More than 50 people from the Diocese of San Angelo will join millions more later this month as Pope Francis makes his first trip to the U.S. Coverage, Pg. 12-13, 19, 24

Saint Junipero
During Pope Francis’ visit to the United States in September, he will canonize Junípero Serra, a man credited with spreading the Gospel to Native Americans in California. San Angelo historian Gus Clemens and Speaking of Saints columnist Mary Lou Gibson look at who Serra was, Pg. 2.

Priest Assignment Changes
Effective September 14, 2015, Rev. Bernardito Getigan will become pastor of Our Lady of Perpetual Help Parish in Ozona and Good Shepherd Mission in Sheffield.

Effective September 14, 2015, Rev. Patrick Akpanobong will become parochial administrator of San Miguel Arcangel Parish in Midland.

Effective August 28, 2015, Rev. Yesu Mulakaleti, parochial administrator of St. Charles Parish in Eden, St. Phillip Mission in Eola, and Our Lady of Guadalupe Mission in Millersview, was named pastor of those communities.

Student ministries expanding
Elaine Randolph, director of Student Ministry at Odessa College and UT-Permian Basin, and Perla Garcia, Student Ministry Director at Midland College, work with Fr. Francis Onyekozuru, Fr. Joe Uecker and others to grow Catholic outreach at the three campuses in the two cities. Story / Pg. 6
Junípero Serra: Just who was this saint?

By Gus Clemens

Pope Francis will celebrate the Canonization Mass for of Franciscan missionary Junípero Serra Ferrer on September 23 during the Holy Father’s visit to the United States. Father Serra will become the first American canonized on American soil, by the first Hispanic pope, the first pope whose first language is Spanish, and by a pope who chose Francis as his papal name.

That adds up to a rich mix of symbolism. And there also is a Diocese of San Angelo connection.

During his life of evangelization, Father Serra was inspired by a Franciscan nun who lived a century and a half before him—Sor María de Ágreda, often referred to as “The Lady in Blue.” Father Serra carried a copy of Sor María’s book, The Mystical City of God, with him wherever he went. Father Serra said Sor María de Ágreda’s evangelization fervor inspired his own.

Thereby hangs a tale relevant to our diocese and our history.

In the early 1600s, María experienced raptures where she believed she shared the gospel with Native Americans—principally the Jumano Native Americans—in what is now western Texas and New Mexico. During her raptures, she physically remained in her convent in Ágreda, Spain, thus perhaps accomplishing a phenomenon known as “bilocation,” a miracle also attributed to St. Francis.

At the same time, Native Americans reported mystical visits by a “Lady in Blue” to priests in New Mexico and asked them to establish missions and tell them more about the Christian faith. As a result, in 1629 and 1632, Franciscan priests trekked to the confluence (Please See SERRA/23)

St. Mary’s principal comes home after 45 years

By Jimmy Patterson

Editor / West Texas Angelus

ODESSA — When she relocated to Odessa this summer, Sister Rita Campos proved wrong the old saying “You can’t go home again” not once, but twice—and in the same move.

Born and raised in Colorado City, Sister Rita returned to her West Texas roots after spending 45 years as a Catholic educator in the Archdiocese of Los Angeles.

Sr. Rita is a part of the St. Francis Mission Sisters, an order that grew out of the Franciscans of Mary Immaculate in 1981. When the sisters asked permission to establish their own order, the Vatican told them if they could make it on their own for three years, they would achieve the status of a pontifical order.

The St. Francis Mission Sisters began in Amarillo. Today their number has diminished to 16 and their motherhouse is in Wolfforth, west of Lubbock.

Before the move there were 10 St. Francis Mission sisters in Lubbock, three in Plainview and three Los Angeles. The move to West Texas has consolidated the order and given them the sense of togetherness they were lacking.

“Our sisters in Lubbock every year would send us the menu at Thanksgiving and say, ‘Sorry you can’t be here, Long Beach,’” Sr. Rita said with a smile, adding that it would finally be good to share a meal (Please See CAMPOS/8)
**From The Bishop’s Desk**

**Peace: More than just the absence of war**

By Most Rev. Michael J. Sis  
Bishop of San Angelo

In January of 2006, my predecessor, Bishop Michael Pfeifer, called together a group of six people in San Angelo—two Christians, two Jews, and two Muslims—to foster dialogue and mutual understanding as a pathway toward peace. This group has been active ever since, and they have come to be known as the Peace Ambassadors of West Texas.

This year the Peace Ambassadors will host a series of events from September 10-21 centered on the theme of Expressions of Peace. In this article, offered as a contribution to the ambassadors’ noble effort, are my thoughts on peace from my perspective as a Roman Catholic.

According to my religious tradition, peace is more than just the absence of war. Peace requires hard work in building a rational and moral social order that is based on justice. Our understanding of peace is rooted in the Hebrew concept of shalom, which can be summarized by the expression, “right relationship.”

A person who lives in shalom is in right relationship with self, with family, with others in society, and with God. When our relationships are properly ordered in justice, fairness, and respect, we live in peace. A classic statement in the book of the Prophet Isaiah (32:17) says, “The effect of righteousness will be peace.” That is, when justice is put into practice, it brings about peace. This ancient biblical truth is what led Pope Paul VI to declare in modern times, “If you want peace, work for justice.”

When Jesus Christ delivered his Sermon on the Mount, he said, “Blessed are the peacemakers” (Mt. 5:9). Those who seek to follow Christ should, therefore, seek to be peacemakers. Notice that he said “peacemakers,” not just “peace talkers” or “peace thinkers.” Creating and maintaining peace takes perseverance and hard work in very concrete actions.

There are many things that threaten peace in our world today. The first is when we hold on to resentment over past hurts and contribute to an endless spiral of revenge and violence. We need to enter into honest dialogue, work through the difficulties in the relationship, seek reconciliation, and rebuild the bridges that have been broken among us.

Peace is also threatened wherever human rights and human dignity are not respected, and whenever civil life is not directed to the common good. A key threat to peace today is the phenomenon of groups like ISIS and Al-Qaeda, who carry out acts of terrorism in the name of religion. This is a profanation and a violation of God’s law.

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**La Paz: Más que la ausencia de guerra**

Por Reverendísimo Michael Sis  
Obispo de San Ángelo

En enero de 2006, mi predecesor, el Obispo Michael Pfeifer, convocó a un grupo de seis personas en San Ángelo—dos cristianos, dos judíos, y dos musulmanes—para fomentar el diálogo y el entendimiento mutuo como vía hacia la paz. Este grupo ha estado activo desde entonces, y han llegado a ser conocido como los Embajadores de Paz del Oeste de Texas.

Este año los Embajadores de la Paz presentarán una serie de eventos del 10-21 de septiembre centrado en el tema Expresiones de la Paz. A través de este artículo, ofrecido como una contribución a los esfuerzos de los embajadores, sus pensamientos sobre la paz desde mi perspectiva como Católico Romano.

De acuerdo con mi tradición religiosa, la paz es algo más que la ausencia de guerra. La paz requiere un trabajo duro en la construcción de un orden social racional y moral que se basa en la justicia. Nuestra comprensión de la paz se basa en el concepto hebreo de shalom, el cual se puede resumir en la expresión "relación correcta". Una persona que vive en shalom está en buena relación con uno mismo, con la familia, con los demás en la sociedad, y con Dios. Cuando nuestras relaciones están ordenadas correctamente en la justicia, la equidad y el respeto, vivimos en paz. Una expresión clásica en el libro del Profeta Isaías (32:17) dice: "El efecto de la justicia será la paz." Es decir, cuando la justicia se pone en práctica, esa trae la paz. Esta antigua verdad bíblica es lo que llevó al Papa Pablo VI a declarar en los tiempos modernos, "Si quieres la paz, trabaja por la justicia."

Cuando Jesucristo dio su Sermon del Monte, él dijo: "Bienaventurados los pacificadores". (Mateo 5:9) Los que buscan seguir a Cristo deben, por lo tanto, tratar de ser pacíficos. Observé que dijo "pacíficos" no sólo "habladores de paz" o "pena-nadores de paz". El crear y mantener la paz requiere perseverancia y trabajo duro en acciones muy concretas.

Hay muchas cosas que amenazan la paz en nuestro mundo hoy día. La primera es cuando nos afirmamos al resentimiento sobre las heridas del pasado y contribuimos a una espiral sin fin de venganza y violencia. Tenemos que entrar en diálogo honesto, enfrentar directamente las dificultades en la relación, buscar la reconciliación, y reconstruir los puentes que se han roto entre nosotros.

La paz también se ve amenazada donde no se respetan los derechos humanos y la dignidad humana, y cada vez que la vida civil no está dirigida al bien común. Una amenaza clave para la paz hoy día es el fenómeno de grupos como ISIS y Al-Qaeda, quienes llevan a cabo ataques terroristas en nombre de la religión. Este es un profanación y una violación de la ley divina.
**Sunday, September 13**
**ST. MARY, STAR OF THE SEA**
**BALLINGER**
Harvest Blessings, the 2015 fall festival at St. Mary's, Star of the Sea, in Ballinger, will be Sunday, September 13, 2015. A traditional Mexican beef and Chicken Fajita dinner will be served from 11 a.m.-1:30 p.m. Live auction begins at 12:30 p.m. Buy a chance to win a $1,200 Gas Grill, a 40-inch LCT TV or a $250 Wal-Mart Gift Certificate. Also featured: Children's games, Bingo, Fancy Stand, Silent Auction and a Handmade Quilt Raffle. For more information, call 325-365-2687.

**Sunday, September 20**
**OUR LADY OF GUADALUPE**
**ELDORADO**
Our Lady of Guadalupe Annual Fall Festival in Eldorado, September 20, 2015 from 11a.m until 4pm. Please join us for family fun and great food. We will have games for children, country store, auction, corn on the cob, gorditas, hamburgers, sweets, funnel cakes, cake walk, sausage wraps, dj & more music. A raffle for a trip to the (1) inn of the Mountain God's, (2) a night stay at Christoval Vineyard for 4, and (3) $250.00 gift card.

**Sunday, September 27**
**ST. THERESE JUNCTION**
St. Theresa Catholic Church Fall Festival, from 11:00 am - 3:00 pm. Mexican Dinner, silent auction, raffle for 10 prizes, washer pitching, bake sale, drawing booth, children's games, live music, much more. St. Theresa Parish Hall, S. 7th & Oak St., Junction, TX. FMI 325-446-3393.

**Sunday, October 4**
**ST. MARY FALL FESTIVAL**
**BROWNWOOD**
The 2015 Fall Festival will be held on Sunday, October 4, 2015 from 10:00 am to 5:00 pm at St. Mary Queen of Peace Catholic Church at 1103 Main Avenue. There will be live and silent auctions. Our top raffle prize is $2,000 pre-paid Visa card. 2nd prize is four tickets to a Dallas Cowboy game with a parking pass and $100 Gift Card to Salt Grass Steakhouse. Third prize is $1,000 prep-paid Visa card. 4th prize is a 55-inch Smart TV flat screen. Raffle ticket prices are $5.00 each. Music will be provided by a DJ and other groups throughout the day. There will also be a cake walk, a country store, a lottery, a children's area, children's rides, children's art contest and a car show. From our many food booths, roasted corn, gorditas, Filipino food, hamburgers and curvy fries, flautas, menudo, homemade cookies and more. The approximate schedule for this fall festival is as follows:

CHILDREN'S AND YOUTH ACTIVITIES:
10:00 am - 5:00 pm: COUNTRY STORE - 10 a.m.-5 p.m.; CAKEWALK - 10 am till sold out; SILENT AUCTION - 10 am-2 pm; LIVE AUCTION - 3-5 pm; FOOD: 10-5 pm. Bring your family and friends to help celebrate our Fall Festival. All proceeds from this year's activities will go into our fund for the renovation of our Parish Hall.

**Sunday, October 18**
**ST. AMBROSE WALL**
St. Ambrose Catholic Church in Wall will hold its annual Fall Festival on Sunday, October 18. The turkey, dressing, and sausage meal will be served from 11 a.m. to 2 p.m. Adult and To-Go plates are $10. Child plates are $5. Youth games start at 10:30 a.m., bingo starts at noon, and live auction will begin at 1:15 p.m. Shuttle bus is available from the school parking lot to the church.

**Sunday, October 18**
**SACRED HEART COLEMAN**
Father Lawrence Cyr Parish Hall 201 San Saba Street
An authentic Mexican meal of enchilada, taco, tamale, beans and rice, with dessert served from 11 a.m. to 2 p.m. The meal is $10 per adult, and $8 per child. Concession stand will serve hamburgers and drinks all afternoon. Lots of games for young and old. Horse-shoe & Washer Tournaments. Cow Patty Bingo! Cake walk, Bingo, Country Store, Silent Auction and more! Raffle for (1st Prize) 56" Phillips HD Smart TV, (2nd Prize) HP 15.6" PC Laptop - 4 GIG RAM - 1TB HD - WIN 8, (3rd Prize) $500 GOLD VISA GIFT CARD, and (4th Prize) 7'-1" Haier Chest Freezer. Tickets are $1 each, or 6 for $5. Come join us in the fun! Everyone is welcome! For information contact Margie Mitchell, Chair, at (325) 660-5512, or the Parish Office at (325) 625-5773.

**Sunday, October 25**
**ST. ANN’S SONORA**
311 W. Plum St. Fiesta y Tardiada 11 am to 6 pm; One Mass on Oct. 25 at 10 am
The festival queen will be announced at Mass. Food booths, games, silent auction, raffle drawing for prizes. Music and dancing 4-6 pm, featuring Mariachi Alma Mexicana. For more information, please call the church office 325-387-2278.

