

WEST TEXAS ANGELUS

Serving the Diocese of San Angelo, Texas

Volume XXXVIII, No. 8

AUGUST 2018



(Angelus photo)

St. James Parish — Sanderson

Saturday, July 28

DIOCESE OF SAN ANGELO
PO BOX 1829
SAN ANGELO TX 76902-1829

NONPROFIT ORG.
US POSTAGE PAID
SAN ANGELO, TX
PERMIT NO. 44

Inside this issue:

- *St. James celebrates parish festival (Page 2)*
- *Bishop Sis on faith and sports (Page 3)*
- *2018 National Diaconate Congress (Page 6)*
- *Parish festival schedule (Page 10)*
- *Half a century of Humanae Vitae (Page 14)*

The Inside Front

Strength of community on display during Sanderson festival

By Brian Bodiford
West Texas Angelus

SANDERSON — Nestled in the hills near the U.S.-Mexico border, this small town of just over 800 people stands like an oasis amidst an otherwise sparse expanse of bone-dry ranch land, where escaped sheep meander perilously close to narrow highways nearly devoid of traffic aside from the occasional rancher on an ATV slowly making his way through his rounds. Upon entering a Sanderson-shaped bubble of cell phone service after miles of scenic countryside beneath dead air, a billboard alerts drivers that they have arrived at "The Cactus Capital of Texas." This is Sanderson, Texas. In this quiet, historic town sits St. James Catholic Church, the southernmost parish in the Diocese of San Angelo.

Though the roads near town may seem rarely used, it's clear that, at least on one weekend in mid-summer, many people have made similar treks to gather at the church. Saturday, July 28, 2018, was a busy day for the community of St. James Parish. The parish held their annual fall festival, an event that spans the whole day and well into the night, punctuated by a late-afternoon Mass that served as the celebration of the feast of St. James (a solemnity for a church with

the apostle as its patron), the Mass of Installation for the new priest (Father Lorenzo Hatch, in his first installation as pastor of a parish), confirmation for three young members of the parish, and the celebration of the first Holy Communion for two boys in attendance. After Mass, the festivities continued with a live band,

a dance, and the crowning of the festival's king and queen. There was a lot going on.

If someone were to pluck a random person out of the packed church or parish hall, they would be as likely as not to find someone who does not live in Sanderson.

What, then, compels this travel to such a remote community for a day of festivities once a year? Corina Arredondo, president of the Guadalupanas at St. James, put it succinctly: "the people."

"We have very faithful, loyal people who have moved away," she says, but they continue coming back to Sanderson for events like the parish festival.

The festival was filled with these loyal one-time Sanderson residents. Some, like Anna Allen, have lived many other places through the years but still return for the festival. Allen, currently residing in Fort Stockton, moved away from Sanderson in 1960 and has lived in cities big and small, far and near. Visiting Sanderson, she says, presents an opportunity to visit friends who still live here. She also feels a special connection to St. James, which she calls a "very special church."

This connection to the local church is something that, at least according to statistics, seems to permeate the area. In March, *USA Today* published the results of a study conducted by 24/7 Wall St. with the goal of determining the most religious county in each state based on regular church attendance. Terrell



Festival goers playing Bingo in the parish hall. (Angelus photo)

See SANDERSON, Page 20

Texas Catholic 'respite' center serves as symbol of American compassion

By Rhina Guidos
Catholic News Service

MCALLEN, Texas — It's been featured in fundraisers at the Vatican and on news shows. This summer, it's been visited by Kerry Kennedy, Robert and Ethel Kennedy's daughter, and TV celebrity Gayle King.

The U.S. bishops recently made it the first stop on a high-profile visit to the border.

But the real celebrities who walk through its doors are the poor, unkempt, tired, thirsty, hungry women, children and men who run to it shortly after being released by immigration authorities — a modern Statue of Liberty come to life.

Its official name is the Catholic Charities of the Rio Grande Valley's Humanitarian Respite Center. From the outside, the humble cream-colored building with Mission-revival style touches, calls little attention to passers-by. But inside its walls, volunteers give a warm welcome, including unexpected smiles and applause, along with clothes and warm food, to recent arrivals to the U.S. as they walk through its doors.

It was Sister Norma Pimentel, a member of the Missionaries of Jesus and executive director of Catholic Charities of the Rio Grande Valley, whose idea it was to create this place to "welcome the stranger" and who came in the form of a migrant to the border town of McAllen.

She often posts pictures on Twitter of babies and moms, teens and fathers and other children who walk through the center's doors. She calls them "miracles."

She tells their stories. One was about a woman who fled Guatemala after her 16-year-old son was kidnapped and killed by gangs. She photographed the woman with her remaining son as they passed through the center.

"The fact is that they are human persons, they are people, they need attention, they need care," Sister Norma, as she's popularly known, said in a July 1 interview with Catholic News Service.

In 2014, Sister Norma set out to provide some of that care, as she saw an influx of immigrants arriving in Texas' Rio Grande Valley, in the Brownsville Diocese. With local volunteers, she began a makeshift operation to help the migrants obtain clothes and food. Out of a property that belonged to the local Sacred Heart Church, they began clothing and feeding the newcomers.

Her mission now has a more permanent home on Beaumont Avenue in McAllen, where migrants, many seeking



Sister Norma Pimentel, executive director of Catholic Charities of the Rio Grande Valley, and Cardinal Blase J. Cupich of Chicago greet asylum seekers in 2017 at the Humanitarian Respite Center in McAllen, Texas, in the Brownsville Diocese. (CNS photo/courtesy Catholic Extension)

asylum, have access to a shower after a harrowing trip, a clean change of clothes, a quick medical look, if they need it, a warm meal and a snack for the road.

On the trip by a group of U.S. bishops in early July, Sister Norma said she wanted the prelates to talk with the fami-

lies, to see them and hear their stories so they could talk about them to others and speak on their behalf. Though there's a sense of antagonism toward immigrants around the country, she's eager to show-

See RESPITE, Page 22

From The Bishop's Desk

Catholic perspective on sports

By Bishop Michael Sis
Diocese of San Angelo

Here in West Texas, we know the value of hard work, but we also appreciate our sports. Friday night high school football is an integral part of our culture. When a local team in any sport makes it to the playoffs, the whole town rises up in support of their success.



Bishop Sis

When I talk with our young people, I am impressed to see so many involved in various sports. Whether as participants or spectators, people are brought together through sports. Sports have the ability to break down barriers of race, politics, and religion.

Pope Francis says that "Sports is a privileged area around which people meet without any distinction of race, sex, religion, or ideology, and where we can experience the joy of competing to reach a goal together, participating in a team, where success or defeat is shared and overcome" (Letter to Cardinal Kevin Farrell, June 1, 2018).

I have been involved in a variety of sports throughout my whole life, both as a participant and as a fan. For more than forty years, I have played racquetball about once a week, and it brings me great joy, regardless of whether I win or lose.

Our Catholic faith views sports in a very positive light. We see the human being as a whole, composed of body and spirit. We view sports and physical exercise as expressions of good stewardship of the body, which is a temple of the Holy Spirit (1 Cor. 6:19). We understand

how athletic activity offers a healthy complement to work, prayer, study, and family life. Sports have long been a part of a balanced education in Catholic schools and universities.

The New Testament uses sports metaphors to describe the Christian life. For example, Hebrews 12:1 says, "Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us."

Saint John Paul II was known as the "athlete pope." He participated in many sports, including alpine skiing, hiking, swimming, and soccer. He did much to promote a positive engagement between the Catholic faith and the world of sports. He said that the Church regards sport with esteem because she values "everything that contributes to the harmonious and complete development of the person, body and soul. She encourages, therefore, what aims at educating, developing and strengthening the human body, in order that it may offer a better service for the attainment of personal maturity" (John Paul II, Address to the Italian National Olympic Committee, December 20, 1984).

On June 1, 2018, the Vatican Dicastery for the Laity, Family, and Life published a document entitled *Giving the Best of Yourself: A document about the Christian perspective on sport and the human person*. This is the most complete Catholic publication about sports that I have ever found. The goal of the document is to help the reader understand the relationship between giving our very best in sports and living the Christian faith in every aspect of our lives. For anyone who would like to explore the connections between our faith and our sports, I recommend reading it.

Here I will share some key insights from this Vatican document, and then I will offer a few of my own reflections about some issues related to sports.

INSIGHTS FROM *GIVING THE BEST OF YOURSELF*

Virtues: *Giving the Best of Yourself* teaches that "the Church values sport in itself, as an arena of human activity where the virtues of temperance, humility, courage, patience can be fostered and encounters with beauty, goodness, truth and joy can be witnessed." It goes on to say, "The experience of sport is one that involves justice, sacrifice, joy, harmony, courage, equality, respect, and solidarity" (1.3).

At their best, sports foster good sportsmanship, courtesy, and fair play. There should be a healthy balance between the value of the individual and the common good of the team. Sports should build loyalty, friendship, and team spirit.

Competition: The document says that we should view our competitors with mutual esteem, rather than merely as opponents or rivals. "It is one's opponent who draws out the best in an athlete, and thus the experience can be very enjoyable and engaging. The word *competition* alludes to this experience, as the word comes from the two Latin roots 'com' — with — and 'petere' — to strive or to seek. The competitors are 'striving or seeking together' for excellence" (3.2).

Self-discipline: According to *Giving the Best of Yourself*, sports help a person to grow in maturity through sacrifice, hard work, and self-discipline. Through consistent and dedicated practice, one learns

See BISHOP, Page 21

La perspectiva Católica sobre el deporte

Por Obispo Michael Sis
Diócesis de San Ángelo

Aquí, en el oeste de Texas, conocemos el valor del trabajo duro, pero también apreciamos nuestros deportes. El fútbol americano de la escuela secundaria los viernes por la noche es una parte integral de nuestra cultura. Cuando un equipo local en cualquier deporte llega a las finales, toda la ciudad se levanta en apoyo para su éxito.



Obispo Sis

Cuando hablo con nuestros jóvenes, estoy impresionado de ver que muchos están envueltos en varios deportes. Ya sea como participantes o espectadores, la gente se une por medio del deporte. Los deportes tienen la capacidad de romper las barreras de raza, la política, y la religión.

El Papa Francisco dice que "el deporte es un ámbito privilegiado en torno al cual las personas se encuentran sin distinción de raza, sexo, religión o ideología y donde podemos experimentar la alegría de competir por alcanzar una meta juntos, formando parte de un equipo en el que el éxito o la derrota se comparte y se supera" (Carta al Cardenal Kevin Farrell, 1 de Junio, 2018).

Yo he estado envuelto en una variedad de deportes a lo largo de toda mi vida, tanto como participante y como un fan. Desde hace más de cuarenta años, he jugado ráquetbol aproximadamente una vez a la semana, y eso me da mucha alegría, sin importar si gano o pierdo.

Nuestra fe Católica ve a los deportes en una luz muy positiva. Vemos al ser humano como un todo,

compuesto de cuerpo y espíritu. Consideramos el deporte y el ejercicio físico como expresiones de la buena administración del cuerpo, que es un templo del Espíritu Santo (1 Cor. 6,19). Somos conscientes que la actividad atlética ofrece un complemento saludable para el trabajo, la oración, el estudio, y la vida familiar. Los deportes han sido por mucho tiempo una parte de una educación equilibrada en las escuelas y universidades Católicas.

El Nuevo Testamento usa metáforas deportivas para describir la vida cristiana. Por ejemplo, Hebreos 12,1 dice: "Puesto que estamos rodeados de una multitud tan grande de testigos, vamos y despojémonos también de todo peso y del pecado que nos asedia, y corramos con perseverancia la carrera que tenemos por delante."

San Juan Pablo II era conocido como el "papa atleta." Él participó en muchos deportes, como el esquí alpino, senderismo, natación, y fútbol. Él hizo mucho para promover una unión positiva entre la fe Católica y el mundo del deporte. Dijo que la Iglesia considera con estima al deporte porque valora "todo lo que contribuya al desarrollo armónico e integral de la persona, cuerpo y alma. Ella alienta, por tanto, lo que tiene como objetivo educar, desarrollar y fortalecer el cuerpo humano, con el fin de que pueda ofrecer un mejor servicio para el logro de la madurez personal" (Juan Pablo II, Discurso al Comité Olímpico Nacional Italiano de 20 de diciembre, 1984).

El 1 de junio, 2018, el Dicastery Vaticano para los Laicos, Familia, y Vida publicó un documento titulado *Dar lo mejor de uno mismo: Un documento acerca de la perspectiva cristiana sobre el deporte y la persona*

The Prayer Square

Prayer for Rain

Editor's Note: The following prayer is taken from the book *Catholic Household Blessings & Prayers*, published by the U.S. Conference of Catholic Bishops.

God our Creator,
maker of all things and protector of your people,
in your love look upon us in our time of need
and give us your help.

Open the heavens for us and send us the rain
we need for our lives and crops.
As our hearts long for you,
so we seek rain to refresh the earth;
as we long for life,
so let the earth produce its harvest in abundance.
May we rejoice in the good things of the earth
and raise our eyes to you, the source of all blessings.

Hear our cry for mercy and answer our prayer,
through Jesus Christ our Lord.
Amen.

humana. Esta es la publicación Católica más completa acerca de los deportes que jamás he encontrado. El objetivo del documento es de ayudar al lector a comprender la relación entre dar nuestro mejor esfuerzo en el deporte y vivir la fe Cristiana en todos los aspectos de nuestras vidas. Para cualquier persona que le gustaría explorar las conexiones entre nuestra fe y nuestros deportes, recomiendo leerlo.

Aquí voy a compartir algunas ideas clave de este documento del Vaticano, y luego voy a ofrecer algunas de mis propias reflexiones sobre algunas cuestiones relacionadas con los deportes.

Mira OBISPO, Página 21

Seminarian recounts experience at Honduran National Youth Day

By Upton Sewell
Diocese of San Angelo Seminarian

The Jornada Nacional de la Juventud (JNJ) began around 2 p.m. at the Paseo de los Ceibeños, a stretch of the beach within the city of La Ceiba. It was there that I joined the other 30,000 youth from all over Honduras as we prepared for the activities the next 16 hours would hold for us.

While everyone who was to participate made their way to the Paseo, musicians and presenters helped to energize the crowd despite the heat and humidity. After we had been gathered there for about two hours, we began our pilgrimage through the city to the stadium, where the rest of the celebration would take place. The journey itself took about an hour and a half and included five stops that highlighted the history of Honduras, but more specifically, the local history surrounding La Ceiba. The journey would end with 30,000 youth taking their respective places within the stadium according to the diocese they represented. By the time everyone was able to find their seats, it was already 7 p.m. The presenters kept everyone occupied and energetic as the seminarians, deacons, priests, and bishops prepared for Mass. At 8 p.m. the Mass began; what time it ended, I am not sure.

After the Mass, the musical groups and performances would continue into the morning. Although this event was sponsored by the Diocese of La Ceiba, every diocese brought their own skit to present to their peers. In most cases, the skits pertained to *Laudato Si* (a subject that is


very dear to Hondurans). During the night, I think around 1 a.m. or so, there was a stadium-wide Holy Hour. Using a two-piece monstrance (each piecing needing two servers to carry), adoration of the Blessed Sacrament was brought to five different ‘mini altars’ throughout the stadium. As most Holy Hours are done down here, it was not silent, there was not music; there was only someone leading the many in adoration. After the Holy Hour concluded, the skits and performances continued as the sun began to illuminate the sky. Finally, around 6 a.m., there was a closing prayer, bringing about the conclusion of the JNJ 2018. The 30,000 youths returned to their homes and resumed their lives.


Comparing this to events I’ve attended in the United States (Steubenville, ACTS, etc.), it was drastically different. There were no speakers to give motivational speeches, no formal organization or schedule for the night, at least not a shared one. From what I witnessed, this was simply a day in which 30,000 Catholic youth from the entire country of Honduras were able to meet in La Ceiba and share in a common faith. It was put on by all dioceses, for all dioceses, for the celebration of the unity and strength found within the Catholic youth of Honduras. It truly was a time where a country could unite under one universal faith despite the differences in region, language, or status.



