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Meet Father Mike
Gregg Michael Elsner, Jr. ordained a diocesan priest

By Brian Bodiford  
West Texas Angelus

A week and a half into his priesthood, Father Mike Elsner is still getting used to the title. “I’m not accustomed to that yet. It’s surreal,” he said of hearing people say, “Father! Father!” and wondering which priest is in the room before realizing, “It’s me!”

Ordained a priest of the Diocese of San Angelo June 10, 2023, at the Cathedral of the Sacred Heart, Father Mike is happy to be back in West Texas after completing his studies at Kenrick-Glennon Seminary in St. Louis, Missouri. “It’s bittersweet,” he said. “I was there a long time, met a lot of great guys … a lot of us will probably not see each other very often, if ever.”

While his fellow graduating seminarians have been likewise dispersed to their home dioceses, Father Mike is “really thankful for being back in West Texas,” he said. “One of the things that’s great about being back in the diocese is just, the people here are just really, really nice.” This goes beyond the regular churchgoers who have seen the faces of diocesan seminarians smiling from posters on their parish walls. “Just people at the gas station,” he said. “They’re just nicer. I’m glad to be back.”

Though he’s still getting used to being called “Father,” he is already enraptured with the sacred duties of the office. “Getting to say Mass every day is a privilege,” he said. “I imagine after you’ve done it for a long time, it may lose its newness, but it just seems like, ‘Man, how could you ever get tired of doing this?’ It’s really a great, great privilege.”

Father Mike’s official first assignment will begin July 1 — he’ll be parochial vicar at Our Lady of Guadalupe Parish in Midland — but he is spending his
We have just begun the parish phase of our National Eucharistic Revival. This leads us to consider the question, “What is a parish?” A parish is a local church building. It is the local embodiment of the mystical Body of Christ, where fellow disciples live, die, and pray. It is a group of imperfect human beings who are called to holiness. Our life in the parish challenges each one of us to grow in continual conversion.

A parish is not a filling station or convenience store where we go to conduct transactions in order to receive certain goods or services. It is a community of persons supporting one another on a pilgrimage together toward the promised land of heaven. The way we treat one another as we travel along on our journey must be more than just as anonymous occupants of a pew, but rather as brothers and sisters in Christ.

Pope Francis teaches us that “the parish is the presence of the church in a given territory, an environment for hearing God’s word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration of the eucharist” (Gaudium et Spes, no. 28). A parish is a community in which and through which we encounter Jesus Christ. We come to know the Lord in the context of a living faith tradition along with our fellow believers.

According to the Code of Canon Law, “a parish is a certain portion of the faithful of the Christian faithful stably constituted in a particular church, whose pastoral care is exercised by the parish priest, exercising the pastoral care of the community committed to him under the authority of the diocesan bishop, in whose diocese that church is located” (c. 517). “As a general rule a parish is to be territorially defined so that it is, one which is identified with the Christian faithful of a certain territory” (c. 518).

Parish boundaries

The Catholic Church organizes the entire world into dioceses, each of which is a portion of the people of God with a bishop entrusted to lead those within the diocese to Christ. Every Catholic diocese is divided into parishes that have clearly delineated geographical boundaries. The pastor and the parish are together responsible for the evangelization and pastoral care of those who live within those boundaries.

In the past, parish boundaries were used as a means to tell Catholics where they were supposed to belong and attend Mass, and where they were not supposed to become a member. Catholics were expected to attend Mass in the parish of their residence. However, in our current practice, we may choose to practice our faith and register in a parish other than the one where we reside. In fact, many Catholics today have never even heard of parish boundaries.

Who are the members of a parish?

All of those who reside in the territory of a parish belong to that parish by virtue of where they live, regardless of whether they have “registered” in the parish or not (John P. Beal, New Commentary on the Code of Canon Law, p. 689). Furthermore, according to diocesan policy of the Diocese of San Angelo, individuals may also choose to participate in a parish other than the one in which they reside, by registering in the parish of their choice.

Celebration of the sacraments and parish membership

The concept of registration in a parish is a very American one. In many ways, it is a very helpful practice, and I recommend to all Catholics that they register in a parish. Registration is an American way to organize a parish and to assist in communicating and verifying the community, but it is not a strict requirement of church law.

When it comes to the celebration of the sacraments or receiving other pastoral care, the faithful have the right to receive these in the parish in which they reside. However, if they have chosen to register in a parish other than the one in which they reside, they should seek the sacraments and pastoral care in the parish in which they are registered.

A parish or a pastor who refuses to extend sacraments or other pastoral care based on whether a person or family is registered is violating the rights of those Catholics. There are some canonical grounds where a parish or pastor may need to delay the celebration of sacraments for the sake of proper instruction and personal readiness, but registration in the parish should not be one of them. In short, there is no requirement to be registered in a parish in order for sacraments to be celebrated.

Missionary transformation of the parish

Parish boundaries serve as a way to define our primary “mission field” as a parish. Our parish boundaries show us where our parish community is supposed to reach out first and spread the Good News — here are the people for whom we are accountable. It’s much easier to look like us or speak our language.

Parish boundaries help us as a local church to ensure that we are considering all the people of God without gaps or areas of unaccountability. Pope Francis calls us to live “permanently in a state of mission” (Evangelii Gaudium, no. 25). Each of our faith communities should allow our parish boundaries to challenge us to reach out first within this mission field in the light of the New Evangelization. We should ask ourselves, “Who are the people in our boundaries that we need to help? How are we serving the nursing homes, hospitals, jails, prisons, and colleges in our territory? Where are the poor, the hungry, and the hurting in our area, who may not be reached by the love of Christ? Every parish should seek to reach out in missionary discipleship to those who live in the parish boundaries.

Thriving parish

A parish is more than just a place where we go to Mass. It is also our community. We do not just go to the parish to receive; we also go there to give. In order for a parish to thrive, all the members of the community should pitch in and help to fulfill its mission by sharing their time, talents, and treasure, each according to their own abilities. This includes all ages — adults, seniors, children, and everyone in between. It includes those both able-bodied and the disabled. We all have something to give to help the parish carry out God’s plan. A healthy parish lives with a joyful spirit of hospitality, welcoming people to share their personal gifts in service to God and neighbor.

Pope Francis says, “I dream of a ‘missionary option,’ that is, a missionary impulse at every level of the church, so that the church’s customs, ways of doing things, times and schedules, language, might be able to be channeled for evangelization of today’s world rather than for her self-preservation” (Evangelii Gaudium, no. 27).

“Parishes are communities of faith, action, and hope. They are where the gospel is proclaimed and celebrated, where believers are formed and sent to renew the earth” (USCCB, Communities of Salt and Light: Reflection on the Social Mission of the Parish, Introduction).

When a parish is functioning well, it is equipping its members to missionary disciples. It is a place to share our faith with our families, their neighborhood, and the world. Members of a parish should consider themselves as wanted missionaries to bring the Good News to the world and to bring the world to Christ.

To know your parish boundaries, you may consult the website of the Diocese of San Angelo at www.sandiegoleso.org under the heading of “Parishes/Schools.”

**Pro-life call for action at 'National Celebrate Life Day' rally on Dobbs anniversary**

By Katie Yoder

WASHINGTON (OSV News) — Sheila and David Porter left their home in Newperry, Virginia, at 5 a.m. to celebrate the first anniversary of the Supreme Court’s landmark decision to overturn Roe v. Wade in Washington June 24. Together, the couple attended the 2023 National Celebrate Life Day rally held by national pro-life groups on the steps of the Lincoln Memorial. The event commemorated the court’s ruling in Janie Underwood v. Jack Son’s Women’s Health Organization that overturned Roe, which legalized abortion nationwide in 1973, and freed states to decide abortion policy.

“I hope next year, this time, that we have much more to celebrate,” 64-year-old David told OSV News. “In order to do that, I and the rest of the people that are pro-life, we have to keep up the work.”

Sheila, 63, agreed. “We can’t stop fighting.”

The Porters brought with them shirts, available for a donation, that cited the Bible verse Jeremiah 1:5: “Before I formed you, I knew you.” In between the text, an image of an unborn child appeared, resting in the palm of a hand.

The event invited pro-life americans to celebrate the anniversary, honor past pro-life heroes and unite to protect the unborn from abortion as persons under the 14th Amendment, which says, in part, that no state “shall deprive any person of life, liberty or property, without due process of law.”

“I think it’s very important now that we’re living in this post-Roe era, this new dawn for our nation, that our generation, the pro-life generation, understand we haven’t reached high noon yet,” said Kristan Hawkins, the president of Students for Life of America, or SFLA, which organized the rally, told OSV News.

