For personal remembrances from nine of the members of the Permanent Deacon class of 1989, see NorthTexasCatholic.com



Deacon Jim Novak baptizes an infant.

duct the funeral service with dignified, unruffled compassion. "At that moment, I had the grace and power to do what I was called to do and did not impose myself on someone else's grief," Dcn.

Juan Rendon will direct new Permanent Deacon Formation

By Joan Kurkowski-Gillen
Correspondent

IF YOU ASK JUAN RENDON WHAT THE DIOCESE OF FORT WORTH CAN EXPECT FROM ITS NEW DIRECTOR OF PERMANENT DEACON FORMATION, the seasoned college instructor paraphrases a quote from Blessed Mother Teresa.

"Expect faithfulness — not perfection," he says wisely. "I will give my best to serve the needs of the diocese and will always be honest in my work. Ultimately, I do what I do out of love for Jesus Christ. That's the bottom line."

Chosen by Fort Worth Bishop Michael Olson to revamp the formation program for permanent deacons and find men willing to serve, Rendon is looking forward to his new job and its challenges with enthusiasm. The last class of permanent deacons ordained here was ordained in 2009.

"It's exciting to build on a foundation that was laid previously and improve on it,"



Juan Rendon (NTC Photo / Joan Kurkowski-Gillen)

explains the Mexico native who grew up in Houston. "Deacon Don Warner (director of Deacons) is a good resource, and I will be working closely with him. We hope to begin inquiry sessions across the diocese in January."

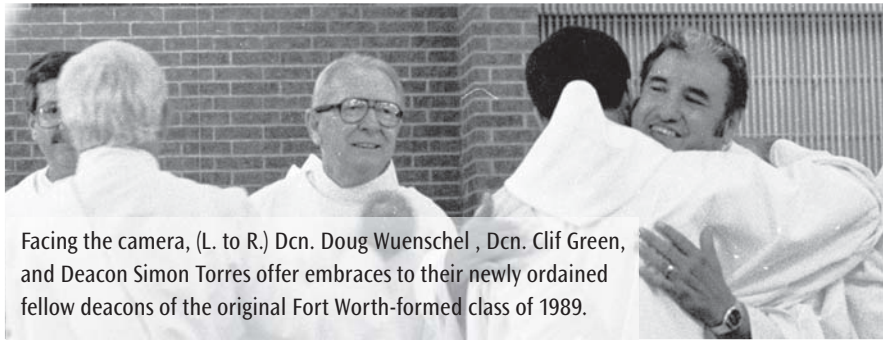
The knowledgeable director says the diocese will seek candidates who are selfless, service-minded, and have the heart of the Good Shepherd. Deacons are vital to the sacramental life of the Church but also work as ministers of charity. They are a living example of Christ the Servant in the world.

Most permanent deacons are married men who join the ministry when they are in their 40s and 50s.

"One of the main reasons deacons were instituted in the early Church was to serve the needs of the poor. That was their primary expectation — to work with the poor and to show the Church is present for them," Rendon explains.

Within the next five years, 25 percent of the 90 deacons currently working in the diocese will retire from active ministry.

"These men will have to be replaced, so we're facing a tremendous need," continues the director, who anticipates starting formation



Facing the camera, (L. to R.) Dcn. Doug Wuenschel, Dcn. Clif Green, and Deacon Simon Torres offer embraces to their newly ordained fellow deacons of the original Fort Worth-formed class of 1989.



Dcn. Novak examines wheat on his farm.



Deacon candidates of the deacon class of 2009 stand as they are prepared to receive the office of Lector.

Aziere continues. “It was an uplifting service. I was able to get through it without breaking down or having a flashback.”

A member of the first class of permanent

deacons trained and ordained in the Diocese of Fort Worth 25 years ago in 1989, along with 16 other men, the Kansas native says ministering to others allows him to know and understand

the Gospel better.

“Getting to live and know your faith is probably the biggest blessing that comes with being a deacon,” he points out. “It allows you to live what you proclaim.”

Heeding the Second Vatican Council’s recommendation to restore the diaconate as a permanent order of ministry, the late Bishop Joseph Delaney, second bishop of Fort Worth, initiated formation classes in 1984 under the direction of Ann Healey. Prior to that, candidates from the Fort Worth area relied on classes and materials taught by the Diocese of Dallas. The first deacons to work in the diocese were ordained by Bishop John Cassata in 1978. Bishop Delaney ordained a second group of men, formed by the Diocese of Dallas, in 1982.

Establishing a diaconate curriculum was part of Bishop Delaney’s long-range vision for the diocese, said Healey.

“My greatest challenge was how to put together a ‘home grown’ program,” says the former director of Permanent Deacon Formation. “To accomplish this, I sought input and wisdom from other directors throughout the country.”

During her tenure from 1984 until 2010, 80 men from four different classes (1989, 1995, 2003, and 2009) were ordained to the diaconate. The last two classes offered instruction in both

SEE PAGE 34

n Program — The program is in formation itself...

classes in September 2015.

To be as inclusive as possible, the intellectual, spiritual, and pastoral formation of candidates will be offered in both English and Spanish. A pastor’s recommendation is required as part of the application process.

A graduate of the University of Dallas who earned his master’s degrees in pastoral studies and theological studies from the University of St. Thomas in Houston, Rendon spent seven years studying for the priesthood before deciding to serve the Church in the areas of education and evangelization. While a student at St. Mary’s Seminary, he met then-Father Michael Olson who was a faculty member. The pair became friends.

“I had excellent formation in the seminary, and, after I left, I wanted to give back to the Church a little bit of what I received,” recalls Rendon, who became a teacher at Bishop Gorman Catholic High School in Tyler.

Four years later, he was hired as an in-

structor by the University of Dallas School of Ministry to teach Scripture and theology courses in the Catholic Biblical School. He continues to teach UD undergraduates and theology studies to diaconate candidates from the dioceses of Tyler and Dallas.

When Fr. Olson was named rector of Holy Trinity Seminary in 2008, he asked Rendon to serve as director of pastoral field education for the seminarians. In that position, he coordinates student practicums and monitors their work with parish supervisors.

The veteran educator plans to resign from both teaching posts at the end of the academic year to concentrate on his new diocesan job. Rendon and his wife, Anna, are also expecting their fifth child this fall.

“I’m going to be busy assembling a formation team — deacon couples and mentors — that will be willing to open their hearts and minds to diaconate formation,” says the director, who is organizing materials to initiate

the program.

Working at Holy Trinity Seminary familiarized him with evaluating men for the priesthood.

“This is similar,” he pointed out. “We want what is best for the Church and rely on help from the Holy Spirit.”

The diocesan program will follow steps outlined in the National Directory of Deacon Formation but will adapt those guidelines to meet local needs.

“The bishop’s focus is mission and evangelization, and he wants deacons to do what they are called to do biblically — a ministry of service, outreach, and charity,” Rendon adds.

Formation team members aren’t looking for perfect candidates.

“We want healthy, sane people who do their best to live out the Gospel in the community,” he insists. “Finding them is both challenging and rewarding.”



Deacons of the class of 2003 lie prostrate during the ordination rite at Holy Name Church in Fort Worth.



Bishop Emeritus John McCarthy poses with the just-ordained deacons of the class of 2003.



Bishop Vann with Dcn. Ruben Castañeda on his right and Dcn. Don Warner on his left celebrates a Deacon Formation Mass Dec. 5, 2005. (NTC photo Kathy Cribari Hamer)



Dcn. Joe Milligan (center left) and his wife Betsie, pose with the new director of permanent deacons, Dcn. Don Warner and his wife Candy at Joe's retirement party.



Then-Permanent Deacon Formation Director Ann Healey explains the symbolism of the permanent diaconate logo.

English and Spanish.

"The ministry of deacons assists and supports priests and made it possible to extend ministry to Catholics in all parts of the diocese," she adds. "Those 26 years as director were a source of joy for me."

Historically, the Order of Deacons can trace its roots back to the Acts of the Apostles. In the early Church, deacons held a special place in the community along with bishops and presbyters. The first recognized martyr of the Church was the deacon, Stephen, who was stoned to death for preaching the Gospel.

Over the centuries, misunderstanding led to the decline of the permanent diaconate. The Council of Trent renewed the Office of Deacon as a permanent and separate order, but it wasn't fully restored until the Second Vatican Council in 1963. Pope Paul VI re-established the permanent diaconate in the Roman Church when he published the Apostolic letter *Sacrum Diaconatus Ordinem* in 1967 which implemented the decree of the Council.

Today, the Order of Deacon is a ministry of service to the Word of God, the sacraments of the Church, and works of heroic charity. Men, ordained as deacons, represent Christ in the world and are expected to model grace, justice,

faith, and compassion in the community.

Candidates are carefully screened and undergo three to five years of specialized instruction before ordination. Currently, there are 90 permanent deacons working in active ministry throughout North Texas with 25 percent of those expected to retire in the next five years.

Bishop Michael Olson marked the 25th anniversary of the Permanent Diaconate Program in the Diocese of Fort Worth with a Mass celebrated Aug. 18 in St. Patrick Cathedral. After a break of more than five years due to budgetary concerns, the bishop announced plans to reinstate the formation program. Classes are expected to begin in September 2015 under the direction of Juan Rendon, recently appointed director of Permanent Deacon Formation.

Rendon will work closely with Deacon Don Warner, diocesan director of Permanent Deacons, to set up inquiry sessions throughout the diocese.

"There are a lot of priests who would like to have deacons in their parishes," says Dcn. Warner, who is fielding questions from interested men. "The time is right for us to begin the process again."

Dcn. Warner, ordained to the diaconate in 1995 by Bishop Delaney along with 12 other candidates, says another deacon, Deacon Ruben Castañeda, inspired and encouraged him to pursue

the ministry. In addition to his duties as director of deacons, he also works full time for the diocese as director of Liturgy and Worship and administers the sacraments at his home parish of St. Elizabeth Ann Seton in Keller.

Over the past 25 years, deacons have had a positive impact throughout the diocese, Dcn. Warner asserts. Two-thirds of parishes have at least one on staff, and they assume a variety of roles depending on local needs.

In addition to assisting with the sacramental life of a parish, "deacons are involved in many other aspects of ministry including visiting the sick and homebound, volunteering in prison ministry, assisting with advocacy for the marginalized, and teaching in various parish programs," he points out. "Deacons in the Diocese of Fort Worth are, and have been, a witness to the ministry of Christ the Servant."

Ordained 37 years ago by Bishop John Casata, Deacon Franklin Eschbach says becoming a deacon transformed his life. Raised Lutheran, the 81-year-old cites his education at the Jesuit-owned Seattle University and the example of his wife, Joan, as the driving motivation for converting to Catholicism.

"In the beginning we had to do a lot of explaining," says Dcn. Eschbach, remembering



(Left to Right) Dcn. Joe Milligan, Dcn. Clarence Metzinger (deceased), Dcn. John McDermott, Dcn. Ruben Castañeda, Dcn. Andres Luna (deceased), and Dcn. Gerald Barry (deceased) form part of the group of 17 deacons ordained in 1989, the first class to be formed by the diocese's own PDFP program.

when the words “permanent deacon” were still a new concept. “But we were accepted and treated well. I think the presence of a married man with children encouraged people to get involved in the Church.”

