



# West Texas ANGELUS

Serving the Diocese of San Angelo, Texas  
Volume XXXV, No. 8 AUGUST 2015

## A River Runs Through Us

San Angelo Bishop Michael J. Sis visits the remotest area of our diocese:  
The Texas-Mexico border, south of Sanderson



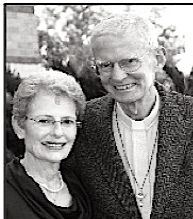
### KICKBALL WITH CLERICS

Ryan Pruitt, above, was one of the over 200 estimated spectators in attendance Sunday, August 2, as Midland hosted Kickball with Clerics, the second annual athletic event featuring diocesan clergy members and youth. For a rundown on the game and photos, please see Pgs. 12-13 and Pg. 24. (Photo by Karen J. Patterson)

### INSIDE ...

#### The Synod and your family

The World Meeting of Families will convene in Philadelphia September 22, 2015, and the Fourteenth Ordinary General Assembly of the Synod of Bishops will convene October 4th. The theme of the Synod is "The Vocation and Mission of the Family in the Church and in the World." What is the significance of these meetings for our families, and what can we do to prepare for them? / Pg. 8



Fr. Knick and Sandie Knickerbocker

#### Caitlyn nee Bruce

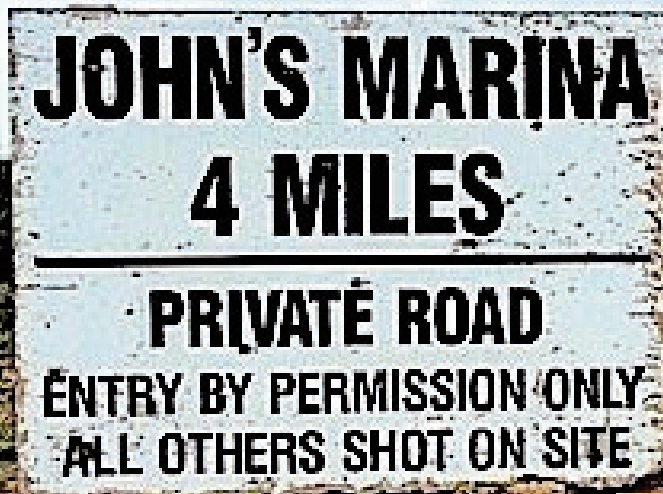
The famous Olympian Bruce Jenner made headlines recently when he told ABC News, "For all intents and purposes, I'm a woman... That female side is part of me. That's who I am." He has been receiving hormonal treatments to acquire feminine traits, and is not yet sure whether he will undergo surgery to "complete" the process. His dramatic case raises important ethical and medical concerns about properly understanding our identity and respecting the given order of our bodies. / Pg. 11



Pacholczyk

### A River Runs Through Us

On July 11, Bishop Michael J. Sis, at left, accompanied by a handful of parishioners from St. James Parish in Sanderson, traveled four hours out and back across rugged, unpaved roads which took the party to the Rio Grande River, the southernmost, remotest border of the Diocese of San Angelo. Read the bishop's impressions and see photos, Pgs. 5-6.



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## From The Bishop's Desk

# College years: Faith enrichment or faith abandonment?

By Bishop Michael J. Sis

Every year the month of August brings a familiar scene to many families. Young adults in their late teens and early twenties start the school year in colleges and universities, sometimes very far from home.

Moms have a tear in their eye as they watch their child go off to school. Dads worry about the finances. Young college students wonder how hard their classes will be, whether they will eventually graduate, and who their friends will be.

As students prepare for the new academic year at college, they should remember to bring along their faith. The college years can be either a time of tremendous growth in adult faith, or a time of abandonment of religion, depending on the choices the student makes.

I have seen thousands of young adults whose Catholic faith grew by leaps and bounds during their college years because the Church was there for them in that fertile time of personal development. After graduation, they have become active leaders in their parishes in the state, across the country and around the world.



Bishop Sis

When choosing a college, an important question to factor into the decision is the availability of Catholic campus ministry. Campus ministry is the active presence of the Church in the university community.

The first Catholic campus ministry in the United States began in 1883 at the University of Wisconsin. The first president of the Catholic Club at Wisconsin was a student named John McAnaw. He was inspired to form a supportive Catholic student group because his professor had slandered Catholicism during class.

Today, Catholic students comprise approximately 35 percent of freshman classes on public university campuses in this country. There are approximately 5.5 million Catholic college students in the U.S., with approximately 90 percent of them attending non-Catholic institutions.

The mission of Catholic campus ministry includes the following elements:

- ▶ offering a welcoming faith community
- ▶ helping students appropriate the faith
- ▶ forming the Christian conscience
- ▶ educating for justice
- ▶ facilitating personal development
- ▶ and forming leaders for the future.

In the territory of the Diocese of San Angelo, there are many different colleges and universities, including Angelo State, UT

(Please See BISHOP/18)

## La Pastoral Universitaria

Obispo Miguel J. Sis

Cada año, el mes de agosto trae una escena común para muchas familias. Los jóvenes adultos en su adolescencia y en sus veinte comienzan el año escolar en los colegios y universidades, a veces muy lejos de casa.

Las mamás tienen una lágrima en sus ojos al ver que sus hijos se van a la escuela. Los papás se preocupan por las finanzas. Estudiantes universitarios jóvenes se preguntan cuán difíciles serán sus clases, si finalmente se graduarán, y quiénes serán sus amigos.

Al prepararse para el nuevo año académico en la universidad, los estudiantes deben recordar de llevar consigo su fe. Los años universitarios pueden ser o un momento de gran crecimiento en la fe del adulto, o un tiempo de abandono de la religión, dependiente en las decisiones que el estudiante tome.

He visto miles de jóvenes adultos cuya fe Católica creció a pasos agigantados durante sus años en la universidad porque la Iglesia estaba allí para

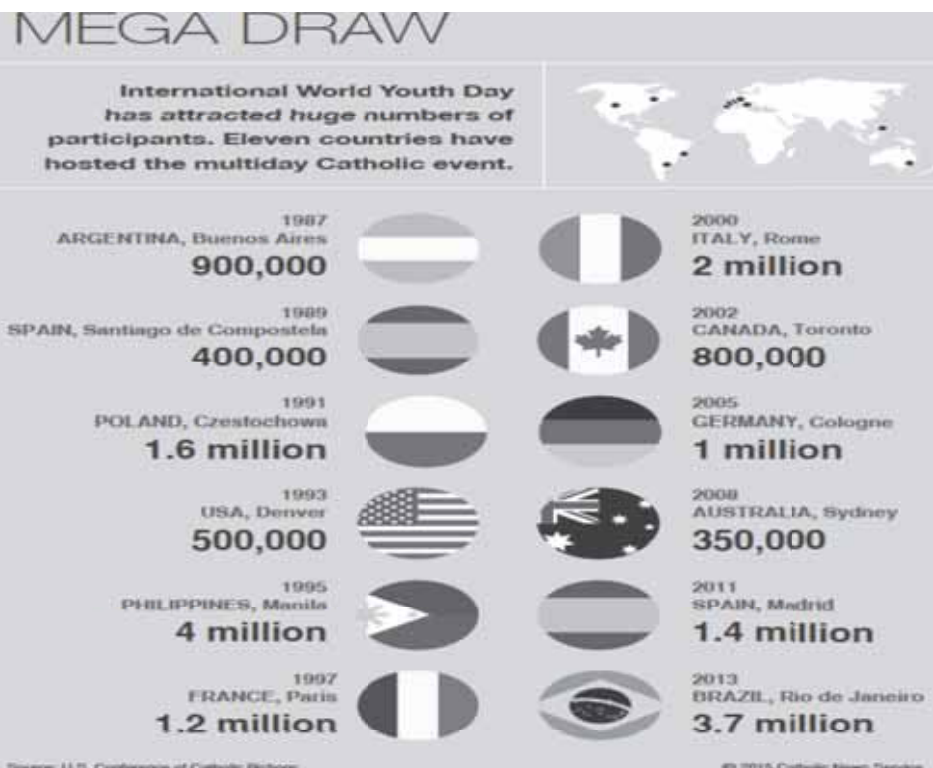
ellos en ese momento fértil de desarrollo personal. Después de su graduación, se han convertido en líderes activos en sus parroquias en el estado, a través del país, y alrededor del mundo.

Al elegir una universidad, una pregunta importante de tener en cuenta en la decisión es la disponibilidad de la pastoral universitaria Católica. La pastoral universitaria es la presencia activa de la Iglesia en la comunidad universitaria.

La primera pastoral universitaria Católica en los Estados Unidos comenzó en 1883 en la Universidad de Wisconsin. El primer presidente del Club Católico en Wisconsin era un estudiante llamado John McAnaw. Se inspiró a formar un grupo de estudiantes Católicos de apoyo porque su profesor había calumniado el catolicismo durante la clase.

Hoy en día, los estudiantes Católicos consisten aproximadamente de un 35 por ciento de las clases de primer año

(Mira OBISPO/18)



## DIOCESAN BRIEFS

### Deacon completes course in youth ministry studies

This spring, Deacon Daniel Shannahan, pictured, participated in an on-line course of study toward his Youth Ministry Certification sponsored by the National Association of Catholic Youth Ministry Leaders. Dan earned five Continuing Education Units. This course was "Fostering a Culture of Encounter with Young Disciples," conducted between April 12 – May 16, 2015. It was based on Pope Francis' *Evangelii Gaudium* (The Joy of the Gospel).

Deacon Dan ministers at St. Ambrose in Wall. We are proud of him as he continues to learn more about Youth Ministry and the world of adolescents.



Congratulations!

- Sr. Adelina Garcia, OSF

### Safe environment information

The Catholic Diocese of San Angelo is firmly committed to creating and maintaining the safest possible environment for our children and young people. To report allegations of sexual abuse by church personnel, contact the Victim Assistance Coordinator, Lori Hines. To ensure confidentiality in her outreach to victims, she can be contacted privately at (325) 374-7609 (cell). Alleged victims are advised of their right to report alleged abuse to civil authorities.

### Colin Raye to play at GRN event

Guadalupe Radio Network for West Texas will host the 2nd annual Fishers of Men Dinner, 7 p.m., **Saturday, October 3, 2015**, Midland Center. This year's keynote presenter is Collin Raye, former country music recording artist ... San Angelo Bishop Michael J. Sis will also be honored at the dinner. Also appearing will be the Texas



## CALENDARS

### BISHOP SIS' SCHEDULE

#### AUGUST

##### 11 — SAN ANGELO,

Diocesan Pastoral Center, Diocesan Campus Ministry meeting, 11:00 a.m.

##### 12 — SAN ANGELO,

Diocesan Pastoral Center, Priestly Life and Formation Committee meeting, 1:30 p.m.

##### 15 — EDEN, Detention

Center, Mass, 1 p.m.

##### 16 — SAN ANGELO, Christ

the King Retreat Center, Mass at Deacons' Retreat, 11:00 a.m.

##### 18 — SAN ANGELO,

Diocesan Pastoral Center, Presbyteral Council meeting, 11:00 a.m.

##### 19 — SAN ANGELO,

Diocesan Pastoral Center, Vocation Team meeting, 2:00 p.m.

##### 23 — HOUSTON, St. Mary's

Seminary, Rite of Candidacy, 9:30 a.m.

#### SEPTEMBER

##### 2 — SAN ANGELO,

Newman Center, Mass at Noon

##### 4-6 — BROWNSVILLE-

MATAMOROS, Meeting of Tex-Mex Border Bishops

##### 11 — SAN ANGELO, 9/11

Memorial, Memorial Service at 9:30 a.m.

##### 15 — SAN ANGELO,

Diocesan Pastoral Center, Presbyteral Council Meeting at 11 a.m.

22-28 — WASHINGTON DC and PHILADELPHIA, World Meeting of Families

##### 30 — ODESSA, Holy

Redeemer, Confirmation Mass at 7:00 p.m.

### CHRIST THE KING RETREAT CENTER

#### AUGUST

10 Heart of Mercy Prayer

Group

11-12 First Methodist, Midland

14-16 DOSA Deacons Annual Retreat #1

17 Heart of Mercy Prayer

Group

20-23 Men's Walk to

Emmaus

24 Heart of Mercy Prayer

Group

28-30 Engaged Encounter

30 Natural Family Planning

31 Heart of Mercy Prayer

Group

#### SEPTEMBER

4-6 DOSA Deacons Annual

Retreat #2

7 Office closed in observance

of Labor Day

7 Heart of Mercy Prayer

Group

11-13 Deacon Formation

11-13 Beginning Experience

14 Heart of Mercy Prayer

Group

17-20 Lubbock Deacons

Annual Retreat #1

21 Heart of Mercy Prayer

Group

24-26 San Angelo Men's

ACTS Retreat

28 Heart of Mercy Prayer

Group

#### OCTOBER

1-4 Lubbock Deacons Annual

Retreat 2

5 Heart of Mercy Prayer

Group

6-7 Clergy Convocation

9-11 Deacon Formation

12 Heart of Mercy Prayer

Group

16-18 Engaged Encounter

18 Natural Family Planning

19 Heart of Mercy Prayer

Group

21-22 First United Methodist

22-25 Women's Walk to

Emmaus

26 Heart of Mercy Prayer

Group

27 Deacon Quarterly

31-1 Episcopal Women's

Retreat-San Angelo

### NECROLOGY SEPTEMBER

1-Rev. James Delaney, OMI

(2007)

2-Rev. Hilarin Lapinski (1994)

4-Rev. John Busch, OMI

(2003)

5-Deacon Jesus Mercado

(2009)

6-Rev. Vincent Daugintis

(1990)

10-Rev. James Franchi

(1969)

10-Rev. Leo St. John, OMI

(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-Deacon Paul Ramos

(1990)

### PRIESTLY ORDINATIONS

#### SEPTEMBER

2 -- Fr. Albert Ezeanya

(2005)

## From The Editor

# It's not everyday you can hold a miracle

By Jimmy Patterson

Stop me if you've heard this one before: "Let me show you a picture of my grandchild ..."



Patterson

ahhhh in sheer delight and disbelief at her beauty. Trust me on that one.)

Enough about my grandbaby. Sort of.

Instead, what I'd love to write about today is not my new grand-daughter, but *grandchildren*. They are remarkable beings capable of much more than we ever give them credit for.

While we can often see Jesus in the face of strangers on the streets or in the supermarket checkout line, or in the eyes of the beggar at an intersection, maybe nothing can convey the very vision of God as much as the innocence in the perfect face of a newborn.

The births of our three children were life-altering, beautiful, irreplaceable moments etched in our personal family history forever. When our oldest was born, breaking the news to a crowded hospital waiting room filled with family was the first time in my life I had cried over anything meaningful (I can hardly count the death of Edith Bunker as meaningful). Watching as doctors delivered our

middle child by Cesarean Section was the one event over all others in my life that I will see forever. Caring for our newborn son as he fought tremendous odds and faced death in his infancy was a trial I would wish upon no one, but one that was overcome with the help of many healthcare professionals working together with a God that wanted our son to live.

The birth of our grandchild is a different feeling than the birth of our children. We are wiser now. More appreciative, perhaps, of the meaning of all this. A wisdom likely brought on largely by the experiences we shared during the births of our children.

In the days following our granddaughter's birth last month in Houston, I held this tiny person and stared into her eyes. For the first few days of her life, I was repeatedly given that privilege by our daughter and son-in-law. Each time, I felt like I could have sat and held her without eating or sleeping ever again. It was mesmerizing. It's not every day you get to hold a miracle.

