Pictured clockwise from back center, Sister Adelina Garcia, Nik Ruiz, Ismael Lujan, Jacob DeHoyos, Janie Davila, Monica Lujan, Rebekkah Brunell and Bethany Brunell. (Photo by Karen J. Patterson)
The Inside Front

11 pilgrims to be part of one big family in Krakow

By Jimmy Patterson
Editor

SAN ANGELO — The 11 pilgrims who will represent the Diocese of San Angelo at World Youth Day 2016 in Krakow, Poland, next month may be small in number, but the rewards they will receive — according to those who have experienced WYD before — will be huge.

The group will leave the United States in late July for the global festival that runs from July 25-31. An astounding 30,000 Americans will make their way to Eastern Europe — part of an overall attendance that is anticipated at 2 million.

Those representing the diocese include Jacob DeHoyos and Matt DeHoyos (from St. Mary-San Angelo); Ismael Lujan and his sister Monica Lujan (San Miguel Arcángel, Midland); Bethany Brunell, a former Angelo State University student who now lives in Temple, and her mother, Rebekkah Brunell; Janie Davila, St. Ann-Colorado City) and her nieces, Briana and Bianca Godina, of Colorado City and New Braunfels, and Nik Ruiz (Holy Redeemer-Odessa). The pilgrims will be accompanied by Sister Adelina Garcia, director of Youth, Young Adult and Campus Ministry for the Office of Evangelization and Catechesis in the diocese.

Both Sister Adelina and Ruiz have attended past WYDs. Jacob DeHoyos, 18, said he anticipates the event will help him go deeper into his faith and in his relationship with God. “I hope to see some transformation in myself,” DeHoyos said.

Ruiz, who attended World Youth Day-Madrid in 2011, all but guaranteed that what DeHoyos said he would like to experience will happen.

“For those who go ... their faith is going to expand dramatically,” Ruiz said. “To use a metaphor, it is like when the military breaks you down and builds you back up into the kind of soldier they want you to be. This

(Please See KRAKOW/18)
From The Bishop’s Desk

Young adult Catholics vital to Church

By Bishop Michael J. Sis

Young adults who range from 18-39 years of age make up a large segment of the population of West Texas, and they have the potential to contribute greatly toward the mission of Christ. However, before they can be expected to minister to the world, they themselves must first be effectively ministered to in our churches. For all too long, outreach to young adults has been largely neglected.

Pope Francis often says that we need to reach out to those who are on the margins. When I visit our parishes and missions, I see that those in their 20s and 30s are some of the most marginalized. In the life of the Church in general, their voices are easily muted and their life experience overlooked.

It is my desire that all of our parishes and ministries make outreach to young adults a clear pastoral priority in the Diocese of San Angelo. We need to invest financial, human, and spiritual resources in pastoral work with young adult Catholics. When we do this, we will make our parish life more vibrant, and we will prepare the path for the next generation.

In his encyclical Tertio Millennio Adveniente, Pope John Paul II said, “The future of the world and of the Church belongs to the younger generation.” (58) Time, energy and resources invested in nurturing the faith and spirituality of young Catholics represent a solid investment in the future mission of the Church — one that promises a rich harvest.

There are many challenges facing today’s young adult Catholics. During late adolescence and early adulthood, many young Catholics drift away from worship and parish life, but these are precisely the years when they need the guidance of the Church for fundamental life-long decisions about career, education and relationships.

In their experience of seeking preparation for marriage, they sometimes feel like they are being turned away from parishes because they don’t fit the profile the parish expects. These are crucial moments in their relationship with the Church.

Unfortunately, when they desire to become more involved in their Catholic faith, they don’t always know where to begin, whom to ask, or how to plug into the existing parish structures. They move around for work and college studies. In these moves, they don’t always get connected to a parish very quickly or easily.

Our Catholic parishes do not offer many programs of faith formation for people in their 20s and 30s, and the young adults themselves have limited time, due to heavy schedules of work and school. While their level of catechism and understanding of Catholic culture is often low, they nevertheless have a desire to learn more about the faith.

I can even recall instances over the years when some older adult parishioners have actually “run off” young adults from taking leadership roles in the parish. This may be the result of possessive “turf” mentalities, a desire to be in control, an unwillingness to move beyond comfort zones, or a fear of the unknown.

(Please See BISHOP/21)

Jóvenes Adultos Católicos Vital para la Iglesia

Obispo Michael J. Sis

Adultos jóvenes, entre las edades de los 18-39 años de edad, constituyen una gran parte de la población del Oeste de Texas, y tienen el potencial de contribuir en gran medida a la misión de Cristo. Sin embargo, antes de que puedan esperar que ministren al mundo, ellos mismos deben primero ser ministrados con eficacia en nuestras iglesias. Ya por demasiado tiempo, el alcance a los jóvenes se ha desdicho en gran medida.

El Papa Francisco muy a menudo dice que necesitamos llegar a aquellos que están en los márgenes. Cuando visitamos nuestras parroquias y misiones, veo que los que están es sus años 20 y 30 son algunos de los más marginados. En la vida de la Iglesia en general, sus voces son fácilmente silenciadas y su experiencia de vida se pasa por alto.

Es mi deseo que todas nuestras parroquias y ministerios en la Diócesis de San Angelo hagan una prioridad pastoral principal de llegar a los adultos jóvenes. Tenemos que invertir los recursos financieros, humanos y espirituales en el ministerio pastoral para los adultos jóvenes Católicos. Cuando hacemos esto, vamos a hacer nuestra vida parroquial más vibrante, y vamos a preparar el camino para la próxima generación.

En su encíclica Terzo Millennio Adveniente, dijo el Papa Juan Pablo II, “El futuro del mundo y de la Iglesia pertenece a la generación más joven.” (58) Tiempo, energía y los recursos invertidos en cultivar la fe y la espiritualidad de los jóvenes Católicos representan una inversión sólida en la misión futura de la Iglesia — una que promete una rica cosecha.

Hay muchos desafíos que enfrentan a los jóvenes Católicos adultos de hoy en día. Durante la adolescencia tardía y la adultez temprana, muchos jóvenes Católicos se alejan de la Misa y la vida parroquial, pero estos son precisamente los años cuando necesitan la guía de la Iglesia para las decisiones fundamentales de vida sobre su carrera, la educación y las relaciones.

En su experiencia de búsqueda de preparación para el matrimonio, a veces se sienten como si están siendo rechazados de las parroquias, ya que no llenan el perfil que la parroquia espera. Estos son momentos cruciales en su relación con la Iglesia.

Desafortunadamente, cuando desean participar más en su fe Católica, no siempre saben por dónde empezar, a quién preguntar, o cómo conectarse a las estructuras parroquiales existentes. Se mudan a menudo en torno a los estudios (Mira OBISPO/20)
Seminarian counts blessings, looks to June 25 ordination

By Timothy Hayter

Sometimes we take for granted how blessed we are. I know that has been the case with me all my life. God has blessed me immensely in various ways. First, I must not fail to mention how He has blessed me especially through the sacraments, the Mass, the Liturgy of the Hours, prayer, scripture and nature.

