

# WEST TEXAS ANGELUS

Serving the Diocese of San Angelo, Texas

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SEPTEMBER 2018



The seminarians of the diocese, along with Bishop Sis and Father Michael Rodriguez, traveled on pilgrimage to New Mexico recently. They are seen here in front of the "miraculous staircase" in Loretto Chapel in Santa Fe. (courtesy photo)

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SAN ANGELO TX 76902-1829

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## The Inside Front

# Seminarians end summer with New Mexico pilgrimage

By Mike Elsner  
Diocese of San Angelo Seminarian

In early August the seminarians of the Diocese of San Angelo were blessed to take part in a pilgrimage to New Mexico. The trip took place Aug. 1 through 5 and was led by Vocation Director Father Michael Rodriguez and Bishop Michael Sis. Destinations included stops in Hobbs, Isleta Pueblo, Chimayó, and Santa Fe. I was privileged to be one of the seminarians on the trip.

The journey began on a Wednesday morning with the 209-mile drive from the Diocesan Pastoral Center to Hobbs. In Hobbs, our group stopped at Our Lady of Guadalupe Catholic Church to visit a statue of the Virgin Mary. This statue has recently received much attention due to accounts of it weeping. While this was only a brief stop, time was made for viewing the statue and for prayer.

Continuing the journey, we pilgrims drove an additional 330 miles to St. Augustine Catholic Church, in Isleta Pueblo. According to the sign outside of this quaint little mission church, St. Augustine was initially named St. Anthony when established in 1613. It is one of the oldest mission churches in the United States. The church was unfortunately burned down during the Pueblo Indian Revolt of 1680. It was renamed St. Augustine when rebuilt in 1716. Bishop Sis celebrated Mass and gave a lengthy explanation of the purpose of this destination on our journey. Bishop Sis explained that Isleta Pueblo was the place that Native Americans traveled annually from the San Angelo area requesting for the Spanish missionaries to teach them the faith, at the behest of the “Lady in Blue,” Sister María de Jesús de Ágreda, who has become well known and holds a special place in the hearts of the people of San Angelo. After Mass, parish volunteer and tour guide Alan Cherino graciously spent

time relaying the history of the church that he has attended since his childhood.

From Isleta Pueblo, the journey continued to Chimayó. In Chimayó, our group visited El Santuario de Chimayó and the Santo Niño Chapel. The Santuario de Chimayó is sometimes called the “Lourdes of the West” because of the number of people who visit each year seeking miraculous healing. It, like the actual Lourdes, has been an important pilgrimage site for many Roman Catholics. Several hundred thousand people come to visit the sanctuary every year. Inside this beautiful yet simple church, near the altar, there is an entrance leading to two small rooms. One, a prayer room, houses discarded crutches and hundreds of pictures of those who have come to the shrine seeking healing for themselves and their loved ones. The other room is the location of a small hole in the ground called *El Pocito*, or little well. This little hole contains the holy dirt of Chimayó. Many pilgrims to the site scoop small amounts of this dirt. It is believed to have healing properties, similar to the water from the grotto at Lourdes in France. According to legend, the site marks the spot where a Guatemalan priest who was killed by Indians was buried. This priest had been known to carry a little black crucifix with him when he was attempting to evangelize the Indians. Years after his death someone noticed a light shining from the spot. Upon investigation of the light, they discovered the little crucifix. It was taken to the church in Santa Cruz, but somehow mysteriously returned to the place that it had been found. This cycle repeated twice more. After the third time, the decision was made to leave the crucifix where it lay, and the small church was built on the site.

Just down the street from the Santuario sits the

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Seminarians of the Diocese of San Angelo in prayer before Mass at St. Augustine Church in Isleta Pueblo, NM. Originally built in 1613 and known as St. Anthony, the mission church is the site where native Jumano people requested missionaries to travel to the San Angelo area to perform baptisms. (courtesy photo)

## Bishop Sis: Viganò letter is a wake-up call

By Bishop Michael Sis  
Diocese of San Angelo

See Cardinal DiNardo's statement, Page 14

On August 25, 2018, Archbishop Carlo Maria Viganò, the former Apostolic Nuncio to the United States, made public his testimony alleging corruption and a conspiracy of silence at the highest levels of the Church's hierarchy. He stated that various cardinals and bishops engaged in a cover-up of sexual abuse by former Cardinal Theodore McCarrick. He sent shockwaves around the world when he wrote, “Pope Francis must be the first to send a good example for cardinals and bishops who covered up McCarrick's abuses and resign along with the rest of them.”

Cardinal Daniel DiNardo, speaking on behalf of the United States Conference of Catholic Bishops, stated that the questions raised in Archbishop Viganò's letter “deserve answers that are conclusive and based on evidence. Without those answers, innocent men may be tainted by false accusation and the guilty may be left to repeat sins of the past.”

I support a thorough and impartial investigation of any allegation of a cover-up in the case of Cardinal McCarrick, as a vital step in a long process toward re-establishing trust with Catholics everywhere.

People have been harmed very deeply. They are in need of healing and peace. The credibility and unity of our Church have suffered tremendously.

We are living in extraordinary times, and this calls for extraordinary holiness. Selfishness and sin must give way to purification and reform. We must adopt new instruments of oversight and accountability. We must go about the tasks of rebuilding, imploring the assistance of the Holy Spirit. We must maintain faith in the promise of Christ about his Church – that the gates of the netherworld shall not prevail against it (Mt 16:18).

We are a people of hope. Gold is tested and purified by fire. The Lord God says, “Behold, I make all things new” (Rv 21:5).

## Looking back on 42 years of diaconal service in the Diocese of San Angelo

By Deacon Freddy Medina

As I spoke with various deacons this summer, we would almost always end up discussing how it's been 50 years since the restoration of the office of permanent deacons in the U.S. We would talk about the differences in forming deacons now versus 1976 — the year the first class of deacons was ordained for service in the Diocese of San Angelo.

I spoke with three members of the deacon class of 1976, Deacons Antonio Gonzalez (Holy Redeemer, Odessa), Joseph Lopez (St. Charles, Eden), and Daniel Peña, (retired in Las Cruces, N.M.), and they have many pleasant memories of their formation and of their 42 years of diaconal service to the people of God.

They recall that their bishop at the time was Bishop Stephen Leven, who was present at every class, taught some himself and once brought in Archbishop Fulton J. Sheen as a guest speaker for the

### Then and Now: A Comparison

#### Class of 1976

- Formation took place at the Ramada Inn in San Angelo
- Wives were encouraged to attend
- Length of formation – two years of formal classes followed by one year of continuing education
- One week-long retreat every year
- Formation staff composed of priests and religious of the diocese
- Some participants flew to get to formation location
- 30 men ordained

#### Class of 2018

- Formation took place at Christ the King Retreat Center
- Wives were required to attend
- Length of formation – five years of formal classes followed by three years of continuing education
- Three weekend retreats and one five-day retreat
- Formation staff consisted of instructors from the Oblate School of Theology and priests, deacons, and deacons' wives of the diocese
- All participants drove to get to formation location
- 15 men ordained

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## From The Bishop's Desk

# A future full of hope

By Bishop Michael Sis  
Diocese of San Angelo

For any organization to thrive, it is very important to plan for the future. This fall, we are launching a Pastoral Planning Process in the Diocese of San Angelo to help us formulate a new Pastoral Plan for the next few years. This is a way for us in the Catholic Church to work together to discern where God is calling us, and to set goals to move in that direction.

The last time our diocese did a pastoral plan was in 2003. That plan led to efforts with effects still being seen today, including: increased focus on vocation recruitment; lay leadership training and adult faith formation; commitment to youth, young adult, and campus ministries; and an ongoing implementation of a program for Safe Environment training. Now we seek to build on the foundation of that success through the formulation of new goals. The best planning is based on input from a variety of different perspectives. For this reason, one of the key elements of our process is that it will give people throughout the diocese the opportunity to participate by giving input.

We need to hear from people who live in the 29 counties within our diocese. Your opinions of what it will take for our Church here in West Texas to grow and thrive in the future are an essential component of this process. To participate, you can come in person to our forthcoming listening sessions or focus groups, or you can fill out our survey, which will be made available

soon, both online and on paper. This will help to assure that the priorities we pursue may meet the real needs of our people at this point in our history. The surveys will be distributed in September, and the listening sessions and focus groups will begin in late September.

Just what is "Pastoral Planning?" Many of us are familiar with a process used in secular organizations called "Strategic Planning." In a strategic plan, the decisions are made purely based on cost-benefit analysis and a rational allocation of resources. However, in a pastoral plan, the direction of the Church, and the steps we take to move toward fulfilling our mission, are based on analysis plus discernment and prayer. We're trying to seek what is God's will, as followers of Jesus Christ. The pastoral planning process itself is intended to build up the community of faith through discerning where the Spirit is calling us.

It is vitally important for many people to share their thoughts about what is working well, and what is distracting us from achieving our mission. Just because a particular strategy worked in the past, that does not necessarily mean it remains effective in the present.

Some of the questions that we invite people to think and pray about, in preparation for this Pastoral Planning Process, are the following:

- How can our churches be more welcoming?
- How can our experience of the Mass be improved?
- When we look around us in our churches, is there any segment of our population that is missing, that we

par, puede venir en persona a nuestras próximas sesiones de escucha o grupos de enfoque, o puede llenar nuestra encuesta, que se pondrá a disposición muy pronto, tanto en línea como en papel. Esto ayudará a asegurar que las prioridades que perseguimos pueden satisfacer las necesidades reales de nuestro pueblo en este momento de nuestra historia. Las encuestas serán distribuidas en septiembre, y las sesiones de escucha y grupos de enfoque comenzarán a finales de septiembre.

A propósito, ¿que es "Planificación Pastoral?" Muchos de nosotros estamos familiarizados con un proceso que se usa en organizaciones seculares llamado "Planificación Estratégica". En un plan estratégico, las decisiones se toman puramente basadas en el análisis de costo-beneficio y una asignación racional de los recursos. Sin embargo, en un plan pastoral, la dirección de la Iglesia, y las medidas que tomamos para avanzar hacia el cumplimiento de nuestra misión, se basan en un análisis más discernimiento y oración. Estamos tratando de buscar lo que es la voluntad de Dios, como seguidores de Jesucristo. El proceso de planificación pastoral en sí tiene la intención de edificar la comunidad de fe a través de discernir a donde el Espíritu nos está llamando.

Es de vital importancia de que muchas personas compartan sus pensamientos acerca de lo que está funcionando bien, y lo que nos está distrayendo de lograr nuestra misión. El hecho de que una estrategia en particular funcionó en el pasado, eso no significa necesariamente que sigue siendo eficaz en el presente.

Algunas de las preguntas que invitamos a la gente en pensar y orar, en preparación para este proceso de planificación pastoral, son las siguientes:

- ¿Cómo pueden nuestras iglesias ser más acogedoras?
- ¿Cómo se puede mejorar nuestra experiencia de

## The Prayer Square

# The Road Ahead

by Thomas Merton

My Lord God,  
I have no idea where I am going.  
I do not see the road ahead of me.  
I cannot know for certain where it will end.  
Nor do I really know myself,  
and the fact that I think that I am following your will does not mean that I am actually doing so.  
But I believe that the desire to please you does in fact please you.  
And I hope I have that desire in all that I am doing.  
I hope that I will never do anything apart from that desire.  
And I know that if I do this,  
you will lead me by the right road, though I may know nothing about it.  
Therefore, I will trust you always, though I may seem to be lost and in the shadow of death.  
I will not fear, for you are ever with me,  
and you will never leave me to face my perils alone.

need to include more in our activities?

- What are the needs of the world around us that we can do a better job of responding to?
- How can we be more effective in passing on the gift of faith to the next generation?
- How can we take the eternal truths of Jesus Christ, and bring them to new life here and now in West Texas?

In the upcoming weeks, we will be announcing information about opportunities to share our voices in this process. As the local bishop, I want to hear from as

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# Un futuro lleno de esperanza

Por Obispo Michael Sis  
Diócesis de San Ángelo

Para que cualquier organización pueda prosperar, es muy importante planificar para el futuro. Este otoño, estaremos poniendo en marcha un Proceso de Planificación Pastoral en la Diócesis de San Ángelo para ayudar a formular un nuevo Plan Pastoral para los próximos años. Esta es una manera para nosotros en la Iglesia Católica de trabajar juntos para discernir donde Dios nos está llamando, y para establecer metas para avanzar en esa dirección.

La última vez que se hizo un plan pastoral en nuestra diócesis fue en el año 2003. Ese plan dio lugar a esfuerzos con efectos que se ven aún hoy, incluyendo: mayor enfoque en la promoción vocacional; capacitación laico en liderazgo y formación de fe de adultos; compromiso con la juventud, adultos jóvenes, y ministerios universitarios; y una implementación que continúa de un programa para el entrenamiento de Ambiente Seguro. Ahora buscamos construir sobre el éxito de este fundamento a través de la formulación de nuevos objetivos. La mejor planificación se basa en las aportaciones de una variedad de diferentes perspectivas. Por esta razón, uno de los elementos claves del proceso es que le dará a la gente por toda la diócesis la oportunidad de participar dando su aporte.

Queremos oír de las personas que viven en los 29 condados dentro de nuestra diócesis. Sus opiniones en cuanto lo que se necesita para que nuestra Iglesia aquí en el oeste de Tejas crezca y prospere en el futuro son un componente esencial de este proceso. Para partici-

la Misa?

• Cuando miramos a nuestro alrededor en nuestras iglesias, ¿cuál segmento de nuestra población está ausente, que necesitamos incluir más en nuestras actividades?

• ¿Cuáles son las necesidades del mundo alrededor de nosotros a las cuales debemos responder mejor?

• ¿Cómo podemos ser más eficaces al pasar el don de la fe a la siguiente generación?

• ¿Cómo podemos tomar las verdades eternas de Jesucristo, y llevarlos a una nueva vida aquí y ahora en el oeste de Tejas?

En las próximas semanas, anunciaremos información sobre las oportunidades para poder compartir nuestras voces en este proceso. Como el obispo local, quiero oír de tantos de ustedes como sea posible. Si todos nosotros diéramos un poco de nuestro tiempo para proporcionar nuestro aporte, hará la Iglesia más fuerte para el futuro.

Después de reunir la sabiduría colectiva de nuestras sesiones de escucha, nuestros grupos de enfoque, y nuestra encuesta, un grupo de Católicos comprometidos de toda la diócesis examinará cuidadosamente todas las aportaciones compartidas y buscarán temas comunes. Este será un proceso de discernimiento en oración a medida que tratamos de entender a donde Dios nos está llamando como Iglesia diocesana.

El factor más importante para el éxito de este programa es la oración. Y así, mientras nos embarcamos en esta nueva aventura, pido a todos los miembros de la Iglesia Católica aquí en el oeste de Texas a orar para que el Espíritu Santo nos guíe hacia un futuro lleno de esperanza para la Diócesis de San Ángelo. Que Dios bendiga la obra de nuestras manos para que podamos ser más fieles a la misión encomendada a nosotros por Jesucristo Nuestro Señor.

# 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 visite 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  
 CEEOdessaEspañol@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 invited to participate and enjoy with the community.

## Retreats for Women/Girls Interested in Becoming a Sister

If you are a woman who wants to understand more about this call from God, you are invited to these retreats. Or if you know a woman who has interest in religious life, please share this information with her.

Pearl of Great Price Vocation Information days:

- October 14, 2018 in San Angelo
- February 23, 2019 in Abilene

Contact The Vocation office at 325-651-7500 or Sr. Elsa at 432-682-6303 for more information.

## Retiro para Mujeres/Muchachas Interesadas en la Vida Religiosa

Si usted es una mujer o muchacha que quiere entender más acerca de esta llamada de Dios, venga a estos retiros. O si usted conoce una mujer o muchacha que tiene interés en la vida religiosa por favor, comparte esta información con ella.

La Perla de Gran Valor –

- 14 de octubre, 2018 en San Ángelo
- 23 de febrero, 2019 en Abilene

Para más información llame a la oficina de Vocaciones 325-651-7500 o llame a la Hermana Elsa 432-682-6303.

## To Report Sexual Abuse

The Catholic Diocese of San Angelo is firmly committed to creating and maintaining 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 bringing 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 atención 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.

# CALENDARS



## Bishop's Calendar

### September 2018

- 5 MIDLAND, St. Stephen, Vocation Team meeting at 2:00 p.m.
- 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.
- 7 ODESSA, St. Mary Central Catholic School Mass at 10:00 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

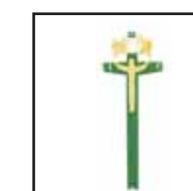
- 2:00 p.m.
- 9 SAN ANGELO, Christ the King Retreat Center, Mass for deacon aspirant retreat at 11:00 a.m.
- 10-12 TYLER, Hermanamiento meeting
- 13-14 WASHINGTON, D.C., USCCB Doctrine Committee meeting
- 18 SAN ANGELO, Diocesan Pastoral Center, Presbyteral Council meeting at 11:00 a.m.
- 20-23 GRAPEVINE, National Quinto Encuentro
- 25 SAN ANGELO, Diocesan Pastoral Center, Liturgical Commission meeting at 10:00 a.m.
- 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.

### October 2018

- 1 AUSTIN, Texas Catholic Conference of Bishops, Fall General Assembly
- 2 SAN ANGELO, Diocesan Pastoral Center, Finance Council meeting at 11:00 a.m.
- 2 SAN ANGELO, McNease Convention Center, Pregnancy Help Center dinner at 6:30 p.m.
- 5-6 MIDLAND, The Way Retreat Center, Annual Convocation of Deacons
- 6 ODESSA, St. Joseph, Mass with Padre Pio Relics Tour at 5:00 p.m.
- 7 SAN ANGELO, Sacred Heart Cathedral, Mass with Padre Pio Relics Tour at 6:00 p.m.
- 7 SAN ANGELO, St. Joseph, Respect Life Mass at 11:15 a.m.
- 9-10 SAN ANGELO, Christ the King

- Retreat Center, Priests' Fall Convocation
- 10 SAN ANGELO, Diocesan Pastoral Center, Deans' meeting at 1:00 p.m.
- 12-14 CONCEPTION, MO, Board of Regents meeting at Conception Seminary College
- 15-18 CHICAGO, IL, Extension Mission Bishops' Conference
- 20 SAN ANGELO, McNease Convention Center, Diocesan Conference Day
- 23 BIG SPRING, Holy Trinity, Confirmation Mass at 6:30 p.m.
- 24 ABILENE, Sacred Heart, Confirmation Mass at 6:30 p.m.
- 27 SAN ANTONIO, Equestrian Order of the Holy Sepulchre meeting
- 30 SAN ANGELO, Diocesan Pastoral Center, Presbyteral Council meeting at 11:00 a.m.
- 31 SAN ANGELO, Sacred Heart Cathedral, All Saints' Day Vigil Mass at 6:00 p.m.



