

CHANGE SERVICE REQUESTED

Inside this issue:

- *Bishop Sis: A message to college students (Page 2)*
- *Catholic Women converge at conference (Page 5)*
- *ACS begins new school year (Page 7)*
- *Called to serve the incarcerated (Page 8)*
- *Una homilía de Padre Joseph Uecker (Página 14)*

WEST TEXAS ANGELUS

Serving Catholics in the Diocese of San Angelo, Texas

Volume 43, No. 10

October 2023



Disciples among the ‘good things’ to come from ASU

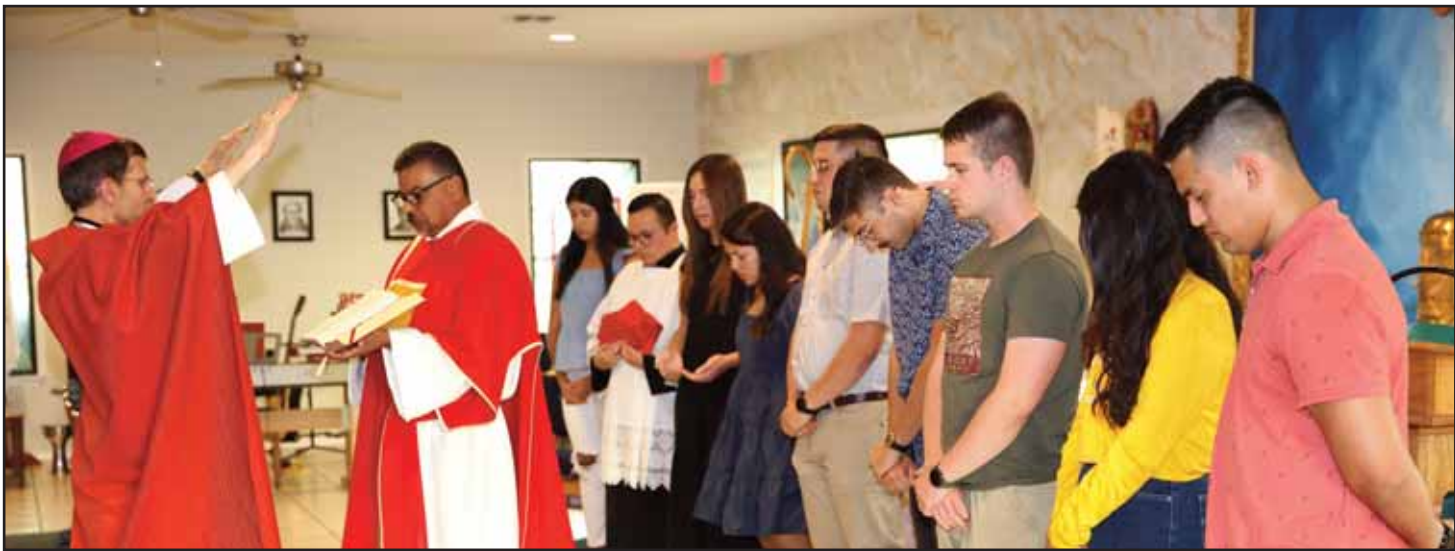
By Brian Bodiford
West Texas Angelus

During Mass at the Angelo State University Catholic Newman Center Aug. 24, the Feast of St. Bartholomew the Apostle, Bishop Michael Sis said in his homily that “we all have a mission decided by God.” Like the original 12 apostles, “all baptized members of the church are missionary disciples,” he said.

These words rang particularly true for many of the people gathered at the Newman Center that evening. At the conclusion of his homily, Bishop Sis would be commissioning several people for various roles in the church locally.

Paraphrasing the day’s Gospel reading, which asked if anything good could come from Nazareth, Bishop Sis asked: “Can anything good come from Angelo State?” He had an answer ready: “Many good things come out of Angelo State,” he said, “including you.”

Next, in what he described as an expression of the global communion of the church through 2,000 years, the bishop blessed and commissioned a group of people to help spread the Word of God just as disciples had been sent on mission in the early church. These modern-day disciples included Newman Center student



Bishop Michael Sis blessed and commissioned FOCUS missionaries, a seminarian embarking on a pastoral internship, and Angelo State University Newman Center student leaders during a Mass Aug. 24 at the ASU Newman Center in San Angelo.

leaders Ezekiel Garcia, Isabelle Lopez, Kaitlyn Martinez, Anna Meldrum, Aiden Oakley, Joseph Ryals, Jessica Vanegas, Anabel Villarruel, and Jose Zuñiga; diocesan seminarian Humberto Diaz, who is beginning a year of pastoral internship that will include working at the Newman Center; and FOCUS missionaries Morgan Knobloch, Jackie Umanzor, Andrez Tar-

ango, and Raphael Robles-Rivera.

FOCUS, which stands for Fellowship of Catholic University Students, is an organization that sends recent college graduates to serve as full-time missionaries on college campuses. FOCUS missionaries have been at Angelo State for 6 years. This is the fourth year in San Angelo for missionary Morgan Knobloch, a graduate of

Texas A&M University, who was assigned to ASU her first year and has chosen to stay as a team director. “I love the tight-knit community of San Angelo,” she said. “So I’ve stayed.”

Knobloch explained that the goal of a FOCUS missionary is to be led by the

See DISCIPLES, Page 8



October is Respect Life Month

See more:
Page 6

Bishop Michael Sis joined a Life Chain outside the Cathedral Church of the Sacred Heart in San Angelo Oct. 1. Life Chain is a national ecumenical movement that promotes prayerful witness for life for an hour each year. Life Chains were held in various public places in each of the major cities of the diocese.

From the Bishop’s Desk

Message to college students

This article is addressed particularly to college students. (If you are not a college student, I invite you to pass it along to someone who is.)

In this very special time in your life, I would like to share with you a few ideas about faith and college. When I went to college, I not only earned degrees, but I also grew as a human being and a person of faith. I not only made new friends, but I also became a closer friend of Jesus.

You face many challenges as a young adult Catholic. While some of your peers might choose to drift away from worship and parish life, these are precisely the years when you need the wisdom of our faith tradition and the grace of God to assist you as you make fundamental life-long decisions about career, education, and relationships.

You are a very important member of the Church. In his apostolic letter *Tertio Millenio Adveniente*, Pope John Paul II said, “The future of the world and of the church belongs to the younger generation” (no. 58). We need you in our parish ministries and structures. For example, our programs of youth ministry and religious education are always in need of more volunteer catechists. You can connect to young people in ways that older adults may not.

If you are majoring in something like business, accounting, or finance, you could be very helpful on the parish finance council or as a volunteer in the church office. If you have skills with computer technology and social media, our churches can use your expertise.

We also need you in roles of liturgical service in Mass. Put your gifts to good use as a reader, extraordinary minister of Holy Communion, usher, hospitality minister, or altar server. Your youthful energy and joy bring much-needed energy to the celebration of the Eucharist.

If you would be willing to commit yourself to bringing the Eucharist to the sick and shut-ins on a regular basis, it would be enriching for them and for you. They will appreciate your visits, and you can learn much wisdom from your conversations with them.

If you are married, I encourage you to get involved in a married couple’s group. If there is not such a group already in your local Catholic parish, you can help start one. I have been very impressed with young married couple’s groups started by young couples in a parish who simply found ways to be supportive of each other. I have seen many young adults form very healthy marriages and build strong families on the foundation of the church’s teaching about marriage and family.

Speaking of marriage, there are many wonderful couples who met one another while they were in college. For example, when my mom and dad met in college, their very first date was to Mass on Sunday morning at the local parish. I think a person has a higher probability of success in finding a spouse who shares their values if they meet them through church-related activities.

When dating in college, you can afford to be picky. Don’t settle for dysfunctional relationships that are going nowhere. You set your appropriate boundaries in your relationships and expect others to respect them. Your faith and your values are part of what makes you a wonderful, lovable person. If someone does not respect your faith, they are not respecting you. A true friend will lead you closer to God. If one of your friends is leading you away from God, then you need to make some changes.

Don’t be afraid to give witness to your Catholic faith among your peers. Sometimes we must swim against the stream. Being a follower of Jesus Christ is sometimes going to cost us something. For 2,000 years, our ancestors in the faith have been willing to take up their crosses and follow Jesus, even to the point of sacrifice and martyrdom. By standing true to your values, you can inspire other college students to open their hearts to Christ. In fact, I have known some university professors who have actually chosen to join the Catholic faith because of the good example of some of the Catholic students in their classrooms.

In your college years, you will have plenty of opportunities to meet people from other faith traditions. You can learn much about the variety of religions through your informal conversations with classmates. Here is a



Bishop Michael J. Sis

Diocese of San Angelo

good basic rule of thumb for those encounters: celebrate what you have in common and respect your differences.

When your conversations with members of other religions challenge you with questions to which you don’t know the answers, don’t be discouraged. Let this inspire you to dig into sources like the Bible, the *Catechism of the Catholic Church*, and solid Catholic websites, so that you can learn to respond with confidence. You can find answers to a variety of questions at Catholic Answers (www.catholic.com). For questions about biomedical issues, you can go to National Catholic Bioethics Center (www.nbccenter.org). For a handy reference to the biblical basis for many of our Catholic beliefs and practices, many college students have found help from a simple tool called the Catholic Verse Finder, or “Bible Cheat Sheet,” published by San Juan Catholic Seminars. It organizes over 500 verses showing the biblical basis for more than 50 Catholic doctrines, all on one laminated sheet, printed on both sides.

It is surprising how many people think there is an inherent conflict between faith and science. However, we Catholics know that faith and science are in harmony. There is one truth, and both science and our faith are in the service of the truth. The website of our diocese has links to several helpful resources on the topic of science and faith at <https://sanangelodiocese.org/science-and-faith>.

Many students have become Catholic during their college years through the Rite of Christian Initiation for Adults (RCIA) in local Catholic parishes. (Since a new edition of the official document for this process will be published soon, we can also call it the Order of Christian Initiation of Adults, or OCIA. By either name, it is the same process.) This is a setting where any non-Catholics can come to ask questions, explore our faith tradition, learn the ways of faith from other Catholics, and eventually, if they want, become Catholics themselves. For any active Catholic college student who wants an opportunity to serve, I highly recommend becoming a part of the RCIA team in one of our parishes. You will help those who are seeking God, and you yourself will also learn a lot in the process.

Being away from home at college brings a new level of independence, and it can sometimes bring moments of being more alone. That aloneness does not have to become loneliness. Instead, it is an opportunity for beautiful experiences of fertile solitude, when you invite the Lord into your aloneness. Jesus is there for you no matter where you go, and he will draw closer to your heart in your college years if you will open yourself to him.

When you feel the pain of being far away from your family, let it be a moment of giving grateful thanks for them. The flame of love for your family can grow stronger when you realize how much you miss them.

A prime opportunity to grow in your intimate personal friendship with Jesus is through Eucharistic Adoration. This is when you spend time visiting the Lord who is present in the Blessed Sacrament in the tabernacles of our Catholic churches or exposed in the monstrance in our Adoration chapels. For example, in the Diocese of San Angelo, you can find Eucharistic Adoration chapels at St. Margaret Church in San Angelo, Sacred Heart Church in Abilene, Our Lady of Guadalupe Church in Midland, St. Mary Church in Odessa, and St. Mary Star of the Sea Church in Ballinger. Some of these chapels are open 24 hours a day. Jesus is there for you, between classes, after work, or even in the wee hours of the morning.

I recommend that you take the opportunity to go on retreats while you are a college student. Look around for Catholic retreats, such as Awakening, Cursillo, or ACTS. These can breathe new life into your relationship

The Prayer Square

Prayer for our college students

by Bishop Michael J. Sis

God our Father, please bless our students while they are away in college.
Watch over them as they study, work, and play.
Give them good and honorable friends,
keep them safe and healthy,
and draw them close to you in prayer.
Send your Holy Spirit into their hearts and minds.
Grant them wisdom to make good decisions,
understanding to remain focused in their studies,
strength to resist temptations,
courage to defend their faith when it is challenged,
humility to ask for help when they need it,
grace to make the most of their opportunities,
and gratitude for your many blessings.
Whenever possible, bring them safely home to us,
so we can give them a good meal and a warm hug.
We ask this through Jesus Christ our Lord.
Amen.

with God.

At least once during your college years, I hope that you will go on a mission service trip. Some of these are organized by Catholic campus ministry centers at universities. Some are sponsored by local parishes. No matter what college or university you attend, you can sign up for Catholic college student spring break or summer mission trips through a national Catholic ministry called FOCUS (<https://focus.org/missions/>).

In the summer, if you are not taking classes, please consider putting your faith into action through a summer of volunteer service. There are many opportunities. For example, you could serve on a Totus Tuus team giving week-long summer faith formation experiences in local parishes. You could serve as a camp counselor at a Catholic summer camp such as The Pines Camp in Big Sandy, Texas (<https://thepines.org/>), or Camp Tecaboca in Mountain Home, Texas (<https://tecaboca.com/>). You could have a life-changing experience serving in another country through one of the Catholic missionary volunteer organizations listed in *Response* magazine or at <https://catholicvolunteernetwork.org/begin/>.

You might even want to spend an entire year of service in the mission of evangelization in the Catholic Church. The two most popular organizations are the National Evangelization Team (NET Ministries) (<https://netusa.org/>) and the Fellowship of Catholic University Students (FOCUS) (<https://focus.org/>). They provide the training, they send you on mission for a year, and you will grow tremendously through the experience. Besides these two organizations, there are many more such opportunities in *Response* magazine or at the website of the Catholic Volunteer Network linked in the paragraph above.

Even if you are not able to spend a summer or a year in church service, your youthful talent and energy are much needed in a variety of service projects through organizations like Catholic Outreach in San Angelo, Catholic Charities of Odessa, Helping Hands of Midland, local food pantries, and the St. Vincent de Paul ministry in many cities. For example, you and a few friends could spend time together repairing homes of the elderly, serving lunch or dinner to the homeless, or hauling donated items for the poor. Depending on where you are going to school, you might find the opportunity to participate in the construction of a home through Habitat for Humanity.

As a college student, you have much to contribute toward the mission of Jesus Christ. The light of Christ is burning in your heart by virtue of your baptism. If you will allow him, God is ready to accompany you in powerful ways during this special time in your life.

CARA study: positive signs of Catholic belief in Eucharist, but need for revival

By Maria Wiering
OSV News

Almost two-thirds of Catholics believe in the real presence of Jesus in the Eucharist, but only 17% of adult Catholics physically attend Mass at least once per week, according to a newly published survey from Georgetown University's Center for Applied Research in the Apostolate. The survey also revealed a high correlation between belief in the Eucharist and weekly

or even monthly Mass attendance.

The 2022 survey of self-identified Catholics published Sept. 26 and titled "Eucharist Beliefs: A National Survey of Adult Catholics" found 64% of respondents provided responses that indicate they believe in the Real Presence, that the Lord Jesus Christ is truly present under the appearance of bread and wine in the Eucharist.

That conclusion was drawn from both open-ended and closed-ended questions

respondents were asked about their understanding of church teaching about the Eucharist and additional questions to clarify their beliefs.

According to the CARA study, 49% of respondents correctly identified that the church teaches that "Jesus Christ is truly present under the appearance of bread and wine." The other 51% incorrectly identified the church's teaching as "Bread and wine are symbols of Jesus' actions at the Last Supper, meaning that Jesus is only

symbolically present in the consecrated bread and wine."

"Results of this question indicate that there is substantial confusion about what the church teaches about the Eucharist with slightly more adult Catholics not knowing this correctly than those correctly identifying the teachings," the report stated.

The survey report noted the data from

See CARA, Page 18

Mensaje a los estudiantes universitarios

Este artículo está dirigido especialmente a estudiantes universitarios. (Si no eres un estudiante universitario, te invito a que se lo pases a alguien que sí lo sea).

En este momento tan especial de tu vida, me gustaría compartir contigo algunas ideas sobre la fe y la universidad. Cuando fui a la universidad, no sólo obtuve títulos, sino que también crecí como ser humano y persona de fe. No sólo hice nuevos amigos, sino que también me convertí en un amigo más cercano de Jesús.

Como joven adulto católico, enfrentas muchos desafíos. Mientras algunos de tus compañeros pueden optar por alejarse de la Misa y la vida parroquial, estos son precisamente los años en los que necesitas la sabiduría de nuestra tradición de fe y la gracia de Dios para ayudarte a tomar decisiones fundamentales para toda la vida sobre la carrera, la educación, y las relaciones.

Eres un miembro muy importante de la Iglesia. En su carta apostólica *Tertio Millenio Adveniente*, el Papa Juan Pablo II dijo: “El futuro del mundo y de la iglesia pertenece a las jóvenes generaciones” (n. 58).

Te necesitamos en nuestros ministerios y estructuras parroquiales. Por ejemplo, nuestros programas de ministerio juvenil y educación religiosa siempre necesitan más catequistas voluntarios. Puedes conectarte con los jóvenes de maneras que los adultos mayores no pueden.

Si te especializas en algo como negocios, contabilidad, o finanzas, podrías ser de gran ayuda en el consejo financiero parroquial o como voluntario en la oficina de la iglesia. Si tienes habilidades con la tecnología informática y las redes sociales, nuestras iglesias pueden utilizar tu experiencia.

También te necesitamos en roles de servicio litúrgico en la Misa. Haz un buen uso de tus dones como lector, ministro extraordinario de la Sagrada Comunión, ujier, ministro de hospitalidad, o monaguillo. Tu energía juvenil y tu alegría aportan la energía muy necesaria a la celebración de la Eucaristía.

Si estuvieras dispuesto a comprometerte a llevar regularmente la Eucaristía a los enfermos y a los ancianos confinados, sería enriquecedor para ellos y para ti. Aprenderán tus visitas y podrás aprender mucha sabiduría de tus conversaciones con ellos.

Si están casados, les recomiendo que se involucren en un grupo de parejas casadas. Si aún no existe un grupo de este tipo en su parroquia católica local, puede ayudar a iniciar uno. Me han impresionado mucho los grupos de matrimonios jóvenes que fueron iniciados por parejas jóvenes en una parroquia que simplemente encontraron maneras de apoyarse mutuamente. He visto a muchos adultos jóvenes formar matrimonios muy saludables y construir familias sólidas sobre la base de las enseñanzas de la Iglesia sobre el matrimonio y la familia.

Hablando de matrimonio, hay muchas parejas maravillosas que se conocieron mientras estaban en la universidad. Por ejemplo, cuando mi mamá y mi papá se conocieron en la universidad, su primera cita fue para ir a Misa el domingo por la mañana en la parroquia local. Creo que una persona tiene una mayor probabilidad de éxito en encontrar un cónyuge que comparta sus valores si los encuentra a través de actividades relacionadas con la iglesia.

Cuando tengas citas en este tiempo de tu vida universitaria, puedes permitirte el lujo de ser exigente. No te conformes con relaciones disfuncionales que no van a ninguna parte. Establece límites apropiados en tus relaciones y espera que los demás los respeten. Tu fe y tus valores son parte de lo que te hace una persona maravillosa y adorable. Si alguien no respeta tu fe, no te está respetando. Un verdadero amigo te acercará más a Dios. Si uno de tus amigos te está alejando de Dios, entonces necesitas hacer algunos cambios.