However, I would like to take this time to focus on how God has worked through others to draw me closer into relationship with Him. My family has certainly done its part as have those who I grew up around and worked with prior to entering the seminary, along with many others at different times.

This has continued during my time in the seminary and has helped me realize that life is not a journey one can make alone. Indeed, it takes a village, and I have had a pretty awesome village supporting me.

My own weaknesses and failures have been stumbling blocks at times, but they have also been opportunities for growth and occasions to receive God’s grace through the support of others. We truly grow when we are able to give to and receive from one another, knowing in the end that it is all a blessing from God. Much more can be accomplished in a good group effort than by individuals, and I have learned and done much with the help of many good people.

You never know how your attempt to reach out to someone will impact them. I am thankful that I have been impacted greatly by people from across the Diocese of San Angelo, such as my hometown of Fort Stockton and the people I

DIOCESAN BRIEFS

Holy Trinity Summer Festival

1009 Hearne St., Big Spring
Friday, June 10, 11 am-7 pm
Saturday, June 11 All Day
Asado Plates - $10
Carne Guisada Plates - $10
Chicken Flauta Plates - $10
 Gordita Plates - $10
All plates served with rice, beans, salad and 1 tortillas
For Call in Orders – 432-517-4491
On Saturday, June 11, the fun begins at 6 pm., with games! Basketball and football throw! Duck pond, fish pond, and hole-in-one golf! Bingo! And many more games! Join us for good food, fun games and music!

St. Theresa BBQ Fundraiser

The ladies of St. Theresa Altar Society are sponsoring a Drive-Thru BBQ Chicken Meal with all the trimmings on Sunday, June 12, 2016, from 11 a.m.-1 p.m. at the old St. Thomas Catholic Church Parish Hall in Miles. Please come support us in our efforts to raise funds for an almost complete parish hall that will be replacing the nearly 100-year-old hall. BBQ Plates with all the trimmings and homemade desserts are $10 each.

Monastery Anniversary

CHRISTOVAL — The Hermits of the Blessed Virgin Mary of Mount Carmel will celebrate the 25th anniversary of the opening of their hermitage near Christoval at a 10 a.m. Mass on Saturday, July 2, 2016. Bishop Michael J. Sis will preside over the Mass that will be concelebrated by Most Rev. Fernando Millan Romeral, O. Carm., Prior General of the Order of the Carmelites.

Collection for Honduras, July 16-17

The parishes in the Diocese of San Angelo will take up our annual collection for our partner dioceses and parishes in Honduras, July 16/17, 2016. Since 2001, we have had a partnership with the Diocese of San Pedro Sula. Recently, that diocese was divided in half, the new part called the “Diocese of La Ceiba.” We are in partnership with both dioceses now — the same amount of territory and people — and so the collection will be divided between both.

Parishes of our diocese that have partnerships with Honduran parishes may channel their collection to those parishes.

The Honduran Dioceses have a tremendous emphasis on their parishes and people being “missionary disciples,” in line with the proclamations of Pope Francis. They face the challenges of their society with creativity, determination and the joy of the Gospel. With our financial contributions, we can assist them in their mission.

(please See HAYTER/18)
The Angelus JUNE 2016 Page 5

In April, the Board of Trustees of the Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo met to review and approve annual grant requests. The needs in our diocese continue to grow as evidenced by the increase in grant requests. Six grant requests were received in 2013, the first year the foundation awarded grants, and this year 21 grant requests were received. The 2016 grant requests totaled $62,018 and the foundation had $28,682 available from the income of Unrestricted Endowment Funds that could be awarded for grants this year. The board of trustees carefully reviewed grant requests and partially funded some of the 21 grants requested while not funding the remainder.

The trustees awarded the grants below from the income of Unrestricted Endowment Funds.

<table>
<thead>
<tr>
<th>Grant Recipient</th>
<th>City</th>
<th>Amount</th>
<th>Grant Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cathedral Church of the Sacred Heart</td>
<td>San Angelo</td>
<td>$1,000</td>
<td>toward new Paschal candle holder</td>
</tr>
<tr>
<td>Diocesan Liturgical Commission</td>
<td>San Angelo</td>
<td>$1,000</td>
<td>to establish a choral music library for recently established diocesan choir</td>
</tr>
<tr>
<td>Diocesan Office of Evangelization and Catechesis</td>
<td>San Angelo</td>
<td>$2,000</td>
<td>for World Youth Day USA in San Angelo on July 30, 2016</td>
</tr>
<tr>
<td>Sacred Heart Catholic Church</td>
<td>Abilene</td>
<td>$1,000</td>
<td>toward chain link fence surrounding Little Saints Early Childhood Center playground</td>
</tr>
<tr>
<td>Saint Margaret of Cortona</td>
<td>Big Lake</td>
<td>$2,000</td>
<td>toward remodeling Sanctuary</td>
</tr>
<tr>
<td>Saint Mary’s Central Catholic School</td>
<td>Odessa</td>
<td>$1,941</td>
<td>to assist with scholarships</td>
</tr>
<tr>
<td>San Miguel Archangel</td>
<td>Midland</td>
<td>$2,000</td>
<td>for tile in church hall</td>
</tr>
<tr>
<td>St. Ann’s Catholic School</td>
<td>Midland</td>
<td>$1,000</td>
<td>for books for classroom</td>
</tr>
<tr>
<td>St. Francis of Assisi</td>
<td>Iraan</td>
<td>$2,000</td>
<td>toward new electrical panel and heating and air conditioning unit in hall</td>
</tr>
<tr>
<td>St. Joseph Catholic Church</td>
<td>Rowena</td>
<td>$1,000</td>
<td>For rectory improvements</td>
</tr>
<tr>
<td>St. Margaret of Scotland</td>
<td>San Angelo</td>
<td>$1,941</td>
<td>toward purchase of commercial refrigerator for hall</td>
</tr>
<tr>
<td>St. Mary’s Catholic Church</td>
<td>San Angelo</td>
<td>$2,000</td>
<td>for upgrading lighting system in church to LED lights</td>
</tr>
<tr>
<td>St. Paschal Catholic Church</td>
<td>Sterling City</td>
<td>$2,000</td>
<td>for repairs to church and parish hall</td>
</tr>
<tr>
<td>St. Patrick’s Church</td>
<td>Brady</td>
<td>$2,000</td>
<td>for repairs to chapel</td>
</tr>
<tr>
<td>St. Thomas Catholic Church</td>
<td>Miles</td>
<td>$1,800</td>
<td>toward purchase of new refrigerator for parish hall</td>
</tr>
<tr>
<td>St. Thomas Catholic Church</td>
<td>Rankin</td>
<td>$2,000</td>
<td>toward new air conditioner for parish hall</td>
</tr>
</tbody>
</table>

Catholic Charitable Foundation issues grants

The Angelus

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Unrestricted Endowment Funds are made possible by generous donors.