The stadium in La Ceiba, Honduras, site of the Jornada Nacional de la Juventud (photo courtesy Upton Sewell)

CALENDARS

 Bishop's Calendar			
August 2018			
1–3	NEW MEXICO, Pilgrimage with diocesan seminarians	11	SAN ANGELO, Diocesan Pastoral Center, meeting with diocesan Cursillo leaders at 10:00 a.m.
3–5	ODESSA, St. Mary, vocations discernment retreat	12	SAN ANGELO, Christ the King Retreat Center, Mass with deacon retreat at 11:00 a.m.
5	ODESSA, clergy and youth kickball game at 6:00 p.m.	12	ABILENE, St. Vincent Pallotti, Mass of Installation of Fr. Emilio Sosa at 5:30 p.m.
8	SAN ANGELO, Christ the King Retreat Center, Region X Youth Ministers meeting	15	SAN ANGELO, ASU Newman Center, Mass of Solemnity of Assumption at 6:30 p.m.
10	SAN ANGELO, Diocesan Pastoral Center, Diocesan Liturgical Commission	16	SAN ANGELO, Christ the King Retreat Center, Early Ministry program at 1:00 p.m.
		18	ODESSA, St. Elizabeth Ann Seton, Hispanic Pastoral Musicians' Conference planning meeting at 10:00 a.m.
		18	BIG SPRING, Holy Trinity, Mass of meeting at 10:00 a.m.
		19	ST. LAWRENCE, St. Lawrence Church, Mass at 10:30 a.m.
		19	SAN ANGELO, School safety community prayer event at 7:00 p.m.
		23	MIDLAND, The Way Retreat Center, Guadalupe Radio Network Vino Veritas event at 7:00 p.m.
		24	ODESSA, St. Mary, Central Catholic School, Mass at 10:00 a.m.
		31–Sept. 3	Nuevo Casas Grandes, Mexico, Tex-Mex Border Bishops meeting
		September 2018	
		Aug. 31–Sept. 3	Nuevo Casas Grandes, Mexico, Tex-Mex Border Bishops Meeting
		5	CRANE, Good Shepherd, Confirmation Mass at 7:00 p.m.
		6	SAN ANGELO, Diocesan Pastoral Center, Priestly Life and Formation Committee meeting at 11:00 a.m.
		8	ODESSA, St. Mary Central Catholic School, Diocesan Schools Commission meeting at 9:00 a.m.
		8	ODESSA, St. Mary, West Texas Catholic Men's Conference Mass at 2:00 p.m.
		20-23	GRAPEVINE, National Quinto Encuentro
		27	WALL, St. Ambrose, Knights of Columbus Dinner at 7:00 p.m.
		29	SAN ANGELO, McNease Convention Center, Mass at the San Angelo Women's Conference at 10:00 a.m.
		29	SWEETWATER, Holy Spirit, Confirmation Mass at 5:00 p.m.
		30	AUSTIN, Texas Conference of Catholic Bishops meeting at 2:00 p.m.

 Christ the King Retreat Center	
August 2018	
2-5	Men's Walk to Emmaus
6	Heart of Mercy Prayer Group
7-10	Region 10 Youth Ministry
10-12	DOSA Deacons' Annual Retreat #1
13	Heart of Mercy Prayer Group
15	CKRC Offices closed in Observance of the Feast of the Assumption
16	Bishop Sis Early Ministry Meeting
17-18	Spiritual Directors' Formation
17-19	Engaged Encounter
19	Natural Family Planning
20	Heart of Mercy Prayer Group
23	Staff Mass & Lunch
27	Heart of Mercy Prayer Group
27	Deacon Quarterly
September 2018	
3	CKRC Offices Closed in Observance of Labor Day
3	Heart of Mercy Prayer Group
7-9	Deacon Formation
10	Heart of Mercy Prayer Group
13-16	Lubbock Deacon's Annual Retreat 1
17	Heart of Mercy Prayer Group
20-23	San Angelo Men's Acts
24	Heart of Mercy
27	Staff Mass & Lunch
28-30	Engaged Encounter
30	Natural Family Planning

Necrology of Priests and Deacons	
<i>Please pray for our departed clergy</i>	
August	September
7	Rev. Andrew DeMuth (1969)
10	Rev. Michael Barbarossa, OFM (1981)
12	Rev. Ted McNulty (2006)
14	Rev. Bernard Binversie (1992)
15	Rev. Sam Homsey, CPPS (2004)
19	Rev. Msgr. Arnold A. Boeding (1989)
21	Deacon William Callan (1988)
21	Deacon Encinencio Samaniego (2008)
22	Rev. Charles Larue (2005)
23	Rev. Raymond Gallagher (2010)
23	Deacon Eufracio Hernandez (1998)
23	Rev. Charles A. Knapp (1978)
28	Deacon Mario Calderón (1998)
29	Rev. Msgr. Francis X. Frey (2014)
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)
30	Deacon Reinaldo (Ray) Ramirez (2017)

Newest member of diocesan evangelization team has followed her faith through various vocations

By Brian Bodiford
West Texas Angelus

SAN ANGELO — A five-year-old girl, while out for a walk, noticed something out of the ordinary about another person on the street and asked her mother, “Why is that lady dressed so funny?” Her mother explained to her that was just how nuns dress.

“Well, that’s what I’m going to be when I grow up,” the girl replied.

Though it would take some time for this vocation to fully blossom, Sister Joyce Detzel still describes this as God planting a seed that would eventually lead to her current vocation to religious life.

It was not her first vocation, though. Detzel has lived a full and varied life.

“Our experiences evolve and change in each of our lives,” she said. “Life sometimes takes unexpected twists and turns that we don’t anticipate along the way.”

One of the first twists on the way to her current vocation came over ten years later, when this once-five-year-old Protestant girl entered college. While the denomination in which she was raised offered many opportunities for women to participate in ministry, she had since realized that being a Catholic sister was not among them. She joined a Catholic parish near the perhaps aptly named Defiance College where she went to school. She undertook religious instruction and was received into the Catholic Church.

While it was not until college that she finally converted, the draw to Catholicism began in high school. This early exploration led Detzel to

acknowledge something not previously apparent to her: there was a strong anti-Catholic bias among many of the Protestant populace of her rural Ohio hometown. Even her own family was not immune to this divide; her conversion led to her family disowning her, a rift that would take years to heal, but one that was not a surprise by the time it happened. “I knew it by the time I made that choice,” she said. “For a good four years I’d wanted to go to Mass, and I’d get grounded.”

“My big acts of rebellion,” she joked. “I’d sneak off to go to church.”

While there may be a comforting sense among many that religion is just about peace and happiness, Detzel points out that “there’s another side to our faith that has a rub to it and has a price that we pay for discipleship and for following. I discovered in the midst of that conversion time that some things are important enough that we have to be able to stand up and be counted, and to knowingly accept the consequences of our actions.”

Detzel cites the deep traditions and rituals of the Catholic Church as part of what drew her to the faith. “The beauty and majesty that I saw inherent in worship helped me hold firm in my decision,” she said, adding that there was a depth of spirituality in Catholicism she had not found in her Protestant denomination. Catholicism “built upon and expanded” her understanding and growth in faith.

While this conversion of faith led to a split from her family, it was another new development in Detzel’s life that would reunite her with her

parents: the impending birth of her son. “When I was pregnant with my son, that’s when there was increased motivation to work beyond the previous pains and hurts that had separated us,” she said. At this point in her life, with her family on the mend, Detzel entered fully into her vocation as wife and mother.

While this may not seem like the most direct path to committing oneself to religious vows, it is not all that uncommon. A 2009 survey by the Center for Applied Research in the Apostolate and the National Religious Vocation Conference found that 10 percent of women religious reported having been previously married. Seven percent had children. There is a long tradition of religious sisters who are also mothers in the Catholic faith, including such notables as St. Elizabeth Ann Seton, the first American-born saint.

During this time, Detzel earned a bachelor’s degree in religious studies and a master’s degree in theology. She utilized these degrees, as she does today, through work in church-related ministries. When her son, Michael, was five years old and entering Kindergarten, Detzel herself went back to school. After taking the LSAT after only three weeks of study, she was accepted to law school. She was able to walk with her son every morning, dropping him off on the way to her own school.

She was drawn to a legal education out of a desire to help people. She worked to help found Grace House, a family-centered treatment center for sexual abuse survivors, the only agency of its kind in the Ohio-

See DETZEL, Page 22

Midland woman accepted as novice

By Franciscan Sister Theresa Feldkamp

Hilda Medina was accepted into the Novitiate of the Franciscan Sisters of Christian Charity, Manitowoc, Wisconsin, during the Rite of Initiation into Religious Life on Sunday, July 16.

During the afternoon ceremony Sister Natalie Binversie, Community Director of the Franciscan Sisters, conferred upon Hilda Medina the religious name Sister Concepción.

Sister Concepción is the daughter of Hilda and Juan Bolaños. She is from Midland, Texas and was a member of Our Lady of Guadalupe Parish. Hilda is pursuing a Bachelor’s Degree in Nursing at Silver Lake College of the Holy Family in Manitowoc.



Sister Concepción Medina (photo courtesy Franciscan Sisters of Christian Charity)

Jubilee celebration marks 50 years of Charismatic Renewal

West Texas Angelus

SAN ANGELO — The parish hall at Holy Angels Catholic Church was filled on July 21, 2018, with a crowd of people standing and singing praise and worship music accompanied by a live band. The joyous occasion was the result of events that began 50 years ago in what was then a very young Diocese of San Angelo as the Catholic Charismatic Renewal made its way to West Texas.

The jubilee marking the 50th anniversary of the Catholic Charismatic Renewal in the Diocese of San Angelo was organized by faithful in the area and featured a full day of reflection and celebration. Three diocesan priests — Msgr. Larry Droll, Msgr. Bernard Gully, and Msgr. Bob Bush — who were active in the Charismatic Renewal in the diocese five decades ago were in attendance as featured speakers for the event. They were joined by over 150 Catholics from parishes around the diocese.

The Catholic Charismatic Renewal began in 1967 when a group of college students were studying Pentecostalism and experiences with the Holy Spirit. The movement is tied into biblical concepts associated with Pentecost Sunday, when Jesus fulfilled a promise to his disciples, flooding them with the Holy Spirit and allow-

ing them to proclaim their savior’s message. Pentecost Sunday is effectively seen as the birth of the Catholic Church. Modern Charismatic Renewal movements speak of similar baptisms in the Holy Spirit, and attending gifts or charisms, that enable the faithful to live and share the message of the Gospel.

Though the initial Renewal within the Catholic Church began half a century ago, event organizer Sandy Seidel noted that the results can still be seen today. “The effects of the renewal come from the Holy Spirit becoming active and alive in the people,” she said. These effects, she noted, are evident in many ministries throughout the diocese and the world.

Though this particular jubilee event may have concluded, Seidel noted that the renewal is ongoing. “We



Attendees at the Charismatic Jubilee, July 21, at Holy Angels Church in San Angelo. (Angelus photo)

will continue to pray for the outpouring of the Holy Spirit in our diocese and listen, watch and see how God wants to renew the face of the earth.”

2018 National Diaconate Congress

Christ the servant: Yesterday, today, and forever

By Deacon Freddy Medina

What an appropriate title for a gathering of deacons. After eight years of planning and preparations, the National Association of Diaconate Directors convened the 2018 National Diaconate Congress with over 2,700 participants for five days in New Orleans, Louisiana.

It was a great success!

Among the 2,700 participants was our Bishop Michael Sis and twenty-four couples who attended from our diocese.

The procession for the opening Mass included 31 deacons, seven priests, five bishops, two archbishops, and a cardinal!

The congress was held to celebrate the 50th anniversary of the restoration of the Office of the Permanent Diaconate in the United States.

Every morning started with daily Mass with morning prayer in a beautiful liturgy, and the sound of 2,700 people in a single

space singing hymns and alternating sides reciting the verses of the psalms was not only powerful, but very moving, and inspiring.

The congress was blessed with inspiring messages from Cardinal Daniel DiNardo, Cardinal Joseph Tobin and several bishops and archbishops from across our nation. The workshop speakers provided information on timely subjects all related to the theme. The deacons and all the other participants received much information that will be valuable for their ministries.

We were blessed to have Bishop Sis with us for three days of the five congress days and to join us for lunch.

The following deacons and their wives with up to 15 years of ordained service and barely a month of ordained service enjoyed the congress:

Deacon Johnny and Connie Arguello — June 26, 2004 — 14 yrs. Ordained
Deacon Victor and Sylvia Belman —

June 26, 2004 — 14 yrs. Ordained
Deacon Fred and Martha Camarillo — June 5, 2010 — 8 yrs. Ordained
Deacon Tom and Patricia Collier — June 23, 2018 — 1 month Ordained
Deacon Andy and Judith Davis — June 23, 2018 — 1 month Ordained
Deacon Jose and Leticia Gallegos — June 23, 2018 — 1 month Ordained
Deacon Edward and Maria Gonzalez — June 23, 2018 — 1 month Ordained
Deacon Mike and Patricia Kahlig — December 7, 2002 — 15 yrs. Ordained
Deacon Victor and Mary Lopez — June 26, 2004 — 14 yrs. Ordained
Deacon Jesse and JoAnn Martinez — June 23, 2018 — 1 month Ordained
Deacon Freddy and Maria Medina — June 5, 2010 — 8 yrs. Ordained
Deacon Orlando and Rosa Mendoza — June 23, 2018 — 1 month Ordained
Deacon Jesus and Christina Napoles — June 5, 2010 — 8 yrs. Ordained

Deacon Jesse and Celia Ortiz — June 26, 2004 — 14 yrs. Ordained
Deacon Alan and Marylee Pelzel — June 23, 2018 — 1 month Ordained
Deacon Salvador and Guadalupe Primera — June 26, 2004 — 14 yrs. Ordained
Deacon John and Yvonne Rangel — June 23, 2018 — 1 month Ordained
Deacon Floyd and Martha Schwartz — June 23, 2018 — 1 month Ordained
Deacon Felix and Margie Segura — June 26, 2004 — 14 yrs. Ordained
Deacon Dan and Phyllis Shannahan — June 5, 2010 — 8 yrs. Ordained
Deacon Ricardo and Graciela Torres — June 5, 2010 — 8 yrs. Ordained
Deacon Clemente and Abby Villa — June 26, 2004 — 14 yrs. Ordained
Deacon Ignacio and Olga Villa — June 26, 2004 — 14 yrs. Ordained
Deacon David and Brenda Workman — June 5, 2010 — 8 yrs. Ordained



Participants from the Diocese of San Angelo at the 2018 National Diaconate Congress in New Orleans. (courtesy photos)

Cristo siervo: Ayer, hoy, y para siempre

Por Diácono Freddy Medina

Qué título apropiado para una reunión de diáconos. Después de ocho años de planificación y preparación, la Asociación Nacional de directores de diaconado convocó al 2018 Congreso Nacional de diaconado con mas de 2.700 participantes durante cinco días en Nueva Orleans, Louisiana.

¡Fue un gran éxito!

Entre los 2.700 participantes estaba nuestro Obispo Michael sis y veinticuatro parejas que asistieron a nuestra diócesis.

La procesión para la Misa de apertura incluyó a 31 diáconos, 7 sacerdotes, 5 obispos, 2 arzobispos, y un cardenal!

El Congreso se celebró para celebrar el quincuagésimo aniversario de la restauración de la oficina del diaconado permanente en los Estados Unidos.

Cada mañana comenzaba con la Misa diaria con la oración matutina en una hermosa liturgia, y el sonido de 2.700 personas

en un solo espacio cantando himnos y alternando lados recitando los versos de los Salmos no sólo era poderoso, sino muy emotivo e inspirador.

El Congreso fue bendecido con mensajes inspiradores del cardenal Daniel DiNardo, el cardenal Joseph Tobin y varios obispos y arzobispos de toda nuestra nación. Los presentadores de los talleres proporcionaron información sobre temas relacionados con el tema. Los diáconos y todos los demás participantes recibieron mucha información que será valiosa para sus ministerios.

Tuvimos la bendición de tener al Obispo Sis con nosotros durante tres días de los cinco días del Congreso y a unirse a nosotros para el almuerzo.

Los siguientes diáconos y sus esposas con hasta 15 años de servicio ordenado o apenas un mes de servicio ordenado disfrutaron del Congreso:

Diácono Johnny y Connie Arguello — 26 de junio, 2004 — 14 años ordenado

Diácono Víctor y Sylvia Belman — 26 de junio de 2004 — 14 años ordenados
Diácono Fred y Martha Camarillo — 5 de junio, 2010 — 8 años ordenados
Diácono Tom y Patricia Collier — 23 de junio, 2018 — 1 mes ordenado
Diácono Andy y Judith Davis — 23 de junio, 2018 — 1 mes ordenado
Diácono José y Leticia Gallegos — 23 de junio, 2018 — 1 mes ordenado
Diácono Edward y Maria Gonzalez — 23 de junio, 2018 — 1 mes ordenado
Diácono Mike y Patricia Kahlig — 7 de diciembre, 2002 — 15 años ordenado
Diácono Victor y Mary Lopez — 26 de junio, 2004 — 14 años ordenado
Diácono Jesse y JoAnn Martinez — 23 de junio, 2018 — 1 mes ordenado
Diácono Freddy y Maria Medina — 5 de junio, 2010 — 8 años ordenado
Diácono Orlando y Rosa Mendoza — 23 de junio, 2018 — 1 mes ordenado
Diácono Jesús y Christina Nápoles — 5

de junio, 2010 — 8 años ordenado
Diácono Jesse y Celia Ortiz — 26 de junio, 2004 — 14 años ordenado
Diácono Alan y Marylee Pelzel — 23 de junio, 2018 — 1 mes ordenado
Diácono Salvador y Lupe Primera — 26 de junio, 2004 — 14 años ordenado
Diácono Juan y Bonnie Rangel — 23 de junio, 2018 — 1 mes ordenado
Diácono Floyd y Martha Schwartz — 23 de junio, 2018 — 1 mes ordenado
Diácono Felix y Margie Segura — 26 de junio, 2004 — 14 años ordenado
Diácono Dan y Phyllis Shannahan — 5 de junio, 2010 — 8 años ordenado
Diácono Ricardo y Graciela Torres — 5 de junio, 2010 — 8 años ordenado
Diácono Clemente y Abby Villa — 26 de junio, 2004 — 14 años ordenado
Diácono Ignacio y Olga Villa — 26 de junio, 2004 — 14 años ordenado
Diácono David y Brenda Workman — 5 de junio, 2010 — 8 años ordenado



United Life for March participants on the steps of the Tom Green County Courthouse, June 30. (Angelus photo)

United March for Life: A first step in the plans ahead

By Father Tom Barley
Organizer, United March for Life

On Saturday, June 30, 2018, at the Historic Beginnings of San Angelo park where the Lady in Blue statues were recently dedicated, 330 Catholics and non-Catholics joined together to march to show opposition to Planned Parenthood returning to San Angelo. We marched under a banner of the United March for Life. In unison with those who marched were 60 youth on a Teen ACTS Retreat and their adult team at Christ the King Retreat Center, nuns at the Carmelite Monastery, and hermits at the Carmelite Hermitage who were praying with us. The known total number of people in this expanded event was 400. We also heard of many other individuals and families

who were not able to attend the march but joined us in prayer.