No tengas miedo de dar testimonio de tu fe católica entre tus compañeros. A veces debemos nadar contra la corriente. Ser seguidor de Jesucristo a veces nos va a costar algo. Desde hace 2,000 años, nuestros antepasados en la fe han estado dispuestos a tomar su cruz y seguir a Jesús, hasta el punto de sacrificio y el martirio. Si te mantienes fiel a tus valores, puedes inspirar a otros estudiantes universitarios a abrir sus corazones a Cristo. De hecho, he conocido a algunos profesores universitarios que han elegido unirse a la fe católica debido al buen ejemplo de algunos de los estudiantes católicos en sus aulas.

En tus años universitarios, tendrás muchas oportunidades de conocer personas de otras tradiciones religiosas. Puedes aprender mucho sobre la variedad de religiones a través de conversaciones informales con tus compañeros de clase. Aquí tienes una buena regla básica para esos encuen-



Obispo Michael J. Sis

Diócesis de San Ángelo

tros: celebren lo que ustedes tienen en común y respeten sus diferencias.

Cuando sus conversaciones con miembros de otras religiones te desafíen con preguntas cuyas respuestas no conoces, no te desanimes. Deja que esto te inspire a consultar recursos como la Biblia, el *Catecismo de la Iglesia Católica*, y sitios web católicos sólidos, para que puedas aprender a responder con confianza. Puedes encontrar respuestas a una variedad de preguntas en Catholic Answers (www.catholic.com). Para consultas sobre temas biomédicos, puedes acudir al Centro Católico Nacional de Bioética (www.ncbcenter.org). Para obtener una referencia útil a la base bíblica de muchas de nuestras creencias y prácticas católicas, muchos estudiantes universitarios han encontrado ayuda en una sencilla herramienta llamada Catholic Verse Finder, o “Bible Cheat Sheet”, publicada por San Juan Catholic Seminars. Organiza más de 500 versículos que muestran la base bíblica de más de 50 doctrinas católicas, todo en una hoja laminada, impresa por ambos lados.

Es sorprendente cuánta gente piensa que existe un conflicto inherente entre fe y ciencia. Sin embargo, los católicos sabemos que la fe y la ciencia están en armonía. Hay una verdad, y tanto la ciencia como nuestra fe están al servicio de la verdad. El sitio web de nuestra diócesis tiene enlaces a varios recursos útiles sobre el tema de la ciencia y la fe en <https://sanangelodiocese.org/science-and-faith>.

Muchos estudiantes se han vuelto católicos durante sus años universitarios a través del Rito de Iniciación Cristiana para Adultos (RICA) en las parroquias católicas locales. (Dado que pronto se publicará una nueva edición del documento oficial para este proceso, también podemos llamarlo Orden de Iniciación Cristiana para Adultos u OCIA. Con cualquier nombre, es el mismo proceso). Este es un encuentro donde cualquier no católico puede venir a hacer preguntas, explorar nuestra tradición de fe, aprender los caminos de la fe de otros católicos y, eventualmente, si lo desea, convertirse en católico. Para cualquier estudiante universitario católico activo que quiera tener la oportunidad de servir, recomiendo encarecidamente formar parte del equipo de RICA en una de nuestras parroquias. Ayudarás a quienes buscan a Dios y tú mismo también aprenderás mucho en el proceso.

Estar lejos de casa en la universidad brinda un nuevo nivel de independencia y, a veces, puede generar momentos en los que te encuentras más solo. El estar solo no tiene por qué convertirse en la soledad aislada de un solitario. Más bien, es una oportunidad para hermosas experiencias de soledad fértil, cuando invitas al Señor a tu experiencia de estar solo. Jesús está ahí para ti sin importar a dónde vayas, y se acercará más a tu corazón en tus años universitarios si te abres a él.

Cuando sientas el dolor de estar lejos de tu familia, deja que sea un momento de agradecimiento por ellos. La llama del amor por tu familia puede fortalecerse cuando te das cuenta de cuánto los extrañas.

Una excelente oportunidad para crecer en tu íntima amistad personal con Jesús es a través de la Adoración Eucarística. Esto es cuando pasas tiempo visitando al Señor que está presente en el Santísimo Sacramento en los sagrarios de nuestras iglesias católicas o expuesto en la custodia de nuestras capillas de Adoración. Por ejemplo, en la Diócesis de San Ángelo, puedes encontrar capillas de Adoración Eucarística en la Iglesia de Santa Margarita en San Ángelo, la Iglesia del Sagrado Corazon en Abilene, la Iglesia de Nuestra Señora de Guadalupe en Midland, la Iglesia de Santa María en Odessa, y la Iglesia de Santa María Estrella del Mar en Ballinger. Algunas de estas capillas están abiertas las 24 horas del día. Jesús está ahí para ti, entre clases, después del trabajo, o incluso en las primeras horas de la madrugada.

Espacio de Oración

Oración por nuestros estudiantes universitarios

por Obispo Michael J. Sis

Dios nuestro Padre, por favor bendice a nuestros estudiantes mientras que están en la universidad.

Vela por ellos cuando estudian, trabajan, y juegan.

Dales amigos buenos y honorables, mantenlos seguros y saludables, y acércalos a ti en la oración.

Envía tu Espíritu Santo en sus corazones y mentes.

Concédeles sabiduría para tomar buenas decisiones, el entendimiento para permanecer enfocados en sus estudios, fortaleza para resistir las tentaciones,

el valor para defender su fe cuando sea desafiado,

la humildad de pedir ayuda cuando la necesitan, la gracia para sacar el máximo provecho de sus oportunidades, y agradecimiento por sus muchas bendiciones.

Siempre que sea posible, tráelos a casa con nosotros, para darles una buena comida y un cálido abrazo.

Te lo pedimos por Jesucristo nuestro Señor.

Amén.

Te recomiendo que aproveches la oportunidad para ir a retiros mientras eres estudiante universitario. Busca retiros católicos, como Awakening, Cursillo, o ACTS. Estos pueden dar nueva vida a tu relación con Dios.

Al menos una vez durante tus años universitarios, espero que vayas a un viaje de servicio misionero. Algunos de estos están organizados por centros de ministerio universitario católico en las universidades. Algunos están patrocinados por parroquias locales. No importa a qué colegio o universidad asistas, puedes inscribirte en viajes de primavera para estudiantes universitarios católicos o en viajes misioneros de verano a través de un ministerio católico nacional llamado FOCUS (<https://focus.org/missions/>).

En el verano, si no estás tomando clases, considera poner tu fe en acción a través de un verano de servicio voluntario. Hay muchas oportunidades. Por ejemplo, podrías formar parte de un equipo de Totus Tuus brindando experiencias de formación en la fe en el verano durante una semana en parroquias locales. Podrías servir como consejero de campamento en un campamento de verano católico como The Pines Camp en Big Sandy, Texas (<https://the-pines.org/>), o Camp Tecaboca en Mountain Home, Texas (<https://tecaboca.com/>). Podrías tener una experiencia que te cambiará la vida sirviendo en otro país a través de una de las organizaciones de voluntarios misioneros católicos que se listan en la revista *Response* o en <https://catholicvolunteernetwork.org/begin/>.

Quizás incluso quieras pasar un año entero de servicio en la misión de evangelización en la Iglesia Católica. Las dos organizaciones más populares son el Equipo Nacional de Evangelización (NET Ministries) (<https://netusa.org/>) y la Comunidad de Estudiantes de la Universidad Católica (FOCUS) (<https://focus.org/>). Ellos brindan el entrenamiento, te envían a una misión por un año, y crecerás enormemente a través de la experiencia. Además de estas dos organizaciones, hay muchas más oportunidades similares en la revista *Response* o en el sitio web de la Red de Voluntarios Católicos vinculado en el párrafo anterior.

Incluso si no puedes pasar un verano o un año en el servicio de la Iglesia, tu talento y energía juveniles son muy necesarios en una variedad de proyectos de servicio a través de organizaciones como Catholic Outreach en San Ángelo, Catholic Charities de Odessa, Helping Hands de Midland, despensas de alimentos locales, y el ministerio de St. Vincent de Paul en muchas ciudades. Por ejemplo, tu y algunos amigos podrían pasar tiempo juntos reparando casas de ancianos, sirviendo almuerzos o cenas a personas sin hogar, o transportando artículos donados para los pobres. Dependiendo de dónde vayas a estudiar, es posible que encuentres la oportunidad de participar en la construcción de una casa a través de Habitat for Humanity.

Como estudiante universitario, tienes mucho que aportar a la misión de Jesucristo. La luz de Cristo arde en tu corazón en virtud de tu bautismo. Si se lo permites, Dios está listo para acompañarte de manera poderosa durante este momento especial de tu vida.

Estudio de CARA muestra signos positivos de la fe católica en la Eucaristía

or Maria Wiering
OSV News

Casi dos tercios de los católicos creen en la presencia real de Jesús en la Eucaristía, pero sólo el 17% de los católicos adultos asisten físicamente a Misa al menos una vez por semana, según una encuesta recientemente publicada por el Centro de Investigación Aplicada para el Apostolado (o CARA, por sus siglas en inglés) de la Universidad de Georgetown. La encuesta

también reveló una alta correlación entre la creencia en la Eucaristía y la asistencia semanal o incluso mensual a Misa.

La encuesta de 2022 entre católicos autoidentificados, publicada el 26 de septiembre y titulada "Creencias en la Eucaristía: Una encuesta nacional de católicos adultos" encontró que el 64% de los encuestados proporcionaron respuestas que indican que creen en la Presencia Real, que el Señor Jesucristo está realmente presente bajo la apariencia de pan y vino en la Eu-

caristía.

Esta conclusión se extrajo de las preguntas abiertas y cerradas que se hicieron a los encuestados sobre su comprensión de las enseñanzas de la Iglesia acerca de la Eucaristía y de otras preguntas para aclarar sus creencias.

Según el estudio CARA, el 49% de los encuestados identificó correctamente que la Iglesia enseña que "Jesucristo está realmente presente bajo la apariencia de pan y vino". El otro 51% identificó incorrecta-

mente la enseñanza de la Iglesia como "El pan y el vino son símbolos de las acciones de Jesús en la Última Cena, lo que significa que Jesús sólo está presente simbólicamente en el pan y el vino consagrados".

"Los resultados de esta pregunta indican que hay una confusión sustancial sobre lo que la Iglesia enseña sobre la Eucaristía, con un número ligeramente mayor de católicos adultos que no lo saben

CALENDARS

Please pray for our clergy



October

- 1 Rev. Hilary Ihedioha (B)
- 3 Rev. Nilo Nalugon (O — 1994)
- 3 Deacon Alan Pelzel (B)
- 4 Deacon Thomas Lambdin (D — 1982)
- 5 Rev. Hilary Ihedioha (O — 1985)
- 5 Rev. William Meagher, OMI (D — 1970)
- 6 Deacon Jesse Ortiz (B)
- 7 Rev. Francis Schoutteten, OMI (D — 2002)
- 8 Deacon Simon Franco (D — 2008)
- 12 Deacon Peter Ballaro (D — 2013)
- 12 Deacon Erick Morgado (B)
- 15 Rev. James Norman, OMI (D — 1987)
- 16 Rev. Hugh Wade (D — 2020)
- 20 Deacon Rogelio Ibarra (B)
- 20 Rev. Michael Udegbumam (B)
- 21 Deacon Richard Blake (D — 1989)
- 21 Deacon David Mendez (B)
- 23 Rev. Msgr. Maurice Voity (B)
- 24 Deacon Gary Brooks (B)
- 24 Deacon Ernie Sanchez (D — 2021)
- 25 Deacon Reuben Reyes (B)
- 26 Rev. Paul Kodakarakaran (O — 1975)
- 27 Deacon Thomas Collier (B)
- 28 Rev. Rodney White (B)

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)
- 20 Deacon Billy Garcia (B)
- 23 Rev. Ariel Lagunilla (B)
- 23 Deacon Jesse Guajardo (D — 2020)
- 23 Rev. Colm Mulligan, MSC (D — 2003)
- 24 Deacon Leroy Beach (D — 2016)
- 25 Rev. Fernando Bonilla (B)
- 26 Rev. Fabian Rosette (B)
- 27 Rev. Michael Dwyer, MSC (D — 1997)

B = Birthday | O = Date of Ordination
D = Date of Death
(Dates of birth and ordination given for living clergy; date of death for deceased.)



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

Bishop’s Calendar

October 2023

- 1 SAN ANGELO, St. Joseph, Pro-Life Mass at 9:00 a.m.
- 3–4 SAN ANGELO, Christ the King Retreat Center, Priests’ Fall Convocation
- 4 SAN ANGELO, Diocesan Pastoral Center, Deans’ meeting at 1:00 p.m.
- 7 ODESSA, Marriott, Guadalupe Radio Network Fishers of Men Dinner at 7:00 p.m.
- 10–12 DENVER, Bishops’ Conference for Evangelizing Dio- ceses
- 13–14 BIG SPRING, Holy Trinity, Deacons’ Fall Convocation
- 14 SWEETWATER, Holy Spirit, Confirmation Mass at 5:00 p.m.
- 18–19 BIRMINGHAM, AL, EWTN events
- 21–22 OKLAHOMA CITY, Equestrian Order of the Holy Sep- ulchre annual meeting
- 24 MIDLAND, Life Center annual dinner
- 25 SAN ANGELO, Diocesan Pastoral Center, Priestly Life and Formation Committee meeting at 1:30 p.m.
- 26 SAN ANGELO, Diocesan Pastoral Center, Presby- teral Council meeting at 11:00 a.m.

- 27 MIDLAND, Richland Hills Golf Course, Crusader Classic Tournament at 8:00 a.m.

November 2023

- 1 ABILENE, Abilene Christian University, Lighthouse meeting at 11:00 a.m.
- 2 SAN ANGELO, Calvary Cemetery, Blessing of the graves at 4:30 p.m., Mass at 6:00 p.m.
- 5 ABILENE, Sacred Heart, Youth and College Mass at 11:30 a.m.
- 11–17 WASHINGTON, Bishops’ Fall General Assembly
- 19 SAN ANGELO, Christ the King Retreat Center, Dea- cons’ Retreat Mass at 11:00 a.m.
- 19 ABILENE, Holy Family, SEARCH Retreat Closing Mass at 2:00 p.m.
- 21 SAN ANGELO, Diocesan Pastoral Center, Pension Administrative Committee meeting at 11:00 a.m.
- 29 SAN ANGELO, First Methodist Church, Advent Series at 12:00 noon



Christ the King Retreat Center

October 2023

- 3–4 DOSA Priests Fall Convocation
- 6–8 Deacon Formation
- 9 Heart of Mercy Prayer Group
- 19–22 Lubbock Deacons’ Retreat #2
- 23 Heart of Mercy Prayer Group
- 26–29 Women’s Walk to Emmaus

November 2023

- 1 Closed in Observance of the Solemnity of All Saints
- 8 Shannon Volunteers
- 13 Heart of Mercy Prayer Group
- 17–19 DOSA Deacons Retreat 2
- 22 DOSA Staff Meeting, Mass & Lunch
- 23–24 Closed in Observance of Thanksgiving
- 27 Heart of Mercy Prayer Group

Diocesan Conference Day to skip 2023, return October 2024

The Diocese of San Angelo has announced the cancellation of Diocesan Conference Day for 2023. Diocesan Conference Day is organized by the diocesan Of- fice of Evangelization and Cate- chesis, offering guidance to catechists and ministry leaders each October. The conference will return in 2024. The full an- nouncement from the diocese is below.

“It is with sadness that we must announce that, due to being short staffed in the Office of

Evangelization and Catechesis, we will not be having Diocesan Conference Day in 2023.

“Dr. Bonnie Abadie, who was scheduled to be our keynote speaker for this year, has agreed to join us in 2024. Please mark your calendars for October 19, 2024.

“If you have any questions, please contact Alison in the Of- fice of Evangelization and Cate- chesis: 325-651-7500 or evangelizationcatechesis@sanangelodiocese.org.”

Priest assignments begin Oct. 16

To serve the pastoral needs of the people of God, Bishop Michael Sis announces the follow- ing changes in assignments of priests in the Dio- cese of San Angelo, effective October 16, 2023:

Father Nilo Nalugon becomes pastor of Holy Family Parish in Abilene.

Father Joshua Gray becomes pastor of Holy Spirit Parish in Sweetwater.

Father Freddy Perez becomes parochial ad- ministrator of St. Margaret of Scotland Parish in San Angelo, with responsibility for the Latin Mass, while continuing his duties as Director of the Newman Center at Angelo State University.

Father Fernando Bonilla, MSP, becomes pas- tor of St. Therese Parish in Carlsbad, while con- tinuing his duties as Pastor of St. Joseph Parish in San Angelo.

Parish fall festivals



For full details, scan the QR code above or visit:

<https://sanangelodiocese.org/parish-fall-festivals>

Oct. 13–14
Our Lady of Lourdes, Andrews

Oct. 14
Holy Family, Abilene

Oct. 15
St. Ambrose, Wall

Oct. 21
St. Ann, Colorado City

Oct. 21
St. Stephen, Midland

Oct. 22
Angelo Catholic School, San Angelo

Nov. 4–5
St. Mary, San Angelo

Nov. 12
St. Joseph, Rowena

Spend some time with Jesus

Eucharistic adoration allows for time to pray in the presence of Jesus Christ as he is present in body, blood, soul, and di- vinity in the Blessed Sac- rament.

There are currently a few designated adoration chapels in the Diocese of San Angelo, three of which offer perpetual adoration.

Each of these chapels requires the presence of faithful adorers to pray with Christ and ensure the sanctity of the space. The parishes cannot offer eucharistic adoration without the help of vol- unteers. If you can help by volunteering an hour a week to pray with the Blessed Sacrament, please reach out to your local adoration chapel leaders.

Abilene Adoration Chapel
1541 S. 8th St.
Open 24 hours
FMI and sign-up: Irene Lopez at 325-388-0306

St. Joseph Adoration Chapel, Ballinger
Next to St. Mary, Star of the Sea Church
605 N. 5th St.
8:00 a.m. – 8:00 p.m. Monday – Friday
FMI and sign-up: Parish office at 325-365-2687

Our Lady of Guadalupe, Midland
1401 Garden Ln.
Open 24 hours
FMI and sign-up: Laura Hernandez at 432-413-9521 or the parish office at 432-682-2581

Odessa Adoration Chapel
612 E. 18th St.
6:00 a.m. – 6:00 p.m. every day
FMI and sign-up: Irma Castillo at 432-557-1045

San Angelo Adoration Chapel
2601 Era St.
Open 24 hours
FMI and sign-up: Muriel Emerson at 325-262-7677

Powerful speakers at heart of growing women’s conference

By Becca Nelson Sankey

More than seven years ago, JoAnn Turner was daydreaming about retirement, travel, reading and spending time with her pets. At a Catholic women’s conference in San Antonio, the bishop challenged attendees to bring similar events back to their own dioceses, and Turner’s plans changed. Suddenly she was envisioning a women’s conference in San Angelo, specifically at the McNease Convention Center. She saw priests milling about, and vendors showcasing and selling Christian wares. She saw exactly what the Heart of JMJ Foundation’s annual Catholic Women’s Conference is today.

San Angelo’s first Catholic Women’s Conference, hosted by the Heart of JMJ (Jesus, Mary, and Joseph) Foundation that Turner founded, was held in San Angelo in 2015. Held at the McNease Convention Center, the annual two-day event features renowned Catholic speakers who discuss subjects relevant to each year’s theme, which this year was Dress for Success: Put on the Armor of God. This year, nearly 500 participants from San Angelo and beyond registered, a slight jump from last year.

“I think people have learned that we get good speakers, and they don’t have to drive to San Antonio, Austin, or Houston” for similar experiences, she said, adding, “And it’s relatively inexpensive.”