The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo helps develop the financial resources necessary to support, serve, and otherwise benefit the pastoral and charitable activities of the Roman Catholic Church in the Diocese of San Angelo. The foundation is a 501(c)(3) charitable organization and all contributions are tax deductible as allowed by law.

Contributions in any amount can be made to an unrestricted fund. The original contribution gift is preserved in perpetuity and only the income from the gift can be distributed in grants each year. This ensures that a gift will meet real needs of our Catholic family in the diocese forever. All gifts are welcomed and appreciated by the trustees of the foundation. The annual reports and annual audits of the foundation can be viewed at catholicfoundationsanangelo.org
More than 100 celebrate Sor María de Jesús de Ágreda, the Lady in Blue

By Becca Nelson Sankey

SAN ANGELO — As word of the mystical Lady in Blue spreads throughout the world, her influence in West Texas, where she introduced Christianity to the Jumano Indians nearly 400 years ago, continues to be experienced and celebrated.

The 8th annual Lady in Blue Celebration honoring Sor María de Jesús de Ágreda, the 17th century nun who is said to have bilocated to West Texas hundreds of times without ever physically leaving her convent in Spain, was held May 22 along the Concho River, where the first baptisms of the Jumanos took place in 1629. A keynote address from Bishop Emeritus Michael Pfeifer, followed by Mass presided by Bishop Michael Sis and dinner, was held nearby at the San Angelo Museum of Fine Arts.

More than 100 people – including Jumano descendants dressed in authentic fringed buckskin attire – attended the outdoor portion of the celebration, which included a “smudging” ceremony from Jumano Chief Gabriel Carrasco, who burned plants and filtered the incense-like smoke they generated through the crowd. Jumano Chris Casillas dressed as The Lady in Blue, and others in traditional Native American dress, in a procession honoring the Lady in Blue, May 22, 2016, in San Angelo.

(Please See MARY/A22)

Gender ideology harms children

Editor’s Note: The following was originally published March 21, 2016 on the American College of Pediatricians’ web site and is meant as a temporary statement. A full statement will be published later this summer. To access the original article with references, visit acpeds.org/the-college-speaks/position-statements/gender-ideology-harms-children.

The American College of Pediatricians

The American College of Pediatricians urges educators and legislators to reject all policies that condition children to accept as normal a life of chemical and surgical impersonation of the opposite sex. Facts – not ideology – determine reality.

1. Human sexuality is an objective biological binary trait: “XY” and “XX” are genetic markers of health – not genetic markers of a disorder. The norm for human design is to be conceived either male or female. Human sexuality is binary by design with the obvious purpose being the reproduction and flourishing of our species. This principle is self-evident. The exceedingly rare disorders of sex development (DSDs), including but not limited to testicular feminization and congenital adrenal hyperplasia, are all medically identifiable deviations from the sexual binary norm, and are rightly recognized as disorders of human design. Individuals with DSDs do not constitute a third sex.

2. No one is born with a gender. Everyone is born with a biological sex. Gender (an awareness and sense of oneself as male or female) is a sociological and psychological concept; not an objective biological one. No one is born with an awareness of themselves as male or female; this awareness develops over time and, like all developmental processes, may be derailed by a child’s subjective perceptions, relationships, and adverse experiences from infancy forward. People who identify as “feeling like the opposite sex” or “somewhere in between” do not comprise a third sex. They remain biological men or biological women.

3. A person’s belief that he or she is something they are not, at best, a sign of confused thinking. When an otherwise healthy biological boy believes he is a girl, or an otherwise healthy biological girl believes she is a boy, an objective psychological problem exists that lies in the mind not the body, and it should be treated as such. These children suffer from gender dysphoria. Gender dysphoria (GD), formerly listed as Gender Identity Disorder (GID), is a recognized mental disorder in the most recent edition of the Diagnostic and Statistical Manual of the American Psychiatric Association (DSM-V). The psychodynamic and social learning theories of GD/GID have never been disproved.

4. Puberty is not a disease and puberty-blocking hormones can be dangerous. Reversible or not, puberty-blocking hormones induce a state of disease – the absence of puberty – and inhibit growth and fertility in a previously biologically healthy child.

5. According to the DSM-V, as many as 98% of gender confused boys and 88% of gender confused girls eventually accept their biological sex after naturally passing through puberty.

6. Children who use puberty blockers to impersonate the opposite sex will require cross-sex hormones in late adolescence. Cross-sex hormones (testosterone and estrogen) are associated with dangerous health risks including but not limited to high blood pressure, blood clots, stroke and cancer.

(Please See GENDER/A22)
Pope calls for gathering to find ways to end, prevent drug abuse

VATICAN CITY (CNS) -- Pope Francis has requested a special study session at the Vatican to look at how to solve the growing problem of drug abuse, especially narcotics.

Leading experts from around the world are being invited "to examine and discuss possible innovative socio-political solutions" to drug use, abuse and prevention, a papal academy said.

"Following a special wish of Pope Francis, the Pontifical Academy of Sciences is organizing a two-day workshop" Nov. 23-24 on the global problem of and solutions to the abuse of narcotics, according to the academy's website, www.casinapioiv.va. Narcotics or opiates include heroin, oxycodone, hydrocodone, codeine and morphine.

The program will look at the history of drug use; how drugs are being produced, distributed and consumed; and preventing substance abuse, especially in children and young people, the website said.

"Drugs are one of the scourges of our globalized world, despite the enormous resources employed all over the world to fight drug trafficking and production," it said.

The workshop will look at the "relatively easy production of drugs in cities, slums and the countryside;" ways to fight the conditions fostering drug use; children being exploited by crime networks involved in the narcotics trade; and the effect legalizing "soft" or recreational drugs has had on communities.

It will also focus on scientific aspects, such as the effects of hard and soft drugs on the human body and brain "as well as the potential medical uses of certain drugs for specific diseases and disorders."

"Leading professionals, scientists, experts, medical doctors, researchers, practitioners, members of civil society, judges" and members of the pontifical academy are being invited to attend the workshop, it said.

When speaking to the U.N. General Assembly in 2015, Pope Francis said the narcotics trade was waging a new kind of war on society, calling it "a war which is taken for granted and poorly fought" in part because of corruption on multiple levels. "Drug trafficking is, by its very nature, accompanied by trafficking in persons, money laundering, the arms trade, child exploitation and other forms of corruption," he said.

When meeting drug enforcement personnel in 2014, he also condemned the legalization of recreational drugs, saying such measures were "not only highly questionable from
Confirmations

In top photo, Our Lady of Lourdes in Andrews Confirmation class, May 15, 2016.