For 10 years, he taught sacramental preparation classes and performed baptisms and marriages for the University Catholic Community at the University of Texas at Arlington. At the time, UTA was considered a commuter college, and the congregation was composed of professors, students, and families living in the area.

“We are getting a few more men in the seminary now, but for a time there, we had a real shortage of priests,” recalls the deacon, who now works at St. Rose of Lima Church in Glen Rose. “I think it gave people a Catholic presence in ministry — especially in outlying areas and with college kids. We filled a void.”

The resounding success of the permanent diaconate brought the Church to people sometimes overlooked in society — the homeless, the imprisoned, and the hospitalized.

Deacon Harry Heinz’ interest in visiting the sick and homebound began before he moved to Fort Worth. So did his studies for the diaconate. “My friend was going to be ordained for the Diocese of Patterson, New Jersey, and he invited me to a class,” he recounts. “I enjoyed it so much, I went back the following week.”

At first, the busy husband and father resisted the idea of becoming a deacon.

“My wife was supportive, but my son wanted to know if he would have to go to church more than once a weekend,” quips Dcn. Heinz with a laugh. “I said, ‘no’ and had his blessing to enter the program.”

When his job with American Airlines relocated the family to Fort Worth, the St. Michael parishioner resumed his studies under the guid-

ance of the Diocese of Dallas. Along with a small cadre of local men, he drove to Longview once a month for class.

“At the time, Tyler was part of the Dallas Diocese and diaconate training was held there because they wanted to train deacons for East Texas,” he explains.

Bishop Delaney ordained him to the diaconate on Oct. 30, 1982 along with two other candidates. Looking back, he says the experience of serving others made him more compassionate toward people and brought him closer to God.

It’s a joy he shares with men considering the ministry. “You can invite them, but they have to figure out if it’s for them on their own,” Dcn. Heinz admits. Deacons give up a lot of personal time.

“I’ve missed many birthdays with my grandchildren and family get-togethers because of diaconate commitments,” he adds. “Your job is to serve the people, and you have to be willing to make that commitment.”

Deacon Sangote ‘Ulupano advises would-be candidates to the diaconate to pray about the vocation. “During your discernment, pray and ask God for help,” suggests the native of Tonga who serves at Mass and administers sacraments to the large Tongan community and others at St. Michael Parish in Bedford. “Enter the program and learn about it.”

Married to wife, Fuatapu, and the father of six children, Dcn. ‘Ulupano says parishioners often approach him with family or marriage problems.

“You represent Christ to people,” he adds, matter-of-factly. “You continue his work on earth.”

Although a permanent deacon commits to a lifelong ministry of worship, preaching, and service, he maintains his professional life and family obligations. According to the U.S. Conference of Catholic Bishops, currently there are 15,000 active deacons working across the country.

Ninety-three percent are married, and most hold jobs outside of ministry.

One of them is Deacon Gary Brooks, the newly appointed pastoral associate at St. Bartholomew Parish in Southwest Fort Worth who is employed full-time by Citibank as a computer programmer. A Catholic convert who grew up in New York, he says becoming a deacon allowed his penchant for service work to flourish. While living in New Mexico, the 64-year-old and his wife, Cheryl, organized a summer lunch program for 1,200 kids.

“My ordination expanded the kinds of ministry I do and allowed me to serve more people,” says the deacon, who volunteers at Wings of Hope — a charity that provides therapeutic horseback riding, or equitherapy, to children and adults with disabilities.

Ordained in 2003, Dcn. Brooks learned from the deacons who preceded him. “During my formation, I got to know them and learn what ministry meant to them,” he says.

Many of his predecessors will retire from ministry soon. “We need more men to step up and fill those roles,” observes the deacon who now has an office at St. Bartholomew where two computers help him bridge church and secular responsibilities. “There’s always a need.”

A deacon’s primary responsibilities are to his family and job. Church ministry is third.

“I’ve found that my work guiding couples through marriage preparation helps me strive to be a better husband and father,” says Deacon Larry Sandoval. “My relationship with Christ continues to grow on a daily basis. It’s not just what I preach and teach but how I live.”

When the Air Force Academy graduate isn’t leading a Bible study class at St. Elizabeth Ann Seton Church, he’s piloting planes for Southwest Airlines. The jet pilot underwent one year of inquiry and four years of formation before he was ordained to the diaconate in 2009. Finding quiet moments to pray in the bustle of a noisy airport terminal is one of the challenges he faces during the workday.

“I’m a deacon 24 hours a day. That doesn’t change when I put on a uniform,” he states. “I’m called to holiness by the way I live, act, and pray.”

His dual role as airline pilot and Catholic deacon sometimes leads to interesting discussions — especially with co-workers. He remembers trying to console a flight attendant whose son had recently died in a car accident.

“You find yourself ministering to people in various situations in their lives,” he elaborates. “All of us are the face of Christ in the world. Sometimes you just have to be present and listen.”

November 2, Commemoration of all the Faithful Departed (All Souls).

Cycle A. Readings:

- 1) Wisdom 3:1-9
Psalm 23:1-6
- 2) Romans 5:5-11
Gospel) John 6:37-40

By Jeff Hensley

The eldest priest of our diocese departed for heaven just recently at age 99. We felt some degree of sorrow — for ourselves — but mainly joy, for we felt certain he would be welcomed into the arms of God.

Only a few months ago, Father George, living in retirement, worked with his caretaker to respond to Pope Francis' call to all of us to be more mindful of the poor. They assembled small kits of food, water, and toiletry



"The souls of the just are in the hand of God, and no torment shall touch them." — Wisdom 3:1

The largest portion of Fr. George's priestly career took place in hospital chaplaincy, where he was faced, no doubt, with having to console the families of those who spent their last days on earth in St. Joseph Hospital. How comforting he must have been as he conveyed Jesus' promise of eternal life to believers.

As a quote from *John 6* puts it, "For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day."

This is a great assurance to us if we and our loved ones have

sought to be faithful followers of Jesus. How comforting it is to read earlier in that same chapter, "Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day."

Whatever the exact timing, and with or without a bit of additional polishing up before entering God's presence, we are certain that the promise held out by Jesus in the readings for this weekend applied to Fr. George Curtsinger. He was demonstrably a believer in and a follower of Jesus.

items, placing them in bags they would distribute to homeless persons in their daily drives around the city's streets and parks.

QUESTIONS:

How can you express your love for God in your actions toward others?

November 9, Feast of the Dedication of the Lateran Basilica in Rome.

Cycle A. Readings:

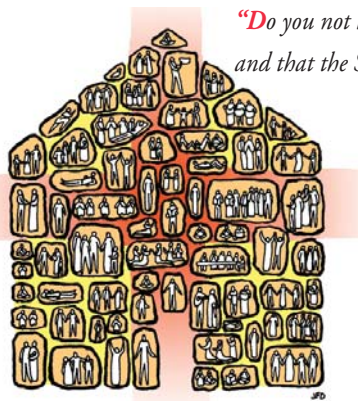
- 1) Ezekiel 47:1-2, 8-9, 12
Psalm: 46: 2-3, 5-6, 8-9
- 2) 1 Corinthians 3:9c-11, 16-17
Gospel) John 2:13-22

By Jean Denton

Glenmary Father Rollie Hautz, a priest for 60 years, loved building churches.

One of them he literally built with his own hands as a young man — well, with the help of his dad and a few parishioners. He still likes to tell about fabricating the steeple off-site and then using his own dump truck to haul it to the new church where he arranged for a local crane operator to stop by between jobs and hoist it into place on the roof.

But as much as he enjoyed the sense of accomplishment in erect-



"Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"

— 1 Corinthians 3:16

ing a house of worship that would stand and serve a small Catholic community for more than 50 years, what gratified Fr. Rollie the most was building up the human church.

He lived and worked in a remote region of Appalachia, fulfilling a mission of his Glenmary religious community to establish a "Catholic presence" there. While ministering to the considerable temporal needs of the impoverished people, Fr. Rollie also delighted in preaching the love of

Christ — for a time from the back of a trailer as he traveled the backwoods where evangelical churches predominated.

He witnessed many conversions and the number of Catholic faithful grew in that unlikely place.

This week, Paul's First Letter to the Corinthians explains that God's Spirit lives in his people, that we are "God's building." However, he says, while we are called to continue to build God's kingdom, "no one can lay a foundation other than the one that is there, namely, Jesus Christ."

Fr. Rollie loved seeing the Catholic Church grow in Ap-

palachia, but he loved even more seeing the life of Christ grow in the people.

He told me about a woman in a rural African-American community who came to him after following his preaching intently. She said she wanted to become a member of his church, "but I can't because if I joined, you'd never have another white convert."

He replied, "Come on in!"

He trusted Jesus as the Church's foundation.

In his 59th year of ministering and converting hearts, I watched Fr. Rollie celebrate the real presence of Christ in the Eucharist at Mass. At the moment of consecration, I witnessed a sudden burst of enthusiasm.

He explained later. "It is exciting every time."

QUESTIONS:

Why do you think Scripture reminds us to ensure that our Church builds only on the foundation of Jesus? How have you witnessed Christ's power energizing and growing the human church?

November 16, Thirty-third Sunday in Ordinary Time.

Cycle A. Readings:

- 1) Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-5
- 2) 1 Thessalonians 5:1-6
Gospel) Matthew 25:14-30

By Jeff Hedglen

When I was a kid, I always got this week's Gospel wrong. When the master gives talents to his servants, and the first two take some risks, even though they double the money, I thought they were the foolish ones. I believed the one who safely buried the talent was smart because "no risk, no worry."

When the master praises the first two and chastises the third, I was always dumbfounded. It seemed that he was the safe and secure one, while the others risked



"Well done, my good and faithful servant."

— Matthew 25:21

the world. Rather we are to take risks, share them, offer them to others, and, most especially, offer them to God.

Sometimes when we think of offering gifts to God we think in the context of ministries at church, such as giving our musical abilities for the choir, or our time to serve on a committee, or as an altar server. But in reality, any and all of our gifts can be used to serve God.

Maybe you are a good listener, maybe you are good at fixing things around the house, or maybe one of your gifts is just

the master's money!

What I did not understand as a child is that this is a metaphor for the gifts God has given each of us. We are not to hide them from

QUESTIONS:

What gifts and talents do you have, and how have you used them? What other ways might you use them? What are the challenges to using them to the fullest?

November 23, Solemnity of Our Lord Jesus Christ, King of the Universe.

Cycle A. Readings:

- 1) Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
- 2) 1 Corinthians 15:20-26, 28
Gospel) Matthew 25:31-46

By Sharon K. Perkins

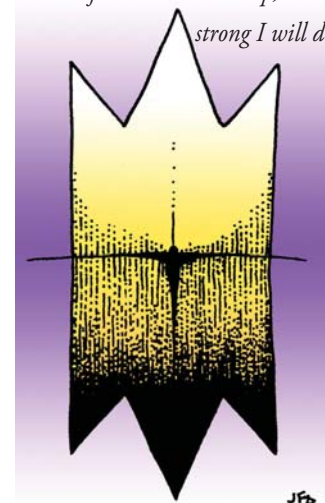
A couple of years ago, I was responsible for organizing an event at our parish that featured a well-known guest speaker. I picked him up at the airport and was driving him to the parish hall when I noticed a most unwelcome sight in my rearview mirror: the flashing lights of a policeman's squad car.