**Sunday, November 8**
**ST. JOSEPH ROWENA**
93RD ANNUAL FALL FESTIVAL
Flag Raising and Balloon Release at 10:30 a.m. Turkey and Sausage dinner with trimmings - 11 a.m. -1:30 p.m. Uncooked sausage for sale while supply lasts. Children and Adult games, Country Store, Prize Drawings. Live auction of cotton and donated items. Sausage Sandwich Supper All activities are in the parish hall and on church grounds. For more information, please call 325-365-6447.

**Saturday, SEPTEMBER 26**
**ST. ANNE’S MIDLAND**
St. Anne's Family Fair is one of the biggest and oldest one-day events in Midland. General admission is free. Carnival hours are from 11 a.m. to 2 p.m. Plates for adults, children and Drive-Thru To-Go plates are $10. Adult and To-Go plates are $10; Children plates for age 10 and under are $6. Cooked/ uncooked sausage may be purchased in the after noon. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese Catholic Church: 1-325-465-8062.

**Saturday, October 11**
**ST. BONIFACE OLFAEN**
"Blessings From the Field"
The annual St. Boniface Fall Festival at Olfaen will be held Sunday, October 11th at the Parish Hall. A homemade sausage, turkey and dressing meal will be served from 11 a.m.-1 p.m. Dine-in, drive through plates-to-go and walk-up plates-to-go available. Adult plates $10, children under 10 are $5. All plates to-go are $10. Raw homemade German sausage will be sold for $5 per pound until sell-out. Pre-orders are recommended by sending your order and payment to St. Boniface Church 1829 W. 5th St. San Angelo, TX. 76904. Make check payable to St. Boniface Church. Other activities include games and concessions beginning at 12 noon, a live auction at 1 pm, candy drop at 3 pm, a country store and quilt raffle. Sausage sandwiches will be available in the afternoon. Handicap parking and shuttle bus available. Follow the signs for new routes for incoming vehicles - to go and walk-up plates-to-go will enter from FM 1874 coming into Olfaen from the north same as previous years and drive through plates-to-go will travel County Road 234 and enter Olfaen from the west. For more information, call 325-365-6875.

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Father Lawrence Cyr Parish Hall 201 San Saba Street
An authentic Mexican meal of enchilada, taco, tamale, beans and rice, with dessert served from 11 a.m. to 2 p.m. The meal is $10 per adult, and $8 per child. Concession stand will serve hamburgers and drinks all afternoon. Lots of games for young and old. Horse-shoe & Washer Tournaments. Cow Patty Bingo! Cake walk, Bingo, Country Store, Silent Auction and more! Raffle for (1st Prize) 56" Phillips HD Smart TV, (2nd Prize) HP 15.6" PC Laptop - 4 GIG RAM - 1TB HD - WIN 8, (3rd Prize) $500 GOLD VISA GIFT CARD, and (4th Prize) 7'-1" Haier Chest Freezer. Tickets are $1 each, or 6 for $5. Come join us in the fun! Everyone is welcome! For information contact Margie Mitchell, Chair, at (325) 660-5512, or the Parish Office at (325) 625-5773.

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**DIOCESAN BRIEFS**

**Appeal for Rio Grande Valley**
From Sister Adelina, from the Diocese of San Angelo’s Office Catechesis and Evangelization:
Hi Region 10 Members,
As some of you may remember a few weeks ago I sent notice of the increasing need for help at the center for the women and children who migrate into Texas and need immediate help. The center was created by Sister Norma Pimentel in McAllen. Below is a notice first published in a recent e-newsletter from The Texas Catholic Conference, quoting the Brownsville Herald, a secular newspaper in the region. The appeal is for financial help for the center so that they may better help these women and children. Please help spread the word!

Please send donations to Catholic Charities of the Rio Grande Valley (a.k.a. Catholic Charities RGV). On the check’s “Payable to” line write “Humanitarian Respite Center.” Mail it to: Catholic Charities RGV, 700 N. Virgen de San Juan Blvd., San Juan TX 78589

**Collegiate Conference Day**
BIG SPRING — Catholic Speaker and Musician Cooper Ray will keynote the first-ever Collegiate Conference for Young Adults at Holy Trinity Parish’s Our Lady of Guadalupe Family Center in Big Spring. Cost is $25.

Cooper is described as a “dynamic and light-hearted speaker and musician” who shares his faith with honesty and passion. Through story, humor and audience participation, Cooper leads groups of all ages to a greater awareness of who they are as Catholic Christians and how to recognize God’s presence in their lives. Read more about him at the website, cooperray.com/#homeslide. The conference is open to all young adults, with the focus being on those 18-25 years of age.

**Diocesan Conference Day**

**Date:** October 17, 2015  
**Time:** 9:00 A.M. to 1:15 P.M.  
**Focus:** Discipleship  
**Location:** McNease Convention Center, San Angelo.

Keynote Speakers: Sr. Terry Rickard, O.P., Executive Director of RENEW International; and Brian Johnson, Director of Adult Catechesis and Evangelization

Cost: $25 if postmarked by September 22, 2015; $30 if postmarked after September 22, 2015; $35 at the door.

Information, register online at: sanangelodiocese.org

**SCHEDULE**

9:00 A.M. — Welcome/Prayer
9:30 A.M. — Witness Matters—Sr. Theresa Rickard, O.P. As Pope Francis wrote in The Joy of the Gospel, “...what you have come to realize, what has helped you to live and given you hope, is what you also need to communicate to others.” (#121) This keynote explores the importance of fostering a culture of witness in two key ways: encouraging us to share our faith stories in the parish and beyond, and communicating Christ’s mercy as a parish to the broader community.

10:30 A.M. — Prophetic Voices of the Young Church—Brian Johnson, like Jeremiah and Daniel, God continues to call young people today. Are we listening?
11:30 A.M. — Eucharist—Bishop Michael Sis
12:30 P.M. — Lunch
1:30—2:20 P.M. — Breakout Sessions (Collection will be taken for Catholic Relief Services)
1. Open the Door of Mercy—Sr. Theresa Rickard, O.P.
2. How to Make Disciples of Young People—Brian Johnson
3. RCIA All Year Long—Carol Ann Hunt
4. Laudato Si’ (Spanish)—Marcos Martinez
5. History and Heart of Religious Life—S. Elsa Garcia, C.D.P.

Information, register online at: sanangelodiocese.org

6. Our Role as Missionary Disciples and the New Evangelization—Mission Council: Kathy Galinak, Brenda Lehr, Antonio Herrera
2:45—3:35 P.M. — Breakout Sessions
1. Open the Door of Mercy—Sr. Theresa Rickard, O.P.
2. How to Make Disciples of Young People—Brian Johnson
3. The Domestic Church: Family and Faith—Carol Ann Hunt
4. Laudato Si’ (English)—Marcos Martinez
5. Promoviendo Vocaciones en el Pueblo Hispano—Sr. Elsa Garcia, C.D.P.
6. Discipleship and Confirmation—Sr. Adelina Garcia, O.S.F.
3:45 P.M. — Closing & Prayer

**All Saints Gathering in Abilene**

**ABILENE — Abilene Holy Family Catholic Church will host an “All Saints Gathering” from 9 a.m.—5 p.m., Saturday, November 7, 2015.** This year there will be a celebration of the unity of the Body of Christ with the Saints in heaven as well as our unity through the charisms of the saints on earth. Talks on the various charisms will be given, with a corresponding Saint in heaven who exemplified the charism while on earth and how we can learn more about the charisms through them.

**Living Laudato Si’**

How are you Living Laudato Si’?
The West Texas Angelus would like to hear from you about the steps you are taking, or intend to take, with the guidance of Pope Francis’ new encyclical, Laudato Si’. Maybe you are washing and reusing plastic sandwich or storage bags, or using more real dishes and fewer paper and styrofoam products. Email the Angelus at jpatterson@sanangelodiocese.org and we will consider publishing what you, your parishioners or neighbors are doing to help make our common home a better place and a place that we can help protect not only for ourselves but for the generations that will follow.

**Our Aid to Nepal**
The parishes of the Diocese of San Angelo took up a special collection in response to the humanitarian crisis in Nepal after the devastating April 25 earthquake. A total of $39,703.15 was collected and sent through Catholic Relief Services, which is our official U.S. Catholic international humanitarian agency. These funds are being used to provide clean water, household supplies, and shelter construction materials to families affected by the earthquake. Many thanks for your generous expression of solidarity with our poor and marginalized brothers and sisters overseas.

**40 Days for Life**
You are invited to join this year’s upcoming 40 Days for Life Campaign. Sacred Heart Cathedral will be hosting the campaign in the courtyard at 20 E. Beauregard, San Angelo, Wednesday, Sept. 23—Sunday, Nov. 1, 2015. Vigil times are from 7 a.m.—7 p.m. each day. This is a non-denominational event an opportunity for people of all faiths to come together and pray for an end to abortion. Please consider signing up to pray one hour each week in the courtyard. You can pray with others, or by yourself; you can bring your own devotionaladas and just spend a quiet hour in prayer. Chairs are provided and you can sit or stand wherever you would like. All groups and organizations are welcome to participate. If God has blessed you with musical talents, come and sing some songs! Please don’t be silent. These precious, innocent babies need our prayers. Their mothers and fathers need our prayers too. For more information or to sign-up for one hour each week (just drop by and spend 15 minutes or so if you can’t commit to an hour) call (325) 234-3757 or visit our Facebook Page – 40 Days for Life – San Angelo, TX.

**SEMINARIAN OF THE MONTH**

**Thomas Shows**

**Full Name:** Thomas Michael Shows  
**Date of Birth/Age:** July 12, 1989. 26  
**Birth Place:** Austin  
**Do you have siblings?** Yes, one brother, Brian, and one sister, Kayla.  
**What Seminary do you attend?** St. Mary’s Seminary in Houston  
**What Level are you at?** Theology 1  
**Home Parish:** Holy Family in Abilene  
**Favorite Saint:** St. Francis of Assisi  
**Favorite Scripture:** Proverbs 19:11, “It is good sense in a man to be slow to anger, and it is his glory to overlook an offense.”

**Favorite Color:** Green  
**Favorite Sport:** Fencing (the kind with swords)  
**Favorite Team:** Dallas Cowboys  
**Favorite Dessert:** Pumpkin Pie  

**Favorite Food/Restaurant:** Indian Food. My favorite restaurant is Rosa’s  
**Hobbies:** Playing Video Games, running, making model miniatures, and practicing my harmonica  

**BIO:** I was born in Austin and grew up in Abilene which is a predominately Protestant town. When I was in high school, a friend of mine was asking me questions about my faith as a Catholic and why I believed what I did. Specifically, she asked about the saints. I wasn’t able to give a convincing answer for myself and much less for her. This drove me to want to learn more about my faith and why we believed what we did. Pursuing those answers for myself to teach others naturally led me to wonder if I was being called to the priesthood. This compounded with how I have felt a deep pull to the Eucharist ever since I was young and the lessons my father had taught me about responsibility growing up. I then attended a vocations retreat where I was convinced to apply for the seminary when my vocation director asked me “What’s one year?” I could give one year to see if I liked what I was doing and if, through prayer, I should return for another year. If I didn’t like it, I could leave and have the confident knowledge that I had explored this as a possible vocation. After speaking with my pastor about it, I found that he had done the same thing of taking the seminary one year at a time to discern his vocation. This profoundly affected me and gave me the courage to go.

After spending four years at Conception Seminary College I graduated from my seminary philosophy program. I then decided to take a leave of absence to discern if I may be called to a diocesan life, a missionary life, or possibly just as a layman in the church. During this time I was active in my parish. I taught religious education and helped with the youth program while being an active Knight of Columbus. I was also very blessed to have dated some wonderful women. Unfortunately, things did not work out between us, but they all said something very similar that really stuck with me. In their own way, either directly or indirectly, they all said I should go back to the seminary because my heart was being pulled in that direction. I then came to find that the diocesan life is not contrary to the missionary life because we are all called to mission as Christians. This really hit me as I had just started to learn about the New Evangelization. I then spent over a year in intensive spiritual direction after speaking with the vocation director. I finally came to the realization that I needed to return to Seminary to finish my discernment. Through prayer I found my heart still being pulled ever closer to Christ, and those who knew me the best could see it even when I couldn’t. The restlessness I felt for the four years I had been on my own really started to make sense when I remembered a quote an old spiritual director had told me from St. Augustine: “You have made us for yourself, O Lord, and our heart is restless unless it rests in you.” I couldn’t rest until I knew that my heart also rested completely in His will and that it might require me to be open to serving His people in a deeper way. In June I submitted my application to the diocese, was accepted in July and found myself in Houston at St. Mary’s Seminary by August. My path so far may have a couple of U-turns, dead ends and a few infinities, but it’s not the most direct, but it’s mine, and for that I praise God for it every morning as I try to grow closer to Him and His will for my life.”
Campus ministries bring Christ to college

By Jimmy Patterson
Editor-West Texas Angelus

MIDLAND-ODESSA — With any number of articles in Christian publications noting the importance of keeping alive one’s faith during the important and formative college years, on-campus ministries are blooming like Purple Sage before a summer rainfall.

With new programs at Odessa College, now in its second year, and Midland College, in just its second month, campus ministries can be found at many schools in the diocese. Angelo State University has, of course, the Newman Center, and there is a Catholic campus minister in place in Abilene with hopes of expanding the Catholic presence there.

"A typical week in our campus ministry," said Elaine Randolph, who oversees the ministries at both UTPB and Odessa College, "involves Mass one day, adoration on campus, Bible study groups, faith sharing, club meetings and regular involvement in campus life. Whatever campus life has going on, we try to participate in."

Randolph said a free lunch is also offered twice a month to students.

Fr. Joe Uecker, C.P.P.S., celebrates the Eucharist, hears confessions on the campuses and hosts sessions in which students can ask questions about the Catholic Church and how it works.