At left, the confirmation class from Sacred Heart Church in Coleman. Back row, left to right, Deacon Ray Nunez, Kade Greaves, Darrian Hunter, Tyler Ransberger, Megan Taylor and Zane Rosales. Front row, left to right, Father Chinna Pagidela, Caitlin Alonzo, Cassandra Alonzo, Mariana Watson and Bishop Michael Sis.
**Good priests get their hands dirty**

**Catholic News Service**

VATICAN CITY — Like the Good Shepherd, good priests do not privatize their time and demand to be left alone, but rather are always willing to risk everything in search of the lost sheep, Pope Francis said at the closing Mass of the Jubilee for Priests and Seminarians.

"He stands apart from no one, but is always ready to dirty his hands. A good shepherd doesn’t know what gloves are," the pope said June 3.

Celebrating the feast of the Sacred Heart of Jesus with thousands of priests in St. Peter’s Square, the pope said the feast serves as a call to contemplate two hearts: "the heart of the Good Shepherd and our own heart as priests."

"The heart of the Good Shepherd reaches out to us, above all to those who are most distant. There the needle of his compass inevitably points, there we see a particular 'weakness' of his love, which desires to embrace all and lose none," he said.

The feast also serves as a reminder to priests to ask themselves toward which direction their hearts gear and which treasure they seek.

"There are weaknesses in all of us, even sins, but let’s go deeper, to the roots. Where are the roots of our weaknesses, of our sins? Where is that treasure that distances us from the Lord?" he asked.

A good priest, he continued, does not have a "fluttering heart" that is easily taken by "momentary whims" and "petty satisfactions," but is "firmly rooted in the Lord" despite his own sins.

Departing several times from his prepared homily, the pope gave them advice: seek and include those who are far away and live joyfully.

He also lamented those in the priestly ministry who set aside private time and space or demand to be left alone rather than give their lives in the service of others.

"Woe to the shepherds who privatize their ministry," he said. "A shepherd after the heart of God does not protect his own comfort zone; he is not worried about protecting his good name; he will be slandered like Jesus. But rather, without fearing criticism, he is disposed to take risks in seeking to imitate his Lord. Blessed are you when they insult you, when they persecute you," he said.

A good shepherd excludes none of his flock and does "not await greetings and compliments" but is the first one who reaches out to others, listening patiently to their problems and accompanying them with compassion.

**From the Editor**

**All I really need to know I learned from a 3-legged dog**

By Jimmy Patterson

Late one night maybe 12 years ago on Cotton Flat Road in rural Midland County, a sheriff’s deputy came upon an injured animal by the side of the road. The deputy got out of his cruiser, not knowing what kind of animal it even was. Mangled and covered in blood, he saw it was a dog, whose right front leg had been cleanly snapped in half. Those who cared for and nurtured the dog back to life in the next few days learned that he had also been shot at close range. His ears, face, legs and front part of his body were filled with the kind of lead found in shotgun pellets.

The dog’s name was Rinnie, and he would become somewhat of a minor celebrity when his photo appeared in the local paper. Humane society officials knew they had to put him up for adoption and asked the paper to help spread the word.

My wife, Karen, fell in love with the animal the moment she saw his photo, and really wanted desperately to adopt him. It wouldn’t be long before those same feelings came to me. And I’m not one who easily allows those kinds of feelings.

It soon became clear that Karen and I — and our three kids as well — were not in the minority: everyone who laid eyes on him fell in love with him. Most did so because of his story. Everyone else fell in love with him because before they loved Rinnie, Rinnie loved them. He loved everyone he met. Every day of his life.

I didn’t really know dogs were capable of being courageous until Rinnie taught me. I didn’t really know dogs could smile before Rinnie showed me.

Several years ago, our veterinarian told us that Rinnie might live eight or nine years mostly because doctors had been unable to extract all the lead when they were fixing him. The odds were always against Rinnie. Not just because he was forced to lug around 70 pounds every day with a one leg disadvantage, but also because his bloodstream was home to a cancer-causing agent. All because of some miserably unhappy creature who tried to kill him, but thankfully failed at that, too.

Rinnie lived longer than eight or nine years. He lived until May 27.

He had developed an intestinal blockage in the last couple of weeks and had been unable to shake it. The doctor gave him the necessary treatment to unblock him and told us one afternoon that she would call us this morning to pick him up. When the phone rang, it came with the kind of news we were not expecting.

Rinnie had died, she said, probably of a heart attack. Likely brought on by all the internal stress he had been through.

The arthritis in his rear legs had become increasingly worse in the last couple of years. His front leg had begun to bow more and more, seemingly with each passing week. Already speed-challenged his entire life, he was ultimately slowed to a crawl in the last few months. It took him a lot of time to just get to the house. And then he had to hike that single front leg over the doorstep and next make his back legs follow suit. When he was finally inside, he would plop down on his mat and we would pull him from one room to another. Like he thought he was a king on some sort of magic carpet ride.

Through it all, through all that pain, there was that tongue-hanging smile of his.

Rinnie smiled as he set off for his final visit to the vet earlier this week, probably thinking he would be fixed up and sent home just like all the other times. But he probably smiled more because he always knew when he went to the vet, he would meet others who were like him and even more others who were not like him. Dog, cat, human, whatever. He didn’t care what you were. He loved you anyway.

Courage, joy, fighting through pain, loving others, bettering huge odds, and still … more joy. Character traits we all wish we could have, no? I think most of us would be happy to have just one of those traits. Yet, this was the life of a three-legged dog who had been kicked, shot, brutalized and left for dead. And then woke up the next morning with a smile and a beating heart bursting with joy.

Would that we could all live life like Rinnie.
World Youth Day Pilgrim Cross

The World Youth Day Pilgrim Cross is stopping at many parishes in the Diocese of San Angelo before July 30, 2016, the date of the World Youth Day-San Angelo’s at the McNease Convention Center. Following is a schedule of when the cross has been or will be at each parish:

APRIL
6 — Brownwood, St. Mary
9 — Abilene, Sacred Heart
13 — Abilene, St. Vincent
16 — Sweetwater, Holy Spirit
20 — Big Spring, Holy Trinity
23 — Stanton, St. Joseph
27 — Midland, St. Stephen
30 — Midland, St. Ann

MAY
4 — Garden City, St. Lawrence
7 — Midland, San Miguel
11 — Odessa, St. Joseph/St. Anthony
14 — Andrews, Our Lady of Lourdes
18 — Odessa, St. Elizabeth Ann Seton
21 — Odessa, St. Mary
25 — Odessa, Holy Redeemer
28 — Crane, Good Shepherd

JUNE
1 — McCamey, Sacred Heart
4 — Ft. Stockton, Our Lady of Guadalupe
8 — Sheffield, Good Shepherd
11 — Ozona, Our Lady
15 — Sonora, St. Ann
22 — Menard, Sacred Heart
25 — Brady, St. Patrick

JULY
2 — Wall, St. Ambrose
9 — Rowena/Olfen/Miles, St. Joseph
13 — San Angelo, Sacred Heart Cathedral
20 — San Angelo, St. Margaret
23 — Eldorado, Our Lady of Guadalupe
30 — Eldorado, Special Procession

At left, young adults from Our Lady of Lourdes in Andrews receive the World Youth Day Pilgrim Cross from the young adults at St. Anthony’s in Odessa. The Pilgrim Cross is on a journey to 28 parishes in the diocese that began on April 6 and concludes in San Angelo July 30. (Courtesy photo)
Rev. W.E. and Sandie Knickerbocker

Truth: What is it exactly?