“In order to achieve that moment, every human being must be recognized as they are: A unique, unrepeatable human person,” she added. “And the 14th Amendment does acknowledge that, and that is our path to success.”

Ahead of the event, crowds slowly gathered in front of the memorial as the threat of thunderstorms loomed. Curious tourists passed through, asking questions. Printed signs handed out by SFLA read, “Equal rights for all, born and preborn.”

See LIFE, Page 18
Los límites parroquiales

La Iglesia Católica organiza el mundo en parroquias, cuyos límites pueden ser tan grandes como una ciudad, un estado o incluso el mundo entero, pero también pueden ser tan pequeños como un solo edificio. Los límites parroquiales nos ayudan a entender que cada ser humano es miembro de la misma Iglesia Católica y que todos estamos unidos en ella. Además, permiten que los católicos sean servidos en su estado de morada, sin importar la ubicación geográfica.

El concepto de registro en una parroquia es muy americano. En muchos sentidos, es muy americano. En muchos sentidos, es un concepto que se ha desarrollado en el marco de las leyes y normas que rigen a nuestro país. No obstante, el registro en la parroquia no implica un sacrificio de derechos, sino una manera de garantizar que cada católico reciba la ayuda que necesita.

¿Quiénes son los miembros de una parroquia?

Todos aquellos que residen en el territorio de una parroquia pertenecen a esa parroquia por virtud del lugar donde viven, sin importar si se han “registrado” o no en la parroquia (o en algún caso, si se ha visto necesario que el registro se realice por virtud del lugar donde viven, sin importar si se han “registrado” o no en la parroquia). Desde hace tiempo, la parroquia está considerada como un “hogar” para todos sus miembros, y todo lo que se hace para mantenerlo es para que todos se sientan parte de él.

Transformación misionera de la parroquia

Los límites parroquiales sirven como un marco de definir nuestro “campo misio- nero” principal como parroquia. Los límites de nuestra parroquia nos muestran cuáles son nuestras responsabilidades para con el territorio que Dios nos ha confiado. Nuestra misión es llegar primero y difundir las Buena Nuevas – aquí están las personas de las que somos responsables, incluso si no se parecen a nosotros o no hablan nuestro idioma.

Los límites parroquiales nos ayudan a entender que, como miembros de la Iglesia, todos somos responsables de las buenas noticias. Esto nos obliga a extender las buenas noticias al mundo entero, sin importar la ubicación geográfica.

¿Qué son los miembros de una parroquia?

Los miembros de una parroquia son aquellos que residen en el territorio de la parroquia. Este territorio puede ser muy amplio, incluyendo varios países o incluso el mundo entero. Los miembros de una parroquia son aquellos que se sienten parte de ella, y que reciben asistencia y ayuda de ella.

Colégios de nuestro territorio?

¿Dónde están los pobres, los hambrientos, y los que sufren en el mundo? Que nuestra parroquia se comunique con ellos, por el amor de Cristo? Cada parroquia debe buscar llegar a los más necesitados, a aquellos que viven en los límites de la parroquia.

Una parroquia vibrante

Una parroquia es más que un lugar donde vemos a Cristo. Es también nuestra comunidad. No sólo vamos a la parroquia para recibir, también vamos allí para dar. Para que esta parroquia funcione, todos los miembros de la comunidad deben contribuir y ayudar a cumplir su misión, compartiendo su tiempo, talentos, y tesoros, cada uno de acuerdo con sus propias capacidades. Esto incluye todas las edades: adultos, jóvenes, y niños. Incluye tanto a personas sin discapacidades como a las que sí. Todo tenemos algo que dar para ayudar a la parroquia a llevar a cabo el plan de Dios.

Para conocer los límites de su parroquia, puede visitar el sitio web de la Diócesis de San Ángel en www.sanangelsanangel.org bajo el título “Parroquias/Eventos”.

Espacio de Oración

Una oración por la parroquia

Padre Celestial, bendice nuestra parroquia y guía a nuestro prójimo con caridad, caridad cristiana y la luz de tu Hijo, Jesucristo. Que nuestra participación en esta comunidad eucarística fortalezca nuestro compromiso contigo.

Señor Jesús, abre nuestros ojos a las necesidades de los demás, y guíanos a servirte a ti y a los demás.

Que tu presencia en el Santísimo Sacramento nos reactive nuestra unidad contigo en el Cuerpo de Cristo.

Ven, Espíritu Santo, llenanos con el fuego de tu amor para renovar nuestra pasión, nostra, nuestra fe. Ayúdanos a acercarnos a tu prójimo con caridad cristiana y alegre hospitalidad.

Amén.

Véase VIDA, Página 9
Bishop's Calendar
Please contact the bishop's assistant, Lupe Castillo, for information about the bishop's calendar.
325-651-7500 | castillo@sangenanglodiocese.org

July 2023

July

2 BRYAN, St. Joseph, Masses at 9:00 a.m. and 11:00 a.m.
3–7 HOUSTON, Knights of Columbus State Council meeting
8 SAN ANGELO, Sacred Heart Cathedral, Installation of Pastor Greg Droll at 6:00 p.m.
9 SAN ANGELO, Newman Center, Priest’s Day of Reflection at 10:00 a.m.
10 SAN ANGELO, St. Margaret, Diocesan Charismatic Conference Mass at 7:00 p.m.
11 MIDLAND, St. Stephen, To the Heights Young Adult Conference Mass at 11:30 a.m.
12 ODESSA, St. Elizabeth Ann Seton, Installation of Pastor Father Francis Oyenoyekun at 5:00 p.m.
13 MIDDLETOWN, St. Augustine, Installation of Pastor Father Rodney White at 10:45 a.m.
14–20 HONDURAS, Hermanamiento Partnership meeting at Casa de la Fe.
21 SAN ANGELO, visit Teen ACTS Retreat and SEARCH Retreat
22–24 EL DORADO, Our Lady of Guadalupe, Installation of Pastor Father Mamachi Joseph at 9:00 a.m.
25 SAN ANGELO, St. Joseph, Installation of Pastor Father Ferando Bonilla at 5:00 p.m.
26 SAN ANGELO, Diocesan Pastoral Center, Priestly Life and Formation Committee meeting at 10:30 a.m., Pri
est Pension Administrative Committee at 2:00 p.m.
27–28 SAN ANGELO, St. Mary, New church dedication
30–Aug 8 COLLEGE STATION, St. Mary, New church dedication

August

4 CRKRC Offices Closed for Observance of Independence Day
5 DOSA Staff Meeting, Mass, & Lunch
6 Heart of Mercy Prayer Group
7–10 Women’s Walk to Emmaus
11–16 Men’s Walk to Emmaus
17–20 Engaged Encounter
21–27 Teen ACTS Team
28–29 Teen ACTS
30–Aug 8 Heart of Mercy Prayer Group

Christ the King Retreat Center

Special Collections
Honduran Partnership Dioceses

July 16
This annual collection in the Diocese of San Angelo benefits the two Honduran dioceses that are part of our diocesan Hermanamiento partnership; the Diocese of San Pedro Sula and the Diocese of La Ceiba.

August 6
The priests of the Diocese of San Angelo give a lifetime of service to the people of God in West Texas. This special collection lets you give back by ensuring the diocese is able to support the needs of our diocesan priests in their retirement.

Catholic leaders offer prayers, express outrage after 46 die in Honduras women’s prison massacre

By David Agren
OSV News

MEXICO CITY (OSV News) — Catholics in Honduras prayed for the victims of a horrific massacre in a women's prison — an attack undermining the power of the country's criminal gangs and their control over correctional facilities. Many Catholic clergy expressed outrage, while demanding an overhaul of the country's prison system.

"Tragedy repeats itself," tweeted Bishop Angel Garachana of San Pedro Sula. "Who doesn't shedder with pain for them and their families? Who doesn't indignantly wonder when the radical and comprehensive transformation of a corrupt and failed prison system is going to be undertaken?"

Jesus Father Ismael Moreno, director of a human rights center in the city of Progreso, tweeted, "Massacres are an epidemic in Honduran prisons. To combat and eradicate it, a new prison system is required with audacious public policy proposals and implemented by an interdisciplinary commission with the presence of international agencies."

The massacre occurred June 20 at the women's prison in Támara, about 19 miles from the capital, Tegucigalpa, with authorities attributing the violence to an attack by the Barrio 18 gang.

Authorities considered the attack premeditated. Gangsters pushed toward their rivals' part of the prison, shooting and hacking inmates' children in a separate section, according to The Associated Press.