To possess the ability to transfix me of all people, someone constantly on the move from topic to topic and who rarely sits still in a borderline ADHD way, that sort of placidity itself is a miracle.

I will say this, and I say it as a newbie granddad, who still has plenty to learn: few things magnify the meaning and significance of family more than a grandchild. Few things can bring families together like the birth of a child.

In our case, this new life has brought two families together that are vastly different from each other. Two

families who would have likely never had occasion to come together otherwise. One life has made the difference. One life has brought love to an extended family where maybe there had not been love before. One life has provided a bond where there had not been one before.

A baby not only brings families together, but it ensures that families will go on. It's quite a feeling when you realize that because you and your wife brought a child into this world who has now brought a child of her own into this world, maybe your role in this huge thing called life is not as insignificant as you thought it was.

A baby reminds us of the love of family. When our daughter Jennifer was born 29 years ago, her Godfather, my Uncle Bill, wrote a poem about children and how we should allow them to grow and love them and protect them. It was a beautiful poem with so much wisdom and love tucked into its words that it became a family classic. Less than a week after our grand-baby was born, our daughter opened a package in the mail. In it was that poem, which my Aunt Loretta, now well into her 80s and who had been married to my Uncle Bill before his death several years ago, had restitched by hand and mailed to our daughter.

A baby is a continuation of faith. Our grand-daughter will be baptized this fall. Our son will be the Godfather. Our Catholic faith and our family will carry on for another generation. All because of one child.

If you want to look for that which is critical to the very furtherance of the family, look to the little ones. They're the ones who deserve all the credit.

## Social media effort gears up for pope's visit

CHARLOTTE, N.C. (CNS) — A broad digital media project to coincide with Pope Francis' visit this fall to the United States aims to recruit and interact with young people, particularly those who do not think of themselves as religious. These "nones," as researchers have called them, are especially found among the millennial generation, generally defined as those who came of age around the year 2000. A 2014 Pew Research Center study found that the number of people who define themselves as "nones" grew

from 16 percent in 2007 to 23 percent in 2014. Among millennials, the Pew survey showed a sharp decline in the percentage of people who say they're Catholic, in comparison to older generations. In the three older generations the survey considered, 20-23 percent of adults said they are Catholics, but among millennials, it was 16 percent. This youthful, religiously unaffiliated demographic presents a golden opportunity for the Catholic Church's new evangelization, said Kathleen Hessert, founder of Charlotte-based Sports

Media Challenge. Hessert, a parishioner of St. Gabriel Church in Charlotte, is leading a national digital evangelization initiative by the global Catholic network Aleteia.org in conjunction with the pope's Sept. 22-27 trip to Philadelphia, New York and Washington. A key part of Aleteia.org's digital strategy is engaging with millennials who -- even though they do not identify now as religious -- can represent a vital constituency to the future of the church, Hessert said.

# FALL FESTIVALS, FAMILY FAIRS

## 2015 Fall Festivals / Family Fairs Schedule

**Friday, August 7-Sunday, August 9**  
**ST. MARGARET'S OF CORTONA**  
**JAMAICA**  
**BIG LAKE**

No information provided. Check with parish.

**Saturday, August 15**  
**ST. PETER**  
**MERTZON**

No information provided. Check with parish.

**Saturday, August 22**  
**ST. JOSEPH — GUADALUPANAS**  
**STANTON**

No information provided. Check with parish.

**Saturday, September 6**  
**ST. MARY — JAMAICA**  
**SAN ANGELO**

No information provided. Check with parish.

**Sunday, September 13**  
**ST. MARY, STAR OF THE SEA**  
**BALLINGER**

Harvest Blessings, the 2015 fall festival at St. Mary's, Star of the Sea, in Ballinger, will be Sunday, September 13, 2015. A traditional Mexican beef and Chicken Fajita dinner will be served from 11 a.m.-1:30 p.m. Live auction begins at 12:30 p.m. Buy a chance to win a \$1,200 Gas Grill, a 40-inch LCT TV or a \$250 Wal-Mart Gift Certificate. Also featured: Children's games, Bingo, Fancy Stand, Silent Auction and a Handmade Quilt Raffle. For more information, contact 325.365.2687.

**Saturday, September 19**  
**ST. CHARLES**  
**EDEN**

No information provided. Check with parish.

**Sunday, September 20**  
**OUR LADY OF GUADALUPE**  
**ELDORADO**

Our Lady of Guadalupe Annual Fall Festival in Eldorado, September 20, 2015 from 11am until 4pm. Please join us for family fun and great food. We will have games for children, bingo, country store, auction, corn on the cob, gorditas, hamburgers, sweets, funnel cakes, cake walk, sausage wraps, drinks, and dj music. A raffle for a trip to the (1) Inn of the Mountain God's, (2) a night stay at Christoval Vineyard for 4, and (3) \$250.00 gift card.

**Sunday, September 20**  
**ST. THERESA**  
**Carlsbad Annual Fall Festival**  
**Knights of Columbus Hall**  
**3636 N. Bryant, San Angelo**

St. Therese Catholic Church of Carlsbad will hold its annual festival on Sunday, September 20, at the Knights of Columbus Hall, 3636 N. Bryant, in San Angelo. A barbecue and homemade German sausage dinner with all the trimmings will be served from 11 a.m.-2 p.m. Plates for adults,

children and Drive-Thru To-Go plates will be available. Adult and To-Go plates are \$10; Children plates for age 10 and under: \$6.

Cooked/uncooked sausage 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 Catholic Church: 1-325-465-8062.

**Saturday, September 26**  
**ST. ANN'S**  
**MIDLAND**

Information forthcoming

**Saturday-Sunday, September 26-27**  
**ST. JOSEPH — JAMAICA**  
**ODESSA**

No information provided. Check with parish.

**Saturday-Sunday, September 26-27**  
**SACRED HEART**  
**ABILENE**

No information provided. Check with parish.

**Sunday, September 27**  
**IMMACULATE CONCEPTION FESTIVAL**  
**KNICKERBOCKER**

Mesquite-cooked brisket & sausage plate with all the trimmings served from 11 a.m.-2 p.m. Adults \$10, children (12 & under) \$8. Live Auction begins at 1 p.m. Raffle – Games – Country Store – Music by the Old Hat Band

**Sunday, September 27**  
**ST. THERESA**  
**JUNCTION**

No information provided. Check with parish.

**OCTOBER 2-3, 2015**  
**ST. FRANCIS**  
**ABILENE**

The St Francis Annual Grand Jamaica will be held Oct 2-3, 2015, on the church festival grounds, 826 Cottonwood St. in Abilene. Festivities begin on Friday October 2 at 5 p.m. with the blessing of the animals. Saturday activities will start at 11 am and conclude at 11 pm. Come listen to live music and family fun. There will be lots of food to enjoy, including brisket sandwiches, funnel cakes, hamburgers, tamales, tortas, turkey legs, corn on the cob and more! We will have games for everyone: Loteria, cake walks, children's bingo, air castles, train rides, face painting and much more. Items will also be available from the St Francis Religious Store such as rosaries, bracelets, and prayer cards. Raffle tickets are on sale now for the drawing that will take place on Saturday evening at 10 pm. The following items will be given away during the Jamaica (tickets are \$2.00 each): Nextbook Windows 8.1 Tablet; \$100 Gas Gift card; 50" Flat screen TV; \$100 Visa gift card; Hamilton Beach; Microwave; \$100 HEB gift card; \$200 Academy gift card; \$300 Walmart gift card. For more information, please contact the parish office at (325) 672-6695.

**OCTOBER 4, 2015**  
**ST. PATRICK'S**  
**BRADY**

St. Patricks Fall Festival will be at the First Baptist Church Family Life Center, 1103 W. 17th, in Brady. The festival will feature a turkey and dressing meal with all the trimmings, from 11 a.m.-2 p.m. \$10 per plate. Take outs available. Win a 2015 Ford F-150 or five other prizes. Tickets are \$100 each and only 500 are available. Ane aryl-bird drawing for \$500 will also be held September 20. For more information or to buy a ticket, contact the parish off at St. Patricks, 325-597-2324.

**Sunday, October 4**  
**ST. MARY FALL FESTIVAL**  
**BROWNWOOD**

The 2015 Fall Festival will be held on Sunday, October 4, 2015 from 10:00 am to 5:00 pm at St. Mary Queen of Peace Catholic Church at 1103 Main Avenue. There will be live and silent auctions. Our top raffle prize is \$2,000 pre-paid Visa card. 2nd prize is four tickets to a Dallas Cowboy game with a parking pass and \$100 Gift Card to Salt Grass Steakhouse. Third prize is \$1,000 prep-paid Visa card. 4th prize is a 55-inch Smart TV flat screen. Raffle tickets are \$5.00 each. Music will be provided by a DJ and other groups throughout the day. There will also be a cake walk, a country store, a loteria, a children's area, children's rides, children's art contest and a car show. From our many food booths, roasted corn, gorditas, Filipino food, hamburgers and curly fries, flautas, menudo, homemade cookies and more. The approximate schedule for this festival's activities is as follows: CHILDREN'S AND YOUTH ACTIVITIES: 10 am-5 pm; COUNTRY STORE: 10 a.m.-5 pm; CAKE-WALK: 10 am till sold out; SILENT AUCTION: 10 am-2 pm; LIVE AUCTION: 3-5 pm; FOOD: 10-5 pm. Bring your family and friends to help celebrate our Fall Festival. All proceeds from this year's activities will go into our fund for the renovation of our Parish Hall.

**Sunday, October 4**  
**ST. LAWRENCE**

The 59th Annual ST LAWRENCE FALL FESTIVAL will be Sunday, October 4, 2015 on the grounds of the St Lawrence Church and Parish Hall south of Garden City. MASS will begin at 9:00 am followed by a barbeque brisket and homemade German sausage lunch that includes homemade desserts. Meal tickets are \$12.00 for adults and \$10.00 for children 12 and under. Plates to go are available as well. Sausage sandwiches can be purchased after 4 pm. and a concession stand will also be open for purchases. SAUSAGE-uncooked, homemade German Sausage will be sold for \$ 7.00 per pound in the Sausage Haus. There will be several game booths, a Kountry Kitchen, Religious Booth, Petting Zoo, Balloons and much more throughout the day. BINGO will begin at 12 noon and conclude at 4 pm. A Silent Auction is scheduled from 10:30-2:30 and the Live Auction is set to begin at 2 p.m.

We hope to see you in St. Lawrence for a relaxing day with family and friends while experiencing the local cuisine and hospitality! For more information contact Martha @ 432 397 2268

**Sunday, October 4**  
**ST. PATRICK**  
**BRADY**

No information provided. Check with parish.

**Saturday, October 10**  
**OUR LADY OF LOURDES**  
**ANDREWS**

No information provided. Check with parish.

**Saturday, October 10**  
**HOLY REDEEMER**  
**ODESSA**

No information provided. Check with parish.

**Sunday, October 11**  
**ST. BONIFACE**  
**OLFEN**

No information provided. Check with parish.

**Sunday, October 11**  
**HOLY SPIRIT**  
**SWEETWATER**

No information provided. Check with parish.

**Saturday, October 17**  
**ST. ANN**  
**COLORADO CITY**

No information provided. Check with parish.

**Sunday, October 18**  
**ST. AMBROSE**  
**WALL**

No information provided. Check with parish.

**Sunday, October 18**  
**SACRED HEART**  
**COLEMAN**

No information provided. Check with parish.

**Sunday, October 25**  
**ANGELO CATHOLIC SCHOOL**  
**OKTOBER FIESTA**  
**SAN ANGELO**

No information provided. Check with school.

**Sunday, October 25**  
**ST. ANN**  
**SONORA**  
**311 W. Plum St.**  
**Fiesta y Tardiada**  
**11 am to 6 pm;**

**One Mass on Oct. 25 at 10 am**

The festival queen will be announced at Mass. Food booths, games, silent auction, raffle drawing for prizes. Music and dancing 4-6 pm, featuring Mariachi Alma Mexicana. For more information, please call the church office 325-387-2278.

# A River Runs Through Us

Visit to Rio Grande allows bishop chance to reflect, speak on immigration, border issues

**By Jimmy Patterson**

Editor

West Texas Angelus

TERRELL COUNTY, ALONG THE TEXAS-MEXICO BORDER — When presidential candidate Donald Trump visited the Texas-Mexico border in July, he brought with him his well-known personal style and ability to attract media attention. With more than 100 working press members following his every step and every word, Trump spoke before a crowd that included the leadership of the city of Laredo. He insisted the country — and Laredo itself — was in need of a fence to keep out Mexican immigrants that he had infamously referred to as rapists and murderers.

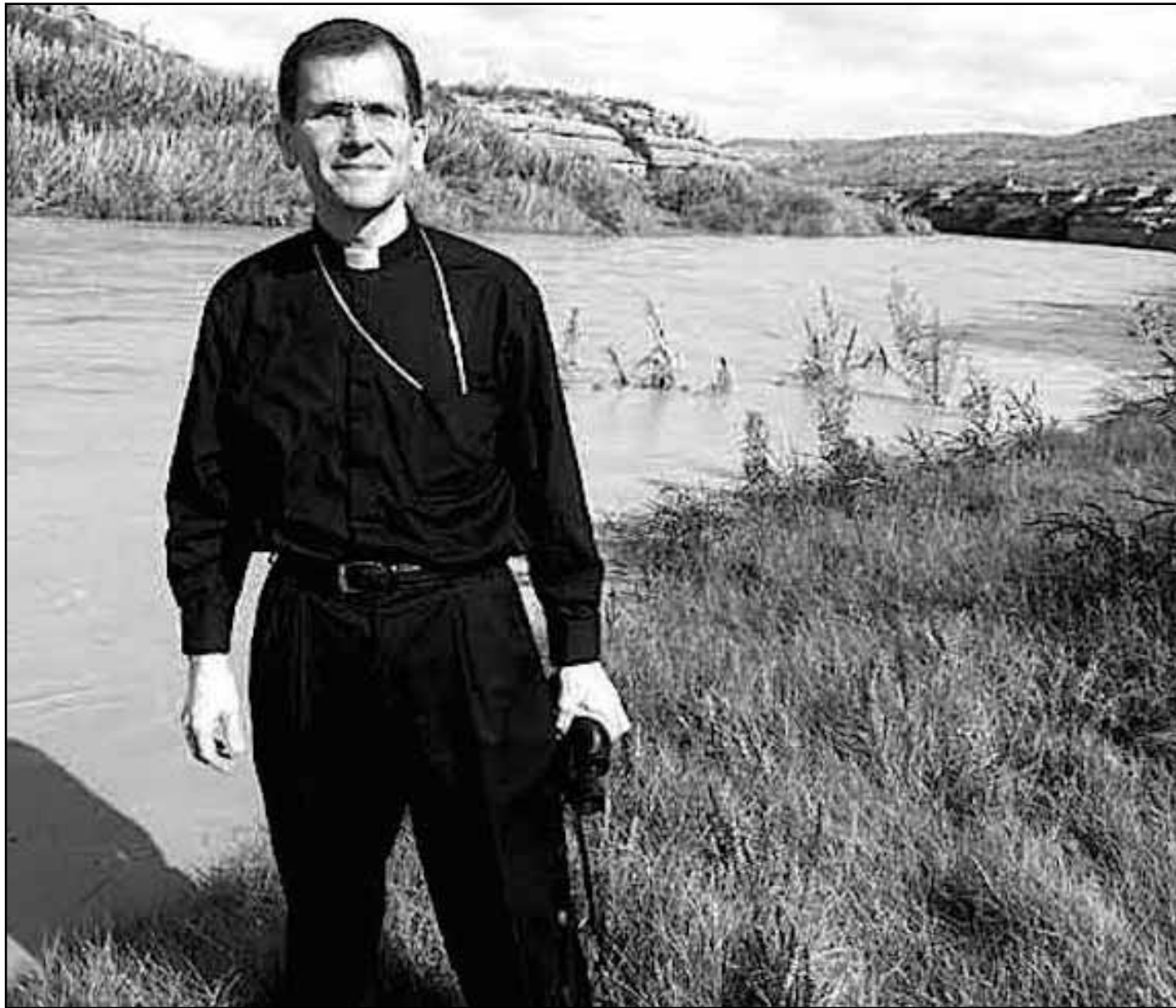
Less than two weeks before Trump's much-heralded journey to the Rio Grande River, another leader made another trip to the strip of muddy water that separates Texas and Mexico. He was not accompanied by any advance news releases or media, and the leader's entourage consisted of four area residents — one of whom was a parishioner from Sanderson's St. James parish who brought along one camera.

