



North Texas Catholic

BRINGING THE GOOD NEWS TO THE DIOCESE OF FORT WORTH



Blessed Father
Rother and
his impact on
North Texans

**No
Greater
Love**



OUR SHEPHERD SPEAKS

Bishop Michael Olson on the lifelong pursuit of beauty, goodness, and truth.

4

5

AROUND THE DIOCESE

Lovers of the Holy Cross welcomed to Arlington; deacon candidates instituted as lectors; and more.



HEART OF THE STORM

A flood of support from the Diocese of Fort Worth helps those impacted by Hurricane Harvey.

8

16

SHARE THEIR JOURNEY

Immigrants and refugees change from statistics to persons when we hear their stories.



OUR LADY OF FATIMA

One hundred years later, Our Lady of Fatima is celebrated with prayers, processions, and a dedication.

20

23

ENERGIZE AND ENGAGE

Parishes hold Encuentros to increase Hispanic involvement and build toward V Encuentro.



FATHER STANLEY ROTHER

Beloved by North Texans, meet this Oklahoma priest, Guatemalan missionary, and first American martyr.

26

32

TO ACCEPT OR TO REJECT

Father Tad Pacholczyk, a leading bioethicist, examines religious and ethical issues at end-of-life.



TAKE FIVE WITH FATHER

The Texas Rangers, Carmelite nuns, and St. Joseph Parish have a common bond: Father Daniel Kelley.

42

ON THE COVER

Father Stanley Rother, beatified on Sept. 23 in Oklahoma City.

(Photo courtesy of Archdiocese of Oklahoma City Archives)





PUBLISHER BISHOP MICHAEL OLSON

COMMUNICATIONS DIRECTOR PAT SVACINA

EDITOR JUAN GUAJARDO

ASSOCIATE EDITOR SUSAN MOSES

EDITORIAL ASSISTANT ROSA ROSALES

WEB DESIGNER CHRIS KASTNER

CIRCULATION CAROL SMITH

CONTRIBUTORS MICHELE BAKER | JENARA KOCKS-BURGESS
JACQUELINE BURKEPILE | CINDY BARRAZA
JERRY CIRCELLI | JOAN GILLEN
ADREAN INDOLOS | LANCE MURRAY
MICHELLE MCDANIEL | EMANUEL PEREDA
VIOLETA ROCHA | MARY LOU SEEWOESTER
DONNA RYCKAERT | MATTHEW SMITH
JAYME SHEDENHELM | BEN TORRES

TRANSLATORS REYNA CASTELAN | YOLANDA NEWCOMB

REGULAR COLUMNISTS KATHY HAMER BECK | JEFF HEDGLEN
MARLON DE LA TORRE | ALI HOFFMAN
DAVID MILLS | MARY MORRELL
CALLIE NOWLIN | JOEL RODRIGUEZ
FR. JONATHAN WALLIS

Editorial Office: 800 West Loop 820 S., Fort Worth, Texas 76108, 817-945-9424.

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At the water's edge

You've likely heard one of the most famous statements ever made about martyrs: "The blood of martyrs is the seed of Christians," written by the Christian author Tertullian in the year 197.

About a century later, a pagan named Diognetus wrote a lesser-known but still riveting one: "Do you not see that the Christians thrown to the wild beasts — that they may recant the Lord — do not allow themselves to be beaten? Do you not see that the more they are punished, the more the others increase in number?"

By the way of the Cross walked by Our Lord, beauty arose from horror; light from darkness; victory from abysmal failure; and life from death in the case of each martyr.

They show us it's a necessity to preach and plant the faith. They inspire us with their courage and selfless dedication. They remind us that though the path is narrow and difficult, it's still one made royal by Our Lord. It's fair to ask how our Church would look without so many men and women willing to love Christ to the death.

In a way, martyrs are the pinnacle of that seeming contradiction Christ proclaimed in all four Gospels: "Whoever finds their life will lose it, and whoever loses their life for my sake will find it."

There's a lot to admire and learn from the martyrs. But there's also a lot to be horrified by. What unbridled hatred drove the murder of so many innocent Christians?

Martyrdom is no relic of a dark past — it's still happening today. And its close cousins, persecution and intolerance, are on the rise toward Christians. Not just in the Middle East either, but in more than 60 countries. Open Doors USA says each month 322 Christians are killed for their faith and 772 are victims of violence (rape, beatings, abductions, arrests). That should not be.

We must play a part in helping these fellow Christians. Our concern and goodwill cannot stop at the water's edge. We must not exclaim "they're half a world away," and ignore or become numb to their cries.

I invite you to first pray for them every day, then consider donating to or volunteering with organizations who advocate and help persecuted Christians (In Defense of Christians, Open Doors USA, and the Knights of Columbus, among others, offer various ways to help). There is so much we can do: fasting, offering novenas, learning about their plight, and urging our representatives to defend them. We must not stop at the water's edge.

Juan Guajardo
Editor



OPENING THE DOORS TO ETERNITY

“The eyes of the world see no further than this life, as mine see no further than this wall when the door is closed. The eyes of the Christian see deep into eternity.”
— St. John Vianney

What does seeing deep into eternity really look like? It involves being able to recognize, to appropriate, and to cherish the eternal and transcendental goods of truth, beauty, and goodness. These three transcendental goods depend upon each other within the envelope of eternity.

TRUTH. We see truth through the door of knowledge. This opens to us through such subjects as theology, philosophy, history, logic, science, and mathematics. Other supportive disciplines include the norms of grammar and the rules and strategy of athletics. Truth enables us to belong to a community with a shared history greater than ourselves or our own fabrication. Truth provides order and peace through justly-measured prioritization. Truth enables us to recognize and to meet those human needs we cannot meet by our own individual power by providing an objective measure by which we can agree on priorities among shared goals and discern the appropriate means to attain them. Truth opens the door through the wall of egotism and selfish interests, enabling us to see deeply into eternity.

Without truth, a selfish narrative takes over and dominates each one of us and damages the common good of our society.

BEAUTY. We see the eternal good of beauty through art, music, literature, poetry, and drama. Beauty, closely related to truth, affords us hope. Beauty enables us to share

the joy of immaterial goods beyond those material goods that can be measured and quantified. The study and practice of art and literature at every level opens the doors that allow us to pass through the walls of materialism and consumerism, providing an egress through the wall of selfish narrative that otherwise would lock us into darkness.

Without the good of beauty, the arts become only raw spectacle that shocks us with fear and desensitizes us to hope. Without the good of authentic beauty, the arts become valued only if they can be quantified and sold. This replaces character with celebrity in the fiber of the artist’s profile.

GOODNESS. We experience goodness through the study and practice of religion. Religion holds us together with the eternal. Religion offers the encounter spiritually with He whom I cannot manipulate or control but can only worship — God. Religion enables us to see the goodness of the world because of its status of being created by God — “and God saw that it was good.” Religion enables us to see clearly the dignity of the person because of the person being created in the image and likeness of God. Religion enables me to witness and value with reverence the goodness of embodied human beings differentiated naturally for a procreative purpose — “bone of my bones and flesh of my flesh.” Religion enables me to see the goodness of a person not as an object but as someone with a name and a family. Religion enables me to see myself as created by God for a purpose.

Without the door of religion, we

remain trapped behind the wall of hedonism — where goodness becomes valued in things or persons only by the limited measurement of sense experience — that which is physically pleasurable or emotionally stimulating.

The mission of education throughout our lives is to unlock and to open these doors of truth, beauty, and goodness.

Without these opened doors, we remain locked behind the walls of egoism, materialism, consumerism, and hedonism. Without these doors, education loses its mission, becoming simply the skills training needed for one to navigate the darkened room or to build other walls within the darkened room.

I ask each of us to examine our consciences and our lives. Where does each of us encounter truth, beauty, and goodness in our own lives? What literature do we read? What music informs our soul? What do we study to expand our knowledge? What do we believe as our religion and how do we practice it?

The transcendental goods of truth, beauty, and goodness provide us with a clear measurement for the Christian virtues of faith — by which we know truth; hope — by which we perceive beauty; and charity — in which we encounter goodness in communion with our neighbor in the very life of God in Whom our souls find rest. ✝



Bishop Michael F. Olson

+ Michael F. Olson

Editor’s Note: Adapted from an address to teachers and principals of diocesan Catholic schools on Aug. 7, 2017.



NTC photo/Ben Torres

Lovers of the Holy Cross welcomed to Arlington

ARLINGTON — “We want to share the gift of God with other people.”

That’s how Sister Maria Ho Thi Quy, superior general of the Lovers of the Holy Cross (LHC) of Vinh, Vietnam, described her congregation’s mission in North Texas.

“Words cannot express our appreciation for our home. You have fulfilled our dream,” she said, addressing Bishop Michael Olson and guests who gathered inside the religious order’s new convent in Arlington. “We promise to keep you in our daily prayers.”

On Aug. 19, Bishop Olson blessed the order’s modest, three-bedroom dwelling. In addition to housing the two sisters assigned to Vietnamese Martyrs Parish in Arlington, the convent will serve as a place of rest and retreat

for 13 other members of the religious community currently studying spirituality and theology at schools in the United States.

Sister Theresa Y Thi Tran, one of the two residents of the convent, arrived in Fort Worth after completing a master’s degree in spiritual direction at Loyola University in Chicago.

“We’re very happy to be here,” said the new graduate, who currently serves at Vietnamese Martyrs with Sister Maria Chu Thi Huu. “We’re looking forward to helping children with catechism and religious education.”

The community’s leader, Sister Maria Ho Thi Quy, said, “Our mission is to serve the local Church but also the universal Church. We have great hope for the future.”

— Joan Kurkowski-Gillen

Northwest Deanery youth Mass celebrates unity, faith

WICHITA FALLS — Bringing teens together to experience the universality of the Church can be challenging for rural parishes one or two hours apart and up to three hours from diocesan events near Fort Worth.

To fill that need, parishes in the Northwest Deanery began hosting youth Masses followed by a meal and social eight years ago. On Sept. 17, 90 teens attended the youth Mass hosted by Sacred Heart Parish in Wichita Falls.

“Small town parishes sometimes don’t have the resources to get their teens to diocesan events in the

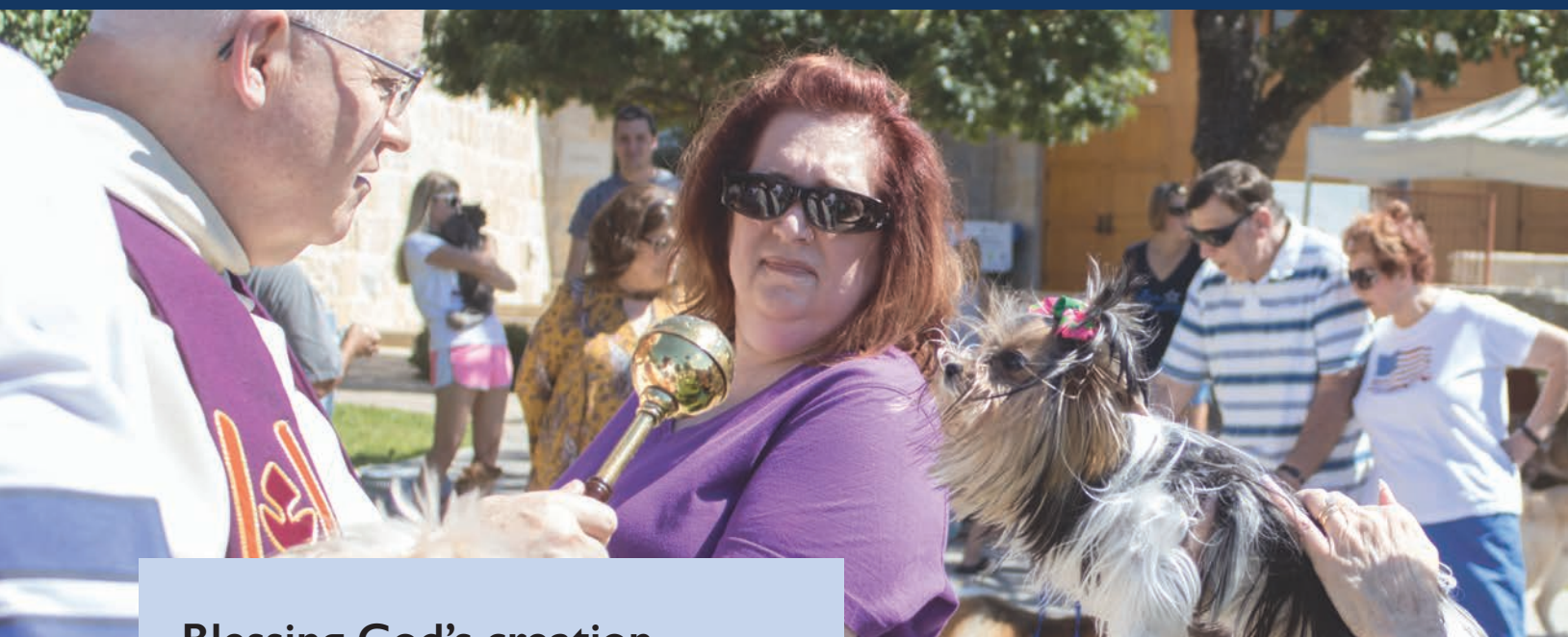
Fort Worth area, so they really take advantage of the opportunity to join with teens from their deanery and celebrate the faith they share,” Cassie Erazo, youth minister at Sacred Heart, said.

“What I enjoy about these youth Masses, dinners, and socials that follow is how amazing it is to be able to meet and interact with people who are a part of my faith whom I would probably never meet in my daily life,” said Madelyn Mendoza, a 15-year-old member of St. Joseph Church in Rhineland.

— Jenara Kocks Burgess



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



Blessing God's creation, remembering St. Francis

COLLEYVILLE — Several parishes in the diocese, including Good Shepherd Parish in Colleyville, honored the Memorial of St. Francis of Assisi with the Blessing of the Animals.

The tradition began back in the 13th century with St. Francis, who considered himself a brother to all of God's creation.

Famous stories tell of the saint preaching to hundreds of birds who sat in rapt attention, or negotiating peace between a hungry wolf and a terrorized village.

But the saint loved God first and creation in its proper order, stressed Father Augustine Thompson, OP, a biographer of St. Francis, in a Catholic News Agency interview.

"He loved nature and animals, and they caused him not only to pray and praise God but to become ecstatic. Nature was a reason for him to praise God, and he loved nature. But there was no confusion between nature and God for Francis," he said.

Around the world, people and their pets participate in this blessing.

Fr. Richard Eldredge, TOR, pastor of Good Shepherd Parish in Colleyville, blesses the animals, large and small. (NTC photo/Jayme Shedenhelm)

Share the love of Jesus, beginning at home

FORT WORTH — Most people think of missionaries in foreign lands, but the first place to be a missionary is your own home, according to Father Tom Craig, the diocesan director of Propagation of the Faith and chairman of the Diocesan Mission Council.

"It's got to start with us who are baptized. It's our responsibility to evangelize right where we are," said Fr. Craig. Just as Jesus sent out

the 72 disciples, "everybody has this task."

St. Patrick Cathedral in Fort Worth hosted a diocesan mission recognition Oct. 15, one week before World Mission Sunday, featuring the mission work of various schools, parishes, and organizations.

World Mission Sunday, initiated in 1927 by Pope Pius XI, joins the worldwide Church in prayer and offerings for missions.

IN MEMORY

FATHER IVOR DALE KOCH.....October 18, 2017

PASTOR of Sacred Heart Parish in Wichita Falls..... 1989-2006

Born.....November 5, 1930, in What Cheer, Iowa

Ordained.....June 16, 1984 at Sacred Heart Church

Please keep our recently deceased priests, deacons, and religious in your prayers. Full obituaries are available at NorthTexasCatholic.org.





The class of 2020 deacon candidates with Bishop Olson. (NTC photo/Ben Torres)

Deacon candidates instituted as lectors

FORT WORTH — One after another, 28 men knelt before Bishop Michael Olson and placed their hands on the Holy Scripture.

“Take this book of Holy Scripture and be faithful in handing on the word of God, so that it may grow strong in the hearts of the people,” Bishop Olson told each one.

Each candidate responded, “Amen,” and rose, returning to their seat, instituted into the ministry of lector.

“It’s the first major step for someone who is in formation for Holy Orders,” said Juan Rendon, director of Permanent Deacon Formation for the Diocese of Fort Worth.

Lectors read biblical text other than the Gospel. The ministry is perpetual — once a

person is instituted lector they are always a lector.

Rendon said the 28 men instituted Sept. 30 at a special Mass at St. Patrick Cathedral in Fort Worth come from “different backgrounds, but united by one faith, one Lord, one baptism.” Their cultural heritage includes the U.S., Mexico, South America, and Vietnam.

David Poole, pastoral assistant at St. Jude Thaddeus Parish in Burkburnett, said “The significance for me as we move forward is really the recognition of where we’ve come from, what we’ve learned so far, and actually being instilled to be able to share the word of [God] with our parishioners and each other.”

— Lance Murray

Diocese names Donald Wagner CFO

FORT WORTH — The diocese appointed Donald Wagner as Chief Financial Officer.

The CFO administers diocesan finances under the bishop’s authority, protects Church assets, and works to understand the financial needs of the diocese. Wagner said these duties are accomplished “by committing to the highest standards of fiscal accountability and integrity.”

Wagner worked the past 20 years as the business manager of St. Maria Goretti Parish in Arlington and St. Elizabeth Ann Seton Parish in Keller. He served more than 10 years as a U.S.

Army officer, then worked in corporate management, customer service, sales, and profit loss and responsibility.

Wagner holds an MBA from University of

Dallas and earned a bachelor’s degree in industrial administration at Iowa State University.

Wagner appreciates this “special opportunity,” adding he “is not entering into something that is broken, but is vibrant and doing well. My challenge is to see how I can build on what is here and help the diocese continue to progress and move forward.”

— Jacqueline Burkepile



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

HEART IN THE STORM

By Susan Moses

Faithful from across the diocese, Catholic Charities Fort Worth help their brothers and sisters in need

When Rick Trevino saw the news reports on Hurricane Harvey, he had a “feeling that wouldn’t let go” that God was calling him to help. After praying about it, he and his fellow St. Bartholomew parishioner Jason Castellanos hitched a boat to Rick’s truck and drove south to Beaumont.

Trevino and Castellanos arrived “ready and willing to do anything,” Trevino explained. They formed a staging area with other initial responders in the parking lot of a shopping center.

Downed power lines prevented them from rescuing families from flooded homes by boat, so they shuttled water, food, and supplies to stranded neighborhoods and employees at hospitals. One day they helped a lone man pull his saturated belongings,



Houston's skyline is seen as Buffalo Bayou floods past its banks near downtown in Harvey's aftermath. The Buffalo Bayou, which courses through the nation's fourth largest city, surged past record numbers and flooded thousands of homes in Houston. (Trong Nguyen/Shutterstock.com)

carpet, and sheetrock to the curb.

