

BRINGING THE GOOD NEWS TO THE DIOCESE OF FORT WORTH



NORTH TEXAS CATHOLIC



THE GROWING CHURCH

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FOR US, NOT AGAINST US

Recently, Catholic author, blogger, and radio host Jennifer Fulwiler experienced something that I too have encountered more and more of recently.

In what was meant as a moment of gratitude for our ability to walk into our Catholic churches for a quiet moment of meditation without paying admission, she posted a brief Twitter video of the inside of her home parish here in the great state of Texas. Her tweet read, “Every time I walk in our parish church to sit for a moment, I think ‘I can’t believe this is free.’”

Moments later the boo birds came out *en masse*. It was a sight to behold — bringing to mind all the complainers and critics in the *Book of Numbers*.

One person took a swipe for the church not being “traditional” enough for their tastes. (The church was objectively very traditional.)

Another jeered, “They do expect you to put something in the collection plate. Every good Catholic knows about tithing.”

And yet another added, “It is not free, it cost Jesus His life,” as if Fulwiler, a former atheist who researched her way into the Catholic Church, didn’t know that.

In Fulwiler’s words, the tweet was simply “a video of a pretty church.” Instead, “#CatholicTwitter” swerved four lanes out of its way just to run her over.

I wish that were an isolated incident, but we Catholics can insult with the best of them. Fulwiler is far from the only Catholic target attacked by her fellow “Catholics.” Just look at the disrespect Pope Francis gets on social media. After working for the Catholic Church for 10 years, I can confidently say that the Catholic population is not exempt from bullying, bitterness, and unjust condemnation in the cyber realm.

We must do better. After washing the feet of the Apostles, did not Jesus say, “This is how all will know you are my disciples, if you have love for one another” (*John 13:35*)? To undo pride, arrogance, and division (all things that the devil loves to sow), we must be like our King of Kings: humble, kind, and charitable to others — seeking to build bridges, not walls; seeking to welcome, not divide.

We, who are blessed to call ourselves children of God through our Baptism, must do better at reminding ourselves that “whoever is not against you is for you” (*Luke 9:50*).

We would do well to recall that we will be judged by the same measure with which we measured (*Matthew 7:1-2*). We will be welcomed by the Father in the same way we welcomed. We would do well to ask ourselves before posting anything to social media: “Is this building up the Kingdom of God?”

Juan Guajardo, Editor

Father Robert McTeigue, SJ, a professor, author, and radio host, spoke after the Red Mass for those in legal professions. (NTC/Ben Torres)



Invoking the Advocate — for advocates

FORT WORTH —

Whatever vocation you serve in life, everything begins with the Eucharist, explained Robert Gieb, an early proponent of the local Red Mass.

So, when the Fort Worth lawyer organized an evening for attorneys, judges, and civil servants to grow in their Catholic faith, his planning started with Mass.

“We believe that Jesus Christ is the Lord of history and the Lord of law. When we look at the Eucharist, we have Him here with us today,” said Gieb. Then, Catholics must take Him into society “and reclaim the public square.”

At the 14th annual Red Mass, held Sept. 26 at St. Patrick Cathedral, Bishop Michael Olson began by invoking the Holy Spirit to bless and guide the legal community so that lawyers and public officials would promote the common good, truth, and justice in society.

The Holy Spirit was summoned throughout the celebration of the Mass — in

the hymns sung by the Nolan Catholic High School choir, in the readings, in Bishop Olson’s homily, and even in the red chasubles worn by the bishop and nine other priests at the Mass.

“The vocation of advocacy of lawyers requires a selfless life ordered by reason and informed by faith,” Bishop Olson said. “It requires a commitment to the truth in order to guide sound moral judgment.”

Father Robert McTeigue, SJ, a professor of philosophy and theology, helped shed light on Catholic teaching with his talk after Mass, “Appealing to Conscience as a First and Last Resort.”

“Far from being the universal excuse for all behavior, conscience is our moral compass that must be harmonized by universal moral truths; reinforced by the virtuous love of God, self, and neighbor; illumined by revelation; and strengthened by grace,” Fr. McTeigue explained.

Saint’s daughter to speak after Respect Life Mass

COLLEYVILLE — Bishop Michael Olson has moved the annual diocesan Respect Life Mass to Tuesday, April 28, 2020, the feast day of Saint Gianna Beretta Molla, an Italian pediatrician, wife, and working mother who chose life for her unborn child over her own life.

After the Mass, St. Gianna’s surviving child, Dr. Gianna Emanuela Molla, will speak and a reception will follow.

Bishop Olson said, “I’m delighted to welcome Dr. Gianna Molla to offer her very personal witness to human dignity and the right to life.”

The bishop will celebrate the 2020 Respect

Life Mass at 6 p.m. at Good Shepherd Church in Colleyville.

Previously, the diocesan Respect Life Mass was held in January, near the date of the *Roe v. Wade* Supreme Court decision that legalized abortion.

According to the bishop, “The change of this date was prompted in part by the desire of many to be present at the

National Mass and March for Life, including me.”

Many Catholics from North Texas, especially youth, attend the National Prayer Vigil for Life Mass and National March for Life in Washington, D.C., each year. The national events are scheduled for January 23-24, 2020.



Dr. Gianna
Emanuela Molla



Betty Garcia prays in front of a statue of the Blessed Virgin Mary on the property of San Mateo Chapel of Ease. (NTC/Juan Guajardo)

First Friday Adoration begins at San Mateo Chapel of Ease

FORT WORTH — With renovations completed, San Mateo Chapel of Ease is open to the faithful for Adoration on the first Friday of each month and for Mass twice a year.

The chapel is open on the first Friday of each month from 1 to 4 p.m. for exposition and Adoration of the Blessed Sacrament. Adoration is led by priests or deacons from St. Patrick Cathedral.

During Adoration, worshippers are asked to pray for vocations to the priesthood and religious life while visiting the chapel.

On September 21, the chapel held Mass in honor of the feast day of its patron, Saint Matthew. The Mass was celebrated by Msgr. E. James Hart, Chancellor and Moderator of the Curia.

“This is a wonderful occasion,” Msgr. Hart said as people waited to enter the building. “It’s the beginning of a new chapter in the life of San Mateo.”

Bishop Michael Olson

by decree stated that the chapel of ease will continue opening annually for Mass on the feast day of St. Matthew and on the dedication date of San Mateo, which is March 1. In 2020, the dedication day Mass will be Sunday, March 1 at 6 p.m.

San Mateo Chapel of Ease will be open only during the times of Mass and Adoration services. A Chapel of Ease is a supplementary chapel maintained to accommodate people living at a distance from their parish church.

Located east of the intersection of Vickery Boulevard and Montgomery Street near downtown, San Mateo operated as a mission of St. Patrick Cathedral Parish for about 70 years.

Repairs totaling \$300,000 were made to the mission-style building, which was vandalized and sustained considerable water damage.

— Joan Kurkowski-Gillen

New principal takes reins of St. Mary School Mustangs

GAINESVILLE — Kim Otto, the new principal of St. Mary Catholic School in Gainesville, begins each school day helping unload students from cars. “I want to let them know that I’m glad they are here,” she explained.

Likewise, she is glad to be at the 128-year-old institution. She said, “I wake up every morning and thank the Lord that I’ve been given this opportunity. It’s such a blessing. I truly feel that He called me, and I pray that He will work through me to do His will.”

Otto brings 32 years of experience as a teacher, principal, and director of special education in the Gainesville and Lindsay school districts. Plus, for years she taught catechesis

and sacramental preparation classes at St. Mary Church, where she’s been a parishioner for 40 years.

Coming from the public school system, Otto is pleased to “intertwine excellence in education with the students’ spiritual development.”

She plans to continue the school’s tradition of living the faith and passing it on.

The principal explained, “We want to produce lifelong learners, not just in their academics but in their Catholic faith.” Community service, frequent prayer, and the practice of “loving one another, just like Jesus wants us to do” help foster the students’ spiritual development.



Kim Otto



A Dominican nun applauds during the 40 Days for Life Kickoff Rally Sept. 25. (NTC/Juan Guajardo)

Hundreds gather to pray at 40 Days for Life kickoff

FORT WORTH — More than 300 people lined the sidewalks Sept. 25 during the annual kickoff rally for Fort Worth's 40 Days for Life campaign.

The peaceful prayer vigil occurs on the Planned Parenthood sidewalk on John Ryan Drive in southwest Fort Worth.

The kickoff began with Father Maurice Moon, chaplain at Nolan Catholic High School, leading the crowd in praying a litany and penitential Psalm. He encouraged

attendees to not take praying for an end to abortion lightly.

"We need prayer more than ever to come back to our Lord and to help others come back to our Lord and to know His love and mercy at this time," Fr. Moon said. He recommended participants pray a Rosary daily — not only for the extent of the 40 Days for Life campaign — but for the rest of their lives.

— Michelle McDaniel

OFFICIAL ASSIGNMENTS

REV. PRAKASH DIAS, SAC

Parochial Vicar at St. John the Baptizer Parish in Bridgeport, St. Mary Parish in Jacksboro, and Assumption of the Blessed Virgin Mary Parish in Decatur, has been appointed Pastor at Sacred Heart of Jesus Parish in Breckenridge and Jesus of Nazareth Parish in Albany, effective Sept. 20.

REV. MIGUEL ANGEL GONZALEZ-LOPEZ, TOR

New to the Diocese of Fort Worth, has been appointed Parochial Administrator at All Saints Parish in Fort Worth, effective Sept. 12.

REV. BENJAMIN HEMBROM, TOR

Parochial Vicar at St. Thomas the Apostle Parish in Fort Worth, has been appointed Pastor of the same parish, effective Dec. 1.

REV. ANGEL INFANTE HERNANDEZ, TOR

Parochial Administrator at All Saints Parish in Fort Worth, has

been appointed Parochial Vicar of the same parish, effective Sept. 12.

REV. MATHEW KAVIPURAYIDAM, TOR

Pastor at St. Thomas the Apostle Parish in Fort Worth, has been appointed Parochial Vicar of the same parish, effective Dec. 1.

REV. BRIJIL LAWRENCE, SAC

Pastor at Sacred Heart of Jesus Parish in Breckenridge and Jesus of Nazareth Parish in Albany, has been appointed Pastor at Immaculate Heart of Mary Parish in Abbott and Nativity of the Blessed Virgin Mary Parish in Penelope and Director of the Propagation of the Faith and Chairman of the Diocesan Mission Council, effective Sept. 20.

REV. PETER WARE

Parochial Vicar at St. Joseph in Arlington, has been recalled by his diocese, effective Sept. 3.

In Memoriam

REV. JOHN SOSTRICH

September 20, 2019



Father John Sostrich, 89, was a native of Strawn, Texas. He enlisted in the U.S. Navy during the Korean War. After his discharge, he was ordained a priest for the Diocese of San Diego and re-enlisted in the Navy, serving in Vietnam. In 2015, he returned to Texas.

Full obituaries are available at NorthTexasCatholic.org.



From left, Sister Mary Jean Warmuth, Sister Mary Dorothy Powers, Bishop Michael Olson, Sister Mary Elaine Breen, Sister Joan Markey, and Sister Jane Conway pose after Bishop Olson celebrated Mass for the 65th anniversary of their vows to the Sisters of Saint Mary of Namur. (NTC/Rodger Mallison)

325 years of CONSECRATED LIFE

Five Sisters of St. Mary of Namur celebrated their 65th jubilee of serving the Lord and His Church

By Joan Kurkowski-Gillen

Later this year, the Sisters of St. Mary of Namur will mark a milestone anniversary: 200 years as a religious order. But before then, five of those sisters were honored for anniversaries of their own Sept. 15 during a Mass and luncheon held at Our Lady of Victory Center in Fort Worth.

Sister Mary Elaine Breen, Sister Jane Conway, Sister Joan Markey, Sister Mary Dorothy Powers, and Sister Mary Jean

Warmuth marked 65 years with the religious order by renewing vows of poverty, chastity, and obedience before a gathering of friends, family, and fellow sisters.

“The Lord receives your gift. May you receive God’s blessing,” the order’s provincial, Sister Gabriela Martinez, said at the end of the brief ritual.

Bishop Michael Olson, the Mass celebrant, offered prayers of gratitude for the five sisters who were called by Christ and followed Him into religious life.

“Our ministry is a response to Christ’s

call, but it is also something we share,” he said, addressing the jubilarians. “Particularly in religious life, it’s a ministry you share as members of a community and part of a tradition.”

The community has existed since 1819, and since then members of the Belgian-based congregation have touched millions of lives around the globe through education, healthcare, and missionary outreach.

“The Sisters of St. Mary of Namur

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will celebrate 200 years of history and that history is made up of women who are heroes,” enthused Sr. Gabriela. “They are women who give of themselves always and are witnesses to God’s love for all.”

Bishop Olson recalled the order’s early days in Belgium. Encouraged by their pastor, two women combined religious instruction with sewing lessons to educate impoverished girls in Namur. Their ministry

quickly flourished beyond the parish.

“They went out to find the lost sheep,” the bishop said, referencing Sunday’s Gospel (*Lk. 15:1-10*). “Early in their life in Namur, they reached out to young women who otherwise would have been lost and overlooked.”

The Sisters of St. Mary continue to help the poor who often fall through the cracks of society.

“Through your charisma and ministry as sisters, you’ve always been there to prevent

the fall,” he pointed out. “And to those who do fall, you pull them out of the crevice.”

Saying “yes” to the call of Christ each and every moment of the day takes courage, the bishop added.

“May the Lord bless you and your community with great joy, peace, and the ongoing love of Christ that never fails,” he said in closing.

Many of Sr. Mary Elaine’s family members joined her for the celebration. A graduate of Our Lady of Victory Academy,



Sr. Mary Frances Serafino, SSMN, renews her vows at a jubilee Mass celebrating her 70 years of consecrated life at Holy Family Church. (NTC/Rodger Mallison)

Renewing 70 years of sacred vows

The angelic voices of children rising from the choir loft inside Holy Family Church seemed an entirely fitting way to honor Sister Mary Frances Serafino, SSMN, during the Sept. 28 Jubilee Mass marking her 70 years in religious life.

One of her early assignments as a Sister of St. Mary of Namur was helping students at St. Alice School (now Holy Family School) learn Mass hymns. After teaching second and sixth grade, the young educator was named principal of the growing campus in west Fort Worth.

“In addition to being principal, she taught choir,” explained Sister Gabriela

Martinez, SSMN, provincial of the congregation’s western region. “She played the organ and sang Gregorian liturgies with them. So it’s very appropriate that the children’s choir is singing today.”

A large portion of Sr. Mary Frances’ adult life was spent teaching youngsters in Catholic schools. Ironically, she attended Catholic school as a student only once. After graduating from a public high school, the Duncanville resident enrolled in Our Lady of Victory College, operated by the Sisters of St. Mary. It was a year that changed her life.

In 1948, a large gathering of Sisters of St. Mary converged on the college to

make a three-day retreat. Undergraduates were invited to join them.

“In those three days of silence, praying with the sisters, I could feel the energy of it,” Sr. Mary Frances recalled. “I felt filled with a sense of God from the top of my head to the bottom of my toes. It was powerful and it stayed with me.”

Overwhelmed, the college freshman tried to “run away” from the feeling and transferred to North Texas State Teachers College for her sophomore year.

“I didn’t know anything about the life of a nun and I never thought about becoming one,” she admitted. “I love beauty and putting the right things together. I wanted to be a fashion designer or interior decorator.”

When the feelings persisted, she sought advice from a religious sister who taught her catechism when she was younger.

“She said, ‘I think you have a vocation,’ and I began to realize that more and more,” Sr. Mary Frances continued. “Two days before my 19th birthday, on February 2, 1949, I entered the Sisters of St. Mary. My parents couldn’t believe it. They didn’t see it coming.”

During her years of Church service, Sr. Mary Frances coordinated religious education for parishes and Catholic schools in the Diocese of Fort Worth and worked as a pastoral associate or religious education director at several parishes. In 1989, she founded the Dolphin Tales bookstore and began a ministry that continues today — spiritual direction.

“I listen to their story to help them listen to their story,” emphasized the 89-year-old, who meets with about 15 different women once a month. “There’s something stirring in them. The women are seeking God and find Him at a deeper and deeper level.” 🇺🇸

she entered the convent as an 18-year-old and became a registered nurse in 1960. The healthcare professional went on to become a midwife in the Congo and worked at the order's hospital and dispensary in Rwanda during her career. Sr. Mary Elaine used her medical expertise to help design OLV's infirmary.

"It's been a wonderful 65 years," she told the *North Texas Catholic*.

Her brother, Michael Breen, said their mother always wanted a sister and priest in the family. His sibling fulfilled part of that dream.

"She was so proud of Elaine and would be so happy today," he said.

Sr. Mary Dorothy Powers referred to her 65 years as a Sister of St. Mary as a "wonderful roller coaster ride. If I could do it all over again, I would in an instant."

After earning a degree in Spanish language and literature in Mexico, she taught Spanish at Nolan Catholic High School and later served as principal at two Catholic elementary schools. The OLV graduate returned to Mexico and co-founded a mission of the Sisters of St. Mary in Zihuatanejo, Mexico along with Sr. Gabriela. After retiring from her position as director of religious education at St. Joseph Parish, Sr. Dorothy was named co-director of formation and is now part of the order's leadership team.

"The future of the Sisters of St. Mary is up to God. We'll go where God leads us and answer the needs that are there," she said. "We pray there are other women who are inspired and will listen to God's call."

Sr. Joan Markey served six years as provincial for the order's western province and looks back on that time with fondness.

"The sisters are so engaged and giving" observed the Wichita Falls native who earned undergraduate and advanced degrees in English from the University of Dallas and Rice University and a master's degree in library science from the University of North Texas. "They have such enthusiasm and ideas."

Her apostolate included working as a teacher or administrator at the elementary, high school, and college levels.

Hymns sang at the Jubilee Mass were accompanied on the piano by Sister Jane Conway, one of the day's honorees.

