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WEST TEXAS ANGELUS



Serving Catholics in the Diocese of San Angelo, Texas

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COURTESY

The third grade class of St. Ann's Catholic School in Midland presented their annual "wax museum" for All Saints Day, Nov. 1, 2021.

From the Bishop's Desk

A salute to the medical professions

For almost two years, the world has been struggling with the COVID-19 pandemic. Throughout this experience, health care workers have given heroic service to their fellow human beings. Having witnessed their vital role in the battle with this deadly virus, we all owe a debt of gratitude to our medical professionals.

Pope Francis offered praise for health care workers during the coronavirus pandemic: "Every day we witness the testimony of courage and sacrifice of healthcare workers, and nurses in particular, who, with professionalism, self-sacrifice, and a sense of responsibility and love for neighbor, assist people affected by the virus, even to the point of putting their own health at risk. Sadly, this can be seen in the high number of healthcare workers who have died as a result of their faithful service. I pray for them — the Lord knows each of them by name — and for all the victims of this epidemic" (Pope Francis, *Message to Mark International Nurses Day*, May 12, 2020).

Every day, in hospitals and clinics throughout the Diocese of San Angelo, our people receive assistance from health care workers. Year after year, they seek to bring comfort, healing, and hope through their honorable work. With this article, I would like to explore the deep historical and spiritual connection between our Catholic faith and the medical professions.

Jesus Christ is the divine physician. He heals the whole person — soul and body. He has a unique closeness to those who are ill. In Matthew 25, Jesus identifies himself with the sick and suffering. He says, "I was sick and you visited me." Thus, whenever we care for the sick, we are caring for Christ himself.

In the Gospels, Jesus healed people of many different illnesses, and he said to his followers, "Go and cure the sick" (Lk 10:9, Mt 10:6-8). He gave us the Parable of the Good Samaritan to inspire us to reach out and care for our neighbors who are wounded and suffering (Lk 10:25-37).

Throughout history, our Lord has inspired Christians to pay attention to the sick and care for their needs. From the very beginning of our church, Jesus Christ has continued his healing ministry, through the power of the Holy Spirit, whenever members of the church care for those who are ill.

There are many inspiring examples of Catholic saints whose faith led them to take care of the sick. For example, the patron saints of doctors are St. Luke, Saints Cosmas and Damian, St. Pantaleon, and St. Gianna Molla. The patron saint of surgeons is St. Roch. The patron saints of nurses are St. Camillus, St. John of God, St. Rose of Lima, and St. Catherine of Siena. The patron saint of dentists is St. Apollonia. The patron saints of pharmacists are St. Raphael the Archangel and Saints Cosmas and Damian. The patron saint of those who work in public health service is St. Martin de Porres. The patron saint of midwives is St. Raymond Nonnatus. The patron saint of veterinarians is St. Eligius. The list of Catholics who have served with heroic virtue in the field of medicine goes on and on.

Our long history of members of our church being involved in medicine has a basis in both faith and science. While there are some people in our world who claim that faith is opposed to science, we Catholics believe that faith and science are friends. They are not in conflict. They complement each other. We believe that truth is one, and both faith and science point to that one truth.

That is why Catholic universities for many centuries have been preparing people for the medical professions. In fact, the Roman Catholic Church is the largest non-government provider of health care services in the world today. According to the Catholic GeoHub, our church manages about 26% of the world's health care facilities, and 65% of those facilities are in developing countries. Here in the U.S., Catholic health care institutions constitute the largest private provider of health care in the country, according to the Catholic Health Association.

I encourage those who serve in health care to consider joining the Catholic Medical Association, which is an organization that upholds the principles of the Catholic faith in the science and practice of medicine. Founded in 1932, it



Bishop Michael J. Sis

Diocese of San Angelo

was formerly called the National Federation of Catholic Physicians Guilds. Those who would like more information about the Catholic Medical Association can visit their website at www.cathmed.org. This group is not just for physicians. It is for all the allied health professions, including doctors, nurses, therapists, counselors, dentists, etc.

Another national organization that I recommend for those in the healing professions is the Catholic Psychotherapy Association. Their mission is to support mental health practitioners by promoting the development of psychological theory and mental health practice that encompasses a full understanding of the human person, family, and society in fidelity to the Magisterium of the Catholic Church. More information about them can be found at www.catholicpsychotherapy.org.

Groups like these can help Catholic health professionals to network with one another and to deepen their appreciation for the profound connections between our Catholic faith and their daily work. Even if one is the only Catholic on the staff of a local clinic or medical department, one can still maintain stimulating dialogue with fellow Catholics in the field through these national organizations.

For anyone who is involved in medicine, I also recommend another resource called the National Catholic Bioethics Center (NCBC). They are located in Philadelphia, and they offer online information, publications, and an online consultation service where people can ask them particular questions related to medical ethics. They can be found at www.ncbcenter.org. Our diocese supports the NCBC, and I find them to be very helpful. In fact, their director of education, Father Tad Pacholczyk, contributes a

The Prayer Square

Ancient prayer to St. Joseph

O Saint Joseph, whose protection is so great, so strong, so prompt before the throne of God, I place in you all my interests and desires.

O Saint Joseph, do assist me by your powerful intercession and obtain for me from your divine Son all spiritual blessings through Jesus Christ, Our Lord, so that having experienced here below your heavenly power, I may offer my thanksgiving and homage to the most loving of fathers.

O Saint Joseph, I never weary of contemplating you and Jesus asleep in your arms. I dare not approach while he reposes near your heart. Hold him close in my name and kiss his fine head from me, and ask him to return the kiss when I draw my dying breath. St. Joseph, patron of departing souls, pray for me. Amen.

monthly bioethics article to our *West Texas Angelus* newspaper.

Pope Francis says that time spent with the sick is holy time. It is a privileged opportunity to grow in holiness. Health care is more than just a job. It is a calling to serve as Jesus served and to heal as Jesus healed. Through their medical profession, our health care workers are responding to God's call to serve our brothers and sisters in need, to relieve their suffering, to ease their pain, and to help restore their health.

On behalf of all our people, I express sincere gratitude to our doctors, nurses, and other medical workers. May God grant them all the virtues they need to carry out their calling every day in a way that gives glory and honor to him.



WEST TEXAS ANGELUS

Bishop Michael Sis celebrated the first White Mass of his episcopacy on Oct. 24, 2021, at the Cathedral Church of the Sacred Heart in San Angelo. A White Mass is a Mass offered especially for those who work in healthcare. The clergy who served with the bishop also have connections to healthcare. Left to right are Father Lorenzo Hatch (rector of the cathedral and paramedic), Father Tom Barley (whose service has included ministry to the sick), Deacon José Villagrana (who works for a hospital in Big Spring), Bishop Sis, and Deacon Dan Vaughan (a neurosurgeon in Abilene).

Elogios a las profesiones médicas

Durante casi dos años, el mundo ha estado luchando contra la pandemia de COVID-19. A lo largo de esta experiencia, los trabajadores en las profesiones médicas han prestado un heroico servicio a sus semejantes. Habiendo sido testigos de su papel vital en la batalla contra este virus mortal, todos tenemos una deuda de gratitud con nuestros profesionales médicos.

El Papa Francisco elogió a los trabajadores de la salud durante la pandemia del coronavirus: “Diariamente presenciábamos el testimonio de valentía y sacrificio de los agentes sanitarios, en particular de las enfermeras y enfermeros, quienes con profesionalidad, sacrificio, responsabilidad y amor por los demás ayudan a las personas afectadas por el virus, incluso poniendo en riesgo la propia salud. Prueba de ello es el hecho de que, desgraciadamente, un elevado número de agentes sanitarios han muerto al cumplir fielmente con su servicio. Rezo por ellos — el Señor conoce el nombre de cada uno — y por todas las víctimas de esta epidemia” (Papa Francisco, *Mensaje para el Día Internacional de las Enfermeras*, 12 de mayo de 2020).

Cada día, en los hospitales y clínicas de la Diócesis de San Angelo, nuestra gente recibe asistencia de los trabajadores de la salud. Año tras año, buscan brindar consuelo, curación y esperanza a través de su honorable trabajo. Con este artículo, me gustaría explorar la profunda conexión histórica y espiritual entre nuestra fe católica y las profesiones médicas.

Jesucristo es el médico divino. Cura a la persona entera — alma y cuerpo. Tiene una cercanía especial a los enfermos. En Mateo 25, Jesús se identifica con los enfermos y los que sufren. Él dice: “Estaba enfermo y me visitaste.” Por lo tanto, siempre que cuidamos de los enfermos, cuidamos del mismo Cristo.

En los Evangelios, Jesús sanó a personas de muchas diferentes enfermedades y dijo a sus seguidores: “Vayan y curen a los enfermos” (Lucas 10:9, Mateo 10:6-8). Nos dio la Parábola del Buen Samaritano para inspirarnos a tender la mano y cuidar por nuestros vecinos que están heridos y que sufren (Lucas 10:25-37).

A lo largo de la historia, nuestro Señor ha inspirado a los cristianos a prestar atención a los enfermos y atender sus necesidades. Desde el comienzo de nuestra iglesia, Jesucristo ha continuado su ministerio de sanidad, a través del poder del Espíritu Santo, siempre que los miembros de la iglesia cuidan a los enfermos.

Hay muchos ejemplos inspiradores de santos católicos cuya fe los llevó a cuidar a los enfermos. Por ejemplo, los santos patronos de los médicos son San Lucas, los Santos Cosme y Damián, San Pantaleón y Santa Gianna Molla. El santo patrón de los cirujanos es San Roque. Los santos patronos de las enfermeras son San Camilo, San Juan de Dios, Santa Rosa de Lima, y Santa Catalina de Siena. La patrona de los dentistas es Santa Apolonia. Los santos patronos de los farmacéuticos son San Rafael Arcángel y los Santos Cosme y Damián. El santo patrón de quienes laboran en el servicio de salud pública es San Martín de Porres. El santo patrón de las parteras es San Raymond Nonnatus. El santo patrón de los veterinarios es San Eligio. La lista de católicos que han servido con virtudes heroicas en el campo de la medicina sigue y sigue.

Nuestra larga historia de miembros de nuestra iglesia envueltos en la medicina tiene una base tanto en la fe como en la ciencia. Mientras hay algunas personas en nuestro mundo que afirman que la fe se opone a la ciencia, los católicos creemos que la fe y la ciencia son amigas. No están en conflicto. Se complementan entre sí. Creemos que la verdad es una, y tanto la fe como la ciencia apuntan a esa única verdad.

Es por eso que las universidades católicas durante muchos siglos han estado preparando a las personas para las profesiones médicas. De hecho, la Iglesia Católica Romana es hoy en día el mayor proveedor no gubernamental de servicios de atención médica en todo el mundo. Según el Catholic GeoHub, nuestra iglesia administra aproximadamente el 26% de las instalaciones de atención médica del mundo, y el 65% de esas instalaciones se encuentran en países en desarrollo. Aquí en los EE.UU., las institu-



Obispo Michael J. Sis

Diócesis de San Angelo

ciones católicas de atención médica constituyen el mayor proveedor privado de atención médica del país, según La Asociación Católica de Salud (The Catholic Health Association).

Animo a quienes sirven en el cuidado de la salud a que consideren unirse a la Asociación Médica Católica, la cual es una organización que defiende los principios de la fe católica en la ciencia y la práctica de la medicina. Fundada en 1932, anteriormente se llamaba Federación Nacional de Gremios de Médicos Católicos. Aquellos que deseen obtener más información sobre la Asociación Médica Católica pueden visitar su sitio web en www.cathmed.org. Este grupo no es solo para médicos. Es para todas las profesiones de la salud aliadas, incluidos médicos, enfermeras, terapeutas, consejeros, dentistas, etc.

Otra organización nacional que recomiendo para quienes tienen profesiones curativas es la Asociación Católica de Psicoterapia. Su misión es apoyar a los profesionales de la salud mental mediante la promoción del desarrollo de la teoría psicológica y la práctica de la salud mental que abarque una comprensión completa de la persona humana, la familia, y la sociedad en fidelidad al Magisterio de la Iglesia Católica. Puede encontrar más información sobre ellos en www.catholicpsychotherapy.org.

Grupos como estos pueden ayudar a los profesionales de la salud católicos a conectarse entre ellos mismos y a profundizar su aprecio por las profundas conexiones entre nuestra fe católica y su trabajo diario. Incluso si uno es el único católico en el personal de una clínica o departamento médico local, aún puede mantener un diálogo estimulante con otros católicos en la profesión a través de estas organizaciones nacionales.

Para cualquiera que esté envuelto en la medicina, también recomiendo otro recurso llamado National Catholic Bioethics Center (NCBC). Están ubicados en Filadelfia y ofrecen información en línea, publicaciones, y un servicio de consulta en línea donde las personas pueden

Espacio de Oración

Oración antigua a San José

Oh san José, cuya protección es tan grande, tan fuerte y tan inmediata ante el trono de Dios, a ti confío todas mis intenciones y deseos.

Ayúdame, san José, con tu poderosa intercesión, a obtener todas las bendiciones espirituales por intercesión de tu Hijo adoptivo, Jesucristo Nuestro Señor, de modo que, al confiarme, aquí en la tierra, a tu poder celestial, te tribute mi agradecimiento y homenaje.

Oh san José, yo nunca me canso de contemplarte con Jesús adormecido en tus brazos. No me atrevo a acercarme cuando él descansa junto a tu corazón. Abrázale en mi nombre, besa por mí su delicado rostro y pídele que me devuelva ese beso cuando yo exhale mi último suspiro. ¡San José, patrono de las almas que parten, ruega por mí! Amén.

hacerles preguntas específicas relacionadas con la ética médica. Se pueden encontrar en www.ncbcenter.org. Nuestra diócesis apoya al NCBC y los encuentro muy útiles. De hecho, su director de educación, el Padre Tad Pacholczyk, contribuye con un artículo de bioética mensual a nuestro periódico *West Texas Angelus*.

El Papa Francisco dice que el tiempo que se pasa con los enfermos es un tiempo sagrado. Es una oportunidad privilegiada para crecer en santidad. La profesión médica es más que un trabajo. Es un llamado a servir como Jesús sirvió y a sanar como Jesús sanó. A través de su profesión médica, nuestros trabajadores de la salud están respondiendo al llamado de Dios de servir a nuestros hermanos y hermanas necesitados, aliviar su sufrimiento, calmar su dolor, y ayudar a restaurar su salud.

En nombre de toda nuestra gente, expreso mi sincero agradecimiento a nuestros médicos, enfermeras, y otros trabajadores médicos. Que Dios les conceda todas las virtudes que necesitan para realizar cada día su llamado de una manera que le dé gloria y honor.



El diácono José Villagrana proclamó el evangelio en la Misa Blanca diocesana para trabajadores de la salud, el 24 de octubre de 2021. Los dos monaguillos son sus propios hijos.