After three nights of sleeping in the truck, they headed north to Fort Worth.

Trevino, Castellanos, and hundreds of others in the Diocese of Fort Worth felt compelled to assist with Hurricane Harvey recovery after the immense storm lingered for days on the southeast coast of Texas, deluging neighborhoods with as much as 55 inches of rain.

Even professionals experienced in disaster relief use “massive” and “unimaginable” to describe the enormity of the storm’s impact. Nearly six million people live in the eight counties most affected by the storm, and almost 800,000 households have registered for Federal Emergency Management Agency aid, such as rental assistance and money for damage repairs.

MOVING FROM RESPONSE TO RECOVERY

Just a few hours after Trevino and Castellanos returned to Fort Worth, Catholic Charities Fort Worth (CCFW) sent its first team southbound to help with recovery.

Although CCFW parish relations services manager Francine Speer has assisted with previous disaster recoveries, including the West fertilizer plant explosion, Granbury flooding, and the Wichita Falls tornado, she admitted, “Even people very experienced in disaster relief are blown away by this damage and what it will take to recover.” The devastation is “truly regional” and the “scope and scale” of the loss is still unknown, she added.

The CCFW team allied with Catholic Charities of the Archdiocese

of Galveston-Houston (CCGH), which began providing relief even before the flood waters had receded, according to Speer. The Fort Worth group helped a woman move her salvaged possessions into storage and assembled kits of hygiene and cleaning supplies, but the majority of their work concentrated on long-term recovery.

The CCFW mobile van was one of the first to reach neighborhoods devastated by the relentless rain. The team, a mix of volunteers and employees, informed individuals of available services and helped them register for FEMA aid, SBA disaster loans, and services from Catholic Charities.

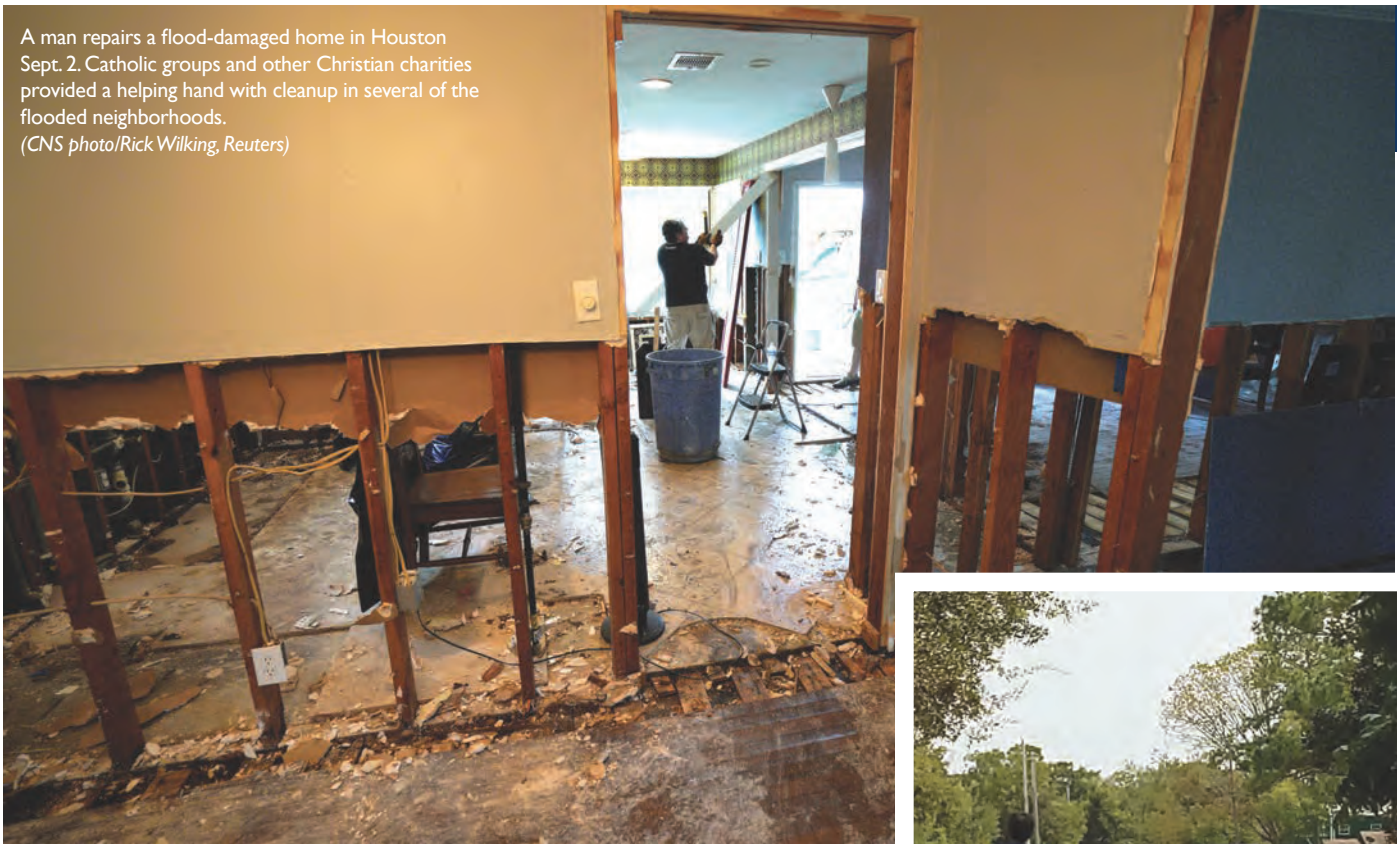
Assisting with computer applications was practical, but

Continued on Page 10



HELPING HANDS. A team of Catholic Charities Fort Worth social workers and volunteers are seen outside their sister agency in Houston during their week-long deployment. Two CCFW teams consisting of up to 13 staffers and five volunteers devoted more than 1,300 hours of help in the battered Gulf Coast and served 800 families. (Photo courtesy CCFW)

A man repairs a flood-damaged home in Houston Sept. 2. Catholic groups and other Christian charities provided a helping hand with cleanup in several of the flooded neighborhoods. (CNS photo/Rick Wilking, Reuters)



From Page 9

listening was just as important, according to Rosa Dominguez, a family interventionist with CCFW. For many storm survivors, this was the first opportunity to tell their story. “We let the victims tell their story. We give them time and the ability to speak. We heard a lot of things,” she said.

Recounting their flood experience was often a first step in healing from the tragedy, according to Dominguez. She recalled a young pregnant woman who came to them on the day her baby was due. She had lost everything she owned and her residence was destroyed. Dominguez gave her diapers, some gift cards, information about services, and reassurance.

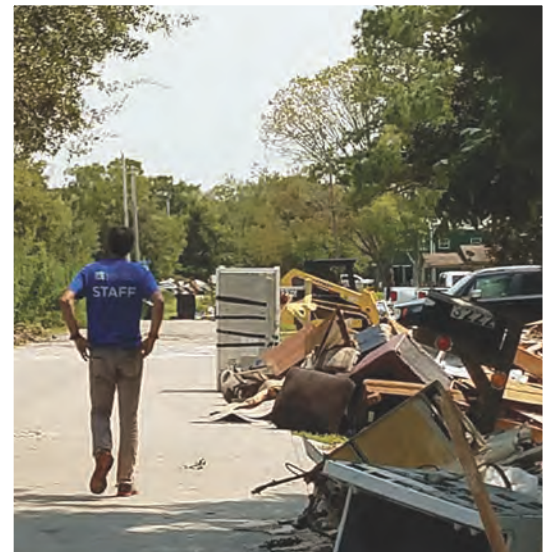
Dominguez said, “She needed someone to tell her it was going to be okay. ‘You will overcome this. Anticipate the good. Your baby will be born, and you will get the help you need.’ She looked sad when she came in, but she left happy.”

One day, the CCFW team canvassed door-to-door in a neighborhood to offer information and applications for long-term assistance. That’s when the devastation got “hard to see” for Jay Semple, program manager for CCFW’s street outreach service. Seeing the four-foot water line inside of homes and the mounds of furniture, toys, and even Christmas trees lining the streets brought home the reality of the destruction.

However, Semple was buoyed by the solidarity of the CCFW team and other volunteer organizations providing assistance.

He said, “The point is to serve as many people as possible.

A CCFW worker canvasses a heavily damaged neighborhood near Houston in September. (Photo courtesy Rosa Dominguez)



A lot of people will be forgotten who are not connected to resources. We are here for everyone.”

REINFORCEMENTS ARRIVE

After a week, the first team returned to Fort Worth, and a second team of five volunteers and five CCFW employees deployed to Houston.

Steve Landon, a member of Good Shepherd Parish in Colleyville, regularly volunteers as a driver for CCFW’s Tarrant Riders Network. When he heard about the opportunity to go to areas impacted by Hurricane Harvey, he “jumped in, because I wanted to help.”

The team spent two days at the CCGH office in downtown Houston helping clients register for services. Landon estimated they input as many as 4,000 applications for assistance and helped 500 who visited in person.

Their purpose was “triage. Find out who has the biggest

IN DEPTH: Harvey's Impact on Texas



WATER: Harvey drenched southeast Texas with an estimated 19 trillion gallons of water.



DISPLACEMENT: At Harvey's height, more than 34,500 people were housed in shelters throughout Texas.



FINANCIAL: Early estimates put the financial damage of Hurricane Harvey at \$190 billion.



HOME LOSS: A staggering 273,276 homes were damaged. Another 15,528 were destroyed.

* Sources: Texas DPS, ABC News, CNN.com, Weatherbell, National Weather Service, FEMA, and Texas Governor's Office.

need and who needs help first," said Landon. One of those was a woman whose husband and child died earlier in the summer, then she lost her apartment in the flood. CCGH located resources to help her clean out her apartment and find new housing.

Those receiving help were very appreciative and often surprised that the team travelled so far to help. As Landon and the team canvassed a neighborhood north of downtown Houston, a driver rolled down his window and asked if any help was available. When Landon gave him gas money, he got out of the car, hugged Landon, and broke into tears of gratitude.

In their six days, Landon felt the CCFW team "made a big dent and did a lot of good," but "it will take a massive amount of private help to get that town back on its feet."

Continued on Page 12

In the face of devastation left by 'Maria,' solidarity is a sign of faith

By Violeta Rocha

Ada Colón does not stop praying for her native Puerto Rico, in the face of the deep devastation left by Hurricane María on the island.

Colón, 81, a parishioner of St. Jude Parish in Mansfield, said "to see a Puerto Rico that was all green and now looks burned," saddens her, but she is also thankful to God that her relatives survived Hurricane María's winds of 150 miles per hour, and is determined to move on.

"It has been a terrible catastrophe... every day you get up, thinking that it will be a better day for them, with faith in God," she said.

Originally from Barranquitas, a mountainous area in the center of

Puerto Rico, she says that through relatives living in San Juan — where communication is somewhat better — she has learned that the central part of the island faces destroyed roads, water shortages, lack of electricity and, to make matters worse, many people have lost their jobs.

Roberto Colón, 57, Ada's son, is glad that his 23-year-old daughter, who is a student at the University of Puerto Rico, and his wife suffered no

physical damage. His wife traveled to San Juan a week before the quick and devastating impact of María, to visit her mother, who is ill.

Solidarity has been as strong as the tragedy, Roberto points out,

"As things slowly get better, neighbors share what little they have."

— Roberto Colón

Continued on Page 12



CNS photo/Carlos Garcia Rawlins, Reuters

A DOWNPOUR OF SUPPORT, CLOSER TO HOME

Charity begins with mixing bowls and blue jeans? Students at St. Maria Goretti Catholic School in Arlington held a bake sale; Nolan Catholic High School students donated thousands to come out of uniform, and St. Andrew Catholic School raised \$4,200 in just one day — all to fund Harvey relief efforts. Other schools, parishes, and Knights of Columbus councils in the diocese collected cleaning supplies, hygiene items, and gift cards for distribution in flooded regions.

Just a week after the storm inundated the Texas Gulf Coast, a diocese-wide Hurricane Harvey Relief Fund Collection raised more than \$425,000. Coupled with direct donations to CCFW and a contribution from Catholic Charities USA, the Diocese of Fort Worth provided \$690,000 to those impacted by Hurricane Harvey.

With temporary housing in short supply in the deluged areas, some flood victims traveled to Fort Worth to find shelter. The Wilkerson-Greines Activity Center in Fort Worth served as temporary quarters for 247 evacuees from Hurricane Harvey for 22 days. CCFW provided them more than \$10,000 of immediate assistance in cash and gift cards donated by the community.

Stripped of their homes and jobs by the storm, 139 families plan to make North Texas their new home, with the aid of CCFW. With the shelter now closed, CCFW is providing intensive case management to assist 93 families


with long-term help such as permanent housing, job placement, financial planning, health services, and more. Only 26 families still reside in temporary housing. Sixty-seven families were moved into permanent housing by CCFW, with the St. Vincent de Paul Society providing household furnishings to those families.

At a training session for new volunteers, Clarissa Sutter, associate director of parish relations for CCFW, explained the necessity of a massive community response to a disaster of this magnitude. “People want to help others in wake of disasters. Volunteers can provide the human capital that is needed to return a community to self-sufficiency.”


Dominguez, who deployed with the first CCFW team, agreed. “We need to share responsibility

of trying to help when a situation like this happens. Going [to the disaster zone] helped me. I saw firsthand, every time, that we were giving people some hope and helping them out. When FEMA leaves, Catholic Charities will be there to help fill the gaps.” 🇺🇸


**IN DEPTH:
A Generous
Response**



SCHOOLS: Catholic Schools from around the diocese contributed by fundraising, donating gift cards, hygiene items, water, and other supplies.



DIOCESE: Second collections held in parishes throughout the diocese raised \$428,679.



VOLUNTEERS: CCFW volunteers and employees who were deployed to the Gulf Coast served more than 1,300 hours, as of press time.

“neighbors have shared diesel,” which is needed to run the generator that keeps the refrigerator and fans working, which are needed for the welfare of his mother-in-law, who is 72 and disabled. And “as things slowly get better, neighbors share what little they have,” he added.

Roberto and Ada sent a total of 150 pounds of supplies to the island, thanks to a nephew who let them use a benefit given by his employer, an airline that allowed its employees to make free shipments to Puerto Rico because of the disaster.

“We sent canned vegetables, chicken, salmon, coffee, rice, batteries, and flashlights,” said Ada, who has been praying for friends she has not been able to communicate with yet

In addition to attending St. Jude Parish, the Colón family also attends St. Joseph and St. Matthew parishes in Arlington, and says they were moved when a few weeks ago at St. Matthew, the parish community prayed and dedicated the second collection for the victims of Hurricanes Harvey, Irma, and María, as well as the earthquake in Mexico.

“We shed tears when we saw they dedicated a few minutes to our beautiful island,” Ada said gratefully.

Bishop Michael Olson announced second collections across the diocese on Oct. 7-8 to assist those devastated by the earthquakes in Mexico and by Hurricane María in the Caribbean.

Roberto says that his faith and solidarity will remain strong to help, because “when you have faith in God, everything is possible... sharing what you have and depriving yourself of doing certain things that you have done before; that is what we are doing,” he said.

María is the strongest hurricane to make landfall in Puerto Rico since 1928. As of October 15, the death toll stood at 48. 🇵🇷



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NARRATED BY ANDY GARCIA



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OF COLUMBUS**

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NEW VOCATION TEAM CASTS WIDER NET

The Diocese of Fort Worth is taking a new approach to priestly vocations. Rather than an individual director helping men and women explore a vocational call, as was done in years prior, vocations will be fostered by a team of priests.

Bishop Michael Olson told the *North Texas Catholic* it's a unique approach that will help build a culture of encounter and cast a wider net for young men and women "looking [into religious life] and discerning deeply."

The goal is to increase vocations for a booming diocese by not letting potential candidates slip through the cracks.

Four vocations liaisons will take the lead in offering discernment events like St. Andrew's Breakfasts and Dinners, Come and See weekends at St. Joseph Seminary, and Holy Hours, in addition to annual diocesan events like Quo Vadis, Vocation Awareness Program, and the Lenten Discernment Program. The liaisons will also provide a presence at more parishes, including rural ones, and among Spanish and Vietnamese speakers, as all four priests will continue their current assignments while also taking on their new roles.

Father Jonathan Wallis, the fifth member of the team, will serve as the Director of Seminarian Formation, overseeing the formation of seminarians while he continues his assignment as Dean of Students at St. Joseph Seminary College in Covington, La.

"Prayer and catechetical teaching is a key factor in this new approach," Fr. Nghia Nguyen said. "We will be doing more catechetical teaching of the priesthood and helping men foster a deeper prayer life with our Lord."

"The practical side is because of the size of our diocese we are breaking the task into various sites and deaneries" — a task that will now be easier thanks to the four-man team, he added.

Bishop Olson said the four liaisons would act less as directors who "recruit" and more as bridges, accompanying young men who feel a call to religious life, providing guidance in discerning, but also emphasizing formation, greater explanation on the sacrament of Holy Orders, and a stronger prayer life.

Men and women who want to learn more about vocations in the diocese, including upcoming events, should visit fwdioc.org/vocations or call the vocations office at 817-945-9321. 🇺🇸

MEET THE NEW VOCATION TEAM



FATHER JONATHAN WALLIS, STL

Fr. Wallis will serve as Director of Seminarian Formation for the new-look Vocations Office. He is currently Dean of Students at St. Joseph Seminary College in Covington, La. He was ordained in 2007.

FATHER KEITH HATHAWAY

Fr. Hathaway will serve as a Vocations Liaison, in addition to his current assignment as a full-time chaplain at Notre Dame Catholic School in Wichita Falls. He was ordained to the priesthood in 2015.



FATHER MANUEL HOLGUIN

In addition to being pastor of St. Peter the Apostle Parish in Fort Worth, as a Vocations Liaison, Fr. Holguin will help build vocations in the diocese, especially among Spanish-speaking men. Fr. Holguin was ordained in 2012.



FATHER NGHIA NGUYEN

Fr. Nguyen will help minister to young men interested in priesthood or religious life as a Vocations Liaison. He is currently parochial vicar at St. John the Apostle Parish in North Richland Hills. Fr. Nguyen was ordained in 2016.



FATHER MATTHEW TATYREK

Vocations Liaison Fr. Tatyrek will help foster vocations to the priesthood and religious life in addition to being a full-time chaplain at Nolan Catholic High School in Fort Worth. Fr. Tatyrek was ordained in 2016.