The Barrio 18 gang and rival Mara Salvatrucha, called MS-13, control neighborhoods, recruit teenagers by force and extort businesses large and small — forcing homeowners to flee because the gang is not making the payments.

Gang control often extends into Honduran prisons. Self-government on the inside and overcrowding were also to blame for the tragedy, according to an June 20 statement from the Archdiocese of Tegucigalpa's prison ministry. The prison in Támara housed seven pregnant women and 22 inmates' children in a separate section, according to the news outlet Contracorriente.
Diocesan Eucharistic Congress was a dream come true

By Father Ryan Rojo

The Body of Christ inspires deeper devotion to the Body of Christ.

“The Body of Christ.” It is no accident that our church understands that this phrase has two different but related meanings. In one sense, it refers to the experience of the Eucharist and the Real Presence of Christ in the sacrament of the altar. In another sense, it refers to the body of believers. The experience of the diocesan phase of the National Eucharistic Revival has helped me see the power and relatedness of these two realities active in the life of our church.

In the spring of 2022, I was contacted by Bishop Sis to head up the initiatives of the National Eucharistic Revival in the Diocese of San Angelo. I had just returned from a trip to Rome to visit our seminarians at the North American College, and I was only vaguely familiar with the upcoming National Eucharistic Revival in our country. I understood that the revival was a three-year initiative of our U.S. Catholic bishops, and I knew that it was a response to diminishing faith in the Real Presence of Jesus in the Eucharist. Not wanting to disappoint my bishop, I said “yes” to his invitation.

I did not want the National Eucharistic Revival to be another failed project, either locally or nationally. We know that the Eucharist is the “source and summit of the Christian life” (Catechism of the Catholic Church, 1324), and this fact alone demanded that we take the invitation from our bishops seriously. I had dreams of billboards, teaching Masses, and even a large diocese Eucharistic Congress at the Odessa Marriott in downtown Odessa. These dreams, however, seemed unattainable because I did not have either a team or budget for the revival in our area. In the face of such seemingly daunting realities, I started to let my dreams for this initiative go while settling for more “reasonable” options.

That was until, however, I was invited to dinner with the FOCUS missionaries at Angelo State University. FOCUS stands for Fellowship of Catholic University Students, and their missionaries serve on college campuses throughout the country. These missionaries lead young people in Bible studies and other faith initiatives, but they also must fund-raise their own salary. In short: the FOCUS missionaries are master fundraisers, disciples, and missionaries. During the course of this dinner, I shared with the FOCUS missionaries my dreams for the revival in West Texas, but I also shared why I thought it was impossible. The missionaries — again, master evangelists — challenged me that evening. In two-hours, they convinced me that my dreams for the National Eucharistic Revival in the diocese were completely reasonable, attainable, and possible. I left that dinner feeling both empowered and confident that the diocesan phase of the National Eucharistic Revival could be a success.

This last month, over 1000 people from the diocese came together for the Diocesan Eucharistic Congress at the Odessa Marriott. The event was keynoteed by world-renowned speakers Dr. Scott Hahn and Mike Aquilina with the St. Paul Center for Biblical Studies. Our own Bishop Sis offered his hopes for the revival in the lives of his people in West Texas, and local Catholic artists and vendors were able to profile their goods and crafts. Most touching, however, was the experience of Mass and Eucharistic adoration with people from across West Texas.

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• A diocesan-wide Eucharistic procession in San Angelo.
• A year-long billboard campaign in major population centers throughout West Texas, in both English and Spanish. I heard from one pastor in Odessa that some parishioners cite the billboards as a motivating force in their renovation. I heard from one pastor in Odessa that some parishioners cite the billboards as a motivating force in their renovation.
• Relics of the Blessed Carlo Acutis and Blessed Manuel Gonzales Garcia, patrons of the National Eucharistic Revival, toured the diocese.

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, 1-800-276-1562 (local) or by calling 800-276-1562 (national hotline).

Eucharistic adoration was offered in a quiet room near the main conference room at the Diocesan Eucharistic Congress.
See CONGRESS, Page 7

Reportar Abuso Sexual

La Diócesis Católica de San Angelo está firmemente comprometida a crear y mantener el ambiente más seguro posible para nuestros niños y adultos vulnerables. Si usted o alguien que usted conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de traición o herida por la Iglesia, estamos aquí para ayudarle. Para reportar incidentes, llame a Lori Hines, Coordinadora de Asistencia a Víctimas, 1-800-276-1562 (local) o escriba a la Diócesis de San Angelo, Ministerio de Asistencia a Víctimas, PO Box 1829, San Angelo, 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).
The St. Ann Parish community celebrated the 50th anniversary of Msgr. Larry Droll’s ordination to the priesthood at Mass at the Midland Catholic Church, June 18, 2023. It was also Msgr. Droll’s final weekend at St. Ann Parish in Midland.

In his homily at Mass, Bishop Michael Sis noted that the readings from the Mass were the same that Msgr. Droll had heard 50 years before at his ordination Mass—readings that tell one how to live a holy life. Msgr. Droll, Bishop Sis said, “has lived up to it.”

“Msgr. Droll is the type of priest that one can sum them up is love.” This love has been both tangible and intangible. It has been the love between a community and a shepherd, that can sum them up is love.”

Looking back at his 50 years in priestly ministry.

Msgr. Droll found a common thread. “Thinking about all of the people I’ve served, many have struck me with the Lord was speaking to me through your homily. It’s a beautiful, wonderful parish,” said Bishop Sis.

One area of priestly ministry which Father Mike values is what Msgr. Droll’s the bishop said. “God knows things about each one of us, that we might never be completely aware of ourselves.”

“I want them to experience the mercy and love of God,” said Father Mike. “I want them to know that God cares about them. I want to go to see how much practice as possible.”

“Father Mike also hopes to be a better homilist. “We get some instruction there,” he said. “We are engaged in our ministry because of the love of God.”

One priest Father Mike is looking forward to is working with is Father David Herrera. Father Mike said, “I’m hoping that will rub off on me.”

“Something else that I think is neat,” he said. “I’m not the one to work with people in my office, speaking Spanish.”

The community Msgr. Droll was evident in the reception following Mass. Special songs were sung with Msgr. Droll and the congregation sang the Doxology and the Ave Maria.

The St. Ann Parish community thanked Msgr. Droll with short presentations. A line of community members and staff presented Msgr. Droll with a shawl, “a tradition from India.” The presentation was given and returned, he said, thanking many from St. Ann and his own parish who were there.

The love Msgr. Droll respected in his service was the love of a community that formed. The community’s love for Msgr. Droll was evident in the reception following Mass. Special songs were sung with Msgr. Droll and the congregation sang the Doxology and the Ave Maria.

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In honor of Msgr. Larry Droll’s 50th anniversary of ordination, coordinators of the diocesan rosary congress at the cathedral said that the principles behind his reform of the Roman Curia will get the chance to know and benefit from Msgr. Droll. His newest assignment is rector of the Cathedral Church of the Ann Parish in Midland after a long and fruitful assignment, another gift on their departing shepherd.

At the conclusion of the reception, Father Yesu Mulakelesi, St. Ann's parochial vicar, took the stage to present and honor the life of Msgr. Droll “in the Indian style.”

"He’s a gold man!” Father Yesu said. "Not an old man, but a gold man," he repeated, referring to the common tradition of 50 years being a "golden jubilee." After this announcement, Msgr. Droll was presented on stage in gold clothes from India. In much the same way as Msgr. Droll had honored Bishop Sis with the presentation of a shawl at the conclusion of Mass, it was now the jubilarian’s turn to be honored. One by one, almost two dozen representatives of the parish staff and different ministries Msgr. Droll had helped in his time will get the chance to know and benefit from Msgr. Droll. His newest assignment is rector of the Cathedral Church of the Sacred Heart in San Angelo.

Leaders shared proclamations honoring Msgr. Droll that had been passed at the city, county, and state level. Bishop Sis offered four ways that those in attendance could honor the example that Msgr. Droll has given: practice your faith actively; pass on the gift of your faith to the next generation; continue learning about your faith, and stay actively engaged in the life of your parish. "If you will do that, you’re going to honor this great man here," Bishop Sis said of Msgr. Droll.

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**From intolerance to genocide: religious liberty violations driven by 'tense' global conditions, says report**

By Kate Scanlon

"Tense" global conditions — including the consequences of the COVID-19 pandemic, the fallout of Russia's invasion of Ukraine, and increases in the cost of living — lead to religious freedom violations in countries around the world, according to a new report by Aid to the Church in Need, a pontifical foundation of the Catholic Church.

The group's 2023 "Religious Freedom in the World" report said religious freedom was violated in countries where more than 4.9 billion people live.

