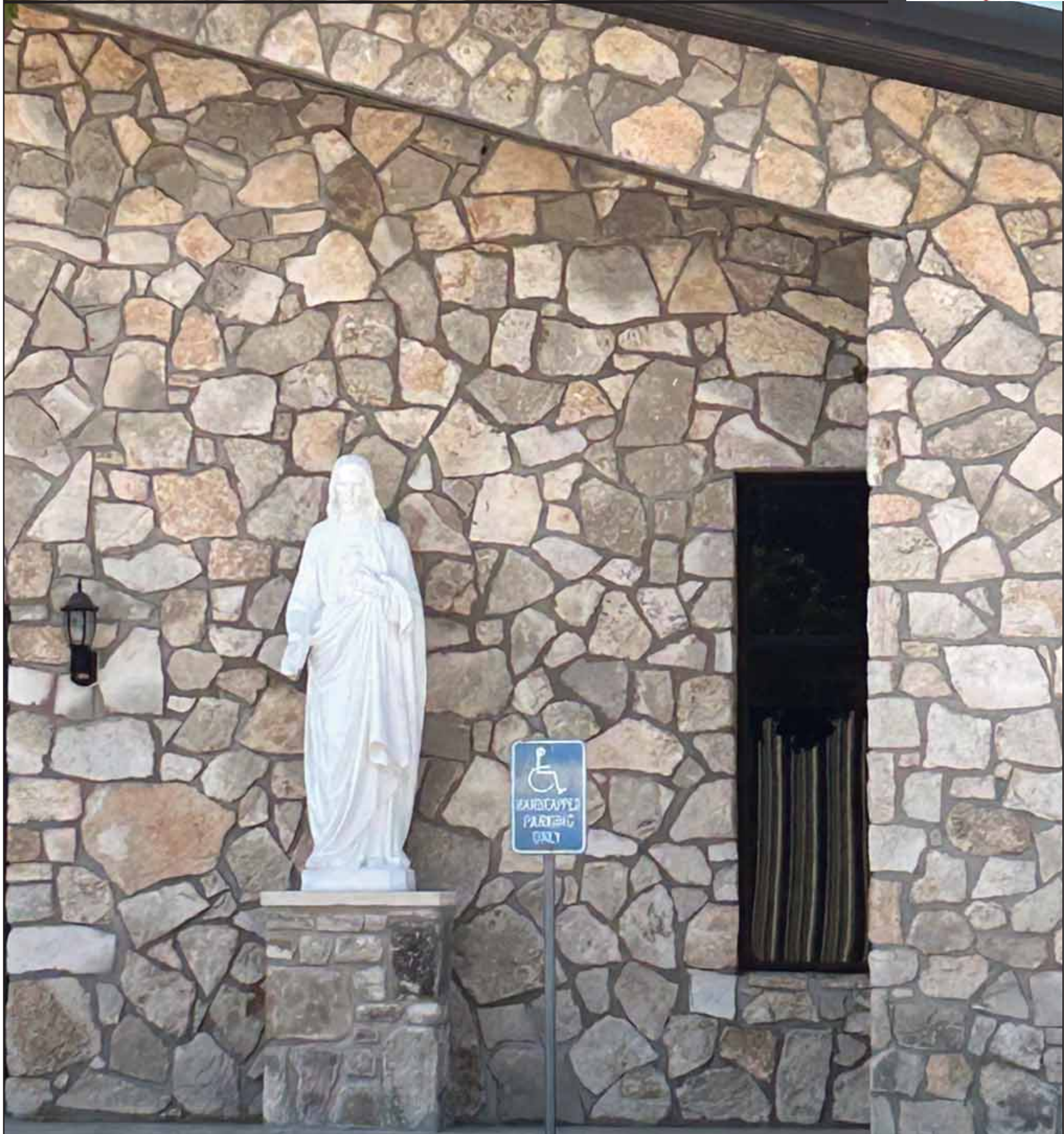


Inside this issue:

- *Bishop Sis on knowing God (Page 2)*
- *Thriving parish women’s groups (Page 5)*
- *New chancellor appointed for diocese (Page 8)*
- *Is so-and-so in purgatory? (Page 12)*
- *Looking at Leo’s first text (Page 16)*

WEST TEXAS ANGELUS

Serving Catholics in the Diocese of San Angelo, Texas Volume 45, No. 11 November 2025



COURTESY

Sacred Heart Parish in Menard recently received the donation of a statue of the Sacred Heart, its patron. The family of the late parishioner Margaret Wessels presented it to the parish in her memory, and it was recently installed at the entrance to the church. A plinth matching the church’s exterior was built by parishioner Ricardo Resendiz. Buddy Garza and family completed the installation. Father Mark Woodruff is Sacred Heart’s pastor.

From the Bishop’s Desk

How can a human being know God?

God is invisible. We cannot see him, but we can see evidence of him. Consider an analogy from life in West Texas. Here in this part of the world we are blessed with lots of wind. We cannot see the actual wind, but we can see evidence of it. For example, we can see the movement of tree leaves moved by the wind. We can see the blades of a windmill being turned by the wind. We can feel the cool breeze on our face. We cannot see the actual wind, but because there is so much evidence of it, we never doubt the fact that there is such a thing as wind. Likewise, through various forms of evidence, we can come to know that God exists. Let’s explore the many ways that we can come to know God.

By Natural Reason

Human reason can know something of God from the created world. The physical universe gives evidence of its creator. By observing the natural world around us, in its amazing order and beauty, the human intellect can use reason to come to know about God. This is part of the discipline that we call natural theology, and it was developed by writers like St. Thomas Aquinas. A scriptural basis for this approach can be found in Romans 1:20: “Ever since the creation of the world, the invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made.”

When we look at a painting, we can reasonably conclude that there was a painter. When we look at a building, we can reasonably conclude that there was an architect. When we look at our natural world, we can reasonably conclude that there was a creator who made all this. We learn something about the artist when we observe his works of art. We learn something about God when we observe the world around us.

When we take the time to stop and notice the wonder and beauty of the created world, we get in touch with the unbounded imagination of the one who created it all and who sustains it in existence. For example, when I observe the genius of an intricate spider web, or the expansiveness of a starry night, or the singular beauty of a colorful West Texas sunset, I come to know God by being aware of his creative presence. The imagination of God never ceases to amaze me.

Some mathematicians have found that there is a mathematical structure throughout the universe, observable in such diverse fields as biology and astronomy, revealing the signature of the Creator. With consistency and noble order, the material world shows evidence of God. The scientific fields of physics and astronomy can

The Prayer Square

Job 12:7-10

Now ask the beasts to teach you,
and the birds of the air to tell you;
or the reptiles on earth to instruct you,
and the fish of the sea to inform you.

Which of all these does not know
that the hand of God has done this?
In this hand is the soul of every living thing,
and the life breath of all mankind.



Bishop Michael J. Sis

Diocese of San Angelo

lead one by natural reason to conclude that the material universe did not always exist. It had a beginning. Some label this as the Big Bang. Philosophers then make the following argument: Everything that begins to exist has a cause. The universe began to exist. Therefore, the universe must have a cause. This “first cause” must be something outside the material universe. We can call it the uncaused cause, or the unmoved mover. From the perspective of the Judeo-Christian faith, the first cause is God, who has always existed, from before time and before the material universe.

By Revelation

God is eternal. When God revealed himself to humanity, he revealed himself as the one with no beginning, the one who always existed. He told Moses, “I am who am” (Ex 3:14). He gave us the Scriptures so that we could come to know him through them. Through the books of the Old Testament, we can learn a tremendous amount about God. From our Christian perspective, the culmination of God’s self-revelation is in Jesus Christ, who is “the image of the invisible God” (Col 1:15).

John 1:18 says, “No one has ever seen God. The only Son, God, who is at the Father’s side, has revealed him.” The most complete revelation of God happened when he came to earth and made himself visible by living on this planet for 33 years as Jesus of Nazareth. We can come to know more about God by learning what Jesus did and said. We can become close to God by opening ourselves up to a personal relationship with Jesus.

By Actual Graces

One can also come to know God through those special moments when God acts in our lives in unexpected ways, giving us reminders that he is real and that he is close to us. Some call these miracles. Some call them divine interventions. Some call them “God moments.” Pope Francis used to say that God is “the God of surprises.” Our Catholic theology calls these “actual graces.” An actual grace is a momentary supernatural help from God that enlightens the mind, calling and guiding the person, motivating that person to do good. We can also refer to this as inspiration, light, or the interior prompting of the Holy Spirit. I am very grateful for the many times God has given me such actual graces. They remind me that he is with me. We will come to know God more if we will live with a vigilant attentiveness to signs of God’s presence.

Through Love

When we give love or receive love, we come to know God. “Whoever is without love does not know God, for God is love” (1 Jn 4:8). St. Thomas Aquinas taught that “The more one loves, the more one knows” (*Summa Theologiae* I-II, q. 28, a. 2). Love deepens knowledge.

Our self-centeredness blinds us to God. Our other-centeredness open our mind and heart to God. When we reach out and serve others in need, God reveals himself to us in the disguise of the other (the homeless, the sick, the shut-in, the prisoner, the elderly, etc.). Jesus teaches in Matthew 25:31-46, “Whatever you did for one of these least brothers of mine, you did for me.”

Through God’s Friends

Another way to know God is through his friends. You can certainly learn a lot about a person by getting to know that person’s friends. By spending time with people who are close to God, who know God’s love personally, we can come to know God more.

One can know God by seeing the good things that God’s friends do when they act without any pursuit of self-interest or self-preservation, but simply out of love. Here I will offer a few powerful examples of people who, motivated by God’s love, carried out acts of self-sacrifice, simply for the good of the other, with no tangible benefit for themselves according to the logic of this world.

St. Mother Teresa of Calcutta picked up poor strangers from the gutters and lovingly nursed them back to health. St. Maximilian Kolbe volunteered to take the place of a man who was selected by the Nazi guards to be killed in the Auschwitz concentration camp. St. Damien De Veuster begged to be allowed to serve the residents of the leper colony on the Hawaiian island of Molokai, knowing that this would lead to his own eventual death from Hansen’s disease. By learning about the lives and motivations of these and other holy people, we can grow closer to God.

Through Prayer

God reveals himself to us if we are open to his revelation. He respects our freedom. He loves us enough not to force himself on us. We can come to know God more by asking God to help us know him, by asking him to open our eyes to him.

We come to know God through prayer. For example, when we are alone in solitude and silence, we become aware of God’s presence and love. God places himself in our soul when we open ourselves to him in contemplation. If we will build into our schedule times to stop and pray, including special days of retreat, renewal, and refreshment, we will open ourselves to know God more deeply.

We must get in touch with our own need for God’s help, love, and forgiveness. We cannot make it on our own. If we will lean on God trustingly, we will come to know him as our help, our shield, and our savior.

In Heaven

Full knowledge of God is not possible in this life. Every moment of knowing God on earth is simply a foretaste of the ultimate union with God in heaven.

God is infinite. Our human minds are finite and limited. Thus, God is infinitely greater than our own capacity to know. Here in this life, we can come to know something about God, but we will never exhaust the fullness of the divine mystery until we are given direct vision of God in the beatific vision — the eternal happiness of heaven, where we shall see God “as he is” (1 Jn 3:2). St. Paul says, “At present we see indistinctly, as in a mirror, but then face to face. At present I know partially, but then I shall know fully as I am fully known” (1 Cor 13:12).

Pope calls for unity among world's religions to promote peace, justice, ethical AI

By Carol Glatz
Catholic News Service

VATICAN CITY — At a time when so many people and the planet are suffering, the world's religions need to come together to promote truth, compassion, reconciliation, justice, and peace, Pope Leo XIV said.

"Today we are called upon to rekindle that hope in our world, devastated by war and our degraded natural environment," the pope said Oct. 29 during his weekly general audience in St. Peter's Square.

"Let us collaborate, because if we are united, everything is possible. Let us ensure that nothing divides us," he said, addressing the many representatives of Christianity, Judaism, Islam, Hinduism, Jainism, Sikhism, Buddhism, and other religions that were present at the audience.

Many of the leaders had been in Rome for a meeting of religions for peace sponsored by the Community of Sant'Egidio and a series of events, including a nighttime celebration Oct. 28, marking the 60th anniversary of *Nostra Aetate*, the Second Vatican Council's declaration on relations with Judaism, Islam, and other world religions.

In fact, Pope Leo set aside his ongoing series of audience talks on the Jubilee theme, "Jesus Christ our

Hope," to dedicate the Oct. 29 audience to *Nostra Aetate*, which was promulgated 60 years ago: Oct. 28, 1965.

The first focus of the landmark document "was toward the Jewish world," the pope said. "For the first time in the history of the Church, a doctrinal treatise on the Jewish roots of Christianity was to take shape, which on a biblical and theological level would represent a point of no return."

While much has been achieved in Jewish-Catholic dialogue over the past six decades, he said, "we cannot deny that there have been misunderstandings, difficulties, and conflicts in this period, but these have never prevented the dialogue from continuing."

"Even today, we must not allow political circumstances and the injustices of some to divert us from friendship, especially since we have achieved so much so far," he said.

Quoting *Nostra Aetate*, the Catholic Church, "mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of antisemitism, directed against Jews at any time and by anyone," he said to applause.

"Since then, all my predecessors have condemned antisemitism with clear words," Pope Leo said. "And so I

too confirm that the Church does not tolerate antisemitism and fights against it, on the basis of the Gospel itself," which was also followed by applause.

"The spirit of *Nostra Aetate* continues to illuminate the path of the Church," which recognizes that all religions can reflect "a ray of that Truth which enlightens all men," he said, citing the document.

Today, more than ever, he said, all of the world's religions need to act together. "Our world needs our unity, our friendship, and our collaboration."

"Each one of our religions can contribute to alleviating human suffering and taking care of our common home, our planet Earth," he said. "Our respective traditions teach truth, compassion, reconciliation, justice, and peace. We must reaffirm service to humanity at all times."

In addition to remaining "vigilant against the abuse of the name of God, of religion, and of dialogue itself, as well as against the dangers posed by religious fundamentalism and extremism," he said, "we must also face the responsible development of artificial intelligence."