Archbishop William Lori of Baltimore urged lawyers, judges, and public servants who attended the Red Mass to protect religious freedom. (NTC photos/Ben Torres)



JURISTS CALLED TO PROTECT RELIGIOUS LIBERTY

By Matthew Smith

Religious liberty pertains not just to what we do on Sunday but “in our whole lives. While religious freedom is personal, it is never merely private,” said Archbishop William Lori of Baltimore.

Archbishop Lori, the chairman of the United States Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty, delivered the homily, followed by a guest lecture, during the diocesan annual Red Mass on Sept. 28 at St. Patrick Cathedral in Fort Worth.

Attorneys, judges, law students, and other public officials gather each year at the Red Mass to seek guidance and wisdom from the Holy Spirit in the administration of justice.

“You and I and all involved in the practice of law and administration of justice can indeed welcome the influence

of the Holy Spirit more robustly into our lives,” the archbishop said. “Not only to strengthen and encourage us in the challenges of professional life but also to help us serve the cause of truth, freedom, and common good.

“It is no small thing that we pray for.” Archbishop Lori urged attendees to couple their standing in the professional community with the unique gifts the Holy Spirit imparts to each person.

Archbishop Lori said, “I would submit that you are all in a position to urge your colleagues to consider carefully the importance of maintaining religious freedom, which is increasingly threatened at home and abroad at this time in our history.”

Archbishop Lori, during his post-Mass lecture, delivered an overview of religious freedom through America’s history in light of Supreme Court rulings, legislation, statutes, and local ordinances.

Although the Red Mass dates to the 13th century in Europe and 1928 in the

U.S., the event is relatively new to Fort Worth, this being the diocese’s 12th year to celebrate the Mass.

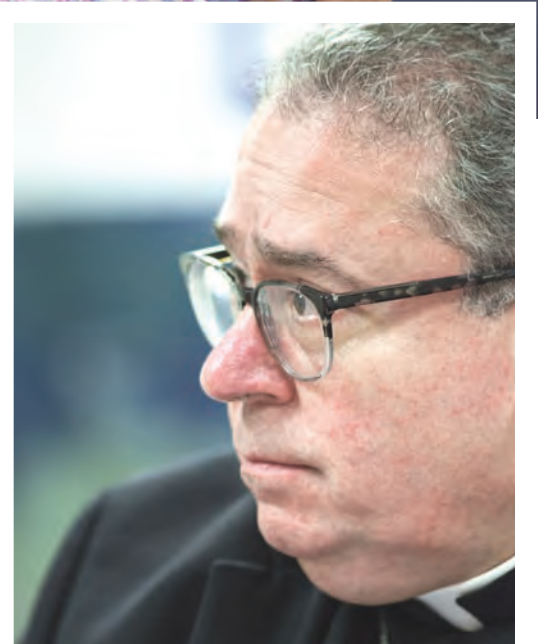
Fort Worth attorney Robert Gieb initiated the Mass “to bring lawyers and judges together to pray. We argue a lot, but it’s good to come together in a different setting.”

Gieb, a St. Patrick parishioner, said Archbishop Lori’s presentation encapsulated what Gieb thinks the Church needs. “Catholic lawyers and judges, Christian lawyers, and good people of whatever faith need to be in the public square.”

Plano attorney John Griffin, a member of St. Ann Church in Coppell, said he began attending the Red Mass in Fort Worth as a student at then Texas Wesleyan School of Law.

Griffin said, “It gives us a chance to gather to remember the mission we’re all called to, to defend our faith and stand for our principles as Catholics through our occupations and every aspect of our lives.” 🇺🇸

Catholic Charities Fort Worth president Heather Reynolds embraces former refugee Amani Stephane, who now works with CCFW.



SHARE THEIR JOURNEY

By Susan Moses
Photos by Juan Guajardo

At the heart of the immigration
debate is a human person and
their journey

On Sept. 27, Pope Francis launched “Share the Journey,” a two-year world-wide campaign to promote encounters with migrants, by meeting hundreds of refugees and immigrants at St. Peter’s Square.

Later that afternoon, Bishop Michael Olson responded to Pope Francis’ call to welcome the stranger by meeting with migrants from four countries at Catholic Charities Fort Worth (CCFW).

According to Bishop Olson, the pope is “especially concerned that we lose sight of the human stories of refugees and people become faceless, nameless, and without a voice when they are lumped in as refugees. What’s at stake is their sense of belonging with a family and belonging in a community.”

The bishop suggested hostility towards migrants is fueled by fear, ignorance, and apathy — all of which can be diminished by personal encounters with immigrants and refugees.

He told the migrants, “We have to continue this conversation within society . . . to help other’s voices be heard, to bring them forward, because you are making contributions to society, you belong, and you are needed.”

In solidarity with the Holy Father, the bishop shared the journey with:

FROM DEMOCRATIC REPUBLIC OF CONGO, AMANI STEPHANE

Amani Stephane wants people to know that refugees are contributors. “When you give them a chance, they give back to society.”

Born to the “wrong tribe” in the Democratic Republic of Congo, Stephane grew up with rejection and discrimination, and when civil war broke out, the intolerance escalated to killings. Fearing for his life, he left his job as a pharmacist and he and his wife sought asylum in the U.S. His first job here: doing laundry in a nursing home.

Stephane has since earned a master’s degree in mental health. He and his wife own their home, where they are raising their four children. He works with refugees at Catholic Charities Fort Worth, and

Continued on Page 18



Amani Stephane



Ru Hta Dun



Hussain Al Mftool

From Page 17

he admires their resilience. According to Stephane, refugees come seeking safety and work hard to establish themselves and contribute to their new community.

FROM MYANMAR, RU HTA DUN

Ru Hta Dun has faced enormous challenges. Surviving persecution in her homeland of Myanmar. Losing her husband to malaria. Leaving her young son with her sister as she and her daughter fled the country. Walking by night to a refugee community in Malaysia. Living four years where any resources you had might be stolen.

Her attitude, however, is grateful. Because of the “welcoming by America” she received eight years ago, she feels safe and secure. She works as a case manager in CCFW’s refugee resettlement program. She has become a citizen, bought a house, and her daughter is studying aircraft science at a university and recently earned a pilot’s license.

Dun said, “Refugees leave behind everything [they] have. It’s not easy to start a new life in a new country.” But she doesn’t regret her decision to leave Myanmar 12 years ago. “I hope for a safe and secure life. I dream for my children’s bright future. Today all my dreams come true.”

FROM IRAQ, HUSSAIN AL MFTOOL

Hussain Al Mftool was a target, because he worked in Iraq for an international communications company that conducted business with the U.S. government. When his sons walked to school, he followed closely behind to make certain they were not kidnapped. Before he drove, he checked underneath his car for a bomb. He did not feel safe at the market, because “they know you, where you worked.”

Al Mftool’s life may have been saved by his Special Immigrant Visa. He arrived in Fort Worth with his wife and two sons in January. Now, he said, “anything is possible.” His sons are happy they can play outside and are doing well in the fifth and third grades.

Al Mftool likes his job at a retail



Domingo Gonzalez and Flor Torres

warehouse but is most excited that in the U.S. “anyone can study.” He plans to take classes at Tarrant County College next semester towards a business management degree so he can accomplish his dreams “step by step.”

FROM MEXICO, DOMINGO GONZALEZ

After working more than a dozen years in construction, Domingo Gonzalez launched his own underground utility business, and it’s grown to six employees. His family is growing too — he has two daughters and a son on the way. But Gonzalez is afraid his flourishing business and family will vanish. A DREAMer, he fears the DACA program will end and he will be separated from his wife and children.

Gonzalez came to the U.S. from Mexico with family when he was 14. At first, he saw only a great nation, with great people and more opportunities for a better life. Now he senses that he is unwelcome, even hated.

“The President and Congress and the rest of the people need to find a better solution,” said Gonzalez. “DACA is not just a work permit, it’s lives and families.” 🇺🇸



To view videos of the immigrants' stories please visit [YOUTUBE.COM/NORTHTEXASCATHOLIC](https://www.youtube.com/NORTHTEXASCATHOLIC)

Strengthened by faith

Two local Catholics talk about their dreams, and uncertain futures

By Susan Moses

FOR MOST OF HER life, Carolina Imperial considered herself a caged songbird. “I felt so tied up.”

In 1995, Imperial’s parents brought six-year-old Carolina and her three siblings to Fort Worth from Monterrey, Mexico, fearing the crime and violence that ultimately took her uncle’s life.

She grew aware of her undocumented status in high school, when her friends got



Carolina Imperial

driver's permits and she couldn't. A gifted singer, she won several state competitions but did not have identification to travel to national competitions. And after graduating from North Crowley High School, she couldn't work or attend college.

The Deferred Action for Childhood Arrivals (DACA) executive order, signed in 2012, was "everything I had been waiting for my whole life." She was able to learn to drive, to work, and to pay taxes.

One of those jobs was as the cantor at a Catholic church in Grand Prairie. Imperial's mother taught her the basics of Christianity, but the family didn't attend church. Although she had sung at countless weddings and quinceañaras, she experienced a "more powerful feeling" each time she sang the Mass parts and hymns.

After asking many questions and attending RCIA, Imperial was ready to join the Catholic Church.

She insisted on Baptism by full

immersion, because "I want to give myself fully to God."

As a DACA beneficiary, Imperial has signed with a talent agency, singing music from mariachi to pop, making commercials, and doing voiceover work. Part of her earnings help support her parents.

Imperial understood that DACA wasn't permanent, so when she heard the order was rescinded, she knew she would "really rely on my faith." She is optimistic that a permanent solution will be made law, even if it doesn't include a path to citizenship.

The 28-year-old said, "I will follow rules, wait, and have faith. And I keep singing no matter the situation, because that is a talent given to me by God. God works in amazing ways. I can't doubt what my plan is."

Imperial knows other DACA beneficiaries, and explained, "This is our home. We are proud of our roots and our traditions, but if you cut us, we bleed red, white, and blue." 🇺🇸

IN SOME WAYS, MARIA is a typical suburban mother. She drives her two children to school, encourages them to make "A's, and proudly applauds at band concerts, volleyball tournaments, and baseball games.

She is an Extraordinary Minister of Holy Communion at St. Joseph Parish in Arlington, and her daughter is an altar server.

However, each day Maria lives in fear she will be deported.

Growing up as the youngest of 12 children in Guanajuato, Mexico, Maria often traveled to North Texas to visit her married sister, who moved to Fort Worth because of her husband's job.

Her last visit has extended years beyond her travel visa. She met and married Raul, who has worked construction jobs in the U.S. for 20 years despite being denied a work permit. They are raising their children, who were born here.

Maria admitted life as an undocumented immigrant is difficult. "I don't know if we will stay. I'm afraid the family will be separated. The kids are doing well in school with good grades, but I'm scared it will end for them." She pointed out the bias against immigrants, especially undocumented ones. "But we do what citizens do. We pay the bills, we pay the rent. Immigrants ask for less help because of fear," she asserted.

Despite the threat of deportation, Maria remains in Texas for the same reason immigrants have come for generations: to give her children more opportunity. She said, "I tell my children to get good grades, go to college, and everything is possible. We will see our dreams come true through our children." Her husband agreed, adding, "We work hard to try to give our kids the best that we can."

Her support and strength, she said, comes from God. "Every day I ask for protection and give thanks for the blessings He has given me."

Her dream is to become a citizen like eight of her siblings.

"I would be happy to spend my lifetime here, and it would be secure that we could stay. We could think more about the future." But for now, Maria and Raul focus on their children's future. 🇺🇸

The newly dedicated statue of Our Lady of Fatima, crafted from a single block of stone in Vietnam, is seen outside her namesake parish in Fort Worth on Oct. 15. (NTC Photo/Ben Torres)



More photos are available for viewing on NorthTexasCatholic.org



The United Nations Pilgrim Statue of Our Lady of Fatima is carried during a procession outside St. Patrick Cathedral on Oct. 13. The statue, and various relics, made a stop in Fort Worth in commemoration of the 100th anniversary of Fatima. (NTC Photo/Ben Torres)



ALWAYS WITH US

On the 100th anniversary of her apparition, countless local Catholics show their devotion to Our Lady of Fatima

By Joan Kurkowski-Gillen

Facing danger and hardship, thousands of Vietnamese fled their homeland after the Fall of Saigon in 1975 to escape life under Communism. Arriving in the United States, they brought with them their only and most valuable possession — faith.

“You’ve been brought here, across a great ocean, under the guidance of Our Lady of Fatima who never breaks her promises,” Bishop Michael Olson told members of a Vietnamese parish named in honor of the Marian apparition. “She has been with you through suffering and helped you to be present here.”

Hundreds of families gathered in front of Our Lady of Fatima Parish in east Fort Worth on Oct. 15 to watch the bishop bless a new statue of the church’s patron saint, made by craftsmen from a solid block of stone in Vietnam. Dedication of the sculpture, which rests on a sloping cement platform in front of the church, capped a weekend of activities in the Diocese of Fort Worth commemorating the centennial anniversary of the final apparition of the Blessed Virgin Mary in Fatima.

On May 13, 1917, the Mother of God appeared to a trio of young peasant children, Jacinta, Francisco, and Lucia, at Cova da Iria near the Portuguese village of Fatima. The apparitions continued on the 13th day of every month through October with Our Lady giving the visionaries messages of penance, prayer, and peace for the world.

Declaring herself Our Lady of the Rosary during her last visit on Oct. 13, the radiant apparition in white proved her messages were from heaven with the “dance of the sun” — a miracle that stunned both believers and skeptics. According to many in the crowd of 70,000 spectators, the sun twirled in the heavens and seemed to plummet toward earth before returning to its normal place in the sky.

“Today is the fruit of the Miracle of the Sun,” Bishop Olson said during a Mass concelebrated in both English and Vietnamese with Father John Tinh Tran, CRM, pastor of Our Lady of Fatima. “You are living proof of the promise of

Continued on Page 22

From Page 21

Fatima that communism, godlessness, atheism, and materialism will not have the last word.”

The Fatima apparitions occurred during a dark time in world history. World War I was raging across Europe, and Portugal was in the throes of Freemasonry, a movement that tried to de-Christianize the country. Bolsheviks came to power in Russia and spread their revolution — a precursor to communism and atheism — to surrounding nations.

“One hundred years ago, things like the Bolshevik revolution brought us fear,” the bishop pointed out during his homily. “But when we are afraid, Our Lady comes to us, shows us Jesus, and that miracle of Fatima is what sustains us.”

The power of Mary’s Fatima message was evident earlier in the week when parishioners from across the diocese stood in long lines to venerate the United Nations Pilgrim Statue of Fatima and the first class relics of the Church’s youngest non-martyred saints, Francisco and Jacinta. Organized locally by Suzette Chaires, the three-foot statue and relics were on view at Most Blessed Sacrament Parish in Arlington Oct. 12 and St. Patrick Cathedral in Fort Worth Oct. 13.

Carved in the late 1940s guided by instructions from the Fatima visionary, Lucia dos Santos, the replica statue was brought to the meditation room at the United Nations in 1952 by the late Msgr. Harold Colgan, founder of the World Apostolate of Fatima (WAF) who led a recitation of the Rosary for world peace. Since then it has traveled with a custodian across the globe as an ambassador of hope and returned to the United Nations for one day, May 13, 2017, to mark the anniversary of the first Fatima apparition.

According to Joan Alix, WAF event coordinator, the relics — which include a piece of the holm-oak tree on which the Blessed Mother appeared — “are used for healing and hope especially for youth or anyone in need of healing.”

The centennial celebration of the last apparition in Fatima also was observed



Young Catholics hold up traditional Vietnamese lanterns as Bishop Michael Olson dedicates a new statue of Our Lady of Fatima at her namesake parish in Fort Worth Oct. 15. (NTC Photo/Ben Torres)

in the diocese with a global Rosary for peace at the cathedral and an evening Marian procession through adjacent downtown streets.

“It’s a time of grace. It’s a historic time,” said Chaires who coordinated the event with help from Marlon De La Torre, diocesan director of catechesis. “The pope is offering a Fatima indulgence for anyone who honors Our Lady in a public way. It’s a beautiful thing that so many people have come together.”

“The celebration of the 100th anniversary of Fatima is a powerful thing. We’re remembering what happened in 1917 to Jacinta, Francisco, and Lucy,” said Celestina Icholu, a global Rosary participant dressed in the native garb of her birthplace, Nigeria. Icholu said she was happy to represent her African culture and “honor Mary in a special way.”

Kathryn Weitz attended the Canonization Mass for Jacinta and Francisco last May in Fatima. The St. Elizabeth Ann Seton parishioner wasn’t surprised by the overwhelming turnout at the cathedral to pray before the statue.

“She’s our mother. Mary loves us so much she gives us messages of hope,” Weitz said. “She wants us to pray, fast, and

repent because she wants everybody in heaven. I love that about her.”

At Most Blessed Sacrament, the line of visitors who came to venerate the Our Lady of Fatima statue and relics was continuous. Therese O’Flaherty traveled from Flower Mound to the Arlington church with her nine children.

“We’ve always had a special devotion to Our Lady of Fatima. I wanted the children to experience this and receive blessings from the little saints they love,” explained the Roman Catholic who belongs to Our Lady of Lebanon Maronite Church in Lewisville. “They know the story. We home school so they have studied it for a whole year now.”

Bishop Olson said welcoming the Fatima statue to the diocese on the 100th anniversary was a “beautiful reminder of how much God loves us and how much Our Lady loves us.”

Never take faith for granted, he cautioned Our Lady of Fatima parishioners.

“Be strong in the face of temptation and resolute in the face of persecution and mockery,” the bishop advised. “For Our Lady shows us Jesus. Her message of Fatima remains while [Bolshevik-Communist] Stalin is gone.” ✚

ENERGIZE AND ENGAGE

How the grassroots Encuentro is helping shape the next generation of ministry leaders



Alex Benavides is seen during an Encuentro meeting at St. Maria Goretti Parish. (NTC photo/Jayme Shedenhelm)



Director of Hispanic Ministries Joel Rodriguez (standing) helps lead a V Encuentro workshop at Holy Name of Jesus Parish. (NTC photo/Adrean Indolos)

By Joan Kurkowski-Gillen

The people who gathered inside the Immaculate Heart of Mary parish hall in Fort Worth this summer represent the rich diversity found in the diocese's Hispanic community.

Energetic high school teens, young professionals, active senior citizens, and hard-working immigrants came together for a meeting of V Encuentro — what

the bishops are saying is the largest evangelization effort in U.S. history.

An initiative of the U.S. Conference of Catholic Bishops, V Encuentro (fifth Encounter in English) will discern the needs, thoughts, aspirations, and faith practices of the fast-growing population of Hispanic and Latino Catholics in the nation.