In Midland, it is Fr. Francis Onyekozuru who serves as chaplain of the Catholic Student Association of Midland (CSAM). "We want people to come to know that CSAM means 'College with Christ. We want the students to experience the Catholic faith in their path through college and academics, and we want them to go to college with Christ in their daily lives."

Perla Garcia, campus minister at Midland College, said a successful coming together of different factors led to a higher turnout for the group’s first meeting.

"Fr. Francis met people on campus and talked to them, we passed out about 130 brochures on campus and we had help from our faculty liaison, Cindy Madewell, in getting the word out," said Garcia, adding that the turnout was more than double what she expected.

Fr. Francis said he was overwhelmed by the early acceptance of the group with nearly 20 students attending CSAM’s first meeting in late August.

Cardinal Dolan: Teens should live faith life openly

JAMAICA, N.Y. (CNS) -- Cardinal Timothy M. Dolan of New York and other speakers at a Steubenville Youth Conference inspired 1,800 Catholic teenagers to live their faith openly.

The conference was held Aug. 7-9 at St. John's University in the Jamaica section of the New York borough of Queens.

For Mass Aug. 8, about 50 priests and seminarians processed into a sports arena at the university to the sound of upbeat worship music as participants clapped and sang.

Cardinal Dolan charmed the youth with his trademark sense of humor early on in his homily.

"I'm a little uncomfortable today having Mass in a gym," he said, gesturing toward his stomach, "because I don't go to gyms very often. That's all right, because nowhere are we more at home than to gather around the table of Jesus Christ."

The cardinal preached about St. Dominic's work with the Albigensians, a 12th-century sect.

"They had such a lofty concept of God, and they just went off the wrong track," he said. "(They thought), 'How could God leave heaven and enter this stupid, sinful, corrupt, dirty world?' They said, 'This Incarnation is a big, fat lie, and we don't believe it. God could not have been conceived in the womb of a woman. God could not have sweated and cried and been nailed to a cross.'"

Eventually, St. Dominic convinced the Albigensians the Incarnation was real.

St. Dominic also created the rosary, Cardinal Dolan said, to let Mary complete his task for him.

"If we could restore Mary to the minds and imaginations of people, then we'll have no trouble restoring the truth of the Incarnation," he said. "Mary prevents God from being a myth or just a nice idea or a concept."

After Communion, Father John Parks of the Diocese of Phoenix told the young congregants a story about feeling distracted by construction work while he was trying to pray at St. Patrick's Cathedral in New York. "I got a sense of the Lord saying, 'I'm doing this in your spiritual life all the time. I want to transform you.'"

He told the teens that God yearns for them and is always speaking to them, and invited them to close their eyes and speak to Jesus during eucharistic adoration.

At a workshop for teens who graduated from high school this spring, speaker Paul George challenged participants to consider what type of faithful person they will be: "As life goes on," he said, "it doesn't get easier. It gets more complicated. You have to make some crucial decisions. Your decision for your faith, your relationship with God, is ultimately yours to make, and it's a yes or no."

Faith requires commitment, George said: "We often think faith is all about feelings and emotions, but some days, we don't feel anything. Knowing we are children of God means "you don't have to seek out things from other people because you know who you are."
Beginning Experience Retreat set for Sept. 11-13 in San Angelo

West Texas Angelus

Did your marriage end because of death or divorce? Are you separated and wondering how to make the right decision so you can go on with life with no regrets? Do you struggle with the death of a mother, father, sibling or other loved one? Beginning Experience is a program that addresses all your hurts and losses and helps you find new strength to go on with life.

On September 11–13, 2015, Christ the King Retreat Center in San Angelo will be hosting a Beginning Experience weekend. It begins on Friday evening at 8:00 p.m. and ends on Sunday afternoon at 4:00 p.m. The cost of $115.00 includes a room and meals, and assistance may be available for those in need. All you need for the weekend is some comfortable clothes and a willingness to heal. The Beginning Experience weekend is open to men and women of all faiths who have suffered the loss of a spouse or loved one.

There is hurt, there is loss, and there is a feeling of emptiness that sweeps over you when you grieve the death of a loved one or the loss of a spouse due to divorce, separation, or death. In the midst of this overwhelming pain, most people wonder how they will be able to go on living. As days turn into weeks and weeks into months, people find themselves going through their daily routines. Nearly each person experiencing this type of loss expresses a sense of being ‘numb’ and merely ‘going through the motions’ of daily life. Many wonder how others seem to be enjoying life while they just exist.

The Beginning Experience weekend can help you look deep inside to begin to heal those hurts, and help your to start living again...not just existing. The Beginning Experience Team is able to help others embrace their struggles and help them to begin anew because each member has experienced the same hurts, losses and anxiety you are experiencing.

A former participant puts it this way, “It had been four years since my husband’s sudden death. I was left with a nineteen-year-old son and fifteen year old daughter. My children and I were devastated and I spent the first few years helping them deal with the loss of their father. I put my grief on hold, making sure my son and daughter were on their way to recovery first. When my daughter left home, I found myself with an empty nest and unable to move forward in the grief process. Feeling lost and lonely, I attended a Beginning Experience weekend and, at that weekend, I came to understand that I was not alone. I learned to start to live anew as a single person and put closure to my marriage of twenty-three years. I became a team member and continue to be a part of this wonderful healing ministry.”

For more information you may visit or contact us at: Christ the King Retreat Center (325) 651-5352, (432) 288-2712, (325) 669-2623, via email at sanangelobe@outlook.com or on our website at www.beginningexperience.org.

La Fundación Católica Otorga Subvenciones para el 2015

La Fundación Caritativa Católica de la Diócesis Católica Romana de San Ángelo se estableció en 2010. Donadores generosos han hecho contribuciones deducibles de impuestos para establecer fondos de donaciones en la Fundación. Algunos han establecido fondos de donaciones donde han nombrado ciertos beneficiarios Católicos para recibir subvenciones de ese fondo durante cada año. Este año $26,277.00 de estos fondos han sido pagados a estos beneficiarios. Otros han establecido fondos de donaciones sin restricción el cual permite el Consejo Directivo, con la concurrencia del Presidente Obispo Michael Sis, determinar anualmente cómo los Fondos de Donaciones sin Restricción serán distribuidos en subvenciones para cumplir con las necesidades actuales de la diócesis. Este año $34,954.00 estaba disponible para subvenciones de fondos de donaciones sin restricción. Un adicional de $135,175.00 se distribuyó a las agencias católicas que tienen acuerdos de manejo con la Fundación para el manejo de sus donaciones.

Veinticinco solicitudes de subvención fueron revisadas por el Consejo Directivo en 2015 y se concedieron subvenciones de la siguiente manera: $1,750 para St. Vincent de Paul en Abilene para asistencia con renta, utilidades, etc., para las familias e individuos necesitados; $3,700 para la Parroquia de St. Margaret en Big Lake para reemplazar la calefacción y el aire acondicionado en la sala parroquial; $3,700 para la Parroquia de Nuestra Señora de Guadalupe en Eldorado para asistencia en la compra de un edificio de almacenamiento; $1,000 para la Escuela Católica de St. Ann en Midland para la asistencia en la compra de cámaras de documentos y la formación de maestros; $500 para la Parroquia de St. Ann en Midland para una beca parcial para la participación de un viaje de misión a Honduras; $2,500 para la Parroquia Santo Tomás en Miles para la asistencia en la compra de aparatos de cocina y accesorios para el nuevo centro de actividades de la parroquia; $500 para el Ministerio Universitario en Odessa para la compra de un leccionario diario y los materiales para estudio de la Biblia; $640 para la Oficina de Evangelización y Catequesis para la compra de

St. Therese of Lisieux's Relic in Junction

By Fr. Knick and Sandie Knickerbocker

Did you know that St. Therese of the Child Jesus Church in Junction has a First Class Relic of the Little Flower? What a treasure for the parish and for the Diocese! What is a relic, what does the Catholic Church teach about relics, and why do we venerate them?

On the occasion of the installation of the First Class Relic of St. Therese in the parish’s Reliquary/Ambry, October 5, 2008, Deacon Tim Graham answered these questions for us. With his permission, we are reprinting his answers to these questions.

"Throughout the Sacred Scriptures, examples abound of the use of statues, images and relics. One of the most amazing examples is where some Israelites threw a dead man into Elisha's tomb, and when he touched the bones of the prophet, he was raised to life! (II Kings 13:21) A part of our Catholic heritage that has been very popular, at times, is veneration of relics. For the most part, relics are objects associated with the saints and are customarily considered to be of three different classes. A First Class Relic is an actual body or part of a body. A Second Class Relic is an object used by the saint. A Third Class Relic is an object (usually a piece of cloth) touched to a First Class Relic.

"One question that should be asked, then, is how does the veneration of a relic (or of the cross, for that matter) fit within the First and Second Commandments? The first thing to understand is that the Catholic Church vehemently opposes worship, adoration, or the placing of faith in any created thing. The Catechism of the Catholic Church, 2111 puts it like this:

'Superstition is the deviation of religious feeling and of the practices this feeling imposes. It can even affect the worship we offer the true God, e.g., when one attributes an importance in some way magical to certain practices otherwise lawful or necessary. To attribute the efficacy of prayers or of sacramental signs to their mere external performance, apart from the interior dispositions that they demand, is to fall into superstition.'

The Catholic Church teaches that no relic (nor the veneration of a relic) takes credit away from God. On the contrary, the proper veneration of the relics of saints will lead us to a closer encounter with God, with the Risen Christ. Veneration of a relic is in the care and honoring of it, not unlike we care for and honor the graves of family members and friends. We recognize that the relics of the saints are the actual, physical remains of a 'special tool' that God used to work miracles and through which we received His grace--the life, the experiences and the works of the saints themselves.

"Our use of images is like our use of relics. They are intended to engage all of our senses. We use our ears and bodies constantly. Why not engage our eyes through images that awaken our faith, remembering that what those images awaken our faith towards is the God of all creation?

"God has always used what He created to share His grace. Whether it was a human being, rivers, "

(Please See KNICKERBOCKER/21)
27 young men discuss ‘Is God calling me to the priesthood?’

By Rev. Mark Woodruff
Pastor
St. Elizabeth Ann Seton-Odessa

ODessa — “Is God calling you to be a priest?” was the question twenty-seven young men from around the Diocese of San Angelo grappled with on the weekend of July 31-August 2 at St. Elizabeth Ann Seton Parish in Odessa.

They were attending a “priesthood discernment retreat” sponsored by the Office of Vocations of the Diocese and St. Elizabeth’s Parish.

Attended by Bishop Michael J. Sis, Father Rodney White, diocesan director of vocations, and numerous priests and seminarians of the diocese, the retreat presented a list of topics for the young men to consider.

The retreat began with a panel of priests and the Bishop discussing the many things they enjoyed about the priesthood. In another panel discussion, the priests shared their stories about how God called and how they decided to be priests. A surprise visitor at this discussion was Fr. Noe Acosta from Mexico. He was in Odessa for a wedding anniversary celebration and was enlisted to share his story which he delivered in Spanish.

Fr. Michael Rodriguez of Holy Redeemer Parish in Odessa discussed a fundamental question: “What is a priest?” Fr. John of the Holy Spirit, the diocesan hermit, showed the difference between a diocesan priest and someone belonging to a religious order. Newly-ordained Fr. Adam Droll gave a talk about Ignatian discernment and how the young men could find direction in discerning the direction God was calling them to follow.

Assisting throughout the retreat were the seminarians of the diocese. Kevin Lenius lead the Stations of the Cross, and other seminarians led portions of the Liturgy of the Hours. As a group they discussed what seminary life was like.

During the retreat the young men also practiced for the Kickball with Clerics game which took place in Midland the following day, sponsored by the Office of Vocations.

One of the organizers was Fr. Mark Woodruff of St. Elizabeth Ann Seton.

As you can see, a lot of people put in a lot of effort to form deacons for the Diocese of San Angelo. Whether or not this journey continues to ordination, only God knows. I do know that I have been deeply blessed to work hard to come to a deeper knowledge of the Faith. This in turn has led to a closer relationship with Christ. I look forward to the rest of the journey.
**Bishop: Do your research before pouring a bucket of ice over your head**

**By Most Rev. Michael J. Sis**  
Bishop of San Angelo

The summer of 2014 brought an increase of awareness about amyotrophic lateral sclerosis (ALS), or Lou Gehrig’s disease, through the Ice Bucket Challenge. It has raised millions of dollars for this cause.

The challenge involves people getting doused with buckets of ice water on video, posting that video to social media, then nominating others to do the same. People can either accept the challenge or make a donation to an ALS charity of their choice, or do both.

This very creative social media phenomenon is back again this year with Ice Bucket Challenge 2015. I recommend participating in the Ice Bucket Challenge, but only if the funds are sent to organizations that do not support embryonic stem cell research.

The ALS Association uses human embryonic stem cells in its ALS research and advocates for human embryonic stem cell research. Human embryonic stem cell research involves obtaining stem cells from a living human embryo. This is immoral, because it causes the death of an innocent human being.

If you are going to participate in the Ice Bucket Challenge, please send the funds to an agency that does not support embryonic stem cell research. One such agency is the John Paul II Medical Research Institute in Iowa City, Iowa. They were founded to offer an ethical alternative to the pervasive secular promotion of embryonic stem cell research. They are highly endorsed by their local Catholic bishop, Most Rev. Martin Amos.

The John Paul II Medical Research Institute focuses on using ethically obtained, non-embryonic adult stem cells to develop regenerative medicine that will treat patients with chronic diseases, such as ALS, Parkinson's, Alzheimer's, and Cancer. They generate Induced Pluripotent Stem cells, which have the medical advantages of embryonic stem cells without destroying any embryos.