This year’s speakers included Dr. Mary Healy, a best-selling author and Scripture professor at Sacred Heart Seminary in Detroit, and Kendra Von Esh, an author and podcast host in Chicago. Father Dennis McManus, a priest in Oakland, California, was also originally scheduled to speak but was forced to cancel due to illness.

Von Esh was the first to speak Friday in a talk titled “My Ignorance of Spiritual Warfare.” Von Esh grew up Catholic but admitted to the crowd that she knew nothing about her faith. As a teenager, she struggled with body image issues, low self-esteem, bulimia, and drinking. In college, she numbed her pain with promiscuity and substance abuse, she said. As an adult, she committed adultery and continued to abuse alcohol and drugs but otherwise appeared outwardly successful, she added.

By the time she turned 40, Von Esh had achieved her dream of being chief information officer at the IT company for which she worked, but said, “Nothing changed. In fact, things got worse. I’m doing anything to not feel, to be numb and dumb.”

Lost and spiritually unfulfilled, Von Esh eventually found her way back to the Catholic Church, and said she was instructed by God to go to confession, which she had not done in 26 years.

She went that very day, telling the priest how long it had been. “He said in the most beautiful voice, ‘Welcome home,’” Von Esh told the crowd, eliciting applause. “It was at that moment that I knew that no matter what I did, God loved me. You have no idea the spiritual and emotional transformation I went through in that confession.”

Von Esh said she immediately began researching Ca-



BECCA NELSON SANKEY

tholicism, including eucharistic miracles. “The power of God’s word can cast out demons; He can cast out temptation,” she said. “You get that peace, that God-given joy. When stuff happens, and that’s (part of) life, it’s how you react, and that’s how we evangelize.”

Following Von Esh’s talk, Turner said women need to be encouraged and supported through messages from speakers like Von Esh and Healy. (Healy spoke after Von Esh in a talk titled, “Women: God’s Secret Weapon.”)

“They know God, but (challenging) things are happening to them, and they’re thinking they’re the only ones it’s happening to,” Turner said. “Like tonight (after Von Esh’s talk) people are probably thinking, ‘That’s what I also went through!’”

Sandy Seidel of San Angelo volunteers at the conferences and is also a participant. She agreed that the conference has grown in popularity because women leave feeling



BECCA NELSON SANKEY

Author and podcaster Kendra Von Esh (photo at left) was one of the speakers at this year’s Catholic Women’s Conference, held at the McNease Convention Center in San Angelo Sept. 8 and 9.

Above: Attendees at the Catholic Women’s Conference enjoying one of the presentations.

uplifted and connected.

“We started in the conference room of the Clarion,” she said of the conference’s early days. “It’s grown (since then) and seems to be providing spiritual nourishment.”

Particularly in these trying times, “There’s a connection that we need with each other,” Seidel added. “And that connection brings us closer to God.”

Turner said her goal was simply to bring quality Catholic speakers to San Angelo, which has been achieved. All of it, though, was God-driven. “He led me to the (right) people,” she said. “We’re a small community, but we have a lot of good volunteers, and it’s become a community effort. It’s everybody’s event, and that’s what makes it a great event.”

Becca Nelson Sankey is a freelance writer and photographer in San Angelo.

Holy Cross junior receives National Hispanic Recognition Award

MIDLAND — Raul Garcia, a junior at Holy Cross Catholic High School, earned academic honors from the College Board National Recognition Programs. These programs celebrate students' hard work in high school and showcase their strong academic performance. The academic honors for rural-area, Black, Indigenous, and/or Latino students are an opportunity for students to share their strong academic achievements with colleges and scholarship programs that are seeking to recruit diverse talent.

“We are thrilled to celebrate our students and recognize them for the great work they have been doing. We are proud of their strong academic performance in the classroom and on College Board assessments,” said Carolyn Gonzalez, the head of school. “There’s so much that makes our students unique, and receiving this honor reinforces this as an asset for their future.”

The criteria for eligible students include:

- GPA of 3.5 or higher.
- PSAT/NMSQT or PSAT 10 assessment

scores that are within the top 10% of assessment takers in each state for each award program or earned

a score of 3 or higher on 2 or more AP Exams in 9th and 10th grade.

- Attend school in a rural area or small town, or identify as African American/Black, Hispanic American/Latino, or Indigenous/Native.

Eligible students are invited to apply during their sophomore or junior year and are awarded at the start of the next school year in time to share their achievements in high school as they plan for the future. At the same time, colleges and organizations using College Board’s Student Search Service can connect directly with awardees during the recruitment process.

“It is becoming increasingly hard for students to be ‘seen’ during the college recruitment process. We are exceptionally proud of the National Recognition Programs for celebrating students who are at times overlooked but have shown their outstanding academic abilities,” said Tarlin Ray, senior vice president of BigFuture at College Board. “This is a benefit not only for students but also for colleges and universities committed to recruiting diverse and talented students.”



Raul Garcia

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 Mini-

stry, 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. To report about a bishop, the Catholic Bishop Abuse Reporting Service can be accessed by visiting ReportBishopAbuse.org or by calling 800-276-1562 (national hotline).

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. Para reportar sobre un obispo, se puede acceder al Servicio de Reportes de Abuso de Obispos Católicos visitando ReportBishopAbuse.org o llamando al 800-276-1562 (línea directa nacional).

U.S. bishops urge ‘radical solidarity’ with mothers for Respect Life Month

By Tyler Arnold
Catholic New Agency

The United States Catholic bishops are calling on the faithful to embrace “radical solidarity” with mothers who are facing difficult or challenging pregnancies this October, which the church in the United States has observed as “Respect Life Month” since 1973.

Arlington Bishop Michael Burbidge, the chairman of the United States Conference of Catholic Bishops’ (USCCB) Committee on Pro-Life Activities, echoed St. John Paul II’s call for “radical solidarity,” which means, according to the bishop, “putting our love for them into action and putting their needs before our own.”

“This new mindset requires that we come alongside vulnerable mothers in profound friendship, compassion, and support for both them and their preborn children,” Burbidge wrote in a statement to Catholics for the 50th anniversary of Respect Life Month.

“It means addressing the fundamental challenges that lead an expectant mother to believe she is unable to welcome the child God has entrusted to her,” Burbidge continued. “This includes collective efforts within our dioceses, parishes, schools, and local communities; engagement in the public

square; and pursuit of policies that help support both women and their preborn babies. It all the more so requires our individual, personal commitment to helping mothers in our own communities secure material, emotional, and spiritual support for embracing the gift of life.”

“Radical solidarity,” the bishop said, “means moving beyond the status quo and out of our comfort zones.”

The statement cites Pope Francis’ apostolic exhortation *Evangelii Gaudium*, which says solidarity “presumes the creation of a new mindset” and does not simply refer to “a few sporadic acts of generosity.”

Burbidge added that although “ending legalized abortion remains our preeminent priority,” it is not enough. Rather, he stressed that “the most immediate way to save babies and mothers from abortion is to thoroughly surround mothers in need with lifegiving support and personal accompaniment.”

The statement encourages Catholics to ask themselves whether they know of efforts in their area to help women who are pregnant or parenting in difficult circumstances, what their gifts and talents are, and how they can adjust their schedule or budget to help mothers in need and their children. It references the “Walking with Moms in Need” parish-based initiatives, which help parishes be-

come welcoming places for mothers facing difficulties, as a possible option to get involved.

“Radical solidarity can be lived out in countless ways, including volunteering at your local pregnancy center; helping an expectant mother find stable housing; babysitting so a mom can work or take classes; providing encouragement and a listening ear to a mom without a support system; or speaking to your pastor about beginning Walking with Moms in Need at your parish,” Burbidge said.

The statement emphasizes that “the transformation of our culture also requires continual conversion of our own hearts, so that we can recognize in every person the face of Christ and place their needs before our own” and that this must be a focus, in addition to promoting pro-life laws and policies.

“This October, I invite all Catholics to think about building a culture of life in terms of radical solidarity,” Burbidge said. “We are the church. Our prayers, witness, sacrifices, advocacy, and good works are needed now more than ever. We are the hands and feet of Christ in the world today and we each have a personal responsibility to care for one another.”

Tyler Arnold is a staff reporter for the National Catholic Register.

Walking with Moms in Need

Feeling helplessly alone at a time of personal crisis can be overwhelming. A woman who finds herself unexpectedly pregnant faces many challenges.

What should normally be experienced as a joyful new beginning is for some a time of immense fear, anxiety, and confusion. She may fear losing her job or housing, seeing her career or educational goals being stripped away, being abandoned by the father of the child, experiencing judgment from her friends and family, and more.

As Catholics, we naturally feel compelled by our faith in Jesus Christ to reach out to our sisters who may be facing any number or all of these challenges. If we take a moment to place ourselves in their situation, we must ask ourselves, where would we turn to find help?

In the current post-*Roe* era, in the wake of the U.S. Supreme Court *Dobbs* decision, the Catholic Church is often portrayed as merely anti-abortion, offering no tangible help. Are we known for providing concrete assistance to those facing such challenges?

The good news is that help is often readily available from many compassionate and dedicated people and organizations. But are we effective at communicating that help directly to women in desperate situations? Do our parishioners know the places or resources to recommend if they encounter a pregnant or parenting woman in need of help? Could a mother in need turn to your parish and find compassionate support and accompaniment?

The U.S. Conference of Catholic Bishops and our diocese have joined together in a nationwide effort called Walking with Moms in Need. For this initiative, the USCCB has provided educational, pastoral, prayer, and action-oriented resources to help parishes come alongside and accompany pregnant and parenting mothers facing difficulties.

Walking with Moms in Need is a response to Pope Francis’ repeated challenge to go to the margins and bring hope and help to those in need. Every community is different, and every parish is unique. Each parish and mission community is best positioned to identify the local pregnancy help resources that are currently available and to recognize potential gaps that may need to be addressed. This parish ministry is not intended to take the place of local pregnancy help centers, but rather to supplement what they are able to provide.

The USCCB has provided resources and tools that guide designated parish volunteers through a step-by-step process to inventory local resources, assess the results and identify gaps, and plan and implement a parish-based response. The resources include homily help, suggested prayers, bulletin inserts, pulpit announcements, parish-based activities, outreach suggestions, and more.

These resources are designed for ease of use at the parish level, and all the materials are available for FREE download online (in English and Spanish) by visiting www.WalkingWithMoms.com/parish-resources.

You can also learn more about this initiative at www.WalkingWithMoms.com.



WEST TEXAS ANGELUS

Jerry Peters, director of pro-life ministry for the Diocese of San Angelo, spoke at the conclusion of a diocesan Pro-Life Mass celebrated by Bishop Michael J. Sis at St. Joseph Catholic Church in San Angelo Oct. 1. October 1 is Respect Life Sunday and the month of October is Respect Life Month in the U. S. Catholic Church.

Join the local pro-life effort

October is Respect Life Month in the Catholic Church in the United States, but the efforts of the church to affirm the dignity of life from conception to natural death never end. If you would like to get involved in local pro-life ministries, please contact one of the Diocese of San Angelo’s pro-life leaders:

Jerry Peters, Diocesan Pro-Life Director
jmpoutdoorsmen@aol.com; 325-374-5300

Jim Sulliman, Abilene Area Coordinator
sulliman@camalott.com; 325-692-4976

Faustino “Tino” Rodriguez, Midland Area Coordinator
tinorodriguez777@gmail.com; 432-638-9299

Deacon Edward Gonzalez, Odessa Area Coordinator
egonzalez@sanangelodiocese.org; 432-413-6156

Stephanie Socha, San Angelo Area Coordinator
stephaniesocha@yahoo.com; 325-277-3652

Motherhood is not a liability but a gift to women, Vatican says at U.N.

By Justin McLellan

VATICAN CITY (CNS) — Through a "narrow focus on pregnancy prevention" and the promotion of abortion, many international organizations too often view motherhood as a liability to the advancement of women, the Vatican said.

"Respect for women must include cherishing their unique gifts and capacities, including motherhood," said Msgr. Robert Murphy, speaking on behalf of the Holy See's permanent observer mission to the United Nations.

Addressing a committee meeting focused Oct. 4 on "the advancement of women," Msgr. Murphy, the deputy permanent observer, criticized efforts to reduce maternal mortality through pregnancy prevention without working to make childbirth safer, as well as the promotion of abortion while ignoring the need to ensure greater support for the mothers of unborn children.

The Vatican representative also condemned the practice of prenatal sex selection — the use of techniques to choose the sex of child, including embryo implantations following in vitro fertilization and the selective termina-

tion of pregnancies — which, he said, has led to "millions of missing girls" and is "an affront to the dignity of women."

"Women and their children are also increasingly commodified through assisted reproductive technologies. In particular, turning the capacity for pregnancy into a commercial matter as in egg donation or surrogacy, rather than an act of love, undermines and demeans women," he added.

The monsignor's comments came during a meeting of the U.N. committee dealing with social, humanitarian and cultural issues during the U.N. General Assembly in New York.

"Poverty, lack of education and family instability" put women and girls at risk of being trafficked," Msgr. Murphy said. "We must address the causes that make trafficking so easy and profitable, and work to identify victims and prosecute traffickers and smugglers."

A significant portion of sex trafficking victims are forced to participate in the creation of pornography, he

New year, new staff members, same great Catholic education at ACS

By Lea Kelley

The 2023-24 school year is underway at Angelo Catholic School. We are so happy to see familiar faces on campus and extend a hearty welcome to all the new ACS families. We began our school year in the best possible way, at Mass. Incorporating the Eucharist along with the Gospel of Jesus Christ into our classrooms is what sets Angelo Catholic School apart.

We welcomed new staff members Christina Hernandez (Middle School Social Studies), Sallie Ulmer (Kindergarten), Mary Lou Lozoya (4K), Mary Lou Perez (4th grade), and Kristin Billingsley (Former Kindergarten to Middle School ELA). We are currently accepting applications for P.E. and Computer Science teachers. If you are interested in sharing your talents and love of education with our students, please stop by the office for an application, or email principal Elizabeth Mata at emata@angelocatholicsschool.org.

We have many activities scheduled for the fall season. In September we hosted "Treats with Grands" in honor of Grandparents Day. Thank you to all the grandparents and great-grandparents who came to enjoy treats with their favorite

students. The Eagles' flag football season is underway with games held at Texas Bank Sports Complex, located at 1619 Rio Concho Drive. Please follow us on Facebook for game details. We will also host a Veteran's Day Celebration on Nov. 10, and we would love our community to join us.

Oct. 22 is our largest fundraiser of the year, Oktoberfiesta. We will have brisket dinner, an auction, raffle, a kid's game area, and much more. Our students will be selling raffle tickets for \$1 at local Masses during October. We are accepting donated items for our live auction until Oct. 13. If you have items you would like to donate, or are interested in making a monetary donation, please stop by our office at 2315 S. A & M Avenue between 8:00 a.m. and 4:00 p.m. Vendor registrations are also underway and can be completed at our office during school hours. Bring the whole family to share in this day of fun.

Angelo Catholic School has open enrollment and welcomes students throughout the school year. You can reach out to Lea Kelley via email at recruiter@angelocatholicsschool.org or call our office to schedule a tour.



GIFT

Continued from Page 6

said, and even women who voluntarily participate in the porn industry "detail violence, coercion and substance abuse after leaving it."

"This is not accidental or incidental, but intrinsic to the nature of a business where women who often find themselves in vulnerable situations are taken for commodities," he added.

Yet the harms of pornography extend beyond its production, the monsignor said, criti-

cizing its "violent and demeaning content, often grounded in misogynistic and racist stereotypes" and its widespread availability.

"We must be honest," he said, "any form of pornography objectifies and belittles women, and toleration of its creation and consumption is incompatible with respect for the equal dignity of women."

"The advancement of women can only be achieved when women are cherished and respected in their whole being and will not be reached as long as women are treated as objects to be acquired, exploited, and cast aside at will," Msgr. Murphy said.

Synod begins work with focus on Holy Spirit

VATICAN CITY (CNS) — Pope Francis opened the work of the assembly of the Synod of Bishops asking members to meditate on ancient theological texts about the Holy Spirit, have the courage to be honest about their disagreements and focus much more on listening than on sharing their opinions. The synodal process "is not easy, but it's beautiful, very beautiful," Pope Francis told some 364 other synod members and 85 non-voting experts, ecumenical delegates and facilitators the afternoon of Oct. 4.

"A certain asceticism" is needed for the synod, the pope said. He asked forgiveness from journalists trying to cover the monthlong meeting but insisted "a certain fasting from public words" would be needed to ensure the proper spiritual atmosphere for the synod members. Pope Francis also repeated what he has said many times: "the synod is not a parliament" where ideas of opposing parties will be debated and voted up or down along party lines. "The synod is a journey that the Holy Spirit makes," he said.

Read the Angelus online

Sign up for DOSA Mail (see below) to get the WTA and other news from the diocese in your inbox.

Past issues available at: sanangelodiocese.org/west-texas-angelus

Stay Connected with the Diocese of San Angelo

DOSA Mail

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

Two ways to join:

1) Text DOSA to 84576

OR

2) Visit

<https://app.flocknote.com/dosamail>

Social Media

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

Bishop Michael Sis on X (formerly Twitter): @SABishopMike

On the Web

www.sanangelodiocese.org

"I AM THE VINE; YOU ARE THE BRANCHES. WHOEVER ABIDES IN ME AND I IN HIM, HE IT IS THAT BEARS MUCH FRUIT, FOR APART FROM ME YOU CAN DO NOTHING."

JOHN 15:5

GUEST SPEAKER ALISON POPE

You're invited to Magnificat Prayer Breakfast

9:00 A.M. - 12:00 P.M.

DOORS OPEN AT 8AM

HOLY ANGELS HALL

2309 S. A&M AVE

SAN ANGELO, TX 76904

OCTOBER 28, 2023

TICKETS MUST BE PURCHASED IN ADVANCE.

TICKETS WILL NOT BE SOLD AT THE DOOR.

ONLINE: WWW.EVENTBRITE.COM (\$20 PLUS FEE)

MAIL IN: MAGNIFICAT, 1629 E. HARRIS, SAN ANGELO, TX 76903 (CHECKS PAYABLE TO MAGNIFICAT)

CONTACT: VICKIE (325) 812-3852; ELVIRA (325) 315-5978

TICKETS FOR PRIESTS, DEACON, RELIGIOUS BROTHERS AND SISTERS ARE COMPLIMENTARY. RESERVATIONS ARE REQUIRED.

CONTACT MARY: (325) 245-6663

Criminal justice ministry: Serving the largest “parish” in the diocese

By Deacon Dan Shannahan

Have you ever thought about doing something but were afraid to take the first step or didn’t know where to start? Fear is an emotion that prevents us from exploring new things. New ideas could open us to seeing life from a different perspective. I am referring to prison ministry. As director of the Criminal Justice Ministry in the Diocese of San Angelo, I ask you to consider joining me in changing lives.

The Diocese of San Angelo encompasses 37,433 square miles with 49 parishes and 23 missions. There are 50 facilities incarcerating a Catholic population numbering over 8,000 men and women. This constitutes the largest “parish” in the diocese. About 70% of the incarcerated Catholics are of Hispanic descent. This large bi-lingual and bi-cultural population, along with the vast geographic area, makes ministering to these men and women a major challenge for our diocese. These imprisoned “parishioners” are essentially unchurched and are hungry for their faith.

Additional impediments to ministry in prisons include a lack of support from overworked facility chaplains who are handling a large inmate population. St. John Paul II said that we must offer those who commit crimes a way of redeeming themselves and making a positive return to society. We must take responsibility with a Catholic approach in helping to restore the dignity of both the victim and the offender. For this to happen, I need both men and women to assist me in changing the lives of the incarcerated. The ministry is limited to the extent that there need to be trained volunteers with skills to provide services in each of these facilities.