## Christ the King Retreat Center

### 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 Prayer Group
- 27 Staff Mass & Lunch
- 28-30 Engaged Encounter
- 30 Natural Family Planning

### October 2018

- 1 Heart of Mercy Prayer Group
- 7 Confirmation Retreat
- 8 Heart of Mercy Prayer Group
- 9-10 DOSA Fall Priests' Convocation
- 12-14 Deacon Formation
- 15 Heart of Mercy Prayer Group
- 18-21 Lubbock Deacons' Annual Retreat #2
- 22 Heart of Mercy Prayer Group
- 25-28 Women's Walk to Emmaus
- 29 Heart of Mercy Prayer Group
- 30 Deacon Quarterly
- 31 Staff Mass & Lunch

## Necrology of Priests and Deacons

Please pray for our departed clergy

### September

- 1 Rev. James Delaney, OMI (2007)
- 2 Rev. Hilarin Lapinski (1994)
- 4 Rev. John Busch, OMI (2003)
- 5 Deacon Jesus Mercado (2009)
- 6 Rev. Vincent Daugintis (1990)
- 10 Rev. James Franchi (1969)
- 10 Rev. Leo St. John, OMI (1976)
- 15 Rev. Peter Vergauwen (2003)
- 21 Rev. Domingo Estrada (2009)
- 23 Rev. Herman Valladares (1997)
- 25 Rev. William Lensing (1978)
- 26 Rev. William Cadigan, MSC (1971)
- 28 Deacon Paul Ramos (1990)
- 30 Deacon Reinaldo (Ray) Ramirez (2017)

### October

- 4 Deacon Thomas Lambdin (1982)
- 5 Rev. William Meagher, OMI (1970)
- 7 Rev. Francis Schouttetten, OMI (2002)
- 8 Deacon Simon Franco (2008)
- 12 Deacon Peter Ballaro (2013)
- 15 Rev. James Norman, OMI (1987)
- 21 Deacon Richard Blake (1989)

# 'Enlisting Witnesses for Jesus Christ' — Catechetical Sunday, 2018

**Office of Evangelization and Catechesis**  
Diocese of San Angelo

This year, Catechetical Sunday is September 16, 2018. It is a day to reflect on the value of catechetical ministry and celebrate the vital role that catechists and each of us play in passing on the faith and giving witness to the Gospel.

Enlisting Witnesses for Jesus Christ is the 2018 Catechetical Sunday theme. As Catholics we are to be signs of hope and new life, as a people who foster a keen sense of belonging to Christ. We are a resurrection people. We "echo" the Word of God to those around us. The *National Directory for Catechesis* reminds us that "Next to home and family, the witness of the catechist may be

pivotal in every phase of the catechetical process. Under the guidance of the Holy Spirit, catechists powerfully influence those being catechized by their faithful proclamation of the Gospel of Jesus Christ and the transparent example of their Christian lives" (NDC p.101-E).

Jesus commissioned the apostles to "go out into the whole world and proclaim the Gospel to every creature" (Mk 16:15). They became eyewitnesses to Jesus' life, death and resurrection and endless love for the world (Jn 3:16). Empowered by the Holy Spirit, they went to the "ends of the earth to proclaim the good news (Acts 15:14) and were willing to pay the cost, or even die, so that others could have the chance to know and follow Jesus.

In the second chapter of Acts, Peter describes all of

us as witnesses. As a Church, we intentionally invite catechists to walk with the rest of us as witnesses on this journey toward God.

On Catechetical Sunday, we recall the many modern-day catechists and people in our lives whose bold faith and confidence lead others to a fuller personal encounter with Jesus Christ and belong to a believing community. Their commitment and dedication inspire us. They bring us the Good News not only by what they say and do, but also because of who they ARE.

Pope Francis, on the eve of the Pentecost Vigil in 2013, proclaimed what we already know in 2018: "Today's world stands in great need of witnesses. It's not so much about speaking, but rather speaking with our whole lives."

## Region 10 youth ministry directors gather in San Angelo

By Sister Adelina Garcia

Diocesan Youth Ministry Directors from Region 10 (Arkansas, Oklahoma and Texas) gathered at Christ the King Retreat Center in San Angelo for their bi-annual meeting, Aug. 7-10, 2018. Bishop Michael Sis celebrated liturgy with the attendees on Wednesday (Feast of St. Dominic). Bishop David Konderla of the Diocese of Tulsa, our Episcopal Liaison, met with us via Skype.

Four new members attended: Tim Colbert, Director of the Archdiocese of Galveston-Houston; Joseph Cipriano, Director of the Archdiocese of Oklahoma City; Patti Gonzalez, Girls Scouts; Vincent Petitjean, Diocese of Lubbock. Diane Flanagan, Girl Scout Region Representative, is leaving for North Carolina next month.

Two members from our region will be recognized at the National Conference for Catholic Youth Ministry in Tempe, Fla. Marcos Martinez, Catholic Relief Services, will receive the National Award for Social Justice, and Diane Flanagan, Girl Scouts, will receive the National Award for Scouting.



Youth ministry directors from Region 10 gathered at Christ the King Retreat Center in San Angelo from Aug. 7 to Aug. 10, 2018. The region comprises the dioceses of Arkansas, Oklahoma, and Texas. (courtesy photo)

## Consider the Cursillo

By Ann Rodriguez

### WHAT IS IT?

The Cursillo is an experience which cannot be fully described; it must be lived and experienced firsthand to appreciate its fullness. It is a short but intense course in Christianity. It is three full days of sharing and living what is fundamental for being Christian. We have to come with open hearts and minds to take in all that is being heard.

### WHO CAN ATTEND?

Since Cursillo is centered on the Eucharist, one must be able to receive Communion. If married, one should be married through the Catholic Church. If not married, one should be living the single life.

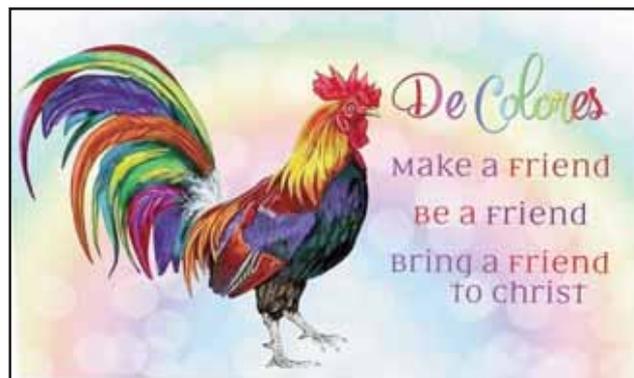
### HOW DOES IT HELP YOU?

The Cursillo was designed for all who want to grow, and for all who yearn for a better life. It is for each and every person who is determined to live life and experience it to the fullest, to

build individuals who are strong and courageous men and women of truth, who think, plan, and are sure of themselves. The Cursillo simply demonstrates that a life well lived is worth living.

### HOW CAN YOU GET INVOLVED?

You can get involved by contacting our English Precursillo chairperson, Amanda Porras, 432-661-6219, amandaporras1215@gmail.com; or our Spanish Precursillo Chairperson, Hortencia Cervantes, 432-258-0339, hortenciabrones1195@gmail.com.



## Considere un Cursillo

Por Ann Rodriguez

### ¿QUÉ ES?

El Cursillo es una experiencia que no se puede describir completamente, debe ser vivida y experimentada de primera mano para apreciar su plenitud. Es un curso corto pero intenso en el Cristianismo. Son tres días completos de compartir y vivir lo que es fundamental para ser Cristiano. Tenemos que llegar con el corazón y la mente abierta para poder absorber todo lo que se escucha.

### ¿QUIÉN PUEDE ASISTIR?

Siendo que Cursillo se centra en la Eucaristía, uno debe ser capaz de recibir la Comunión. Si es casado, debe estar casado por la Iglesia Católica. Si no es casado, debe estar viviendo la vida de soltero.

### ¿CÓMO LE PUEDE AYUDAR?

El Cursillo fue diseñado para todos los que quieren crecer, y para todos los que anhelan una vida mejor. Es para cada persona que está determinada a vivir la vida y disfrutar de ella al máximo, para establecer hombres y mujeres de verdad que sean fuertes y valientes, que piensan, planifican y son seguros de sí mismos. El Cursillo simplemente demuestra que una vida bien vivida es digna de ser vivida.

### ¿CÓMO PUEDE PARTICIPAR?

Usted puede participar por medio de ponerse en contacto con nuestra presidenta de Precursillo en inglés, Amanda Porras, 432-661-6219, amandaporras1215@gmail.com ; o nuestra presidenta de Precursillo en español, Hortencia Cervantes, 432-258-0339, hortenciabrones1195@gmail.com .

# The apostolic pardon: A gift of mercy in death

By Father Ryan Rojo

It is not uncommon for a priest to be summoned to the bedside of an actively dying parishioner. For those of us in public ministry, “sick calls” are just as commonplace as the celebration of the Mass. In these opportunities for encounter, the sick faithful themselves are seeking the consoling balm of the anointing of the sick or viaticum (last Communion). An essential dimension of these rites, however, is the oftentimes overlooked *apostolic pardon*. Even the most seasoned priests admit to being unsure of its effect in the lives of their flock. What is this venerable prayer, and how is it related to our hope as Christian faithful who experience the mystery of death?

The misunderstanding surrounding the apostolic pardon might be related to a general misunderstanding about indulgences. Indulgences certainly receive a bad rap in light of their abuse during the time of the Protestant Reformation. They continue to serve, however, as awesome instances of grace related to the Church’s authority to “bind and loose.” In the Gospel of Matthew, our Lord assures the disciples that they enjoy the capacity as the twelve to “bind and loose” things of



Rojo

heaven and earth (Mt 16:19; 18:18). This same privilege is enjoyed by our bishops as successors to the twelve, and it is enjoyed by priests because of their relationship to the local bishop.

According to the *Handbook of Indulgences*, indulgences themselves are “the remission in the eyes of God of the temporal punishment due to sins whose culpable element has already been taken away.” The sins of the faithful, alongside the culpable quality, are ordinarily remedied by sacramental penance (or confession). Justice demands, however, that personal restitution be made for our offending God. This restitution can be made after death in purgatory, or it can be satisfied by indulgences in this life. Indulgences are, therefore, an act of mercy that aid the facilitation of our reclaiming holiness. The Church makes a further distinction in its understanding of indulgences: *partial and plenary*. Partial indulgences free a person from **some** of the temporal punishment due to sin, while plenary indulgences free a person from **all** punishment due to sin. The apostolic pardon is a formula of plenary indulgence.

In the past, various prayer books would have actual numbers of days remitted in association with the exercise of a particular devotion, but the Church has declared those null while moving away from such scientific precision. During the most recent Year of Mercy instituted by

Pope Francis, many faithful capitalized on the opportunity to receive an indulgence for visiting one of four pilgrimage sites around the Diocese of San Angelo. Many other actions have indulgences related to their completion: a rosary, praying before a crucifix, or even just praying mentally.

The administration of indulgences, and by extension the apostolic pardon, are ordinarily governed by the norms and laws surrounding the Church’s ordinary dispensation of indulgences. The *Code of Canon Law* reminds the faithful that the efficacy of an indulgence hinges on that person being in a state of grace. In the ritual of viaticum, the apostolic pardon follows a penitential rite that can take the form of individual, sacramental confession. In this context, the apostolic pardon avoids any semblance of being a one-way ticket to heaven. It should be seen, rather, in its proper context: a gift of mercy from God that remits the **temporal** punishment due to sin, not sin itself. If a priest cannot be present at the bedside of a dying parishioner, the Church grants the indulgence as they approach death, provided that they regularly prayed in some way. If the sick faithful are in themselves incapacitated in some way, the Church trusts that the anointing of the sick itself has the capacity to forgive sins.

A further reason for the apostolic pardon’s neglect might be related to its placement in many copies of the *Pastoral Care of the Sick* (the handbook available

to most priests used during sick calls). When visiting the sick, most priests will make use of the chapters related to the anointing of the sick. These chapters, however, do not ordinarily include the text of the apostolic pardon. This is because that in the consciousness of the Church, the anointing of the sick is not the sacrament that should ordinarily accompany death, but viaticum (last Communion). That entire discussion aside, the priest must be conscious to mark the text of the apostolic pardon for the benefit of the faithful.

I would personally invite all the faithful to familiarize themselves with the two options of the apostolic pardon, and I would encourage everyone to ask their priests for this abundant gift at the time of their own death. For your own information, the text for the apostolic pardon is below:

“Through the holy mysteries of our redemption, may Almighty God release you from all punishments in this life and in the life to come. May he open to you the gates of paradise and welcome you to everlasting joy.

“By the authority which the Apostolic See has given me, I grant you a full pardon and the remission of all your sins in the name of the Father, and of the Son, and of the Holy Spirit.”

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Father Ryan Rojo is parochial vicar of St. Ann Parish in Midland.

## Studying Marian apparitions and devotion

By Lorenzo V. Penafiel, Ph.D.

After reading the book *Meet Your Mother* by Dr. Mark Miravalle, professor of Theology and Mariology at the Franciscan University at Steubenville, Ohio, I did a little research on Mariology and then on Marian devotion. I finally ended up reading about Marian apparitions trying to learn why Our Lady continues to appear all over the world and the relevance of her messages during these troubled times. I thought by sharing this little knowledge of Marian apparitions with others, especially young Catholics, they will learn the need to listen to her messages and understand the significance of Marian devotion.

A Marian apparition is a supernatural appearance of the Blessed Virgin Mary to a person or a group of individuals at a certain time at a given place or on various occasions. The purpose of such apparitions is to recall and emphasize some aspect of the Christian message.(1) The Virgin Mary appears to remind us of her maternal concern and her role of mediation in God’s plan.

Marian apparitions are held as evidence of the Virgin Mary’s continuing active presence in the life of the Church, through which “she cares for the brethren of her Son who still journey on earth.”(2) For instance, in Lourdes, France, she

appeared to St. Bernadette Soubirous describing herself as “the Immaculate Conception” and asked for penance and prayer for the conversion of sinners. When Our Lady appeared to the three children in Fatima, Portugal, she described herself as “Our Lady of the Rosary,” and urged the visionaries to pray, particularly the holy rosary, as well as to do penance for the conversion of sinners, and the consecration of Russia to her Immaculate Heart. As Our Lady of Guadalupe in Mexico, she proclaimed herself as the spiritual mother of all mankind when she appeared to St. Juan Diego. As Our Lady of Banneux, she appeared in a small village in Belgium eight times to an eleven-year old, Mariette Beco, describing herself as the “Virgin of the Poor” and promised to intercede for the poor, the sick, and the suffering.

In order that the public may be allowed to participate in the devotion to a Marian apparition, the Roman Catholic Church must establish its authenticity through processes of formal investigation of the facts and recognition of the apparition. The positive criteria to be met are: (a) moral certainty of a private revelation; (b) evaluation of the personal qualities of the person in question, i.e., mental balance, honesty, moral life; (c) evaluation of the content of the revelation, that it does not disagree with faith or morals of the Church; and (d) the revelation results in healthy devotion, such as greater prayer, works of charity, and conversion. Alleged apparitions may be rejected if there are

glaring errors in the facts, doctrinal errors, psychological disorders on the part of the person or persons associated with the alleged apparition, or grave immoral acts committed by the person(s) during the incident. “If no reason exists for forbidding devotion connected with the site of a Marian apparition, then liturgical worship of God and pious practices may be allowed, and her message may be followed as a guide in one’s spiritual life. All the honor given to Mary at a particular place is that owed to her as Mother of God. It is not directed to her because she appeared at a certain place. The locale is an occasion for veneration, not the reason for it.”(3)

Miracles attributed to an apparition are evidences of its authenticity. The miracle may occur during the apparition, like the image of the Virgin Mary that was left on St. Juan Diego’s *tilma* (Our Lady of Guadalupe), and the “Miracle of the Sun” in Fatima (Our Lady of Fatima). Miracles can happen long after the apparitions, such as medical and spiritual healings or conversions, as in the case of devotion to Our Lady of Lourdes.

Since the beginning of Christianity, hundreds of apparitions have been reported.(4) According to the Marianum Pontifical Institute in Rome, of the 295 reported apparitions studied by the Holy See through the centuries, only 12 so far have been canonically approved by the Roman Catholic Church. The well-known apparitions approved by the Catholic Church are Our Lady of Guadalupe

(1531), Our Lady of Lourdes (1858), and Our Lady of Fatima (1917). The latest canonical approval in May 2008 is Our Lady of Laus, France, whose apparitions date back to 1664-1718. Some apparitions are approved on a local level by a Church ordinary. Our Lady of Akita, whose apparitions in Japan occurred in 1973, was approved by the local bishop in 1984. Our Lady of Good Help (apparitions in 1859) in Champion, Wisconsin, was approved in December 2010 — the first recognized apparition in the United States. The latest is the approval of Our Lady of the Rosary in San Nicolas, Argentina (apparitions 1983-1990) by the local bishop two years ago on May 22, 2016.(5)

Although there have been hundreds of alleged apparitions reported during the 20th century, only the following have Vatican approval so far in addition to Our Lady of Fatima: Our Lady of Beauraing, Belgium (1932), Our Lady of Banneux, Belgium (1933), and Our Lady of Kibeho, Rwanda (1981). Our Lady of Akita, Japan (1973) is the only one with a local approval by the bishop. All the other alleged apparitions are classified as (a) no decisions, (b) negative decisions, and (c) no investigation. There are fourteen apparitions identified as “approved for faith expression only,” as of the date of this article.(6)

It is believed that Marian apparitions have affected the lives of millions of Roman Catholics all over the world in

## Helping teens stay Catholic for Life: NCYC

By Joan Schwartz

"I cannot see how any Catholic teen who attends this would ever be a fallen-away Catholic," I remarked to my sister, Donna, as we were reluctantly leaving the National Catholic Youth Conference (NCYC) last November in Indianapolis, Indiana. NCYC was an indescribable spiritual experience for me as an adult; I can only imagine the impression it stamped on teenagers. For youth, I believe it would be like a spiritual tattoo, staying with the teens for life.