"I have always loved music, and my



From left: Sr. Gabriela Martinez, Sr. Mary Dorothy Powers, and Sr. Mary Jean Warmuth listen to Bishop Olson's homily. (NTC/Rodger Mallison)



From left: Sr. Joan Markey and Sr. Mary Elaine Breen are greeted by well-wishers during the sign of peace. (NTC/Rodger Mallison)

parents and the sisters nurtured that," said Sr. Mary Jane, who first met the Sisters of St. Mary as a first-grader in Dallas and later attended OLV.

The accomplished musician taught at OLV Academy and Nolan Catholic High School when it opened in 1961. At the University of St. Thomas in Houston, she chaired the music department and was an instructor in applied music, theory, and chamber music.

"What's the best part of being a sister? It's living with people who have similar aspirations," she said. "I like to teach and was able to do that."

Sr. Mary Jean Warmuth still remembers the first time she walked into a classroom. There were 54 boys and girls sitting in a first-grade classroom at St. Alice (now Holy Family) School. A few years later, the Wichita Falls native took time off from teaching to become a licensed vocational nurse at St. Joseph Hospital in Fort Worth. She later returned to the classroom and served there until retirement.

"I remember a lot of my students and they remember me when they see this," she said pointing to her blue veil. "I spent close to 50 years in the classroom. It was always so rewarding." 🇹🇽

From STRUGGLE to SUCCESS

Learning specialists in diocesan schools help students with learning differences map paths to academic accomplishment



By **Sandra Engelland**

In supporting students who struggle in the classroom, educators in the Diocese of Fort Worth are “expanding the box” of who can benefit from a Catholic education.

Years ago, a student with learning differences such as dyslexia or autism would have to attend public school to receive extra help and targeted instruction.

“If kids didn’t fit into the box, we couldn’t help them,” said Jenny McNulty, a learning specialist who serves all 19 campuses in the diocese. “We’re working now to expand that box and successfully teach every student who walks through the door.”

With the growing number of learning specialists in the diocese, students and their families are now finding the resources they need in the diocese’s Catholic schools.

Several campuses have learning

specialists who work with the struggling student, parents, teachers, and administrators to determine what the child needs to be successful at school and to create a game plan for everyone to follow.

As a learning specialist for the diocese, McNulty works primarily with faculty to train them in understanding what accommodations a student with learning differences or disabilities may need.

The diocese-wide position is new this year and allows McNulty to help campuses without a dedicated learning specialist.

For the last several years, McNulty was a learning specialist at Nolan Catholic High School and at St. Maria Goretti Catholic School and mostly worked with students, teachers, and families.

Students who are not making progress in the classroom might have a learning disability or have a social, emotional, or medical need, McNulty said. That’s where the learning specialists get involved.

“We’re figuring out exactly what is

happening with the student and how we can help,” she said.

Some students might require extra support like dyslexia therapy or counseling, and many diocesan schools now bring in specialists on a regular basis to assist students, McNulty said.

For high school students in the diocese, several resources are available.

Jennifer Dahmer, director of learning support for students at Nolan and at Cassata High School, helps students who need accommodations (especially academic or medical) and tracks their success plans.

While Cassata has a self-paced curriculum that many students find beneficial, others want the traditional high school experience that Nolan provides, Dahmer said.

She helps families find the best options for their students and develop a strategy for success.

“We talk with students about the plan

Ana Nieves, learning support specialist and academic coach, gives Nolan Catholic High School students the tools they need to be successful. (NTC/Juan Guajardo)



so they know what they can and can't ask for," Dahmer said. "As they progress from freshmen to seniors, we want them to become more independent and also to know what they can ask for in college."

For the last few years, Nolan has also offered a study skills class for students.

Ana Nieves, learning support specialist and academic coach at Nolan, teaches the class, which focuses on such skills as note-taking, learning to do research, and best practices for taking tests.

"What I love is I'm able to give students the tools they need to be successful," Nieves said.

Students are placed in the class by the counseling department or at the request of parents.

Nieves also works in the school's learning lab, where she provides a quiet place for kids to take tests and can assist with accommodations like reading questions aloud to students.

Nieves came to Nolan several years

ago from Arlington ISD. She'd always been drawn to helping those with learning challenges and saw "an incredible change" in her own daughter after she switched from a public to a Catholic school.

When Nieves saw an opening at Nolan, she knew she wanted to apply. Now she relishes the opportunity to impact students through faith and academics.

"I truly feel like this is what I am called to do," she said.

AIMING TO REACH EVERY CHILD

The goal of "expanding the box" for more students to gain a Catholic education is not a new one.

Jennifer Pelletier, superintendent of schools in the diocese, said the ability to reach every child is "a very Catholic idea."

Just as some financial aid should be available to those who need it, so should

extra support for children to succeed in the classroom, she said.

Pelletier, McNulty, and Nieves credit one educator with playing an instrumental role in growing the learning specialist program in the diocese.

Leah Rios, now president at Nolan, was one of the first learning specialists in the diocese, working at St. Andrew Catholic School.

Several years ago, Pelletier and Rios began working on a plan to "teach teachers to better respond to individual learning needs," Pelletier said.

Rios continues training teachers in addition to her role at Nolan.

She came by her interest in helping kids with challenges when her own daughter, now 20 and a student at the University of Texas at Arlington, had trouble learning to read, write, or do math — "pretty much anything in print,"

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As a learning specialist for the diocese, Jenny McNulty helps faculty understand what accommodations a student with learning differences may need. (NTC/Rodger Mallison)

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Rios said. A bright child with a big vocabulary, her daughter often fell behind at school. She was told her daughter needed to work harder, but Rios knew how hard her daughter labored over homework.

Rios knew something was wrong, and her research led her to a dyslexia expert. The diagnosis and therapy helped her daughter succeed in school.

Then a colleague encouraged Rios to get certified as a dyslexia specialist, and she began to help many more struggling students, eventually becoming a learning specialist.

Pelletier and Rios also want to eliminate the stigma that comes with learning difficulties.

“This is not a child being lazy or just deciding they’re going to be stubborn,” Pelletier said. “We help parents understand the reason why their child is struggling so much or taking so much time.”

While teacher training and learning specialists are helping more kids succeed in the classroom, she said “there are those extreme cases we’re not able to handle — yet.” The goal is to include more and more families in parish schools, so students learn to seek God’s truth and build His kingdom.

Pelletier said, “Every child who wants a Catholic education — no matter their disability, mental or physical — should be able to attend Catholic schools.” 🇺🇸

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a grassroots FAITH

The faithful at Korean Martyrs Parish have a long history of finding their way to Christ



Yue KwangYoon, left, and Chang Yung Kang kneel and pray before receiving Communion during a Mass at Korean Martyrs Church. (NTC/Ben Torres)

By Jerry Circelli

For more than 2,000 years, since Christ first instructed His apostles to be proactive in spreading the Word of God and baptizing the believers, countless missionaries have followed His directive.

In the case of the Korean Catholics,

however, evangelizers took a reverse route. The first Christians in that nation ventured outside their own borders, discovered Christ and His Good News in a foreign land, then brought it back home.

“Our Korean Catholic history is very unique,” said Youngha Ryu, a parishioner of Korean Martyrs Church in Hurst.

“Instead, our faith started from the bottom up, not from the top down,” said

the longtime parishioner of the church and professor of biochemistry at Texas Christian University in Fort Worth.

To understand Ryu’s point and the very name of the Korean Martyrs Church, an important part of the Diocese of Fort Worth, it is necessary to look back to the year 1784.

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Jinwoo Park and his children receive communion and blessings from Fr. Woon Pil Jeong during Mass Sept. 22 at Korean Martyrs Church in Hurst. (NTC/Ben Torres)

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That year, some Koreans, who had heard about the Catholic faith from people with whom they had contact in China and Japan, sent a Confucian scholar to Beijing, China, to learn more. The scholar, Yi Seung-hun, was baptized in China, christened with the name “Peter,” and returned to Korea to establish a Catholic community there. This marked the start of the Catholic Church in Korea, not by a foreign missionary, but by a Korean grassroots effort and a native son who ventured forth and carried the Good News back to his people.

It was not easy for early Catholics in Korea to worship Christ, as their government considered their faith to be in opposition to Confucianism and the king himself.

By 1836, French missionaries arrived in Korea, surprised that many of the native people were practicing Catholics. By 1845, the first Korean-born Catholic priest, Andrew Kim Taegon, was ordained

Editor’s Note:

This is Part III of our series of historical features during the 50th anniversary of the Diocese of Fort Worth.



in Macau, China. He returned to Korea to spread the Word of God. The next year, at the age of 26, Kim was executed after trying to bring more missionaries into Korea.

In 1925, nearly 80 years after Kim’s death, Pope Pius XI beatified him. On May 6, 1984, Pope John Paul II canonized Kim and 102 other Korean martyrs in Seoul, South Korea. That day, the pope said:

“Yearning for an ever greater share in the Christian faith, your ancestors sent

one of their own in 1784 to Peking, where he was baptized. From this good seed was born the first Christian community in Korea, a community unique in the history of the . . . Church by reason of the fact that it was founded entirely by lay people. This fledgling Church, so young yet so strong in faith, withstood wave after wave of fierce persecution. Thus, in less than a century, it could already boast of some ten thousand martyrs.”

Through his insightful words and actions, St. Pope John Paul II inscribed the martyrs in the litany of Catholic saints and strengthened the faith among Koreans worldwide.

Saint Andrew Kim Taegon is venerated today as the patron saint of Korean clergy. September 20 is the saint’s feast day.

Locally, the Korean Catholic Community was strengthened by a growing group of faithful eager for a church inside the Diocese of Fort Worth. For several years, they had been attending St. Andrew Kim Church in Irving.

In July 1989, 30 adults and 10 children



Youngha Ryu, a catechist at Korean Martyrs, uses a ladder to photograph parishioners after a Mass celebrating the Feast Day of the Korean Martyrs. (NTC/Ben Torres)

assembled to form a local Catholic community. Three months later, Father Inacio Kim from the Archdiocese of Seoul, South Korea, celebrated Mass in the home of one of the faithful. Then, on Aug. 5, 1990, Fort Worth Bishop Joseph Delaney presided over a Mass at St. Mary of the Assumption Church in Fort Worth for a new Korean Catholic parish in formation.

Over the next several years, Archbishop Stephen Kim Sou Hwan, from the Archdiocese of Seoul, visited and celebrated Mass for the community.

Finally, in May 2003 the Korean Catholic faithful moved into their own church building in Hurst.

St. Andrew Kim Catholic Church,

near Washington, D.C., donated many of the interior furnishings for the local church, including an altar, a tabernacle, an ambo, a confessional, Stations of the Cross, statues, and other religious items. Originally the site of a Baptist church, the 17,000-square-foot house of God was remodeled and furnished to become the new home for local Korean Catholics.

The worship facility, with seating capacity for 375 people, was named Korean Martyrs Catholic Church in July 2003. A few months later, on Sept. 29, 2003, Bishop Delaney celebrated Mass for the new Korean Martyrs Parish in the Diocese of Fort Worth.

In 2014, Bishop Michael F. Olson

joined parishioners in celebrating their 25th anniversary as a Catholic community. The number of faithful has grown from 40 people in 1989 to nearly 300 parishioners today.

The year 2014 also marked an historic occasion for Korean Catholics, not only in the Diocese of Fort Worth, but around the world.

In August of that year, Pope Francis made a five-day visit to South Korea, where he beatified 124 martyrs.

In his homily, the pope said “the martyrs call out to us to put Christ first and to see all else in the world in relation to Him and His eternal kingdom.”

Today, the hundreds of parishioners at Korean Martyrs Church in Hurst continue to live out those words of Pope Francis.

They hail from all walks of life, including college professors, such as Youngha Ryu, to students, small business owners, laborers, and many others seeking a better way of life in the United States. What unites them is a strong belief in Jesus Christ and the Catholic Church.

“In our parish, we have many dedicated Catholics,” Ryu said. “It goes way back to our family histories. I think it runs in our blood.” 🇺🇸

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Sister Mary Francisca of the Blessed Sacrament holds a candle and smiles toward her family and friends as Mother Anne Teresa sings. (NTC/Juan Guajardo)



A HERMIT IN community

With a new name and habit, Sister Mary Francisca of the Blessed Sacrament becomes a novice at the Carmelite Monastery of Most Holy Trinity in Arlington

By Kiki Hayden

On Aug. 22, while the Carmelite nuns decorated in anticipation of the investiture, or “clothing,” of Katherine Sartorius as a novice, Sartorius took a personal retreat, praying and eating alone for the eight days before receiving her habit on her Clothing Day. Whenever she heard footsteps approaching, she snuck out a back door, disappearing like a gecko. Sartorius is good at hiding.

“The thing that always attracted me

the most about Carmel was the hiddenness of it. Just to be hidden for Him alone,” Sartorius told the *North Texas Catholic*. She felt called to the Carmelite life for as long as she can remember. As a teenager, she wrote to communities about the discernment process; her search led her to the Arlington monastery. When she first visited in January of last year, she felt nervous. “Then as soon as I got here, I felt completely at home. Within the first day, I felt like I didn’t need to look any further,” she recalled, smiling. That October, she entered Carmel as a postulant.

“[Saturday] she’s just receiving the habit with the white veil,” Mother Anne Teresa explained.

“Receiving the habit and my new name,” Sartorius added.

“Yes, I almost forgot, sorry.” Mother Anne Teresa laughed and gently patted Sartorius’s shoulder. Like a bride on her wedding day, Sartorius would receive her religious name on Clothing Day, August 24.

That Saturday, the monastery chapel was full of friends and relatives. “We basically brought all of Oklahoma with us,” said neighbor Catherine Schmidt.

The Carmelites huddled together in their enclosure, singing in soft soprano voices. Sartorius sat just behind the grille, wearing her new white veil, half hidden by large bouquets of flowers.

The Mass program announced Sartorius's new name: Sister Mary Francisca of the Blessed Sacrament.

Mass was celebrated by Bishop Michael Olson, accompanied by seven priests and three deacons — among them Deacon Kevin Sartorius, father of the new sister. Her brothers John Paul, Joseph, and Peter Sartorius served at the altar. Homilist Father John Grant spoke of the white veil: “You are... veiled like the Holy of Holies, like the tabernacle, like Our Lady.” A tear glistened on Dcn. Sartorius's cheek.

Every time her new name was mentioned, Sister Mary Francisca's smile widened.

Mass concluded with the nuns singing “*Salve Regina*.” Then the congregation slowly made their way out toward the parlor, where Sister Mary Francisca, Mother Anne Teresa, and Sister Teresa Agnes, novice mistress, greeted the many visitors.

Family friend Tosha Schiffl and her daughter Tiana approached the grille in the parlor. Arms reached both ways for a warm embrace. Crying, Tosha rested her forehead on Sister Mary Francisca's face. “I've been praying for you,” Sister Mary Francisca murmured, holding Tosha tenderly.

MORE PHOTOS

See Mass following Sr. Mary Francisca's investiture: NorthTexasCatholic.org and click on 'Photo Gallery'



“I thought I'd be really sad,” said Tiana Schiffl, bouncing, “but I feel so much joy!” Turning to Mother Anne Teresa, she explained, “I've known her since preschool and it's all she's ever wanted!”

Dcn. Sartorius requested a family photograph; the Sartorius

family gathered round — from Sister Mary Francisca's grandfather and great aunt to her six younger siblings and her cousins. Sister Mary Francisca had to stand on her tiptoes to be seen among the crowd.

In the hallway outside the parlor, Jennifer Sartorius, the novice's mother, hung back. Her eyes were dry and her smile peaceful. “I've known for a long time that this was probably her vocation,” she told the *NTC*.

When Jennifer Sartorius looked back into the parlor, Sister Mary Francisca had returned to the cloister, to days of prayer and contemplation with her new family of Carmelite nuns. “We are hermits in community,” Mother Anne Teresa explained, “Very much a family.”

Together the sisters pray for their families and friends, for priests, the unborn, the sick and suffering, the poor, and the Church. “We're praying that God's will be done and to bless all the people of the diocese and the clergy of the diocese,” Mother Anne Teresa said. ✚

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Paris Bloom co-founders Mary Kunkel and Audrey Cole (right) at TLCI Manufacturing in Dallas. (NTC/Ben Torres)

MAKING A fashion statement

Local sisters strive to bring Catholic values to the world of attire

By Kiki Hayden

At the mall, Audrey Cole and her younger sister Mary Kunkel felt isolated. Mannequins displayed dresses with plunging necklines and short skirts, designed to sexualize. Alternatives were outdated, frumpy styles. Cole and Kunkel longed for beautiful, modest dresses. Cole thought, “We must be the only people that want this!”

They weren’t.

Later, they found many Christian women online who longed for elegant, high-quality modest clothing — the antithesis of the fast-fashion industry, which sells objectification and exploitation, according to the sisters. Modest clothing garnered more respect for women because observers were more likely to treat provocatively dressed women as objects, according to published studies by behavioral science researchers Dr. Bhuvanesh Awasthi and Dr. Regan Gurung. There was a demand and a need for beautiful, modest dresses.

Furthermore, their store-bought clothing didn’t last long; it seemed wasteful to keep replacing it. Cole and Kunkel tried to find out where the clothes were sewn. “We were slightly horrified to find most of the clothing we wear in the

U.S. is made by people who are barely making [a living],” Cole told the *North Texas Catholic*.

From that dilemma, an idea was born.

FILLING A NEED

Cole, a parishioner of St. Benedict Parish in Fort Worth, along with her sister, Kunkel, co-founded Paris Bloom, a dress company that sells beautiful, modest, ethically made dresses.

One winter morning in late 2017, Cole sat on the couch of their parents’ family home in Ohio, nursing her first-born baby. Kunkel called. She was at a crossroads. She worked as a paralegal in Kentucky, and the next logical step in her career was law school. But she dreamed of starting a modest and elegant clothing company. Cole encouraged her sister to follow her inspiration.

“I said, ‘Oh, yeah, sure,’ but I didn’t think it was really a reality,” Kunkel recalled.