Chagrined and embarrassed, I realized that our conversation had distracted me from a familiar school zone and its speed limit sign. I pulled over and braced myself for a stiff (and well-deserved) penalty.

What happened next still

"The injured I will bind up, the sick I will heal, but the sleek and the strong I will destroy."

— Ezekiel 34:16



amuses me. When the officer inquired about my hurry, my companion, a Bible teacher, explained the reason for his visit. In response, the officer asked him, "Tell me: In this situation, should I show justice or mercy?" Without missing a beat, I replied, "But of course — mercy!" The officer laughed and waved me on with a warning to be more vigilant about my speed.

he judges justly by separating the sick from the self-sufficient, the injured and weak from the conceited and arrogant, the sheep from the goats.

He exposes sin and death as the destructive foes of goodness, kindness, and abundant life — reigning until those enemies are put under his feet. He teaches us that the ultimate criterion of justice is, in fact, the demonstration of mercy toward the least of his brothers and sisters.

The patrol officer's unexpected leniency that day brought a welcome source of relief and a reminder to be more careful in the future. It also demonstrated the exercise of authority as a vehicle of mercy despite what the traffic code warranted. But then, when is mercy ever deserved?

QUESTIONS:

When have you experienced leniency instead of a penalty you deserved? How can you show mercy today to someone whom you usually would consider undeserving of it?

**December 7, Second
Sunday of Advent.
Cycle A. Readings:**

- 1) Isaiah 40:1-5, 9-11
Psalm 85:9-14
2) 2 Peter 3:8-14
Gospel) Mark 1:1-8

By Jeff Hensley

One of my oldest friends, Deacon Leroy Behnke, is a boisterous giant of a man who reminds me a lot of John the Baptist. As we come to the second Sunday of Advent, we get the great Isaiah Scripture speaking about John's role in preparing the way for Jesus: "Behold, I am sending my messenger ahead of you; he will prepare your way. A voice of one crying out in the desert: 'Prepare the way of the Lord, make straight his paths.'"

Though I got to be friends with Leroy because of his role as



*"Prepare the way of the Lord,
make straight his paths." — Mark 1:3bc*

editor of the Diocese of Lubbock newspaper, he spent the bulk of his ordained career as a pastoral administrator of a couple of rural parishes, where he spoke with the voice of a prophet preparing the way of God with the folks under his pastoral care.

I remember one straight-spoken homily he spoke of, in which he told the men of the parish that

women were to be treated with respect, not beaten or otherwise abused. Like I said — direct, straightforward.

When we visited Lubbock for a state meeting, at a reception attended largely by local folks who were friends of Leroy and his delightful wife Pat, we met person after person who had benefited from their loving hospitality. Leroy is the kind of guy who would — and often has — given the shirt off his back to a person in need.

One was a farmer who had lost his farming income after thieves stole his irrigation rigging. I had numerous conversations

QUESTIONS:

How can you offer hospitality to those in your community who are in need or personal crisis?

with other individuals that night who shared stories of how the Behnkes had taken them in at a crucial time or offered them support, just when it was needed.

When we think about how we would prepare the way of the Lord in our own communities, I like to think of it as how we would fix up our homes and our lives if we knew a great king were coming to visit. Then, knowing the nature of the great King for whom we are preparing this Advent, I think what he would want is not a new rug on the floor or a new bed in the guestroom, but to know that we were basing our lives on his love.

How do we prepare the way of the Lord? The same way the Behnkes show us: by loving our neighbors.

**December 14, Third
Sunday of Advent
Cycle B. Readings**

- 1) Isaiah 61:1-2a, 10-11
Psalm: Luke 1:46-50, 53-54
2) 1 Thessalonians 5:16-24
Gospel) John 1:6-8, 19-28

By Jean Denton

The third Sunday of Advent brings us to the brink of Christ's coming, as the Scriptures place us in the moments just before the light — Jesus — appears in the world.

There is no stopping the light. Its presence is ordained by God. It is here and continues coming to us eternally.

How the faithful present Christ the Light of Life to others today is just as exciting as it was when Isaiah explained what it does (sets the captives free) or when Mary suggested how it maintains its brilliance (my soul magnifies it) or when John the



*"The Lord has anointed me; he has sent
me to bring glad tidings to the
poor." — Isaiah 61:1*

Baptist defined our relationship to it (I'm not the light or the voice of Christ, but I make a path for it).

Andres, an emergency medical technician with 10 years experience, recently shared with me a dramatic account of how he was called to present the light in a specific way.

He'd begun discerning a possible vocation to the priesthood while continuing to work as an

EMT. While on duty one evening, his crew was called to the scene of an accident.

On arrival they saw it was bad. A small passenger car was "wrapped

around a light pole." Andres explained that as he opened the car door he realized the only occupant had little chance of survival. "It was a 17-year-old girl. I tried to make her comfortable while all she kept saying was that she wanted to see a priest. There was

nothing we could do. She died in my arms. She just wanted a priest. I couldn't be what she needed."

A week later he quit his job and began preparing to enter the seminary. His task as an EMT was to help save lives, but that young woman only wanted to be assured of Christ's presence. Andres realized he was called to be able to shine the light of Jesus in a pastoral way.

At the same time, that 17-year-old herself testified to the light, revealing to Andres that it was the one and only presence she needed in her last moments on earth. Her young soul magnified the Lord for him.

As we approach Christmas, consider the questions that must be in every faithful Christian heart.

QUESTIONS:

How do I set the captives free? How do I magnify the Lord? How do I prepare the way for his life and message among the human family?

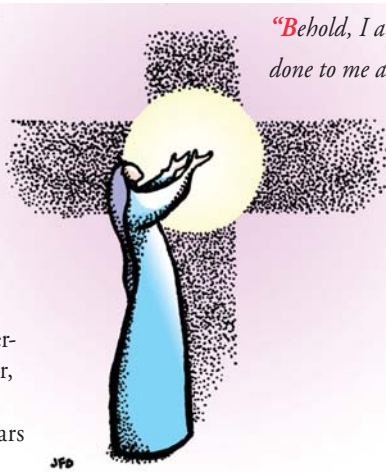
**December 21, Fourth
Sunday of Advent
Cycle A. Readings:**

- 1) 2 Samuel 7:1-5, 8b-12,
14a, 16
Psalm 89:2-5, 27-29
2) Romans 16:25-27
Gospel) Luke 1:26-38

By Jeff Hedglen

I remember it as if it was yesterday. I was sitting on the floor, surrounded by my friends on a youth retreat when I was 17 years old.

A priest was reading us a story. I do not remember what the story was or who the priest was, but I do remember a warm feeling that started in the center of my chest and spread throughout my body. As I looked up at the priest, a thought ran through my mind: "I want to be the person up front helping others grow in faith."



"Behold, I am the handmaid of the Lord. May it be done to me according to your word." — Luke 1:38

JFD

This was the beginning of my call to serve in church ministry.

Over the years, I have heard many individuals' "call stories." Each is unique. Some are really astounding, full of phenomenological signs and wonders, while others are soft and gentle, with promptings from within.

I have yet to hear one quite like the one we hear in this week's Gospel. No one has ever shared with me a story that involved an angel appearing or a message that they were going to be a mother though still a virgin. But most of the stories I have heard do have a few things in common with Mary's call to be the mother of God.

Many times people have told of questions they had when they felt called by God, their own "How can this be?" query. And almost all of them have a very similar ending, though they do

not always use the exact phrase: "Behold, I am the handmaid of the Lord. May it be done to me according to your word."

Feeling that God is calling you, whatever the call is about — a move, a new job, your vocation in life or anything else — can be overwhelming.

We do not know all the thoughts Mary had or exactly what she was feeling. I imagine that she was a bit overwhelmed, too.

We do know that, in the end, she said yes. We also know that this simple yes launched an amazing adventure full of joy, sorrow, and, ultimately, eternal life with the one she was saying yes to. May this be true of all of our calls as well.

Mary, mother of God, pray for us.

QUESTIONS:

Have you ever felt a special call by God in your life? How difficult was it for you to respond? What has been the result of that call?

**December 28, The Holy
Family of Jesus, Mary, and
Joseph.**

Cycle B. Readings:

- 1) Sirach 3:2-6, 12-14
Psalm 128: 1-5
2) Colossians 3:12-21
Gospel) Luke 2:22-40



"Blessed is everyone who fears the Lord, who walks in his ways!" — Psalm 128:1

— Psalm 128:1

By Sharon K. Perkins

Like many of my contemporaries, I'm becoming part of the "sandwich generation" — adults caring for semi-independent children who still need parental support, while tending to the physical and emotional needs of aging parents. This can be a stressful situation for many, even in a society that offers the resources of professional child care and home health providers.

One's time and resources are stretched thin, and it's difficult to fulfill one's obligations without a great deal of guilt and anxiety. When I hear stories of these un-

sung caregivers I marvel at their heroic virtue.

Today's Scripture readings paint a portrait of family life undergoing these same kinds of stresses. They depict parents struggling to patiently train their children, sons caring for aging parents whose minds are failing, wives and husbands persevering through challenges to marital harmony, and Mary and Joseph — parents of a newborn — making an arduous journey to fulfill the "prescriptions of the law of the Lord" despite their limited means. None of these readings reflect a

perfect, hassle-free situation, and yet, taken together, they reveal the image of a "holy family."

What constitutes this sort of family holiness?

Sirach highlights the characteristics of honor and reverence for those whom God places in authority.

Walking in the fear of the Lord, according to the psalmist, is borne out by the examples of Joseph, Mary, Simeon, and Anna, as they hold fast to the religious customs of prayer, worship, fasting, and obedience to God's revealed law.

Paul's Letter to the Colossians tells us to "put on" those virtues that define God's "chosen ones"

and are rooted in Christ's example of selfless love and nourished by his word: compassion, kindness, patience, gratitude, humility, obedience, and especially forgiveness of ourselves and others when we fall short.

The difficulties of family life are nothing new to our generation. Even so, many people become discouraged and overwhelmed by their trials, while still others elude hardship by avoiding the commitments of marriage and family life altogether. Yet, those families who cling to the Lord — the author of family life in all its complexities — have the opportunity and the call to be a heroic, fruitful, and joyful sign of contradiction and a source of renewal in our world. The "holy family" is us.

QUESTIONS:

What are the most challenging stresses in your family life right now? What virtues of a holy family are already present, and for which ones can you pray?

NUESTRO PASTOR HABLA

'Confíen en el Espíritu Santo'

Consejo del Santo Padre para los nuevos obispos

“CONFÍEN EN EL ESPÍRITU SANTO, SEAN USTEDES MISMOS Y RESISTAN LA TENTACIÓN DE CAMBIAR A SU PUEBLO — PERO ACOMPÁÑENLOS EN SU CAMINO DE CONVERSIÓN”. Esto es lo que más recuerdo de las palabras que el Papa Francisco me dirigió a mí y a otros 139 obispos ordenados e instalados este año pasado. El tiempo que pasé en Roma, más que una vacación, tuvo el carácter de un retiro con mis compañeros obispos. Los nueve días incluyeron conferencias, tiempo para orar juntos, Misa concelebrada en la tumba de San Pedro, y la audiencia con el Papa Francisco.