As the director of the Criminal Justice Ministry in our diocese, I have come across some challenges with recruiting and training volunteers to help organize programs to meet the needs of the inmates at each facility within our diocese. My first focus is to develop a posi-



Deacon Dan Shannahan is the director of criminal justice ministry for the Diocese of San Angelo.

tive working relationship with the chaplains of each facility. This is critical to have a smooth implementation of the programs and to minimize obstacles for those serving so their time can be effectively utilized.

Many offenders in our diocese are being released each year from these facilities. A program called “Welcome Home” is being implemented with information provided at the parish level. I have asked the chaplains to provide me with the details of those being released so we can reach out to them and their families.

An after-program in each deanery is set up to make contact with offenders upon release. The program is to reach out to them and their families by assisting with food, shelter, clothing, and potential employment. This is happening here in San Angelo at the Catholic Outreach building located on N. Chadbourne Street. This is critical for a successful transition back into society. The rate of offenders being re-incarcerated is high during the first few months of being released due to non-acceptance upon re-entry to society.

New Life Ministry is a group that offers support to the families of the incarcerated, ex-offenders coming home, and those dealing with drug and alcohol abuse in the home. The focus in society is to punish the offender, but many times, there is no one to offer comfort to the victims, including the families of the offender. We, as a church, must provide a place where those who are hurt can find peace and hope.

There are many social justice issues that need to be addressed. One is to abolish the death penalty. Also, our youth need a place to go after school so they will not be subject to crime. Alternative facilities need to be expanded for our drug and alcohol offenders, as opposed to housing them with the hardened criminal that exposes them to gangs.

My goal is to build a strong community of imprisoned Catholics who receive Catholic education and sacraments. One way is to volunteer to assist the RCIA instructors at the many units in our diocese so inmates will make a positive return to society, help the victims recover and heal, and support families while their loved ones are in prison and afterward when they return home. It will take volunteers such as yourself to make it happen.

My vision is to focus on the four main areas mentioned above:

- 1. The men, women, and youth in jails, prisons, and juvenile facilities.
- 2. Ex-offenders and their families.
- 3. Victims and their families.
- 4. Social Justice issues related to Criminal Justice.

This is a lot of information to reflect upon, but each is of vital importance. I ask all of you to pray that the Holy Spirit will touch hearts and lead volunteers to these four areas of criminal justice ministry. You can contact me, Deacon Dan Shannahan, in my office at Catholic Outreach Services at 410 North Chadbourne Street, 325-617-7292, or by cell phone at 325-212-7607, or by email at criminaljustice@sanangelodiocese.org.

Kolbe Prison Ministry: An invitation to serve the incarcerated

By Doug Burns

Editor’s note: this invitation is adapted from an email sent to previous volunteers.

The Covid shutdown significantly reduced Catholic volunteerism. One such ministry, for which I continue to serve, is prison ministry. We are in great need of more volunteers to serve our incarcerated Catholic and Protestant brothers in the Diocese of San Angelo (“DOSA”) and beyond. This is my purpose for reaching out to each of you: to ask for your consideration to volunteer for prison ministry service. I have been involved with Kolbe Prison Ministry (“KPM”) since 2019 and Brothers of St. Dismas since 2010. KPM currently has two Texas Department of Criminal Justice (“TDCJ”) prison retreats scheduled within our diocese prior to year-end 2023:

- Wallace Unit, Colorado City, Oct. 26-28
- Smith Unit, Lamesa (Diocese of Lubbock), Nov. 9-11

What is Kolbe Prison Ministry? KPM, named after St. Maximilian Kolbe, the patron saint of prisoners, was founded in 2009 by a group of Fredericksburg, Texas, ACTS brothers who felt called to take the ACTS retreat ministry into prisons. The first KPM retreat was conducted at the Connelly Unit, Kenedy, Texas, in August 2009. KPM is no longer associated with ACTS Missions but shares the same interest and stated that, “ACTS Missions rejoices that this ministry was inspired by ACTS.” The history of KPM can be seen on their website at <https://kolbeprisonministries.org/about-us/>. I strongly encourage you to view the KPM website for a more comprehensive understanding of the organization and it's powerful ministerial work.

To enter prisons as a volunteer requires TDCJ training; however, a prospective volunteer can enter TDJC units as a "Special Volunteer" without the training. A "Special Volunteer" can enter a TDJC prison up to three times in a lifetime, but thereafter training would be required. A three-day

prison retreat, however, only counts as one time under current rules, meaning one could attend three retreats (nine total days) without the training. All volunteers must be approved and be included on the unit list prior to entry. A background check by the TDCJ is conducted prior to granting approval.

The ultimate goal is to form a West Texas core team of Kolbe volunteers to become fully staffed and equipped to conduct Kolbe retreats in the diocese and to assist core teams in other dioceses as needed. There are four men's TDJC units in our diocese: Lynaugh Unit, Ft. Stockton; N5 Unit (transfer), Ft. Stockton; Wallace Unit, Colorado City; and the Havins Unit, Brownwood. Four units we serve near our diocesan boundaries are the Smith Unit, Lamesa; Price Daniel Unit, Snyder; and the Robertson Unit and Middleton (transfer) Unit, Abilene. There is also a Federal Correctional Institution in Big Spring to be served. Our goal will be to conduct two retreats in each unit every year. Additionally, it is critical that we establish weekly Communion services and RCIA classes at the units.

Please pray about becoming a volunteer in prison ministry. I certainly understand that all are not called to the vocation of prison ministry. Wherever our Lord may lead you in his service, I pray for the many blessings you will receive in your faithfulness to that ministry.

Finally, my message to you is an urgent appeal to join us for those who may feel called to prison ministry. We need more volunteers to staff the Wallace Unit, Colorado City, retreat scheduled for late October. I will be the retreat director for the Wallace Unit and I'm praying for many volunteers from our diocese. Should you say yes to join the team, please email me your complete name as shown on your Drivers License and the four last digits of your DL number.

Doug Burns
douglasburns@att.net
432-940-4699

Letter from Kolbe retreatant

Nov. 27, 2022

Kolbe Friends,

Howdy from West Texas. Praise to our Lord Jesus Christ. I am a prisoner here at the Preston E. Smith Unit. Yesterday at Rosary Prayer in the gym, I found some nice books (among many) to read. So thank you so much for that! Many men were left wanting for good reading material. Several guys spoke on their Kolbe experience. ... So thank you for your long and strong journey to visit us, and to bring us this retreat. You obviously know the importance of retreats in a Catholic’s life. Since Kolbe retreats became available here at the Smith Unit, our Catholic community is over 100 strong. Thank you for helping to open the eyes of both “sleeping Catholics” and “soon to be Catholics.” And of course for us trying hard to reach heaven.

The impact of this event upon the hearts and souls of men here is astonishing. God is so good! Especially when the men of the church are involved. Thank you Jesus for the men of this Kolbe ministry!

DISCIPLES

Continued from Page 1

Holy Spirit to “try to connect with those people who may be on the fringes of the church.” They do this through various means. “The heart of what we do is really outreach and Bible studies,” she said. “We also hope to begin mentoring people in discipleship” or “teaching people to teach,” according to the sentiment expressed in 2 Timothy 2:2.

The setting of a FOCUS missionary’s work allows for many interactions with people on the fringes of the church. “A big reason we’re on college campuses is because that’s really the first time students are making decisions that will affect the rest of their lives,” Knobloch said, noting that most people who leave the church do so by age 23.

But Knobloch is heartened by what she has seen at ASU. Her first year was during COVID, when the number

of students visiting the Newman Center was quite low. “We’ve seen students take more ownership of their faith,” she said of her second and third year. “I’ve also seen Mass attendance grow.” Each year she has served, she has seen students who were “living that typical secular college lifestyle” join the church and receive the sacraments. “We’ve gotten to see them walk in freedom from sin,” she said.

A new result of their work this year is that one of the students from the ASU Newman Center ministered to by FOCUS missionaries has joined their ranks. Xavier Grah, a former student at ASU, became a FOCUS missionary after graduation. He is serving at Lamar University in Beaumont, Texas.

FOCUS missionaries must raise funds for their own work in the church. To learn more about FOCUS, or to support individual missionaries, visit [FOCUS.org](https://focus.org).

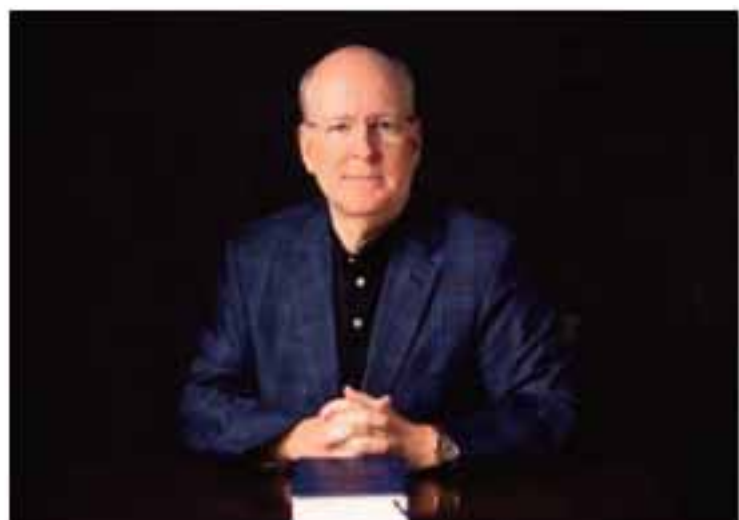
To support the local work of the FOCUS missionaries at Angelo State University, contact Morgan Knobloch at morgan.knobloch@focus.org or 940-232-8062.



COURTESY FOCUS missionaries Raphael Robles-Rivera, Andrez Tarango, Jackie Umanzor, and Morgan Knobloch.

Save the date!

The #1 Reason I Love Being Catholic



Inspiring journey from mega-church protestant pastor to the Catholic Church

How Allen Hunt found the Hidden Treasures of the Catholic Church

Who: Dr. Allen Hunt

**Where: St. Ann Catholic Church
1906 W. Texas Ave., Midland, TX 79701**

**When: Wednesday, Dec. 6
6:30–7:30 PM**

The Diocese of San Angelo
invites you to attend a very special evening of

EUCCHARISTIC REVIVAL

with **John Michael Talbot**

Experience an evening of
ADORATION, MUSIC, and TEACHING
on the source and summit of our faith -

JESUS CHRIST IN THE EUCHARIST!

*A Free-Will Offering will be received to support
the ministries of The Brothers and Sisters of Charity.*

December 3 - 7pm - St. Ann's Catholic Church, Midland, TX
December 5 - 7pm - Sacred Heart Catholic Church, Abilene, TX
December 7 - 7pm - Sacred Heart Cathedral, San Angelo, TX

FMI: (325) 651-7500 or www.sanangelodiocese.org

NO TICKETS REQUIRED!
www.JohnMichaelTalbot.com/Tour

CALVARY CEMETERY FALL CLEANUP

On October 21, 2023, there will be a cleanup of Calvary Cemetery in San Angelo. Cemetery personnel will remove ALL flowers as well as ALL unauthorized items, including items in vases, on or around graves and items placed in trees. Examples include, but are not limited to: borders, bricks, gravel/rocks, garden ornaments, solar lights, rosaries, wind chimes, statues, unauthorized benches, etc.

The gates to the cemetery will be locked on this day from 8 a.m. to 2 p.m. Please remove anything you do not want discarded by 6 p.m., October 20, 2023.

All items that do not conform to cemetery rules will be permanently removed and disposed of without notification. We ask that you please take time to read the rules of the cemetery posted at the main entrance or on our website or Facebook page.

CALVARY CEMETERY
325-651-7500
sanangelodiocese.org/calvary-cemetery

**ST. BONIFACE, ST. JOSEPH,
& ST. THOMAS
CATHOLIC CHURCH
PRESENTS
STEVE AND JANET RAY**

**DECEMBER 12-13, 2023
6:30 PM
ST. JOSEPH
CATHOLIC CHURCH
ROWENA, TEXAS**

**Tuesday 12th
FROM BAPTIST TO CATHOLIC**

**Wednesday 13th
DEFENDING THE EUCHARIST:
YOU ARE WHAT YOU EAT**

There is no charge for these two awesome inspiring evenings,
however a free will offering will be collected

St. Joseph Children's Choir



COURTESY

A children's choir was formed at St. Joseph Parish in Rowena following Totus Tuus Retreats in 2022 and 2023. The 16 members range in age from 7 to 12. They lead congregational singing at Sunday Mass at least once a month and provided special liturgical music for confirmation and First Communion services. Front row (L-R): Skylar Kalina, Gracie Matthiesen, Kelton Droll, Ada Martin, Sara Nell Halfmann, Rylie Durham. Back Row (L-R): organist Myra Sonnenberg, Megan Lange, Josephine Fuchs, Addie Glass, Agnes Frasco, Laramie Droll, Madison Durham, director Kay Halfmann. Not pictured: Carlee Book, Kimber Smetana, Colt Smetana, and Brinley Dufrene.



COURTESY

Dennis Droll of the St. Joseph Choir and grandson Laramie Droll of the Angel choir joined voices to proclaim the Gospel acclamation at Sunday Mass at St. Joseph Parish on Sept. 17.

Muralist paints Menard "old church" altar



COURTESY

Bud Menchaca of Mason is shown decorating the altar as part of the restoration of Menard's old Sacred Heart Church. Normally creating murals on buildings as high as two stories tall, Menchaca is decorating a space 40 by 18 inches. The center of the mural will show the Sacred Heart surrounded by fleur de lis. The fleur de lis honors Father Paul Beaudrillard, a French Canadian priest who oversaw the construction of the church in 1899. They also honor the Oblates of Mary Immaculate's French founder; OMI priests pastored the old church from 1905 until the 1960s. Devotion to the Sacred Heart also traces its roots to France and the visions of the Sacred Heart to French Visitation nun St. Margaret Mary Alacoque.

Blessings in Olfen



COURTESY

Students tie ribbons on a "prayer fence" at the location of the Olfen ISD facilities. The school, once a parochial Catholic school, still shares close ties and a property line with the parish of St. Boniface in Olfen. Bishop Sis was on site to bless the facilities Sept. 22, 2023.

Exaltation of the Holy Cross



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS

A relic of the True Cross was available for veneration at the Cathedral Church of the Sacred Heart in San Angelo after Mass the evening of Sept. 14, the Feast of the Exaltation of the Holy Cross. The small cross in the middle of the white cross in the reliquary at left is made of slivers of wood from the True Cross of Christ, reported to have been found by St. Helena in the 4th century.

Menard Spanish Colonial Heritage Day



WEST TEXAS ANGELUS



WEST TEXAS ANGELUS

Far left: Bishop Michael Sis and Father Reggie Odima walk among the ruins of the Spanish Presidio de San Sabá near Menard, Texas. The presidio was established in 1757 to protect the nearby Mission Santa Cruz de San Sabá and to expand the Spanish presence in West Texas.

Left: Terrell Kelley, chairman of the Menard County Historical Association, spoke during Menard Spanish Colonial Heritage Day held Sept. 30 at the Presidio de San Sabá historical site.

New crucifix for public veneration in Robert Lee



Bishop Michael Sis celebrated Mass at Our Lady of Guadalupe Mission in Robert Lee Sept. 30, 2023. After Mass, the bishop blessed a crucifix that had recently been installed in front of the church. The crucifix was placed in memory of parishioner Mickey Abalos.

WEST TEXAS ANGELUS

Newman's way of the fathers

By Mike Aquilina
OSV News

At the heart of St. John Henry Newman's conversion from Anglicanism to Catholicism was his study of the early Christians, the fathers of the church.

As an Anglican clergyman, he believed that they held the answer to his denomination's perennial problem — fragmentation in doctrinal and practical matters. He sought a purer reflection upon Scripture in the writings of the fathers, an interpretation untainted by modern politics and controversies.

Yet his methods were — and remain — particularly appealing to modern readers. I confess I've filched them shamelessly as I prepared my books, especially *Roots of the Faith*.

Newman, whose feast day the church celebrates Oct. 9, read the fathers deeply, and not merely to extract theological propositions. He wanted to enter their world — to "see" divine worship as they saw it, to experience the

prayers as they prayed them, to insert himself into the drama of the ancient arguments.

He immersed himself in the works of the fathers so that he could recount their stories in his brief "Historical Sketches," in his book-length studies and, later, in one of his novels. After decades of such labors, he concluded that "of all existing systems, the present communion of Rome is the nearest approximation in fact to the Church of the Fathers. ... Did St. Athanasius or St. Ambrose come suddenly to life, it cannot be doubted what communion he would take to be his own."

An interesting thing had happened. Newman's study of the fathers of the church had caused him to desire "The Church of the Fathers" (yet another of his book titles). He wanted to place himself in real communion with the ancients, with Athanasius and Ambrose. A notional or theoretical connection wasn't enough, and could never be. He wanted to move out of the shadows of hypothetical churches, based on a selective reading of the church fathers, and into the reality of the fathers' church.

In declaring Cardinal Newman a saint in 2019, Pope Francis has held up his life as worthy of imitation. And, in the matter of encountering the fathers, it should hardly be a burden.

Like Newman and his contemporaries, so many people today hold a lively curiosity about Christian origins. Many ordinary Christians would like to move beyond the rather petty preoccupations of today's tenure-track historians and documentarians (gender and conflict, conflict and gender). They would like to find their own imaginative entry into the world of the church fathers. They would like "Historical Sketches" that were vivid enough to see with an attentive mind's eye.

And what would we see in the works of the fathers? What would we see as we gazed through the window provided by archaeology of early Christian sites? We would see many familiar sights and sounds, fragrances and gestures:

— A church gathered around the Eucharist. This emerges most vividly, not only in the Scriptures, but in the generation immediately after that of the apostles, the generation of the so-called apostolic fathers. The document called "The Didache" (circa A.D. 48) includes the earliest Eucharistic prayers. Clement of Rome (circa A.D. 67) sets out the different roles of clergy and laity as they come together for Mass. Ignatius of Antioch (circa A.D. 107) describes the Eucharist as "the flesh of Christ" and treats the sacrament as the principle of the church's unity. By the time we get to Justin Martyr (circa A.D. 155), we find a full description of the Roman Mass that's recognizable enough to be reproduced verbatim in the church's catechism today.

— A church that practices sacramental confession. The fathers argued amongst themselves about whether the church should be strict or lenient in dispensing penance — but none of them denied that this was the right and role of the church and her clergy. The fathers heard confessions.

They pronounced absolution.

— A church whose members make the sign of the cross. At the end of the second century, Tertullian spoke of the sign as if it were the hallmark of ordinary, everyday Christian living. Among his wife's beautiful qualities he mentioned the way she made the sign of the cross at night.

— A church whose members bless themselves with holy water. The "prayer book" of St. Serapion of Egypt (fourth century) includes a blessing for holy water. Eusebius (late third century) describes the familiar font at the entrance to a church.

— A church with an established, sacramental hierarchy. St. Ignatius of Antioch shows us that, as the first century turned over to the second, the order of the church was already well established everywhere. As he wrote letters to various churches, he assumed that each church was governed by bishops, presbyters and deacons. He didn't explain this. He didn't argue for it. He just assumed it. At the turn of the next century, Clement of Alexandria also presented this order as traditional — an imitation of the hierarchy of angels in heaven.