The goal? To find ways in

Continued on Page 24

From Page 23

which the U.S. Church can better serve the Hispanic community and prepare Hispanics so they can better respond to the New Evangelization. Organizers hope the end result will encourage leadership, increase vocations, and inspire young people to embrace the Church.

More than half of millennial Catholics, born in 1982 or later, identify as Hispanic or Latino, according to a study commissioned by U.S. bishops. Reaching out to this demographic is a priority because young Hispanics will have an impact on shaping the future of the Catholic Church in America.

"I'm excited about this program. The faith of Hispanic people here is strong so we have to pass that faithfulness on to the next generation," said Carlos Espinoza, who leads one of two V Encuentro classes in Spanish at Immaculate Heart of Mary. Albert Rios, a middle school religious education teacher, facilitates similar discussions centered on the V Encuentro theme, "Missionary Disciples: Witnesses of God's Love," with English-speaking parishioners.

Young Hispanics have a lot of questions and are often confused about faith issues, Espinoza added. He counsels married parishioners along with his wife, Maria.

"It's important to make sure their faith is solid. So many families are in crisis today," he explained. "Encuentro will help us find solutions to help them and involve the next generation."

V Encuentro is a four-year process that begins at the grassroots level in parishes and concludes with a national conference hosted by the Diocese of Fort Worth in September 2018. Before delegates from across the country converge at the Gaylord Texan in Grapevine, representatives will study and review recommendations and findings that emerge from local conversations at diocesan and regional meetings. Results will be published in a working document after the National Encuentro.

Approximately 5,000 parishes are part of the process with 35 from the Diocese of Fort Worth.

The Encuentro Timeline



Over the summer, small group communities met at parishes throughout the diocese. The groups discerned, reflected on their faith, and received catechesis over several weekly or biweekly meetings.



From September to late October, parish Encuentro groups participate in a final, day-long encuentro. Participants put together feedback and ideas that will be presented at the diocesan encuentro.



Encuentro groups from 35 parishes in the diocese come together for a day of workshops and leadership training on Nov. 5. The diocesan Encuentro is expected to draw 1,000 people to Arlington Convention Center.



The Diocese of Fort Worth, being in episcopal Region X, will send delegates to the regional encuentro in San Antonio from April 13-15, 2018.



The National V Encuentro will be held Sept. 20-23, 2018 in Grapevine at the Gaylord Texan. More than 3,500 attendees are expected, including 80 bishops.



Finally, a post-national Encuentro will include publishing a working document sharing ways to implement what was learned during the four-year process.



◀ The Encuentro English-speaking group at Immaculate Heart of Mary in Fort Worth. **CLOCKWISE FROM LEFT:** Saul Castro; Dora Lopez; Nelcy Cardenas; Fr. Alejandro Lopez Chavez, CORC; group leader Albert Rios; Sofia Frias; and Ashlie Frias. (NTC photo/Donna Ryckaert)

Joel Rodriguez, diocesan director of Hispanic Ministries, expects V Encuentro to build unity and integrate more Hispanics into the Church. The first Encuentro, held in 1972, helped acquaint the Church with Hispanics moving into the U.S.

“This is the fifth one,” he pointed out. “Today, it’s been petitioned by the USCCB in order to understand the generations of Hispanics in the U.S., to know their needs but also the gifts they bring to the Church. As Catholics who happen to be Hispanic, we come with a colorful culture and background. We come to serve.”

V Encuentro asks participants to act as missionaries by bringing the Gospel message to the peripheries of Church and society — the vulnerable, excluded, and fearful. That includes second, third, and fourth generations Hispanics as well as immigrants.

“The peripheries in 1972 were factories and agricultural workers. Today it’s professionals,” Rodriguez added. “They’ve assimilated into North American culture yet haven’t let go of their Hispanic heritage and culture. The Church wants to understand how it can pastor and serve them.”

Many young adult Hispanics are joining the ranks of Americans who reject any organized religion. Researchers refer to them as the “nones.”

Furthermore, new immigrants — coming not just from Mexico, but Central and South America — are also

contributing to the changing face of the American Church.

V Encuentro addresses this trend, the director said.

“The Catholic liturgy is beautiful and perfect. What we need to understand better is how can we communicate this to our young adults,” he continued. “How can we communicate God’s mercy and love through the liturgy so they participate more and not feel excluded?”

Energizing young people is important but only one aspect of V Encuentro, according to Nelcy Cardenas, an Immaculate Heart of Mary youth minister.

“That’s why our pastor asked people from a variety of backgrounds — Eucharistic ministers, liturgical ministers, parish organizations — to get involved so we can address the needs of everybody,” she explained.

Generationally, Hispanics are different and their priorities reflect that reality.

“Our culture is different depending on whether you’ve been here a while or just arrived,” observed the retreat organizer. “We have to find a balance to help every parishioner.”

Celso Duran heard about the Encuentro movement long before he was invited to attend a session at Holy Name of Jesus Parish in Fort Worth. He believes encouraging others to become more involved in the Church is the duty of every Catholic.

“The Church needs so much help and having these meetings will convince others to participate more,” the catechist said, explaining the work of a missionary disciple.

“That’s our job as Catholics.”

The conversations he has with young Hispanic adults help him understand why so many 20-somethings fall away from the faith.

“I have talked to many young people and it’s amazing the things they believe about the environment and politics. They believe everything except the [teachings of the] Catholic Church,” he said emphatically.

Their attitude is “seeing is believing.”

“We have to allow them to ‘see’ Jesus Christ,” he added. “As Christians, we have to make Him present. We have to make sure they can ‘see’ Him through us.”

Although V Encuentro discussions focus on strengthening the Hispanic/Latino presence in the Church, all U.S. Catholics in faith communities are invited to participate, and all Catholics are expected to be impacted in a positive way.

A small group from St. Maria Goretti Parish in Arlington meets twice a month to read the study guide and share insights about bringing people back into the faith. Father Dennis Gang, TOR, leads the sessions.

“Right now Encuentro is for the Hispanic community but lessons learned can help other church groups,” suggested Alex Benavides, an SMG parishioner and active St. Vincent de Paul Society volunteer.

“We should all be concerned with helping others who have gone astray. After all, we are all children of God.” 🇺🇸



Photos courtesy of the Archdiocese of Oklahoma City Archives



THE SHEPHERD WHO DIDN'T RUN

Beatification of Stanley Rother: Oklahoma priest, Guatemalan missionary, and first American martyr

By Joan Kurkowski-Gillen

“Father Stanley Rother will become a saint for our time and our place,” Father Jack McKone predicted.

The St. John the Apostle pastor feels a special connection with the missionary priest who was beatified Sept. 23 in Oklahoma City. Both men lived in Guatemala and loved the people there. Fr. McKone continues to lead mission trips to the Central American country. Fr. Rother’s ministry ended with his July 28, 1981 murder.

“I think every priest, if they reflect on their vocation story, has models of priesthood that are inspiring. Fr. Rother is one of the most powerful ones,” Fr. McKone explained. “Look how much he gave to his people for the love of Christ! It was total dedication.”

Approximately 20,000 people — including 52 bishops and cardinals, 288 priests, and 137 deacons — crowded into the Cox Convention Center to hear Cardinal Angelo Amato, prefect of the Congregation of Saints’ Causes, declare

the diocesan priest from Oklahoma “blessed.” In December 2016, Pope Francis recognized the missionary as the first martyr born in the United States.

Witnessing the proclamation were Fr. Rother’s younger siblings, Tom Rother and Sister Marita Rother, ASC, who remembers her brother as a self-giving person who didn’t relish the limelight.

“He just wanted to be out there doing the work,” she told reporters before the ceremony. “Even if this [beatification] is the end of it, he’s a saint to the rest of us.”

Cardinal Amato told the spirit-filled arena of worshippers that Fr. Rother chose love over hate.

“His martyrdom fills us with sadness but also gives the joy of admiring the kindness, generosity, and courage of a great man of faith,” he stated in his homily. “The 13 years spent as a missionary in Guatemala will always be remembered as the glorious epic of a martyr of Christ, an authentic, lighted torch of hope for the Church and the world.”

Students from Midwestern State University in Wichita Falls and St. John Paul II University Parish in Denton traveled to Oklahoma City to participate in the Beatification Mass — an event traditionally held in Rome.

“We talked about Fr. Rother at the

beginning of the semester and everyone was excited to attend this liturgy and be there when someone is made blessed,” said Jenny Lynn Pelzel, a St. John Paul II campus minister. “It’s a once-in-a-lifetime opportunity.”

Fr. McKone joined Father Tim Thompson and Father Khoi Tran from the Diocese of Fort Worth in concelebrating the Mass with Cardinal Amato and other priests and bishops.

North Texans feel a special affinity for Fr. Rother, who grew up in a German-Catholic rural community not unlike Muenster or Lindsay.

“We feel a closeness,” Fr. McKone pointed out. “For a lot of us, martyrs are abstractions. They’re remote in history, culture, and language. Relating to them is difficult. But here is someone who was one of us. He was an ordinary man who became a martyr.”

Fr. Rother’s enormous courage and commitment to his parishioners in the poor mountain village of Santiago Atitlan cost him his life. Answering the call of Pope John XXIII, who wanted pastoral outreach to the Church in Central America, the young priest joined a team of clergy and laity at a mission established

Continued on Page 28

From Page 27

by what was then known as the Diocese of Oklahoma City and Tulsa.

For the next 13 years of his life, “Padre Francisco,” as he was called by the native Tz’utujil Indians, worked alongside the villagers in the fields teaching them techniques he learned while growing up on the family farm in Okarche, Oklahoma. He also began the process of translating the New Testament into their native tongue.

“This priest, who flunked Latin in the seminary, learned the language of the indigenous people so they could hear the word of Christ in their own language,” said Pedro Moreno, a parishioner at St. Thomas the Apostle Church who works as director of Hispanic ministry for the Archdiocese of Oklahoma City. “This man was an evangelizer — a disciple — and he went out to make more disciples. And that irked people in important places back then.”

When the former farm boy wasn’t using his manual labor skills to repair the rectory floor or fix a truck, he helped build a 20-bed hospital to improve healthcare for the impoverished Indians. To learn more about the Tz’utujil, he would visit the home of a different parish family each week and share a simple meal with them. Unsanitary conditions in the dirt-floor dwellings often made him ill and required treatment for infectious hepatitis on one occasion.

“He also began a [Catholic] radio station,” Moreno added. “Through the radio station, he proclaimed the word of God beyond the parish borders.”

Fr. Rother lived in Guatemala during a 1971 to 1981 civil war that pitted the militarist government against guerrillas. The Catholic Church was caught in the middle of the conflict.

“Missionaries were helping the indigenous Mayan Indians — the lowest of the low in society — by giving them a written language and forming co-ops



NTC photo/Joan Kurkowski-Gillen

Archbishop of Oklahoma City Paul S. Coakley and Dr. Andrea Ambrosi, postulator of the cause, address Cardinal Amato with the request for beatification. They stand beneath a banner of Blessed Stanley Rother at his beatification Mass.



so farmers could earn more money for their crops,” explained Maria Ruiz Scaperlanda, a freelance journalist and author of the biography, *The Shepherd Who Didn't Run*. “When that happens in the middle of a civil war, the Church becomes a target. Everything was labeled subversive.”

Missions in the highlands of Guatemala, started with large numbers of lay people and clergy, dwindled to one or two priests. People began to disappear. Journalists, farmers, and teachers were dragged from their homes and murdered or kidnapped. Fr. Rother would scour the countryside retrieving the dead bodies of parishioners and then care for the widows and orphans left behind.

Eventually his name, and the name of his associate pastor, Father Pedro Bocel, appeared on a death list. Fr. Rother returned to Oklahoma in January but promised to spend Holy Week with his parishioners in Santiago Atitlan.

“He was here a couple of months but longed to go back,” said Scaperlanda, a Norman, Oklahoma resident who first heard about the missionary’s bravery from her children and their Catholic school projects. “[Fr. Rother] would say, ‘those are my people. The shepherd cannot run at the first sign of danger.’ He knew he was going back to danger and death.”

Although the pastor beefed up security by locking doors and changing his sleep habits, violence came to the Santiago Atitlan compound in the middle of the night. Three militants broke into the rectory, found the pastor in a corner utility room, and a struggle ensued. Protecting the Carmelite sisters, whose convent was across the courtyard, Fr. Rother never called out for help. Two gunshots, shattering the night’s stillness, ended the priest’s life.

Rattled from their sleep, the sisters ran to find Padre Francisco lying in a pool of blood. Spatters of his blood remain on the wall and floors today.

Dani Ayala, a

22-year-old education major at Midwestern State University in Wichita Falls, visited the room where Fr. Rother was martyred for the faith. She was part of an eight-member team of campus ministry students who took a mission trip to Guatemala in May.

“We heard Fr. Stanley’s story beforehand and stayed with Madre Ana Maria, the sister who was in the complex the night he was murdered. So it’s a wonderful experience to be here today,” said the college senior who attended the Beatification Mass with 17 other students and her mother, Lisa Ayala. “Seeing all these people celebrating the Eucharist and Fr. Stanley’s life is beautiful.”

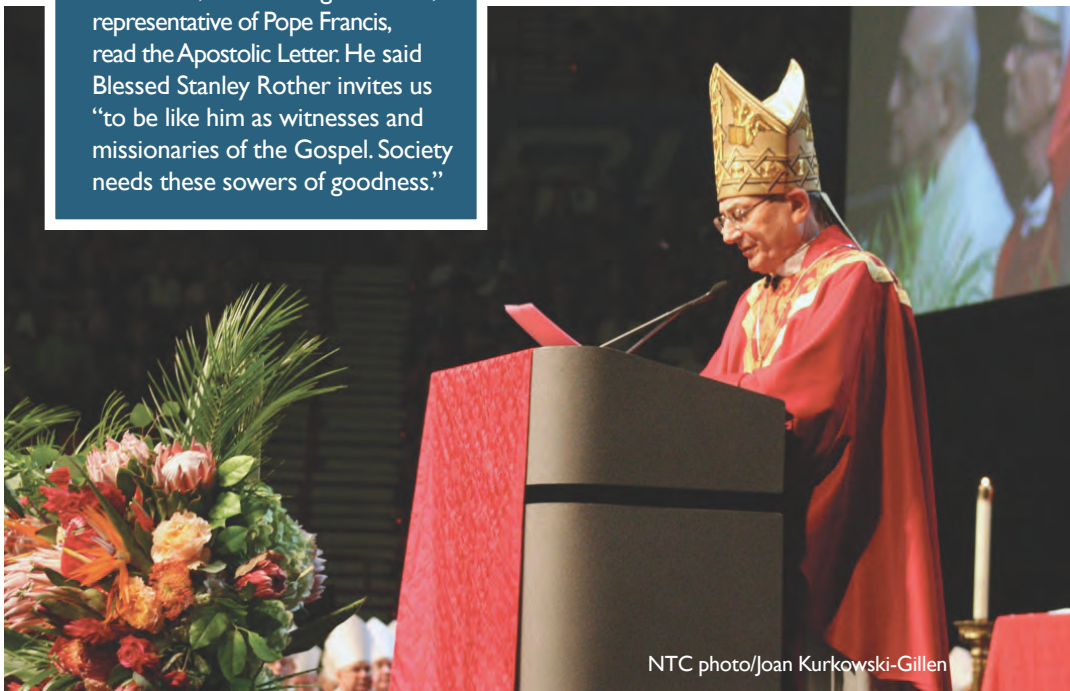
Another Midwestern State University student, Jose Gonzalez, decided to learn Spanish after hearing about Fr. Rother’s troubles with language.

“If it wasn’t for his inspiration and courage to do what he did, I wouldn’t embrace my role as a young Hispanic person,” explained the 24-year-old psychology major who wants to become a counselor for Spanish-speaking families. “A lot of us are farmers and he was a farmer. I think that’s another reason people can relate to and embrace what he did.”

In his apostolic letter, Pope Francis set Fr. Rother’s feast day as July 28 — the anniversary of his death in 1981 and “the day of his heavenly birth.” Beatification is a declaration by the pope that someone lived a holy life and is a good example to follow. It’s the final step before sainthood.

“Pray to him. Ask him for his intercession and look at his model of service,” Fr. McKone urged. “I think that’s something every priest and every Catholic should do.” 🇺🇸

Surrounded by flowers from Guatemala, Cardinal Angelo Amato, representative of Pope Francis, read the Apostolic Letter. He said Blessed Stanley Rother invites us “to be like him as witnesses and missionaries of the Gospel. Society needs these sowers of goodness.”



More on Blessed Stanley Rother on Page 30

NTC photo/Joan Kurkowski-Gillen

FR. STANLEY ROTHER, FIRSTHAND

By Jenara Kocks Burgess

Francisco Bocel, a long-time resident of Wichita Falls, was 18 when he met Father Stanley Rother and worked with him for a year in Santiago Atitlan, Guatemala.

He remembers riding with the American missionary priest to the different parishes he served. Francisco's brother Father Pedro Bocel also worked with Fr. Rother in Santiago Atitlan.

What he remembers most about Blessed Stanley Rother is his kindness.

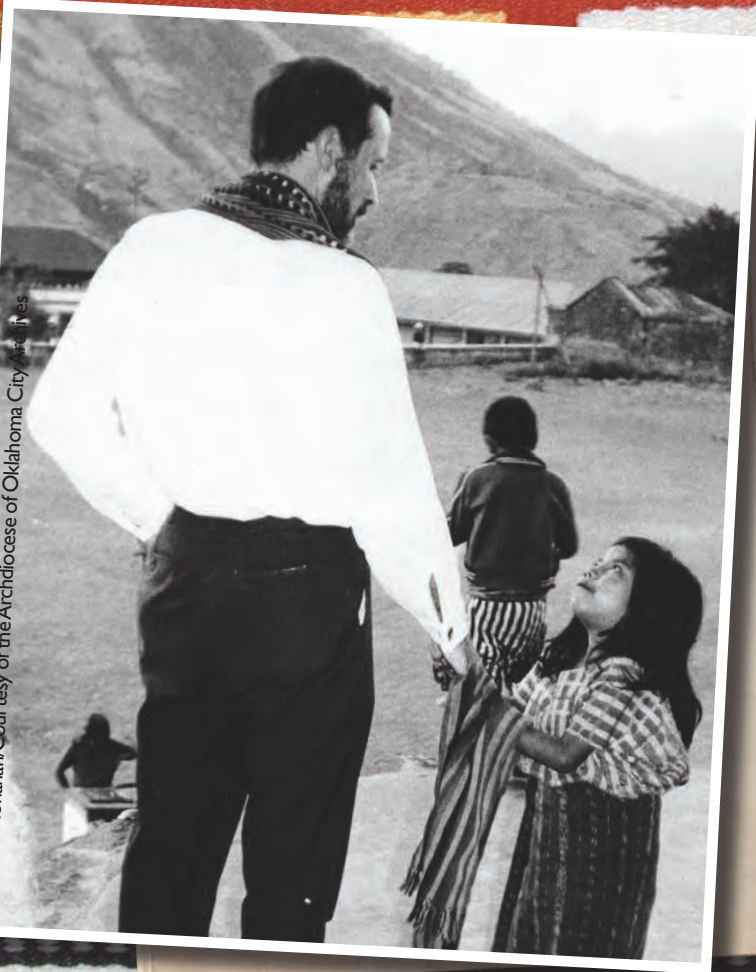
"He was a nice, nice person," Bocel said. "People invite him to eat. He always goes. No matter how poor the person is. He would sit with them, talk to them, smile. All the kids were always around him."