By Fr. Knick and Sandie Knickerbocker

"What is truth?" (Jn 18:38, NAB). This is the question Pontius Pilate asked Jesus, who teaches us that He is "the way and the truth and the life" (Jn 14:6). Jesus is the One through whom God the Holy Trinity created all of us (Jn 1:1-4), but there is widespread refusal to accept God's truth. C.S. Lewis, in his essay "God in the Dock," says that today many do not believe that God judges us but that we judge Him. We want to tell God what truth is and accuse Him of not conforming to our idea of truth. We are on the bench, and God is in the dock.

Many people in our culture believe that there is "your truth" and "my truth," "your reality" and "my reality." Those who believe this regard truth and reality as human constructs that are based on what a person thinks or desires at a particular time. Relativism is dominant. No objective truth or reality is acknowledged as a determinant of beliefs, behavior, or institutions. So we are back to the original question: what is truth? A good working definition of truth is "God's reality." This understanding nullifies the notion that we determine our own reality as true for us.

Truth as God's reality is rooted in the Natural Law of Human Nature. This is the law of human nature written on our hearts as creatures created in the image of God. It is God's law meant to guide our behavior as human beings. We are mirrors (images) of God's own reason and righteousness, which we speak of as human reason and conscience. In Rom 2:15-16, St. Paul says the Gentiles "show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them on the day when, according to my gospel, God will judge people's hidden works through Christ Jesus." J. Budziewski, a Catholic professor of government and philosophy, describes the natural law as "the reflection of eternal law in the very structure of the created mind, directing us to our natural good" (Written on the Heart, 61).

St. Thomas Aquinas teaches that the natural law of human nature is the participation of the eternal law of God in the rational creature (Summa Theologica, 1st part of the 2nd part, question 91). However, St. Thomas emphasizes that, because we live on this side of the Fall, our ability to know the natural law of human nature is greater than our ability to live that law. Therefore, we need sanctifying grace to redeem this law of human nature in us and, in so doing, restore it in the image of God. When the Holy Spirit, sent by the Father, brings Jesus into our lives, He restores the image of God in us. He restores, not only the knowledge of the natural law of human nature, but also the ability to live that law, the ability to live what we already know to be the truth.

The Catechism of the Catholic Church speaks of truth in the Church's teaching about the eighth commandment: "You shall not bear false [dishonest] witness against your neighbor" (Ex 20:16). We are forbidden to misrepresent the truth in our relations with others. We are taught to bear witness to God who is truth and wills the truth. "Offenses against the truth express by word or deed a refusal to commit oneself to moral uprightness: they are fundamental infidelities to God" (#2464).

Rejection of God's authority in the natural law of human nature is rejection of truth, the truth about objective morality: right and wrong, good and evil, truth and falsehood. Our culture tells us to do our own thing, to follow our desires, to do whatever makes us feel good. James Schall observes, "We are living in a time where the logic of disorder is at work, rejecting systematically the logic of being a human being." Schall cites C.S. Lewis, who said that the ultimate disorder is to say what is good is bad and what is bad is good (National Catholic Register, 5-15-16). Eve and Adam, in their desire to be gods, to be in charge of their own lives and future, fell into Satan's trap. They rejected God's authority, God's truth, God's reality. The sentence for their rejection of God's truth was death. "But thanks be to God who gives us the victory [over Satan, sin, and death] through our Lord Jesus Christ " (I Cor 15:57).

Life or death; God gives us freedom to choose. We partake of death when we reject God and His order and embrace self, political correctness (letting the government decide for us what is good and evil, right and wrong, true and false), and, therefore, Satan. We partake of the life of the Holy Trinity and victory through the Sacraments of the Church: Baptism, when we are freed from original sin, die and rise to new life in Christ; the Eucharist when we partake of His Body, Blood, Soul, and Divinity; Reconciliation when we repent of our sin, receive absolution, and do penance; Confirmation when God fans the flames of our Baptism through a fresh outpouring of the Holy Spirit; and Anointing of the Sick in which we receive healing for this life and the next. Also, we partake of Christ's life and victory through all the other means of grace He has given us: Scripture, worship/prayer, generosity of self in forgiveness and service, daily faithfulness to God and family. In Jn 8:31-32 we read

(Please See TRUTH/19)

(Please See SAINTS/22)
The Diaconal Ordination of Josh Gray
May 20, 2016, St. Mary’s Church, Brownwood

Photos from Josh Gray’s ordination as a Transitional Deacon, May 20, 2016, in Brownwood.
(Photos by Jimmy Patterson).

The Priestly Ordination of Father Tony Franco
June 3, 2016, Sacred Heart Cathedral, San Angelo

At left, Vocations Director Fr. Rodney White, lays hands on Fr. Tony Franco during Franco’s June 3 ordination at the Cathedral of the Sacred Heart. Below, Fr. Franco with Msgr. Bob Bush, of Sacred Heart Church in Abilene; below left, Fr. Franco gives a blessing to Bishop Michael J. Sis, and in photo at far left, Msgr. Larry Droll, left, Bishop Sis, Fr. Franco, and Franco’s uncle, Deacon Alfred Franco.
(Photos by Alan P. Torre / aptorre.com)
Embryos and the 14-day rule

By Fr. Tad Pacholczyk

Arguments in favor of research on human embryos typically play off our unfamiliarity with the way that we ourselves once appeared and existed as embryos. Humans in their tiniest stages are indeed unfamiliar to us, and they hardly look anything like “one of us.” Yet the undeniable conclusion, that every one of us was once an embryo, remains an indisputable scientific dogma, causing a “fingernails on the chalkboard” phenomenon for researchers every time they choose to experiment on embryos or destroy them for research.

To enable scientists to get beyond the knowledge that they’re experimenting on or destroying fellow humans, clever strategems and justifications have had to be devised. Among the more successful of these approaches has been the well-known “14-day rule.” This rule, as noted in a recent article in the journal Nature, represents “a legal and regulatory line in the sand that has for decades limited in vitro human-embryo research to the period before the ‘primitive streak’ appears. This is a faint band of cells marking the beginning of an embryo’s head-to-tail axis… The formation of the primitive streak is significant because it represents the earliest point at which an embryo’s biological individuation begins. Before this point, embryos can split in two or fuse together. So some people reason that at this stage a morally significant individual comes into being.”

