



Smile & Click

Msgr. Larry Droll led a small group of missionaries to Honduras as part of the *Hermanamientos* program. Read his report, Pg. 14.



Bishop Sis participated in a meet and greet with youth from Abilene Holy Family on July 20 and was given a signed umbrella by those in attendance. Story, photos, Page 7.

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXXIV, No. 8
AUGUST 2014

Bishop appoints new deans for Midland-Odessa, San Angelo, Abilene

West Texas Angelus

SAN ANGELO — Bishop Michael J. Sis has appointed deans in the three deaneries of the Diocese of San Angelo. The appointments are for three-year terms of service, effective July 17, 2014.

The following are the newly appointed deans:

Rev. Thomas Barley, San Angelo Deanery

Rev. Msgr. Fred Nawarskas, Abilene Deanery

Rev. Mark Woodruff, Midland-Odessa Deanery

The following is a summary of the role of a dean in the

life of a diocese:

1. The dean is the bishop's representative.

The dean represents the bishop to the priests and others of his deanery, sometimes representing the bishop at parish functions.

“When a significant tension or difficulty arises in a parish or between parishes, the dean tries to help handle it at that level,” Bishop Sis said. “The principle here is subsidiarity, so that instead of a too-quick appeal to the office

(Please See **DEANS/21**)



Fr. Barley



Msgr. Nawarskas



Fr. Woodruff

Abilene young people lend hand in San Antonio



Seventeen young people and six sponsors from Abilene recently completed a 3-week “Young Neighbors in Action” mission trip to San Antonio. The missionaries left a positive mark with hard work and positive attitudes, and ran into an old friend when Bishop Emeritus Michael D. Pfeifer, OMI, showed up to encourage many of them. The former San Angelo Bishop had confirmed several of them years earlier. Story, photos, pages 12-13.

Fr. Ron Rolheiser, Fr. Robert Barron, Stephen Kent and others on Catholic Voices, Pgs. 8-9



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From The Bishop's Desk

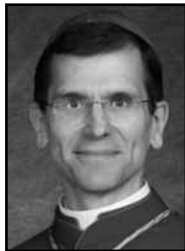
Sefless love, growing a family God's hope for marriages

By Most Rev. Michael J. Sis
Bishop of San Angelo

At this time in the history of the Diocese of San Angelo, our top pastoral priority is marriage and family life. All of us in the Church are called to recognize and uphold the dignity, meaning, and sanctity of marriage.

God is the author of marriage. The original biblical basis for marriage is found in the first two chapters of the Book of Genesis.

In Genesis 1, God creates man and woman at the same time and in the divine image, affirming the fundamental equality and dignity of man and woman in the eyes of God. Genesis 2 explains that the complementarity of man and woman is essential to God's plan for marriage. God creates woman as a



Bishop Sis

suitable partner for man.

Adam and Eve are literally made for each other. They are different from one another, and these differences relate them to one another in such a way that they can come together as male and female in a union that can bring forth new life. There is no other relationship of human persons that can create the same partnership of life and love that is possible in marriage.

In Genesis 1, God gave Adam and Eve the command to "be fruitful and multiply." In Genesis 2 we read, "Therefore a man leaves his father and mother and clings to his wife, and the two become one flesh." In God's plan, the intimate communion of marriage is lifelong, faithful, exclusive, and open to the gift of children.

Marriage, therefore, has two fundamental purposes: the good of the spouses and the procreation and education of children. God established marriage so that man and

(Please See **BISHOP/21**)

Entregarse en Amor y Cultivar la Familia es la Esperanza de Dios para Matrimonios

Bishop Michael J. Sis
Obispo de San Angelo

En este momento en la historia de la Diócesis de San Angelo, nuestra prioridad pastoral mayor es el matrimonio y la vida familiar. Todos nosotros en la Iglesia somos llamados a reconocer y sostener la dignidad, el significado, y la santidad del matrimonio.

Dios es el autor del matrimonio. La base bíblica principal para el matrimonio se encuentra en los primeros dos capítulos del Libro del Génesis. En Génesis 1, Dios creó al hombre y a la mujer al mismo tiempo y en la imagen divina, afirmando la igualdad y dignidad fundamental del hombre y la mujer en los ojos

de Dios. Génesis 2 explica que la complementariedad del hombre y la mujer es esencial en el plan de Dios para el matrimonio. Dios creó a la mujer como una compañera adecuada para el hombre.

Adán y Eva literalmente son hechos el uno para el otro. Son diferentes el uno al otro, y estas diferencias los relaciona a ambos de tal manera que puedan unirse como hombre y mujer en una unión que puede hacer nacer nueva vida. No hay ninguna otra relación de personas humanas que pueda crear la misma colaboración de vida y amor que es posible como el del matrimonio.

Génesis 2 dice, "Por eso el hombre deja a (Mira **OBISPO/18**)

DIOCESAN BRIEFS

Sister to celebrate 50th MIDLAND — Sister Estela Tovar will have a 50th Jubilee celebration at St. Stephen Parish in Midland at Noon on **Saturday, September 6**, with a Mass celebrated by Bishop Joe Vasquez.

Our Lady of Lourdes 7th annual Golf Tournament

ANDREWS. The 7th annual Our Lady of Lourdes Charity Golf Tournament will be Saturday, September 13, 2014 at the Andrews County Golf Course. Format: 4-person scramble. Tee off at 8:30 a.m. Entry fee is \$70 per person (includes range balls, green fees). One mulligan per person available for \$10. Prizes for 1st-3rd places, Most Honest, Longest Drive, Closest to the Pin. Lunch Cookout by Knights of Columbus 14412. Call Our Lady of Lourdes 432.523.4215 for more info.

Plan Ahead for WYD 2016

We are looking for interested young adults (21+) to attend World Youth Day 2016 in Krakow, Poland. The price is approximately \$3,500 inclusive of airfare from Dallas, registration for WYD, all meals and simple accommodations (university dorms).

Those interested can contact S. Adelina Garcia, OSF, at the Office of Education and Formation 325-651-7500 for more information.

Basic, advanced formation classes to begin soon

A new cycle (two years) of **Diocesan Basic Formation** will begin at San Miguel Arcangel, Midland in August 2014. This is an opportunity for persons who participate in any church ministry, but especially for anyone who catechizes at any level. A commitment to the two-year cycle is required. There are monthly sessions that begin at 8:45 am and conclude at 4:00pm. Each session includes prayer, input on specific content, reflection time, small and large group discussion and journaling. Information regarding this cycle has been sent to parishes. Each session is \$15.00. For more information call your parish or the Office of Education and Formation at 325-651-7500.

Advanced Formation Sessions are scheduled to begin at the Newman Center, San Angelo. These are adult faith opportunities. The content, site and dates are listed at right. For more information call your parish office or the Office of Education and Formation at 325-651-7500.

BASIC FORMATION	
San Miguel Arcangel, Midland	
8:45 am - 4:00pm	
YEAR ONE (2014-2015)	
Aug 23, 2014	- Ministry
Sept 13, 2014	- Personhood 1
Oct 4, 2014	- Personhood 2
Nov 1, 2014	- Spirituality 1
Dec 13, 2014	- Spirituality 2
Jan 10, 2015	- Spirituality 3
Feb 7, 2015	- Hebrew Scripture 1
Mar 14, 2015	- Hebrew Scripture 2
Apr 11, 2015	- Hebrew Scripture 3
May 2, 2015	- Hebrew Scripture 4
YEAR TWO (2015-2016)	
Aug 22, 2015	- Christian Scripture 1
Sept 12, 2015	- Christian Scripture 2
Oct 10, 2015	- Christian Scripture 3
Nov 7, 2015	- Christology 1
Dec 5, 2015	- Christology 2
Jan 9, 2016	- Christology 2
Feb 6, 2016	- Church 1
Mar 5, 2016	- Sacraments 1
Apr 2, 2016	- Sacraments 2
May 7, 2016	- Retreat

ADVANCED FORMATION	
Newman Center, San Angelo	
8:45 am - 4:00pm	
YEAR ONE (2014-2015)	
Aug 9, 2014	- Church History 1
Sept 20, 2014	- Church History 2
Nov 8, 2014	- Liturgy
Jan 17, 2015	- Morality 1
Feb 21, 2015	- Morality 2
YEAR TWO (2015-2016)	
Aug 15, 2015	- Mary, Saints & Angels
Sept 19, 2015	- Scripture 1 (Ruth, Judith and Esther)
Nov 14, 2015	- Scripture 2 (Gospel of Matthew)
Jan 16, 2016	- Scripture 3 (Letter to Corinthians)
Feb 13, 2016	- Social Justice



Water Valley student is awarded scholarship by Carlsbad's St. Therese

On June 1, 2014, Hannah Jordan, daughter of Wayne and Janet Jordan, was presented an academic scholarship from St. Therese Catholic Church of Carlsbad by Jennifer Porter. Hannah, a senior at Water Valley High School, ranked fourth in her graduating class. She was active in the National Honor Society, volleyball, basketball, and track. Hannah attended the catechetical program, worked at church festivals, helped with yard maintenance and church environment, and the KIDS EAT . . . Free Program at St. Therese Church. She also volunteered occasionally at the Daily Bread Soup Kitchen in San Angelo. Hannah plans to attend Angelo State University and pursue a business or education degree.

SEMINARIAN OF THE MONTH

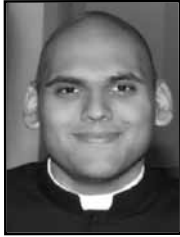
'Astonished' by God's goodness, grace

By Ryan Rojo

My name is Ryan Rojo, and I am a fourth-year graduate student at Mundelein Seminary in Chicago. I am 25-years old and originally from Odessa, Texas. With God's grace, I will be ordained a Deacon in August at St. Joseph's Catholic Church in Odessa.

As I look forward to ordination, I am absolutely astonished by God's goodness to me. I entered the seminary in 2005, but I was not completely convinced that priesthood was for me. This calling has been something I have grown into day-by-day.

I still remember my first week at Conception Seminary College. I had thought that I had made a huge mistake in coming to seminary. I had aban-



Rojo

doned a lot to follow this path: my comfortable university life at UTPB; my family back in Odessa; and my desires for success and a "normal future." I was grieving these losses, and I found myself surrounded by a new and unique environment complete with monks and early mornings.

Conception Seminary College is situated in the middle-of-nowhere, Missouri. The nearest Wal-Mart is 15-miles away, and the seminary required its students to remain on campus except on the weekends. I resisted this structure at first, and was saddened that I had left my "freedom" behind. These feelings were resolved, however, when I began Spiritual Direction with Fr. John Rini. Fr. John was a native of Illinois, but he had spent a substantial amount of time in the Diocese of El Paso (our neighbors to the West). We immediately connected, and he showed me a spirituality—a lifestyle—that has sustained me to this very day.

The silence no longer seemed deafen-

ing. It was a welcomed escape that allowed me to connect with the Lord who oftentimes speaks in the quietness (Psalm 62:5). I was formed and molded by the Benedictine Monks at Conception Abbey for two-and-a-half years until I graduated in May 2011.

Ash Wednesday of my Senior Year at Conception, I received a note that the rector of the seminary wanted to visit with me. I found this odd considering that we were in the middle of a silent retreat, and I immediately thought, "What did I do?" He shared the news, however, that I had received a scholarship to attend Mundelein Seminary in Chicago for Graduate School. He was very excited.

I was completely floored.

I had already received paperwork and applications for St. Mary's Seminary in Houston, Texas. Although it is 10-hours away from Odessa, I was looking forward to returning to Texas

(Please See ROJO/19)

Diocese celebrates eight graduates of LIMEX studies

The Angelus

Congratulations to the 2014 LIMEX graduates! A Diocesan celebration was held May 2, 2014 at the Newman Center in San Angelo. Family, friends, pastors and diocesan staff gathered to celebrate as eight students were recognized who completed their graduate studies with a Master of Pastoral Studies or a Master of Religious Education degree through Loyola University, New Orleans.

Graduates were:

San Angelo Site: Linda Erickson (St. Joseph, San Angelo); Joe Jacobo and Clementine Urista (Sacred Heart Cathedral, San Angelo); Peggy Hensley (Sacred Heart, Coleman)

Midland Site: Elsie Arzadon (St. Mary Odessa); Mary Hardin and Audrey Curry (St. Stephen, Midland); Ana Sanchez (St. Ann, Midland).

Throughout these four years, S. Hilda Marotta and S. Adelina Garcia served as LIMEX facilitators for the two groups. LIMEX is an acronym for Loyola Institute for Ministry Extension.

The Diocesan Celebration began with each graduate sharing a symbol of what LIMEX meant to them and how they had grown over the years. Their sharing revealed the many ways God was present in their lives throughout the years. The celebration of Eucharist followed with Bishop Michael Sis presiding. Celebrating with Bishop Sis were Msgr. Larry Droll, Msgr. Maurice Voity, Fr. Emilio Sosa, Fr. Romanus Akamike and Msgr. James Bridges, pastors of the graduate's parishes. Hector Mendez served as deacon.

At the conclusion of the liturgy, each student received a towel from Loyola University with the inscription "Do what I have done" as a reminder that we are called to service.

On May 10, 2014 graduates participated in the Loyola University Graduation in New Orleans. The celebration began with participation in the Loyola Commencement at the Superdome. Later that day, there was a Loyola Institute for Ministry Commencement Liturgy at Ignatius Chapel.

The time spent at Loyola was certainly a very memorable experience.

LIMEX is a professionally oriented graduate program sponsored by Loyola University, New Orleans. This program offers a Catholic University graduate program in Religious Education and Pastoral Studies with focus areas in Pastoral Life and Administration,

(Please See LIMEX/19)

From the Editor

San Angelo, Midland shared early rivalry

By Jimmy Patterson

It has been a pleasure, a privilege and an education to spend most of the last four years delving into the history of my adopted hometown. The results of those five years of work are soon to be realized when *A History of Character: The Story of Midland, Texas* is released September 13. A lot of people helped make the book possible; a number of financial underwriters at the outset and both the Abell-Hanger Foundation and Permian Basin Petroleum Museum, both of which are co-publishing the book of the story of Midland's character (and characters).

While "A History of Character" is primarily about Midland, it brings in so many other locations as secondary players in the development of the what has become the capital of the oil industry in the Permian Basin. Odessa, San Angelo, Colorado City, Reagan County all



Patterson

played significant roles in Midland's development. The story of Santa Rita and the Catholic supporters of that breakthrough well are featured, as is the birth of the Catholic Church in Midland (thank you Stanton, or Marienfeld as it was called then).

One of my favorite stories has to do with Midland's insistence that it become a county seat and the role an early day newspaper editor played in making sure that happened.

The following is an excerpt from *A History of Character: The Story of Midland, Texas*:

In 1874 the Texas Legislature voted to honor Tom Green, leader of one of Texas's Civil War regiments and one of that war's most able cavalry commanders, by naming a county after him. At that time it was the largest county in the entire country.

That one supersized county (originally 60,000 square miles) would later be divided into several smaller ones.