Bocel also talked of the martyr's generosity. "He was there for the poor people who don't have no money. He give to them. He give them school, he give them hospital. Everything. Because the government doesn't do nothing for them. People just loved him so much," Bocel said.

Immediately after Fr. Rother was killed, Bocel remembers the Carmelite sisters ringing the church bell. "Next thing we know, the whole place is full of people. They stay for a long time. They didn't go nowhere because they love him so much," he said.

"He was a good priest. He gave his life for the people," he said. ✚

Fr. David Monahan/Courtesy of the Archdiocese of Oklahoma City



Quotes from Fr. Stanley Rother

"The shepherd cannot run at the first sign of danger. Pray for us that we may be a sign of the love of Christ for our people."

"For myself I am a Christian, for the sake of others I am a priest."

"If it is my destiny that I should give my life here, then so be it I don't want to desert these people."



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robert.hoholick@kofc.org



Luis Hernandez
Cell: 817-975-4220
luis.hernandez@kofc.org



Michael Bryant
Cell: 940-282-8074
michael.bryant@kofc.org



Brian DesCamps
Cell: 682-225-2276
brian.descamps@kofc.org



Ben Bindel
Cell: 940-736-3090
ben.bindel@kofc.org



Randy Brock, FSCP
Cell: 940-886-8417
randall.brock@kofc.org



Eddy Patterson
Cell: 817-776-0555
eddy.patterson@kofc.org



Stephen Kouba
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To ACCEPT OR TO REJECT?

What should we do when faced with difficult end-of-life decisions? An expert speaks.

By **Juan Guajardo**

To most people, the duty of medicine is to fight illness and by extension, its companion, death.

But what happens when it can't? And are there times when it shouldn't? Are there times when the proposed intervention's unintended consequences outweigh its benefits?

Father Tad Pacholczyk, bioethics expert and director of education for the National Catholic Bioethics Center, recently answered those questions during the local "Do No Harm" conference on end-of-life issues and the Catholic Church's teachings related to them.

The September conference was sponsored in part by the Respect Life Office of the Diocese of Fort Worth.

FIGHT TO THE DEATH?

Fr. Tad said we live in a society that largely denies suffering and death and avoids the end-of-life conversation.

Oftentimes, this expresses itself in the medical arena as a fierce fight for the slender odds of living longer rather than preparing the patient — and their family — for the much more probable outcome: death.

"In a war that you cannot win, you don't want a general who fights to the point of total annihilation. You don't want Custer. You want Robert E. Lee — someone who knew how to fight for territory when he could and how to surrender when he couldn't. Someone who understood that the damage is greatest if all you do is fight to the bitter end," Fr. Tad quoted from Dr. Atul Gawande's 2010 *New Yorker* article, "What Should Medicine Do When It Can't Save You?"

While there's nothing wrong with medicine — or a terminal patient's family — looking for the small possibility of overcoming that diagnosis, sometimes "we need to focus our energy on preparing for

death,” he said.

The U.S. Conference of Catholic Bishops’ *Ethical and Religious Directives on Catholic Health Care Services* provides guidance in those situations. In it, the bishops state the “truth that life is a precious gift from God,” that “we’re not the owners of our lives and, hence, do not have absolute power over life. We have a duty to preserve our life and to use it for the glory of God, but the duty to preserve life is not absolute.”

In other words, if a life-prolonging medical procedure is “insufficiently beneficial or excessively burdensome,” we may reject it, Fr. Tad explained.

But being good stewards of the gift of life, especially in end-of-life situations, is oftentimes more difficult and nuanced than imagined.

“This stuff’s not easy on first glance,” Fr. Tad said. “You’ve got to consult with some experts. You’ve got to have some input from others, maybe from some clergy. You’ve got to spend some time on this, and if you do that and bring it to prayer, the gray shrinks to a line. And you see where that line is between right and wrong and then you end up choosing in a good way for your mom or dad or whoever it is who is dying.”

If we’re generous in that due-diligence, “we’ll definitely find that clarity because, remember, the Lord God does not leave us in some kind of a vacuum in these hugely important moments of our lives where our loved ones, or we ourselves, are dying,” he added.

PROPORTIONATE AND DISPROPORTIONATE

One key criterion to look at when making difficult treatment decisions is the distinction between proportionate and disproportionate means. Context like age, reasonable chance of success, risks and side effects, physical and emotional state of the sick person, and expense are factors in determining whether an intervention or surgery is proportionate, and therefore necessary, or disproportionate and therefore optional.

“If something is proportionate or ordinary we say it is required, you need to do this to be a good steward,” Fr. Tad said. “On the other hand, if something is disproportionate, or extraordinary, it’s optional. And please understand what that means when we say it’s optional. When you say, ‘I am not doing that surgery because I believe it is disproportionate’... you do not commit any sin. It’s very important to be clear on that.”

Ethical-Religious Directives 56-58 in the bishops’ document shine additional light on the question of proportional vs. disproportional and how burden and benefit play a role in the decision-making process — especially important since there is no “Letterman Top 10” list of extraordinary or disproportionate interventions, Fr. Tad explained. Rather, the ordinary or extraordinary status of an intervention depends on the “concrete details of this patient, in this bed, at this moment, with this constellation of issues going on. So it’s context dependent.”

“So they’re offering you a surgery and you’re saying to yourself, ‘Well what are the chances this will work?’ Is this what we call the standard of care, or is this perhaps something highly

Ethical-Religious Directives on End-of-Life Care

56. A person has a moral obligation to use ordinary or proportionate means of preserving his or her life. Proportionate means are those that in the judgment of the patient offer a reasonable hope of benefit and do not entail an excessive burden or impose excessive expense on the family or the community.

57. A person may forgo extraordinary or disproportionate means of preserving life. Disproportionate means are those that in the patient’s judgment do not offer a reasonable hope of benefit or entail an excessive burden, or impose excessive expense on the family or the community.

58. In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally.... Medically assisted nutrition and hydration become morally optional when they cannot reasonably be expected to prolong life or when they would be “excessively burdensome for the patient or [would] cause significant physical discomfort, for example resulting from complications in the use of the means employed....”

To read the rest of the U.S. Bishops’ Ethical and Religious Directives on Catholic Health Care Services, visit:
USCCB.org/about/doctrine

experimental with only a 1-in-300 chance that it’s going to benefit a person?” he said. “As much of that information as you can get ahold of upfront will be very, very important to have.”

CALLED TO PRUDENCE

By considering an intervention’s benefits and risks, an individual (whether that’s the patient himself or the proxy) can find clarity in making a judgment.

“And notice that last word: judgment,” Fr. Tad said. “What we are doing here, what we’re seeking to do is to make a good prudential judgment,” that is, a decision made with knowledge of right and wrong.

“To the extent that we [practice] the due diligence that I was talking about, invest ourselves wholeheartedly into the struggle, bring it to prayer, and exercise that virtue of prudence, we can very much be at peace when that day finally does come that our loved one dies,” and know the decision was appropriate, he said.

“Later when you die and hopefully meet your mom and your dad again, they’ll be able to say to you, ‘You took good care of me. Thank you for what you did as I was dying. It was a good death.’ What a beautiful thing that is. So, prudence in making that good judgment is our call.” 🙏

Your children are racehorses, not Legos

By David Mills

Last week our four children were at home and my wife away. I found myself asking all the old questions:

Why is the bag of almonds THERE?

How can so few people drink so much milk?

How can so few people dirty so many dishes?

How can anyone stay in the shower so long? And use so many towels?

Do I look like their mom?

Why won't they turn off a light?

What is so hard to understand in "clean the lint filter when you use the dryer?"

Where did they get the idea I keep track of their shoes?

Their socks? The hat they wear once a year? The peanut butter?

Do they think I'm made of money?

Having all the kids around reminds me of a basic fact: Families blend very

different people. That's something we know in theory, but it's surprisingly hard to accept in real life.

The world gives us all sorts of images of the perfect family, which is probably nothing like yours. The kids make St. Francis look like a thug. They're always amazingly good looking. They turn off lights and they take two-minute showers, and always know where their shoes are. They clean the lint filter.

And they never suffer from a mental illness. They're never damaged. They don't grow up sinners with sinful parents. They never fail.

The world tells us we can mold our children and create the perfect family if only we try hard enough and do the right things. A big Christian industry says the same thing.

I've learned from being a father for

a combined 91 years that your children are who they are. They're wired the way they're wired. Our driven child pushed through everything as a toddler. Our observant child watched everything carefully from his crib. Our empathetic child cared for others as soon as she could do anything on her own. We could also see from toddlerhood what would prove to be their characteristic faults.

A lot of parents think of their children as if they were made of plastic. We think we can mold them, make them exactly what we want to them to be. We can't. They're unique human beings created by God through the union of their mother and father. They're gifts we're given to nurture and guide.

They're more like race horses born to run. We can feed them, encourage them, help them to learn to run as well as they



Parenting Tips from For Your Marriage

So what happens when children become a source of difficulty in a marriage?

Following are some rules of thumb for the most common issues that parents face in raising children:

CHILDREN'S NEEDS VS. SPOUSE'S

NEEDS: To keep your spouse a priority, family life educators recommend daily affirmations (like hugs and praise), a weekly date, or an annual getaway (without the children), among other examples.

DEALING WITH WORRIES ABOUT

CHILDREN: Worrying and fretting about your children come with the job and can prompt needed action. Some parents, however, "over worry" and become "helicopter parents," hovering over their children. Remember, you are responsible for the process you use in raising your children — not the outcome. When all else fails (and hopefully before) turn it over to God.

BALANCING WORK AND FAMILY

Although responsible parents obviously need an income, how much is enough? Once you've met the basic family needs, often your child will benefit from your presence at home even if it means cutting back on work hours or taking a less stressful job. If you're missing more family dinners than you make in a week, that can be a warning sign to readjust your schedule and priorities.

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can, try to correct their faults. We can't turn them into draft horses just because we want an animal to pull the wagon. God gives you a race horse, you raise a race horse. That's your job.

Training horses takes a lot of patience, time, and sacrifice. It requires looking very closely at the horse to see what he is and what he can do. It's not putting together a spaceship with legos. It's not something you do to a plan with a guaranteed result.

Probably a lot of us aren't very good at raising race horses, or children. What we do we do? Pope Francis told parents: Do what Mary and Joseph did. "Welcome Jesus, listen to Him, speak with Him, guard Him, protect Him, grow with Him."

This isn't an easy answer. It puts pressure on us parents. Having a plan to follow would be much easier. The great Catholic writer G. K. Chesterton said children learn what we tell them by our lives, not so much by what we say. "It is not the things you say which children respect," he said. "When you say things, they very commonly laugh and do the opposite. It is the things you assume that really sink into them. It is the things you forget even to teach that they learn."

This, said Francis, "is the great mission of the family: to make room for Jesus who is coming, to welcome Jesus in the family, in each member: children, husband, wife, grandparents. Jesus is there. Welcome Him there, in order that He grow spiritually in the family."

In other words, live the Catholic life as well as you can. You want to be a better parent? Go to Mass. Get to confession. ✝

David Mills writes for *ALETEIA*, *ETHIKA POLITIKA*, *COMMONWEAL*, and other publications. He is the author of *DISCOVERING MARY* and former executive editor of *FIRST THINGS*.



Called to be Children of God

Start by reading the background below and then use the steps on the right to reflect on the Scripture verse. Then read Callie's meditation, reflecting on it slowly.

BACKGROUND

All Saints' Day, also known as All Hallows' Day, is a solemnity celebrated in honor of all known and unknown saints.

The feast day is celebrated not only by Catholics but Anglicans, Methodists, and other Protestant traditions. Many Eastern Catholics celebrate the feast either during the Easter season or right after Pentecost.

But for the Roman Catholic Church, the celebration actually begins with Vespers on the evening of Oct. 31 and continues until the end of Nov. 1, prior to All Souls' Day.

The earliest observance of a feast for "all saints" began with an early fourth-century commemoration of all martyrs. Even before then, the faithful were accustomed to solemnizing the anniversary of a martyr's death for Christ. Later, Pope Boniface IV took up that banner and established the feast in 609 A.D. when he consecrated the Pantheon to the Blessed Virgin Mary, and interred the bones of hundreds of



Check out our week-long "Martyrs of the Church" feature, starting Oct. 25 by visiting NorthTexasCatholic.org/features-news

martyrs and saints there. Pope Gregory III fixed the anniversary for November 1.

The celebration of both All Saints' Day and All Souls' Day (which was also instituted by Pope Boniface IV) stems from the Catholic Christian belief that the Church Triumphant (those in Heaven) have a strong spiritual bond with the Church Militant (those still alive on earth) and can appeal to God through their intercession.

But the two feast days shouldn't be confused. All Souls' Day, unlike All Saints, is dedicated to those faithful souls who have died but *yet* reached heaven.

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





THE SCRIPTURE

Second Reading for Nov. 1, 2017
Solemnity of All Saints

Beloved:
See what love the Father has
bestowed on us that we may be called
the children of God.
Yet so we are.
The reason the world does not know
us is that it did not know him.
Beloved, we are God's children now;
what we shall be has not yet been
revealed.
We do know that when it is revealed
we shall be like him,
for we shall see him as he is.
Everyone who has this hope based on
him makes himself pure,
as he is pure.

— 1 John 3:1-3

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LECTIO

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

MEDITATIO

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

ORATIO

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

CONTEMPLATIO

- ▶ Finally, be still trusting in his presence. Simply rest in the Word of God.

REFLECTION

"See what love the Father has bestowed on us that we may be called the children of God," St. John writes in his first letter. Saints live deeply and purely this identity as children of God. This is the mission and the calling of the saints: to show the Father's love and to be a witness to the invitation of the Father to become adopted children.

For the rest of October, the *MTC* will be looking at various saints and martyrs in the Catholic Church. We will be highlighting different children in this family whom we call heroic brothers and sisters in Christ. Yet we know that it is impossible to discuss, or even name, all of the saints throughout history, all of those who make up the number of the "great cloud of witnesses" (*Hebrews 12:1*). That is why the Church in her wisdom has set aside this wonderful feast, that all her children who honor the Father in holiness may be remembered.

When we consecrate an object or

person they are set apart from the world for the person and mission of God. This is also why the objects we use in the liturgy are to be beautiful, of exceptional quality, and certainly used for no other purpose than the liturgy. As such we should not be surprised when the children of God are not recognized by the world. In fact it is to be expected, for as children of God we are set apart from the world.

To be sure, it is great to be in a family so large and diverse in its multitude. But more so this feast allows us to honor and truly celebrate and petition the prayers of every saint known and especially those unknown in the body of Christ. But more than that, wonderfully proclaimed in this feast is that we are all called, by name, to be children of God; to be saints, to be unrecognizable or unacceptable to the world and its standards. It is my personal prayer to be numbered among these unknown saints, wholly given to God and his service but hidden in the multitude of those who love Him. 🇺🇸

Does catechesis have a place within evangelization?

Thirty-eight years ago, St. John Paul II explained “the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ; only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity” (*Catechesis in Our Time*, 5).

However, some might interpret John Paul’s words to be incomplete and identify evangelization as the primary vehicle to guide someone into communion and intimacy with Jesus Christ instead of catechesis. A ministerial trend in evangelization is that Christ and the Apostles simply evangelized (proclaimed the Gospel) and only taught (catechized) when necessary. Sacred Scripture reveals a different story. Christ directly taught the faith as the means of evangelization (*Mt 6:25; 24:1-14; Lk 14:15; 20:1-8*).

CATECHESIS AS AN AFTERTHOUGHT?

Several interesting encounters with evangelists of goodwill suggest catechesis is viewed as mere decorum. These faithful stewards tout that evangelizing someone is all you need for a complete conversion of faith. Once, a colleague described catechesis as a mere formality in the overall journey of faith. Thus, teaching the faith rested with an effective evangelization plan and any catechesis would simply fill the gaps where necessary. In another instance, an acquaintance saw no need to catechize at all — everything can be accomplished through evangelization and discipleship.

These examples are not anomalies. Over the last several years, I have seen

develop the premise that catechesis is not a primary component for a conversion of heart and that catechesis is not evangelization. They justify this position through an inaccurate notion that catechesis only involves handing on information (doctrine), answering questions to clarify misconceptions, and memorizing important aspects of the faith, i.e., the Ten Commandments or the beatitudes and nothing more.



Marlon De La Torre

In an irony of ironies, the *Catechism* describes how “quite early on, the name catechesis was given to the totality of the Church’s efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ” (4).

St. John Paul II reminds us catechesis is built on elements of the Church’s pastoral mission that have a catechetical aspect, for example, the initial proclamation of the Gospel to arouse faith, apologetics (examination of the reasons for beliefs), experience of Christian living, celebration of the sacraments, integration into the ecclesial community, and apostolic and missionary witness (*Catechesis in Our Time*, 18).

ARE YOU A PREACHER OR A TEACHER?

Are we called to be evangelists or catechists? The simple answer is both. The person who desires to share and teach the faith must possess both components to effectively proclaim Jesus Christ crucified.

The transmission of faith requires telling a compelling story that will

resonate with the person receiving it. This becomes the first teaching moment where we open the door to the reality of Jesus Christ and our place within the Church. Hence, our teaching efforts are first and foremost evangelistic. But our evangelical efforts are not always catechetical. The evangelist accompanies the individual and walks with him through a gradual process of conversion culminating in an initiatory relationship with Jesus Christ. The catechist (teacher) applies the same approach of accompaniment but with the important caveat of teaching the person how everything connects in relation to the teachings of the Church, i.e., catechesis.

The *Catechism* reminds us:

Whoever is called “to teach Christ” must first seek “the surpassing worth of knowing Christ Jesus”; he must suffer “the loss of all things . . .” in order to “gain Christ and be found in Him” and “to know the power of his resurrection, and to share his sufferings, becoming like Him in his death, that if possible he may attain the resurrection from the dead” (428).