If AI is intended to be "an alternative to humans, it can gravely violate their infinite dignity and neutralize their fundamental responsibilities," the pope said. "Our

¿Cómo puede el ser humano conocer a Dios?

Dios es invisible. No podemos verlo, pero sí podemos ver evidencia de su presencia. Consideremos una analogía de la vida en el oeste de Texas. Aquí, en esta parte del mundo, tenemos la suerte de tener mucho viento. No podemos ver el viento en sí, pero sí podemos ver evidencia de él. Por ejemplo, podemos ver el movimiento de las hojas de los árboles impulsadas por el viento. Podemos ver las cuchillas de una turbina eólica girando con el viento. Podemos sentir la brisa fresca en la cara. No podemos ver el viento en sí, pero como hay tanta evidencia de él, nunca dudamos de su existencia. Del mismo modo, a través de diversas formas de evidencia, podemos llegar a saber que Dios existe. exploremos las muchas maneras en que podemos llegar a conocer a Dios.

Por Razón Natural

La razón humana puede conocer algo de Dios por el mundo creado. El universo físico da testimonio de su creador. Al observar el mundo natural que nos rodea, en su asombroso orden y belleza, el intelecto humano puede usar la razón para llegar a conocer a Dios. Esto forma parte de la disciplina que llamamos teología natural, desarrollada por escritores como Santo Tomás de Aquino. Una base bíblica para este enfoque se encuentra en Romanos 1:20: “Lo que Él es y que no podemos ver ha pasado a ser visible gracias a la creación del universo, y por sus obras captamos algo de su eternidad, de su poder y d su divinidad.”

Cuando observamos una pintura, podemos concluir razonablemente que hubo un pintor. Cuando observamos un edificio, podemos concluir razonablemente que hubo un arquitecto. Cuando observamos nuestro mundo natural, podemos concluir razonablemente que hubo un creador que hizo todo esto. Aprendemos algo sobre el artista cuando observamos sus obras de arte. Aprendemos algo sobre Dios cuando observamos el mundo que nos rodea.

Cuando nos detenemos a observar la maravilla y la belleza del mundo creado, entramos en contacto con la imaginación ilimitada de quien lo creó todo y lo sustenta. Por ejemplo, cuando observo la genialidad de una intrincada telaraña, la inmensidad de una noche estrellada, o la singular belleza de un colorido atardecer en el oeste de Texas, llego a conocer a Dios al ser consciente de su presencia creativa. La imaginación de Dios nunca deja de sorprenderme.

Algunos matemáticos han descubierto que existe una estructura matemática en todo el universo, observable en campos tan diversos como la biología y la astronomía, que revela la huella del Creador. Con coherencia y noble orden, el mundo material muestra evidencia de Dios.

Los campos científicos de la física y la astronomía pueden llevar, mediante la razón natural, a concluir que el universo material no siempre existió. Tuvo un comienzo. Algunos lo denominan el Big Bang. Los filósofos entonces plantean el siguiente argumento: Todo lo que comienza a existir tiene una causa. El universo comenzó a existir. Por lo tanto, el universo debe tener una causa. Esta “causa primera” debe ser algo externo al universo material. Podemos llamarla la causa sin causa o el motor inmóvil. Desde la perspectiva de la fe judeocristiana, la causa primera es Dios, quien siempre ha existido, desde antes del tiempo y del universo material.

Por Revelación

Dios es eterno. Cuando Dios se reveló a la humanidad, se reveló como aquel que no tenía principio, aquel que siempre existió. Le dijo a Moisés: “Yo soy el que soy” (Ex 3:14). Nos dio las Escrituras para que pudiéramos conocerlo a través de ellas. A través de los libros del Antiguo Testamento, podemos aprender muchísimo sobre Dios. Desde nuestra perspectiva cristiana, la culminación de la autorrevelación de



Obispo Michael J. Sis

Diócesis de San Ángelo

Dios está en Jesucristo, quien es “la imagen del Dios invisible. (Col 1:15).

Juan 1:18 dice: “A Dios nadie lo ha visto jamás, pero Dios-Hijo único, el que está en el seno del Padre nos lo dio a conocer.” La revelación más completa de Dios ocurrió cuando vino a la tierra y se hizo visible al vivir en este planeta durante 33 años como Jesús de Nazaret. Podemos llegar a conocer más sobre Dios al aprender lo que Jesús hizo y dijo. Podemos acercarnos a Dios al abrimos a una relación personal con Jesús.

Por Gracias Actuales

También podemos llegar a conocer a Dios a través de esos momentos especiales en los que actúa en nuestras vidas de maneras inesperadas, recordándonos que es real y está cerca de nosotros. Algunos los llaman milagros. Otros los llaman intervenciones divinas. Algunos los llaman “momentos de Dios”. El Papa Francisco solía decir que Dios es “el Dios de las sorpresas”. Nuestra teología católica las llama “gracias actuales”. Una gracia actual es una ayuda sobrenatural momentánea de Dios que ilumina la mente, llamando y guiando a la persona, motivándola a hacer el bien. También podemos referimos a esto como inspiración, luz, o el impulso interior del Espíritu Santo. Estoy muy agradecido por las muchas veces que Dios me ha concedido estas gracias actuales. Me recuerdan que él está conmigo. Llegaremos a conocer mejor a Dios si vivimos con una atención vigilante a las señales de la presencia de Dios.

A través del Amor

Cuando damos amor o recibimos amor, llegamos a conocer a Dios. “El que no ama no ha conocido a Dios, pues Dios es amor” (1 Jn 4:8). Santo Tomás de Aquino enseñó que “Cuanto más se ama, más se conoce” (*Summa Theologiae* I-II, q. 28, a. 2). El amor profundiza el conocimiento. Nuestro egocentrismo nos ciega a Dios. Nuestro centrismo del otro nos abre la mente y el corazón a Dios. Cuando nos acercamos y servimos a quienes lo necesitan, Dios se nos revela disfrazado del otro (los sin hogar, los enfermos, los confinados, los presos, los ancianos, etc.). Jesús enseña en Mateo 25:31-46: “Cuando lo hicieron con alguno de los más pequeños de estos mis hermanos, me lo hicieron a mí.”

A través de los Amigos de Dios

Otra manera de conocer a Dios es a través de sus amigos. Sin duda, puedes aprender mucho de una persona al conocer a sus amigos. Al pasar tiempo con personas cercanas a Dios, que conocen personalmente su amor, podemos llegar a conocerlo mejor.

Se puede conocer a Dios al ver las buenas obras que hacen sus amigos cuando actúan sin buscar el propio interés ni la propia conservación, sino simplemente por amor. Aquí ofreceré algunos ejemplos conmovedores de personas que, motivadas por el amor de Dios, realizaron actos de autosacrificio, simplemente por el bien del prójimo, sin ningún

beneficio tangible para sí mismas, según la lógica de este mundo.

Santa Madre Teresa de Calcuta recogía a pobres desconocidos de las cunetas y los cuidaba con cariño hasta que sanaban. San Maximiliano Kolbe se ofreció como voluntario para reemplazar a un hombre que fue seleccionado por los guardias nazis para ser ejecutado en el campo de concentración de Auschwitz. San Damián de Veuster suplicó que se le permitiera servir a los residentes de la colonia de leprosos de la isla hawaiana de Molokai, sabiendo que esto lo llevaría a su propia muerte por la enfermedad de Hansen. Al conocer la vida y las motivaciones de estas y otras personas santas, podemos acercarnos más a Dios.

A través de la Oración

Dios se nos revela si estamos dispuestos a que se nos revele. Él respeta nuestra libertad. Nos ama lo suficiente como para no imponernos su presencia. Podemos llegar a conocer mejor a Dios pidiéndole que nos ayude a conocerlo, pidiéndole que nos abra los ojos.

Llegamos a conocer a Dios a través de la oración. Por ejemplo, cuando estamos solos en soledad y silencio, nos damos cuenta de la presencia y el amor de Dios. Dios se manifiesta en nuestra alma cuando nos abrimos a él en la contemplación. Si incluimos en nuestra agenda momentos para detenemos y orar, incluyendo días especiales de retiro, renovación, y refrigerio, nos abriremos a conocer a Dios más profundamente.

Debemos conectar con nuestra propia necesidad de la ayuda, el amor, y el perdón de Dios. No podemos lograrlo solos. Si nos apoyamos en Dios con confianza, llegaremos a conocerlo como nuestra ayuda, nuestro escudo, y nuestro salvador.

En el Cielo

El conocimiento pleno de Dios no es posible en esta vida. Cada momento de conocer a Dios en la tierra es simplemente un anticipo de la unión definitiva con Dios en el cielo.

Dios es infinito. Nuestras mentes humanas son finitas y limitadas. Por lo tanto, Dios es infinitamente mayor que nuestra propia capacidad de conocimiento. Aquí en esta vida, podemos llegar a conocer algo de Dios, pero nunca agotaremos la plenitud del misterio divino hasta que recibamos una visión directa de Dios en la Visión Beatífica — la felicidad eterna del cielo, donde veremos a Dios “tal como es” (1 Jn 3:2). San Pablo dice: “Así también en el momento presente vemos las cosas como en un espejo, confusamente, pero entonces las veremos cara a cara. Ahora conozco en parte, pero entonces conoceré como soy conocido” (1 Co 13:12).

Espacio de Oración

Job 12:7-10

Pregunta a las bestias
y a las aves del cielo para que te instruyan,
los réptiles de la tierra te enseñarán
y los peces del mar te lo darán a conocer.
¿Quién no sabe entre las criaturas
que todo esto lo hizo la mano de Dios?
El que tiene en su mano el soplo de todo vivoiente
y el espíritu de todo ser humano.

El Papa León llama a la unidad entre las religiones del mundo para promover la paz, la justicia y una IA ética

Por Carol Glatz
Catholic News Service

CIUDAD DEL VATICANO — En un momento en el que tantas personas y el planeta están sufriendo, las religiones del mundo deben unirse para promover la verdad, la compasión, la reconciliación, la justicia y la paz, afirmó el Papa León XIV.

"Hoy estamos llamados a refundar esa esperanza en nuestro mundo devastado por la guerra y en nuestro entorno natural degradado", dijo el Papa el 29 de octubre durante su audiencia general en la Plaza de San Pedro.

"Colaboremos, porque si estamos unidos todo es posible. Hagamos que nada nos divida", dijo, dirigiéndose a los numerosos representantes del cristianismo, el judaísmo, el islam, el hinduismo, el jainismo, el sijismo, el budismo y otras religiones que estaban presentes en la audiencia.

Muchos de los líderes se encontraban en Roma para asistir a un encuentro de religiones por la paz patrocinado por la Comunidad de Sant'Egidio y a una serie de eventos, entre ellos una celebración nocturna el 28 de octubre, con motivo del 60º aniversario de *Nostra Aetate*, la declaración del Concilio Vaticano II sobre las relaciones con el judaísmo, el islam y otras religiones del mundo.

De hecho, el Papa León suspendió su serie de charlas sobre el tema del Jubileo, "Jesucristo, nuestra esperanza", para dedicar la audiencia del 29 de octubre a la *Nostra Aetate*, promulgada hace 60 años: el 28 de octubre de 1965.

El primer objetivo del histórico documento "fue hacia el mundo judío", afirmó el Papa. "Por primera vez en la historia de la Iglesia, debía tomar forma un tratado doctrinal sobre las raíces judías del cristianismo, que representara un punto de no retorno en el plano bíblico y teológico".

Aunque se ha avanzado mucho en el diálogo entre judíos y católicos durante las últimas seis décadas, afirmó, "no podemos negar que en este período también ha habido malentendidos, dificultades y conflictos, pero estos nunca han impedido la continuación del diálogo".

"Tampoco hoy debemos permitir que las circunstancias políticas y las injusticias de algunos nos alejen de la amistad, sobre todo porque hasta ahora hemos logrado mucho", afirmó.

Citando la *Nostra Aetate*, la Iglesia Católica, "consciente del patrimonio que tiene en común con los judíos, y movida no por motivos políticos, sino por la caridad religiosa evangélica, deplora los odios, las persecuciones y todas las manifestaciones de antisemitismo de cualquier

tiempo y persona", dijo entre aplausos.

"Desde entonces, todos mis predecesores han condenado el antisemitismo con palabras claras", afirmó el Papa León. "También yo confirmo que la Iglesia no tolera el antisemitismo y lo combate, en razón del Evangelio mismo", lo que también fue seguido de aplausos.

"El espíritu de *Nostra aetate* sigue iluminando el camino de la Iglesia", que reconoce que todas las religiones pueden reflejar "un destello de aquella Verdad que ilumina a todos los hombres", afirmó, citando el documento.

Hoy más que nunca, dijo, todas las religiones del mundo deben actuar juntas. "Nuestro mundo necesita nuestra unidad, nuestra amistad y nuestra colaboración".

"Cada una de nuestras religiones puede contribuir a aliviar el sufrimiento humano y a cuidar de nuestra casa común, nuestro planeta Tierra", afirmó. "Nuestras respectivas tradiciones enseñan la verdad, la compasión, la reconciliación, la justicia y la paz. Deben reafirmar el servicio a la humanidad, en todo momento".