Midland's first newspaper, the *Enterprise*, began publication in 1884. A year later, Charles Rathbun, the editor, declared that the state must act to carve

Midland County out of Tom Green County. Though Midland was a sleepy, dusty burg in the middle of a land still largely unsettled, Rathbun wrote with confidence of how he saw his town, and provided yet another example for us today of the progressive nature of the people who have always lived here:

"Midland must be a county seat, as every prosperous railroad town should be. The *Enterprise* would prefer the organization of a new county in this large one ... but if that is not accorded by the legislature we will have to vote [to move] the Tom Green County Courthouse here and inconvenience our San Angelo neighbors, as much as we would regret it," Rathbun wrote.

The editor of the *San Angelo Standard* took exception to Rathbun's outrageous suggestion, firing back in an editorial of his own, "Don't you think, Charlie, it is a little too previous to talk about moving the county seat before you have a single voter or even a saloon with which to influence him? Go a little slow and fill up the country surrounding your imaginary village or the results will be

(Please See PATTERSON/24)

CALENDARS

BISHOP SIS' SCHEDULE

AUGUST

9 — MIDLAND, Our Lady of Guadalupe — 25th Anniversary Mass of Father David Herrera at 5:00 p.m.
10 — ODESSA, St. Mary — Installation of Father Hilary Ihedioha as Pastor, 8 a.m.
10 — SAN ANGELO, Texas Bank Sports Complex, 1615 Rio Concho—Softball Game Between Clergy, Seminarians and Youth, 4 pm
10-11 — SAN ANGELO, Seminarian Summer Gathering
14 — SAN ANTONIO, Assumption Seminary — Opening of Centennial Year
23 — EDEN, Detention Center — Mass at 1:30 p.m.
24 — MERETA, Mass at 10:45 am, Holy Family Church
23 — MILES, St. Thomas — Mass at 5:00 p.m.
26 — SAN ANGELO, Diocesan Pastoral Center — Presbyteral Council Meeting at 11:00 a.m.
27 — SAN ANGELO, Angelo State University, Newman Center — 12:00 Mass and Lunch

SEPTEMBER

6 — MIDLAND, St. Stephen — 50th Anniversary of Sister Estela Tovar at 12:00 noon
7 — MERTZON, St. Peter — Mass at 9:45 a.m.
8-19 — ROME, Conference for New Bishops
21 — AUSTIN, Bishops' Meeting, Texas Catholic Conference
22 — AUSTIN, Texas Catholic Conference General Assembly
22-26 — CHICAGO, Catholic Church Extension Society Meeting
28 — FORT STOCKTON, Prison Mass at St. Dismas Retreat
30 — SAN ANGELO, Diocesan Pastoral Center — Presbyteral Council, 11 a.m.
30 — SAN ANGELO, Vocation Team Meeting, 3 pm
30 — SAN ANGELO, Pregnancy Help Center Benefit Dinner at 6:30 p.m.

CHRIST THE KING RETREAT CENTER AUGUST

8-10 — Diocese of San Angelo Deacons Retreat
10-11 — Seminarians' Summer Gathering
11 — Heart of Mercy
12 — Adoration
15-17 — Teams of Our Lady-Abilene Team #6
16 — San Angelo Cursillo School of Leaders
18 — Heart of Mercy
19 — Adoration
21-24 — Walk to Emmaus
25 — Heart of Mercy
26 — Adoration
29-31 — Episcopal Church Women's Retreat

SEPTEMBER

1 — Labor Day
1 — Heart of Mercy
2 — Adoration
5-7 — Engaged Encounter
7 — Natural Family Planning
8 — Heart of Mercy
9 — Adoration
11-14 — Lubbock Diocese Deacons Annual Retreat
15 — Heart of Mercy
16 — Adoration
18-21 — San Angelo ACTS Men's Retreat
22 — Heart of Mercy
23 — Adoration
26-28 — Deacon Formation
26-28 — Beginning Experience
29 — Heart of Mercy
30 — Adoration

NECROLOGY SEPTEMBER

1-Rev. James Delaney, OMI (2007)
2-Rev. Hilarin Lapinski (1994)
4-Rev. John Busch, OMI (2003)
5-Dcn Jesus Mercado (2009)
6-Rev. Vincent Dagitins (1990)
10-Rev. James Franchi (1969)
10-Rev. Leo St. John (1976)
15-Rev. Peter Vergauwen (2003)
21-Rev. Domingo Estrada (2009)
23-Rev. Herman Valladares (1997)
25-Rev. William Lensing (1978)
26-Rev. William Cadigan, MSC (1971)
28-Dcn Paul Ramos (1990)

When in Steubenville ...

Fr. Lorenzo Hatch, bottom right, takes a selfie of priests attending the Steubenville Youth Conference in Tucson, Ariz., July 17-20. Clockwise from bottom left, Fr. Mark Woodruff, Fr. Rodney White, Fr. David Herrera, Hatch, and Fr. Joey Faylona.



CATHOLIC TWITTERVERSE

ONFAITH

@onfaith

"I am the shepherd of the Catholics and I ask you to forgive my Catholic brothers and sisters"
<http://buff.ly/1zqjgri>

NCR

@NCRonline

How does Pope Francis always have a smile on his face? It's simple thanks to his top 10 tips to happiness:
<http://bit.ly/1tnIOVv>

ARCHBISHOP GOMEZ

ArchbishopGomez

We have to be like St. Martha. Her brother has just died. But in her pain, Martha makes no complaints. She speaks to Jesus like a friend.

MARK HART

@LT_TheBiblegeek

Evangelization is invitation. It's more than giving someone directions,

it's offering them a ride.

C. S. LEWIS

@CSLewisDaily

"Sometimes your reward for doing one task well is to be set with a harder and better one." — C.S. Lewis

N. CATHOLIC REGISTER

@NCRegister

"Though we labor among the many distractions of this world, we should have but one goal": heaven. ~ St. Augustine for St. Martha's feast

CATHOLIC RELIEF

@CatholicRelief

215,000 people in #Gaza are internally displaced & are currently living in schools, in informal shelters or with host families.

L'OSSERVATORE ROMANO

Romano @LOsservatoreUSA

Papal puzzler: Leo XIII anonymous-

ly published riddles in Latin for Roman newspaper

<http://buff.ly/1rFoCO5>

NEW ADVENT

@newadvent 2h

France expresses "outrage" at forced exile, offers asylum to Iraq's persecuted Christians -
<http://aje.me/1qecwXY>

TIM HAWKINS

@timhawkinscomic

Accidentally got two 72 oz. bags of chocolate chips at Costco. The best mistake we've made since having our third child.

MATTHEW WARNER

@MatthewWarner

God's okay with things breaking sometimes, especially when it allows him to break through to us.





Over 90 make trip to Steubenville West

Bishop Michael J. Sis, center, poses with Fr. Rodney White, Vocations Director, back row, near center, and over 90 young people from the San Angelo diocese who attended the Steubenville West Youth Conference. This group departed from St. Mary's Church in San Angelo, July 17, 2014.

PARISH FESTIVALS & FAMILY FAIRS

SUNDAY, SEPTEMBER 21

BALLINGER. St. Mary's Star of the Sea in Ballinger will have our fall festival on September 7, 2014 at the parish center Fajita meal served.

SUNDAY, SEPTEMBER 21

ELDORADO. On Sunday, September 21, 2014, Our Lady of Guadalupe in Eldorado will celebrate it's annual fall festival at the Schleicher County Courthouse square from 11:00 am until 4:00 pm. There will be food booths, drinks, children games, cake walk, music, and lots of family fun, thanks.

SUNDAY, SEPTEMBER 21

Knights of Columbus Hall, 3636 N. Bryant
SAN ANGELO. A barbecue brisket/homemade German sausage dinner with all the trimmings will be served from 11:00 a.m. – 2:00 p.m. Plates for adults, children and Drive-Thru To-Go plates will be available. Adult and To-Go plates are \$10; Children (10 and under) plates: \$6. Cooked or uncooked sausage and barbecued brisket may be purchased in the afternoon. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese Church: 1-325-465-8062.

SATURDAY, SEPTEMBER 27

MIDLAND. St. Ann's of Midland will host the

66th annual Family Fair on the church grounds, 1906 W. Texas, Saturday, September 27, from 10am-10pm. Carnival hours are Thursday, September 25 (6-10 p.m.); on Friday September 26 (6-midnight); Saturday September 27 (10 a.m.-Midnight) and Sunday September 28 (1-6 p.m.). The raffle's 1st Prize - 1966 Ford Mustang (MSRP \$14,300) 2nd Prize -Carnival Cruise Lines gift card (Value \$2,000). 3rd Prize - Apple gift card (Value \$600). Tickets are \$3 or 11 for \$30. There will be non-smoking bingo, arts and crafts, dunking booth, a country store, and the famous odds and ends booth. Some of the great food available includes burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes and more. For more information, please call 432-682-6303. The Family Fair benefits St. Ann's Catholic School.

SUNDAY, SEPTEMBER 28 JUNCTION

St. Theresa Church Fall Festival
Sunday, September 28, 2014, 11 a.m.-3 p.m.
Raffle, silent auction, Mexican food, games for children, bake sale, and much more

FRIDAY, OCTOBER 3-SATURDAY, OCTOBER 4

ABILENE. The St Francis Annual Grand Jamaica will be held Oct 3rd – 4th on the church festival grounds, 826 Cottonwood St (between North 8th and 10th Street on Treadaway Street in Abilene Tx). This year's festivities will begin on Friday

October 3rd at 5:00 PM with the blessing of the animals. Festivities continue with music and food throughout the evening and a performance by the Texas Tornados at 7pm on Friday. Saturday will continue with more family fun starting at 11:00 am and concluding at 11:00 pm. We will start the morning with a demonstration by the K-9 Unit of the Abilene Police Department.

SUNDAY, OCTOBER 5

ST. LAWRENCE FALL FESTIVAL will be held on SUNDAY, OCTOBER 5, 2014 at the Parish Hall

SUNDAY, OCTOBER 5

SAN ANGELO. St. Margaret of Scotland will be having its annual festival on October 5th at the Knights of Columbus Hall. A brisket dinner will be served starting at 11. An auction, games for the kids, and a country store will also be available"

SUNDAY, OCTOBER 12

OLFEN. St. Boniface Fall Festival at Olfen will be held on Sunday, October 12th at the Parish Hall.

SATURDAY, OCTOBER 18

COLORADO CITY. St. Ann Parish will hold its Fall Festival On October 18 From 10am to 10pm. Everybody is invited.

Please forward your parish festival and family fair information to jpatterson@sanangelodiocese.org for inclusion in the Angelus and on DOSAMail.

Helping Around the World

Midland parishioners travel to Philippines to help victims

West Texas Angelus

Submitted by Roselva Ruiz and the Young Adult Ministry, San Miguel Arcangel Church, Midland

MIDLAND— On Monday, May 12, 2014, five members of our Young Adult Ministry, along with Fr. Bernardito Getigan, pastor of San Miguel Arcangel Church, boarded a flight to the island of Bohol, The Philippines, to begin missionary work. Missionaries included, Nik Ruiz, Kathy Venegas, Miranda Vasquez, Sarah Lujan and Roselva Ruiz, Young Adult Minister.

The mission to the Philippines was to immerse ourselves into the life and culture of the Filipino people and to provide assistance to the victims of the earthquake that took place on October 15, 2013. We spent fourteen days in Antequera on Bohol. "To see the needs of the people and the damage the earthquake had made was difficult to experience. It was emotional to hear their stories" the missionaries said.

Everyday essentials, of food, water, and housing are still needed. Many people have not been able to rebuild or repair their homes. Many still live in fear that the earthquake will happen again. Thousands of aftershocks continue to be felt.

The group visited the homes, and sites of the most affected areas. Many Filipinos are still without homes. When the earthquake hit in October, different aid organizations came and provided assistance.

A small amount of building materials were given to each family depending on the damage to their home, and the number of members per family. One of the discoveries made by the missionaries was that the families were unable to use the building materials that had been given because they did not have sufficient funds to pay for the labor. Materials were

laying on the ground unable to be used. The missionaries offered to help families most affected by providing the financial support needed to pay for labor. The work began immediately.

The losses were critical as the missionaries continued to discover. The Rodel Barace family lost four members: the two parents, a sister and a 6-year-old nephew, who was playing outside while his grandparents were nearby. At the time of the earthquake everyone ran to the child to save him but the earth opened up and all were killed instantly.

One son who survived was trapped for over seven hours. Unable to hold on any longer, and thinking all the members of his family were dead, he contemplated suicide, but then heard the voice of his brother. He was pulled to safety, with only minor injuries. He expresses his gratitude to God for sparing his life and after a long discernment he has decided to return that gratitude to God by offering his own life to the priesthood. A financial scholarship has been awarded to him from Fr. Bernardito Getigan and San Miguel Young Adult Ministry. He is now studying at Immaculate Heart of Mary Seminary in Tagbilaran City, Philippines.

Another place visited by the missionaries was The Bohol Sunshine Home for children located in Tagbilaran City, Philippines. This orphanage is home to 22 children. They range from 4 to 16.

The visit from the missionaries was spent playing basketball, coloring pictures, and visiting. The children, when not in school, spend their time with one another. One of the most important routines of their day is 3:00 p.m. & 6:00 pm Divine Mercy Prayers and devotions. The orphanage is supported by donations. They depend on the

(Please See **PHILIPPINES/20**)



Scenes from the San Miguel Arcangel Church Young Adult Ministry's mission trip to Bohol, Philippines in May. (Courtesy photos)

San Angelo native ordained Jesuit priest in San Antonio

Today's Catholic

San Angelo native Eric R. Ramirez was ordained to the priesthood July 19 by San Antonio Archbishop Gustavo Garcia-Siller, MSPS, at Our Lady of Guadalupe Church in the Alamo City.

Ramirez, 34, grew up in West Texas. In high school, he considered a vocation to the priesthood, but it wasn't until his college years at Angelo State University that he started discerning in earnest.

While earning a bachelor's degree in English and working with the school's Newman Center, he began corresponding with a vocation director, Father Marvin Kitten of the Jesuit's New Orleans Province, who mailed

packets of information about the Society of Jesus to the Ramirez home.

Father Ramirez was intrigued, but so was his mail carrier, who recognized the return address and handwriting of his "Uncle Marvin."

Father Ramirez entered the Society of Jesus in 2002, and after the novitiate was assigned to Loyola University Chicago, where he studied philosophy while earning a master's degree in English and serving as the chaplain for the men's volleyball team.

For his next assignment, Father Ramirez taught English and theology at Jesuit High School of Tampa, Fla., while helping with the school's retreat program and moderating the hockey team and the Dad's Club.

Drawn to the global aspect of the Society of

Jesus, Father Ramirez then began study theology at the Pontifical Gregorian University in Rome. Arriving in Rome in 2011, not knowing a word of Italian, he quickly embraced the language and culture, earning a bachelor's degree in Sacred Theology while also serving as a contributor to *The Jesuit Post* website.

Ordained as a deacon at the Church of the Gesù in Rome, the mother church of the Society of Jesus, Father Ramirez served as the Gesù's master of ceremonies for a number of liturgies, including Pope Francis' Masses to celebrate St. Ignatius' feast day and the Feast of the Holy Name of Jesus.

In his homily at the priestly ordination litur-

(Please See **ORDINATION/17**)

Bishop talks to young people at Abilene Holy Family

By Brandon McAuliffe
Special to the Angelus

ABILENE – Bishop Michael Sis has been on the job for just six months, but he's already learning about the task at hand as he leads the Diocese of San Angelo after Bishop Emeritus Michael Pfeifer retired in December.