"We count 61 countries where citizens faced severe violations of religious freedom," the report said.

Marcela Szymanski, head of advocacy for Aid to the Church in Need International, said on a June 22 press call that in her years compiling the annual report, "we look for patterns," about how religious persecution comes about.

"If this follows these steps, then let's try to stop it before we get there," Szymanski said. "In our methodology of the report, we follow a classification that is like signs of perdition."

That process starts with "legal intolerance," Szymanski said, in which authorities pass rules that only apply to that particular group, and then say something along the lines of "stop doing it and then you will not be bothered." "But that's already a discriminatory measure," Szymanski said. "So it's first intolerance, then discrimination, then persecution and then genocide."

The report states that a global pattern of concern included the retention and consolidation of power in the hands of autocrats and fundamentalist leaders, who used that power to violate human rights, including religious freedom.

Another area of concern is an increase in governments targeting majority populations rather than minority ones, such as Nicaraguan President Daniel...
VIDA

Continúa de Página 3

nacidos y no nacidos”. Otros soste-
ían cartas hechos a mano.

La multitud de cientos parecía
significativamente más pequeña
que la Marcha por la Vida, que se
opuso a Roe cada año en Wash-
ington. Pero, al igual que la Marcha
por la Vida, la multitud era joven.
Cerca de 2,000 personas se unieron
para ver el evento en línea, a través
de una transmisión en vivo.

Una docena de opositores se
manifestaron al inicio del evento,
pero pronto desaparecieron. Al
final, el cálido sol de la tarde reem-
plazó a la nublada mañana.

Además de SFLA y SFLA Ac-
tion, el evento fue organizado por
las organizaciones Pro-Life Part-
ners Foundation, Live Action y 40
Days for Life. Sidewalk Advocates
for Life y Patriot Mobile actuaron
como coorganizadores. Heartbeat In-
ternational y The Vulnerable People
Project participaron como socios.

La gran cantidad de oradores
incrustó a Hawkins; el exvicepres-
idente Mike Pence; la fiscal general
del estado de Mississippi, Lynn Fitch; la
presidenta de Pro-Life America
Susan B. Anthony, Marjorie Dannen-
felder, la activista y autora Al-
veda King; y el profesor Chad
Pecknold de la Universidad Cató-
lca de América.

La gente viajó de todas partes
para celebrar a Dobbs y compartir
sus historias.

Kaylee Stockton, de 20 años,
viajó con su bebé, Colton, desde
Phoenix. Llevaba un letrero que
decía: “Esta madre adolescente no
construyó su EXITO buscando en
ASESINAR A su HIJO”.

Tenía 18 años, dijo, cuando quedó
embarazada...

“Mi mayor desafío como
madre adolescente fue que todos
me decían que abortara”, le dijo a
OSV News, antes de describir su
vida como una madre joven. “Da
miedo, y creo que todas las mamás
sienten eso cuando se enteran de
que están embarazadas, pero es
muy gratificante”.

Kayla García, de 22 años,
viajó al evento desde Los Ángeles.
Sólo “defendía las clínicas de
aborto. Eso cambió cuando, a los
18 años, visitó un Planned Paren-
thood mientras estaba embarazada
y se enteró, por primera vez, de
la realidad de la operación.

“Lo único que me ofrecieron fue
el aborto, así que lo hice porque
realmente pensé que era mi única
opción”, recordó; y señaló que
Planned Parenthood no reportó los
mortalidades en sus bases de datos.

Hoy, ella dirige un grupo pro-
vida con SFLA en su universidad,
Citus College, en Glendora, Cali-
fornia. Para las mujeres que con-
TEMPLAN el aborto, la animó a
visitar Standing With You.org, que
es administrado por SFLA.

Cerca de allí, Redi Degela, de
23 años, del área de Washington,
sostenía un cartel que decía “REZA
EL ROSARIO PARA PONER
FIN AL ABORTO”. Ella quería
mostrarle a la gente de su edad,
especialmente a las jóvenes, que
existe una alternativa a terminar
la vida, especialmente a la gente
que tiene un aborto.

El evento siguió a una carta
publicada el 15 de junio por Na-
tional Review en la que líderes pro-
vida y académicos de todo el
país argumentaron que “la vida
es digna de protegerse en cada
situación, especialmente en los
casos de vida”. “Nuestra estrella
del oriente, nuestro mensajero de
la vida, es la misión de este
evento”, decía el mensaje.

En el movimiento pro-vida sigue
sabiendo la misma de siempre: el fin
del aborto permitiendola la vida
dentro de las leyes”.

Los oradores del 24 de junio
parecían provenir de grupos más
diversos, pero se unieron para
compartir sus experiencias.

“Sobre qué estás pensando a mi
justa pro-vida para celebrar el
aniversario de la clínica más mortifi-
der de la historia en la Corte Suprema”,
dijo Bukovinac, la carte de la
clínica. “Lo que te va a decir sobre
la vida es que no puede ser
muerto. Son seres humanos. Y los
nacidos son seres humanos. Son
personas”.

These are the Days of Elijah!

2023 Annual Diocese of San Angelo
Catholic Charismatic Conference
St. Margaret’s Catholic Church
2619 Era Ave, San Angelo

Friday Night 6:30pm
Praise and Worship with Sacred Sound
Mass with Bishop Sis
Reflection by Fr. John of the Holy Spirit Kuehner
Fellowship and the opportunity for prayer

Saturday 8:00am-4:30pm
Registration ($20 Includes Lunch)
Praise and Worship
2 Power-packed talks by Father John of the Holy Spirit Kuehner
Exposition of the Blessed Sacrament
Praying for an outpouring of the Holy Spirit

You will receive power when the Holy Spirit comes upon you, and
you will be my witnesses in Jerusalem, throughout Judea and
Samaria, and to the ends of the earth. ACTS 1:8


Sponsored by the San Angelo Diocesan Catholic Charismatic Service Committee

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/
DioceseofSanAngelo
Bishop Michael Sis on Twitter:
@SABishopMike

On the Web
www.sanangelodiocese.org
Father Juan Macias Marquez was ordained to the priesthood of Jesus Christ on May 20, 2023. He is the son of Robert and Delia Marquez and a native of Midland, Texas, where he was a parishioner of San Miguel Arcángel. The ordination took place at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. Father Juan Macias is a Dominican Friar with the Dominican Province of St. Joseph based in Washington, D.C. He entered the Dominican order in August 2016 in Cincinnati, Ohio. He has spent the last six years at the Dominican House of Studies in Washington D.C. in formation toward the priesthood. He will be serving at the Church of St. Catherine of Siena in New York City this summer.

Bishop Michael Sis led a procession with the Blessed Sacrament at St. Margaret of Scotland Parish in San Angelo on June 10, 2023, held in conjunction with the parish’s confirmation Mass. The Mass was held on the vigil of the Feast of the Most Holy Body and Blood of Christ, or Corpus Christi Sunday.

Holy Family Parish in Abilene hosted their final Meet Me @ the Table event in May. Father Adam Droll spoke on the sacrament of holy orders, finishing up a seven-month series on the sacraments. There was a wonderful chicken dinner provided by the Knights of Columbus. The decorations, provided by the creativity of Diana Moga and her team of volunteers, were beautiful as usual, and each table had a picture of a seminarian or one of our local priests and deacons. Those who attended were asked to adopt the man pictured on their table and to pray for them and their vocation. The crowd topped out at 165 people from different parishes in the area, as well as the participants of the discernment retreat that was being held at Holy Family that weekend. The timing was providential, because having diocesan vocation director Father Ryan Rojo and the seminarians there, as well as those young men curious about the priesthood, made the topic of holy orders seem more authentic and real. Father Adam touched on the biblical understanding and foundation of holy orders and the importance of God’s plan that some be set apart for the glory of God. He encouraged those in attendance to pray for more vocations and helped us all to better understand what role our priests play in the parish. He even shared a bit about his own journey to the priesthood. Plans are already in the works for more Meet Me @ the Table events starting back in the fall. If you would like to see any of Father’s talks from these evenings, you can find them at www.holyfamilyabilene.org.

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Our Lady of Perpetual Help Parish, Ozona

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Our Lady of Perpetual Help Parish, Ozona

Holy Trinity Parish, Big Spring

Holy Trinity Parish in Big Spring celebrated their patronal feast day on the Solemnity of the Most Holy Trinity with an outdoor Mass and a potluck fellowship meal June 4, 2023.
By Jim Manney
OSV News

A few years ago, I started to pray using the Examen of St. Ignatius Loyola. Everything changed for me. Prayer took on a new, refreshing character. I became an evangelist for the Examen.