Cole felt convicted and determined to make a difference. “Modest clothing is empowering because it reveals a woman’s total dignity.... That’s what the Church teaches us and it’s interesting the science supports that as well,” she said.

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So Cole sent Kunkel dress ideas. She researched the manufacturing process. Still, it didn't feel real to Kunkel until Cole arranged for the first patterns to be made.

FROM IDEA TO PRODUCT

Cole and Kunkel had taken sewing classes, but both were new to the professional fashion industry. "I'm not a seamstress by any means. I can sew but I can't make [a dress] as special as I want it to be," explained Kunkel.

To kick off their company, they connected with button and zipper vendors, patternmakers, fabric cutters, and sewers. Cole's husband designed and manages the website (parisbloom.com) and takes photographs for their catalogue. Paris Bloom works with American companies whenever possible to ensure their workers are paid and treated fairly.

In August 2018, Cole and Kunkel attended their first fabric expo in Chicago. "We knew exactly what we were looking for," recalled Cole, "we just didn't know how to articulate it."

The fashion industry is rife with lingo. Their first day at the expo, they hung back, carefully listening as experienced designers flipped through binders of fabric samples and requested linens and linings, wools and wovens, specifying the stretch, weave, and texture of the cloth. Then they researched some of the new terms they had learned. By the time Kunkel attended a second fabric expo in January 2019, she felt confident enough to communicate with vendors.

LOCAL VENTURE

On a hot July day in 2019, Cole and Kunkel visited Tlci manufacturing in Dallas to inspect progress on their debut collection. A rack of identical dresses hung in the middle of the room. Nearby, paper patterns rested on large stacks of dark green fabric. Rolls of cloth and half-finished projects lined the walls, tables, and most available surfaces. A portable radio somewhere among the piles of cloth played '70s hits.



José Portillo got straight to business: "I've gotta show you; we have a problem." He led them to the green fabric; he could smell laundry detergent.

Kunkel bit her lip. "We thought the detergent would help," Cole offered.

Portillo shook his head. Using detergent could cause the fabric to shrink unevenly, making it more difficult to cut. This fabric could still be used to make high quality dresses, but Portillo asked Cole and Kunkel not to use detergent in their next prewash. They nodded.

Portillo is a master cutter: there isn't a fabric or cutting tool he doesn't know. He often gives advice to newer customers, and Cole and Kunkel are the first to admit they are learning as they go.

Like Paris Bloom, Tlci is a family business; the letters stand for the nicknames of Portillo, his wife, and their children. Portillo often teaches his employees new skills, and he ensures his seamstresses do not work more than eight hours a day. "We're Catholics too," he explained. "You always have to keep in mind doing good — that's part of the faith."

Portillo respects Paris Bloom's commitment to employ local workers. "Many companies start in the United States, but then move their [manufacturing] to China or Mexico," Portillo shrugged. "It's sad, but that's the reality."

Cole and Kunkel examined the dresses as Cole's oldest son, now a toddler, ran back and forth across the room. Her youngest slept in a baby carrier next to a stack of brightly colored vests. Cole pointed out a few imperfections to Portillo. He assured her he would fix them and warned her not to pull any threads.

That collection was launched in August and is available at parisbloom.com. This September, Cole reported that Tlci has almost finished sewing their winter dress collection, scheduled to release before the holidays.

DEDICATED TO QUALITY

Even as the winter collection is finalized, Paris Bloom has been working on their spring and summer dresses for 2020.

In the heat of summer, Kunkel sewed



Jose Portillo, owner of TLCI Manufacturing, cuts sheets of paper containing dress patterns before cutting fabric for a Paris Bloom dress at his shop in Dallas. (NTC/Ben Torres)

the prototypes for next year's spring collection. Her studio is in the apartment she shares with several other Catholic women in Dallas. Her sewing machine sat on its table. A grey mannequin stood next to a window overlooking magenta crepe myrtles.

After an hour of cutting and sewing, Kunkel pulled a chambray (light blue denim) prototype dress over the mannequin. "Come on, you can do this," she muttered, hoisting it down. Kunkel snipped one last strip of chambray to wrap around the waist of the dress. The prototype still needed a gather stitch at the waist, and Kunkel wasn't sure about the sleeves yet.

Two months later, Kunkel is still tweaking that prototype dress.

Her designs for the fall 2019 collection have received

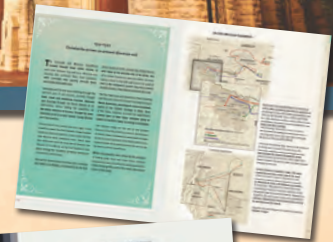
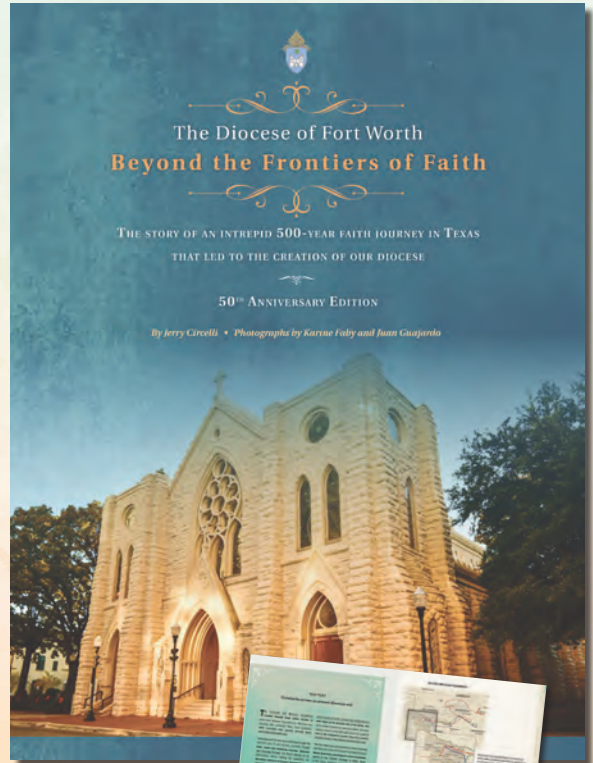
excellent reviews. Emilie Jordan's was the very first online order. "It's as though I had the dress custom made for me!" Jordan told the *NTC*. "It truly is cut perfectly."

HONORING THE WHOLE PERSON

For Paris Bloom and their customers, honoring women's dignity isn't just about modesty — it's about aesthetics as well. "This is a way to make it easier for Catholics to dress better but also to re-evangelize the world through beauty," Cole said.

Customer Deborah Ezell summed up Paris Bloom as having the "whole picture in mind when designing and making dresses.... They think about every person they affect, from the textile sewer to the dignity of the wearer to God in whose image... the wearer has been created...." 🇺🇸

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Deacon José Aragon hands the flagon and ciborium to altar servers during Mass at St. Jude Parish in Mansfield Sept. 22. (NTC/Ben Torres)

a decade of **DEACONS**

Ten years after ordination, the deacon class of 2009 finds service in many forms

By Joan Kurkowski-Gillen

José Aragon always knew the dedication and commitment it takes to serve as a permanent deacon in the Catholic Church. As a youth growing up in far west Texas, his next-door neighbor was in the first class of men ordained to the ministry in the Diocese of El Paso.

“My brothers and I would be in the driveway playing basketball, and we would see him come home from work, pick up his vestments, and leave in the evening,” he remembered. “I used to think to myself that

being a deacon was a lot of work. He always looked so busy.”

Years later, Aragon would follow in his footsteps.

“My faith grew and I became closer to the Church,” explained the government auditor. “Finally, I had the courage to ask about the diaconate.”

Aragon and 31 other men, ordained by former Fort Worth Bishop Kevin Vann in 2009, are marking their 10th anniversary as deacons this year. Twenty-eight members of the group continue to serve Catholics

across the diocese in prison and hospital ministry, parish administrative posts, and in the sacramental life of the Church. A total of 75 permanent deacons work in the diocese.

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

Saint Pope Paul VI restored the permanent diaconate in 1967 following the recommendation of the Second Vatican Council.

“Deacons work with families preparing for Baptism, couples preparing for marriage, and families experiencing the effects of grave illness or the loss of a loved one,” explained Deacon Don Warner, diocesan director of deacons. “Along with the pastor of a parish, deacons are ministers that help parishioners recognize the presence of Christ in the everyday struggles of living. They represent the ministry of Christ the servant.”

SERVING PEOPLE ON THE FRINGES

A former catechist at St. Joseph Parish in Arlington, Aragon was assigned to St. Jude Parish in Mansfield on the day of his ordination. Reaching out to Spanish-speaking parishioners is one of his responsibilities. Like other deacons, he baptizes, officiates at weddings, and presides at funerals, but his favorite duty is assisting at Mass.

“Because it’s the source and summit of our faith,” he explained. “I’m there as a deacon to preach and proclaim His word and He gives me the talent to do that for Him. I’m always praying to the Holy Spirit to guide me.”

Aragon, who teaches Baptism preparation classes with his wife, Patricia, and serves in prison ministry, tries to reach out to people on the fringes of society. Some may not be comfortable walking into a church to ask advice about annulling a marriage or getting an older child baptized.

“For some people, I’m more approachable,” he suggested. “I was ordained to bring God to the marketplace — the neighborhood where I live, the place where I work, and home with my family.”



Deacon James Bindel teaches RCIA at Our Lady Queen of Peace Parish in Wichita Falls Sept. 26. (NTC/Rodger Mallison)

Even non-Catholics he knows will ask for prayer.

“God calls me to be pastoral,” Aragon said. “If they come to me, I talk to them. We’re all on this journey together.”

VISITING THE IMPRISONED

Every other week Deacon Jim Bindel travels to the James V. Allred prison near Iowa Park to assist Father Richard Collins with the celebration of the Mass. Preaching to inmates differs from the way he delivers his Sunday sermons at Our Lady Queen of Peace Parish in Wichita Falls.

“I get a little louder out there because I think they want someone to wake them up,” he explained. “And I talk about more personal things I’ve been through that I think will help them.”

Ten years ago, standing in front of a congregation and delivering the Gospel message in an interesting and inspiring way seemed daunting to the former retail developer.

“I would see deacons preach and thought I could never do that,” Bindel admitted. “But God equips you and now I love it. The more you read the Bible and the more you pray, God fills you up.”

The crux of his homily may not be anything new.

“But it’s the way you say it that allows people to hear it differently,” he added. “We’re all instruments. The more we allow God’s grace to touch us, it flows to other people.”

In addition to serving as a pastoral

assistant at OLQP, Bindel oversees the parish’s Rite of Christian Initiation of Adults, helps with marriage preparation, and volunteers for Meals on Wheels with his wife, Susan. Working with the parish’s many volunteers is one of the joys of his ministry.

“I’m an unworthy servant doing only what I was obliged to do,” the deacon said, paraphrasing a favorite Gospel passage from *Luke*. “And this is what I’m obliged to do.”

COMFORTING THE GRIEF-STRICKEN

Even before he was ordained, Deacon Scott France offered guidance, strength, and direction to members of one of the fastest-growing parishes in the diocese. During his last year of candidacy to the diaconate, the Florida native helped oversee construction of a new church and handled administrative details during a time Holy Redeemer Parish in Aledo was without a priest.

“We come on Sundays now, and the church is full of so many young families, it can sound like a nursery,” France enthused. “It’s a young parish because of all the homes going up around us.”

Married to his wife, Kittie, for 34 years, the retired finance professional works closely with the pastor, Monsignor Publius Xuereb, and assists several parish programs as an advisor. But the heart of his ministry involves more than just meetings and Sunday homilies.

“There’s a peace in knowing you’re doing the work you’re supposed to be

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TOMORROW'S DEACONS



The 32 men ordained on September 26, 2009, were the last class of permanent deacons to receive Holy Orders in the diocese — until next August.



In 2015, Bishop Michael Olson reinstated formation for the permanent diaconate. After one year of discernment and four years of formation, 25 deacon candidates will receive the sacrament of Holy Orders in August 2020, bolstering the current group of deacons.



The Diocese of Fort Worth begins a new class of diaconate formation every two years. The deacon cohorts of 2022 and 2024 are currently in formation.



An introductory information session will be held for men (ages 25 - 50) who are interested in the permanent diaconate and their wives.

Sunday, Nov. 10
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For more information, contact Deacon Scott France at **ScottFrance@HolyRedeemerAledo.org**.



From Page 23

doing in a very tumultuous world,” he explained.

The disorder in today’s society hit close to home a few years ago when members of a parish family were murdered in their home. The deacon became friends with the parishioners when they entered the Church through the RCIA program.

“I still recall that sadness,” France said somberly. “I had to bury a little girl I knew. Her mother taught my kids.”

Presiding at the funerals of close friends and children are the most difficult part of his ministry. To guide him through those moments, he remembers something the late Father Robert Wilson told him during a mission trip to Honduras. France confided to the priest the sight of sick babies might make him cry.

“He told me, ‘Scott, you’re going to cry. You’re going to feel that loss. If you don’t, you’re not human,’” the deacon recollected. “I still struggle through those homilies but what he said helped

me.”

Encouraged by Fr. Wilson to apply for the diaconate more than a decade ago, France now volunteers in the formation process for men aspiring to become deacons.

“When we pray ‘thy will be done’ in the Our Father, we need to focus on what those words mean,” he advised. “If you truly pray that, you may be taken down a path you didn’t expect.”

MODELING HOPE

When visitors walk into the home Walter Stone shares with his wife, Diana, they see a bulletin board crowded with photos of babies he’s baptized and couples he’s married. The collage is a conversation starter and provides an opportunity to tell people about his ministry as a deacon.

As chief of staff at St. Patrick Cathedral Parish, the Indiana native is responsible for budgeting and administrative functions, as well as some pastoral duties. On Sunday mornings, you’ll see him inside St. Catherine of Siena Parish in Carrollton where he preaches



As a step on their journey to the permanent diaconate in 2009, the men were instituted as readers in August 2007. (NTC/Wendy Pandolfo)

Deacon Walter Stone spoke at a family conference at St. Catherine of Siena Parish in this file photo. (NTC/Adrean Indolos)



and teaches Bible study.

“That’s what I do. But what do I really do? I try to model a sense of hope for people,” Stone emphasized. “Our society is full of fear and anxiety. Hope is the most profound gift you can give anybody.”

The former farm boy, who enjoyed a long career in information technology, believes the formation process and ordination to the diaconate changed him. One area affected more than others is his marriage.

“The grace of Holy Orders enriched the grace of our marriage,” he said, explaining all the deacon candidates and their wives went through marriage enrichment sessions. “When we serve each other as a couple, it helps us serve those around us.”

Some people wear different masks, he continued. They’re one person at home, another in church, and someone else in the workplace. But a deacon is always a deacon.

“I view everything in my life through the lens of the ministry I’ve been ordained to,” Stone said. “I’m a Catholic deacon ministering to the people of God in any way I can. I’m not just Catholic on Sunday. It permeates everything.” 🇺🇸



In this NTC file photo, Deacon Scott France carries the Paschal candle during the Easter Vigil service at Holy Redeemer Parish. (NTC/Juan Guajardo)



Montserrat *at* 60

In six decades, more than 150,000 retreatants have prayed, listened, and encountered Jesus at the lakeside Montserrat Jesuit Retreat House

By **Matt Ackels**

“**M**y wife was going to have a baby.”
When Vic Muse recounts the events that led him to his first Montserrat retreat, he can’t help but smile. Muse had a demanding job, a pregnant wife, a new house, and a spiritual crisis — so he signed up for a quiet weekend at the Lake Dallas sanctuary called Montserrat Jesuit Retreat House. But the day before the retreat, he was suddenly booked for an important

business trip to Washington. Worn and disappointed, Muse offered up a simple prayer: “Lord, if You want me to make a retreat, You’ve got to get me out of this trip.”

This October, Montserrat will celebrate its 60th year of service to the faithful in North Texas. Founded in 1959 by the Jesuits of the New Orleans Province, now the UCS Province, Montserrat has been a place for silent reflection, restorative peace, and spiritual renewal. A small stone building, the tradition of St. Ignatius of Loyola’s spiritual exercises, and a ‘50s retreat movement provided the humble beginnings. The

first retreat hosted 25 men for a weekend of prayer and reflection.

During the past six decades, the lakeside campus, located in the Diocese of Fort Worth, has expanded to host more than 150,000 retreatants. Women and men have come to pray, to listen, to learn. What they have found is peace and innovative encouragement in their faith through the spiritual exercises of St. Ignatius, according to Montserrat Director Father Anthony Borrow, SJ. “When I think of Montserrat, the word that comes to mind is ‘transforming.’ Our space allows people to encounter

Jesus, and that encounter transforms them in many ways.”

Supported by the center’s stated mission to “bring the transforming Good News of Jesus Christ to individuals and society,” people who visit the retreat center discover a dynamic approach to spirituality, one that encourages change and freedom.

Fr. Borrow said that when reviewing the center’s 60 years of work, it is impossible to overlook the final word in that mission statement: society. Throughout its history, Montserrat has created change in both individuals and in the wider culture. In the 1970s, Montserrat was among the first Jesuit retreat houses to welcome women. Even during its early days, cultural outreach to the Hispanic community was a priority, resulting in a steady slate of Spanish-language retreats at the center. Over the years, Montserrat has consistently challenged established norms that excluded under-served populations. Montserrat also offers retreats for married couples.

Ever focused on growth, Montserrat constructed Campion Hall at the turn of the century as a space for diocesan, parish, and religious organizations to host gatherings. In 2013, the Ignatius Spirituality Institute (ISI) was founded at Montserrat to

train future Church leaders in the reflective traditions of St. Ignatius. These efforts — undertaken in a spirit of inclusivity — establish Montserrat as healthy, vibrant, and impactful on this 60th anniversary, Fr. Borrow said.

After celebrating more than a half century of service this October, the retreat center has no intention of retiring any time soon. Last year, more than 6,000 people visited the campus for retreats, lectures, classes, and meetings.