Bishop Sis, 54, hit the ground running from the day that he took control of the vast diocese and on July 20, he took the time to meet with youth from sixth grade through seniors in the Abilene Deanery in the Holy Family gymnasium for a couple of hours.

The gathering actually came one day after Bishop Sis celebrated the 28th anniversary of his ordination as a priest at the age of 26.

For the youth, it was a rare experience to interact with the leader of the diocese during a question-and-answer session that followed a meet-and-greet.

For Bishop Sis, on the other hand, it was a chance to meet the youth that he will be confirming in the coming years while he is admittedly still learning what it takes to lead a diocese.

During the question-and-answer session, the bishop encountered some serious questions and others that were humorous. For example, one youth asked him if he ever dated before becoming a priest, and while laughing, he answered, "Yes! But not since then!"

Bishop Sis answered the question because he wanted the youth in attendance to know how important dating is in learning about how to grow and mature.

The semi-formal setting allowed the youth to get to know the bishop in a different light than what the general public sees him in.

The bishop touched on his family that saw him grow up in Bryan/College Station where his dad was a professor at Texas A&M University for 35 years. That led to Bishop Sis being a lifelong Aggie, but he also roots for the success of a former Texas Longhorn, Baltimore Ravens kicker Justin Tucker.

Tucker is a devout Catholic and isn't shy about wearing his faith on his sleeve, so to speak, the bishop told the youth and that's something that appeals to him.

Bishop Sis also said that his favorite NBA team is the San Antonio Spurs because of their approach to the game.

"Their philosophy is 'We're a team,'" the bishop said. "We all have a lot to learn from that."

The bishop did tell the youth in attendance that at times growing up he was picked on, but it wasn't because of his faith.

Rather, he said, he was called a "sissy" because of his being a smaller kid and having a last name of Sis.

Part of the event included the youth choir from Sacred Heart singing songs with hand motions and Bishop Sis seemed to really enjoy that part of the program.

Bishop Sis told the youth that his faith has always been important to him and it goes all the way back to Jesus starting the Catholic church.

"The way you act gives witness to your Catholic faith," he said.

Bishop Michael J. Sis, at right, addresses young people in Abilene at Holy Family Church's gymnasium in July.

(Courtesy photos)



Speaking of Saints ...

St. Augustine of Hippo and the sometimes rocky path to sainthood

By Mary Lou Gibson



Gibson

Mary Lou Gibson writes about the saints for the West Texas Angelus. Gibson's column also appears monthly in the Catholic Spirit, the newspaper of the Diocese of Austin.

Sometimes the path to sainthood is short and predictable. And some times, this path is littered with personal chaos, difficult problems, selfish actions and deplorable living habits. Aurelius Augustinus is a classic example of a sinner struggling to find purpose and fulfillment in his life. He was born in Thagaste (now Algeria) in 354. His father, Patricius, taught him to admire the Latin classics and his Christian mother, Monica, tried to keep her young son away from the sensual pleasures which gave him so much pleasure. They sent him to Carthage to study law and rhetoric and prepare for a public life.

Augustinus, known now as Augustine, continued to cause his mother years of worry and heartbreak when he renounced the Christian faith and joined a religious cult, the Manichees. At the same time, he began a long relationship with a concubine and fathered a son by her. He left Carthage and moved to Rome with his mistress and their son, Adeodatus.

Some years later in Milan, Augustine began to run

his own courses in philosophy and theology always looking for the ultimate truth. He came across a book by Cicero on the pursuit of wisdom and this led to his rejection of rhetoric and his academic career. Paul Burns writes in "Butler's Lives of the Saints" that he thought he had found this in Manichaeism, but then he became convinced of the truth of orthodox Christianity. Soon thereafter, he dismissed his concubine (apparently the accepted practice of the time), but kept his son with him.

In Milan, Augustine met Bishop Ambrose and respected him as a person of great learning and reputation. Their relationship changed the direction of Augustine's life. He turned to the Bible and learned to surrender himself to Christ in the way of the Eastern monks he had met in Milan. Ambrose taught Augustine that it is possible to interpret the Bible allegorically so that events were consistent with the Platonic ideas that Augustine loved. This led to a long interior conflict that led Augustine to abandon

(Please See SAINTS/22)



4th peregrinacion en honor a sor Maria de Jesus

West Texas Angelus



El sábado 28 de junio, tuvo lugar la 4ª peregrinación en honor a Sor María de Jesús en Nuevo México (EE.UU.). En torno a 50 personas se dieron cita en la ciudad de Albuquerque para desplazarse a las antiguas misiones franciscanas en el Monumento Nacional de las Misiones de la nación Pueblo de Salinas.

La organización corrió a cargo del comité, que el Dr. Henry Casso dirigió hasta su muerte, y ahora lo preside Jerry Luján. Entre los miembros está el antiguo embajador norteamericano en España Ed Romero.

A las 7:15 de la mañana, los peregrinos partieron de Albuquerque y se desplazaron a la misión de San Agustín en la ciudad de Isleta, donde les bendijo el párroco, padre Pavamkott, allí también recordaron al promotor de estas peregrinaciones el Sr. Casso. Llegaron a la misión de San Gregorio de Abo a las 9 de la mañana y allí los encargados del monumento les dieron la bienvenida. A las 10 de la mañana, comenzó la Eucaristía, que fue presidida por el párroco de la ciudad de Mountainair, padre Sena. Durante la celebración se bendijo la escultura de Sor María realizada por el artista local Reynaldo Rivera y se leyó la carta, que la Madre Abadesa del Convento Concepcionista de Ágreda, Sor María Vega, había enviado. Para finalizar, Juanita Chávez informó sobre el grupo de lectura de la Mística Ciudad de Dios que dirige. A continuación, llevaron en procesión la escultura de Sor María al lugar donde quedó emplazada.

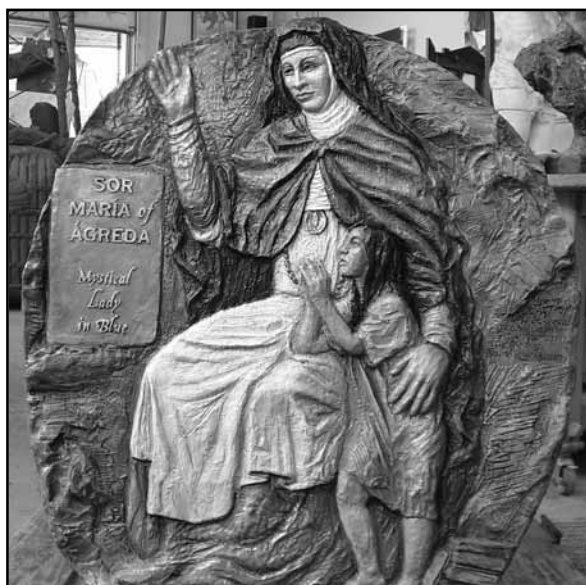
Después de un tiempo de descanso, hubo distintas presentaciones, la primera sobre la historia de las misiones por Marc Lefrancois, la segunda sobre el impacto de Sor María en la nación Pueblo por Frank Luján, la tercera sobre la presencia de Sor María entre la nación Jumana por Enrique Madrid y la última sobre las naciones Piro y Tompiro por Juan Benavidez. Durante este acto, se distribuyeron distintos recuerdos enviados desde el convento y se concluyó con la oración a favor de la beatificación de Sor María.

Grupo de trabajo "Sor María de Jesús de Ágreda"

<http://www.nps.gov/sapu/historyculture/maria-de-agreda.htm>

Sor Maria de Jesus de Agreda informacion:

<http://www.nps.gov/sapu/historyculture/maria-de-agreda.htm>



Making Sense of Bioethics

Renegade researchers and the future of biomedical research

By Fr. Tad Pacholczyk

Producing human embryos in the laboratory for research purposes makes most people uneasy. Even those who tolerate the creation of embryos in test tubes so that infertile couples might have children will often have reservations about the creation of embryos to serve as experimental research material or to destroy them for their cellular parts.

Twenty years ago, when a deeply divided government panel recommended allowing such research experiments on human embryos for the first time, even Bill Clinton summarily rejected the idea. Two years later, Representative Nancy Pelosi concurred in the Congressional Record: "We should not be involved in the creation of embryos for research. I completely agree with my colleagues on that score." The proposal to engender human embryos by cloning has similarly drawn strong opposition from Americans for many years.

Yet society's views are shifting. Clinton, Pelosi and many others have reversed their views in recent years. Scientists and politicians now seem ready to draw ethical lines — and then erase them — as expediency demands.

Recently, with little fanfare, the journal *Nature* published a paper from a major research laboratory describing a study that would have been largely unthinkable when the embryo research debates first began in the early 1990's. Dr. Shoukhrat Mitalipov and his colleagues at Oregon Health and Science University described the creation of multiple human embryos in the laboratory for research purposes. Two of the embryos were produced by in vitro fertilization (IVF), and four more were generated by nuclear transfer or cloning, the same technique used to produce Dolly the sheep. All six of the human embryos were engendered for the purpose of "disaggregating" them for their embryonic stem cells to enable further study and detailed comparisons of their genetic and epigenetic patterns. If those human embryos derived by IVF or by cloning had not been destroyed but instead implanted into their mothers, pregnancies could reasonably have been expected to ensue.

Human embryos, our own progeny, surely deserve better than being reduced to a kind of raw material, a commodity to be used for research and commercial purposes. Embryos, of course, are strikingly unfamiliar to us. They lack hands and

**Pacholczyk**

feet and voices. Even their brains have not yet developed. They look nothing like what we expect when we imagine a human being. But they are as human as you and I; they're simply younger, smaller and more vulnerable. Embryos may not register with us on first glance; we may need to make a concerted effort to avoid disconnecting them from what we once were ourselves, given that each of us is precisely an embryo who has grown up.

Human embryos ought to be accorded the same respect that every human being deserves, as a matter of basic human rights. Human dignity demands nothing less. Respect for our own progeny, then, will have the obvious consequence that human embryos should not be generated in the laboratory for premeditated destruction, nor for cellular cannibalization by scientists.

Dr. Mitalipov's laboratory, of course, is not the first to carry out human embryo-destructive research. But if he and his 25 co-authors on the paper are able routinely to create human life merely to extinguish it for research ends — and are able to chronicle their exploits in professional journals without engendering so much as an ethical hiccup from the scientific community — perhaps it really is time to ask whether our corporate practice of science is returning to its pre-Nuremberg days, when weak and vulnerable human subjects did not need to be accorded unconditional protections, particularly if expedient and important research agendas happened to be at stake.

On the other hand, one might argue that the biomedical sciences have not yet lost their ethical footing, concluding instead that a few renegade and influential scientists have managed to hold sway over a silent majority of other researchers who actually harbor substantive ethical objections to human embryo research. In that case, we can hope that papers like the one published last week may trigger the research community to begin drawing some long overdue ethical lines, and to reign in some of their own rogue investigators. We can hope for a new measure of courage in taking the important step of joining science to ethics, and working to protect the youngest and most voiceless members of the human family from research exploitation.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncb-center.org

Finding inspiration, not envy, on Twitter

By Erick Rommel
Catholic News Service

People are bizarre creatures. We live solitary lives but crave socialization. We believe we are unique, yet desire universal approval. We value independence, yet want to be part of a group. With all of that disparity, it's no wonder we often think we're crazy.

Some of us do well dealing with these extremes. We balance our desire to be unique and independent with our need for acceptance and socialization. Others become trapped trying to reach the impossible goal of having it all. Some want to be self-sufficient, but most feel an obligation to be the life of the party every minute of every day.

For some reason, the number of people who feel at home in and out of their skin appears to be on the decline. Someone even created an acronym to define this fear. They call it "FOMO," and it stands for "fear of missing out."

In a way, it's understandable. In the life of today's teenagers, the world has significantly shifted. Because the shift was so extreme and rapid, parents are often ill-equipped to guide their children, despite their best efforts.

When today's older teens were born, there were no smartphones and few cellphones. When a teen (or an adult for that matter) went out, they were out of contact. Today, it's different. Two people can continually text or FaceTime from almost any two spots on the planet.

That makes it very hard to get away. There is much available to help us vicariously experience someone else's life. No wonder some people feel they should do more.

Take a moment and look at your Facebook or Twitter account. Look at what the people you follow are doing. I bet a lot of them are doing things you wish you could do. I bet you wish you could change places with some of them right now.

I'll let you in on a little secret that we all know, but never discuss. That old phrase about the grass being greener holds true. All of those people you follow who are doing exciting things also are looking at Facebook and Twitter and wishing they could insert themselves into other people's lives. Sometimes, that life may even be yours.

When you look at other people's activities, it's easy to merge each event together. You may see that one friend went to an amusement park, another went to a museum and another went to the beach. You may imagine yourself doing all three. But it's not possible. And, if you try, you'll always be disappointed in what little you achieve.

Finding balance between those extremes I mentioned earlier is one way to find greater happiness and peace. We all want to socialize. We all want approval. We all want to be part of a group. But we also need time alone. We need time to experience the joys we uniquely enjoy. We need time to travel our own path, regardless of the herd's direction. We need time to be ourselves, no matter how we define it.

The first step is to stop thinking of social media as a collection of many activities done by one person. Facebook and Twitter aren't doing anything. Your friends are doing those things.

If you like your friends' activities, make them your inspiration. You can't do them all. However, with planning, you can do more than you imagine.

**Rommel**

Catholic Voices

Receiving a visit from the Goddess of Night

By Fr. Ron Rolheiser

There are few more insightful studies into the spirituality of aging than the late James Hillman's book, *The Force of Character*.

Ironically Hillman was more critical of Christian spirituality than sympathetic to it; yet his brilliant insights into nature's design and intent offer perspectives on the spirituality of aging that often eclipse what is found in explicitly Christian writings.

Hillman begins this book, a discourse on the nature of aging, with a question: Why would nature design things so that, as humans, just as we reach the pinnacle of our maturity and finally get more of a genuine grip on our lives, our bodies begin to fall apart? Why do we suffer such a bevy of physical ailments as we age? Is this a cruel trick or does nature have a specific intent in mind when it does this? What might nature have in mind when the ailments and physical foibles of age begin to play some havoc with our days and nights?

He answers these questions with a metaphor: The best wines have to be



Rolheiser

aged and mellowed in cracked old barrels. This image of course needs little explication. We all know the difference between a mellow old wine and a tart young one that could still use some maturation. What we don't grasp as immediately is how that old wine became so mellow, what processes it had to endure to give up the sharp tang of its youth.

Thus, Hillman's metaphor speaks brilliantly: Our physical bodies are the containers within which our souls mellow and mature; and our souls mellow and mature more deeply when our bodies begin to show cracks than they do when we are physically strong and whole, akin to what John Updike wrote after undergoing a death-threatening illness. For Updike, there are some secrets that are hidden from health. For Hillman there is a depth of maturity that is also hidden from health.

With that fundamental insight as his ground, Hillman then goes on in each chapter of the book to take up one aspect of aging, one aspect of the loss of the wholeness of our youth, and show how it is designed to help mellow and mature the soul. And since he is dealing with various lapses in our bodies and our health, we can expect that what follows will be pretty earthy and far from glamorous.