Además de permanecer "atentos al abuso del nombre de Dios, de la religión y del diálogo mismo, así como a los peligros que representan el fundamentalismo religioso y el extremismo", dijo, "también debemos abordar el de

CALENDARS

Please pray for our clergy



November

- 2

Rev. Thomas Kalambadan,CMI (B)
- 10

Rev. James Coleman (D — 2002)
- 11

Rev. Edward Kennedy, OMI (D — 1981)
- 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)
- 20

Rev. Augustine Hanchak, CPPS (D — 2001)
- 23

Deacon Jesse Guajardo (D — 2020)
- 23

Rev. Ariel Lagunilla (B)
- 23

Rev. Colm Mulligan, MSC (D — 2003)
- 24

Deacon Leroy Beach (D — 2016)
- 26

Rev. Fabian Rosette, OCarm (B)
- 27

Rev. Michael Dwyer, MSC (D — 1997)

December

- 1

Rev. John A. Pierce (D — 1979)
- 1

Rev. Joseph Uecker, CPPS (B)
- 1

Rev. William Dougherty, CPPS (D — 2005)
- 4

Rev. Thomas Manimala (B)
- 4

Rev. Larry Cyr, CPPS (D — 2017)
- 5

Deacon Alonzo Landin (B)
- 5

Rev. Angel Vizcarra, OP (D — 2004)
- 7

Deacon Arturo Casarez (O — 2002)
- 7

Deacon Michael Kahlig (O — 2002)
- 7

Deacon Michael LaMonica (O — 2002)
- 10

Rev. Francis Njoku (B)
- 12

Rev. James Aaron (D — 1999)
- 12

Rev. Romanus Akamike (D — 2015)
- 12

Deacon José Gallegos (B)
- 12

Deacon Nestor Perez (D — 1993)
- 12

Deacon Lorenzo Salazar (B)
- 14

Rev. Albert Ezeanya (B)
- 14

Rev. Bernardito Getigan (O — 1985)
- 15

Rev. Peter Vaitonis (D — 1968)
- 17

Rev. Joseph Vathalloor, CMI (D — 2020)
- 18

Deacon Fred Greene (O — 1977)
- 19

Deacon Salvador Primera (B)
- 20

Rev. John Waldron (D — 1995)
- 21

Rev. Thomas Manimala (O — 1995)
- 21

Bishop Michael Pfeifer,OMI (O — 1964)
- 21

Rev. Bala Anthony Govindu (B)
- 24

Rev. Andrew Kolzow, OP (D — 2020)
- 27

Rev. Mark Woodruff (B)
- 28

Rev. Nicholas Femenia, CM (D — 1999)
- 28

Rev. Knick Knickerbocker (B)
- 29

Rev. Thomas Kalambadan, CMI (O — 1991)
- 29

Deacon Michael Lopez (B)
- 30

Rev. Joseph Choutapalli (O — 1990)
- 30

Rev. John Hoorman, CPPS (D — 1995)
- 30

Deacon Alfonso Moreno (B)

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



Bishop’s Calendar

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

November 2025

- 1

SAN ANGELO, Calvary Cemetery, Mass at 10:30 a.m., followed by blessing of the graves
- 2

SAN ANGELO, Sacred Heart Cathedral, English Mass at 10:00 a.m., Spanish Mass at 12:00 noon
- 2

SAN ANGELO, St. John Newman Center, Mass at 4:00 p.m.
- 3

SAN ANGELO, KSJT radio, live program at 6:00 a.m.
- 4

ABILENE, Abilene Christian University, Catholic Light-house Chapel at 11:00 a.m.
- 5

MIDLAND, Holy Cross Catholic High School, Voca-tions Rally at 5:45 p.m.
- 6

MIDLAND, Holy Cross Catholic High School, Voca-tions Rally at 8:45 a.m.
- 7

SAN ANGELO, Christ the King Retreat Center, Dea-con Retreat Mass at 6:30 p.m.
- 8

SAN ANGELO, Christ the King Retreat Center, Dea-con Retreat Mass at 11:00 a.m.
- 9–14

BALTIMORE, USCCB Fall Assembly
- 18

SAN ANGELO, Diocesan Pastoral Center, Priestly Life and Formation Committee meeting at 11:00 a.m.
- 18

MIDLAND, St. Ann, Mass of Nuestra Señora de Chi-quinquirá at 7:00 p.m.
- 21

SAN ANGELO, Diocesan Pastoral Center, Review Board meeting at 2:00 p.m.
- 21

WALL, St. Ambrose, 35th Anniversary Mass for Fr. Joe Choutapalli at 6:00 p.m.
- 22

MIDLAND, St. Stephen, Mass at 5:00 p.m., followed by the Blessing of the Religious Education Building
- 23

SHEFFIELD, Good Shepherd, Mass at 8:00 a.m.
- 23

SAN ANGELO, St. Margaret, SEARCH Closing Mass at 2:15 p.m.

December 2025

- 1

SAN ANGELO, Christ the King Retreat Center, Advent

- 2

Party for Deacons, Wives, and Religious at 5:00 p.m.
- 2

MIDLAND, St. Stephen, Speak to the OCIA group at 6:30 p.m.
- 3

SAN ANGELO, Christ the King Retreat Center, Staff Advent Morning of Reflection at 9:00 a.m.
- 4

SAN ANGELO, Diocesan Pastoral Center, Presbyteral Council meeting at 11:00 a.m.
- 4

ABILENE, Dyess AFB, St. Barbara’s Feast Day cele-bration at 5:00 p.m.
- 5

SAN ANGELO, Diocesan Pastoral Center, Joint meet-ing of Finance Council and College of Consultors at 11:00 a.m.
- 6

SAN ANGELO, Christ the King Retreat Center, Mass for deacon aspirant wives’ retreat at 11:30 a.m.
- 7

SAN ANGELO, Christ the King Retreat Center, Mass for deacon aspirant wives’ retreat at 11:00 a.m.
- 8

ODESSA, Our Lady of San Juan, Mass at 7:00 p.m.
- 9

SAN ANGELO, Christ the King Retreat Center, Staff Advent Party at 6:00 p.m.
- 11

SAN ANGELO, Diocesan Retreat Center, Liturgical Commission meeting at 1:00 p.m.
- 12

MIDLAND, Our Lady of Guadalupe, Mass at 7:00 a.m.
- 12

ABILENE, St. Vincent Pallotti, Diaconal Ordination of Humberto Diaz at 6:00 p.m.
- 13

MILLERSVIEW, Our Lady of Guadalupe Mission, Mass at 11:00 a.m., followed by lunch
- 13

SAN ANGELO, Holy Angels, Mass at 5:30 p.m., fol-lowed by retirement reception for Mike Wyse
- 14

SAN ANGELO, Christ the King Retreat Center, Mass for Diaconal Formation retreat at 9:00 a.m.
- 16

SAN ANGELO, Sacred Heart Cathedral, Advent Pen-ance Service at 6:30 p.m.
- 18

SAN ANGELO, Diocesan Pastoral Center, Priest Per-sonnel Board meeting at 10:30 a.m.
- 18

SAN ANGELO, Holy Angels, Angelo Catholic School Christmas Pageant at 6:00 p.m.
- 20

MIDLAND, Our Lady of Guadalupe, Day of Reflection with Mass at 5:00 p.m.



Christ the King Retreat Center

November 2025

- 5

Shannon Volunteers
- 7–9

DOSA Deacons’ Retreat 2
- 10

Heart of Mercy Prayer Group
- 14

St. Joseph Staff Retreat
- 14–16

Engaged Encounter
- 19

DOSA Staff Meeting
- 21–23

Deacon Formation
- 24

Heart of Mercy Prayer Group
- 27–28

CKRC Offices Closed for Thanksgiving

December 2025

- 3

DOSA Staff Advent Day of Reflection
- 4–7

Deacon Formation Aspirancy II Retreat
- 8

CKRC Offices Closed for Immaculate Conception
- 11

Deacon Formation Pre-Acolyte Retreat
- 14–18

Seminarian Winter Gathering
- 22

Heart of Mercy Prayer Group
- 24–26

CKRC Closed for Christmas

Save the Date:

Diocesan Marriage Jubilee

Two opportunities to attend:

- Our Lady of Guadalupe, Midland - Sunday, January 25, 2026, 5:30 pm
- St. Mary, San Angelo - Sunday, February 1, 2026, 4:00 pm

Special Collections

November 9, 2025
Archdiocese for the Military Services

Spanning the entire world, the Archdiocese for the Military Services sees to the spiritual needs of Catholics in our armed forces. This collection is taken up every three years to support the work of the archdiocese.

November 16, 2025
Campaign for Human Development

The CCHD is the national anti-poverty program of the U.S. Bishops, working to carry out the mission of Jesus Christ "to bring glad tidings to the poor ... liberty to cap-tives ... sight to the blind and let the oppressed go free" (Lk 4:18). The belief that those who are directly affected by unjust systems and structures have the best insight into knowing how to change them is central to CCHD. CCHD works to break the cycle of poverty by helping people participate in decisions that affect their lives, fam-ilies, and communities.

December 14, 2025
Retirement Fund for Religious

Catholic sisters, brothers and religious order priests — collectively known as women and men reli-gious — have selflessly served for decades without significant financial compensation. However, due to escalating health-care costs, numerous U.S. religious communities face a substantial gap between their eld-erly members’ needs and the financial resources available for their care. Many religious orders cur-rently experience insufficient retirement savings.

Holy Trinity Catholic Parish first church in the diocese to host She Shall Be Called Woman

By Debbye ValVerde

She Shall Be Called Woman is a transformative journey designed to meet the deepest longings of the feminine heart. The program is a sanctuary for women seeking to be truly seen, known, and loved as they grow in their relationship with the Lord. Through vibrant conversations, authentic speakers, and enriching prayer experiences, the program equips women with the tools to embark on a profound spiritual journey.

The core team, headed by Amanda Porras, is made up of women of all ages who came together to share this beautiful journey with all the women of the Church, and to those outside the Church. The speakers were amazing and touched the heart, mind, and soul of everyone. The spiritual fellowship between all the ladies in their individual groups was sincere and breathtaking.

We as women need to know that we are daughters of God. He made us “crown jewels” of multitasking. We take care of our families, duties of the house, work, and then some, and we need to hear that we are enough, that God made us from the rib of Adam for a purpose, and this program did just that.

We had 80 registered participants! This program brought together women of all ages and different backgrounds, dealing with different issues to talk, share, and pray for one another.

Our spring program will begin in January 2026.



Holy Trinity Catholic Parish Core Team: Amanda Porras, Natalie Bose, Martha Calvio, Essie Ortiz, Patsy Rodriquez, Gisela Macias, Brenda Mendoza, Marylou Saldana, Merlinda Chavez, and Debbye ValVerde.

COURTESY

Women ‘Walking with Purpose’ at Holy Angels



COURTESY

Studying God’s Word with an open and receptive heart brings spiritual growth and enriches all aspects of your life. Lisa Brenninkmeyer, founder of Walking with Purpose Bible Studies, meets women where they are and helps women know Jesus Christ personally by making Scripture and the teachings of the Catholic Church relevant to our everyday life.

In 2016, Holy Angels introduced *Opening Your Heart*, our first study book, with only 23 women lead by Kathy Hammons. Nine books later, our class has grown to over 70 enthusiastic women ready to deepen their faith, build communities, and set their hearts on fire for Christ.

Presently, we are studying *Grounded in Hope, A*

Study of the Letter to the Hebrews. From *Discovering Our Dignity*, (women of the Bible), *Touching the Divine* (Book of John), to the footsteps of Paul, our pilgrimage has expanded from the Old Testament to the New Testament.

For more information, contact Kathy Hammons at kathy@holyanangelssanangelo.org.

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).

Charismatic Corner: Holy Spirit 2025 national conference — A family reunion!

By Dee Halbert

Catholic Charismatic Renewal
DOSA Service Committee

As we drove out of Abilene headed for the Houston Catholic Charismatic Center, Maria Rhodes, our Holy Light Prayer Group facilitator at Abilene's Holy Family Parish asked me: "So Dee, I know you've been to these national conferences before, so what should I expect?" Without really thinking about it, what came out of my mouth was, "Oh Maria, it is like a BIG family reunion! Even though you have not met them you will know them. They will be from all over the country, and you will recognize them as brothers and sisters in the Spirit! It will be a time of great joy, celebration, worship, learning, and sharing in the gifts of the Holy Spirit. ... And it was! The prophecy proclaimed on the opening night by the conference leadership team was that the Lord had told them to expect a wonderful time of family reunion! God is so good to confirm through the Holy Spirit that we are one in him.

Ernie and Guadalupe Olivar, core members of our Abilene team, met us there along with a several of our San Angelo brethren, including Sandy Seidel, our Diocesan Liaison, and Carl and Amy Perez, San Angelo Heart of Mercy facilitators. Deacon John Rangel and wife Bonnie, Willie and Linda Sosa, as well as others in our DOSA family were in attendance.

We had the opportunity to meet Bishop Peter Smith, Auxiliary Bishop of Portland, Oregon, and our new Ecclesiastical Advisor to CHARIS. He is a very dynamic speaker and encouraged us to promote Baptism in the Spirit in our parishes, and to teach and to be obedient to the Lord's command to witness and share in the gifts of the Holy Spirit for the building up of the Church.

A lot of emphasis was also put on ecumenism of the heart and practical ways of building unity in the body of Christ as a way of life.

We were also blessed by the voice of John Michael Talbot and his teaching on charismatic worship and contemplative prayer.

Father Jorge Alvarado, CC, Director of the Houston Charismatic Center's preaching, prophecy, and exhortation was powerful and cut straight to the heart.

It was a sacrifice for us all to make the trip, but as Peter said to Jesus when he was transfigured before them: "Lord it is good for us to be here" (Mt 17:4).

Our Mission
BRING baptism in the Holy Spirit to the whole Church
BUILD unity in the body of Christ
SERVE the poor

Go to www.pentecosttodayusa.org to listen to recordings of the recent 2025 national conference and to www.catholic-charismatic.com for charismatic prayer group locations and events in our San Angelo Diocese.



COURTESY PHOTOS

Top: Some charismatic faces you might recognize were among the group from the Diocese of San Angelo to travel to the 2025 Holy Spirit national conference for the Catholic Charismatic Renewal.

Right: A few of the local contingent with musician and presenter John Michael Talbot.



Immaculate Conception Mission, Knickerbocker, TX

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TOURS, 4+ STAR ACCOMMODATIONS,
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6 Nights
7 Days

3 Years
Full Years to Travel

INCLUDED FOR 4

GOURMET EXPERIENCE,
4+ STAR ACCOMMODATIONS,
DEDICATED TRAVEL SPECIALIST

Airfare not included

Bishops, state agree to protect confession in Washington mandatory reporter law

By Kate Scanlon
OSV News

Washington state's government and its Catholic bishops reached an agreement Oct. 10 in a federal lawsuit over the state's mandatory reporter law they said could force priests to violate the seal of confession.

In an order filed with the U.S. district court in Tacoma, the state was blocked from enforcing the law "as to the Sacrament of Confession" against priests "who fall directly under the administration" of the bishops leading Washington's Catholic dioceses, who were plaintiffs in the suit.