Schwartz

NCYC provides very strong religious muscle to likely forever strengthen the attendees, both teens and adults alike.

United in attendance with approximately 25,000 Catholic teenagers and adult sponsors, 250 priests, 100 deacons, 40 bishops and archbishops, one cardinal, and countless sisters, I believe many Catholics who participated felt as I did that NCYC was a once-in-a-lifetime experience.

Examples of quotes written by teens on their experiences with NCYC are as follows:

"The relationship you build with God is something that will change the way you practice your faith for the rest of your life."

"This was one of the greatest experiences of my life."

"I wish everyone could experience something like this. Before we left, I didn't feel as close to God, but now I can say with 100 percent confidence that my faith has deepened."

"NCYC was a one-of-a-kind, unforgettable, amazing trip. I will cherish every moment. I cannot thank my parish enough for their generous donations and prayers to make this trip possible. I'll always remember the loud echo that filled Lucas Oil Stadium after 25,000 people said, 'Amen.'"

"No words can explain how amazing this

journey has been. I left a huge negative part of me behind. I feel as though this is just the beginning of my faith."

Donna first hesitantly attended NCYC in 2015 only because her diocese of Salina, Kansas, needed one more adult sponsor. After the 2015 conference, she was absolutely hooked on NCYC and kept urging me to attend the next one in 2017 with her. Blindly trusting her, I just went along for the ride. Having no expectations, I was surprisingly completely taken with the profound enormity of NCYC! The magnitude of NCYC is indeed beyond beautiful.

Throughout NCYC, my recurring thought for our diocese for the next NCYC in 2019 was not, "Should we?" It was a resounding, "We must!"

Spanning three days, NCYC started Thursday evening and concluded Saturday evening. NCYC was both intensely action-packed and extremely reflective. Each morning and each evening had a general session in the Indianapolis Colts' Lucas Oil Stadium. In between were numerous breakout sessions and activities from which to choose to attend. The exceptional quality of the selections made for very difficult decisions on which to attend. Prayer time in the chapel and praying the rosary were also available. The convention center next door to Colts stadium was the location of everything held between the huge general sessions.

The sacrament of reconciliation was offered by priests from all parts of the country during the days in the convention center, as well as Friday evening in Colts stadium. My reconciliation was one of the most moving reconciliations I have ever experienced. Months later, I still reflect on this. Furthermore, it was beautiful to witness throngs of teens lined up to receive the sacrament of penance in Colts stadium.

Friday night's general session featured Eucharistic Adoration. With thousands in attendance, a pin dropped on the floor could have been heard throughout the stadium. This was one

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## We have just one job

By Jimmy Patterson

Karen and I drove back to Texas in May on our way to our grandson Nolan's baptism. We stopped in Palo Duro Canyon for a couple nights' rest and on our way out of town, our directionally-challenged GPS took us off of I-27 and through the streets of Amarillo.



Patterson

I pulled to a stop for a funeral procession and saw a kid on a bicycle. I watched him for a few moments. He was 18, or maybe 20, and not a kid at all. When the hearse drove by, he stopped his bike, stood up and stepped off as the mourners passed. I don't know who he was, but I wish I did. He had been taught right. It was a little thing, but it stayed with me.

I will never forget another scene that played out shortly after we started this journey, or pilgrimage, or trip, or whatever it ends up being. One day in January, we pulled up to a red light in San Antone and watched a young woman sharing lunch with a homeless man. She had not only gone and bought the man a Whataburger, she gave him her time — and then ate with him.

It was a little thing. A still, small voice. The kind you have to listen for, but know is always there.

When Karen and I visited a friend's ranch for an overnight stay in Pecos, New Mexico, last month, we rode a cart around the property one day. Natural beauty was whichever way your head happened to be turned. We stopped the cart at one point and looked across at the far bank of the Pecos River, which runs through the property, and saw a red flower that had almost willfully pushed itself up and through a tiny crack in giant granite rock. I think of that flower and that kid on the bike and that girl and her homeless friend and their Whataburgers most every day now.

Little things. Still small voices.

A couple weeks ago, Karen and I had the privilege of hearing that small voice again, this time in the person of a 93-year-old man who twice a month teaches a Sunday School class to about 400 people at a Baptist church. Seems not entirely uncommon, I guess. Until you see the 93-year-old man standing three feet in front of you and realize he was once the leader of the free world.

President Jimmy Carter shrugged off any notion that he was an evangelizer when a man on the front row asked if he preferred being president or being an evangelist. Not only is he both, but the president confessed that on no less than a dozen occasions while he was commander-in-chief, he would sneak out of the White House on Sunday mornings to teach Bible classes, unannounced, at churches inside the beltway. Never told the media. Just showed up and did it. It's not a suspense novel co-written with James Patterson or a contract with Netflix or even jumping out of an airplane at 90. It's just, y'know, a little thing: "Jesus loves me, this I know ..."

President Carter told the story of the minor prophet Nathan, and the small but important job of telling King David that maybe he might have a few skeletons in his closet, so he might want to go a little easier on his kingdom. Especially when cheating and murder and a child are parts of the story (2 Samuel 12). The president said it didn't matter how small or insignificant we view ourselves or our mission, like Nathan and his job we all fit together to make a bigger picture.

I get up before the birds. My early mornings are the tomorrows I wasn't promised yesterday. The bird outside my window in the northern Georgia mountains begins his song every morning at the same time. Between 5:45 and 5:48. (Still, small voice. Little thing). I soak in a lot of the written word before the day itself rises with the glimmer of the blue dawn poking through our RV window. One of my favorite writers is Philip Yancey. In his book about Job, *Disappointment With God*, one chapter in particular resonates. Essentially, Yancey says that with every media story of a school shooting, a terrorist attack, a hate crime, racial strife, an immigrant boat sinking or a natural disaster in a third-world country, the veneer of the global, collective good is slowly chipped away.

Conversely, he also theorizes that perhaps the same holds true on the other side. For every act of good, for every story told, for every kindness shared, those chips in the world's veneer of goodness are replaced; picked back up and hand glued into place by you and by me, and together, we make sure the light outshines the dark, and the cracks on the world's sidewalk are mended.

Karen and I celebrated Mass at St. Francis of Assisi Catholic

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Closing Mass at NCYC 2017 in Lucas Oil Stadium. Mass was celebrated by Archbishop José Gomez of the Archdiocese of Los Angeles. (courtesy photo)



The Marian Center at Holy Redeemer Church in Odessa after sustaining damage from heavy wind and rain on Aug. 19. The Parish Hall was also damaged during the storm. Nobody at the church was injured. (courtesy photo)

## Speaking of Saints

# Padre Pio's influence, 'celebrity' still felt today

By Mary Lou Gibson

Before Mother Teresa, the most famous "living saint" was Padre Pio. He was born Francesco Forgione on May 25, 1887, into a poor farming family in Pietrelcina, Italy. Often sickly as a child, Francesco was very pious and was drawn to the priesthood at an early age.



Gibson

At age 15, he entered the novitiate of the Capuchin friars at Morcone and took the name of "Pio" in honor of Pope Pius I whose relic was in his local chapel. He was ordained in 1910 and in 1916 was drafted into the army with many other young priests. Ann Ball writes in *Modern Saints* that he became ill and was diagnosed with tuberculosis in the military hospital. His Capuchin superiors sent him to the monastery in San Giovanni Rotondo to die — instead he lived another 51 years.

While at prayer before a large crucifix one September day in 1918, he experienced excruciating pain and collapsed. When the friars carried him to his bed, they noticed wounds in his hands and feet. Ball writes that the doctor who examined him could not find any natural cause for the wounds. They bled continuously until his death 50 years later.

Ian Wilson writes in *Stigmata* that Padre Pio pleaded with his fellow friars to keep his condition a secret. But word leaked out that an Italian priest had the stigmata and the story became headline news in papers around the world by 1920. The stigmata is the spontaneous appearance of the wound marks of our crucified Lord ([www.catholiceducation.org](http://www.catholiceducation.org)).

His celebrity status alarmed Church authorities and the Vatican who tried to minimize his contact with the public. He was prohibited from giving interviews or writing of his experiences. He was allowed to say Mass only at a very early hour. This 5 a.m. Mass soon became the highlight of the day for the hundreds of pilgrims who came to the monastery hoping to see him and get his blessing.

Hundreds more waited for several hours every day to come to him for confession. He heard confessions for 10 to 12 hours every day and the confessional became his chief contact with his fellow man. He used the confessional to bring both sinners and devout souls closer to God. By 1934 Padre Pio was again allowed to perform public duties and often advised people to "Pray, hope and don't worry."

The stigmata caused Padre Pio pain every day. Rosemary Ellen Guiley writes in *The Encyclopedia of Saints* that the wounds bled constantly and the blood had the scent of roses and violets. He could not close his hands because of the wounds and had to wear special mittens at all time except during Mass.

Padre Pio's legacy lives on in the hospital he had built near the monastery. The House for the Relief of Suffering was dedicated in 1956 and is open to anyone who appeals for assistance.

Padre Pio promoted Prayer Groups for adults and children in the late 1940s and early 1950s. Today, more than 200,000 people worldwide belong to Padre Pio Prayer Groups.

Padre Pio died on September 23, 1968, and more than 100,000 people attended his funeral. St. John Paul II recognized Padre Pio as a saint on June 16, 2002. He lived under six popes; four of them personally acknowledged his sanctity. And for one of them, Padre Pio had a special message. In 1947, he told newly ordained Karol Wojtyla, "You will be pope." Wojtyla took the name John Paul II upon his election to the papacy in 1978.

Note: Even though many people considered Padre Pio a saint during his lifetime, the Catholic Church does not consider the stigmata or the other spiritual phenomena attributed to him as proof of his holiness. The Church has not made saints of all those known to have had the stigmata. Ian Wilson reported on a study made by a French medical professor, Dr. A. Imbert-Goubeyre, who compiled a list of stigmatics from the 13th century to about 1894. The list, although not authenticated by modern research, included 280 women and 41 men with only 62 being beatified or made saints.

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

Father Knick and Sandie Knickerbocker

## The Evangelizing Family

By Father Knick and Sandie Knickerbocker

Cardinal Francis Arinze, former Prefect of the Congregation for Divine Worship and Discipline of the Sacraments, has written a new book, *The Evangelizing Parish*. In Chapter 7, Cardinal Arinze writes: "The family is that natural society founded on the marriage of a man and a woman. It is where life is procreated and nurtured. It is the cell of society, a 'community of love' (*Gaudium et Spes*, 47), 'the beginning and basis of human society' (*Apostolicam Actuositatem*, 11), and the 'domestic church' (*Lumen Gentium*, 11). The health and condition of the family are of great

importance to the health and condition of both the Church and the State" (pp. 121-122). In fact, the parish is a family of families, and each particular family not only receives the grace of God through the ministry of the parish but also is a community that mediates the grace of God to the parish and to the world.

Cardinal Arinze writes of the parish as a worshipping community, a teaching community, and a community that "opens out" to the world in evangelism, and the Catholic family is also such a community. Neither the parish nor the Catholic family can open out to the world in evangelism unless proper worship and orthodox teaching exist in both.

The Catholic family depends upon the parish for the sacraments, and at the center of the life of the parish is the celebration of the Holy Eucharist. Here is the center of the worship life of the parish and every Catholic family. Because the Eucharist is the heart of the parish, it is also the heart of the family. While there can be other opportunities in

the parish and in the diocese for the family to receive orthodox teaching, the homily at Mass is the time when the priest must focus on instructing the people. As Cardinal Arinze points out, "The homily is a major area of responsibility for the parish priest" (p. 59). The Sunday Mass is the time when the priest has the best opportunity to instruct the most people in his parish. Parents should take the opportunity to talk with their children about the homily and about other teaching the members of the family are receiving in the parish. Although family members may not sit down daily for meals together as they did in the past, when there is a family meal, it can be understood as a hallowed time for conversation. It can become a time of thanksgiving and a celebration of community. In that way a family meal can be "taken up," so to speak, in the reality of the Holy Eucharist. In all of this the Catholic family carries the worship and teaching of the Church into the life of the home.

In Cardinal Arinze's book, the sixth chapter, "The Parish Opening Out," indicates a primary way the Catholic family can serve both the parish and the world. As the Cardinal writes: "The lay faithful are not to regard evangelizing as primarily the task of clerics and religious" (p. 86). After all, "The lay faithful are 99.9% of the Church worldwide" (p. 39). In the *Code of Canon Law* we read: "All the Christian faithful have the duty and right to work so that the divine message of salvation more and more reaches all people in every age and in every land" (#211), and "Since the whole Church is by its nature missionary and the work of evangelization must be held as a fundamental duty of the people of God, all the Christian faithful, conscious of their responsibility, are to assume their part in missionary work" (#781). The Catholic family can be the leaven that carries Christ into the community. Because the members

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Fr. Knick and Sandie Knickerbocker

# Relics of Saint Pio of Pietrelcina to visit the Diocese of San Angelo

By Saint Pio Foundation

Following the historic tour of the United States in 2017, relics of Saint Pio of Pietrelcina — better known as Padre Pio — will resume touring several archdioceses and dioceses in the United States of America from Feb. 6 to May 11 (first part), and from Sept. 6 to Nov. 11, 2018 (second part). The relics will also be touring for the first time in Mexico and Canada. The 2018 tour follows last year's sensational and headline-making tour that attracted an estimated 250,000 faithful. In addition, some of the most important secular media covered this event, including FOX NEWS, NBC, *The Wall Street Journal*, and *The New York Times*, to mention just a few.

The relics will be at St. Joseph Parish in Odessa on Saturday, Oct. 6, 2018, from 12:00 p.m. to 4:30 p.m. and at Sacred Heart Cathedral in San Angelo on Sunday, Oct. 7, 2018, from 9 a.m. to 5:30 p.m..

The relics of Saint Pio available for public veneration will be the following: Saint Pio's glove; Saint Pio's crusts of the wounds; Cotton-gauze with Saint Pio's blood stains; A lock of Saint Pio's hair; Saint Pio's mantle; and Saint Pio's handkerchief soaked with his sweat hours before he died.

The Most Reverend Michael J. Sis, Bishop of the Diocese of San Angelo, will celebrate a Mass in honor of Saint Pio in Odessa at 5 p.m. on Oct. 6 and in San Angelo at 6 p.m. on Oct. 7. The Saint Pio Foundation, which is sponsoring the tour on the occasion of the 50th commemoration anniversary of his passing, will sell books and items related to Padre Pio in the entryway of the Cathedral.

St. Pio was born on May 25, 1887, in Pietrelcina, Italy, and baptized Francesco Forgione. He first expressed his desire for priesthood at age 10. In order to pay for the preparatory education, his father, Grazio Forgione, emigrated in the United States on 1899, where he worked for several years.

The future saint entered the Capuchin order at age 15, taking the name Pio. He was ordained a priest in 1910 at the age of 23. During his lifetime, Padre Pio was known as a mystic with miraculous powers of healing and knowledge, who bore the stigmata. Stigmata is the term the Catholic Church uses to speak about the wounds an individual receives that correspond to the crucifixion wounds of Jesus Christ. They can appear on the forehead, hands, wrists, and feet.

His stigmata emerged during World War I, after Pope Benedict XV asked Christians to pray for an end to the conflict. Padre Pio had a vision in which Christ pierced his side. A few weeks later, on Sept. 20, 1918, Jesus again appeared to him, and he received the full stigmata. It remained with him until his death on Sept. 23, 1968.

Pope John Paul II canonized him in 2002.

## ABOUT THE RELICS

In the Catholic Church, relics are physical objects associated with a saint or candidate for sainthood — part of the person's body or something with which he or she was in contact. Relics are not worshiped, but treated with religious respect. Touching or praying in the presence of such an object helps a faithful individual focus on the saint's life and virtues, so that through the saint's prayer or intercession before God, the individual will be drawn closer to God.

## ABOUT THE SAINT PIO FOUNDATION

The Saint Pio Foundation is a premier national charitable organization that promotes awareness of Saint Pio and his mission by working with institutions and individuals who share the same vision to serve "those in need of relief of suffering." Funds raised by the Saint Pio Foundation are used to provide grants to American Catholic healthcare, educational, social, religious, and cultural partner organizations. More information about Saint Pio Foundation can be found at <http://www.saintpiofoundation.org>.



Relics of St. Pio of Pietrelcina will be in Odessa Oct. 6 and San Angelo Oct. 7. (photo courtesy Saint Pio Foundation)

## V National Encuentro of Hispanic/Latino Ministry

WASHINGTON—This September, the U.S. Conference of Catholic Bishops will be convening a gathering of more than 3,000 delegates from across the U.S. for the V National Encuentro of Hispanic/Latino Ministry with the theme, "Missionary Disciples: Witnesses of God's Love."

The event will be a crucial turning-point for the Catholic Church in America and its response to the growing numbers of Latino Catholics in the United States. The four-day event will focus on discerning ways in which the Church in the U.S. can better respond to the Hispanic/Latino presence and strengthen the ways in which Hispanics/Latinos respond to the call to missionary discipleship. It will be led by U.S. bishops and delegates in diocesan leadership roles from across the country as well as leaders of Catholic ecclesial movements and Catholic organizations and institutions.

As a priority activity of the USCCB's Strategic

Plan for 2017-2020, the event is the culmination of a two-year process of evangelization, mission and consultation through a series of Regional and Diocesan Encuentros held thus far in 9 regions and 143 U.S. dioceses. So far, the Regional and Diocesan Encuentros have had more than 51,000 leaders participate, and more than 26,000 people have been trained as missionary disciples.