Thus, for instance, he begins one chap-

ter with the question: Why does it happen that, as we age, we find it more difficult to sleep uninterrupted through the night but instead are awakened with the need to go to the bathroom and heed a call of nature? What is nature's wisdom and intent in that?

Hillman answers with another insightful analogy: In monasteries, monks get up each night while it is still dark and do an exercise they call "Vigils". If you asked them why they don't do this prayer during the day so as to save themselves getting up in the middle of the night, they would tell you that this particular exercise can only be done at night, in the dark, in the particular mood that the night brings. The night, the dark, and the more somber angels this brings cannot be artificially replicated during the day, in the light. Light brings a sunnier mood and there are certain things we will not face in the light of day, but only when the dark besets us.

So what happens when our aging bodies make us get up at night to heed nature's call? We heed nature's call but then often are unable to fall back into sleep immediately. Instead we lie in our beds trying to will ourselves back to sleep when something unwanted and unintended happens. We receive a visit from the mythical goddess of night, Nyx. And she doesn't come alone; she brings

along her children: unresolved bitterness, lingering grudges, unwanted paranoia, frightening shadows, and a bevy of other dark spirits whom we can normally avoid and whom we refuse to face when the lights are on. But now, in the dark, unable to sleep, we must deal with them, and dealing with them, making our peace with Nyx and her children, helps mellow our souls and helps us grow to a deeper maturity.

Monks already know this and so, each night, they schedule a session with the goddess of night. They don't call it that of course and might even be offended by the reference to their Vigil prayer as a visit with this mythical goddess, but their spiritual wisdom mirrors that of nature. Both nature and monks know that a certain work inside the soul can only be done in the darkness of night.

Monks have secrets worth knowing and nature eventually teaches them to us, whether we want the lesson or not. Nature eventually turns us all into monks: Our aging bodies eventually become a monastic cell within which our souls deepen, mellow, and mature, like wines being seasoned in cracked old barrels.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX.

'The Fault in our Stars' and the Sacred Heart of Jesus

By Very Rev. Robert Barron

John Green's novel *The Fault in Our Stars* has proven to be wildly popular among young adults in the English speaking world, and the recently released film adaptation of the book has garnered both impressive reviews and a massive audience. A one-time divinity school student and Christian minister, Green is not reluctant to explore the "big" questions, though he doesn't claim to provide anything like definitive answers. In this, he both reflects and helps to shape the inchoate, eclectic spirituality that holds sway in the teen and 20-something set today. After watching



Barron

the film however, I began to wonder whether his Christian sensibility doesn't assert itself perhaps even more clearly and strongly than he realizes.

The story is narrated by Hazel Grace Lancaster, a teenager suffering from a debilitating and most likely terminal form of cancer. At her mother's prompting, Hazel attends a support group for young cancer patients that takes place at the local Episcopal Church. The group is presided over by a well-meaning but nerdy youth minister who commences each meeting by rolling out a tapestry of Jesus displaying his Sacred Heart. "We are gathering, literally, in the heart of Jesus," he eagerly tells the skeptical and desultory gaggle of teens. At one of these sessions, Hazel rises to share her utterly bleak, even nihilistic philosophy of life: "There will come a time when all of us are dead. All of us. There will come a time when there are no human beings

remaining to remember that anyone ever existed or that our species ever did anything. [...] There was time before organisms experienced consciousness, and there will be time after. And if the inevitability of human oblivion worries you, I encourage you to ignore it. God knows that's what everyone else does." The only response that the hapless leader can muster to that outburst is, "good advice for everyone." It would be hard to imagine a more damning commentary on the state of much of so-called Christian ministry today!

At one of these meetings, Hazel meets a handsome, charming cancer-survivor named Augustus Waters, and the two fall almost immediately in love. Though they both consider the support group fairly lame, there is no denying that they were brought together over the heart of Christ. Kind, encouraging, funny, and utterly devoted, Augustus (Gus) draws Hazel out

of herself and lures her into a more active engagement with life. They both love a novel called *An Imperial Affliction*, written by a reclusive author named Peter Van Houten. After establishing e-mail contact with Van Houten, they arrange, through a kind of "Make-A-Wish" foundation, to fly to Amsterdam to commune with their literary hero. Just before the encounter, Gus and Hazel engage in some serious conversation about God and the afterlife. Gus says that he believes in God and in some sort of life after death; otherwise, he argues, "What is the point?" Still clinging to her bleak materialism, Hazel retorts, "What if there is no point?"

The next day, the young couple, filled with enthusiasm, comes to Van Houten's home only to find that their hero is a depressed alcoholic who has no interest

(Please See BARRON/23)

Catholic Voices

Hobby Lobby decision proves the family not yet obsolete

By Stephen Kent
Catholic News Service

One can appreciate the irony that the family, now often portrayed as a relic or obstacle, was recently the key element in a small but important step for religious freedom in the United States.

The Supreme Court of the United States ruled June 30 that certain businesses can be exempted, based on their religious objections, from a government requirement to include contraceptives in their employee health insurance coverage.

In its 5-4 ruling, the court said that Hobby Lobby and Conestoga Wood Specialties, two family-run companies that objected to

the government mandate that employees be covered for a range of contraceptives, are protected from the requirement under the Religious Freedom Restoration Act.

David Green, owner of Hobby Lobby, grew the business, making small picture frames, from his kitchen table. It became a \$3 billion a year national corporation that now has almost 600 stores.

The Supreme Court ruled that closely held corporations such as Hobby Lobby can be exempt for religious reasons. Green, who is a Pentecostal Christian, and other members of his family are the sole shareholders of Hobby Lobby. Had Green sold stock to the public as he grew his company, he may not have been granted the privilege of carrying his faith into his business.

So family does have some influence in a society that seems to be devaluing it. Granted, billionaires such as those in the Green family are far from typical. But it shows that the family, operating as a unit,

can be effective.

The Green family is very close-knit, and religion is the primary focus of their lives.

I was struck during a recent trip to Europe how families still stick together. In some restaurants, the father, mother and their adult children run the entire operation. A small hotel can be managed by the son, mother runs the kitchen, and the children work about the property assisting guests.

Perhaps the United States can't emulate another society when it comes to family-owned businesses. But it can still work toward family unity by practicing such things as family dinners and family-focused activities.

Too often families give in to the excuse provided by society that a busy, fast-paced life is something that must be accepted. Johnny has soccer. Mary has gymnastics. Family activities are relegated to second place.

Face it: Johnny probably won't get a col-

lege soccer scholarship and his sister likely won't secure an Olympic berth. So put the emphasis on family dinners several nights a week. Make it a priority.

It was the strength of the family unit that carried a religious freedom issue through an often inhospitable legal system. More religious freedom suits are moving through the courts.

This fall, the Supreme Court will deal with religious nonprofit groups' objections to the contraceptive mandate in federal health plans. Some commentators say the question facing the high court will be "how much distance from an immoral act is enough?"

Answers to these and other moral questions are developed in the basic unit of the family where values are learned and cherished. And it makes the family far from obsolete.

Kent, retired editor of archdiocesan newspapers in Omaha and Seattle, can be contacted at considerks@gmail.com.



Kent

Help from those who remember what it's like to need

By Moises Sandoval
Catholic News Service

Her name is Areli and she's an attractive young woman from El Salvador. She drives a forklift at Walmart. To make ends meet, since she is a single mother, she cleans houses on her days off. Her family is well-established in Houston, Texas, part of a large Salvadoran community. Her mother and brother live there, too. The family stays in touch with their homeland through the media.

That's how they found out that on April 14, a gang in the community of Soledad, in Cuscatlan, El Salvador, killed the father and oldest son of a family with 10 children. They were the clan's economic pillars, tilling a small plot and milking cows for neighboring farmers. The crime left Maria, the widow, and her children in abject poverty. A televised report, seen by Areli's family in Houston, showed the crude hut where the widow and her children lived, without beds or other furniture. They decided to help.

Areli contributed part of her wages, as did other Salvadorans in Houston, raising more than \$1,000. Her mother, who owns a house in El Salvador, gave a kitchen table, beds and other furniture. On Mother's Day, a local citizen, Edgar Gonzalez, presented Maria, the widow, with food, clothing and other household items contributed by the Houston community. Neighbors gave, too, including a rose that brought a fleeting smile from Maria.

An article in ElSalvador.com reported the widow saying: "I feel blessed because God has not abandoned us. God is with me and my sons. So I want to express my thanks to all those

Ayuda de los que se acuerdan de la necesidad

By Moises Sandoval / Catholic News Service

Su nombre es Areli, y es una joven guapa de El Salvador. Trabaja en Walmart manejando una máquina para mover cosas pesadas. Para aumentar sus ingresos, porque es madre soltera, limpia casas en sus días libres. Su familia está bien establecida en una amplia comunidad salvadoreña en Houston, Texas. Su Mamá y un hermano también viven allí.

Se mantienen al día de las noticias de su tierra. Por eso se dieron cuenta de lo que pasó el 14 de abril en el cantón de Soledad en Cuscatlán en El Salvador, pandilleros asesinaron al padre y al hijo mayor de una familia de 10 hijos. Ellos eran el pilar económico de la familia, cultivando un pequeño terreno y ordeñando las vacas de los vecinos. La familia quedó en pobreza enorme. Por la televisión, Areli, su familia y otros salvadoreños en Houston

(Mira SANDOVAL/23)

who have supported me right now. To each one I want to say that they will receive their reward from heaven."

She added that the now oldest son will till a small plot rented from a neighbor. There, he hopes to harvest basic grains to provide food for the family. With the money Maria received from Houston, she hopes to be able to buy what is necessary for the family to survive.

"We cannot remain with our arms crossed," she said. "We have to continue working and my children have to continue their studies."

The compassion of Salvadorans inspires because they could easily claim they also are victims. Many of them came as refugees in the last decades of the 20th century, fleeing terrible political violence, including massacres and assassinations. At Houston's Casa Juan Diego, where many thousands found refuge, many told of the terrible journey they endured getting to the U.S. border, the men almost always robbed, the women sometimes raped.

Perhaps these people can now respond generously because they remember when someone along the way, or when they arrived here, gave them a helping hand. At Casa Juan Diego, physicians, nurses and other medical personnel provided free medical service. Lawyers often litigated their asylum cases pro bono. They received help finding housing when they would otherwise have been living in the street.

Today these former refugees could still make a credible claim that they are victims of a broken immigration system that keeps those without documents living in the shadows, condemned to work for low wages and often exploited by unscrupulous employers.

But there is no victim mentality among them, rather an optimistic outlook that allows them, despite their difficulties, to help their brothers and sisters back home. From a visit to Casa Juan Diego and telephone conversations over the years, a statement by one of the center's directors always stayed with me. She said: "You will find no self-pity among these people."

The myth of the self-sufficient person -- who pulls himself up by his bootstraps and therefore has no obligation to help anyone else -- is false. Yet, it is in the Gospel of the good Samaritan, in the example of one who helps the stranger among us, where we continue to find what challenges us.



Sandoval

Abilene young adults give a hand up

By Brandon McAuliffe
Special to *The Angelus*

SAN ANTONIO – The Holy Family youth group took 17 young adults and six chaperones to the Alamo City third week of July as part of their annual Young Neighbors in Action mission trip.

The youth had a trip unlike any other in recent memory as they wound up working at four different sites during the week-long mission. The group, which included Fr. Sam Matthiesen as a chaperone, was able to celebrate daily mass with other groups that were there.

Some of the other churches came from places within an hour's drive of San Antonio, but there was a group from Kansas City, Missouri, as well.

All of the churches that were in attendance were originally scheduled to work with the San Antonio Food Bank the entire week, but the SAFB didn't have enough space for the YNIA volunteers for two of the five days that the youth were supposed to be on job sites.

As a result, Holy Family had the opportunity to see many different parts of the Alamo City that they might not have otherwise seen.

It was something that recent high school graduate Sally Fritz hadn't experienced before on a mission trip.

"We kept changing sites every day and that was kind of crazy," Fritz said. "It made time go by faster because we did something different every day."

Jared Vos Winkel, who will be a freshman in high school this fall, was warned by older brother Jacob about what to expect on the trip.

"Jacob told me that one of the things about the trip is getting out of your element with other people, and it enhances your social skills," Jared Vos Winkel said.

Monday, July 14, was one of the days that the Food Bank was unavailable so the youth wound up staying and doing work at Holy Rosary Catholic Church which served as the host parish for the YNIA trip.

Holy Rosary is a church full of elderly members and the only time that a lot of maintenance work is done is when youth come to the church. Joining the Holy Family youth on Monday were groups from Smithson Valley and Hondo.

The teenagers were tasked with trimming trees, sanding and painting handrails outside, while dusting and polishing pews in the church and chapel.

"That was different because we spent so much time inside," Vos Winkel said. "That was more getting your hands dirty and I like that."

Monday night saw the YNIA program leaders do a Family Feud-style game for the missionaries to learn about the Seven Social Teachings of the Catholic Church.

Mary Pate, who will be a senior in the fall, saw the trip as a way to grow in her faith.

"It was a great experience to have and to learn that we can't grow in our faith without serving," she said. "We had so many opportunities to see the different sides and cultures of San Antonio which let us use our skills to help others."

Tuesday was the first day that the churches went to the food bank and the work of the youth left the organization just shaking it's head in disbelief.

When the youth showed up, they were told by Donor Engagement Coordinator William Crosby that he had 40,000 pounds of red potatoes



Clockwise from above, Young Neighbors in Action volunteers with Bishop Emeritus Michael D. Pfeifer, OMI; youth sort food at the San Antonio Food Bank; Ryan Griffin puts the first layer of paint on the siding of a house; youth work on cleaning the alley outside the Guadalupe Community Center; young people sort through frozen soup at the at the food bank; Fr. Sam Matthiesen helps move potatoes after being sorted, and youth work on cleaning the alley outside the Guadalupe Community Center. (Photos by Brandon McAuliffe.)



23 young adults, sponsors from Holy Family make mission trip to San Antonio



that needed to have the bad ones removed from during the course of a six hour day among two shifts with 100 volunteers each time.

After starting a little after 9:15 a.m., the first volunteer shift went through 48,000 pounds of potatoes in just a little over two hours, resulting in the food bank being able to make 38,400 meals

"That was crazy the amount of food that we went through," said Fritz. "It put it all in perspective how we were able to feed so many people with such hard work."

But the youth were just getting started. The afternoon shift from 1-4 p.m. was sorting frozen soup and had a very modest goal of 19,750 pounds of soup which needed to be sorted.

After the frantic morning pace, Crosby thought he was going to have some time to recuperate in the afternoon, but he was wrong. WAY WRONG.

The 100 warehouse volunteers sorted through 52,510 pounds of the soup which resulted in 41,024 meals that the San Antonio Food Bank will be able to distribute.

All told, there was 100,510 pounds of food sorted during the day and it didn't even take the full six hours to complete.

To put that in perspective, Crosby said he usually has two three-hour shifts of crews of 250 volunteers working in the warehouse on Saturday's and they can only do approximately 75,000 pounds of food sorting despite having a volunteer corps of more than double what he had with the YNIA team.

"We very, very rarely see numbers that big and that's one of the highest numbers I've ever seen," Crosby said of the YNIA output. "The kids were just amazing. That gusto and energy, they didn't stop. It was surprising and I've had larger groups that didn't perform as well."