The future is bright at Montserrat, led by a Jesuit community of three: Fr. Borrow, Father Ron Gonzales, and Father Roy Joseph. Montserrat relies heavily on several lay collaborators now working to expand its gifts of peaceful transformation beyond the lakeside campus.

“St. Ignatius tells us to ‘Go, set the

world on fire,’” Fr. Borrow said. “The goal of the Jesuits and our lay collaborators is to enflame hearts to love and follow Jesus. Our mission field isn’t necessarily the world, but it does include North Texas, Oklahoma, northern Louisiana, and beyond.

“We know from experience that persons who experience Montserrat will animate their parishes, reach out to those on the margins, and be spiritual leaders in their daily lives. Blessed are those who hear His call and generously respond,” the priest continued.

Recently, ISI launched a program that invites individuals to make the Spiritual Exercises in their daily life. This experience allows participants to integrate regular prayer into their busy schedules, an option Vic Muse might have enjoyed during his years as a business man.

Today, that new baby of Muse’s is 55 years old, almost as old as Montserrat itself. After Muse’s trip to Washington was miraculously cancelled at the last minute, he made his first retreat in that small stone building. Since then, he has made 55 retreats at the center — one every year, like clockwork — and his children and grandchildren often accompany him in prayer. And while Montserrat can’t guarantee a miracle to get retreatants out of every business trip, they continue to be a conduit for God’s presence in the lives of local Catholics.

For information about attending a retreat at Montserrat, visit

MontserratRetreat.org 📍

MORE PHOTOS

See more photos of this beautiful lakeside retreat: NorthTexasCatholic.org and click on ‘Photo Gallery.’



From left, Father Roy Joseph, Father Anthony Borrow, and Father Ron Gonzales, lead retreats. (NTC/Juan Guajardo)

MEDICINE INFUSED with *faith*



LEFT TO RIGHT: Clinic manager Jessica Rodriguez, RN; NaPro physician Dr. Melissa Weidert; WholeLife Authentic Care co-founder Nicole Havrilla; and family medicine physician Dr. Sally Kurz will be part of the team working to reshape the face of women's healthcare in the Metroplex. (NTC/Juan Guajardo)



By Susan Moses

WholeLife Authentic Care clinic to begin serving local women November 5

Sometimes, a door must close so God can open a different one.

While Nicole Havrilla, the founder and president of WholeLife Authentic Care, was searching for property on which to build a medical clinic, she found a building that she thought would work. Her mood fell when the deal collapsed. Then it happened a second time. And one more time after that.

Then, the realtor presented Havrilla and two donors a 17,000-square-foot former church. It was much too big — three times the planned size for the medical office. After initially dismissing the property, they decided to stop, pray, and see what God wanted them to do. Apparently, He wanted them to think bigger.

WholeLife Authentic Care became a reality on paper on Sept. 23, 2014 — the feast day of St. Padre Pio — when legal forms were filed in Austin. Five years later, it's a brick-and-mortar reality. On November 5, the clinic's doors will open for the first time.

One could say that WholeLife Authentic Care will specialize in opening doors that have been closed.

BREAKING NEW GROUND

For women suffering from infertility, PMS, menstrual cramps, ovarian cysts, and a host of other gynecological problems, the standard of medical care often masks the symptoms with

birth control pills, shots, or other medications. Doctors recommend in vitro fertilization to infertile couples.

A sliver of gynecologists offers an alternative. NaProTECHNOLOGY (Natural Procreative Technology) analyzes a woman's hormones to find the reason for her symptoms, then finds a surgical or medical solution that cooperates with her reproductive system, rather than controlling it. How tiny is this sliver? Only 28 gynecological surgeons in the U.S. have completed the fellowship at the St. Paul VI Institute in Omaha, Nebraska to learn these techniques.

Nicole Havrilla, a parishioner at St. Patrick Cathedral, was one of those patients seeking a natural, Church-approved solution to the endometriosis, cysts, and low progesterone that prevented her from carrying a baby to term. She and her husband traveled to Omaha to be treated by a physician trained in NaProTECHNOLOGY.

Now the mother of three, Havrilla's experience fueled her five-year quest to bring access to NaPro to Metroplex women.

MOLLA FAMILY CENTER

The medical clinic, located at 1000 Bonnie Brae Ave. just a few minutes northeast of downtown Fort Worth, will launch in phases. First, a few exam rooms, a waiting area, and a small business office will open.

High on the priority list is

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an authentic Catholic chapel, according to Havrilla. Patients will have a quiet place to reflect and pray about medical news — positive or negative.

As more patient space is ready, a physical therapist with a concentration in pelvic health will move into the facility. Havrilla has earmarked rooms for other healthcare professionals, such as counselors or a lactation consultant, as well as rooms for classes and meetings.

The center bears the name of St. Gianna Molla, the patron saint of mothers, physicians, and unborn children. An Italian pediatrician and mother, the saint died in 1962 after delivering her fourth child, whom doctors advised her to abort due to a tumor in the mother's uterus.

Havrilla hopes dedicating the building to St. Gianna Molla will attract Catholic patients without deterring non-Catholics. In her years as a certified Creighton model practitioner, Havrilla has met many non-Catholic women who prefer to manage their fertility naturally and eschew artificial hormones.

Havrilla pointed out WholeLife Authentic Care is “not a Catholic thing at all. Women will be shown such care and grace.... We will be able to minister to them. It's medicine with this underpinning of pro-life, this underpinning of faith.”

Catholics, however, will feel especially at home. Patient exam rooms will feature the stained-glass windows of the former church.

A GREAT GIFT

Holly Shepherd and her husband were infertile for seven years. Multiple visits to three or four different gynecologists yielded no diagnosis, much less a solution. Physicians said their infertility was unexplained and encouraged them to try IVF.

Shepherd, a nurse, was knowledgeable about health matters and comfortable with advocating for her health. “Not being able to find out what was wrong was frustrating,” she recalled.

The Catholic couple pursued growing their family through adoption to no avail.

She was “at her lowest point” when she heard about NaPro. She and her husband drove the two-and-a-half hours from their



Architect Javier Lucio and WholeLife co-founder Nicole Havrilla (right) give Missy Winters a tour of the future chapel that will be on the clinic's second floor. (NTC/Juan Guajardo)

home in Milwaukee to Green Bay to see Dr. Melissa Weidert, who completed a fellowship in medical and surgical NaPro at the St. Paul VI Institute.

According to Shepherd, Dr. Weidert was “incredible. She spent two hours with me and asked me a ton of questions to find out what was wrong.” The bloating, abdominal pain, and fatigue that other physicians had “glossed over” indicated Shepherd suffered from endometriosis.

Dr. Weidert performed laparoscopic surgery, and she corrected Shepherd's progesterone, estrogen, and thyroid hormone levels. Almost immediately, Shepherd said she “felt better, healthy.” And within four months, she was pregnant.

Dr. Weidert has moved to Fort Worth to practice at WholeLife Authentic Care. Shepherd, who is expecting her second child, said, “Fort Worth is getting a great gift with Dr. Weidert.”

NOT JUST FOR INFERTILITY

A graduate of the University of Wisconsin School of Medicine, Dr. Weidert chose the narrow path in her training as an obstetrician/gynecologist. In medical school and residency, her faith-forward approach to her career meant that she didn't

prescribe artificial birth control or perform sterilizations.

Dr. Weidert said her NaPro training is the “ultimate toolbox” and yields success rates two to three times higher than IVF. In addition to the lifelong benefit of healing the underlying condition, she cites the moral value of medical care that follows God's natural plan.

She reflected, “We know that God created us as human beings. The way that we treat our body, is that respectful of how God created the vessel?”

Also, Dr. Weidert is a “safe option” for teenagers, according to Havrilla, because she will not espouse anything that goes against Church teaching. Furthermore, Havrilla was moved by the compassion Dr. Weidert exhibits for women who are hurt physically, spiritually, or mentally by abortion, IVF, or other practices.

Jessica Rodriguez, RN, the clinic's practice manager, encourages women with gynecologic concerns to resolve them before they struggle with infertility. Her symptoms began at age 14 with painful periods, and they were not resolved until she began seeing a NaPro practitioner in Austin after she and her husband wrestled with infertility.

The “restorative medicine” not only



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

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resolved her difficult periods, but she and her husband are parents of three. She said, “It gets women to a better state of health.”

WHOLE FAMILY CARE

Havrilla and co-founder Mandy Cox decided on the name WholeLife Authentic Care during a cut-and-paste session over coffee.

They began with “whole” to represent care for women during their whole lifetime, as well as care for the whole family.

Family medicine physician Dr. Sally Kurz will treat the whole family

at WholeLife Authentic Care, from newborns to the elderly.

The Texas native attended UT Southwestern Medical School in Dallas, where she studied the usual anatomy, pharmacology, pathology — plus the pro-life teachings of the Catholic Church.

In the secular environment of medical school, she explained, “Catholics were considered quite odd. I needed to defend the Church; I needed to defend life.”

A parishioner at Holy Redeemer in Aledo, Dr. Kurz completed the Creighton Medical Consultant training program through the St. Paul VI Institute. She considers faith-based physicians

under-represented in the medical field.

As the clinic neared completion, Havrilla and practice manager Rodriguez began a waiting list of prospective patients. More than 600 women have called or completed the notification on their website, WholeLifeAC.com.

The long journey from idea to existence has been “totally God,” said Havrilla. “It’s fun to see the Holy Spirit moments” as obstacles disappear, or the right person emerges to assist with the next step of development.

“It’s designed by God,” Havrilla reflected, “This will change the face of healthcare for women in this community.” 🇺🇸



From east to west, the Diocese of Fort Worth is growing — and building — quickly

THE GROWING CATHOLIC flock

By Susan McFarland

The growth surge in North Texas, particularly Fort Worth, has led not only to this region being the fastest growing in the United States but also to an explosion of the Catholic population within the Diocese of Fort Worth, according to diocese officials.

Growth in the Church is a blessing and has prompted a vast array of projects. Data from the 2019 *Ad Limina* report reveals that in the 28-county area that makes up the diocese, the Catholic population has increased from 710,000 in 2010 to more than a million self-identified Catholics by 2018. Since 2010, the diocese has added four more parishes for a total of 91.

Bishop Michael Olson and diocesan leaders aren't shying away from evangelizing the growing number of self-identified Catholics, according to Steve Becht, diocesan director of real estate and construction.

"Basically he said, 'We're going for it. We're going to build this thing and we're going to serve our population and carry out our mission, which is the salvation of souls,'" Becht explained.

"So he recognizes to accommodate the growth and population, we're going to have a lot of construction by necessity," Becht continued. "And we have to be proactive and we need to go after this."

PACKING THE PEWS

To accommodate this growth, several parishes in the Diocese of Fort Worth are expanding their

churches.

"Buildings are necessary means for the purpose of evangelizing the people of God," Bishop Olson told the *NTC*. "The large number of self-identified Catholics in our diocese requires not just that we construct buildings for their faith formation and evangelization, but that we develop a strategy for that purpose and remain ever clearly focused on that goal."

From newly designed altars and sanctuaries reflecting beauty and functionality, to facility add-ons for more classrooms and gathering spaces, parish leaders are putting a lot of thought into the details to make worship spaces reflect God's beauty while being more practical.

In Grapevine, St. Francis of Assisi Parish renovated the church's altar, sanctuary, and chapel, which was recently blessed by Bishop Michael Olson during a special celebratory Mass. Father Sojan George, the parish's new pastor, spearheaded the effort with the aid of Father James Flynn, who helped kick off the building campaign before taking on the role of pastor at St. Elizabeth Ann Seton Parish in Keller.

Fr. George said the main difference in the design is "it brings the tabernacle to the center, where it should be," rather than on the side, as it was built in 1985. The enlarged altar area is a scaled replica of the altar at the Basilica of St. Francis in Assisi.

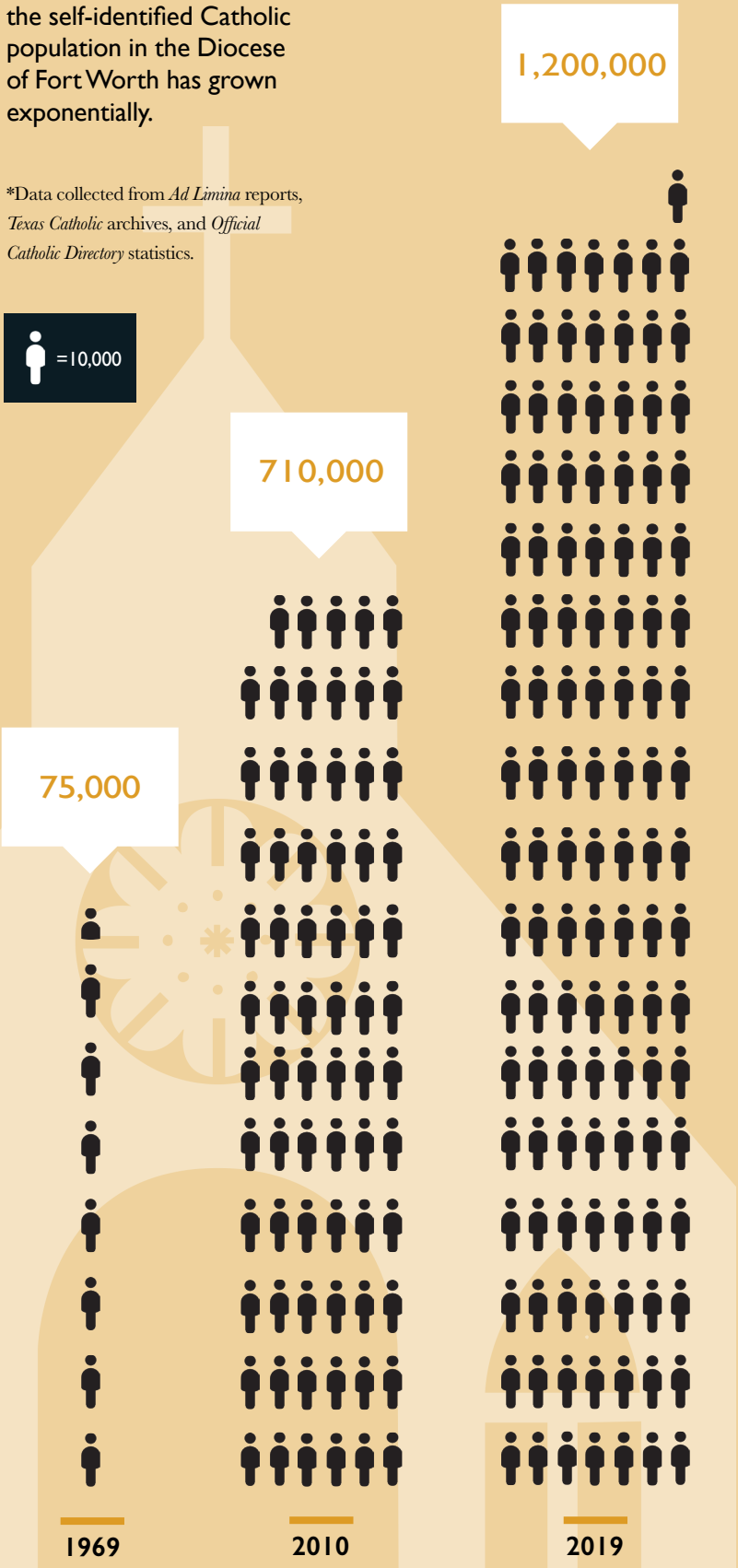
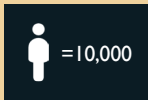
"Bringing the tabernacle to the center, the focus is on the Eucharist, all of that is special," Fr. George

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A GROWING CHURCH

Over the past 50 years, the self-identified Catholic population in the Diocese of Fort Worth has grown exponentially.

*Data collected from *Ad Limina* reports, *Texas Catholic* archives, and *Official Catholic Directory* statistics.



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explained.

The new sanctuary is dressed up and more sacred, which will “bring that beauty and reverence and respect for the Eucharist,” the pastor said.

Sanctuary changes also involved relocating images throughout the church and adding images of the parish’s patron saint. In the center of the sanctuary, an image of St. Francis kneeling at the foot of the crucifix serves as a reminder of when the saint heard Jesus telling him to “rebuild my church.” The sides of the altar feature two images, one of St. Francis and St. Clare and one of St. Francis with St. Dominic. A special altarpiece made of hand-carved wooden images was shipped from the German village of Oberammergau. The next phase includes building a permanent space for classrooms and new atriums.

Meanwhile, to make room for a growing parish population in The Colony, Holy Cross Parish underwent an overhaul to the church’s façade, constructed a new 12,000-square-foot family life center that seats up to 400 people, and added a new vestibule and bell tower. The church also added new classrooms and a new choir rehearsal room and updated the kitchen, food pantry, and restrooms. Bishop Olson blessed the new space August 17.

“We’ve been without any place to gather for ministries,” explained Father Joy Joseph, TOR, the parish’s pastor. “Now we have classrooms, a kitchen, and a big place to gather for functions as a family.”