Currently, Latinos make up 40 percent of the 74 million self-identifying Catholics in the United States, based on a weighted average of recent surveys from the Public Religion Research Institute and the Pew Research Center, adjusted by a proprietary model of the V Encuentro Research Team to include the imputed affiliation of children who were not included in the surveys.

Bishop Michael F. Olson of the Diocese of Fort Worth will be hosting the national event that will be held in Grapevine, Texas, from Sept. 20-23.

## El V Encuentro Nacional de Pastoral Hispana/Latina

WASHINGTON— En septiembre, la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) realizará en Grapevine, Texas, el V Encuentro Nacional de Pastoral Hispana/Latina con la participación de más de 3.000 delegados de todo el país bajo el lema "Discípulos Misioneros: Testigos del Amor de Dios".

El evento servirá a los miembros de la Iglesia Católica de los Estados Unidos para reflexionar sobre el crecimiento del número de latinos católicos en el país. Las reuniones durarán cuatro días y se enfocarán en discutir, analizar y evaluar las formas en que la Iglesia en Estados Unidos puede responder mejor a la presencia Hispana/Latina y fortalecer la manera en que los miembros de esas comunidades atienden el llamado al discipulado misionero. El V Encuentro será dirigido por obispos y delegados de Estados Unidos en funciones de liderazgo diocesano de todo el país, así como por representantes de movimientos eclesiales, organizaciones e instituciones católicas.

Como una actividad prioritaria del Plan Estratégico 2017-2020 de la USCCB, este evento será la culminación de un proceso de dos años de evangelización, misiones y consultas, llevados a cabo mediante una serie de Encuentros Diocesanos realizados hasta ahora en 9 regiones y 143 diócesis de Estados Unidos. Hasta la fecha, más de 51.000 líderes han participado en los encuentros regionales y diocesanos, y más de 26.000 se han preparado como discípulos misioneros.

En la actualidad, los latinos representan el 40 por ciento de los 74 millones de personas que se identifican como católicos en los Estados Unidos, según un promedio ponderado de encuestas recientes del Public Religion Research Institute y el Pew Research Center y ajustado por un modelo patentado del Equipo de Investigación de V Encuentro, que toma en consideración la afiliación imputada a los niños que no se incluyeron en las encuestas.

## 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](http://www.sanangelodiocese.org)

## PARISH FESTIVALS

### St. Peter Mission, Mertzon Sunday, Sept. 9

St. Peter Mission in Mertzon 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's festival 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 parishioners will begin at 1:15 p.m. A country store, silent auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese Catholic Church: 1-325-465-8062.  
THE PUBLIC IS INVITED TO ATTEND.

### St. Theresa of the Child Jesus, Junction Saturday, Sept. 22 Sunday, Sept. 23

The festival will start with a softball tournament and a washer pitching contest on Saturday, September 22, beginning at 8:00 AM. The entry fee for the softball tournament is \$150.00 per team. The washer pitching contest will have an entry fee of \$20.00 per team.

The festival will continue with festivities being held on Sunday, September 23, beginning at 11:00 AM. Festivities will include Mexican dinner, food booths, raffle (first prize is a trail wagon), silent auction, children's games, bake sale, Billy Goat bingo, and colorful dancers.

### St. Ann Parish, Midland Saturday, Sept. 29

The carnival dates are September 27-30. The parish fair booths will open Saturday, following the Run to the Fair, 10am to 10pm on September 29. Last year the Fair booths began using credit card swipers and tickets, eliminating cash at 98% of our booths. We will continue the same process this year. There will be four ticket booths available throughout the blacktop to purchase your Fair booth tickets (they will accept cash and card). Tickets will also be available for purchase at the Parish office starting September 10. Thank you to our Fair booth ticket underwriter, Welteck IT. Don't forget to purchase your raffle tickets (underwritten by Chris DeAnda Law Firm) \$3 each ticket or \$30 for 11 tickets. They can be purchased at the parish office (1906 W Texas Ave).

Raffle prizes this year include, 1st prize, Ford F-150 XLT SuperCrew Edition; 2nd place Louis Vuitton Graceful MM Handbag with wallet and bandeau (underwritten by Taco DiVino), 3rd place MacBook Pro 13"+ \$50 gift card (underwritten by Syntal Capital Partners), 4th place \$1,200 VISA gift card (underwritten by DG Carrasco Flooring), 5th place Large Green Egg with Nest Stand & accessories (underwritten by Saenz Signature Homes & Ferguson Enterprises).

A special thanks to our 70 th St. Ann's Fair sponsors: ProPetro Services, Basin Surgical, JAM Construction, Los's Oil Field Services, Maple Leaf Marketing, Bentenbough Homes, Knights of Columbus, Don Tomlin Family, The Stoltz Family, and The Rockhounds.

www.stannsfair.org follow us on Facebook St. Ann's Family Fair

### Sacred Heart Parish, Coleman Sunday, Sept. 30

Activities will begin at 11 a.m. with a delicious authentic Mexican dinner. 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 country.

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

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 riding 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 performing 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 tickets 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. Mary Queen of Peace Parish, Brownwood Sunday, Oct. 7

St. Mary Queen of Peace Fall Festival & Car Show

1103 Main Avenue, Brownwood Texas  
Sunday, October 7, 10 a.m. to 5 p.m.  
Raffle ticket prizes: 1st - \$1,000 Pre-paid Visa Card; 2nd Trip for (4) four to Geat Wolf Lodge in Grapevine, Tx; 3rd - 65" LG Smart TV; 4th - \$500.00 Prepaid Visa Card; 5th IPAD Pro 9.7 32GB Gold; 6th 35" Yeti Cooler  
\$5.00 each Come by during parish office hours or after Mass to pick up a book.

### Our Lady of Guadalupe Parish, Eldorado Sunday, Oct. 7

Our Lady of Guadalupe Annual Fall Festival, Sunday October 7, 2018 at the courthouse square from 11am until 4pm. Music, drinks, snow cones, gorditas, corn on the cob, hamburgers, sweets, country store, games for children, and lots of family fun.

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

2400 FM 2401 Garden City, Texas 79739  
MASS -will be celebrated at 9:00 a.m. in the Church

LOCATION - the ST. LAWRENCE CHURCH AND PARISH HALL are located 10 miles SOUTH of GARDEN CITY on HWY 33, then 5 miles WEST (right) on HWY 2401 -OR- from MIDLAND, travel EAST (toward Garden City/San Angelo) on HWY 158 for 22 miles THEN turn SOUTH (right, toward Big Lake) at the stop light on to HWY 137-South, continue for 14 miles, at the blinking light, turn EAST (left) on to HWY 2401, then drive for 6 miles and the ST LAWRENCE CHURCH/PARISH HALL will be on the North (left) side of the highway.

MEAL - Lunch will be served from 11:00 a.m. - 2:00 p.m. Plates to go will also be available during this time. The menu features barbeque beef brisket, homemade German sausage and all of the trimmings, including homemade desserts (including diabetic desserts) tea, coffee and water.

TICKETS - Meal tickets are: ADULTS \$12.00 PER PLATE and CHILDREN (12 AND UNDER) \$ 10.00 PER PLATE. Sausage Sandwiches and other food concessions will be available after 4:00 p.m. for purchase.

ACTIVITIES - various game booths, jumpy houses and other booths, including a SILENT AUCTION, will open at 10:30 a.m. followed by the opening of the KOUNTRY KITCHEN, RELIGIOUS BOOTH AND CONCESSION STAND

SAUSAGE - uncooked, homemade German Sausage will be sold for \$ 5.00 per pound in the SAUSAGE HAUS located directly behind/north (of) the GYM (where game booths are located)

BINGO - will begin at 12:00 NOON and conclude at 4:00 p.m.

AUCTION - the LIVE AUCTION will begin at 2:00 p.m. and will feature a wide array of unique items for purchase to the highest bidder

PARKING - several handicap parking spaces are available near the front entrance of the Parish Hall

RESERVED SEATING - there will be reserved seating for the noon meal for our guests who need a little extra assistance as well as for Senior Citizens. We will be serving these visitors so they do not have to wait in line to be served. Tickets for this option are the same price and can be purchased outside of the front door of the Parish Hall.

We invite everyone to come out to the cotton fields of West Texas and join us as we celebrate this wonderful tradition of heritage and community.

### 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

A lunch meal of homemade sausage, turkey, and dressing will be served from 11:00 a.m. until 1:00 p.m. Dine-in, take-out and drive through plates-to-go will be available. Adults plates are \$10 and children's plates (under 10 years) are \$5. All plates-to-go are \$10. Dine-In guests enter Olfen from the North on FM 1874 and Drive Through Plates-to-Go guests enter Olfen from the West on County Road 234. Handicap parking and shuttle bus available. Homemade raw sausage will be for sale at \$5 per pound. Pre-paid sausage orders are being accepted through October 9th and payment should be mailed to St. Boniface Church, 1118 County Road 234, Rowena, TX. 76875. Other activities for the day include: 12 p.m.- games and concessions, 1 p.m. - live auction, 3 p.m. - helicopter candy drop, quilt raffle, and homemade items for sale at the "fancy stand/country store." Sausage sandwiches will be sold during the auction. For more information call 325-365-6875 or 325-442-2893.

### Holy Spirit Parish, Sweetwater Sunday, Oct. 14

Holy Spirit Catholic Parish Annual Jamaica will be held Sunday, October 14th, 12:00 p.m. - 7:00 p.m. There will live entertainment, bingo, games for the kids, and LOTS of different foods.

Raffle tickets are \$5.00 and prizes include:

- 2 65" Vizio Smart TV
  - 2 400.00 Pre Paid Visa
  - 2 300.00 Pre Paid Visa
  - 2 200.00 Pre Paid Visa
  - 2 100.00 Pre Paid Visa
- Please make plans to join us!

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

Mitchell County Railhead 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 available. 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

Theme: "Texas Born - Catholic Raised"  
The day's activities begin at 10:30 a.m. with a Flag Raising and balloon release ceremony honoring all veterans.

A mid day meal consisting of turkey and dressing with all the trimmings, will also include Rowena style German sausage. A live auction begins immediately following the meal.

Games for all ages, including bingo, will be held. A Country Store featuring homemade items, canned goods and plants will be open throughout the day. A Sausage Sandwich Supper will be held.

Uncooked sausage will be sold by the pound as long as the supply lasts. Handicapped parking will be available as well as a shuttle bus. Assistance will be provided to those who need help in being seated for the meal.

For more information call the church office at 325-442-3521 or 325-365-6447.



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](http://www.shesa.org/music)

# "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](mailto:wtxcatholicmen@gmail.com)

Registration online at: [wtxcatholicmen.com](http://wtxcatholicmen.com)



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](http://www.musicrecruit.net)

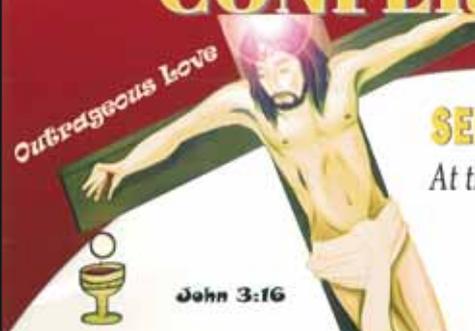
# CATHOLIC WOMEN'S CONFERENCE

The Heart of JMJ Foundation is Hosting the 3<sup>rd</sup> Annual

For the Diocese of San Angelo

**SEPTEMBER 28-29, 2018**

At the McNease Convention Center  
500 Rio Concho Drive  
San Angelo, Texas 76903



**"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](http://www.HeartJMJ.org)

# Diocese welcomes FOCUS missionaries

For the first time, FOCUS (Fellowship of Catholic University Students) has come to the Diocese of San Angelo in the form of four FOCUS missionaries: Kassandra Leal, Brittany Betik, Juan Villasana, and Alex Horvat. The missionaries were commissioned by Bishop Michael Sis during Mass at the Angelo State University Newman Center on Aug. 15. The Mass was attended by students and supporters of the Newman Center on hand to witness the commissioning of the new missionaries. Father Francis Onyekozuru, Director of the Newman Center, described the FOCUS missionaries as "a new form of outreach to our college students as we strive to accompany and serve them one student at a time."

To learn more about FOCUS, visit [www.focus.org](http://www.focus.org).

At right: The FOCUS missionaries are commissioned by Bishop Sis.

Below, from left to right: Lisa Martinez, campus minister for Midland and Odessa; Sister Adelina Garcia of the Office of Evangelization and Catechesis; Deacon Freddy Medina; FOCUS missionary Brittany Betik; FOCUS missionary Juan Villasana; Bishop Michael Sis; FOCUS missionary Kassandra Leal; and Father Francis Onyekozuru, ASU Newman Center director. (courtesy photos)



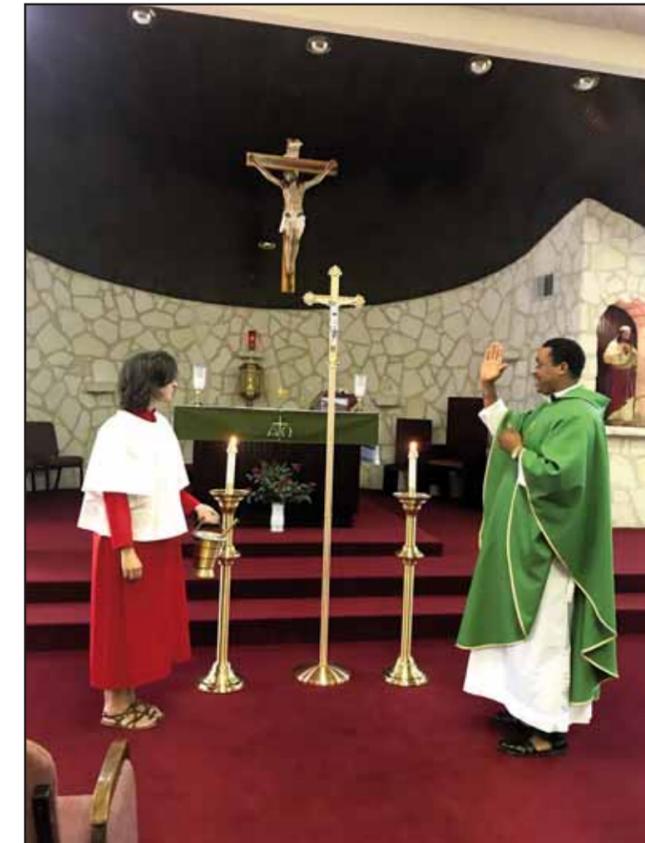
On Sunday, Aug. 21, Bishop Michael Sis presided over the Mass of Installation of Father Emilio Sosa as the new pastor of St. Vincent Pallotti Parish in Abilene. The people of the parish took the opportunity to celebrate both the installation of their new pastor and the departure of one of their own, Humberto Diaz, as he left to begin the school year as the newest seminarian of the Diocese of San Angelo. (courtesy photos)

# Menard parish receives new crucifix, candlesticks through generosity of donations

In June 2018, the Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo awarded a grant to assist Sacred Heart Parish in Menard with the purchase of a processional crucifix and two processional candlesticks.

On Sunday, Aug. 19, 2018, Father Innocent Eziefule, parochial administrator of the parish, blessed the new processional items.

The parish wishes to thank Colonel and Mrs. Terry and Cee Cee Kelley, who generously made up the difference between the cost of the items and the grant. They also wish to thank the Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo and note that they are very proud of their new candlesticks and crucifix.



Father Innocent Eziefule blesses the new processional crucifix and candlesticks, Aug. 19, at Sacred Heart Church in Menard. (photo and copy courtesy Xio Wagner, parish secretary)

# A Welcome and a Sendoff



Bishop Michael Sis leads prayer at San Angelo Stadium on August 19. The prayer rally was an ecumenical event organized to pray for safety in schools during the upcoming school year. The event paired students with local religious leaders to pray for different age groups of students. (Angelus 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](http://www.grnonline.com)  
432-638-1150



# President of U.S. Conference of Catholic Bishops Renews Commitment for Greater Effectiveness and Transparency in Disciplining Bishops

## USCCB Press Release

WASHINGTON — Cardinal Daniel N. DiNardo of Galveston-Houston, President of the United States Conference of Catholic Bishops (USCCB) has issued the following statement.

Cardinal DiNardo's full statement follows:

"In communion with the Holy Father, I join the Executive Committee of the United States Conference of Catholic Bishops (USCCB) in taking upon ourselves his exhortation, 'this open wound [of abuse] challenges us to be firm and decisive in the pursuit of truth and justice.'

"On August 1st, I promised that USCCB would exercise the full extent of its authority, and would advocate before those with greater authority, to pursue the many questions surrounding Archbishop McCarrick. On August 16th, I called for an Apostolic Visitation, working in concert with a national lay commission granted independent authority, to seek the truth. Yesterday, I convened our Executive Committee once again, and it reaffirmed the call for a prompt and thor-

ough examination into how the grave moral failings of a brother bishop could have been tolerated for so long and proven no impediment to his advancement.

"The recent letter of Archbishop Carlo Maria Viganò brings particular focus and urgency to this examination. The questions raised deserve answers that are conclusive and based on evidence. Without those answers, innocent men may be tainted by false accusation and the guilty may be left to repeat sins of the past.

"I am eager for an audience with the Holy Father to earn his support for our plan of action. That plan includes more detailed proposals to: seek out these answers, make reporting of abuse and misconduct by bishops easier, and improve procedures for resolving complaints against bishops. Inspired by his recent letter to the people of God, and his *motu proprio* of two years ago, *As a Loving Mother*, I am confident Pope Francis shares our desire for greater effectiveness and transparency in the matter of disciplining bishops. We renew our frater-

nal affection for the Holy Father in these difficult days.

"To the survivors of abuse and the families who have lost a loved one to abuse, I am sorry. You are no longer alone. Since 2002, hundreds of professionally trained staff across the country have been working with the Church to support survivors and prevent future abuse. Nationwide, the Church has a zero-tolerance policy toward priests and deacons who abuse, safe environment training, background checks for those working around children, victim assistance coordinators, prompt reporting to civil authorities, and lay review boards in dioceses.