You may contribute to the John Paul II Medical Research Institute through their website at www.jp2mri.org or by sending a check to them at:  
**John Paul II Medical Research Institute**  
540 E. Jefferson St.  
Suite 202  
Iowa City, IA 52245  
Telephone: 319-688-7367

**Peace Ambassadors promote ‘Season of Peace’ in San Angelo**

**By Becky Benes**

The Peace Ambassadors of West Texas is an interfaith group founded in 2006 by Bishop Michael Pfeifer as a response to 9/11. Since that time the Peace Ambassadors have offered interfaith programs designed to promote peace through educational and service-oriented programs which foster dialogue and understanding, and help to build relationships with people from different faiths.

This September 10-21 marks the 8th annual Peace Ambassador of West Texas Season of Peace filled with quality educational and interactive programs. This year’s theme is “Expressions of Peace” and the ambassadors are encouraging people all over West Texas and beyond to join in “being the peace you want to see in the world.”

This year the Peace Ambassadors invite you, your school, business, religious institution and/or organization to join in and focus on creating, displaying and performing expressions of peace. Whether the expression of peace is caring for the environment, helping the poor and marginalized, writing and/or performing music, poetry, art, plays, literature, dance, song, or sharing community meals, it all counts and it all makes a difference in your heart which filters out into the community and the world.

You are encouraged to share your creations, activities and your peace with everyone. To do this, use your imagination, the possibilities are endless.

Bishop Sis suggested, "By applying our creativity, we can become instruments of peace and harmony in our families, our community, and our world. From a variety of religious traditions, we can show that peace is possible."

Here are the programs slated for San Angelo that will expand your mind, heart and spirit. You are invited to come and enjoy some or all of the events.

- **Sept. 10—8:30 -7:30 p.m.** Opening Interfaith Prayer Service and reception hosted by Unity Church of San Angelo.
- **Sept. 11—9:30 to 10:30 a.m.** 9/11 Memorial at the 9/11 Memorial Behind the SAMFA, Presented by The Gathering, UCC.
- **Sept. 11—7:00 to 8:30 p.m.** Inner Peace: Preparing for Rosh Hashanah followed by Jewish Shabbat: Community welcome. Hosted by Congregation Beth Israel.
- **Sept. 15—6:30 –8 p.m.** How Religious Rhetoric Exploits or Empowers People, presented by Dr. April Kinkead, Blinn College, English Dept. CJ Davidson Center at Angelo State University: Hosted by ASU Multi-Cultural Center.
- **Sept. 16—6 to 8 p.m.** Peace, Poetry and Prose; at ASU, coordinated by Sierra Sinor.
- **Sept. 17—5 to 9 p.m.:** Expressions of Peace Art Walk: hosted by Cactus Hotel and Downtown San Angelo Museum of Fine Arts (SAMFA) These exhibits will continue through October.
- **Sept. 19—6:30 to 8:30 pm: Love is a Verb. PBS Documentary Premier: The Gülen Movement-A Moderate Muslim Initiative to Promote Peace presented by Dr. Helen Rose Ebaugh, Professor Emeritus, Dept. of Sociology, University of Houston, Hosted by ASU Multi-Cultural Center.
- **Sept. 21—6:30 to 7:30p.m.** Be the Expression of Peace Closing Ceremony: hosted by San Angelo Museum of Fine Arts.
- **The Season continues:** Multi-faith Art Exhibits and the Tibetan Monks at the SAMFA: The Tibetan Monks will begin creating their sand mandala on September 29, offer a concert, October 1, and conclude with a prayerful release of the mandala into the Concho River, October 3.

Jesus is quoted as saying, "Blessed are the peacemakers, for they will be called children of God" (Matt. 5:9). With this in mind, I invite you to:

- “Say Yes to Peace!” Encourage your group, class, employees, etc. to tap into their creativity, passion and inspiration to express themselves as peace, joy, harmony and compassion.
- Share with us what peace means to you and your peaceful creations.
- Embrace the unique and peaceful brilliance of all of creation and sit back and just say, “AWE and Thank you.”

Tom Otten, principal of Elder High School in Cincinnati, and Jim Rigg, superintendent of Catholic schools for the Archdiocese of Cincinnati, take the ALS Ice Bucket Challenge at the school Aug. 21. Their donations will go to the John Paul II Medical Research Institute in Iowa. (CNS photo/John Stegeman, Catholic Telegraph)
SAINTS

(From 2)

for Mexico and the mission fields of the New World.

Father Serra and his group of Franciscan friars arrived in Veracruz in late 1749 and set out on foot for Mexico City, 270 miles away. Englebert writes that during this journey, Father Serra was bitten by either a poisonous insect or a snake. The wound became infected, leaving him in pain and seriously lame for the rest of his life.

Father Serra’s first assignment was at Sierra Garda, 100 miles northeast of Mexico City. The area was settled by the Pame Indians, Englebert writes, who were exceedingly hostile to previous missionaries, having killed four of them and forcing several others to return to Mexico.

For the next eight years, Father Serra and his friars worked among these Indians. He visited each of the five missions at least once a year, making the 80-mile tour on foot. In addition to teaching the Pame about Christ, the Franciscan missionaries established the Pames as individual owners of the land. Englebert notes that this strategy differed from the communal settlements the friars established later in the California missions.

In 1758, Father Serra and his friend, Father Palou, left the Sierra and headed for Mission Santa Cruz de San Saba, Texas, where they hoped to take the place of two missionaries who had been killed by the Apaches. But Father Serra never made it to Texas. The Apaches and Comanches were armed and supported by the French in Louisiana and the situation in Texas was such turmoil that Mission Santa Cruz de San Saba was delayed.

So Father Serra went back to Mexico City and became a roving missionary for the next few years. In 1774, he finally went to California, where during the next 10 years, he achieved his most extraordinary work. He was then 61 years old.

His extraordinary success in converting the Indians to Christianity was because he found them an interesting and lovable people. In his diary, Father Serra wrote: “They have charmed me beyond measure.”

While Father Serra did not have much trouble with the Indians, he did have serious trouble with some of the Spanish military commanders. Because the mission system operated under the guidelines of the Catholic Church and the Spanish government, the clergy and military worked together at the missions and were frequently at odds over how to deal with the Indians. Pedro Fegas was the commander of the California missions headquartered at Monterey.

He and Father Serra were diametrically opposed in how they governed the missions. Father Serra was so outraged over the abuses of the soldiers and Commander Fages toward the Indians that he traveled to Mexico City to propose that the missionaries have complete charge of the Indians and that Fages be removed. The viceroy granted both requests.

The Indians’ most urgent need was for food and clothing. The friars bought clothing for them and established farms. They wanted the Indians to have enough to eat. Father Serra wrote: “religion will find its way into their heads by way of their stomachs.”

Englebert writes that Father Serra’s mission system resembled the communities of the early church. Everyone worked under the direction of the friars, who provided the people with food, clothing and all the other necessities of life. The friars introduced new and more reliable food sources to the Indians and taught them how to raise crops and livestock. Many historians attribute the success of California’s wine industry to the Spanish missionaries who brought olives, grapes, citrus, pears and apples to be planted in the state’s 21 missions. Father Serra personally founded nine missions: San Diego, San Carlos, San Antonio, San Gabriel, San Luis Obispo, San Francisco de Assisi, San Juan Capistrano, Santa Clara and San Buenaventura.

John Kleinz described Father Serra as a pioneer in helping the Indians reach an amazing development in agriculture, raising cattle and creating arts and crafts. For his humanitarian and cultural leadership, the California legislature erected a bronze statue of Father Serra in the Hall of Statuary in the Capitol in Washington, D.C. At the time of his death in 1784, more than 6,000 Indians had been baptized at the Spanish missions.

Father Serra’s feast day is July 1. He is buried at the Carmel Mission in Monterey.

Rite of Admission to Candidacy

Bishop Michael J. Sis, second from right, with seminarians Timothy Hayter, left; Thomas Shows, and Tony Franco. The photo was taken on the occasion of a Mass celebrating Hayter’s Rite of Admission to Candidacy for Holy Orders on August 23, at St. Mary’s Seminary in Houston, along with 14 other seminarians from other dioceses. Hayter, Shows and Franco are all seminarians at St. Mary’s from the Diocese of San Angelo. (Courtesy photo)

Collin Raye to appear in Midland for GRN

West Texas Angelus

Guadalupe Radio Network for West Texas will host the 2nd annual Fishers of Men Dinner, 7 p.m., Saturday, October 3, 2015, Midland Center. This year’s keynote presenter is Christian and country music recording artist Collin Raye. San Angelo Bishop Michael J. Sis will also be honored at the dinner. The Texas Nuns and the Poor Clare Sisters of Perpetual Adoration will also attend the dinner.

Raye, born Floyd Elliot Wray, was raised a Baptist but converted to Catholicism when he was 23. His vocation has also switched directions and he has become a Catholic music artist after many years as a chart-topping country music performer. Raye’s biggest hit songs included “Love, Me,” “In This Life,” “Little Rock” and “That’s My Story.”

CAMPUS

(From 6)

Fr. Francis will also celebrate the Eucharist and perform many of the same functions his counterpart, Fr. Joe, performs in Odessa.

“We want to have an active Catholic presence at Midland College, and at all of our campuses in the diocese, so that students coming from various parts of the state, the country and the world will grow in their Catholic faith during college,” said Bishop Michael J. Sis, of San Angelo.

The campus ministries are overseen by Sr. Adelina Garcia, OSF, Director of Youth for the Young Adult and Campus Ministry in the Office of Evangelization and Catechesis in the Diocese of San Angelo.

Diocesan Collegiate Conference Day.

Catholic Speaker and Musician Cooper Ray will keynote the first-ever Diocesan Collegiate Conference for Young Adults September 26, 2015, from 10 a.m.-5 p.m., at Holy Trinity parish’s Our Lady of Guadalupe Family Center in Big Spring. Cost is $25. Cooper is described as a "dynamic and light-hearted speaker and musician who shares his faith with honesty and passion.” Through story, humor and audience participation, Cooper leads groups of all ages to a greater awareness of who they are as Catholic Christians and how to recognize God’s presence in their lives. Read more about him cooper-ray.com/#homeslide. The conference is open to all young adults, with the focus being on those 18-25 years of age.
Consenting to the unconscionable

By Fr. Tad Pacholczyk

In recent years, scientists in industry and academia have come to rely on freshly obtained human tissue specimens for certain types of research and experimentation. Sometimes these tissues and organs can be obtained after routine surgeries like gall bladder removal from adults or foreskin removal during the circumcision of newborns. The use of such tissues and organs can be morally acceptable when those cells are obtained from a natural miscarriage, and the parents provide consent. This would be equivalent to consenting to an organ donation from their deceased child.

Recently, however, a phenomenon has come to light that involves the partnering of biomedical researchers with abortionists, for the purpose of securing a reliable supply of human tissues and organs. In these cases, parental consent (usually from the mother) may be sought prior to using the aborted child’s remains. Researchers claim this consent is necessary to enable the ethical use of the cells or tissues. This procedural detail is frequently described in the section called “Materials and Methods” found in scientific research papers, as, for example, in this February 2015 article on brain research in the journal Science:

“Human fetal brain tissue was obtained from the clinic, following elective pregnancy termination and informed written maternal consents, and with approval of the local University Hospital Ethical Review Committees.”

Planned Parenthood, the largest provider of abortions in the United States, also seeks maternal consent prior to procuring fetal body parts from direct abortions, as chronicled by the Center for Medical Progress in their bombshell 2015 video exposé in which the sales of fetal heart, lungs, brain and liver were discussed and negotiated.

The strong public outcry that followed these revelations of harvesting fetal organs was understandable on the one hand, yet difficult to explain on the other, since there hadn’t been a parallel outcry when it came to the more offensive act of terminating the life of the unborn child itself. As one commentator observed, “Maybe it is not enough to be outraged at abortion on its face because, I don’t know, killing is somehow worse if body parts are sold.”

Despite this inconsistency, it is nonetheless clear that the use of tissues and organs from direct abortions raises significant moral concerns, even if the mother’s signature may have been sought and obtained.

Typically when we serve as a proxy for someone and give consent on their behalf, we act simply as their agent and provide an affirmation of their original wishes (“yes, he told me he wanted to donate his kidneys”). Alternatively, if we do not know the wishes of the deceased patient, we do our best to make a reasonable decision based on the specifics of their situation, using a “best interest” standard (“based on my friendship with him and concern for him, I think he really would have wanted to donate his kidneys”). When we serve as a proxy decision maker for a fetus, an infant, or a deceased child prior to the age of reason, it is incumbent on us to make a “best interest” decision on their behalf. The assumption is that as we cared for them in life, and had their best interests in mind while they were living, we can continue to exercise that “best interest” decision-making capacity later when they are deceased.

But if the mother of an aborted child were to sign the dotted line granting permission to utilize fetal cells and organs, that consent would necessarily be void, because she would have already categorically demonstrated that she does not have the best interests of her child in mind, having arranged for the taking of that child’s life. From the ethical point of view, she has disqualified herself from being able to give valid informed consent on behalf of her now-deceased child.

In the absence of proper informed consent, taking organs or tissues from the corpse would represent a further violation of the integrity of the child’s body and constitute a failure to respect the remains of the dead. Thus, the tissues and organs of the directly aborted child should not be utilized for research, transplantation or the development of therapies, but instead should be given a proper and respectful burial. In the final analysis, maternal consent cannot provide moral clearance for researchers to utilize fetal remains from direct abortions in their research. Such permission from the mother is not, objectively speaking, an authentically “based on my friendship with him and concern for him” decision. Instead, it is a “best interest” legal form of consent but is rather a type of “sham consent” that secures the veneer of legitimacy for what is ultimately an unconscionable research practice.