The state's Catholic bishops previously filed their lawsuit in response to Democratic Gov. Bob Ferguson's approval of Senate Bill 5375, which designated members of the clergy as mandatory reporters, or people required by law to report suspected or known instances of child abuse or neglect.

The version of that legislation the state enacted did not include an exception for sacramental confessions, an exception that most other states with similar requirements for clergy have, which prompted concern from the state's Catholic bishops and religious liberty advocates that the law could place Catholic priests at odds with civil law in order to uphold Church law regarding the seal of the confessional.

"Washington was wise to walk away from this draconian law and allow Catholic clergy to continue ministering to the faithful," Mark Rienzi, president and CEO of Becket, a religious liberty law firm, said in a

statement. "This is a victory for religious freedom and for common sense. Priests should never be forced to make the impossible choice of betraying their sacred vows or going to jail."

Washington Attorney General Nick Brown said in a statement that the state agreed — and the court ordered — that clergy in Washington state remain mandatory reporters. But Brown said the reporting requirement will not be enforced when it comes to information obtained solely from Catholic confession — part of the Church's sacrament of reconciliation — or similar practices in other faiths. That stipulation is still pending final court approval, his office said.

"Today's agreement respects the court's decision in this case and maintains important protections for children," Brown said. "It keeps crucial portions of Washington's mandatory reporting law in place, while also preserving the Legislature's authority to address issues with the law identified by the court."

The law made members of the clergy mandatory reporters, or people required by law to report suspected or known instances of child abuse or neglect, but without an exception to the requirement for sacramental confessions.

Other mandatory reporters in Washington state include school personnel, nurses, social service counselors, and psychologists. Proponents of the law argued that clergy are

The best of Sweetwater



COURTESY

In a recent Readers Choice poll in the Sweetwater Reporter, Holy Spirit Parish was voted the best church in Sweetwater. Father Josh Gray, pastor, also tied for first place as best pastor. Bishop Michael Sis celebrated the Mass of confirmation in the Sweetwater parish Oct. 11, 2025. One candidate was included from Crane, Texas, as well.

USCCB president urges faithful to pray for, support victims of Hurricane Melissa

By OSV News

WASHINGTON — As Hurricane Melissa continued its devastating course through the Caribbean, Archbishop Timothy P. Broglio, president of the U.S. Conference of Catholic Bishops, urged Catholics to pray for and support the people and communities impacted by one of the strongest Atlantic hurricanes on record.

In the Caribbean region, "families face severe risk of flooding, landslides, displacement, and infrastructure damage with little resources to respond" due to the strongest storm the planet has seen this year, the archbishop said in a statement released late Oct. 29. "Our brothers and sisters in small island nations like Jamaica, Cuba, and Haiti are the most vulnerable to the impact of such strong storms, often intensified by a warming climate."

Melissa has left dozens dead and caused widespread destruction across Jamaica, Cuba, and Haiti. With winds

ranging from 175–185 mph, it made landfall in southwestern Jamaica near New Hope around 1 p.m. ET Oct. 28 before heading toward Cuba, where it made landfall early in the morning Oct. 29 as a Category 3 storm.

"After lashing Cuba," Melissa set "its sights" on the Bahamas and Bermuda, The Weather Channel reported.

"The Church accompanies, through prayer and action, all people who are suffering," said Archbishop Broglio, head of the U.S. Archdiocese for the Military Services. "I urge Catholics and all people of good will to join me in praying for the safety and protection of everyone, especially first responders, in these devastated areas."

"Let us stand in solidarity," he added, "by supporting the efforts of organizations already on the ground such as Caritas Haiti, Caritas Cuba, and Caritas Antilles, as well as Catholic Relief Services, who are supplying essential, direct services and accompaniment to those in need."

Catholic Relief Services, the U.S. Catholic Church's overseas relief and development agency, is accepting donations for hurricane relief via its website: <https://www.crs.org/donate/hurricane-melissa>.

At the Vatican after his main address at the general audience early Oct. 29, Pope Leo XIV assured storm victims of his "closeness" and his prayers.

"Thousands of people have been displaced, while homes, infrastructure, and several hospitals have been damaged," he said. "I assure everyone of my closeness, praying for those who have lost their lives, for those who are fleeing and for those populations who, awaiting the storm's developments, are experiencing hours of anxiety and concern."

"I encourage the civil authorities to do everything possible and I thank the Christian communities, together with voluntary organizations, for the relief they are providing," the pope added.

CONFESSION

Continued from Page 6

an important addition to the state's list of mandatory reporters in order to help ensure abuse is reported to officials.

The Washington State Catholic Conference, which is the public policy arm of the state's Catholic bishops, previously supported a different version of the legislation to make clergy mandatory reporters that did include an exception for hearing confession. However, they opposed the particular version of the legislation that was signed into law which lacked that exception.

Jean Hill, executive director of the WSCC, praised the new agreement in a statement.

"Preventing abuse and upholding the sacred seal of confession are not mutually exclusive — we can and must do both," Hill said. "That's why the Church supported the law's goal from the beginning and only asked for a narrow

exemption to protect the sacrament. We're grateful the state ultimately recognized it can prevent abuse without forcing priests to violate their sacred vows."

The *Catechism of the Catholic Church* states that priests are forbidden from sharing what penitents tell them during sacramental confession and that information a penitent divulges in that context is under "seal."

"Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him," the catechism states.

The Justice Department said in May it had opened a civil rights investigation into the development and passage of the law, which was also a topic at the inaugural meeting of the Department of Justice's Religious Liberty Commission on June 16.

Hiram Sasser, executive general counsel for First Liberty Institute, which also represented Washington's bishops in the lawsuit, said in a statement that it is a credit

to the state's attorney general, governor, and the bishops that "they were able to come together and find common ground under the First Amendment to protect religious liberty while seeking to eradicate the scourge of sexual abuse."

He said, "I hope we can all learn from their noble examples."

Every U.S. state, district, or territory has some form of mandatory reporting law. Most states that specifically include clergy in their mandatory reporting laws provide some clergy-penitent privileges to varying degrees, according to data from the Child Welfare Information Gateway, which operates under the Children's Bureau at the U.S. Department of Health and Human Services.

The state also reached an agreement in a similar lawsuit from a group of Orthodox churches and one of their priests, their attorneys said.

Kate Scanlon is a national reporter for OSV News covering Washington. Follow her on X @kgscanlon.

New chancellor assumes duties in Diocese of San Angelo as Mike Wyse set to retire

In September, Bishop Michael Sis announced that the new Chief Operating Officer and Chancellor of the Diocese of San Angelo would be Steve McKay. McKay began Oct. 20.

McKay brings more than three decades of executive leadership experience in finance, administration, and organizational management to his role. A Certified Public Accountant, a Chartered Global Management Accountant, and a Certified Diocesan Fiscal Manager, he served as the Finance Officer of the diocese from 2015 to 2020, where he improved diocesan fiscal management, strategic planning, and operational efficiency. His career includes CEO and CFO roles across industries such as energy, technology, manufacturing, and nonprofit leadership, consistently building strong teams, streamlining operations, and guiding organizations through periods of growth and change.

McKay takes over for Mike Wyse, who has served as diocesan chancellor for 19 years. Wyse is currently serving as vice-chancellor during a transition period, and plans to retire at the end of the year. A Mass and retirement reception are planned for Dec. 13, beginning at 5:30 p.m., at Holy Angels Church in San Angelo. All are invited.



Outgoing chancellor Mike Wyse



Chief operating officer and chancellor Steve McKay

Equip Workshop Series

MARRIAGE ENRICHMENT IN THE PARISH

Speaker:
Roland Millare
St. John Paul II Foundation

January 10, 2026
Abilene Convention Center

<https://sanangelodiocese.org/equip-a-workshop-series>

Visit an adoration chapel in the Diocese of San Angelo:

Abilene Adoration Chapel
1541 S. 8th St.
Open 24 hours

St. Joseph Adoration Chapel, Balinger
Next to St. Mary, Star of the Sea Church
605 N. 5th St.
8:00 a.m. – 8:00 p.m. Monday – Friday

Our Lady of Guadalupe, Midland
1401 Garden Ln.
Open 24 hours

Odessa Adoration Chapel
612 E. 18th St.
6:00 a.m. – 6:00 p.m. every day

San Angelo Adoration Chapel
2601 Era St.
Open 24 hours

KINDER TEACHER

Angelo Catholic School is seeking a dedicated and enthusiastic Kinder Teacher for the 2025–2026 school year. The ideal candidate will foster a love of learning in a faith-filled environment and provide instruction across core subjects, including religion, language arts, math, science, and social studies.

Responsibilities include:

- Planning and delivering engaging, standards-based instruction
- Creating a positive and supportive classroom environment
- Integrating Catholic values into daily teaching
- Collaborating with colleagues and parents to support student success
- Participating in school events and professional development

Qualifications:

- Bachelor’s degree in education (required)
- Texas teaching certification (or ability to obtain)
- Classroom teaching experience preferred
- Commitment to the mission of Catholic education

To apply, please send your resume and cover letter to Elizabeth Mata at emata@angelocatholicschool.org.

Project Rachel: Hope and Healing after Abortion

Safe and confidential helpline:
432-236-9883

Email:
projectrachel@sanangelodiocese.org

Website:
HopeAfterAbortion.com

Proyecto Raquel: Esperanza y Sanación después del Aborto

Línea de ayuda segura y confidencial:
432-236-9883

Correo electrónico:
projectrachel@sanangelodiocese.org

Sitio web:
HopeAfterAbortion.com



ST. MARY'S CHRISTMAS BAZAAR

St. Mary's Gym 11 W. Ave N
San Angelo Texas

Saturday December 6th 2025
9 a.m. to 6 p.m.

Sunday December 7th 2025
9 a.m. to 2 p.m.

Do your Christmas shopping with us
and enjoy some great food, Baked goods

Arts & crafts, Jewelry,
Woodworks, Handmade items

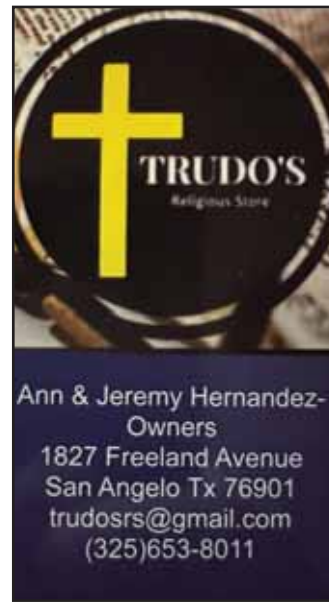
Awesome cakes

Suspect pleads guilty to murder of Nebraska Catholic priest

By OSV News

BLAIR, Neb. — The suspect in the 2023 murder of a Nebraska priest has pleaded guilty and now faces a possible life sentence in prison. Kierre Williams entered the plea Oct. 28 in Washington County, Nebraska, District Court, admitting to first-degree murder in the 2023 stabbing death of Father Stephen Gutsell. The attack, which was part of a break-in, took place in the rectory of St. John the Baptist Catholic Church in Fort Calhoun, Nebraska, where the priest was serving as pastoral administrator. The priest was transported to the University of Nebraska Medical Center in Omaha, where he succumbed to his injuries. The 45-year-old Williams also pleaded guilty to charges of the use of a deadly weapon to commit a felony, burglary, and possession of a weapon by a prohibited person. Initially, Williams had maintained his innocence, later filing a December 2024 notice of intent to plead not guilty by reason of insanity. Court records show that Williams was convicted in Florida in 2008 of cocaine possession and flight from law enforcement. Williams, who will be formally sentenced Nov. 12, faces possible life imprisonment.

Trudo's Religious Store



Show your loved ones
 "how special they are"
 with beautiful Christmas gift
 items from Trudo's in the
 Freeland Shopping Center.

- Advent Wreaths
- Advent Candles
- Beautiful Nativity Statues
- Fontanini Statues
- Ornaments
- Religious Tapestries
- Stocking Stuffers
- Christmas Greeting Cards
- Children's Gifts
- Gift Cards

Let's keep Christ in Christmas!

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:

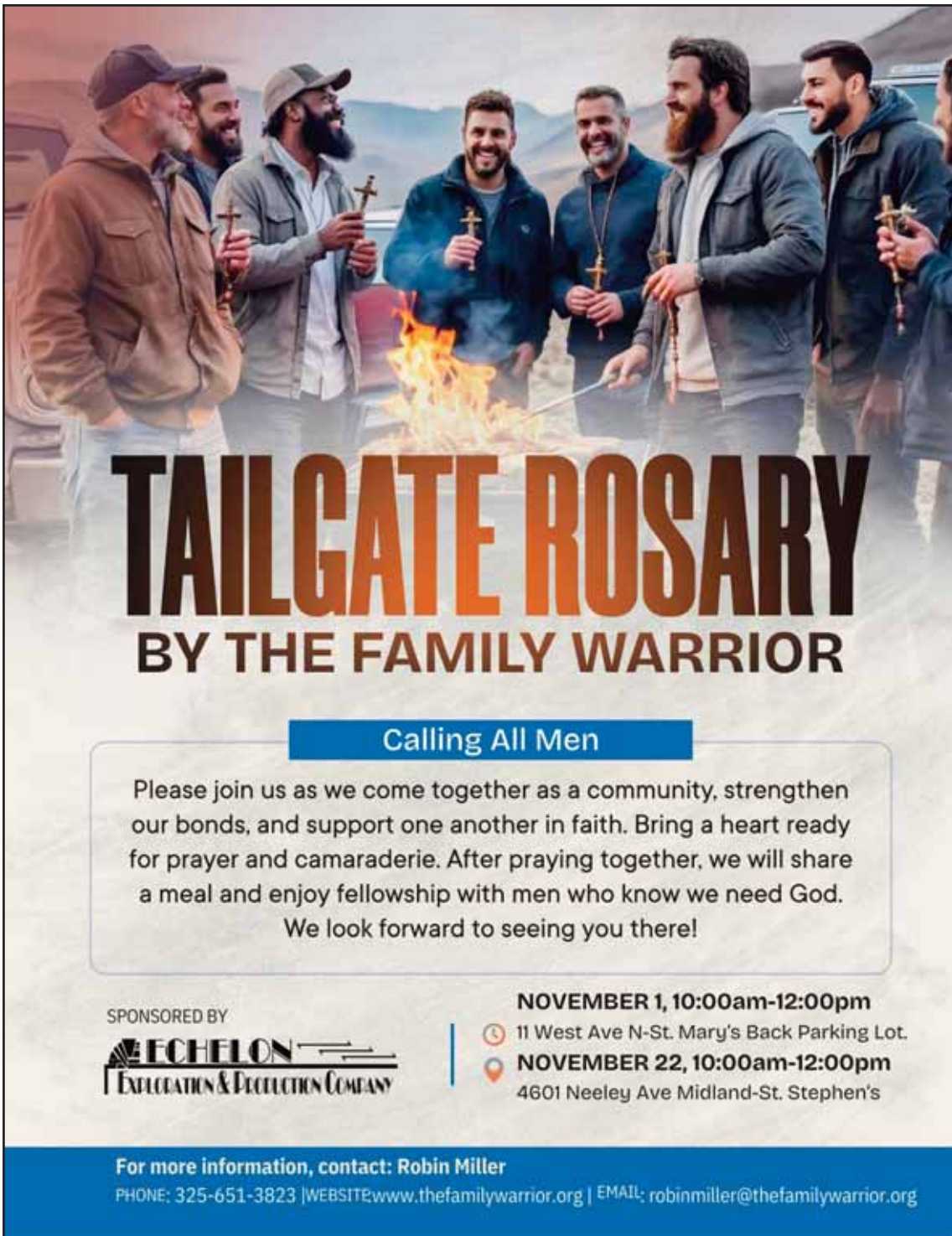
<https://www.facebook.com/DioceseofSanAngelo>

Bishop Michael Sis on X (formerly Twitter):

@SABishopMike

On the Web

www.sanangelodiocese.org



TAILGATE ROSARY
BY THE FAMILY WARRIOR

Calling All Men

Please join us as we come together as a community, strengthen our bonds, and support one another in faith. Bring a heart ready for prayer and camaraderie. After praying together, we will share a meal and enjoy fellowship with men who know we need God. We look forward to seeing you there!