Catechesis has a definitive place within the evangelization process because it involves proclaiming Jesus Christ crucified. It provides the formational nourishment necessary to answer the “how” and “why” questions of our faith and our place with Christ in this world. ✚

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



Moments that rock our world

Most of our day-to-day life is filled with moments that pass us by with little to no notice.

But, some moments come along that rock our world, change the direction of our lives, or are once-in-a-lifetime experiences.

This past summer within the span of 10 days I had two of these big moments, followed quickly by another life moment most of us will face.

At the end of June my oldest sister passed away rather unexpectedly from complications of many years of bad health. We all knew she was sick, but death was not imminent, at least as far as we knew. Thus, when the call came that she had passed I was shocked. My big sister was gone. She is the first of my siblings to pass and it is really hard to get used to living in a world without the sister who would rock back-and-forth listening to the music in her headphones, would alternately be mad at me or make me laugh, and baked some of the best cookies this side of Betty Crocker.

I got this news two days before I was set to board a plane to Germany for my niece's wedding. This wedding was everything a wedding should be. It was full of faith and family, food and drink, laughter and tears, music and dancing, all of which was wrapped up in young love tied together with the Eternal Love.

The last of these life moments I am

still meandering through. It is time for my father and step-mother to move into an independent living community. They are

not quite at the stage where they need assisted living, but living on their own is increasingly worrisome. Helping them clean and pack their house to put it on the market, visit possible new independent living facilities, giving away their tired automobiles, and helping them face

this new chapter in their lives is a journey of the unknown, uncomfortable and unavoidable.

Experiencing each of these major life moments has been a bit of emotional whiplash. But in the midst of this kaleidoscope of emotions is a steady ray of light that holds it all together and continually brings meaning and stability to my soul.

At the time of my sister's passing and niece's wedding, I posted this on Facebook: "Life is full of events, some bring sorrow, some bring joy, but they are all a part of life, so I strive to journey through each one with as much of myself as I can. I am standing on John 16:20 this week — 'You will grieve, but your grief will be turned into joy.'"

By saying that "I journey through each one with as much of myself as I can," I meant that I want to be as present as possible in each of these moments. And my faith in a God who can turn grief into joy sustains me.



Jeff Hedglen

The journey from birth to death has many hallmark moments. For me, God is the constant in each of them and the Church has a way of guiding me through the labyrinth. From the white baptismal garment to the white pall that drapes a coffin at the Mass of Christian Burial, our faith, and our God, walks beside us every step of the way.

One goal of the life of faith is that our life and our faith are intertwined. St. John Paul II said, "In order to speak of conversion, the gap between faith and life must be bridged" (*Ecclesia in America*, 26). In one sense we fulfill this when we "give our life to Jesus," but in another sense we need to invite Jesus into every aspect of our life, so that each moment, whether big or small, is an encounter with the divine.

Yet these moments of life can come and go disconnected from our faith or even become a crisis of faith for us. In these times, it is especially helpful to remember the many Scripture stories that remind us that Jesus calms the stormy sea, comforts those afraid, and walks the way of suffering, all the way to the cross and beyond: to resurrection and healing. ✝️

Jeff Hedglen is the diocesan director of Young Adult and Campus Ministry and the primary convener of Camp Fort Worth. For more on Young Adult Ministry, visit Fwyam.org

The self-giving love of the cross



Every vocation in the Church has at its root the call of Jesus Christ. This is particularly true in the call to the priesthood.

The call to the priesthood is not a call to self-fulfillment. Neither is it a path to perfect happiness in this life. The call to the priesthood is a call to follow Jesus Christ particularly in conformity to his cross.

Jesus Christ says, "Take up your cross daily and follow me." At the ordination of every priest, the bishop hands a paten holding the bread and a chalice containing wine mixed with water for the celebration of Mass and states, "Receive the oblation of the holy people, to be offered to God. Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord's cross."

Why is the cross so central to the call to the priesthood? Wouldn't you think that focusing on the cross would scare away men from following the call of Jesus Christ?

The cross of Jesus Christ speaks of a self-giving love. Jesus Christ took up the cross to give his life in ransom for ours. Through his cross, He died for our sins and to offer us forgiveness

of our sins and the chance to obtain eternal life.

In following the call of Jesus Christ to the priesthood, a young man states he is willing to conform his life to the cross. In following a call to the priesthood, he begins to lay down his life, to offer his life as a sacrifice, to spend his life in loving service to his brothers and sisters, serving as an instrument to lead them to Christ.

While this may sound difficult, the cross teaches us that self-giving love is possible. We do not have to spend this life seeking our own ends, or living as if this life is all there is. The cross opens our eyes to the beauty of sacrifice, learning that in losing our life we find it, and in giving our lives to Jesus Christ, we receive the source of all life.

Inviting men to hear and answer the call of Jesus Christ is the responsibility of all the members of the Church. We must not only pray for vocations in general, but pray for specific men, by name, that we believe may have a vocation to the priesthood. We all have a part to play in fostering vocations.

To aid the fostering and nurturing

of vocations within our diocese, Bishop Olson has recently named five priests to focus on this ministry. Father Manuel Holguin, Father Matthew Tatyrek, Father Keith Hathaway, and Father Nghia Nguyen will all serve as Vocations Liaisons for our diocese. I will be the fifth member of the team, overseeing the seminarians and helping to guide their formation. Over the coming months, you will have the opportunity to hear from each of the liaisons in how they are fostering and developing vocations within our diocese.

The opportunity to follow Jesus Christ is a tremendous gift. May we make a return to God for all the good He has done for us. Please pray for the vocations team as they begin the endeavor of helping men hear and answer the call of Jesus Christ. ✝



Fr. Jonathan Wallis

Ordained to the priesthood in 2007, Father Jonathan Wallis, STL, serves as Dean of Men and Director of Seminarian Formation at St. Joseph Seminary College in Covington, Louisiana, where 14 men from the diocese are enrolled in the four-year college seminary program.



DAILY PRAYER LIST

FORT WORTH SEMINARIANS 2017-2018

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

Day of Month Thank you for your support and generosity, please pray for the following.

1	Deacon Maurice Moon
2	Deacon Jonathan Demma
3	Thomas Jones
4	Pedro Martinez
5	Samuel Maul
6	Brett Metzler
7	Jeffrey Ambreit-Quepóns
8	Jason Allan
9	Linh Nguyen
10	Joseph Moreno
11	Ed Hopkins
12	William Hayes
13	David LaPointe
14	Collin Becker
15	Hai Nguyen
16	Austin Hoodenpyle
17	Brandon LeClair
18	Eric Flores
19	Benjamin Grothouse
20	Harrison Lewis
21	Diego Soto-Deniz
22	Joseph Hoffschwelle
23	Jacob Daniell
24	Austin Evans
25	Kyle Lange
26	Curt Hanshew
27	Blake Winn
28	Blake Thompson
29	Reed Proctor
30	For seminarians to have the grace of perseverance
31	For an increase in vocations to the priesthood

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A call of conversion and community

HE IS: Father Daniel Kelley, pastor of St. Joseph Parish, Arlington.

He was ordained Dec. 9, 1995 and has served at St. John the Apostle Parish in North Richland Hills; Immaculate Conception Parish in Denton; Holy Angels Parish in Clifton; Our Lady of Guadalupe Parish in Morgan; and St. George Parish in Fort Worth.

GROWING UP: Converts to Catholicism, his parents raised seven children in the Dallas area, where Fr. Kelley attended Catholic schools.

LEGACY OF SERVICE: He served almost five years in the Air Force, and for two years he was stationed in England doing reconnaissance photography. His family has a longstanding military tradition: his father served in WWII, his grandfather in WWI, and his forefathers in the Revolutionary War.

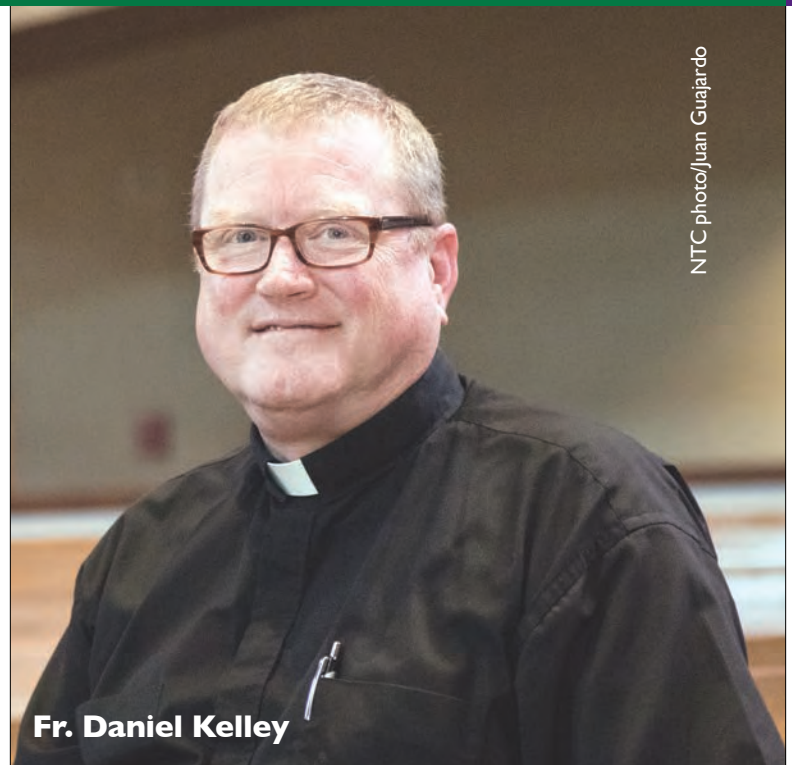
THE CALL: During his military service, Fr. Kelley began to consider religious life. After he was discharged, he read *The Seven Storey Mountain*, an autobiography of Trappist monk Thomas Merton. He wondered if God was calling him to become a monk, and he visited several religious communities. A vocations director at a monastery suggested he was more suited to be a diocesan priest.

HOOKED ON CONVERSION: The conversion stories he's heard on EWTN's program "The Journey Home" have prompted him to delve deeper into the early Church Fathers. He's fascinated by "how Protestants see who we are and what we believe" and wonders why "if Catholics believe, why don't they act like it?"

His desire for Catholics to understand and live their faith has led him to revamp catechesis at St. Joseph, from Baptism classes to year-round RCIA and adult education offering enormous online resources.

A TRAVELING MAN: With Mass kit in hand, Fr. Kelley is the Catholic chaplain for the Texas Rangers and celebrates Mass at the ballpark each Sunday home game. A lifelong baseball fan, he said the visiting team and ballpark employees usually attend Mass, but he has met current players around the facility.

Fr. Kelley also celebrates Mass regularly for the "wonderful community of nuns" at the Carmelite monastery in Arlington.



NTC photo/Juan Guajardo

Fr. Daniel Kelley

BEST PART OF BEING A PRIEST: Parish life! Fr. Kelley loves celebrating Mass and other sacraments. One recent Sunday at 8:30 a.m. Mass, he baptized the baby of a couple he had married, then at the 11 a.m. Mass he brought an 87-year-old into full communion with the Church — "a wonderful ceremony."

VIBRANT PARISHES: Fr. Kelley has enjoyed serving each parish, but especially remembers fondly the rural parish of Morgan, "a very lively community." People traveled from five counties for Mass and afterwards gathered under pecan trees and socialized for hours. He appreciates the diversity of St. George and his current assignment, which has families from many countries in Latin America, Africa, and Asia. He said it's a "good challenge getting cultures to understand each other and work with each other."

IN THE COMMUNITY: Fr. Kelley founded Arlington Mansfield Organizing Strategy, an interfaith organization working to regulate predatory loans, to build relationships between the immigrant community and police, and to advocate for the common good.

HIS WISH: For people "to have a real desire, a love to go to Mass." 🇺🇸

Interview by Susan Moses



Grateful recipient becomes Christmas Angels donor

For one Keller resident, mention of the Catholic Charities Fort Worth (CCFW) Christmas Angels program brings a flood of memories and emotions.

“Taylor,” a 22-year-old nurse, said she is grateful she and her husband are financially stable and will be able to provide a Christmas meal and gifts for their young son this year. She added that because of her own life experience, she will be participating as a donor and volunteer in CCFW’s Christmas Angels and Thanksgiving Bag programs during the upcoming holiday season.

“I’m forever grateful to Catholic Charities for all that they do,” said Taylor, a parishioner at St. Elizabeth Ann Seton Parish in Keller. “I’ll never forget how they helped us when we needed them most.”

Taylor was a teenager when her father died suddenly, and she, her mother, and her two preschool-age siblings were soon facing a bleak holiday season. “Through the Christmas Angels program, I was given a bicycle and a winter jacket,” she recalled. “My little sisters received toys, warm clothes, and shoes. My mom just cried and cried; she was so relieved and grateful.”

John Elwell, who serves as CCFW’s Volunteer Groups and In-Kind Services Manager, said CCFW is already working to coordinate their annual winter outreach programs. The agency is asking individuals, families, and groups to donate and volunteer for the benefit of needy families residing within the Diocese of Fort Worth.

“Our goal is to get parishes of the diocese involved in our many volunteer and donation opportunities, particularly in our seasonal programs,” said Elwell. “The needs are great. We hope to provide approximately 200 bags of non-perishable items through our Thanksgiving Bag program, which includes items such as boxed stuffing and potatoes, canned vegetables, and cranberry sauce.”

Help is needed in gathering the items through individual donations and food drives in churches, schools, and workplaces, said Elwell. “We also welcome volunteer assistance in assembling and distributing the bags,” he added.

Later in the season, individuals, groups, and families can participate in the Christmas Angels program. “Donors can obtain a needy child’s Christmas list, and bring the items to us by Dec. 11,” said Elwell. “We need volunteers to join us on Catholic Charities’ Fort Worth campus the week of Dec. 11-15, which is when we will be organizing and distributing the gifts.”

For more information, email jelwell@ccdofw.org or call 817-534-0814. 📍



◀ Helpful elves from Holy Trinity Catholic School in Grapevine organized the school’s Christmas Angels toy drive in 2016. Each year, about 650 children receive gifts through the Christmas Angel program. (Photo Courtesy of CCFW and HTCS)

Safe Environment receives favorable audit

FORT WORTH — An on-site compliance audit of the Diocese of Fort Worth's Safe Environment program found its requirements were not just implemented, but embraced by parishes and schools.

A third party audit firm visited several parishes and schools to review all aspects of the Safe Environment program and ensure compliance with the United States Conference of Catholic Bishop's *Charter for the Protection of Children and Youth*. Auditors examined documentation of curriculum, class registrations, background check methods, reporting, and victims' assistance outreach.

Director of Safe Environment Richard Mathews said, "We were gratified the auditors recognized and specifically commented that Bishop [Michael] Olson's passion and commitment to providing parishioners, volunteers, visitors, and employees with a safe, healthy, and nurturing environment is not only recognized but embraced throughout the Diocese of Fort Worth."

Mathews added parishioners recognize the importance of keeping children and vulnerable adults safe and understand the benefits of undergoing the training and background checks required of teen and adult volunteers, lay staff, clergy, and seminarians. Also, each year children and youth in parish schools and

religious education classes learn age-appropriate lessons on personal boundaries and reporting violations.

The diocese submits reports and documentation to the auditors each year, and every three years, an on-site audit is conducted.

The positive audit encouraged Mathews and others involved with the Safe Environment program, but they still pursue additional enhancements to the program.

"With the ongoing participation, involvement, and commitment of the volunteers, employees, and clergy, the diocese will continue the ongoing enhancement of a robust and effective training and education program. We are dedicated to not just simply meeting the requirements of the USCCB *Charter for the Protection of Children and Young People*, but exceeding them to foster a culture of protection of those who are most vulnerable," said Mathews.

The *Charter for the Protection of Children and Young People* is a comprehensive set of procedures established by the USCCB in June 2002 for addressing allegations of sexual abuse of minors by Catholic clergy. The *Charter* also includes guidelines for reconciliation, healing, accountability, and prevention of future acts of abuse. ✚

— Susan Moses



Richard Mathews

Official Assignments for the Diocese of Fort Worth

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

REV. FRANCISCO ALANIS GONZALEZ, CORC, new to the Diocese of Fort Worth, has been appointed as Parochial Vicar at Holy Name of Jesus Parish in Fort Worth, effective Oct. 13, 2017.

REV. ERIC GRONER, without prejudice to his assignment as Pastor at St. Rita Parish in Fort Worth, has been appointed as Chaplain, for the Fort Worth Catholic Committee on Scouting, effective Sept. 1, 2017.

REV. KEITH HATHAWAY, without prejudice to his assignment as Chaplain of Notre Dame Catholic School in Wichita Falls, has been appointed as Vocations Liaison, Office of Vocations, effective Sept. 1, 2017.

REV. MANUEL HOLGUIN, without prejudice to his assignment as Pastor of St. Peter the Apostle Parish in Fort Worth, has been appointed as Vocations Liaison, Office of Vocations, effective Sept. 1, 2017.

REV. NGHIA NGUYEN, without prejudice to his assignment as Parochial Vicar at St. John the Apostle Parish in North Richland Hills, has been appointed as Vocations Liaison, Office of Vocations, effective Sept. 1, 2017.

REV. HOA NGUYEN, without prejudice to his assignment as Pastor of Holy Family Parish in Fort Worth, has been appointed Vicar Forane of the West Central Deanery, effective Sept. 1, 2017.

REV. MATTHEW TATYREK, without prejudice to his assignment as Chaplain at Nolan Catholic High School in Fort Worth, has been appointed as Vocations Liaison, Office of Vocations, effective Sept. 1, 2017.

REV. JONATHAN WALLIS, without prejudice to his role as Dean of Men at St. Joseph Seminary College in Covington, Louisiana, has been appointed as Director of Seminarian Formation, Office of Vocations, effective Sept. 1, 2017.

REV. JAMES WILCOX has been appointed as Parochial Vicar at St. Joseph Parish in Arlington, from Director of Vocations and Campus Chaplain at Texas Christian University, effective Sept. 1, 2017.



LAS PUERTAS A LA ETERNIDAD

“Los ojos del mundo no ven más allá de esta vida, así como los míos no ven más allá de estos muros cuando la puerta está cerrada. Los ojos del cristiano ven profundamente en la eternidad.”— San Juan Vianney

¿Cómo podemos ver profundamente en la eternidad? Esto implica ser capaz de reconocer, apropiarse y apreciar los bienes eternos y trascendentales de la verdad, la belleza y la bondad. Estos tres bienes trascendentales dependen uno del otro dentro del entorno de la eternidad.