I buttonholed friends, wrote blog posts and a book, and recorded guided Examens on the Internet. I did everything I could to spread the news about this way of praying. I became an evangelist for the Examen.

The Examen is a prayer that focuses on God’s presence in the real world. It looks to a God who is near, present in my world and active in my life. It told me to approach prayer with gratitude, not guilt. It helped me find God in my small world. It lived the Examen had me take myself seriously, as I am, not as I wished I were or thought I could be someday so long as I worked hard enough.

There’s nothing complicated or mysterious about making the Examen part of your life. The subject matter of the Examen is your life — specifically the day you have just lived through. The Examen looks for signs of God’s presence in the events of the day: lunch with a friend, a walk in the park, a kind word from a colleague, a challenge met, a duty discharged. The Examen looks for God’s gifts and times of God’s presence in the events of the day.

I was surprised. But then, on reflection, the Examen made intuitive sense. I am God’s creature living in God’s world, of course God would be present in my everyday experience. If prayer is making a connection with God, it makes perfect sense to spend some time finding God in my conscious experience of daily life.

Five hundred years ago, St. Ignatius Loyola designed the Examen to sustain and extend the intense experience of conversion to the cause of Christ that is advanced in his book The Spiritual Exercises. He saw the Examen as a way to develop a reflective habit of mind that is constantly attuned to God’s presence and responsive to God’s leading.

I told my friends about my discovery. It wasn’t long before one of them suggested a question: “Why is I buttonholed friends, wrote blog posts and a book, and recorded guided Examens on the Internet. I did everything I could to spread the news about this way of praying. I became an evangelist for the Examen.

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It was with difficulty facing our elderly folks. That trail is better than the one who just entered. This adage means that the more experience people have, the better. It's everything a Dominican emphasizes in the spiritual life: prayer, meditation, community and preaching. What we were made for is to listen to, and be more attentive to the witness of others. That is, an attempt to determine the spiritual life intensified. Paul Burns wrote in "The Living of the Saints" that she began to experience visions of Christ in her Passion and Good Friday 1697, Christ's wounds appeared on her body and she received consecrated Hosts while in a hospital. Barbara Calamari and Sandra DiPasqua wrote in "Holy Cards" that at this time Veronica suffered an intense pain in her heart and insisted that it was caused by the symbols of the crucifixion of everyday life. Her superiors finally left her alone and allowed her to lead a normal life in the convent. She was appointed mistress of novices, a position she held for 34 years. She was elected abbess in 1717 and made a number of physical improvements in the convent including enlarging it and building a chapel. She was also able to modify the food for the convent so that they never ran out of supplies.

During these years Veronica said that she received an increasing sense of the love of God to which she responded with total dedication in suffering. Her confessor advised her to "keep" while recounting her mystical experiences, so by the time of her death in 1727, she left a ten-volume spiritual diary in which she described various aspects of her mystical experiences. In addition, she claimed to have received extraordinary revelations but simply an increasing sense of the love of God. As a result, the visionary was canonized by Pope Gregory XVI in 1835. Her feast day is celebrated on 9 July each year.

The theme for this year is "His mercy is greater than age to age." It is from Luke 1:52 (L. Observatore Romano, "Church to Celebrate 3rd World Day for Grandparents and the Elderly," Vatican City, April 21, 2023). During his recent trip to South America, Pope Francis encouraged the world to care for, listen to, and be more attentive to the needs of the elderly. With his 85th birthday and the 10th anniversary of his pontificate, Pope Francis continues to emphasize the lessons learned from the elderly and the slower pace associated with aging. Encouraging the world to value the elderly, he remarks that "there is a gift in being elderly, understood as abandoning oneself to the care of others." God did the same for his only Son. Jesus Christ surrendered himself to the care of his own creatures: Mary and Joseph.

Mary Lou Gibson
Speaking of Saints

The Sacred Tribunal of the Inquisition ordered an investigation into the story, which is written in "The Big Book of Religious Saints" by saints who put Veronica through many humiliating exams, but eventually no one could find a scientific explanation for her wounds. In addition, she was canonized over 50 days and deprived of the Eucharist. Throughout this investigation, Veronica showed no signs of mental imbalance and was totally practical and methodical in everyday life. Her superiors finally left her alone and allowed her to lead a normal life in the convent. She was appointed mistress of novices, a position she held for 34 years. She was elected abbess in 1717 and made a number of physical improvements in the convent including enlarging it and building a chapel. She was also able to modify the food for the convent so that they never ran out of supplies.

St. Veronica Giuliani: Visions, stigmata, and the Inquisition

Ursula Giuliani was 17 in 1677 when she had a vision of Our Lady. She had already been drawn to the contemplation of Our Lord’s Passion and this vision led her to enter the convent of the Poor Clare Capuchins in Nuns di Castello in Umbria, Italy. Three of her sisters had already become nuns and her father had hoped that she too would make a brilliant marriage.

Ursula was born in Umbria in 1660 into a moderately wealthy family. She was the youngest of seven girls and described herself as a feisty child. When she entered the convent, she took the name Veronica and her spiritual life intensified. Paul Burns wrote in "The Living of the Saints" that she began to experience visions of Christ in her Passion and Good Friday 1697, Christ’s wounds appeared on her body and she received consecrated Hosts while in a hospital. Barbara Calamari and Sandra DiPasqua wrote in "Holy Cards" that at this time Veronica suffered an intense pain in her heart and insisted that it was caused by the symbols of the crucifixion in everyday life. Her superiors finally left her alone and allowed her to lead a normal life in the convent. She was appointed mistress of novices, a position she held for 34 years. She was elected abbess in 1717 and made a number of physical improvements in the convent including enlarging it and building a chapel. She was also able to modify the food for the convent so that they never ran out of supplies.

What an elder sees when seated, a young person may not see even if he or she stands on a skyscraper. This adage means that the more experience people have, the better. It's everything a Dominican emphasizes in the spiritual life: prayer, meditation, community and preaching.

The building we stayed in at Malvern has a courtyard in traditional monastic fashion. Monasteries often had courtyards for practical reasons — namely, they were used to grow herbs for healing and cooking. But the garden has a symbolic resonance, too. The garden is a return to contemplation of Our Lord’s Passion and this vision led her to enter the convent of the Poor Clare Capuchins in Nuns di Castello in Umbria, Italy. Three of her sisters had already become nuns and her father had hoped that she too would make a brilliant marriage.

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

In the threefold continuum of past, present, and future, the elders are indispensable. The experiences of the elders are treasures. They create a link between our past, our present and our future (Bishop Michael Sis, Homily at the Chrism Mass in San Angelo, April 4, 2023).

One of the challenges facing this continuum of existence is the intergenerational gap that keeps widening. The younger generations misconstrue the older generations as boring and somewhat obsolete. The older generations think of the younger ones as spoiled and inexperienced. Most do not like to be called elderly, and those others do not like to be called children. Another challenge is overemphasis on usefulness. This is somewhat utilitarian in nature. That is, an attempt to determine right and wrong based on usefulness and benefit to the majority. It tries to place the...
There are four distinct kinds of Christian prayer: There is Incarnational prayer, Mystical prayer, Affective prayer, and Priests prayer. What are these? How are they different from each other?

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One must be careful in doing this. God doesn’t cause accidents, sickness, heartbreak, wars, famine, earthquakes, or pandemics; neither does God cause lottery wins or our favorite sports team to win a championship, but God speaks through them. We pray into that silence of our hearts.

**Mystical Prayer.** Praying mystically is not a question of having extraordinary spiritual experiences — visions, raptures, ecstasies. Mysticism is not about these experiences, but about realizing that we have been made “in the image and likeness of God,” that we are called to “behold your name in love: ‘Mary.” In doing this, he reveals what she and every one of us are forever looking for, to hear God pronounce our name in love. All devotional prayer, whether it be for ourselves, or for others, is done this way. It is totally unselfish.

**Affective Prayer.** This Syrian-born martyr, who gave himself the nickname “God-bearer” because of his certainty of God’s presence in his life, was thrown to the lions in the Colosseum. In seven letters written by比较简单版的John, he described his conversion experience, and promoted biblical study. He was dubbed, taught, preached and wrote, producing the Summa Theologica, a masterpiece of Catholic theology.

**Priests Prayer.** Devotional prayer is the prayer of Christ through the church for the world. The Christian belief is that Christ is still gathering us together around his Eucharist. And we believe that whenever we come together, in a church or elsewhere, to gather around the Scripture or to celebrate the Eucharist, we are entering into that prayer. This is generally called liturgical prayer; this kind of prayer is Christ’s prayer, not our own. Moreover, it’s not a prayer first of all for ourselves or even for the church, but one for the world — “My flesh is food for the life of the world.”