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

Lessons learned on a late-night journey

By Eric Rommel

When I was in high school, I attended a party at a classmate’s house on a military base. Most of my friends were a few years younger, so I volunteered to drive them home. When it was time to leave, the three friends I expected joined me. So did five others. I was driving my father’s pickup truck. It was winter. It was cold. Everyone had to squeeze in.

Amazingly, everyone fit. Few people in the truck were comfortable, but it was tolerable for a 20-minute ride. Unfortunately, our ride ended when the gate I used to arrive at the base was closed for the evening and I didn't know where to find an open gate. It quickly became part of a comedy of errors involving eight passengers trying to give directions at once. Every direction led to the wrong way. We were lost, minutes from my friend's home. After almost an hour, we found the main gate and escaped. I began dropping off friends at their homes. Some arrived just before curfews, others after.

Needless to say, I got home late -- very late.

As you might expect, my parents were waiting. When I walked in the door, they were staring at me. I was expecting a severe talking-to. Instead, all I heard from my father was, “Erick, go to bed.”

By the time you become a teenager, you know your parents well. You know what upsets them. You know what pleases them. And you know sometimes you just don’t know anything about what they’re thinking.

That's what awaited me the morning after my unexpected journey.

I never had a curfew as a teenager. My parents expected that I would tell them where I was going and when I'd return. Coming home two hours late broke that agreement. It didn't matter that I didn't have a cellphone. It didn't matter that I had been trapped on a military base with no apparent road signs to direct us to the main gate. It didn't matter that I had done the right thing and offered rides to those who needed them. What mattered was that I should have remembered what was expected of me.

Being a teen is about being given increased responsibility and then being watched as your parents see if you can handle it. At least, that's what being a teen was like for me. Not all parents are the same, and not all parents are good at letting their children grow up. But every teen is on the same journey, and at the end of that journey is adulthood.

When I woke up, I was ready to take responsibility for my mistake. I was prepared for punishment. That punishment never came. Later I learned, after I went to bed, that my father got mad at my mother for waking him for no reason. He knew I was responsible and she did, too. I'm sure if I'd made the same mistake twice, the response would have been different, but I never did.

Today still remember the lessons I learned that night: Ask for directions, even if you think you know where you’re going. Always find a reason to laugh, especially when you’re lost. Be generous; there's always room to give one more person a ride. The most important lesson: Don't let others worry, especially your mother.
WASHINGTON (CNS) -- Expect to hear the pope take on immigration, hunger and the environment when he visits in September, according to three policy advisers helping reporters in Washington prepare for the pontiff's upcoming visit.

"This is a pope that doesn't hesitate to enter difficult areas and waters," said Demetrios Papademetriou, president emeritus of the Migration Policy Institute, a Washington think tank, and one of three panelists at a briefing on "Covering the Pope: Policy and Politics." Papademetriou said the Aug. 3 panel at Washington's Woodrow Wilson International Center was designed to familiarize those new to the media business with key immigration issues that Capitol Hill and the country have dealt with in the last ...
**Political correctness: Swallowing hard in the 21st century**

**By Rev. Ron Rolheiser**

He came one morning to the Priests’ Council and asked the priests to give him a mandate to give the diocesan employees the wage increase they are demanding. The Priests’ Council told him that they would not bow to political-correctness and voted against it. A month later, the bishop came back to the Priests’ Council and asked the priests again for their support, prefacing his request by telling the priests that, should they vote against it again, he would do it on his own, invoking executive privilege. One of the priests, a close personal friend of his, said: “You’re only asking us to do this because it’s politically correct.” The bishop answered him: “No, we’re not doing this because it’s politically correct. We’re doing it because it is correct! We can’t preach the gospel with integrity if we don’t live it out ourselves. We need to pay a living-wage because that’s what the gospel and Catholic social doctrine demands – not because it’s politically correct.” In saying this, the bishop was swallowing hard, swallowing his own temperament, swallowing his friend’s irritation, and swallowing his own irritation at having to bow to something that was presented as politically-correct. But principle trumped feeling.

And principle needs to trump feeling because, so often, when something comes at us with the label that this must be accepted because it is politically-correct, our spontaneous reaction is negative and we are tempted, out of emotional spite, to reject it simply because of the clock it’s wearing and the voices who are advocating for it. I’ve had my own share of experiences with this, in dealing with my emotions in the face of political-correctness. Teaching in some pretty sensitive classrooms through the years, where sometimes every word is a potential landmine that might blow up in your face, it’s easy to fall into an unhealthy sensitivity-fatigue. I remember once, frustrated with the hypersensitivity of some students (and the pompous evident inside that sensitivity), I told a student to “lighten up”. He immediately accused me of being a racist on the basis of that remark.

It’s easy then to react with spite rather than empathy. But, like the bishop, whose story I cited earlier, we need to be principled and mature enough to not let emotion and temperament sway our perspective and our decisions. Just because a truth comes cloaked in political correctness and we hear it voiced in self-righteousness doesn’t necessarily mean it isn’t the truth. Sometimes we just have to swallow hard, eat our pride and irritation, and accept the truth of what is being presented. Political correctness is normally irritating, exaggerated, unbalanced, pompous, and lacking in nuance, but it serves an important purpose. We need this corrective because something is politically-correct doesn’t mean that it also might not be correct. Sometimes we just need to swallow hard and accept the truth.

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio.

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**A prophetic pope and the tradition of Catholic social teaching**

**By Very Rev. Robert Barron**

Bishop-designate of Los Angeles

In the wake of the publication of Pope Francis’s encyclical letter Laudato Si’ and of the Pope’s recent speeches in Latin America, many supporters of the capitalist economy in the West might be forgiven for thinking that His Holiness has something against them. Again and again, Pope Francis excoriates an economy based on materialism and greed, and with prophetic urgency, he speaks out against a new colonialism that exploits the labor of those in poorer countries. With startling bluntness, he characterizes the dominant economic form in the developed world as “an economy that kills.” Moreover, in a speech delivered in Bolivia, a country under the command of a socialist president, the Pope seemed, almost in a Marxist vein, to be calling on the poor to seize power from the wealthy and take command of their own lives. What do we make of this?

Well, a contextualization is in order. Pope Francis’s remarks, though strong, even a bit exaggerated, in the prophetic manner, are best understood in the framework of Catholic social teaching. One of the most significant constants in that tradition is a suspicion of socialism, understood as an economic system that denies the legitimacy of private property, undermines the free market, and fosters a class struggle between the rich and the poor, or if I can use the more classical language, between capital and labor. The modern Popes, from Leo XIII to Benedict XVI, have all spoken clearly against such systems, and it is hard to deny that experience has borne them out. Economies in the radically socialist or communist mode have proven to be, at best, inefficient and, at worst, brutally oppressive. Robert Sirico, Michael Novak, Arthur Brooks, and many others are therefore right in suggesting that Catholic Social Teaching does not represent a tertium quid beyond capitalism and socialism; rather, it clearly aligns itself against socialist arrangements and clearly for the market economy. John Paul II appreciated the free market as the economic concomitant of a democratic polity, since both rest upon the dignity of the individual and his right to self-determination.

But this valorization of the market by no means implies that the Church advocates an unfettered capitalism. The modern Popes have consistently taught that the market functions properly only when it is circumscribed both politically and morally - and it is precisely in this context that Pope Francis’s remarks should be understood. Let us look first at the political circumscription. Pope Leo XIII and his successors have deeply felt the suffering of those who have been exploited by the market or who have not been given adequate access to its benefits. And this is why they have supported political/legal reforms, including child labor laws, minimum wage requirements, anti-trust provisions, work day restrictions, the right of workers to unionize, etc. All of these legal
The older we get the more we see the richness of our lives

By Effie Caldarola
Catholic News Service

This summer, my husband and I did something we didn't do when we lived in Alaska -- we took road trips throughout 48 states. And in some of those places we visited cemeteries.

On this summer's trip, since we both love Abraham Lincoln, we stopped at the Gettysburg battlefield -- and the cemetery where Lincoln delivered his famous address. We also visited Springfield, Illinois, where Lincoln lies buried in an impressive monument. We visited the street near the state Capitol that has been preserved just as it was when Lincoln lived there and was an attorney in the city.

Why do graves move us? For me, it combines the Catholic concept of the communion of saints with the Celtic idea of what are called "thin spaces." Truly, I felt a nearness to Lincoln as I cried at his burial site. But there's also the sense of history that nearness brings. I feel it whether at the grave of a great man, well-remembered, who saved the Union, or at the grave of my forgotten great-grandmother, whose slave-owning father fought for the Confederacy.

Cemeteries remind us, sometimes uncomfortably, that life is short and that our life is limited. Something about a cemetery says to me, "Pay attention!"

There's a documentary on Sister Wendy Beckett, the sprightly little British nun who made several films about art history for the BBC. The woman truly knows how to bring a painting to life for the average viewer. Now she lives a humble life as a hermit on the property of a Carmelite convent.

One comment she made has stuck with me: "We really aren't very important, except to God."

When one views the graves at Gettysburg, stretched out in a semi-circle around the spot where Lincoln once uttered some of the most revered words in the English language, one realizes how not very important we are. The gravestones are tiny and many of them are marked simply "unknown."

Some of markers around the site said 51,000 men were killed, wounded or missing in three days at Gettysburg, and when authorities saw the carnage and the corpses rotting in the sun, a cemetery was established. Who remembers those individuals? No, we aren't very important.

But in the eyes of faith, that caveat of Sister Wendy's is important and consoling: "except to God." That makes all the difference. And it should rivet our attention to God's presence now in our lives.

St. Thérèse of Lisieux, who died in her early 20's from tuberculosis, was declared a doctor of the church in 1997. That's a big deal. That means she has some important things to teach us.

I used to be puzzled by that. Reading her autobiography, "Story of a Soul," I didn't quite "get" what made her such a special saint. She grappled with simple things, like trying to get along with crabby old nuns who irritated her. She lived a short and obscure life in a French convent -- what did she ever do that was, as Sister Wendy would say, "important"?

As I've gotten older, I realize that St. Thérèse's sanctity lies in the fact that her life was important only in relation to God and the struggle she made to find him in all things.

"Jesus does not demand great actions from us but simply surrender and gratitude," St. Thérèse wrote.

As we grow older, most of us recognize our lives have been blessed and full, hopefully, but probably not particularly "important." Except, of course, to God. And that makes all the difference.

Nothing is permanent, and other lessons learned from the desert

By Moises Sandoval
Catholic News Service

The Gospel tells us that Jesus went out into the desert to pray. It is a good practice for all of us, even if our journey is to a metaphorical desert. The desert, with all its loneliness, purifies what the metropolis contaminates.

I like to spend time in the high desert of New Mexico, the foothills of the Sangre de Cristo Mountains, where I grew up. During my sojourn I go to the church where I was baptized and confirmed, Our Lady of Guadalupe in Sapello, a hamlet where two small streams with headwaters in the Pecos wilderness emerge from the hills into endless plains.

The parish was established in 1859. The arrival of the first pastor, Father Francis Jouvenceau, was a miracle for the settlers, who had "directed their lonely prayers, processions and priestless Lenten observances" with that hope, according to a brief historical sketch of the parish.

However, nothing is permanent -- one of the lessons of the desert. Ten years before the parish could celebrate its 100th anniversary, it was demoted to a mission. The parishioners were not disheartened. Alongside the collapsing old church, they built "a humble edifice to stand in its stead, to house the Christian's treasure to be the bark, the symbol of the visible unity of one Christian to another in the fellowship born of God."

Last December, the mission church celebrated its 65th anniversary.

Now, worship takes place only once a month. A permanent deacon comes on the second Sunday to lead a liturgy lacking only the consecration to be a Mass. I like to go there because I find a palpable faith and unity demonstrating that time has not erased the faith that led its pioneers to persevere in the past.

On the other Sundays of the month, the people often follow the deacon to other mission chapels tucked into the hills and valleys of the far-flung former Sapello parish.

Now, of course, the region is less densely populated, as many moved away during and after World War II. But those who remain are proud of the faith of those who left.

"Our way of life is quite distinct from that of the city dweller or the town folks," states the brief history prepared by Orlando Martinez and his family.

"Our life is one of hard work and prayer and dependence on divine providence, with little time for play. Our social life is expressed more by our willingness to lend a helping hand to a neighbor in need, be he sick, or in want, or just simply stuck in the mud. We are so dependent on divine providence that our thoughts are constantly directed to (God)."

The cities give us the illusion that we are in control. The desert teaches us that we are not.

Lecciones de fe del desierto

By Moises Sandoval
Catholic News Service

El evangelio nos dice que Jesús fue al desierto a orar. Es buena práctica para todos nosotros, aunque nuestra jornada sea a un desierto metafórico. El desierto, con toda su soledad, purifica lo que un metrópolis contamina.

A mí me gusta pasar tiempo en el alto desierto de Nuevo México, en las colinas al pie de la cordillera Sangre de Cristo, donde yo me crié. Durante mi estancia voy a orar a la iglesia en el lugar donde fui bautizado y confirmado: Nuestra Señora de Guadalupe en Sapello, una pequeña aldea donde dos pequeños ríos que nacen en el yermo de Pecos se fusionan y salen de los estribos a un enorme llano.

La iglesia se estableció en 1859. La llegada del primer pastor, el Padre Francis Jouvenceau, fue un milagro para los pobladores, quienes "habían dirigido sus oraciones solitarias, desfiles y liturgias de Cuaresma sin sacerdote" con esa esperanza, según una breve historia de la parroquia.

Sin embargo, nada es permanente -- una de las lecciones del desierto. Diez años antes de celebrar su centenario, la parroquia fue reducida a misión. No obstante, los
Can suicide be forgiven?; the Vatican and the Middle East

By Fr. Kenneth Doyle
Catholic News Service

Q. I need an answer. Our son had been suffering from clinical depression since he was 4 years old. All of the doctors and all of the medications we tried over the years seemed to do little to help. One year ago, his own son died in an auto accident at the age of 24, and that seemed to be more than our son could handle. Last week we received a phone call that our son, aged 50, had taken his own life.