WEST TEXAS ANGELUS

CALENDARS

Please pray for our clergy



November

- 10 Rev. James Coleman (D — 2002)
 12 Rev. Robert Vreteau, OMI (D — 2013)
 13 Deacon Floyd Schwartz (B)
 19 Deacon Abel Fernandez (B)
 19 Rev. Frank Zimmerman, CM (D — 1999)
 22 Rev. Isidore Ochiabuto (B)
 23 Deacon Jesse Guajardo (D — 2020)
 23 Rev. Ariel Lagunilla (B)
 23 Rev. Colm Mulligan, MSC (D — 2003)
 24 Deacon Leroy Beach (D — 2016)
 25 Rev. Juan Fernando Bonilla (B)
 26 Rev. Fabian Rosette (B)
 27 Rev. Michael Dwyer, MSC (D — 1997)

December

- 1 Rev. John A. Pierce (D — 1979)
 1 Rev. Joseph Uecker (B)
 2 Rev. Juan Lopez (B)
 4 Rev. Thomas Manimala (B)
 4 Rev. Larry Cyr, CPPS (D — 2017)
 5 Rev. Laurent Mvondo (O — 1981)
 5 Rev. Angel Vizcarra, OP (D — 2004)
 7 Deacon Arturo Casarez (O — 2002)
 7 Deacon Michael Kahlig (O — 2002)
 7 Deacon Michael LaMonica (O — 2002)
 10 Rev. Francis Njoku (B)
 12 Rev. James Aaron (D — 1999)
 12 Rev. Romanus Akamike (D — 2015)
 12 Deacon José Gallegos (B)
 12 Deacon Nestor Perez (D — 1993)
 12 Deacon Lorenzo Salazar (B)
 14 Rev. Albert Ezeanya (B)
 14 Rev. Bernardito Getigan (O — 1985)
 15 Rev. Peter Vaitonis (D — 1968)
 17 Rev. Joseph Vathalloor, CMI (D — 2020)
 18 Deacon Fred Greene (O — 1997)
 19 Deacon Salvador Primera (B)
 20 Deacon Julio Carrasco (B)

Continued at right

B = Birthday | O = Date of Ordination
D = Date of Death



Bishop's Calendar

Please contact the bishop's assistant, Lupe Castillo, for information about the bishop's calendar.
 325-651-7500 | lcastillo@sanangelodiocese.org

November 2021

- 1 SAN ANGELO, Cathedral of the Sacred Heart, All Saints Day Mass at 6:30 p.m.
 2 SAN ANGELO, Calvary Cemetery, All Souls Day Mass at 6:00 p.m., Bless graves at 4:30 p.m.
 4 SAN ANGELO, ASU Newman Center, Mass at 5:30 p.m. followed by RCIA
 6 SAN ANGELO, St. Joseph, Mass of 60th Anniversary of the English-speaking Cursillo at 11:00 a.m.
 7 MIDLAND, St. Ann, Mass of 125th Anniversary of the Parish at 3:00 p.m.
 9 SAN ANGELO, Diocesan Pastoral Center, Pastoral Plan Implementation Committee meeting at 10:00 a.m.
 10 SAN ANGELO, St. Margaret, Priests' Deanery Day at 10:00 a.m.
 11 SAN ANGELO, Diocesan Pastoral Center, Diocesan Liturgical Commission at 3:00 p.m.
 12-19 BALTIMORE, U.S. Conference of Catholic Bishops Assembly
 20 WALL, St. Ambrose, youth gathering for NCYC
 24 SONORA, blessing of sheriff's department at 11:00 a.m.
 30 SAN ANGELO, Diocesan Pastoral Center, Priestly Life & Formation Committee meeting at 11:00 a.m.

December 2021

- 3 SAN ANGELO, Diocesan Pastoral Center, Presbyteral/Finance Council joint meeting at 11:00 a.m.
 3 SAN ANGELO, Christ the King Retreat Center, Clergy and Religious Advent Dinner; Social at 5:00 p.m.
 4 SAN ANGELO, Christ the King Retreat Center, Cougar Institute Training
 5 COLEMAN, Sacred Heart, 40th anniversary Mass of Rev. Laurent Mvondo at 11:00 a.m.
 7 SAN ANGELO, Christ the King Retreat Center, Staff Advent Day of Prayer at 9:00 a.m.
 8 CHRISTOVAL, Carmelite Monastery, Mass of Profession of Sr. Mary Elijah Guignon at 10:00 a.m.
 8 SAN ANGELO, Cathedral of the Sacred Heart, Mass at 6:30 p.m.
 9 SAN ANGELO, Christ the King Retreat Center, Staff Advent Dinner; Social at 6:30 p.m.
 11 MIDLAND, St. Ann Catholic School, Diocesan Schools Commission meeting at 9:30 a.m.
 12 EOLA, St. Philip Benizi, Mass at 8:00 a.m.
 12 MILLERSVIEW, O. L. of Guadalupe, Mass at 9:30 a.m.
 12 EDEN, St. Charles, Mass at 11:00 a.m.
 17 ODESSA, Holy Redeemer, Mass at 6:00 p.m. followed by Posadas
 18-21 SAN ANGELO, Christ the King Retreat Center, Seminarian Gathering

Clergy, continued

- 20 Rev. John Waldron (D — 1995)
 21 Rev. Thomas Manimala (O — 1995)
 21 Bishop Michael Pfeifer (O — 1964)
 21 Rev. Bala Anthony Govindu (B)
 21 Rev. Adam Droll (B)
 23 Rev. Yesuratnam Mulakaleti (O — 2004)
 27 Rev. Mark Woodruff (B)
 28 Rev. Nicholas Femenia, CM (D — 1999)
 28 Rev. Knick Knickerbocker (B)
 28 Rev. Msgr. Benedict Zientek (B)
 29 Deacon Miguel Lopez (B)
 29 Rev. Msgr. Louis Moeller (D — 2008)
 30 Rev. Joseph Choutapalli (O — 1990)
 30 Rev. John Hoorman, CPPS (D — 1995)

Upcoming Special Collections

Campaign for Human Development

The national anti-poverty program of the U.S. Catholic Bishops.
 Give at Mass the weekend of Nov. 21, 2021, or at any time at
<https://sanangelodiocese.org/special-collections>

Retirement Fund for Religious

A national fund for the needs of retired religious men and women.
 Give at Mass the weekend of Dec. 12, 2021, or at any time at
<https://sanangelodiocese.org/special-collections>



Christ the King Retreat Center

November 2021

- 3 Shannon Volunteers
 5 DOSA Staff Meeting, Mass & Lunch
 5-7 DOSA Deacon Retreat #2
 12-14 Deacon Formation
 20-21 Virtual Engaged Encounter
 25-26 CKRC Closed in Observance of Thanksgiving

December 2021

- 3 Clergy Advent Party
 7 Advent Day of Prayer
 8 Closed in Observance of the Immaculate Conception
 9 Staff Advent Party
 10-12 Deacon Formation
 19-21 Seminarian Winter Gathering
 24-27 Closed in Observance of Christmas
 31 Closed in Observance of the New Year

Reporting 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.

Reportar Abuso Sexual

La Diócesis Católica de San Ángelo 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. Un intérprete de español está disponible. 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.

criba a la Diócesis de San Ángelo, Ministerio de Asistencia a Víctimas, PO Box 1829, San Ángelo, TX 76902. Un intérprete de español está disponible. 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.

Looking back, looking forward: Mass celebrates anniversary of diocese, opening of synod

Note: the following was the homily presented by Bishop Michael J. Sis at the Mass commemorating the 60th anniversary of the establishment of the Diocese of San Angelo and opening the diocesan phase of the Synod on Synodality.

This is a historic moment in our Diocese of San Angelo. We're celebrating our past and preparing for our future.

Our diocese was established in October of 1961, so today we are celebrating our 60th anniversary. Back in 1961, our territory was included as part of the huge diocese of Amarillo. It needed to be subdivided, and they needed to decide which city would be the see city, with a cathedral and local bishop. The pope at the time was Saint John XXIII. The pope's given name was Angelo Roncalli. So, when he looked at the map of West Texas, he saw San Angelo and declared, "That's where it's going to be!"

This parish of Sacred Heart became Sacred Heart Cathedral, and our first bishop was Thomas Drury.

Keep in mind that 1961 was not the beginning of Catholicism in this part of the state, because the first Catholic sacramental life was carried out here along the banks of the Concho River among the Jumano tribe by Franciscan missionaries in 1629.

Even so, our 60th anniversary of official establishment as a diocese is an important landmark, and it is a good opportunity to give thanks to God for blessing and guiding our church over all these years.

This is also a very important moment when we join with Pope Francis and the rest of the Church around the world in the Synod on Synodality, which will take place between October 2021 and October 2023. This is going to be a journey of listening to one another and to the Holy Spirit, entering into dialogue, and prayerfully discerning, asking God how he is calling us as to grow as a church.

The first step of this synodal process will take place in every diocese from October 2021 to April 2022. This will be a time for all of us to consider how we are functioning, to consider what needs to be preserved and what needs to be changed in the way we carry out the mission of the church at all levels.

That includes:

- Groups and ministries in the parish
- Parish councils
- Retreat movements
- Diocesan ministries
- The national level
- And the operations of the Vatican

As we enter into this experience, the readings of today's Mass can help us.

In the first reading, from the Old Testament Book of Wisdom, it says, "I prayed, and prudence was given to me; I pleaded, and the spirit of wisdom came to me." All of us in the church need to prayerfully ask God for the gifts of wisdom and prudence as we begin the synodal process. We need those gifts from the Holy Spirit to help us reflect, share, listen, and discern.

There is a beautiful line in today's responsorial psalm, Psalm 90, that we can pray for the Synod. It says, "Prosper the work of our hands for us; prosper the work of our hands!"

When we pray those words, we look toward the unknown future, trusting in God, and we ask for God's help in this new project that we are undertaking.

God founded the church, and God will keep it going, through the help of the Holy Spirit.

Today's second reading, from Hebrews 4, says that the Word of God is living and effective; it penetrates us like a two-edged sword. The process in our synod gatherings will include listening to the Word of God in Scripture and reflecting on how God might be calling us to grow and change.

In the Gospel passage, from Mark 10, it tells of Jesus' encounter with the rich young man. This young man had already been following God's commandments ever since he was a little kid. But now Jesus calls him to a higher standard.

This is the only place in the Gospels where Jesus personally invites somebody to follow him, and that person turns him down. The young man puts his own agenda ahead of the will of God, and he walks away sad.

In the Synod, we have the opportunity to allow the Lord to call us to a higher standard, to move beyond our comfort and complacency, to move beyond the attitude of "that's the way we've always done it," and listen attentively to what God is asking us to become.

Jesus says, "All things are possible for God." We need to trust in that.

As we carry out the diocesan phase of the synod process over the next six months, we will make available various sessions for listening, dialogue, and prayerful community discernment.

It's all intended to foster deeper relationships, teamwork, consultation, transparency, and accountability in the church. Our hope in this synodal process is that it will help lead us to deeper communion, fuller participation, and more fruitful mission.

You can read more about the Synod on Synodality in the October edition of our diocesan newspaper, the West Texas Angelus.

At this important juncture in our history, we have a past, a present, and a future.

We look back over the past 60 years as a diocese, and we give thanks to God for the great legacy of faith that has been passed on to us.

And we prayerfully ask the Holy Spirit to guide us in building upon that strong foundation, to extend the mission of the church in our time, more faithfully, more courageously, and more fruitfully.

And we look forward to the next phase in our history of faith, trusting in the guidance of the Holy Spirit. We ask the Spirit to help us leave the situation better than we found it, for the benefit of future generations.



WEST TEXAS ANGELUS

Bishop Michael Sis celebrated Mass at the Cathedral Church of the Sacred Heart Oct. 10, 2021, commemorating the 60th anniversary of the establishment of the diocese and opening the diocesan phase of the Synod on Synodality.



WEST TEXAS ANGELUS

After Mass, people were invited to peruse photos from the history of the diocese.



One artifact on display was a pectoral cross worn by Bishop Stephen Leven, the third Bishop of San Angelo, who led the diocese from 1969 to 1979. The cross contains a relic of the true Cross.

WEST TEXAS ANGELUS

Papal order welcomes eight new members from the Diocese of San Angelo

By Deacon Tom Collier

On Oct. 15, 2021 eight members of the diocese of San Angelo were invested into the Equestrian Order of the Holy Sepulchre of Jerusalem, a papal order that provides spiritual and financial support to the Church in the Holy Land. Those invested were Dan and Karen Bertelson, Travis and Tonia Erwin, Jose and Estella Molina, Barbara Walther, and Fr. Ryan Rojo. They, along with 92 others from the southwest United States, joined the order at a Mass celebrated by Cardinal Daniel DiNardo with Bishop Michael Sis and Bishop Michael Pfeifer as concelebrants.

The Equestrian Order of Holy Sepulchre of Jerusalem has a specific mission of sustaining the Catholic Church and the Christian presence in the Holy Land. In the process of fulfilling this mission, it seeks to strengthen its members in the practice of the Christian life. The financial contributions of the order are the main source of funding to the 60 parishes and 40 schools of the Catholic Church in the Holy Land. In addition, the Southwestern Lieutenancy, which includes Arkansas, New Mexico, Oklahoma, and Texas, has been instrumental in expanding the University of Bethlehem's nursing facilities. The order has an extremely long history and traces its origin to the year 1099. The order has around 30,000 members in nearly 40 countries worldwide.

The Knights and Dames of the order commit to making at least one pilgrimage to the Holy Land to experience the land where Jesus walked and show their solidarity with the struggling Christian population. In addition to prayer and financial support for the Holy Land, members of the order make a lifelong commitment to lead exemplary lives of Christian charity.

Thanks to the commitment made by each of the eight new members, the order continues to grow, and the Diocese of San Angelo is a part of that growth.



COURTESY

Newly invested members of the Equestrian Order of the Holy Sepulchre of Jerusalem with Bishop Michael Sis and Bishop Emeritus Michael Pfeifer. Top row from the left: Fr. Ryan Rojo, Dan Bertelson, Jose Molina, Travis Erwin, Bishop Emeritus Michael Pfeifer. Bottom row from the left: Bishop Michael Sis, Karen Bertelson, Estella Molina, Tonia Erwin, Barbara Walther.



COURTESY

San Angelo section members of the Equestrian Order of the Holy Sepulchre of Jerusalem in attendance. Top row: Dan Bertelson, Jose Molina, Jim Cox, Joe Rhode, David Eyer, Richard Folger, Ed Brandecker, Travis Erwin, Ron Gasser, Mike Canon, Lawrence Gill. Middle Row: Allison Eyer, Karen Bertelson, Estella Molina, Pat Collier, Martha Schwartz, Donna Cox, Caroline Rhode, Barbara Walther, Lois Folger, Roberta Brandecker, Tonia Erwin, Christe Gasser, Joanne Vaughan, Judy Canon, Judith Phaneuf, Mary Gill. Front Row: Deacon Floyd Schwartz, Father Ryan Rojo, Father Lorenzo Hatch, Bishop Emeritus Michael Pfeifer, Bishop Michael Sis, Msgr. Larry Droll, Deacon Tom Collier, Deacon Dan Vaughan.



WEST TEXAS ANGELUS

Members of the Equestrian Order of the Holy Sepulchre of Jerusalem were also in attendance for the celebration of the Feast of Our Lady of Palestine at the Cathedral Church of the Sacred Heart, Oct. 25, 2021.