"In other ways, we have failed you. This is especially true for adults being sexually harassed by those in positions of power, and for any abuse or harassment perpetrated by a bishop. We will do better. The more she is buffeted by storms, the more I am reminded that the Church's firm foundation is Jesus Christ. The failures of men cannot diminish the light of the Gospel. Lord, by the help of your mercy, show us the way to salvation."

## Italian church helps migrants kept aboard coast guard ship

### By Catholic News Service

ROME — One hundred migrants, most from Eritrea, arrived at a Catholic-run center near Rome late Aug. 28 after officials from the Italian bishops' conference negotiated their release from an Italian coast guard ship.

They had been on the ship, the *Diciotti*, for 11 days.

The Italian coast guard rescued some 180 migrants from an overcrowded boat at sea Aug. 15, but Italy's interior minister, Matteo Salvini, refused to allow them to enter Italy. Eventually 13 were taken to Lampedusa for medical treatment.

The boat docked in Catania, Italy, Aug. 20 and Salvini still refused to allow the migrants off the boat, insisting that other countries in the European Union had an obligation to share the burden of caring for them. Under intense international pressure, he allowed the 27 unaccompanied minors

aboard to disembark Aug. 22.

Then late Aug. 25, Salvini tweeted, "After so much hard work, insults, threats and inquiries, we finally have the solution for the ship *Diciotti*."

Ireland and Albania each agreed to take 20 of the migrants; the Catholic Church in Italy offered to take the remaining 100.

Returning to Rome from Ireland Aug. 26, Pope Francis said he was not involved in the negotiations, although he obviously had been regularly informed. He credited Father Aldo Buonaiuto, who works with people rescued from human trafficking, and Father Ivan Maffei, one of the undersecretaries of the Italian bishops' conference.

Pope Francis told reporters that to "welcome the migrant, the stranger," is a mandate as old as the Bible. "It is a moral principle."

But, he said, for nations that must be done intelligently and with a plan for integrating the newcomers, particularly by teach-

ing them the local language, customs and laws.

"The virtue of prudence," he said, is "the virtue of governance," explaining that a nation must be open to welcoming and helping migrants, but it also has to be realistic about the number of people it can absorb and the resources that will be needed to assist them as they get on their feet.

Domenico Alagia, director of Mondo Migliore, the church-run reception center where most of the *Diciotti* passengers were taken, said the center will provide them with medical care, psychological assistance and offer them a brief introduction to Italy.

Speaking to the Italian bishops' news agency, SIR, Alagia said the migrants would remain at the center in Rocca di Papa only a few days before moving on to a variety of Italian dioceses where the local Caritas organizations would help them settle and learn the language.

## Pope: God's name is revealed through authentic faith

### By Junno Arocho Esteves Catholic News Service

VATICAN CITY — The power of God's name is manifested in the lives of people who live their faith in an authentic way, while it is taken in vain by those who live in hypocrisy, Pope Francis said.

By adhering to the commandment to not take the name of the Lord in vain, Christians can show the beauty of baptism and the Eucharist, as well as "the sublime union there is between our body and the body of Christ; he in us and us in him," the pope said Aug. 22 during his weekly general audience.

"If there were more Christians who would take upon themselves the name of God without falsehood, practicing the first

request of the Our Father — 'hallowed be thy name' — the proclamation of the church would be heard more and become more credible," he said.

Continuing his series of talks on the Ten Commandments, the pope turned to the Second Commandment, which he said is correctly interpreted as "an invitation to not offend the name of God and use it inappropriately."

Recalling its Hebrew and Greek translations, Pope Francis said the Second Commandment means not taking upon one's self the name of God "in a way that is devoid of content" and shrouded in hypocrisy, formalities and lies.

The commandment, he said, is a reminder for Christians of their baptism and the call "to live out our daily actions

in a real and heartfelt communion with God, that is, in his love."

However, Christians may also succumb to the temptation of "taking upon themselves the name of God in a hypocritical way" and "living a false relationship with God."

A sincere relationship with God, the pope explained, is seen not only in the lives of the saints, but also in the lives of the "saints next door," especially "parents who give their children the example of a coherent, simple, honest and generous life."

The Second Commandment, he said, "is precisely the invitation to a relationship with God without hypocrisy, to a relationship in which we entrust him with all that we are."

## Nation

## National pro-life conference calls leaders to be missionary disciples

By Joyce Coronel  
Catholic News Service

PHOENIX — More than 100 diocesan, state and national pro-life leaders from across the U.S. gathered for the annual Diocesan Pro-Life Leadership Conference to discuss how best to build a culture of life.

The conference took place just days before Pope Francis revised the *Catechism of the Catholic Church* to say the death penalty is "inadmissible because it is an attack on the inviolability and dignity of the person."

The reinstatement of the death penalty in some states was just one of a host of life-related issues the pro-life leaders came together to discuss: Abortion, physician-assisted suicide, contraception and pornography all figured into the sessions, but the entire undertaking was seen through a spiritual lens.

The theme of the July 29-Aug. 1 conference, "Missionary Disciples Building a Culture of Life," pointed to the reality of each person being created in the image and likeness of God and that in baptism, each Christian is called to be both a missionary and a disciple.

Deacon Omar Gutierrez, director of the Society for the Propagation of the Faith office for the Archdiocese of Omaha, Nebraska, attended the conference alongside three others from that state. Deacon Gutierrez referenced Gov. Pete Ricketts, a

**"It's about networking with other people, learning what's going on in other dioceses and learning from them. And maybe they can learn from us as well."**

— Jerry Peters, pro-life director, Diocese of San Angelo

Catholic who has strongly opposed abortion but who recently spearheaded an effort to bring back the death penalty.

"That's one of the challenges we're facing," Deacon Gutierrez said. "Trying to be authentically pro-life in so many different ways, standing up for the other life issues." (About two weeks later Nebraska executed its first death-row prisoner in 21 years, convicted murderer Cary Dean Moore, despite Catholic and other faith groups calling on Ricketts to commute Moore's sentence to life without the possibility of parole.)

A recent legislative effort to legalize assisted suicide in Nebraska was successfully blocked, the deacon added.

Another speaker was Sister Suzanne Gross, a Franciscan Sister of the Eucharist, who is program coordinator for the pro-life ministry for the Archdiocese of Hartford, Connecticut.

She talked about spoke of the collaborative effort between Catholics, Protestants, Jews and the disability community in Connecticut to defeat physician-assisted suicide.

"For four years straight now, they have not been able to get the bill out of commit-

tee. And for our state, that's quite an accomplishment," Sister Gross said. "Every year they say it's going to happen."

The annual pro-life directors' conference is an opportunity to learn from other leaders, she told *The Catholic Sun*, Phoenix's diocesan newspaper. "Different parts of the country do different things and have different concerns and issues that arise. We always learn from the way they respond to these situations."

Jerry Peters, the pro-life director for the Diocese of San Angelo, Texas, said he and his wife, Kathy, attend the conference almost every year.

"It's about networking with other people, learning what's going on in other dioceses and learning from them. And maybe they can learn from us as well," Jerry Peters said. "In 2013, we got rid of three different Planned Parenthood abortion mills in our area."

The conference opened with a Mass celebrated by Phoenix Bishop Thomas J. Olmsted.

The failure to teach the truth of marriage has caused us to "become lukewarm in our faith, and our lives and our society suffer from the poisonous consequences of lies," the bishop said in his homily.

He said the 50th anniversary of "Humanae Vitae," Blessed Paul VI's encyclical, could be seen as "a mustard

seed that Jesus is planting afresh for this present generation" so that the truth about human life could be planted in the cultural soil of our time.

The national conference featured the People of Life awards, bestowed by the U.S. Conference of Catholic Bishops' Secretariat for Pro-life Activities on Catholics who have answered the call outlined by St. John Paul II in *The Gospel of Life (Evangelium Vitae)*. The winners have demonstrated a lifetime of devotion to the pro-life cause and the promotion of the culture of life.

Honored this year were Msgr. Joseph Ranieri, coordinator of pastoral care of priests in the Archdiocese of Washington, and Janice Benton, executive director of the National Catholic Partnership on Disability.

Msgr. Ranieri assists his diocesan Project Rachel Ministry in many capacities. He also is an active member of the Project Rachel Ministry National Training Team for the USCCB.

James J. Hanson, the third recipient, received the award posthumously for his efforts to oppose assisted suicide and his personal witness to the dignity of each human life, even as he experienced a terminal illness himself. Hanson died at age 36 Dec. 30, 2017, from brain cancer.

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Coronel is a staff reporter at *The Catholic Sun*, newspaper of the Diocese of Phoenix.

## Twin sisters used to celebrating sacraments together share wedding day

By Allison Ochoa  
Catholic News Service

MUNJOR, Kan. — Growing up in Munjor, and later Hays, fraternal twins Amber and Brianna Wooldridge were used to celebrating milestones together.

From their baptism and their birthday to first Communion, confirmation and graduation, pictures and home videos tell the story of sisters used to sharing the major events in each other's lives.

Fast forward to 2016 when Amber and Brianna, both newly engaged, began planning their weddings, Amber to Zach Binder and Brianna to Clay Kear.

The sisters were part of each other's plans from the beginning, both preparing to be the other's witness during her nuptial Mass. As the arrangements began to take shape, the pair and their husbands-to-be discovered that scheduling was going to be difficult. Initially both weddings were scheduled within weeks of each other.

Then, the joking began.

Clay recalled that Amber and Brianna's father, Brian Wooldridge, commented, "We should do both weddings at the same time to save some money!"

"He was joking, but it made sense," Clay told *The Register*, newspaper of the Diocese of Salina.

While the couples wanted their own separate days, Brianna said the logistics of having a double wedding started to become clear especially when considering that some attendants would otherwise be in both weddings and the twins' extended family members and friends who live out of town might have to choose to attend one wedding over the other.

"Yes, our family started joking about it a lot," said Amber, "but we thought, 'we've done all these other major milestones together so let's do it!'"

Clay and Zach were on board with the idea as well.

While the couples did their formal marriage preparations through the Catholic Church separately, the four came together in front of family and friends this summer at St. Francis of Assisi Church in Munjor to celebrate their nuptial Mass.

As planned, the sisters served as witnesses for each other, with their brother, Tyler Wooldridge, serving as best man and witness for Zach and Amber's vows, and friend Philip Nowak serving in the same capacity for Clay and Brianna.

For celebrant Father Jarett Konrade, the July 7 double wedding was a first.

"I think there have been two or three times in my 13 years of priesthood where I've had two weddings in one day, but a double wedding is rare," he said. "In fact, it proved to be a little more challenging as the rites and rituals of the sacrament are generally written with only one couple in mind, so I had to adjust some of the wording to incorporate two couples."

Now, having been married for almost two months and living on opposite sides of Kansas, Clay and Brianna in Edgerton and Zach and Amber in Hays, the couples agree that sharing their wedding ceremony was truly something unique.

Brianna recalled watching a home video of the twins' baptism during a visit with some family members a week after the wedding.

"I watched as they went through the parts for Amber and then for me, and you know, I've done every sacrament with her so to me this (double wedding) was natural!"

"Brianna and Clay have become some of our closest friends through this process," said Zach. "You know, you do some sacraments like first Communion and confirmation as part of a group, but most times the sacrament of marriage is just one couple and isn't something you get to share."

Amber added, "Brianna and I have both found our soul mates so being able to share the day and the sacrament together was really special."

The sacramental aspect is something Father Konrade noted in speaking about the rarity of this double wedding.

"It was a cool thing because the sacramentality of marriage sometimes gets lost with all the bells and whistles that our culture has pushed on weddings and marriage," he said. "In preparing for this wedding, it brought to my mind, and

hopefully the minds of the people in attendance, the sacramental nature of marriage."

As the couples look toward the future, they know the sacraments and their faith will be the foundation of their unions, and that their faith, like their wedding day, is meant to be shared.

"Our faith hasn't changed a ton, but our perspective has," said Zach. "We used to think that faith was an individual thing, but now we know it's about me making her more faithful and her doing the same for me."

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Ochoa writes for *The Register*, newspaper of the Diocese of Salina.



Twin sisters Amber and Brianna Wooldridge celebrated a double wedding July 7 at St. Francis of Assisi Church in Munjor, Kan. From left are Zach Binder, Amber Binder, Father Jarett Konrade, Brianna Kear and Clay Kear. The sisters served as the witness for one another during their vows. (CNS photo/Emily Garcia Photography)

## Catholic Voices

# The power of a compliment

**By Father Ron Rolheiser**

Thomas Aquinas once suggested that it's a sin to not give a compliment to someone when it's deserved because by withholding our praise we're depriving that person of the food that he or she needs to live on. He's right. Perhaps it's not a sin to withhold a compliment but it's a sad impoverishment, both for the person deserving the compliment and for the one withholding it.

We don't live on bread alone. Jesus told us that. Our soul too needs to be fed and its food is affirmation, recognition, and blessing. Every one of us needs to be healthily affirmed when we do something well so as to have resources within us with which to affirm others. We can't give what we haven't got! That's self-evident. And so, for us to love and affirm others we must first be loved, first be blessed, and first be praised. Praise, recognition, and blessing build up the soul.

But complimenting others isn't just important for the person receiving the compliment, it's equally important for the person giving it. In praising someone we give him or her some needed food for their soul; but, in doing this, we also feed

**Rolheiser**

our own soul. There's a truth about philanthropy that holds true too for the soul: We need to give to others not just because they need it but because we cannot be healthy unless we are giving ourselves away. Healthy admiration is a philanthropy of the soul.

Moreover, admiring and praising others is a religious act. Benoit Standaert submits that "giving praise comes out of the roots our existence." What does he mean by that?

In complimenting and praising others, we are tapping into what's deepest inside us, namely, the image and likeness of God. When we praise someone else then, like God creating, we are breathing life into a person, breathing spirit into them. People need to be praised. We don't live on bread alone, and we don't live on oxygen alone either.

The image and likeness of God inside us is not an icon, but an energy, the energy that's most real inside us. Beyond our ego, wounds, pride, sin, and the pettiness of our hearts and minds on any given day, what's most real within us is a magnanimity and graciousness which, like God, looks at the world and wants to say: "It is good! It is very good!" When we're at our best, our truest, speaking and acting out of our maturity, we can admire. Indeed, our willingness to praise others is a sign of maturity, and vice versa. We become more mature by being generous in our praise.

But praise is not something we give out easily. Mostly we are so blocked by the disappointments and frustrations within our lives that we give in to cynicism and jealousy and operate out of these rather than out of our virtues. We rationalize this of course in different ways, either by claiming that what we're supposed to admire is juvenile (and we're too bright and sophisticated to be impressed) or that the admirable act was done for someone's self-aggrandizement and we're not going to feed another person's ego. However, more often than not, our real reason for withholding praise is that fact that we ourselves have been insufficiently praised and, because of that, harbor jealousies and lack the strength to praise others. I say this sympathetically, all of us are wounded.

Then too in some of us there's a hesitation to praise others because we believe that praise might spoil the person and inflate his or her ego. Spare the rod and spoil the child! If we offer praise it will go to that person's head. Again, more often than not, that's a rationalization. Legitimate praise never spoils a person. Praise that's honest and proper works more at humbling its recipient than spoiling him or her. We can't be loved too much, only loved wrongly.

But, you might ask, what about children who end up self-centered because they're only praised and never disci-

plined? Real love and real maturity distinguish between praising those areas of another's life that are praiseworthy and challenging those areas of another's life that need correction. Praise should never be undeserved flattery, but challenge and correction are only effective if the recipient first knows that he or she is loved and properly recognized.

Genuine praise is never wrong. It simply acknowledges the truth that's there. That's a moral imperative. Love requires it. Refusing to admire when someone or something merits praise is, as Thomas Aquinas submits, a negligence, a fault, a selfishness, a pettiness, and a lack of maturity. Conversely, paying a compliment when one is due is a virtue and a sign of maturity.

Generosity is as much about giving praise as about giving money. We may not be stingy in our praise. The 14th century Flemish mystic, John of Ruusbroec, taught that "those who do not give praise here on earth shall be mute for all eternity."

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*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.rolheiser.com](http://www.rolheiser.com).*

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## The McCarrick mess

**By Bishop Robert Barron**  
Auxiliary Bishop of Los Angeles

When I was going through school, the devil was presented to us as a myth, a literary device, a symbolic manner of signaling the presence of evil in the world. I will admit to internalizing this view and largely losing my sense of the devil as a real spiritual person. What shook my agnosticism in regard to the evil one was the clerical sex abuse scandal of the nineties and the early aughts. I say this because that awful crisis just seemed too thought-through, too well-coordinated, to be simply the result of chance or wicked human choice. The devil is characterized as "the enemy of the human race" and particularly the enemy of the Church. I challenge anyone to come up with a more devastatingly effective strategy for attacking the mystical body of Christ than the abuse of children and young people by priests. This sin had countless direct victims of course, but it also crippled the Church financially, undercut vocations, caused people to lose confidence in Christianity, dramatically compromised attempts at evangelization, etc., etc. It was a diabolical masterpiece. Sometime in the early aughts, I was

**Bishop Barron**

attending a conference and found myself wandering more or less alone in the area where groups and organizations had their booths. I came over to one of the tables and the woman there said, "You're Fr. Barron, aren't you?" I replied affirmatively, and she continued, "You're doing good work for the Church, but this means that the devil wants to stop you. And you know, he's a lot smarter than you are and a lot more powerful." I think I just mumbled something to her at that moment, but she was right, and I knew it. All of this has come back to me in the wake of the Archbishop McCarrick catastrophe. St. Paul warned us that we battle, not against flesh and blood, but against "powers and principalities." Consequently, the principal work of the Church at this devastating moment ought to be prayer, the conscious and insistent invoking of Christ and the saints.

Now I can hear people saying, "So Bishop Barron is blaming it all on the devil." Not at all. The devil works through temptation, suggestion, and insinuation — and he accomplishes nothing without our cooperation. If you want to see the principle illustrated, Google Luca Signorelli's image of the Antichrist in the Orvieto Cathedral. You'll see what I mean. Archbishop McCarrick did wicked things and so did those, it appears, who enabled him. And we have to come to terms with these sins.