We pray liturgically, priestly prayer, whenever we gather to celebrate the Scriptures, the Eucharist, or any sacrament. And so, we pray in this way when, in community or privately, we pray what is called the Liturgy of the Hours or the Divine Office (Lauds and Vespers).

We are asked to pray regularly for the world in this way by virtue of the priesthood conferred on us in our baptism.

**10 Saints who can walk us close to the Eucharist**

By **Arkansas Catholic Staff**

One would guess that most saints would have a devotion to the Eucharist, but here are 10 saints to learn more about and ask to intercede for us during the National Eucharistic Revival.

**Blessed Carlo Acutis**

Born in 1991, Blessed Carlo Acutis was a young Italian boy who had a great love for Jesus in the Eucharist. This millennial is most known for his devotion to the Eucharist, for he documented all known Eucharistic miracles and wrote about them on each miracle. Though he died when he was 15, his devotion to the Eucharist inspired all those around him and enabled him to become a young saint. His feast day is Oct. 12.

**St. Hesychius of Jerusalem**

Born in 1244, St. Hesychius was a priest who wrote about the Bible in the liturgy. He viewed Scripture as “perfect wisdom, the answer to everything, the mirror of the whole of our existence should be conferred upon.” He was exiled at Easter of the place of the crucifixion, exalting the cross and Christ’s victory. Like St. Cyril of Jerusalem, he taught a realistic doctrine of the Eucharist, which he regarded as a sacrifice identical with that of the cross. St. Hesychius was canonized by the church as having been the Eucharistic sacrifice, an order of sisters, both devoted to perpetual adoration. He was canonized in 1962.

**Blessed Marguerite Mary Alacoque**

The French nun who increased devotion to the Sacred Heart of Jesus, spent her life in Burgundy. A pious child, Marguerite was bedridden from ages 9 to 15 with a chronic illness. At age 28 she gained an understanding of a religious life, and already had a mature prayer life when she entered a Visitation convent near Lyon in 1671. Between 1673 and 1674 she received four visions of Christ’s heart in flames, burning with love for humanity, with instructions to promote a special feast and First Friday devotions. Marguerite, aided by a Jesuit priest, overcame disbelief and jealously over her own convent and saw the feast celebrated there and in other French Visitation convents in her lifetime. She was canonized in 1920.

**Blessed Sacrament, an order of sisters, both devoted to perpetually praying with Christ.**

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Ora como cristiano

La Eucaristía es "la fuente y la cumbre de la vida cristiana". El Obispo Robert Reed es obispo auxiliar de la Arquidiócesis de Boston, párroco de las parroquias de St. John the Evangelist en South Boston y St. Patrick/Sacred Heart en Watertown, y presidente de la red CatólicaTiV.EV. Es presidente del Comité de Comunicaciones de la Conferencia de Obispos Católicos de Estados Unidos.

Padre Ron Rolheiser

Obispo Robert Reed

OVTV News

Esta es una pregunta. La gente está mirándolo con curiosidad, mirándolo con intención. ¿Qué es eso? En el Evangelio de Hechos, la mañana de la resurrección. María Magdalena acude en su busca trayendo aromas con los que embalsamar su cadáver. Jesús se encuentra con ella, pero ella no lo reconoce. Entonces él repite la pregunta con la línea: "¿Quemás?", y María Magdalena no da su verdadera respuesta. Pronuncia su nombre con amor: "Maria". Al hacer esto, revela lo que ella y cada uno de nosotros buscamos siempre, a saber, la voz de Dios, uno de los aspectos más concretos en el que se está invitando a hacer a esto es lo que Jesús nos pide cuando nos dice que "leamos los signos de los tiempos". Al pedirnos esto, Jesús no está sugerido que el mundo sea una obra de arte, sino que se trata de un tesoro inestimable; no sólo su celebración, sino su presencia física y tangible; es un hermoso sueño, y Jóvenes y mayores, solteros y familias, laicos y clérigos, niñas y los niños también son capaces de amar tanto a Dios. Murió mientras lo llevaban levantado, con el viático, la santidad, y el amor por la Eucaristía nunca han remontado a los primeros días del cristianismo, y que siem-

se que arrebatarle la sagrada Eucaristía del doblez de la tentación, y la palabra en sí se engloba en su pecho.

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"Vaticum": Alimento para el viaje

Por Rebecca W. Martin

Catholic News Service

Imagina que Jesucristo llamara a tu puerta y te pidiera quedarse contigo durante dos días. ¿Cómo lo recibirías? ¿Qué conversaciones tendrías con él en la mesa? ¿Qué transformaciones podrían ocurrir mientras te acercas a él en amistad y descansas junto en la sala de estar? ¿Qué increíble gracia estaría disponible para ti? ¿Qué sabe de tu historia de renovación, y multiplicado por el número de personas en tu parroquia. Jóvenes y mayores, solteros y familias, laicos y clérigos, muchos otros. En el siglo XVI, en Milán, Italia, la adoración eucarística se extendió a la ciudad. Ésta es una palabra que vale la pena volver a abrazar dentro de la práctica de nuestra fe, por su recordatorio potente de que, como el joven y afligido Tarsicio, caminamos este camino con Jesús el Señor.

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Setting a moral vision as parents

When I was recently visiting with friends, a group of young girls was playing in a neighborhood yard. Every few moments, for more than an hour, one of the girls would scream at the very top of her lungs. A woman in our group finally com- plained. When I saw her, she was weeping. “Mom,” she said, “I’m going to call my mother.” I would have pulled her aside and said, “Don’t you dare raise your voice like that in public.”

In another episode more recently, I saw two young people, maybe 16 years old, rush out of a house. A girl with pink hair and tattoos was following a guy, yelling at him and saying, “Are you even thinking about me?!” She got into the car and started to back up, beginning to pound her fists on the driver side window, letting out a series of obscenities. I saw her place herself right in front of the car and began to beat the hood. Then she got up onto the hood and start to pummel the windshield, screaming a barrage of profanities. By this time, other vehicles had stopped. When the girl stepped aside from the car for a moment, the driver sped off. She took off after him, running down the road, waving her arms and yelling hysterically.

In a middle-class residential family neighborhood, I was surprised to witness such an occurrence. In discussing it with a couple of bystanders, one offered, “I guess you just chalk it up to their being teenagers.” Another countered, “When I was growing up, even teens knew they couldn’t engage in a spectacle like that.”

Seeing firsthand made me wonder where the parents were, and whether as a society, we are trending more and more toward “lowest common denominator” standards and behaviors. Have we conceded to adapting, rape and narcissism replace civility and a common moral code? Not only are young people caught up in these concerns, but society itself seems to be grasping with them ever more forcefully.

R.J. Snell gets it right when he says that we shouldn’t be “complaining about kids these days, since it’s not the kids who are the root of the problem: it is the duty of a coherent society, coherent religion, and coherent family structure to provide a moral horizon. This is the fault of the adults, those who refused the grave obligation to offer tradition to the young.”

How is it that we sometimes fail to set a moral vision for the next generation? Kids are endowed with some of the finest hypocrisies-detecting systems in the world, and when Catholic parents, to pick a relevant example, drop off their kids at the church for catechism, but when themselves attend weekly Mass, the children cannot fail to notice the disconnect. Similarly, when a Catholic parent continues to work late at night, in a situation of immorality, when he or she is chosen from among the Lord’s teachings, the mixed messaging pops up quickly on children’s moral radar. Consistency and coher- ence are key parental traits for transmitting robust values to children.

Another is parental fault. As children are pulled side- ways by schools, false ideologies and other social forces and institutions, the lack of a clear and consistent moral vision for one’s children can be a Herculean task requiring enormous diligence. I often think back to the example of St. Rita and her paroxysms. As I was growing up, battling not only me as a willful teen, but also pushing up against a problem that simply can’t be solved. I looked at it from every angle and see no way through. That’s when I come home and talk to my dad, and ask for his assistance whenever we want. But I like to reach out to St. Rita for specific reasons. She carried so much while on earth — she had a difficult marriage and two sons who wanted to avenge their father’s murder. After they died and she was left alone, she entered religious life — what a difficult life and what a holy life. I feel complicated messes are something St. Rita can understand. And she has been a faithful friend in precarious moments. 

During some of the most difficult days of the pan- demic, I asked her to intercede on a specific issue — one I seemed to have no solutions. And bit by bit, the waves parted, doors opened, dots connected, and there was the answer. It was so clear. It was so beautiful. It was so perfect. I was deeply grateful, and I know St. Rita had been asking Jesus to do his best. And wow, he blew me away.