Bishop Michael J. Sis led the march which included seven priests and at least seven deacons and many members of the Knights of Columbus, Catholic Daughters, Cursillo, ACTS, and prayer groups. Parishioners from all of the San Angelo parishes and most of the neighboring communities came as well as some from the Abilene and Midland-Odessa deaneries.

During the march we prayed the rosary and sang. The Cathedral of the Sacred Heart provided water and restrooms at the mid-way point. After arriving at the Tom Green County Courthouse, three brief presentations were given by Bishop Sis, Father Tom Barley, and Father Hubert Wade. God

had blessed us with overcast skies for most of the march. We decided not to tempt him any further, so, soon after the sun broke through the clouds and reminded us how hot it can get, quickly we disbanded.

Well, this march is over, but our work is really just beginning. I am reminded of a 1962 movie *Satan Never Sleeps*. While the content is not really relevant, the concept certainly is. We cannot afford to sit back and think Planned Parenthood is afraid of us. What we need to do as individuals, families, parishes, and as a diocese is to provide for pregnant women and children of families in need, not in objection to PP, but out of a true sense of who we are as Christians. They need diapers, prenatal care, nutritional meals, safety, and other assistance. If you have

questions, contact the nearest center providing pregnancy help. Think of it this way — each pregnant woman is Mary and every child is a relative of Jesus.

A few days after the march was over, I received a call from a pastor of a large non-Catholic church. He asked me: “Why weren’t we invited?” I apologized. The march is called the United March for Life because we did invite non-Catholic congregations. However, in the rush (the team was gathered and the march was organized and held in 30 days) we missed some churches. We are organizing to address other issues and we will include any church wishing to join us in the planning stages and in pro-life events. If you know of anyone interested, please talk with them and have them call Father Tom Barley at 325-651-7500.



Members of the Catholic Pro-Life Committee of the Abilene Deanery, West Texans for Life and other local pro-life supporters were joined by the Crossroads Pro-Life Walks Across America Southern Walk Walkers for a pro-life rosary rally in downtown Abilene on Saturday, June 23, 2018, in front of the Federal Building. The Crossroads Pro-Life Walkers stopped in Abilene for the weekend to visit with parishioners at the area Catholic churches about their Pro-Life “mission” to Walk Across America this summer witnessing for life. (courtesy photo)



Deacon Clemente Villa, Msgr. Timothy Schwertner, Felipe Morales, and Mayor Jerry Morales of Midland recently reunited to remember a shared Men's ACTS Retreat in October 2010. (courtesy photo)

Speaking of Saints

Saint saw Order emerge from chaos of French Revolution

By Mary Lou Gibson

The French Revolution (1787-1799) had far-reaching social and political consequences for all the citizens of France and her colonies. For Elisabeth Bichier, the young daughter of Antony Bichier, the lord of the manor of Ages and a public official, the aftermath of the Revolution became very personal and threatened her family's well-being.



Gibson

Elisabeth had finished her education at the convent at Poitiers and was back at the family's chateau when her father died in 1792. Her brother had previously fled France during the chaos of the Revolution. Tom Cowan writes in *The Way of the Saints* that the National Assembly moved to confiscate the family estate under its edict that ex-patriots, like her brother, could not inherit or own property.

Elisabeth decided to fight the government for the right to her inheritance and asked her uncle, the Abbé de Moussac, to teach her about French law. Editor Michael Walsh writes in *Butler's Lives of the Saints* that this was the beginning of a long law case that was eventually decided in her favor.

In 1796, Elisabeth and her mother moved to a small rural village of Poitou. The local parish was in a bad way. There was no priest available. Many of them had dropped out of sight after refusing to take an oath of loyalty to a government hostile to the Church. Elisabeth began to gather the local families for prayer and Scripture readings because the government had practically destroyed religious life for rural families.

Sarah Gallick writes in *The Big Book of Women Saints* that Elisabeth learned of a priest, Father Andrew Fournet, who had reopened his church in a barn 25 miles away. She went to meet him and they became good friends. Father Fournet saw a need for a community of nuns to care for the sick and to teach the girls. He believed that Elisabeth was the perfect person to start a new religious congregation.

Elisabeth was not prepared to take on such a task and told Father Fournet that she had no previous religious experience. Walsh writes that he sent her to do a year's novitiate with the Carmelite nuns in Poitiers.

After about six months, she felt she was ready. Together with a small group of women, they moved into the Chateau de Molante in 1806 and began to teach children and give care and shelter to the aged and sick. With Father Fournet, they co-founded the Daughters of the Holy Cross, Sisters of St. Andrew. There were 25 members by 1811 and the bishop approved their Rule in 1816. Richard McBrien writes in *Lives of the Saints* that Elisabeth's community was part of the extraordinary expansion of French religious orders in the 19th century dedicated to social service. The Sisters provided refuge for young women at risk and instructed poor girls.

Gallick noted that Elisabeth used her legal training and management skills to build more than 60 convents and schools by 1830. The ancient priory at La Puye became the mother house. The work and constant travel was detrimental to her health and she began to slow down in 1836. She died in 1838. Today, the Daughters work in France, the Ivory Coast, South America, and Canada. Elisabeth Bichier was canonized in 1947 by Pope Pius XII. Her feast day is kept by the Daughters on August 26.

Mary Lou Gibson writes about the saints for the West Texas Angelus from her home in Austin.

Father Knick and Sandie Knickerbocker

Patriotism

By Father Knick and Sandie Knickerbocker

"I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands...." "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrim's pride! From every mountain side, let freedom ring!"



Fr. Knick and Sandie Knickerbocker

These words and images can bring tears to our eyes, a lump in our throat, and stir the patriotic fervor we felt in our Fourth of July celebrations — parades, favorite foods, time with family and friends, and fireworks celebrating America's Declaration of Independence from Great Britain in 1776. Inherent in

that celebration each year is the remembrance of the ensuing revolution to win the rights and freedoms that come with being independent, the lost lives, the hard work of the Founding Fathers as they forged a new nation through the Declaration, the Constitution, and the Bill of Rights. We remember that the source of our liberties and basic human rights is God, as our Declaration of Independence reads: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness." We also remember all who have labored up to and in our time to preserve these rights and freedoms at great personal costs.

What is patriotism? Is allegiance to one's country compatible with being a Christian? Does patriotism have a place in our multicultural society that includes many immigrants, migrants, and refugees? What are the duties and implications of patriotism?

On the *Catholic Culture* website, Jesuit Father

Stephen J. Brown uses the common definition of patriotism as love of one's country and uses two words to describe the essence of patriotism: the Latin *patria*, translated "native country" or "homeland," and the German *Vaterland*, translated "fatherland." He says that a sense of attachment to and devotion to one's country is historical and universal — written about and extolled by the Jewish people, the Greeks and Romans, and peoples throughout the world since.

"Country" is not synonymous with nation, state, or society. A state is an entity under the control of some authority or government. A nation is only a collection of people to a foreigner and is a *patria* or fatherland only to those who live there and are loyal to it. Through war and politics, a nation may be a combination of countries or parts of countries. A society is a group of people in an ordered community. So what is distinctive about the concept of country? "It is the entire heritage transmitted to us by our countrymen who have gone before us" (Brown).

Patriotism is not in conflict with each person's ethnic/national roots, nor is patriotism just an emotional feeling or attachment. Patriotism is loyalty to one's country. One's country is the land itself, the people who inhabit it, and the traditions associated with it. One's native land — *patria*/fatherland — is an extension of one's family and home. St. Thomas Aquinas in his *Summa Theologica* wrote of the virtue of *pietas* — dutifulness. He tells us that because our parents and our country have given us birth and nourishment, we are indebted to our parents and country after God — *pietas*/dutifulness. Fr. Brown points out that "unlike nationalism, patriotism comes within the sphere of virtue, duty, and moral obligation." In 1890, Pope Leo XIII in his Encyclical *On Christians as Citizens* wrote that patriotism is a moral obligation based on natural law which "bids us give the best of our affection

See **KNICKERBOCKERS**, Page 23



Father Albert Ezeanya received a warm welcome from parishioners in Eden, Eola, and Millersview (above) and the members of the San Angelo Heart of Mercy Prayer Group (right). Father Albert returned to his parishes on June 29 after being the latest to take part in a Spanish language studies program in Costa Rica. The Diocese of San Angelo periodically sends priests to the immersive language studies program in order to ensure the clergy of the diocese are able to better serve the bilingual needs of Catholics in West Texas.

(courtesy photos)



Welcome Home Father Albert!

Diocese hosts workshop for parish staff



Diocesan and parish staff mingle during a break at the Parish Staff Development Day. (Angelus photo)

West Texas Angelus

On July 25, 2018, staff from the parishes of the Diocese of San Angelo were at Christ the King Retreat Center in San Angelo for the 4th annual Parish Staff Development Day. The purpose of the event is to allow the staff from the parishes of the diocese to meet one another and the staff of the bishop's office, as well as to receive information about diocesan policies and procedures.

The day began with a prayer and welcome from Bishop Michael Sis. Presentations from diocesan staff followed featuring information on a variety of topics: Safe Environment procedures for the protection of youth; parish accounting; the marriage tribunal; practices regarding paying priests for services when covering the regular priest; building security; diocesan communications; and human resources. The day ended with Bishop Sis presiding over a Mass for attendees.

There were 74 staff in attendance representing 29

parishes from around the diocese. The day's presentations were also made available as a webinar for any parish staff who were unable to travel to San Angelo.

Mike Wyse, Chancellor of the Diocese of San Angelo and organizer of the event, explained the origins of this annual day of presentations. "At a Pastoral Center staff meeting in early 2015," he said, "the idea was raised that it would be good if we could get together with the parish secretaries and bookkeepers to address their most frequently asked questions."

The initial event was deemed a success, and Bishop Sis decided to make the Parish Staff Development Day an annual occurrence. The feedback received from attendees indicates that the fourth incarnation of the event was likewise a success. "Evaluations turned in by the participants indicated that the event was very helpful and interesting, and enabled [parish staff] to better address the day-to-day problems they encounter in their parish offices," said Wyse.

Stay Connected with the Diocese of San Angelo

DOSA Mail

The official Flocknote of the Diocese of San Angelo. Receive texts or emails with important news, updates, and messages from the diocese.

Two ways to join:

1) Text DOSA to 84567

OR

2) Visit <https://app.flocknote.com/dosamail>

Social Media

Diocese of San Angelo on Facebook:
<https://www.facebook.com/DioceseofSanAngelo>

Bishop Michael Sis on Twitter:
[@SABishopMike](https://twitter.com/SABishopMike)

On the Web

www.sanangelodiocese.org

PARISH FESTIVALS

St. Peter Mission, Mertzon
Sunday, Sept. 9

St. Peter Mission in Merton will hold their Fall Festival on Sept. 9 at the Mertzon Community Center. The festival will include a brisket meal.

Good Shepherd Parish, Crane
Saturday, Sept. 15

Good Shepherd Parish in Crane will hold their Fall Festival on Sept. 15 at the Crane County Exhibition Building.

St. Joseph Parish, Stanton
Saturday, Sept. 15
Sunday, Sept. 16

St. Joseph in Stanton will have our festival Sept. 15 and 16. It will take place at the community center located at 301 St Theresa St, Stanton, TX 79782.

September 15 — 2:00 p.m. - 10:00 p.m.; bingo time will be 6:00 p.m. to 10:00 p.m.
September 16 — 11:00 a.m. - 11:00 p.m.; bingo time will be 5:00 p.m. to 9:00 p.m.
We will also have a raffle.

St. Mary, Star of the Sea Parish, Ballinger
Sunday, Sept. 16

"God Bless Texas" Parish Festival will be Sept. 16. Festival hours are 11:00 a.m. to 3:00 p.m. Live auction begins at 12:30 p.m. Meal is brisket, sausage, potatoes, beans and coleslaw. Dine-in and drive-thru plates are \$10.00/Plate. Raffle prizes are: 1st Prize - \$1000.00 Visa card; 2nd Prize - \$750.00 Visa card; 3rd Prize - \$500.00 Visa card. Tickets are \$5.00 apiece. 3K run, childrens' games, and bingo are available.

St. Therese Parish, Carlsbad
Sunday, Sept. 16

Knights of Columbus Hall
3636 N. Bryant, San Angelo
St. Therese Catholic Church of Carlsbad will hold its annual festival on Sunday, Sept. 16, at the Knights of Columbus Hall, 3636 N. Bryant, in San Angelo. A meal featuring barbecued brisket, German sausage, homemade potato salad, pinto beans, coleslaw, dessert, and tea/coffee will be served from 11:00 a.m. – 2:00 p.m. Adult Plates: \$10; Children Plates (Age 10 and Under): \$6. Drive-Thru To-Go plates will also be available for \$10.

A live auction featuring donations from various merchants and parish-ioners 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.

THE PUBLIC IS INVITED TO ATTEND.

St. Ann Parish, Midland
Saturday, Sept. 29

Sacred Heart Parish, Coleman
Sunday, Sept. 30

Sacred Heart Catholic Church in Coleman, Texas, is having their annu-al Parish Fall Festival on Sunday, Sept. 30, 2018.

Activities will begin at 11 a.m. with a delicious authentic Mexican din-ner. There will be a country store, silent auction, raffle (with exciting prizes!), and outdoor and indoor games & activities for young and old, which include: Bingo, train-ride for the children, cake walk, horseshoe tournament, and much, much more.

Please join us for a great time for good food, great buys, and lots of fun and fellowship.

For more information, please contact Festival Chairperson: Margie Mitchell at (325) 660-5512.

Immaculate Conception Mission,
Knickerbocker
Sunday, Sept. 30

Come join us for our ANNUAL FESTIVAL and a day of fun in the coun-try.

We'll be serving a mesquite-cooked brisket and sausage plate with all the trimmings from 11 a.m. – 2 p.m.

Adult plates are \$10 and children under 12, \$8.

A LIVE AUCTION begins at 1 p.m., with music by the Old Hat Band after that.

We look forward to seeing you!

St. Francis of Assisi Parish, Abilene
Friday, Oct. 5
Saturday, Oct. 6

The annual St. Francis Catholic Church, Abilene Jamaica/ Festival will be on the church grounds on Oct. 5 and 6, 2018. Come join us to share in this festival. We will have all sorts of food vendors to help with your appetite — tacos, tamales, brisket sandwiches, hamburgers, corn on the cob, turkey legs and many more. Water and soft drinks will be available as well. Come try the famous St. Francis funnel cakes which are always in demand, other desserts and sweets are here for you to enjoy.

Activities for kids include crafts, face painting, cake walk, and any more games. The petting zoo this year will be provided by May Farm, kids can enjoy petting the pets or ridding the horses.

We will have live music both days under our beautiful pavilion. Cande Flores will be the attraction on Friday night while David Mares will be per-forming on Saturday night. Other musical groups will also be performing during the two-day event.

Our main raffle prize this year is a 2018 Ford Edge SUV; other prizes will be a 15" Dell laptop, 58" Samsung HDTV, 4 Burner stainless steel grill, Apple iPad and a 200 gift card.

Raffle tickets this year are \$50.00 and one ticket has a chance to win all prizes! Tickets may be purchased from council and finance members, some parishioners, and church office or at the festival ground. Limited tick-ets are available, so get your own now.

St. Patrick Parish, Brady
Sunday, Oct. 7

Ed Davenport Civic Center, Brady, TX
Turkey and dressing meal with all the trimmings - \$10.00 a plate.
Childs plate and To Go plates available as well.

Buy a ticket to win a 2018 Chevrolet 1500 2wd Silverado Crew Cab Truck Texas Edition. MSRP \$42,520. Winner responsible for 25% Federal Income Tax on truck.

\$100.00 a ticket with only 600 tickets being sold.
2 Early Bird Drawings September 23, 2018, for a chance to win \$500.00 just for buying your truck ticket early. Need not be present to win.