Before I broach the subject of how to do this, permit me to say a few words

about unhelpful strategies being bandied about. A first one is indiscriminate scapegoating. The great philosopher René Girard taught us that when communities enter into crisis, people typically commence desperately to cast about for someone or some group to blame. In the catharsis of this indiscriminate accusation, they find a kind of release, an ersatz peace. "All the bishops should resign!" "The priesthood is a cesspool of immorality!" "The seminaries are all corrupt!" As I say, these assertions might be emotionally satisfying at some level, but they are deeply unjust and conduce toward greater and not less dysfunction. The second negative strategy is the riding of ideological hobby horses. So lots of commentators — left, center, and right — have chimed in to say that the real cause of the McCarrick disaster is, take your pick, the ignoring of *Humanae vitae*, priestly celibacy, rampant homosexuality in the Church, the mistreatment of homosexuals, the sexual revolution, etc. Mind you, I'm not saying for a moment that these aren't important considerations and that some of the suggestions might not have real merit. But I am saying that launching into a consideration of these matters that we have been debating for decades and that will certainly not admit of an easy adjudication amounts right now to a distraction.

So what should be done? The United States Conference of Catholic Bishops (USCCB) has no juridical or canonical

authority to discipline bishops. And even if it tried to launch an investigation, it has, at the moment, very little credibility. Only the Pope has juridical and disciplinary powers in regard to bishops. Hence, I would suggest (as a lowly back-bencher auxiliary) that the bishops of the United States — all of us — petition the Holy Father to form a team, made up mostly of faithful lay Catholics skilled in forensic investigation, and to empower them to have access to all of the relevant documentation and financial records. Their task should be to determine how Archbishop McCarrick managed, despite his widespread reputation for iniquity, to rise through the ranks of the hierarchy and to continue, in his retirement years, to function as a roving ambassador for the Church and to have a disproportionate influence on the appointment of bishops. They should ask the ecclesial version of Sen. Howard Baker's famous questions: "What did the responsible parties know and when did they know it?" Only after these matters are settled will we know what the next steps ought to be.

In the meantime, and above all, we should ask the heavenly powers to fight with us and for us. I might suggest especially calling upon the one who crushes the head of the serpent.

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

## DEACONS

Continued from Page 2

candidates. The classes were taught in English, but some of the candidates would translate for their classmates who had difficulties following along in English. All three men discussed how their whole families would show up for the weekend. Deacon Peña had all 11 of his children there each month; other candidates brought their complete families as well. Older children assisted in caring for the younger children. They would pray, share meals, and take classes together. They really felt blessed.

Deacon Antonio Gonzalez recalled how his classmate Deacon Ignacio Cisneros (deceased) owned a plane and occasionally the two families would fly from Odessa to San Angelo to attend formation.

Their ordination was a bit different from how we do it today. Bishop Leven held six distinct ordinations on three different days. Two ordinations a day were held

in different towns so parishioners and family members could attend without having to travel to San Angelo. In comparison, the Class of 2018 had one ordination liturgy at a centralized location (Big Spring) for all in the diocese who wished to attend.

The deacons have been very busy over the past 42 years. Deacon Lopez has preached, baptized, prepared couples for marriage, witnessed marriages, assisted at Masses and funerals, taught faith formation, participated in hospital ministry and many, many other things in his service to the Lord.

Deacon Gonzalez stated he has performed well over 2,000 baptisms. He was very proud to attend and be part of the ordination of the Class of 2018 where his son Edward was ordained to the Order of Deacons, following in his father's footsteps.

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*Deacon Freddy Medina is the director of the Diocese of San Angelo's office of diaconal ministry.*



Above: Deacon Antonio Gonzalez (class of 1976), Bishop Michael Sis, and Deacon Edward Gonzalez (class of 2018) at Edward's ordination, June 23 in Big Spring. (photo by Alan Torre/APTorre Photography)

Right: Archive photo of deacons in front of Sacred Heart Cathedral, c. 1977.



## Letter to an angry friend

By Greg Erlandson  
Catholic News Service

My friend, thank you for writing.

You have every right to be angry. The recent revelations about sexual abuses and what Cardinal Daniel N. DiNardo calls the "grave moral failures of judgment on the part of church leaders" are tremendously disheartening.

In terms of scale, the revelations about Archbishop Theodore E. McCarrick, now resigned from the College of Cardinals, and the grand jury report on six dioceses in Pennsylvania are dwarfed by the revelations of sexual abuse by clergy that came out in 2002 and its aftermath.

But many people have said what you told me: This feels worse. The wounds from earlier scandals have not fully healed, and the recent revelations have a kind of multiplier effect: Our anger becomes



Erlandson

cumulative. Our patience even shorter. Our sense of betrayal larger.

In many ways the "clergy sexual abuse" crisis has always been a "trust in leaders" crisis. Priests moved around. Cover-ups and lies. Now a shepherd who was a predator, and allegations that others knew and did nothing.

As one woman told me, "Cardinal McCarrick said all the right words. He was practically a poster boy for the bishops' 2002 charter and its aftermath. Yet all his words were lies. How are we to trust any of them now?"

I find it hopeful, however, that bishops are speaking out. Bishops from Albany, Fort Worth, Pensacola-Tallahassee, Oklahoma City and Anchorage are releasing their own statements expressing shame and calling for investigations. Some call for a greater role for the laity. They have been plain in their criticism and their sorrow.

The president of the U.S. Conference of Catholic Bishops, Cardinal DiNardo, has committed himself and the church to "pursue the many questions surrounding Archbishop McCarrick's conduct to the

full extent of its authority." Because the real authority to investigate and punish bishops resides in Rome, he adds that where the authority of the Catholic conference is limited, "the conference will advocate with those who do have the authority."

Bishops are speaking up, but I am not sure how many Catholics are hearing them. The secular press pays little attention, and there are fewer diocesan news outlets these days. Bishops are having a harder time getting their voices heard. One theologian went so far as to tell me that the bishops have lost the communications war.

Meanwhile, when the Boston scandals broke in 2002, social media was in its infancy. Today, social media is driving a great deal of the anger and frustration, and all sorts of accusations are floating about that confuse and dishearten people further.

You are right that we need a thorough cleansing of the church. My hope is that this is an opportunity for purification and renewal. This great institution we once called holy mother church cared for her children. She built parishes for the care of their souls, hospitals for their bodies,

schools for their minds. Today our mother is grievously weakened by self-inflicted wounds.

For purification to take place, we need saints, not programs. We need exemplars, not platitudes. We need leaders who model the faith, not just CEOs.

One thousand years ago, St. Peter Damian faced sexual abuses far worse than anything we have seen. He challenged both bishops and priests. He challenged popes. Pursuing transparency, reforming procedures, admitting painful truths — these actions all carry risk. But to ignore the moment is far more dangerous. We need to pray for our church, pray for her purification, and our own.

I find these words of St. Bridget of Sweden particularly powerful:

"Show me the way and make me ready to follow it. It is dangerous to delay, yet perilous to go forward. Answer my petition and show me the way. ... Give peace, O Lord, to my heart!"

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

## Making Sense of Bioethics

# Can we pay others to donate a kidney?

By Father Tad Pacholczyk

Often we envision donating our organs after we are dead, but we can also choose to become an organ donor while we are alive if we share part of our liver or donate one of our kidneys. The proposal to give one of our two kidneys away, though, does raise some ethical and safety concerns. There can be long-term risks for the donor. Donating a kidney, moreover, would not be therapeutic for us — only for someone else — and in fact might slightly increase our own risk for experiencing renal failure in the future.



Pacholczyk

Clearly we have a general duty to respect the integrity of our body. This means we shouldn't cause injury to it, or damage it, for example, through surgeries or treatments that are not necessary to preserve our health or save our life. In light of these considerations, donating one of our kidneys would seem to run counter to our responsibility to maintain bodily integrity.

Yet the notion of integrity can also be understood in a broader sense, namely, as *functional* integrity, so that if one of our kidneys were removed without imposing undue risk, and without a significant loss of blood filtering function, then we could say that the functional integrity of our renal system was preserved. In that case, the removal of one of our kidneys, as a sacrificial act and for a proportionate reason, such as saving or improving another person's life, could be justified. This is what the Church affirms.

A further ethical concern, however, centers on the fact that the decision to donate must be made freely by the donor, and consent should be given without any undue pressure. This means that offering payments for organs is fundamentally coercive and unethical.

We face a serious shortage of available kidneys for transplant in the U.S. Average wait times for a kidney are approaching five years, and about 15-20 people die each day while waiting for an organ — the majority for a kidney. In August of 2018, I participated in a conversation with some of the health policy team at the White House as they considered possible strategies for increasing the supply of live donor kidneys. We discussed the ethical, legal, economic and health implications of some proposed solutions, including the proposal to reward organ donation by providing various non-cash benefits.

During the White House meeting, some parties to the discussion offered

recommendations that the government provide lifetime guaranteed coverage of all future medical expenses, or lifetime health insurance, to every person who becomes a living kidney donor. I emphasized that we should not be “encouraging” donation by offering “incentives” to donors as a direct benefit at all. Offering lifetime health insurance or similar proposals would, in my view, constitute a form of payment or “valuable consideration” offered to the donor, and would again raise the problem of improperly incentivizing the donation of organs, pressuring someone to consider donating as a way to secure lifetime health insurance coverage.

When Congress passed the National Organ Transplant Act in 1984, this concern about incentivizing donations was directly addressed. This law prohibits the purchase of organs or any exchange of “valuable consideration.” This same law, however, clearly permits reimbursement of various expenses associated with the transplant, such as travel costs to get to the hospital in order to have the kidney removed, temporary housing at the time of surgery, lost wages incurred in connection with the donation of the organ, etc.

Providing reimbursement of expenses should not be viewed as encouraging or incentivizing the donation itself, but rather as “eliminating disincentives,” or “removing hindrances or roadblocks.” An organ donor should not have to assume extra personal expense or take on other heavy burdens to be able freely to help out another patient who would benefit from receiving his or her kidney.

From the ethical point of view, our ultimate goal should be not so much to “incentivize donation,” as to “support or encourage personal generosity” on the part of those individuals who may desire to donate freely one of their kidneys. The distinction is an important one. At the end of the day, we want people to become organ *donors*, not organ *vendors*. Human organs and tissues, because of their close proximity and connection to our human identity, cannot be reduced to commodities to be acquired or sold on an open market. We must do what we can, legally and otherwise, to safeguard the generosity of the organ donor's freely chosen act and prevent others, especially the poor and disadvantaged, from being exploited because they need money, health care, or other “incentives.”

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*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.nbccenter.org](http://www.nbccenter.org)*

# Ser bilingüe es un tesoro que enriquece a toda la iglesia

Por Hosffman Ospino  
 Catholic News Service

¿Cuántos idiomas hablas? Yo hablo dos, español e inglés. También puedo leer a gusto en otros dos idiomas. Mi esposa y mis hijos son bilingües al igual que la mayoría de las personas con las que celebró la Eucaristía los domingos.



Ospino

Si vas a una reunión católica grande en la mayor parte de los Estados Unidos, es muy posible que se ofrezcan presentaciones en los dos idiomas que más hablan los católicos en este país, inglés y español.

Sin embargo, el bilingüismo no se limita al inglés y al español. Aparte de hablar inglés, millones de católicos en nuestro país también hablan tagalo, chino, coreano, vietnamita, creole, francés, portugués, árabe, swahili, entre muchos otros idiomas.

La mayoría de las diócesis en esta nación celebran los sacramentos en varios idiomas, incluyendo el latín. ¡Solamente la Arquidiócesis de Los Ángeles celebra la Misa en más de 40 idiomas!

El catolicismo estadounidense en nuestro día es una experiencia profundamente bilingüe. Bueno, para ser más exactos, es una experiencia multilingüe, pero para decenas de millones de personas es bilingüe. Es una realidad con la que vivimos a diario. Es lo que somos. Éste es nuestro tesoro.

El ser bilingüe y el ser bicultural son marcas palpables de lo que significa ser católico estadounidense. Cada día apreciamos más estas realidades. Pero la verdad es que las cosas no siempre han sido así.

En el siglo 19 y a comienzos del siglo 20 a muchos católicos se les exigía que no hablaran sus idiomas maternos — a algunos incluso los forzaban a no hacerlo — para que aprendieran inglés y así pudieran “asimilarse” en una sociedad que percibía las diferencias con sospecha.

Para muchas personas, hablar un idioma que no fuera inglés era considerado como una deficiencia o un obstáculo. Era como si fuese una enfermedad que pedía a gritos una cura: la cura de la asimilación y el monolingüismo.

Tengo amigos mexicoamericanos y de familias de tradición japonesa que llevan muchas décadas en este país que me cuentan historias sobre cómo sus abuelos no les enseñaron a sus hijos a hablar ni español ni japonés para evitar que les castigaran en las escuelas, sus programas de catequesis y en los lugares de trabajo.

Esos idiomas que eran vehículos de valores culturales y religiosos, idiomas que las generaciones antiguas de católicos usaban para darle sentido a la vida, tanto privada como públicamente, fueron limitados a la intimidación del hogar hasta que ya no hubiera quien los hablara. Aquellas palabras consideradas “extranjeras” poco a poco cayeron en un silencio sepulcral.

Me preocupa que actualmente al hablar

Mira OSPINO, Página 23

## Bilingualism is our Catholic treasure

By Hosffman Ospino  
 Catholic News Service

How many languages do you speak? I speak two, English and Spanish. I can also read comfortably in two other languages. My wife and children are bilingual and so are most of the people with whom I worship every Sunday.

If you attend any major Catholic gathering throughout the United States, chances are that talks are offered in the two predominant languages in which most Catholics worship in the country, namely English and Spanish.

Yet, bilingualism is not limited to English and Spanish. Besides speaking English, millions of Catholics in our country speak Tagalog, Chinese, Korean, Vietnamese, Creole, French, Portuguese, Arabic, Swahili, among many others.

Most dioceses throughout the country celebrate the sacraments in various languages, including Latin. The Archdiocese of Los Angeles alone celebrates Mass in more than 40 languages!

U.S. Catholicism today is a de facto bilingual experience. Well, a multilingual one, to be exact, but for tens of millions of people it is bilingual. We are at peace with it. It is who we are. This is our treasure.

Bilingualism and biculturalism are clear marks of being a U.S. Catholic. We have grown in the appreciation of these realities. Yet, this was not always the case.

Countless Catholics in the 19th and early 20th centuries were asked — in some cases forced — not to speak their maternal languages in order to learn English and “fit” in a society that was suspect of difference.

For many, speaking another language was the equivalent to a deficit, an obstacle, almost an illness that begged for a cure: the cure of assimilation and monolingualism.

I have Mexican-American and Japanese-American Catholic friends who tell me stories about how their grandparents did not encourage their children to speak Spanish and Japanese to avoid punishment in school, catechetical programs and at the workplace.

Those languages that carried cultural and religious values, languages that the older generations of Catholics used to make meaning about life, privately and publicly, became constrained to the home until there was no one left to speak them anymore. Their so-called “foreign” words fell into deafening silence.

It worries me that the winds of intoler-

See BILINGUAL, Page 23

## Catholic Voices

# The path forward for the church

By Nicole Perone  
Catholic News Service

"Youth is an original and exciting stage in life, that Christ himself went through, sanctifying it with his presence." The working document of the Synod of Bishops on "Young people, faith and vocational discernment" begins the process of interpreting the situation of young people today with this observation.



Perone

The presynod gathering, of which I was blessed to be a part, was something I consider historic. Like the online questionnaire, it provided a platform for young people to be honest and hopeful about their needs and the ways the church can be their home.

When reading the working document, I had to pause to marvel at that sentence. What an awe-inspiring concept: that the almighty God chose to enter into our humanity as a young person, whose ministry culminated during what is now termed "young adulthood."

In a chapter of life that is so tumultuous with growth and change, that sentence struck me as the ultimate comfort for a young person: Our Lord knows these challenges and joys as intimately as we do.

The truth is, those challenges are stronger than ever.

There are so many undercurrents of evil that

reverberate in our world: war, violence, abuse, addiction, religious persecution, lack of respect for the sanctity of life, crises of leadership, illness, inequalities of gender, race, socioeconomic status and religion, and so much more that varies throughout the myriad of cultures and situations across the globe.

These tempests can rock the worlds of young people, fostering in them anxiety and uncertainty.

Thankfully, we have a Savior who walks on water and calms storms. This stage of life is the most crucial of times to come to know, love and serve him and his church. The church has a responsibility to serve as a refuge for young people in a world that presents so many disruptions to their peace.

For many young people, their experience in the church is one that fosters stability and peace; however, like anything living and breathing, the church must continue to grow in her mission of bringing Christ's life and peace to the world.

It is my fervent prayer that the synod fathers will respond with openness and enthusiasm to the concerns of young people that were raised. However, the presynod document is simply one contribution of many (from Vatican documents to papal remarks to online questionnaire responses) that will foster the discussion at the synod. While the working document is informative and directional, it is the synod fathers who must forge the path forward for the church.

That path cannot be walked alone. Young people around the world have been clear that they are not

content to be passive recipients of what the church offers, but rather protagonists of their own faith journeys and deeply invested in the life of the church.

What better opportunity to ensure future generations of committed young people giving of their gifts faithfully than to begin collaboratively empowering the laity to step up, not facing challenges outside of the church but alongside her?

In this moment, the church is at a crossroads: This synod has the opportunity to be more than a platitude — a deeply transformational moment for the church and the world in which she operates.

It is comforting to remember that the church has a rich and heroic history of being unafraid to go toe-to-toe with concerns that the people of God face. This knowledge is what girds us in hope that the church we love, by reaching out to young people through this process, will not only survive but thrive.

Young people know this crossroads well, as it is a hallmark of this moment in life. Once, while in a moment of great discernment so typical of young adulthood, I sought counsel from a beloved priest whose wisdom was simple: "The Holy Spirit would not take you this far to abandon you." And so it is with the church we love.

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*Nicole Perone is director of adult faith formation for the Archdiocese of Hartford, Connecticut. She is a guest columnist for the Catholic News Service series "In Light of Faith."*

## Are we listening?

By Effie Caldarola  
Catholic News Service

I was bustling around the house when the phone rang.

Morning multitasking consumed me: making the bed, grinding coffee beans, getting dressed for a doctor's appointment, dashing out to the curb with the trash before the garbage trucks trundled down the street.