— A church that venerates the saints. This shows up in the graffiti on the walls of the Roman catacombs. It shows up in the art of the cemeteries of the Fayoum in Egypt. It shows up in many lamps and medals and signet rings. St. John Chrysostom and St. Augustine wrote numerous homilies on the lives of the saints. The most ancient liturgies invoke their intercession. This is especially true of the Virgin Mary, whose prayers are included in canonical collections by the early third century.

— A church that prays for the dead. In the 100s, devotional literature describes votive Masses celebrated at gravesides. The earliest tombstones in Christian Rome ask prayers for the deceased. The prison diary of St. Perpetua (North Africa, early third century) includes a vision of purgatory — whose existence is explained theologically by Origen (Egypt, third century). At the end of the 100s, Tertullian describes prayer for the dead as already an ancient practice.

— A church with a distinctive sexual ethic and clear ideas about marriage and family. The early Christians stood almost alone in their refusal to acknowledge divorce, to engage in homosexual activity, to procure or practice abortion, or to use contraception. Their view of sex as sacred made them a laughingstock in the pagan world, where sex was cheap and degrading, and people were, accordingly, miserable.

That's just a glimpse of the early church, but it's enough to make it recognizable as Catholic. Nor did the fathers see their life as in any way opposed to Scripture. Scripture and tradition coexisted in harmony because they had been received from the same apostles. The New Testament shows us the apostles writing letters, yes, but also observing rites, customs and disciplines.

Moreover, the church of the apostles pre-existed the

See AQUILINA, Page 13

Question: Are 'little white lies' okay to tell?

Q: Is it always wrong in every case to lie? What about the so-called “little white lie?” I’m thinking of situations where you tell a person something you know is false to spare their feelings, when they’re likely never going to know the truth anyway.

A: Our Catholic faith teaches us that lying is an offense against the eighth commandment and is in principle always wrong. As the *Catechism of the Catholic Church* states: “By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others. The deliberate intention of leading a neighbor into error by saying things contrary to the truth constitutes a failure in justice and charity” (CCC 2485).

However, as your question suggests, there are some nuances to consider. For one thing, a lie might be mortally or venially sinful depending on the objective importance of the truth being obscured and on the seriousness of the potential harms that might come about because of the lie. A quick fib about eating the last piece of cake is obviously not on the same level as a lie in a business transaction that causes a family to lose their entire savings.

It also might be useful to consider what a lie technically is. As the catechism, referencing St. Augustine, puts it: “A lie consists in speaking a falsehood with the intention of deceiving” (CCC 2482). This means that not every untrue statement is a lie. To give some examples, acting and some jokes involve saying things that aren’t true, but untruths uttered by an actor in a play or as part of the set-up for a clear punchline aren’t intended to deceive and typically aren’t misleading in actual fact. Likewise, inaccurate statements that come about from an honest mistake also are not lies, because there was no intention in such statements to distort the truth.

The catechism further specifies that: “To lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth” (CCC 2483). It should be noted that not everyone has the right to know the truth about every situation. In most cases it is not at all sinful to give an intentionally vague answer to a question that isn’t the proper business of the one asking. For example, if a



Jenna Marie Cooper
OSV News

Question Corner

nosy coworker asks about a recent doctor’s appointment you had, you have no obligation to share the details of your medical condition. “I’m fine, thanks,” and a fast change of subject is morally licit.

Similarly, since we live in society and must be sensitive to the feelings of others, we don’t always need to be brutally honest and outspoken in all our thoughts and opinions. So, it’s fine — and even at times required by charity — to answer certain questions with diplomacy and tact, as long as we’re not saying anything radically untrue in doing so.

With “little white lies,” I think a lot depends on the specific context, and whether the “white lie” involves stating a literal untruth. Refraining from telling a sick person that they look terrible is not a lie, because staying silent in a scenario where you had no need or obligation to comment is not inherently untruthful. Saying a bride is beautiful on her wedding day — even if you secretly think she’s rather average-looking — is also not really a lie, since beauty is in the eye of the beholder and can encompass elements beyond physical appearance.

Personally, I’m against telling white lies that are clear-cut falsehoods, even if they only concern trivial matters. Beyond the question of whether this is a sin, telling even small lies can cause people to lose their trust in us over time.

- - -

Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.

Persevere! But in what?

Even before we can speak, one of the first things that most of us are taught is to “keep trying” to do something. Parents can often be seen encouraging their babies to turn over, stand, or use their hands in some way. Later, parents develop language skills in their children by repeating words over and over. Often, children will tell their parents that they can’t do something but, just as often, the child hears the parent telling them to keep trying!

When we begin school, we meet a teacher who is there to continue our development and who may even more unlikely than our parents are to accept a quick, “I can’t do it.” The father of modern psychology, Dr. Alfred Adler, was once asked what the most important thing for a teacher to do, and his response was “to encourage the child,” especially when they make mistakes and are feeling badly about themselves. That is the time when their “effort” should be celebrated, even if the goal was not reached.

In all sports at all levels, athletes are pushed to get stronger and to develop their skills. Hours are spent in weight rooms in an effort to get stronger while miles and miles are run around tracks as well as up and down desolate roads. Coaches are constantly stressing the importance of mind over body regardless of how depleted the body might be. Poets like Rudyard Kipling “coached” his readers regarding life itself.

In his poem “If” Kipling wrote:
“If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: ‘Hold on!’”
John Greenleaf Whittier echoes the same message in the very first stanza of his poem “Don’t Quit”:
“When things go wrong as they sometimes will,
When the road you’re trudging seems all uphill,



James R. Sulliman, PhD

When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don’t you quit.”
A third well known poet, William Wordsworth, in “Character of the Happy Warrior” declares:
“Who, not content that former worth stand fast,
Looks forward, persevering to the last.”
And while the message to “keep going” might provide a generalized motivation, that message does nothing to direct us to something specific. Should we “not quit” when we are stealing, being self-centered, or sinning? If we are headed in the wrong direction, should we relentlessly continue? Are there not “specific” things where perseverance is most important?

In Mathew 24: 3-13 we read:
“As he was sitting on the Mount of Olives, the disciples approached him privately and said, ‘Tell us, when will this happen, and what sign will there be of your coming, and of the end of the age?’ Jesus said to them in reply, ‘See that no one deceives you.
For many will come in my name, saying, ‘I am the Messiah,’ and they will deceive many.
You will hear of wars and reports of wars; see that

you are not alarmed, for these things must happen, but it will not yet be the end. Nation will rise against nation, and kingdom against kingdom; there will be famines and earthquakes from place to place. All these are the beginning of the labor pains. Then they will hand you over to persecution, and they will kill you. You will be hated by all nations because of my name. And then many will be led into sin; they will betray and hate one another. Many false prophets will arise and deceive many; and because of the increase of evildoing, the love of many will grow cold. But the one who perseveres to the end will be saved.”

Again, we might ask, “Persevere in what ... specifically?” Jesus was speaking to his apostles: “Then he said to all, ‘If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me’” (Lk 9:23). Sometimes the weight of our crosses is too heavy for us as we continue our “roadwork” on a desolate path toward Calvary. At those times, we must remember that in the garden at Gethsemane, Jesus “fell prostrate in prayer, saying, ‘My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will’” (Mt 26:39). And, he did this not once, we are told, but THREE times.

Physical perseverance is not always possible. But while dying on the cross, Jesus shows us, very specifically and exemplarily, in what we are to persevere up to the very time our spirit is commended to our Father:
**“Persevere in prayer...
Persevere in love...
Persevere in forgiveness...”**
- - -

Dr. James Sulliman has 50 years’ experience in individual, marriage, and family therapy. He is also the Abilene-area pro-life coordinator for the Diocese of San Angelo.

St. Theresa of Avila reformed Spanish convents

Teresa Cepeda y Ahumada was living a pampered and comfortable life in Avila, Castile, Spain, reading romance novels, learning about the latest fashions and perfumes and enjoying good food. She was born in 1515, one of 12 children of Don Alonso and his second wife, Doña Beatriz. After her mother died when Teresa was 14, she became a student in the Augustinian monastery and thought briefly about becoming a nun but rejected the idea.

Since marriage did not appeal to her, she thought again about entering the convent. Paul Burns writes in *Butler’s Lives of the Saints* that women then did not have many options as to how to spend their lives. Motherhood and the convent were considered the respectable choices.

She finally decided to enter the Carmelite Convent of the Incarnation when she was 20. She became ill after her second year and her father took her home. After a slow recovery, she returned to the convent.

She began the practice of mental prayer because she felt that she was too dependent on human relationships. She also began to envisage a poor, small community living in strict enclosure and following the original Carmelite Rule. The Carmelite convents then were generally places for unmarried women of good family to live regular and comfortable lives. They mirrored the comfortable lifestyle of women in European salons.

The year 1555 marked Teresa’s turning point. Sarah Gallick writes in *The Big Book of Women Saints* that Teresa stared at a painting of the Passion of Christ that was displayed in the convent. As she stared at it, she felt that she truly understood Christ’s suffering for the first time. It shook her to the depths of her soul. She made more time for prayer and began to experience raptures and visions which frightened and depressed her. Her prioress and confessor were worried that she might be deluded by the devil.

Peter of Alcantara helped her cope with these events and



Mary Lou Gibson

Speaking of Saints

became her spiritual adviser. In 1560 Teresa gathered some friends in her cell and they talked about living closer to the original austere Carmelite Rule. Teresa set up a small house for her group and set out to return the Carmelites to their former, stricter way of life. The prioress and some of the other nuns at the Incarnation convent regarded Teresa’s move as an implied criticism of their way of life.

The provincial of the Carmelites sided with them. The Bishop of Avila, however, believed that Teresa’s reform could reinvigorate the church. He encouraged her to travel all over Spain establishing new foundations and reforming existing ones.

Now middle-aged, Teresa founded the first of her reformed convents, St. Joseph Convent of Avila, in 1562. Her reformed Carmelites were known as the discalced, or shoeless, Carmelites. The nuns wore sandals, but the word “discalced” referred to the vow of poverty they would take. This first reformed convent became the prototype for 16 other reformed convents.

For the next several years, Teresa traveled all over Spain struggling to reform the Carmelites. The old-line Carmelite convents bitterly opposed her reform ideas, and the struggle between them lasted for more than five years before Pope Gregory XIII recognized the discalced reform as a separate

province in 1580. During this difficult time, Teresa guided her sisters through letters. She was the first woman to write systematically and at length on the spiritual life. Her autobiography, *The Way of Perfection*, has been a best seller in many languages as has *The Interior Castle*, a classic of mystical literature.

Bernard Banglely writes in *Butler’s Lives of the Saints* that Teresa had a personal experience with God through a remarkable prayer life that dominated her existence and was the source of her energetic activity.

Teresa died on Oct. 4, 1582, at the convent of Alba de Torres. She was canonized in 1622 by Pope Gregory XV as Teresa of Jesus. She was named a Doctor of the Church by Pope Paul VI in 1970, the first woman to be so honored. Her feast day is Oct. 15.

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

Teresa’s great prayer of trust is one of her most detailed and intensely personal writings:

“Let nothing trouble you
Let nothing scare you
All is fleeting.
God alone is unchanging.
Patience.
Everything obtains.
Who possesses God
Nothing wants.
God alone suffices.”

From the *Collected Works of St. Teresa of Avila*.

AQUILINA

Continued from Page 12

New Testament and shows us that authority, for Christians, does not rest simply in the Scriptures.

"First of all you must understand this, that no prophecy of Scripture is a matter of one's own interpretation" (2 Pt 1:20). For the fathers, interpretation belonged to the church and her bishops. St. Polycarp of Smyrna took that lesson well from his master, the Apostle John. In the middle of the second century, he wrote: "Whoever distorts the oracles of the Lord according to his own perverse inclinations ... is the first-born of Satan." Polycarp's great disciple and doctor of the church, St. Irenaeus of Lyons, made that one of the foundational principles of his multivolume work, “Against the Heresies.”

St. John Henry Newman knew that, standing apart from the Catholic Church, he was standing not with the church of the fathers, but rather with the heretics. So he came home, and his way — the way of the fathers — has been traversed by many non-Catholics since then.

Mike Aquilina is executive vice-president of the St. Paul Center for Biblical Theology and the author of more than seventy books.

UECKER

Continúa de Página 14

Y consigan su noticia de varias fuentes porque hay fuentes que no son noticias; son propaganda. Si esas son sus únicas fuentes, no van a tener la verdad.

El Papa Francisco dice en *Laudato Si'*: “Cuando el ser humano declara su independencia de la realidad (de la verdad) y se porta con dominio absoluto, las fundaciones mismas de nuestra vida comienzan a desmoronarse.” ... las fundaciones mismas de nuestra vida comienzan a desmoronarse ...

Yo sé que no es fácil enfrentar a alguien. Pero recuerden una vez más lo que dijo Dios a Ezequiel: “*Si tú no lo amonestas para que se aparte del mal camino, el malvado morirá por su culpa, pero yo te pediré a ti cuentas de su vida.*” Jesús nunca dijo que sería fácil ser su discípulo. El lo llamó cargar con la cruz.

En el Evangelio Jesús nos dice cómo levantar la voz: Lo más quieto posible.

Primero: charla individual; entonces con unos pocos testigos; solamente si esto no sirve, público, con la Iglesia. Finalmente, trátenlos como cobradores de impuestos o paganos. Pero recuerden: Jesús pasó bastante tiempo con los cobradores de impuestos y paganos.

¿Estamos tratando conscientemente de seguir a Jesús? ¿Estamos pensando en el futuro de nuestra juventud? Si estamos, tenemos la obligación de buscar la verdad en todos los aspectos de la vida. Como el Cuerpo de Cristo, rechazamos las mentiras, no rechazamos los mentirosos, sino sus mentiras. Estamos lo más informados posible tocante los hechos comprobables. Lo más que podemos hacer esto, lo más haremos lo que nos dice San Pablo a los Romanos: No tengan con nadie otra deuda que la del amor mutuo, porque el que ama al prójimo, ha cumplido ya toda la ley. Todos los mandamientos se resumen en éste: "Amarás a tu prójimo como a ti mismo", pues quien ama a su prójimo no le causa daño a nadie. Así pues, cumplir perfectamente la ley consiste en amar.

Homily: ‘I will hold you responsible’

This homily was given by Father Joseph Uecker, CPPS, at St. Elizabeth Ann Seton Parish in Odessa Sept. 9 and 10. The readings for the 23rd Sunday in Ordinary Time were: Ez 33:7–9; Rom 13:8–10; and Mt 18:15–20.

Do you like to confront people? I don’t. When I was a pastor, that was the hardest thing for me. It still is. So, I cringe a little at today’s first reading. Yes, it’s directed to all, but especially to leaders of God’s people. *“If you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death.”*

Jesus tells us in the Gospel how to go about dissuading the wicked from his way: “If your brother or sister sins against you, go and tell him his fault between you and him alone. ... If that doesn’t work, take a witness or two.”

Any type of correction presumes that it is being done out of love and concern, both for the individual and the common good. If not, forget it.

It’s easy to say: “He/she didn’t sin against ME, so I’m off the hook.” I’m going to say something, which is not obvious: EVERY SIN IS A SIN AGAINST EVERYONE. Let’s take an example: Let’s say you’re a Dallas Cowboys fan. The Cowboys take on the Giants tonight. Saturday night Dak Prescott parties bigtime and wakes up in bad shape. He doesn’t play well. How do you feel? Do you feel let down? Do you feel cheated? You should because you were, especially if you made the trip to New York.

When I sin, even though no one else knows of my sin, I’m not the priest I could be/should be. I let you down, whether you know it or not. EVERY SIN IS A SIN AGAINST EVERYONE because we let down the Body of Christ.

We have to get over the exaggerated sense of individualism which is part and parcel of the American culture. We inherit that just by being born and raised here. How many times don’t we hear: “It’s ok as long as it doesn’t hurt anyone.” But it does hurt us all, even though we don’t know that we have been sinned against.

Why do I bring all this up? I do so because of divisions in our church and in our country and the violence and threats we face today. And I bring this up because of what St. Paul says in our second reading: "You shall love your neighbor as yourself. Love does no evil to the neighbor; hence, love is the fulfillment of the law." And I bring this up because of God’s word in the first reading; I think I have an obligation to do so.

We, the church, have the power and the authority to reconcile. We reconcile because we love others. We have the key to put back together that which is split. In our eucharistic prayer, we pray that we who are nourished by the Body and Blood of Your Son and filled with his Holy Spirit may become one Body, one Spirit in Christ. Isn’t that a beautiful effect of the Eucharist?



Father Joseph Uecker, CPPS

Judging from what I have read and heard, much of the division and violence comes from a failure to agree on basic, verifiable facts. And this is leading more and more toward violence, violence which we, the church, can help to stop. Remember who we are: the Body of Christ.

To the extent that we strive to become a community where we realize that what we do affects the whole, to that extent we can eliminate the violent climate in which we live.

On Aug. 21, there was a threat at Permian: an active shooter on campus. The same day, a bomb threat at Alpine High School. Thank God, both were a hoax. The next day, there was a bomb threat at Permian. These are just a few of the recent incidents.

What are all these threats and *actions* doing to our young people, not to mention to the rest of us? How do you feel when you drop your children off at school these days? We, the church, must take the lead with efforts to bring about unity and keep people safe from violence. Remember who we are: we are the Body of Christ.

This has nothing to do with partisan politics. It is a moral matter. But politics and morality do come together. Many of these violent acts and threats of violence come from people who don’t like someone else’s political stance.

So, what is the key to resolving this situation? How do we get back to a life where young people can go to school and not spend hours waiting for the bomb squad to clear the school? Or a life where judges, prosecutors, and jurors don’t have to live in fear for their lives?

Like most things, there is no *one* solution. I mentioned before that my actions affect others. Also, we must remember that words have power. One person’s words can ruin a day for hundreds of people even though no evil actions take place. We must be careful with our words.

Silence also has power; the saying is: “Silence is consent.” Even if we never *say* any dangerous words, what do we do when we *hear* dangerous words? Very often, the answer is *nothing*. We don’t do anything. That is a big part of the problem. *Silence is consent*.

To a limited extent, our silence makes us responsible for the actions of others. That’s a hard pill to swallow: my being responsible, even to a limited extent, for the evil action of another person. Granted, hard to swallow. But, like

it or not, we are in relationship with each other. That’s another example of how what I do affects you and vice versa. Remember who we are: we are the Body of Christ.

One of the greatest casualties of the last several years is *truth*. Lies abound. Many times, it is a lie that sparks a threat or a violent act. An unstable person hears one lie after another and eventually makes a threat or does something even worse. So, part of the key, part of the solution, is to speak up for truth. *“If you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death.”*

Those are not my words; they are from God through Ezekiel. We are Catholic Christians. We believe in the Jesus who said, “I am the Way, I am the Truth, I am the Life.” We cannot accept lies as though they were true, no matter where they come from. *Silence is consent*. Because you care about your children’s future, I would say that you have an obligation to keep up with what is going on in our world in order to know what is true and what is not. And get your news from various sources because there are sources that are not news; they are propaganda. If those are your only source, you will not get truth.

Pope Francis says in *Laudato Si’*: "Once the human being declares independence from reality (truth) and behaves with absolute dominion, the very foundations of our life begin to crumble." ... the very foundations of our life begin to crumble ...

I realize it is not easy to confront people. But recall again what God said to Ezekiel: *“If you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death.”* Jesus never said it would be easy to be his disciple. He called it carrying our cross.

In the Gospel Jesus tells us how to speak up: As quietly as possible. First one-on-one; then with a couple of witnesses; only then go public. Jesus said: If all that doesn’t work, treat them as you would a Gentile or a tax collector. But remember: Jesus associated quite a bit with tax collectors and Gentiles.