St. Lawrence Parish, St. Lawrence
Sunday, Oct. 7

The 62nd Annual St. Lawrence Fall Festival will be held on Sunday, Oct. 7, 2018.

Join us for a barbecue brisket/German sausage lunch beginning at 11:00 a.m. More details coming soon!

Our Lady of Lourdes Parish, Andrews
Saturday, Oct. 13

Sacred Heart Parish, Abilene
Saturday, Oct. 13
Sunday, Oct. 14

Holy Redeemer Parish, Odessa
Sunday, Oct. 14

St. Boniface Parish, Olfen
Sunday, Oct. 14

St. Boniface Catholic Church Fall Festival in Olfen, Texas, will be Sunday, Oct. 14, 2018. A lunch meal of homemade turkey/dressing, sausage will be served. Other activities: games, concessions, live auction, candy drop, "fancy stand" with homemade items for sale, quilt raffle, sausage by the pound for sale, dine-in, take-out and drive through plates to go and sausage sandwiches served during the auction. Handicap parking and shuttle bus available. For more information call: 325-365-6875 or 325-442-2893.

St. Ann Parish, Colorado City
Saturday, Oct. 20

Mitchell County Railroad Building
10 a.m.–10 p.m.
Live Music
Bingo
Food Booths
Game Booths
Silent Auction
Raffle [Top Prize \$1,000 Visa Gift Card]

St. Ann Parish, Sonora
Sunday, Oct. 21

On Sunday Oct. 21, from 11:00 a.m. until 6:00 p.m., St. Ann Catholic Church in Sonora will have its Fall Festival. The Sutton Co. Civic Center, 1700 N. Crockett Ave., is the site of this year's festival. An enchilada/gordita dinner will be served, and there will be a variety of food and drink booths. Activities including games, a raffle, entertainment and more will be avail-able. For more information, please call the church secretary at 325 387-2278.

St. Ambrose Parish, Wall
Sunday, Oct. 21

79th St. Ambrose Fall Festival
Turkey, dressing, and sausage dinner served 11:00 a.m. – 2:00 p.m.
Adults - \$10; Children - \$5; Plates to go - \$10
Sausage - \$5/lb
Entertainment: 12:15 p.m. – 12:45 p.m.
Children's games: 10:30 a.m. – 4:00 p.m.
Bingo: 12:00 p.m. – 4:00 p.m.
Live Auction: 1:15 p.m.
A shuttle bus will be available from the Wall School parking lot from 8:00 a.m. – 3:00 p.m.

St. Joseph Parish, Rowena
Sunday, Nov. 11

DIOCESAN BRIEFS

Encuentro de Novios

El Encuentro de Novios en español se ofrece tres veces al año en la parroquia St. Elizabeth Ann Seton en Odessa.

Este es un programa básico de preparación para el matrimonio, conducido todo en español, preparando a parejas para el matrimonio sacramental Católico.

También le dan la bienvenida a las parejas que se están preparando para la convalidación de su matrimonio.

Por favor, hable con su párroco o diácono para comenzar el proceso de registro.

Actualmente hay suficiente campo para parejas comprometidas para asistir el siguiente fin de semana, que será el 14-16 de septiembre, 2018.

Para más información, por favor de ponerse en contacto con los líderes o vis-ite el sitio de web que se encuentra debajo.

Los coordinadores son Ricardo y Lidia Ruvalcaba.

El Padre Joe Uecker proporciona una guía para el equipo.

Teléfono: 432-230-4618

CEEOdessaEspanol@gmail.com

www.EncuentroCatolicodeNovios.com

Our Lady of Lourdes,
Andrews, Parish Golf
Tournament

Our Lady of Lourdes Parish will hold its parish golf tournament on Saturday, Oct. 20 at Andrews Golf Course, beginning at 8:00 a.m. All golfers who are interested are invit-ed to participate and enjoy with the com-munity.

To Report Sexual Abuse

The Catholic Diocese of San Angelo is firmly committed to creating and maintain-ing the safest possible environment for our children and vulnerable adults. If you or someone you know has been sexually abused by anyone who serves the Church, and you need a place to talk with someone about your feelings of betrayal or hurt by the Church, we are here to help you. To report incidents, call Lori Hines, Victim Assistance Coordinator, 325-374-7609 (cell), or write Diocese of San Angelo, Victim Assistance Ministry, PO Box 1829, San Angelo, TX 76902. If the incident occurred outside this diocese, our Victim Assistance Coordinator will assist in bring-ing your concern to the attention of the appropriate diocese. Please keep in mind that one always has the right to report abuse to civil authorities, and civil law requires that any abuse of a minor must be reported.

Para Reportar Abuso Sexual

La Diócesis Católica de San Angelo está firmemente comprometida a crear y mantener el ambiente más seguro posible para nuestros niños y adultos vulnerables. Si usted o alguien que usted conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de traición o herido por la Iglesia, estamos aquí para ayudarle. Para reportar incidentes, llame a Lori Hines, Coordinadora de Asistencia a Víctimas, 325-374-7609 (celular), o escriba a la Diócesis de San Ángelo, Ministerio de Asistencia a Víctimas, PO Box 1829, San Ángelo, TX 76902. Si el incidente ocurrió fuera de esta diócesis, nuestra Coordinadora de Asistencia a Víctimas le ayudará a traer su preocupación a la aten-ción de la diócesis correspondiente. Por favor, tenga en cuenta que uno siempre tiene el derecho de reportar el abuso a las autoridades civiles, y la ley civil requiere que cualquier abuso de un menor de edad debe ser reportado.



The Cathedral Church of the Sacred Heart
San Angelo Texas

Choir Open House

Come along and try it! Fun, food, fellowship and some singing

Cathedral Choir Thursday 6th September 6:30 - 8:00 PM
Spanish Choir Tuesday 4th September 6:00 - 7:00 PM
Cherub Choir (5-8 y.o.) Tuesday 11th Sept 5:15 - 6:00 PM
Children's Choir (9-13 y.o.) Wed 12th Sept 5:15 - 6:00 PM
Spanish Children's Choir Friday 14th Sept 5:15 - 6:00 PM



Information at www.shesa.org/music



The Cathedral Church of the Sacred Heart
San Angelo Texas

Choral Scholar Auditions

for paid positions in the Schola Cantorum for the
2018-2019 Season are now open



Registration and info at www.musicrecruit.net

"Inspire and Equip"



men's conference

featuring keynote speaker

Dr. Marcellino D'Ambrosio



Saturday, September 8, 2018

St. Mary's Catholic Church and School Gymnasium
612 E. 18th St., Odessa Texas

Registration 7:30 am - First Speaker 8:30 am

Eucharistic Adoration and Sacrament of Reconciliation
Mass Celebrated with Bishop Michael Sis

Spanish Language
Break-out Session Featuring
Deacon Joel Gutierrez

Additional Speakers Include
Deacon Michael Lopez
Mike Hernandez

\$35 earlybird registration - \$40 at the door

Name: _____
Address: _____
City: _____ St.: _____ Zip: _____
Phone: _____ Cell/Text Y/N _____
Email: _____
Parish: _____

checks payable to:

West Texas Catholic Men
P. O. Box 7841
Odessa, TX 79760

for more information contact
Rey Sanchez 432-853-0247
Steve Robichaud 432-352-5195
Israel Tijerina 432-978-1731

email: wtxcatholicmen@gmail.com

Registration online at: wtxcatholicmen.com

CATHOLIC WOMEN'S CONFERENCE

The Heart of JMJ Foundation is Hosting the 3rd Annual

Outrageous Love

For the Diocese of San Angelo

SEPTEMBER 28-29, 2018

At the McNease Convention Center

500 Rio Concho Drive

San Angelo, Texas 76903



John 3:16

"Outrageous Love - Mercy at the Well"

An event that will help examine our daily lives so that we can receive
healing and peace within ourselves

Speakers Include:



Heather Renshaw



Marge Fenelon



Julie Alexander

Price of Admission is \$50 when you register between June 1 - September 15,
\$60 after September 15, and includes boxed lunch on Saturday, September 29

Special lodging rates are available at:

PEARL ON THE CONCHO HISTORIC HOTEL, (325) 653-4500 & RED LION HOTEL, (325) 658-2828

Make your reservation by phone and mention "Catholic Women's Conference"

For more information, visit www.HeartJMJ.org

Kicking it with the Holies: Youth vs Clergy

Sunday, Aug. 5, 2018
Floyd Gwin Park
Odessa, Texas



On Sunday, Aug. 5, the diocesan Vocation Office hosted the 5th annual Youth vs. Clergy Kickball Game at Floyd Gwin Park in Odessa. The “Men in Black” team made up of priests, deacons, and seminarians of the diocese defended their title as returning champions against a hard-fought challenge by the youth of the diocese. The final score of this thriller was 3-2.

(photos by Alan Torre/APTorre Photography)



Vacation Bible School



St. Joseph Parish, Odessa (photo by Alan Torre/APTorre Photography)



Our Lady of Perpetual Help Parish, Ozona (courtesy photo)



St. Lawrence Parish, St. Lawrence (courtesy photo)

GRN RADIO PROGRAM SCHEDULE

The Guadalupe Radio Network (GRN) operates 3 English & 1 Spanish language Catholic radio stations in the Diocese of San Angelo:

- Abilene - 91.7 FM, KQOS
- Midland/Odessa - 1180 AM-English
- Midland/Odessa - 90.9 FM (Español)
- San Angelo - 91.5 FM, KPDE

The GRN (*Radio for Your Soul*) is an EWTN Affiliate. The weekday programs (most are 'live' call-ins) are:

- 6 AM - *Morning Glory*
- 7 AM - *Daily Mass* (EWTN Chapel)
- 8 AM - *Catholic Connection* Mon-Thur
- 9 AM - *More to Life* with Greg & Lisa
- 10 AM - *Women of Grace* with Johnnette Benkovic
- 11 AM - *Take 2* with Jerry and Debbie
- 12 PM - *The Doctor Is In* with Dr. Ray
- 1 PM - *Called to Communion*
- 2 PM - *EWTN Open Line*
- 3 PM - *Divine Mercy Chaplet*
- 3:15-5 pm - *Kresta in the Afternoon*
- 5-7 PM - *Catholic Answers Live*
- 8 PM - *Patriotic Rosary*

Schedule Exceptions

The GRN produces 2 other shows:

- Fri., 8 AM - *GRN Alive*
- Sat., 11 AM - *We Sing our Faith*

For our other stations and to get the FREE App or to listen online:

www.grnonline.com
432-638-1150



Humanae Vitae at 50 Birth of an encyclical: Priest documents preparation of 'Humanae Vitae'

By Cindy Wooden
Catholic News Service

VATICAN CITY — Documents in the Vatican Secret Archives and the archives of the Congregation for the Doctrine of the Faith prove it was a "myth" that Blessed Paul VI largely set out on his own in writing *Humanae Vitae*, the 1968 encyclical on married love and the regulation of births.

In anticipation of the encyclical's 50th anniversary, Pope Francis gave special access to the archives to Msgr. Gilfredo Marengo, a professor at Rome's Pontifical John Paul II Theological Institute for Marriage and Family Sciences.

The results of his research were published in Italian in early July in the book, *The Birth of an Encyclical: 'Humanae Vitae' in the Light of the Vatican Archives*.

In a note to reporters, Msgr. Marengo said his research revealed four little-known facts: Pope Paul approved an encyclical, *De Nascendae Proles* (*On a Child's Birth*), in early May 1968, but was convinced by translators in the Vatican Secretariat of State that it still needed work; a new draft was corrected by hand by Pope Paul; on several occasions the future St. John Paul II sent suggestions, including an extensive treatment of the theme, but there is no evidence that they were used heavily in the final document; and Pope Paul asked the 199 bishops at the 1967 world Synod of Bishops to

send him reflections on the theme of the regulation of births.

Msgr. Marengo said the request to the synod members was a surprise. It is not included in any report about the synod itself.

"The news about the desire of the pope to consult all the members of the synodal assembly is very important," he said, "because one of the accusations repeated most often after the publication of *Humanae Vitae* was that the pope decided to act alone, in a manner that was not collegial."

The pope received only 25 responses in the period between Oct. 9, 1967, and May 31, 1968, Msgr. Marengo said. And, perhaps more surprising, of those, only seven bishops asked Pope Paul to repeat the Catholic Church's teaching against the use of contraceptives.

The other responses — including a joint U.S. response from Cardinal Lawrence Shehan of Baltimore, Cardinal John Krol of Philadelphia, Archbishop John Dearden of Detroit and Bishop John Wright of Pittsburgh — exhibited an openness to the use of artificial birth control in some circumstances, however "none of them would say that using the pill is a good thing," Msgr. Marengo told Catholic News Service.

Bishop Fulton J. Sheen of Rochester, New York, and Cardinal Karol Wojtyla of Krakow, Poland — the future Pope John Paul II — were among the seven bishops urging a reaffirmation of church teaching that using contraceptives was wrong.



Pope Paul VI is pictured in this undated photo. In anticipation of the 50th anniversary of the late pope's landmark encyclical, *Humanae Vitae*, Pope Francis authorized special access to the Vatican Archives for a priest to research the encyclical. Msgr. Gilfredo Marengo compiled his research in an Italian book, *The Birth of an Encyclical: 'Humanae Vitae' in the Light of the Vatican Archives*. (CNS photo/Vatican Media)

"The pope never thought of proceeding alone, putting the collegial profile of the Petrine ministry in parentheses," Msgr. Marengo wrote.

But consultation is not the same thing as taking a vote. And bishops

See HUMANAEE VITAE, Page 22

Cardinal calls 'timeless truths' in 'Humanae Vitae' a gift to church

By Catholic News Service

WASHINGTON — Fifty years ago in issuing his encyclical *Humanae Vitae*, Blessed Paul VI "reaffirmed the beautiful truth that a husband and wife are called to give themselves completely to each other," said the president of the U.S. Conference of Catholic Bishops.

"Marriage reflects the love of God, which is faithful, generous and life-giving. Through their vocation, spouses cooperate with God by being open to new human life," Cardinal Daniel N. DiNardo of Galveston-Houston said in a July 25 statement marking the 50th anniversary of the document.

Dated July 25, 1968, *Humanae Vitae* (*Of Human Life*) was issued at a Vatican news conference July 29, 1968.

Subtitled "On the Regulation of Birth," the encyclical reaffirmed the church's moral teaching on the sanctity of life, married love, the procreative and

unitive nature of conjugal relations, responsible parenthood and its rejection of artificial contraception.

"Blessed Paul VI, who bore the criticism of *Humanae Vitae* with charity and patience, courageously affirmed that when we love as God designed, we experience true freedom and joy," Cardinal DiNardo said. "He has also been proven correct in his warnings about the consequences of ignoring the true meaning of married love."

Before Blessed Paul was elected to lead the church, St. John XXIII had appointed a small committee to study the issue of the regulation of birth.

Blessed Paul expanded the commission, which included several married couples. The commission's work ended in 1966 with the leaking of a report by the majority of members asserting artificial contraception was not intrinsically evil. The leaked report heightened expectations of a major change in church teaching.

The pope rejected the majority's recommendations and, instead, upheld traditional church teaching against artificial contraception, saying that the only licit means of regulating birth is natural family planning. In the document, he also asked scientists to improve natural family planning methods "providing a sufficiently secure basis for a regulation of birth founded on the observance of natural rhythms."

At the time of its release, it was greeted with protests and petitions. But the 50th anniversary has been marked by conferences, lectures and academic discussions as theologians, clergy, family life ministers and university professors have explored what its teachings mean for the 21st-century church.

"On this anniversary, I encourage all to read and prayerfully reflect upon this encyclical, and be open to the gift of its timeless truths," Cardinal DiNardo said. "We wait in joyful anticipation for the canonization of Paul VI in October."

Kavanaugh would keep Catholic majority in Supreme Court

By Carol Zimmermann
Catholic News Service

WASHINGTON — When Brett Kavanaugh took to the podium July 9 at the White House after being introduced as President Donald Trump's Supreme Court nominee, he revealed, among other things, that his Catholic faith is a big part of his life.

He spoke about coaching his daughter's CYO basketball team, serving the homeless with a priest in the audience who used to be his pastor, following the motto of his Jesuit high school to be "a man for others" and being "part of the vibrant Catholic community in the D.C. area."

The frank discussion of his Catholicism probably wasn't shocking for many court-watchers who may already have known that three of the four candidates who were on Trump's top list of potential nominees — Kavanaugh and Judges Amy Coney Barrett and Thomas Hardiman — are Catholic.

And if Kavanaugh is confirmed by the Senate, he will not only replace retiring Justice Anthony Kennedy, who is Catholic, but he also will join four other Catholic justices already on the bench — Chief Justice John Roberts and Justices Clarence Thomas, Samuel Alito and Sonia Sotomayor.

Judge Neil Gorsuch, who was raised Catholic but now attends an Episcopal church with his family, attended the same Catholic high school as Kavanaugh — Georgetown Prep in Maryland. He filled the vacancy left by the death of Justice Antonin Scalia, who was Catholic.