Most people have an instinctive moral awareness when they reflect on the reality that adults come from embryos. A particular conclusion organically follows, namely, that any decision to interrupt an embryo’s growth and development involves a willingness to destroy a prospective infant, child, teenager, and adult. Even the natural potential for the splitting and fusing of embryos does not substantively alter the fact that adults arise from embryonic origins when traced back far enough along their particular developmental trajectories. If anything, the possibility that an early embryo might divide and make twins means that a decision to destroy such an embryo might involve “double” the evil, since two future adults are being exploited and exterminated rather than just one.

It is also worth emphasizing that the 14-day rule, despite protestations to the contrary, has not actually restricted real-world human embryo research to any appreciable degree, because scientists have lacked the ability, until quite recently, to culture human embryos in the lab for any length of time beyond about a week. In fact, it was only in 2016 that several new studies figured out how to grow human embryos beyond what the 14-day rule might forbid. The rule, thus, was an agreed-upon convention of no practical significance for any researchers who may have been carrying out experiments on embryonic humans in recent decades. Considering the fact that the rule may now actually begin to hamper what some of them are interested in doing, they are pushing, unsurprisingly, to “revisit” and “recalibrate” the rule.

Historically speaking, the 14-day rule arose largely as a mechanism for justifying what had previously been considered immoral, even unthinkable, research. The rule enabled serious human rights violations to proceed apace under the pretext of providing restrictions and regulatory limitations. By feigning that the 14-day rule was somehow an ethical tenet grounded in biological facts, promoters of the rule devised a clever way of offering lip service to the moral status of the human embryo. They implied that one could show respect for the human embryo through the establishment of such a rule, even though the rule objectively demonstrated no more respect for vulnerable humanity than German researchers during the war would have, had they declared a “14-year rule”, namely, that only concentration camp inmates below the age of fourteen would be experimented upon. Whether 14-days or 14-years, such rules at root constitute mere contrivances to justify unethical science. As bioethicist Daniel Callahan observed back in 1995: “I have always felt a nagging uneasiness at trying to rationalize the killing of something for which I claim to have a ‘profound respect.’ What in the world can that kind of respect mean? An odd form of esteem—at once high-minded and altogether lethal.”

Hence, the broader strategic goal of conventions like the 14-day rule has been not to identify or set in place any objective moral lines, nor to acknowledge authentic moral concerns, but to circumnavigate those very

Always remembering the women who form us

By Moises Sandoval
Catholic News Service

May is when we honor the women in our lives, and for me, that is when I most marvel at what my mother did for me.

Along with my father, my mother gave me the emotional intelligence to work hard, fulfill commitments, be dependable and make sacrifices for the common good of the family. She also gave me (her oldest), along with her nine other children, a strong foundation in faith.

That’s because my parents could give us little else, but it was the most important thing they could give.

We were in the midst of the Great Depression. My parents were dry-land farmers who cultivated vegetables, corn and wheat. Goats, hogs and cows provided milk, lard and meat. But there were many mouths to feed: five sons and destined to increase to eight sons and two daughters. We never went hungry, but we often lacked fruit and even potatoes. At school, we asked classmates who had oranges in their lunches to give us the peels.

We lived largely outside the cash economy. What little money we had went to buy necessities: shoes, cloth for Mother to sew into clothes, kerosene for light (we had no electricity), oatmeal and, sometimes, canned fruit. There was only one Christmas morning when we found stockings filled with candy, peanuts, nuts and an apple.

But my mother was always doing little things to assure our future. On the denin overalls she sewed for us, there was always a pocket on the bib for a pencil, and there was usually a pencil stub in it. She also gave me a particular gift whose effects I enjoy to this day.

Typewriters fascinated me. My grandfather Enrique Perea had an ancient manual Underwood in his attic and whenever we went to visit, I would go up there to admire it. When I was 11 years old, she bought me a toy typewriter that actually typed,

Recordando a las mujeres que nos forman

By Moises Sandoval
Catholic News Service

Mayo es cuando honramos a las mujeres especiales en nuestras vidas, y, para mí, es cuando maravillo todo lo que mi madre hizo por mí.

Con mi padre, mi madre me dio la inteligencia emocional para trabajar duro, cumplir compromisos, ser responsable, y hacer sacrificios para el bien común de la familia.

También, ella me dio a mí (mi hijo mayor) y sus otros nueve hijos, una fuerte fundación en la fe. Mis padres no nos podían dar mucho más, pero eso fue lo más importante.

Vivimos durante la Gran Depresión. Mis padres eran campesinos de terreno árido, cultivando vegetales, maíz y trigo. Las cabras, puerco y vacas nos daban leche, manteca y carne. Pero éramos muchos: entonces éramos cinco hijos y con el destino de aumentar a ocho varones y dos hembras. Jamás sufrimos hambre, pero a menudo carecíamos de fruta y hasta de papas. En la escuela cuando compañeros de clase traían naranjas les pedíamos que nos dieran las cáscaras.

Vivíamos fuera de la economía de dinero en efectivo. Lo poco efectivo que teníamos se invertía en la compra de necesidades como tela para hacer ropa, queroseno para lámparas (no teníamos luz eléctrica), y, a veces fruta enlatada. Solamente una Navidad recibimos calzines llenos de dulces, cacahuetes, almendras y una manzana.

Pero mi madre siempre hacía algo
Catholic Voices

Conquering our personal fears requires much courage

By Fr. Eugene Hemrick
Catholic News Service

Suicide in the United States has surged to the highest levels in nearly 30 years, according to the National Center for Health Statistics. The center said the overall suicide rate rose 24 percent from 1999 to 2014. What is most disturbing is the steep rise of suicides in women and among middle-aged Americans.

We must wonder if one particular cause behind this disturbing news is our culture of fear. Take a look at examples of today’s fears: nonstop news of barbarous violence, increased security forces everywhere, a glut of pharmaceutical advertisements addressing possible illnesses we could contract, stock market jitters and senseless killings. We live in an age of fear overkill that is overwhelming. But can this contribute to a person’s feelings of hopelessness?

Our human mind is much like a garden. If it gets too much water, it becomes moldy, rots and dies. When balanced with sun, it thrives. A healthy outlook, like a healthy garden, demands balance, so it isn’t drowned and so that it doesn’t lose its vitality.

In our fear-oriented culture, how do we cope best? There are several things we can do to change our outlook.

First, an examination of conscience is needed to help us take a deep look at the causes of our fears. From childhood, what was most fearful? Has this carried over to adulthood and possibly into married life, raising children, maintaining a job? Does it fill us with uncertainty and paralyzing cautiousness? How much does fear of death grip us?

Fear is a deep-seeded emotion, and once it is imbedded in us, is difficult to uproot. An examination of conscience is our best means for identifying it and eliminating it.

Once it has surfaced, we are in a good position to say, “Now I see the enemy in the open, and now I can see better how to fight it.”

Second, we can look for light beyond the tunnel. This must become part of daily practice. Light is life and enables us to see life in its fullness. Beauty exists everywhere. All we need do is seek it, be it in a sunny day, dazzling flowers, singing birds or the smile of another person. But fear paralyzes. Beauty, on the other hand, creates agility.