La oportunidad de ser recibido por el Santo Padre junto con obispos de todo el mundo, a quienes acababa de conocer en este retiro, me ofreció la experiencia de que éste de verdad es un “mundo pequeño”, y la Iglesia, aún más pequeña. Fue un verdadero gusto para mí escuchar y compartir historias con obispos que se están adaptando al cambio de ministerio que estamos experimentando. Cada uno de nosotros llevamos en nuestras oraciones, pensamientos e intenciones a la gente de nuestras respectivas diócesis.

La substancia de estas palabras de ánimo y consejo que nos dirigió el Papa Francisco reflejaron mucho del carácter del Papa cuando pasó tiempo con cada uno. “Confíen en el Espíritu Santo”. El Santo Padre es un hombre que verdaderamente confía en el Espíritu Santo en todo lo que dice y hace en servicio de la Iglesia. Esto se nota especialmente en su hermoso don de alegría que compartió conmigo y mis hermanos obispos cuando tomó el tiempo para recibir a cada uno de los 140, presentes para la audiencia.

“Sean ustedes mismos”. El Papa tiene el aire de seguridad propio de la honestidad de un hombre auténticamente humilde. Él es absolutamente él mismo — el confiadamente amado discípulo de Jesús. Cuando hablé directamente con el Papa, le compartí que toda la gente de la *Diócesis de Fort Worth* — católicos, protestantes, judíos, gente de todas las creencias, y hasta la gente sin religión alguna — lo ama y reza por él. Sonrió y me pidió que les diera las gracias y la promesa de sus oraciones.

“Acompañen a la gente en su camino de



Monseñor Michael F. Olson, STD, MA, fue ordenado e instalado como el cuarto obispo de la Diócesis de Fort Worth el 29 de enero del 2014. Fue ordenado como sacerdote en 1994.

conversión”. Le pedí al Santo Padre que por favor rezara por vocaciones al sacerdocio y la vida religiosa en la *Diócesis de Fort Worth*. Sonrió y prometió que lo haría, y añadió, “Confía en el Espíritu Santo y proclama el Evangelio — el Evangelio COMPLETO — y las vocaciones vendrán”. Por eso, así como llevé a cada uno de ustedes en mis oraciones al peregrinar a la Santa Sede, así les traigo a mi regreso este mensaje del Santo Padre. Seamos todos compañeros en este camino de conversión y resistamos la tentación de proclamar nada que no sea el Evangelio completo que hemos recibido de Cristo, para que muchos puedan oír a Cristo mismo llamando a cada uno de ellos por su nombre.



El Obispo Michael Olson saluda al Papa Francisco durante una asamblea de los 140 nuevos obispos nombrados durante el año. (Copyright © 2014 Servizio Fotografico de “L’O.R.” 00120 CITTA DEL VATICANO Tel. 0669 884 797 – Fax 0669 884 998 E-mail: photo@ossrom.va)

+ Michael F. Olson

+ MONSEÑOR MICHAEL F. OLSON, STD, MA
OBISPO DE LA DIÓCESIS DE FORT WORTH



Siete parejas locales entrenadas a enseñar *Planificación familiar natural (PFN)*

Por Joan Kurkowski-Gillen
Corresponsal

Para Lydia Mendez, *Planificación familiar natural (PFN)* significa enseñar a las parejas la belleza de la fertilidad humana y, al mismo tiempo, dar honor a Dios por su maravilloso plan.

La residente de McAllen y el Diácono Santiago Molina, de la Diócesis de Tallahassee, Florida, visitaron la *Parroquia de San Bartolomé* en Fort Worth del 25 al 28 de septiembre, para entrenar en el *Método de ovulación Billings (BOM)* a feligreses de habla Hispánica. Sometido a más investigación científica que ninguna otra técnica, *Billings* es una de varias metodologías de *PFN* aprobadas por la Iglesia católica. El manejo de la fertilidad está basado en reconocer uno de los signos de la fertilidad femenina — el moco cervical.

“Es usado por millones de mujeres en todo el mundo y es muy simple y efectivo”, indica Mendez. “Las parejas pueden aprender el método para lograr un embarazo o posponerlo”.

Cuando pasen el examen, siete parejas locales que terminaron el curso, tendrán la oportunidad de compartir lo que aprendieron con otras parejas de habla hispana.

“La *Diócesis de Fort Worth* necesita instructores del *PFN* que hablen Español”, explica Chris Vaughan, director diocesano de



Foto cortesía de Chris Vaughan

DE IZQUIERDA A DERECHA: El Diácono Santiago Molina de la Diócesis de Tallahassee, Florida; Jorge y Monica Mendoza; Jose Antonio y Marisa Marin; Jose y Maria Lopez; Pedro y Rosa Murguía; Lorenzo y Alejandra Guzman; Yolanda y Hector Gonzalez; Mayela Munoz; Magdalena Jasso; Lydia Mendez; y Rosa Maria Narvaez.

la *Oficina de matrimonio y vida familiar*. “Estas parejas podrán servir a nuestra creciente población Hispánica en Fort Worth y en otras áreas de nuestra diócesis”.

Algunos de los participantes, actualmente involucrados en programas parroquiales de *PFN*, estaban ya familiarizados con el *Método de ovulación Billings*.

“Las parejas e individuos que tomaron el entrenamiento, son cristianos maravillosos que aman a Dios, a la Iglesia y sus enseñanzas sobre sexualidad”, dijo Mendez, quien por cuatro años ha enseñado el método *Billings* en la *Diócesis de Brownsville*.

Aumentar el número de instructores de habla Hispánica permitirá el aumento del uso de la *PFN* en la comunidad.

“Confío que estas parejas estarán listas para enseñar a las parejas católicas el tesoro que tienen en su fertilidad, así como a usar un método que está abierto a la vida y permite espaciar los nacimientos”, añade la instructora.

Hay también otra ventaja al escoger este confiable, inofensivo, barato e inmediatamente reversible método de planeación familiar.

“Cuando una mujer aprende el *BOM*, puede identificar patrones de fertilidad e infertilidad que son normales en ella”, enfatiza Mendez. Y cuando hay cambios, puede notar las anomalías y buscar cuidado médico”.

José y María López se inscribieron para la sesión *BOM*; a petición de su párroco.

“Él nos dijo que la Iglesia necesita mucha ayuda y quiere entrenar a personas de habla Hispánica”, recuerda José, instructor de *PFN* con el método de la temperatura para conocer el período fértil. “Yo no había estudiado nunca este método, y fue un poco difícil para mí”.

Pero el feligrés de la *Parroquia del Inmaculado Corazón de María* dice que la clase fue interesante y ofrecerá a las parejas una opción para *Planificación familiar natural*.

Jorge y Mónica Mendoza dicen que hay un gran interés en la comunidad hispana por tener información sobre *Planificación familiar natural*.

“Es importante hacerles notar las opciones que la Iglesia provee en lugar de anticonceptivos”, dice Mónica, experimentada instructora del *BOM* en la *Iglesia de San Esteban* en Weatherford. “Sé que los que escuchan y entiendan la información apreciarán más el don de la vida”.

Los Mendoza, quienes de nuevo toman la clase, han visto los beneficios de la planeación familiar natural en las parejas que conocen y en su relación personal.

“Yo confío en él porque sé que funciona”, insiste Mónica Mendoza. “Hemos recibido muchas bendiciones por medio del método. Hemos visto cómo nuestra relación se ha fortalecido y queremos lo mismo para otras parejas”.

Mecanismos para reportar conducta sexual inapropiada

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

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

Mecanismo para reportar abuso

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

Un grupo de católicos lanza un camino alternativo para seguro de salud

Por Carol Zimmermann
Catholic News Service

WASHINGTON — Un grupo de católicos ha lanzado un camino alternativo para seguro de salud, por medio del cual se les permita a las personas que paguen sus gastos médicos sin formar parte del plan de seguro de salud por el cual ven comprometidas sus creencias religiosas.

“Tenemos que encontrar nuevas formas para proteger los derechos de conciencia en el cuidado de la salud”, dijo Mike O’Dea, uno de los cofundadores de un nuevo programa, llamado *Christ Medicus Foundation CURO*.

El programa de salud compartido, como el primer programa de esta naturaleza que es católico en los EU, se ha asociado con *Samaritan Ministries International*, programa de salud, evangélico, compartido.

Conforme la ley de *Affordable Care Act*, los ministerios compartidos de salud existentes antes del 1999 han quedado exentos de la orden de cuidado de salud federal individual por la que se les requiere a todas las personas que tengan seguro de salud.

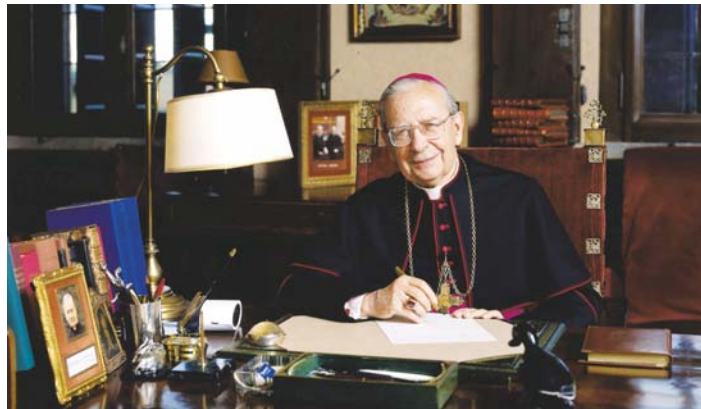
Esta clase de grupos, han sido instituidos conforme el mandato bíblico impuesto a los creyentes de que compartan las necesidades de manera mutua. Estos grupos no reciben fondos del gobierno ni subvenciones y no son tampoco compañías de seguros.

Los miembros pagan una cuota mensual. Las necesidades de cuidado médico que generen un costo de menos de \$300 no “se comparten entre los miembros”, pero gastos que vayan desde \$300 a \$250,000 por caso sí son compartidos. Y en circunstancias en las que los gastos médicos excedan la cantidad máxima se pueden hacer arreglos especiales.

Para mas información, visita www.cmfcuro.com.

NOTICIAS

El Obispo Álvaro del Portillo, líder de Opus Dei, beatificado en Madrid



CNS fotos / cortesía de la Oficina de información de Opus Dei
El Obispo Álvaro del Portillo, el sucesor de San Josemaría Escrivá como director de la *PRELATURA PERSONAL OPUS DEI*, ha sido beatificado en su natal Madrid el 27 de septiembre. Está representado en este foto sin fecha.

MADRID (CNS) — Un obispo español que trabajó como ingeniero antes de convertirse en el primer prelado del movimiento *Opus Dei* ha sido beatificado en su natal Madrid.

El Cardenal Angelo Amato, prefecto de la *Congregación para las causas de los santos*, dijo que el Obispo Álvaro del Portillo fue conocido por su “prudencia y rectitud al evaluar eventos y personas, por su justicia al respetar el buen nombre y la libertad de los demás, por su fortaleza al enfrentar dificultades físicas o morales y por la templanza demostrada en su sobriedad y mortificación interior y exterior”.

“Él no era una persona habladora; su entrenamiento en ingeniería le dio hábitos de rigor, concisión y precisión intelectuales, permitiéndole ir directamente a la esencia de los problemas y resolverlos”, dijo el cardenal Amato durante la Misa de beatificación del 27 de septiembre.

El Beato Álvaro, quien murió en 1994, fue sucesor de San Josemaría Escrivá de Balaguer como director de la *Prelatura personal Opus Dei*. La beatificación es un paso hacia la santidad.