The priest from our church spent that evening with us. He told us that our son was forgiven because it was mental illness that caused him to take his life. Since my sister found out about my son’s self-inflicted death, she has refused to speak with us. I am wondering whether she believes that someone who commits suicide, no matter what the reason, is condemned forever.

I am writing to you because I would like to have someone who is removed from the scene tell me what the Catholic Church’s thinking is on this subject. (City of origin withheld)

A. Suicide, objectively, is a grave sin. God has gifted us with life. We are only its stewards, not its masters. But in reminding us of that, the Catechism of the Catholic Church in No. 2282 is quick to note that the moral responsibility for a suicide may be diminished because the inner turmoil a person was going through precluded sound reasoning.

The catechism goes on to say in No. 2283 that "we should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance.

The church prays for persons who have taken their own lives."

In contrast to older versions of the Code of Canon Law, Canon No. 1184 no longer lists a person who died by suicide as someone who should not be given a Christian funeral.

Moral judgment in such cases is best left to God. The church’s approach to the tragedy is pity, not condemnation, and your parish priest had a sound basis for the comfort he offered you.

Q. I am a faithfully practicing Catholic and read the Bible daily. As a supporter of Israel, I see their task in protecting the Holy Land as difficult but necessary. I find it hard to accept the Vatican’s proposal of a two-state agreement as a solution to the woes of the Middle East. I base my opinion on the history of the Palestinians’ actions and on their too-close affiliation with the terrorist organization Hamas. I feel guilty disagreeing with the Vatican, but I see this personally as the moment to side with Israel. Because of my Catholic faith, am I wrong to think this way? (Plainfield, Indiana)

A. The Vatican has long believed that the way to peace in the Middle East is best served by the creation of two separate independent nations living side by side. In a May 2014 visit to Tel Aviv, for example, Pope Francis called for the “universal recognition” of “the right of the state of Israel to exist and flourish in peace and security within internationally recognized borders.” At the same time, Pope Francis said “there must also be a recognition of the right of the Palestinian people to a sovereign homeland and their right to live with dignity and with freedom of movement.”

The position of the Vatican is that both parties should respect the legitimacy of the other with no recourse to violence. As Pope Benedict XVI told the president of Israel in 2009, “A nation’s true interest is always served by the pursuit of justice for all.”

To your question, the Catholic Church acknowledges that all issues of public policy do not carry the same moral weight and that there is a hierarchy of values. Stances regarding intrinsic evil -- on racism, for example, or on the unborn child’s right to life -- have special claim to a Catholic’s conscience.

There are other issues, though -- such as health care, immigration and foreign policy -- where moral teaching, prudential judgment and political strategies are intermingled. On these, the positions taken by the church, while deserving of thoughtful examination, do not carry the same binding authority. The two-state solution in the Middle East is one of these, and you are free to disagree.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.

A summer reflection on unselfishness and quiet nobility

By Fr. William J. Byron, SJ
Catholic News Service

Not infrequently, you will hear someone say, “quite unique” or “somewhat unique,” but that is always an imprecise reference. Something either is or is not unique. Close doesn’t do it; it either is or is not unique.

Every reader of this column is a unique person. There is no other person just like you. Some may be similar, but no one is identical. You are unique. There has never been and there never will be another you. You are unique.

“Spes unica” is the motto of the Congregation of Holy Cross, the religious community that founded and sponsors the University of Notre Dame in South Bend, Indiana. “Spes” is the Latin word for hope, and “unica” means unique. The founding insight of the Congregation of Holy Cross is that our sole hope for salvation, our only chance, is the cross of Christ -- Holy Cross, “spes unica.”

My midsummer reflection on “spes unica” is prompted by plans to visit next fall the cemetery on the University of Notre Dame campus where a squat, stumplike cross monument marks the grave of Holy Cross Father Theodore Hesburgh -- “R.I.P., Rev. Theodore M. Hesburgh, C.S.C., May 25, 1917 - Feb. 16, 2015.”

I was there when he was buried under a blanket of snow in that cemetery; I want to see his grave covered now with green grass and surrounded by the squat cross markers of hundreds of his companions in the call to follow Christ in the Congregation of Holy Cross.

Making the trip to South Bend next October will be no great hardship; I’ll also take in the Notre Dame-Navy football game as a guest of President Emeritus and Holy Cross Father Edward "Monk" Malloy. But a visit to the cemetery is my main reason for going.

I sat in a hotel auditorium full of university presidents in New Orleans in 1976 at a meeting of the American Council on Education. The theme of the meeting was “Leadership in Higher Education.”

Father Hesburgh then had served more than 20 years as president of the University of Notre Dame and spoke as something of an elder statesman; his topic was “The Presidency: A Personalist Manifesto.” He had an attentive and admiring audience, all leaders in American higher education. What I remember most from that talk are his presidential colleagues:

"I would like to close on a very personal note which I trust you will indulge me. Over the years, I have stood at the graveside of many of my university colleagues and have contemplated the quiet nobility of their lives, so totally and unselfishly given to the higher education of young men and women.

"Someday, some of my lifelong associates will stand at my graveside. At that time, I would feel greatly honored if they will say, ‘Well, we worked together for a long time. We didn’t always agree, but that never bothered our friendship or our forward march. At least, he was fair and tried to make the place better. Now he can rest in peace.’"

He continued: ‘I’m not anxious for that day to come soon, but when it does, I would settle for those final sentiments. Who among us would ask for more? The respect of our colleagues is quite enough, assuming God’s blessing, too. We won’t get the one without the other.’

He got both. It will be a privilege for me to pay my respects.

Jesuit Father Byron is university professor of business and society at St. Joseph’s University in Philadelphia. Email: wbyron@sju.edu.
Family Life

On managing conflict while praying for peace

By Fr. John Catoir
Catholic News Service

Families are made up of fighters, compromisers, sore losers and problem solvers. Are you a fighter for your rights or a compromiser? A sore loser or a problem solver? A fighter refuses to lose. A compromiser gives in but ultimately may forfeit too much for the sake of peace. A sore loser walks away sulking, but a problem solver listens. Listening enables you to get at the root of the conflict to reach a peaceful resolution. Problem solvers know that the art of compromise rests on the principle that a win-win solution is indeed possible. With patience, a good strategy and the help of God, all things are possible.

Professional arbitrators know that if you listen to all sides, with sincere interest, the conflict has a way of resolving itself. Why not apply these professional standards to family spats? A good plan begins with the idea that each party has a point of view and a right to have his or her reasonable needs met.

Write this down: Your right to meet your needs is equal to my right to have my needs met, but no one has an absolute right to have all their needs met.

When disciplining children, the rights of parental authority are superior to the rights of the children. Nevertheless, listening respectfully to a child's arguments will always be wiser than asserting full parental authority immediately.

In conflicts involving adults, never start out by demanding that others give up their right to meet personal needs. Any assumption that rejects a reasonable presentation of all sides of the arguments is doomed to fail.

Define the problem clearly. Put it in writing. Let all the parties agree on exactly what the issue is and what needs are in conflict. Listening will often generate solutions.

Also, brainstorm to find solutions. Share ideas and make no judgments. As people voice their ideas, put all the options on the table and look at them without criticism. Choose the most creative solutions, keeping in mind that some things cannot be compromised, such as the laws of God and the laws of legitimate civil authority.

Select the solution that gets the most support and then implement it. Later, follow up to see that all promises are kept. Everyone may not get exactly what they want, but compromises can make the resolution more palatable.

Having a plan of action often diffuses the emotional heat before arguments escalate. Conflict is normal, and family conflicts are commonplace. Each person has differing needs, and when one person's needs, at any given age, are not being met, there is usually a lot of frustration, which leads to emotional conflict.

The way we control ourselves has much to do with the virtue of patience. We need to pray for the virtue of patience. Charity begins at home, accompanied by lots of patience.

We all have attitudes, which often govern our behavior toward others. Some arguments are more about underlying assumptions than about the issue at hand. There are a variety of conflicts, whether in a family, a factory or a monastery.

Just remember to keep your cool, and remember that resolution is possible.

Our role in shaping the biography of another person

By Bill Dodds
Catholic News Service

Over the past few months, I started reading a variety of biographies and nonfiction. I’ve been reading about World War II U.S. Army Gen. Lucian Truscott and "Animal House" actor John Belushi.

It is interesting to see how often a parent or grandparent can strongly influence someone's life even after that older family member has died.

The foundation stones that are laid, the seeds that are sown have an incredible impact for the good and sometimes for the not-so-good.

We all know this on some level, of course. We’ve seen it in our lives or at play in the life of a relative or friend. Even so, it can be helpful to be reminded of it from time to time. We have to remember that just as toddlers seem to pick up language by "osmosis," they also can absorb attitudes and values. They mimic our opinions and ways of doing things. They can mimic our beliefs, blind spots, ethics and approaches to life. Some of what we do gives them a boost; some of it hobbles them.

In a sense, they see themselves as we see them and can love themselves as we love them. The flip side of this coin is that having children or grandchildren can goad us into being better people because of those little eyes watching us and taking their cues from us. Those still-forming minds and consciences are absorbing what we do, how we do it.

In the biographies I’ve been reading that pivotal role isn’t limited to a parent or grandparent. That role can be set by the example of an older sibling, aunt or uncle, teacher, coach or mentor. It can be a dear friend who comes along late in our life.

In so many ways, both known and unknown, more than just playing a role in someone’s story, we’re helping another person shape his or her own story. In some of those lives we don’t affect just a particular moment but a lifetime of actions. Those actions might extend beyond the life of one person. For some, we may be an answer to a spoken or unspoken prayer.

Throughout our time on earth, God sends people into our lives, and he sends us into the lives of others. He offers us opportunities to help fill a void, to nurture a virtue or talent, to offer a word of consolation, encouragement or wisdom, based on our experience.

He invites us to accept a hand from another person and to offer a hand to another person as well. And in doing so, we each continue on that journey home to our heavenly father.
Almost 50 walked over 3 miles in Walk from the Cross, July 25, in Ballinger. (Courtesy photo).

Over 50 show support for vocations in ‘Walk from the Cross’ in Ballinger

By Frank Cantu

BALLINGER — On Saturday, July 25, St. Mary Star of the Sea Catholic Church in Ballinger hosted its first “Walk from the Cross for Vocations.” The Walk for Vocations came about at the behest of San Angelo Diocese Bishop Michael Sis. Sisters Adelina Garcia and Hilda Morotta of the San Angelo Diocese led the ‘walk.’ With the assistance and direction of Father Hubert Wade, the ‘walk’ began at the large metal cross located south of Ballinger at approximately 8:00 a.m.

Sister Garcia opened the event with a brief history about the large metal cross. Sister Garcia also spoke about a memorial erected near the cross in memory of a deceased son of the owners of the land in which the cross is situated. She also spoke of a grotto erected near the cross in honor of Our Lady of Guadalupe. Following her talk, Sister Garcia led over 50 participants in prayer before beginning the trek from the cross to St. Mary Star of the Sea Catholic Church. The participants from diverse parishes within the San Angelo Diocese walked the same route that is traditionally used by the St. Mary Star of the Sea parish during Good Friday. The distance from the cross to the church is approximately 3.2 miles.

Along the ‘walk,’ participants prayed and sang hymns for the sake of petitioning Christ to inspire our youth to open their hearts to the vocations of the priesthood and the religious. As is known throughout our country, there is a serious shortage of priests and religious. More of our priests and religious are getting on in age and retiring, than young men and women are entering the religious life.

The ‘walk’ ended at St. Mary’s Parish Center where participants were greeted by the angelic music provided by a group of young people that call themselves “Sacred Sounds” from San Angelo. This inspirational group, led by Edward Hernandez, entertained everyone as participants heard from the various representatives that provided information about their vocational organizations.

The organizations represented were Catholic Engaged Encounter, School Sisters of St. Francis, Sisters of Divine Providence, Catechetical Sisters of Arogyamatha, Carmelite Nuns of Our Lady of Grace Monastery, Christoval, Strong Catholic Families, Strong Catholic Youth, the San Angelo Diocese and St. Mary Star of the Sea parish.

Steve McKay, left, Chief Financial Officer of the Diocese of San Angelo, addresses a room of more than 100 participants at the diocese’s Parish Staff Development Day. The day focused on the responsibilities among parish staff, particularly among secretaries and bookkeepers, and allowed parish staff members to meet face-to-face the various personnel at the diocese with whom they deal on a day-to-day basis. (Courtesy photo)

This summer 42 young women in the cluster parishes of St. Boniface, St. Joseph and St. Thomas participated in a 4-week DVD series called Momnipotent. The 8-segment study emphasizes motherhood as a vocation and how moms can identify their strengths to find peace and balance in the joys and trials of parenting. While the moms attended Momnipotent, up to 50 young children were cared for and instructed in the faith in child care and Radical Ride Catholic VBS. St. Ann’s Altar Society in Rowena sponsored the event with donations for supplies, food, time and talent from the parish, Catholic Life Branch #40 and many generous parishioners. (Photos submitted by Ann Strube)
Papal trip began for WMOF, grew to be three-city tour

By Tom Tracy
Catholic News Service

WEST PALM BEACH, Fla. — The first traces of preparation for Pope Francis' historic U.S. visit this September could be said to have started in Milan, Italy, in 2012.

In closing the Vatican-sponsored World Meeting of Families held there that year, Pope Benedict XVI announced that the 2015 gathering would take place in Philadelphia.

Right away, the Archdiocese of Philadelphia and World Meeting of Families organizers considered the possibility of a papal visit, which has often accompanied the family summit held every three years in a different host country.

Although at that time the event's planners could not have known that Pope Francis would be at the Vatican helm in 2015, they laid out contingency plans in hopes the World Meeting of Families would draw a papal visit.