The other justices on the court — Elena Kagan, Ruth Bader Ginsburg and Stephen Breyer — are Jewish.

Francis Beckwith, a professor of philosophy and church-state studies at Baylor University in Waco, Texas, thinks this current mix of religious traditions in the court could have something to do with the emphasis on law in both faiths: canon law in the Catholic Church and the Talmudic law in the Jewish tradition. But he also said the study of law and medicine was something the second generation of Catholic and Jewish immigrants sought as professions.

Richard Garnett, professor and associate dean at Notre Dame Law School, has periodically written about or been interviewed on the topic of Catholics in the nation's high court for the past decade. He thinks the current influx of Catholics simply reflects that they were suitable candidates for Republican presidents because of the Catholic anti-abortion stance.

Sotomayor was the exception, appointed by President Barack Obama. In a 2013 interview with *The New York Times*, she described herself as a "very spiritual person" although she added: "maybe not traditionally religious in terms of Sunday Mass every week, that sort of thing."

For most of the court's history, its justices were primarily Protestant, with only a smattering of Catholics.

Garnett outlined the history of Catholics in the court in a 2006 article for Cushwa Center for the Study of American Catholicism at the University of Notre Dame in Indiana.

According to his research, 12 Catholic justices have served on the Supreme Court and one more, Justice Sherman Minton, became Catholic after he left this post. The first Catholic named to the court was Chief Justice Roger Taney, appointed by President Andrew Jackson in 1836. He is principally remembered for writing the *Dred Scott* decision upholding slavery.

After Taney left the court, another Catholic, Chief Justice Edward White, was not named to the bench for another 30 years. In the early 1900s, White and Justice Joseph McKenna were on the court at the same time. They were followed by Justice Pierce Butler, appointed

in 1923, and Justice Frank Murphy, appointed in 1940. The "Catholic seat" then sat empty for seven years until 1956 when Justice William Brennan joined the court.

Scalia overlapped with Brennan for four years and then came the current Catholic justices. Clarence Thomas was raised Catholic and went to Catholic college and the seminary, but at the time of his appointment in 1991, he was not a practicing Catholic. He came back to the Church a few years later.

These nominees faced scrutiny for their Catholic faith. President Franklin Roosevelt promised that Murphy would "not let religion stand in his way" which Murphy reiterated in Senate hearings saying his faith and vocation were kept "in air-tight compartments." In Thomas' hearings, even though he was attending services at an Episcopal church at the time, he was questioned if he would be independent from the pope, since he had attended Catholic schools.

Roberts and Alito also were questioned about their Catholic faith but not extensively grilled on it, which some saw as a victory over anti-Catholicism that had been part of America's history.

"Catholics bring to the court a greater sensitivity and understanding of the human condition," said Joshua Sandman, professor of political science at the University of New Haven in Connecticut. He said over the years Catholic judges have not been "chosen specifically for the Supreme Court because they were Catholic. They were chosen because of their capability and ideological preference of the president who selected them. They happened to be Catholic."

Robert Hume, a political science professor and chair of the department at Fordham University in New York, similarly called it a coincidence that Kavanaugh is Catholic, noting: "It mattered more that he was one of Justice Kennedy's clerks."

As far as how Catholics will view Kavanaugh, he said it is difficult to say because of the wide range of Catholic views. He also said it would be "interesting to see if Judge Kavanaugh's jurisprudence embraces all of the tenets of Catholic doctrine, or just some of them."



Brett Kavanaugh, a Catholic, who is a judge on the U.S. Court of Appeals for the District of Columbia Circuit, smiles July 9 at the White House in Washington after President Donald Trump named him his Supreme Court nominee. (CNS photo/Jim Bourg, Reuters)

John Vile, professor of political science and dean of the University Honors College at Middle Tennessee State University, said Kavanaugh's nomination, like Gorsuch's, had more to do with being perceived as "social conservative voices."

He said people often associate Catholics with opposition to abortion, but he noted that Brennan was a strong supporter of *Roe v. Wade*, the court's decision legalizing abortion.

Brennan was considered a primary influence in the Supreme Court's 7-2 *Roe* decision, although he did not write the majority opinion. A 1993 biography of him says the "Catholic Church hierarchy was livid over Brennan's vote."

"Religious identification does not always indicate judicial decisions, especially among justices who value 'stare decisis,'" Vile said, using the Latin phrase the court uses that means standing by rulings already decided.

- - -

Follow Zimmerman on Twitter: @carolmaczim

Catholics and the U.S. Supreme Court

									
	Brett Kavanaugh Nominated	Clarence Thomas	Ruth Bader Ginsburg	Stephen Breyer	John Roberts Chief Justice	Samuel Alito	Sonia Sotomayor	Elena Kagan	Neil Gorsuch
Took the bench:	—	1991	1993	1994	2005	2006	2009	2010	2017
Age:	53	70	85	79	63	68	64	58	50
Born:	DC	GA	NY	CA	NY	NJ	NY	NY	CO
Law School:	Yale	Yale	Columbia (also attended Harvard)	Harvard	Harvard	Yale	Yale	Harvard	Harvard
Religion:	Catholic	Catholic	Jewish	Jewish	Catholic	Catholic	Catholic	Jewish	Episcopal (Raised Catholic)

Source: Catholic News Service and The Texas Catholic/Michael Gresham

Biographical highlights of the current sitting justices of the U.S. Supreme Court and nominee Judge Brett Kavanaugh, picked by President Donald Trump July 9 to fill the vacancy left by retiring Justice Anthony Kennedy. (CNS graphic/Michael Gresham, The Texas Catholic)

Catholic Voices

Real Miracles

By Father Ron Rolheiser

Ralph Waldo Emerson calls the stars in the night sky "envoys of beauty, lighting the universe with their astonishing smile" and submits that if they appeared for a single night only every thousand years, we'd be on our knees in worship and would cherish the memory for the rest of our lives. But since they come out every night, the miracle goes mostly unnoticed. We watch television instead.

But, their beauty notwithstanding, shining stars are not the most prominent miracle which goes unnoticed. The greatest miracles have to do with gratuity, with love, with unfreezing a soul, with forgiveness. Our great poverty is that these go mostly unnoticed. There are much more astonishing things than the stars for which to be down on our knees in gratitude and there are more profound things to cherish in memory than a starlit night.

The Belgium spirituality writer, Benoit Standaert, suggests that the greatest miracle is "that the freely given exists, that there is love that makes whole and that embraces what has been lost, that chooses what had been rejected, that forgives what has been found guilty beyond appeal, that unites what had seemingly been torn apart forever."



Rolheiser

er."

The greatest miracle is that there's redemption for all that's wrong with us. There's redemption from all we've failed to live up to because of our inadequacies. There's redemption from our wounds, from all that's left us physically, emotionally, and spiritually limping and cold. There's redemption from injustice, from the unfairness we suffer ourselves and from the hurt which we inflict knowingly or unknowingly on others. There's redemption from our mistakes, our moral failures, our infidelities, our sins. There's redemption from relationships gone sour, from marriages, families, and friendships that have been torn apart by misunderstanding, hatred, selfishness, and violence. There's redemption from suicide and murder. Nothing falls outside the scope of God's power to forgive, to resurrect and make new, fresh, innocent, and joyful again.

Our lives, to a greater or lesser extent, all end up incomplete, broken, unfairly ripped away from us, and causing hurt to others because of our weaknesses, infidelities, sin, and malice; and still, ultimately, it can all wash clean again. There's redemption, new life after all the ways we've gone wrong in this world. And that redemption comes through forgiveness.

Forgiveness is the greatest miracle, the pan-ultimate miracle, which, along with everlasting life, is the real meaning of the resurrection of Jesus. There's nothing more godlike, or miraculous, than a moment of

reconciliation, a moment of forgiveness.

It's for this reason that when the Gospels write up the resurrection of Jesus their emphasis, again and again, is on forgiveness. Indeed, Luke's Gospel does not distinguish the announcement of the resurrection from the announcement of the forgiveness of sins. Forgiveness and resurrection are inextricably linked. Likewise, in the Gospel of John, in Jesus' first resurrection appearance to the assembled community (with them all hiding behind locked doors in fear) he gives them the power to forgive sins. The message of the resurrection is that a dead body can be raised again from its grave. But this isn't just true for our physical bodies, which die, but it's also true, especially, for hearts that are frozen and dead from disappointment, bitterness, anger, separation, and hatred. The miracle of the resurrection is as much about raising deadened souls to new life as it is about raising dead bodies to new life.

Despite being nearly overwhelmed by new inventions today, machines and gadgets that do everything including talking to us, in truth, we see very little that's genuinely new, that's not the norm. Sure, we see new innovations every day coming at us so rapidly that we have trouble coping with the changes they are bringing about. But, in the end, these innovations don't genuinely surprise us, at least not at a deep level, at the level of the soul, morally. They're simply more of what we already have, extensions

of ordinary life, nothing really surprising.

But when you see a woman forgive another person who has genuinely hurt her, you are seeing something that's not normal, that's surprising. You are seeing something that is not simply another instance of how things naturally unfold. Likewise, when you see warmth and love break through to a man who has long been captive of a bitter and angry heart, you are seeing something that's not just another instance of normal life, of ordinary unfolding. You're seeing newness, redemption, resurrection, forgiveness. Forgiveness is the only thing that's new on our planet, everything else is just more of the same.

And so, in the words of Benoit Standaert: "Whenever we strive to bring a little more peace through justice here on earth and, in whatever form, change sadness into happiness, heal broken hearts, or assist the sick and the weak, we arrive directly at God, the God of the resurrection."

Forgiveness is the most astonishing miracle we will ever see or experience this side of eternity. It, alone, makes for the possibility of heaven — and happiness.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com.

Now on Facebook: www.facebook.com/ronrolheiser

Getting out of the sacristy: A look at our pastoral priorities

By Bishop Robert Barron
Auxiliary Bishop of Los Angeles

For the past several days, I've been with my Word on Fire team, filming for the Flannery O'Connor and Fulton Sheen episodes of our "Pivotal Players" series. Our journey has taken us from Chicago to New York to Washington, DC, and finally to Savannah and Millidgeville, GA. At every step of the way, we have met numerous people who have been affected by Word on Fire materials: sermons, podcasts, YouTube videos, and the *CATHOLICISM* series. Many have told me that their exposure to Word on Fire started a process that led them back to the Church. Now I'm telling you this not as an advertisement for my media ministry, but rather as an occasion to muse about what I consider to be a needful change in the way the Church thinks about its essential work.

Throughout all the years of my involvement with the Church, the parish has been taken as *the* crucial ecclesial institution. Talk to almost anyone involved in Catholic ministry over the past fifty years and you will hear ample criticism of lots of aspects of Church



Bishop Barron

life, but you will, almost without exception, hear praise of the parish. I think here of Fr. Andrew Greeley's lyrical evocations of the parish as a uniquely successful social and religious institution. Certainly within the context of diocesan priesthood, parish work is the unquestioned default position. Ministry outside of the parochial setting — hospital work, seminary work, teaching, administration, etc. — is acceptable, but it is generally seen as not quite what a diocesan priest ought to be doing. I think it's fair to say that the overwhelming amount of our money, time, energy, and personnel go into the maintenance of parish structures.

Now please don't misunderstand me: *I love the parish and believe in its importance passionately.* Worship, instruction in discipleship, the building up of the community, formation for mission — all of this happens typically within the parish. I did full-time parish work for several years, and I've been involved in numerous parishes for the full thirty-two years of my priesthood. Now as a regional bishop in the largest Archdiocese in the country, I supervise and regularly visit roughly forty parishes. However, I do wonder whether, given the unique demands of our time, it might be wise to ask a few questions about our hyper-stress on the parish.

Survey after survey has shown that the number of the "nones," or the religiously unaffiliated, is increasing dramatically in our country. Whereas in the

early 1970s, those claiming no religion was around three percent, today it is close to twenty-five percent. And among the young, the figures are even more alarming: forty percent of those under forty have no religious affiliation, and fully fifty percent of Catholics under forty claim to be "nones." For every one person who joins the Catholic Church today, roughly six are leaving. And even those who identify as Catholic are spending very little time in and around parishes. Most studies indicate that perhaps 20 to 25 percent of baptized Catholics attend Mass on a regular basis, and the numbers of those receiving the sacraments — especially baptism, confirmation, marriage — are in noticeable decline. Furthermore, objective analysis reveals — and I can testify from a good deal of personal experience — that a tiny percentage of the already small percentage who attend Mass typically participate in parish programs of education, social service, and spiritual renewal. The point — and again, this is to say absolutely nothing against those who do wonderful work within the parish — is that perhaps we should reconsider our priorities and focus, above all, on active evangelization, the great mission *ad extra*.

Pope Francis memorably told us to "get out of the sacristies and into the streets," and to go "to the existential margins." Especially in our Western context, the streets and the existential margins are where we find the "nones." Two or three

generations ago, we could trust that many people (Catholics certainly) would come to our institutions — schools, seminaries, and parishes — to be evangelized, but we absolutely cannot assume that today. But yet we still seem to devote most of our money, time, and attention to the maintenance of these institutions and their programs. Might it not be wiser to redirect our energies, money, and personnel outward, so that we might move into the space where the un-evangelized, the fallen-away, the unaffiliated dwell? My humble suggestion is that a serious investment in social media and the formation of an army of young priests specifically educated and equipped to evangelize the culture through these means would be a desideratum. But that's a subject for another column.

The last time Cardinal George addressed the priests of Chicago, at a convocation just about nine months before his death, he made a prophetic remark. He told the Chicago presbyterate that, at the beginning of the Church, there were no dioceses, no schools, no seminaries, and no parishes. But there were evangelists. He said that, in light of our present challenges, this is worth thinking about. He was right.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

Take time to declutter

By Maria-Pia Negro Chin
Catholic News Service

Summer vacation is a time for relaxation, quality time with family and friends, and activities to enjoy the moment and refresh our souls. One way to renew our spirits is to dedicate time serving others and focus on developing different skills. For my family, summer "renewal" included decluttering and letting go of all the things that we accumulated during the year.

Before deciding what we needed for the new school year, my siblings and I had to take stock of what we had, clean the clutter, donate what we did not need and recycle the rest. You'd be surprised at how much we collected without realizing it.

I was reminded of the importance of decluttering as I was heading to the bus stop one day. My backpack broke and I almost tripped with things falling from it. As I separated my possessions in plastic bags while the bus passed me by, I realized part of the problem.

I had not emptied my backpack before collecting more items during a trip. I was carrying needless things around and they broke the backpack. Many of the items inside were for "just in case," things to read when I had time, things I offered to carry for others or things I could have left behind.

Most of it just added extra weight, made things harder to find and, frankly, left me more tired than I needed to be. I had to take stock of what I was lugging around and declutter.

This decluttering tradition can be applied to other aspects of life. Often we accumulate stuff, thoughts, worries or useless things that are just taking up space in our rooms, homes, minds and hearts. These attachments make it harder to function to the best of our ability. The mess keeps us from being grateful for God's gifts. Sometimes, the clutter even covers

up or pushes out things we actually need.

Simplifying and taking stock of what we are carrying might seem like a daunting task, but summer is the perfect time to tackle the clutter little by little. Getting rid of what is taking up space at home can give us clarity — and make it easier to stay organized.

Less clutter gives us a realistic view of what matters most (and what really does not matter). Decluttering frees us to say "yes" to what's most important.

Once we have cleared the unnecessary junk, we can take other steps for positive change. Although we can make an effort to be better anytime, we realize something is keeping us from being the person God wants us to be. Decluttering before the new school year gives us a better chance to grow into this person. Now is the time to make room for God in our lives.

New beginnings are opportunities to let go of the things we are attached to that are not helpful to growing closer to God (and our true self). After simplifying our possessions and letting go of our attachments, he can take up more room — if we invite him.

"We need to ask the help of God's spirit so that we can learn, grow and discover in the coming year," Holy Cross Father John Jenkins told students at the University of Notre Dame at a Mass of the Holy Spirit years ago. These Masses have been long-standing traditions at many Catholic universities, where students, parents, faculty and administrators pray so the Holy Spirit enlighten, strengthen, comfort and guide them in the new academic year.

Whether you are transitioning to college, changing schools or just going to the next grade, a new school year is an opportunity to start anew. Getting rid of your mental and physical clutter this summer can make room for the new challenges and exciting opportunities God has in store for you.

Tome tiempo para organizarse

By Maria-Pia Negro Chin
Catholic News Service

Las vacaciones de verano son días de relajación, de compartir con la familia y amigos, y de disfrutar de actividades amenas y refrescar nuestras almas. Una forma de renovar nuestros espíritus es dedicar tiempo a servir a los demás y enfocarse en desarrollar diferentes habilidades. Para mi familia, la renovación veraniega incluía el ordenar y deshacernos de todas las cosas que habíamos estado acumulando durante el año.

Antes de decidir qué necesitábamos para el nuevo año escolar, mis hermanos y yo teníamos que hacer un inventario de nuestras cosas, limpiar el desorden, donar lo que no necesitábamos y reciclar el resto. Te sorprenderías de cuántas cosas recolectamos y guardamos sin darnos cuenta.