Are we consciously trying to follow Jesus, who is Truth? Are we thinking of the future of our young people? If we are, we have the obligation to seek out the *truth* in all aspects of our lives. As the Body of Christ, we reject lies, not reject the liars, but their lies. We are as informed as we can be as to what the provable facts are. The more we can do all this, the more we will be doing what Paul tells the Romans: “Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. All the commandments ... are summed up in this saying, namely, ‘You shall love your neighbor as yourself. Love does no evil to the neighbor; hence, love is the fulfillment of the law.’”

- - -
Precious Blood Father Joseph Uecker is a retired priest residing in Odessa.

Homilía: ‘Yo te pediré a ti cuentas de su vida’

Por Padre Joseph Uecker, CPPS

¿Les gusta enfrentar a alguien? A mí, no. No me gusta. Cuando era párroco, era la cosa más difícil. Todavía es. Siento escalofríos cuando oigo la primera lectura. Está dirigida a todos, pero especialmente a los líderes del pueblo de Dios. *“Si tú no lo amonestas para que se aparte del mal camino, el malvado morirá por su culpa, pero yo te pediré a ti cuentas de su vida.”*

Jesús nos dice en el Evangelio cómo amonestar al malvado del mal camino: "Si tu hermano comete un pecado, ve y amonéstalo a solas. ... “Si no te hace caso, hazte acompañar de una o dos personas, para que todo lo que se diga conste por boca de dos o tres testigos...”

Cualquier corrección presume que se hace por amor, tanto para el individuo y para el bienestar común. Si no, no lo haga.

Es fácil decir: “El/Ella no pecó contra mí, por eso no tengo obligación. Voy a decir algo que no es evidente: CADA PECADO ES PECADO CONTRA TODOS. Un ejemplo: Digamos que Ud. es fanático de los Vaqueros de Dallas. Los Vaqueros juegan contra los Gigantes esta noche. El sábado Dak Prescott se emborracha y se despierta muy crudo y no juega bien. ¿Cómo se sienta Ud.? ¿Se sienta decepcionado? ¿Engañado? Debe sentirse así porque está engañado, especialmente si hizo el viaje a Nueva York.

Cuando yo peco, aunque nadie sabe de mi pecado, yo no soy el sacerdote que puedo/ debo ser. Yo lo engañé a Ud. si lo sabe o no. CADA PECADO ES PECADO CONTRA TODOS porque engañamos al Cuerpo de Cristo.

Tenemos que recuperarnos del sentido exagerado de individualismo que es parte integral de la cultura americana. Here-damos eso simplemente porque nacimos y nos criamos aquí. ¡Cuántas veces escuchamos: “Está bien si no lastima a otro!” Pero si nos lastima a todos, aunque no sabemos que alguien pecó contra nosotros.

¿Por qué estoy hablando de esto? Lo hago por las divisiones en nuestra Iglesia y en nuestro país y por la violencia y las amenazas que hay estos días. Y lo hago por lo que dice San Pablo en la segunda lectura: "Amarás a tu prójimo como a ti mismo", pues quien ama a su prójimo no le causa daño a nadie. Así pues, cumplir perfectamente la ley consiste en amar.” Y lo hago por la palabra de Dios en la primera lectura; creo que tengo una obligación de hacerlo.

Nosotros, la Iglesia, tenemos el poder y la autoridad de reconciliar. Reconciliamos porque amamos a otros. Tenemos la llave de componer lo descompuesto. En la Plegaria Eucarística rezamos que fortalecidos con el Cuerpo y la Sangre de tu Hijo, y llenos de su Espíritu Santo, formemos en Cristo un solo cuerpo y un solo Espíritu. ¡Fruto perfecto de la Eucaristía!

Si leo y oigo correctamente, mucha de la división y violencia es resultado de no estar de acuerdo con hechos básicos y comprobables. De esto viene más y más violencia, violencia que nosotros, la Iglesia, podemos ayudar a terminar. Recuerden quiénes somos: el Cuerpo de Cristo.

En cuanto tratamos de ser una comunidad en que nos damos cuenta de que lo que hacemos afecta a todos, podemos eliminar el clima violento en que vivimos.

El 21 de agosto, hubo una amenaza en Permian: un tirador activo en el campo. El mismo día, amenaza de bomba en Alpine High School. Gracias a Dios, las dos eran noticia falsa. El día siguiente, otra amenaza de bomba en Permian. Estos son no más unos pocos incidentes recientes.

¿Qué hacen todas estas amenazas y *acciones* a nuestra juventud, por no hablar de los demás? ¿Cómo se sienten Uds. en estos días cuando dejan a sus hijos en la escuela? Nosotros, la Iglesia, tenemos que ser líderes tratando de traer la unidad y evitar la violencia para la gente. Recuerden quiénes somos: el Cuerpo de Cristo.

Esto no tiene nada que ver con la política partidista. Es un asunto moral. Pero la política y la moralidad se cruzan. Muchas de estas acciones violentas y amenazas de violencia son resultado de personas a quienes no les gusta la estancia política del otro.

Así, ¿qué es la llave para resolver esta situación? ¿Cómo volvemos a una vida en que los jóvenes pueden ir a la escuela y no pasar horas esperando que la policía declare todo seguro? ¿O una vida en que los jueces, abogados de acusación y jurados no tengan que vivir con miedo de sus vidas?

Como siempre, no hay una *sola* solución. Dije antes que mis acciones afectan a los demás. También tenemos que recordar que las palabras tienen poder. Las palabras de una persona pueden arruinar el día para cientos de personas, aunque no hay acciones malas. Tenemos que estar cuidadosos con las palabras.

El silencio también tiene poder; el dicho es: El silencio es consentimiento.

Aunque no *digamos* ninguna palabra peligrosa, ¿qué hacemos cuando *escuchemos* palabras peligrosas? Frecuentemente nada. No hacemos nada. Eso es una gran parte del problema. El silencio es consentimiento.

Hasta cierto punto, nuestro silencio nos hace responsable por las acciones de otros. Es una píldora muy difícil tragar: que yo sea responsable por las acciones de otros, hasta cierto punto. Sí, difícil tragar, pero si nos gusta o no, estamos en relación uno con el otro. Es otro ejemplo de lo que yo hago te afecta a ti y viceversa. Recuerden quiénes somos: el Cuerpo de Cristo.

Una de las bajas principales de los últimos años es *la verdad*. las mentiras abundan. Frecuentemente es una mentira que provoca una amenaza o un acto violento. Una persona inestable oye mentira tras mentira y al final amenaza o hace algo peor. Entonces, parte de la llave, parte de la solución es hablar de parte de la verdad. *“Si tú no lo amonestas para que se aparte del mal camino, el malvado morirá por su culpa, pero yo te pediré a ti cuentas de su vida.”*

Estas no son mis palabras; son de Dios por Ezequiel. Somos cristianos católicos. Creemos en el Jesús quien dijo: “Yo soy el Camino, soy la Verdad, soy la Vida.” No podemos aceptar mentiras como si fueran la verdad, no importa de dónde vienen. *El silencio de consentimiento*. Porque les importa a Uds. el futuro de sus hijos, yo digo que Uds. tienen la obligación de estar actualizado de las noticias para saber lo que es la verdad y lo que es mentira.

Mujeres que se entregan a cambio de nada

A medida que la pornografía en Internet se va introduciendo en la vida cotidiana de millones de personas, aumenta el número de mujeres jóvenes que deciden participar en su producción, y algunas incluso lo ven como un "camino de empoderamiento" para sí mismas. Es posible que oigan hablar de las "historias de éxito" de las estrellas del porno, una de las cuales declaró hace unos años durante una entrevista en los medios de comunicación que sus implantes mamarios habían sido la mejor inversión que había hecho en su vida, lo que la había convertido en multimillonaria.

Las jóvenes de hoy en día pueden caer en la tentación de "jugar la carta de la pornografía", pero a medida que las niñas se convierten en mujeres, los padres y la sociedad se enfrentan a la importante tarea de transmitirles que cuando exhiben inmodestamente sus atributos femeninos y participan en la pornografía, acaban cosificándose, trivializando su sexualidad y perjudicando sus relaciones interpersonales.

En una entrevista reciente, Pamela Anderson Lee, la ex actriz de Baywatch, reveló cómo sus fotos para Playboy y sus videos pornográficos afectaron a sus hijos y les hicieron llorar después de que se burlaran de ella en el colegio por su video sexual con su padre y su ex marido Tommy Lee. Ella explicó: "No pensaba cuando salía en Playboy que iba a tener hijos pronto y que iban a crecer y que iba a ser vergonzoso para ellos...". "Recuerdo que un día, después del colegio, Dylan vino a verme llorando y me dijo: "Mamá, ¿por qué has hecho esa cinta?" ...Pero siempre pensé que se lo contaría, en función de la edad, pero nunca tuve la oportunidad; siempre se enteraban antes de que yo pudiera hablarles realmente de ello".

Su otro hijo, Brandon, lo describió así: "Cuando era niño, pensaba que todo el mundo sabía cosas sobre mí y mi familia que nunca deberían haber sabido. Todo el mundo tenía ese sucio secretito sobre mi familia". La poderosa apropiación indebida de la sexualidad de una mujer a través de su participación en la pornografía puede causar estragos en múltiples frentes.

Otro frente en el que puede surgir el caos a medida que cambian las costumbres sexuales es en la delicadísima área interpersonal de la atracción sexual que se ordena para conectar a las mujeres jóvenes con los hombres jóvenes a través de un compromiso matrimonial estable. Muchas mujeres jóvenes, por ejemplo, se sienten presionadas a acostarse y cohabitar con citas y novios para intentar conquistarlos y quizá casarse con ellos algún día. No debería sorprendernos que este tipo de errores relacionales por parte de una mujer joven lleven a menudo a un hombre joven a hacerse la pregunta proverbial: ¿Por qué comprar la vaca cuando puedes conseguir la leche gratis? Se desaprovecha la influencia única que una mujer joven tiene con un posible futuro marido.

Una mujer que no está sexualmente disponible antes del matrimonio es percibida y abordada de forma diferente por los hombres: tienen que esforzarse por cortejarla y conquistarla, y más tarde es un "partido" y un "tesoro" cuando se convierte en la "media naranja" de un hombre.

Mientras tanto, en la cultura del ligoteo contemporáneo, las jóvenes se entregan a cambio de nada, y los hombres no tienen que cortejar a nadie ni preocuparse por las complejidades de las relaciones interpersonales o las habilidades para la intimidad en la vida real.

A medida que los hombres se ven arrastrados al adictivo mundo de la pornografía, también devalúan a las mujeres al reducir sus dones a una única dimensión altamente sexualizada. Esto altera los patrones saludables de atracción y cortejo que deben conducir a la amistad, la unión y el matrimonio entre hombres y mujeres.

Como ha señalado Fred Rabinowitz, psicólogo y profesor de la Universidad de Redlands que estudia la masculinidad, los jóvenes de hoy "ven muchas redes sociales, ven mucho porno y creo que satisfacen muchas de sus necesidades sin tener que salir. Y creo que eso está empezando a ser un hábito".

Los padres se enfrentan a un verdadero reto al intentar transmitir a sus hijos e hijas que su sexualidad es un don que hay que atesorar, no malgastar. A veces, tienen que ser muy directos a la hora de compartir sus valores con sus hijos.

Una amiga me contó una vez que, cuando era adolescente, ella y su madre estaban viendo una película en el cine local cuando, inesperadamente, apareció en la pantalla una mujer casi desnuda bailando en el tubo. Su madre, una mujer de fortaleza, apenas se inmutó y se inclinó suavemente hacia su hija para susurrarle tres palabras: "¡Te voy a matar...!". El momento dejó una impresión indeleble y, casi 50 años después, mi amiga sigue apreciando el enfoque humorístico pero directo y cariñoso de su madre a la hora de transmitir la importancia del pudor para la maduración de la sexualidad de una joven.

Los extraordinarios dones de la mujer — su "genio femenino", como solía referirse a él el Papa Juan Pablo II — incluido el don de su naturaleza sexual y su perspicacia interpersonal, deben ser estimados y salvaguardados. A lo largo de la civilización, estos dones han construido la familia, han protegido a los niños, han apoyado a los hombres a través del vínculo del matrimonio y, más ampliamente, han fortalecido la vida de la sociedad misma. Hoy necesitamos mucho valor y determinación para proteger y promover estos preciosos dones.

El Padre Tadeusz Pacholczyk hizo su doctorado en Neurociencias en la Universidad de Yale y su trabajo postdoctoral en la Universidad de Harvard. Es sacerdote para la Diócesis de Fall River, Massachusetts y se desempeña como Director de Educación del Centro Nacional Católico de Bioética en Philadelphia. Para mayor información, por favor visite el National Catholic Bioethics Center (www.ncbcenter.org) y FatherTad.com. Traducción: Rosa Cabrales



Padre Tad Pacholczyk

Making Sense of Bioethics

Celebremos el mes de la hispanidad como católicos

Cada año, entre el 15 de septiembre y el 15 de octubre, en los Estados Unidos se observa el mes de la hispanidad. La tradición comenzó con una semana de la hispanidad en 1968 y luego, en 1988, se extendió por ley a una celebración de un mes completo.

Durante el mes de la hispanidad todos estamos invitados a reconocer y a resaltar las muchas historias, experiencias y contribuciones de los hispanos que vivimos en los Estados Unidos. Nuestra presencia es esencial en la definición del carácter de esta nación.

Para los católicos en los Estados Unidos, el mes de la herencia hispana debería ser una gran ocasión para celebrar lo que somos como Iglesia y la manera cómo los hispanos estamos transformando el catolicismo estadounidense. De los cerca de 63.7 millones de personas hispanas viviendo en este país, cerca de 31 millones nos identificamos como católicos. Cerca del 43% de todos los católicos en los Estados Unidos somos hispanos.

Las instituciones educativas en nuestra nación por lo general hacen un buen trabajo durante este mes promoviendo actividades que resaltan los elementos culturales hispanos y ayudan a conocer mejor a la población hispana. Los maestros y maestras se esfuerzan notablemente creando momentos para hacer esto, tanto en el salón de clase como en otros espacios en la vida de los centros educativos. Muchas otras organizaciones hacen lo mismo.

Sin embargo, no veo el mismo nivel de entusiasmo observando el mes de la hispanidad en nuestras parroquias católicas. Es extraño que no se haga esto sabiendo que cerca de la mitad de la población católica estadounidense es hispana y una cuarta parte de nuestras parroquias hace ministerio hispano de alguna manera.

Parece que no hemos cultivado una cultura parroquial que observe con constancia el



Hosffman Ospino
OSV News

Caminando Juntos

mes de la hispanidad. Pero eso puede cambiar. La cultura de una comunidad se forja por medio de actividades sencillas y el compromiso de darles vida de manera regular. He aquí cinco ideas prácticas.

— Comencemos con el boletín parroquial y los medios de comunicación social. Escriba un artículo semanal sobre los católicos hispanos; resalte a la comunidad hispana de su parroquia o la ciudad donde vive; explique una práctica de catolicismo popular (ej., las posadas, los altarcitos, las quinceañeras); comparta la historia de un santo o una santa hispana estadounidense, latinoamericana o caribeña; invite a los jóvenes hispanos a escribir sobre su experiencia creciendo en un hogar católico hispano.

— Organice una exhibición de libros en la parte de atrás de su iglesia, en el centro parroquial o quizás en la oficina parroquial (piense en un espacio frecuentado por su comunidad) con obras que describan el catolicismo hispano y otros libros escritos por católicos hispanos: libros de poesía, novelas, libros de teología, guías espirituales. ¡La literatura sobre el catolicismo católico hispano es abundante!

— Organice al menos una velada durante este mes especial que incluya una presentación por parte de una persona que hable sobre un tema interesante relacionado con

Véase CELEBREMOS, Página 19

La Iglesia de Estados Unidos está viva

Por Arzobispo José H. Gomez

Al orar por la futura Asamblea sinodal, que se celebrará en Roma del 4 al 22 de octubre como parte del Sínodo de tres años sobre la sinodalidad, convocado por el Papa Francisco, he estado reflexionando acerca de la diversidad y vitalidad de la Iglesia de Estados Unidos.

A dondequiera que yo mire, veo una Iglesia viva, joven, que vive de su amor a Jesucristo y que está comprometida en la maravillosa obra de llamar a la gente a seguirlo y a promover su perspectiva sobre la dignidad de la persona humana.

Durante todo el verano, nuestras oficinas diocesanas e iglesias locales de Los Ángeles han estado trabajando con líderes de la ciudad y grupos comunitarios para acoger a la gente que llega en autobús desde la frontera de Texas para solicitar asilo.

Esto es un recordatorio de que en todo el país pueden encontrarse católicos que llevan la delantera en el servicio a los pobres, proporcionándoles alimentos, vestidos, alojamiento y otros tipos de asistencia.

Las agencias de Caridades Católicas hacen gran parte de este trabajo, con la ayuda de una red de voluntarios comprometidos. Pero hay también muchos otros grupos y órdenes religiosas independientes que los apoyan.

En Los Ángeles tenemos la bendición de contar con órdenes de ese tipo, como son las Misioneras de la Caridad, los Amantes de la Santa Cruz y los Frailes y Hermanas de los Pobres Jesucristo, entre tantas otras que sirven a los más pobres de entre nosotros.

Aquí en Los Ángeles al igual que en todo el país, los católicos también están trabajando para encontrar soluciones políticas y cambios culturales que promuevan la dignidad humana y la justicia social.

Existen católicos que hacen importantes contribuciones en los debates sobre cómo lograr que las políticas públicas ofrezcan un mayor apoyo a las parejas casadas y a las familias. Hay católicos que están realizando trabajos creativos

para difundir las enseñanzas profundas de la Iglesia acerca de la belleza de la sexualidad dentro del plan de Dios.

Muchas personas y grupos de apostolados más pequeños están dando pasos audaces para proclamar el mensaje de la Iglesia para la persona humana, no sólo en áreas como el del cuidado tutelar de menores y la adopción, sino también en sectores como son el de la reforma de la justicia penal, la vivienda asequible, la reforma migratoria y la mejora de los salarios y condiciones para los trabajadores.

Es también una fuente de esperanza para mí el liderazgo católico que, mediante toda una serie de iniciativas, promueve nuevas formas de pensar sobre nuestro sistema de atención médica, especialmente en lo que se refiere a las mujeres y niños vulnerables.

La energía y la vida de la Iglesia estadounidense brota de la fuerza y diversidad de los laicos y de tantos apostolados, que complementan el eficiente trabajo de las parroquias, de la Conferencia de Obispos Católicos de Estados Unidos y de tantas otras instituciones de la Iglesia.

En la Iglesia estadounidense podemos realmente ver el florecimiento de la idea del Concilio Vaticano Segundo sobre el llamado universal a la santidad y el deber de los cristianos bautizados de ser discípulos, utilizando sus talentos para llevar las enseñanzas de la Iglesia a toda área de nuestra sociedad y cultura.

Recientemente, tuve la bendición de pasar un tiempo con miembros de dos apostolados que ayudé a fundar hace años.

El primero es Endow, que capacita a las mujeres para que vivan su auténtica vocación dentro de la Iglesia, es decir, lo que San Juan Pablo II llamó "el genio femenino".

La otra es la Asociación Católica para el Liderazgo Latino, que les proporciona a los hispanos las herramientas para que aporten su fe y sus tradiciones a los negocios y asuntos cívicos.