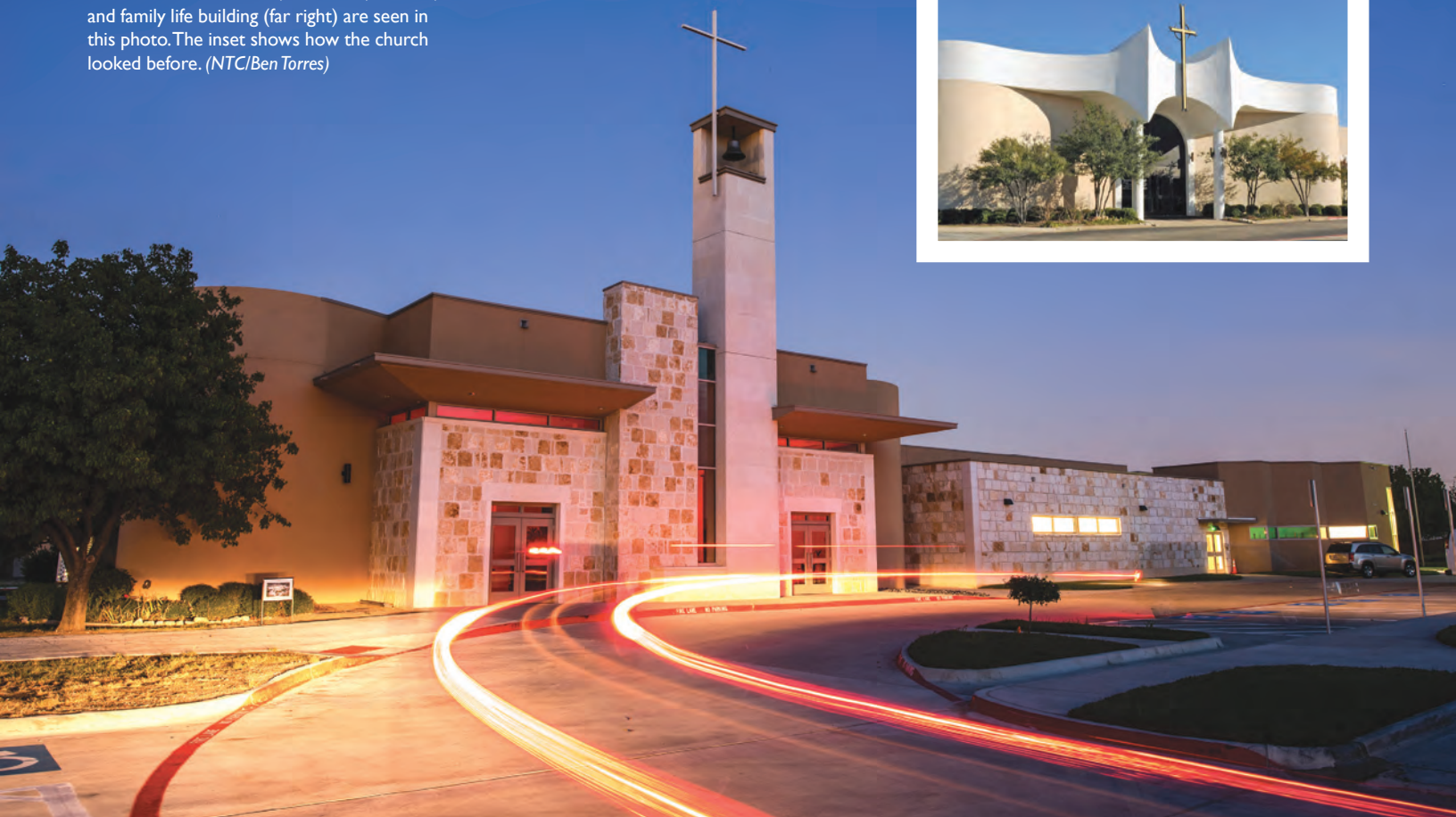
Fr. Joseph said that when he came to the parish in 2015, staff began educating parishioners about church needs and fundraising began. The church broke ground on the \$6.1-million expansion project in 2017 and a year later had more than half the amount in cash donations and pledges. Fr. Joseph said that with the active parish community hosting “so many ministries that our calendars are full,” the space was a necessity.

“I have gratitude for the people who contributed and helped fund the project. They are generous and understanding,” Fr. Joseph said. “We hope more and more people will come to Holy Cross now.”

Bishop Olson, also in August, blessed a newly completed church narthex, Adoration chapel, and pastoral center at St. Andrew Parish in Fort Worth. The completed renovation, phase one

Continued on Page 36

A view of Holy Cross Parish in The Colony. The church's new facade, bell tower, narthex, and family life building (far right) are seen in this photo. The inset shows how the church looked before. (NTC/Ben Torres)



Bishop Michael Olson is joined by Father James Flynn (left) and Father Sojan George (right) as he celebrates Mass in the renovated sanctuary at St. Francis of Assisi Parish in Grapevine Sept. 1. (NTC/Kevin Bartram)



A view of the new facade and narthex of St. Andrew Parish in Fort Worth. The inset shows how the church looked previously. (NTC/Juan Guajardo)



(NTC/Donna Ryckaert)



A rendering shows the future home of St. Philip the Apostle Parish. (Courtesy/St. Philip Parish)

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of their campus master plan, stands at \$5.3 million. The improvements increased church seating and included a new cry room, a permanent baptismal font, new church offices, and a youth space. At the

school, a larger, more secure entrance was added and the cafeteria was expanded.

Father John Mark Klaus, TOR, said even the atmosphere of the church has changed, with the front of the church adding various windows and much more light. “It’s very welcoming,” the parochial

vicar continued. “This has energized our community in getting involved in more things.”

Fr. Klaus added that the young adult ministry is growing and is making use of the new youth/young adult space.

“They are so fired up about things,” he said. “The church is doing so many things for the youth to help them grow their faith.”

With the new Adoration chapel, more people are signing up for time slots and the church has plans to bring in a priest to speak about the importance of Adoration.

“It’s made us a family, and that is what we are striving for,” he said. “Evangelism is what we are working on, what it means to be a Catholic.”

The remaining construction phases will include an expansion of the church into the existing chapel, creating a new chapel that will seat up to 200, adding a new middle school wing, storage building, pantry and outreach center, a multi-purpose center,

CONSTRUCTION, REPAIRS, AND RENOVATIONS

Many of the parishes in the Diocese of Fort Worth are undertaking capital campaigns to build, expand, repair, or renovate facilities. Here are a few of them:

more classrooms, and a 700-seat event center.

At the same time, St. Philip the Apostle Parish in Flower Mound is in the planning phase for a new church, which will sit on a 40-acre property. As the parish welcomes more people, facilities will also expand, allowing seating for up to 1,800. The church will be designed in the Tudor architectural style.

Father Raymond McDaniel said the project is still in the early stages, with a site plan recently submitted to the Flower Mound City Council.

“We are beginning to see the light at the end of the tunnel and are looking forward to the next step, to actually starting the process,” the pastor said.

The design of the proposed church began with a focus on the altar and sanctuary, Fr. McDaniel said.

“We wanted a building that reflected its purpose through various signs and symbols that make up the structure,” he said. “We wanted every detail to reflect our sacramental faith and our journey that begins in Baptism. All these signs and symbols can help us, even in subconscious ways, to continue that journey.”

Fr. McDaniel said signs, symbols, and visuals are all given to us for a reason. “God made us that way. He

knows what we need.”

Fr. McDaniel said the beauty of the church and ornate visuals creates another opportunity to evangelize. “A building that looks like a church can be a silent message, a nice remembrance of God and eternal things.”

Sara Fritcher, pastoral assistant for communications, also stressed the importance of making a church beautiful. “That’s one of the ways we evangelize and one of the ways we reach God,” she said. “It’s very important that it is as beautiful as we can make it.”

BUT THERE’S MORE

Steve Becht, the director of real estate and construction, said other projects in the works include St. Elizabeth Ann Seton in Keller; Good Shepherd in Colleyville; St. John the Apostle in North Richland Hills, and Our Lady Queen of Peace in Wichita Falls. St. Peter the Apostle Parish in west Fort Worth is in a capital campaign for a building project that will create more room for churchgoers and add a narthex.

ROOM TO LEARN

Another exciting venture is happening at Nolan Catholic High School. What started off as a

Continued on Page 38



HOLY FAMILY, FORT WORTH

Phase I building campaign.



HOLY TRINITY, AZLE

Phase I building campaign.



IMMACULATE HEART OF MARY, ABBOTT

Building campaign that will repaint building exteriors, renovate the church and parking lot.



ST. JOHN THE APOSTLE, NORTH RICHLAND HILLS

Capital campaign to construct a new rectory and social services outreach center.



ST. JUDE, MANSFIELD

Capital campaign to reduce debt and renovate faith formation building.



ST. MARTIN DE PORRES, PROSPER

Land acquisition campaign.



ST. MARY, GAINESVILLE

Renovation campaign.



ST. PETER THE APOSTLE, FORT WORTH

Capital campaign for construction of a narthex, sanctuary expansion, and more.



ST. THOMAS AQUINAS, PILOT POINT

Currently in phase four of building campaign.



ALL SAINTS, FORT WORTH

Building campaign.



ST. JOSEPH, ARLINGTON

Building campaign for maintenance, roof replacements on church buildings.

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Priests, please bring your alb and stole.



A rendering shows the lobby of Nolan High School's IDEA building. (Courtesy/Nolan High School)

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security audit led to a \$38-million project that adds unique elements to the campus.

Leah Rios, president, said much-needed renovations were made to improve campus safety, including enhanced security at the front gate and an entryway with a holding section for visitors to wait for an employee escort inside the building. Each hallway now has doors that lock down classrooms during emergency situations.

The theater at the school (which was built in 1961) was restructured to allow for the school hallways to be closed off during events and performances and received additional seating, new sound systems, a new stage, and a baby grand piano, which was donated.

The school has new furniture, new flooring, and has been redesigned to show more beauty at every turn. Courtyards in the center of campus were upgraded to be used as outdoor learning centers. Now students can study literature outdoors and participate in science lessons.

“The whole idea is getting them outdoors, experimenting and appreciating God’s beauty,” Rios said.

Another need the survey found

is keeping students on campus. Rios said students are already competing on a national level and bringing home state and national titles in athletics and extracurriculars, but with some programs — such as swimming or robotics — they must go elsewhere to train. In the works are a natatorium, multi-purpose center, and IDEA building, all scheduled to open in early 2020.

The IDEA building (Integrated Design, Engineering, and Art) will take the typical Science, Technology, Engineering, and Mathematics (STEM) curriculum one step further by combining all elements into one building.

The first floor has spaces for robotics, welding, building, graphic design, and computer-aided design. The second floor has a new broadcast center, art classrooms, visual art spaces, sculpting, painting, and an art gallery.

“It’s all a part of educating the whole person. Having those aspects in the same building promotes creativity,” Becht said of the school’s renovations.

Rios said the architect and construction company “totally embraced our vision, bringing in the Catholic faith and making sure the students have it all around them in their environment.” 🇺🇸

A young woman prays and meditates on the Stations of the Cross inside the new St. John Paul II University Parish. (NTC/Juan Guajardo)



The House that Faith Built

By Mary Lou Seewoester

“Blessed be God,” prompted Father Kyle Walterscheid several times during a recent homily at St. John Paul II Church and Campus Ministry.

“Now and forever,” parishioners responded.

At Masses October 12 and 13, parishioners celebrated the fruit of seven years of praying, planning, and fundraising — finally in a space large enough to accommodate the growing community of Catholic students, faculty, and alumni at the University of North Texas and Texas Woman’s University.

While parishioners have begun celebrating Mass in the new building, installation of a permanent altar, stained glass, and most importantly, a formal dedication, remain to be done. Bishop Michael Olson will consecrate the new altar and dedicate the church building on Feb. 15 at the 10 a.m. Mass. The *Roman Pontifical*

states that once the church is solemnly consecrated with sacred Chrism by a bishop, the structure is elevated into a new state — one that is dedicated to the service and worship of God.

Fr. Walterscheid, St. John Paul II pastor, thanked parishioners and benefactors for their steadfast support.

“Many times when things seemed to stall, we wondered if we would ever start construction,” he said. “But you heard about our good cause and you wanted to support our students in whatever way possible. Thank you for not giving up on our students.”

Katie Lowe, parishioner and UNT graduate student, said, “we’re finally able to honor the Lord with this beautiful space that we have longed for.”

For many years, Catholic students made do with the 2,100-square-foot Catholic Campus Center on Eagle Drive. The space was so limited, Lowe explained, many students had

to sit outside for meals during weekly Community Night dinners. There was very little parking and no space for students to lead Bible studies, she added.

“Nothing was big enough,” she said. “We have enough students to fill the new building. We’ve just been cramming ourselves into the little building.”

The 10,400-square-foot church and campus center, at 909 McCormick Street, is five times larger than the original building. The new church has cathedral ceilings and seats about 200. The cafeteria holds up to 150 persons and has a commercial kitchen. Two additional rooms and a casual area with sofas and chairs offer space for meetings, fellowship, or Bible studies. The second floor holds five offices, one for each of the parish’s four full-time employees and a larger office for

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Faithful receive Communion Oct. 12 during Mass inside the new St. John Paul II Church. (NTC/Juan Guajardo)

MORE PHOTOS

Relive the first weekend of Masses in the new St. JPII Church by visiting NorthTexasCatholic.org and clicking on 'Photo Gallery.'



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part-time employees to share.

“It’s not just a typical parish,” Lowe explained. “It’s a space specifically designed for students.”

The Diocese of Fort Worth established St. John Paul II as its first university parish in 2012, with Fr. Walterscheid as founding pastor. Prior to that, visiting priests served Catholic students.

Fr. Walterscheid told the *North Texas Catholic* he knew from the start the existing building was not large enough for the growing community. So, he immediately hired a parish business manager, Julie Garrison, and began fundraising.

The first fundraiser, a Christmas cantata, showcased the students’ musical talents and raised almost \$4,000. Parishioners hosted dinners, dances, sold raffle tickets, worked at German Fest and Taste of Poland, “and everything else under the sun,” Garrison said. “If we heard about it, we tried it.”

In four years, those efforts raised \$1.9 million, Garrison said. Then, in December of 2016 the parish began its first capital campaign, which raised another \$1 million.

Those funds came from fewer than 100 registered families and as many benefactors, Fr. Walterscheid said.

“If we want a Church in the future, we

have to be there for our Catholic college students. That was the message and that’s why people were willing to give,” he said.

“Vast numbers of Catholics are being lost during their college years, so being on campus with them is like igniting a fire underneath them,” he added. “So many of them respond in a positive way.”

Jingwa Asonganyi, a UNT economics major, said, “this community is important to me. As a freshman there’s a lot of uncertainty and this community gives me a refuge.”

UNT freshman Kyle Sikkema said small groups organized by Fellowship of Catholic University Students (FOCUS) missionaries “allow us to have a group of close friends to grow with spiritually.”

The five FOCUS missionaries, who also are St. John Paul II parishioners, “have helped hundreds of our students find a place for Jesus Christ in their hearts,” Fr. Walterscheid said.

He noted about 15 percent of students at UNT, Texas Woman’s University, and North Central Texas College nearby are Catholic. That adds up to nearly 8,000 Catholics who potentially need spiritual support, he said.

“If the Catholic Church isn’t present on campus, our Catholic students are going to find the next fulfilling thing,” he said.

“The students who get involved are

growing by leaps and bounds in their spiritual lives,” he added. “They’re finding that living the Catholic life brings fulfillment.”

Prior to completion of the new church, Fr. Walterscheid celebrated Sunday Masses on UNT and TWU campuses to make it more easily accessible for students. To do that, he had to transport everything needed for Mass, including an altar and tabernacle.

A woodcraftsman he knew from a previous assignment built an altar that he could take apart, fit into his car, and reassemble at each location for Mass. He set up the portable altar four times in three locations every weekend — for 380 weekends.

Fr. Walterscheid will continue to use the portable altar until the permanent altar is finished, installed, and then consecrated on Feb. 15 by Bishop Olson.

St. John Paul II also serves other parishioners, such as young families, singles, and empty nesters.

“While we have things that support other parishioners and their needs, we’re still oriented toward the students,” Fr. Walterscheid said. “Any parishioner who joins us understands from the beginning that they’re joining because they want the Church to exist going down the road. Our parishioners’ hearts are in this as much as mine is.” 🇹🇽

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Good Grief

Born in grief 30 years ago, The WARM Place heals children's invisible wounds



NTC/Ben Torres

By Joan Kurkowski-Gillen

It's just grief. "To this day, those words ring a bell in my head," said Peggy Bohme.

That observation sparks a flood of memories for the retired mother of two who lost her eldest child, Michael, to bone cancer in 1984. In the months following that death, his surviving sibling, Meghan, suffered a series of small complaints — headaches, stomach aches, and chest pains.

Bohme and her husband, Lee, sought help from a therapist for their 9-year-old daughter but after three sessions the professional casually remarked, "There's nothing wrong with her. She's just grieving."

Pent-up emotions or stress in children often result in psychosomatic symptoms.

"The therapist couldn't refer us to anyone," said Bohme, recalling the lack of bereavement resources for children. Even books on the subject were rare. "To help my child, I had to go by what my heart said and what I thought was the right thing to do."

Finding a way to reach out to other

grieving youngsters became part of the healing process.

On August 24, 1989, Bohme and the late Dr. John Richardson opened the doors to The WARM Place — the first grief support center for children in Texas and one of six in the U.S. The acronym WARM stands for "What About Remembering Me?" and was inspired by Meghan's struggle.

The Bohmes met the pediatrician and his wife, Joan, at St. Andrew Parish and forged a close friendship during Michael's cancer treatments. An influential Fort Worth native who also pushed for a Baby Moses law in Texas to safeguard newborns, Dr. Richardson remained on the board of directors at The WARM Place until his death April 29. Bohme believes the doctor's strong ties to the business and medical communities were instrumental in making the nonprofit a reality.

"We met at John's house after Mass one Sunday to talk about what the needs were," the co-founder said. "He would see so many psychosomatic problems in his practice and find out later there was a death in the

family."

Thrilled with the idea of having a place where his pediatric patients could process their grief, Dr. Richardson began making phone calls.

"We couldn't just do this on a whim, and he knew the people to ask [for sponsorships]. No one could say 'no' to John," Bohme noted. "People were happy to support whatever he needed or wanted."

Ruth Carter Stephenson was one of the first community leaders to respond with a \$130,000 grant from the Carter Foundation. Other donations followed.

Inside a small prairie home rented from Cook Children's Hospital for \$5 a year, The WARM Place welcomed eight families on a Thursday evening. The first gathering of children, parents, and volunteers were all friends of people the organizers knew.

"That night was so incredible, I didn't think my feet would touch the ground," said Bohme, who patterned the session after a successful program implemented at The Dougy Center for Grieving Children and Families in Portland, Oregon. Named



A quilt square for Peggy Bohme's son Michael hangs among scores of others at The WARM Place offices in Fort Worth. (NTC/Ben Torres)

to honor Dougy Turno, a 13-year-old boy who died from an inoperable brain tumor, the grassroots effort was the first peer-based support initiative started for grieving children in the U.S.