Me acordé de la importancia de eliminar lo que no necesito un día que me dirigía a la parada del autobús. Mi mochila se rompió y casi tropecé con cosas que caían de ella. Mientras separaba mis posesiones en bolsas de plástico, y el autobús se alejaba, me di cuenta de parte del problema.

No había vaciado mi mochila antes de recoger más artículos durante un viaje y estaba cargando cosas innecesarias y rompieron la mochila.

Muchas de las cosas que había dentro eran "por si acaso", cosas para leer cuando tenía tiempo, cosas que ofrecía llevar para otros o cosas que podría haber dejado atrás.

La mayor parte de lo que cargaba añadía más peso, hacía todo más difícil de encontrar y, francamente, me dejaba más cansada. Tenía que hacer un balance de lo que estaba cargando y organizar eliminando lo innecesario.

Esta tradición de eliminar el desorden se puede aplicar a otros aspectos de la vida. A menudo acumulamos cosas, pensamientos, preocupaciones o simplemente cosas inútiles que ocupan espacio en nuestras habitaciones, hogares, mentes y corazones.

Estas posesiones hacen que sea más difícil funcionar al máximo de su capacidad. El desorden nos impide ser agradecidos por los regalos

de Dios. A veces, el desorden incluso cubre o empuja cosas que realmente necesitamos.

Simplificar nuestras vidas y hacer un balance de las cosas con las que cargamos puede parecer una tarea ardua, pero el verano es el momento perfecto para abordar el desorden poco a poco.

Deshacerse de lo que está ocupando espacio en casa puede darle claridad, y hace que sea más fácil mantener las cosas organizadas.

Menos desorden le da una visión realista de lo que más importa (y lo que realmente no importa). "Decluttering" te libera para decir "sí" a las cosas más importantes.

Una vez que haya eliminado lo innecesario, puede tomar otras medidas para un cambio positivo. Aunque podemos hacer un esfuerzo para ser mejores en cualquier momento nos damos cuenta de que algo nos impide ser la persona que Dios quiere que seamos. El organizar nuestras vidas antes del nuevo año escolar nos da una mejor oportunidad de volvernos dicha persona. Ahora es el momento de hacer espacio para Dios en nuestras vidas.

Los nuevos comienzos son oportunidades para soltar las cosas a las que estamos apegados y que no ayudan a crecer más cerca de Dios (y de nuestro verdadero yo). Después de simplificar nuestros posesiones y soltar nuestros apegos, él puede ocupar más espacio, si lo invitamos.

"Necesitamos pedir la ayuda del Espíritu de Dios para que podamos aprender, crecer y descubrir el próximo año", padre John Jenkins de la Santa Cruz, les dijo a los estudiantes en la Universidad de Notre Dame en una Misa del Espíritu Santo hace años. Estas Misas han sido tradiciones antiguas en varias universidades católicas, donde los estudiantes, profesores, padres y administradores oran para que el Espíritu Santo los ilumine, los fortalezca, los consuele y los guíe en el nuevo año académico.

Ya sea que esté en transición a la universidad, cambiándose de escuela o simplemente vaya al próximo grado, un nuevo año escolar es una oportunidad para comenzar de nuevo. Deshacerse de su desorden (mental y físico) este verano puede hacer espacio para los nuevos desafíos y oportunidades que Dios tiene reservado para usted.

Celebrating our technicolor glory

By Greg Erlandson
Catholic News Service

My wife and I moved from the Midwest to the East Coast a few years ago. There was a predictable amount of culture shock for both of us in leaving the manifest blessings of the Midwest: Housing prices (you can buy a palace for what a garage might cost elsewhere). Traffic (four drivers politely waving each other through at a four-way stop). Endless expanses of corn and soybeans (OK, those do get boring after a while, but they make current talk of tariffs affecting crop prices much more real).

One big culture change is that in our new neighborhood, we are a racial and ethnic minority. We had lost any sense of how segregated our neighborhood was in the Midwest until we moved east. Diversity isn't just a slogan

out here. It is America in all its technicolor glory.

We have an Eritrean Orthodox Church down the street. The parks are filled with Latino families playing soccer or baseball. A cacophony of languages is the soundtrack to our grocery shopping or subway rides. We find ourselves smiling at all sorts of people. Almost always, they smile back.

There are unintentionally funny moments as well. Like the time my wife couldn't find her shade of nylons at Macy's. It took her a while to realize why. In our old neighborhood, an African-American woman might have had the exact same experience.

You look at the world a bit differently when not everyone around you looks like you. It can make you more sensitive to how others feel. You realize that people can typecast us just as we can typecast others — even when we, or they, don't mean to.

Diversity can breed powerful feelings of empathy. To see how hard our Central American neighbors work, their entrepreneurial gusto and their desire

to better the lives of their children: These scenes are all little homilies about the American spirit that has characterized the vast majority of its immigrants for more than 200 years.

Empathy is not always the emotion that is stirred. In recent years, there has been an increase in fear and hostility. Racial tensions and violence have made headlines. Foreign looking people have been assaulted, even killed.

Hosffman Ospino, an American citizen born in Colombia, is one of the church's leading Hispanic theologians. In a recent article in *America* magazine, he described the isolation he felt in his Boston suburb, where his family has owned their own home for seven years:

"One of our neighbors came over decidedly. I stepped forward and, without giving me much time to utter a sound, she said, 'It is people like you and your family that are bringing this country down.' Then she turned around and has not spoken to me since."

There have been similar confrontations, many caught on cellphone video,

that have gone viral. On the Fourth of July of all days, a 92-year-old man named Rodolfo Rodriguez, a legal U.S. resident, was beaten senseless by a woman yelling, "Go back to your country! Why are you here?"

Such violence, and the fear that underlies it, is contrary to the Gospel. What can Catholic parishes and Catholic people do?

The goal must be to encounter and accompany those we view as strangers, to put faces, names and stories to those we perceive as different. We need to partner with parishes with different demographics, go into neighborhoods and help those in need, and always, always, see Christ in everyone.

It's what Pope Francis is challenging us to do: Go out from our churches, reach beyond our parish boundaries and experience God's powerful love in encountering others.

- - -

Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.



Erlandson

Making Sense of Bioethics

Promethean Medical Temptations

By Father Tad Pacholczyk

Superheroes attract us. From Greek gods to Superman and Spider-Man, our fascination with the awesome deeds of superheroes beckons us to become Masters of our own destiny. Yet even as we enjoy the fantasy of acquiring Promethean powers to combat our enemies and conquer evil, we have legitimate misgivings about mere mortals taking on god-like powers in real life. We are concerned about those who play with fire just like Prometheus did, at the risk of harm and great destruction. Today, as modern medicine tries to rebuff death and control our humanity in ever more sophisticated ways, new temptations arise that challenge us to choose between life and death, between living in reality and living in a fantasy world where we elevate ourselves as “Masters of our own destiny.”



Pacholczyk

We encounter these Promethean temptations today in the expanding fields of reproductive medicine and infertility. We may be drawn to the idea of “manufacturing” children through *in vitro* fertilization and related forms of assisted reproductive technologies. By producing and manipulating our children in laboratory glassware, however, we cross a critical line and sever our obedience to the Giver of life. We assume the role of Masters over, rather than recipients of, our own offspring. We allow our children to be mistreated as so many embryonic tokens — with some being frozen in liquid nitrogen and others being discarded as biomedical waste. We take on the seemingly divine role of creating another human being and reigning supreme over his or her destiny.

We are tempted toward this same type of Promethean mastery at the other end of life. While we recognize that we cannot avoid death, we may be troubled and vexed by the possibility of a protracted and painful dying process. We may decide that the best answer is to “take charge” of the situation and move into the driver’s seat, resolutely calling the final shots ourselves. By ending life “on our own terms” through physician-assisted suicide, we hope to steer around the sufferings and agonies of the dying process. Yet suicide clearly goes against the grain of the kind of creatures we are, creatures intended for life, not death.

The temptation that flashes before us when we consider suicide is the fantasy of becoming “Master” over our destiny by arrogating to

ourselves direct power over life and death. We begin to accept the falsehood that we are uniquely in charge of our own destiny, and can remake or destroy ourselves as if we were gods. It is but a short step, then, for us to take further powers unto ourselves, lording it over the fate and destiny of others through activities like euthanasia, direct abortion, and human embryonic stem cell research.

Although we are creatures intended for life, we may not be entirely clear about how we came to possess that life. We sense how we have been cast headlong into existence without asking for it, and we know, with certainty, that we did not create ourselves or have any role in bringing ourselves into being. The fact that we were created entirely apart from our own will means that our existence has been intentionally chosen by Another. The goodness and beauty of our life has been independently conferred on us by One who has radically willed our personal existence. Because that existence is good and beautiful, it ought always to be treated as such, and never directly violated.

The goodness and beauty of the human life we have received is also connected to the gift of our masculinity or femininity. Yet here we also face the temptation of Promethean mastery as we imagine we can become the opposite sex, or that we needn’t be either male or female, but can be any of dozens of different “gender identities.” We engage in the fantasy that our embodied nature is fluid and malleable, and that we can vanquish our birth sex, remaking ourselves through the gender bending powers of medicine and science. But the damage that this fantasy can wreak in a short space of time — the hormones, the surgeries, the irreversible decisions and mutilated bodies — is not trivial. The lives of many thousands of individuals, convinced they have become Masters of their own identities, have already been irretrievably altered or ruined, often with the assistance of other medical or political Masters.

The ever-expanding powers of biomedicine call us to careful ethical reflection and discernment, so we do not fall prey to the temptation of seeing ourselves as Masters, rather than collaborators with God, our inalienable Source of life and being.

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

Invirtamos hoy en los líderes católicos de mañana

Por Hosffman Ospino
Catholic News Service

Los católicos en los Estados Unidos se han destacado por su energía creando estructuras y recursos para la formación de líderes pastorales en todos los niveles, tanto en seminarios como en casas de formación, universidades, institutos pastorales, programas en línea e iniciativas de formación catequética, entre muchas otras.



Ospino

Al visitar comunidades católicas en varias partes del mundo, cada vez me convenzo más de que ninguna otra nación tiene un número tan alto de líderes pastorales católicos tan altamente educados y bien capacitados como los tenemos en los Estados Unidos.

Esta realidad refleja de muchas maneras el contexto social y cultural en el que establecemos comunidades de fe, la importancia que nuestra sociedad le da a la educación y a la capacitación profesional, y el acceso a muchos recursos educativos.

Sin embargo, este gran número de líderes pastorales altamente capacitados no surgió de la noche a la mañana. Es el resultado de muchas décadas de inversión en la educación. La gran mayoría de ellos son euroamericanos de raza blanca.

Por cerca de medio siglo, un conjunto de transformaciones demográficas y culturales han estado redefiniendo la experiencia

católica estadounidense. La diversidad cultural es el pan de cada día. En menos de dos décadas, la mayoría de los católicos en el país serán hispanos. En muchas partes esta realidad ya es un hecho.

Es muy normal anticipar que un número bastante alto de los líderes pastorales católicos en un futuro cercano, quizás la mayoría, vendrán de las comunidades hispanas. ¿Qué tanto estamos invirtiendo en estos líderes y en sus comunidades?

Ahora es el momento de formar los líderes pastorales que mañana guiarán los esfuerzos evangelizadores de la iglesia en esta esquina del mundo. Queremos que estos líderes sean tan altamente capacitados como aquellos con los que estamos familiarizados. Eso significa que tenemos que invertir seriamente en su formación.

La conversación sobre la formación pastoral de los católicos hispanos va de la mano con la reflexión sobre los niveles de educación de esta población. Cerca del 18 por ciento de los hispanos en los Estados Unidos tiene un título universitario, en comparación con cerca de un 50 por ciento de la población católica euroamericana de raza blanca.

Sabiendo que cerca de dos terceras partes de la población hispana estadounidense es católica, esto significa que la Iglesia Católica necesita involucrarse institucionalmente en conversaciones sobre cómo ayudar a los hispanos a educarse mejor.

Si los católicos hispanos completan su

Mira OSPINO, Página 23

Invest in tomorrow's Catholic leaders today

By Hosffman Ospino
Catholic News Service

Catholics in the United States have excelled in developing amazing structures and resources for pastoral leadership formation at all levels in seminaries, houses of formation, colleges and universities, pastoral institutes, online programs and catechetical formation initiatives, among others.

After visiting Catholic communities in several parts of the world, I get the sense that no other nation has as many highly educated and well-qualified Catholic pastoral leaders as we do in the U.S.

This reflects, in many ways, the social and cultural context within which we build faith communities, the importance given by our society to education and professional training, and the access to countless resources for education.

However, a large contingent of highly qualified pastoral leaders is not something that happens overnight. It took decades to educate them. Most of these well-formed pastoral leaders are white, Euro-American.

For half a century, major demographic and cultural transformations have been reshaping the U.S. Catholic experience. Cultural diversity is the order of the day. In less than two decades, most Catholics in the

country will self-identify as Hispanic. Many parts of the country are already there.

It is not far-fetched to anticipate that a large number, if not most Catholic pastoral leaders in the near future will come from Hispanic communities. How much are we investing in those leaders and their communities?

Now is the time to form the pastoral leaders who will be leading the church's evangelization efforts in our land tomorrow. We want them to be also as well-qualified as those with whom we are most familiar. That means that we need to invest seriously in their formation.

The conversation about the pastoral formation of Hispanic Catholics goes hand-in-hand with questions of educational attainment. About 18 percent of Hispanics in the U.S. has a college degree, compared to about 50 percent of white, Euro-American Catholics.

Since nearly two-thirds of Hispanics are Catholic, this means that the Catholic Church institutionally needs to get involved in conversations about helping Hispanics to become better educated.

If Hispanic Catholics finish high school and attain college degrees, the

See LEADERS, Page 23

Catholic Voices

Heavenly 'insider' in fight against addiction

By Gina Christian
Catholic News Service

"One of my parishioners told me he's deleted 40 contacts from his cellphone since February," my priest friend said. "All of them died from drug overdoses in the last six months."

Sorrow and weariness dulled my friend's gentle voice. As a priest assigned to a particularly troubled neighborhood, he has ministered over the years to hundreds of people suffering from addiction — counseling, blessing, burying them. He has prayed, wept, waited for them.



Christian

Some have seized the hand of support he always extends; others have stolen from him to feed their gnawing habit. Many have simply died, either suddenly or with agonizing slowness, losing teeth and hair and flesh itself.

And my friend has loved them all, never giving up hope that in this life or the next, they will find the healing that only Christ can give.

Whenever he's discouraged in his mission, my friend points to a painting that hangs in his office — a portrait of a gray-haired man with a push-broom mustache, dressed in an old-fashioned suit, clasping a rosary.

"At least we've got an insider working for us in heaven," my friend will say. "And he knows all about addiction."

Although the man's serene expression would suggest otherwise, my friend couldn't be more correct: The

image is that of Matt Talbot, an Irish laborer who successfully battled severe alcoholism through a life of prayer and penance. Declared "venerable" in 1975 by Pope Paul VI, Matt Talbot has become a beloved patron of those struggling with substance abuse.

He's well-qualified for the job. Born in Dublin in 1856, he began drinking heavily at age 12, capping his long workdays with fellow laborers in the pubs. He washed down his wages in countless pints, and once pawned his boots for a drink.

In 1884, unemployed and at odds with his pub pals, he took a pledge to stop drinking. He fought the urge to return to his old life through daily Mass, weekly confession, penance and constant prayer. He eventually became a Third Order Franciscan, and died while on his way to Mass in 1925.

Matt Talbot's remains are now enshrined at Our Lady of Lourdes Church in his native Dublin, where his remarkable journey from sot to saint had taken place.

The streets of 19th-century Dublin aren't far from those of our own U.S. cities today. The current opioid crisis marks another agonized spasm in the heartbreaking cycle of addiction throughout human history.

Whether the substance comes in a needle or in a glass, whether the problem is in the headlines or out of the news cycle, the core issue remains the same: The one suffering from addiction is enslaved to an idol that destroys everyone and everything within its reach.

Yet under the haze of drugs, drinks and disordered thoughts, the soul seeks a God who alone can satisfy its deepest longings. All of the tools the Lord uses to heal addiction — modern medicine, psychology, support

groups, sacraments — ultimately attest to that truth.

By the grace of God, Matt Talbot came to know the source of real joy, and he exchanged the bottle for the only cup that fully refreshes: the merciful love of Christ. And having drunk of it, he now intercedes for those who desperately thirst for the same.

I know a lot of people who need that cup, but whose hands are too bound by addiction to grasp it. In fact, I've been keeping a list of their names in a notebook that my priest friend has blessed.

I'm going to bring that notebook with me when I travel to Dublin for next month's World Meeting of Families, and I'm going to lay it before the tomb of Matt Talbot. And I will ask this humble saint in the making to take these names to the crucified Christ, whose wounds can heal the many scars of addiction.

I'll bring your list as well if you'll share it with me. I don't need full names; just a first name, or a nickname, or even initials. God knows exactly who they are.