The take-aways from the two leaders' trips were as different as the two countries themselves. One message captured the immediate attention of hordes of Americans. The other, delivered by the Most Rev. Michael J. Sis, Bishop of San Angelo, sought to encourage people to examine the border issues from a compassionate, informed Catholic perspective.

"The Catechism of the Catholic Church teaches that human beings have a basic human right to emigrate," Bishop Sis said. "The Catechism also teaches that every government must secure its own borders and enforce the law for the sake of promoting the common good." (2241)

There are currently 11 million people without legal immigration status who live in the United States, and every year that number increases by another 300,000. Most come to the United States from Mexico, a nation beset by poverty where it is often impossible to earn a living or meet the basic needs of family members.

Acknowledging that the immigration issue is one of concern for Americans — especially those who live in border



With Mexico behind him, Bishop Sis visited southern Terrell County, which borders Mexico for a roughly 54-mile stretch (Courtesy photo).

regions — Bishop Sis has encouraged lawmakers to dedicate the resources needed to respond to all facets of the current crisis. The Diocese of San Angelo borders Mexico for a roughly 54-mile stretch in Terrell County.

Six points of concern on the immigration issue that Bishop Sis encourages leaders to study more in-depth include:

- Collaboration with the governments of Central America and Mexico to alleviate the root problems of the current wave of

immigration, including human trafficking, violent gangs and cartels, hopeless poverty, and structural injustice.

- Review of any current laws or policies which may be contributing to this crisis.

- Fair and careful processing of asylum claims.

- Compassionate and humane treatment of those vulnerable people who are present in our country.

- Dedication of sufficient resources to maintain a secure border and the rule of

law.

- Provision for legal and secure immigration.

Because of the often-desperate living conditions in Mexico, many immigrants come to our country with the hope of finding work and improving their lives. In fact, the U.S. often utilizes many immigrant workers in occupations such as agriculture, construction, oil and many other industries. While the U.S. economy (Please See **BORDER/6**)

# BORDER

(From 5)

depends on a certain amount of immigrant labor, the number of available visas for workers is not sufficient to meet the country's demand for foreign laborers.

## THE REGION

Bishop Sis called the area of his visit "beautiful and rugged territory." His visit took him from Sanderson, 20 miles southeast on Hwy. 90 then 20 miles south, over rough ranch roads with four residents of the area, including a border patrol agent, who shared with the bishop the standard techniques for tracking people who have crossed the river and are headed north across Terrell County.

A few miles north of the Rio Grande, a sign, facing north in order to be read by those heading south toward the river, says:

*John's Marina  
4 Miles  
Private Road  
Entry by permission only  
All others shot on site*

Bishop Sis surmised that the landowner must be someone of good humor since the sign does not face Mexico and the lettering is in English.

Since Terrell County is one of the more remote and desolate border areas, the number of people crossing the border in this area is not as high as in more accessible areas such as the Lower Rio Grande Valley.

"A lot of the border patrol's activity in the area is catching people who are bringing drugs across the border," Sis said. "There are some small numbers of people who cross here for purposes of immigration, but it is so dry and rugged. There are no improved roads on either side of the border for many miles."

A stock tank filled by water wells powered by a windmill is sometimes used by thirsty people who cross near John's Marina.

On the Mexican side of the river at the area Bishop Sis visited are equally remote, yet functioning, working ranches.

## VOLUNTEERING YOUR HELP

Bishop Sis encouraged parishioners in the diocese to take an active interest in immigration issues, remembering the compassion stressed in the Catechism with regard to immigrants, and noting that Abilene is a U.S. port city for refugee resettlement. Catholic agencies offer assistance with immigration paperwork in San Angelo, Abilene, and Odessa. Some members from the Diocese of San Angelo have volunteered their time assisting immigrants at detention centers in other parts of the state.

## ANNIVERSARY

The bishop's July 11 visit to the area, during which he also offered a Mass at St. James in Sanderson, coincided with the 50 year anniversary of the Sanderson flood, a devastating event that leveled much of the city, washed away the railroad track and bridges, and claimed 28 lives. In front of St. James Parish, Bishop Sis blessed an outdoor crucifix that was erected this summer to honor the memories of those who lost their lives in the 1965 flood.

## Vocation Walk 2015



Fr. Hubert Wade, front left; Sister Hilda Marotta, OSF, and Sister Kathy Kudlac, OSF, lead the diocese's first Vocations Walk, in Ballinger, July 25, 2015. Below, participants and supporters with Sister Kathy Kudlac, OSF, and, in bottom photo, Vocations Director Fr. Rodney White, right, and Deacon Federico Medina, Director of Deacons in the diocese. (Courtesy photos).

## Diocese's first Vocations Walk a success

By Sister Adelina Garcia, OSF, and Sister Hilda Marotta, OSF  
Office of Evangelization and Catechesis

BALLINGER— Early Saturday morning, July 25, 2015, people from Ballinger, Brownwood, Coleman, Winters, Olfen, and San Angelo began arriving at The Cross in Ballinger to participate in a prayer walk for vocation awareness. The Knights of Columbus from St. Mary, Star of the Sea Parish, were there to offer water, juice and donuts to prepare the walkers for their 3 mile trek. This is the same route the parish community walks every Good Friday. After a welcome and brief prayer we began the walk at 8 a.m.

Arriving in town one hour later, we were greeted at the Community Food Bank by the Guadalupeñas from St. Mary's. This was a welcome rest stop from the heat of the morning. We refreshed ourselves with cold drinks and the opportunity to visit with one another under the shade of a large tree. At 9:15 am we



(Please See WALK/21)

## Nation

# California gov: 'Laudato Si' a necessary wake-up call

By Cindy Wooden  
Catholic News Service

ROME — Elections, like profit reports, have regular short-term rhythms, which is why Pope Francis' encyclical letter on the environment was so "appropriate and absolutely essential" for waking people up to the dangers of climate change, said California Gov. Jerry Brown.

"The world is going its merry way, with a few notable exceptions, and climate change is building up in very soon-to-be irreversible ways that will very dramatically increase human suffering," the 77-year-old governor told Catholic News Service in Rome.

Brown was scheduled to speak July 21 and 22 at meetings organized by the Pontifical Academy of Sciences on climate change, human trafficking and the U.N.'s sustainable development goals. Most of the participants were mayors from about 60 cities around the world.

In the encyclical, Pope Francis had written specifically about the role and responsibility of politicians in enacting policies to safeguard the environment and counteract climate change.

"In the absence of pressure from the public and from civic institutions, political authorities will always be reluctant to intervene, all the more when urgent needs must be met," the pope wrote. "To take up these responsibilities and the costs they entail, politicians will inevitably clash with the mindset of short-term gain and results which dominates present-day economics

and politics. But if they are courageous, they will attest to their God-given dignity and leave behind a testimony of selfless responsibility.

"A healthy politics is sorely needed, capable of reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia," the pope wrote in "Laudato Si'," his encyclical letter.

Interviewed July 19 at the residence of the U.S. ambassador to Italy, Brown said, "I don't think it's any harder for a politician to think longer-term than it is for a businessman; they are both interested in short-term perspectives."

But on climate change, the governor said, "if we keep on the path we are on now, millions and hundreds of millions will suffer and die. So there is an inter-generational responsibility to those who are not born yet."

The governor said Pope Francis' encyclical made a point of showing how concern for human beings, for poverty, development and concern for the environment are connected. Yet, when asked about his position in favor of legal abortion, he pointed out that "many people" do not agree with the pope's position.

"But one thing with climate change, if you don't do anything about it, you will not be around to talk about pro-life or anything else because there will be such disruption in the climate patterns," he said. "Poverty and climate disruption are overarching issues that if not dealt with will make everything else much, much worse."

"The fact is that the popes give counsel

on doing good and avoiding evil," he said, but "it doesn't necessarily mean they expect that everybody's going to become virtuous."

"Right now the response to climate change is inadequate and in many countries, it's completely inadequate, so we need new voices. And one of the new voices is Pope Francis," he said.

"This intervention by the pope," Brown said, "is appropriate and absolutely essential to wake people up to the dangers of climate change and to the value of seeing human beings as part of nature and dependent on nature as opposed to be adversaries of each other."

The governor also spoke about Pope Francis' visit to the United States in September and the scheduled canonization of Blessed Junipero Serra, a Franciscan missionary who founded a string of California missions. Some Native American groups and others have criticized the canonization, saying that Blessed Serra and the other Franciscan missionaries maltreated Indians at the missions and contributed to the destruction of the indigenous culture.

While Brown said he cannot speak for all 39 million Californians, "I think it's quite an event."

The governor called Blessed Serra "California's first saint" and said, "he showed a lot of courage. The pope is right in recognizing his sanctity."

Despite some attempts to remove a statue of the Spanish-born Franciscan from the U.S. Capitol, Brown said, "we're going to keep his statue in Congress. It's done as far as I'm concerned."



## LAUDATO SI'

### Living Laudato Si'

How are you *Living Laudato Si'*?

The *West Texas Angelus* would like to hear from you about the steps you are taking, or intend to take, with the guidance of Pope Francis' new encyclical, *Laudato Si'*.

Maybe you are washing and re-using plastic sandwich or storage bags, or using more real dishes and fewer paper and styrofoam products.

Email the *Angelus* at [Jpatterson@sanangelodiocese.org](mailto:Jpatterson@sanangelodiocese.org) and we will consider publishing what you, your parishioners or neighbors are doing to help make our common home a better place and a place that we can help protect not only for ourselves but for the generations that will follow.

# Priests who enlist as military chaplains answering 'a call within a call'

By Daniel O'Shea  
Catholic News Service

WASHINGTON — This fall the U.S. Archdiocese for the Military Services plans to hold its first discernment gathering for Catholic priests to encourage them to consider becoming military chaplains.

The archdiocese regularly holds several retreats a year for young men who are thinking about the priesthood and the chaplaincy, but this will be the first event of its kind for ordained priests, because there is a critical shortage of military chaplains.

"The need for Catholic chaplains is enormous. We have one-fourth of the military population and we only have 8 percent of the chaplain corps," said Archbishop Timothy P. Broglio, who heads the military archdiocese. "So there is a tremendous scarcity of priests. This does not apply to

all religious groups, however. It really only applies to Catholic priests and perhaps to a lesser extent to rabbis, but otherwise most of the Protestant groups are covered."

"For God and Country: A Call to Serve Those Who Serve" will be held Oct. 5-9 in Washington. Interested priests can apply for the all-expenses-paid gathering via the archdiocese's website, [www.milarch.org](http://www.milarch.org). It is open to priests already incardinated in a U.S. diocese or in a religious order and currently engaged in pastoral service.

Attendees will stay in a Washington retreat house and the agenda will include visits to Joint Andrews Air Force Base, which is just outside of Washington; the U.S. Naval Academy in Annapolis, Maryland; and Fort Belvoir and the Pentagon, which are both in Virginia. They will meet with military officers, enlisted personnel and other chaplains and have a chance to talk with them.

The priests also will concelebrate Mass in the Pentagon

Memorial Chapel at the 9/11 crash site.

A priest must get the permission of his bishop to serve in the military. As chaplains in the armed forces, priests are under the jurisdiction of the U.S. Archdiocese for the Military Services, based in Washington.

"This upcoming discernment, it's a moment of prayer, as obviously any discernment has to be," Archbishop Broglio said in an interview with Catholic News Service. "And it's also a moment of information, where we'll try to help them understand what a chaplain does."

"It's the first time, really, the archdiocese is engaging in this kind of an activity as an attempt to broaden our reach and our contact with priests throughout the United States and perhaps giving them an opportunity to explore this vocation within a vocation," he added.

In recent years, there has been a substantial decline in the number of Catholic military chaplains.



## World Meeting of Families / October Synod of Bishops

Will you or someone you know be attending the World Meeting of Families, September 22-25, in Philadelphia? If so, please contact Jimmy Patterson, *Angelus* editor, at [jpatterson@sanangelodiocese.org](mailto:jpatterson@sanangelodiocese.org).



Pope Francis, left, with Philadelphia Archbishop Charles Chaput.

## Mass, prison visit to top pope's Philly agenda

By Matthew Gambino  
Catholic News Service

PHILADELPHIA — The first stop for Pope Francis when he visits Philadelphia the morning of Sept. 26 will be the Cathedral Basilica of SS. Peter and Paul to celebrate a special Mass for the people of the Archdiocese of Philadelphia.

The previously unannounced Mass is part of the pope's itinerary for his Philadelphia visit announced by the Vatican June 30.

The announcement also included news of the pope's planned visit with prison inmates of Curran-Fromhold Correctional Facility in northeast Philadelphia.

Archbishop Charles J. Chaput greeted news of the papal schedule "with great joy and I'm certain that countless individuals in our city, our commonwealth, and our country share that emotion with me."

"As the birthplace of religious freedom, Philadelphia is a city rich in history and diversity. This itinerary recognizes the importance of those qualities and the pope's desire to witness them firsthand," said Philadelphia's archbishop.

Another stop on the pope's visit to the city includes an afternoon address Sept. 26 at Independence Hall, birthplace of the Declaration of Independence and the U.S. Constitution. The pope is expected to speak about

religious freedom and immigration, among other possible topics.

The visit with incarcerated men and women at the sprawling 25-acre Curran-Fromhold facility, which houses 8,100 inmates in a complex of prisons, underscores Pope Francis' commitment to extend mercy to the marginalized, including the poor, the sick and, in this case, the imprisoned.

The pope has declared a Year of Mercy in the Catholic Church to begin Dec. 8. It will emphasize the church's healing ministry to all people "as a field hospital after battle," as the pope has said.

(Please See **WMOF/22**)

## The coming Synod and your family

By Rev. Knick Knickerbocker  
and Sandie Knickerbocker

The World Meeting of Families will convene in Philadelphia September 22, 2015, and the Fourteenth Ordinary General Assembly of the Synod of Bishops will convene October 4th. The theme of the Synod is "The Vocation and Mission of the Family in the Church and in the World." What is the significance of these meetings for our families, and what can we do to prepare for them?