Caldarola

And, importantly, keeping the radio turned up loud enough that National Public Radio could be heard throughout the house.

It was, after all, an explosive week in national news. President Trump's visit with our NATO allies, the summit with Russian President Vladimir Putin, the incredible news conference that followed. Each day brought jaw-dropping revelations.

Ever the news junkie, I pushed aside my mystery novel each evening and immersed myself in the latest "breaking" news.

So, I felt a pang of impatience at the early morning phone call. I needed to hear what NPR's "Morning Edition" had to say!

A relative was calling, someone with whom I frequently chat. Often our comfortable conversa-

tions meander on as we trade family news and debate the world's problems.

This morning, I wasn't rude or particularly brusque. But I glanced at my watch — repeatedly.

He hadn't had time to listen to the news, so what, he asked, was the hubbub about? I gave a cursory rundown despite the fact that with the amount of news I'd devoured I could have written a book. I made sure to mention I was on my way to the doctor, indicating more immediacy than necessary. We said goodbye.

Slowly, I felt the pang of impatience turning to a pang of guilt. Why did I need to hear one more news story? Was I keeping well-informed in case the State Department called me for advice? What was I thinking? What was more important than that phone call?

Did I forget, as the spiritual writer Vinita Hampton Wright says, that we should "love as if loving is the first thing on our to-do list"?

We often hear that we don't listen to each other today. But in my own life I think the problem is that often I half-listen. Sometimes, like this particular morning, I am half-heartedly present. I forget that love should be the first thing.

One of my favorite prayer books is *Hearts on Fire: Praying with Jesuits*. This pocket-size volume offers prayers, poems and

insights from Jesuits ranging from St. Ignatius himself to Father Daniel Berrigan.

The prayer "Teach Me to Listen" by Jesuit Father John Veltri begins by praying that I listen to those "nearest me." Sometimes those are the ones we most easily tune out.

Maybe it's the 3-year-old asking "why" for the 30th time in an hour, the teenager with the gossipy after-school story or your spouse chatting about something while you absent-mindedly check your phone. We're not entirely present.

Father Veltri goes on: "Help me to be aware that no matter what words I hear, the message is, 'Accept the person I am. Listen to me.'"

Accept the person I am. Isn't that what that toddler is really saying? That teenager? Your spouse? Isn't that what we're seeking when we share? Acceptance. This is who I am. Hear me. Love me.

Often we blame social media and those ubiquitous smartphones for our lack of attention, and they most certainly play a part. But we're in control here. We can put those phones down. We can prioritize loving in the present moment.

It's no coincidence that the people who are the best listeners are the most prayerful people we know. It's a good bet that those who listen to the Spirit first thing each day are also listening in each moment.

## Cartoon Corner



# Bishop Sis sends letter to parishes regarding priest named in Pennsylvania grand jury report

West Texas Angelus

ESPAÑOL

SAN ANGELO — On August 17, 2018, Bishop Michael Sis sent a letter to the priests of the Diocese of San Angelo following the revelation that one priest accused of sexual misconduct by a Pennsylvania grand jury had also served in the diocese. Bishop Sis asked that his letter be read aloud or distributed in print during all Masses on the weekend of Aug. 18–19 or Aug. 25–26.

The full text of this letter, in English and Spanish, is included here.

## ENGLISH

Brothers and Sisters in Christ,

In recent days, the Church in the United States has experienced a crisis, triggered by the sexual abuse allegations against the former Cardinal Theodore McCarrick of Washington and the release of the grand jury report from Pennsylvania on August 14. These shocking allegations have led to feelings of hurt, anger, betrayal, frustration, and disgust. As a human being and as a Catholic, I share in these same feelings.

What makes the latest news especially troubling for us in West Texas is the fact that one of the priests listed in the Pennsylvania grand jury report, Father Thomas Kelley, left the Diocese of Erie, Pennsylvania, and served as a parish priest here in the Diocese of San Angelo from 1994 until his death in 2005. Fr. Tom Kelley served in our churches in Fort Stockton, Sanderson, Imperial, Coyanosa, and at Our Lady of San Juan in Midland, which later became San Miguel Parish. We have not found any allegations of sexual misconduct by Fr. Kelley while serving in our diocese, but the Pennsylvania grand jury report states that he committed serious immoral actions in the Diocese of Erie before coming here. We are still studying the background of this situation.

Anyone who has been harmed by someone representing the Church should inform the diocese so that we can protect others by removing offenders from ministry and offer healing to those who have suffered abuse. Mrs. Lori Hines is the Victim Assistance Coordinator for our diocese. Her telephone number is 325-374-7609. This number is always available at all of our parish offices and on our diocesan website, as well as in every edition of the *West Texas Angelus* newspaper.

I would like to use this troubling development as an occasion to reiterate our policy of Ethics and Integrity in Ministry and our Code of Ethics that is expected of anyone who serves in any ministry in the Diocese of San Angelo. These policies can be found in English and Spanish on the Safe Environment page of the website of our diocese. I expect all those involved in the ministry of the Church in the Diocese of San Angelo to follow those norms diligently.

As your bishop, I hereby offer my apology to anyone who has been hurt by any person affiliated with the Catholic Church, as well as for any time that any minister of the Church has failed to live up to Christ's call to authentic holiness of life. I pledge to continue doing everything I can to safeguard the people of this diocese.

We must never grow complacent in our commitment to maintain a safe environment in our Church activities, where the well-being of every single person is protected. Please pray for all victims and their families, as well as our bishops, priests, deacons, and lay ministers in the Church. May Christ the Good Shepherd assist us in our solemn duty to care for the flock entrusted to us.

Sincerely yours in Christ's service,  
Michael J. Sis  
Bishop of San Angelo

Hermanos en Cristo,

En los últimos días, la Iglesia en los Estados Unidos ha experimentado una crisis, a partir de las acusaciones de abuso sexual contra el ex cardenal Theodore McCarrick de Washington, y luego la publicación del informe del gran jurado de Pennsylvania el 14 de agosto. Estas acusaciones impactantes han llevado a sentimientos de dolor, enojo, traición, frustración, y repugnancia. Como ser humano y como católico, yo también comparto estos mismos sentimientos.

Las últimas noticias son especialmente tristes para nosotros en el oeste de Texas porque uno de los sacerdotes enumerados en el informe del gran jurado de Pensilvania, el Padre Thomas Kelley, dejó la Diócesis de Erie, Pennsylvania, y sirvió como sacerdote aquí en la Diócesis de San Angelo desde 1994 hasta su muerte en 2005. El Padre Tom Kelley sirvió en nuestras iglesias de Fort Stockton, Sanderson, Imperial, Coyanosa, y en Nuestra Señora de San Juan en Midland, que luego se convirtió en la Parroquia de San Miguel. No hemos encontrado ninguna acusación de mala conducta sexual por parte del Padre Kelley mientras servía en nuestra diócesis, pero el informe del gran jurado de Pennsylvania afirma que el cometió graves actos inmorales en la Diócesis de Erie antes de venir aquí. Todavía estamos estudiando el trasfondo de esta situación.

Cualquier persona que haya sido perjudicada por alguien que representa a la Iglesia debe informar a la diócesis para que podamos proteger a los demás mediante la eliminación de los ofensores del ministerio y ofrecer sanación emocional a aquellos que han sufrido abuso. La Sra. Lori Hines es la Coordinadora de Asistencia a Víctimas en nuestra Diócesis. Su número de teléfono es 325-374-7609. Este número está siempre disponible en todas las oficinas de nuestras parroquias, en nuestro sitio web diocesano, así como en cada edición del periódico *West Texas Angelus*.

Respondiendo a estos acontecimientos trágicos, quiero reiterar nuestra política de Ética e Integridad en el Ministerio y nuestro Código de Ética que se exige de cualquier persona que preste servicios en cualquier ministerio en la Diócesis de San Angelo. Estas políticas se pueden encontrar en inglés y español en la página web de Ambiente Seguro de nuestra diócesis. Exijo que todos los involucrados en el ministerio de la Iglesia en la Diócesis de San Angelo sigan esas normas con diligencia.

Como su obispo, yo pido perdón de cualquiera que haya sido herido por alguien afiliado a la Iglesia Católica, y también por cualquier momento en que un ministro de la Iglesia no haya cumplido con el llamado de Cristo a una vida de santidad auténtica. Me comprometo a seguir haciendo todo lo que pueda para proteger al pueblo de esta diócesis.

Nunca debemos volvernos complacientes en nuestro compromiso de crear un ambiente seguro en nuestras actividades de la Iglesia, donde el bienestar de cada persona sea protegido. Por favor oren por todas las víctimas y sus familias, así como por nuestros obispos, sacerdotes, diáconos, y ministros laicos en la Iglesia. Que Cristo, el Buen Pastor, nos ayude en nuestro deber solemne de cuidar al rebaño que se nos ha confiado.

Atentamente, en el servicio de Cristo,  
Michael J. Sis  
Obispo de San Angelo

# Call for prayer for rain and safe, good harvest

By Father Tom Barley,  
Dean of San Angelo Deanery

At our recent deanery meeting the priests of the San Angelo Deanery agreed to make this September a time of daily prayers for rain and a safe and good harvest. We invite you to join with us in these prayers.

We also invite you to invite other churches in your local area to participate in prayer for this common need in their own congregations for our farms, ranches, small towns and our cities.

## Congratulations from the West Texas Angelus

The *West Texas Angelus* wishes to offer congratulations to the following individual and parish for recent noteworthy accomplishments:

**Letisia Lopez**, Development Director and secretary at Angelo Catholic School, was selected to attend the 9th annual Catholic Leadership Certificate Program at the University of Notre Dame. The program ran from July 7 to July 14 and included participants from around the world.

According to a press release, the program is “sponsored through a collaboration between Nonprofit Certificate Education in the Mendoza College of Business and the Nanovic Institute for European Studies in the Keough School of Global Affairs” and is “an eight-day program designed to give Catholic leaders a deeper understanding of their role in their organizations and their responsibilities to their subordinates and colleagues. Top experts and Notre Dame faculty educate the fellows on topics important to effectively lead nonprofit Catholic organizations, such as organizational evaluation, fund development, people-centered leadership, strengths based leadership, culture and mission, strategic planning, negotiation, fundraising and leveraging polarities.”

**St. Joseph Parish in Stanton, Texas**, was named Business of the Month for August 2018 by the Martin County Chamber of Commerce. Along with offering their congratulations, the Martin County Chamber of Commerce stated that “Saint Joseph’s Church supported the Chamber throughout the years and have helped sponsor events.”

## Letter to the Editor

*Editor's Note: Opinions expressed in letters to the editor are those of the writer.*

### American war hero, statesman John McCain has passed to his eternal rest

I found out of his passing in the wee hours Sunday a.m. He was a courageous American; when he was captured in Vietnam he always refused to give his captors any extra information other than his name, rank, and serial number. The five years that he spent in captivity were not very humane in the treatment that he received. Later he became a Senator vowing to work for all Americans. He will be greatly missed by all Americans. He was truly an American hero. In this, we will be at a loss, but the heavens and our mighty God will be at a plus with John. Our dear friend we will miss you, for the great man that you were. Sleep with the angels. Adios.

Robert Villescaz

## PATTERSON

Continued from Page 7

Church, in Blairsville, Georgia, last Sunday. The church has a 360-degree, largely undisturbed view of the Georgia pines and the Southern Appalachians through transparent windows around the sanctuary. It's like looking through a piece of stained glass that God himself designed.

John Barone, a deacon at the church, spoke on essentially the same theme as President Carter, only as told through the lens of the Gospel. No matter who we are, no matter how great or small, known or unknown, it is left to us to carry forth the good. Deacon Barone said if Christ could call on that band of misfits he called disciples to spread good, then we, too, are just as capable of being a disciple with a message just as vital. Maybe it's a small message. But it's still significant when it comes to hand gluing the chips back together.

The original 12, Barone said, were far from perfect. They laughed at others who were different and lacked spiritual understanding. One was hot tempered, one a traitor, another a taxman, and still another a revolutionary. They lacked humility and faith, and occasionally they didn't even listen during the homily. Sometimes, they even missed the rabbi's point entirely. But Christ just kept having faith in the faith of the 12 regardless their nasty flaws.

All of us — we're just everyday 21st century Nathans and Matthews and Andrews, Mary Magdalenes and Marthas and Veronicas. With just one job.

I'll likely never put a Christian bumper sticker on my car or have a license plate with a biblical message or wear a rainbow wig and hold up a sign that says 'John 3:16' at a Ranger game. But I can sit behind a keyboard occasionally and pound the keys until God the editor puts those words in a flowing and sensible order. You might wear a Jesus t-shirt. Or help someone carry a bag of groceries to their car. Or let someone go ahead of you at a stop sign. Or maybe let something go and not engage in a conversation you know is going nowhere.

Whatever, we can all do a little, and most of the time it probably won't even hurt. But it might help sew up a tear in the fabric.

"Despite our averageness," Deacon Barone said, "God still says to each of us ... go!"

Go ... and do.

Just one job.

"See to it that no one misses the grace of God." - Hebrews 12:15

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*Jimmy Patterson is the former editor of the West Texas Angelus. He and his wife, Karen, are traveling the country in 2018, writing and photographing their experiences. You can read and see more at their Livin' the Dash blog at jimmyleepatterson.wordpress.com.*

## PENAFIEL

Continued from Page 6

five ways: a) the conversion of millions to Roman Catholicism; b) the construction of the largest Catholic Marian churches; c) the formation of countless Marian movements and societies; d) the spread of Marian devotions (such as the Rosary) to millions; e) the declaration of specific Marian dogmas and doctrines; and f) millions going on Marian pilgrimages.

Why so many apparitions? Dr. Mark Miravalle has a good answer. In a nutshell it is this: first, the Mother of Jesus, as the spiritual mother of all peoples,

comes to all continents with her motherly message of a return to Jesus and his Gospel; second, we should thank God for sending Jesus' mother down from Heaven with these extraordinary graces of conversion, healing, and other miracles to move our hearts back to Jesus and the Church; and lastly, it is a sign that we, as a human family, need more encouragement to live the Gospel of Jesus. These present-day apparitions tell us that we are not doing so well in living the Truth of the Gospel of Jesus and his Church. Otherwise, we would not need so many reminders from our Spiritual Mother.(7)

As St. Pio of Pietrelcina said, "How many times must Our Lady appear to believe her?" Let us deepen our relation-

## SCHWARTZ

Continued from Page 7

of the most beautiful Adorations in which I have ever participated, and the reverence by thousands was profound.

The general sessions featured prayer, music, and keynote speakers. Fun "feel-good" music was perfectly balanced with traditional reflective music and deep meaningful prayer. The speakers were all outstanding and gave insights on how to get to know God better and to love him on a deeper level. Each of their stories was absolutely moving and memorable. One of the speakers, Sister Miriam James Heidland, looked to be in her thirties and was a former collegiate Division I volleyball player. Born to teenaged parents and adopted into a loving Catholic family, she started drinking at age 12. By age 21, she had been a full-fledged alcoholic for several years, and her world revolved around partying and promiscuity. She began her road to recovery after waking up one morning ashamed of what she had done the previous night. Her profession of her deep love for God, coupled with the story of her path from no religion and extreme emptiness during college to subsequently becoming a sister, spoke volumes to the teenagers. How inspiring and courageous of her to profess the low points of her life to thousands in attendance, not to mention a cardinal, a multitude of archbishops and bishops, and fellow sisters! All ears were glued to every word she spoke, as well as to every word of all the speakers. Each had a riveting story and a profound message.

NCYC also has strategic built-in fun! Many teens and some adults wear crazy hats which they randomly trade with total strangers. What a great way to meet other Catholics! I enjoyed hearing people, who I did not know, relay to me their experiences of trading hats. After Donna and I traded one of our hats on Friday, with thousands in attendance, we surprisingly ran into that same hat the next day! We then had a great conversation with the hat-wearer whom we had never seen before then. Another fun theme is the discreet clipping of clothes pins onto people, trying to be unnoticed by the person being clipped. The clothes pins contain Bible verses or notes of inspiration. I had so much fun clipping my 100 clothes pins I had brought! It was even enjoyable getting caught a time or two, as we met people that way, too. It was exhilarating to discover a new clothes pin clipped onto my purse, my hood, you name it. A third fun factor was many games in the exhibits. Teens had a lot of fun playing interactive educational and recreational games while going through the religious-themed "Thematic Village."

You may be thinking, "Why should our kids travel across states for hundreds of miles to get this Catholic experience? They can get that locally." Plus, as NCYC is held in November every two years, two days of school would have to be missed. To address this, there truly is no way to comprehend the profoundness of NCYC until one has attended it. With thousands of like-minded Catholic teenagers, the unity can forever strengthen their foundation of faith. Most Catholic teens will be vastly outnumbered after high school by their collegiate peers who live their lives with little or no faith, much less

Catholicism, similar to Catholic-raised Sister Heidland cutting out religion and Mass when starting college. NCYC is an instrumental Catholic tool to empower our youth to deal with religious and other adversities after high school and beyond.

Paraphrasing one student's feedback on NCYC, the teenager in part wrote, "Before NCYC, I had just about decided I was an atheist. I didn't feel that God was really out there. Before I left for NCYC, I prayed, 'God, if you're really out there, this is your last chance.' Now that I've been to NCYC, I feel his love for me." The teen added that during Adoration, the initial thought of knees hurting quickly progressed to the feeling that God was standing right there.

I recently visited with Sister Adelina Garcia of our diocese who told me that, except for 2017's conference, our diocese has attended every prior NCYC. She said in the past she has taken up to two buses, and other times, she had four kids attend. She said our diocese did not go in 2017 due to lack of interest. After experiencing NCYC, I strongly believe our diocesan youth need to again attend NCYC.

A San Antonio sponsor told me at NCYC that one person from San Antonio attended the 2015 NCYC. She said that for 2017, 55-65 youth attended, as well as the Archbishop of San Antonio. She said they flew, with the funding coming from both group fund-raising and personal financing from the families of the attendees.