El cardenal dijo ante unas 150,000 personas de 80 países que el Beato Álvaro tenía “serenidad y consideración notables, un hábito de sonreír, comprender,



El Obispo del Portillo, en esta foto cuando era joven, era un ingeniero en España antes de ser ordenado sacerdote cuando tenía 30 años.

hablar bien de los demás y reflexionar profundamente antes de juzgar”.

“Su humildad no era áspera, llamativa ni malgeniada, sino afectuosa y alegre; su alegría se basaba en su convicción de que él mismo era de muy poco valor”, dijo el Cardenal Amato añadiendo que tal santidad es necesaria “para contrarrestar la contaminación de la inmoralidad y la corrupción”.

Nacido el 11 de marzo de 1914, el Beato Alvaro estudió y enseñó en la escuela de ingeniería de la *Universidad de Madrid*, más tarde trabajó brevemente con la *Oficina de carreteras y puentes* del gobierno español.

Los C9 comienzan primer borrador de documento de reestructuración del Vaticano

Por Carol Glatz
Catholic News Service

CIUDAD DEL VATICANO — El internacional *Consejo de cardenales* del Papa Francisco ha comenzado a crear el primer borrador de una constitución apostólica que implementaría una reforma mayor de la burocracia vaticana.

El llamado C9, grupo nombrado por el Papa de nueve miembros cardenales, celebró su sexta reunión del 15 al 17 de septiembre con el Papa Francisco en el Vaticano para asesorarle en la reforma de la organización y la gobernanza eclesial del Vaticano.

El Padre Federico Lombardi, SJ, portavoz del Vaticano, dijo ante reporteros el 17 de septiembre que la serie de discusiones ahora ha comenzado una fase más “concreta” poniendo “tinta en papel” en la forma de un borrador para la introducción de una nueva constitución.

“Puede suponerse que con las dos próximas reuniones del consejo, a realizarse del 9 al 11 de diciembre de 2014 y del 9 al 11 de febrero de 2015, el borrado de la constitución llegará a una etapa avanzada de la preparación, haciendo posible que el Papa proceda a consultas adicionales”, dijo el sacerdote en una declaración escrita.

En el primer paso hacia reorganizar la *Curia romana*, el Papa Francisco creó la *Secretaría para la economía* en febrero como una manera de comenzar supervisión y estándares universales para todos los activos y actividades financieras del Vaticano.

El Padre Lombardi dijo ante los reporteros que las discusiones de los cardenales concernientes a asuntos financieros han concluido y que ahora han reanudado examinar los diversos consejos pontificios de la curia como parte de una estrategia mayor de encontrar la forma más efectiva y eficiente de reorganizar la gran burocracia.

Pedro Martínez y el futuro de la Iglesia

POR EL PADRE CARMELO MELE, OP

¿QUIÉN ES PEDRO MARTÍNEZ? PEDRO MARTÍNEZ ES JOVEN, SIMPÁTICO E INTELIGENTE. TAMBIÉN, COMO SEMINARISTA PARA LA DIÓCESIS DE FORT WORTH PEDRO REPRESENTA LA ESPERANZA DE LA IGLESIA LATINA AQUÍ EN ESTA PARTE DEL NORTE DE TEXAS. Pues con éstas y otras cualidades Pedro podría guiar al pueblo de Dios a través de los retos enfrentando a los católicos el día hoy.

LOS RETOS DEL DÍA HOY

Actualmente el secularismo parece ser la amenaza más fuerte para la religión en muchas partes. El secularismo es la suma preocupación con el “aquí” y el “ahora” sin pensar en otro reino de existencia. Conscientes de cómo la ciencia y la tecnología han extendido lo largo y la conveniencia de la vida, a muchos no les importan Dios y sus promesas. Hace poco un centro de investigaciones sociales de este país publicó un informe indicando el poder del secularismo. Sus cifras deberían sonar la alarma particularmente en una diócesis como nuestra con poblaciones significativas de latinos. Según el informe, el porcentaje de los latinos en este país declarándose como católicos ha declinado 12 por ciento en sólo cuatro años. Más al caso, muchos de aquellos que no más se consideran como católicos piensan en sí mismos como de ninguna religión. Son los famosos “nadas” que comprenden más que un cuarto de los norteamericanos entre 18 y 36 años.

Estos jóvenes son tanto desilusionados por el catolicismo como fascinados por la tecnología. Ven la insistencia de los obispos en doctrinas como la asistencia en la misa dominical y el desorden de los actos homosexuales como de poca importancia en comparación con los problemas sociales como la condición de la economía, particularmente cómo ella va a afectar la posibilidad de encontrar buen trabajo. Por otro lado están absortos en las invenciones como la inseminación artificial para superar las dificultades de parejas a tener hijos y la visión popu-

larizada por John Lennon de un mundo sin los dogmas siendo un paraíso. De todos modos, no creo que se den cuenta de la maldad que ha estropeado los corazones humanos. Tampoco están conscientes de cómo la doctrina de Jesús, preservada en la Iglesia, provee el camino más probable a sanarlos.

LA NECESIDAD DE VOCACIONES LATINOAMERICANAS

Pedro Martínez puede detener esta inclinación a la religiosidad latina y quizás retrocederla porque es arraigada en dos culturas. Nació mexicano en el pueblo de La Colorada, Guanajuato. Allá su familia lo criaba como un fuerte católico recibiendo los sacramentos, asistiendo a clases de doctrina, y rezando el Rosario a la Virgen. Cuando tenía 14 años, emigró con su familia a los Estados Unidos. Aunque podía ver diferencias entre la práctica de la fe aquí y en México, Pedro encontró servicios de oración en la idioma de su niñez que le sostuvieron como discípulo de Jesucristo. Dice que por la oración y el involucramiento en el trabajo de Dios, oyó la voz del Señor llamándolo para servir a su pueblo.

La gente latina, realmente como todos los pueblos, necesitan a sacerdotes que hablen su lenguaje, que conozcan sus inquietudes, y que se preocupen por sus almas. Aceptará la resurrección de la muerte como su destino solamente si personas dedicadas a su bien les acompañan por la vida. Un sacerdote latinoamericano en El Paso era párroco de la misma iglesia fronteriza por más que 30 años. Trabajaba para formar una comunidad integrada de inmigrantes y nativos, de ricos y pobres, de mexicanos y anglos. El resultado fue el nombramiento de la parroquia por un experto como una de las mejores en este país.

Por la mayor parte la Iglesia Católica ha prosperado porque ha habido muchos hombres y mujeres dispuestos a sacrificar familia y



El Padre Carmelo Mele, de la ORDEN DE PREDICADORES (LOS DOMINICOS), ordenado como sacerdote en 1980, es el director del INSTITUTO JUAN PABLO II y de la CATEQUESIS PARA ADULTOS HISPANOS de la DIÓCESIS DE FORT WORTH.

fortuna para atender al pueblo. Los sacerdotes y religiosas constituyen en la parroquia un testimonio al amor de Dios tan importante como la imagen de la Virgen. Ya no hay tantos listos para hacer tales sacrificios. Esto es una lástima. Pues la solución del reto del secularismo no existe en parroquias más grandes o en páginas de Internet más repletas con información. No, el pueblo creará sólo si ve a personas que por su compromiso más íntimo se dirigen al bien espiritual de todos.

¿POR QUÉ LA IGLESIA CATÓLICA?

¿Por qué nos preocupamos con cuestiones como la presencia de la Iglesia Católica en el mundo o aun la necesidad de la religión? ¿No es que reconozcamos la obra del Espíritu Santo en las comunidades protestantes? ¿No es que el Concilio vaticano segundo haya enseñado que aun los no bautizados pueden salvarse si se conforman a la ley de amor? Nuestra respuesta dará el motivo para nuestra participación renovada en la Iglesia.

Nos importa la Iglesia Católica no sólo porque ha preservado la doctrina de Cristo que es la más eficaz para sanar el corazón. Más significativo aún, en la Iglesia Católica la presencia de Jesucristo se hace palpable por la Eucaristía. Él nos acompaña diariamente si tenemos la voluntad de buscarlo y semanalmente por la insistencia de la jerarquía. Sólo con su acompañamiento son superables los retos de hoy. Sin ello podemos vaticinar el derribamiento de la humanidad por invenciones de la ciencia y la tecnología que tanto fascinan a la generación actual.

Diáconos recuerdan y celebran más que 25 años del Diaconado Permanente en la diócesis

Todas las fotos pertenecen al archivo del NTC o son prestadas

Por Joan Kurkowski-Gillen
Corresponsal

PARA EL DIÁCONO RON AZIERE, ALENTAR AL ENFERMO Y CONSOLAR AL AFLIGIDO ES PARTE IMPORTANTE DEL MINISTERIO.

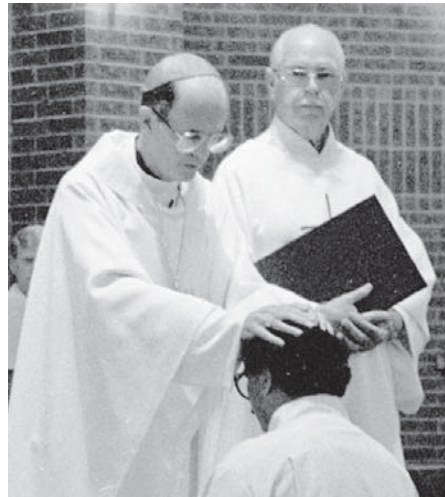
Pero en una ocasión, hace 10 años, al ir a oficiar en un velorio se llenó de ansiedad. Cecilia, su esposa, había fallecido un mes antes, y él mismo estaba viviendo su profundo dolor personal.

“Uno de los beneficios de ser un diácono casado, era saber que cada vez que yo estaba fuera haciendo mi ministerio, ella estaba en casa orando por mí”, él explica. “Y cuando iba manejando hacia la funeraria, pensé en eso y empecé a sentir pánico”.

Pero esta preocupación rápidamente dio paso a un momento de claridad.

“Me di cuenta que ella está sentada alla arriba con el buen Dios y puede rezar por mí tan bien allá como aquí”, recuerda. “Eso me permitió entender mejor la communion de los santos. Existimos en diferentes niveles pero permanecemos unidos, y Jesús está en el centro.

Esta revelación le permitió al diácono con-



IZQUIERDA: El Diácono Butch Amos asiste al Obispo Joseph Delaney mientras él ordena a los diáconos de la clase de 1989.



ABAJO: El Novak bautiza en la Parroquia Corazón

ducir el servicio funerario con digna y serena compasión.

“En ese momento, tuve la gracia y el poder para hacer lo que he sido llamado a hacer, y no agregué mi pena al dolor de otros”, continua el Diácono Aziere. “Fue un servicio que me levantó el ánimo y pude terminarlo sin desfallecer ni recordar el pasado”.

Miembro, junto con otros 16 hombres, del

primer curso de diáconos permanentes instruidos y ordenados en la *Diócesis de Fort Worth* hace 25 años, el nativo de Kansas dice que el servir a los demás le permite conocer y entender mejor el Evangelio.

“Llegar a vivir y conocer mejor la propia fe es, probablemente, la mayor bendición que trae consigo ser un diácono”, indica. “Le permite a uno vivir lo que proclama”.