Like most of the youth, the Food Bank was Fr. Sam's favorite work site, but he had a different reason.

"I saw our kids work so hard and they seemed like they cared and it inspired me," he said. "The effort that they put out and how efficient they were helped the bonding."

"That makes me hopeful for the future," Fr. Sam added.

After such a hard day's work on Tuesday, it would have been easy for the teenagers to be able to relax on Wednesday, but they had none of that.

Wednesday saw the Holy Family youth and St. Joseph's Honey Creek (in Smithson Valley) get dispatched to a Habitat for Humanity build that was running approximately five weeks behind schedule.

The San Antonio Habitat for Humanity was the first one formed in the United States according to the site construction manager Woody Hetchler. Hetchler has worked for Habitat for 10 years in San Antonio and is the longest tenured construction staff member

"It's always tremendous having people out helping," Hetchler said. "You don't have to be talented to build a house, you just have to have the desire. I prefer to have a group of kids because they can focus better than adults can sometimes."

The youth were responsible for painting the corner and upper trim as well as interior work on one house, while they were painting the entire exterior, including trim, of a second house.

Hetchler said that the work done by the youth actually allowed them to make up a full week that they were behind in just five hours.

"We accomplished a lot to get these houses ready for landscaping," said Hetchler. "The volunteers in the week help bring houses up to date."

The youth were also treated to a surprise visit from Bishop Emeritus Michael Pfeifer at the Habitat site. The former Diocese of San Angelo bishop retired to San Antonio in December 2013, and when he heard that many youth that he had confirmed were in his current city, he wanted to meet up with them.

"I love all of them and they were a part of my diocese when I was bishop," Bishop Pfeifer said. "I'm always deeply inspired when I hear about young people wanting to help others. To see that they are living

(Please See YOUTH/20)

Abilene's Anita and Jesus Jacques celebrate 71 years of marriage

By Sylvia Herrera

ABILENE — On May 5, 2014, my parents, Anita and Jesus Jacques celebrated their wedding anniversary with a Mass at Sacred Heart Catholic Church in Abilene. Seventy-one years earlier, they had been married at St. Mary's Catholic Church in San Angelo Texas.

Dad was born in Miles on August 8, 1924 to Monico and Francisca Jacques and attended school at Sweet Home. His dad was a cotton farmer and by the age of 11, Jesus was driving a horse-drawn wagon to Ballinger carrying cotton to the gin. The family which eventually included eight children later moved to Ballinger where they attended school. By the time that World War II broke out in 1939, the family had moved to San Angelo where dad attended high school and met his future wife.

Our mother, Anita Lara, was born to Escolastico and Elisa Lara in Christoval on May 5, 1926. Her father worked at the Tweedy Ranch in Knickerbocker and that is where she and her brother and sister attended school. She and her siblings enjoyed a simple and very carefree life on the ranch, running, playing and swimming in the Concho river. Later, however, they moved to San Angelo and were enrolled in the high school. Little did mom know that she

would meet her husband there.

In the spring of 1942, shortly after the attack on Pearl Harbor, dad enlisted in the Army and he and mom decided to marry. Thus began their life together. Dad received his training at Fort Sill in Oklahoma and then was shipped along with hundreds of other GIs from California to Hawaii and finally on to the Philippines as a U.S. Army Tank Commander and remained there until the war ended in 1945.

Upon his return to Texas and his young wife, he was diagnosed with malaria; Dad was very ill and it took several months and the dedicated care of his doctor and his wife to nurse him back to good health.

When he was well, Dad decided to travel to nearby Abilene in search of a job. Although he had no experience in dentistry, he secured a job at the Perry Dental Lab. He began as a technician doing simple tasks all the while observing the other technicians and learning from them. He moved his wife and newborn daughter to Abilene in April of 1947 and has never left Abilene since. At the dental lab, he continued to learn and progress and became well known for his skillful and artistic expertise in the dental



Jesus, left, and Anita Jacques, with Bishop Sis following the annual diocesan Marriage Jubilee Mass, June 29, in San Angelo.

(Please See JACQUES/18)

Honduran parishioners strive to live faith, make a difference

West Texas Angelus

SAN PEDRO SULA, Honduras — "Holy Trinity Parish has nineteen churches in Chamelecón and its organization to proclaim the gospel and serve the people is absolutely amazing," exclaimed Msgr. Larry Droll. "Each year we visit here, we see the progress the parish is making with its young pastor (Padre Luis Estevez) and dedicated laity."

Parish leaders told their visitors that while Chamelecón has a very bad reputation for poverty and gang violence, "you can see that we are not all like that and are really trying to live our Catholic faith and make a difference in the community." Msgr. Droll paraphrased Sunday's gospel reading, "the righteous shine like the sun in the Kingdom of their Father" (Mt 13.43).

Bob and Kathy Galinak of Holy Family Parish in Abilene visited for the first time in Honduras. Bob shared how humbled he felt by people who have so little but who could share so much with family, neighbors and parish. Kathy said she would have been apprehensive walking on foot

through the neighborhood on the first day; but after praying and celebrating with the people, she was quite comfortable doing so on Sunday, Day Six. They hope Holy Family Parish will become partners soon with a Honduran parish, so that their fellow parishioners can experience Christ in the people of Honduras and engage in solidarity with their parish and projects. Programs for little children, in which their mothers are trained to be teachers, give the children a "head start"; these children especially grabbed the hearts of the Galinaks.

Alonzo Martinez of Our Lady of Guadalupe Parish in Fort Stockton visited their already-partnered parish of Our Lady of the Miraculous Medal in the town of Lopez Arrellano and surrounding mountain area. He was enthused by the experience of traveling with the pastor, Fr. Glenys Mejia, on slippery mountain roads, to have Mass for the people. He shared his ministry as an Extraordinary Minister of the Eucharist during the Masses.



(Please See HONDURAS/18) Children in a church-run "headstart" program in Honduras (Courtesy photo).

Our Faith

Clarity on Mary's privilege; Presbyterian service instead?

By Father Kenneth Doyle
Catholic News Service

Q. In a recent article on Our Lady in a well-known Catholic magazine, I was disturbed to read that the Blessed Mother was "saved retroactively from original sin" in view of the merits of Jesus Christ. I had always learned that, from the time of her conception, Mary was born without sin and already saved.



Doyle

My knowledge of theology is admittedly limited so I could be wrong, but I find no reference to "retroactivity" in the church's official teaching. Was the author of the article taking liberties in defining dogma? (Prospect, Kentucky)

A. I agree with you, and you are correct. The Catholic Church does believe that Mary was free from all sin from the time she was conceived in the womb of her mother, St. Anne. The problem, in the magazine article you reference, would seem to come from the author's misuse of the word "retroactively."

The correct word might have been "prospectively." As Pope Pius IX said, when proclaiming the dogma of the Immaculate Conception in 1854, "the most Blessed Virgin Mary was, from the

first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, savior of the human race, preserved immune from all stain of original sin."

There was nothing "retroactive" about it: Mary's privilege happened first, before the death and resurrection of her son Jesus -- but it was an anticipatory privilege, granted in view of the (foreseen) merits of Christ's redemptive action.

I think you can feel assured that the author of the article does understand the teaching properly since, in the paragraph previous to the one you quote, he wrote: "This dogma of the Immaculate Conception teaches that from the moment of Mary's conception, which took place in the natural way between her parents Anne and Joachim, she was uniquely preserved from the stain of original sin."

Q. Where we live in Virginia, we don't have many Catholic churches. For the four churches in our area, we have five priests and only one speaks understandable English. The other four are from Africa and speak with thick accents. We may catch one or two words in the homily, but that's all. Basically, we just sit there and get no teaching or inspiration. Is it possible for us to attend the Presbyterian church service instead? (Virginia)

A. No. Your obligation as a Catholic is to participate in the Mass on Sundays and

holy days of obligation, as you'll find in the Code of Canon Law, No. 1247. You would not fulfill that requirement by attendance at a Presbyterian service -- nor would you receive the immeasurable benefit of weekly Communion with Jesus through the Eucharist.

I do, however, sympathize with your plight. Hearing the word of God broken open in a homily is a vital part of the eucharistic experience -- and if you are regularly missing that, you are missing a lot.

So here are my suggestions. I think you should talk with your pastor and voice your concern -- ideally, along with a small group of like-minded parishioners.

Perhaps some accommodation could be made, such as having the homily written by the priest-celebrant read to the congregation by a lector, or, coupled with an oral delivery, having the homily text printed on the parish's website so that parishioners could read it later on.

My hope is that, eventually, there will be larger numbers of American young men entering the seminary. In the meantime, I am very grateful to priests from Africa and elsewhere who are coming to the U.S. to fill the gap. Without them, there would be far more U.S. Catholics without a weekly Sunday Mass.

Q. In the Book of Revelation (9:20), I read this: "The rest of the human race, who were not killed by these plagues, did not repent of the works of their hands, to give up the worship of

demons and idols made from gold, silver, bronze and wood, which cannot see or hear or walk."

Why, then, do Catholics worship statues? Aren't they religious idols?" (St. James, Missouri)

A. Catholics do not worship statues. They use statues of Christ or of the saints to help them recall the people those statues represent -- just as it is easier to remember one's mother by looking at a photograph of her.

When Catholics pray before a statue, they are not adoring the marble or the wood used to create it. They are reminding themselves of the virtues displayed by those depicted and asking for heavenly help in their lives.

God forbade the worship of statues, but he did not forbid making statues for religious purposes. Some who attack the church on this refer to the passage in the Book of Exodus (20:4-5) that says: "You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; you shall not bow down before them or serve them."

But one need only read a bit further in Exodus (25:18) to hear the Lord's command that statues of angels be fashioned: "Make two cherubim of beaten gold for the two ends of the cover."

Questions can be sent to Father Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.

To be truly educated is to know one's place in God's plan

By Father Eugene Hemrick
Catholic News Service

What should our national leaders focus on most in order to be more inspiring and effective?

In St. Mathew's Gospel (11:25), Christ gives us the answer: "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike."

Christ says this because while the wise and learned may possess great knowledge, they sometimes act as uneducated persons, lacking character, honesty and authenticity.

Being schooled and learned, and being educated, are not the same thing. A person may be brilliant. He or she may be capable of sending rockets to the moon but can still be un-



Fr. Hemrick

educated. To be educated is to be cultured, which doesn't solely mean being capable of storing knowledge. It means to also know about virtue and ethical principles.

To be educated is to have read a person like Roman orator Cicero or Blessed John Henry Newman on topics that speak of fulfilling our most important duties, such as generating kindness and "speaking with propriety, clearness and elegance," as Cicero tells us.

It is to have internalized virtues lauded by Christ.

Recently, I asked parishioners, "What inspiring quotes have you heard recently coming from Capitol Hill, or, for that matter, in the news?"

I'm sad to say I heard no answers.

Our nation's leaders may be well-versed in world events, but they could be much more in touch with the ethical and moral principles praised throughout the ages. These principles are the ones on which inspiring and effective statesmen rest.

At the end of St. Mathew's Gospel (11:29), Christ goes to

the very heart of what education means when he says: "Take my yoke upon you and learn from me, for I am meek and humble of heart."

Unlike some of the "learned" people Christ berates, a truly educated person exudes a sense of docility, avoids a know-it-all attitude and, most of all, is humble. It is this virtue, humility, that St. Gregory the Great praises as the mother and mistress of all virtues. To be truly educated is to meekly know one's place in God's plan and to bow before it.

We must wonder how much more inspiring our leaders would be if they were better educated. Would we experience more authenticity, better reasoning and cooperative agreement from them? Would they place greater attention to the needs of the common good? Would they do less foolish finger-pointing and incite less gridlock while moving toward more unified action?

Would they inspire us to appreciate our blessings better and to work together better, following their example?

Nation

Theology of the Body: Beautiful approach to marriage, sexuality

By Lou Baldwin
Catholic News Service

PHILADELPHIA — Damon Owens has made quite a name for himself over the past two decades as a speaker, writer, and radio and television commentator teaching and explaining the Catholic stance on such topics as sexuality, chastity, theology of the body and natural family planning.

Although he has been executive director of the Theology of the Body Institute in Downingtown for the past two years, for most of the previous years his special focus was on NFP.

If your idea of Natural Family Planning is birth control for Catholics who don't want kids but want to stay in good graces with the church, think again. Owens and his wife, Melanie, are the happy parents of eight, and wouldn't have it any other way.

To take his story back to the beginning, "I'm a recovering engineer," he explained in an interview with CatholicPhilly.com. He spoke to the online news outlet of the Philadelphia Archdiocese during the institute's International Theology of the Body Congress July 9-11 in Philadelphia.

"I have a bachelor's degree in mechanical engineering from Brown University and a master's degree from the University of California, Berkley," he said. "For 16 years, I worked for Bell Labs and Lucent Technology but left in 2001 to start my own company. After 12 months, I was bought out and decided I didn't want to work corporate anymore."

He and Melanie thought about it for a bit and prayed over it, and ultimately he decided he would devote full time to what they had been doing part time -- speaking and working in the area of marriage and the family. That is something he and Melanie had been doing



Professor at St. Paul Seminary School of Divinity gives keynote address during 2014 International Theology of the Body Congress Deborah Savage, a philosophy and theology professor at St. Paul Seminary School of Divinity at the University of St. Thomas in St. Paul, Minn., gives the keynote address July 10 at the 2014 International Theology of the Body Congress in Philadelphia. Lay people, clergy and religious attended panels, discussions and keynote addresses during the July 9-11 congress that examined the meaning and relevance of St. John Paul's theology of the body. (CNS photo/Sarah Webb, CatholicPhilly.com)

since 1993.

The couple also were the NFP coordinators for the Archdiocese of Newark, New Jersey. NFP consists of various natural methods to ascertain the rhythms of female fertility and regulate birth in conformity with Catholic teaching.

Gifted with a fine speaking and singing voice, he got to sing a solo before his hero Pope John Paul II in 1995. It was a Communion reflection at the papal Mass at Giants Stadium when he sang "Jesus, You Are the Center of My Joy."

After he was free from the responsibilities of the business world he and Melanie founded two related nonprofits -- New Jersey Natural Family Planning and Joy-Filled Marriage, New Jersey.

As very young adults neither Damon nor Melanie would have dreamed their life would take this turn. She was raised in California; he in New Jersey, where he was an Eagle Scout in his youth. Both were products of strong Catholic families of similar backgrounds but both drifted away from practice of the faith during their college years.

"At that age you have questions beyond what you know, and if you don't get answers you look somewhere else," he said.

Early in their relationship, Damon and Melanie were not living in accordance with the teachings of the church, he conceded. "It was a priest in a parish in Oakland, California, who brought us in," he said. "Even though we were sinful young adults he loved the way we loved each other and he was able to answer the difficult questions we had. We came back strong."

They were especially drawn to NFP by studying Pope Paul VI's "Humanae Vitae" and introduced to Theology of the Body through a tape by Christopher West, an author and lecturer who has popularized the theology developed by Pope John Paul. West co-founded the Theology of the Body Institute in 2004.

"After that 40-minute presentation (on tape), I knew exactly what it was about," Owens said. "It was a beautiful approach."

Meanwhile, their own family was already forming. First born was Naomi, now 18. She was followed by Leah, Rachel, Therese, Collette and Veronica. Then came two miscarriages, which left Damon and Melanie devastated. They turned to adoption. In 2009, they adopted Olivia, and the following year, Nathan.