Today, families coming to The WARM Place gather for a potluck dinner and easy conversation followed by age-appropriate support group meetings. A trained facilitator encourages youngsters to express their feelings through constructive comments and activities while parents move to a cozy living room for their own interaction. Year-round

grief support services are provided to children ages three and a half to 18 as well as young adults age 19 to 25 at no cost. The length of time a family participates in the program is based on a family's need.

In 2002, The WARM Place moved to a kid-friendly, craftsman-style home on Lipscomb Avenue where a 30th anniversary celebration was held August 24. Since its founding, the grief support agency has helped more than 38,000 children and their families cope with the loss of a loved one.

Along with many other families who

have benefited from The WARM Place, Pam Golliday attended the milestone birthday bash. When her husband died in a car accident in 2006, her preschool son Garrett had difficulty understanding what happened to his father. The WARM Place eased the 5-year-old through a rough transition.

"He got to meet with kids his own age in a small group and talk freely about what they were going through," explained Golliday, who also developed a sense of community with other widowed parents. "Eventually he began to understand that death is final, and his father wasn't coming back."

When Garrett needed community service hours as a Nolan Catholic High School student, the mother/son team returned to The WARM Place as volunteers. The young man, now a freshman at Texas Tech University, would clean the kitchen after the potluck dinners while his mother led a pre-teen support group.

"They did so much for us. We wanted to give something back," she added. "Without The WARM Place, my son would have struggled with the loss of his dad and other issues growing up."

Children visiting The WARM Place experience grief at a young age, but death is a certainty that will come up again.

"If they're able to process grief in a healthy way, that helps them later on in life," pointed out Shelley Spikes, the center's executive director. "The program helps more than just one child. It impacts the children they meet in school and others they will come across in life. Our youngsters become much more compassionate toward individuals who are grieving."

Now that The WARM Place has turned 30, the "thank you," uttered by grateful parents are the words Bohme hears most often. Retired since 2009, the St. Paul the Apostle parishioner remains on the board of directors but doesn't view the nonprofit's success as a personal triumph. She bristles when people call it "her baby."

"It was never mine. It always belonged to the community," she said. "When you reach out to help other people, you're not thinking about yourself. Helping others helps you heal." 🇺🇸



Let us Lectio



PRAY FOR US

The Commemoration of All the Faithful Departed
November 2, 2019

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

LECTIO



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

MEDITATIO



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

ORATIO



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

CONTEMPLATIO



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

THE SCRIPTURE

THE GOSPEL FOR NOVEMBER 2, 2019
COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Jesus said to the crowds:

"Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me.

And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I

should raise it on the last day.

For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day."

— *John 6:37-40*

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THE REFLECTION

Unlike the Feast of All Saints, the Feast of All Souls is when we remember all the faithful departed, who have died in a state of grace, including those who have not yet attained sainthood.

This is not a Holy Day of Obligation, though it follows one, and it is not the same thing as Día de los Muertos, though it sounds similar and this liturgical feast is one of the influences for this Hispanic cultural celebration.

This feast is a time when the Church gently reminds us that we too will die and will face Jesus Christ as our judge to answer for our actions.

We're reminded too that one day we will be grateful, in a new way, for the prayers of the living for us and for the whole Church.

Two of the more interesting Catholic traditions for this time of year are to visit local cemeteries and to dedicate more time to pray for the dead. While strange on the surface, these are far from morbid practices. Our culture tends to hide and even unjustly neglect the ill, the dying, and yes, even the dead. So often, graveyards are infrequently visited, ill-kept, and even vandalized. Seeing this, one wonders at just how easy it is to forget those who are waiting for our Lord to

return. There may be beauty in the humility of hiddenness, but far greater is the beauty of charity expressed in praying for the dead — for those in purgatory.

After a Catholic dies, we pray Rosaries in vigil, offer Mass for the repose of the soul, and pray at the burial site. What a lavish outpouring of charity and concern!

Jesus also promises that He will not lose anyone entrusted to Him by the Father. Jesus always does the will of the Father. He is always faithful. Thus, when God works on the hearts of men and moves them to faith in His son, Jesus promises that He will be faithful with those entrusted to Him. If we do not reject Him by our words and deeds, He will not abandon us, even unto death.

The Greek text says that Jesus will not “reject” or “throw out” anyone who comes to Him. He will never cast out (*Genesis 3:24*) anyone whom God gives to Him because He is always obedient to the will of the Father. The ultimate will of God for humanity is resolving the problem of sin which resulted in the removal of Adam and Eve from the Garden of Eden. His ultimate will is the salvation of humanity through Jesus. ✚

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



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A Golden Marriage

MAKING LOVE LAST: Vernon and Janice Markwardt will celebrate 50 years of marriage this December 26. Their secret? Janice said communication — “always talk to each other.” And Vernon advised young couples to “learn to sacrifice for the other and forgive each other, regardless of the hurt. God has forgiven us; we must do the same.”

FAMILY TIME: “God gave us two wonderful boys and two wonderful daughters-in-law” and five grandchildren, said Janice. “We do our best to show how much we love them and support them and try to be the role model God wants us to be.”

FOR BETTER OR WORSE: The couple has coped with illness and death in Janice’s large family. She said, “Vernon has been there with me for great support. God is with us both during this time and continues with us each day.” Vernon recalled, “Seeing her love and care of her family during the loss of her brothers and father has given me strength and comfort.”

PASS IT ON: Both are Eucharistic ministers and taught religious education for decades. Vernon, a lector and 4th degree Knight of Columbus, explained, “God has given me the talents to speak and teach, and it is my duty to use them wisely.”



THEY ARE: Vernon and Janice Markwardt stand in the aisle of Our Lady of Mercy Parish in Hillsboro, where they married 50 years ago this December. (NTC/Ben Torres)



Catholic Charities Fort Worth supervisor Olga Nowlan, right, works with client Damasio Guerra at the Arlington campus. (NTC/Ben Torres)

CCFW makes an impact in Arlington

Catholic Charities Fort Worth staff member Olga Nowlan says she looks forward to pulling into the CCFW Arlington campus' parking lot each morning.

Nowlan, who serves as the Arlington campus supervisor, explains that the modest one-story house, repurposed as a cozy, yet bustling cluster of offices, offers a welcoming environment for clients, staff members, and several volunteers.

"We offer a variety of services at this Arlington location," said Nowlan. "For example, clients of our Street Outreach Services who are experiencing homelessness are able to use our address as a place to check in and pick up their mail. Other visitors to the Arlington campus can find help in accessing resources such as affordable housing, employment services, and assistance with rent, food, and utilities."

These services are offered through partner agencies, said Nowlan, noting that

some clients between the ages of 18 and 62 may qualify for comprehensive case management through CCFW's Padua Pilot, which is designed to permanently lift people out of poverty.

Comprehensive and compassionate care for pregnant women and families with children under the age of 18 months is also available through the agency's Gabriel Project. Staff members and volunteers offer practical assistance, spiritual encouragement, emotional support, and resources designed to help families to reach their financial, educational, and employment goals.

"The purpose of the Arlington campus is to be where our clients are, to be available where they need us to be," said Marc Dabal, who serves as CCFW's Director of Parish Relations. "It doesn't seem that the distance between Arlington and Fort Worth is that great, but for a client without transportation or childcare, it can be really challenging to get to the Fort Worth Catholic Charities

campus to find help. We work with our diocese and with Arlington parishes, partner agencies, and community members to help remove barriers for clients, to connect them to employment opportunities and vital services so that they can achieve success."

Approximately 120 clients are seen each month at the Arlington campus, added Dabal, noting that CCFW's Transportation Program also regularly serves eligible Arlington residents.

"Our commitment to Catholic Social Teaching reminds us that we don't serve based upon our clients' faith but upon our own faith," said Dabal. "We know we are making a positive impact in the Arlington community through our presence and outreach."

The CCFW Arlington campus is located at 917 W. Sanford Street. To learn more, visit [CatholicCharitiesFortWorth.org/Arlington-Campus](https://www.catholiccharitiesfortworth.org/Arlington-Campus) or call 817-534-0814. 📍





Healing for Eternity

HE IS: Father Michael Moloney, pastor of Saint Mary Parish in Windthorst and Saint Boniface Parish in Scotland.

A COWBOY FROM THE START: Fr. Moloney grew up in Ireland on a dairy farm that has been in his family since 1896. When he was eight, his father took him aside and said, “You’re not getting the farm, you need to get an education.”

SCHOOLED: After medical school in Ireland, the future priest hightailed it to Texas and worked in emergency departments and private practice. He earned a second degree in public health and preventive medicine, then he answered the call to the priesthood.

ORDAINED: June 9, 2012, at St. Patrick Cathedral in Fort Worth.

BEST THING ABOUT BEING A PRIEST: Fr. Moloney finds special meaning in the healing sacraments: Reconciliation and Anointing of the Sick. The former physician is “pleased to be in the business of healing for eternity. I do like the idea of salvation as healing of souls.”

COMMON PRACTICE:

Two lessons he learned as a family physician have been good preparation for the priesthood. First, “being on call, 24/7.” Second, “taking a comprehensive assessment of persons — the business of listening, getting a history, the human work.”

CHALLENGE ACCEPTED: With the “high demand for services” for a priest, “you have to surrender.” Fr. Moloney said the greatest challenge, and the greatest joy, comes from surrendering yourself.

AN OPEN BOOK: Within reach of his chair, you’ll find almost a dozen books — on topics Biblical, doctrinal, pastoral, and human. “Only the best books get read cover to cover,” he said. This summer he attended a conference on G.K. Chesterton, one of his favorite authors.

BUILDING UP: Fr. Moloney hopes to build a little Eucharistic chapel on the beautiful grounds of St. Mary. “I think Eucharistic Adoration is what it takes to get the average person up a notch, a couple of notches, in their spiritual life.”

THE

LAST WORD: Inspired by his view of the Windthorst football field, he urged, “As we so appreciate excellence in sports and athletics, let us aspire to excellence in our spiritual lives, our sanctification, through the sacraments, mental prayer, and Eucharistic Adoration.” 🇹🇽



NTC/Juan Guajardo

Supernatural Calling

St. Alphonsus Liguori, Doctor of the Church, says every vocation to the priesthood must begin with a divine calling; this was true even for Jesus Christ.

“No one takes this honor upon himself but only when called by God, just as Aaron was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the One who said to Him: You are my son; this day I have begotten you” (*Heb 5:4-5*). This is because the priesthood is not a career one simply chooses or can change. It is from God and is eternal: “You are a priest forever according to the order of Melchizedek” (*Heb 7:17*).

But how does one know if he is called? Although he may not know with certainty at first, every man called to the priesthood will experience some concrete signs from God. One of those signs, according to St. Alphonsus, is purity of intention, a pure desire in wanting to be a priest.

The desire to be a priest is often a supernatural sign from God. Every man should have a desire to serve, but not every man has a desire to be a priest, to shepherd souls, and to give the sacraments to the faithful. The desire to live a life of sacrifice and prayer — a life devoted to God — needs to be taken very seriously by a young man. It is not natural to

want to live a life of sacrifice and prayer, since that goes against man’s natural inclinations of comfort and self-will. Nor is this desire demonic, for what does hell gain by putting on a man’s heart a pure intention to be a priest and to save souls? So, this desire to do the things that a priest does, to lay down his life for the sheep, is often a supernatural sign from God.



Fr. Maurice Moon

However, just because a man wants to be a priest does not mean he is definitively called by God. There are impure desires to be a priest; for example, the desire to receive honors or to not want to disappoint his family. He who does not have a divine calling and becomes a priest with an impure intention “does not enter a sheepfold through the gate, but climbs over elsewhere and is a thief and a robber” (*John 10:1*). Such men receive not a blessing from God, but a malediction, according to St. Anselm.

Men who force themselves into the priesthood have taken upon themselves a dignity, a gift, an honor, that God did not want to bestow upon them, for their vocation was not to be a priest. I can’t help but think of those clergy who have committed the most egregious of crimes, whether these men were really called by God or if they wanted to be priests simply for their own pleasure.

That is why it is important for priests

and bishops to know the man who is about to be ordained, to find out if he has a pure intention to approach the altar of God. In our diocese we have a bishop and many priests who know our seminarians well, including the men thinking of joining the seminary. This helps to raise up men in our diocese who have the purity of intention of becoming a priest of Jesus Christ. One of the many reasons I am very proud to be a part of the Diocese of Fort Worth is that I have noticed among our seminarians, and the men thinking about joining the seminary, a pure desire to be shepherds of souls.

Although he still needs the ability, the acceptance from the Church, and a holiness of life, a man called to the priesthood will always have a purity of intention of becoming a priest. This desire should help inspire the young man to take that leap of faith, trusting in God’s providence. In a time where priests are looked down upon, or at least seen as suspicious by the general public, a young man’s pure desire to be a priest should give him further encouragement that this desire is not natural, but supernatural. 🇺🇸

Ordained to the priesthood in 2018, Father Maurice Moon serves as Chaplain at Nolan Catholic High School in Fort Worth and as Vocations Liaison with the Vocations Office.

Take Hold of My Heart

One of my favorite things to read during my personal prayer time is *Magnificat*. It's a subscription where every month I receive a little booklet with the daily readings, reflections on those readings from different holy people, prayers, and different Saints of the Day. One particular morning, the Saint of the Day was Anatolius of Laodicea who died in the third century. In a reflection on this saint, one line stood out to me. I couldn't move on from: "But Christ had taken hold of his heart..." This small sentence described why Anatolius did what he did, why he lived out heroic virtue in a time when the persecution of Christians was rampant. Christ had taken hold of his heart and everything changed. No longer was he living for himself or his selfish ambitions. He had "Kingdom eyes" where he looked upon the world in which he lived with the mindset that everyone is marked for eternity. Everyone had been chosen by God and therefore, every person was necessary.

"But Christ had taken hold of his heart..." More than what Christ wanted to do through Saint Anatolius, He just wanted his heart. More than what You do for God on this earth, He just wants you. You, specifically. More than the gifts and talents you possess and radically live out,

Jesus just wants you. Christ wants to take hold of your heart and it's through that taking that He will radically change the world. He desires to give you a new heart of flesh to replace your heart of stone (*Ezekiel 36:26*). It's a heart transplant God is after, not a behavior modification.



Ali Hoffman

God is love, and *1 Corinthians* says, "If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing" (*1 Corinthians 13:1-3*). Our works are useless and futile if we do not possess love, if Christ does not have our heart.

In my job as a youth minister, I'm constantly talking to students and parents about God's will for their lives. I'm actively hearing stories of desiring great, bold, and big things for the world, but I always have to remind them — it doesn't matter if you're doing small hidden things, or big, out-there things. If you're living out of an abundance of love for Jesus, it will change lives. We've come to a point in society where we think in order for God to love us or use us more, we have

to be the next Saint Teresa of Kolkata. We have to establish a new religious order or find the cure for cancer. The world already had a Teresa of Kolkata. The world now needs you. The "magic" or "secret" of Mother Teresa or Francis of Assisi or John Paul II was simple: they knew whose they were, and Christ had taken hold of their heart... everything they did was out of an overflow of love for Jesus.

So how does Christ take hold of your heart? I would ask, how's your prayer life? How is your personal, daily walk for Jesus? It's in those quiet, everyday moments when we communicate with a personal God that we are filled with His love, mercy, compassion, justice, joy, and peace. Then, when we step into the world, we are armed with a heart completely wrapped in Him so everything we do is God breathed back into a world that is crying out desperately for a Savior. Let us pray for Christ to take hold of our hearts this day, and to never give them back. 🇺🇸

Ali Hoffman is a Co-Coordinator of Youth Ministry at St. Catherine of Siena Parish in Carrollton. She also does modern calligraphy and watercolor encouragement and prayer cards. You can find more of her work on Instagram at

[TheOodlesOfDoodles.](#)

Absence at the Table

Imagine we all can point to people who inspire us in our faith. For me, one of the first people I ever knew who was super serious about their faith was my Uncle Dean. He was so serious about Jesus that all of us cousins rued the day we got stuck in the front seat of his truck because we knew we were going to be pretty fiercely preached at for the duration of the trip.

Uncle Dean toed a hard line when it came to the lived experience of the faith. He did not simply talk a good game, he walked the walk better than most. He was instrumental in starting prison ministry in his diocese; he brought the St. Vincent de Paul Society to his parish. When he realized that the men he had ministered to in prison struggled to assimilate back into society, he started a new ministry to help these people find success. He spent his own meager funds and pestered others for their donations to support these ministries.

He seldom took no for an answer and as a result he probably had as many detractors as he did supporters. Even in his last days when he seldom left the house and his health was failing him, he was working the phones and talking ears off (mine included) about the need to love Jesus deeply and serve the poor just as deeply.



Jeff Hedglen

Uncle Dean passed away this September. He will be greatly missed by many, but especially by those who, by his efforts, are in much better circumstances today than before.

To say that my uncle was an inspiration to me would only be a part of the story. He also never stopped challenging me to do more. Whenever I saw him, he wanted to know about my prayer time, Scripture study, and how I was personally serving the poor.

In short, he never stopped treating me like the 10-year-old on the front seat of his truck.

The passing of Uncle Dean will make the upcoming holiday season particularly difficult, most especially for his wife, children, and grandchildren, but also for the nieces, nephews, friends, and those to whom he ministered.

When people we love die, the holidays have a very different tenor. They seem dulled, incomplete, melancholy, or just downright sad. Maybe this is true for you this year. If so, these are very normal feelings to have. Seldom is any holiday as picture perfect as a Hallmark movie. When we are still knee-deep in the season of grief, no amount of pumpkin spice or peppermint can sweeten our mood. And that is all right. Be honest with yourself and your family about how you are feeling and adjust your celebrations accordingly.

If you are blessed to not be experiencing loss this year, be mindful of those you know who might be sad this time of year. Make a special point to invite them for coffee (maybe one of those pumpkin or peppermint lattes) and take the time to listen to stories about the people they are missing.