Diocese of San Angelo will participate in seventh annual #iGiveCatholic Nov. 30



of San Angelo to raise funds for all of the participating parishes, schools, and ministries around the country."

When a diocese or foundation participates in #iGiveCatholic, their landing page hosts individual profile pages for each parish, school and ministry within that diocese wanting to participate on Giving Tuesday. Each page features personalization capabilities, including video, photos, custom copy, and individualized donate buttons to tell that organization's story and raise funds for their particular project or need. The pages include a leaderboard updating total donations in real time, affording parishioners, alumni, parents and supporters the opportunity to track how their favorite parish, school or ministry is doing on the giving day.

Individuals can get involved, too, ensuring the success of their favorite parish, school or ministry by creating individual fundraising pages on behalf of the organization, or provide a gift that can be used to match other donations during the event!

Please take a moment to check out

your local church or schools for the #iGiveCatholic campaign and join us in supporting the ministry that you hold close to your heart. For more information about supporting the Diocese of San Angelo on November 30 for the #iGiveCatholic Giving Day, please contact Kelly Oniha at (325) 651-3700 or koniha@sanangelodiocese.org. We hope you'll join us and "Give Catholic" to support your favorite parish, school, or ministry on November 30!

About #iGiveCatholic

#iGiveCatholic is the U.S. Catholic Church's Giving Day that provides parishes, schools, and nonprofit ministries affiliated with partner dioceses and foundations the opportunity to connect with their current donors and establish relationships with new donors. The goal of #iGiveCatholic is to inspire the Catholic community to come together as faithful stewards and to "Give Catholic" on #GivingTuesday, a global day of giving back. For more information visit www.iGiveCatholic.org.

New job a return to familiar territory for diocesan CFO

The Diocese of San Angelo has announced the hire of a new chief finance officer. Les Maiman begins work on Nov. 9, though this is not his first time working for the diocese.

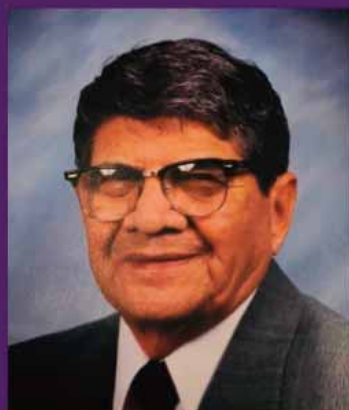
After several years' experience in securities brokerage, Maiman began working for the Diocese of San Angelo as the diocesan business manager in 1991. In 1998 he was appointed diocesan finance officer, and within four days uncovered an embezzlement scheme, eventually recovering millions for the diocese. His decade as finance officer also coincided with stints as the first lay chancellor of the diocese and administrator of Christ the King Retreat Center.

In 2008, Maiman left his diocesan positions to serve as the Executive Director of the Diocesan Fiscal Management Conference, which serves the fiscal officers of the dioceses of the United States. From 2013 to 2017 he was the chancellor and chief operating officer of the Archdiocese of Anchorage (now the Archdiocese of Anchorage-Juneau), where he was also ordained a deacon in 2015. Most recently he served as the mission outreach coordinator for the Diocese of Fairbanks.

Maiman has earned a Master of Business Administration, a master's degree in theology, and a doctorate in ministry from The Catholic University of America. Maiman and his wife, Brenda, are members of Holy Angels Church in San Angelo.



Leslie T. Maiman, Jr., D.Min.



Deacon Erne (Ernie) H. Sanchez
October 20, 1923 - October 24, 2021

*Eternal rest grant unto him, Oh Lord.
And let perpetual light shine upon him.*

The Diocese of San Angelo



In loving memory



It is with great sadness we announce the passing of our dear Pastoral Center co-worker

Frances Alcocer

June 26, 1964 - October 13, 2021

Frances began working as the receptionist at the Pastoral Center on June 25, 2014. She loved God, her family, friends, and co-workers. She knew many people and made friends fast. She will be remembered for her bubbly personality, cheerful attitude, and genuine concern for others. Even though she had a tough battle with CREST syndrome, she never complained. She is sadly missed but will always be in our hearts.



COURTESY

Four young adults from the Diocese of San Angelo have embarked on mission work with NET Ministries. After a month of training this past summer, the four have moved to the places where they will serve until May 2022. Left to right: Charlie Cisneros of Midland, Gizza Armendariz of Midland, Carmen Castillo of Abilene, and Angel Rios of Midland.

Loving God with your mind

In the Gospel of Mark, when Jesus is asked which commandment is the first of all, He replies, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (12:28-31; cf. Mt. 22:36-40; Lk. 10:25-28). In his answer, Jesus is quoting Deuteronomy 6:5 and Leviticus 19:18. However, loving God with all your mind is not mentioned in these Old Testament texts. Loving God with your mind is added by Jesus. Over the centuries, Christians have sought to follow this command of Jesus, but this is not always an easy command to follow.

The English historian and novelist, Edith Pargeter, under the pen name Ellis Peters, wrote a novel that illustrates how difficult it is to follow Jesus' admonition to love God with all your mind. Her novel is titled *The Heretic's Apprentice*, and is one of twenty novels she wrote featuring the Benedictine Monk Brother Cadfael, who was the herbalist at the Monastery of Saint Peter and Saint Paul outside the gates of Shrewsbury, England, in the middle of the twelfth century. Although each of the novels features Brother Cadfael, each one introduces another character whose situation in life provides the story line for the novel.

In *The Heretic's Apprentice*, the character in the novel around whom the story is told is Elave, who is in his mid-twenties and has just returned to his home in Shrewsbury from a seven-year pilgrimage to the Holy Land. He had been in the employ of a respected merchant, William of Lythwood, who had been advised to go on a pilgrimage to the Holy Land for the good of his own soul. Elave had accompanied him. William had died on the return trip, and Elave had brought his body home to be buried in the cemetery at the monastery as William had requested.

The morning after he arrived, Elave appeared before the assembled monastic community at their morning chapter meeting to request that William, who had been a generous benefactor of the monastery, be buried in the monastery cemetery. A diffi-



**Father Knick and
Sandie
Knickerbocker**

culty arose when an elderly deacon said he remembered that at one time William's orthodoxy had been questioned. Also present at the chapter meeting was one Gerbert, of the Augustinian Canons of Canterbury, an important man in the household of Archbishop Theobald of Canterbury. Canon Gerbert was an unscheduled guest in the monastery due to a lame horse. Gerbert was an autocratic, choleric man who did not believe that anyone, much less a layman, had any right to think for himself about church teaching or, for that matter, about anything else. Authority must be unquestioningly obeyed. Abbott Radulfus, who had the authority to make the decision about whether William could be buried in the Monastery cemetery, is in a difficult position. In his presence is a canon on the staff of the archbishop, an unwelcome guest whose opinion had to be respected. After much conversation, the Abbott said that William died on a holy pilgrimage and consented to his burial, which took place the following day.

But Elave's problems were just beginning. Aldwin, a member of William's household and also in the employ of the family, came to the monastery and brought charges of heresy against Elave, saying he held the same views as William. Unfortunately for Elave and Abbott Radulfus, Canon Gerbert's horse was still lame, and he was present when the charges were brought against Elave. When Elave had appeared previously to ask for William's burial in the monastery cemetery, he had shown himself quite capable of thinking not only about church doctrine but also about the philosophical principle

St. Albert the Great, faithful researcher

St. Albert the Great was quite simply the most famous intellectual of medieval Europe. He was the only scholar of his age to be called "the Great" and this title was used even before his death.



Mary Lou Gibson

Speaking of Saints

Albert was the eldest son of Count Bollstadt, a military nobleman in the service of Emperor Frederick II. He was born in Swabia, a southern German province along the Danube River in 1206. When Albert was a young man studying at the University of Padua, he learned of the Order of Preaching Friars, or Brothers, founded by St. Dominic. He became a postulant in 1222 and was sent to the friary in Cologne where he completed his studies and taught others.

Because Albert was a member of the Dominicans, one of the new mendicant orders, he was not tied to a parish church or monastery. That left him free to teach and preach anywhere and assume a key position in the new universities.

He left Cologne and went to Paris where he studied for his doctorate. Among the students who accompanied him to Paris was a young friar named Thomas Aquinas. They became close friends and intellectual comrades until Thomas' death in 1274.

It was at the University of Paris that Albert first read the works of Aristotle, recently translated from Greek and Arabic. It was also in Paris that Albert began his scholarly writings which eventually filled 38 volumes and covered subjects ranging from astronomy and chemistry to geography and physiology. One of his treatises proved the earth to be round. Editor Bernard Bangley, writing in Butler's Lives of the Saints, described them as providing the foundation for blending faith and reason.

When Albert realized the use that could be made of the philosophy of Aristotle in ordering the science of theology, he rewrote the works of the philosopher to make them acceptable to Christian critics. Tom Cowan writes in *The Way of the Saints* that this was Albert's great contribution to Western learning. It created the scholastic method, which Aquinas perfected, that would come to dominate Catholic education.

Albert was no bookish scholar. Malcolm Day writes in *A Treasury of Saints* that he preferred to conduct his research in the field and through experimentation. He was forever asking questions of fishermen, hunters, bird catchers and bee keepers.

In 1248 Albert was assigned by the Dominicans to set up a house of studies in Cologne. It was there that his reputation as a scientist grew. Father Clifford Stevens writes in *The One Year Book of Saints* that Albert carried on experiments in chemistry and physics in his makeshift lab and built up a collection of plants, insects and chemical compounds.

In 1254 Albert became provincial of his order and went to Rome where he served as Master of the Sacred Palace (the pope's personal theologian). He resigned the office in 1257 and returned to Cologne. Another appointment came in 1260 when Alexander IV named Albert the bishop of Regensburg. He resigned in 1262.

Albert was active in the Council of Lyons in 1274, working for the reunion of the Greek Church with Rome. His health began to fail shortly thereafter and he died in 1280.

Albert was beatified in 1622 by Pope Gregory XV and canonized in 1931 by Pope Pius XI, who also declared him a Doctor of the Church. He is the patron of all students and researchers of the natural sciences. His feast day is November 15.

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

“... all the animals”



James R. Sulliman, PhD

In Exodus 23:4-5 we read “When you come upon your enemy’s ox or donkey going astray, you must see to it that it is returned. When you notice the donkey of one who hates you lying down under its burden, you should not desert him; you must help him with it.” Continuing this concern, “For six days you may do your work, but on the seventh day you must rest, that your ox and your donkey may have rest” (Ex 23-7).

In Numbers (22:28-33), we are told the story of Balaam:

“Then the Lord opened the mouth of the donkey, and she asked Balaam, ‘What have I done to you that you beat me these three times?’

“‘You have acted so willfully against me,’ said Balaam to the donkey, ‘that if I only had a sword at hand, I would kill you here and now.’

“But the donkey said to Balaam, ‘Am I not your donkey, on which you have always ridden until now? Have I been in the habit of treating you this way before?’ ‘No,’ he replied.

“Then the LORD opened Balaam’s eyes, so that he saw the angel of the Lord standing on the road with sword drawn; and he knelt and bowed down to the ground.

“But the angel of the LORD said to him: ‘Why have you beaten your donkey these three times? I have come as an adversary because this rash journey of yours is against my will.

“When the donkey saw me, she turned away from me these three times. If she had not turned away from me, you are the one I would have killed, though I would have spared her.”

We learn at least three things from this exchange: 1) the angel of the Lord would have killed Balaam but would not have harmed the donkey; 2) some animals are smarter than their owners; and 3) this is the first time in recorded history that a jackass spoke (though some would contend they have never stopped since).

In Proverbs 12:10, we are told that “The just take care of their livestock, but the compassion of the wicked is cruel.” There are many, many more passages where animals and their importance are mentioned in Old Testament books, but what about today?

Not too long ago, people who attributed emotions, thinking skills, and communication to animals were ridiculed and written off as being “anthropomorphic,” fallaciously attributing human characteristics to them. That has radically changed and is no longer the case. The 21st century has seen an exponential growth of research in the “social neuroscience of human-animal interaction.” From a physical perspective, there is an abundance of research showing that animals can reduce human stress, anxiety, heart rate, respiration rate, and fear, while decreasing the need for pain medication. Interestingly, animals can receive similar benefits from humans. Mentally, Section 13 of the American Psychology Association’s Division 17 “is dedicated to professional and scholarly activities that advance the understanding of human-animal interactions as they relate to psychology.” The benefits that both humans and animals receive from bonding to one another are staggering.

Relationally, as we see in Genesis, we were made for one another. Loneliness “doubles our chances of sickness or death” and pets can truly be lifesavers in many different ways, from the oxytocin released in our systems when petting them, to their ability to detect approaching medical emergencies. The American Society for the Prevention of Cruelty to Animals reported that “close to one in five households acquired a cat or dog since the beginning of the COVID-19 crisis, which would account for approximately 23 million American households based on the 2019 U.S. Census. The vast majority of these households still have that pet in the home.” It is also estimated that 70% of Americans are living with at least one pet.

Professionally, many times I have seen individuals who have been greatly hurt by other people, either as children, adults, or both. They have told me that the only love they have ever felt was the love they have felt from their pets. We do not always do such a good job following Jesus’ command to “love one another,” and animals have often done a much better job.

Pets help us to develop love, sacrifice, service, and yes, at times, forgiveness. These are all essential to practice in our relationships with people if we are to do God’s will. Indeed, St. Francis of Assisi said “If you have men who will exclude any of God’s creatures from the shelter of compassion and pity, you will have men who will deal likewise with their fellow men.”

Jesus makes clear the significance of animals. Besides Jesus and Mary, it was animals that were there at his birth. The next people to see him were the caretakers of animals, the shepherds. He tells us to “Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them” (Mt 6:26) and asks, “Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father’s knowledge” (Mt 10:29). But the most powerful testimony regarding the importance of animals to Jesus is most often overlooked.

Once in a while, you read or hear about someone who races back into a burning house to save a pet, only to lose their own life. Many people would say that anyone who would give their life up for “an animal” is so stupid they deserve to die! But listen carefully to Jesus, our Good Shepherd: “I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them” (Jn 10:11). We typically and understandably focus only on Jesus as the only “Good Shepherd,” but he is describing someone else that he will emulate ... the good shepherd who “lays down his life for his sheep”! Jesus does not seem to think that is a stupid thing but, rather, is exemplary.

Jesus said, “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” whenever we do it for the “least of these” (Mt 25:35-36). I remind myself to “never pass a homeless person or stray animal without trying to do something for them.”

When Jonah was angry at God for giving Nineveh another chance, God reprimanded him and spoke of the two groups for which he had great compassion:

“And should I not be concerned over the great city of Nineveh, in which there are more than a hundred and twenty thousand persons who cannot know their right hand from their left, not to mention all the animals?” (Jon 4:11).



COURTESY

James Sulliman, Ailbe, and Belle were among those in attendance when Bishop Michael J. Sis blessed animals in Abilene on the Feast of St. Francis, Oct. 4, 2021.

Rachel's Corner

"Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed," says the Lord, who has compassion on you.