All eight children were at the Philadelphia congress, with the older girls volunteering at the registration desk in support of their dad. It was fitting, because theology of the body is about the whole family, not just husband and wife.

When the executive director spot opened up at the institute, it was a natural fit for Owens both because of his work on the speakers' circuit and the expertise he garnered during his years in the business world.

Study: College choices can steer men toward thinking about priesthood

By Mark Pattison
Catholic News Service

WASHINGTON — The college experience -- and the Catholic college experience, especially -- can influence a young man's decision toward considering a priestly vocation, according to a study issued in early July by Boston College.

Among the factors that have helped sway a man's decision to enter priestly life are access to clergy at the college as well as access to the Mass and other elements of Catholic life.

"College Experience and Priesthood" distills a Boston college-hosted summit last year on priestly vocations, as well as research conducted in 2012 by the Center for

Applied Research in the Apostolate at Georgetown University in Washington. Both Boston College and Georgetown are Jesuit-run institutions.

In January 2012, Boston College and the Jesuit Conference USA commissioned CARA to assess the impact of Catholic higher education on the vocational discernment of men entering the seminary and religious life in the United States in an effort to identify what led them to the seminary and/or eventual ordination.

At the summit, attended by about 90 people, including bishops and university leaders from around the country, participants were urged to develop a consistent framework for inviting young men to consider the priesthood.

"It really starts with us who are clergy and vowed religious," said Jesuit Father William Leahy, Boston

College's president, in an address during the summit. "There is nothing as powerful as happy, fulfilled priests and religious. That is contagious. That attracts. If we are not happy, fulfilled, ready to recruit others, they will not follow us. We know that as a group, priests are happy in their ministry."

Father Leahy urged the establishment of priesthood support groups on Catholic college campuses.

"These are often led by the president, lending certain seriousness to the effort, but they could also be led by a campus minister or a faculty member," he said. "Students who are thinking about priesthood often feel isolated. If they can be part of a group that meets once a

(Please See **COLLEGE/22**)

TEXAS CATHOLIC BRIEFS

Texas bishops issue plea for help for children refugees

The Texas Catholic Bishops have written to members of the Texas Congressional delegation to urge them to reach a policy consensus that compassionately and effectively addresses the humanitarian crisis along the southern border.

The letter was signed by Bishops from each of the 15 dioceses across the state, and appealed for prompt actions in securing emergency funding as well as upholding the due process rights of refugees seeking asylum from the suffering, abuse, and death in their home countries.

"[A] just and reasonable society works to protect and defend the vulnerable and defenseless from harm," the Bishops asserted. "As Catholics, we feel keenly this responsibility, since our faith calls us to serve the least of these our brothers and sisters. Hence, we lend a vigorous voice to all men and women of good will who recognize that all people should be treated with dignity, compassion, and justice."

Accompanying the letter the Bishops included a Statement of Principles to guide policymakers in this crisis. These principles include:

Government immigration agencies and law enforcement personnel should treat all refugees seeking asylum with dignity, fairness, compassion, and in full accordance with their due process rights in seeking asylum. Expedited processing risks diminishing due process and mistakes on legitimate asylum claims.

Allocate emergency funding to provide humanitarian aid for refugees, to ensure resources for governmental workers to efficiently perform their jobs, and to allow existing refugee programs to continue.

Preserve the bipartisan Trafficking Victims Protection Reauthorization Act of 2008 to protect refugee children fleeing violence, exploitation, and possible death in their home countries.

Reaffirm the nation's right and responsibility to maintain secure borders and to intercept unauthorized migrants by targeted, proportional, and humane measures.

"We appeal to you and other policymakers on both the state and federal levels to eschew the bitterness of contemporary political rhetoric and instead uphold the best of American principles and serve the needs of the most despairing and vulnerable in our midst," the Bishops' letter stated.

Texas Catholic Conference

Weird Animals in St. Lawrence



St. Lawrence Church welcomed 68 participants to this year's Vacation Bible School on July 14-16, 2014. This year's theme was Weird Animals-Where Jesus' Love is One-of-a-Kind! The kids participated in crafts, exciting games, sciency-fun gizmos, and adventurous Bible stories. A new Bible story was celebrated each day. An amazing time was had by all worshipping and singing. A total of 38 volunteers from the parish came together to make this event a success. Mass was celebrated and Catholic Life Insurance Branch #146 served hot dogs to close this year's VBS.

ORDINATION

(From 7)

gy, Archbishop Gustavo told Ramirez that he would be anointed with sacred chrism and, through the laying on of hands, empowered by the Holy Spirit. "As a priest you will have a special responsibility for preaching the Gospel, being a shepherd to the People of God, and presiding over worship, especially that of the Eucharist. Like the Good Shepherd, you are called to serve, not to be served," said the archbishop. "You must draw ever nearer to the risen Lord during your priestly service."

He continued, "This is to be an abiding, loving relationship. It is to grow ever deeper and stronger, leading us always to say 'Yes' and 'Amen' to the Father, to carry out his will, to observe his commandments. We are to love God fully, holding nothing back. And to love one another as Jesus has loved us -- continuously, without limits, throughout our life. Such love is not grudging. It is truly a joy. And again, it is not something that we have

come to ourselves. God loves us first. The Lord Jesus has chosen us to be his beloved disciples."

Archbishop Gustavo then quoted from Pope Francis homily at this year's Chrism Mass in Rome, when the Holy Father said, "The priest is the poorest of men unless Jesus enriches him by his poverty, the most useless of servants unless Jesus calls him his friend, the most ignorant of men unless Jesus patiently teaches him as he did Peter, the frailest of Christians unless the Good Shepherd strengthens him in the midst of the flock."

The Holy Father also stressed that, through the anointing with the sacred chrism, "grace fills us to the brim and overflows, fully, abundantly, and entirely. . . We



Archbishop Garcia Siller, second from center, with Fr. Eric Ramirez, second from right, and friends.

are anointed down to our very bones!"

The San Antonio prelate explained that, anointed with the "oil of gladness," priests and bishops are to "anoint others with that oil" -- sharing the joy of the Gospel and the Christian life with everyone encountered.

The "oil of gladness" is also a missionary joy," he told Father Ramirez. "To find your priestly identity, you have to 'exit from yourself. You have to go out and give your people what was entrusted to you."

JACQUES

(From 14)

laboratory trade. He worked for many dentists and was highly respected by them and their patients for his high quality work most especially in the field of crown and bridge. Eventually, he would own the Laboratory where he began his career, giving it the name Abilene Crown and Bridge.

In the meantime, my sibling number increased and I now had three brothers and three sisters. Our home was a very happy home; we attended Catholic School, played outside and enjoyed evenings with our aunts, uncles and cousins; the weekends were filled with trips to visit our grandparents in San Angelo and camping trips out to Christoval. Oh, what fun we had. Our mother was the ultimate mom, nurturing and gathering her children into her arms, maintaining the home while dad managed his dental laboratory; after the children had all graduated, mom eventually worked with dad as the office manager; in 2007, dad, who later was diagnosed with dementia, voluntarily retired; so did mom and the lab was closed.

From the beginning, Mom and Dad attended Sacred Heart Church in Abilene and that is where we received all of our sacraments. We had the privilege of attending St. Joseph Academy and later Central Catholic High School and Elementary School. Our teachers were the sisters of Divine Providence and we looked forward to their return from San Antonio each year! It was a joyful life!!!!

Dad has been a member of the Knights of Columbus 4th degree and the Central Catholic High School building committee; mom was a member of the Women of Sacred Heart, the parish council, numerous committees and a religious education instructor. In 1981, they became and still are members of the Knights of the Holy Sepulchre. Fervently devout and faithful to the Lord, these parents have been steadfast examples of their everlasting faith in the Lord. Blessed with 7 children, and by the Grace of God, the family has grown to 56. Praise the Lord for his bountiful love and blessings!!!

Other children include Ginger Lewright, Danny Jacques, Eddie Jacques, David Jacques, Theresa Hall and Caroline Jacques.

OBISPO

(Para 2)

su padre y a su madre para unirse con su esposa, y los dos llegan a ser una sola carne." En el plan de Dios, la comunión íntima del matrimonio es para toda la vida, es fiel, exclusiva, y abierta a la fecundidad.

El matrimonio tiene dos propósitos fundamentales: el bien de los cónyuges y la procreación de hijos. Dios estableció el matrimonio para que el hombre y la mujer pudieran darse abnegadamente de ellos mismos el uno al otro en amor. También, el primer mandamiento que Él les dio a Adán y Eva era el de que fueran "fructíferos y multiplíquense." Así que, el matrimonio se trata de la unión amorosa entre los cónyuges como también de la procreación y la educación de los hijos.

Les llamamos a estos dos propósitos del matrimonio: el unitivo y el procreativo. En el plan de Dios, estos dos significados son inseparables. El procreativo requiere el unitivo, y el unitivo es naturalmente exigido para el procreativo. El mutuo don de sí mismo en la unión de esposo y esposa es una participación en el don creativo de sí mismo de Dios al poder formar vida

nueva.

Jesucristo mantuvo el matrimonio en tan alta estima que hizo su primer milagro público en una fiesta matrimonial. Alzó el matrimonio entre cristianos bautizados a la dignidad de sacramento. Cuando la institución natural de matrimonio llega ser un sacramento, comparte en un amor que es aún más grande que él mismo. Llega a ser una participación en la alianza entre Cristo Jesús y su Iglesia. El amor de Cristo por la Iglesia sobrepasa el amor natural humano. Es un amor de entrega completa de sí mismo. Es un amor que perdona, y derrama gracia en nuestros corazones.

En un matrimonio sacramental entre cristianos bautizados, Jesucristo vive con ellos. Él les da la gracia y la fuerza que necesitan para poder cargar las cruces de la vida diaria y lo siguen en su discipulado. Él les da la capacidad para perdonarse el uno al otro, de sanarse después de haber sido adolorido, de soportar pacientemente las cargas de cada uno, y de amarse el uno al otro tal como Dios nos ama.

El matrimonio cristiano es un icono del amor de Dios. Un icono es una imagen religiosa. Por lo tanto, cuando una pareja

HONDURAS

(From 14)

Martinez plans to encourage more Fort Stockton parishioners to visit their partner parish.

Msgr. Droll represented St. Ann's Parish and School in Midland. The parish is partnered with Holy Trinity Parish in Chamelecón and the school with the Catholic School San Diego de Alcalá in La Luisiana. Students, teachers, and parents expressed beautifully their gratitude for scholarships given by the St. Ann's community and offered letters to students of St. Ann's School.

Msgr. Droll and Fr. Estevez agreed that this visit really "consolidated" the relationship between their parishes. "I have been coming to Chamelecon almost annually for fourteen years. It's so wonderful to greet people who have become friends, to celebrate Mass with them, to eat and laugh together!" Droll said. This also leads to solidarity, sharing in projects for the good of the community.

The Dioceses of San Angelo and San Pedro Sula also share this "*Hermanamiento*" with the Diocese of Tyler. A meeting of the Diocesan Team will take place in September in Tyler. Other parishes from the San Angelo Diocese who might be interested in partnering with a Honduran Parish and taking a mission trip there may contact Msgr. Droll at St. Ann's parish, 432.682.6303.

Photo: Dress displays the guacamaya, national bird of Honduras, in a costume competition on the holiday in honor of Lempira, a hero in Honduran history.



está viviendo por completo su vocación en un matrimonio sacramental, podemos mirar como se trata el uno al otro y ver la reflexión del amor de Dios. Podemos ver que el amor es permanente, fiel, perdona fácilmente, y dispuesto a sacrificarse para el bien del otro.

Este significado profundo del matrimonio en el plan de Dios hace el matrimonio una vocación sagrada. No todos son llamados a la vocación de matrimonio, así que ha de discernirse muy cuidadosamente. Nuestra diócesis y nuestras parroquias ofrecen programas de preparación matrimonial con el fin de ayudar a parejas comprometidas a llegar a estar aún más conscientes de la índole de este compromiso. Ellos quienes dan su tiempo y energía a este ministerio de preparación matrimonial están ofreciendo un servicio que es infinitamente valioso para el futuro del mundo y de la Iglesia.

Todos deberíamos de escudriñar seriamente como podemos apoyar más la vocación sagrada del matrimonio. Deberíamos pensar si acaso la dignidad del matrimonio es respetado en nuestro lugar de empleo, nuestras relaciones sociales, y

en nuestras decisiones de negocio. Hay tanto que podemos hacer dentro de nuestras parroquias para edificar una cultura dinámica de apoyo para matrimonios sagrados, felices, y sanos. Podemos establecer grupos de parejas casadas, los cuales son especialmente provechosos para ayudar a parejas recién casadas. Podemos promover los excelentes recursos como Encuentro Matrimonial, Movimiento Familiar Cristiano, y Retrouvaille.

También podemos tener en mente un evento muy importante que se llevará a cabo en Philadelphia, Pennsylvania, del 22-27 de septiembre del 2015. Es la Octava Reunión Mundial de las Familias. Este evento será una ocasión para Católicos por alrededor del mundo a reflexionar en la vida matrimonial y familiar, y el papel que las familias pueden jugar para fortalecer nuestra sociedad y nuestra fe Católica. Se le ha invitado al Papa Francisco asistir. Espero que se le sea posible a mucha gente de la Diócesis de San Angelo a tomar parte en este evento tan emocionante.

EDICTAL SUMMONS**July 14, 2014****CASE: LANDRETH — BOCKMAN****NO.: SO/14/20**

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Shirley Ann Bockman.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of August 2014, to answer to the Petition of Terry Lynn Landreth, now introduced before the Diocesan Tribunal in an action styled, "Terry Lynn Landreth and Shirley Ann Bockman, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: LANDRETH -- BOCKMAN; Protocol No.: SO/14/20, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 14th day of July 2014.

Reverend Tom Barley,
MSW, MBA, M. Div., JCL
Judicial Vicar

ROJO**(From 3)**

culture and life. I read over the acceptance letter over-and-over again, and I eventually convinced myself that this was God's will.

I started Mundelein Seminary in August, 2011, and I am happy to report that it has been an absolute blessing. Mundelein Seminary is an institution that prides itself in forming priests in the Catholic Tradition, and the rector—Fr. Robert Barron—has dubbed Mundelein the "Seminary of the New Evangelization."

Many things excite me about my future ministry in the Diocese of San Angelo. My faith was fostered and nourished by the good people of West

Texas, and I feel that I have a calling and duty to reciprocate the many gifts given to me.

The idea of ministry as an ordained minister both excites and scares me. I will be 26-years old when I am a Priest, and the weight and responsibility that accompanies ordination can be intimidating. I pray, however, that God's grace will sustain me forward.

I ask for your continued prayers as I look forward to ordination. I also have a very active Facebook account, and I would love to be your friend.

God's Peace and Blessings.

*Pray for Ryan as he will be
ordained a transitional deacon on
August 9, 2014.*

various ministries throughout the diocese. Since its beginning, 39 graduates from the diocese have completed their studies through LIMEX.

The diocese will begin publicity in the fall to determine the possibility of beginning a new LIMEX learning group in the diocese.