LA VERDAD. Vemos la verdad a través de la puerta del conocimiento. Ésta se nos revela a través de la teología, la filosofía, la historia, la lógica, la ciencia, y la matemática y otras disciplinas. La verdad nos permite pertenecer a una comunidad con una historia compartida que va más allá de nosotros mismos o de nuestra propia fabricación. La verdad brinda orden y paz. La verdad nos permite reconocer y satisfacer esas necesidades humanas que no podemos satisfacer por nuestro propio poder individual, porque la verdad proporciona una medida objetiva mediante la cual podemos ponernos de acuerdo para establecer prioridades. La verdad abre la puerta que nos permite ver profundamente en la eternidad rebasando y atravesando el muro del egocentrismo y de los intereses egoístas.

Sin la verdad, una narrativa egoísta tomará el control y nos dominará a cada uno de nosotros en perjuicio del bien común de nuestra sociedad.

LA BELLEZA. Vemos el bien eterno de la belleza a través del arte, la música, la literatura, la poesía y el teatro. La belleza, estrechamente relacionada con la verdad, nos infunde esperanza. La belleza nos permite compartir la alegría de los bienes inmateriales que están más allá de los bienes materiales que

pueden medirse y cuantificarse. Los estudios y la práctica del arte y la literatura en todos los niveles abren las puertas que nos permiten pasar a través de los muros del materialismo y el consumismo, una salida atravesando la barrera de la narrativa egoísta que, de otro modo, nos encerraría en la oscuridad.

Sin el bien de la belleza, dichas disciplinas como el arte, la música, la literatura, la poesía y el teatro sólo se convertirían en un espectáculo crudo que nos sacude con miedo y nos insensibiliza a la esperanza. Sin el bien de la belleza auténtica, los artes serían valorados sólo en la medida que pudieran ser cuantificadas y vendidas. Esto reemplaza el carácter con la celebridad en la fibra del perfil del artista.

LABONDAD. Experimentamos la bondad a través del estudio y la práctica de la religión. La religión nos mantiene enlazados con lo eterno. La religión ofrece el encuentro espiritual con lo que yo no puedo manipular o controlar, sino solamente adorar — Dios. La religión nos permite ver la bondad del mundo debido al hecho de que ha sido creado por Dios — “y Dios vio que era bueno”. La religión nos permite ver claramente la dignidad de la persona porque todo ser humano ha sido creado a imagen y semejanza de Dios. La religión me permite dar testimonio y valorar con reverencia la bondad de los seres humanos encarnados que se diferencian naturalmente por un propósito procreador — “hueso de mis huesos y carne de mi carne”. La religión me permite ver la bondad de esta persona que tiene nombre y pertenece a una familia. La religión me permite verme como un ser creado por Dios para un propósito en la vida.

Sin la puerta de la religión, permanecemos

atrapados detrás del muro del hedonismo — en donde la bondad se valora en las cosas o las personas en la medida limitada de la experiencia sensorial — lo que es físicamente placentero y emocionalmente estimulante.

La misión de la educación es quitar las barreras y abrir estas puertas de la verdad, la belleza y la bondad. Si no abrimos estas puertas, permaneceremos encerrados detrás de los muros del egoísmo, el materialismo, el consumismo y el hedonismo.

Pido a cada uno de nosotros que examinemos nuestra conciencia y nuestra vida. ¿Dónde encontramos cada uno la verdad, la belleza y la bondad en nuestras propias vidas? ¿Qué literatura leemos? ¿Qué música informa nuestra alma? ¿Qué estudiamos para ampliar nuestro conocimiento? ¿Qué consideramos como nuestra religión y cómo la practicamos?

Los bienes trascendentales de la verdad, la belleza y la bondad nos proporcionan una medida clara de las virtudes cristianas de la fe — mediante la cual conocemos la verdad; la esperanza — por la cual percibimos la belleza; y la caridad — en la que encontramos la bondad en comunión con nuestro prójimo en la misma vida de Dios, en quien nuestras almas encuentran descanso. ✚



Obispo Michael F. Olson

+ Michael F. Olson

Nota del editor: Adaptado de una plática a maestros y directores de escuelas católicas diocesanas el 7 de agosto de 2017.

FIELES EN PROCLAMAR

Los candidatos al diaconado permanente son instituidos como Lectores



Obispo Michael Olson con los nuevos 28 lectores. (NTC photo/Ben Torres)

Por Lance Murray

Los 28 hombres, uno tras otro, se arrodillaron ante el reverendísimo Obispo Michael Olson y pusieron sus manos sobre la Sagrada Escritura.

“Toma este libro de la Sagrada Escritura y sé fiel en proclamar la palabra de Dios para que se fortalezca en los corazones del pueblo”, dijo el Obispo Olson a cada uno.

Cada candidato respondió, “Amén”, se levantó y volvió a su asiento, instituido en el ministerio del Lector.

“Es el primer gran paso para alguien que está en formación para recibir las Órdenes Sagradas”, dijo Juan Rendón, Director de la Formación de Diáconos Permanentes de la Diócesis de Fort Worth. “El próximo año recibirán el ministerio del Acolitado”.

Rendón dijo que el Derecho Canónico requiere que todos los que están en formación para las Órdenes pasen por el Rito de Candidatura y reciban los

ministerios del Lector y Acólito.

Los Lectores son asignados a la lectura de un texto bíblico que no sea el Evangelio. Eso está reservado solamente para el diácono o el sacerdote. Este ministerio es perpetuo - una vez que se instituye a una persona como lector, lo es para siempre.

Rendón dijo que los 28 hombres instituidos como Lectores el 30 de septiembre en la Catedral de San Patricio de Fort Worth representan una mezcla diversa de edades, culturas étnicas y razas.

Señaló que los hombres vienen de “diferentes orígenes, pero están unidos por una sola fe, un solo Señor y un solo bautismo”.

Rendón dijo que los antecedentes culturales del grupo incluyen hombres de los Estados Unidos, México, América del Sur y Vietnam.

Originalmente se programó la institución de 29 hombres como Lectores, pero Francisco Joel Rodríguez quedó varado en Puerto Rico debido al huracán María.

“Estaba de vacaciones visitando a sus padres cuando tanto él como su esposa, Zoraida, se quedaron atascados en la Isla”, dijo Rendón. “Él y la familia están bien”.

Joel regreso a Texas el 6 de octubre y será instituido como Lector en otro momento, dijo Rendón.

Rodney Asebedo, quien está asignado a la Parroquia de Santa Maria Goretti de Arlington, dijo que cuenta con el gran apoyo de su familia y que están muy orgullosos de su logro.

“Es importante tener la oportunidad de servir a la Iglesia y compartir esta experiencia con mi familia, que ha estado orando por nosotros durante todo el proceso”, dijo Asebedo.

Steve Dixon, que está asignado a la Parroquia de Santo Esteban de Weatherford, dijo que este día significaba mucho para él.

“Significa poder ir por la Diócesis y proclamar la palabra de Dios, y recibir la gracia de la institución de este ministerio para hacer que mis palabras sean claras”, dijo. 🇺🇸

FORMANDO DISCIPULOS

35 parroquias locales se preparan para el V Encuentro

Por Joan Kurkowski-Gillen

Las personas que se reunieron este verano en el salón parroquial del Inmaculado Corazón de María representan la rica diversidad de la comunidad hispana de la diócesis. Entusiastas adolescentes de escuela secundaria, jóvenes profesionales, personas mayores activas, y esforzados trabajadores inmigrantes asistieron a la reunión del V Encuentro — el más grande esfuerzo de evangelización en la historia de los E.U., según los obispos.

El V Encuentro (Quinto Encuentro), iniciativa de la Conferencia de los Obispos Católicos de los E. U. (USCCB en inglés), servirá para discernir las necesidades, los pensamientos, las aspiraciones y las prácticas de la fe de la creciente población hispana y latina en la nación.

¿La meta? Encontrar formas en que la Iglesia de los E.U. puede servir mejor a la comunidad hispana y preparar a los hispanos para que ellos puedan responder mejor a la Nueva Evangelización. Los organizadores esperan que el resultado final contribuya a fomentar el liderazgo, incremente las vocaciones e inspire a los jóvenes a involucrarse en la Iglesia.

Más de la mitad de los católicos nacidos en 1982 o después (millennials), se identifican como hispanos o latinos, según un estudio comisionado por los obispos de los E.U. Es una prioridad llegar a esta generación porque la juventud hispana tendrá un impacto en la configuración del futuro de la Iglesia católica en América.

“Estoy emocionado acerca de este programa. La fe del pueblo hispano aquí es firme, así que tenemos que pasar esa fidelidad a la siguiente generación”, dijo Carlos Espinoza, quien dirige, en español,



Margie Dell, miembro de V Encuentro durante una reunión en Santa María Goretti en Arlington.

NTC photo / Jojme Shedenhelm

una de las dos clases del V Encuentro en el Inmaculado Corazón de María. Albert Ríos, profesor de educación religiosa en la secundaria, facilita discusiones similares en inglés con los feligreses sobre el tema del V Encuentro “Discípulos misioneros: testigos del amor de Dios” con feligreses en inglés.

Los jóvenes hispanos tienen muchas preguntas y, a menudo, están confundidos sobre cuestiones de fe, añadió Espinoza. Él, junto con su esposa María, son consejeros de feligreses casados.

“Es importante asegurarse que su fe es sólida. Muchas familias están en crisis ahora”, explicó él. “El Encuentro nos ayudará a encontrar soluciones para ayudar a las familias e incluir a la nueva generación”.

El V Encuentro es un proceso de cuatro años que empieza a nivel parroquial y concluye con una conferencia nacional

organizada por la Diócesis de Fort Worth en septiembre del 2018. Antes de que delegados de todo el país se reúnan en el Gaylord Texan en Grapevine, los representantes estudiarán y revisarán las recomendaciones y revelaciones que surgieron en las reuniones a nivel diocesano y regional. Los resultados se publicarán en un documento de trabajo después del Encuentro nacional.

Aproximadamente 5,000 parroquias toman parte del proceso, 35 son de la Diócesis de Fort Worth.

Joel Rodriguez, director diocesano del Ministerio Hispano, espera que el V Encuentro promueva unidad y logre que más hispanos se incorporen a la Iglesia. El primer Encuentro, que tuvo lugar en 1972,

CONTINUA EN LA PÁGINA 49

NUEVO ENFOQUE

El nuevo equipo de vocaciones busca establecer una red más amplia

Por Juan Guajardo

La Diócesis de Fort Worth está adoptando un nuevo enfoque con respecto a las vocaciones sacerdotales. En vez de que un director solo ayude a hombres y mujeres a explorar una vocación religiosa, como se ha estado haciendo durante los últimos años, las vocaciones serán fomentadas por un equipo de sacerdotes.

El Obispo Michael Olson explicó al *North Texas Catholic* que es un enfoque único que ayudará a construir una cultura de encuentro y establecerá una red más amplia para hombres y mujeres jóvenes que “buscan [la vida religiosa] y discernen profundamente”.

El objetivo es aumentar las vocaciones para una diócesis en crecimiento y hacer todo lo posible para que los posibles candidatos no pasen desapercibidos.

El obispo Olson recientemente nombró a cinco sacerdotes para asumir esta tarea. El nuevo equipo incluye a cuatro enlaces de vocaciones: el Padre Cruz Manuel Holguín, párroco de la Parroquia de San Pedro Apóstol de Fort Worth; el Padre Keith Hathaway, capellán de la Escuela Católica Notre Dame de Wichita Falls; el Padre Matthew Tatyrek, capellán de la Escuela Secundaria Católica Nolan de Fort Worth; y el Padre Nghia Nguyen, vicario parroquial de la Parroquia de San Juan Apóstol de North Richland Hills. El Padre Jonathan Wallis, el quinto miembro del equipo, servirá como Director de Formación de los Seminaristas, supervisando y ayudando a guiar la formación de los seminaristas mientras continúa su tarea como Decano de Estudiantes de St. Joseph Seminary College



Fr. Nghia Nguyen

Fr. Keith Hathaway

Fr. Jonathan Wallis, STL

Fr. Matthew Tatyrek

Fr. Manuel Holguin

en Covington, Louisiana.

El director de vocaciones anterior, el Padre James Wilcox, ahora es el vicario parroquial de la Parroquia de St. Joseph en Arlington.

Los cuatro coordinadores vocacionales dirigirán los eventos de discernimiento como los Desayunos y Cenas de San Andrés, los fines de semana Ven y Ve en St. Joseph Seminary y las Horas Sagradas, además de los eventos diocesanos anuales como Quo Vadis, el Programa de Concientización Vocacional y el Programa de Discernimiento Cuaresmal. Los sacerdotes enlaces también estarán presentes en más parroquias, incluyendo las rurales, y entre los hablantes de español y vietnamita, ya que los cuatro sacerdotes continuarán sus asignaciones actuales mientras desempeñan también su nuevo rol.

“La oración y la enseñanza catequética son un factor clave de este nuevo enfoque”, dijo el Padre Nguyen. “Impartiremos más enseñanza catequética sobre el sacerdocio y ayudaremos a los hombres a fomentar una vida de oración más profunda con nuestro Señor”.

El obispo Olson dijo que los cuatro enlaces actuarían no tanto como directores que “reclutan”, sino más bien como puentes para acompañar a los jóvenes que sienten el llamado a la vida religiosa, orientándolos en su discernimiento, pero también enfati-

zando la formación, explicando mejor el sacramento del Orden Sagrado y una vida de oración más fuerte y profunda.

“Al tener más hombres dedicados a trabajar con las vocaciones, tendremos más tiempo para familiarizarnos con

los jóvenes que posiblemente tienen una vocación al sacerdocio y para fomentar un sentido de comunidad con los sacerdotes, así como con otros jóvenes que están discerniendo también su vocación”, comentó el Padre Tatyrek. “Esto proporcionará un ambiente en el que la formación en la oración y la catequesis, en lo que respecta al sacerdocio, puede ocurrir”.

Los hombres y mujeres que estén interesados en conocer más acerca de las vocaciones en la Diócesis, incluyendo los próximos eventos, deben visitar fwdioc.org/vocations o llamar a la Oficina de Vocaciones al 817-945-9321. 🇺🇸

“La oración y la enseñanza catequética son un factor clave de este nuevo enfoque”

— Padre Nguyen

DE LA PÁGINA 47

ayudó a que la Iglesia se familiarizara con los hispanos que llegaban a los E.U.

“Este es el quinto”, indicó él. “Fue solicitado por la USCCB para entender las generaciones de hispanos en los E.U., para saber sus necesidades y también los dones que ellos traen a la Iglesia. Como hispanos católicos que somos, traemos un ambiente y cultura de diversidad. Venimos a servir”.

El V Encuentro pide a los participantes que actúen como misioneros para traer el mensaje del Evangelio a la periferia de la Iglesia y de la sociedad — al vulnerable, excluido y temeroso. Eso incluye a la segunda, tercera y cuarta generación de hispanos así como a los inmigrantes.

“La periferia en 1972 eran los trabajadores en las fábricas y en el campo. Hoy son los profesionistas”, agregó Rodríguez. “Se han asimilado a la cultura norteamericana, pero no han dejado su herencia y cultura hispana. La Iglesia quiere saber cómo cuidarlos y servirlos”.

Muchos adultos jóvenes hispanos se unen a las filas de americanos que rechazan cualquier religión organizada. Los investigadores se refieren a ellos como los “nones”.

El V Encuentro aborda esta tendencia, dijo el director.

“La liturgia católica es hermosa y perfecta. Lo que necesitamos entender mejor es cómo podemos comunicarnos con nuestros adultos jóvenes”, continuó. “¿Cómo podemos comunicarles el amor y la misericordia de Dios por medio de la liturgia para que participen más y no se sientan excluidos?”

Energizar a la gente joven es importante, pero esto es sólo un aspecto del V Encuentro, según Nelcy Cárdenas, ministro de los jóvenes en el Inmaculado Corazón de María.

“Por eso nuestro párroco le pidió a personas que realizan diversas funciones — ministros de la Eucaristía, ministros litúrgicos, organizaciones parroquiales — que participen para que podamos considerar las necesidades de todos”, ella explicó.

Generalmente, los hispanos son



Mary C. Pando y Noe Rosales en una reunión de V Encuentro. (NTC photo/Donna Ryckaert)

diferentes y sus prioridades reflejan esa realidad.

“Nuestra cultura es diferente dependiendo de si has estado aquí algún tiempo o acabas de llegar”, observó la organizadora de retiros. “Tenemos que encontrar un balance para ayudar a cada feligrés”.

Celso Durán oyó acerca del Encuentro mucho antes de que fuera invitado a asistir a la sesión en la Parroquia del Santo Nombre de Jesús en Fort Worth. Él cree que animar a otros a participar más en la Iglesia es la tarea de cada católico.

“La Iglesia necesita mucha ayuda y estas reuniones convencerán a otros a participar más”, dijo el catequista, explicando el trabajo de un discípulo misionero. “Esa es nuestra labor como católicos”.

Las conversaciones que él tiene con adultos jóvenes hispanos lo ayudan a entender por qué muchos jóvenes en sus veintes se alejan de la fe.

“He hablado con mucha gente joven y es asombroso las cosas que ellos creen acerca del medio ambiente y la política. Ellos creen todo, menos las enseñanzas de la Iglesia católica”, enfatizó él.

Su actitud es “ver es creer”.

“Tenemos que permitirles “ver” a

Jesucristo”, añadió. “Como cristianos tenemos que hacerlo presente. Tenemos que asegurarnos que ellos puedan ‘verlo’ a Él a través de nosotros”.

Aunque las discusiones del V Encuentro se enfocan en fortalecer la presencia hispana/latina en la Iglesia, todos los católicos de los E.U. en comunidades de fe están invitados a participar, y se espera que a todos los católicos les quede una impresión positiva.

Un pequeño grupo de la Parroquia de Sta. Maria Goretti en Arlington se reúne dos veces al mes para leer la guía de estudio y compartir ideas sobre cómo lograr que la gente regrese a su fe. El Padre Dennis Gang, TOR, conduce las sesiones.

“Por ahora, Encuentro es para la comunidad hispana, pero las lecciones aprendidas pueden ayudar a otros grupos eclesiales”, sugirió Alex Benavides, feligrés de SMG y voluntario activo de la Sociedad de San Vicente de Paúl. “Todos deberíamos poner nuestro empeño en ayudar a otros que se han descarriado. Después de todo, todos somos hijos de Dios”.✝



FUERTES EN LA FE

Ante la devastación que dejó 'María', la solidaridad es muestra de fe

Por Violeta Rocha

Ada Colón no cesa de orar por su natal Puerto Rico, ante la profunda devastación que ha dejado el huracán María en la isla.

Colón, 81, feligrés de la Parroquia de San Judas de Mansfield, dice “ver a un Puerto Rico que era todo verde y ahora parece quemado”, entristece su corazón, pero agradece a Dios que sus familiares sobrevivieron las ráfagas de hasta 150 millas por hora del huracán María y que están luchando por salir adelante, “ha sido una catástrofe muy fuerte... cada día uno se levanta deseando que sea un día mejor para ellos, con fe en Dios”, asegura.