"The planning started right away in 2012 when we found out the archdiocese was being asked to host the meeting," said Kenneth Gavin, Philadelphia's archdiocesan director of communications.

Last November, the Vatican officially confirmed Pope Francis would attend the international family gathering, and the pope's itinerary eventually expanded to include first a stop in Cuba, followed by Washington, New York City and finally Philadelphia.

Gavin noted that in Philadelphia alone, there are two papal trip planning bodies: one for the Sept. 22-25 World Meeting of Families under the direction of veteran communications professional Donna Crilley Farrell, and an archdiocesan effort for everything else concerning the Sept. 26-27 papal visit to Philadelphia, with a degree of overlap since the events are intertwined.

First, local church officials studied how other large cities managed the World Meeting of Families, and then started building planning teams, including civic partnerships with the city of Philadelphia, the U.S. government, national security and law enforcement.

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"The planning started right away in 2012 when we found out the archdiocese was being asked to host the meeting," said Kenneth Gavin, Philadelphia's archdiocesan director of communications.

Last November, the Vatican officially confirmed Pope Francis would attend the international family gathering, and the pope's itinerary eventually expanded to include first a stop in Cuba, followed by Washington, New York City and finally Philadelphia.

Gavin noted that in Philadelphia alone, there are two papal trip planning bodies: one for the Sept. 22-25 World Meeting of Families under the direction of veteran communications professional Donna Crilley Farrell, and an archdiocesan effort for everything else concerning the Sept. 26-27 papal visit to Philadelphia, with a degree of overlap since the events are intertwined.

First, local church officials studied how other large cities managed the World Meeting of Families, and then started building planning teams, including civic partnerships with the city of Philadelphia, the U.S. government, national security and law enforcement.

By devoting his general audience talks to the family since last December, as well as making the family a key topic of other speeches and homilies, Pope Francis has been offering concrete and, at times, colorful advice, which will give people gathering for the World Meeting of Families in Philadelphia in September plenty of material to parse through.

The pope's approach starts from the bottom up.

He doesn't begin with a textbook concept or picture-perfect ideal everyone needs to magically become an exact replica of. The family is a real institution made up of very human, and therefore, limited members who need real help.

With examples from his own life and the real lives of others, he points to what is happening "on the ground" and then builds a pastoral plan -- what would God's response be to this reality.

The Christian response to the all too typical problem of anger or misunderstanding, for example, is to choose the path of dialogue, which requires eating lots of tart "humble pie," he said in a homily in January 2014.

The lectern, which is privately owned, is on long-term loan to the Union League as part of its Abraham Lincoln Foundation exhibit. The league, a private club, was founded in 1862 specifically to support Lincoln's policies.

"We are both honored and grateful for the generosity of the Abraham Lincoln Foundation in offering to the Holy Father the opportunity to speak from the lectern from which Abraham Lincoln delivered probably the most important American speech," Ciaruffoli said.

It is expected Pope Francis will address the issues of immigration and freedom of religion during his Independence Hall speech, Ciaruffoli noted, saying, "Just as Lincoln addressed the most important issues of his time from this lectern, so too will Pope Francis."

By Lou Baldwin
Catholic News Service

PHILADELPHIA — As lecterns go, it is strictly utilitarian, a simple walnut stand with none of the ornamentation commonly found in mid-19th-century furnishings.

Yet it has a distinguished past and is about to have a distinguished future.

At a news conference Aug. 7 at the Union League of Philadelphia, Robert Ciaruffoli, president of the World Meeting of Families, announced that Pope Francis, during his Sept. 26 speech at Independence Hall while in Philadelphia for the families' meeting, will use the lectern that was most famously used by President Abraham Lincoln when he gave his Gettysburg Address.

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OBISPO

(Para 3)

Al-Qaeda, que llevan a cabo actos de terrorismo en nombre de la religión. Esta es una profanación y una blasfemia. Ninguna religión debe tolerar el terrorismo o predicarlo.

Otra amenaza flagrante a la paz es el intento de eliminar los grupos nacionales, étnicos, o religiosos por actos de genocidio. Algunos ejemplos trágicos son el Holocausto Nazi contra los Judíos, la "limpieza étnica" en los Balcanes, y los actos de genocidio en Ruanda y Sudán. La violencia brutal actual de ISIS contra Yazidis y Cristianos es también una forma de genocidio.

Estos son crímenes contra Dios y la humanidad. La comunidad internacional tiene la obligación moral de intervenir en defensa de esas víctimas inocentes cuya supervivencia está amenazada. Del mismo modo que un individuo tiene derecho a defensa propia, naciones también tienen el derecho y el deber de defenderse, aplicando los principios de la defensa legítima para repeler la agresión injusta, haciendo así una contribución auténtica a la paz.

Si la raza humana va a sobrevivir, debemos comprometernos a hacer nuestra parte en trabajar arduamente para poner fin a la violencia y establecer la justicia que solo asegura la paz verdadera y duradera. Yo sé que es posible que las personas de una variedad de diferentes culturas y religiones puedan coexistir de una manera constructiva. Para vivir juntos en paz, tenemos que celebrar lo que tenemos en común y respetar nuestras diferencias.

Lo más importante, debemos orar por el don de la paz de Dios. Por la gracia de Dios, la venganza puede dar paso al perdón, los enemigos pueden empezar a hablar el uno al otro de nuevo, y la discordia se puede cambiar al respeto mutuo.

SECURITY

(From 13)

way, he cautioned.

The key for the Secret Service and its allies at the FBI is making sure any people who are a threat to the pope's safety are under watch.

"When it comes to these events, the intelligence factor is huge," Gomez told Catholic News Service. "We always try to find out if there are any threats, any actionable information we need to act on. For example if there is somebody actually out there threatening the pope, they will be visited by agents to see if that person is a viable threat and that person will be dealt with accordingly."

Beyond such threats, the pope himself poses difficult challenges, especially because he is not averse to deviating from established protocols. Driven by a desire to be in touch with the faithful, Pope Francis has been known to make an impromptu stop every now and then to greet and bless the people of whom he is most fond.

"The pope is truly a man of the people and he loves to go out and press the flesh. He doesn't provide much lead time when he gets off the popemobile, which itself is not very secure," Gomez said.

"That's the most critical time that agents, etc., will have to contend with because that is something that is not planned."

The most detailed plan announced thus far has come from Philadelphia, where Pope Francis will attend the World Meeting of Families. Authorities have announced that an area described as a "traffic box" will be designated in the center city starting 6 p.m. (Eastern time) Sept. 25. How long it will be in effect after the end of the papal Mass Sept. 27 near the Philadelphia Museum of Art has not been determined.

Expecting a throng of 1.5 million people, city officials are prepared to continue street closures into Sept. 28 in the area of the Benjamin Franklin Parkway.

All weekend cars will be allowed to travel within the traffic box and leave it but will not be allowed back into the perimeter. The restrictions include personal vehicles and any sort of bus -- including motor coaches, school buses, minibuses, RVs and passenger vans with a capacity of eight to 14 people.

Pedestrians and cyclists, however, will face no restrictions leaving and re-entering the traffic box.

In New York, officials are trying to determine if Penn Station, which 600,000 commuters use each weekday, will be closed when Pope Francis celebrates Mass during rush hour Sept. 25 at nearby Madison Square Garden.

Other street closures are a matter of routine to New Yorkers as world dignitaries regularly visit the United Nations.

Information related to Washington's security plans was pending Aug. 14. The pope will be moving around the nation's capital as he meets President Barack Obama at the White House, celebrates the canonization Mass for Blessed Junípero Serra at the Basilica of the National Shrine of the Immaculate Conception, addresses Congress on Capitol Hill and meets homeless people at lunch at a downtown parish.

Eloy Nunez, associate professor of public safety administration at St. Leo University in Florida, said authorities are expected to conduct various sweeps at each venue and along the routes the pope will travel.

Canine units checking for explosives, guards being posted at entry points, helicopters roaming the skies and eagle-eye snipers keeping watch from rooftops are just some of the measures undertaken for visits by dignitaries in cities around the country, said Nunez, a retired Miami-Dade police officer who helped plan the security detail at the 2007 Super Bowl.

Police in each city will play a major role in the Secret Service's plans because the agency has neither the staffing and resources nor the expertise needed for such undertakings.

"The Secret Service is very professional," he said. "They send advance teams. They're there to coordinate and discuss, but the meat and potatoes that do the security for the dignitaries are the local police departments."

In addition to security concerns, authorities must have a mass casualty plan in place, under which evacuation routes are in place and hospitals are on alert should a disaster occur.

"You have to have decontamination plans. You're involving hazmat, fire and rescue (units) and all the hospitals in the area," Nunez said. "And there's the power company on hand."

Both Nunez and Gomez have no doubt that the best plan possible will be in place in each city and that local police will take pride in the effort to keep the pope safe.

Only when the pope enters his jet for the return trip to Rome can the security effort be considered a success.
Pope Francis will speak "in a very clear way" about issues "that lots of people will want to hear" him address, said Papademetriou, a former senior policy adviser on immigration and refugee issues to the U.S. Catholic bishops. Particularly, he will talk about what some call "illegal" immigration but "he'll call it undocumented, unauthorized, unregulated" mass migration, Papademetriou said.

"It's not about all immigration, it's about immigration of the poor, immigration of the persecuted, immigration of the people who seemingly have no other choice but to go elsewhere in order to create a life for themselves," Papademetriou said.

And his focus will be on issues of protection of people, mainly refugees and temporarily protected people.

"These have always been the foci of the (Catholic) church's concern with migration," Papademetriou said. "The church ... they argue for protection, for saving lives, for treating people properly, for not taking advantage, and exploiting people, (the church) argues strongly against discrimination."

Yet when it comes to this topic, Papademetriou said, "I'm not quite sure whether the U.S. Congress, or at least those people in the U.S. Congress, who have been unable or unwilling to reach any agreement ... that it will influence them in one way or another."

Panel list Lisa Marsh Ryerson, president of AARP Foundation, said the papal visit will help shine a light on a key issue for the pope, namely hunger, which affects the poor in the United States.

"He speaks on many occasions about dignity for all people," she said. And when the pope brings up the topic of hunger, it will help ask and answer questions such as: "Why, in a land of such abundance, where we are producing food, do we have such a persistent disconnect between the food supply chain and those who are hungry?"

Kalee Kreider, policy adviser for climate science at the United Nations Foundation, said the three issues -- hunger, the environment and immigration -- are connected and encouraged reporters for secular news organizations to read "Laudato Si', on Care for Our Common Home" to get a taste of the case the pope will make and how he touches on the three topics.

"The pope makes clear that poverty, climate change are not two different things," said Kreider, a former environmental adviser and communications director for Vice President Al Gore.

These issues, she said, have been addressed by the Catholic Church and by previous popes for decades. But Pope Francis' encyclical hits a particular time, a "tipping point," that history will recall, she said.

She described it as part of an "arc" that began Aug. 3, when U.S. President Barack Obama unveiled the "Clean Power Plan," a pledge by his administration to reduce the country's carbon dioxide emissions and combat climate change. It continues with the pope's message on the environment during his visit to the United States in September and whose influence may result, as environmentalists hope, in some form of global action during the U.N. Climate Change Conference in Paris in late 2015.

History will ask whether given the force behind the three events -- a major world power promising to curb CO2 emissions, a major faith leader calling for better care of the earth by humans, and the meeting of international leaders agreeing on worldwide reduction of greenhouse gases -- humanity was able to take urgent action on climate change, Kreider said.

She said she shared the sentiment of panelist Papademetriou: "I agree that the pope's influence will largely be on the broader public," and not on politicians who will make decisions for the country, she said. But sometimes it takes the public's sentiment to influence change carried out by Congress and the influence of the pontiff's visit and its message may not be seen until next year, she said.

"What will be intriguing, to me," she said, "is whether we do see a softening on some of these flashpoint issues. ... It won't be until general election that we'll actually start to see (the) impact of a visit like this."

While August in Washington tends to be a sleepy time, with Congress recessed and denizens on summer vacation, the pope's September visit has made this a month of preparation, of reading encyclicals, studying the pope's speeches, and, for some, brushing up on their Spanish-language skills since the pontiff is expected to make many of his speeches in his native tongue.

More than 7,000 individuals and 600 organizations have applied for credentials or space to cover events for Pope Francis' U.S. visit -- even as his approval numbers are down.
FUNDACION

(Para 7)

una mesa; $3,700 para la Parroquia de Nuestra Señora del Perpetuo Socorro en Ozona para asistir en la remodelación del baño para que esté en conforme con el ADA; $3,700 para Parroquia Santo Tomás en Rankin para la asistencia en reemplazar la calefacción y el aire acondicionado en la sala parroquial; $1,000 para la Escuela Católica de San Ángelo para la asistencia en reemplazar computadoras portátiles para maestros y secretarías; $1,750 para Catholic Outreach en San Ángelo para proporcionar vales para combustible/gas y auto-bús para asistir a las personas en busca de trabajo; $928 para la Parroquia Santa Margarita en San Ángelo para la compra de una computadora, el monitor y la impresora para el párroco; $3,700 para la Parroquia Espiritu Santo en Sweetwater para asistir en el aislamiento térmico en el salón parroquial; $1,000 para la Parroquia San Ambrosio en Wall para construir una cerca de privacidad alrededor de los tanques de propano para proteger el paseo del Rosario.

La Fundación continúa creciendo gracias a los donadores generosos. Las siguientes distribuciones de subvenciones se han hecho hasta la fecha de las ganancias de los fondos de donaciones sin restricción: 2013, $15,547 en subvenciones; 2014, $27,160 en subvenciones y este año, 2015, $34,954 en subvenciones. El valor de las donaciones originales a la Fundación han aumentado en valor, incluso después de haber otorgado citadas subvenciones.