For more information, contact S. Hilda Marotta at 325-651-7500 or educationinformation@sanangelodiocese.org, or S. Hilda Marotta at 325-651-7500 or educationinformation@sanangelodiocese.org.

The Adult**The Church and the Eucharist***One in a series on the catechism***By Cardinal Donald W. Wuerl**

"The Church draws her life from the Eucharist." This is the opening sentence of Blessed John Paul II's encyclical letter *Ecclesia de Eucharistia* (On the Eucharist in Its Relationship to the Church), issued on Holy Thursday, April 17, 2003. Pope John Paul is speaking here not just about the regular experience of faith that we know from our own participation in the daily and Sunday Eucharistic liturgy, but about the very heart of the mystery of the Church. This is the theme that he develops throughout the entire encyclical letter *Ecclesia de Eucharistia*.

Recently, we have reflected in this column on priesthood and the teachings of Pope John Paul II on priestly formation. In these days we celebrate the Solemnity of the Body and Blood of Christ, so it seems fitting that we now reflect on Pope John Paul II's encyclical letter on the Eucharist.

Christ is at the very core of the sacraments and particularly the Eucharist. In chapter one, "The Mystery of Faith," the pope reminds us that it was Jesus who instituted the Eucharist, which is the memorial of the Lord's death and Resurrection, and that each time the Church celebrates the Eucharistic liturgy, the central event of our salvation becomes sacramentally but really present (cf. 11; 15). Jesus continues to act through the sacraments. It is the Lord who is present in every one of the seven sacraments, thus producing the spiritual effect that the outward sign demonstrates.

The origins of the Eucharist are found in the Last Supper. In order to give us a pledge of his love and to be with us always, Jesus made us sharers in his Passover and instituted the Eucharist as the memorial of his death and Resurrection. He also commanded the apostles to celebrate it until he returned. In the Last Supper, Jesus instituted the new memorial sacrifice. The true Lamb of God (John 1:29) was about to be slain. By his cross and Resurrection, he was to free not just one nation from the bondage of human slavery, but all of humanity.

In the preface to the second Eucharistic Prayer that so vividly reflects the faith of

the Church we proclaim:

"For our sake he opened his arms on the cross, he put an end to death and revealed the resurrection.

In this he fulfilled your will and won for you a holy people."

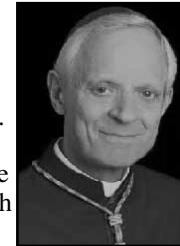
The one great sacrifice - the self-giving of Christ - was accomplished on the cross by Jesus the priest and victim who offered himself for our redemption. This sacrifice not only need not be repeated, but cannot be repeated. However, it can be re-presented so that today, in our moment in history, we are able sacramentally and spiritually to enter the paschal mystery and draw spiritual nourishment from it.

The faith of the Church in the real presence of Jesus in the Eucharist goes back to the words of Jesus himself as recorded in the Gospel of Saint John. In the Eucharistic discourse after the multiplication of the loaves, our Lord contrasted ordinary bread with a bread that is not of this world, but which contains eternal life for those who eat it. He said, "I am the bread of life. ... I am the living bread that came down from heaven; whoever eats of this bread will live forever; and the bread that I will give is my flesh for the life of the world" (John 6:48; 51).

In chapter three, we find the Church's teaching on the relationship between priestly ministry and the Eucharist (cf. 27; 29), and we are encouraged to reflect on how the priest, acting in the person of Christ, brings about the Eucharistic sacrifice. A pastoral implication for this chapter is the "pastoral promotion of priestly vocations" (31.3). We are all obliged to pray and work for an increase in priestly vocations. How appropriate that we would focus our attention on priestly vocations and our need to encourage them, as we celebrate the ordination of new priests for the service of the Church of Washington and recognize that we have so many needs being met by so few priests.

In his encyclical letter *Ecclesia de Eucharistia*, Pope John Paul II celebrates the mystery of our faith so beautifully proclaimed at every Eucharistic liturgy. Jesus continues to be with us. His Eucharistic presence is the foundation of the Church and our pledge of life everlasting. How blessed we are with the gift of faith, and in that faith the gift of the Eucharist!

Cardinal Donald Wuerl is Archbishop of Washington, D.C.

**Wuerl****LIMEX****(From 3)**

Christian Spirituality for Ministers, Youth Ministry, Small Christian Community Formation, Religion and Ecology, Hispanic Ministry and Religious Education.

The program was begun in the Diocese of San Angelo in 1995. Msgr. Larry Droll and S. Joan Markus, SSND (former Director of the Office of Education and Formation) were instrumental in initiating this program in response to the need for professionally qualified persons to assist with

YOUTH

(From 13)

their faith, it's great to see what's going to happen."

Merkel's Audye Butler was on her first mission trip with Holy Family and absolutely had a blast.

"I had fun and it was a different experience because I didn't know many of the Holy Family people very well at first, but I do now," said Butler. "I saw a lot of different people that were in need. It was awesome to see all the volunteers everywhere."

Butler said that the Habitat site was her favorite because she loves to paint.

Thursday saw the youth head to the Guadalupe Community Center that is a part of Catholic Charities. There the YNIA volunteers helped organize a food pantry and clean baseboards inside, while the Holy Family group of 23 people, including chaperones, was doing landscaping work to clean up the alleyway behind the building and also cleaning and power washing the pavilion.

The maintenance worker at GCC told one of the youth members that the work they did in two hours would have taken him all day to complete.

The afternoon saw the groups head back to the SAFB for a couple of hours and they impressed Crosby once again.

Thursday afternoon the groups were split among sorting dry goods, making fruit bags and preparing sack lunches.

The group that was sorting dry goods made it through 15,000 pounds (4,500 pounds more than what was expected) to

create 11,719 meals for the Food Bank, while the other two groups put together 450 bags of fruit and 2,100 sack lunches.

"We got to work in a sub-zero (degree) cooler and that was pretty crazy," Vos Winkel said. "Friday I wanted to go back into the freezer!"

Crosby, a 2-1/2 year veteran at the Food Bank, could only brag on the YNIA volunteers.

"I like to look back and to be here to volunteer, you have to have the right place in your heart and mind," he said. "These kids just nailed it spot on. To know the kids have made an impact on us and one another and people they are never going to see, that's what it's all about."

Following Mass on Thursday, the youth were taken back to the GCC for Cultural Night to learn about the history of GCC and see authentic folklorical dancing. Once that part of the evening ended, they traveled to an area of the city where Pope Saint John Paul II visited in the late 1980s during his papal visit to San Antonio.

Friday morning saw the youth work at Mount Sacred Heart Catholic School where they cleaned pine needles, sticks and weeds from the playground, cleaned grass and weeds from the cracks in the outdoor basketball court and disassemble metal framework that was used for the school's annual Halloween carnival.

"We would take a bolt out and dirty water would just come running out," Vos Winkel said. "That was nasty, but it was pretty cool."

That afternoon they were back at the

Food Bank and truly lived the week's theme of "Bread, Broken and Shared."

The afternoon's sorting job was bread and pastries and the Food Bank set a goal of 5,000 pounds for the afternoon during a three-hour shift.

As was the case all week long, the YNIA team absolutely obliterated the goal in sorting all 6,627 pounds of the product in just 90 minutes resulting in enough food to feed 5,177 people.

"It was really amazing working at the Food Bank," Pate said. "It was really shocking and amazing to see what we were able to do."

Nathan Scevers is going to be a senior in the fall and was on his fourth mission trip.

"It was fun and we worked in a lot of places," Scevers said. "My favorite place was the Food Bank because it was a much more welcoming area and felt like they were used to volunteers."

Scevers added that he enjoyed meeting all the different youth and the variety of locations was different than what he's used to as well.

"I liked the variety a little bit better because when you're in one place (all week), you connect a little more emotionally," he said. "When you do this you're helping all different places that need help and you get to have a lot of different experiences."

Following daily mass and dinner on Friday evening, Fr. Sam took the Holy Family youth on a tour of Assumption Seminary where they also met two of the

Diocese of San Angelo seminarians.

Saturday brought an end to the long week of hard work and saw Fr. Sam celebrate closing mass. During the week, he was also available for the sacrament of confession which led to some weird locations such as the corner of a hall or even the beach volleyball court outside the dorm rooms at St. Mary's University where the youth spent the week living.

"There was one at the volleyball court and (the kids) all wanted to take selfies after confession, and of course that was done by them," Fr. Sam said. "The volleyball court was the most random place, but it was fine."

Fr. Sam was also able to bond with the youth from Holy Family and the other churches on the trip as well.

"I feel like being young myself helped me have an immediate connection with them," said Fr. Sam. "I know our youth are now experienced in getting to know a young priest and now the other kids know that a normal person can do this."

Vos Winkel said that he doesn't usually attend daily mass back home, but he loved being able to go during the week as it added a different element. For Butler, the ability to go to mass daily during the week, it's inspired her.

"Whether it's (Holy Family) or Sacred Heart, it doesn't matter," she said. "I'm going to start going to daily mass, wherever I can go. It was awesome having Fr. Sam with us too and it was hilarious seeing him on the volleyball court doing a confession."

PHILIPPINES

(From 6)

generosity of individuals to make ends meet. The missionaries gave a donation to help purchase the school uniforms and shoes for all the children. Also given were umbrellas, towels, school supplies, fans and toys. For just a few dollars a big difference can be made in the lives of these children. Inspired to continue the relationship established between the missionaries and the Home, the missionaries would like to continue to financially support the orphanage by raising funds or donations to send to the children on a yearly basis.

The Philippines has many children and young adults. Financial support is needed for every child to go to school.

► \$50 a semester pays for a child to

attend elementary and secondary school.

► 500 pays for a full semester in college.

"Education is a must in the Philippines" says Fr. Getigan. "By going to college these young adults can go out and earn a living for themselves and provide financial support back to their parents and possibly support one of their own brothers or sisters in school. That is how we help each other get out of poverty."

Being college students themselves, the missionaries offered to help support two young ladies with scholarships to the University of Bohol for the next four years. Their commitment and generosity came as no surprise as they pledged their financial help. They created NiKaMiSa, (taken from their own names,) an educational fund to provide scholarships for young people in the Philippines.

San Miguel Young Adult Ministry Missionaries were able to provide the following care to our brothers and sisters in the Philippines:

► six homes are being built or renovated. All are expected to be completed by the end of June 2014. These families will now be able to move out of their tents and into safe secure homes.

► A young man, Saturnino Barace, is now studying to become a priest, due to his gratitude to God and the financial support from Fr. Bernardito Getigan and the missionaries.

► Bohol Sunshine Home Foundation, orphanage in Tagbilaran City, home to 22 kids, received \$1000 in aid.

► two young adults received college scholarships to the University of Bohol, and

► one youth received a high school scholarship, all due to the generosity of our missionaries and their pledge to their newly created educational fund.

"It has been a blessing to be given the opportunity to go across the world to serve God and His people and represent our Catholic Faith. Thank you to our parishioners of San Miguel Arcangel and our community of Midland and Odessa, who financially supported us. Your generosity and prayers made all this possible. Jesus revealed himself to us in the flesh. He is real. He is Alive. He transformed our lives. We fell in love.

As St. Teresa of Avila said, "Christ has no body now on earth but yours, yours are the hands with which He is to bless us now."

BISHOP

(From 2)

woman could selflessly give themselves to each other in love.

We call these two purposes of marriage the unitive and the procreative. These two meanings are meant to be inseparable. The procreative requires the unitive, and the unitive is naturally ordered to the procreative. The mutual self-gift in the union of husband and wife is a participation in the creative self-gift of God in forming new life.

Jesus Christ held marriage in such high esteem that he worked his first public miracle at a marriage feast. He raised marriage between baptized Christians to the dignity of a sacrament. When the natural institution of marriage becomes a sacrament, it shares in a love that is larger than itself. It becomes a participation in the covenant between Jesus Christ and his Church. Christ's love for the Church surpasses natural human love. It is a love of complete self-giving. It is a forgiving love, and it pours grace into our hearts.

In a sacramental marriage between baptized Christians, Jesus Christ dwells with them. He gives them the grace and strength they need to take up the crosses of daily life and follow him in discipleship. He makes them capable

'All of us must take a serious look at how we can be more supportive of the sacred vocation of marriage.'

— Bishop Michael J. Sis

of forgiving one another, of healing after being hurt, of bearing patiently with one another's burdens, and of loving one another the way God loves us.

Christian marriage is an icon of the love of God. An icon is a religious image. Therefore, when a couple is living out fully their vocation in a sacramental marriage, we can look at the way they treat one another and see a reflection of God's love. We can see a love that is permanent, faithful, forgiving, life-giving, and willing to sacrifice for the good of the other.

This profound meaning of marriage in the plan of God makes marriage a sacred vocation. Not everyone is called to the vocation of marriage, so it must be discerned carefully. Our diocese and our parishes offer programs of marriage preparation in order to help engaged couples become more fully aware of the nature of this commitment. Those who give of their time and energy in this ministry of marriage

preparation are rendering a service that is infinitely valuable to the future of the world and the Church.

All of us must take a serious look at how we can be more supportive of the sacred vocation of marriage. We should think about whether the dignity of marriage is respected in our workplaces, our social relationships, and our business decisions. There is so much that we can do in our parishes to build a dynamic culture of support for holy, happy, and healthy marriages. We can establish married couples' groups, which are especially helpful for newly married couples. We can promote the excellent resources such as Marriage Encounter, the Christian Family Movement, and Retrouvaille.

We can also keep in mind a very important event that will be taking place in Philadelphia, Pennsylvania from September 22-27, 2015. It is the Eighth World Meeting of Families. This event will be an occasion for Catholics from around the world to reflect on marriage and family life, and the role that families can play in strengthening our society and our Catholic faith. Pope Francis has been invited to attend. I hope that many people from the Diocese of San Angelo will be able to take part in this exciting event.

DEANS

(From 1)

of bishop, we take an opportunity where it happens and solve a problem as near its source as possible."

2. The bishop selects and appoints each dean.

The bishop appoints each dean for a three-year term after carefully canvassing the opinions of the priests in each deanery.

3. The dean performs an informing function.

The dean channels information from the bishop to the deanery. He keeps up-to-date information on diocesan policies, passing them on to the deanery. He endeavors to answer questions on policies and procedures.

"The dean also keeps informed about other deaneries' activities and spreads useful information and practices to his own," Bishop Sis said. "He keeps information flowing to the office of bishop

about pastoral progress in the deanery."

4. The dean convenes the presbyterate in his deanery.

Deans are the focus of unity and harmony in the deanery. They also:

- ▶ promote and coordinate the common pastoral activity in the deanery and call priests together,
- ▶ set the agenda for their meetings, and
- ▶ elicit serious discussion, discourse, and a sharing of experiences.

"The dean also raises issues for the deanery that are relevant to its life, fostering continuing theological reflection. In some deanery meetings, permanent deacons and religious also participate," the bishop noted.

5. The dean has an intermediary function.

The dean is an intermediary between bishop and priests, keeping relationships sound and communications flowing not only to and from the office of bishop, but also among the parishes and priests

of the deanery. He stands at the point of focus of the bishop, the priests, and the people.

When circumstances require, the dean stands available as an intermediary between the people and their priest when there are alienations or problems.

6. The dean deepens and promotes the fraternity of the deanery.

The dean shows and enacts concern for the priests of his deanery. He may choose to gather the priests of the deanery for meals or social events for fraternity's sake.