Send your names to me at matttalbothopebook@gmail.com, or via Facebook message at Matt Talbot Hope Book. I will add them with mine, and together we will ask Matt Talbot to intercede for each.

If you or a loved one suffers from addiction, take courage. We serve a God who raises the dead and who dries all tears — and we've got an insider, an Irishman, working for us in heaven.

Gina Christian is senior content producer at CatholicPhilly.com. She is a guest columnist for [Catholic News Service](http://CatholicNewsService.com).

President of the United States Conference of Catholic Bishops issues statement on course of action responding to moral failures of judgement on the part of Church leaders

By United States Conference of Catholic Bishops

WASHINGTON — Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston and President of the United States Conference of Catholic Bishops, has issued the following statement noting the steps the U.S. Bishops Conference will take in addressing the failures of the Church in protecting the people of God.

Cardinal DiNardo's full statement follows:

"The accusations against Archbishop Theodore McCarrick reveal a grievous moral failure within the Church. They cause bishops anger, sadness, and shame; I know they do in me. They compel bishops to ask, as I do, what more could have been done to protect the People of God. Both the abuses themselves, and the fact that they have remained undisclosed for decades, have caused great harm to people's lives and represent grave moral failures of judgement on the part of Church leaders.

These failures raise serious questions. Why weren't these allegations of sins against chastity and human dignity disclosed when they were first brought to Church offi-

cial? Why wasn't this egregious situation addressed decades sooner and with justice? What must our seminaries do to protect the freedom to discern a priestly vocation without being subject to misuse of power?

Archbishop McCarrick will rightly face the judgement of a canonical process at the Holy See regarding the allegations against him, but there are also steps we should be taking as the Church here in the United States. Having prayed about this, I have convened the USCCB Executive Committee. This meeting was the first of many among bishops that will extend into our Administrative Committee meeting in September and our General Assembly in November. All of these discussions will be oriented toward discerning the right course of action for the USCCB. This work will take some time but allow me to stress these four points immediately.

First, I encourage my brother bishops as they stand ready in our local dioceses to respond with compassion and justice to anyone who has been sexually abused or harassed by anyone in the Church. We should do whatever we can to accompany them.

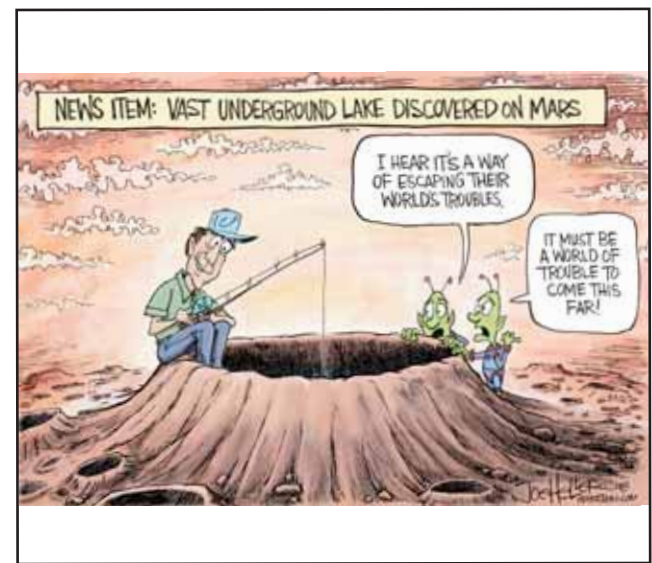
Second, I would urge anyone who has experienced sexual assault or harassment by anyone in the Church to come forward. Where the incident may rise to the level of a crime, please also contact local law enforcement.

Third, the United States Conference of Catholic Bishops will pursue the many questions surrounding Archbishop McCarrick's conduct to the full extent of its authority; and where that authority finds its limits, the Conference will advocate with those who do have the authority. One way or the other, we are determined to find the truth in this matter.

Finally, we bishops recognize that a spiritual conversion is needed as we seek to restore the right relationship among us and with the Lord. Our Church is suffering from a crisis of sexual morality. The way forward must involve learning from past sins.

Let us pray for God's wisdom and strength for renewal as we follow St. Paul's instruction: 'Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect' (Romans 12:2)."

Cartoon Corner





St. James Catholic Church in Sanderson. (Angelus photo)



Juliana Castro runs a carnival game for a young parishioner as Virginia Garza captures the moment on her phone. (Angelus photo)

SANDERSON

Continued from Page 2

County, of which Sanderson is the county seat, represented Texas on this list. In addition to its statistical claim to overall religiosity, Terrell County is also the most Catholic county in the Diocese of San Angelo based on the percentage of residents who identified as Catholic during the last census. Just over 50 percent of Terrell County is Catholic according to these numbers, an outlier in a region with otherwise Protestant majorities. St. James is the only Catholic church in Terrell County.

Arredondo attributed this high reported incidence of church attendance to traditions being passed down through families from older generations. She cited traditions like *posadas* at Christmas, and she was quite proud of this year's entrance in another church tradition, the parish festival. This year, the small church in Sanderson rallied to bring La Sombra, a band from Corpus Christi, out to their festival. Professional concert equipment was being set up most of the afternoon in preparation for the evening's performance, while a large group of people sat not far away in round after round of Bingo. The Bingo prizes, like the silent auction items and most everything else required to make the festival run smoothly, were donated by parishioners to aid in parish fundraising efforts.

"My mom passed these things on to me," Arredondo said of church traditions. "I'm just kind of following her footsteps."

Not many footsteps away, just outside the parish hall and behind a weather-worn, single-story rectory building, Arredondo's daughter, Juliana Castro, gave proof to her mother's philosophy of passing on traditions through family. Castro was supervising a handful of carnival games set up for the children at the festival and making snow cones for any youngsters (or the occasional newspaper guy with a sweet tooth) who came near.

Castro lives in Temple, Texas, today, but still enjoys coming to visit the beautiful church in her home town. She knows that each summer she will be able to come home and see childhood friends who will likewise be in attendance. "When there is an event, the whole town is here," she said. "The point of it is to get everyone together."

"We always felt that we should come back, give back a little," Castro said, noting that growing up in Sanderson "you're raised by a village." This is a sentiment echoed by Virginia Garza, a Sanderson native who moved away for school but returned later. "Everybody takes care of everyone," Garza

said, adding that "the community comes together," a situation she attributes to the strong faith of the parishioners.

Garza also had another idea of what might have led the community to develop this attitude of bonding. "The flood had a lot to do with it," she said.

"The flood" is an event well imprinted in the minds of residents who lived through it and their descendants. Heavy rains on June 11, 1965, led to a devastating day for this quiet community. The geography of the area created a situation where the waters had nowhere to go but through town, destroying buildings and lives in their path. It's a night that has left an indelible impression on the community and surrounding area. There is a large cross in front of the church with a plaque memorializing the lives lost that day. Glancing across the countryside near the outskirts of town reveals dams piled high in the spans between the low mountains that surround Sanderson, a visual representation of a mindset that sought preventative measures after an event nobody wants to see repeated. The flood still lingers in the collective memory of the town, one possible explanation of the way in which people here seem to hold one another so closely.

Though described almost unanimously as a "tight-knit community," there are factors at play that have led to a decrease in population after the rebuilding done in the years after 1965. In a development similar to those that led to hard times in many communities in this part of the country in the 19th and early 20th centuries, the whims and business decisions of railroad companies have had an impact. Once a hub of

activity as a shift change location along the railroad, Sanderson has seen a downturn in jobs and population since practices were changed in the 1990s.

Additionally, while the church-related statistics for the county may look promising, anecdotal evidence presents a situation familiar throughout the country: the church population is getting older and smaller. Perhaps accenting the national demographic trends here is the draw to young people toward college and more plentiful jobs elsewhere. Parishioners are hopeful that some of these trends can be stymied, though.

Thelma Calzada, finance chair for both the Guadalupanas and the parish council, member of the choir, and Eucharistic minister, is excited for the future and their new parish priest, Father Hatch. "He's got some good plans for us if we can make it happen," she said. "We're sure going to try."

Calzada said that she has already seen some people who had lapsed coming back since Father Hatch has been assigned to St. James. He has spent time here before, filling in for six months while a previous pastor was on sabbatical, so there is a familiarity between him and the people. Among the plans Father Hatch has is to spend some time two weeks a month in residence in Sanderson to better serve the pastoral needs of the people. St. James Parish is clustered with Our Lady of Guadalupe Parish in Fort Stockton (where the assigned priest has traditionally resided), and having a resident priest, even if only part time, will be a new opportunity for the faithful in Sanderson.

In the meantime, though, the strength of the community continues in their ties to one another and to their home town, even if they no longer live there. "There's people from Sanderson all over," Calzada said, telling a story of one woman who now lives in San Antonio but still consistently sends her tithe to St. James.

The parish festival was filled with evidence of this draw to Sanderson. One man was in town for the day simply because there was nothing happening that day in Iraan, he said. The hour and a half drive between the two communities might indicate a bit more of a motive.

Arredondo, the Guadalupanas president, put words to the overall feel of the day's festivities. "We're very proud of our church," she said.

Perhaps it was Allen, the former resident who moved away 58 years ago, who best summed up the feeling of all the sons and daughters of Sanderson who journeyed back from disparate locations around the state to attend the festival: "This is still home."



Bishop Michael Sis presents Father Lorenzo Hatch as the new pastor of St. James Parish. (Angelus photo)

BISHOP

Continued from Page 3

perseverance, fortitude, courage, and self-confidence. Sports help a person gain the capacity to cope with frustration and failure in life.

Challenges: The Vatican document says there are some challenges in the world of sport that need to be vigorously opposed. These include cheating, unsportsmanlike behavior, corruption, doping, and fan violence. We should not promote an attitude of winning at all costs. Spectators should respect the dignity of all persons, including the players, coaches, and opposing fans. Care must be taken to prevent any physical, sexual, or emotional abuse of athletes by coaches or trainers.

Joy: The document celebrates the fact that athletic activity is a source of joy, quoting our Holy Father: “Pope Francis highlighted the centrality of joy in the life of the believer, which is a gift to share with everyone. In the same way, sport only makes sense as long as it promotes a space of common joy” (3.5).

MY OWN REFLECTIONS

Inspired by the Vatican document *Giving the Best of Yourself*, I offer here

some of my own reflections regarding the integration of our faith with our participation in sports.

Injury: One of the most challenging experiences for our young athletes is when they sustain an injury that ends their season. They sometimes struggle finding a way to handle the disappointment of not being able to compete. When this happens, God can help us grow through the adversity. We should remember that there is more to us than our performance in a particular sport. We are lovable for who we are, not just for our success in athletics. The injury is an opportunity to develop other parts of our set of gifts and to become a more well-rounded person.

Humility: An honorable athlete is humble. St. Teresa of Avila said that humility is truth, and the full truth about ourselves recognizes both our limits and our gifts. True humility does not deny our gifts or our talents. It simply acknowledges where they came from – the merciful hand of God. St. Paul says in 1 Corinthians 4:7, “Name something you have that you have not received. If, then, you have received it, why are you boasting as if it were your own?”

Pride takes individual credit for what are actually gifts from God. Humility proclaims the truth that we have many talents and gifts to offer, and they all

come from God.

Winning and losing: When we lose in sports or fail in something, it is an opportunity to grow in the virtue of humility. We learn from our mistakes. God works through our weakness, because it is in our weakness that we can acknowledge that it is his power that carries us.

Of course, we do not try to lose in sports or in life. God gave us our talents, and we seek to glorify God by the way we develop and use them. St. Paul says, “Whoever boasts, should boast in the Lord” (1 Cor 1:31). Like the football player who points to Heaven when he scores a touchdown, we acknowledge that it is God at work in us who allows us any success.

Winning isn’t everything. We should never desire to win so much that we compromise our integrity. Winning is not worth the sins of lying, cheating, or stealing. In whatever goal we pursue, it’s not just getting to the finish line that matters. The way that we treat one another along the way is just as important.

Rivalry: Many of our local teams have traditional rivalries, which add to the excitement of a season. When we make an intentional commitment to good sportsmanship, a lively rivalry can be fun, it can inspire high performance, and

it can be done with respect. With great maturity, we can even celebrate the skills and successes of our rivals.

Weekend Travel for Sports: When traveling for athletic competitions, we should look for opportunities to attend Mass. Finding a local Mass time in another city is made easier by the use of online services such as www.masstimes.org. There will not always be a Mass available at a time and place that is possible for us, but when we can find one, our fidelity to keeping holy the Lord’s Day gives powerful witness to the other members of the team. It helps them to see that we love our sports, but we also know that sports do not take the place of God.

Parish Sports Teams: Because of the value of sports in our Catholic faith tradition, it would be great if more of our parishes in the Diocese of San Angelo would form parish teams to participate in local city sports leagues, such as softball or soccer. It is a wonderful way to meet friends, to build community, to welcome new members, and to interact positively with other congregations.

Editor’s Note: The full text of *Giving the Best of Yourself* can be found online at <http://www.laityfamilylife.va/content/laityfamilylife/en/documenti/dare-il-meglio-di-se.html>.

OBISPO

Continúa de Página 3

IDEAS CLAVE DE *DAR LO MEJOR DE UNO MISMO*

Virtudes: *Dar lo mejor de uno mismo* enseña que “la Iglesia valora el deporte en sí mismo, como un campo de la actividad humana donde virtudes como la sobriedad, humildad, valentía y paciencia, pueden encontrarse y fomentar la belleza, la bondad, la verdad, y donde puede testimoniarse la alegría.” Continúa diciendo: “La experiencia del deporte implica la justicia, el sacrificio, la alegría, la armonía, el coraje, la igualdad, el respeto y la solidaridad” (1.3).

En su mejor momento, los deportes fomentan el buen espíritu deportivo, la cortésia, y el juego limpio. Debe haber un equilibrio sano entre el valor de la persona individual y el bien común del equipo. Los deportes deben construir la lealtad, la amistad, y el espíritu de equipo.

Competencia: El documento dice que debemos ver a nuestros competidores con la estima mutua, en lugar de simplemente como adversarios o rivales. “Es el oponente el que saca lo mejor de un atleta, y así la experiencia puede entonces ser muy divertida y atractiva. La palabra *competición* alude a esta experiencia, ya que la palabra viene de dos raíces latinas ‘com’ — *con* y ‘petere’ — *esforzarse* o *buscar*. Los competidores ‘se esfuerzan o buscan juntos’ la excelencia” (3.2).

Autodisciplina: De acuerdo a *Dar lo mejor de uno mismo*, los deportes ayudan a una persona a crecer en la madurez a través del sacrificio, el trabajo duro, y la autodisciplina. A través de la práctica constante y dedicada, uno aprende la perseverancia, la fortaleza, el valor y la confianza en sí mismo. Los deportes le ayudan a una persona obtener la capacidad de hacer frente a

la frustración y el fracaso en la vida.

Desafíos: El documento del Vaticano dice que hay algunos desafíos en el mundo del deporte que necesitan ser vigorosamente opuestos. Estos incluyen el engaño, conducta antidportiva, la corrupción, el dopaje y la violencia de los espectadores. No debemos promover una actitud de ganar a todo costo. Los espectadores deben respetar la dignidad de todas las personas, incluidos los jugadores, entrenadores y aficionados opuestos. Se debe tener cuidado para evitar cualquier abuso físico, sexual o emocional de los atletas por los entrenadores o instructores.

Alegría: El documento celebra el hecho de que la actividad deportiva es una fuente de alegría, citando a nuestro Santo Padre: “El papa Francisco subraya la centralidad de la alegría en la vida del creyente, qué es un don a compartir con todos. De la misma manera, deporte solo tiene sentido cuándo promueve un espacio de alegría común” (3.5).

MIS PROPIAS REFLEXIONES

Inspirado por el documento del Vaticano *Dar lo mejor de uno mismo*, ofrezco aquí algunas de mis propias reflexiones con respecto a la integración de nuestra fe con nuestra participación en los deportes.

Heridas: Una de las experiencias que supone un desafío para nuestros jóvenes atletas es cuando sufren una herida que termina su temporada. A veces tienen dificultades para encontrar una manera de manejar la decepción de no poder competir. Cuando esto sucede, Dios puede ayudarnos a crecer a través de la adversidad. Debemos recordar que nosotros somos más que nuestro rendimiento en un deporte en particular. Somos adorables por lo que somos, no sólo por nuestro éxito en el atletismo. La herida es una oportunidad para desarrollar

otras partes de nuestros dones y llegar a ser una persona más completa.

Humildad: Un atleta honorable es humilde. Santa Teresa de Ávila dijo que la humildad es la verdad, y la verdad completa sobre nosotros mismos reconoce tanto nuestros límites como nuestros dones. La verdadera humildad no niega nuestros dones o nuestros talentos. Simplemente reconoce de dónde vienen - la mano misericordiosa de Dios. San Pablo dice en 1 Corintios 4,7, “¿Qué tienes que Dios no te haya dado? Y si él te lo ha dado, ¿por qué presumes, como si lo hubieras conseguido por ti mismo?”

El orgullo se toma el mérito individual para cosas que en realidad son regalos de Dios. La humildad proclama la verdad que tenemos muchos talentos y dones que ofrecer, y todos ellos vienen de Dios.