The USCCB has provided the following description of "Ordinary Synod of Bishops": "The Synod of Bishops is a permanent institution of the Catholic Church...an assembly of bishops from around the world who assist the Holy Father by providing counsel on important questions facing the Church in a manner that preserves the Church's teaching and strengthens her internal discipline" (See the Vatican website and Code of Canon Law, canon 342). "A General Assembly of the Synod of Bishops is called 'Ordinary' if its topic is 'for the good of the universal Church' and seems to require the 'learning, prudence and counsel' of the world's bishops" (Ordo Synodi Episcoporum, 4).



Fr. Knick and Sandie Knickerbocker

What are the important questions facing the Church at this time about which we should be concerned? — the Church's understanding and teaching about marriage and family life, and divorce and remarriage as they relate to the Sacraments of Matrimony and the Eucharist.

Our popular American culture, as well as the Supreme Court, would have us believe we are free to determine for ourselves the meaning and purpose of marriage. However, the Church teaches the truth about marriage based on the Natural Law, Scripture and Tradition. As St. Paul says, "...whereas the aim of our charge is love that issues from a pure heart and a good conscience and sincere faith. Certain persons by swerving from these have wandered away into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions" (1 Tim. 1:5-7 RSVCE).

The Natural Law of Human Behavior reveals the primal understanding that one man and one woman are to be joined in a permanent union for the procreation of children and the formation of a family, as the basic unit of society.

Scripture teaches us the truths about man and woman, marriage, its purpose and indissolubility: "Male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply...'" (Gen. 1: 27b-28); "But from the beginning of creation, 'God made them male and female.' For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. So they are no longer two but one. What therefore God has joined together, let not man put asunder" (Mark

(Please See **KNICKERBOCKER/23**)





Pro-life supporters gather outside of a Planned Parenthood facility in St. Louis July 21. They held the demonstration after the release of two videos that showed Planned Parenthood officials discussing the method and price of providing fetal tissue obtained from abortions for medical research. (CNS photo/Lisa Johnston, St. Louis Review)

Becky Benes

## Beginning your interfaith journey

Many people I encounter who are interested in beginning an exploration of world religions are unsure of where to start. As with any journey, it is important to have a starting point, a map and an intention of where you want to go.

Your intention is of utmost importance as it will guide you to whatever resources you are seeking. In Scripture, we are told, "Seek and you will find, knock and the door shall be open, ask and you will receive" (Matthew 7:7). This being said, if you are seeking things to prove that one religion is superior to another or that one is wrong, defiled, or evil, you will find plenty of evidence to that nature. However, if you are seeking to find the common grounds of love, peace and harmony, you will find evidence to that nature.



Benes

Within all faith traditions, there are some people, authors, religious leaders and organizations whose primary intention seems to be to propagate fear, distrust of and violence toward the "other." Yet on the other hand, there are leaders and common folk who are truly working toward peace, love and harmony. The sad thing for me is that the negative initiatives seem to reach the masses and the positive ones go unnoticed.

Since 9/11, Americans have been inundated with a plethora of anti-Islamic rhetoric by political and religious leaders, which has created an underlying fear of Muslims and a rash of violence against American Muslims. We find very little in American news sharing the voice of the moderate Muslim and their initiatives for peace or about the violence against Muslims in our country.

Yet, the news reports of Muslim terrorists are rampant. For example, there was very little coverage of the recent gathering of Muslims to promote peace in Garland. However, the gathering for the Muhammad cartoon competition sponsored by Pamela Geller, founder of the American Freedom Defense Initiative and Stop Islamization of America, was widely covered as it resulted in a shooting by two proclaimed Muslims.

Also, just last month Robert Daggart, an ordained Christian minister in Tennessee and past presidential candidate, was arrested for plotting to burn down and kill an entire Muslim community in upstate New York; yet finding media coverage of it is like finding a needle in a haystack.

The point of these examples is to make you aware of the discrepancy of information dispersed about faith traditions by the media and leaders within our communities and faith traditions. When seeking information, it is always good to ask who is presenting, what their background is, their motivation and the context of their information, and why you should listen, read or accept what they say.

My passion is to create a world of peace, harmony and love, and my underlying intention is always to bring light to areas where we can heal and grow in that direction.

(Please See **ABORTIONS/21**)

(Please See **BENES/21**)

## New video released with Planned Parenthood discussing abortion

By Abbey Jaroma  
Catholic News Service

WASHINGTON — Amid an outcry from members of the GOP demanding answers to questions raised by a video of a Planned Parenthood physician talking about preserving fetal organs and tissue for researchers for a fee, a second video emerged July 21 of a different physician from the organization talking about the same topic.

Lawmakers and pro-life leaders said the videos document the organization's illicit activities in selling organs and tissue procured in abortions.

Both videos were filmed undercover and produced by the non-profit, nonpartisan Center for Medical Progress.

The new video shows a conversation between Dr. Mary Gatter, president of the Medical Directors Council of Planned Parenthood, along with two of the California

center's workers posing as executives of a firm engaged in the collection and selling of fetal organs to researchers.

Cecile Richards, president of the Planned Parenthood Federation of America, released an official video response saying that "allegations that Planned Parenthood profits in any way from tissue donation is not true."

The eight-minute video, however, shows Gatter haggling over prices for an "intact specimen" and eventually settling on \$100 per specimen, unless others in the business, she said, are receiving higher compensation.

"If it's in the ballpark, then that's fine, if it's low we can bump it up," she said. "It has to be big enough that it's worthwhile to me," she added, laughing about wanting a Lamborghini.

"Women who have been exploited by Planned Parenthood and who now see this video are unlike-

ly to be laughing with her," said Carol Tobias, president of National Right to Life.

The sale or purchase of human fetal tissue is a felony punishable by up to 10 years in prison or a fine of up to \$500,000, according to a provision in the Public Health Service Act.

Gatter began discussing procedures that would allow for intact tissue, which she admitted might be "a little bit of a problem ... but not too big of a problem."

"Our usual technique is suction at 10-12 weeks, and we stick to using an IPAS (manual vacuum aspirator) or something with less suction, or to increase the odds that it will come out as an intact specimen, then we're kind of violating protocol that says to the patient, 'We are not doing anything different in our care to you.' To me

## Speaking of Saints ...

# Liguori's creative, intellectual streak brought him challenges

By Mary Lou Gibson

There are so many ways to describe St. Alphonsus Liguori. He was a skilled musician, a successful lawyer, a popular preacher, reforming bishop, founder of a religious congregation, a moral theologian, writer, visionary and mystic. These accomplishments also brought him many professional and personal difficulties.



Gibson

He was born in 1696 at Marianella near Naples the eldest of seven children. His father was the captain of the royal galleys of the kingdom of Naples and his mother was of Spanish descent. He was given the name Alphonsus Marie Anthony John Cosmas Damian Michael Gaspard de'Liguori. Rosemary Guiley writes in "The Encyclopedia of Saints" that Alphonsus was a precocious child who learned quickly. He was 16 when he acquired the doctor of law degree and 19 when he began practicing law in court. By the age of 27, Alphonsus was one of the leading lawyers in Naples, but his career ended abruptly when he lost an important case because he overlooked a critical document that undermined his case.

Guiley writes that he took this as a sign from God that he should live his life as a priest. He went to the church of Redemption of Captives and laid his sword before the statue of Mary and then offered himself as a novice to the Fathers of the Oratory. He was ordained in 1726 and in 1729 left his father's house to become a chaplain to a college training missionaries for China.

Bernard Bangle writes in "Butler's Lives of the Saints" that Alphonsus became a popular preacher in the region around Naples where he had grown up. He had a simple, direct way of speaking to undereducated people and believed that Christianity was for everyone.

It was during this time that he met Father Thomas Falcoia and the two became lifelong friends. He also met Sister Mary Celeste, a nun at the convent of Scala, which Fr. Falcoia had helped to refund. With their help, Alphonsus founded the Congregation of the Most Holy Savior in 1732 (17 years later "Savior" was replaced with "Redeemer"). Alphonsus became superior

general in 1743. Pope Benedict XIV approved the Rule and Institute of men in 1749 and the Rule and Institute of women in 1750.

Almost from the beginning, the Order suffered from internal dissension about authority as well as political opposition. Alphonsus wanted his priests to preach practical sermons, retreats and missions. He organized Christian clubs for the unemployed of Naples. He continued his missionary work until 1752 while also dealing with declining health.

He began to write and in 1745 published the first of many theological and devotional works. His most important work, "Moral Theology" was published in 1748 and went through nine reprints during his life. Another work, "Glories of Mary" was published in 1750 and influenced Marian piety well into the 19th century, according to Richard McBrien writing in "Lives of the Saints." Altogether, he wrote about 110 books and pamphlets, many of which are still read today.

His life took another turn in 1762 when King Charles of Naples forced Alphonsus to become bishop of Sant' Agata dei Goti, a tiny diocese near Naples whose clergy was lax and the people were not instructed in their religious life. There were some 30,000 people, 17 religious houses and 400 diocesan priests now under his care. These years were not easy for Alphonsus. Guiley writes that many of his reforms were not welcomed and he was even threatened with assassination. But he continued to urge his priests to be simple in the pulpit and compassionate in the confessional. And he stated repeatedly that "Poverty is the true characteristic of a bishop."

He also suffered from an attack of rheumatic fever that left him partially paralyzed for the rest of his life. Guiley writes that his neck was permanently bent, at first so badly that his head rested on his chest. He had to drink from a tube at meals and needed assistance at Mass to drink from the chalice. He resigned as bishop in 1775 and retired to his order's monastery at Nocera di Pagani where he lived for 12 more years.

There was still one more crisis that Alphonsus had to deal with in 1780 that split the Order. Paul Burns writes in "Butler's Lives of the Saints" that his Rule received ecclesiastical but not civil approval.

(Please See SAINTS/20)



## Steubenville West 2015

DOSA priests, from left, Fr. Ryan Rojo, Fr. Joey Faylona, Fr. Rodney White, and Fr. Michael Rodriguez, display the count of confessions heard at the Steubenville West Youth Conference in Tucson, Ariz.

# Lafayette bishop offers prayers in wake of La. theater shooting

LAFAYETTE, La. (CNS) -- Bishop Michael Jarrell of Lafayette offered prayers and sympathy to the victims of a multiplex cinema shooting July 23 in Lafayette in which two were killed and nine wounded.

"On behalf of the Catholic faithful in the Diocese of Lafayette, we offer our deepest sympathies to the families of the victims of the shooting at the Grand Theater in Lafayette," Bishop Jarrell said in a July 23 statement. "We are all shocked and saddened by this tragedy. We pray that everyone affected by this horror may feel the comforting presence of our Lord Jesus surrounding them during this difficult time."

The gunman, identified as John Russell Houser, 59, opened fire about 20 minutes into a screening of the movie "Trainwreck." Of the 13 shots he fired, 11 hit audience members who were watching the film.

There were about 300 people inside the 16-screen cinema at the time of the shooting, about 7:30 p.m. Central time. Police said Houser had intended to blend in with the fleeing patrons, but when he saw police outside the theater, he went back inside and fatally shot himself.

No motive was offered for the shoot-

ing, and police acknowledged during a July 24 news conference they may not find a motive. Police added Houser had mental health issues, and that his wife had sought a restraining order against him in 2008. They said he had another magazine of ammunition with him at the theater to continue his shooting spree.

Father Michael Russo, pastor of Our Lady of Fatima Parish in Lafayette, was making his church available for people to leave flowers, notes and other remembrances in the wake of the shooting.

"Lafayette is a place of great faith. We ask all the Catholic faithful and, indeed, all people of goodwill throughout Acadiana to stop, and offer sincere and thoughtful prayer for those who have died, the wounded, their families as well as the perpetrator of this evil act," Bishop Jarrell said.

"We pray in thanksgiving for the tireless efforts of law enforcement, paramedics and first responders. Our priests and deacons stand ready to pray with any of the wounded and family members impacted by this senseless tragedy. Along with all people of faith, we commit ourselves to promoting a society that respects the dignity of every human life."

Making Sense of Bioethics

# Caitlin nee Bruce: Changing my gender to match my identity?

By Tad Pacholczyk

The famous Olympian Bruce Jenner made headlines recently when he told ABC News, "For all intents and purposes, I'm a woman... That female side is part of me. That's who I am." He has been receiving hormonal treatments to acquire feminine traits, and is not yet sure whether he will undergo surgery to "complete" the process. His dramatic case raises important ethical and medical concerns about properly understanding our identity and respecting the given order of our bodies.

Suppose a man were to declare that his real identity, in his innermost self, was that of a pirate, and that he had always been aware of it from his earliest childhood. If he were to decide, in order to more fully conform to that inner identity, to have his hand surgically removed so that he could have a hook installed in its place, this would surely indicate a serious mental condition on his part, and counseling, along with other psychiatric interventions, would be appropriate, rather than encouraging medical mutilation. Or we might consider the strange case of Chloe-Jennings White, a 58 year old woman from Salt Lake City, Utah, who, although perfectly healthy, has a deep-seated desire to become paralyzed, even to the point of being willing to pay a surgeon to sever her spine to make her a paraplegic. As a young girl, whenever she saw somebody with leg braces, she asked why she couldn't have her own set. Ever since, she has dreamed of being paralyzed from the waist down and says that she sometimes goes skiing in the hopes that an accident will render her paraplegic: "I ski extremely fast, and aim for the most dangerous runs." She likewise fantasizes about having a car accident to make her paralyzed. In the meantime, she lives her life as if she were a paraplegic, putting braces around her legs, and riding around in a wheelchair. She suffers from what has been termed "Body Integrity Identity Disorder," or BIID, a rare disorder in which individuals lack a proper sense of bodily identity and reject their own limbs. Some experts believe it is caused by a neurological disorder in which the brain's mapping system fails to recognize particular parts of the body.

If a surgeon were to sever her spine, even with her consent, broad condemnation would quickly follow from inside and outside the medical profession, given that her limbs are healthy, and she is really battling a mental disorder. Various commentators have reacted strongly to her story, noting the irony



Pacholczyk

of so many people who have become crippled due to tragic accidents and yearn for even the most basic forms of mobility, even as Ms. White seeks to mutilate her body and do violence to her own functional integrity. It doesn't take much reflection to appreciate how the powers of medicine are meant for healing our bodies, not for harming and maiming them.

Yet this kind of clear thinking seems to get easily sidelined when people discuss medical interventions for individuals who are convinced that they are actually members of the opposite sex. Dr. Paul McHugh, who served as psychiatrist-in-chief at the Johns Hopkins Hospital for more than two decades, was one of the first to raise concerns about transgender approaches that rely on hormones and surgeries. He noted that even though follow-up studies of sex-change patients may have indicated satisfaction with the outcome on the part of the patients, the numerous psychological problems they experienced prior to their surgeries, problems with emotions, relationships, work, and self-identity remained unchanged. Dr. McHugh concluded that "to provide a surgical alteration to the body of these unfortunate people was to collaborate with a mental disorder rather than to treat it." Indeed, although some people may clamor to have their spine severed, to have a healthy limb removed, or to have sex change operations, the recognition of the seriousness of the underlying psychiatric issues should only strengthen our resolve to protect the human dignity and authentic personal identity of these patients by declining their requests for any form of medical mutilation.

Nonetheless, misguided notions about personal identity continue to gain a foothold in our society. The opening line of the recent Supreme Court decision legalizing gay "marriage," to cite but one example, declares that liberty means "specific rights that allow persons, within a lawful realm, to define and express their identity." This kind of confused language about allowing people to "define their identity" ignores the crucially important truth that numerous aspects of our identity, especially those related to our bodily and sexual identity, are predetermined, objective goods that we are called to recognize and respect in the choices we make.