Most important, God’s life must be a part of our daily life. When something fearful happens, we tend to lose our breath and feel helpless and alone. God implores us to take a deep breath and to remember that we are not alone. In unity, there is strength, especially when united with God.

“Fear not” aren’t only words Christ mouthed, but it was Christ’s desire for us to employ our God-given gifts to cope with fear.

Maintaining a cheerful disposition even in the face of adversity

By Fr. John Catoir
Catholic News Service

In this post-Pentecost season, it is important to remember some lessons from Jesus: love, pray, go, teach.

After his ascension, Jesus sent the Holy Spirit to us. He wanted to spread his message to the world. He chose the Jewish festival of Pentecost, 50 days after Passover, to send his Holy Spirit to us. The Hebrew spring festival was about giving thanks for harvested crops. For us, it’s about saving souls. Love and salvation bring joy to the soul.

We are called to joyfully announce that Jesus is Lord. And to do that, we must put on the will to be a cheerful person.

A cheerful heart is a shield against adversity. To develop such an attitude, you’ll have to prepare yourself well in advance. Don’t wait for good things to happen. Good cheer is in the will; it is not in the weather. Decide now to take St. Paul’s advice to heart: “Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus” (1 Thes 5:16-18).

Rejoicing begins with a decision and immediately turns into a prayer of thanksgiving. Pray for the grace of a joyful spirit. We want to be lifted above the turmoil of the world. We want to live joyfully because we know God loves us and we want others to experience the same.

Today, our joy is an attraction for all to see. We, like many before us, live in a time of turmoil. Some of us face tougher realities than others. Some Christians, particularly in conflict zones in the Middle East, live under the threat of persecution. Some have lost their lives or watched others die solely because of the faith they practice. And even if these things are not happening near us, we still share a concern for the well-being of those who are suffering.

You may ask: How can anyone be joyful while trying to process the enormity of the evil that occurs in the world? No one can, but with God, all things are possible. God can do for you what you cannot do for yourself.

Don’t turn to booze or drugs to escape the misery. Put on your war face. You are a survivor. It has been done by others before you.

As a boy growing up in St. Joan of Arc Parish in Jackson Heights, in Queens, New York, I was old enough to understand that soldiers were fighting in a war against Hitler. There was uncertainty about the outcome of the war and we were all afraid that the worst could happen: We might lose. We lived in fear similar to what some feel these days when they think about terrorism and other acts of evil in the world.

But fast-forward to decades later and the fear that seemed to consume us then is now a distant memory. Thank God we survived. We defeated the evil of our times and I’m confident we will do it again.

So, even though there are legitimate reasons to worry, and concerns that should make us work for justice in the world, we should remain people of good cheer no matter what, not only because Jesus asked it of you, but because a cheerful heart is a shield against adversity.

Cartoon Corner
Standing in the tradition of Mahatma Gandhi, Thomas Merton, Dorothy Day, and others, Berrigan led the charge against America’s involvement in the Vietnam conflict and its on-going participation in the Cold War and the nuclear arms race. He was most famous, of course, for his leadership of the “Catonsville Nine,” a group of protestors who, in the spring of 1968, broke into a building and burned draft records with homemade napalm. To say that he was, during that tumultuous time in American history, a polarizing figure would be an understatement.

I had the opportunity to meet and speak with Fr. Berrigan when he came to Mundelein Seminary in the mid 1990s. By that time, he was in his seventies, and much of the fire-brand quality that so marked him in his prime had evanesced. I found him very quiet and ruminative. I asked him about the film The Mission, in which he played a small role. As you might recall, that great movie ends ambiguously. When the peaceful and religiously vibrant mission was being forcibly closed by corrupt powers, Robert De Niro’s character, a Jesuit priest, resisted violently, while Jeremy Irons’s character, also a Jesuit priest, resisted non-violently, holding up the Blessed Sacrament in the midst of his people. Since both men were killed, and the mission destroyed, the film doesn’t really decide which of them was “correct;” rather it shows two paths, and invites the viewers to make up their own minds. Well, I asked Daniel Berrigan what he thought of the ending, and he said, with a bit of a weary smile, that it reflected the director’s views not his own. I took him to mean that he didn’t fully approve of the unresolved tension between the two paths of resistance to evil, preferring a clear endorsement of non-violence.

Not many years after I met Fr. Berrigan, I heard Cardinal Francis George speak at the University of Notre Dame. In the course of a question and answer period, he was asked about the theory and practice of non-violent resistance. The Cardinal gave an an answer that I had never heard before and frankly have never heard since, namely, that the Church needs pacifists the same way it needs celibates, in order to witness to the eschaton even now in the midst of a fallen world. At the consummation of all things, we will neither marry nor be given in marriage, for marriage will have been transfigured into a mode of love intimate beyond our imagination. The celibacy of clergy and religious here below witnesses to this strange and beguiling state of affairs, which is why it always seems to the citizens of the fallen world a little “off.” In a very similar manner, the Cardinal was implying, those who live in radical non-violence even now bear witness to that time beyond time when “the lion will lie down with the lamb” and when “men will beat their swords into plowshares and their spears into pruning hooks.” “Now,” Cardinal George went on, “just as I don’t want everyone to be celibate, I don’t want everyone to be a pacifist!” He meant that it would be irresponsible for police departments, standing armies, and rightly constituted political authorities utterly to eschew violence, since this would be tantamount to a renunciation of their responsibility to protect the innocent. He was, of course, speaking out of the venerable Catholic tradition of just war, which...
Parish as dictatorship; Is dialysis required?

By Fr. Kenneth Doyle

Catholic News Service

Q. Could you explain to me why Catholic parishes are run as dictatorships and are not democratic? Priests who act as dictators are driving young people to go to non-Catholic services or to quit altogether. Priests are 9-to-5 employees who do not earn their salary; if they were in the real world, many of them would be fired.

As parishioners, we do not have any say in how the parish is run, how parish revenue is spent or how much the priest should be paid. At parish council meetings, we spend a lot of time discussing issues only to have the pastor veto what we had voted on. And rectories are being remodeled to look like palaces. I wish I could sign my name to this, but I fear my parish would suffer the consequences. (Wisconsin)

A. Let me take your litany of complaints one by one -- a list, by the way, which I needed to shorten to fit the limits of this column. First, you are right: The Catholic Church is hierarchical, not democratic, and has been so since the time Jesus gave to Peter the heavy burden of primacy. That chain of command is reflected today, with the responsibility of leadership conferred on popes, bishops and pastors.

One reads with interest the sad saga of "trusteeism" in the 19th century church in America, when lay trustees held title to church property and assumed a host of other powers, including the hiring and firing of pastors. (One priest in Louisiana was beaten by ruffians with the tacit approval of parish trustees; among his "sins" was that he had approved distributing catechisms to blacks.)

At the same time, though -- and especially since the Second Vatican Council -- the church has been calling for an increased role for the laity in guiding the plans and programs of a parish, so a pastor's role should by no means be a "dictatorial" one.