- Reflections from *Footprints*; Isaiah 54:10

Healing and hope and compassion are awaiting you on a Rachel's Vineyard Retreat™.

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After Abortion Care

2021/2022 retreats -- November 12-14 English & January 28-30 Spanish

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www.rachelsvineyardsanangelo@gmail.com

Open to all faiths and strictly confidential.

Rincón de Raquel

"Los cerros podrán correrse y moverse las lomas; mas yo no retiraré mi amor, ni se romperá mi alianza de paz contigo; lo afirma Yavé, que se compadece de ti." dice el Señor, quién tiene compassion en ti.

- Isaías 54:10 -

Sanación, esperanza y compasión le espera en un Retiro del Viñedo de Raquel™.

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After Abortion Care

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The Diocese of San Angelo is hiring for the following positions:

Executive Director of The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo/
Director of Stewardship and Development, Diocese of San Angelo

Secretary, Office of Evangelization and Catechesis

For job descriptions and how to apply, visit:

sanangelodiocese.org/job-openings



MARRIED COUPLES. How would you like to spend a weekend away with your spouse before the holidays – just the two of you? Away from everything: the kids, job, phone, bills and house? Plan to get away to a Worldwide Marriage Encounter Weekend November 19-21 at Christ the King Retreat Center (San Angelo). For more information phone Ed & Linda Torres at (469) 236-4398/4394 or visit us online at www.wwme.org

MATRIMONIOS. ¿Cómo le gustaría pasar un fin de semana con su cónyuge antes de los días festivos, solo ustedes dos? Lejos de todo: ¿los niños, el trabajo, el teléfono, las facturas y la casa? Planee escaparse a un fin de semana de encuentro matrimonial mundial en Noviembre 19-21 a Cristos Rey Centro de Retiro. Para obtener más información llamen Ed y Linda Torres (469) 236-4398/4394 o visítenos en la web www.wwme.org

Get ready
to be set

ABLAZE

at the **2021 NCYC**

Saturday, November 20, 2021

9:00am-5:00pm

Holy Family, Abilene

St. Ambrose, Wall

St. Ann, Midland

St. Mary, Odessa

Emcees:



Sr. Miriam
James Heidland



Brian
Greenfield

Featured Speakers:

» Chika Anyanwu
» Noelle Garcia

» Archbishop García-Siller
» Fr. Leo Patalinghug

For more information and to register, contact your parish youth minister.



Seeking Quietness

An Advent Morning of Reflection

Holy Angels Parish
Saturday, December 4, 2021
9:00 - 11:30am

Kindly pre-register at
325-849-3308

All are welcome!

Brenda Maiman, Presenter

Blessed BEYOND MEASURE

99th Annual Fall Festival
November 14, 2021
St. Joseph Catholic Church - Rowena

TURKEY & COUNTRY SAUSAGE DINNER

Drive Thru - \$12

Dine In - Adults - \$12 Children (10 & Under) - \$6

11:00 a.m. - 1:30 p.m.

PRE-PAID SAUSAGE ORDERS ONLY:

\$6.00/lb - Deadline to Order Nov. 11th

Email rowenasausagesales@gmail.com

if you need to order or have any questions.

Veteran's Day Flag Raising &
Balloon Release - 10:30 a.m.
(in front of the school building)

Auction - 1:00 p.m.
Cotton - 2:00 p.m.

Country Store

Children's Games - Bingo
12:00 p.m. - 3:00 p.m.

Sausage Sandwich Supper
4:30 pm - \$5.00 each
(includes tea)



You are invited to a **BREAKFAST** sponsored by Magnificat
A Ministry to Catholic Women
San Angelo Chapter Our Lady of Fatima

"My soul magnifies the Lord, my spirit finds joy in God my Savior... God who is mighty has done great things for me, holy is his name." Luke 1:46

In these words of the Magnificat, Mary proclaimed to Elizabeth her gratitude for the wonderful action of God in her life.

Please join us at a breakfast for Catholic women of the San Angelo Diocese where we will share together in that same spirit of gratitude and praise of God. After a meal, there will be a time of prayer for the needs of all present and an opportunity to hear an experience of the transforming love of God.

Please plan to come and bring a friend to rejoice in the presence of the Lord.

Speaker: Mary Trevino

Date: November 13, 2021

Time: 9:00am - Noon

Place: St. Margaret of

Scotland Parish Hall

2619 Era St.

San Angelo, TX 76905

Tickets Also
available
through
EventBrite

Tickets \$20 On Sale

October 10, 2021

through November 9,
2021

LIMITED SEATING
NO TICKETS WILL BE
SOLD AT THE DOOR

Tickets by Mail: Please
send check payable to:

Magnificat Our Lady of
Fatima Chapter
1629 East Harris
San Angelo, TX 76905



*"Glorify the Lord with me. Let us
together extol His name."*
Psalm 34:4



Congregation of
Divine Providence
San Antonio, Texas



Sunday
Nov 14
3 PM

FINAL
GATHERING!

CONVENT CURIOUS?

MEET THE SISTERS OF DIVINE PROVIDENCE

A monthly gathering for discerning women (ages 18-40) to get to know
about Religious Life and the Sisters of Divine Providence.

Discerning religious life?

Join the
Sisters of Divine Providence
at our FREE:

Advent Discernment Retreat

*via Zoom

Sunday, December 12
1- 7 PM CST



@CDPSISTER Instagram Facebook

Open to women ages
18-40



- Individual "walks" with Sisters
- self-paced reflection times
- deepen spirituality
- experience our traditional advent evening prayer service
- discover community

SIGN UP
TODAY



Questions? Contact:
VocationMinistry@cdptexas.org

Knights of Columbus hold provincial gathering, installation in San Angelo



BECCA SANKEY



The Knights of Columbus from Texas and Oklahoma held a provincial gathering in San Angelo Oct. 29 and 30. The gathering included Mass and installation of Knights at the Cathedral Church of the Sacred Heart Oct. 30.

BECCA SANKEY



Conception Seminary

Sabastian Nwosu, Bishop Michael Sis, and Jessie Ortiz are shown during Bishop Sis' visit to Conception Seminary in Missouri Oct. 14-16. Nwosu and Ortiz are first-year undergraduate philosophy students at Conception Seminary College.

COURTESY

The Feast of St. Francis at St. Ann's Catholic School in Midland



PHOTOS COURTESY ST. ANN'S SCHOOL

All Saints Day



COURTESY

Bishop Michael Sis stopped for a photo with St. Francis after All Saints Day Mass, Nov. 1. The saint is portrayed by Blake Wazny, pictured here with Gabriel, Francis, and Andrew Wazny. The Wazny family reports that Blake rejected the offer to return to a more traditional haircut, preferring to retain the hairstyle of St. Francis, for whom he has developed a devotion.

St. Vincent Ballet Folklorico receives grant



COURTESY

The Ballet Folklorico of St. Vincent Pallotti Parish recently received a \$1,000 grant from the Junior League of Abilene.

All Souls Day



WEST TEXAS ANGELUS

Bishop Michael Sis blessed graves at Calvary Cemetery in San Angelo Nov. 2 before celebrating the Mass of All Souls Day in the cemetery. In this photo, the bishop is offering a prayer for the Sisters of Charity of the Incarnate Word, many of whom served at St. John's Hospital in San Angelo and are buried at Calvary Cemetery.

GRN RADIO PROGRAM SCHEDULE

GUADALUPE RADIO NETWORK

Radio for your soul can be heard on:

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

POPULAR ENGLISH PROGRAMS

6:00-7:00 AM - GRN *Catholic Drive Time* - Joe McClane & Emily Alcaraz

7:30 AM - Mass from the Society of the Most Holy

8:00 AM - Monday- GRN *Intersections* - Bree Dail & Joey Meugniot

Tuesday- Friday *Catholic Connections* - Teresa Tomeo

9:00 AM - *More 2 Life* - Dr. Greg & Lisa Popcak

10:00 AM - *Women of Grace* - Johnnette Williams

11:00 AM - *Take 2* - Jerry Usher & Debbie Georgianni

12:00 PM - Monday - *Catholic Matters* - Sammy Rodriguez & Robert Dominguez

Tuesday - Friday *The Doctor is In* - Dr. Ray Guarendi

1:00 PM - *Called to Communion* - Dr. David Anders

2:00 PM - *EWTN Open Line*

3:00 PM - *The Divine Mercy Chaplet in Song & Kresta in the Afternoon*

4:00 PM - Monday & Tuesday - *The Catholic Current* - Fr. Robert McTeigue, S.J.

Wednesday - *Faith & Culture* - David L. Gray

Thursday - *Face to Face* - Fr. Hezekias Carnazzo

Friday - *Back to the Father* - Dave Palmer

5:00 - 7:00 PM - *Catholic Answers Live*

8:00 PM - *EWTN Nightly News*

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Congratulations, Our Lady of Guadalupe!



Each year, the *Fort Stockton Pioneer* holds Readers' Choice Awards, allowing the people of Pecos County to vote for their local favorites in various categories.

The award for Best Church this year went to Our Lady of Guadalupe Parish in Fort Stockton.

Congratulations to Father Francis Njoku and all the people of the parish!

I AM A DEACON,

How did you know you were being called to be a deacon?

“ Becoming a deacon was a long process. I was somewhat like Job, trying to run but God kept calling me back. While I attempted to flee on several occasions, only to be urged back each time. I finally understood that it was time for me to keep moving forward to God's call.

FLOYD SCHWARTZ
St. Lawrence
Garden City

AND A FARMER



ARE YOU CALLED?

FOR MORE INFORMATION:

Office of Diaconal Ministry
Deacon Freddy Medina • 325-651-7500
deaconoffice@sanangelodiocese.org



Local Catholic High School and Christian retreat center sign long-term lease

MIDLAND — Holy Cross Catholic High School and The Way Retreat Center have joined together in a long-term lease, providing a new and permanent home for Holy Cross Catholic High School, while The Way Retreat Center can still operate 100% as a Christian retreat center. The collaboration of the two entities will provide a place both for the education of the students and for Christian spiritual retreats and events.

“We are thrilled to share facilities with The Way Retreat Center to further what we see is a united mission for both organizations. Providing the space for students and the community at large to have an encounter with Christ is at the center of our work,” says Brad Gibson, President of Holy Cross Catholic High School Board of Directors.

Holy Cross has completed two years and is now in its third year of instruction. The school started operations at St. Elizabeth Ann Seton Catholic Church in Odessa in the fall of 2019, while Holy Cross looked into the best options for a permanent home.

The Way Retreat Center sits on 300 acres in northeast Midland and started holding Christian retreats in 2018. The Way Retreat Center is a non-denominational facility, providing a state-of-the-art serene environment for Christian spiritual retreats and special events.

“Holy Cross had a function and increased enrollment, but no permanent home. The Way Retreat Center had a tremendously difficult time, financially, during the pandemic, and it was the best opportunity for both organizations to thrive and build on each other’s mission of strengthening as many individuals’ journey toward Christ.” says Dan Varner, President of

The Way Retreat Center Board of Directors.

The high school utilizes the facility during the week and the retreats and events are typically held over a week-end. The coordination of the organizations will utilize the beautiful state-of-the-art facilities, right here in the Permian Basin, every day of the week. Holy Cross is able to serve 115 students as the facility sits today, but plans to expand and grow student enrollment to 400 students.

“Sharing such a beautiful location to make our mission a reality for the Permian Basin community is not only smart from a fiscal perspective,” Gibson says. “It is an example of the type of collaboration that can have an outsized impact on the lives of both students and adults across West Texas for all Christian denominations.”

“The Lord placed us in each other’s paths,” Varner says. “We look forward to seeing our organizations grow and impact our community in a positive way. The Way is a Christian retreat center and Catholicism happens to fall under that



COURTESY
Present for the signing of the lease were Deacon Michael LaMonica, The Way Retreat Center Board President Dan Varner, and Holy Cross Head of School Carolyn Gonzalez.

umbrella. We are able to provide for each other. Together, our two very worthy organizations will create an environment that promotes spiritual and personal growth for individuals, families and all different groups.”

Faithful stewardship and data governance

By Kelly Oniha

God has a house, and he owns everything in the house. God claims comprehensive kingdom ownership of all of creation, and he has given each one of us the job of stewardship, which is to manage and take care of his creation. As Catholics, we all need to practice good stewardship. But what is good stewardship?

Biblical stewardship is defined by growth or increase in the things that God has given in our care. In the parable of the talents (in Matthew 25:14–30), the good stewards doubled what they were given, while the wicked and the slothful did not. We have been given many things by the Lord as stewards for us to reveal the nature and character of God, and this means making decisions in accordance with God’s will. God has given us stewardship over our time. In Ephesians 5:16, we are

advised to make the best use of our time, to work wisely by understanding the will of the Lord. The other thing we have been made stewards over is finances. It is important to store treasures in heaven. This means the commitment of finances to the things that expand God’s kingdom and take care of what the church needs and help the Catholic community. In other words, we need to be faithful stewards of God’s resources.

Data stewardship or governance is the discipline of being responsible for the activities of day-to-day operations or functions. Due to data stewardship, the accountability and responsibility of the data stakeholders can be implemented and enforced. Data stewardship depends on data governance to define and maintain data. It requires both technical and business-oriented skills.

Faithful Christian stewardship is about more than mere data stewardship or governance. Everyone is a

data steward, but it takes more to be a faithful steward. Good stewardship (GS) is a function of data governance/stewardship (DGS) and faithfulness (F). That is, $GS = DGS + F$. Good Christian stewardship boils down to faithfulness. In fact, faithfulness is the most important variable in that equation. God has appointed Catholics to be stewards of faith. First Corinthians 4:2 states that it is required in stewards that one be found faithful. Faith is trusting in Christ alone for salvation and putting God first in everything we do. Faith is trusting that if we fall, God will be there to catch us. He who is faithful in what is least is faithful in what is much (Lk 16:10). Catholics may miss out on the true riches in heaven if they cannot prove themselves faithful stewards in the affairs of this life. Therefore, it is important as good stewards to remind ourselves often what it means to have faith.

Let your seminarians know you’re thinking of them this Thanksgiving

The seminarians of the Diocese of San Angelo are hard at work in the fall semester. In addition to the regular stress of school, the men will continue to have limited opportunities for fellowship outside their schools because of the ongoing pandemic. We encourage the faithful to write our men at the addresses below.

Conception Seminary College
Jessie Ortiz (1st year Philosophy)
Sabastian Nwosu (1st year Philosophy)
Write to:
Conception Seminary College
PO Box 502
Conception, MO 64433

Kenrick Glennon Seminary
Mike Elsner (3rd year Theology)
Francisco Camacho (1st year Theology)
Blake Noonan (1st year pre-Theology)
Write to:
Kenrick Glennon Seminary
5200 Glennon Dr
Saint Louis, MO 63119

Notre Dame Seminary
Humberto Diaz (1st year Theology)
Joshua Basse (2nd year pre-Theology)
Write to:
Notre Dame Seminary
2901 S. Carrollton Ave
New Orleans, LA 70118

Pontifical North American College*
David Garcia (1st year Theology)
Mauricio Romero (1st year Theology)
Write to:
Pontifical North American College
(Name of Seminarian)
Servizio del Transito Mercè
Vatican City State
Europe
00120

*It is recommended that anything sent to the North American College be sent via UPS, FedEx, or DHL. If shipping goods, please indicate “Gift” or “Used Personal Effects—Not for Resale.” The value of the package may need to be indicated, but it can be kept to a minimum.