Respecting objective goods stands at the heart of the project of moral reasoning. Whether considering the integrity of our arms and legs or the integrity of our sexual constitution, proposals for chemical or surgical mutilation of these faculties will understandably raise concerns among reasonable and caring people.

*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.*

# Searching for a job and finding life's lessons

By Erick Rommel  
Catholic News Service

When I graduated college, I wanted to be a television producer. I liked the idea of a career where you had the opportunity to share information that made a difference.

As a new graduate, the odds were not in my favor. Still, I knew the jobs were out there; I just needed to find them.

A few weeks after graduation I traveled from my home in Maryland to Massachusetts. I used that as an opportunity to advance my job search. I called every television station from Maine to upstate New York and asked if I could come in for an interview because I'd be "in the area."

I just didn't tell them "the area" was New England.

Through my efforts, I landed two job interviews. Compared to almost any other candidate I was underqualified. In a battle of resumes, I would lose.

To be successful, I had to differentiate myself. Every other candidate would talk about their experience. I spoke about my passion. My desire to learn. My determination to overcome any obstacle I faced.

My approach worked: two job interviews attended, two jobs offered.

I turned them down. In one case, the reason was money. They weren't offering enough to cover the cost of essentials like food and shelter. In the other case, the job offer disappeared when the person making it became unemployed the next day.

Undeterred, my search continued with one difference. I knew my approach would work.

Soon after, I found another job that interested me, this time in Tallahassee, Florida. I called and arranged an interview. I then set up interviews in two other cities. In both cases they were pleased to hear I'd be "in the area." That area being, you guessed it, the South.

I never made it to the latter two cities. I accepted a job offer in Tallahassee and began work three weeks later.

Your path to finding a first job will be different. But in one way it will be a similar. It will be the story of how you convinced someone to take a chance on you.

In that way finding a job is no different than making a friend. Most important: Be likeable. You can't be successful without the support of those around you. Plus, you'll have more friends, which is always nice.

Getting a job is just the beginning. Many of us dream of being hired and working in one place our entire life, moving up the ladder of success because we love what we do and we feel we make a difference.

Unfortunately, that's rarely the case. After two years in Tallahassee and another two elsewhere, I realized my



Rommel



# Kickin' up a good time



## Men in Black settle for 11-11 tie with diocesan youth in Kickball with Clerics game

By Jimmy Patterson

MIDLAND — Priests, youth and spectators alike shrugged off triple-digit heat to enjoy a thrilling, back and forth kickball game between the Men in Black — priests, seminarians and deacons of the diocese — and an assortment of over 60 young people from youth programs at parishes throughout the diocese. The game was played at Midland's Hogan Park softball complex, Sunday, August 2.

Nick Ruiz, a seminarian at Conception Seminary in Missouri, smacked a home run for the Men in Black, a highlight of the team's 6-run third inning, which saw the Men in Black take a 7-1 lead over the young people. That lead wilted moments later as the youth returned the favor with five runs of their own. After three innings, MiB led 7-6.

MiB followed with two runs in the fourth and single runs

in the sixth and seventh inning, but the youth continued to peck away at the MiB lead. By the top of the seventh MiB led 11-8, but with much guts and more glory, the youth, who were coached by Johnny Aldas, youth minister at Odessa's St. Elizabeth Ann Seton, kept MiB from scoring another run in the game's final inning. In addition to their sparkling defense, the youth added single runs in the final three innings to force the tie.

"This is great fun," said 17-year-old Jesus Mora, one of 15 youths who made the trip from Abilene Sacred Heart. "You get to connect with a lot of other kids that you know, and have fun with the priests and interact with everyone." Bishop Michael "Iron Leg" Sis had a base knock and a ribbie, contributing to the MiB offense in the early part of the game.

"This us such a great chance for people from the different towns in the diocese to come together and meet each other

and form bonds. It's also good for families because it is a healthy family activity. And it's good for the seminarians and clergy, because it teaches the value of teamwork. As for the 11-11 final score, we could have gone into extra innings but I think the coach of the youth was being merciful by letting it end in a tie."

Msgr. James Bridges, 85, dropped by the event. He offered encouragement in the MiB dugout, but, adorned in his collar chose not to step to the plate for the MiB.

"If I didn't have a confession schedule, I'd stay and help these guys out," Msgr. Bridges said as he turned to leave. Commenting on the stifling heat as well as his confession schedule, Msgr Bridges joked, "I think this is a good reminder that people need to do whatever they can to escape the fires of hell."

Kevin Lenius, an Abilene native preparing to leave for his fourth year at Conception Seminary, praised the oppor-

tunity to fellowship with so many others — over 200 people watched in the stands.

"This is just a wonderful way to get to be with brother seminarians and priests," Lenius said. "And it's a good tool for helping people in discernment to see normal guys who live their lives for Christ all out here having fun together."

Next year's athletic event pitting clergy and youth is tentatively planned for Abilene. Details have not been finalized.

Coinciding with the kickball game was a discernment retreat for young people considering vocations. The retreat at St. Elizabeth Ann Seton hosted 27 young people in discernment.

"Most of the time people only see us at church," said Vocations Director Fr. Rodney White. "It's good that people can come here and see us being tagged out, or getting out, and just having fun."

*Photos by Karen J. Patterson*

*Team photos, Page 24*

In photos left to right, Fr. Francis Onyekozuru, left, with first-year seminarian Upton Sewell; Conor Aaron started the Kickball with Clerics game as the pitcher for the youth squad; a youth team member tries to snag a pop fly; Bishop Michael J. Sis cheers on the participants; a girl on the youth team make a stop in the field, and below, far right, members of the youth team in the dugout.



## Catholic Voices

# Speaking — and understanding — the language of faith

By Rev. Ron Rolheiser

Kathleen Norris' book, *Amazing Grace* is subtitled, *A Vocabulary of Faith*. What's implied here is that Christian faith, timeless in content, needs to struggle to articulate itself meaningfully today. Eternal truths must still find a vocabulary so that they can be spoken and heard within a particular time and culture.

We need that today, a working-vocabulary for the faith. The primary missionary task for us in the Western world is no longer that of sending missionaries to foreign lands but that of trying to evangelize our own children, of trying to communicate the faith within our own homes.

That's no easy thing. We've all been trying to do it for years without much success. More and more, our own children no longer walk the path of faith, at least that of explicit faith.

Part of the struggle, admittedly only part of it, is the struggle to find a vocabulary for the faith that is meaningful to them. Today we need to be able to stand within secularity and effectively articulate the faith there, much like the missionaries of



Fr. Rolheiser

old tried to do this in other cultures. Secularity is a culture and has its own particular language.

How do we find, or develop, a language that can effectively speak the faith in our highly secularized culture? Perhaps we can learn something from those who have, at least to a point, been effective in doing this. Who are these people?

Many have tried and are trying to do this, but perhaps the most effective missionary to secularity in our time has been Henri Nouwen. His books found a receptive audience not just among Christians across denominational lines but also, to a point, within the secular world.

Nouwen was effective, among other reasons, because of his language. His words were carefully chosen and he worked hard at them. He used to re-write his books many times over, trying to get just the right wording for things, searching always for a simpler language of soul. What was his recipe? It was a tricky one, and he didn't always pull it off himself, but in essence this was his formula:

He tried to be simple, without being simplistic; express deep sentiment, without being sentimental; be self-revealing, without being exhibitionistic; be deeply personal, yet profoundly universal; be explicitly Christian, without using the inner table-talk of the worshipping community or the rote repetition of biblical language; be devo-

tional, without being pious; speak from a clearly committed stance, without being judgemental, exclusive, or doctrinaire; be contemporary, without being full of cliché, fad, and "cool"; be moral, without the alienating rhetoric of political correctness; speak always of God's invitation while respecting freedom and never proselytizing; be iconoclastic when necessary, yet always respecting where people are at; be healthily deconstructionist and constructionist at the same time; use the language of critical thought and at the same time the language of the artist; use language that radiates the joy of the resurrection, even as it leads deeper into the mystery of suffering; use a language full of hope and realism, soul and spirit, energy and wisdom, bright colour tempered by grey; a language deeply sensitive to human weakness, even as it challenges weakness and invites towards what is sublime; a language that's deeply compassionate, yet never compensatory.

Quite a formula! That's an incredible tightrope to try to walk without falling off either side! Small wonder he re-wrote his books over and over to try to get it right, small wonder that he agonized as much as he did, and small wonder his books were so popular and inspiring when he did pull it off successfully! His is a formula for the language of soul.

It's an interesting study to see how

Nouwen's language evolved during the nearly 30 years that he wrote in English. In his early books, his language reflects a lot that he was a psychologist and an academic. Technical terms, especially from psychology, creep into his writings. More and more, as the years go on, we see his words get more simple and we see less and less in the way of technical or clinical terms from psychology or elsewhere. Rather we see emerging the language of soul — simple, unpretentious, deeply personal, accessible to all, carrying universal secrets.

I see others too trying to do this, to speak and write within the language of soul. Inside church circles, I see it in Kathleen Norris, Richard Rohr, John Shea, Robert Barron, Andrew Greeley, Mary Jo Leddy, Anne Lamott, Daniel Berrigan, and John O'Donohue, among others. It's a language we need to learn.

The eternal truths that God has revealed need, in every age, a proper vocabulary to give them expression. They need the language of soul. That's not a language that's easy to learn, although it's the most natural language of all. Like Nouwen, we must work at it — for the sake of our own children, who lack a vocabulary for their faith.

*Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio.*

## The death of God and the loss of human dignity

By Bishop-designate Robert Barron

I am sure by now that many of you have seen the appalling hidden-camera videos of two

Planned Parenthood physicians bantering cheerfully with interlocutors posing as prospective buyers of the body parts of aborted infants. While they slurp wine in elegant restaurants, the good doctors — both

women — blandly talk about what price they would expect for providing valuable inner organs, and how the skillful abortionists of Planned Parenthood know just how to murder babies so as not to damage the goods. One of the doctors speci-



Barron

fied that the abortion providers employ "less crunchy" methods when they know that the organs of a baby are going to be harvested for sale. Mind you, the "crunchiness" she's talking about is a reference to the skull-crushing and dismemberment by knife and suction typically employed in abortions. For me, the most bone-chilling moment was when one of the kindly physicians, informed that the price she was asking was too low, leered and said, "Oh good, because I'd like a Lamborghini."

Now it is easy enough to remark and lament the moral coarseness of these women, the particularly repulsive way that they combine violence and greed. But I would like to explore a deeper issue that these videos bring to light, namely, the forgetfulness of the dignity of the human being that is on ever clearer display in our Western culture. One has only

to consider the over 58,000,000 abortions that have taken place, under full protection of the law, in our country since Roe v. Wade in 1973, or the ever more insistent push toward permitting euthanasia, even of children in some European countries, or the wanton killing going on nightly in the streets of our major cities. The figures in my home town of Chicago typically surpass those recorded in the battle grounds of the Middle East.

What makes this sort of startling violence against human beings possible, I would submit, is the attenuation of our sense of God's existence. In the classical Western perspective, the dignity of the human person is a consequence and function of his or her status as a creature of God. Precisely because the human being is made in the image and likeness of the Creator and destined, finally, for eternal life on high with God, he is a subject of

inalienable rights. I use Jefferson's language from the Declaration of Independence on purpose here, for the great founding father knew that the absolute nature of the rights he was describing follows from their derivation from God: "they are endowed by their Creator with certain unalienable rights..." When God is removed from the picture, human rights rather rapidly evanesce, which can be seen with clarity in both ancient times and modern. For Cicero, Aristotle, and Plato, a cultural elite enjoyed rights, privileges, and dignity, while the vast majority of people were legitimately relegated to inferior status, some even to the condition of slavery. In the totalitarianisms of the last century — marked in every case by an aggressive dismissal of God — untold millions of

(Please See BARRON/22)

## Catholic Voices

# Heading to the beach with the pope's encyclical

By Effie Caldarola  
Catholic News Service

I must admit, encyclicals are not at the top of my summer reading pile. So, even though a papal document wouldn't normally go to the beach, *Laudato Si'*, on Care for Our Common Home" by Pope Francis is definitely a must-read.

The pope's writing on climate change and the environment garnered a lot of press, even hostile criticism, before it was published. Let's hope it continues to command attention. It's long, but not difficult. You can Google it easily.

We all know the earth's in trouble. But when a pope lends his moral authority to problems and solutions, it should focus my attention. It's a spiritual issue: The environment has now been included in Catholic social teaching.



Caldarola

So, as I use clean, hot water in the shower, my thoughts go to all of the people worldwide who suffer poor water quality and shortages. And those most impacted, the pope points out, are the poor.

But even those of us who live in areas where spring rains have been plentiful worry about depletion of our precious aquifers. Poor public policy and overuse strain our water supply everywhere. Water, of course, is just one of many areas the pope touches on.

Pope Francis challenges us to reassess our basic ideas about our economy. He uses phrases such as "compulsive consumerism" to describe the seduction of our market economy — an economy that fosters "greed" over "need."

More profits, more sales, more growth, more resources exploited to make more things -- these are values that we've learned to associate with progress. As Jesuit Father James Martin has explained, the pope's words are not a condemnation of capitalism, but a critique.

What is our addiction to consumption doing to our earth? Pope Francis says "the earth itself, burdened and laid waste, is among the most abandoned and maltreated of our poor."

Pope Francis uses the word "revolution" to describe what must happen. Christianity, if lived authentically, is certainly a revolutionary way of life. Dorothy Day said our greatest challenge is "how to bring about a revolution of the heart, a revolution which has to start with each one of us."

So I ask, How can I be a better steward of the earth? Where can the revolution start within me? National Public Radio recently ran a ProPublica report on the mismanagement of the Colorado River, which brings precious water to several states. The work focuses on government errors that have contributed to water depletion.

But one simple statistic caught my attention: A meat-based diet requires 30 percent more water than a vegetarian diet. If every American chose to eat meat one

less day a week, it could reduce crop demand for feed and each year save an amount of water equal to the entire annual flow of the Colorado River.

Catholics could certainly make that choice. Meatless meals were once our Friday staple, and we're still asked to make a sacrificial offering on Fridays.

I have cloth bags to replace plastic for grocery shopping. But can I remember to take them a little more often? Can I manipulate my thermostat in winter and summer to save a little energy? Do I really need a new dress for an upcoming event, or can I "shop" in my overcrowded closet?

Can I be more careful about wasting produce?

Could I remember to bring my own "doggie bag" container to restaurants to avoid the Styrofoam? Countless little choices present themselves.

But one big choice? Let your elected representatives know the environment is a top concern of yours. Tell them you can recommend a great read on it.

## Lessons learned from a faithful life spent in the desert

By Moises Sandoval  
Catholic News Service

The Gospel tells us that Jesus went out into the desert to pray. It is a good practice for all of us, even if our journey is to a metaphorical desert. The desert, with all its loneliness, purifies what the metropolis contaminates.

I like to spend time in the high desert of New Mexico, the foothills of the Sangre de Cristo Mountains, where I grew up. During my sojourn I go to the church where I was baptized and confirmed. Our Lady of Guadalupe in Sapello, a hamlet where two small streams with headwaters in the Pecos wilderness emerge from the hills into endless plains.