Juan Rendon dirigirá el nuevo programa de *Formación d*

Por Joan Kurkowski-Gillen
Corresponsal

SI LE PREGUNTAN A JUAN RENDON QUÉ PUEDE ESPERAR LA DIÓCESIS DE FORT WORTH DE SU NUEVO DIRECTOR DE FORMACIÓN DE DIÁCONOS PERMANENTES, el experimentado instructor parafrasea una cita de la Beata Madre Teresa.

“Esperen fidelidad — no perfección”, contesta prudentemente. “Daré lo mejor de mí mismo para servir las necesidades de la diócesis y siempre haré mi trabajo honestamente. Fundamentalmente, hago lo que hago por amor a Jesucristo; eso es todo.

Elegido por el Obispo Michael Olson para revisar el programa de formación de los diáconos permanentes y para encontrar a los hombres idóneos para el ministerio, Rendón mira con entusiasmo su nuevo trabajo y los retos que le presenta.

Es excitante construir sobre bases establecidas anteriormente, y mejorarlas”, explicó el nativo de



Juan Rendon (Foto de NTC / Joan Kurkowski-Gillen)

México criado en Houston. “Trabajar de cerca con el Diácono Don Warner (director diocesano de *Diáconos permanentes*) será de gran ayuda. Esperamos empezar las sesiones de indagación en enero”.

El director sabiamente dice que la diócesis buscará candidatos que sean desinteresados, serviciales y que tengan el corazón del Buen Pastor. Los diáconos son vitales para la vida sacramental de la Iglesia, pero también trabajan como ministros de caridad. En el mundo, ellos son el ejemplo vivo de Cristo el Servidor.

La mayoría de los diáconos permanentes son hombres casados que entran al ministerio cuando tienen 40 o 50 años. “Una de las principales razones por las que fueron instituidos en la Iglesia primitiva fue la de aliviar las necesidades de los pobres. Esa fue la primera expectativa — trabajar con los pobres, mostrarles que la Iglesia está con ellos”, explica Rendón.

Dentro de los próximos cinco años, el 25 por ciento de los 90 diáconos que actualmente trabajan en la diócesis se retirarán del ministerio activo.

“Estos hombres tendrán que ser reemplazados, así que nuestra necesidad es tremenda”, continua el director, quien anticipa empezar las clases de for-

Diácono Jim
ca un infante
ia de Sacrado
en Seymour.



Viendo a la cámara, (de izquierda a derecha) el Diácono Doug Wuenschel, el Diácono Clif Green, y el Diácono Simon Torres abraza al recién ordenado diácono del curso original de 1989.



El Diácono Novak examina el trigo en su granja.



Los candidatos al diaconado de la clase del 2009, están de pie preparados para recibir el *Oficio de lector*.

Si siguiendo la recomendación del *Segundo Concilio Vaticano* de restaurar la orden del diaconado como un ministerio permanente, el fallecido Obispo Joseph Delaney, segundo obispo de Fort Worth, inició en 1984 las clases de formación bajo la dirección de Ann Healey. Anteriormente la formación de

los candidatos del área de Fort Worth se confiaba a los materiales y los cursos que se enseñaban en la *Diócesis de Dallas*. Los primeros diáconos que trabajaron en la diócesis, fueron ordenados por el Obispo John Cassata en 1978. El Obispo Delaney, en 1982, ordenó un segundo grupo, formado tam-

bién en la *Diócesis de Dallas*.

El Obispo Delaney estableció el programa de formación de diáconos permanentes como parte del plan para el futuro de la diócesis, dijo Healey.

“Mi más grande reto fue cómo formar un programa propio”, dice la anterior directora de *Formación de diáconos permanentes*. “Para lograr esto, busqué, la opinión y sabiduría de otros directores en otras partes del país.

Durante su función directoral, de 1984 a 2010, 80 hombres de las clases de 1989, 1995, 2003 y 2009 fueron ordenados al diaconado. En los dos últimos cursos se ofreció instrucción en Inglés y Español.

“El ministerio de diáconos ayuda y apoya a los sacerdotes y hace posible que el ministerio a los católicos se extienda por toda la diócesis”, agrega ella. “Esos 26 años como directora fueron causa de gran alegría para mí”.

Históricamente, la *Orden de diáconos* tiene sus raíces en el libro de los *Hechos de los Apóstoles*. En la Iglesia primitiva, los diáconos tenían un lugar especial en la comunidad, junto con los obispos y los presbíteros. El primer martir reconocido de la Iglesia fue un diácono, San Esteban, quien fue apedreado hasta morir por proclamar el Evangelio.

A través de los siglos, por malos entendimientos el diaconado permanente declinó. El *Concilio de Trento* renovó el *Oficio de diácono* como una orden permanente y separada, pero sólo fue totalmente restaurada hasta el Segundo Concilio Vaticano en

CONTINUADA A PÁGINA 52

Los diáconos permanentes

mación en septiembre 2015.

Para que el programa sea tan inclusivo como es posible, la formación intelectual, espiritual y pastoral de los candidatos se ofrecerá en inglés y en español. La recomendación del párroco es parte indispensable del proceso de solicitud de ingreso al programa.

Graduado de la *Universidad de Dallas* y con maestrías en estudios pastorales y en estudios teológicos de la *Universidad de Santo Tomás* en Houston, Juan Rendón pasó siete años estudiando para el sacerdocio antes de decidir servir a la Iglesia en las áreas de educación y evangelización. Cuando estudiaba en el Seminario de Santa María, conoció al entonces Padre Michael Olson quien era miembro de la facultad. Se hicieron amigos.

“Obtuve una excelente formación en el seminario y, cuando lo dejé, quise regresar a la Iglesia un poco de lo que recibí”, recuerda Rendón, quien se inició como profesor en *Bishop Gorman Catholic High School* en Tyler.

Cuatro años después, la *Escuela de ministerio* de la *Universidad de Dallas* lo contrató como instructor para enseñar cursos de Escritura Sagrada y de teología en la *Escuela bíblica católica*. Continúa enseñando a nivel licenciatura en la *Universidad de Dallas*, y estudios de teología a los candidatos al diaconado de las diócesis de *Tyler y Dallas*.

Cuando el Padre Olson fue nombrado rector del *Seminario del Espíritu Santo* en 2008, le pidió a Rendón que sirviera como director del área de educación pastoral para los seminaristas. En ese puesto, coordina los cursos prácticos de los estudiantes y su trabajo con los supervisores parroquiales.

El experimentado educador planea renunciar a ambos puestos al final del año académico para concentrarse en su nuevo trabajo diocesano. Rendón y su esposa, Anna, están esperando a su quinto hijo este otoño.

“Voy a estar ocupado reuniendo un equipo de formación — diáconos y sus esposas y consejeros —

que estén dispuestos a abrir sus corazones y mentes a la formación de diáconos”, dice el director, quien está organizando los materiales para iniciar el programa.

Trabajar en el *Seminario del Espíritu Santo* lo ha familiarizado con la evaluación de hombres para el sacerdocio.

“Esto es similar”, indicó. “Queremos lo que es mayor para la Iglesia y confiamos en la ayuda del Espíritu Santo”.

El programa diocesano seguirá los pasos marcados en el *Directorio nacional para la formación, de los diáconos permanentes*, pero esos lineamientos se adaptarán a nuestras necesidades locales.

Y agrega, “El obispo se enfoca en misión y evangelización, y quiere que los diáconos hagan lo que están llamados a hacer bíblicamente — un ministerio de servicio, de compromiso con los marginados y de caridad”.

Los miembros del equipo de formación no están buscando candidatos perfectos. “Queremos personas mental y físicamente sanas que, dentro de la comunidad, vivan el Evangelio lo mejor que puedan”, insiste, “encontrarlas es un reto y una satisfacción.



Los diáconos de la clase del 2003 se postran frente al altar durante el Rito de ordenación en la Parroquia del Santo Nombre en Fort Worth.



El Obispo emérito John McCarthy de la *Diócesis de Austin* posa con los recién ordenados diáconos de la clase del 2003.



El Obispo Vann con el Diácono Ruben Castañeda a su derecha y el Diácono Don Warner a su izquierda, celebra una Misa para el programa de *Formación de diáconos permanentes* el 5 de diciembre, 2005. (Foto de NTC / Kathy Cribari Hamer)



Diácono Joe Milligan (*centro a la izq*) y su esposa Betsie, posan con el nuevo director de *Diáconos permanentes*, Diácono Don Warner y su esposa Candy, en la fiesta de jubilación de Joe.



Ann Healey, entonces directora de *Formación de diáconos permanentes*, explica el simbolismo del logo del diaconado permanente.

1963. El Papa Paulo VI restableció el diaconado permanente en la Iglesia Romana cuando publicó la carta Apostólica *Sacrum Diaconatus Ordinem* en 1967, la cual implementó el decreto del Concilio.

Hoy en día, la *Orden de Diácono* es un ministerio de servicio de la Palabra de Dios, los sacramentos de la Iglesia, y obras de heroica caridad. Los hombres, ordenados diáconos, representan a Cristo en el mundo y se espera que sean modelo de gracia, justicia, fe y compasión en la comunidad.

Los candidatos son cuidadosamente examinados y cursan de tres a cinco años de instrucción especializada antes de ser ordenados. Actualmente, hay 90 diáconos permanentes trabajando en el ministerio por todo el Norte de Texas.

El Obispo Michael Olson marcó el 25° aniversario del Programa de diaconado permanente en la *Diócesis de Fort Worth* con una Misa, celebrada el 18 de agosto en la *Catedral de San Patricio*. Después de una interrupción de más de cinco años por cautela presupuestaria, el obispo anunció los planes para reinstaurar el programa de formación. Se espera que las clases empiecen en septiembre 2015 bajo la dirección de Juan Rendon, recientemente nombrado director de *Formación de diáconos permanentes*.

Rendon trabajará muy de cerca con el Diácono

no Don Warner, director diocesano de *Diáconos permanentes*, para programar las sesiones de indagación para toda la diócesis.

“Hay muchos sacerdotes a quienes les gustaría tener diáconos en sus parroquias”, dice el Diácono Warner, quien está contestando preguntas de los hombres interesados en el programa. “Es tiempo de empezar de nuevo el proceso”.

El Diácono Warner, a quien el Obispo Delaney ordenó al diaconado en 1995 junto con otros 12 candidatos, dice que otro diácono, Rubén Castañeda, lo inspiró y lo animó a seguir el ministerio. Además de sus obligaciones como director de diáconos, él trabaja tiempo completo para la diócesis como director de la *Liturgia y el culto*, y también administra los sacramentos en su *Parroquia de Santa Elizabeth Ann Seton* en Keller.

Estos 25 años pasados, los diáconos han tenido un impacto positivo en la diócesis, asegura el Diácono Warner. Dos tercios de las parroquias tienen por lo menos uno en su personal, y ellos asumen varios roles, según las necesidades locales.

Él indica que además de ayudar a la vida sacramental de la parroquia, “los diáconos se involucran en muchos otros aspectos del ministerio, incluyendo visitar a los enfermos y a personas confinadas en su hogar, son voluntarios en las

prisiones, ayudan a abogar por los marginados, y enseñan en varios programas parroquiales. Los diáconos en la *Diócesis de Fort Worth* son, y han sido, testigos del ministerio de Cristo el Servidor”.