Ganar y perder: Cuando perdemos en deportes o fracasamos en algo, es una oportunidad de crecer en la virtud de la humildad. Aprendemos de nuestros errores. Dios trabaja a través de nuestra debilidad, porque es en nuestra debilidad que podemos reconocer que es su poder que nos carga.

Por supuesto, no tratamos de perder en los deportes o en la vida. Dios nos dio nuestros talentos, y buscamos el glorificar a Dios por la forma en que los desarrollamos y los utilizamos. San Pablo dice: “El que se glorie, que se glorie en el Señor” (1 Cor. 1,31). Al igual que el jugador de fútbol apunta al cielo cuando anota un touchdown, reconocemos que es Dios obrando en nosotros quien nos permite cualquier éxito.

El ganar no es todo. Nunca debemos desear de ganar tanto que ponemos en peligro nuestra integridad. El ganar no vale la pena de los pecados de mentir, engañar, o robar. En cualquier meta que perseguimos, no solo importa el llegar a la línea final de la meta. La forma en que nos tratamos

unos a otros en el camino es igual de importante.

Rivalidad: Muchos de nuestros equipos locales tienen rivalidades tradicionales, que agregan a la emoción de una temporada. Cuando hacemos un compromiso intencional al espíritu deportivo, una rivalidad animada puede ser divertida, puede inspirar a un alto rendimiento, y se puede hacer con respeto. Con una gran madurez, incluso podemos celebrar las habilidades y los éxitos de nuestros rivales.

Viajes de fin de semana para los deportes: Al viajar para las competiciones atléticas, debemos buscar oportunidades de asistir a Misa. El encontrar un horario de Misas locales en otra ciudad se facilita por el uso de servicios en línea tales como www.masstimes.org. No siempre habrá una Misa disponible al momento y lugar que nos sea posible, pero cuando se encuentre una, nuestra fidelidad a la santificación del Día del Señor da testimonio poderoso a los demás miembros del equipo. Esto les ayuda a ver que amamos a nuestros deportes, pero también sabemos que el deporte no toma el lugar de Dios.

Equipos deportivos parroquiales: Debido al valor del deporte en nuestra tradición de fe Católica, sería genial si más de nuestras parroquias de la Diócesis de San Angelo formarían equipos parroquiales para participar en ligas locales deportivos de la ciudad, tales como softbol o fútbol. Es una maravillosa manera de encontrarse con amigos, para construir comunidad, para dar la bienvenida a nuevos miembros, y para interactuar positivamente con otras congregaciones.

Nota editorial: El texto completo del documento *Dar lo mejor de uno mismo* se puede encontrar en línea a <http://www.laityfamilylife.va/content/laityfamilylife/es/documenti/dare-il-meglio-di-se.html>.

RESPITE

Continued from Page 2

case at the respite center a side of the U.S. that the newscasts and TV stories often leave out and that immigrants may not be aware of.

"They (the immigrants who pass through) go in gratitude of the fact that we, here in the United States, are people that have a heart, that care and that are able to participate by serving them, by bringing them soup, by hearing their story, by showing them they matter," she said.

Some, like volunteer Lisa Foley, of Reno, Nevada, who was at the center July 1, cared enough to spend her summer vacation days with them.

"I came here to help. I can't sit and watch it on the news any longer," said Foley, a social worker by profession, showing in her hand shoelaces and rubber bands she was handing the women who had them taken away while being processed by immigration authorities. "It's the least I can do."

Through the center, Sister Norma also wants others to see migrants as children and mothers, fathers and brothers, many of them fleeing danger. The mothers and fathers who pass through "all tell you that, in one way or another, they're fleeing, they fear for the lives of their children."

"They know that if they stay (in their home countries), their life is in danger and their child may be kidnapped, or taken by a gang," she said. "Their stories are so similar and they all flee because they are frightened for their lives."

The center's mission of compassion has been noticed at the highest levels of the church. On the occasion of his elevation to cardinal, Chicago Archbishop Blase J. Cupich, through his role as chancellor of Catholic Extension, organized a benefit dinner in 2016 at the Vatican that raised \$100,000 and donated it to the respite center.

The flow of migrants, which ebbs and sometimes overflows, has sent Sister Norma on a mission to find more space, and funds, to continue the work of helping migrants. Catholic Charities

of the Rio Grande Valley has set up a GoFundMe page at www.gofundme.com/humanitarian-respite-center for those who want to help.

Sister Norma hopes the center will continue to be a place where the poor and hungry will find more than just material help, but will continue to provide newcomers an initial dose of compassion that exists in the United States and that many of the migrants who have passed through have experienced.

"They're hopeful and they have faith in their God that here in the United States, there will be people who understand and will help them make sure they're safe," she said.

HUMANAE VITAE

Continued from Page 14

were not the only ones asked for their input. Long before the synod, and before Pope Paul was elected to lead the church, St. John XXIII had appointed a small committee to study the issue of the regulation of birth.

Pope Paul expanded the commission, which included several married couples. The commission's work ended in 1966 with the leaking of a report by the majority of members asserting artificial contraception was not intrinsically evil; minority reports, insisting contraception was morally wrong, were leaked in response.

After reading the commission reports and the bishops' input, Msgr. Marengo wrote, Pope Paul "found himself in a situation that was not easy. His judgment had matured, and he felt obliged in conscience to express it in virtue of his apostolic ministry, knowing well that going in that direction would place him at a predictable and painful distance from sectors of the church community that were not marginal."

In fact, less than a week after the encyclical was published, Pope Paul held a general audience and spoke about just how weighty the decision was. "Never before have we felt so heavily, as in this situation, the burden of our office," he said July 31, 1968. "We studied, read and discussed as much as we could; and we also prayed very much about it."

For Msgr. Marengo, the process of drafting *Humanae Vitae* cannot be understood without recognizing the changes in the church unleashed by the Second Vatican Council, including on the theme of marriage and parenthood.

"Since the council in *Gaudium et Spes* recognized 'responsible parenthood' as a value — changing in a fundamental way the vision of marriage — the idea of many was that it required a change in the church's sexual morality as well," he told CNS.

"The difficulty for Pope Paul VI was in how to explain that the use of contraceptives was not licit, but to do so in the light of an affirmation of responsible parenthood," he said.

The encyclical's emphasis on the "inseparable connection" between the "unitive and the procreative" qualities of married love, he said, marked a significant change in church teaching from before Vatican II; previously, the church taught that the primary purpose of marriage was for procreation.

Blessed Paul's personal work in rewriting the encyclical's "pastoral directives" also reflects the teaching of Vatican II, he said. Previously, "the magisterial task was to explain, and the pastoral task was to tell people to accept."

"'You must obey' was the classic pastoral approach," Msgr. Marengo said.

But, he said, "Pope Paul broke this schema, saying, 'I will explain the teaching and if you try to understand it, you will see that it is true and is what is best for you.'"

- - -

Follow Wooden on Twitter: @Cindy_Wooden

DETZEL

Continued from Page 5

Indiana-Kentucky tri-state area. Detzel saw the good work being done by attorneys and decided it was something for her. She completed her legal education, and is still licensed to practice law in Ohio.

Her legal career included work in many areas that have helped to improve peoples' lives, including health care issues, elder law, and non-profits. She has worked with hospitals, nursing homes, and long-term care facilities. Once in Texas, she worked on medical disability cases for the homeless through St. Mary's Law School and worked with the Tahirih Justice Center helping women and girls fleeing gender-based violence.

Once her son came of age and started a family of his own, any impediments to religious vows were in the past. The call she had felt as a young girl had likewise matured. The "nagging sense from a long time ago that God was calling me" to the religious life never fully went away, Detzel said. "I've always been a woman who believed in the power of community." The Congregation of Divine Providence was ultimately the right place for her. "I was looking for a group of religious that would not separate me from the world, but make me all the more attuned to and aware of the needs of the people surrounding me."

"I feel like God has called me to work through the messiness of life," she said. "I do think some people's hearts are clearly formed in one state of life or another," she continued, "for other people, all three states of life can be good, solid, holy ways. Good discernment and prayer leads us to recognize and respond to God's call."

"At least in my life, two vocations were given, and they're held together," she said. "Somehow, if that gift has been given in that kind of a way, the grace will certainly be there to live it well."

As she continues to grow accustomed to her new job as Associate Director of the Office of Evangelization and Catechesis for the Diocese of San Angelo, she noted that one of the exciting aspects of the position is just how many areas she will get to work in, likening it to her love of jigsaw puzzles and trying to find how the pieces fit together. Given her experience as a mother, grandmother, lawyer, and vowed religious, there's no doubt Sister Joyce Detzel has the skills necessary to assemble the pieces.

EDICTAL SUMMONS

July 6, 2018
CASE: MILLER -- SOTO (CRIBLEZ)
NO.: SO/18/42 ED. SUM.

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Delma Marie Soto (Criblez).

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of August 2018, to answer to the Petition of Luther Robin Miller, Jr., now introduced before the Diocesan Tribunal in an action styled, "Luther Miller, Jr. and Delma Soto (Criblez), Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: MILLER -- SOTO (CRIBLEZ); Protocol No.: SO/18/42 ED. SUM., on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the July 6, 2018.

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

LEADERS

Continued from Page 18

pool of potential well-qualified pastoral leaders will increase dramatically.

This means that more Hispanics will be in better position to enter seminaries to discern a vocation to the priesthood.

There will likely be larger numbers of Hispanics entering formation programs to discern vocations to religious life, lay ecclesial ministry, the permanent diaconate and other forms of professional pastoral service in the church and in the larger society. It will take decades of commitment and investment to make this happen.

At the same time, we need the

Hispanics who currently self-identify as Catholic remain so.

This means that we must accompany these Catholic women and men through processes of faith formation, creating welcoming spaces for them to grow in their relationship with Jesus Christ, and provide them with resources that affirm their identity as Christian disciples.

We live in a historical time in which we need to place the best resources that the Catholic community in the United States has developed for the formation of pastoral leaders at the service of Hispanic Catholics: seminaries, houses of formation, colleges and universities, pastoral institutes, online programs and catechetical formation initiatives, among others.

We need to build more of these institutions in the geographical regions where Hispanics are largely concentrated, particularly the South and the West.

We definitely need the best possible resources to form these pastoral leaders now, in English and Spanish, and in other languages, to lead the way building strong Catholic faith communities during the rest of the 21st century.

Let us invest in tomorrow's Catholic leaders today.

Ospino is professor of theology and religious education at Boston College. He is a member of the leadership team for the Fifth National Encuentro of Hispanic/Latino Ministry.

OSPINO

Continúa de Página 18

educación secundaria y universitaria, el número de líderes pastorales bien capacitados incrementará notablemente.

Esto significa que más hispanos estarán mejor preparados para entrar a los seminarios para discernir una vocación al sacerdocio ministerial.

Habrà seguramente más hispanos entrando a programas de discernimiento vocacional a la vida religiosa, el ministerio eclesial laico, el diaconado permanente y otras formas de servicio pastoral profesional tanto en la iglesia como en otros campos de la vida social. Tomará varias décadas de compromiso e inversión para hacer de esto

una realidad.

Al mismo tiempo, necesitamos que los hispanos que actualmente se identifican como católicos lo sigan haciendo.

Esto significa que tenemos que acompañarlos con procesos de formación en la fe creativos, establecer espacios para que crezcan en su relación con Jesucristo y ofrecerles recursos que afirmen su identidad como discípulos misioneros.

Vivimos en un momento histórico en el que necesitamos poner nuestros mejores recursos para la formación de líderes pastorales al servicio de los católicos hispanos: seminarios, casas de formación, universidades, institutos pastorales, programas en línea e iniciativas de formación catequética, entre muchos otros.

Necesitamos construir más de estas

instituciones en las regiones del país en donde los hispanos están más concentrados como población, especialmente en el sur y el oeste.

Sin lugar a duda necesitamos los mejores recursos posibles para formar a estos líderes pastorales ahora mismo, en inglés, español y en otros idiomas, para que guíen el proceso de construcción de comunidades de fe católicas vivas durante el resto del siglo 21.

Invirtamos hoy en los líderes católicos de mañana.

Ospino es profesor de teología y educación religiosa en Boston College. Es miembro del equipo de liderazgo del Quinto Encuentro Nacional de Pastoral Hispana/Latina.

KNICKERBOCKERS

Continued from Page 8

and of our devotedness to our native land so that the good citizen does not hesitate to brave death for his country."

What is the primary duty of one's love for and loyalty to America? Good Citizenship. A patriotic citizen, both native-born and naturalized, abides by the Constitution and obeys the law; respects the national flag and all it represents; knows and recites the Pledge of Allegiance; knows and sings/recites the national anthem; respects the dignity of other citizens and lives in harmony with them, as well as with immigrants, migrants, and refugees; makes positive contributions to the public life of the country at all levels, including critiquing those in public office and addressing injustices; respects and assists law enforcement agents; defends the integrity of the country; votes when of age; pays taxes; and does honest and productive work.

We are aware of excesses of patriotism that we see in the news and read online and in social media. Stephen Nathanson in his book *Sketch of a Reasonable Form of Patriotism* lists the following excesses: "a belief in the superiority of one's country, a desire for dominance over other countries, an exclusive concern for one's country, no constraints on the pursuit of one's

country's goals, and automatic support of one's country's military policies."

It is timely to consider the implications of patriotism for Americans in light of our current situation with millions of illegal immigrants as well as legal immigrants, migrants, and refugees. In 2016 the International Organization for Migration issued the document "The Responsibilities and Obligations of Migrants Towards Host Countries," which states "Successful integration ... is a two-way process that involves the mutual adaptation of migrants and the host society, as well as equality and reciprocity of rights and obligations. It implies a sense of obligation and respect for a core set of values — such as rule of law — that bind migrants and their host communities to a common purpose." In summary, it is the obligation of migrants and refugees to observe the laws and regulations of their host countries. In turn, it is the obligation of the host country to respect the basic human rights of migrants and refugees, with the understanding that the host country has the right of expulsion for those who had irregular entry or who have broken the law.

As an obligation of good citizenship and as Catholic Christians, we are to respect the dignity of other citizens as well as immigrants, migrants, and refugees. Patriotism is a unifying factor in maintaining the integrity, rights, and freedoms of our country that attract immigrants, migrants, and

refugees.

The Catholic Thing online post on July 4, 2016, entitled "Patriotism," with ideas taken from a 1938 address by then Father Fulton J. Sheen, reminds us that "true Americanism is the belief in the freedom of man as a divine derivative A democracy needs religion Democracy has to rely not on force, but on freedom and liberty. But freedom and liberty are inseparable from responsibility, and responsibility is inseparable from conscience and conscience is inseparable from religion. It is our solemn duty as Catholics, therefore, to be conscious of our duty to America, and to preserve its freedom by preserving its faith in God."

In our families, parishes, and Catholic schools, let us be mindful that formation in Christ as faithful Catholics implies taking responsibility to preserve our country's rights and freedoms by preserving its faith in God. Forming our children and teens in the Christian faith is forming them in the virtue of *pietas* — dutifulness — to God and his Church, to family, and to our country. Our faith obligates us to be responsible, patriotic citizens.

Father Waldo "Knick" Knickerbocker is a retired priest of the Diocese of San Angelo. He and his wife, Sandie, write a monthly column for the West Texas Angelus.

Member

Catholic News Service

Catholic Press Association

Texas Catholic News

Published the 1st Monday following 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

Livestock Weekly

San Angelo, Texas

Submissions:

Story suggestions, calendar items, parish briefs and all other submissions should be emailed to bbodiford@sanangelodiocese.org

COPY, PHOTO DEADLINE:

Third Friday of every month. Photos should be in jpeg format.

Letters to the editor are welcome, and should be emailed to bbodiford@sanangelodiocese.org

Letters to the editor are printed at the discretion of the editor and identities of the writer are subject to verification. Please include name, address and phone number when submitting letters.

Bishop Michael J. Sis

Publisher

Brian Bodiford

Editor

Director of Communications

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

SAINT PIO COMES TO THE DIOCESE OF SAN ANGELO



SAINT JOSEPH PARISH

907 S. DIXIE

ODESSA, TX 76761

SATURDAY, OCTOBER 6, 2018

(FROM 12:00 P.M. TO 4:30 P.M.)

MASS AT 5:00 P.M.

For information about the public
veneration, please call (432) 337-2213,
or send an email to
odessa.stjoseph@sanangelodiocese.org

SACRED HEART CATHEDRAL

20 E BEAUREGARD AVE

SAN ANGELO, TX 76903

SUNDAY, OCTOBER 7, 2018

(FROM 9:00 A.M. TO 5:30 P.M.)

MASS AT 6:00 P.M.

For information about the public
veneration, please call (325) 658-6567,
or send an email to
sanangelo.cathedral@sanangelodiocese.org

Come and venerate the official relics
of Saint Pio of Pietrelcina, on the
occasion of the 50th commemoration
anniversary of his passing.

The Mass in both locations, in honor
of Saint Padre Pio, will be celebrated
by **The Most Reverend Michael J.
Sis**, Bishop of San Angelo.