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NOVEMBER 1, 10:00am-12:00pm
 11 West Ave N-St. Mary's Back Parking Lot.

NOVEMBER 22, 10:00am-12:00pm
 4601 Neeley Ave Midland-St. Stephen's

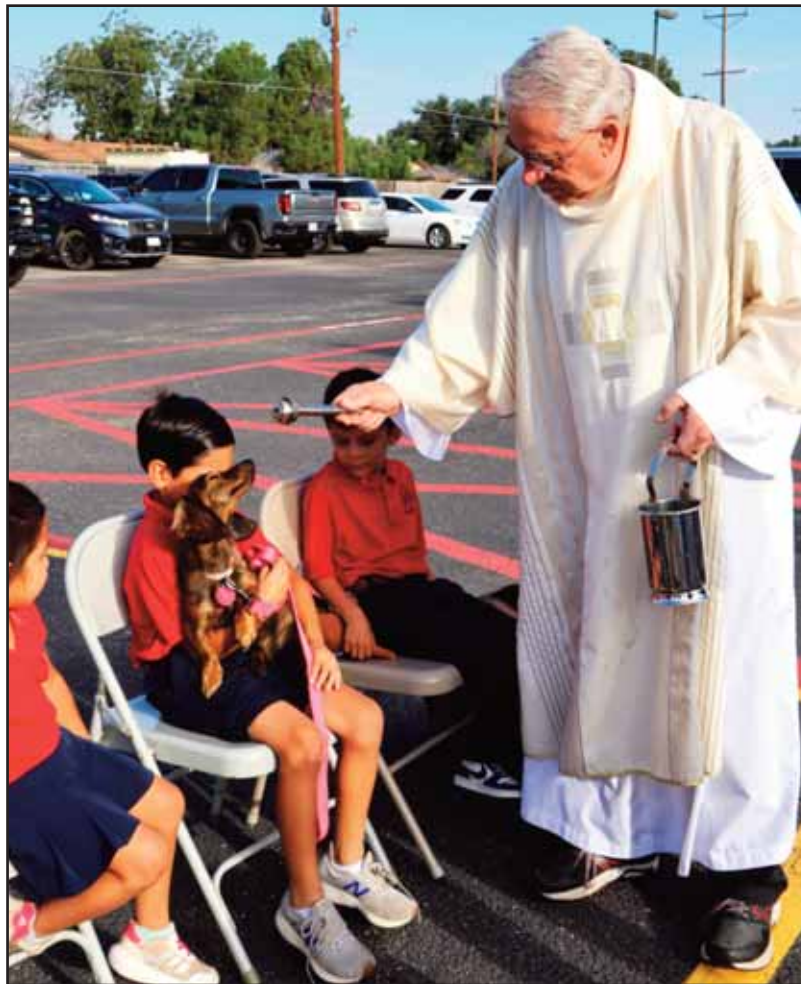
For more information, contact: Robin Miller
 PHONE: 325-651-3823 | WEBSITE: www.thefamilywarrior.org | EMAIL: robinmiller@thefamilywarrior.org

The Eagles, and other creatures



The Lady Eagles of Angelo Catholic School incorporated pink enhancements to their uniforms in honor of Breast Cancer Awareness Month at a volleyball match in October.

COURTESY



COURTESY



COURTESY

Left: Deacon Steve Zimmerman blessed pets during a Mass at Angelo Catholic School to celebrate the Oct. 4 feast of St. Francis of Assisi.

Above: During the St. Francis Mass, students also collected pet supplies for Cassie's Place, a local animal rescue organization.

Below: Scenes from Angelo Catholic School's Oktoberfest fundraiser Oct. 26.



COURTESY



COURTESY



Bishop Michael J. Sis and Father Bernard Getigan celebrated a Mass of the Holy Spirit to begin the new academic year with students from St. Mary's Central Catholic School in Odessa Sept. 5, 2025. Pictured is the 8th grade class with their teacher, Cheryl Brooks.

COURTESY



COURTESY

The confirmation class of Good Shepherd Parish in Crane and Our Lady of Lourdes Mission in Imperial was confirmed during Mass Sept. 14, 2025.



COURTESY

Paige Morrone, Kathy Hammons, Teresa Wood, Elisha Kuehn, Muriel Emerson, Brenda Maiman, Marie Forlano, Angel Neely, Barbara Stuart, Annette Flores and Noreen Rodriguez were recently initiated into the Catholic Daughters of the Americas in San Angelo.

By Karl A. Schultz
OSV News

Chapter 18 of Matthew's Gospel has the most extensive teaching in the New Testament on Church discipline and order. It is not surprising that it has often been re-

Understanding Matthew's Jewish roots is essential to

Karl A. Schultz writes and speaks on Catholic and biblical spirituality, pastoral care, and men's and marital spirituality.

Question Corner

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.

Théophane Vénard, missionary and martyr

Théophane Vénard was born in 1829, the son of a village school master, in Poitou, France. He joined the Society of Foreign Missions of Paris as a young man, transferring to it from the seminary of Poitiers Society. During his years in the seminary, Théophane wrote many letters home. Just before his ordination in 1852, he wrote a letter of advice to his younger brother telling him “try to do each day’s work steadily and joyfully. Be happy, and truly joyous. A Christian’s life should be a perpetual jubilee, a prelude to the feast of eternity” (*Letters from Saints to Sinners*, John Cumming).

Matthew Bunson writes in *John Paul II’s Book of Saints* that he then sailed to Hong Kong where he studied languages and labored for 15 months. His next assignment was to an area called Tonkin, Vietnam.

This was a dangerous time in Tonkin, where violent persecution was raging against the Church. Théophane devoted himself to the spiritual needs of Vietnamese Catholics and was forced to hide in Christian villages and to conduct his ministries at night. Bunson wrote that he also had some serious physical problems but managed to elude the Vietnamese authorities that searched for missionaries.

Father Clifford Stevens writes in *The One Year Book of Saints* that Théophane sought refuge later in Hanoi



Mary Lou Gibson
Speaking of Saints

where he hid in caves, in the hulls of fishing boats, and in some homes of Catholics. He managed to maintain this labor for almost four years before he was captured in 1860. Even while he was ministering and hiding from the authorities, Théophane, always a prolific letter writer, wrote many letters home to his family. The topics included the Church, vocations, paganism, missions, travels, joy, and death, and are described by Jill Haak Adels in an anthology titled *The Wisdom of the Saints*.

Théophane wrote to a friend, on May 10, 1860, and told him what it was like living in a dark little hole in Tonkin for three months with three missionaries, one of whom was a bishop.

He was tried and condemned to death and was put in

a cage where he was abused and tortured. In a letter to his father he described his coming martyrdom as “the spring flower which the Master of the garden gathers for his pleasure.”

On Feb. 2, 1861, he was carried to the site of his execution, singing hymns on his way. Bunson writes that after he was slain, his head was placed on a pole and exhibited as a victory for the Vietnamese authorities. He was 31 years old. His remains were eventually transferred to a shrine in Paris. He was one of 116 who suffered martyrdom at the hands of the Vietnamese government officials.

Father Stephens described him as one of the shining young men of the Paris Mission Society who inspired the founding of other missionary societies such as Maryknoll and the Columban Fathers.

His letters and his example inspired the young Terese of Lisieux to volunteer for the Carmelite monastery at Hanoi. David Farmer writes in the *Oxford Dictionary of Saints* that she was unable to do that because of ill health.

Théophane was beatified in May 1909 and canonized in 1988. His feast day is Nov. 6.

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

Being a Catholic ... what good does it do?

Approximately 53 million people in the United States identify as “Catholic,” making it the largest denomination in our country. At the heart of our faith is the Blessed Sacrament. When the Pew Research Center shared the results of their 2019 study, it was found that just one third of Catholics actually believed in the real presence of Jesus in the Eucharist. That report gave impetus to the three year “Eucharistic Revival” announcement by our American bishops, with very specific instructions each year for all dioceses. The accuracy of that study has been called into question, however.

In late 2022, a Catholic firm called Vinea Research conducted a similar study with much different results by changing the wording used by Pew from:

“During Catholic Mass, the bread and wine ... a. Actually become the body and blood of Jesus Christ; b. Are symbols of the body and blood of Jesus Christ,” to asking these two questions:

1. Which of the following best describes Catholic teaching about the bread and wine used for Communion? a. Jesus Christ is truly present in the bread and wine of the Eucharist; b. Bread and wine are symbols of Jesus, but Jesus is not truly present; c. Not sure

2. Regardless of the official teaching of the Catholic Church, what do you personally believe about the bread and wine used for Communion? a. Jesus Christ is truly present in the bread and wine of the Eucharist; b. Bread and wine are symbols of Jesus, but Jesus is not truly present

The Vinea study reported that 69% of Mass-going Catholics believed in the real presence of Jesus in the Eucharist! Further, 81% of Catholics who attend weekly and 92% who attend more than weekly said they believed this core tenet of our faith. That’s the “good” news, but there are also numbers that are very disturbing.

A 2024 report from the same Pew Research Center found that just 29% of “Catholics” attend Mass each week! On top of that, 59% believe that abortion should be legal in some or all cases. Only an astoundingly low 13% believe the intentional killing of a child in their mother’s womb should not be legal in any case whatsoever. How can this be? How can the majority of Catholics be accepting of something that is intrinsically evil? How is it that worldly “values” have become more important than our Catholic faith and what are we to do about it? The *Catechism of the Catholic Church* makes it clear that we are to do all we can to steer our world in the direction of God.

Vocation of lay people: "By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will. ... It pertains to them in a special way so to illuminate and order all temporal things with which they



James R. Sulliman, PhD

are closely associated that these may always be effected and grow according to Christ and may be to the glory of the Creator and Redeemer" (CCC, 898).

In paragraph 900, we read: “Since, like all the faithful, lay Christians are entrusted by God with the apostolate by virtue of their Baptism and Confirmation, they have the right and duty, individually or grouped in associations, to work so that the divine message of salvation may be known and accepted by all men throughout the earth. This duty is the more pressing when it is only through them that men can hear the Gospel and know Christ.” “Entrusted by God with the apostolate!” To follow in the footsteps of the apostles, who followed in the footsteps of Jesus. To change the world by our actions, teachings, sacrifices, service, and prayers. But to what degree do “Catholics” do that when so many themselves support the intentional killing of babies, do not attend Mass each week, and do not embrace the true presence?

We must all do all we can to bring others closer to God in every way we can while there is still time. It has been said that Catholics are the largest religious group in the United States, and the second largest is fallen away Catholics! Is simply going to Mass, dropping money in the collection box, and buying cookies enough to qualify us as being “good Catholics?” I don’t think so. Doesn’t seem like that qualifies as “walking in his footsteps.” Fall fests, coffee and donuts, game nights, picnics, and social activities are all ways to build a sense of “church communities,” but unless the members of those communities make efforts to reach out to those who are outside their communities, they run the risk of becoming incestuous.

In the parable of the goats and sheep, Jesus makes it clear how to get to heaven: “He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” (Mt 25:33–36).

Every single day we must try to find

See SULLIMAN, Page 19

‘Who do you say that I am?’

“Who do you say that I am?” This is the famous question that Jesus asked his disciples. Simon answered for the disciples saying, “You are the Christ, the Son of the Living God.” Jesus responded, “Blessed are you, Simon, Bar-Jona! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my Church and the gates of Hades shall not prevail against it” (Mt 16:15-18). While this passage is the authority for the papacy and the hierarchical structure of the Catholic Church, there is something else in this passage that applies personally to every Christian. Once Simon has recognized who Jesus is, Jesus reveals to Simon who he is. In other words, if we want to know who we really are, we must recognize in faith who Jesus really is.

Frequently we turn to Jesus and ask him what he wants us to do, and this is an important question to ask when we are followers of Jesus Christ. However, the prior question is, “Who am I in Christ?” As we discover who we are in Christ, we discover what he would have us do. In other words, we are called to be who we are. Being precedes doing. Who Jesus is precedes his atoning death on the Cross. Incarnation precedes atonement. If Jesus is not the only-begotten Son of God, then his death is not salvific.