Me complace ver que estos apostolados están ya bien establecidos en las diócesis de

Véase GOMEZ, Página 19

Seeing as God sees by embracing a sacramental worldview

How do you see the world? What is your core worldview? When you look at the world, is it exclusively a place of trouble, toil and tragedy, or is it a place of beauty, bounty and blessing?



Sister Hosea Rupprecht
OSV News

Recently, I spent some time with family and found myself making it a mission to turn around all the complaints I heard (and there were plenty). If the weather was lousy, I would remark on how much the area needed rain, especially with all the wildfires. If traffic was bad, I expressed gratitude to God for a car, something not everyone has. If the barista who made the coffee just right wasn't at the coffee shop (all the rest were less than competent), I would mention that such a good worker deserves their day off.

I've tried my best to develop not just a positive outlook, but a sacramental worldview, to see the world, people, and situations through God's eyes.

In its simplest form, a sacramental worldview means participation in the life of Christ — to be IN CHRIST. In baptism, we enter into the very life of God. Being in Christ, we work to develop the ability to see the world through his eyes. The world, then, can become a sign that points us toward our ultimate goal, which is eternity with God.

It's not easy to see through God's eyes. It's much easier to complain than to look for God's presence and action in the negative aspects of life.

Developing a sacramental worldview takes practice and the willingness to see things differently.

In his book *Mysterion*, Father Harrison Ayre describes three elements of a sacramental worldview.

The first is that God always works through creation. We don't experience God directly. Even Elijah covered his face when he encountered God in that still, small voice up on the mountain (1 Kgs 19: 11-13). A sacramental worldview means that we begin seeing every situation and every person as the potential means through which God wants to share the divine life with us. Like the seven sacraments, which use physical things like water, oil, bread, and wine, to make something spiritual present and tangible to us, so too can God use anything this world has to make his invisible presence known. Even the Eucharist, which is as close as we'll get to God on earth, works through creation in the form of bread, wine, and the consecrating words of the priest.

The second element of the sacramental worldview is having a spiritual vision of the world and seeing everything through the eyes of eternity. It's putting on "God-colored glasses." Everything can have a spiritual meaning if we only train our eyes to see it, to seek out manifestations of God all around us, including in the media we experience. Since God is Love, that means trying to see with love, even against our instincts.

The third element is that the sacramental worldview is centered around participation. One aspect of participation involves our response to God's action. Being able to see God's action in people and situations more clearly draws us out of ourselves to greater faith, which then, hopefully, leads greater participation in the life of Christ, including the life of the church.

When it comes to popular culture, engaging with movies, TV, video games and social media with a sacramental worldview means being attentive to their symbols and the meaning which can be gleaned from them. Symbols are powerful things. Take the “Golden Arches” for example. The McDonald's logo is a symbol recognized the world over as quick and easy, on-the-go food. Depending on your situation, it could also symbolize tough times or health problems. Symbols can also evoke strong feelings in people contingent upon their experience or beliefs. Just think of a swastika or a rainbow flag.

The latest “Guardians of the Galaxy” movie (Volume 3) was rife with symbolism. Respect for all of creation, human and animal, gets conveyed through a “Noah's Ark” moment in the film. There's even a sequence that evokes Michelangelo's "Creation of Adam" from the Sistine Chapel. No spoilers here, but this symbolic imagery represented a new creation for a character.

I don't have the audacity to claim that I always see the world through sacramental eyes. I fall into negativity on occasion just like everyone else, and I tend to see the devil's work more clearly than God's. With practice, though, each day I try my best to recognize the symbols the world offers and have them point me to God rather than away. I do the hard work of developing the sacramental worldview that helps me to see all things and people, and, yes, even popular culture and entertainment media, through my God-colored glasses.

Sister Hosea Rupprecht, a Daughter of St. Paul, is the associate director of the Pauline Center for Media Studies.

Catholic Voices

How Catholics in America serve the church by helping others

By Archbishop José H. Gomez

As I've been praying for the upcoming Synodal Assembly, which will be held in Rome Oct. 4–22 as part of the three-year Synod on Synodality called by Pope Francis, I find myself reflecting on the diversity and vitality of the church in America.

Everywhere I look, I see the church alive, youthful, living from her love for Jesus Christ and engaged in the beautiful work of calling people to follow him and promoting his vision for the dignity of the human person.

In Los Angeles, all summer our diocesan offices and local churches have been working with city leaders and community groups to welcome asylum-seekers being bused here from the Texas border.

It is a reminder that across this country, Catholics can be found on the frontlines of serving the poor — providing food, clothing, shelter, and other assistance.

Catholic Charities agencies do much of this work, with the help of a network of dedicated volunteers. But there are also many other independent groups and religious orders.

In Los Angeles we are blessed to have such orders, including the Missionaries of Charity, the Lovers of the Holy Cross and the Friars and Sisters of the Poor Jesus Christ, among so many who are serving the poorest among us.

Here in Los Angeles and nationwide, Catholics are also working for policy solutions and cultural changes that promote human dignity and

social justice.

There are Catholics making important contributions to discussions about how to make public policy more supportive for married couples and families. There are Catholics doing creative work to spread the church's profound teaching on the beauty of sexuality in God's plan.

So many individuals and smaller apostolates are making bold strides in proclaiming the church's vision for the human person, not only in areas like foster care and adoption, but also in areas such as criminal justice reform, affordable housing, immigration reform, and improving wages and conditions for workers.

I am also encouraged by Catholic leadership in a number of initiatives that are promising new ways of thinking about our healthcare system, especially as it relates to vulnerable women and children.

The energy and life in the American church flow from the strength and diversity of the laity and so many apostolates, which complement the good work of parishes, the United States Conference of Catholic Bishops, and so many other church institutions.

In the American church we truly see the flowering of the Second Vatican Council's vision of the universal call to holiness and the duty of baptized Christians to be disciples, using their talents to bring the church's teachings into every area of our society and culture.

Recently, I had the blessing to spend time

See ARCHBISHOP, Page 18

Observing Hispanic Heritage Month as Catholics

Every year, between September 15 and October 15, the United States observes Hispanic Heritage Month. The observance began as Hispanic Heritage Week in 1968 and, in 1988, was extended by law into a full-month celebration.

During Hispanic Heritage Month, we all are invited to honor and highlight the many stories, experiences, and contributions of Hispanics living in the United States, which are integral to who we are as a nation.

For U.S. Catholics, Hispanic Heritage Month should be a major occasion to affirm and celebrate who we are and who we are becoming. Of the approximately 63.7 million Hispanic people living in this country, about 31 million self-identify as Catholic. What's more, about 43% of all Catholics in the United States of America are Hispanic.

Educational institutions at all levels in our nation engage in different activities to highlight Hispanic cultural elements and learn more about the Hispanic population. Teachers do a superb job creating moments where this happens, in the classroom and through school wide activities. Many other organizations do likewise.

I must say, however, that I do not see the same



Hosffman Ospino
OSV News

Journeying Together

level of enthusiasm observing Hispanic Heritage Month in our Catholic parishes. It is rather strange since nearly half of all U.S. Catholics are Hispanic and fully 25% of parishes have developed some form of Hispanic ministry.

We don't seem to have developed a strong culture of parochial observance of Hispanic Heritage Month. But that can change. A communal culture is built through small practices and the commitment to perform these regularly. Here are five practical ideas.

— Start with the parish bulletin and social

See OSPINO, Page 19

Five reasons why St. Francis is a model of synodality

Chesterton once wrote, “Newspapers not only deal with news, but they deal with everything as if it were entirely new.” There's a lot of new talk surrounding synodality. But, insofar as synods have been an ancient model for church governance, there's something quite old there.

Which is why I propose an old model for us to emulate: St. Francis of Assisi. The October Synod of Bishops opened on St. Francis' feast and there's much from the life of this beloved man of God that can inspire how we approach the synod.

— Humility and charity

First, consider St. Francis' humility. At the heart of synodality is the recognition that our traveling together in faith requires putting up with one another as we carry our raggedy faults and dear sins in our slouch toward the Truth we seek. St. Francis epitomized humility, stripping away worldly attachments to embrace a life of poverty. In his “Admonitions,” he writes, “Blessed is the servant who does not regard himself as better when he is esteemed and extolled



Father Patrick Briscoe,
OP
OSV News

by men than when he is reputed as mean, simple, and despicable: for what a man is in the sight of God, so much he is, and no more.” In a synodal church, humility opens the door to genuine dialogue, with preconceived notions and politics being cast aside.

St. Francis also has a remarkable vision of fraternal charity. He writes, “Blessed the servant who loves and respects his brother as much when he is far away from him as when he is with him,

See BRISCOE, Page 19

Cardinal Dolan: Are Sunday Masses just too long?

By Cardinal Timothy M. Dolan

In our preparation for the Synod, here in the Archdiocese of New York, close to 7,000 people accepted our invitation to attend listening sessions or respond online to issues of concern in the life of the church today. One question I always posed was, "How can we get people back to Sunday Mass? Why have so many of our folks stopped coming?"

I was amazed at the high interest this generated. Apart from the predictable carping from both fringes -- the far left claiming that the only way to increase Mass attendance was to drop all liturgical guidelines and go back to the "do-your-own-thing" hootenannies of the '70's, or the alt-right urging turning the altar around and getting the fiddlebacks out of moth-balls -- the largest majority replied that the top reasons people were no longer coming to Sunday Mass were -- are you ready for this? -- one, because they couldn't understand the priest; two, their parish had been closed; and, three, Mass was too long!

Let's concentrate on the third reason. At first, I was prone to dismiss this. But, after re-considering the dozens and dozens of such replies -- admittedly far from a scientific survey -- I concluded that maybe these folks were on to something. It was very clear from the tenor of their responses that these were women and men who loved the Eucharist, who would rarely themselves miss Sunday Mass and were the first ones back after the pandemic restrictions were mercifully lifted; who gladly welcomed the genuine liturgical renewal of the council, who were not asking for a "quickie" Sunday Mass, who knew that a reverent, participative, joyful celebration of the Sunday Eucharist demands a chunk of quality time, but who were still exhausted from "marathon Masses" which they contend are driving the folks away.

Could they be on to something? A li-

turgical scholar observed to me recently, "The greatest advance of liturgical renewal after the council was the restoration of the prominence and solemnity of the Easter Vigil. But the greatest negative of these last decades has been that every Sunday Mass is now as long as Holy Saturday!"

The dismal stories the people shared with me reached litany length. Now, they tell me, Mass starts with music rehearsal, then an obligatory "greeting" to those around you. By then, we're five minutes past when Mass was supposed to start. The celebrant will usually give a lengthy introduction; the "Gloria" can exhaust the angelic choir, to say nothing of an unending sung responsorial psalm. The prayers of the faithful can go on forever, with the final petition -- for the deceased -- added to on the spot as some are dropping dead in front of us. Then we sit and wait awhile for the collection and offertory procession. The "Lamb of God" can reach the length of a baseball game. Often, we add a "reflection" after communion, with subsequent announcements. Don't forget the long list of "thank you's" for all those who had a part in Mass. God forbid we would leave before all five verses of the closing hymn are sung . . . and I have not even mentioned the biggest culprit of all -- the mammoth homily from priests and deacons who ignore Pope Francis' admonition to keep homilies at 8 -10 minutes!

Now, although clearly exaggerating for effect, I'm not making this up. All of the above were comments I received. As a celebrant, I was somewhat stung, but forced to wonder if these good people -- who, I remind you again, realize that a well-done liturgy takes time -- might indeed have a point.

And, as one priest wrote, the Eucharistic prayer is now an afterthought. "It used to be," he commented, "that many wrongly

See DOLAN, Page 19

Empty words: AI homilies might sound good, but ...

With all the talk about ChatGPT, and Pope Francis' ongoing criticism of bad preaching, a dark question crossed my mind: What if the homilies we heard at Mass were composed by artificial intelligence? Would they be better than what the average Catholic hears in the average parish every Sunday, or somehow, even worse?

Opening the ChatGPT window, I typed in my request: "Write a seven-minute Catholic homily on John 6, emphasizing 'I am the Bread of Life.'"

Strangely, clicking the send button made me feel like I was doing something subversive. In only a few seconds, the reflection appeared -- complete with title and subheadings.

To be honest, it wasn't bad. From a purely content point of view, it was in the B to B+ range. Unlike standard parish fare, the homily was well organized, accessible, relevant to daily life and brief.

And a little scary. While we'd all like to hear inspiring homilies at Mass, there's more to effective preaching than skill with words. As a professional writer and editor, it's hard for me to say that content isn't everything and style is even less. But as a Catholic, I'm grateful that's the case.

An experience I had in Boston some years ago clued me in to this fact. In the late 1960s, Redemptorist Father Edward McDonough became interested in the Catholic Charismatic Renewal and ended up holding monthly healing services at Our Lady of Perpetual Help in Roxbury for more than 30 years. Known as a "healing priest," he produced local television and radio programs, and he was sought out by people with every kind of illness imaginable. Numerous healings were attributed to his ministry, but Father McDonough was a quiet and extraordinarily humble man who never took credit for anything.

He was also one of the most boring



Jaymie Stuart Wolfe
OSV News

homilists I have ever heard.

It didn't matter. People flocked to Father McDonough from all corners -- even from other countries. Why? Because it was evident that God was using him as an instrument of compassion. Father always made time to pray for and with people. And people listened to him because he was a holy priest. The words he spoke weren't memorable, but his loving life of service was.

This is not unlike St. Mother Teresa of Kolkata's attraction. A Nobel laureate, no one would have ever proposed giving her a prize for public speaking. She had a few very quotable gems, but Mother wasn't known for magnetic speeches dripping with inspiration. She was recognized for the kind of gritty fidelity to Christ's call that drew her out of the classroom and into the slums. She was famous for bringing God's mercy to the poorest of the poor by choosing to share their poverty. Her life witness spoke more eloquently than words ever could.

That was why people listened to whatever she had to say.

Artificial intelligence may draft a good sermon, one that keeps a congregation interested and engaged. The words may be well chosen and inspiring, but they will also be like the program that creates them -- sufficient but empty. Real preaching is more about the person and

See WOLFE, Page 19

Grandma still uses cash, but updates when it's truly necessary

It was a beautiful morning for a walk. As I made my way home, I spotted three young boys manning a lemonade stand.

They were enthusiastic salesmen, loudly hollering "lemonade" at everyone who passed on foot or in a vehicle. It brought back memories. With three kids, I went through a lot of lemonade with my gang of entrepreneurs. It was a ritual of summer -- the sign-making, the marketing, the sense of camaraderie with neighborhood friends. And, oh yes, the profit motive.

"Wow, guys, I haven't even had coffee yet," I tell the boys.

"That's what everybody says," one of them replies. It was barely 8 o'clock.

"And," I continue, "I don't have money but I can get some. I'm almost home."

The little one pipes up: "We accept Venmo!"

Venmo? At a lemonade stand? The world has changed since I had kids. I asked if they also took bitcoin, but they gave me blank looks.

Armed with money, I went back, wishing they were selling lattes. As I paid -- Grandma still uses cash -- I noted the barcode taped to their table. Yep, Venmo.

Here's another thing I noticed: Mom had provided huge, single-use plastic glasses for their project. I'm sure back in my day, I did the same thing. But now, I cringed.

Lemonade-stand moms, please: try to find some completely paper, compostable cups.

I know, I know, we are all



Effie Caldarola
OSV News

weary of apocalyptic climate messaging -- and no one likes a lecture -- but there are small things we can do and we must. Cutting down on single-use plastic is undeniably tough. Here's a couple of things I'm trying: I order laundry sheets, little dissolvable rectangles that come in compostable packaging and eliminate the need for those huge plastic bottles, a major landfill item. I'm also experimenting with different kinds of shampoo bar soap.

The state where I now live (New Jersey) has banned plastic bags. I admit, I once used those plastic grocery bags as kitchen garbage bags, but now we grab canvas bags on our way out the door (with extras in the trunk), and we've found inexpensive compostable bags online for our kitchen garbage.

If a few people forgo plastic bags, it's helpful. But if a city or state mandates it, it makes a tremendous difference in plastic usage. You have to advocate for that.

That's why it was a good thing in 2006 when the U.S. Conference of Catholic Bishops helped form Catholic Climate Covenant, a proj-

ect of education, advocacy and prayer. Their advocacy work encourages our legislators, the Environmental Protection Agency, and other agencies to get on board to do the right things for our earth.

By googling Catholic Climate Covenant you can learn how to be part of advocacy for change on a national scale. Maybe you can even encourage your parish bulletin to get on board.

In his environmental encyclical, *Laudato Si, On Care for our Common Home*, Pope Francis wrote, "When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities -- to offer just a few examples -- it becomes difficult to hear the cry of nature itself; everything is connected" (No. 117).

Everything is connected. We are, all of us, connected, and we're intimately connected to the natural world that is now under such duress.

Jesuit Father Daniel Berrigan said, "About practically everything in the world, there's nothing you can do ... however, about a few things you can do something. Do it, with good heart."

Help ensure that for another generation, little kids will still have beautiful, mild mornings where lemonade stands beckon, with Venmo or without.

Effie Caldarola is a wife, mom and grandmother who received her master's degree in pastoral ministry from Seattle University.


Cartoon Corner




Pilgrimage to the National Eucharistic Congress



INDIANAPOLIS JULY 17 - 21, 2024

with Bishop Michael Sis and
the Diocese of San Angelo



We have a limited number of Congress passes allocated to our Diocese. Please scan this QR code on the right and complete the survey to express your interest.





ARCHBISHOP

Continued from Page 16

with members of two apostolates that I helped to found years ago.

The first is Endow, which empowers women to live out their authentic vocation in the church, what St. John Paul II called “the feminine genius.”

The other is the Catholic Association for Latino Leadership, which equips Hispanics to bring their faith and heritage to bear in business and in their civic affairs.

I am gratified to see these apostolates now well established in dioceses across the country. It is another reflection of the evangelical zeal in the American church.

There is so much more that we could point to — the faithfulness of America’s bishops, the dedication of our priests, the quality of the men in our seminaries, the flourishing of Catholic education at all levels, the many Catholic media outlets and publishing houses.

We could also hold up the example of the many religious education programs and apostolates that are working to help young people grow in their love for Jesus and their knowledge of the faith. We are also making great strides in this country to fulfill Vatican II’s call for biblical renewal, so that our people are enlightened and strengthened by the word of God.

Pope Francis has encouraged us to lift up the contributions of women in the church. And it is amazing how many of America’s most accomplished and influential Catholics are laywomen, and how many women are thought leaders in the American church.

The faith is being lived in our homes and parishes. I am inspired every day by the young men and women who are living their love for Jesus in a difficult culture, who are committed to growing in holiness, to raising strong families, and to glorifying God by the lives they lead.

When I think of Pope Francis’ vision for synodality, these are the things I think of. And I find so much to be hopeful for! We are preparing for a new springtime of evangelization.

Pray for me and I will pray for you.

And let us ask holy Mary, our Blessed Mother, to keep us always faithful to her Son, and always courageous in speaking of his love.

Archbishop José H. Gomez is the Archbishop of Los Angeles, the nation’s largest Catholic community.

STUDY

Continued from Page 2

the responses to the questions indicated “most who do not believe in the Real Presence are not rejecting the teaching, as they do not know this is what the church teaches.”

The survey aimed to test or clarify the findings of a 2019 Pew Research Center survey that found one-third of U.S. Catholics agree with the church that the Eucharist is the body and blood of Christ. According to Pew’s analysis published in August 2019, “nearly seven-in-ten Catholics (69%) say they personally believe that during Catholic Mass, the bread and wine used in Communion ‘are symbols of the body and blood of Jesus Christ.’ Just one-third of U.S. Catholics (31%) say they believe that ‘during Catholic Mass, the bread and wine actually become the body and blood of Jesus.’”