Also, while at NCYC, I visited with Lake Charles, Louisiana, participants. Their distance is comparable to San Angelo's distance. They took several buses for their 16-hour drive, having left at 6:00 p.m. Wednesday to arrive Thursday. Donna's group from Salina, Kansas, traveled by bus for ten hours. They said that sleeping on a nice chartered bus while the bus drove through the night was no problem. They could also do homework on the bus during daylight hours.

With Catholic teens and sponsors from all over the United States, even Hawaii, attending NCYC, the youth of the Diocese of San Angelo would benefit greatly by joining the thousands of others at the next NCYC in November of 2019. The enthusiasm, the reverence, and the closeness to God make the effort very worthwhile. The Catholic bond forged and strengthened at NCYC is a vital lifeline that can endure throughout the lifetime of each of our youth. I will always be grateful to Donna for inviting me to join her Kansas diocese to attend the 2017 NCYC. The unforgettable, invaluable memories will truly always stay with me. While I now very much regret that all four of my children graduated from high school without getting to participate in NCYC, I hope to use my experience to have our San Angelo Diocese high school students at the next NCYC. The return on this investment will result in this being one of the best investments we can possibly make to solidify the Catholic foundation and spiritual growth of our diocesan youth.

For questions or more information, please contact Joan Schwartz at 325-234-3958 or Sister Adelina Garcia at 325-651-7500.

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*Schwartz is a parishioner in the Diocese of San Angelo.*

ship with the Mother of God and increase our Marian devotion. Let us do our part as the Blessed Virgin Mary wants us to do — pray the rosary, do penance, visit the Blessed Sacrament more often, and stop offending God. The rest we leave to Our Lady of Fatima's promise that "Finally, my Immaculate Heart will triumph."

Notes:

1. *Dictionary of Mary, Catholic Book Publishing Co., New York, 1985.*

2. *Papal Encyclical Lumen Gentium 62, Vatican*

3. *J. Michael Miller, C.S.B. Marian Apparitions and the Church, Our Sunday Visitor Publishing Division, 1993.*

4. *The Dictionary of Apparitions of the Virgin Mary by theologian Rene Laurentis (updated Dec. 2016) lists about 2,600 entries of apparitions around the world. The writer has not seen the dictionary but assumes that it includes apparitions to Saints which other sources classify separately.*

5. *There are also apparitions "traditionally approved" by the Vatican without prior investigation, e.g., Our Lady of the Pillar, Zaragoza, Spain, AD 39*

6. *Visit Miracle Hunter site.*

7. *Mark Miravalle, Meet Your Mother, Lighthouse Catholic Media, Sycamore, IL, 2014, pp. 83-84*

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*Penafiel is a retired professor residing in the Diocese of San Angelo.*

## SEMINARIANS

### Continued from Page 2

Santo Niño de Atocha Chapel. This small chapel dedicated to the Holy Child of Atocha, Spain, was built by a man who had a devotion to Santo Niño. The man had promised that if he were allowed to recover from an illness after praying to the Santo Niño, he would have a chapel built in the child's honor. This small church is beautifully decorated with colorfully painted art. In a side room just left of the altar, all around a statue of Santo Niño, there are pictures of devotees and piles of baby shoes left for him. Vocation Director Father Michael Rodriguez passed around holy cards of Santo Niño, and we all prayed the prayer on the back followed by the rosary. Father Michael told the story of Santo Niño and gave several accounts of divine intervention attributed to him. From there we set out for Santa Fe.

After settling into our hotel, our first stop in Santa Fe was Loretto Chapel. This chapel is the home of a famous staircase that legend states can be attributed to nuns praying a novena to St. Joseph. This miraculous staircase is a marvel of engineering and was constructed without the use of nails. According to the legend, in 1873 the Sisters of Loretto began the construction of the chapel. Before it was completed, the architect died. Unfortunately, this left the building without access to the choir loft. The nuns prayed a novena to St. Joseph, who is the patron saint of carpenters. A mysterious carpenter showed up and agreed to help the sisters. This man said that he would do the job, but he requested that he be allowed to work alone. The project took three months to complete. Working alone and with only simple tools, the man built the staircase.

After it was completed, but before he could be paid, the man mysteriously disappeared. Adding to the mystery, the wood used to build the staircase is of a rare type not found in the area. The nuns visited all the local lumber yards, and there was no record of any wood or supplies being delivered for the project. Some people at the time thought that the mysterious carpenter was none other than St. Joseph himself. Whoever built the staircase, it and the chapel are sights to behold.

Our next stop in Santa Fe was the San Miguel Mission. The San Miguel Chapel is the oldest church in the United States. It was built between 1610 and 1626. It was partially destroyed in 1680 and was rebuilt in 1710. The church has undergone numerous rebuilds and restorations in its long history. Inside, behind the altar hangs a large altar screen. In the center there is a statue of St. Michael surrounded by paintings of several saints. Above the statue are paintings of Christ as well as another depiction of St. Michael. Just below the screen, in front of the altar are several windows in the floor that reveal the original steps to the sanctuary from 1610 as well as the floor of an Indian occupation dating back to 1300. Although this church is more than 400 years old, it remains a beautiful testament to the rich heritage of our Catholic faith. Before heading back to the hotel, we took the opportunity to pray the rosary led by Father Michael.

The next day we made the long drive back to San Angelo. All of us enjoyed the trip and felt blessed to share the experience with Father Michael and Bishop Sis. It was interesting to see that we share a vibrant history with the people of New Mexico. This pilgrimage reminded me of how great it is to be a seminarian for the Diocese of San Angelo. Most of all, the trip brought to mind how proud I am to be a Catholic.



Seminarian Francisco Camacho scoops dirt from *El Pocito* at El Santuario de Chimayó. The dirt from this hole in the floor of the church is believed to have healing qualities. (courtesy photo)

### Please pray for our seminarians as they begin a new school year

**Kevin Lenius** — 2nd year theology, Kenrick-Glennon Seminary

**Ryan Ramirez** — 1st year theology, Kenrick-Glennon Seminary

**Mike Elsner** — 2nd year pre-theology, St. Mary's Seminary

**Upton Sewell** — 4th year philosophy, Conception Seminary College

**Francisco Camacho** — 2nd year philosophy, Conception Seminary College

**David Garcia** — 2nd year philosophy, Conception Seminary College

**Jose Navarrete** — 2nd year philosophy, Conception Seminary College

**Mauricio Romero** — 2nd year philosophy, Conception Seminary College

**Humberto Diaz** — 2nd year philosophy, Conception Seminary College

Feel a call to the priesthood? Contact: 325-651-7500; vocation@sanangelodiocese.org

## KNICKERBOCKERS

### Continued from Page 8

of the family receive the Body, Blood, Soul, and Divinity of Jesus at every Mass, they have a unique responsibility to carry him into the community in which they live — at work, school, and in their social life. It is the Catholic family that can get around what the Cardinal calls the problem of a growing bureaucracy in both the parish and the diocese (p.118).

In light of what the Cardinal says in his book, what are some ways that the Catholic family can evangelize the local community?

*First*, the Catholic family can present a witness to the world of what a Christian family is. Just as the best gift a mother and father can give their children is a Christian marriage, so the best gift a Catholic family can give the world is a Christian family. In their family, every Catholic husband and wife, along with their children, present to the world, in the words of the Book of Genesis, a "likeness of God" (1:26), because God is a Trinity of Persons. Even those who are not married come into this world through the union of a man and woman and are, therefore, participating, whether they know it or not, in a human family that is the "likeness" of the Holy Trinity. All of us fail, miserably at times, to be a family that is the "likeness" of the Holy Trinity. But, God the Holy Trinity comes to save His likeness by becoming one of us in the Person of the Father's Son, who comes to Mary by the Holy Spirit. And Jesus comes in a human family of a child, mother, and father — Jesus, Mary, and Joseph. As a Catholic family, we can witness to the world that any family, no matter how tattered it is, can be redeemed and restored as it was meant to be. It is that redeeming love of the Holy

Trinity that we receive in the Eucharist and the truth about God as a Trinity of Persons that we receive in the teaching in our parish.

*Second*, the Catholic family can practice the ministry of hospitality by welcoming into their home those who may have strayed from the Church, the poor, and those troubled by the struggles of life. When these guests enter the home, it should be obvious that it is the home of a Catholic family. The Bible the family reads from should be in a prominent place, and crucifixes and other objects of Catholic piety should be visible. When these guests partake of a meal with the family, the meal becomes an extension of the Eucharistic celebration. Jesus fed the hungry (Mt 14:13-31; Mk 6:30-44; Mk 8:1-10; Lk 9:10-17; Jn 6:1-13), and his actions at these feedings in which he took bread, said the blessing, broke the bread, and gave it to the people reflect the four-fold action in the celebration of the Holy Eucharist.

*Third*, while Cardinal Arinze emphasizes the responsibility of the parish priest to visit in the homes of his people, this can be a daunting task given the number of families in many parishes. The Catholic family can call or see a family that has missed Mass a few times. They can visit other families in the parish who are experiencing special difficulties such as sickness, problems with family members, taking care of elderly members in the home, or a death in the family. Care can be taken that this not be intrusive on the privacy of another family but is done in personal concern for those visited.

*Fourth*, the Catholic family can engage in ecumenical missions with other Christians in the service of the community. While dioceses and parishes can initiate ecumenical cooperation with the promotion of certain joint projects, the Catholic family need not wait for the parish or diocesan administration to act. Instead, the

Catholic family can join other Christian families in serving the poor (meals on wheels, summer sack lunch feeding programs), the elderly (visiting in homes and nursing homes), children from broken families (foster care, CASA), and one-on-one assistance (if you are open to this, the Lord will send people your way!).

*Fifth*, the Catholic family can have contact with non-Christian families in the community through public school events and sports events in which their children participate. In these contacts Catholic family members should not force conversation about the Christian faith but should welcome opportunities to do this when they naturally arise. In these contacts, Cardinal Arinze says: "It is necessary to distinguish between evangelization and proselytism. They are different concepts. Proselytism is the effort to get a person to embrace a religion by the use of unworthy means such as pressure that is political, economic, financial, social, cultural, or otherwise. This is wrong" (p. 91). However, the cardinal quotes Blessed Paul VI, in his *Apostolic Exhortation on Evangelization in the Modern World*, who says that non-Christians "have the right to know the riches of the mystery of Christ — riches in which we believe that the whole of humanity can find, in unsuspected fullness, everything that it is gropingly searching for concerning God, man and his destiny, life and death, and truth" (*Evangelii Nuntiandi*, 53) (pp.91-92).

In conclusion, we can say that every person deserves to hear the Gospel proclaimed and see it lived in daily life, and seeing a Catholic family living the Gospel is the best evangelism.

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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.

## OSPINO

### Continúa de Página 18

de integración social y cultural, ciertos vientos de intolerancia al igual que perspectivas basadas en prejuicios estén ganando terreno en algunos sectores de nuestra iglesia y de nuestra sociedad. Parece que aquel pasado aterrador que muchos consideraban consumado, galopa desboadamente hacia el presente.

La primera responsabilidad de los católicos y de nuestros líderes pastorales es evangelizar y acompañar a nuestras hermanas y hermanos en la fe con sus dones (lingüísticos y culturales) a la luz de los valores del Evangelio.

Sin embargo, algunos de ellos prefieren actuar primordialmente como garantes y reguladores de lo que creen debe ser un proceso de

"americanización" — definido de manera ambigua en una sociedad altamente polarizada — asumiendo actitudes asimilacionistas como "sólo el inglés" ("Only English") para sus programas y liturgias.

Al hacer esto, estos católicos corren el riesgo de minimizar e incluso de rechazar el valor y el potencial de ser bilingüe y ser bicultural.

Muchas personas en nuestra sociedad, y en nuestras comunidades de fe, prontamente se alegran y admiran a los famosos y a los millonarios que deciden enseñarles a sus hijos un segundo idioma — en muchos casos ese idioma es el español. Lo irónico es que esas mismas personas con frecuencia caen en la trampa de no valorar a los hispanos y a los otros millones de personas en nuestro país que ya son bilingües.

A algunas personas les preocupa que si alguien habla español entonces

no aprenderá inglés. Eso no es cierto. La inmensa mayoría de los hispanos nacidos en los Estados Unidos hablan inglés perfectamente — y muchos también hablan español.

Dos terceras partes de los adultos hispanos son bilingües. No olvidemos que 20 millones de hispanos en los Estados Unidos son inmigrantes, la mayoría adultos. Más que preocupación, lo que hemos de hacer es celebrar el gran número de estos hispanos inmigrantes que hablan inglés, algo que con frecuencia no se afirma.

Celebremos y afirmemos que el ser bilingüe es un tesoro que enriquece a toda la iglesia.

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*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.*

## BILINGUAL

### Continued from Page 18

ance and a narrow understanding of social and cultural integration may be winning the day in some sectors of our church and society. A harrowing past that many considered gone may be returning.

The primary responsibility of Catholics and our pastoral leaders is to evangelize and accompany our sisters and brothers with their (linguistic) gifts in light of the Gospel values.

Yet, some choose to act first as warrantors and enforcers of some form of "Americanization" process — defined ambiguously in a signifi-

cantly polarized society — embracing assimilationist attitudes such as "only English" for their programs and liturgies.

In doing this, they walk a fine line that may lead them to minimize, if not reject, the value and potential of bilingualism and biculturalism.

Many in our society, and in our faith communities, are quick to rejoice and admire celebrities and wealthy people who teach their children a second language — Spanish in many cases. Ironically, these same people fall into the trap of underappreciating Hispanics and millions of others who are already bilingual.

Some people worry that if one speaks Spanish, one will not learn

English. That is not true. The immense majority of U.S.-born Hispanics speak English fluently — and many also speak Spanish.

Two-thirds of Hispanic adults are bilingual. Keep in mind that 20 million of Hispanics in the U.S. are immigrants, mostly adults. If anything, we should celebrate their widespread command of English, a fact that often goes unnoticed.

Let us celebrate and affirm bilingualism as our Catholic treasure.

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*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.*

## BISHOP

### Continued from Page 3

many people as possible. If all of us will give a little bit of our time to provide our input, it will make the Church stronger for the future.

After gathering the collective wisdom from our listening sessions, our focus groups, and our survey, a group of committed Catholics from around the diocese will sift through all the shared input and look for common themes. This will be a process of prayerful discernment as we seek to understand where God is calling us as a diocesan Church.

The most important factor for the success of this program is prayer. And so, as we embark on this new adventure, I ask all members of the Catholic Church here in West Texas to pray that the Holy Spirit may guide us into a future full of hope for the Diocese of San Angelo. May God bless the work of our hands so that we can be more faithful to the mission entrusted to us by Jesus Christ Our Lord.

### EDICTAL SUMMONS

August 31, 2018  
CASE: TORRES -- BORUNDA  
NO.: SO/18/46

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Olegario Borunda, Jr.

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 30th day of September 2018, to answer to the Petition of Joanna Evelyn Torres, now introduced before the Diocesan Tribunal in an action styled, "Joanna Torres and Olegario Borunda, Jr., Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: TORRES -- BORUNDA; Protocol No.: SO/18/46, 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 this 31st day of August 2018.

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

Member

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Photos should be in jpeg format.

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Bishop Michael J. Sis  
Publisher

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# 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](mailto:odessa.stjoseph@sanangelodiocese.org)

## SACRED HEART CATHEDRAL

20 E BEAUREGARD AVE

SAN ANGELO, TX 76903

**SUNDAY, OCTOBER 7, 2018**

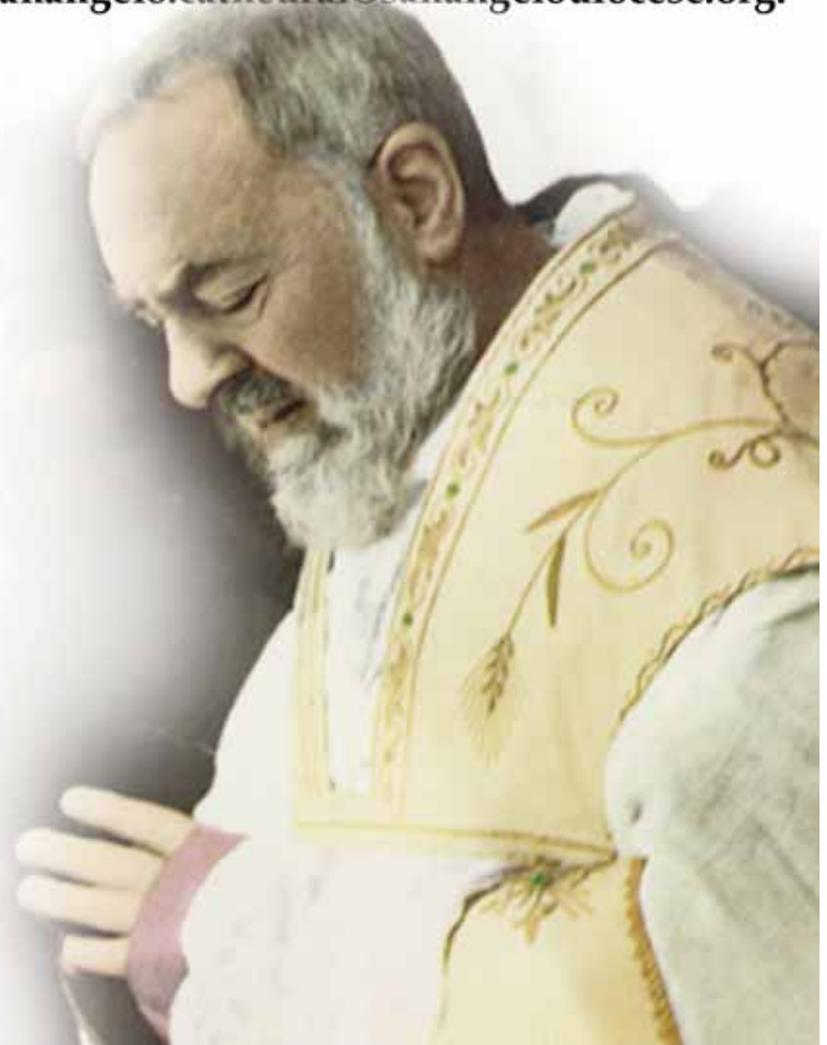
(FROM 9:00 A.M. TO 5:30 P.M.)

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](mailto: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.



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