Each of us has a unique personal identity given us by Jesus, an identity created in us at the moment of our conception in our mother’s womb. However, each of us is affected by the original sin of Adam, and, as a consequence, our God-given identity is clouded by sin. Only by turning to Jesus and recognizing who he really is will we be able to know who we really are. Jesus, as the second Adam, enters us to live in us as that unique person he intends us to be. St. Paul uses various ways of expressing this truth. He writes about being crucified with Christ and that he no longer lives, but it is Christ who lives in him (Gal 2:20). He writes about being a new creation in Christ and that the old has passed away as all becomes new (2 Cor 5:16-21). He writes about Christ living in us, the hope of glory (Col 1:27). As we become aware of who we are in Christ, we become more attuned to what Christ would have us do. In other words, we are living out who we are as we live in Christ and Christ lives in us. This is what the Fathers of the Church meant when they used the word “theosis” to describe the essence of personal salvation through Jesus Christ.

When people who are not Christian seek the will of God in their lives, they are seeking Christ whether they know it or not. In St. Paul’s words, they have the law of God written on their hearts (Rom 2:15). The more they attempt to follow that law, the closer they will be to Christ, the clearer will be their knowledge of who they really are, and the more they will be doing the will of God even if they don’t recognize it.

In over fifty years of family ministry, we have seen that all kinds of personal problems, problems between people, and problems in communities, both small and large, are rooted in the lack of knowledge about who we are in Christ. St. Paul says we are justified by grace through faith and not by works (Rom 3:21-26). We have faith in Christ who is making us a new person in him, and any works we do for him are works of the new person in Christ. Unfortunately, our personal problems are caused by trying to make ourselves who we want to be by the works we do. This not only affects our personal lives but our families and all the communities of which we are a part, whether they are small like a family or large like a business corporation or a nation-state.

In the recent assassination of Charlie Kirk, we see a person who knows who he is in Christ and does who he is, and a person who does not know who he is in Christ and tries to make himself who he wants to be by what he does. Charlie Kirk is not primarily a conservative political activist but is primarily a Christian apologist. Being a Christian apologist in our time makes him a Christian prophet. (Note the use of the present tense, because he is still alive and is still who he is in Christ.) The man who assassinated him is living out the old person in Adam, who is in him, trying to make himself who he wants to be by his works. This old person in Adam is co-operating with the devil in sowing deception, confusion, and division.

In our family ministry we have learned that the essential thing we can do is lead a person to faith in who Jesus Christ is and allow him to tell each of us who we are in him. May God the Father, by the Holy Spirit, lead each of us to Jesus, the Christ, the Son of the Living God!



Father Knick and Sandie Knickerbocker

The effects of mass deportations on the labor market in America

For the past 40 years, undocumented immigration has been fueled by a lack of legal avenues for immigrant workers to fill critical jobs in the economy, and a failure by Congress to reform the system to create more of those avenues.

A recent study by the Center for Migration Studies (CMS) outlined the role of undocumented workers in high-growth occupations and industries across the U.S. At the same time, other studies have found that historic drops in immigration, both undocumented and legal, have changed the labor market for the worse.

Meanwhile, another study found that granting legal status to undocumented workers could increase wages for American-born workers. The belief that the deportation of undocumented workers will create opportunities for legal immigrants and U.S.-born workers seems not to be substantiated by this study.

The CMS report concludes with the following: "Occupations reliant on undocumented workers — both those requiring college degrees and those without degree requirements — are likely to face serious challenges replacing the undocumented workers with native born workers despite politicians proposing this solution to labor shortages caused by mass deportations."

Contrary to popular belief, undocumented workers are well integrated into the labor market, working side-by-side with U.S. citizens and other legal immigrants. Cer-



**Bishop
Nicholas DiMarzio**
OSV News

Walking with Migrants

tainly, not all the work they do is shunned by U.S. workers, but, in effect, these undocumented workers compete for the same jobs with other foreign workers, and usually not American-born. This is primarily due to language and educational requirements. Seldom do these workers displace others in the labor market, as they are typically filling open positions due to a lack of available workers.

In which industries do the undocumented work? More than 20% of the undocumented work in construction — 12% in food services; 11% in manufacturing and administrative support; 10% in waste management; and 8% in retail.

An issue that is not given sufficient attention is the fact of our demographic decline as a nation. Immigration has kept us at an almost even pace with replacement.

Without more immigration, however, we will not keep pace with the goal of replacing our population with new births and new immigrants.

Studies conducted on those legalized under the 1986 Immigration Reform and Control Act (IRCA) showed that the newly legalized individuals had a positive effect on the wages of other immigrants and U.S. workers. Their legal status and various industries gave all workers more bargaining power within those same industries.

Two months ago, Peggy Noonan, a staunch Republican commentator who is anti-illegal immigration, penned an op-ed in the *Wall Street Journal*. She ended the piece by saying the following: "The border appears to be closed; hyper vigilance is no longer in order ... Stop picking on them. Cease and desist. Get the bad guys, not the good guys."

Ms. Noonan has been purported to have been the writer of President Reagan's "shining city upon a hill" speech, which gave America credibility as a beacon of hope for the world.

It is not too late to light the lamp again, legalize immigrant workers and avoid the cost and moral depravity of mass deportations.

Bishop Nicholas DiMarzio is the retired bishop of the Diocese of Brooklyn, New York. He writes the column "Walking With Migrants" for OSV News.

Hatred and learning from history

Why do we want to learn about the dark times, the ugly times, in our country? It is a relevant question today, as museum displays and park exhibits are being censored for being unduly negative about shameful moments in American history.

The study of history is a path to self-knowledge if we learn not only our accomplishments but also our failings. To celebrate accomplishments is estimable. Yet, to think that we are without flaws is a childish fantasy. Worse, to not understand these flaws is dangerous, for we will be less able to resist such darkness when it arises again.

Timothy Egan has written a remarkable and timely book, *A Fever in the Heartland* (Penguin Books), about one of the darkest chapters of American history. His book chronicles the seemingly inexorable rise of the Ku Klux Klan across the country in the 1920s and the grip it had on city and state governments, starting in, of all places, Indiana.

This is a story of great relevance for Catholics, for we were one of the three groups most targeted by the Klan, along with Blacks and Jews.

The rebirth of the Klan after World War I was a Midwest and northern phenomenon. While Jim Crow laws reduced the southern Black population to near servitude again, in the north the racism was combined with a hatred of immigrants (often from Catholic countries) and Jews.

A female Klan member said of immigrants from southern Europe, "They are idiots, insane, diseased criminals," Egan wrote. "Within a generation or two, she warned, white Protestants would be replaced by an infe-



Greg Erlandson
OSV News

Amid the Fray

rior breed. The Jews were behind this plot."

The Klan sprang up from California to Pennsylvania, but Egan focuses on Indiana and the case of D.C. "Steve" Stephenson. He was the Harold Hill of hate and violence packaged as Christian patriotism. "I did not sell the Klan in Indiana on hatreds. I sold it on Americanism," he said.

Egan said Stephenson had a "talent for bundling a set of grievances against immigrants, Jews, Roman Catholics, and Blacks." As he grew the organization, he grew his own wealth, and soon he had every major politician in Indiana in his grasp. Hundreds of thousands of Hoosiers — men, women and even children (the Ku Klux Kiddies) — were enrolled in the Klan.

By mid-1924, Egan wrote, "the blazing cross had become as much a part of life as the soda fountain and the barbershop pole" in American towns, as was the violence and intimidation of those people the Klan deemed inferior.

Aug. 8, 1925, may have been the high point of the

Klan's presence in this country, when 50,000 hooded marchers paraded in Washington while 200,000 on-lookers cheered.

As Stephenson's political power grew, so did his ambitions. He hoped to become president. He already owned the governor in Indiana, as well as many other politicians. Stephenson learned one of the secrets of dictatorial power, Egan said. "If he said something often enough, no matter how untrue, people would believe it. Small lies were for the timid. The key to telling a big lie was to do it with conviction."

Stephenson's own vices brought him down, however. His violent lust ended up in the death of a young woman, Madge Oberholtzer, but her deathbed testimony ultimately convicted him, despite all the political power and bribes the Klan tried to bring to his defense.

Ultimately, this and other scandals, the violence and the corruption of the "invisible empire" led to the Klan's collapse. Yet the laws they helped pass to limit immigration and harass racial and religious minorities continued to plague the country for decades.

Egan's assessment of those perilous times: "Democracy was a fragile thing, stable and steady until it was broken and trampled."

It is a lesson we would be wise to learn lest we be doomed to repeat it.

Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on X @GregErlandson.

All saints have their God-given temperament types, whatever the era

By Rose Sweet
OSV News

The saints are alive! And, like us, they have human temperaments. Some were fierce and outgoing, others quiet and contemplative.

We're called to be saints, too, and our temperaments are innate, hard-wired traits that God has gifted us. The Church has relied on the study of the classic four temperaments (Sanguine, Choleric, Melancholy, and Phlegmatic) as an aid to spiritual growth for centuries.

We may be natural introverts or extroverts or even a bit of both. We may quickly trust in others or be naturally suspicious. Perhaps you move cautiously through life, while your inspiringly saintly best friend dashes headlong into things.

Regardless, it is upon these natures that we are built, by God's grace, into men and women of virtue.

As a certified life and relationship coach, I help my clients discern their own temperament sets as a means of self-understanding and personal or career discernment. As a Catholic, I also use the saints to showcase canonized men and women who have exemplified the spiritual gifts arising from each trait, allowing God to thus bring their personalities to perfection.

Just for fun, as we contemplate All Saints Day, let's consider where a few saints might fall within the four types of temperament:

St. Philip Neri lived in Rome during a time when there were grave abuses within the Church and humanism and skepticism were replacing Christian ideals and thinking. From infancy Philip had both a docile (Phlegmatic) and

spirited, playful (Sanguine) disposition.

Before becoming a priest, he evangelized as a layman on street corners, making friends and engaging in personal conversations. Amusing and charming, Philip would arrange group talks or excursions, sometimes with music, wine-drinking contests, or a fun picnic included.

His goal was to establish warm, personal bonds with others as he brought them back to church. He's called the "laughing saint" who never took himself too seriously (Sanguine). One of his biographers said he was so adaptable he could be all things to all people — a characteristic Phlegmatic strength.

From dear Philip, we learn that we can be holy and even pious and still be able to take ourselves and others lightly, and have fun.

Recently canonized St. Pier Giorgio Frassati was a cigar-smoking mountaineer who could also recite entire passages of Dante with relative ease.

He had boundless energy (the extroverted Choleric), attended the theater, visited museums, helped establish a newspaper and declared, "Charity is not enough; we need social reform," even while studying engineering — all Melancholy strengths.

Clearly, he was a take-action Choleric with a beautiful "bleeding heart," typical of the Melancholy. Once he arrived home, his teeth chattering from the cold. When his father asked why he was not wearing the beautiful overcoat given to him, Pier Giorgio admitted that he'd given it away to a homeless man who was shivering.

From this highly active, gregarious, and socially oriented new saint, we have this encouragement: "If you have God as the center of all your action, then you will

reach your goal."

St. Catherine of Siena was a mystic, activist, and author who had a major influence on Italian literature, politics, and the Catholic Church, and she is a doctor of the Church.

As an introvert, she preferred a withdrawn life, yet when duty called, she traveled throughout Italy preaching, writing, and persistently advocating for the reform of both clergy and faithful.

When Pope Gregory XI abandoned Rome during political turmoil, Catherine went to tell him to get back where he belonged! He listened, ultimately naming her an ambassador; in that role she negotiated for peace between the republics and principalities.

Later, the Great Schism of the West led Catherine to write to princes and cardinals instructing obedience to the new Pope Urban VI. Confident, capable, and courageous Phlegmatics often excel at holding their ground, keeping their calm, and are often better natural ambassadors than fiery, outspoken extroverts.

It takes conviction and courage to stand up and speak out, especially to those in authority. "If you are what you should be, you will set the world on fire," Catherine wrote to one correspondent. As a classic Phlegmatic and Melancholy, she would know!

The saints are clear-eyed Christians who knew who they were and offered the fullness of themselves to God, in all their strengths and weaknesses. As November approaches, may we follow their examples!

Rose Sweet is the author of My Type of Holiness: Striving for Sainthood with the Temperament God Gave Me (OSV, 2025)



Caminando con Migrantes

¿Dónde está Dios cuando vivimos el duelo en casa?

Tercer Congreso de Mujeres: Mujeres De La Biblia

Rahab

Maria Magdalena

Ruth

Esther

Y Tu Mujer, Quien Eres?

15 de noviembre de 8am-6pm

Marangely Gonzalez,
predicadora

Padre Kevin Lenius

Margarita Figueroa,
musica,

Padre David
Herrera

Inscribete hoy, cupo limitado

Laws providing cover for unethical actions in medicine

In recent decades, law-makers have been pressured to provide legal cover in the form of “immunity from prosecution” for medical personnel who participate in various unethical practices.

One involves physician-assisted suicide. Politicians and lawmakers in many jurisdictions are drawn into the process of creating legal “carve outs” to insulate health care professionals from lawsuits and liability when they help patients commit suicide.

For example, Colorado in its 2016 “End of Life Options Act” puts the exception this way: "No person shall be subjected to civil or criminal liability or professional disciplinary action solely for participating in good faith in the death with dignity process or for any other action taken in good faith compliance with this article" (§25-48-119).

Writing a prescription for a toxic dose of a drug to help a person commit suicide, of course, involves a fundamental contradiction for a medical professional whose mission and work are directed to healing and saving lives. By supporting the suicide of his patient, the medical professional upends the delicate relationship of trust at the heart of the physician-patient relationship and abuses his position of authority. To exempt him on principle from such medical malpractice, and to provide professional and legal cover for patient abandonment, is a morally indefensible course of action.

In his famous encyclical *Evangelium Vitae* (*On the Gift of Life*), Pope St. John Paul II recognizes this legislative trend as a particularly devastating form of cultural decline:

“The fact that legislation in many countries, perhaps even departing from basic principles of their Constitutions, has determined not to punish these practices against life, and even to make them altogether legal, is both a disturbing symptom and a significant cause of grave moral decline. Choices once unanimously considered criminal and rejected by the common moral sense are gradually becoming socially acceptable. Even certain sectors of the medical profession, which by its calling is directed to the defense and care of human life, are increasingly willing to carry out these acts against the person. In this way the very nature of the medical profession is distorted and contradicted, and the dignity of those who practice it is degraded.”