A prayer for Seminarians and Priests

Jesus, our great High Priest,
I thank you for the gift of your priesthood in the Church. I pray for all priests and those in formation for the priesthood, especially _____.

Fill them with the joy of your Holy Spirit as they imitate you, the Good Shepherd, laying their lives down daily for those you have given them to serve. Let your love fill and satisfy their hearts as you teach them to give of themselves more deeply. Make them ardent yet gentle heralds of the Gospel and tender ministers of your mercy, especially toward those most in need of it. Jesus, gentle and humble of heart, make their hearts more like yours! Amen.

Our Father..., Hail Mary..., Glory be...

St. John Vianney, patron of priests, pray for us!

Catholic Voices

The moral and spiritual purpose of the law

The text below is the homily Bishop Barron offered regarding church and state and the true purpose of the law for the Red Mass at St. Louis Cathedral in New Orleans on Monday, Oct. 4, 2021. The Red Mass is a special liturgy offered for judges, lawyers, and others in legal professions.



Bishop Robert Barron

Word on Fire
Ministries

May I say as I commence these reflections that it is an extraordinary privilege to be here with all of you today. Thank you, Archbishop Aymond, for the invitation to speak, and thank you to the entire legal and judicial community of New Orleans — judges, politicians, city officials, lawyers, students of the law — whose important work we place today in prayer under the aegis of God's grace and providence.

I fully realize that oceans of ink have been spilled trying to adjudicate the rapport between church and state or between one's religious convictions and one's civil commitments. I furthermore realize that this conversation has become, in recent years, particularly heated. What I shall endeavor to do, in the course of this brief homily, is to make just a few simple but, I hope, illuminating observations regarding their right relationship.

Both the Jewish scholar Rabbi Jonathan Sacks and the Catholic philosopher Jean-Luc Marion come together in making the perhaps surprising remark that the earliest text laying out a separation between the sacred and the secular is the first chapter of the book of Genesis. In telling us that all finite things — the sun and moon, the earth itself, the sea, mountains, animals, fish, and insects — come forth from the Creator God, the author of Genesis is effectively de-sacralizing them. Mind you, all of them, in different cultures and at different times in the ancient world, were worshipped as gods. Therefore, in identifying them as creatures of the one God, the author of Genesis is knocking them off a pedestal, but at the same time and in the same measure, he is establishing that they have their own integrity and that they dwell in their own proper realm. The "secular" space, in short, is opened up by God in the very act of creation — and upon that paradox, an awful lot depends.

For, at the same time, the opening chapter of Genesis teaches that every single aspect of creation comes from the creative hand of God and remains under God's jurisdiction. Thomas Aquinas gives voice to the mainstream of the Catholic tradition when he says that God is "in all things by essence, presence, and power and most intimately so." He furthermore specifies that God's providence extends to "particulars." Nothing in the world is God; but everything in the world comes from and is sustained by God. I would suggest that it is within this tension that we should think through the relationship between church and state or religion and politics. When this tensive polarity is not honored, we have either a complete secularization, by which political rule is divorced from the concerns and disciplines

of the sacred order, or a kind of integralism, whereby the state is simply swallowed up by religion.

Let us take a moment to notice how both sides of the polarity are honored throughout the Bible. In the first place, we note that the rulers of Israel are not prophets and priests. There is a kingly palace and a priestly temple, and they are not the same. The king enjoys a real independence of the religious establishment, and this allows him to operate, to a degree, on his own terms, using his best practical judgment. However, at the same time, his work is done "under God" — that is to say, in accord with the divine law, which judges him and his decisions. Hence, on the biblical interpretation, political rulers, precisely because they are not divine figures, and yet under God's authority, can and should be criticized. In almost every other ancient culture, political leaders were apotheosized, divinized. Their authority was deemed absolute; their decisions not to be questioned; their persons held sacred. This was true of ancient Assyria, Babylon, Egypt, even Rome, where the Caesars were sacralized. And then there is the culture formed by the Bible, according to the ethos of which kings are often ruthlessly censured.

A particularly vivid example of this principle is an episode in the first book of Samuel. When the people ask for a king, "so that they can be like the other nations," the prophet Samuel lays out precisely what this figure will be like: "He will take your sons and appoint them to his chariots, to be his horsemen, and to run before his chariots; and he will appoint himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest. . . He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive orchards and give them to his courtiers. . . He will take one-tenth of your flocks, and you shall be his slaves." Pretty blunt, pretty accurate — and utterly egregious in the ancient world.

Moreover, the Bible consistently points out the personal flaws and wickedness of Israel's kings. Even the greatest of the nation's rulers, King David, is, the Bible tells us, an adulterer and a murderer. It is precisely the "secular" nature of the king that permits this sort of negative appraisal. But mind you, even as they harshly chastise them, the prophets don't question the legitimate authority of kings or try to eliminate the office of king — quite the contrary. Thus, we see that the Bible invites us to enter into the cre-

ative tension between "nature and grace," or between "society and religion," or "church and state," to use more contemporary terms.

I should now like to look at three schemata for thinking through this relationship more concretely: one from the ancient period, a second from the medieval, and a third from the nineteenth century. I draw your attention first to the second-century text called *A Letter to Diognetus*. We know nothing about the author and next to nothing about the recipient, though some have speculated that he might have been a tutor to the Emperor Marcus Aurelius. At any rate, it is an apologetic text whose primary purpose is to explain the role that Christians play within the wider society.

The author observes that the distinction between Christians and non-Christians is "neither in country nor language nor customs. For they do not dwell in cities in some place of their own, nor do they use any strange variety of dialect, nor practice an extraordinary kind of life." In other words, there is no particular social, cultural, or political arrangement that is unique to them or upon which they insist in light of their religious convictions. They can, in one sense, happily live in an attitude of detachment from political and social convention, and this is because "they dwell in their own fatherlands, but as if sojourners in them; they share all things as citizens, and suffer all things as strangers. Every foreign country is their fatherland, and every fatherland is a foreign country." This healthy detachment is born of the profound conviction that "they have their citizenship in heaven." Here we see very clearly the biblical insistence upon the relative independence and integrity of the social order. It is because Christians do not see any one set of political arrangements as following inevitably from their faith that they can live, happily enough, in a variety of political settings.

However, having said this, the author of the letter does not advocate a purely "secular" space to which Christians have no real relationship, a state of affairs often touted by secularist critics of religion today. Rather, he uses a peculiarly apt metaphor to articulate the manner in which Christians' religious views legitimately influence the public arena: "To put it shortly, what the soul is in the body, that the Christians are in the world. The soul is spread through all members of the body, and Christians throughout the cities of the world. The soul dwells in the body, but is not of the body, and Christians dwell in the world, but are not of the world." In a word, through their moral and spiritual commitments, Christians animate the political order, directing it to God and the things of God. Their detachment allows them to live all through the body politic, and their faith permits them to give moral life to that body.

In the thirteenth century, Thomas Aquinas presented his own version of the subtle relationship between society and religion through his doctrine of law, de-

veloped in the second part of his *Summa theologiae*. Thomas distinguishes between positive law, natural law, and eternal law. Positive law amounts to the prescriptions, prohibitions, and mandates that issue forth from a properly constituted governmental authority for the sake of the common good. These would include, in our context, everything from tax laws to traffic laws, from acts of Congress to the determinations of a local city council. The formulation and execution of these statutes is the prerogative and responsibility of a properly constituted civil authority. And no priest or bishop should involve himself in the prudential particulars of these acts of legislation. Here we can see the Thomistic influence on Pope St. John Paul II's intervention to the effect that priests should not serve in positions of government.

But lest we think that this insistence upon the integrity of positive law and its formulators should conduce toward secularism, Thomas teaches that the legitimacy of a positive law is a function of its rootedness in the natural law, which is to say, that set of moral prescriptions — foster life, foster community, foster knowledge and art, foster religion — that are discernible as objective values. Martin Luther King Jr., in his *Letter from the Birmingham City Jail*, made explicit reference to this teaching of St. Thomas, arguing that Jim Crow laws are unjust precisely in the measure that they do not embody the principles of the natural moral law. Finally, argues Aquinas, moral law is grounded in the eternal law, which is identical to God's rational purpose for the world. Thus, a supposedly moral law that stands in contradiction to the intentions of God would be revealed, *ipso facto*, as fraudulent.

I find that it is useful to ground these high-flying abstractions of church and state in a concrete case. The positive law that the speed limit should be, say, 55 mph is just, precisely inasmuch as it is motivated by a desire to protect life and hence to embody a basic principle of the natural moral law, which in turn reflects God's deepest intention, "that we might have life and have it to the full." The legislature or city council that formulates that requirement operates indeed on its own authority and without the fussy intervention of the church, but the legitimacy of its act depends upon its orientation to a moral and spiritual end. Joseph Ratzinger's reflections on the biblical scene of Jesus in the presence of Pilate is instructive in this context. The Roman governor reminds Jesus that he, Pilate, has the power to release him or to crucify him. The Lord then gently reminds the governor, "You would have no power unless it had been given to you from above." Notice that he does not deny the fact or even the legitimacy of Pilate's authority, but he does indeed state that that capacity to formulate positive law comes from and is ordered to a higher source.

Voces Catolicas

Tengan cuidado con sus círculos internos

Ningún hombre es una isla. John Donne escribió esas palabras hace cuatro siglos, y son tan válidas ahora como lo fueron entonces, aunque nosotros ya no las creemos.

Hoy día, más y más gente entre nosotros está empezando a definir nuestras familias nucleares y nuestro círculo de amigos, elegido con cuidado precisamente como una autosuficiente isla, y nos estamos volviendo más selectivos sobre aquel a quien se le permite entrar en nuestra isla, en nuestro círculo de amigos y en el círculo de los que son considerados dignos de respeto. Definimos y protegemos nuestras idiosincrasias islas por una particular ideología, visión de la política, visión de la moralidad, visión del género y visión de la religión. Cualquiera que no comparte nuestra visión es mal recibido e indigno de nuestro tiempo y respeto.

Además, los medios contemporáneos juegan a esto. Más allá de los cientos de principales canales de televisión de los que tenemos que escoger, cada uno con su propia agenda, tenemos redes sociales en las que cada uno de nosotros puede encontrar la exacta ideología, política, moral y perspectiva religiosa que alienta, protege e incomunica nuestra isla, y hace de nuestra pequeña pandilla nuclear un espacio autosuficiente, exclusivo e intolerante. Hoy, todos tenemos los instrumentos para sondear los medios hasta encontrar exactamente la “verdad” que nos gusta. Hemos andado un gran camino desde los viejos tiempos de un Walter Cronkite que transmitía una verdad en la que todos podíamos confiar.

Los efectos de esto están por dondequiera, sobre todo en la polarización incesantemente amarga que estamos experimentando frente a casi todos problemas políticos, morales, económicos y religiosos de nuestro mundo. Hoy nos encontramos en islas separadas, no abiertos a la escucha, respeto ni diálogo con el que no sea de nuestra clase. Cualquiera que discrepa de mí es indigno de mi tiempo, mi escucha y mi respeto; esta parece ser la actitud popular hoy.

Vemos algo de esto en ciertas formas estridentes de la *Cultura de cancelación*, y vemos mucho de ello en el rostro del nacionalismo que crece duro y vuelto hacia dentro en tantos países hoy. Lo que es extranjero es mal acogido, pura y simplemente. No trataremos con nada que desafíe nuestras características raciales.

¿Qué hay de malo en eso? Casi todo. Al margen de si lo estamos mirando desde una perspectiva bíblica y cristiana o si lo miramos desde el punto de vista de la salud y madurez humana, esto es simplemente reprochable.

Bíblicamente, está claro. Dios irrumpe en nuestras vidas de maneras manifestistas, principalmente por medio de “lo extraño”, por medio de lo que es extranjero, por medio de lo que es otro, y por medio de lo que sabotea nuestro pensamiento y hace saltar por los aires nuestras calculadas expectativas. La revelación nos viene normalmente en la



Padre Ron Rolheiser

sorpreza, a saber, de una forma que pone nuestro pensamiento patas arriba. Tomad como ejemplo la encarnación misma. Durante siglos, el pueblo esperó la llegada de un mesías, un dios en carne humana, que vencería y humillaría a todos sus enemigos y les ofrecería, a aquellos que implorasen fielmente por esto, el honor y la gloria. Oraron pidiendo y anticipando a un *superman*, y ¿qué lograron? Un indefenso bebé tendido en la paja. La revelación funciona de esa manera. Por eso san Pablo nos recomienda acoger siempre a un extraño, porque podría ser de hecho un ángel con disfraz.

Todos nosotros -estoy seguro- en algún momento de nuestras vidas hemos tenido personalmente esa experiencia de encontrarnos con un ángel disfrazado en un extraño al que quizás acogimos sólo con algo de reserva y miedo. Yo sé que, en mi propia vida, ha habido ocasiones en que no quise acoger a cierta persona o situación en mi vida. Vivo en una comunidad religiosa, donde no está en tu mano escoger con quien vas a vivir. Se te asigna tu “inmediata familia” y (menos unas pocas excepciones cuando hay una disfunción clínica) la afinidad mental no es un criterio para decidir quién es asignado a convivir en nuestras casas religiosas. No raramente, he tenido que vivir en comunidad con alguien al que no habría elegido por amigo, colega, vecino ni miembro de mi familia. Para sorpresa mía, con frecuencia ha sido la persona a la que menos habría escogido para convivir la que ha sido un vehículo de gracia y transformación en mi vida.

Además, esto me ha pasado durante mi vida en general. Frecuentemente, me he sentido agradado por las causas más inverosímiles, inesperadas e inicialmente inoportunas. Por supuesto, esto no siempre se ha dado sin dolor. Lo que es extraño, lo que es otro, puede ser trastornador y doloroso durante un largo tiempo antes de que la gracia y la revelación sean reconocidas, pero es lo que trae la gracia.

Ese es nuestro desafío siempre, a pesar de que, particularmente hoy, tantos de nosotros estamos retirándonos a nuestras propias islas, imaginando esto como madurez; entonces lo racionalizamos por una falsa fe, un falso nacionalismo y una falsa idea de lo que constituye la madurez. Esto es al mismo tiempo equivocado y peligroso. Comprometernos con lo que es otro nos engrandece. Dios está en el extraño, y así nos apartamos de una especial vía de gracia siempre que no queremos dejar al extranjero entrar en nuestras vidas.

Catholic Voices

Beware of your inner circles

No man is an island. John Donne wrote those words four centuries ago and they are as true now as they were then, except we don't believe them anymore.

Today more and more of us are beginning to define our nuclear families and our carefully chosen circle of friends precisely as a self-sufficient island and are becoming increasingly selective as to who is allowed on our island, into our circle of friends, and into the circle of those we deem worthy of respect. We define and protect our idiosyncratic islands by a particular ideology, view of politics, view of morality, view of gender, and view of religion. Anyone who doesn't share our view is unwelcome and not worthy of our time and respect.