The parish was established in 1859. The arrival of the first pastor, Father Francis Jouveineau, was a miracle for the settlers, who had "directed their lonely prayers, processions and priestless Lenten observances" with that hope, according to a brief historical sketch of the parish.

However, nothing is permanent — one of the lessons of the desert. Ten years before the parish could celebrate its 100th anniversary, it was demoted to a mission. The parishioners were not disheartened. Alongside the collapsing old church, they built "a humble edifice to stand in its stead, to house the Christian's treasure to be the

bark, the symbol of the visible unity of one Christian to another in the fellowship born of God."

Last December, the mission church celebrated its 65th anniversary.

Now, worship takes place only once month. A permanent deacon comes on the second Sunday to lead a liturgy lacking only the consecration to be a Mass. I like to go there because I find a palpable faith and unity demonstrating that time has not erased the faith that led its pioneers to persevere in the past.

On the other Sundays of the month, the people often follow the deacon to other mission chapels tucked into the hills and valleys of the far-flung former Sapello parish.

Now, of course, the region is less densely populated, as many moved away during and after World War II. But those who remain are proud of the faith of those who left.

"Our way of life is quite distinct from that of the city dweller or the town folks," states the brief history prepared by Orlando Martinez and his family.

"Our life is one of hard work and prayer and dependence on divine providence, with little time for play. Our social life is expressed more by our willingness to lend a helping hand to a neighbor in need, be he sick, or in want, or just simply stuck in the mud. We are so dependent on divine providence that our thoughts are constantly directed to (God)."

The cities give us the illusion that we are in control. The desert teaches us that we are not.



Sandoval

## Lecciones de fe del desierto

By Moises Sandoval  
Catholic News Service

El evangelio nos dice que Jesús fue al desierto a orar. Es buena práctica para todos nosotros, aunque nuestra jornada sea a un desierto metafórico. El desierto, con toda su soledad, purifica lo que un metrópolis contamina.

A mí me gusta pasar tiempo en el alto desierto de Nuevo México, en las colinas al pie de la cordillera Sangre de Cristo, donde yo me crié. Durante mi estancia voy a orar a la iglesia en el lugar donde fui bautizado y confirmado: Nuestra Señora de Guadalupe en Sapello, una pequeña aldea donde dos pequeños ríos que nacen en el yermo de Pecos se fusionan y salen de los estribos a un enorme llano.

La iglesia se estableció en 1859. La llegada del primer pastor, el Padre Francis Jouveineau, fue un milagro para los pobladores, quienes "habían dirigido sus oraciones solitarias, desfiles y liturgias de Cuaresma sin sacerdote" con esa esperanza, según una breve historia de la parroquia. Sin embargo, nada es permanente -- una de las lecciones del desierto.

(Please See SANDOVAL/23)



## Our Faith

# New Testament and homosexual acts / Communion in hand

By Father Kenneth Doyle  
Catholic News Service

**Q. I have a daughter and son-in-law who are practicing Catholics. They are in favor of gay marriage, and my son-in-law says that there is no place in the New Testament where Jesus condemns homosexual acts. So, he says, while homosexual activity may have been prohibited in the Old Testament, it is permissible in the New. Please help me to answer him. (Lancaster, Ohio)**



Fr. Doyle

A. There are several New Testament passages that speak to the immorality of homosexual acts. Among the most explicit is Romans 1:26-28, where Paul says:

"God handed them over to degrading passions. Their females exchanged natural relations for unnatural, and the males likewise gave up natural relations with females and burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity.

"And since they did not see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper."

The Catechism of the Catholic Church (No. 2357) concludes that sacred Scripture "presents homosexual acts as acts of grave depravity" and that "under no circumstances

can they be approved."

The fact that Jesus himself did not directly address the specific question of homosexual acts carries little weight. His intent was not to publish a compendium of moral theology; rarely does Christ address particular moral issues but focuses instead on the broader goals of love of God and love of neighbor.

As a faithful and practicing Jew, Jesus accepted and lived by the moral code passed down through Hebrew tradition. Among its tenets (Leviticus 20:13) was that "if a man lies with a male as with a woman, they have committed an abomination; the two of them shall be put to death."

In any discussion, though, of the biblical view of homosexual acts, it must always be pointed out (almost in the same breath) what the catechism is quick to add (No. 2358):

"Men and women who have deep-seated homosexual tendencies ... must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided."

**Q. I have a question about receiving the host at holy Communion. I have cerebral palsy, and I'm thankful that the disability affects me only mildly. However, I have always had trouble making the "table" that we are taught to do when accepting the host. My right hand is affected by the CP, and I can't quite turn the palm upward. (Nor do I always have the greatest dexterity in picking up small objects.)**

**I used to receive the host on my tongue but stopped**

**that a couple of years ago when we became more conscious about the spread of germs. So these days I usually take the host directly in my (left) palm and then tip it into my mouth. Am I doing the right thing or is there something else that you would recommend? (Boston, Massachusetts)**

A. May I first compliment you on your devotion to the Eucharist? Your question reflects a clear understanding of the sacredness of this gift.

In the Eucharist, as the Catechism of the Catholic Church says (No. 1374), "Christ, God and man, makes himself wholly and entirely present." As to your manner of receiving, I think that you should continue to do exactly as you are doing.

The early Fathers of the Church recognized that the hands could be used as a "throne" for accepting the King of Kings. In practice, as the U.S. Conference of Bishops explains, that means:

"If one is right-handed, the left hand should rest upon the right. The host will then be laid in the palm of the left hand and then taken by the right hand to the mouth. If one is left-handed, this is reversed. It is not appropriate to reach out with the fingers and take the host from the person distributing."

In your own situation, you are doing all that you can to show the reverence and respect that is due.

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Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.

# Resistance to Pope's encyclical comes out of sense of fear

By Father Eugene Hemrick  
Catholic News Service

Recently, Republican presidential candidate Rick Santorum said the pope should "leave science to the scientists." His sentiment is echoed by those who deny climate change and contend that the church should stay out of the debate -- following the release of *Laudato Si'* and the conversation that the pope's encyclical letter on the environment has generated.

Before dismissing the church and its role in science, those who deny climate change need to study history, and they will see that Catholic scientists have radically changed the world. Some of them include Nicolaus Copernicus, Gregor Mendel and Roger Bacon.



Fr. Byron

How much of this resistance is about economics and political clout? Are some so steeped in entitlement to power that they are threatened by this document?

— Fr. Eugene Hemrick

Mendel is an excellent example of the church's contribution to science. Mendel is known in scientific circles as the founder of the modern science of genetics. Almost anyone who has taken a biology or science class probably has heard of his pea plant experiments. They helped establish the rules of heredity. What they probably don't know or remember is that he was an Augustinian friar.

You may not know this, but Holy Cross Father Julius A. Nieuwland discovered synthetic rubber while at the University of Notre Dame. He studied at The Catholic University of America, where he also made

some discoveries. We must wonder about other science students at Catholic universities throughout the world who have made discoveries over the centuries and whose contributions make life better for everyone.

Yet throughout church history, some Catholics and church authorities have contended that involvement in science and other areas of society should be secondary with the church's main emphasis on theology.

This sentiment also was apparent when Catholics marched to protest racial injustice in the United States and were seen as diverting attention away from the church's main mission.

I can still remember a friend who was a priest and was shot while marching in Alabama to end segregation. He returned home only to be shunned as a renegade by some priests and parishioners. They said he was involved in what they considered "non-priestly work."

Fortunately, this sentiment is waning as the church broadens the understanding of social justice.

A stickier point regarding the encyclical -- which focuses on ecology and our duties as Christians -- is that giant conglomerates and politicians are trying to downplay or attack what's being discussed in the encyclical. How much of this resistance is about economics and political clout? Are some so steeped in entitlement to power that they are threatened by this document?

Encyclicals raise prudent questions aimed at producing greater knowledge. We can only hope we will see this as a result of Pope Francis' encyclical.

## Family Life

# Letting worry out the door while trusting in God

**By Father John Catoir**  
Catholic News Service

The kingdom of God is within you. We've all heard this truth, but few of us fully understand it or make an effort to put it into practice when we need it. In signing off my letters to friends and others, I often write, "May the Lord be your strength and your joy."

For me, it is a way of reminding people that they can rely on the Holy Spirit to do their heavy lifting. In order to protect yourself from needless worry, you have to know how to enjoy the present moment.

I recall this quote attributed to Thornton Wilder: "My advice to you is this, don't ask why or wither, but just enjoy your ice cream while it's on your plate. That's my philosophy."

And I tend to agree with that sentiment. Yes, God

wants us all to carry our cross, but with courage. We need to banish needless worry. A holy person is one who listens to the words of Jesus and strives to obey them.

If you have trouble with this, begin with the simple statement: Yes, Lord, I want to be holy.

Once you say yes to God, your main task is to trust him. Trust is the purest way to show your love. Keep in mind that the enemy of trust is doubt. Doubt can cloud your best intentions and weaken your spirit. It is basically a fear that you may be a fool for believing in the supernatural or in something that can't be explained.

Don't be taken in by those who urge you to doubt everything unless you can prove it scientifically. Remember that as Catholics, we believe in mysteries. And keep in mind that others have never been able to prove scientifically that God does not exist. It's not for you to ask why they pretend to be so sure that there is no God.

What you can and should do is take responsibility for your holiness and happiness. Train your mind to believe and to trust God with your whole heart. Don't live in the

mental swamp of doubt and guilt. If you do, I can guarantee you that you're always going to feel miserable and unworthy.

Strive for a clean conscience and be active about your holiness. To do this, renew your good intentions, go to confession. And then begin the process again, even if you stumble a few times.

Never say, "Why do I have to go to Mass?" That's the equivalent of saying, "Why do I have to thank God?"

Remember that God has given you everything: your life and your ability to love and be loved. Attending Mass is the best way to say thank you to God. The Mass is a ritual of thanksgiving, which comes naturally when you let go of worry, when you learn to trust in what the Creator has in store for you.

God wants you to live gladly because of his love. Put on the will to take charge of your thoughts and be more positive, more uplifting, more trusting. I promise, the reward will be great.

## Moving to a better mental space

**By Bill Dodds**  
Catholic News Service

We froze our first summer in Seattle.

I had just finished sixth grade when my family left the Midwest for this strange new land. It never got really warm during the days. And the nights were always cold.

Then, too, there were the number of gray days versus the number of sunny days. I don't remember the summer after seventh grade. By then, I assume, we had become acclimated. Seventy-five degrees was hot. Eighty-five was blistering. Late evening almost always meant a sweatshirt or jacket.

That was, simply, summer. It has been for the past half century.

I thought about that recently when I realized I was tired of the ways I answered people's "How are you?"

After my wife's death in 2013, I fell into a pattern of answering "OK," "up and down" or "all right." "Good" or "fine" never came to mind. Yes, of course, things could have been worse, much worse, but my life seemed far from good. Far from fine.

As the months went by, I knew that for others, for those not close to my wife, her death was a long time ago. Six months. A year. Two years. It

was sometime in the vague past, they weren't quite sure when. If they asked, I would tell them. If they guessed wrong, I would gently correct them.

Then, recently, something strange happened. Out of the blue, I thought, I'm tired of answering "OK" or "all right." I need to redefine "fine."

I thought: If I were in an accident and could no longer walk, when would I be "fine"? Would it be after 10 years in a wheelchair? Twenty? If, two decades after that accident, someone asked, "How are you doing, Bill?" would I tell him, "How am I doing? I'm in a wheelchair, that's how I'm doing!"

After the death of a child or grandchild, when is a person "fine"?

After a divorce, when is that person "fine"?

Each of us is forced to face things we don't want to face. Learn things we don't want to learn. Experience things we don't want to experience. Things that change us forever. Things that never "go away."

It takes time to acclimate to our new life. It takes time for us to redefine "fine." There are no timelines for that to happen. No countdowns. No circling a number on a calendar and thinking, "Oh, good, only this many more days."

It takes work. Patience. Perseverance. Prayer. And the grace of God.

But even then, sometimes we won't be doing fine. Triggered or untriggered, those crushing emotions and memories will well up from the depths and dominate. For a time. Just for a time. Then, once again, we'll be fine.



Dodds

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# BISHOP

(From 2)

Permian Basin, Howard Payne, Abilene Christian, Hardin-Simmons, McMurry, Howard College, Midland College, and Odessa College. Because of the presence of so many college students in our diocese, campus ministry should become one of our pastoral priorities.

Our largest campus ministry in the diocese is the Newman Center at Angelo State University in San Angelo. We also have Catholic campus ministry efforts in Odessa, Midland, and Abilene. Some of these ministries are in very early stages of development.

We are planning a Diocesan Collegiate Conference on Saturday, September 26, in Big Spring. I hope many college students from around our diocese will attend. The overall director of our diocesan Office of Youth, Young Adult, and Campus Ministry is Sr. Adelina Garcia at [agarcia@sanangelodiocese.org](mailto:agarcia@sanangelodiocese.org) or 325-651-7500.

Through Catholic campus ministry, college students have access to the sacraments, retreats, service projects, mission trips, Bible studies, leadership development, and the opportunity to meet friends with good

**‘If students obtain a college-level understanding of their career field, yet remain with an elementary-level understanding of their Catholic faith, they will become adult children in the faith, stunted in their ability to give credible witness to Jesus Christ.’**

**— Bishop Michael J. Sis**

values and a shared faith commitment. It is a place to find answers to questions about faith. It is a place to make the connections between faith and science, between work and Christian virtue, between business and ethics.

If students obtain a college-level understanding of their career field, yet remain with an elementary-level understanding of their Catholic faith, they will become adult children in the faith, stunted in their ability to give credible witness to Jesus Christ. They will thus be less capable of fulfilling their God-given mission in this world.

A few years ago, the Center for Applied Research in the Apostolate did research to identify the factors that lead a person to becoming an active Catholic adult. They

found that Catholics who had been active in campus ministry in college were more likely as adults to:

- ▶ attend Mass regularly
- ▶ register in a parish
- ▶ be very involved in parish activities
- ▶ read Catholic literature
- ▶ declare that their Catholic faith is one of the most important aspects of their lives.

Catholic campus ministry provides a Catholic presence on campus, not trying to “circle the wagons” and create a safe little enclave, but rather to instill a missionary spirit, to train and equip students, faculty, and staff to be effective witnesses in the university community – in the classroom, on the sports field, in the office, and in social events.

Anyone in our diocese who has a child going to college or university anywhere in our country, and who would like to help them make the connection with Catholic campus ministry, is welcome to send us the name of the student with contact information, and the name and location of the college or university, and we will send a note to the Catholic campus ministry there, asking them to reach out to the student. Please send to: Office of Youth, Young Adult, and Campus Ministry, Diocese of San Angelo, P.O. Box 1829, San Angelo, TX 76902.

Our commitment to our college students is an act of hope. It is an investment in the future of the Church that we love so dearly. Anyone wishing to support the development of Catholic campus ministry in the Diocese of San Angelo may send tax-deductible contributions to the same address in the above paragraph.

Through campus ministry, we are investing in the formation of adults who will live the faith actively for the rest of their lives, and who will change the world for the better. Saint John Paul II said, “The future of the world and of the Church belongs to the younger generation.”

# OBISPO

(Para 2)

en las universidades públicas de este país. Hay alrededor de 5.5 millones de estudiantes universitarios Católicos en los EE.UU., con aproximadamente el 90 por ciento de ellos asistiendo a instituciones no Católicas.