Another form of legal protection for unethical practices involves laws that encourage “anonymous abortion pill prescriptions.”

California Governor Gavin Newsom recently signed a measure allowing doctors anonymously to prescribe abortion pills. This means that the prescribing doctor remains anonymous — even to the patient receiving the abortion pill — and the physician's identity is accessible only via a subpoena within California. Pharmacists who dispense the abortion drug are also legally allowed to omit their names, as well as the names of the patient and prescriber, from the label on the medication bottle.

Such policies constitute another example of patient abandonment. Health care professionals have a responsibility to provide careful medical supervision and oversight to patients seeking dangerous pharmaceuticals. This requires significant interaction with the patient in the form of medical testing, interviews, and in-person exams. That attentive oversight vanishes as lawmakers and politicians start promoting misguided laws to bolster anonymous prescriptions, undermining sound medical practice and depersonalizing both the medical professional and the vulnerable patient.

Politicians, the media, and many in the medical profession have decided that abortion deserves an entirely different and much lower standard than the rest of medicine. We would never sanction such an undisciplined approach with other potent pharmaceuticals like opioids or cancer medications.

Rather than treating women and doctors as anonymous entities, pregnant women deserve the supportive medical care and focused attention of their health care team. Ideally, such personal care should help them feel strengthened and empowered to bring their pregnancies to term rather than defaulting to a fear-driven and desperate attempt to end their baby’s life.

A third example involves in-vitro fertilization. The State of Alabama in 2024 passed legislation that protects IVF providers and patients from civil and criminal liability for death and damage to human beings who are still embryos. It gives a pass to the infertility industry by granting near total indemnity with regard to a host of potential medical malpractices.

We have to wonder why such carve outs are tolerated at all, given that the legal establishment has long defended the rights of those who bear the brunt of serious malpractice by medical personnel. When it comes to the most vulnerable classes of human beings at the beginning and end of life, we should be especially vigilant not to relax accountability.

As a society, we cannot overlook or grant a pass to those who systematically campaign for the legalization of corrosive medical practices like physician-assisted suicide, abortion, and the production, freezing and destruction of embryonic human beings. Seeking to provide legal cover for medical personnel in the form of “immunity from prosecution” inflicts a serious wound on medicine, society, and culture, especially when those efforts are spearheaded, as Pope St. John Paul II has noted, by political leaders, lawmakers, and public policy experts “who ought to be society's promoters and defenders.”

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



Father Tad Pacholczyk

Making Sense of Bioethics

Leo's first official text

Pope Leo XIV has given the Church the first official text of his pontificate's magisterium, *Dilexi Te*, an apostolic exhortation addressed "to all Christians on love for the poor."

While the text is explicitly addressing the reasons why love and care for the poor are central to the faith, there are also some clues that can help us sharpen our perspective of how Pope Leo is shepherding the Church in our day.

When Pope John XXIII called the Second Vatican Council, the world was terribly divided. He wanted the council to bring its own internal unity to the fore, as a model to overcome the global strife plaguing the world in the aftermath of two world wars. The Church can only be a haven to society, however, if we are faithful to the unity Christ willed for us the night before he died to set us free.

But, as Pope Leo became the Church's universal shepherd earlier this year, the Church finds itself divided more than in recent memory — carrying with it the burden of grave consequences. *Dilexi Te* manifests both Pope Leo's recognition that we need to grow in unity and subtly illustrates a means to bring such unity to a fractured Church, something he has spoken of from the earliest days of his pontificate.

Important to remember as Catholics endlessly bicker on social media, or as even cardinals find ease in publicly questioning the Church's teaching, or when hearing bishops are at odds with their faithful over liturgical preferences. All this, of course, cannot endure. In examining how we practice the faith, vis-à-vis our love and concern for the poor as the exhortation intends, Pope Leo warns: "Either we regain our moral and spiritual dignity or we fall into a cesspool" (No. 95).

For ecclesial unity to be nurtured, especially as divisions fermented over the last decade, Pope Leo provides in *Dilexi Te* a means for Catholics to find common ground, offering a concrete opportunity to foster consensus, communion, and authenticity. In it we find, perhaps, Pope Leo is offering the Church an opportunity to hit the reset button, issuing an invitation for the Church to stop and reprioritize ourselves, to see the difference Christ



Michael R. Heinlein
OSV News

Papal Words

makes in our lives and must lead us to make a difference in the world. As St. Paul famously taught, "the greatest of these is love" (1 Cor 13:13).

A great deal of the in-fighting among Catholics today, especially in the United States, is due to a lopsided ordering of priorities and allegiances. And to all those shaped more by politics, economics, or ideologies — all of which might "lead to gross generalizations and mistaken conclusions" regarding the poor — Pope Leo warns of "the need to go back and re-read the Gospel, lest we risk replacing it with the wisdom of this world" (No. 15).

In situating Christian love for the poor in a robust Christology ("Love for the Lord ... is one with love for the poor," No. 5), in thoroughly collating the Church's tradition on care for the poor in the lives of some truly remarkable saints and papal predecessors, and in underscoring the importance of love for the poor as intrinsic to the Church's mission and call to holiness, Pope Leo is giving us an occasion to live the wisdom expressed by Pope John XXIII: to strive for "that which unites rather than that which divides." In every line of his exhortation, Pope Leo is reminding us how "charity has the power to change reality" (No. 91).

Do yourself a favor and read every word of the text. As you do, and as you reflect upon it as an examination of conscience regarding our individual and collective care for the poor, don't miss what appears to be a hidden roadmap for how Pope Leo is gently working to unify a fragmented Church.

Michael R. Heinlein is author of Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I. and a promised member of the Association of Pauline Cooperators.

The tender theology of lullabies

When I was a child, I thought I was the luckiest kid in the world because I got four lullabies sung to me every night — one each from my mother, father, sister, and brother. I can still hear their voices — soprano, alto, tenor, and bass — singing my favorite songs.

To be loved like that, so specifically and tenderly, night after night, year after year, was one of the strongest shaping influences from my childhood. But it wasn't until I started singing lullabies to my own children that I realized the power of this bedtime ritual.

Lullabies sing a tender theology, soft words of love and comfort to remind a child they are safe and cherished, all through the night. Lately I've been musing on the words I sing to my youngest children in the dark, and I realized that their favorite songs hold deep truths of our faith.

"Tender Shepherd" sings of God as the Good Shepherd watching over us. The Shaker song "Simple Gifts" gives thanks for forgiveness and the gift of turning back to each other in love. Even "Frère Jacques" sings of waking with the morning bells, the monastery's call to prayer.

With gentle rocking rhythms, generations of parents have hushed their children to sleep with the same songs, the tunes we know by heart, the words we heard from our elders, the gifts we now pass to our young.

Lullabies stretch back for centuries. Today I sing a song to my youngest that my grandmother sang to me. In the mystery of the communion of saints, I feel her love with me in the well-worn words: "Now run along home, jump into your bed, say your prayers, and cover your head."

Not every family sings lullabies of course. But bedtime rituals and nighttime prayers are common across cultures, the routines that help children (and adults) settle down for sleep. A therapist once told me that the same routines that help to calm children — rocking in the dark to gentle music — can help adults struggling with anxiety, too. Our bodies remember the first rhythms of comfort, starting with the soft swaying within our mother's womb, her heartbeat our first lullaby.



Laura Kelly Fanucci
OSV News

Faith at Home

Lullabies even evoke what is central to our Catholic liturgies: remembering God's faithfulness through daily prayers and practices. The beauty of making music together. The traditions that anchor us in a turbulent world. The rituals that make us who we are.

Let it be known that bedtime traditions need not compete with high Church rituals. (I have also been singing "The Lion Sleeps Tonight" to our 8-year-old for a year now.) But what matters is giving a child your full attention for a few moments each night, reminding them that they are seen, known, and loved.

No matter our age or stage of life, the smallest moments matter most in love. A morning cup of coffee waiting for your spouse. A text to a friend on a hard day. A favorite dish cooked every family holiday. A sidewalk shoveled by a kind neighbor. In our unsettling world, gentle rituals and loving gestures keep us grounded.

God loves us in small, specific ways, too. The morning sunrise we catch with awe. The song on the radio that lifts our spirits. A line of Scripture that makes us sit up and pay attention. A hug from a friend when we need it most. God moves in gentle, daily moments like the still, small voice that whispered to Elijah.

The greatest gift of my life has been mothering my children, singing them songs of love through the years. The deepest hope of my heart is that the memory of that tender love will linger with them long after I am gone, just like a lullaby echoing in the hushed dark.

Laura Kelly Fanucci is an author, speaker and founder of Mothering Spirit, an online gathering place on parenting and spirituality.

Restore Christ the King and end the divided life

By Jason Adkins
OSV News

Pope Leo XIV has urged the faithful — especially those in public life — not to live "divided lives." That is, we must not compartmentalize our faith or exclude it from shaping every area of life. Faith is not a private hobby; it is the foundation by which we order our actions, relationships, and society itself.

One way the Church can help the faithful overcome this divided, overly individualistic approach to faith is to restore the feast of Christ the King to its original date: the last Sunday of October, just before the solemnity of All Saints. Originally instituted by Pope Pius XI in 1925, the feast was a clear response to growing secularism and nationalism. It proclaimed that peace, order and justice in the temporal world come only under the reign of Christ.

Liturgical details might seem minor, but "lex orandi, lex credendi" — the law of prayer is the law of belief. And belief shapes identity. What we believe about Christ's kingship should inform how we live, not just personally, but socially and politically.

We are called not merely to be saved, but to become saints by making Christ present in every part of our lives, especially in public life.

Pope Leo echoes the vision of St. Augustine in *The City of God*, reminding us that two spiritual cities contend for our loyalty: the city of God, built on the love of God, and the city of man, built on self-love and autonomy. In the latter, Satan — the usurper prince of this world — invites us to live by our own rules. This leads to chaos, conflict, and despair.

But when we live under God's law — theonomy, not autonomy — we bring divine order to our institutions, relationships, and communities. Through baptism, we share in Christ's sonship. Through the Holy Spirit, we are empowered to make his kingdom manifest on earth, as it is in heaven.

Christ is king not in metaphor or in some future time, but in reality and right now. He has conquered death, defeated the prince of this world, and reigns in glory. The Church, his mystical Body, has been commissioned to baptize the nations and draw all things into communion under his reign.

The modern celebration of Christ the King, which was moved to the final Sunday of the liturgical

year in 1970, focuses on the end of time, when Christ will return in glory. This is true, but it risks sidelining the feast's original intent: to proclaim Christ's kingship here and now over the temporal order, and to call Christians to make that kingship visible in public life.

Moving the feast back to its original date would reestablish its connection with All Saints' Day, reminding us that sanctity is not a private affair. Saints are those who enthrone Christ not just in their hearts only, but in their work, families, institutions, and cultures.

The modern temptation is to treat the Church as a private club, a therapeutic community for spiritual encouragement or a lifestyle group for people with shared devotional tastes. But the Church is not peripheral to the world. It is a movement of God's people in history drawing economics, politics, education, and culture into the life of the kingdom.

A privatized form of faith has too often muted the Church's influence. In the name of pluralism and good manners, many Catholics keep their faith to themselves, allowing secularism to dominate American public life. But Christ is either King or he is not.

To reduce him to a helpful personal option is to deny the Gospel's power and its universal claim.

The good news is that Christ has already won the victory (the actual meaning of the Greek word for gospel, the *euangelion*). Now he calls us, the church militant, to carry out his mission.

We become saints not just through piety, but by living the Gospel in every part of life. It is hard work, to be sure, and it requires love and sacrifice. But the soul of the world depends on it.

Restoring the feast of Christ the King to its original place won't solve everything, but it will send a clear signal. It will remind the faithful that our mission is not only heaven, but also the transformation of earth under Christ's reign.

This work gives purpose, meaning, and joy to a world in desperate need of it, and is truly good news.

Jason Adkins is host of OSV Sunday Visitor podcast "Catholic in America," which explores topics related to the missionary imperative of faithful citizenship in our time. You can find "Catholic in America" on the major podcast platforms or visit catholicinamerica.osvpodcasts.com.

Evidence of mercy amid the madness

By Elizabeth Scalia
OSV News

Thanks to the availability of instantaneous, global communication and our addiction to it, 21st century humans are permitted — perhaps condemned is a better word — to witness daily episodes of brutality and violence and, particularly over the past few months, horrendous killings.

We were spared viewing the June slayings of Democrat lawmaker Melissa Hortman and her husband and the nightmarish shooting of school children attending Mass at the Church of the Annunciation in Minneapolis.

But the assassination of conservative activist Charlie Kirk happened before countless smart phones set to video. The senseless murder of Ukrainian refugee Iryna Zarutska was caught on security cameras and released to the public with appropriate edits but remained gruesome.

Precisely as I filed a piece on Kirk and Zarutska, news was breaking about yet another school shooting, this time in Evergreen, Colorado, and I went to my prayer space, anguished that the pace of our violence had become so relentless.

And of course, nearly every day we see the carnage of seemingly unsolvable war in the Middle East and between Russia and Ukraine.

I write this on Yom Kippur, as details are still emerging about a terrorist attack on a synagogue in Manchester, England, killing two. On social media we saw a Jewish victim dying in his own blood as police took down the attacker. It's unclear, yet, whether the culprit was wearing explosives, but he had already driven his car into people and then stabbed several while attempting to enter the building on this Jewish High Holy Day.

And here in America, we are only days out from yet another dreadful church shooting, this time targeting the Church of Jesus Christ of Latter-day Saints in Michigan. It included deliberate arson into the mix.

"Enough, Lord, enough!" The plea rises from my tongue and gut like frail incense; I have no answers for the images before me. There is no action I can take beyond prayer. "Let me see no more blood, no more weeping, no more shock blankets, no more dying children!"

A tempting response might be, "Stay off social media; problem solved!" But given the giant role such platforms play in most lives, that's hardly pragmatic. In chat groups, friends wonder whether explicitly violent material should be banned from postings but there always comes a point where someone says, "I'd rather know what

See SCALIA, Page 18

Rivers of living water: Jesus wants souls dedicated to receiving his love

OSV News

"God is love" (1 Jn 4:8). I want to love the one who created me in his own image and who loves me. Beyond any word, an encounter between the deepest depth of my heart and the depth of God is always possible. In silence and complete openness, I strive to answer his love and to be seized more and more by him in the absolute certitude and trust that he loves me personally and unceasingly.