Moreover, contemporary media plays into this. Beyond the hundreds of mainstream television channels we have to choose from, each with its own agenda, we have social media wherein each of us can find the exact ideology, politics, and moral and religious perspective that fosters, protects, and isolates our island and makes our little nuclear clique, one of self-sufficiency, exclusivity, and intolerance. Today we all have the tools to plumb the media until we find exactly the “truth” we like. We have come a long way from the old days of a Walter Cronkite delivering a truth we all could trust.

The effects of this are everywhere, not least in the increasingly bitter polarization we are experiencing vis-a-vis virtually every political, moral, economic, and religious issue in our world. We find ourselves today on separate islands, not open to listen, respect, or dialogue with anyone not of our own kind. Anyone who disagrees with me is not worthy of my time, my ear, and my respect; this seems to be the popular attitude today.

We see some of this in certain strident forms of *Cancel Culture* and we see much of it in the increasing hard, inward-turned face of nationalism in so many countries today. What's foreign is unwelcome, pure and simple. We will not deal with anything that challenges our ethos.

What's wrong with that? Almost everything. Irrespective of whether we are looking at this from a biblical and Christian perspective or whether we are looking at it from the point of view of human health and maturity, this is just wrong.

Biblically, it's clear. God breaks into our lives in important ways, mainly through “the stranger,” through what's foreign, through what's other, and through what sabotages our thinking and blows apart our calculated expectations. Revelation normally comes to us in the surprise, namely, in a form that turns our thinking upside down. Take for example the incarnation itself. For centuries people looked forward to the coming of a messiah, a god in human



Father Ron Rolheiser

flesh, who would overpower and humiliate all their enemies and offer them, those faithfully praying for this, honor and glory. They prayed for and anticipated a superman, and what did they get? A helpless baby lying in the straw. Revelation works like that. This is why St. Paul tells us to always welcome a stranger because it could in fact be an angel in disguise.

All of us, I am sure, at some point in our lives have personally had that experience of meeting an angel in disguise inside a stranger whom we perhaps welcomed only with some reluctance and fear. I know in my own life, there have been times when I didn't want to welcome a certain person or situation into my life. I live in a religious community where you do not get to choose who you will live with. You are assigned your “immediate family” and (but for a few exceptions when there is clinical dysfunction) like-mindedness is not a criterion as to who is assigned to live with each other in our religious houses. Not infrequently, I have had to live in community with someone who I would not, by choice, have taken for a friend, a colleague, a neighbor, or a member of my family. To my surprise, it has often been the person whom I would have least chosen to live with who has been a vehicle of grace and transformation in my life.

Moreover, this has been true for my life in general. I have often found myself graced by the most unlikely, unexpected, initially unwelcome sources. Admittedly, this has not always been without pain. What's foreign, what's other, can be upsetting and painful for a long time before grace and revelation are recognized, but it's what carries grace.

That is our challenge always, though particularly today when so many of us are retreating to our own islands, imagining this as maturity, and then rationalizing it by a false faith, a false nationalism, and a false idea of what constitutes maturity. This is both wrong and dangerous. Engaging with what is other enlarges us. God is in the stranger, and so we are cutting ourselves off from a major avenue of grace whenever we will not let the foreign into our lives.

Oblate Father Ron Rolheiser is a theologian, teacher, and award-winning author. He can be contacted through his website: www.ronrolheiser.com. Now on Facebook: www.facebook.com/ronrolheiser.

Catholic Voices

Sexual atoms and molecules



Father Tad Pacholczyk

Making Sense of Bioethics

A major issue in bioethics today involves "informed consent," but some try to make everything about consent. This is especially notable when it comes to ethical discussions around the exercise of human sexuality.

In a thought-provoking 2015 article entitled "Liberalism Can't Understand Sex," author and researcher Jason Morgan challenges the reigning cultural view that sees sexual activity as acceptable between any two or more individuals as long as they freely consent to engage in it.

He notes that in such a framework, "all activities are equal, as long as we have obtained consent when those activities involve others." This assumption about the equivalence of all consensual activities, however, is dubious at best, given that sexual activity affects and engages us in a way that is radically different from other human activities.

Morgan notes that "sex, unlike anything else we might do with another person, transcends the self while radically reorienting it within a new, shared context with our sexual partner. Consent assumes that sex will not do this, that sex will leave two people as fully autonomous after sex as they were before. But this is precisely the one thing that sex was designed *not* to do. Sex, even if entered into based on a free agreement between two autonomous people, by its very nature dismantles the autonomy upon which the consensual understanding of sex had been based."

In other words, sex touches us at a deeper level than other activities, binding us to another and speaking a language not of autonomy or transient engagement, but of communion and enduring self-gift. To suggest that sex is just about being sure you gave consent before the clothes started flying is to leave young people unfulfilled. That's what happens routinely in hook-up experiences and patterns of cohabitation.

Morgan sums up the central flaw in consent-based notions of human sexuality this way: the 'yes' given to sex and premised on individual autonomy is "fundamentally different from the 'yes' in which human sexuality is designed to operate: a 'yes' to the other in his or her spiritual, intellectual, emotional, and physical entirety. Sex functions precisely to break down autonomy and overcome the overweening sovereignty of the self upon which consent is ultimately based."

He continues: "By contrast, sex draws two people into the most intimate form of community, forming a new relationship based on a shared totality of existence. Where liberalism deals in a world of unjoinable, antagonistic atoms, human sexuality strives to bring two atoms together in order to make an entirely different molecule."

By talking about consent *ad nauseum*, we misdirect young people down primrose paths, away from the unique anchoring power of love in marriage, wherein the full experience of the human sexual encounter, embodying both transcendence and sacrifice, is able to be

lived out.

This plenitude of sex cannot be adequately captured by the vagaries of in-the-moment consent, which reduces and over-simplifies the bigger question of whether or not to have sex to the choice between "yes" or "no" regarding a particular act of intercourse.

Instead, the "yes" or "no" raised by sex is not just to the physical joining of two bodies, but to the richly rewarding and sacrificial intermingling of two selves becoming one entity in a life-long union of persons. This commingling automatically expresses the strongest and most authentic human affirmation each one can give to the other, even to the point of embracing each other not only as spouses but also as parents in the potentially life-giving act of marital intimacy.

Those who partake of sex within a loosely committed relationship like cohabitation, on the other hand, sense — especially women — that the troubling absence of a marital commitment ultimately connotes an incomplete, inauthentic and unstable promise about love.

By pushing back against the hollow notion of "consent-for-tonight" and encouraging chaste continence until marriage, we initiate the process of restoring sex to its rightful place — not as contractual or bargained recreation, but as the unrestricted gift of one for the other and the reception of that same gift.

In this perspective, unique to the setting of marriage, men and women give of themselves for the sake of each other. Such a form of mutual honoring involves the sacrifice of oneself in an other-centeredness that can and often does elevate the dignity of each to a new and transcendent level.

The ethical issue, in sum, is not merely one of mutual consent, but of authentic interpersonal good. Consenting to harmonious hedonisms or reciprocal exploitation is obviously against the good of the individuals involved, as anyone who has ever been sexually objectified, used and discarded sadly knows. Consent is necessary, but not sufficient. What also is needed is to secure the mutual, lasting good of the parties involved.

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

Cultivating patience in a fast-paced world



Father Eugene Hemrick

Catholic News Service

The Human Side

Have you ever listened to the sound of horns on the streets? Some may be gentle, trying to move traffic ahead, while others may warn a car or person of danger. And then there are the loud, continuous horns of nervous, impatient drivers.

Car horns are lifesavers. I own a Toyota Prius. When it runs on battery power, it is incredibly quiet. I often must use my horn when people crossing the street do not hear me coming.

There have been times when I was warned by another driver that I was too close to his or her automobile.

Horns are also used to alert someone their car is waiting for them.

When all the benefits of a horn are added up, they come down to it being an invaluable safety device.

However, nervous, impatient drivers blasting their horns can also suggest a disturbing growing trend: hyperimpatience and intolerance.

Patience implores us, "Do not let anything break your spirit." Impatience, on the other hand, is a breakdown in that spirit alerting us that our ability to patiently wait is waning or that we are a chronically on-edge person.

What might be contributing to hypernervous impatience? One thing for sure is speed. Not only are cars faster, but we live

at a faster pace than any generation before us. Take for example the ever-increasing speed of our computers, air travel and overnight package deliveries. When delays happen, up goes the blood pressure.

What might be a way to counter this?

In the spiritual world, there is the practice of focusing prayer. In the morning when we wake, a short one sentence invocation is recited like, "Lord keep me calm and in control of my emotions." At noon and in the evening, the same invocation is repeated.

Focusing prayer is exactly what it sounds like: prayer to center us on a particular behavior. It acts as a constant reminder to address a particular behavior needing attention.

The speed at which we live today tends to make us run when we should be walking. If not controlled, it can run us into the ground.

The grace to endure



Katie Prejean McGrady

Catholic News Service

Window Seat Wisdom

"Mommy, I don't feel good."

Heart sinks. Grab the thermometer. Say a quick prayer it isn't COVID-19. Call the pediatrician and see if we can get an early morning appointment. Thank the Lord it's just strep throat. Just.

And then, a whole lot of sitting on the couch, watching movies, pushing Pedialyte popsicles and hoping the 1-year-old doesn't catch what her big sister has, all while juggling work emails and figuring out child care.

It was exhausting, and I was waiting for the moment my patience would run so thin I'd snap.

But, by the grace of God, we survived those few days of sickness and sadness with minimal yelling and just a few frazzled calls to my mom asking for advice.

On the evening of the third day of the great strep throat battle of 2021, my husband looked across the dinner table and joked, "Sickness and health, right?"

We said those words five and a half years ago before our family and friends. The assumption is that you're vowing to remain faithful, compassionate and committed to one another — husband and wife — on the healthy days and the sick days, in the prosperous times and the lean times, in the joyful moments and the moments of struggle and pain.

Then, God-willing and in his time, come kids who also get sick, feel sorrows, rejoice, struggle or battle their big feelings. And those vows to one another start to expand, mysteriously now encompassing tiny

humans who are entirely dependent upon the two of you, who stood in that church, all gussied up, entirely unaware of what was to come.

When we sat down in our first marriage prep session with our friend, Father Jeff, he told us his favorite thing about marrying couples was watching them grow up and watching grace pour out upon them, helping them manage the moments that would otherwise be impossible.

It's in the sacraments that God's presence and grace is made visible and poured out in the world. Tangible, ordinary things, and moments, become sacred. Unleavened bread transformed becomes living bread from heaven, sacred words spoken by a man in a stole bring forgiveness, cold water poured onto a forehead ushers in new life.

And, in a real way, the grace of marriage and the sacramental moments are seen when sick kids are lying on a couch, when a husband pours his wife a cup of

Catholic Voices

The will of the people

Left-leaning editorial writers and news anchors have recently been warning us that public approval of the Supreme Court is dropping. They refer to polls conducted by Gallup and the Annenberg Public Policy Center.

In July 2020, after a term when the court struck down a Texas abortion law and protected gay and transgender employees, Gallup reported that it had an approval rating of 58%. When the court declined to enjoin a new Texas abortion law last month, Gallup said its rating had fallen to 40%.

It's pretty clear what's going on. On Dec. 1, the court will hear arguments in *Dobbs v. Jackson Women's Health Organization*. The question presented is whether all pre-viability prohibitions on elective abortions are unconstitutional.

The court has, in other words, agreed to reconsider whether *Roe v. Wade* was correctly decided. The abortion lobby is warning the court that the very prospect of overturning *Roe* is already threatening its legitimacy.

In April, President Joe Biden created a commission to study proposals for reforming the court, such as adding more



John Garvey
Catholic News Service

Intellect
and Virtue

justices. It's not an original idea. President Franklin Delano Roosevelt proposed packing the court after he won an electoral landslide (523-8) in the 1936 election.

President Roosevelt's proposal failed, but he did have reason to think that the court was getting out of its lane. For 40 years, the federal and state governments had tried to regulate wages, hours and other terms of employment, and the Supreme Court had frustrated their efforts. The court was clearly out of step with the desires of the elected branches of government.

In *Lochner v. New York*, the court

See GARVEY, Page 22

Mary's message

Information hasn't always moved at the speed of light. Accustomed as we are to instant communication, it's hard to imagine that we once had to wait, sometimes for days, for messages to reach us.

Before there was email, there was plain old mail that moved from place to place on the backs of horses. In fact, in the 19th century, the word "communication" was used for describing the movement of both information and goods. To transport goods via ship or railroad was to communicate them.

Theologically speaking, Christ did not come as an instant message either. He revealed himself at a human speed. He spent nine months in Mary's womb and 30 years advancing "in wisdom and age and favor before God and man" (Lk 2:52).

The early life of Christ was not marked by messages as much as it was by movement. Some of the most remarkable scenes in the New Testament are of Christ being transported. Before he ever said a word, he was already "communicating."

Consider this scene: "During those days Mary set out and traveled to the hill country in haste to a town of Judah,



Brett Robinson
Catholic News Service

The Theology
of Technology

where she entered the house of Zechariah and greeted Elizabeth.

"When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb" (Lk 1:39-42).

Mary communicates Our Lord by physically carrying him to her cousin. Years later, Jesus would teach his disciples how to pray the Our Father, but in this touching scene in Judah, we hear the origin of the Hail Mary.

Mary's charitable act of "visitation"

See ROBINSON, Page 23

A morning offering

Psalms 30 tells us a great deal about morning: "At dusk weeping comes for the night; but at dawn there is rejoicing."

Everybody loves a baby, and in truth, every morning is like a little birth. Granted, to the insomniac, the first light of dawn may not seem like a burden lifted, and sometimes those first few waking moments bring a flood of worries left over from yesterday.

But usually, morning brings a surge of expectation, a sense that it is good to be alive and that the Lord has given us a chance to begin again. That's how morning should feel, whether you awaken to the pitter-patter of little pajama-clad feet or the smell of hot coffee or the splatter of rain pelting your bedroom window with dying leaves.

I'm developing the habit of saying a morning offering immediately when I awake. I suppose, once upon a time, it was a childhood habit that I let slip away. When my own children were in grade school, we would recite a simple offering on the drive to their little Catholic school.

"O loving God, I give you this day, all that I think and do and say. I give you my love, with Jesus your son. I will try to be kind and love everyone."

We lived in Anchorage, Alaska, and as we left our neighborhood, the eastern sky was alive with the first hint of dawn over the Chugach Mountains. Since it was Alaska, even in September, morning darkness was lingering and snow was already creeping down from the peaks, or even covering the roads.

Give the Lord the day, and try to be kind. Even now, that seems like a good prayer.

The poet Mary Oliver said, "It is a serious thing just to be alive on this fresh morning in this broken world."

To me, that's a prayer as well, one that covers many bases in just a few words. The word "serious," for instance. She could have said "delight-



Effie Caldarola
Catholic News Service

For the Journey

ful," but she used a deeper, more challenging word.