While parents may sometimes deserve blame for the shortcomings of their children, many times they do not. Parenting is no easy endeavor and parents are often times unsung heroes.

When young people witness their parents standing firm and holding their faith by serving the Lord and others, they are more likely to take their own spiritual and religious identities seriously, becoming empowered to make significant sacrifices for others. They also are strengthened to be more capable to make intentional moral decisions and to direct their behaviors in ordered ways. Parents who set a moral vision for themselves and their children build up the life of the kid’s kids experience the joys of a family life not governed by the insatiable de- mands of their own desires, they can contribute to building a society one generation more virtuous than the last. The “lowest common denominator” are replaced by goodness, generosity, right order and peace of heart.

Father Tad Pocholczyk
Making Sense of Bioethics

St. Rita: for the ‘impossible requests’ and baseball woes

By Rita Buettner

I don’t usually ask St. Rita to intercede for me on ordinary problems. But every once in a while, I find myself up against a problem that simply can’t be solved. I look at it from every angle and see no way through. That’s when I come home and talk to my dad, and ask for his assistance whenever we want. But I like to reach out to St. Rita for specific reasons. She carried so much while on earth — she had a difficult marriage and two sons who wanted to avenge their father’s murder. After they died and she was left alone, she entered religious life — what a difficult life and what a holy life. I feel complicated messes are something St. Rita can understand. And she has been a faithful friend in precarious moments. 

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I think of that often, especially around St. Rita’s feast day on May 22. When we are struggling with an unfixable situation, we can feel overwhelmed and de- feated. But it’s also at times like that when we can reach out to friends and ask them to pray. That’s when you might think of asking St. Rita to pray, too. After all, nothing is impossible for God.

Now, to a lesser extent, and in a much less formal way, St. Rita is also considered to be the patron saint of baseball. So, although I normally don’t turn to her for baseball advice, I think of asking St. Rita to pray, too. After all, nothing is impossible for God.

Rita Buettner is author of the Catholic Review’s Open Window blog.

The Eucharist as remedy to sin

“Because I always sin, I should always have a remedy.”

These practical words of St. Ambrose, fourth-cen- tury bishop of Milan and doctor of the Church, put us to the unique relationship of the Eucharist to sin — a re- lationship that the Catechism of the Catholic Church speaks of in the most abiding terms. “No other sacrament is like the Eucharist; no other remedy comes so close to our fallen humanity which, through death, has estranged itself from God” (Catechism of the Catholic Church 1339). 

At first reading, it might be tempting to dismiss this as some kind of superstitious notion. In fact, critics and skeptics of the power of Eucharistic grace often choose some erroneous, dismissive explanation. This can per- haps be easy to do when — like many aspects of our religious life — people want heroes or villains, depending. It’s a reminder of how people can divide themselves, being one kind of person with some people and another kind of person with others.

Vanier’s story offers a disturbing warning about how easily our admiration can be misplaced. It reminds us of how easily the first can be the public man and the second...
By Rebecca W. Martin

Imagine that Jesus Christ knocked on your door and asked to stay with you for the better part of two days. How would you welcome him? If you were to look around the kitchen table? What transformations might occur, as you drew close to him in friendship and rested together in the living room? What incredible grace would be available to you?

Take that spiritual encounter and renew, and multiply it by the number of people in your parish. Young and old, singles and families, lay and clergy, each experience of love through the physical tangible presence — it’s a lovely dream, and more than a dream. In the words of Pope St. John Paul II in his encyclical *Redemptoris Missio* (2004), “as the head is to the body, so the Church is to Christ.”

In the Middle Ages, the practice of adoration was celebrated as supplication in times of crisis; during the Catholic Counter-Reformation, as an effort at the renewal of popular devotion; in 19th-century America, as a way of unifying persecuted Catholics. In our own day, when so many Catholics don’t understand or believe in the True Presence, 40 Hours is the natural next step for our National Eucharistic Re- vival.

Why 40 hours? Scripture gives us repeated symbolic instances of the number: Moses’ 40 years in the desert, the years the Israelites wandered in the desert, the 40 days of Jonah’s preaching in Nineveh, Jesus’ days in the desert, and many more. We spend 40 days in prayer, fasting, and almsgiving during Lent. Most importantly, from the crucifixion on the afternoon of Good Fri- day to the Resurrection on Easter morn- ing, Our Lord lay in the tomb for roughly 40 hours.

Crisis, persecution, exile, penance, death — what do all these dark themes have to do with Eucharistic adoration? The thread that binds them together is the turning of the heart toward the God which we also call conversion. 

For those 40 years in the desert were an op- portunity for the Israelites to be strengthened in faith. Jonah spent weeks pleading with the Ninevites to lay aside their sins and turn to God. Jesus’ own fasting prepared him to go out and bring souls to his Father, calling them to conversion. His death and resurrec- tion opened the door for us not only to con- vert once, but to have an ongoing relationship with the God who loves us. 

And that’s exactly what the 40 Hour devotion offers. In every era, in every cultural struggle, Christ comes in the Eucharist to meet our need, and to bring us humble on the altar, he invites us to bring our troubled souls to him, and through him to the Father.

Practical Notes

Pulling off the 40 Hours requires us to believe not only in the Real Presence, but in the power of that Presence. It’s all well and good to believe that Our Lord is there in the bread and wine at Mass. What do we do with that? How do we let that belief change the way we think about or interact with others? What concrete and effec- tive way is this ancient tradition of the 40 Hours.

How do we make this daunting exercise in faith actually happen? To be sure, it re- quires commitment, buy-in from parish staff and parishioners alike, eager to serve Christ’s welcome. That is the first requisite. (Though I use “parish” for brevity, the 40 Hours also works well for Catholic high schools, colleges and Newman Centers, par- ish groups, etc.) Assuming willing vol- unteers, the effort would look something like this:

— As a core team, including a priest, an associate pastor, lay leader, and a group of par- amenters to bring in a priest or lay leader.

— There’s a “save the date” with the parish and even the whole diocese.

— Start getting groups and organiza- tions involved. You might ask the local Catholic schools to commit to an hour or more of daily adoration; the Knights of Columbus to keep watch over the night; or begin on Saturday evening and run through Tuesday, any number of options are available.

— Well in advance — 3-6 months, pref- erably — plan the dates of the celebration. You could start with Mass on a Thursday evening and finish at the anticipated Mass on Saturday evening; or begin on Sunday evening and run through Tuesday; many parishes combine 40 Hours with a parish mis- sion, or other community gathering after the closing Mass. 40 Hours should be an oppor- tunity for the parish to worship as a whole body, and nothing gets people together like that.

In the words of Pope Benedict XVI in *Sacrificium Cordis*, “In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church’s supreme act of adoration” (No. 66).

He continues: “The personal relation- ship which the individual believer estab- lishes with Jesus present in the Eucharist constantly points beyond itself to the whole communion of the church and nourishes a fuller sense of membership in the Body of Christ. For this reason, besides encouraging individual believers to make time for per- sonal prayer before the Sacrament of the Altar, I feel obliged to urge parishes and other church groups to set aside times for collective adoration” (No. 68).

Pope Francis echoed this same enduring truth of the church on Oct. 22, 2022, saying “It is good to adore in silence before the Most Blessed Sacrament, to be in the consol- ing presence of Jesus and there to draw the apostolic impetus to be instruments of goodness, tenderness and welcome in the com- munity, the church, and the world. … Adore, immerse yourself in divine love and give with full hands to those you meet on your path.”

Eucharistic adoration, whether personal or parish-wide through the 40 Hours, is never a solo endeavor. It is an outpouring of the church’s efforts for the salvation of souls, and an invitation for us to enter into that ef- fort. We rest with Jesus, and an invitation for us to enter into that ef- fort. We rest with Jesus, spending time with him in friendship and rested together in the church’s efforts for the salvation of souls, and an invitation for us to enter into that ef- fort. We rest with Jesus, spending time with him in friendship and rested together in the church’s efforts for the salvation of souls, and an invitation for us to enter into that ef- fort. We rest with Jesus, spending time with him in friendship and rested together in the church’s efforts for the salvation of souls, and an invitation for us to enter into that ef- fort. We rest with Jesus, spending time with him in friendship and rested together in the church’s efforts for the salvation of souls, and an invitation for us to enter into that ef- fort. We rest with Jesus, spending time with him in friendship and rested together in the church’s efforts for the salvation of souls, and an invitation for us to enter into that ef- fort. We rest with Jesus, spending time with him in friendship and rested together in the church’s efforts for the salvation of souls, and an invitation for us to enter into that ef- fort.
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Continued from Page 13

values of people and things on the scale of their usefulness. With such mindset, some are tempted to relegiate the elders to the background with the distorted belief that their roles and functions are no longer useful.