Jesus is his name. He speaks to me. He walks with me on a path of longing for this mutual love, in a life of prayer, of listening to the word of God, in silence and solitude.

With loving attention, I read his words. I read them again. I learn them by heart. I receive them in my mouth, my ears, my mind, and let them resound in my soul. Solitude and interior silence call for one another and allow Jesus to invade my heart, my thoughts, my acts, and to transform me little by little into his likeness. To live this shared attention to one another is a life of contemplation and prayer. Prayer is the simple and spontaneous correspondence that my heart establishes between its own depth and the depth of God.

God wants our prayer. He wants loving human hearts whose main occupation is to receive him, to receive his Son Jesus in themselves, in order to give his grace to the world; in order that all the people of God long for a living and personal encounter with him, their Father.

In his letter to the Ephesians, St. Paul reveals to us this eternal, benevolent plan of God the Father to save each one of us created in his own image in Christ Jesus (Eph 1:3–6): "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in

Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved."

Such is the incredible love with which God invites us to live with him. That is why those who want to contemplate God here on earth stay faithfully in his presence in a silent listening, whatever can happen to them in their mind, heart, or body. They listen and keep silence because, in the heart of their heart, there is the very beating of the heart of God, present through their trust and longing for him, their faithfulness to prayer and to offering their life in communion with Jesus, who was first to give his own life out of love for them.

"Our fellowship is with the Father and with his Son Jesus Christ" (1 Jn 1:3).

They become receptacles of the life of God, hidden in their own eyes. They are sources of life for the entire world, even if they are still weak and sinners.

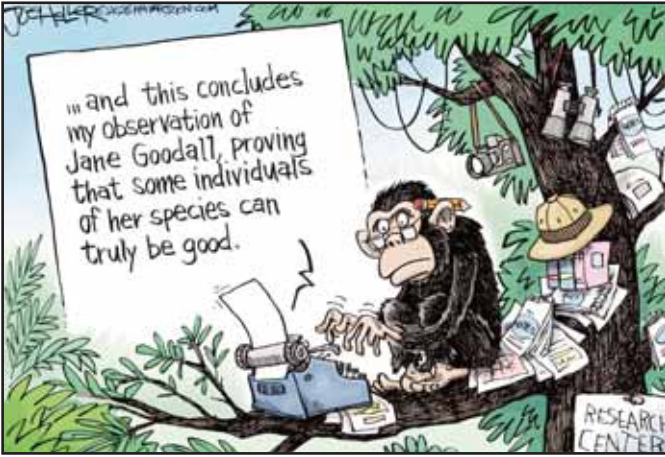
Will we receive the invitation to come, to run to the true and only source of life?

"If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water" (Jn 4:10).

"While Jesus was standing there, he cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, Out of the believer's heart shall flow rivers of living water'" (Jn 7:37-38).

By a sister who lives and prays in solitude at the Monastery of Bethlehem, Livingston Manor, New York

Cartoon Corner



DUELO

Continúa de Página 15

Un hogar ideal es sinónimo de seguridad, sustento, descanso y rutinas confiables. Sin embargo, cuando elaboramos el duelo en casa, también lo hacemos juntos, y muchas veces se generan roces con nuestros seres queridos, que no siempre piensan, rezan o lloran del mismo modo que lo hacemos nosotros. ¿Qué puede significar esto para tu familia?

Ten en cuenta fechas importantes como los aniversarios, pero deja que cada uno elija lo que le resulte mejor. Algunas familias tienen la tradición de visitar el cementerio; otras se sienten más cerca de sus seres queridos fallecidos en otros momentos y lugares. Después de tragedias locales o nacionales, pueden decidir rezar juntos en familia antes de acostarse o encender una vela después de Misa.

Coloca algo tangible en tu hogar: una foto en tu altar de oración, una tarjeta de funeral o incluso una noticia en la heladera pueden servir como recordatorio para rezar.

Quienes transitan el duelo de manera constructiva suelen encontrar consuelo haciendo algo concreto: construir un memorial, plantar un árbol o cuidar un jardín. Conversen sobre qué cosas podrían ayudar a cada uno a recordar a quienes extrañan.

Busca consuelo en el calendario. Los distintos tiempos litúrgicos nos sacan de nosotros mismos y nos llevan al hogar de la Iglesia, recordándonos que nunca estamos solos. Noviembre nos ofrece un mes entero para rezar por los que han fallecido, y en cada Misa recordamos lo cerca que está la comunión de los santos durante la Eucaristía.

También busca ayuda fuera de casa. Así como necesitamos una comunidad para criar a un niño, las familias también la necesitan en momentos de estrés o dolor. Los terapeutas, maestros, los grupos de apoyo, los sacerdotes y ministros laicos pueden ponernos en contacto con los recursos que ofrece la comunidad y las fuentes de apoyo espiritual que nos ayudan a salir del abismo del dolor.

Dios nunca quiere que suframos en silencio o en soledad. Dios nos da el don del hogar, a través de las personas, los lugares y las prácticas sagradas, para guiarnos en el camino hacia la sanación.

SCALIA

Continued from Page 17

we're facing out there than not know," and the conversation dies out.

That sentiment might be true, but I wonder if those of us who work in news media, where "if it bleeds it leads" is understood, might help balance all the dreadful shots of human misery by promoting a larger awareness of the human mercies that sometimes follow.

There was certainly ample coverage when Erika Kirk pronounced forgiveness for her husband's assassin — an act that inspired others — but it was not sustained. Thoughtful editors might have sought further analysis of the action of forgiveness as an authentic bringer of hope and a maker of peace but I suspect that, especially for mainstream media outlets, taking a deeper look into the mystery of mercy would feel like initiating a too-challenging-to-control dance between religious and earthly sentiments, with the very real effect of the religious side seeming both wildly idealistic yet attractive — a secularist's nightmare.

Still, we are seeing coverage of the incredible outreach by the Latter-day Saints to the family of the man who destroyed their worship space and killed their members. "They (the family) certainly didn't choose this. They certainly didn't want this to happen. And they're victims, too," explained Mormon David Bulter, who organized the GiveSendGo effort which has raised over \$250,000. More than material support, the Mormons offered prayers and words of forgiveness and encouragement to people whose sufferings are often forgotten amid tragedy and outrage.

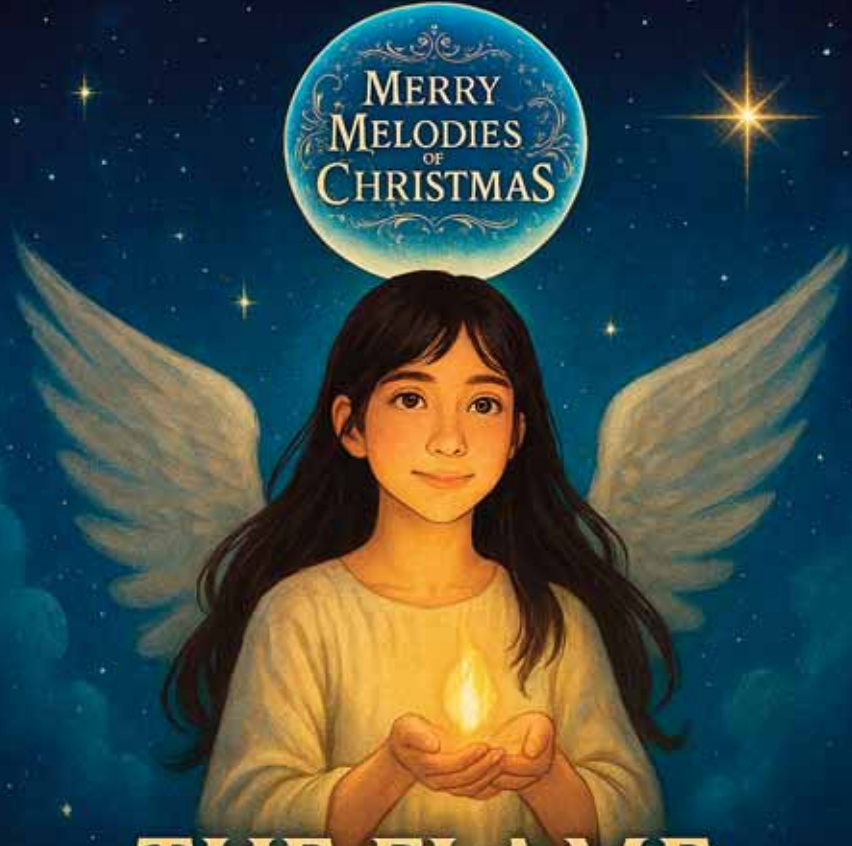
Getting less attention, but equally inspiring, is the story of Maoz Inon who embraced "radical forgiveness" after his parents were killed in the Oct. 7, 2023, terror attack along Israel's border. He has partnered with Palestinian Abu Sarah, whose brother died after being beaten in an Israeli jail. The two men work for peace by inviting personal dialogue. Their co-authored book, *The Future Is Peace*, which details an eight-day journey across Israel and the West Bank, offers both Palestinian and Israeli narratives and will be published in April 2026.

The forgiveness of Erika Kirk; the good-and-welfare outreach of the Mormons; the promotion of dialogue between Jews and Palestinians: more than actions of hope, these are evidence of mercy amid our current madness. Praise be to God that we may not only be witness to such mercy, but each become part of it.

Elizabeth Scalia is editor at large for OSV. Follow her on X @the anchoress.

At Midland's Bowie Elementary Auditorium: See a Christmas musical written by St. Stephen Parish's Gabriel Yafet

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UNITY

Continued from Page 2

traditions have an immense contribution to make to the humanization of technology and therefore to inspire its regulation, to protect fundamental human rights."

"The declaration invites all Catholics — bishops, clergy, consecrated persons, and lay faithful — to involve themselves sincerely in dialogue and in collaboration with the followers of other religions, recognizing and promoting all that is good, true, and holy in their traditions," Pope Leo said.

"*Nostra Aetate* reminds us that true dialogue is rooted in love, the only foundation of peace, justice, and reconciliation, whereas it firmly rejects every form of discrimination or persecution, affirming the equal dignity of every human being," he said.

"We must restore hope to our personal lives, our families, our neighborhoods, our schools, our villages, our countries, and our world," he said. "This hope is based on our religious convictions, on the conviction that a new world is possible."

Concluding his remarks, Pope Leo then led a moment of silent prayer since "prayer has the power to transform our attitudes, our thoughts, our words, and our actions."

UNIDAD

Continúa de Página 3

sarrollo responsable de la inteligencia artificial".

Si la inteligencia artificial (IA) pretende ser "una alternativa al ser humano, puede violar gravemente su dignidad infinita y neutralizar sus responsabilidades fundamentales", dijo el Papa. "Nuestras tradiciones tienen una inmensa contribución que aportar a la humanización de la tecnología y, por lo tanto, a inspirar su regulación, en defensa de los derechos humanos fundamentales".

"La Declaración invita a todos los católicos --obispos, clero, personas consagradas y fieles laicos-- a participar sinceramente en el diálogo y la colaboración con los seguidores de otras religiones, reconociendo y promoviendo todo lo que es bueno, verdadero y santo en sus tradiciones", afirmó el Papa León.

"*Nostra aetate* nos recuerda que el verdadero diálogo tiene sus raíces en el amor, único fundamento de la paz, la justicia y la reconciliación, al tiempo que rechaza con firmeza toda forma de discriminación o persecución, afirmando la igual dignidad de todo ser humano", afirmó.

"Debemos devolver la esperanza a nuestras vidas personales, a nuestras familias, a nuestros barrios, a nuestras escuelas, a nuestros pueblos, a nuestros países y a nuestro mundo", dijo. "Esta esperanza se basa en nuestras convicciones religiosas, en la convicción de que un mundo nuevo es posible".

Para concluir sus comentarios, el Papa León dirigió un momento de oración silenciosa, ya que "la oración tiene el poder de transformar nuestras actitudes, nuestros pensamientos, nuestras palabras y nuestras acciones".

SULLIMAN

Continued from Page 13

someone to help in some way so they can experience God’s love through us, even if it is just for a moment. Of course, we should already be doing that with family and friends, but we must go outside that comfort zone if we are to go after lost sheep or those we see straying. They are unlikely to come to us ... we must actively look for THEM. Passivity and insensitivity to the needs of others goes completely against what Jesus taught. We must do all we can to help as many of God’s creations as we can as often as we can. If bedridden, our prayers may be even more powerful ... if suffering, they surely are. Praying rosaries for others, spending at least an hour before the Blessed Sacrament each week, and offering our pain in union with Jesus so that someone else may be spared from suffering are three more good things for us to do.

The population of the counties in the Diocese of San Angelo is approximately 810,896. That seems like a massive number of people to serve. The approximate number of Catholics in the dio-

cese is 92,517. If each of us reached out to just one different person a day, everyone could experience God’s love through us in less than nine full days ... a “novena” of love and service! There are so, so many people who have been discarded by the world and have lost hope that anyone will ever care for them. You can literally save their lives. You can find them if you will look for them.

When this life is over, we should be prepared to answer at least three questions:

1. Did you love?
2. Did you forgive?
3. What good did you do?

If we have truly loved God and others as we have been told to do, all three questions will have already been answered. Catholics should be known not only for being members of the one true Church, but also for the good that we do.

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



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Special days for priests and saints



COURTESY

Saints visited the religious education class at Our Lady of Lourdes Parish in Andrews Oct. 29, in advance of All Saints Day Nov. 1.



Father Thomas Kalambadan, CMI, was installed as pastor of Sacred Heart Parish in Coleman and Our Lady of Mount Carmel Parish in Winters during two morning Masses on Oct. 19, 2025. He is pictured here in front of Sacred Heart Parish in Coleman with Bishop Michael J. Sis and Knights of Columbus.

COURTESY



COURTESY

The community of St. Mary, Star of the Sea Parish in Ballinger held a celebration Oct. 3, 2025, to commemorate the 40th anniversary of priestly ordination and 75th birthday of pastor Father Hilary Ihedioha.



COURTESY