7. The dean is the vicar forane.

The dean fulfills those duties assigned to the vicar forane in Canon Law (Canon 555).

"A dean's canonical status does not impinge on pastors' authority; rather, he lends support and encouragement to the pastor of each parish in his deanery," Bishop Sis said.

GRN RADIO PROGRAM SCHEDULE

The Guadalupe Radio Network (GRN) operates 3 English language Catholic radio stations in the Diocese of San Angelo:

- Abilene - 91.7 FM, KQOS
- Midland-Odessa - 1150 AM, KLPE
- San Angelo - 91.5 FM, KPDE

The GRN (*Radio for Your Soul*) is an EWTN Affiliate. The Top 10 weekday programs (most are "live" call-in shows) are:

- 7 AM - Mass (EWTN Chapel)
- 8 AM - GRN Alive
- 9 AM - Fr. Ricardo
- 10 AM - Women of Grace with Johnnette Benkovic
- 11 AM - More to Life
- 12 PM - The Doctor Is In
- 1 PM - Fathers of Mercy (Mon./Tues.)
- 2 PM - EWTN Open Line
- 3 PM - Divine Mercy Chaplet; Kresta in the Afternoon
- 5 PM - Catholic Answers Live

Schedule Exceptions

The GRN produces 3 other shows:

- Wed., 11 AM - Made for Each Other
- Wed., 1 PM - A Good Habit
- Thurs., 1 PM - We Sing Our Faith

For a complete schedule, or to listen live, please go to:

www.grnonline.com



SAINTS

(From 8)

Manichaeism. He later described his spiritual struggle between worldly fulfillment and holiness in his "Confessions" with these words: "Make me chaste, Lord, but not yet."

Augustine was 33 when Ambrose baptized him at Easter in 387. The next year, he returned to his native Thagaste. His son, aged 16, died soon after. Augustine gathered together a group of companions and lived with them in community.

His religious life took on a new dimension when he was ordained a priest in 391. He enjoyed great success as a preacher. In 395, he was appointed coadjutor bishop of Hippo (present day Annaba, Algeria) and a year later became the bishop there. Burns writes that he set a personal example of frugal living during his 34-year tenure and cared much for those affected by the wars and disasters of that era.

During these years, he wrote prolifically against the many heresies of the day including Pelagianism, which taught that baptism was just a title of admission to Heaven and that grace was not necessary for salvation. Malcolm Day reports in "A Treasury of Saints" that Augustine challenged his former colleagues, the

Manichees, by teaching that God's creation was all good and that evil was merely the absence of good in the world. He also argued against Donatism and other heresies of the day.

He found time to establish a community of women with his sister as the first abbess. According to Burns, Augustine's description of the religious life of this community became the rule of St. Augustine. As bishop, Augustine was also an important political figure and became the spokesman for the North African Church. These were troublesome years in the church and political history. When Rome fell in 410 to the army of the Visigoths, many pagans suggested that Christianity had angered the Roman gods and brought about the catastrophe. Bernard Bangle writes in "Butler's Lives of the Saints" that Augustine responded to this allegation by writing "The City of God" in which he contrasted Jerusalem and Babylon. This became his best known work. Thomas Merton called this work the autobiography of the Catholic Church.

When Augustine was about 72, he put his writings in chronological order. They were all written in Latin and filled 11 volumes. In his "Confessions" he describes his relationship with his moth-

er and his mystical experiences during his spiritual struggle to accept Christianity.

According to Day, Augustine's most famous contribution to orthodox doctrine was his definition of original sin as the inherited guilt of the first man and that human beings could only obey God through his grace. Day goes on to write that Augustine's reassuring words about God's ever flowing grace helped to dispel fears of damnation. Jim Griffith writes in "Saints of the Southwest" that Augustine is responsible for the doctrines of Original Sin and predestination, but that he held a very low view of women in general – although he revered his mother who prayed constantly for his conversion.

Rodney Castleden writing in "The Book of Saints" states that Augustine was the dominant influence on the West for hundreds of years. Even in the Reformation, Protestants turned to his writings for justification, and according to Castleden, that's where John Calvin found his doctrine on predestination.

Augustine's writings were also later used in the Middle Ages to support the view of the State as the executive arm of the Church, according to Burns. Today, many people are familiar with

Augustine's words to God written on the first page of his "Confessions":

"You have made us for yourself and our hearts are restless until they rest in you." Augustine died on August 28, 430 while the Vandals were besieging Hippo in the midst of the fall of the Roman Empire. O. B. Duane writing in "Mysticism" calls Augustine one of the most important mystics of the early Christian Church and says he introduced the ideas of Plotinus (a third century scholar of Plato) into the Church of the Latin West. Malcolm Day calls him the most influential Christian theologian after St. Paul. Augustine was canonized by Pope Gregory XV in 1622. His August 28 feast day is observed by the Church of England, the Episcopal Church in the U.S. and the Evangelical Lutheran Church in America. He is one of the four original Western Doctors of the Church proclaimed in 1298 along with Ambrose, Jerome and Gregory the Great.

St. Augustine is the patron of theologians, brewers and printers. He is also the patron of Tucson, Arizona and his façade graces the San Agustín Cathedral there. The City of Saint Augustine, Florida (oldest city in America) is named in his honor. The Spanish first landed there on his feast day in 1565.

COLLEGE

(From 16)

month, have time for prayer and conversation, and hear the vocation stories of others, they will feel encouraged, and can confirm a sense of direction."

Like baseball scouts, Father Leahy said, "we need people who will identify individuals who have talent, inclination, and desire, who can be pointed in the direction of priesthood and religious life."

Seminary enrollment peaked 50 years ago at about 47,000, took a steep dive in the decade that followed, and continued a steady decline until the mid-1990s and appears to have leveled off since then to just over 5,000 students.

Not all who are enrolled at seminaries, though, are ordained to the priesthood. "We need about 200 more ordinations per year to return to stability," said Mark Gray of CARA at the summit.

While about 7 percent of the U.S. Catholic population attended a Catholic college, 44 percent of ordinands did,

according to research by CARA.

Gray profiled those who pursue a priestly vocation as having been active in a parish youth group, attended a Catholic high school, encouraged to consider vocation by one or more people, personally knew clergy and religious, and attended a World Youth Day or a National Catholic Youth Conference. He added high school is the period when many young men report thinking seriously about priesthood, and that college seems to be an "amplifier" to these earlier experiences.

Priests who went to Catholic colleges engaged in more of every kind of spiritual practice than those who went to non-Catholic colleges except for Bible study. Majorities of those attending Catholic colleges reported participating in the rosary, eucharistic adoration, other individual prayer, the Liturgy of the Hours, Bible study and Holy Hours.

According to CARA, 91 percent of ordinands who went to Catholic colleges had daily Mass easily available to them,

compared to 49 percent of those who had attended non-Catholic colleges. "Many at non-Catholic campuses had to go off campus to attend Mass," Gray said.

"Those who attended Catholic colleges were much more likely to encounter priests, brothers and sisters. Of particular note is that 88 percent of them had a priest as a professor, in contrast to only 18 percent of those at non-Catholic colleges," he added.

"Friends and roommates are also reported to be influential in vocational discernment," said the Boston College report, which also included past CARA research conducted on priestly vocations for the U.S. bishops. "Those who attended a Catholic college are substantially more likely than those who attended a non-Catholic college to report being influenced and supported by their roommates and friends in their vocation discernment and choice."

For bishops and religious superiors, diocesan and religious order vocation directors, college presidents, mission

officers, leaders in student affairs, and directors of campus ministry, "a strategy for encouraging vocations to the priesthood must be a collaborative endeavor among these leaders in the church today," the report said.

Tactics to encourage vocations, though, can differ from diocese to diocese.

When it comes to encouraging vocations within the Hispanic community, summit participants were reminded of the importance of evaluating current communication and outreach efforts in Hispanic communities, and recruiting people from within these communities to be part of diocesan and parish pastoral work.

One bishop at the summit "described how his diocese took on a seminarian's (student) debt with the understanding that the young man would pay it off if he chose not to continue to ordination," the report said. "This and other strategies may assuage the concerns of those who delay ordination due to student debt."

SANDOVAL

(Para 11)

vieron que la familia vivía en una choza sin camas, mesa, sillas u otros muebles. Decidieron ayudar.

Arelí contribuyó parte de sus ingresos. Su Mamá, dueña de una casa en El Salvador, donó camas, una mesa y otros muebles. Otros dieron dinero, en total más de \$1000. Para el día de la madre, ciudadanos liderados por Édgar González, entregaron a la viuda María y a su familia, comida, ropa y otras cosas. Vecinos la felicitaron con una rosa y un obsequio. "Me siento bendecida porque hasta la fecha Dios no me abandona", respondió María, según ElSalvador.com. "Dios está conmigo y mis hijos. Por eso quiero expresar mis agradecimientos a todas las personas que me han apoyado en estos momentos. A cada una les quiero decir que recibirán su recompensa desde el cielo", expresó María en sollozos, mientras cargaba a uno de sus hijos más pequeños. La viuda relató que su ahora hijo mayor, trabajará un pedazo de tierra que le alquiló un vecino.

Y ahí piensa sacar un poco de granos

básicos para la comida. Con otra ayuda, comprará lo necesario para sobrevivir. "No podemos quedarnos con los brazos cruzados. Debemos seguir trabajando y mis hijos deben seguir estudiando", dijo la viuda.

La compasión de los salvadoreños inspira porque ellos fácilmente podrían excusarse con el reclamo que también son víctimas. Muchos de ellos vinieron como refugiados en las últimas décadas del siglo 20, huyendo de tremenda violencia política, incluso masacres y asesinatos. En Casa Juan Diego en Houston, Texas, donde miles recibieron refugio, describían la terrible caminata hacia Estados Unidos, los varones a menudo sufriendo robo y las hembras a veces violadas.

Quizás esta gente puede actuar generosamente porque recuerdan cuando alguien les ofreció la mano. En Casa Juan Diego, médicos y otro personal médico contribuían servicios gratis, como también abogados que ayudaban a los refugiados con el proceso de legalizarse. Allí también recibían ayuda para encontrar vivienda y no tener que

vivir en la calle.

Estos días, estos refugiados del pasado podrían reclamar creíblemente que son víctimas de un sistema de inmigración que no funciona y obliga a los indocumentados a vivir en las tinieblas, condenados a trabajar por sueldos bajos y sufriendo otros abusos por los patrones.

Sin embargo, no hay mentalidad de víctima en el pueblo salvadoreño. Hay una disposición optimista que les permite, a pesar de las dificultades, ayudar a sus hermanos y hermanas en su patria. De una visita a Casa Juan Diego y entrevistas por teléfono después, lo más claro que me queda es lo que dijo una de las directoras: "No encuentras lastima de sí mismo en esta gente".

El mito de la persona autosuficiente que se sube sola, jalando las correas de sus propias botas y por esa razón no está obligada ayudar a nadie es solamente eso: un mito. Pero es en el Evangelio del buen Samaritano, el que ayuda al prójimo, donde encontramos algo que nos desafía a todos.

BARRON

(From 10)

in talking to them. When they press him for answers about mysteries in his novel, he comments on the meaninglessness of life, effectively mirroring Hazel's nihilism back to her. Just after this awful conversation, the two teenagers make their way to the Anne Frank house, where Hazel manages, despite her cumbersome oxygen tank and her weakened lungs, to climb to the attic where Anne Frank hid from the Nazis. In that room, evocative of both horrific, meaningless violence and real spiritual hope, Hazel and Gus passionately kiss for the first time. It is as though their love, which began in the heart of Jesus, asserted itself strongly even in the face of darkness.

But we are not allowed to dwell on this hopeful moment, for Gus reveals, just before they return home, that his cancer has reasserted itself and that his condition is terminal. Not long after they return, Gus dies, at the age of eighteen, and Hazel sinks into profound sadness: "Each minute," she says, "is worse than the previous one." At the funeral, even

as Christian prayers are uttered, Hazel just goes through the motions, pretending to find comfort, precisely for the sake of her family and friends. But some days after the funeral, she discovers that Augustus had written a note to her just before his death. It closes with the words, "Okay, Hazel Grace?" To which the young woman responds, while gazing up into the sky, "Okay." With that word, the film ends.

Pretty grim stuff? Yes...but. Does nihilism have the last word? I don't know. The question that haunts the entire movie is how can there be meaning in the universe when two wonderful young kids are dying of cancer? As any Philosophy 101 student knows, our attempts to justify the existence of evil through abstract argumentation are a fairly useless exercise. However, a kind of answer can be found precisely where Hazel and Gus met, that is to say, in the sacred heart of Jesus. The central claim of Christianity is that God became one of us and that he shared our condition utterly, accepting even death, death on a cross. God entered into our suffering and thereby transformed it into a place of

springs, a place of grace. I don't think it is the least bit accidental that Waters (Gus's last name) and Grace (Hazel's middle name) met in the sacred heart of Christ and thereby, despite their shared suffering, managed to give life to one another. And is this why I think Hazel effectively repudiates her nihilism and materialism as she responds across the barrier of death to Gus's "Okay." I'm convinced that Hazel senses, by the end of the story, the central truth of Christian faith that real love is more powerful than death.

Is this film a satisfying presentation of Christianity? Hardly. But for those who are struggling to find their way to meaning and faith, it's not an entirely bad place to start.

Father Robert Barron is the founder of the global ministry, Word on Fire, and the Rector/President of Mundelein Seminary. He is the creator of the award winning documentary series, "Catholicism" and "Catholicism: The New Evangelization." Learn more at www.WordonFire.org

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San Angelo



Bishop Michael J. Sis was invited to a recent car show in San Angelo, where he blessed vehicles, and posed either in (or on) some of the more classic rides (Courtesy photos)



Sonora

Bishop Michael J. Sis, center, with the confirmation class at St. Ann's in Sonora. The bishop confirmed the young people on Friday, May 16, 2014 (Courtesy photo).



Carlsbad

On June 22, following the Eucharistic liturgy celebrated by pastor Father Chinna Pagidela, parishioners, family, and friends of St. Therese Catholic Church in Carlsbad gathered for their annual parish family picnic. Parishioners enjoyed a meal of barbeque chicken and sausage with all the trimmings. After the meal, parishioners visited, remembered times past, and participated in water gun, water hose, and water bucket battles and games (Courtesy photo).

PATTERSON

(From 3)

disastrous to you."

To be able to have been a part of Midland or San Angelo during the matching of two wits like Rathbun and the editor of the *Standard* would have indeed been a thrill to watch unfold.

Early Midland took clever one

step further when leaders realized they did not, as the *Standard* editor said, have enough people to justify the organization of the county.

The problem was easily solved. Early city officials granted a free pass to residents of Colorado City, literally giving them a day's vacation, if they would just ride the train to Midland, get off and

sign a petition to incorporate Midland as the county seat.

They did just that, and on February 28, 1995, the Texas Legislature officially declared Midland a county.

It was chamber-of-commerce like creative marketing from day one, literally.

A History of Character is filled

with stories such as these; stories that touch many of us and have helped shape us.

The book will be available at the Permian Basin Petroleum Museum store and other book-sellers beginning September 13, 2014. A signing will follow the 8:30 and 10:45 a.m. Masses at St. Ann's in Midland, September 14.