We have been granted a great gift to wake this one morning, and that carries with it responsibility. And the uplift of that "fresh morning": newborn, alive. But then the reminder: "this broken world." That reality begs the question, What are we called to do, today, about this brokenness?

The first line of Vinita Hampton Wright's "Love as if ..." is a great reminder: "Love as if loving is the first thing on your to-do list."

What if we, literally, put that on our to-do list as the first thing. A warm embrace for a spouse as we leave for work? A phone call to a friend who may need cheering up? A flower to an ailing neighbor?

Love, Hampton Wright continues, "as if you have no other plan but to love."

I had a Jesuit friend who told me that each morning, he would ask God, "Surprise me today, Lord." As a sometime-control freak, I recoil from that prayer.

But really, I know I'm not in charge of surprises and every day is going to bring them my way. The question is, Am I ready to accept God's will in each new day and ready to greet each surprise with love?

There are many morning offerings to be found online and in prayer books. Or devise your own. But make it a habit, before you throw off the bed clothes and hit the floor for another day in this broken world: Give the Lord the day and ask God to help you love.

Cartoon Corner



Thanksgiving: A spiritual exercise

I have a theory. It is very unofficial. I haven't done any scientific research on it. I wouldn't even know where to begin — well, especially since I am not a scientist. Here's my theory: Those people who go around the table and say what they are thankful for at Thanksgiving dinner — they are happier than those who don't.

There is something magical about hearing gratitude spoken aloud: It breeds more gratitude. As we listen to our loved ones share the people and moments that are special to them, we begin to look at our own life in this light.

You might be saying to yourself, "But you don't have to eat dinner with my cousin Chad who hates my politics and chews with his mouth open."

And I'm telling you, change the conversation. Gratitude creates unity and couldn't we all use some of that right now? By demonstrating a thankful posture, you encourage this view in others.

One year, my family celebrated Thanksgiving with friends, a "Friendsgiving," if you will. The host family established this tradition of going around the table and sharing what we were thankful for.

We were, of course, starving, after a morning of fasting for the big meal but as each person shared, we found ourselves sitting taller, finding ourselves fortified.

I remember my son, then preschool age, shared something simple in his small mousy voice. Across the table my normally cynical urbane friend wiped tears from his eyes. This act set the tone for the rest of the meal. We each knew we had much to be thankful for.

St. Paul, in his Letter to the Ephesians, reminded them (and us) to our call to unity. He writes, "(I) urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace" (4:1-3).



Shemaiah Gonzalez
Catholic News Service

Faith Alive

This past year, or two, or three, we have focused on what we were missing out on, in-person this and unmasked that.

We began to look at others as whether they were in our group or not; our political persuasion, vaccinated or unvaccinated, our ethnic background, until the divisions became so bewildering, one wondered if any people agreed enough on any topic to be a group.

It is so much easier for us to concentrate on what we do not have or what is different between us instead of living "in a manner worthy of the call (we) have received" through Christ Jesus.

To agree to work toward unity? That's the kind of radical behavior we as Catholic Christians are called to be a part of. Just as God reconciled us to him, we too are to be reconciled to each other.

Thanksgiving is the perfect moment on the calendar to remind us to return to a thankful posture. Gratitude opens the door for this behavioral adjustment. St. Paul appeals to us to treat each other with humility, gentleness, patience and love. What if our Thanksgiving table was filled with these character traits instead of tension, strife and conflict?

Missionary Elisabeth Elliot said, "Thanksgiving is a

spiritual exercise, necessary to the building of a healthy soul." Elliot knew something about this revolutionary change in heart. Her husband, Jim, was killed on the mission field.

Instead of turning to hatred or division, Elliot knew the boundless love and grace of Jesus and returned to serve the very same people who had killed her husband. She knew that the love of Jesus was transformative.

I like the idea of gratitude as a spiritual exercise. Exercise is difficult at first. The first time you try to run or to lift a weight, it is not so easy, but as you get stronger, you are able to perform the exercise more easily.

Same with spiritual exercises. At first it is awkward and challenging, but as you practice, you find yourself able to be grateful, to see the world through that new lens ... and to see people in this light too.

Elisabeth Elliot said thanksgiving "takes us out of the stuffiness of ourselves into the fresh breeze and sunlight of the will of God."

I don't know about you, but when I walk in my own will, I am unable to see beyond Cousin Chad's politics or the way he chews with his mouth open. When I walk in the "sunshine of the will of God" I see my cousin, my co-worker, my enemy, in a new light: Jesus the light of the world.

Honestly, this is the only way I can live in a manner worthy of the call of Christ. I cannot do it on my own. Unity seems like a huge, lofty, pie-in-the-sky sort of goal right now, but I am willing to take that one step forward, by learning to be grateful.

So this Thanksgiving, I'm asking, What are you thankful for? Go ahead. Say it aloud. I'm listening.

Gonzalez is a freelance writer. Her website is www.shemaiahgonzalez.com.

Thanksgiving recipe: Apple pie oat bars



Brother Andrew Corriente, OFM Cap
Catholic News Service

Faith Alive

APPLE PIE OAT BARS

Start to finish: 60-70 active minutes and 3-plus hours for cooling

Servings: 12

Dough:

1 cup or 220 grams unsalted butter

1 tablespoon molasses

1 tablespoon cinnamon

1/4 teaspoon nutmeg (optional)

2 cups or 200 grams old-fashioned oats

2 cups or 240 grams all-purpose flour

1/2 cup or 100 grams light brown sugar or dark brown sugar

1/2 cup or 100 grams sugar

1 teaspoon baking powder

1/2 teaspoon fine sea salt (1/4 teaspoon coarse kosher salt or table salt)

Powder sugar (for dusting)

Apple mixture:

2 pounds (3-5) firm baking apples (Honeycrisp works best, but Gala, Pink Lady, Granny, Golden Delicious or Ambrosia work)

2/3 cup or 140 grams sugar (or add to taste)

1/2 teaspoon fine sea salt (1/4 teaspoon coarse kosher salt or table salt)

2 tablespoon or 20 grams cornstarch

Juice of one lemon

Preheat oven to 350 F and position rack in the middle.

Line a 9 x 13 baking dish with foil with enough overhang to help lift out the finished bake.

In a medium saucepan over medium heat, melt butter with the molasses, cinnamon and optional nutmeg. Set aside.

In a large bowl, whisk oats, flour, brown and white sugars, baking powder and salt.

Pour in melted butter and stir until combined (the saucepan will be used later for the apples).

Evenly pat approximately two-thirds of the dough into the foil-lined baking dish; set aside the other third.

Bake at 350 F for 15-20 minutes until puffy.

While that's baking, peel, core and slice apples about a 1/4" thick.

In the used saucepan, cook apples, sugar and salt over medium high heat for 5-7 minutes until sugar is melted and apples start to soften.

In a small bowl, use a fork to whisk cornstarch and lemon juice until dissolved.

Add this to the apples and stir over medium high heat.

Cook until a translucent glaze forms around the apples (5-10 minutes); it should adhere to the apples and not be watery.

Spread hot apples evenly on top of the hot crust.

Crumble the remaining dough on top.

Bake at 350 F for 35-40 minutes (rotate pan halfway through baking) until the crumble is browned and the entire bake is bubbling.

Let cool in room temperature for 3-plus hours.

Carefully lift out the bake and cut edges with a very sharp knife.

Slice into 12 squares and sift powdered sugar on top.

Brother Andrew Corriente is a Capuchin Franciscan friar stationed in Indiana, Pennsylvania, serving as a deacon. He hopes to be ordained into the priesthood next summer. He is the winner of the fifth season of ABC's "The Great American Baking Show: Holiday Edition."

Thanksgiving is always a logistical nightmare.

It's a relentless juggling act of consolidating kitchen space, frantically searching for that tool you use only once a year and pacing back and forth because you don't know if the turkey still needs more time.

Many things can go wrong, and no one wants to sit with the uncomfortable silence of guests gnawing through your dry turkey.

However, Thanksgiving is different this time around. After all, this past year has taught us to cherish moments together.

In a sense, we've collectively shifted our priorities from just getting things done to enjoying our time together. In a way, this year is calling us to be extra thankful.

I'm currently rereading a favorite, Brother Lawrence of the Resurrection's *The Practice of the Presence of God*. Essentially, this Carmelite friar and cook says we don't have to wait to be in the chapel to encounter God; he is always present.

In the busyness of Brother Lawrence's life in the kitchen, he always took a moment to say thanks to God. Every moment is an opportunity to enter a sacred space.

So, I designed a simple recipe so we could enter a moment of thanksgiving during Thanksgiving preparation. It's without fuss and can be made the day before.

The crust is earthy, buttery and finishes with a hint of salt. Molasses and a healthy dose of cinnamon provoke cozy autumn vibes. The apple filling is bright and sweet with a luscious glaze. Feel free to do a mixture of apples but ensure the apples are firm!

Sisters and brothers, this Thanksgiving is different. Instead of a manic frenzy to get things done in the kitchen, we could enter a sacred space of thanksgiving to God.

After all, if the turkey comes out dry, just cover it with gravy.

CRS works to help Afghan farmers facing climate-induced drought, hunger

By Dale Gavlak
Catholic News Service

AMMAN, Jordan (CNS) — Overshadowed by the political and military turmoil engulfing Afghanistan with the Taliban takeover in August, climate change — particularly drought — is relentlessly striking this Central Asian nation with dire consequences, warns a Catholic aid agency official.

"CRS has been working on a response to this climate-induced drought over the past two years. But the rest of the world is only waking up to the fact that we have the worst climate-induced drought in the world right now — the worst in living memory in Afghanistan," said Kevin Hartigan, the Middle East regional director of Catholic Relief Services.

"It was not apparent to people because there was so much focus on the political and military crisis. Now that has calmed, you are seeing the United Nations and the rest of world waking up to this enormous climate phenomenon, drought and hunger," Hartigan told Catholic News Service by Zoom from Herat, Afghanistan. The lack of rain has compounded Afghanistan's problems.

Hartigan cited a U.N. report saying that some 2 million Afghans are experiencing hunger, the risk of food deficit, and potential famine-like conditions as people enter the winter months.

Hartigan met with farmers in the rural steppe area of Adraskan, in the west, bordering Iran, and one of the areas hardest hit by drought. CRS is the only nongovernmental organization working there and few, if any Americans, have been able to visit the area in a decade.

"We rode by empty villages and half-empty villages that have been abandoned, and their former inhabitants are expanding in neighboring cities. They told me that many farmers had tried to get to Iran and Herat seeking work as day laborers. That's because their crops didn't germinate last year. They lost a lot of their animals. They are at the end of their resources and options," Hartigan said. The farmers are at their wit's end about how to provide for their families.

A number were expelled from Iran as undocumented workers, Hartigan said. One told him that he worried about his daughters, who had missed the last two years of school with the family's travails.

"The situation has become so extreme that we are turning to relief for these farming families right now," Hartigan said. The area is like a "dustbowl, with bone-dry conditions and rivers that dried up."

"We are at a crucial point now where we are not only coming into the winter, which is the lean season anyway for Afghan farmers because their harvest season would be in the early summer. This is also a planting season in the next two months in Adraskan, and farmers don't have any resources to plant, like seeds, so the urgent action right now is to distribute cash to as many of these villages and farming families as possible in order to save farms in these rural communities," Hartigan said.

He added that at this point, this measure may be the only way to stave off further migration, noting that "there has been an enormous migration — tens of thousands of people out of

this area — and many have already left." Elderly farmers told him that they never experienced such severe drought and dry conditions before in their entire lifetimes.

CRS, working with Afghan staff, is supporting some 5,000 families with cash assistance of \$230 each and hopes to expand cash distributions to more rural areas.

"They don't know what to do to keep their farms and stay in their communities. That is why we have got to get this cash assistance out now," Hartigan emphasized.

"We hope it will be enough for the families ... to buy basic foods for their own sustenance," Hartigan explained, saying that the money could go long way in rural Afghanistan.

As the U.S. bishops' overseas relief and development agency, CRS continues to seek funding from the U.S. government to address hunger around the world. Hartigan said the U.S. government is providing funding for a similar project in Afghanistan's central highlands.

"But we have decided with our own private funds to extend it to Adraskan and other parts of the central highlands," he said. "We are quite desperately looking for more resources because there is a window here to prevent things from getting much worse."

The CRS program in the west provides education and assistance to rural communities as well as to those displaced, living in camps around Herat, mainly due to the drought.

"Even though the war is finished there, more displaced are coming. We are also helping people cope with the effects of drought and to manage their herds of animals. We aid pastoral families, so they don't lose all of their animals. We are also trying help people with water management and to plant crops that are more resilient to drought," Hartigan explained.

Meanwhile, CRS has set up primary schools in the camps for the displaced outside of Herat, with female teachers still able to educate primary school-aged boys and girls, even as the Taliban local authorities are in charge of the area.

"Most of our teachers are female. We have about 750 classes running in the camps and the poor neighborhoods around Herat," Hartigan said.

"I met with the district education director in Adraskan, who is a member of the Taliban. We are meeting with their education and agricultural people. Some of these people hark back to the previous regime or the Taliban shadow government in the past. This area has been controlled by the Taliban for many years," Hartigan said, adding that CRS has the respect of these leaders.

"We have very good access, there is no interference in our work. We have our female Afghan staff working in all of our activities, including field work. We are not dealing with political people, but their social services officials," he added. "I'm sure we were the first Americans visiting Adraskan, some two hours outside of Herat, in more than 10 years."

"We have to hope that there is going to be rain," Hartigan said. "We are also working on limited irrigation and water programs" to boost crop production and provide stability to these communities.

"We have to pray that there is rain, and that there are better conditions in the coming year. That is the only hope for the country."

The culture of death includes all forms of abuse, pope says

By Carol Glatz
Catholic News Service

VATICAN CITY (CNS) — Every form of abuse — sexual, psychological or an abuse of power — is part of "the culture of death" that needs to be eradicated through the conversion, education and the active participation of everyone, Pope Francis said.

"May the safeguarding of minors be an ever more concrete and regular priority in the church's educational efforts and may it be promoted as a service that is open, reliable and authoritative" and aimed at combating "every form of domination, affronts to personal intimacy and complicit silence," he said in a written message.

Guaranteeing safe environments for minors and vulnerable people is a journey that everyone in the church must embark on together, driven by "the sorrow and shame for not always having been good guardians protecting minors who are entrusted to our educational and social activities," he wrote.

The pope's message was sent to participants in a congress held online and onsite in Rome Nov. 4.

The congress, dedicated to creating safe environments and promoting the safeguarding of minors during the COVID-19 pandemic and beyond, was sponsored by several Italian Catholic lay

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GARVEY

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argued that the Constitution didn't allow laws like these. They violated the freedom of contract that was, the court said, inherent in the due process clause.

But the due process clause says nothing about freedom of contract. It says that no person can be deprived of life, liberty or property without due process of law. So, for example, the government can't execute (life) or incarcerate (liberty) or fine (property) a criminal defendant without a fair trial. The people who wrote it weren't thinking about minimum wage laws.

Though FDR's court-packing plan failed, the court eventually stopped supervising the economy. In 1937, it acknowledged that "the Constitution does not speak

of freedom of contract." From then on it gave freer rein to the democratically elected branches, unless there was some express prohibition in the Constitution.