Originaria de Barranquitas, área montañosa en el centro de Puerto Rico, señala que, gracias a familiares que viven en San Juan — en donde la comunicación se ha restablecido un poco más rápido — sabe que la zona del centro de la isla enfrenta carreteras destrozadas, escasez de agua, falta de energía eléctrica y, por si fuera poco, muchas personas han perdido sus trabajos.

Roberto Colón, 57, hijo de Ada, también sabe que su hija, de 23 años, que estudiaba en la Universidad de Puerto

Rico, y su esposa no sufrieron daños físicos. Su esposa viajó a San Juan, una semana antes de la vertiginosa llegada de 'María' para visitar a su madre enferma.

La solidaridad ha sido tan fuerte como la tragedia, señala Roberto, “vecinos han regalado diésel”, que se necesita para hacer funcionar el generador de energía que mantiene la nevera funcionando y los ventiladores que tanto necesitan para el bienestar de su suegra de 72 años. “Conforme las cosas van avanzando, los vecinos se comparten lo poco que tienen”, agregó.

Roberto y Ada enviaron a la isla un total de 150 libras de suplidos y artículos, gracias a un sobrino que les cedió el beneficio que la aerolínea donde trabaja le diera a sus empleados para hacer envíos gratis debido al huracán.

“Enviamos enlatados de verdura, pollo, salmón, harina de café, arroz, baterías y linternas,” dijo Ada y añadió que no olvida a varios amigos con quienes no ha logrado todavía comunicarse y dice tener esperanza de que estén bien y “sepan que los tengo en mis oraciones”.

Además de atender a la Parroquia de

San Judas, la familia Colón también asiste a las parroquias de San José y San Mateo de Arlington y señala que se sintieron muy “emocionados” hace unas semanas cuando en la Parroquia de San Mateo oraron y dedicaron la segunda colecta a todos los damnificados del huracán Harvey, Irma y María, además del terremoto en México.

“Se nos salieron las lágrimas al ver que tuvieron unos minutos para nuestra bella isla”, aseguró Ada muy agradecida.

El obispo Michael Olson anunció segundas colectas a través de la diócesis el 7-8 de octubre para asistir a los devastados por los terremotos en México y por el Huracán María en el Caribe.

Roberto dice que su fe y solidaridad se mantendrán fuertes para ayudar, pues “cuando uno tiene fe en Dios, todo se puede... compartiendo de lo que uno tiene y privándose de cosas que uno hacía antes, eso es lo que estamos haciendo nosotros”, dijo.

María es el huracán más fuerte que ha azotado a Puerto Rico desde 1928. Hasta el 15 de octubre, el número de muertos se situó en 48. 📍

VIVIENDO EL TEMBLOR

El Padre Stephen Jasso dice que estando en manos de Dios no existe el miedo

Por Violeta Rocha

El miedo nos puede paralizar ante una tragedia, pero estar cerca de Dios da las fuerzas para avanzar y ayudar al hermano en necesidad. Esa ha sido la reacción de la que el Padre Stephen Jasso, párroco de la Iglesia de Todos los Santos en Fort Worth, ha sido testigo tras no uno, sino los dos más impactantes terremotos que han afectado a México, en los últimos 100 años.

Siendo encargado de la casa de formación para el sacerdocio en México, el Padre Jasso, vivió el terremoto de 1985, y coincidiendo con un viaje sacerdotal exactamente 32 años después, sintió temblar nuevamente el suelo mexicano, durante el recio sismo con magnitud de 7.1 que azotó los estados de Puebla, Morelos y Cd. de México el pasado 19 de septiembre.

“El terremoto fue muy fuerte, se mecieron mucho los edificios... toda la gente de los varios otros edificios salió para estar en la calle,” narró el Padre Jasso. Pero “a la 1:14 p.m. comenzó realmente el terremoto, el sismo, entonces sí fue grave,” dijo, explicando que él se encontraba en el primero de cuatro pisos del edificio que

aloja a la Iglesia Divina Providencia, en la Colonia del Valle, zona donde hubo 2 de 38 edificios derrumbados en un área de tres colonias.

Ante el dolor “la generosidad de la juventud mexicana”, ha sido la esperanza para salir de “los escombros”, señala el padre originario de Waco, Texas, de padres mexicanos, quien transportándose en taxi pudo observar a varios jóvenes caminando con mochila a la espalda y pala en mano, determinados a ayudar en la zona de desastre.

Agradeciendo a Dios que “todavía estoy vivo”, el Padre Jasso aseguró que sabe que son desastres naturales y que “Dios no ha creado el mundo para destruirlo, sino para llevarlo a un desarrollo de perfección,” y lejos de sentir miedo o debilitar su fe, la fortalece, “cuando estás bien con Dios, te preocupan los demás, te preocupa tu hermano... la juventud de México, fue lo que hizo, ayudar sin peros, quitando trozos de ladrillo, de cemento. ¡Qué maravilla, qué gente tan generosa!” afirmó.

El sacerdote franciscano de 83 años de edad, estaba en la capital del país,

desde el 18 de septiembre para la Misa en la Basílica de Guadalupe del XX Aniversario de la provincia en México de la Orden Franciscana de la Tercera Orden Regular (TOR, por sus siglas en español), al siguiente día tuvo dos juntas para organizar eventos de recaudación de fondos para vocaciones Franciscanas, coincidiendo con la fecha del terremoto.

En su parroquia de Todos Los Santos, se planea realizar una colecta durante las Misas Dominicales para ayudar a las víctimas de los recientes desastres naturales, este domingo 8 de octubre para Puerto Rico y el domingo 15 de octubre para México.

Ante tragedias como éstas, vivir preparados para el futuro manteniendo una buena relación con Dios y no tener temor, sino actuar para el bien de los demás, es la invitación del Padre Jasso, “El llamado es rápido y vas porque Dios es quien te llama a ayudar a tus hermanos,” dijo.

El obispo Michael Olson anunció segundas colectas a través de la diócesis el 7-8 de octubre para asistir a los devastados por los terremotos en México y por el Huracán María en el Caribe. 🇲🇽

Los rescatistas buscan sobrevivientes en los escombros de los edificios colapsados el 20 de septiembre en la ciudad de México. El terremoto de magnitud 7.1 que afectó el 19 de septiembre al sureste de la ciudad, matando a cientos. (Foto CNS/José Mendez, EPA)

ESCUCHANDO SUS HISTORIAS

En el corazón del debate de inmigración esta una persona humana y su viaje

Por Susan Moses
Fotos por Juan Guajardo

El 27 de septiembre el Papa Francisco lanzó a nivel mundial la campaña de dos años “Compartir el viaje”, con el fin de promover encuentros con los migrantes, mientras se encontraba reunido con cientos de refugiados e inmigrantes en la Plaza de San Pedro.

Esa misma tarde, el Obispo Michael Olson respondió a la llamada del Papa Francisco de dar la bienvenida y acoger al forastero al reunirse en Caridades Católicas de Fort Worth con emigrantes de cuatro países diferentes.

Según el Obispo Olson, “el Papa está preocupado especialmente de que perdamos de vista las historias humanas de los refugiados y que las personas no tengan un rostro, ni nombre ni voz cuando son agrupadas bajo el nombre de refugiados. Lo que está en juego es su sentido de pertenencia a una familia y su pertenencia a una comunidad”.

El obispo comentó que la hostilidad hacia los migrantes es alimentada por el miedo, la ignorancia y la apatía — todo lo cual podría ser aminorado a través de encuentros personales con los migrantes y los refugiados.

Le dijo a los migrantes: “Tenemos que continuar esta conversación dentro de la sociedad. . . para ayudar a que las voces de los demás sean escuchadas, para llevarlos adelante, porque hacen su aportación a la sociedad, pertenecen a la misma y son necesarios”.

En solidaridad con el Santo Padre, el obispo compartió el viaje con:

DOMINGO GONZÁLEZ, DE MÉXICO

Después de trabajar por más de una docena de años en la construcción, Domingo González lanzó su propio negocio de servicios públicos subterráneos y ya tiene seis empleados. Su familia está también creciendo, tiene dos hijas y un hijo en camino. Sin embargo, González teme que su floreciente negocio y familia desaparezcan. Como uno de los “soñadores” en este país, teme que el programa DACA termine y que a él lo separen de su esposa y de sus hijos.

González llegó a los Estados Unidos de México con su familia cuando tenía 14 años. Al principio, la vio sólo como una gran nación, con personas extraordinarias y con más oportunidades para una vida mejor. Ahora se siente que no es bienvenido, incluso odiado.

“El Presidente y el Congreso y el resto del pueblo necesitan encontrar una mejor solución”, dijo González. “DACA no es sólo un permiso de trabajo, se trata de las vidas y las familias.”

AMANI STEPHANE, DE LA REPÚBLICA DEMOCRÁTICA DEL CONGO

Amani Stephane quiere que la gente sepa que los refugiados son contribuyentes. “Cuando se les da la oportunidad,

devuelven a la sociedad”.

Nacido en la “tribu equivocada” de la República Democrática del Congo, Stephane creció con el rechazo y la discriminación, y cuando estalló la guerra civil, la intolerancia llegó a los asesinatos. Temiendo por su vida, dejó su trabajo como farmacéutico y junto con su esposa buscaron asilo en los Estados Unidos. Su primer trabajo en este país fue lavar la ropa en un hogar de ancianos.

Desde entonces, Stephane ha obtenido una maestría en salud mental. Él y su esposa son dueños de su casa, donde están criando a sus cuatro hijos. Él trabaja con los refugiados en Caridades Católicas Fort Worth y admira su capacidad de recuperación. Según Stephane, los refugiados llegan aquí en busca de seguridad y trabajan duro para establecerse y contribuir a su nueva comunidad.

HUSSAIN AL MFTOOL, DE IRAK

Hussain Al Mftool era objeto de persecución porque trabajaba en Irak para una compañía internacional de comunicaciones que llevaba a cabo negocios con el gobierno de los Estados Unidos. Cuando sus hijos caminaban a la escuela, él los seguía de cerca para asegurarse de que no fueran secuestrados. Antes de conducir su coche buscaba debajo del mismo para ver que no había una bomba. No se sentía seguro en el mercado, porque “te conocen y saben

Refugiados e inmigrantes comparten sus historias con el Obispo Michael Olson y con Heather Reynolds, presidente y directora ejecutiva de Caridades Catolicas.



Ru Hta Dun



Amani Stephane



Hussain Al Mftool

dónde trabajas”.

La vida de Al Mftool pudo haber sido salvada gracias a su visa de Inmigrante Especial. Llegó en enero a Fort Worth con su esposa y sus dos hijos. Añadió que “ahora todo es posible”. Sus hijos están felices de poder jugar afuera y les va muy bien en el quinto y tercer grado.

Al Mftool le gusta su trabajo en un almacén al por menor, pero está muy emocionado de que en los Estados Unidos “cualquier persona puede estudiar”. Planea tomar clases en Tarrant County College el próximo semestre para obtener un grado de administración de negocios para poder realizar sus sueños “paso a paso”.

RU HTA DUN, DE MYANMAR

Ru Hta Dun se ha enfrentado a enormes desafíos en su vida. Sobrevivir

a la persecución en su tierra natal de Myanmar. Perder a su marido a causa de la malaria. Dejar a su hijo menor con su hermana cuando ella y su hija huyeron del país. Caminar por la noche hasta una comunidad de refugiados en Malasia. Vivir cuatro años con la preocupación de que cualquier recurso que tenían podía ser robado.

Sin embargo, su actitud es la de estar agradecida. Debido a la “bienvenida que recibió en América” hace ocho años se siente segura. Trabaja como administradora de casos del programa de reasentamiento de refugiados de Caridades Católicas Fort Worth.

Se hizo ciudadana de los EE.UU., compró una casa, su hija estudia Ciencia Aeronáutica en una universidad y recientemente obtuvo una licencia de piloto.



Domingo y Flor Gonzalez

Dun dijo: “Los refugiados dejan todo lo que tienen. No es fácil comenzar una nueva vida en un nuevo país”.

Pero ella no lamenta su decisión de haber dejado a Myanmar hace 12 años.

“Espero una vida segura. Sueño con un futuro brillante para mis hijos. Y hoy, todos mis sueños se hacen realidad”. 🇺🇸

I certify that all information furnished on this form is true and complete. /s/ Juan Guajardo, Editor

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Catholic Schools Office announces free/reduced lunch, milk programs

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

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

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

Under current guidelines, applicants for the free and

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

Everyone wanting to participate in the program must apply again this year at their respective schools, including children who qualified for free/reduced-price meals during the last school year.

A child must be registered in school before an application will be accepted. Participants will be notified within one week after applying if their children qualify for free or reduced-price lunches or milk.

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

From Page 56

He's especially well known and loved by the faith community at St. Thomas the Apostle Parish where he celebrated his Jubilee Mass on Sept. 9.

Friends and family from across the country gathered inside the church to honor a man who entered the seminary in 1958 after witnessing the care and compassion of a military chaplain. A farm boy who joined the Air Force after high school graduation, the recruit was impressed with Oblate Father Neil Enright's "presence" to the troops.

"He'd walk the flight line and we'd see him in the dining hall or baseball field where we recreated," Fr. Jerry recalled. "He was just very, very present to the young airmen on base and I began to think it looked like an interesting life."

The flight engineer was drawn to the Oblate Fathers of Mary Immaculate because of the order's mission to "preach the Gospel to the poor wherever we find the poor."

And the word "poor" doesn't necessarily mean someone's empty wallet.

"We're all poor at heart," the priest observed. "We all need the Gospel message regardless of what our financial status is."

Ordained an Oblate Father on Sept. 9, 1967 at his home parish, St. Stephen in Phoenix, N.Y., Fr. Jerry left the religious community in the early 2000s because of his sister's health. Prior to that, he spent 30 years following in his mentor's footsteps as an Air Force chaplain assigned to Shaw Air Force Base in Sumter, S.C., and then military posts in Turkey, Korea, Japan, and England.

As a priest gifted with an ability to connect with people, Fr. Jerry has ministered to the "poor in spirit" in some unusual places — like stock car races. Intrigued by speed from the time he was a teenager, the energetic pastor began racing late model cars when he was assigned to a parish in International Falls, Minn.

"I got on the pit crew of one of my parishioners and did that for about a year," he said, explaining how he learned the intricacies of the sport. "The next year, I

built my own car and began racing in 1969."

For the next 30 years the pastor raced wherever he was stationed, earning the nickname "Honkin' Padre."

But his time at the track wasn't just about rounding the corners at record speed.

"I ministered to pit crews, heard confessions, and would give the invocation before the race. At bigger events, I would have Mass," said the amateur driver who was never seriously injured. "I was their padre if they needed or wanted to talk to me."

During a race in S.C., one of his competitors suffered a heart attack. Officials stopped the race and Fr. Jerry ran to the stopped car.

"I didn't know if he was Catholic or not but I always carried the holy oils with me," he explained. "I got them out of the glove box in my truck and anointed him."

His reputation as the Honkin' Padre introduced him to another traveling congregation — circus people. Whenever the Ringling Bros. and Barnum & Bailey show rolled into Fort Worth, the performers would contact Fr. Jerry for Sunday Mass. The menagerie of lion tamers and trapeze artists impressed the visiting priest.

The circus had its own Mass kit that traveled with the troupe.

"It was kept in one box with nothing else around it," he added, describing the care shown. "Everything was in perfect shape, like you'd find in a sacristy. It was unbelievable."

Fr. Jerry would celebrate Mass in a room on a table with a perfectly white tablecloth. Circus members set up the altar and served as lectors.

"They were very down to earth — just like people in any walk of life," he observed. "Performing was their skill and



Fr. Jerry Ward celebrates the 50th anniversary of his ordination Sept. 9 during a Mass at St. Thomas the Apostle Parish in Fort Worth. (NTC photo/Ben Torres)

vocation."

It's easy to see how the high-energy entertainers could relate to the former racecar driver who now restores and sells old tractors. His trip to Darrington prison, 50 years ago, taught him a valuable lesson in discipleship.

At the end of that memorable Christmas Mass, an inmate approached Fr. Jerry to say, "Hey, chaplain, I noticed you seemed a little nervous."

The young priest admitted his uneasiness.

"Next time you come, chap," the prisoner advised, "just treat us like people."

Those words of encouragement stay with Fr. Jerry.

"For the past 50 years, I've tried to do just that — treat people like people," he said. "Our Lord gives us many examples of how to treat others. As we live this life, it's probably one of the most important and toughest things we do." 🇺🇸

PLANES, CIRCUS TRAINS, & AUTOMOBILES

In 50 years of priesthood, Fr. Jerry Ward serves people where they are: the air field, the Big Top, and the race track.



Photo courtesy/Fr. Jerry Ward

◀ *Father Jerry Ward (left) with Richard Petty during the Pocono Raceway Summer 500 time trials in 1987.*

If you ask Father Jerome “Jerry” Ward to capture his priesthood in one memory, he takes a moment — but only a moment — to think about it.

In a soft voice, he begins talking about Christmas Eve 1967 as if it were yesterday. Ordained a few months earlier, the upstate New York native prepared to celebrate his first Christmas Mass as a priest.

The liturgy’s setting wasn’t your usual cozy, poinsettia-filled sanctuary but the

austere and grim confines of Darrington — a men’s prison outside Houston.

“I was only ordained a few weeks and I remember walking down the crosswalk,” said Fr. Jerry, who volunteered for the holiday service. “It was cold, dark, and the walls were sweating with moisture.”

The young, anxious priest was also perspiring. Darrington was a pretty rough place with a troubled inmate population. The visiting chaplain wondered how the prisoners would receive him.

“I wanted to come across in a very pastoral, caring way,” Fr. Jerry explained.

His worries disappeared as the sound of a Christmas carol reverberated through the cellblock.

“I thought to myself, well, if these guys who are locked up can sing ‘O Little Town

of Bethlehem,’ I guess I’ll be okay.”

Ministering to all kinds of people, wherever they are in life, defines Fr. Jerry’s priesthood. For 50 years, the longtime military chaplain has shepherded an eclectic group of parishioners — from racecar drivers to ranchers.

His biggest challenge? Finding enough pastoral time to meet everyone’s needs.

Technically, Fr. Jerry is a diocesan priest for the Diocese of Charleston, S.C. Since moving to Fort Worth in 2004 to care for his sister, Mary Agnes Ward, the 80-year-old retiree has assisted local pastors by celebrating weekend Masses, hearing confessions, and “going wherever Bishop [Michael] Olson needs me.”

Continued on Page 55