The 2019 Pew survey was part of the impetus for the National Eucharistic Revival that the U.S. Conference of Catholic Bishops launched last year, and which will include a National Eucharistic Congress in Indianapolis in July. The initiative aims “to inspire a movement of Catholics across the United States who are healed, converted, formed, and unified by an encounter with Jesus in the Eucharist — and who are then sent out on mission ‘for the life of the

world,” its website states.

In a review of previous surveys asking Catholics about their belief in the Real Presence beginning with a 2008 American National Election Study, CARA indicated that the Pew Research Center’s phrasing for its question on the topic may have been confusing to respondents. CARA aimed to be as clear as possible with its survey’s approach, which is why it opened with an “unaided and open-ended question”: “In your own words, what do you believe happens to the gifts of bread and wine after Consecration during Mass?”

The new CARA study, while showing more Catholics believe in the Real Presence than in the Pew study, still underscores the need for the Eucharistic Revival, said Bishop Andrew H. Cozzens of Crookston, Minnesota, chairman of the USCCB’s Committee on Evangelization and Catechesis, which is supporting the revival.

“It’s still not good news,” Bishop Cozzens, who also serves as board chairman of the National Eucharistic Congress nonprofit formed in 2022 to plan the national event, told OSV News. “What it reveals is that there’s ... people who say they believe in the Eucharist, but they don’t go to Mass. In that sense, they obviously haven’t had a real encounter with Jesus in the Eucharist.”

“This is what we’re about with the Eucharistic Revival, this encounter with Jesus in the Eucharist that lets me realize he’s a living person and that changes the way I live,” he continued. “That’s what we really need.”

The survey, however, “might actually show us we have more low-hanging fruit than we thought we did,” he said. “In other words, there are people who say they believe in the Eucharist, but they don’t go to Mass every week. ... How do we invite them into an encounter with Jesus in the Eucharist so that their lives can be changed?”

The survey found that knowledge of the church’s teaching on the Eucharist and belief that teaching is true is highest among Catholics who attend Mass at least once per week, at 95%. Among Catholics who attend less than weekly but at least once per month, it was 80%.

It also found that weekly Mass attendance has dropped seven percentage points during the COVID-19 pandemic from 24% in 2019 to 17% in 2022 — around 5% watch Mass on television or online due to the pandemic. An additional 18% attend less than weekly but at least once per month. Twenty-six percent attend Mass a few times per year and 35% rarely or never attend Mass.

“What we need is not just good catechesis — we do need that — but we also need to invite people to a relationship,” Bishop Cozzens said. “Helping people understand that it (lack of belief in the Real

Presence) is not just an intellectual problem, it’s a problem of the heart in that sense of relationship with Jesus. What we’re really seeking is inviting people to an encounter with Jesus in the Eucharist, because that’s what will have the biggest impact.”

The national study was commissioned by the McGrath Institute for Church Life at the University of Notre Dame in South Bend, Indiana, “to better understand what the current Catholic population (self-identified) believes about the Catholic Church’s teaching on the Eucharist,” the report stated. The survey included 1,031 respondents ages 18 or older with a margin of error of 4.45 percentage points. It was offered in both English and Spanish, and administered through an online form or via telephone with a live interviewer from July 11 to Aug. 2, 2022.

The McGrath Institute commissioned the CARA study because of its collaboration with the National Eucharistic Revival and the importance of having clearer data on Catholics’ beliefs regarding the Real Presence, Bishop Cozzens said.

Affiliated with Georgetown University in Washington, CARA is a national, nonprofit, research center that conducts social scientific studies about the Catholic Church.

Maria Wiering is senior writer for OSV News.

DOLAN

Continued from Page 17

acted as if everything prior to the offertory was unimportant; now, it seems that everything after the Liturgy of the Word is second class. Time it," he dared me. "A sung 'Gloria' or a sung responsorial psalm, or the 'Lamb of God' can be longer than the Eucharistic prayer." So (my correspondents weighed in), an hour-and-a-half Mass -- not just on solemnities, but every Sunday -- has become normal, and they candidly propose that this is one of the factors driving people away.

I don't know what to think. Somewhere in between the racing 28-minute

Sunday Masses of the past and the 90-minute marathon Masses of today would seem to be the dream.

I do know that the late, great Pope Saint John Paul II had a point: silence must be part of the Eucharist. The verbosity at Mass, our compulsion as celebrants to comment constantly and explain everything at every Mass, and the tendency of choirs, who do great jobs, to fill every free moment with another verse, is grating on the people.

Pretty soon, Mass will be very short, because we priests may be the only ones there!

- - -

Cardinal Timothy M. Dolan serves as Archbishop of the Archdiocese of New York.

GOMEZ

Continúa de Página 15

todo el país. Esto es otro reflejo del celo evangélico que hay en la Iglesia de Estados Unidos.

Podríamos señalar muchas cosas más: la fidelidad de los obispos de Estados Unidos, la dedicación de nuestros sacerdotes, la notable calidad de los hombres que están en nuestros seminarios, el florecimiento de la educación católica en todos los niveles, los múltiples medios de comunicación y editoriales católicas.

Podríamos también poner el ejemplo de tantos programas y apostolados de educación religiosa que están trabajando para ayudar a los jóvenes a crecer en su amor a Jesús y en su conocimiento de la fe. Estamos dando también grandes pasos en este país para cumplir el llamado del Vaticano II a la renovación bíblica, para que nuestro pueblo sea iluminado y fortalecido por la palabra de Dios.

El Papa Francisco nos ha invitado a aumentar las contribuciones de las mujeres dentro la Iglesia. Y es sorprendente

cuántos de los católicos más exitosos e influyentes de Estados Unidos son mujeres laicas, y cuántas mujeres son líderes de opinión dentro de la Iglesia de Estados Unidos.

La fe se está viviendo en nuestros hogares y en nuestras parroquias. Todos los días me siento admirado por los hombres y mujeres jóvenes que viven su amor a Jesús dentro de una cultura difícil, que se han comprometido a crecer en santidad, a formar familias sólidas y a glorificar a Dios con la vida que llevan.

Cuando pienso en la perspectiva del Papa Francisco sobre la sinodalidad, son este tipo de cosas las que me vienen a la mente. ¡Y me parece que hay tantas cosas que nos llenan esperanza! Nos estamos preparando para una nueva primavera de la evangelización.

Oren por mí y yo oraré por ustedes.

Y pidámosle a Santa María, nuestra Madre Santísima, que nos mantenga siempre fieles a su Hijo, y que nos dé siempre el valor de hablar de su amor.

- - -

El arzobispo José H. Gomez lidera la Arquidiócesis de Los Angeles, la comunidad católica más grande del país.

CELEBREMOS

Continúa de Página 15

los católicos hispanos. Promueva el evento entre todos los feligreses de su comunidad. Si en su comunidad se hablan varios idiomas, organice varias veladas. ¡Ah, asegúrese de ofrecer comida hispana!

— Quienes predicán pueden aprovechar este momento del año para decir algo

explícito sobre la experiencia católica hispana desde el púlpito mientras explican la Palabra de Dios. Los catequistas y maestros de la parroquia deberían ser invitados a compartir algo sobre el catolicismo hispano en sus lecciones. Comparta algunos recursos con ellos.

— ¡Éste es el momento perfecto del año para invitar a su comunidad parroquial a reunirse en un espíritu de fiesta! No toma mucho trabajo convocar a la comunidad

OSPINO

Continued from Page 16

media. Write a weekly article about Hispanic Catholics; highlight the Hispanic community of your parish or your town; explain a Hispanic popular Catholicism practice (e.g., posadas, altarcitos, quinceañeras); share the story of a U.S. Hispanic; Latin American or Caribbean saint; invite young Hispanics to write something about growing up in a Hispanic Catholic household.

— Set up a book display in the back of your church, or at the parish hall or per-

haps in the parish office (think of an often-frequented space in your community) with works that describe Hispanic Catholicism and books written by Hispanic Catholics: poetry, novels, theological works, spirituality guides. The literature on Hispanic Catholicism is abundant!

— Organize at least one evening parish lecture or presentation during this special month with a speaker who shares something interesting about Hispanic Catholics. Promote the event among all parishioners of your community. If your community is multilingual, host events in different languages. Ah, make sure you offer some Hispanic food!

BRISCOE

Continued from Page 16

and who would not say anything behind his back that he would not say with charity in his presence.” A synodal church acknowledges the struggles and joys of our fellow Christians, recognizing their unique perspectives. With respect and charity, we move as brothers pursuing the Lord’s will; if we can remember that none of us are getting it all just right, humility and charity are with us.

St. Francis was humble and charitable because of his vision of Christ. St. Francis taught, “Let all of us, brothers, consider the Good Shepherd who bore the suffering of the cross to save his sheep.” St. Francis’s life was entirely centered on following Jesus Christ. The synodal way must be the way of Christo-centric discipleship. We should be disciples like St. Francis, striving our best to imitate our master, he who was poor and willing to lay down his life in reparation for our sins. And who loved the people we’d probably dislike.

— Conversion

St. Francis’ spirituality was fundamentally eucharistic. St. Francis says: “As he revealed himself to the holy apostles in true flesh, so he reveals himself to us now in sacred bread.” By embracing the Eucharist as the Real Presence of Jesus, St. Francis emphasized not symbolic ritual but an encounter with the living Christ. This is what it means to be a synodal church: to have met the living Christ and fervently long to share that experience with others.

Finally, having met the Risen Christ, St. Francis underwent an extraordinary conversion. Conversion means “to turn.” Francis himself modeled what it meant to continually turn. Conversion is circular in that respect, and never ending. Most people think they’ve turned and that’s that. But it’s more like ascending in concentric circles, because we have to keep turning. We turn and turn in the hopes that — as with encircling a mountain — each turn brings us closer to the goal. St. Francis’s radical transformation of life reminds us that synodality calls us to ongoing conversion (ongoing “turning,” ongoing surrender) and growth in faith.

“But as St. Francis did not love humanity but men, so he did not love Christianity but Christ,” writes Chesterton. In the end, the most important consideration for synodality is that it would help us become saints: men and women who love not their own ideas, but the Lord Jesus.

- - -

Father Patrick Briscoe, OP, is a Dominican friar of the Province of St. Joseph. He is the editor of Our Sunday Visitor.

WOLFE

Continued from Page 17

the lived life behind the words, than the words themselves.

Which is why spiritual integrity is so important.

It is impossible for any of us to communicate the Gospel of Jesus Christ without putting our lives behind the message, just as he himself did. Though valuable tools, computers will never be more than soulless machines. These days, Pope St. Paul VI's observations have never rung truer: "The first means of evangelization is the witness of an authentically Christian life," he wrote in *Evangelii Nuntiandi* (41), adding, "The witness of life has become more than ever an essential condition for real effectiveness in preaching" (76).

His words are worth remembering: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (67).

In an increasingly "virtual" world, the church will not survive without genuine faith and authentic virtue. Facsimiles will not do. That's why I'd rather listen to a lackluster homily offered by a true but struggling disciple than anything a lifeless silicon chip can devise.

- - -

Jaymie Stuart Wolfe is a sinner, Catholic convert, freelance writer and editor, musician, speaker, pet-aholic, wife and mom of eight grown children, loving life in New Orleans.

<div>Member</div> <div>OSV News</div> <div>Catholic Media Association</div> <div>Published the 1st Monday following the 1st Saturday of each month and delivered to all registered parishioners in the San Angelo Diocese.</div> <div>Subscription rate for all others:</div> <div>\$10 per year</div> <div>THIRD CLASS POSTAGE PAID AT</div> <div>SAN ANGELO, TEXAS</div> <div>Printed by</div> <div>Livestock Weekly</div> <div>San Angelo, Texas</div>	<div>Submissions:</div> <div>Story suggestions, calendar items, parish briefs, and all other submissions should be emailed to</div> <div>bodiford@sanangelodiocese.org</div> <div>COPY, PHOTO DEADLINE:</div> <div>Third Friday of every month.</div> <div>Photos should be in jpeg format.</div> <div>Letters to the editor are welcome, and should be emailed to</div> <div>bodiford@sanangelodiocese.org</div> <div>Letters to the editor are printed at the discretion of the editor and identities of the writer are subject to verification. Please include name, address and phone number when submitting letters.</div>	<div>Bishop Michael J. Sis</div> <div>Publisher</div> <div>Brian Bodiford</div> <div>Editor</div> <div>Director of Communications</div> <div>The West Texas Angelus</div> <div>Official Newspaper of the</div> <div>Diocese of San Angelo, Texas</div> <div>POSTMASTER: Send all address changes to:</div> <div>WEST TEXAS ANGELUS</div> <div>P.O. Box 1829</div> <div>SAN ANGELO, TX</div> <div>76902-1829</div>
---	---	---

Events hosted at Christ the King Retreat Center

Region X youth ministry meeting



Youth Ministry leaders from Region X (the dioceses of Texas, Arkansas, and Oklahoma) gathered at Christ the King Retreat Center in San Angelo Sept. 25 and 26, 2023. Bishop Michael Sis celebrated Mass for the group on Sept. 26.

WEST TEXAS ANGELUS

Diocese of San Angelo priest convocation

The priests of the Diocese of San Angelo gathered at Christ the King Retreat Center in San Angelo for their annual Fall Convocation. For this year's gathering, Father Angel Alfredo Castro González, MSP (standing), planned for the priests to learn about "Learning to Love," a youth education program focusing on Christian anthropology and sexual morality. The program is widely used in Latin American countries and the curriculum currently exists only in Spanish. The creator of the program, María Judith Turriaga of Ecuador, joined the priests via Zoom for the first session of the convocation. Father Freddy Perez (seated with microphone) provided translation.



WEST TEXAS ANGELUS

ESTUDIO

Continúa de Página 3

correctamente que los que identifican correctamente las enseñanzas", afirmaba el informe.

El informe de la encuesta señaló que los datos de las respuestas a las preguntas indicaron que "la mayoría de los que no creen en la Presencia Real no están rechazando la enseñanza, ya que no saben que esto es lo que enseña la Iglesia".

La encuesta tenía como objetivo probar o aclarar los hallazgos de una encuesta de 2019 del Pew Research Center que encontró que un tercio de los católicos estadounidenses están de acuerdo con la Iglesia en que la Eucaristía es el cuerpo y la sangre de Cristo. Según el análisis de Pew publicado en agosto de 2019, "casi siete de cada diez católicos (69%) dicen que creen personalmente que durante la Misa católica, el pan y el vino utilizados en la Comunión 'son símbolos del cuerpo y la sangre de Jesucristo'. Solo un tercio de los católicos estadounidenses (31%) dicen que creen que 'durante la Misa católica, el pan y el vino realmente se convierten en el cuerpo y la sangre de Jesús'".

La encuesta de Pew de 2019 fue parte del impulso para el Avivamiento Eucarístico Nacional que la Conferencia de Obispos Católicos de Estados Unidos lanzó el año pasado, y que incluirá un Congreso Eucarístico Nacional en Indianápolis en julio de 2024. La iniciativa tiene como objetivo "inspirar un movimiento de católicos en todo Estados Unidos que sean sanados, convertidos, formados y unificados por un encuentro con Jesús en la Eucaristía, y que luego sean enviados en misión "para la vida del mundo", afirma su página web.

En una revisión de encuestas anteriores en las que se preguntaba a los católicos sobre su creencia en la Presencia Real, comenzando por un estudio sobre las elecciones nacionales estadounidenses de 2008, CARA indicó que la formulación de la pregunta del Pew Research Center

sobre el tema podía haber resultado confusa para los encuestados. CARA pretendía ser lo más clara posible con el planteamiento de su encuesta, y por eso la abría con una "pregunta sin ayuda y abierta": "En sus propias palabras, ¿qué cree que ocurre con los dones del pan y el vino después de la Consagración durante la Misa?".

El nuevo estudio de CARA, aunque muestra que más católicos creen en la Presencia Real que en el estudio de Pew, aún subraya la necesidad del Avivamiento Eucarístico, dijo el obispo Andrew H. Cozzens de Crookston, Minnesota, presidente del Comité de Evangelización y Catequesis de la USCCB, que está apoyando el avivamiento.

"Todavía no son buenas noticias", dijo a OSV News el obispo Cozzens, que también es presidente de la junta del Congreso Eucarístico Nacional sin fines de lucro formado en 2022 para planificar el evento nacional. "Lo que revela es que hay... personas que dicen creer en la Eucaristía, pero no van a Misa. En ese sentido, obviamente no han tenido un encuentro real con Jesús en la Eucaristía".

"Esto es de lo que se trata con el Avivamiento Eucarístico, este encuentro con Jesús en la Eucaristía que me permite darme cuenta de que es una persona viva y eso cambia mi forma de vivir", continuó. "Eso es lo que realmente necesitamos".

La encuesta, sin embargo, "podría mostrarnos que tenemos más fruta al alcance de la mano de lo que pensábamos", dijo. "En otras palabras, hay personas que dicen creer en la Eucaristía, pero que no van a Misa todas las semanas. ¿Cómo les invitamos a un encuentro con Jesús en la Eucaristía para que sus vidas puedan cambiar?".

La encuesta reveló que el conocimiento de las enseñanzas de la Iglesia sobre la Eucaristía y la creencia de que esas enseñanzas son verdaderas es mayor entre los católicos que asisten a Misa al menos una vez por semana, con un 95%. Entre los católicos que asisten menos de una vez a la semana, pero al menos una vez al mes, es del 80%.

También encontró que la asistencia semanal a Misa ha disminuido siete puntos porcentuales durante la pandemia de COVID-19 del 24% en 2019 al 17% en 2022 -- alrededor del 5% ve Misa por televisión o en línea debido a la pandemia. Un 18% adicional asiste menos de semanalmente pero al menos una vez al mes. El 26% asiste a Misa unas pocas veces al año y el 35% rara vez o nunca asiste a Misa.

"Lo que necesitamos no es sólo una buena catequesis, que la necesitamos, sino también invitar a la gente a una relación", dijo el obispo Cozzens. "Ayudar a la gente a entender que (la falta de creencia en la Presencia Real) no es sólo un problema intelectual, es un problema del corazón en ese sentido de relación con Jesús. Lo que realmente buscamos es invitar a la gente a un encuentro con Jesús en la Eucaristía, porque eso es lo que tendrá el mayor impacto".

El estudio nacional fue encargado por el Instituto McGrath para la Vida Eclesial de la Universidad de Notre Dame en South Bend, Indiana, "para comprender mejor lo que la población católica actual (autoidentificada) cree sobre la doctrina de la Iglesia católica sobre la Eucaristía", afirmaba el informe. En la encuesta participaron 1.031 encuestados mayores de 18 años, con un margen de error de 4,45 puntos porcentuales. Se ofreció tanto en inglés como en español, y se administró a través de un formulario en línea o por teléfono con un entrevistador en directo del 11 de julio al 2 de agosto de 2022.

El Instituto McGrath encargó el estudio CARA debido a su colaboración con el Avivamiento Eucarístico Nacional y la importancia de tener datos más claros sobre las creencias de los católicos con respecto a la Presencia Real, dijo el obispo Cozzens.

Afiliado a la Universidad de Georgetown en Washington, CARA es un centro de investigación nacional, sin ánimo de lucro, que realiza estudios científicos sociales sobre la Iglesia Católica.

Maria Wiering es redactora senior de OSV News.