La misión del ministerio universitario Católico incluye los siguientes elementos:

- ofrecer una acogedora comunidad de fe
- ayudar a los estudiantes adueñarse a la fe
- formar la conciencia cristiana
- educar para la justicia
- facilitar el desarrollo personal
- y formar líderes para el futuro.

En el territorio de la Diócesis de San Ángel, hay muchos colegios y universidades diferentes, incluyendo Angelo State, Permian Basin UT, Howard Payne, Abilene Christian, Hardin-Simmons, McMurry, Howard College, Midland College y Odessa College. Debido a la presencia de tantos estudiantes universitarios en nuestra diócesis, el ministerio universitario debe convertirse en una de nuestras prioridades pastorales.

Nuestro ministerio universitario más grande de la diócesis es el Newman Center en la universidad Angelo State en San Ángel. También contamos con los esfuerzos del ministerio universitario Católico en Odessa, Midland y Abilene. Algunos de estos ministerios están en etapas muy tempranas de desarrollo.

Estamos planeando una Conferencia Universitaria Diocesana, el sábado 26 de septiembre en Big Spring. Espero que muchos estudiantes universitarios por toda nuestra diócesis asistan. La directora general de nuestra Oficina

Diocesana de la Juventud, Jóvenes Adultos, y Pastoral Universitaria es la Hermana Adelina García. Su información de contacto es [agarcia@sanangelodiocese.org](mailto:agarcia@sanangelodiocese.org) o 325-651-7500.

Por medio del apostolado universitario Católico, los estudiantes universitarios tienen acceso a los sacramentos, retiros, proyectos de servicio, viajes misioneros, estudios bíblicos, desarrollo de liderazgo, y la oportunidad para reunirse con amigos con buenos valores y con quien comparten un compromiso de fe. Es un lugar para encontrar respuestas a preguntas acerca de la fe. Es un lugar para hacer las conexiones entre la fe y la ciencia, entre el trabajo y la virtud cristiana, entre negocio y ética.

Si los estudiantes obtienen un entendimiento de nivel universitario en su campo de carrera, sin embargo, permanecen con un entendimiento de nivel elemental de la fe Católica, se convertirán en “niños adultos” en la fe, retrasados en su capacidad para dar un testimonio creíble de Jesucristo. Por lo tanto, serán menos capaces de cumplir con su misión dada por Dios en este mundo.

Hace unos años, el Centro de Investigación Aplicada en el Apostolado hizo la investigación para identificar los factores que llevan a una persona a convertirse en un adulto Católico activo. Encontraron que los Católicos que habían estado activos en el ministerio universitario en la universidad eran más propensos como adultos a:

- asistir a misa regularmente
- inscribirse en una parroquia
- estar muy envuelto en actividades de la parroquia
- leer literatura Católica
- declarar que su fe Católica es uno de los aspectos más importantes de sus vidas.

La pastoral universitaria Católica ofrece una presencia Católica en el campus, no el tratar de “cerrar filas” y crear un pequeño enclave seguro, sino más bien para inculcar un espíritu misionero, para entrenar y equipar a los estudiantes, profesores y personal de ser testigos eficaces en la comunidad universitaria - en la clase, en la cancha deportiva, en la oficina, y en los eventos sociales.

Cualquier persona en nuestra diócesis que tenga algún hijo o hija quien asiste a la universidad aquí o en cualquier otro lugar en nuestro país, y que le gustaría ayudar a hacer la conexión con la pastoral universitaria Católica, los invitamos a enviarnos el nombre del estudiante con información de contacto y el nombre y donde se encuentra la universidad, y le enviaremos una nota a la pastoral universitaria Católica allí, pidiéndoles de contactar al estudiante. Favor de enviar la información a: Oficina de la Juventud, Jóvenes Adultos, y la Pastoral Universitaria, Diócesis de San Angelo, PO Box 1829, San Angelo, TX 76902.

Nuestro compromiso con los estudiantes universitarios es un acto de esperanza. Es una inversión en el futuro de la Iglesia que amamos tanto. Cualquier persona que desee apoyar el desarrollo del ministerio universitario Católico en la Diócesis de San Ángel puede enviar contribuciones deducibles de impuestos a la misma dirección en el párrafo anterior.

A través de la pastoral universitaria, estamos invirtiendo en la formación de adultos que vivirán activamente su fe para el resto de sus vidas, y que van a cambiar el mundo para mejor. San Juan Pablo II dijo: “El futuro del mundo y de la Iglesia pertenece a la generación más joven.”



## Nation

# Media-savvy bishop-designate gets appointment in LA diocese

**By Mark Pattison**  
Catholic News Service

WASHINGTON — In an era where Catholics are pretty much an afterthought on television, the sight of any cleric on the small screen almost immediately evokes thoughts of "the next Bishop Sheen" -- the 1950s prime-time inspirational program host Archbishop Fulton Sheen.

But in pretty much all past cases, those clerics weren't bishops themselves. But now Father Robert E. Barron, a media savvy priest, has been named an auxiliary bishop for the Archdiocese of Los Angeles and will be moving to the heart of the television industry.

Bishop-designate Barron, appointed July 21, may be best known to TV viewers for having hosted "Catholicism," a 10-part DVD series. Four parts of the series aired on 90 PBS affiliates in fall 2011. The series earned him a Christopher Award and the Clarion Award the following year from the Catholic Academy of Communications Arts Professionals.

It was discovered by Catholic News Service earlier this year that "Catholicism" is available on the black market in Cuba, purchased for download onto a thumb drive so that Cuban Catholics can watch it -- not because the series is illegal but because it's not readily available in a store.

In a 2013 interview, Bishop-designate Barron said his dream was to assemble another sweeping documentary on Catholicism. With Hollywood in his new backyard, that dream could become reality. He once estimated it would cost \$4



**Bishop-designate Robert Barron,  
of the Archdiocese of Los Angeles**

million to produce the documentary, tentatively titled "Pivotal Players." The new series is still in the pipeline.

He also appeared on EWTN in 2007 on "Untold Blessings: Three Paths to Holiness," providing concrete, practical advice on how to become a saint.

Bishop-designate Barron's reason for using video? "If you want to reach people who are under 40, you have to use media. Things like YouTube had just come into being and we jumped into that with two feet," he said in 2013. "If you want to find the unchurched Catholics and the secularists, you aren't going to find them by staying in church and inviting them to

programs. You have to use this new means. We have to invade that space."

The 55-year-old bishop-designate has taught systematic theology, but outside seminary education, his stock in trade has been evangelization. The Chicago-born cleric is the founder of Word on Fire Catholic Ministries and he has traveled across the United States to speak at conferences, conventions and symposiums on spreading the Christian message. In 2010 he launched a Sunday morning TV show, "Word on Fire," on the WGN America cable channel.

"It is a blessing for me to work with you to introduce people to Jesus Christ

and invite them to share all the gifts he wants his people to enjoy," Bishop-designate Barron said in a July 21 statement released by Word on Fire.

He is slated to be a speaker at the World Meeting of Families in Philadelphia in September, although it was not immediately clear whether his new duties as a bishop would allow him to remain on the schedule.

In an interview with The Tidings, newspaper of the Los Angeles Archdiocese, he said his main responsibility will be to serve as auxiliary bishop. "I have to be present to the people of the archdiocese," he said.

# Pornography is sexualizing nation's children, say speakers

**By Abbey Jaroma**  
Catholic News Service

WASHINGTON — Pornography is sexualizing the innocence of the nation's young children, causing a race to adulthood before the end of childhood.

Young girls are being bombarded with photo-shopped images and are buying into unrealistic expectations set before them at an age meant for skinned knees and the Disney Channel.

Those were some of the concerns raised at a Capitol Hill symposium July 14

where experts in the field of pornography research spoke about the significant negative effects the production and viewing of pornography has had on children.

"Our entire culture is getting our girls porn ready," said Gail Dines, a professor of sociology and women's studies at Wheelock College in Boston. "It hypersexualizes them at a young age."

According to Dr. Sharon Cooper, the CEO of Development and Forensic Pediatrics, children learn from what they see, and Cordelia Anderson, founder of Sensibilities Prevention Services, believes

that "pornography is teaching young girls to be products."

"Our children are going from Dr. Seuss to porn," said Anderson.

Dines also discussed pornography's effects on males.

"We are bringing up a generation of boys," she said, and Internet porn "reels boys in by saying, 'You want to be a man? Well this is your initiation.'"

She claimed that it is virtually impossible to find boys in the U.S. who do not view porn and she said she refuses to believe males are born with a natural

attraction to porn. Instead, this is a product of the culture, she said.

"We have developed a culture that is perpetrating (this) against our children," she said.

A study conducted by the Internet Watch Foundation March 10, called "Emerging Patterns and Trends Report No. 1: Youth-Produced Sexual Content," found an increasing trend younger children distributing of sexually explicit content by using laptop webcams.

(Please See **INTERNET/20**)

The West Texas Angelus  
Official Newspaper of the  
Diocese of San Angelo, Texas  
POSTMASTER: Send all address  
changes to:  
WEST TEXAS ANGELUS  
P.O. Box 1829  
SAN ANGELO, TX 76902-1829

**Bishop Michael J. Sis**  
*Publisher*

**Jimmy Patterson**  
*Media Relations Director*  
*Editor*

Member  
Catholic News Service  
Catholic Press Association  
Texas Catholic News

Published the first Monday follow-  
ing the 1st Saturday of each month  
and delivered to all registered  
parishioners in the San Angelo  
Diocese.

Subscription rate for all others:  
\$10 per year

THIRD CLASS POSTAGE PAID  
AT SAN ANGELO, TEXAS

Printed by the  
San Angelo Standard Times  
A Scripps-Howard Company

#### Submissions:

Story suggestions, calendar items,  
parish briefs and all other  
submissions should be emailed to  
Jpatterson@

sanangelodiocese.org

#### COPY, PHOTO DEADLINE:

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and should be emailed to

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sanangelodiocese.org.

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name, address and phone number  
when submitting letters.



## St. Lawrence VBS

St. Lawrence Church welcomed a record number of participants to this year's Vacation Bible School July 13-15, 2015. A total of 84 kids joined in crafts, exciting games, sciency-fun gizmos, and adventurous Bible stories as they learned about God's mighty power to conquer all of life's challenges. Donations were collected and are being sent to Nepal to help earthquake relief efforts in the region. Volunteers from the parish came together to make this year's VBS a huge success. Mass was celebrated on the last day and Catholic Life Insurance Branch #146 served hot dogs to close out the event. (Courtesy photo)

## SAINTS

(From 10)

Alphonsus, old, crippled and partly blind, was betrayed into signing and submitting for royal approval a new rule that completely altered his own rule. Pope Pius VI refused to accept the new rule, recognized the Redemptorists in the Papal States as the true Redemptorists and a new superior was appointed to replace Alphonsus. So at this point in his life Burns writes that Alphonsus was effectively excluded from the Order he had founded.

For the rest of his life, he lived through a "dark night of the soul" that was replaced by some peace where he experienced visions, ecstasies and made prophecies that were later fulfilled. There were numerous stories told of the miracle of bilocation that took him to the bedside of the dying Pope Clement XIV on September 21, 1794. Guiley writes that he was seen to levitate and that he knew the secret and hidden thoughts of people. Alphonsus died on August 1, 1787 believing his Congregation had failed. In 1793, the Order was recognized by the Neapolitan state and the Redemptorists now operate all over the world.

Alphonsus was beatified in 1816 by Pope Pius VII and canonized in 1839 by Pope Gregory XVI. He was declared a Doctor of the Church by Pope Pius IX in 1871. His feast day is August 1 and he is the patron of confessors, the lay apostolate and moral theologians.

## INTERNET

(From 19)

It found that 17.5 percent of the content depicted children ages 15 years or younger; 93.1 percent of the content depicting children ages 15 or younger featured girls.

Internet porn is teaching our children that this is normal, that it doesn't hurt anybody and that everyone is doing, according to Mary Anne Laden, from the University of Pennsylvania.

"Porn changes the way that children view others of the opposite sex," said Ernie Allen, former president and CEO of the National Center for Missing & Exploited Children.

He said that one-third of all 10-year-olds are accessing pornographic content on the Internet; 53 percent of all 12- to 15-year-old boys are accessing online porn as are 28 percent of 12- to 15-year-old girls.

The American Psychological Association produced a study in 2007 titled "Web Pornography's Effect on Children" that had three key findings:

► The more often young people view

online porn, the greater the likelihood they will have a recreational attitude toward sex and to view it as a purely physical function.

► There is a link between the explicitness of sexual media seen by younger viewers and their view of women as sexual "play things."

► There is a relationship between porn use and feelings; in other words it isn't necessary to have affection for people to have sex with them.

"The main job of parents is to teach their children how to be adults. We know children do what they see, and what they see others getting rewarded for. First they watch their parents. Then they watch their friends. Then they watch the world, and the media delivers this world to them," said Laden.

Sex education in schools does not cover all aspects of the issue, she believes, especially the moral and psychological.

"It is about time we took this culture back from the pornographers," added Dine.

## WALK

(From 6)

continued to the parish hall and on arriving, we were greeted by Sacred Sound, a music group from San Angelo. We completed the praying of the rosary before entering the hall, hearing the music and feeling the coolness of the air conditioned room. It provided new energy for us all.

Throughout the hall, tables had been set up so that all who were there could visit the various vocation display tables. They included: Engaged Encounter (Dave and Linda Erickson), Strong Catholic Families/Strong Catholic Youth (Peggy Hensley and Clementine Urista), Diocesan Vocation Office( Fr. Rodney White, Kristie Garcia, Josh Grey, and Tony Franco), Diaconate Office (Deacon Freddie and Maria Medina), Sisters of Divine Providence (Sr. Elsa Garcia, CDP), Catechetical Sisters of Arogyamatha (Sr. Jyothi Gumpula, CSA with Nora Holzhauer), Carmelite Nuns (Bethany Brunell, ASU student, assisted with the display.), School Sisters of St. Francis (Sr. Hilda Marotta, OSF, Sr. Kathy Kudlac, OSF, Sr. Adelina Garcia, OSF. Sara and Hermina Dubé assisted at the display). St. Mary's Dot Hoelscher also had a table display of all their vocation material that is normally available to members of the parish. The people enjoyed speaking to those at the tables and obtaining



much information from the respective vocation tables.

Prior to the celebration of the Eucharist we continued to again listen to and participate in the music of Sacred Sounds, and listen to representatives of different vocations share their vocation stories and their ministries.

The Eucharistic Liturgy was presided over by Fr. Hugh Wade, pastor of St. Mary, Star of the Sea. The Knights of Columbus from St. Mary provided a light lunch for everyone to enjoy.

The Office of Evangelization and Catechesis is grateful to



all who came out to walk for Vocation Awareness, to Fr. Hugh Wade and his parish organizations, to those who gave of their time to promote vocations at the display tables, to Sacred Sound and to all the little children who were there and aren't yet aware that the seed of vocation has been planted.

**Pictured: At left, Sister Elsa Garcia, SDP, of St. Ann's Church in Midland; Deacon Freddie Medina, at right in right photo, is joined by Jim Studer, left, owner of The Cross; seminarian Josh Gray; JC Gore, volunteer; Deacon David Workman, of St. Mary, Star of the Sea Catholic Church, Ballinger.**

## ABORTIONS

(From 9)

that's kind of a specious little argument and I wouldn't object to asking Ian, who is our surgeon, who does the cases, to use an IPAS."