The holidays are about family and friends, community and gathering, decorating and celebrating, and all of this is wrapped up in our faith and expressed in liturgical splendor. As special and awesome as each of these aspects are, they often have direct connections to those we have lost.

One of the reasons my Uncle Dean loved the holidays so much was all the great food. I know he never met a pie or spare rib that he didn't like. So, this year I will savor every morsel of food as a way to keep him alive in my memory.

Uncle Deano, pray for us all, especially those who are sad this time of year. 🍂

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



THE ROSARY

A powerful tool for meditating on the life of Christ



Marlon De La Torre is the Department Director of Catechesis and Evangelization for the Diocese of Fort Worth.

If a pattern exists in the way God chooses to communicate to us, it typically comes in increments. These divine increments are carefully constructed to grasp what God is trying to communicate to us because His intention is for us to know Him more intimately. A perfect example of God's method of communication is His use of human beings (e.g., Abraham, Isaac, Jacob, Moses, David, Elijah) as evidenced throughout the history of God's salvific actions. One human being that perfectly exemplifies God's incremental way of revealing Himself to us is Mary the Mother of God.

From the moment Mary was prophesied (*Is 7:14-15*) to give birth to

the Son of God, to the moment she is announced by the archangel Gabriel (*Lk 1:26-38; CCC 495*) as "Hail full of grace," we encounter the way God desires us to know more about Him and His plan for our lives.

The Rosary serves as the significant tool in describing the life of Christ through four distinctive sets of mysteries (joyful, sorrowful, glorious, and luminous). Each mystery reveals an aspect of the life of Christ and our place within God's plan. In other words, the Rosary provides us with an opportunity to walk with Christ and engage in prayerful communication with Him. The Rosary truly leads us to Christ and His Church.



What is the origin of the Rosary?

The Rosary originated in the 1100-1200s with the monastic life of the Church. Monks and priests would say a series of prayers, particularly to our Blessed Mother, the saints, and to our Lord, reflecting the Paschal mystery.

Then, between the 1100s all the way through the 1900s and into the 20th century, we had a formalization of the Rosary into the form of the prayer we have today, which aims to lead us to reflect on the life of Christ, the life of our Blessed Mother, the divine providence of God, and the Blessed Trinity.



Please give us a quick overview of the Rosary.

The Rosary consists of four sets of mysteries and each mystery reflects a certain aspect of our Lord. The luminous mysteries, for example, reflect salvation history, where you talk about the Baptism of our Lord, the wedding feast at Cana, or the proclamation of the Kingdom of God.

The sorrowful mysteries reflect the life and death of our Lord. When we talk about His agony in Gethsemane or the scourging at the pillar or the crowning with thorns, for example, we reflect on the passion of our Lord.

The glorious mysteries focus on the grace and the nature of the Church and its birth. They talk of the Ascension, of the Assumption, about the descent of the Holy Spirit as well, and the coronation of Blessed Mother Mary.

And the joyful mysteries reflect the nativity where we focus on the birth of our Lord. We meet Jesus and give praise to His journey, being presented at

the temple and later found in the temple.

So those four sets of mysteries reflect the life of Christ, the Paschal Mystery, the birth of the Church, and the role of our Blessed Mother.



What are the benefits of praying the Rosary?

Although the Rosary is not a required devotion, it is recognized by the Church because it reflects the life of Christ and deepens our relationship with Him. The Rosary is a perfect complement or form of intercessory prayer that allows us to grow into the life of Christ. It's a great prayer that brings us virtue and grace and professes the Catholic faith in a beautiful way.

The Rosary, in many respects, is something that is affirmed by your Blessed Mother. It's affirmed by the Church. It should be prayed for that reason alone. Even though the official devotion of the Church would be to the Sacred Heart, the Rosary has a sense of prominence because it is a communal prayer, a prayer that brings a family together.



Are there specific saints or Catholic leaders who have a special devotion to the Rosary?

St. Louis De Montfort, with his consecration to our Blessed Mother promoted the Rosary and called forth our intercessory prayer with our Blessed Mother to Christ. Another saint with a strong devotion would be St. Thérèse of Lisieux, who also had an affinity for praying the Rosary and was very key on promoting that gift as an evangelization tool as well. St. Padre Pio had a very specific and distinct devotion to our Blessed Mother and to the recitation of the Rosary. 🇺🇸

SAFE ENVIRONMENT

To Report Misconduct:

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

- ▶ Call the Victim Assistance Hotline at 817-602-5119.
- ▶ Call the Director of Safe Environment at 817-945-9334 and leave a message.
- ▶ Call the Chancellor of the diocese at 817-945-9315.

To Report Abuse or Suspected Abuse:

If you suspect abuse of a child, elder, or vulnerable adult, or abuse has been disclosed to you,

- ▶ Call the Texas Department of Family and Protective Services (CPS) at 800-252-5400.
- ▶ Immediately report the alleged abuse to your supervisor, priest, or principal and submit the Confidential Notice of Concern with CPS report information, contact information on all concerned, description of abuse, dates if known, and how you learned of the abuse.

For More Information: To learn more about our abuse prevention policies and programs, please visit fwdioc.org/safe-environment



UN LARGO legado

Las raíces hispano-latinas corren profundas en la Diócesis de Fort Worth

Por Jerry Circelli

¿Qué tan profundas son las raíces de los hispanos-latinos católicos de Texas y, en particular, en la actual Diócesis de Fort Worth? Para ponerlo en perspectiva, esas raíces se establecieron hace más de 300 años antes de que Texas se convirtiera en un estado de los Estados Unidos y hace más de 425 años antes de que se estableciera nuestra Diócesis.

Ya entre el 1541 y el 1542, los frailes franciscanos de habla hispana de la expedición de Francisco Vázquez de Coronado probablemente estaban recorriendo la parte noroeste de nuestra diócesis actual, posiblemente los Condados de Knox, Foard y Hardeman. Esa expedición se originó en la Ciudad de México. Alrededor del mismo tiempo, notables historiadores rastrean la llegada de la expedición de Luis de Moscoso a la parte oriental de lo que es hoy la Diócesis de Fort Worth, y su incursión dentro y a través de esta área. Una vez más, los frailes franciscanos de habla hispana, junto con sacerdotes dominicanos, fueron una parte integral de la misión. Es muy probable que los frailes de habla hispana celebraran las primeras Misas en esta zona y que bautizaran a los primeros católicos de nuestro territorio diocesano

durante esas exploraciones hace más de 475 años.

Mientras que a los conquistadores les motivaba conquistar nuevas tierras y buscar riquezas para España, a los frailes les movía su deseo y determinación de salvar almas para Cristo. Sus acciones resultaron en el martirio de muchos de los misioneros.

Innumerables hombres y mujeres han seguido a través del tiempo los pasos de los frailes haciendo grandes esfuerzos para construir y preservar la Iglesia de Cristo en el estado de la Estrella Solitaria.

En el 1721, después de que los frailes se vieron obligados a retirarse de las misiones católicas del este de Texas, fue el Marqués de San Miguel de Aguayo y varios cientos de soldados de México quienes decidieron ir al rescate para restaurar y expandir las misiones. Los historiadores han trazado su ruta a través de la esquina sureste de la actual Diócesis de Fort Worth. Mientras se encontraba en esta región, Aguayo siguió un afluente que alimentaba al Río Brazos. Llamó a las aguas “Bosque”. El Condado de Bosque, uno de los 28 condados de la Diócesis de Fort Worth, tomó su nombre del río así llamado por el rescatador de las antiguas misiones católicas.

Si bien los católicos de Texas estuvieron originalmente bajo el cuidado

Nota del

Editor: Ésta es la segunda parte de nuestra serie de artículos históricos

durante el 50º aniversario de la Diócesis de Fort Worth.



de sacerdotes franciscanos nacidos en España, esta responsabilidad fue luego asumida por sacerdotes hispanos nativos a principios del siglo XIX.

Los católicos de Texas en ese momento eran parte de la Diócesis de Linares-Monterrey de México. Nuestras raíces diocesanas evolucionaron eventualmente hasta llegar a ser parte de la Diócesis de Nueva Orleans en el 1838, la Prefectura Apostólica de Texas en el 1839, el Vicariato Apostólico de Texas en el 1842, la Diócesis de Galveston en el 1847, la Diócesis de Dallas en el 1890, la Diócesis de Dallas-Fort Worth en el 1953 y finalmente convertirse en la Diócesis de Fort Worth en el 1969.

El Padre Sergio Rizo, párroco de la Parroquia de San José de Cleburne, dijo



Una joven reza luego de haber sido confirmada durante la Misa en la Parroquia de San Pedro el Apóstol de Fort Worth. (NTC/Juan Guajardo)

que es importante recordar que las raíces de muchos hispanos se pueden rastrear directamente al suelo que ahora es parte de Texas. Los hechos a través de la historia así lo confirman.

La tierra que hoy conocemos como Texas tuvo una larga historia como parte de la Nueva España hasta que México obtuvo su independencia de España en el 1821. Quince años antes de la independencia de México vivían aproximadamente 7,000 personas en la Texas actual, según la Asociación Histórica del Estado de Texas (TSA, por siglas en inglés). Ese número casi se había triplicado a 20,000 en el 1831, según el mismo informe de la TSA.

Cuando la iglesia de San Estanislao,

que más tarde se llamaría San Patricio, se convirtió en el 1876 en la primera parroquia de la actual Diócesis de Fort Worth, la migración al norte de Texas venía de todas partes. Los hispanos, cuyas raíces nativas en Texas se extendían a varias generaciones, se unieron a los inmigrantes de México, Alemania, Italia, Polonia y muchos otros países, así como a varios estados de los Estados Unidos, para establecerse en el norte de Texas. En ese momento, nuestra diócesis aún era parte de la Diócesis de Galveston.

A comienzos del siglo XX, diez años después de que la Diócesis de Dallas se formara, se abrieron 17 parroquias que todavía hoy son parte de la Diócesis de Fort Worth. En esa época, nuestra diócesis

era parte de la Diócesis de Dallas. Una de esas iglesias es la Parroquia de San José de Cleburne, en la que el Padre Rizo ha servido por 27 años.

Incorporado en el edificio de la Parroquia de San José hay un bloque grabado, que en un momento dado era parte de la Misión de San José en San Antonio en el 1741. La piedra angular refuerza de muchas maneras los cimientos de la Iglesia Católica en Texas, que se remonta a la influencia de las culturas hispanas de la época de las misiones.

El Padre Rizo comentó que la gran devoción a Nuestra Señora de Guadalupe, especialmente entre los hispanos de

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ascendencia mexicana, ha fortalecido a los fieles por generaciones.

En la década del 1920, después de que el gobierno mexicano revolucionario impusiera leyes anticlericales que eventualmente provocaron la Rebelión de los Cristeros, las iglesias católicas en México fueron destruidas y muchos sacerdotes fueron asesinados.

El número total de sacerdotes que servían a los 15 millones de católicos en México se redujo de 4,500 clérigos a sólo 334 sacerdotes “autorizados” por el gobierno. El resto había sido purgado por la expulsión, el asesinato y la emigración forzada.

Según muchos informes, cientos de miles de mexicanos emigraron a los Estados Unidos para escapar de la persecución generalizada.

Sin embargo, el Padre Sergio comentó que los mexicanos no perdieron su fe y aprendieron a soportar en silencio a través de la oración y su devoción a Nuestra Señora de Guadalupe.

“Casi toda la Iglesia se quedó sin los sacramentos y sin clero. La gente se quedó con sus devociones privadas y las imágenes de la Santísima Madre”, dijo el Padre Rizo. “Creo firmemente que México ha mantenido la fe todos estos años, gracias a su devoción a Nuestra Señora de Guadalupe”.

Esa fe perdurable en las circunstancias más extremas ha sido transmitida por generaciones, el Padre Rizo añadió, y ha fortalecido a la Iglesia en la Diócesis de Fort Worth y en otros lugares.

Los pastores y sacerdotes que atienden las parroquias que se encuentran dentro de los límites de la actual Diócesis de Fort Worth han apreciado los dones y talentos que los fieles de ascendencia



Las Hermanas Catequistas Guadalupanas de la Diócesis de Fort Worth asisten al V Encuentro Nacional del Ministerio Hispano/Latino en Grapevine el 22 de septiembre del 2018. (NTC/Juan Guajardo)

latina traen a la Iglesia de Cristo en el norte de Texas.

Los hispanoamericanos católicos son un grupo muy diverso y generalmente proceden o tienen sus raíces familiares en México, Guatemala, El Salvador y otras naciones de América Central y América del Sur, así como en Cuba, Puerto Rico y otros países del Caribe.

Las acciones de los Obispos han demostrado constantemente su prioridad del ministerio para los hispanos, ya que estos fieles católicos, a su vez, han continuado construyendo la Iglesia local.

Cabe mencionar el ejemplo del Obispo de la Diócesis de Dallas, Joseph P. Lynch, que en el 1902 acudió a los sacerdotes misioneros claretianos (CMF) para pedirles ayuda.

En una carta del 1942, mencionada en los archivos de la Diócesis de Dallas, el Obispo Lynch escribió:

“Conocí a esta estimada Congregación

misionera por primera vez en el 1902, cuando le pedí al Padre Camillo Torrente que viniera de San Antonio al Condado de Parker, Texas, y que se convirtiera en el ‘interino’ de la Parroquia de Weatherford ... el misionero también ayudó con Rock Creek, el Campamento Minero ubicado entre Weatherford y Mineral Wells. Los mineros eran mayormente mexicanos y la escuela pública del distrito se usaba como iglesia”.

El Obispo siguió describiendo cómo otros sacerdotes claretianos se unieron más tarde para dedicarse al cuidado pastoral del creciente número de hispanos de toda el área. El Obispo Lynch dijo que para el 1925 el desafío de atender al creciente número de hispanos católicos se “volvió apremiante”.

El Obispo dijo que, “para aliviar la situación, viajó a Madrid, España ... con el único propósito de lograr que el General de los Claretianos se interesara en enviar misioneros adicionales”.



El Padre Rizo (centro) dirige a sus servidores en oración antes de la Misa en la Parroquia de San José en Cleburne. (NTC/Rodger Mallison)

El Obispo Lynch tuvo éxito en su intento e innumerables sacerdotes claretianos llegaron posteriormente para servir a la creciente población hispana del norte de Texas.

En el 1955, el Obispo de la Diócesis de Dallas-Fort Worth, Thomas K. Gorman, les pidió a los misioneros que se hicieran cargo de la Parroquia de Todos los Santos en el lado norte de Fort Worth, mientras se estaba fusionando con la Parroquia de San José. La Parroquia de San José se estableció en el 1909 dentro de los límites de la Parroquia de Todos los Santos para atender las necesidades de los católicos de habla hispana en el área. Al unificarse en el 1955 la comunidad de San José mayormente hispana y la tradicionalmente anglosajona comunidad

de Todos los Santos, se convirtió en una comunidad parroquial bilingüe y bicultural. Los misioneros solicitaron también la ayuda de las *Hermanas Catequistas Guadalupeñas* para abrir y administrar los centros de catecismo de la parroquia y de todo Fort Worth.

Catorce años después de que la parroquia bicultural se formara, la Diócesis de Fort Worth se estableció en el 1969. Su primer pastor, el Obispo John J. Cassata, fue encargado no sólo de la administración de una nueva diócesis, sino también de llevar a cabo los muchos cambios en la Iglesia como consecuencia del Concilio Vaticano II. Uno de esos cambios consistió en celebrar la Misa católica en la lengua vernácula de los fieles.

El Obispo Cassata destacó que el cambio de la celebración de la Misa en latín a la lengua vernácula de los fieles locales “confiere a las personas una parte más íntima en la liturgia. Y esto es importante si queremos llegar a una mayor intimidad con Cristo”.

Uno de los actos más importantes y de mayor alcance del Obispo como pastor de la diócesis fue su gran aliento para que los seminaristas aprendieran español y desarrollaran una comprensión más profunda de la cultura mexicano-estadounidense. Como líder con una gran visión del futuro, el Obispo Cassata sabía que esto ayudaría mucho a fortalecer la Iglesia de Cristo en el norte de Texas y su

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rápida creciente población católica.

Tras el retiro del Obispo Cassata en el 1980, el desafío de llegar a una población católica en constante crecimiento en la Diócesis de Fort Worth fue acogido por el fallecido Obispo Joseph P. Delaney, y posteriormente por el Obispo Kevin W. Vann y el actual Obispo Michael F. Olson.

La Diócesis de Fort Worth supera un millón de católicos hoy en día y se ha convertido en una de las diócesis de más rápido crecimiento de todo el país. La población hispana por el momento está aumentando a un ritmo mayor que cualquier otro grupo cultural, según las estadísticas preparadas para el V Encuentro Nacional del Ministerio Hispano/Latino.

El V Encuentro Nacional del año pasado atrajo a más de 3,000 líderes

hispanos de diferentes diócesis, escuelas, universidades y otras organizaciones católicas de todo el país. Fue la quinta reunión de este tipo desde el 1972 y se llevó a cabo en Grapevine, ciudad ubicada dentro de los límites de la Diócesis. Su propósito ha sido determinar cómo la Iglesia puede ejercer mejor su ministerio con los hispanos y cómo ellos, a su vez, pueden involucrarse más en la Iglesia.

Basado en las estadísticas del V Encuentro realizadas en el año 2016, la población católica de la Diócesis de Fort Worth era de 762,000 personas. De este total, 450,000 (51 por ciento) eran hispanos; 270,000 (13 por ciento) eran blancos; 22,000 (9 por ciento) fueron clasificados como asiáticos y otros trasfondos étnicos; y 20,500 (4 por ciento) fueron listados como afroamericanos.

Además, este reciente estudio mostró

que, de las 90 parroquias que comprende la Diócesis de Fort Worth, 46 de ellas han mantenido constantemente un ministerio hispano.

En una entrevista realizada en enero del 2018 con el Padre Stephen Jasso, TOR, el entonces párroco de Todos los Santos de Fort Worth señaló que cuando llegó a la parroquia por primera vez hace 24 años, los católicos hispanos de la Diócesis se concentraban principalmente en los lados norte y sur de Fort Worth.