Ordenado hace 37 años por el Obispo John Cassata, el Diácono Franklin Eschbach dice que hacerse diácono transformó su vida. Criado luterano, el octogenario menciona que su educación en la jesuita *Universidad de Seattle* y el ejemplo de su esposa, Joan, fueron su motivación para convertirse al catolicismo.

“En el principio teníamos que dar muchas explicaciones”, dice el Diácono Eschbach, recordando cuando las palabras “diácono permanente” eran nuevas. “Pero nos aceptaron y nos trataron bien. Creo que la presencia de un hombre casado y con hijos animó a la gente a involucrarse en la Iglesia.

Por 10 años he dado clases de preparación sacramental, he celebrado bautismos y matrimonios para la *Comunidad católica* de la *Universidad de Texas en Arlington*. En aquel tiempo, *UTA* estaba lejos y los estudiantes iban y venían cada día. La congregación estaba formada por profesores, estudiantes y por familias que vivían en el área.

“Ahora tenemos más hombres en el seminario, pero por algún tiempo, tuvimos muy pocos sacerdotes”, recuerda el diácono, quien ahora trabaja en



DE IZQUIERDA A DERECHA: Los Diáconos Joe Milligan, Clarence Metzinger (*fallecido*), John McDermott, Ruben Castañeda, Andres Luna (*fallecido*), y Gerald Barry (*fallecido*), son una parte del grupo de 17 diáconos quienes fueron ordenados en 1989, la primera clase formada por el programa de *Formación de diáconos permanentes* de la *Diócesis de Fort Worth*.

la *Iglesia de Santa Rosa de Lima* en Glen Rose. “Creo que nuestro ministerio llevó la presencia católica a la gente — especialmente en las áreas alejadas y a los estudiantes universitarios. Llenamos un vacío.”

El éxito total del diaconado permanente llevó a la Iglesia a la gente ignorada por la sociedad — las personas sin hogar, los prisioneros y los hospitalizados.

El interés del Diácono Harry Heinz en visitar a los enfermos y confinados en su hogar empezó antes de que se cambiara a Fort Worth; así mismo sus estudios de diaconado

“Mi amigo iba a ser ordenado para la *Diócesis de Patterson* en New Jersey y me invitó a una clase”, él cuenta. “La disfruté tanto que regresé la siguiente semana”.

Al principio el ocupado esposo y padre resistió la idea de llegar a ser diácono.

“Mi esposa me apoyaba, pero mi hijo quería saber si tendría que ir a la iglesia más de una vez el fin de semana”, bromea y ríe el Diácono Heinz. “Yo dije ‘no’ y obtuve su bendición para entrar al programa”.

Cuando su trabajo en *American Airlines* movió a su familia a Fort Worth, el feligrés de la *Parroquia de San Miguel* reanudó sus estudios, ahora guiados por la *Diócesis de Dallas*. Junto con un pequeño grupo de hombres, él manejó a Longview una vez al mes para la clase.

“En ese entonces, Tyler, era parte de la *Diócesis de Dallas* y la instrucción diaconal tenía lugar allá porque querían entrenar diáconos para el Este de Texas”, explica.

El Obispo Delaney lo ordenó a él, y a otros dos candidatos, al diaconado el 30 de octubre de 1982. Mirando al pasado, él dice que la experiencia de servir a otros lo volvió más compasivo con la gente y lo acercó más a Dios.

Es una alegría que el comparte con los hombres que están considerando el ministerio.

“Uno puede invitarlos, pero ellos tienen que descubrir por sí mismos si este ministerio es para ellos”, admite el Diácono Heinz.

Los diáconos dan mucho de su tiempo personal.

“Me he perdido muchas fiestas de cumpleaños de mis nietos y reuniones familiares por los compromisos del diaconado”, agrega. “El trabajo de uno es servir a la gente y uno tiene que cumplir con ese compromiso”.

El Diácono Sangote ‘Ulupano aconseja a los pre-candidatos al diaconado que oren por su vocación.

“Durante su discernimiento, oren y pídanle ayuda a Dios”, sugiere el nativo de Tonga, quien sirve en la Misa y administra los sacramentos tanto a la vasta comunidad de Tonga como a otros feligreses en la *Parroquia de San Miguel* en Bedford. “Entren al programa y sepan de qué se trata”.

Casado con su esposa, Fuatapu, y padre de seis hijos, el Diácono ‘Ulupano dice que los feligreses frecuentemente se acercan a él con problemas familiares o matrimoniales.

“Uno representa a Cristo a la gente”, agrega sin rodeos. “Uno continúa Su trabajo en la tierra.”

Aunque un diácono permanente se compromete para toda la vida al ministerio del culto, la predicación y el servicio, él mantiene su vida profesional y sus obligaciones familiares. De acuerdo a la *Conferencia estadounidense de obispos católicos*, actualmente hay 15,000 diáconos trabajando activamente por todo el país. Noventa y tres por ciento de ellos están casados y la mayoría trabaja fuera del ministerio.

Uno de ellos es el Diácono Gary Brooks, recientemente nombrado asociado pastoral en la *Parroquia de San Bartolomé* en el suroeste de Fort Worth, quien trabaja tiempo completo en Citibank como programador de computadoras. Católico

converso que creció en New York, dice que ser diácono permitió que floreciera su inclinación por el trabajo de servicio. Mientras vivía en New Mexico, el hombre de 64 años y su esposa, Cheryl, organizaron un programa de almuerzos durante el verano para 1,200 niños.

“Mi ordenación amplió las clases de ministerio que hago y me permitió servir a más gente”, dice el diácono, quien es voluntario en *Wings of Hope* — caridad que permite a niños y adultos discapacitados montar a caballo como terapia.

Ordenado en 2003, el Diácono Brooks aprendió de los diáconos que lo precedieron.

“Durante mi formación, llegué a conocerlos y aprendí lo que el ministerio significa para ellos”, dice. Muchos de sus predecesores pronto se retirarán del ministerio.

“Necesitamos más hombres que se ofrezcan a llenar esos roles”, observa el diácono quien ahora tiene una oficina en *San Bartolomé*, donde dos computadoras le ayudan a compaginar sus responsabilidades eclesíásticas y seculares. “Siempre hay necesidad”.

Las primeras responsabilidades de un diácono son su familia y su trabajo. El ministerio de la Iglesia viene en tercer lugar.

“He notado que mi trabajo guiando a las parejas por medio de la preparación matrimonial, me ayuda a esforzarme por ser mejor esposo y padre”, dice el Diácono Larry Sandoval. “Mi relación con Cristo continúa creciendo diariamente. No es solo lo que predico y enseño, sino cómo vivo”.

Cuando el graduado de la *Academia de la Fuerza Aérea* no está dirigiendo una clase de estudio Bíblico en la *Iglesia de Santa Elizabeth Ann Seton*, él está piloteando aviones para *Southwest Airlines*. El piloto de *jet* pasó un año en el proceso de indagación y cuatro años de formación antes de ser ordenado al diaconado en 2009. Encontrar momentos tranquilos para rezar en medio del movimiento de una ruidosa terminal de aeropuerto es uno de los retos que encuentra durante el día de trabajo.

“Soy un diácono 24 horas al día. Eso no cambia cuando me pongo un uniforme”, declara. “Estoy llamado a la santidad por la forma en que vivo, actúo y rezo”.

Su dualidad de piloto y diácono católico lo lleva algunas veces a discusiones interesantes — especialmente con sus compañeros de trabajo. Él recuerda cuando trató de consolar a una azafata cuyo hijo había fallecido recientemente en un accidente automovilístico.

“Uno se encuentra sirviendo a la gente en diferentes situaciones en sus vidas”, él explica. “Todos nosotros somos el rostro de Cristo en el mundo. Algunas veces uno solo tiene que estar presente y escuchar”.

Father Benedict Groeschel, co-founder of Franciscan Friars of the Renewal, dies

TOTOWA, New Jersey (CNS*) — Father Benedict J. Groeschel, who was a founder of the Franciscan Friars of the Renewal, a leading pro-life figure, and popular author, retreat master, and preacher, died Oct. 3 at St. Joseph's Home for Elderly in Totowa after a long illness. He was 81.

A funeral Mass was celebrated for Fr. Groeschel Oct. 10 at Newark's Cathedral Basilica of the Sacred Heart, followed by burial at Most Blessed Sacrament Friary in Newark.

"The Catholic Church and the Franciscan family lost a giant today," said an Oct. 3 statement issued by Fr. Groeschel's community, based out of the Bronx, New York.

"Fr. Benedict was a brother and a father to everyone he encountered. In a world often overwhelmed with darkness, he was a man filled with hope, a hope that he shared with both the rich and poor alike," the statement said. "His love for others and deep desire to serve, sent him among poor families who were in need of assistance, young people trying to find their way, bishops faced with challenging decisions, priests and religious in need of an encouraging word, and the stranger who was far from God.

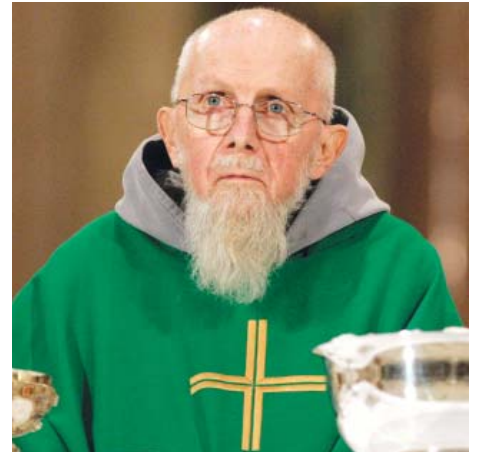
"Fr. Benedict was at home in every circumstance and every encounter."

The Sacred Heart of Jesus Friary in Fort Worth is home to four members of his community who serve the poor together at St. Benedict's Mission near downtown Fort Worth. Soon after his arrival in Fort Worth in 2005, then-Bishop Kevin Vann, a close friend of Fr. Groeschel's, invited the religious community to serve as an apostolate within the diocese.

Elizabeth Victory, a longtime parishioner at St. Patrick Cathedral in Fort Worth and at St. Joseph Parish in Cleburne, first encountered the friars through her travels to Medjugorje, Bosnia, in the early 1990s and through her involvement in the Queen of Peace Center in Fort Worth.

Victory recalled how she and a friend who eventually became a CFR priest "took a group of youth from the cathedral to Youth 2000 in Dallas in 1994," referring to the CFR-run Eucharistic Adoration retreat that is held in several dioceses across the country, including the Diocese of Fort Worth. "Then, a few years later, I first met Fr. Benedict at a Queen of Peace event in Dallas. He was the featured speaker. He was such an inspired teacher, and so very gentle, holy, and very down to earth."

In January 2004, Fr. Groeschel nearly died



LEFT: Elizabeth Victory (right) with Fr. Groeschel at Our Lady of Good Counsel Parish in New York City on June 28, 2014, following the final vows of four Franciscan Sisters of the Renewal. (Photo courtesy of Elizabeth Victory) • **RIGHT:** Fr. Groeschel is pictured in a 2012 photo. (CNS photo / Nancy Wiechec)

after a car hit him in Orlando. After a yearlong recovery, he walked with a cane and experienced weakness in one of his arms, but was able to resume his schedule. In 2012, following a minor stroke and other health complications, he officially retired from public life and was welcomed by the Little Sisters of the Poor in Totowa.