When asked how she felt about violating a signed contract with a patient, who is told a certain procedure would be used and then unknown to her the procedure is changed, Gatter replied, "They are both totally appropriate techniques, there is no difference in pain involved, and I don't think the patients would care one iota."

In the first video, released July 14, Dr. Deborah Nucatola, senior director of Planned Parenthood Federation of America's Medical Services, casually discusses ways the abortion procedure can be carried out to best preserve body parts requested for use in research.

Troy Newman, president of Operation Rescue, who assisted in the production of

the second video, told LifeNews.com that "these represent some serious legal and ethical breeches for which Planned Parenthood must be held accountable."

On the day the Gatter video was released, however, the organization said it could not confirm its authenticity, because of heavy editing, the producer's pro-life agenda and the fact the original footage had not been made available.

According to David Daleiden, who was the project leader, the full video has been posted online at [www.centerformedical-progress.org](http://www.centerformedical-progress.org) and is more than an hour in length. He said anyone can watch it and judge for themselves if only the highlights were chosen.

GOP political leaders at the federal and state levels have launched official investigations into the actions of Planned Parenthood, calling for its defunding. So far in 2015, the organization has received

\$46 million in federal funds; since 2012, it has received \$207 million from the federal government.

"Last week, I called on Congress to investigate these gruesome practices. The Energy and Commerce and (the) Judiciary committees have begun immediate investigations and I look forward to their prompt and thorough action," said House Speaker John Boehner, R-Ohio.

"This new video is as sickening, disturbing and callous as the last video," he continued. "It's now clear that Planned Parenthood allows this horrifying conduct to happen throughout its organization."

Father Frank Pavone, national director of Priests for Life, praised Boehner for his swift response and expressed solidarity with his actions.

"Priests for Life will be working closely with our friends on the Hill to advance

measures to defund Planned Parenthood," he said.

On July 22, Rep. Diane Black, R-Tennessee, and 80 co-sponsors introduced the Defund Planned Parenthood Act of 2015, or H.R. 3134, which would immediately halt all sources of Federal funding to Planned Parenthood and its affiliates for a one-year period.

Boehner also called on President Barack Obama to speak out immediately and order Planned Parenthood to stop such practices.

At a White House news briefing July 20, reporters asked if the Obama administration would reconsider federal funding for Planned Parenthood, but press secretary Josh Earnest said, "No."

According to 2013 data, the latest available, Planned Parenthood says abortions represent 3 percent of the total services its facilities provide.

## BENES

(From 9)

As Catholics, in regard to launching an interfaith journey, we are blessed with insightful guidance and wisdom through documents such as *Nostra Aetate*, the writings from the United States Conference of Catholic Bishops about interfaith initiatives, and Pope Francis

who beautifully leads by example. According to the Catholic Herald, in January of this year, during a papal visit, Pope Francis engaged the members of the world religions in Sri Lanka and called for "healing and unity, not further conflict and division" among their people.

He went on to say, "For the sake of

peace, religious beliefs must never be allowed to be abused in the cause of violence and war. We must be clear and unequivocal in challenging our communities to live fully the tenets of peace and coexistence found in each religion, and to denounce acts of violence when they are committed."

I invite you to take Pope Francis' chal-

lenge and, for the sake of peace, fearlessly educate yourself, seek quality interfaith resources and guidance, and make a stand for unity, understanding, love and compassion and denounce hate, violence, or disrespect of any other faith or human being.



# WMOF

(From 8)

The morale of the Catholic community in Philadelphia has itself been battered from the past few years of crises including the sexual abuse scandal, financial troubles for the archdiocese and the merger or closing of dozens of parishes and schools.

Msgr. William Lynn, former secretary for clergy of the Philadelphia Archdiocese from 1992 to 2004, is currently serving time at the Curran-Fromhold facility while he appeals a 2012 conviction on a child endangerment charge for his mishandling of clergy sex abuse complaints.

A July 2 Associated Press story said it was not clear if he would still be there when the pope visits, or if he would be chosen to be in the group of prisoners who will meet the pontiff, but AP said Msgr. Lynn's lawyer said his client would welcome the opportunity.

The visit of Pope Francis to the city and especially his celebration of a Mass in the archdiocese's mother church, the cathedral, "is one of faith and charity,

and his words and his presence will be a source of encouragement," said Auxiliary Bishop John J. McIntyre during an interview June 30 at the cathedral.

The iconic brownstone cathedral dating to 1864 only has a capacity of less than 1,500 for the Mass, plus seating for another 500 utilizing video monitors in an adjoining chapel.

Bishop McIntyre said all priests in the archdiocese will be invited to concelebrate the Mass and deacons will be invited as well. As of 2014, the archdiocesan Catholic Directory indicated there are 524 diocesan priests and 288 permanent deacons, plus 293 religious priests, though not all may be able to participate.

He said that because of the great number of men and women religious in the archdiocese as well as laypeople from the archdiocese's 219 parishes, representative groups from each will be selected to attend the Mass, though the process for doing so was not yet available.

"We hope and pray (the Mass) will be a boost to morale, (and) that it will be an instrument of God's gift of faith and hope that we've been given," Bishop

McIntyre told CatholicPhilly.com, the archdiocesan news website.

Both the Mass at the cathedral, the prison visit and the address at Independence Hall join other papal events already announced for Philadelphia, including his attendance at an evening Festival of Families cultural celebration Sept. 26 and the public Mass he will celebrate on the Benjamin Franklin Parkway the afternoon of Sept. 27.

That evening there will be a celebration of the World Meeting of Families for supporters and volunteers at Philadelphia International Airport, followed by an official papal departure ceremony there.

"Pope Francis' plans for his visit to Philadelphia seamlessly integrate powerful public moments with more intimate gatherings that are deeply grace filled," Archbishop Chaput said. "It is an itinerary that says, 'I walk with you -- and so does the Lord.' It says, 'Embrace your faith and embrace one another as children of God.' It says, 'God forgives.' And it says 'Come together in celebration.'"

The archbishop called Pope Francis' visit "a true gift for all regardless of faith tradition."

The World Meeting of Families in Philadelphia, being held Sept. 22-25 in advance of the pope's visit, is expected to draw some 15,000 participants from 150 countries. Pope Francis has called the congress "the central reason for his visit to the United States," Archbishop Chaput said.

The archbishop predicted "the many pilgrims present in September will experience a moment unlike any in the history of our city. The presence of the Holy Father will be electric and charismatic. It has the power to transform all of us in deeply positive ways. It will be our shared responsibility to take that gift and use all that we learn from it to build a better church and a stronger society."

- - -

*Gambino is director and general manager of CatholicPhilly.com, the news website of the Philadelphia Archdiocese.*

# SANDOVAL

(Para 15)

Diez años antes de celebrar su centenario, la parroquia fue reducida a misión. No obstante, los parroquianos no se desanimaron. Al lado de la iglesia construyeron “un humilde edificio para servir en su lugar y alojar el tesoro del Cristiano de ser la corteza, el símbolo de unidad visible de un cristiano al otro en la confraternidad nacida de Dios”.

En diciembre, esta misión celebró su 65 aniversario. Ahora, el culto se celebra sólo una vez al mes.

Un diácono permanente viene el segundo domingo para conducir una liturgia que le falta sólo la con-

sagración para ser Misa. Me gusta asistir porque palpo una fe y unidad demostrando que los años no han disminuido la fidelidad de los pioneros del pasado.

Durante los otros domingos del mes, la gente a menudo sigue al diácono para celebrar liturgias en capillas entre colinas y en los valles que antes eran misiones de la parroquia de Sapello.

Ahora, por supuesto, la región tiene menos habitantes, siendo que muchos se mudaron a las ciudades durante y después de la Segunda Guerra Mundial. Pero los que quedan hablan con orgullo de la fe de los que emigraron.

“Nuestro estilo de vida es muy distinto de la del habi-

tante de las ciudades u otras comunidades urbanas”, declara la breve historia preparada por Orlando Martínez y su familia. “Nuestra vida es una de trabajo duro, oración y dependencia en la divina providencia, con poco tiempo para recreación. Nuestra vida social haya expresión más en nuestra voluntad de ayudar al vecino, sea enfermo, este en necesidad o simplemente atrapado en el lodo. Somos tan dependientes de la divina providencia que nuestros pensamientos constantemente se dirigen a [Dios]”. Las ciudades nos dan la ilusión de que estamos en control.

El desierto nos enseña que el control no está en nuestras manos.

# BARRON

(From 14)

human beings were treated as little more than vermin.

I realize that many philosophers and social theorists have tried to ground a sense of human dignity in something other than God, but these attempts have all proven fruitless. For instance, if human worth is a function of a person's intelligence or creativity or imagination, or her capacity to enter into friendship, then why not say that this worth disap-

pears the moment those powers are underdeveloped, weakened, or eliminated altogether? Or if respect for human dignity is related to the strength of one's feeling for another person, then who is to say that that dignity vanishes once one's sentiments change or dry up? My suspicion is that if we interrogated people on the street and asked them why human beings should be respected, some version of this argument from sentimentality would emerge. But again, the problem is that feelings are so ephemeral, shifting and

changing like the wind. If you doubt me, read some of the accounts of the officers and soldiers in the Nazi death camps, who, after years of killing, lost all feeling for those they were murdering, seeing them as little more than rats or insects.

For the past two hundred years, atheists have been loudly asserting that the dismissal of God will lead to human liberation. I would strenuously argue precisely the contrary. Once the human being is untethered from God, he becomes, in very short order, an object among objects,

and hence susceptible to the grossest manipulation by the powerful and self-interested. In the measure that people still speak of the irreducible dignity of the individual, they are, whether they know it or not, standing upon Biblical foundations. When those foundations are shaken — as they increasingly are today — a culture of death will follow just as surely as night follows day. If there is no God, then human beings are dispensable — so why not trade the organs of infants for a nice Lamborghini?

# KNICKERBOCKER

(From 8)

10:6-9); "Be subject to one another out of reverence for Christ" (Eph. 5:21). "Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of 'The Wedding Feast of the Lamb' " (CCC 1602). In *Gaudium et Spes* we read, "The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws....God himself is the author of marriage (48.1).

The Sacrament of Matrimony, as it has developed in the Tradition of the Latin Rite, is celebrated during Holy Mass because of the connection of all the sacraments with the Paschal mystery of Christ. The Eucharist is a memorial of the New Covenant in which Christ has united himself forever to the Church, his beloved bride for whom he gave himself up. Likewise, the husband and wife seal their consent to each other by uniting their lives with Christ's offering of himself for his Church made present in the Eucharist. By receiving the Eucharist, the Body and Blood of Christ, the couple form one body in Christ (CCC 1621). In *Lumen Gentium* we read, "By reason of their state in life and of their order, [Christian spouses] have their own special gifts in the People of God.' This grace [from Christ] is intended to perfect the couple's love and to strengthen their indissoluble unity. By this grace 'they help one another to attain holiness in their married life and in welcoming and educating their children' " (11.2, CCC 1641, 1642).

Patrick Jordan in Church Magazine, reminds us of the connection of the Sacrament of Matrimony with the other Sacraments:

"Like the Eucharist, marriage is the

## Prayer for Families

Jesus, Mary and Joseph, in you we contemplate the splendor of true love, to you we turn with trust. Holy Family of Nazareth, grant that our families too, may be places of communion and prayer, authentic schools of the Gospel and small domestic Churches. Holy Family of Nazareth, may families never again experience violence, rejection and division: may all who have been hurt or scandalized find ready comfort and healing. Holy Family of Nazareth, make us once more mindful of the sacredness and inviolability of the family, and its beauty in God's plan. Jesus, Mary and Joseph, graciously hear our prayer.

*(Commemorating the Holy Father's visit to the United States September 2015, Assumption BVM Province, Franciscans)*

giving and receiving of flesh and blood for the life of the world, a literal dying to self so that others may live abundantly.

Like Baptism, it is a birth into a greater communion, a literal bestowal and revelation of life.

Like Confirmation, it is a gradual growth into mutual responsibility, a confirmation of one another's being — body, soul, and spirit.

Like Reconciliation, marriage is a daily practice in the school of forgiveness par excellence.

Like Priesthood, marriage becomes a ministry of counsel and grace to another.

Like an anointing of the sick, it is a repeated giving and receiving of healing touch.

Marriage — here human flesh experi-

ences the wonder of divine love. Here mutual rest becomes Sabbath refreshment, conversation an entrance into the life of the Word, and one another's company a presentiment of the life of the Trinity (2001).

What can we do as couples and families to prepare for the Synod? Pray for an outpouring of the Holy Spirit on Pope Francis and the Bishops that the goodness, beauty, and truth about marriage and family life will be stated clearly: daily family prayer, Rosary, Divine Mercy Chaplet, Adoration. Read and reflect on the Scriptures mentioned earlier in the article, as well as Eph. 4:1-7, 5:21-33 and I Thess. 5:13b-19. Read and discuss with your children in age appropriate ways the Introduction to Remaining in the Truth of Christ, Marriage and Communion in the Catholic Church. This is a collection of essays of five leading cardinals and four prominent scholars explaining the Church's teaching on marriage, in response to Cardinal Kasper's statements following the Synod on the Family last year. Read and discuss Letter to Families from Pope John Paul II, written in 1994, the Year of the Family.

Prayer for the World Meeting of Families, Philadelphia, September 22-27 2015

God and Father of us all, in Jesus, your Son and our Savior, you have made us your sons and daughters in the family of the Church. May your grace and love help our families in every part of the world be united to one another in fidelity to the Gospel. May the example of the Holy Family, with the aid of your Holy Spirit, guide all families, especially those most troubled, to be homes of communion and prayer and to always seek your truth and live in your love. Through Christ our Lord, Amen. Jesus, Mary and Joseph, pray for us.

# ROMMEL

(From 11)

career path was taking me in a direction I didn't want to go. I wanted to settle down and have a family, neither of which seemed compatible with the jobs available to me.

I began looking for jobs in public relations and marketing. Again, I set up interviews by claiming to be "in the area."

I quickly got a job working in hospital public relations in an area close to family. Unfortunately, I didn't love my new job. But even though I didn't have a great interest in medicine, I could always find some aspect that interested me. I found success because I found ways to share those interests with others.

That ability landed me my next job, writing for a Catholic newspaper. And,

through that, I received the opportunity to share my story today with you.

The lessons I'm learning continue and will never end. Hopefully what I discover on my journey helps you on yours as you find your own path. Regardless, remember you're not alone. At the very least, I'm available.

If you have any questions, let me know. After all, I'm always in the area.

## 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, KLPF
- 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 - Catholic Connection
- 9 AM - Fr. Ricardo
- 10 AM - Women of Grace with Johnnette Benkovic
- 11 AM - More to Life
- 12 PM - The Doctor Is In (Except Mon.)
- 1 PM - Called to Communion (Mon./Tues./Thurs.)
- 2 PM - EWTN Open Line
- 3 PM - Divine Mercy Chaplet; Kresta in the Afternoon
- 5 PM - Catholic Answers Live

### Schedule Exceptions

The GRN produces 2 other shows:

- Mon., 12 PM - We Sing Our Faith
- Wed., 1 PM - A Good Habit

For a complete schedule, or to listen live, please go to:  
[www.grnonline.com](http://www.grnonline.com)



## 2015 Diocesan Youth Kickball Team



## 2015 Men in Black Kickball Team