That is, until 1973. In *Roe v. Wade*, the court acknowledged that "the Constitution does not explicitly mention any right of privacy." It nevertheless held that such a right might be interpolated into the due process clause's "concept of personal liberty." And this right to privacy, the court said, forbade most kinds of government interference with abortions.

According to a report this year by the Guttmacher Institute, states have enacted 1,313 different abortion restrictions since *Roe* was decided. And for almost 40 years, the court has relied on its unwritten version of the Constitution to strike down laws dealing with when, where, why and by whom abortions may be performed; with informed consent and spousal consent;

with reporting and partial birth abortion.

The parallels between *Lochner* and *Roe* are striking. In both cases, the court invoked a right found nowhere in the Constitution to impose its own vision of social justice on the democratically elected branches of government.

Here's the ironic thing: The court has proposed to reconsider its behavior in *Roe*, as it did with *Lochner*. And rather than cheering this as a victory for democratic self-government, the media are whining that it would undermine the court's legitimacy because it would be contrary to the popular will.

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McGRADY

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coffee, when a decision is made about jobs or homes.

That God is seen, felt, known and pours out his love in moments we might miss, if not for the hope filling our hearts that we are never alone, never forgotten and always held close by the Creator.

Because moments of sickness, poverty or bad times, moments we are essentially hardwired to avoid and hate, become holy moments of patience, generosity and hope. Moments otherwise awful can be transformed, sanctified even, by the grace God bestows upon those of us in need of his presence and strength.

No mother or father enjoys scrubbing vomit out of a couch cushion or delights in dabbing a feverish forehead with a cold washcloth. But those moments can be joyfully tolerated, even in some way can be embraced with a desire to grow in holiness, because of the grace God gives.

But for the grace of God do we embrace it, perhaps coming to invite it.

Couples vow to embrace it all — good and bad, easy and hard, prosperous and lean, healthy and sick — not because they know they can handle it all, but precisely because they know God will help them to handle it, survive it and, with him, even thrive in it.

Katie Prejean McGrady is an award-winning author and host of the Katie McGrady Show on The Catholic Channel on Sirius XM. She lives, writes, broadcasts, and chases her two daughters with her husband Tommy in Lake Charles, Louisiana.

KNICKERBOCKERS

Continued from Page 8

of non-contradiction, that is two contradictory things cannot both be true. Canon Gerbert is outraged at the impudence of this young layman daring to converse in such a manner with those who were in authority in the church. Elave is released on his promise to remain in Shrewsbury and reside in the monastery guest house until his case can be decided.

In the course of the novel, Elave is physically beaten by retainers of Canon Gerbert, and Abbott Radulfus has him placed in a monastery detention cell as much for his own safety as for any crime he may have committed. The Abbott exerted his authority and appealed the case to his own bishop. When the bishop arrived, the monastery chapter was convened, with Canon Gerbert present. Bishop Roger de Clinton proves to be the master of the situation, and, after questioning Elave, the bishop says, "My son, I find no fault with you for venturing to use wits which, I'm sure you would say, are also the gift of God, and meant for use, not to be buried profitless. Only take care to remember that you also are subject to error, and vulner-

able after your own kind as I after mine." Elave replies, "My lord, I have learned it all too well." Bishop de Clinton responds, "Not so well, I hope, as to bury your talent now. It is better to cut too deep a course than to stagnate and grow foul." Elave then repeats the Nicene Creed and is free to go.

Edith Pargeter in this novel, through the character of Elave, not only shows that you should love the Lord with all your mind but also shows that it is impossible to do this without loving the Lord with all your heart, all your soul, and all your strength. It would have been easy for Elave to be untrue to the truth he had found if he did not have the courage — the heart, soul, and strength with which he also loved the Lord — to live out the truth he had learned by loving the Lord with his mind. While he was in the monastery detention cell, Elave had been given books written by the Fathers of the Church to read, and one of them was St. Augustine, chosen because Canon Gerbert was an Augustinian. While Elave was "thinking for himself," his heart, to use Augustine's famous line from his *Confessions*, was not restless because it rested in the Lord. Although Canon Gerbert was an Augustinian, his mind was not free to see truth because his heart was restless, not

resting in the Lord.

In this novel Pargeter illustrates how dangerous a man who thinks for himself, loving the Lord with his mind that is a gift of the Lord, can be to an autocrat like Canon Gerbert, who wants to make his will supreme by coercive force. This is a valuable lesson for all who seek to love the Lord with their mind and seek truth in whatever endeavor they pursue. Autocrats have always seen people who think for themselves with wits God has given them as dangerous. People who seek truth with their own minds, who "think for themselves," are the greatest threat an autocrat can have when they also love the Lord with all their heart, soul, and strength and do not have the fear of the autocrat that he always counts on to make people submissive to him. As St. Paul writes to Timothy, "For God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Tm 1:7, NKJV).

Father Knick Knickerbocker is a retired priest of the Diocese of San Angelo, ordained under the Pastoral Provision which allows for the reception of married former Episcopalian priests into the Catholic Church. He and his wife, Sandie, write a monthly column for the West Texas Angelus.

ABUSE

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associations. The associations, which include the John XXIII Community, Catholic Action and the Catholic Italian Sports Center, have joined together for a project called "SAFE" for encouraging and helping church-based organizations in Italy adopt and follow child protection policies.

In his message, which was read aloud during the congress, the pope repeated an appeal from his "Letter to the people of God" in 2018, saying "no effort must be spared to create a culture able to prevent such situations (of sexual abuse, the abuse of power and the abuse of conscience) from happening, but also to prevent the possibility of their being covered up and perpetuated."

He said these efforts must involve every member of the church and require a "process of conversion" and urgently needed "renewed formation" of all those who are involved in education or work with minors in the church, in the community and in the family.

Only through coordinated and "systematic" efforts in an alliance aimed at prevention, he said, "will it be possible to eradicate the culture of death, which is the herald of every form of abuse — sexual, of conscience and of power."

"If abuse is an act of a betrayal of trust that is a death sentence for those who experience it and creates profound fissures in the context where it happens, prevention must be a permanent path of

promoting an ever renewed and assured reliability toward life and the future, which minors must be able to count on," Pope Francis wrote.

Adults must rediscover their vocation as faithful "artisans in education," which means working with those they teach in ways that encourage their talents, respect their limits, freedom and dignity, and avoids the temptation "to seduce or lure, which only in appearance can facilitate relations with younger generations," he wrote.

Pope Francis encouraged young people to play a greater role in these efforts, noting they would be important in recognizing and flagging where there are risks and in reminding people of their responsibility in safeguarding.

U.S. Cardinal Seán P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors, was one of the conference speakers and delivered his remarks online.

He praised the lay Catholic associations promoting the "SAFE" project, noting their groups work in "almost every area of the lives of children and young people today: in their homes, schools, recreational activities and sporting associations."

"In some countries, there is a perception that children are not at risk in community organizations and recreational groups," he said. "This can lead to a false sense of security that unintentionally leaves children and young people at risk of abuse."

Based on the papal commission's work in of-

fering guidelines and best practices, the cardinal offered some suggestions for the SAFE project.

"Firstly, even the most stringent protection policies, educational programs and victims' assistance services are fruitless if there is no regular verification of their implementation and efficacy" with open and transparent audits by outside third parties, he said.

Second, they should include survivors as partners in their work, he said.

Unfortunately, some dioceses have noted when they invite survivors or their loved ones "to attend confidential meetings and listening sessions, few if any persons respond, leading the leadership to conclude that there have been few if any occurrences of abuse in their diocese," he said.

However, "there are very few if any places where the tragedy of sexual abuse has not occurred in the life of the church. We need to create a culture within our organizations that believes a survivor's testimony, that mitigates silence born of fear or delays in addressing situations that put children and vulnerable adults at risk," he said.

Finally, how people are to report abuse "must be publicized and accessible" in their associations and online.

"We must promote a culture in which children, young people and their families know they can speak out, know who they can speak to and that when they do, they will be heard and — where there is a risk of abuse — action will be taken," the cardinal said.

LAW

Continued from Page 16

A third articulation of the subtle relationship between the political and the religious is found in the writings of the nineteenth-century French theorist Alexis de Tocqueville. His 1835 text *Democracy in America* is a masterpiece of sociology and political philosophy. It also contains one of the most trenchant treatments of the issue we have been considering. Like so many others in the heady years following the revolutions of the late eighteenth century, Tocqueville was enthusiastic about the possibilities of liberal democracy. And he was particularly impressed by the instantiation of liberalism that he found in the United States of the Jackson era. However, he was also deeply sensitive to the limitation of democracy and the typical perversions that can bedevil it. One of these was a rampant individualism. Tocqueville saw in the rhetoric of Jefferson and the other founders a preference for the freedom of the individual to pursue happiness as he saw fit, without any particular direction from the civil authorities. This tilting toward freedom was nowhere clearer than in the separation between church and state dictated by the non-establishment clause of the first amendment. This was all to the good in

the measure that it allowed for the flourishing of an independent civil order. The danger, as Tocqueville saw it, was the opening up of a civic space utterly denuded of moral purpose, an arena in which individuals simply sought their own fundamentally materialistic ends.

The needful thing, he concluded, is a vibrant religious culture that operates outside of the direct control of the state but throughout the civil society, acting very much as the author of the *Letter to Diognetus* has it, as the soul of the nation. Pulpits, religious organizations, parishes, religious publishing houses, evangelistic enterprises — all would provide a moral and spiritual ballast to what would otherwise be a purely secular space. Indeed, thought Tocqueville, without a vibrant religiosity, a democratic society would, in the end, disintegrate into a vague collectivity of warring individuals.

Though forms of integralism have threatened the civic order at different moments of history, today the far greater threat is coming from the side of an ideological secularism that would like to shuffle religion off of the playing field altogether or, at the very least, confine it to the realm of privacy, so that it would function as a kind of hobby. If that happens, then our society loses its soul, our laws lose their rootedness in the moral and spiritual dimensions, and our democracy loses its cohesiveness. I would say that resistance to this sort of secularizing attack on religion is of paramount importance for Catholics within the legal and political establishment.

I should like to leave you with a final image from Scripture. In the last book of the Bible, the book of Revelation, the visionary author reports that he saw the New Jerusalem coming down from heaven. It is a city of remarkable beauty. To say "city" is to say a place of business, finance, entertainment, education, law, the arts, communication, etc. But the visionary notices that there is no temple in the new Jerusalem, which is peculiar, since the temple was the entire *raison d'être* of the earthly Jerusalem. The point is that there is no temple in the heavenly city, since the entire place *has become a temple* — which is to say, a place where God is rightly praised. Every aspect of that city has found its integrity, precisely by being directed perfectly to God. May this image of the well-ordered city stay in your minds as you continue to think through the relationship between church and state, the secular and the sacred.

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

ROBINSON

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(the second joyful mystery), of carrying her son to those whom she loved, sparked immense joy and an enduring prayer. Without saying a word herself, Mary communicated the Word made flesh to Elizabeth.

Another example of Christ being communicated by being transported occurs in the flight to Egypt: "The angel of the Lord appeared to Joseph in a dream and said, 'Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him.'"

"Joseph rose and took the child and his mother by night and departed for Egypt. He stayed there until the death of Herod, that what the Lord had said through the prophets might be fulfilled, 'Out of Egypt I called my son'" (Mt 2:13-15).

Here we are reminded that Hosea's

prophecy, "Out of Egypt I called my son," was not fulfilled until centuries after it was uttered. It was Mary and Joseph's courage and obedience that gave them the grace to travel to a foreign land to preserve the life of their son and our Redeemer.

This selfless act of love was yet another form of communication that brought an ancient prophecy to fruition without anyone uttering an additional word.

In these two examples, we hear two events from the life of Jesus that precede his preaching and public ministry but are no less communicative of his saving mission. There's a lesson here for those of us swimming in the sea of instant information.

Our digital context seems to favor what the comedian Bo Burnham has called, "a little bit of everything all of the time." The speed with which we send and receive messages suggests that evangelization is an exercise in transmission. This ignores the human rituals of communication that don't always involve words, but they do involve acts and movements that have the potential to move others.

Online acceleration often comes with offline torpor. In other words, the speed of digital communication can breed complacency or slowness to act in the offline world.

Mary sent no texts and posted no photos, but her urgent travels to Elizabeth and to Egypt did something more than our most advanced media tools could ever do.

They were a form of embodied witness that carried Christ to others in a very real and physical way.

Mary is the medium that brought Christ's saving message into the world. It's a message that cannot be contained by a text or meme because, like love in its highest expression, it is ineffable.

Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.

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EDICTAL SUMMONS

November 1, 2021

CASE: MENDEZ-ESPINOZA — BRITO

NO.: SO/21/35

The Tribunal Office of the Catholic Diocese of San Angelo is seeking LUIS FELIPE BRITO.

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 November 2021, to answer to the Petition of MAYRA CECILIA MENDEZ-ESPINOZA, now introduced before the Diocesan Tribunal in an action styled, "MAYRA MENDEZ-ESPINOZA and LUIS BRITO, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: MENDEZ-ESPINOZA -- BRITO; Protocol No.: SO/21/35 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 1st day of November 2021.

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

Faith in action

Sacred Heart Parish celebrates the Feast of Our Lady of the Rosary

By Terrell Kelley

On Oct. 16, a particularly beautiful Saturday afternoon, twenty-seven parishioners and our pastor, Father Innocent Eziefule, gathered outside to pray the Holy Rosary in front of our shrine to Our Lady of Guadalupe. With the drone of the steady stream of vehicles on Highway 83 in the background, we were following the advice of Saint Louis de Montfort that: “Public prayer is far more powerful than private prayer.” (Since Menard sees an average of ten thousand vehicles driving through town each day, our prayers were very public!)

On Oct. 7, Holy Mother Church celebrates the yearly feast of Our Lady of the Rosary. Known for centuries by the alternate title of “Our Lady of Victory,” the feast day honors the 1571

naval victory at Lepanto, in the Mediterranean, which secured Europe against Turkish invasion. It was one of the largest naval battles in history, involving more than four hundred warships and 144,000 combatants. Despite being outnumbered, the Catholic Holy League fleet decisively defeated the Ottoman armada, freeing over 10,000 mostly Christian galley slaves in the process. Pope St. Pius V attributed the victory to the intercession of the Blessed Virgin Mary, whom he had invoked by urging all of Europe to pray the rosary.

It was in this same spirit of trust in the power of the rosary and our love of the Immaculate Heart of Mary that we prayed for an end to our country’s current social upheaval and immorality, and for God’s continued physical healing of Father Innocent.



COURTESY

The parishioners of Sacred Heart Church in Menard prayed a public rosary on the Feast of Our Lady of the Rosary Oct. 16, 2021.

The Knights of Columbus Council #9130 of Holy Trinity Parish in Big Spring recently held a baby shower and fundraiser for the local Life Center. The Knights raised \$1400 selling menudo and also collected several items to help replenish the shelves.



COURTESY



The participants in a Life Chain held on Oct. 2 posed for a photo outside Holy Family Church in Abilene.

COURTESY