Un regalo a la Fundación es un regalo que servirá a nuestra comunidad católica para siempre. La Fundación es una entidad incorporada separada de la Diócesis de San Ángelo y es dirigida por un Consejo Directivo que gestiona los activos y aprueba todas las subvenciones y donativos. Todos los fondos de la Fundación son manejados por administradores de dinero profesionales. El objetivo de la Fundación es el de preservar y mantener el poder adquisitivo real del donativo principal. Los Administradores determinan el porcentaje adecuado que puede ser pagado al beneficiario de cada fondo de donación en forma anual mientras al mismo tiempo conservar el valor de la donación original. La tasa establecida para ser pagado en el 2015 era de cinco por ciento.

El uso de los fondos donados a la Fundación pueden ser sólo para los propósitos designados por el donante o, si no es designado por el donante, sólo para los fines establecidos en los Artículos de Incorporación —apoyar, servir y de otro modo beneficiar las actividades pastorales y caritativas de la Iglesia Católica Romana sobre todo dentro de los límites territoriales de la Diócesis Católica Romana de San Ángelo. Para obtener información adicional acerca de cómo establecer una dotación o dejar un regalo legado a la Fundación en su testamento por favor visite nuestro sitio web www.catholicfoundationsanangelo.org o póngase en contacto con Kathy Webster, Presidente al 325-698-7206; o Steve McKay, Secretaria Tesorera al 325-651-7500.

BARRON

(From 14)

constraints, they have taught, should not be construed as erasures of the market, but rather as attempts to make it more humane, more just, and more widely accessible. To be sure, people of intelligence and good will can and do disagree regarding the precise application of these principles, debating for example just how high the minimum wage should be fixed, just how stringently anti-trust laws should be interpreted, just how the rights of labor and capital should be balanced, etc. And neither popes nor bishops nor priests should get into the nitty-gritty of those conversations, best leaving the details to those expert in the relevant disciplines. But popes, bishops, and priests can indeed call for political reforms if a market has become exploitative and hence self-destructive.

The second circumscription that the Popes speak of — the moral — is even more important than the first. A market economy enjoys real legitimacy if and only if it is set in the context of a vibrant moral culture that forms its people in the virtues of fairness, justice, respect for the integrity of the other, and religion. Indeed, what good are contracts fundamental to the functioning of a market economy — if people are indifferent to justice? What good is private property if people don't see that stealing is wicked? Won't wealth destroy the rich man who doesn't appreciate the value of generosity or fails to develop sensitivity to the suffering of the poor? Won't the drive for profit lead to the destruction of nature, unless people realize that the earth is a gift of a gracious God and meant to be enjoyed by all? This is precisely why the moral relativism and indifferentism that holds sway in many parts of the West — fostered by the breakdown of the family and the attenuating of religious practice — poses such a threat to the economy.

In light of these clarifications, we can hear the Pope's words with greater understanding. He asks, "Do we realize that system has imposed the mentality of profit at any price, with no concern for social exclusion or the destruction of nature?" He is not speaking here of the market as such, but of a deeply immoral attitude that has seized the hearts of too many who use the market. And he complains, "An unfettered pursuit of money rules. The service of the common good is left behind. Once capital becomes an idol and guides people's decisions, once greed for money presides over the entire socioeconomic system, it ruins society, it condemns and enslaves men and women." These are strong words indeed, but we notice again that the Pope's attention is not so much on the mechanisms of capitalism, but rather on the wickedness of those who are using the market economy in the wrong way, greedily making an idol of money and becoming indifferent to the needs of others. In his call for an ethical circumscription of economic life, Francis's language is, if anything, milder than Leo XIII's ("once the demands of necessity and propriety have been met, the rest that one owns belongs to the poor") or St. Ambrose's ("if a man has two shirts in his closet, one belongs to him; the other belongs to the man who has no shirt").

Therefore, we should attend to Pope Francis's prophetic speech and allow it to bother us. But we should always situate it in the context of the rich and variegated tradition of Catholic social teaching.

Msgr. Robert Barron is former Rector at Mundelein Seminary in Chicago and Auxiliary Bishop-designate for the Archdiocese of Los Angeles.

BISHOP

(From 3)

blasphemy. Even though many extremist groups have used religious rhetoric to oppress and terrorize humanity, no religion ought to tolerate terrorism or preach it.

Another blatant threat to peace is the attempt to eliminate national, ethnic, or religious groups through acts of genocide. Some tragic examples are the Nazi Holocaust against the Jews, the "ethnic cleansing" in the Balkans, and acts of genocide in Rwanda and Sudan. The current brutal violence of ISIS against Yazidis and Christians is also a form of genocide.

These are crimes against God and humanity. The international community has a moral obligation to intervene in defense of those innocent victims whose survival is threatened. Just as an individual has the right to self-defense, nations also have a right and a duty to defend themselves, applying the principles of legitimate defense to repel unjust aggression, thus making an authentic contribution to peace.

If the human race is going to survive, we must commit ourselves to the hard work of doing our part to bring an end to violence, and establishing that justice which alone ensures true and lasting peace. I know it is possible for people from a variety of different cultures and religions to coexist in a constructive way. To live together in peace, we need to celebrate what we have in common and respect our differences.

Most importantly, we must pray for God's gift of peace. By the grace of God, revenge can give way to forgiveness, enemies can begin to speak to one another again, and discord can be changed to mutual respect.
parroquianos no se desanimaron. Al lado de la iglesia construyeron “un humilde edificio para servir en su lugar y alojar el tesoro del Cristiano de ser la corteza, el símbolo de unidad visible de un cristiano al otro en la confraternidad nacida de Dios”.

En diciembre, esta misión celebró su 65 aniversario.

Ahora, el culto se celebra sólo una vez al mes. Un diácono permanente viene el segundo domingo para conducir una liturgia que le falta sólo la consagración para ser Misa. Me gusta asistir porque palpo una fe y unidad demostrando que los años no han disminuido la fidelidad de los pioneros del pasado.

Durante los otros domingos del mes, la gente a menudo sigue al diácono para celebrar liturgias en capillas entre colinas y en los valles que antes eran misiones de la parroquia de Sapello.

Ahora, por supuesto, la región tiene menos habitantes, siendo que muchos se mudaron a las ciudades durante y después de la Segunda Guerra Mundial. Pero los que quedan hablan con orgullo de la fe de los que emigraron.

“Nuestro estilo de vida es muy distinto de la del habitante de las ciudades u otras comunidades urbanas”, declara la breve historia preparada por Orlando Martínez y su familia.

“Nuestra vida es una de trabajo duro, oración y dependencia en la divina providencia, con poco tiempo para recreación. Nuestra vida social haya expresión más en nuestra voluntad de ayudar al vecino, sea enfermo, este en necesidad o simplemente atrapado en el lodo. Somos tan dependientes de la divina providencia que nuestros pen-samientos constantemente se dirigen a [Dios]”.

Las ciudades nos dan la ilusión de que estamos en control. El desierto nos enseña que el control no está en nuestras manos.

(From 2)

From the Spanish missionaries instructed the Native Americans in the Christian faith and baptized Native Americans, thus making San Angelo the birthplace of Christianity in Texas. Even today, the Jumanos are Christians and their connection to the Christian faith is a unifying element of their tribal identity.

After Sor Marías’ raptures ceased, she began an epic book—one of more than a dozen books she wrote—that described the life of Mary, the mother of Jesus, during the time in the life of the Holy Family not described in the gospels. Sor María worked on her inspired work most of her life, including a time when priests demanded its destruction—which she did, then re-created it.

Father Serra came to the New World in 1749 with two books in his luggage: the Bible and Sor María’s Mystical City of God. He came to the New World to evangelize to Native Americans, inspired by the gospel and by Sor María’s example more than a century before. As a fellow Franciscan, he easily considered her an inspiration for his mission of evangelization.

By all accounts, Father Serra’s greatest happiness was sharing the joy and hope of Jesus Christ, the holy and risen Lord, to people who had never heard the redemptive story, much as his inspiration—Sor María—also brought the good news to Native Americans.

Serra founded missions throughout California, from today’s San Diego to San Francisco, but his greatest joy was proclaiming the good news of salvation and Jesus Christ to people who had never before experienced the message. The same ministry and same message Sor María brought during her bilocation events.

Serra’s efforts are not without controversy. He was a person of his time, part of imperial Spain’s effort to make their claimed territory Spanish. When he established a mission, part of the mission’s purpose was to turn Native Americans into loyal Spanish subjects. Serra accepted that, but with reservations. He spoke out against cruelties of soldiers and administrators, including the rape and murder of Native Americans. But he also accepted the goal of Spanish missions was to create Spanish Catholics who were subjects to the Spanish crown.

In a famous incident, Native Americans attacked and burned the mission in San Diego in 1775. They humiliated, tortured, and executed Father Serra’s good friend, Father Luis Jayme, making him the first California martyr to the faith. Father Serra pleaded with authorities to show mercy: “Let the murderer live so he can be saved, which is the purpose of our coming here and the reason for forgiving him.” Serra implored. And so it was done.

That touches upon Father Serra’s core. He believed Native Americans were like children who had to be taught and led into the Christian fold. By all accounts, he reveled in preaching to Native Americans who had no knowledge of Christ until they heard Serra’s message of Christ’s embracing forgiveness and love.

Once he evangelized to them, Serra was not reluctant to punish “children” who strayed from the Christian life. This embrace of disciplining those who strayed from the Christian path engenders the opposition to Father Serra’s hagiography. You will undoubtedly read more about this when Pope Francis canonizes Serra during his United States visit.

Bottom line: Father Serra established missions throughout California that minister to Christians to this day. His regard for Native Americans was forgiving and ahead of his time. It was not fully attuned to today’s evaluation of western European interaction with Native Americans, but it was motivated by Christianity as understood in the 1700s.

Evangelization was the core of Junípero’s being. His greatest joy was bringing the message of Christ to those who had no concept of Christ, and he was spectacularly good at it. He established missions throughout California that resonate to this day.

He was a person of his time, as are we. His favored book, after the Bible, was Sor María’s Mystical City of God. Let us rejoice and be glad in our connection to this woman.

By the way, let us continue to pray for sainthood recognition for Sor María. If Junípero Serra Ferrer is worthy of sainthood, surely his inspiration also is deserving of consideration.
agencies, the Philadelphia-based Franklin Institute -- which will host a Vatican art exhibit through next year -- along with other cultural and civic institutions, according to Gavin.

"Philadelphia is a big place and the life of the archdiocese has to go on, so we reached out to others -- we wanted the best people we can get and who have worked with large groups of people, with security and transportation," he said, noting that Philadelphia Archbishop Charles J. Chaput has brought an "incredible" amount of energy to the project.

"Over time, things grew organically and they continue to grow today," Gavin said in an interview with Catholic News Service.

By mid-July, the archdiocese had a database of some 6,000 general volunteers, 500 volunteer media, language and church-related experts to staff a 115,000-square-foot media center planned for the Pennsylvania Convention Center.

A Host-A-Family program will augment some 11,500 Philadelphia-area hotel rooms, and financial pledges of $30 million will help offset costs associated with the papal visit there. Some 5,000 to 7,000 accredited journalists are expected to cover Pope Francis' visit.

The pope's outdoor closing Mass at Philadelphia's Benjamin Franklin Parkway could draw more than 1.5 million participants. Pope Francis also is expected to meet with Hispanics and immigrants, and separately, with inmates at a correctional facility in the "City of Brotherly Love."

In a June news conference about the pope's stop in the nation's capital, Cardinal Donald W. Wuerl of Washington said he and the archbishops of Philadelphia and New York City met with the Vatican papal advance team in each of the three cities in the U.S. and in Rome to chart out Pope Francis' first U.S. visit.

They were instructed to come up with their own "wish list" of locations and activities for Pope Francis during his travels.

The World Meeting of Families serves as the centerpiece of the papal visit -- something the advance team made clear should not be overshadowed by planning any larger papal events elsewhere beforehand.

"We put together a schedule and then it went back to Rome," Cardinal Wuerl told reporters, noting that estimates were made of how long it will take the pope to speak and engage with people at each of his stops, along with the transportation time and logistics between stops.

"Eventually, the advance team came back and said, 'Here is where we are and let's walk through it again,'" Cardinal Wuerl said, noting that nothing was firm until the pope's official itinerary was made public June 30.

"Until the announcement, we were told: 'You can plan, but remember this is all informal and unofficial, and it can be changed,'" the cardinal added.

VATICAN CITY (CNS) -- Requests for copies of Pope Francis' environmental encyclical and the demand for tickets to see him at the United Nations indicate enthusiasm and expectations for the papal visit are running high, said the Vatican representative.

Archbishop Bernardito Auza, head of the Holy See's permanent observer mission at the United Nations, told Vatican Radio: "There is so much interest. Everybody wants to see the pope, even from a distance. The dream of so many is to have a selfie with the pope."

Pope Francis is scheduled to address the U.N. General Assembly Sept. 25.

Archbishop Auza told the radio Aug. 13 that the release in June of Pope Francis' encyclical, "Laudato Si'," increased interest in the pope's visit and increased the number of requests he has received for tickets to see the pope. His office has distributed hundreds, if not thousands, of copies of the document, he said.

The U.N. delegations of developing countries in particular, he said, "see the pope as a kind of flag bearer, somebody who expresses their aspirations and positions."

The encyclical and its plea for strong international action to slow climate change have been a constant topic of discussion at U.N. gatherings, and not just in private conversations, the archbishop said.

In public and in private, he said, people "cite passages from the encyclical, which is an indication not only that they have talked about it, but that many have read it and have enjoyed reading it."

The pope's call in the encyclical and in his speeches for an economic model that does not think only of "immediate profit without thinking what it does to the environment or what it does to the poor," he said.