Fr. Groeschel published a number of books on spirituality and pastoral counseling and taught at Fordham University, Iona College, and Maryknoll Seminary. At the time of his death, he was writing a memoir to be published by Our Sunday Visitor called *The Life of a Struggling Soul*. In the 1970s, he headed the Archdiocese of New York's Office of Spiritual Development. For more than 30 years he was a regular on various programs on EWTN and hosted "Sunday Night Prime" for many years.

His outreach to the poor was legendary — for decades he distributed food to hundreds of needy people in the South Bronx. His first assignment as a priest was as Catholic chaplain at Children's Village in Dobbs Ferry, New York, a residential facility for troubled children. After being there 14 years, he founded Trinity Retreat, a retreat house for Catholic clergy and religious. He also was the founder of St. Francis House in Brooklyn, New York, for older adolescents. In 1985, he co-founded Good Counsel Homes for young pregnant women in need.

Born Robert Peter Groeschel July 23, 1933, in Jersey City, New Jersey, he was the eldest of six children. He graduated from high school in 1951 and 10 days later entered the novitiate of the Capuchin Franciscan Friars of the Province of St. Joseph in Huntington, Indiana. The

following year, he professed temporary vows and took the name Benedict Joseph, after the Franciscan saint, St. Benedict Joseph Labre. He professed his final vows in 1954 and was ordained a priest in 1959.

During his early years as a priest, he was invited to conduct a retreat for the Missionaries of Charity in India, which was the beginning of Fr. Groeschel's long relationship with that community and his deep friendship with its founder, Blessed Mother Teresa of Kolkata.

In 1987, Fr. Groeschel and seven other friars left the Capuchins to form a new religious community, the Franciscan Friars of the Renewal, based in the South Bronx and dedicated to serving the poor. The community now numbers 115 members. A similar community for women, the Franciscan Sisters of the Renewal, also was formed; it currently has 35 members.

Victory said she watched Fr. Groeschel's regular television appearances, and read his many books. She met him several more times through the years, including at Bishop Vann's ordination as bishop in Fort Worth in July of 2005, she said.

"So many blessings have come to us, here in Fort Worth, through the presence of the friars, and through the teaching and example of Fr. Benedict. He was so genuine. He believed what he was teaching, and he lived what he believed," said Victory. "When you were with him, you knew that you were in the presence of the reality of Christ's love."

**North Texas Catholic correspondent Nicki Prevoul contributed to this story.*

Book: EPIC FOOD FIGHT

'Cooking Priest' Fr. Leo Patalinghug gives a taste of God's recipe for salvation in new book

BY JERRY CIRCELLI / CORRESPONDENT

IN HIS LATEST BOOK, *EPIC FOOD FIGHT*, FATHER LEO PATALINGHUG INVITES US ALONG TO FEAST WITH SOME OF THE MOST PROMINENT FIGURES IN THE BIBLE. UNLIKE HIS PREVIOUS TWO BOOKS, *GRACE BEFORE MEALS* AND *SPICING UP MARRIED LIFE*, FR. LEO'S LATEST WORK CONTAINS NO RECIPES. Instead, it takes us on a fascinating, spiritual journey through the pages of Scripture to witness how food was an integral part of God's design to show love for his children.

Fr. Leo (SEE PAGE 56) refers to this study of Scripture in relation to nourishment as a "theology of food," and it begins with a battle of biblical proportions involving Satan, Adam, Eve, and God.

When Satan, for example, convinces Eve to eat and share with Adam the fruit from the tree of good and evil, we first discover the intentions of this fallen angel. While God has literally given Adam and Eve the freedom to eat anything in the Garden of Eden, with the exception of the fruit from the forbidden tree, they fall victim to the temptation of the devil.

As Fr. Leo writes in *Epic Food Fight*, "The Evil One has an objective to feed us with the food that destroys the soul, while God has the food for eternal life."

Fr. Leo provides food for thought throughout the book in order to help us grow in faith and appreciate the gifts God has so freely given.

The priest reminds us that eating is important, crucial to our very survival, and we will certainly face many temptations in life that may whet our appetites. Our mission, however, is to feast on God's teachings. "Be careful," writes Fr. Leo. "Remember, you are

what you eat."

Father Leo takes us through the Old Testament, showing us that food was used to celebrate covenants. It was also used to break covenants through gluttony and drunkenness.

Understanding the Old Testament through a study of food, Fr. Leo explains, prepares us for a deeper understanding of spiritual nourishment in the form of the Eucharist in the New Testament.

In Salvation History, for example, Fr. Leo says God redirects us back to his original plan for Adam and Eve, and his intent to feed them. But this time he gives us Jesus and Mary. Mary faithfully follows God's plan and carries the blessed fruit in her womb. She nourishes Jesus, who becomes "The Tree of Life for all to eat and drink."

This blessed fruit from the Tree of Life, Fr. Leo writes, "will be God's ultimate weapon to reverse the destructive tendency that comes from the poison of the forbidden fruit from the Tree of Knowledge."

Throughout the book, Fr. Leo reminds us that the Good News is that God wants to feed us. The cooking priest explains to us that we can become closer to God by following the example of Jesus, who although He was master, served his disciples at the table. He freely gave of Himself and fed others.

As Fr. Leo deepens our understanding of faith through food, he points out some interesting facts of which we may not be aware. For example, did you know that Bethlehem means "House of Bread"? Certainly, you know that Jesus was born in a manger, but did you know the word is

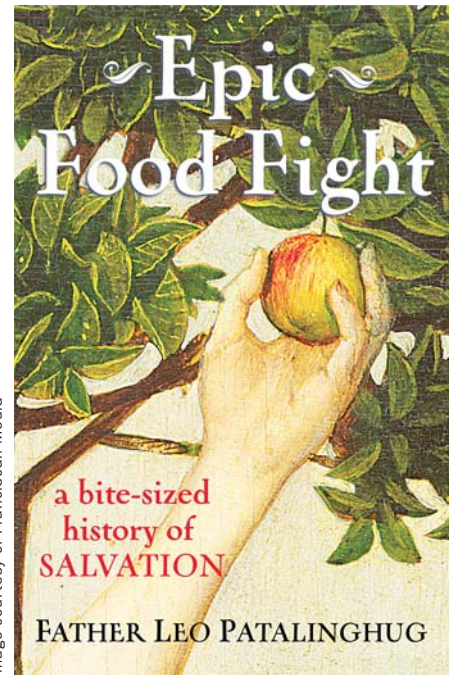


Image courtesy of Franciscan Media

TITLE: *Epic Food Fight: a bite-sized history of salvation*

BY: Father Leo Patalinghug

PUBLISHED BY: Servant Books (Cincinnati, Ohio, 2014)

PAGE COUNT: 176

PRICE: \$17.99

linked to the same Latin-influenced Italian word, *mangiare*, meaning "to eat"?

"Already, before Jesus can even utter his first words," writes Fr. Leo, "profound connections to food are established."

Later in Jesus' life, we see the meaningful and spiritual connections of the Lord's turning water into wine, the miracle of multiplying loaves and fishes, and so much more.

Near the end of *Epic Food Fight*, Fr. Leo leaves us with "Ten Commandments of Personal Dieting" that are directly related to salvation history and filled with practical suggestions for how we deal with food in our personal lives, including the obvious, such as praying before every meal, and the not so obvious, like avoiding "the temptation to turn a diet plan into an organized religion."

Fr. Leo's *Epic Food Fight* can help satisfy an inner hunger we all have to grow closer to our faith and will help us to develop renewed appreciation for the food God provides to strengthen us every day.

GOOD NEWSMAKER

A Theology of food

'Cooking Priest' Father Leo is on a mission to bring families together with Christ

By JERRY CIRCELLI / CORRESPONDENT

HAVING EARNED THE DISTINCTION AS THE “COOKING PRIEST,” FATHER LEO PATALINGHUG HAS DISCOVERED THE RIGHT RECIPE FOR TEACHING THE WORD OF GOD IN A MOST PALATABLE WAY.

If you were to write it on your recipe file index card, it might go something like this: “Directions — Start with two parts Gospel, mix in delicious meal ingredients, sprinkle on some humor, and bring the entire mixture up to high heat with the help of the Holy Spirit.”

An accomplished chef with a brilliant mind in Catholic theology, and author of the recently-published *Epic Food Fight: A bite-sized history of salvation* (SEE PAGE 55), Fr. Leo founded the Grace Before Meals movement. Its mission is to bring families back to the dinner table, to share delicious meals together, and to communicate and love one another. In the process, they are nourished in body, mind, and soul.

Those who have seen Fr. Leo in action on EWTN's *Savoring our Faith* or heard him on Sirius XM Radio Catholic Channel's *Entertaining Truth* know Fr. Leo is gifted in sharing his deep understanding of his subject matter — both culinary and spiritual. He has also appeared on ABC, CBS, NBC, and PBS. One of his most notable television appearances was on the Food Network, where the priest defeated a world famous chef in the cooking competition *Throwdown with Bobby Flay*.

Fr. Leo was born in the Philippines and raised in the Baltimore



Photo by Jerry Circelli / North Texas Catholic

Fr. Leo Patalinghug prepares, cooks, and serves a meal to members of the Fort Worth Legatus Chapter at their Aug. 14 meeting.

area. His love for cooking developed while attending seminary at the North American College in Rome. He is now a priest of *Voluntas Dei* — that is “The Will of God” in Latin — a community made up of clergy and married and celibate laity, which is a Secular Institute of Pontifical Right.

The talented priest's television and radio shows, presentations, retreats, parish missions, and keynote talks are bringing audiences closer together at the Lord's Table.

One of his presentations took place in the Diocese of Fort Worth in late August, when Fr. Leo was invited to talk with members of the Fort Worth Chapter of Legatus — a group of Catholic business leaders. After celebrating Mass at St. Patrick Cathedral with Father Jonathan Wallis, Fr. Leo put on a cooking demonstration at the Fort Worth Club. Here, he blended his talent for cooking a

delicious meal — *Penne Pasta a la Vodka, al dente* — with a message about following God.

Fr. Leo warmed up his audience with some simple advice on bringing families closer. “Let's face it,” he said, “if you want your families to come together, then just cook better food; that's just all there is to it.”

Between mincing onions and heating up a large skillet, Fr. Leo explained that food and faith come together perfectly in the fulfillment of every hunger — Jesus. He reminded his audience that this hunger is satisfied every week when they receive the Body and Blood of Christ in the form of the Eucharist at Mass.

He continued, in typical Fr. Leo fashion, in a way that caused his audience to multi-task without even realizing it. They were listening to the word of God and hearing about how to make a delicious

pasta dish at the same time.

Fr. Leo comingles his messages: “It is at the table where we communicate the greatest lessons of life — namely how to love one another. Now, I'm adding some black pepper to this. I'll let that continue to sauté. ... Now, as this cooks down, I want to let you know that Jesus takes food very seriously, too. You know this. In fact, his first miracle was what? Turning water into wine ...” Regarding the Grace Before Meals movement and his mission, Fr. Leo explained, “You can see what we're trying to do is make faith bite-sizable and digestible.”

Fr. Leo said that often people ask him who he is, and his response is: “I am what I eat. I am part of the Body of Christ. It is my mission to feed people, because that's what a father does. It's my job to make sure that the faith is not only accessible but it is digestible and becomes incarnate. It takes on flesh in you and does not just remain at the level of theory. It is my job as a priest to try to encourage families to come together around the dinner table, because that is where the communion begins.”