“Hoy están en todas partes”, el Padre Jasso dijo, ilustrando su punto con un mapa demográfico.

El Padre Jasso, veterano de la guerra de Corea, ha sido sacerdote durante 54 años, incluyendo 24 años en la Ciudad de México y cuatro años en Perú antes de llegar a Fort Worth. Antes de su reciente retiro, estuvo involucrado también en múltiples juntas y organizaciones cívicas.

El Concejal Carlos Flores besa al Padre Stephen Jasso al felicitarlo por la proclamación de la alcaldesa de la Ciudad de Fort Worth del Día del Padre Stephen Jasso durante una junta pública del ayuntamiento el 7 de agosto 2018. (NTC/Ben Torres)



El Padre Jasso señaló que la presencia de los católicos hispanos no sólo ha fortalecido a la Iglesia en la Diócesis de Fort Worth a lo largo de los años, sino que también ha renovado la vitalidad de las comunidades en todo el Metroplex del norte de Texas.

“Aprendí sobre el Ministerio de Presencia del Papa Francisco”, el Padre Jasso dijo. “Dondequiera que uno esté, ya sea como sacerdote católico, laico católico o parte de una familia católica, dondequiera que se esté, la presencia de uno es la evangelización de los demás”.

“Mi presencia, al trabajar en tantos comités y juntas de la ciudad de Fort Worth, ha enriquecido mi fe. He aprendido de ellos y ellos han aprendido de mí”.

El Ayuntamiento de Fort Worth y la Alcaldesa Betsy Price honraron al Padre Jasso en agosto del 2018 e hicieron una proclamación que declaró el “Día del Padre Jasso”.

Su ministerio de presencia es un testimonio del valor del ministerio hispano en la Diócesis de Fort Worth y en todo el norte de Texas.

En cuanto al futuro, las estadísticas muestran que la Iglesia de Cristo en el norte de Texas seguirá creciendo. Según la *Agencia Católica de Noticias* (CNA, por siglas en inglés), la población católica hispana en los Estados Unidos es particularmente numerosa entre los jóvenes y adultos jóvenes, y representa el mayor porcentaje de hispanos católicos del país. Según la Agencia de Noticias, el 50 por ciento de los católicos en los Estados Unidos, entre las edades de 14 a 29 años, son hispanos. Además, el 55 por ciento de los católicos del país menores de 14 años son hispanos.

“Los jóvenes hispanos son los que tomarán la cruz y continuarán profesando la fe en el futuro de nuestra Iglesia”, dijo Joel Rodríguez, Director del Ministerio Hispano de la Diócesis de Fort Worth. “Ellos son la Iglesia y la Iglesia es Cristo”.

Rodríguez agregó: “Los discípulos que están siendo creados en este momento, hoy día, son los que continuarán llevando la cruz de Cristo y continuarán la perpetuidad de la Iglesia”.

Rodríguez ha sido el Director

Diocesano del Ministerio Hispano durante los últimos tres años y su objetivo es “acoger y promover la identidad cultural de los rostros de nuestra Iglesia local, y construir una identidad profundamente católica y multicultural a través de un esfuerzo conjunto de colaboración con el obispo, los pastores y sacerdotes, y la comunidad”.

Rodríguez dijo que la reciente convocatoria del V Encuentro mostró el progreso que se ha estado logrando en el ministerio con los católicos hispanos al fortalecer la Iglesia de Cristo, no sólo en la Diócesis de Fort Worth, sino también en las diócesis de todo el país.

La convocatoria del primer Encuentro, celebrada en el 1972 en Baltimore, ha dado lugar a una renovada energía en la comunidad hispana que lleva a esforzarse por servir a Cristo. El mensaje de ese primer Encuentro, según Rodríguez, incluyó la pregunta planteada por la Iglesia a los hispanos: “¿Qué necesitas?”

Rodríguez añadió que “Hoy en día, se ha evolucionado y es la población católica hispana la que pregunta: “¿Cómo podemos servir?”

“Sin ninguna división étnica, todos somos hijos de Cristo y todos somos creados a Su imagen”, dijo Rodríguez. “Todos llevamos la dignidad que Dios mismo ha inculcado en nosotros y cada uno de los seres humanos”.

“Somos inmigrantes de descendencia latina en un país de inmigrantes; las contribuciones que traemos son la disponibilidad y el deseo de servir a nuestra Iglesia. Hay un gran deseo de servir, de ayudar en todo lo que podamos”.

“Lo vemos en el creciente número de inmigrantes que asisten a las clases de catequesis, que buscan información sobre la Diócesis y sus parroquias y que, sobre todo, dicen y preguntan: ¿Cómo podemos ayudar?”

Para obtener más información sobre el Ministerio Hispano de la Diócesis de Fort Worth, incluidos los apostolados y el calendario de las próximas actividades, favor de visitar: fwdioc.org/hispanic-ministry. 🇺🇸

AMBIENTE SEGURO

Para Reportar Mala Conducta Sexual:

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

- ▶ Llamar a la Línea Directa de Asistencia a Víctimas: (817) 602-5119.
- ▶ Llamar el Director Diocesano de Ambiente Seguro: (817)-945-9334 y dejar un mensaje.
- ▶ Llamar al Canciller de la diócesis: (817)-945-9315.

Para Reportar Abuso o si Sospecha Abuso:

Si usted sospecha de abuso de un niño, anciano, o adulto vulnerable, o si ha sabido de algún tipo de abuso,

- ▶ Llame al Departamento de Servicios para la Familia y de Protección (DFPS) de Texas al (800) 252-5400.
- ▶ Reporte inmediatamente el presunto abuso a su supervisor, sacerdote o director, y presente el Aviso Confidencial de Preocupación con la información requerida por DFPS.

Para Más Información: Para inscribirse o informarse sobre nuestros programas de prevención de abuso, visite fwdioc.org/safe-environment





Linda O'Donnell lee su libro durante una sesión de los Talleres de Oración y Vida en la Parroquia de Santo Tomás el Apóstol en Fort Worth. (NTC/Ben Torres)

CONSTANTEMENTE CERCA DE Jesus

Líderes de Talleres de Oración y Vida regocijan por el nuevo apostolado y están listos para ver sus frutos

Por Violeta Rocha

Cuando Janeth Panizo, 45, se enteró a principios de año que habría un Taller de Oración y Vida en su parroquia, San Pedro Apóstol de White Settlement, no tardó en inscribirse a pesar de ser la cuarta ocasión que toma este taller.

La primer oportunidad fue hace unos años, buscando consuelo al perder a un ser querido, “me hablaron de los talleres, y como no los ofrecían cerca de mi parroquia, tenía que manejar lejos, pero no importaba, porque gracias a los talleres encontré consuelo, aprendí la prudencia, y poco a poco encontré fortaleza en Jesús”, señaló Panizo.

“Es como ir en un camino que me conecta a Dios, es mi conexión con Dios, y quiero seguir caminando con El”, agregó.

Los Talleres de Oración y Vida, fueron fundados por el sacerdote capuchino, Padre Ignacio Larrañaga, hace más de cuatro décadas, y ofrecen ejercicios de meditación y ofrecen formas de oración personal para mantener una constante cercanía a Jesús.

Al continuar el legado del Padre Larrañaga de “ser más feliz, junto a Jesús”, Daniel Viveros y su esposa Alma, coordinadores locales de los Talleres de Oración y Vida dentro de la Diócesis de Fort Worth, se sienten “bendecidos” de que este pasado mayo, se concluyó el primer Taller de Oración y Vida como un apostolado diocesano.

Guía de Talleres Mary Quiñones ofrece una charla durante una de las sesiones. (NTC/Ben Torres)



Los Coordinadores de los Talleres de Oración y Vida, Daniel y Alma Viveros, se sienten bendecidos de que Talleres es un apostolado diocesano. (NTC/Ben Torres)



“Desde el 2011 se están ofreciendo los talleres, pero en enero de este año nos abrieron las puertas formalmente como apostolado en la Diócesis de Fort Worth”, señalo Daniel Viveros.

Los talleres se ofrecen dos veces al año. Tienen una duración de 15 semanas, reuniones semanales de dos horas, un retiro espiritual que llaman “desierto”. Durante este primer semestre en la Diócesis de Fort Worth los talleres se impartieron en 12 parroquias y fueron dirigidos por 15 guías (como se le llama a los instructores del taller) y 120 personas tomaron recientemente el taller “que realmente cambia vidas”, aseguró Alma Viveros.

“El taller ya está estructurado con los libros que el Padre Larrañaga elaboró durante toda su vida”, agregó Alma viveras sobre la obra evangelizadora del sacerdote originario de España, pero que inició los talleres en Chile en el 1974.

Aunque el método y la enseñanza siempre es la misma en cada taller, se puede volver a vivir cuantas veces se desee, pues el Padre Larrañaga decía, “mi vida hoy no es igual a la de ayer, y la de mañana no será igual a la de hoy”, entonces cada taller se vive diferente”, apuntó Alma Viveros, quien junto a su esposo impartieron el taller en la Parroquia del Inmaculado Corazón de

María de Fort Worth. Ellos son feligreses de la Parroquia de San Miguel de Bedford.

El servicio de los guías es “limitado, misionero y humilde”, afirma Daniel Viveros, explica que los Talleres de Oración y Vida no son un ministerio parroquial, sino que como guía, se buscan parroquias dónde ofrecer los talleres y luego de realizar dos talleres, se va a otra parroquia a hacer el mismo servicio.

“Puede llegar otro guía a esta misma parroquia, pero no hay apropiación de parroquias”, dijo, buscando imitar el único deseo del Padre Larrañaga, “salir al pueblo y gritarle que Dios existe, que Dios vive y que nos ama” dijo.

Por eso, llegar a más parroquias es el regocijo de los 15 guías que actualmente sirven en la Diócesis de Fort Worth.

“Que la Diócesis nos haya abierto las puertas es una gran alegría porque cada vez llegamos a más personas. Así vamos a una parroquia y cuando nos piden la carta de la Diócesis, podemos decir ‘aquí está’”, aseveró Alma Viveros. “Estamos muy contentos de trabajar con la Diócesis para gloria de Dios y la felicidad de todos los hermanos”.

Además de haber llegado a más personas, la preparación de nuevos guías es parte de los frutos del nuevo apostolado en la Diócesis de Fort Worth. Los Talleres de Oración y Vida también cuenta con una

escuela de capacitación de los guías. Janet Panizo es una de las estudiantes que se están preparando para ser guía de los talleres.

“Quisiera ayudar e invitar a todas las personas a vivir lo que yo ya viví, esa cercanía con Dios, para que ellos también abran su corazón a Dios, y se mantengan en su camino”, asegura Panizo.

Mary Quiñones, encargada de la escuela que prepara a los guías, señala que en la capacitación del futuro guía se enfatiza “la oración y la conversión permanente, para poder dar el taller con eficacia y con el conocimiento que necesita”, dijo y resaltó que, como guías, “actuamos como testigos de que hemos estado con Dios, no como teólogos”.

“Se trata de abandonarse en las manos amorosas del Padre, establecer una relación personal con ese Dios de ternura, y poner en práctica en nuestro diario vivir todo lo que nos enseña el Padre Ignacio y compartirlo con otras personas”, apunta Quiñones sobre los Talleres de Oración y Vida que conoció en su natal Puerto Rico hace más de 20 años y que buscó continuar al llegar a Dallas/Fort Worth, convirtiéndose en guía hace 10 años.

Aprobados por la Santa Sede en el 1997 los Talleres de Oración y Vida se imparten actualmente en 47 países, con más de 18,000 guías. Se les presentan no sólo a los adultos, sino también a los adolescentes, los niños y las parejas casadas. ✝

DE MANERA real

La “transubstanciación” explica cómo
el Cuerpo y la Sangre de Cristo llegan a serlo

Por David Mills

¿**R**ecuerdas la primera vez que Jesús habló de la Misa? No le fue muy bien. La historia se encuentra en el sexto capítulo del Evangelio de San Juan. Una gran multitud siguió a Jesús. Él era una estrella de rock hasta el momento en que comenzó a decir: “Yo soy el pan vivo que bajó del cielo”. Al oír esto la multitud se dispersó. Muchos de sus seguidores se marcharon.

Esto se puede entender, ya que parecía que no tenía sentido lo que estaba diciendo. Este hombre dijo: “El que come mi carne y bebe mi sangre, tiene vida eterna”. ¿Quién habla así? Por eso, muchos se marcharon.

Probablemente, sólo los doce apóstoles y algunas otras personas se quedaron con Jesús. Sospecho que incluso se preguntaban, ¿quién habla así? Eran buenos judíos. Nadie se come a otra persona. Eso es repugnante. Pero sabían que Jesús es el santo de Dios, como dijo San Pedro, por lo que seguirían con Él.

Creo que amaríamos la Misa aún más si sintiéramos lo que sintió la multitud. Deberíamos sentir la conmoción de un hombre que dice “Éste es mi cuerpo” sabiendo bien lo que quiere decir. Nos encontramos con Jesús en la Misa como amigo y también como salvador. Es difícil recordar cuán asombroso es este milagro de encontrarnos con Él de esa manera.

Podríamos sentir el milagro un poco más si pensáramos en lo extraña que es esta idea. Piénsalo. Lo que ahora es no es lo que era, pero parece que lo es. Una vez que el sacerdote dice unas palabras, el vino que puedes obtener del estante de la tienda de comestibles y el pan que puedes pedir en línea se convierte en el Cuerpo y la Sangre del creador del universo.

El *Catecismo* describe este cambio con un lenguaje catequético conciso: “Bajo las especies consagradas del pan y del vino, Cristo mismo, vivo y glorioso, está presente de manera verdadera, real y substancial, con su Cuerpo, su Sangre, su alma y su divinidad”. Pero el Cuerpo y la Sangre todavía se ven exactamente como el pan y el vino. Esto necesita una explicación.

Para explicar este cambio, la Iglesia creó la palabra “transubstanciación”.

La parte “substanciación” proviene de la palabra “sustancia”, un término que los filósofos usan para referirse a lo que realmente es una cosa. Usan el término “accidentes” para referirse a lo que nos parece una cosa. Piense en “tran” como relacionado con las palabras transferencia o transporte. En este caso, nada se mueve exactamente, pero cambia.

En todas las cosas que nos encontramos en el mundo, los accidentes y la sustancia van de la mano. La cosa se parece a lo que es. Un perro es un perro. Una manzana es una manzana. Una silla es una silla. Sin embargo, con respecto a esto, la Iglesia nos dice que no son lo mismo. Dios cambia lo que es, pero no lo que parece. Una manzana es una manzana, pero el pan es el Cuerpo de Cristo.

Eso es lo que significa la transubstanciación. No es un argumento a favor de la verdad sobre la Misa. Es una explicación para las personas que buscan una. Es también una forma de asegurarnos



Adoración en la Parroquia San Juan el Apóstol en North Richland Hills. (NTC/Juan Guajardo)

de que recordamos siempre que en la Eucaristía tenemos la presencia real de Jesús mismo. No es simplemente que pensamos en Él. Lo recibimos de manera real.

¿Por qué Dios haría esto? ¿Por qué se daría a Sí mismo de una manera tan oculta?

No lo sabemos. El escritor católico inglés, el Padre Ronald Knox, un escritor que yo desearía que leyeran muchas más personas, escribió: “Es Su voluntad que el cambio sea suprasensible (es decir, algo que no podemos entender con nuestros sentidos) y que la sustancia, que está realmente presente, solamente se vea y se saboree por la fe.” Es Su voluntad. ¿Por qué Su voluntad? Nadie sabe.

No obstante, podemos hacer conjeturas. Una es que Dios sabía que necesitábamos encontrarlo en un lugar específico, no sólo sentirlo como un espíritu a nuestro alrededor. Somos criaturas físicas y nos va mejor con las cosas físicas. Ésta es mi propia experiencia. Una de las promesas que me llevó a la Iglesia Católica

fue la idea de que podía ir a ver a Jesús porque estaba a la vuelta de la esquina. Podría encontrarlo en el tabernáculo de la iglesia.

Knox lo explicó de esta manera: “Así como los rayos del sol, cuyo calor está presente en todas partes, son atrapados y enfocados en un solo punto por el lente de un vidrio ardiente, de la misma manera nuestro Señor tendrá estas visitas celestiales en las que Él está enfocado en nosotros, visitas cristalizadas y concentradas en nosotros bajo las formas de las cosas externas, cuando Él viene a nosotros a través de su humanidad sagrada en la Santa Eucaristía”.

En la Misa, se nos da un milagro que no podemos ver. Sino que es uno que podemos adorar. El Papa San Pablo VI dijo: “Es nuestro deber honrar y adorar en la Santísima Hostia que nuestros ojos ven el Verbo Encarnado a quien los ojos no pueden ver y que, sin abandonar el Cielo, se hace presente ante nosotros”.

La multitud no se equivocó al enojarse. Se equivocó al marcharse. ¿Quién habla

así? El Hijo de Dios. Como escribió Knox: “No somos dignos de la menor de Sus misericordias, y Él se nos da Él mismo”. Eso es, literalmente, todo lo que cualquiera podría pedir.

Un famoso teólogo protestante llamado Louis Berkhof describió la objeción natural. La enseñanza católica “viola los sentidos humanos y nos pide que creamos que lo que sabe y parece pan y vino, es realmente cuerpo y sangre”. Viola también la razón humana, añade. La Misa “requiere creer en la separación de una sustancia y sus propiedades” y creer en “un cuerpo material presente en varios lugares al mismo tiempo”.

De hecho, estoy escribiendo esta reflexión el día de la Fiesta de los Mártires de Gorkum. Esos diecinueve sacerdotes y hermanos fueron torturados y ejecutados por los calvinistas en el 1572 porque se negaron a renunciar a su creencia en la Presencia Real. (¿Conoces a esos amables presbiterianos de tu vecindario? Sí, eran sus ancestros espirituales. En la actualidad nos llevamos mejor). 🇺🇸



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