As such, they rush to ship out the elderly to nursing homes without constant visitation from family and loved ones. When this happens, many of the elderly would see themselves as not being useful to their families or to the society any longer. Some may give up hope on life. They may see no reason to live. Some may even begin to ask for death or euthanasia.

The pleas of the elderly and the sick who sometimes express the desire for death are not to be understood as a sign of loss of spirituality or a refusal to recognize the dignity of the 40 years. How could we make such an exercise desist from in real life? Could we change such a mindset?

The Bible is replete with stories about the elderly and what God did with them. Abraham and Sarah, Moses, Eli, David, Solomon, etc. “Wisdom belongs to the aged, and affection when their bones grow tired.”

Without devaluing the attraction, vigor, and strength of youthfulness, most cultures rightfully value the experienced elders. Their support and synergy are needed to give life to society. Without devaluing their attraction, vigor, and strength of youthfulness, most cultures rightfully value the experienced elders.

Due to our current life experiences, we need to respect the wisdom and affection when their bones grow tired. Without devaluing their attraction, vigor, and strength of youthfulness, most cultures rightfully value the experienced elders.

And yet, the elderly and the sick cannot and ought to be surrounded by all those close to them, children, doctors and nurses” (Sacred Congregation for the Doctrine of the Faith, “Declaration on Euthanasia,” Rome, May 5, 1980).

We should take pride and joy in caring for our aging loved ones. We need to respect and provide love and support for the elderly. They ought to be assured of receiving care, warmth, company, and affection when their bones grow tired.

Recommendations:

Be informed about establishing relationships with folks outside your own generation. Spend quality time in genuine conversations with them. Ask the older generations questions about your current life experiences and how they’ve coped with many situations. Not just by hanging out with parents, grandparents, great-grandparents, or other older folks, put away your phones and electronics, and enjoy face-to-face interactions.

Respect your older siblings and learn from their good deeds and their mistakes; God has a reason for creating them before you.

Create time to listen and genuinely care for the elderly. Always respect and constantly pray for our senior citizens. The elderly.

Since priests are called elders (from the Greek word presbyteros, which means elders), maybe adopt a priest or two and care for them like elders, especially when in advance old.

As an older person and a role model for the next generation, be conscious of what God might still be doing through us.

Let’s mark our calendars and celebrate this year’s World Day for Grandparents and the Elderly on July 23. Let’s eat a meal together, listen to their wisdom, and maybe we could receive some this year too.

Father Francis Oneyekoru is pastor of St. Elizabeth Ann Seton Parish in Olsen...
grow tired of praying about the same part of our relationship with God. It’s not dane and the humdrum parts of our lives deserve God’s attention. In fact, the mun-
our lives is so insignificant that it doesn’t director, Father William Barry. Nothing in
out, they may need it more than you know.
Catholics is to pray for them, and as it turns
neighbor.” The one way you can love celebrity
“admire your neighbor,” but rather “love your
admire without investing. We can admire what
strengthens our faith, as evidence of God’s
ing to be saintlier. Their example
reflects God’s love for his people, and wanting
rifice, admiring in them the love for others that
establish. He explained that a daily visit
charist as a constitutive element to the
and of all our being with Jesus.”
One of the more well-known pas-
sions of the report was ranking Cuba, the world’s largest Catholic country, as "Not Free." The report noted that Cuba is known for its government’s surveillance of intellectuals and its deployment of pressure tactics on religious groups. The report also highlighted the�� Lake, the largest natural lake in Florida, as an example of a location that is "Not Free." The report stated that the lake is known for its beautiful scenery and its role as a popular destination for tourists and outdoor enthusiasts. However, the report noted that the lake is also known for its challenges in terms of water quality and conservation efforts. The Angelus JULY 2023 Page 19
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d of prayer for a few minutes a day. Here it is in a nutshell:
3. Review the day: Guided by the Holy
2. Give thanks: Look at your day in a
1. Reflect the day: Take time to reflect on
failures and shortcomings. Ask forgiveness
Spirit, look back on your day. Pay atten-
from God.
stand.
for the grace to pray, to see and to under-
Spirit, look back on your day. Pay atten-
from God.

MILLS
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second unspecified man known only to a very few and many of those few victims.
And the human reality that stories like Va-
ner’s reveals is a loss. Admiration for another
we can view our day in the loving light of Christ
way and the truth and the life” (Jn 14:6),

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HEINLEIN
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founder and visionary — articulated the signification of adoring Christ in the Euc-
charist as a constitutive element to the Pauline spirituality he was inspired to
create. His adoring Christ in Eucharist was essen-
tial, calling it “the meeting of our soul and
do as a result of their encounter with Christ in the Euchars-
riches, we see in him the way out of
ail to us. As a patient, we see in the
Physician the remedy for what ails us. We
see him in the way out of pointless paths
our wayward hearts can lead us. As Alberione explained so
clearly, in our reception of the Eucharist
and in the time we spend with Christ in
the Eucharist, we will evermore become
like him. If we want a remedy to our
sin, we must allow our hearts to be made
to resemble Christ’s, our minds to be
formed like Christ’s and our wills to be
shaped into Christ’s.
All of this — truly the antidote to
the poisonous effects of sin — becomes
remedy to our ailments. In the Euchars-
rist, we have the means to see to it that
Christ may dwell in us, and we can live our
friendship, truth and obedience in our
lives. We have the means to
ce suspended in heaven
of hell. May we never
this for granted, and may we find
special favor with the
Doctor who will heal our every ill.

Michael R. Heinlein is author of
Glorying in Christ: The Life of Cardinal Francis E. George, O.M.I. and a promi-
ounced member of the Association of Paul-
in Cooperators.

REPORT
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Ortega’s anti-Catholic persecution, despite that country being predominantly Catholic.
"Nicaragua is the first time that we put a country in the American continent in the color red," Szymanski
said, pointing to the report which ranks the countries of the most concern by color, red being most concern-
Ortega, she said, targeted the Catholic Church which has opposed some regime actions.
Other countries of particular concern named in the report include Afghanistan, China, North Korea, and
Iran. Countries "under observation," include Russia, but also Ukraine, where Russia’s invasion has adversely
punctuated conditions.
"The autocrats at different levels of government combine harsh treatment with soft persecution," the report
said. "Examples include controlling access to jobs, education, and health services, installing mass surveil-
ance, imposing restrictions and electoral obstacles, and failing to impose law and order when faith communities
come under attack from local mobs or terrorists."
Vulnerability really include the Jewish com-
unity, as increased incidents of antisemitic hate crimes were reported in the West after the COVID-19 lock-
downs.

Kate Scanlon is a national reporter for OSI News covering Washington. Follow her on Twitter @kscanlon.

CALDAROLA
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Here’s another statistic that’s mind-blowing:
yearly, 8 billion plastic hangers end up in
landfills.
What does this have to do with Catho-
ism? Well, I love clothes as much as the next per-
son and I’ve been guilty of “retail therapy,” that
shopping which often results in the pur-
chase of things we don’t need, and the spo-
ilage of those things later. We see it as a way to
fill a void that is our consumer culture? How do I
resist the pull of the void that is our consumer culture?
Ortega, she said, targeted the Catholic Church which has opposed some regime actions.

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San Angelo, Texas
6 couples wed after marriage retreat

St. Joseph Parish in San Angelo invited J.U.D.E., a Catholic marriage retreat ministry, to give a marriage retreat in Spanish the weekend of June 10–11, 2023. Twenty couples attended the retreat. At the conclusion of the retreat, on Sunday, June 11, six of the couples were married in the same ceremony. Below are the newlywed couples and Father Juan Lopez Cortes, MSP, pastor at St. Joseph Parish in San Angelo.

Old church in Menard gets new old chairs

Sacred Heart Church in Menard is restoring its 1899 church. An original photograph shows one chair in the sanctuary, a Windsor Captain’s Chair, and restorers wanted to obtain similar chairs for the altar area. A search of used furniture stores in the area — as far as San Antonio — yielded none. However, a set of five were found on eBay for an incredibly low price! The one problem was the vendor was in South Carolina and he didn’t offer shipping. Then a generous Menard-born parishioner, Ben Alcoser, now living in Florida, offered to pick them up and bring them to Menard. Ben arrived as a surprise at the end of June with the chairs — to the great gratitude of the pastor, Father Mark Woodruff. In the photo, Ben is joined by Beatrice Sepeda, parish secretary.