If laypeople really "have no say" in how your parish is run, that is an abuse and your grievance is valid. A lay finance council for each parish is mandated by canon law and helps to draw up the parish budget. Many parishes also have a parish council to address the pastoral and other administrative concerns.

As to rectories that "look like palaces," that, too, would be an abuse. Jesus said (in Matthew 25) that each of us will be judged finally by how we treated those in need, and Pope Francis said (at Christmas time in 2013) that, "In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it."

A priest who lives a lifestyle far above his flock violates that command.

And last, as to a priest's schedule, I have been a pastor now for 24 years, the only priest assigned to a parish with 2,000 families and a school; and I can honestly say that an 11- or 12-hour workday is the norm, weekends included. So to your contention that priests are "9-to-5 employees," my only response is, "Where do I apply?"

Q. I am curious as to the church's definition of suicide and how it may apply to my situation. I am an 85-year-old male Catholic, and I have been diagnosed with third-stage kidney disease. When the disease progresses to the point of requiring dialysis, I do not want to undergo that treatment.

I would rather die naturally -- at home or in hospice -- and I have on file a medical directive that says so. (My sister-in-law -- also a practicing Catholic -- began dialysis, but the treatment was so painful and life-changing that she suspended it and chose to die at home.) (Baltimore)

A. The Catholic Church does not require a patient to undergo every medical procedure imaginable just to stay alive, particularly if that treatment might be excessively burdensome. It depends on someone's medical condition, the treatment itself and the prognosis.

In your case, dialysis would be considered an "extraordinary means" and would not be required. It would only prolong your life for a short period, and the risks might well exceed the benefits. If, on the other hand, a teenager with a kidney condition were in an auto accident and needed dialysis for a short period of time to transition back to relative health, that would be a different matter. (You will probably feel more comfortable, though, speaking with a local priest and getting this same assurance in person.)

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

Rooting for servant leadership in the upcoming election

By Fr. William J. Byron, SJ

Catholic News Service

This season of presidential primaries has shown abundant proof that we have all but lost an appreciation of servant leadership. The term "servant leadership" dates back to the 1970s when Robert Greenleaf, a retired vice president of AT&T, published a book under that title and devoted his time to helping organizations improve the quality of their leadership.

Larry Spears is now executive director of the Greenleaf Center for Servant Leadership in Indianapolis. His center is dedicated to the "keeper-of-the-flame" mission of explaining and facilitating the adoption of servant leadership principles in contemporary organizational life.


The first is listening. This involves "a deep commitment to listening intently to others." Servant leaders are able to get at and clarify the will of a group because they "listen receptively." Next is empathy. This means accepting and recognizing people for "their special and unique spirits," thus becoming "skilled empathetic listeners."

Third on the list is healing. Quoting Greenleaf, Spears writes that a leader's ability to heal is "a powerful force for transformation and integration."

Awareness is another element of servant leadership that Spears highlights. Being acutely aware of what is happening around him or her, as well as being in possession of a refined sense of self-awareness, is a necessity for any leader.

Persuasion is another characteristic. Positional authority does not confer leadership; the ability to persuade does. "Servant-leaders seek to convince others, rather than coerce compliance." Leaders are consensus builders.

A visionary function that Spears calls "conceptualization" comes next. Leaders "must think beyond day-to-day realities." They must seek a delicate balance between conceptualization and day-to-day focus, he writes.

Seventh on the list is foresight, a characteristic that enables servant leaders to understand the lessons from the past, the realities of the present and the likely consequences of a decision for the future. This is an intuitive quality.

Stewardship is next on the list. It means that the leader is not an owner, but more like a manager who holds both position and property in trust for the good of others. The leader is entrusted with the care of the resources -- including people -- that constitute the organization.

And the leader guides the use of all these resources with an eye to the common good. "Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, servant-leaders are deeply committed to the personal, professional and spiritual growth of each and every individual within the institution."

Building community is the final item on the list. True community can be created among those who work in businesses and other institutions. All that is needed "to rebuild community as a viable life form for large numbers of people," said Greenleaf, "is for enough servant-leaders to show the way."

The nominating conventions for each political party will soon be upon us. Wouldn't it be great if the idea of servant leadership found its way into the party platforms as well as the minds and hearts of the candidates who emerge from the conventions hoping to occupy the White House next January?
POPCAK

(From 7)

ly the bishop) that they really do mean to do what the Church asks of them in marriage.

Although it is rarely explained this practically, the fact is that all of the sacramental "requirements" and canonical "rules" that are in place regarding what constitutes a valid or invalid marriage have to do with protecting this unique Catholic vision of love as a witness to the kind of love Christ has for the Church. I believe ministers of the Church and Catholics in general could do a more effective job helping people understand the uniqueness of Catholic marriage if we focused less on telling people how to color inside the canonical lines and, instead, focused on communicating these underlying truths about the Catholic vision of love and the promises couples make in Catholic marriage.

The rules are important but they don't exist for the sake of the rules. They exist to protect and preserve the integrity of the sacramental mystery represented by the godly love shared between a man and a woman. This wedding season, let's take our cue from Amoris Laetitia and spend at least as much energy teaching the truths behind the rules as we do the rules themselves.

For more information on what, specifically, makes Catholic marriage unique and different from other types of marriages and how to fully live out the Catholic vision of love check out the brand new, revised and expanded edition of For Better...FOREVER! A Catholic Guide to Lifelong Marriage.

Dr. Greg Popcak is the author of many books including the new revised and expanded 2nd edition of For Better...FOREVER! A Catholic Guide to Lifelong Marriage. Visit him at CatholicCounselors.com

KRAKOW

(From 2)

pilgrimage is like that — it will break you down and build you back up to be the kind of Catholic God wants you to be," Ruiz said.

"When you return to your parish, you will be able to show others a life that has been molded through your faith. It will be a bright, bright light that people will be able to see."

The 11 soon-to-be world travelers met May 29 at the Pastoral Center in San Angelo — their one and only get-together in preparation for the trip. The young adults did not know one another prior to the meeting, but according to Ruiz, they will all become "one great family" in Krakow.

Bishop Michael J. Sis, who attended the meeting and briefed the group on Krakow's people and history, said he is excited for the opportunity the young adults will have by attending the large gathering.

"This is a tremendous opportunity for the pilgrims from our diocese to experience the worldwide communion of the Catholic Church with fellow Catholics from every corner of the globe," said Bishop Sis.

"They will experience the depth and strength of our faith that gives meaning to more than a billion people on this planet. I hope this pilgrimage will help them to open their hearts to God's will in their life, so that they may use their one life in a way that truly contributes to the building up of the Kingdom of God."

WYD Krakow will open with a Mass offered by the Archbishop of Krakow Stanisław Dziwisz. Opportunities for catechesis and confessions will abound, and will be conducted according to the language of the participant. Held outdoors because of the sheer magnitude of the event, the pilgrims will welcome Pope Francis on Thursday, July 28. There will also be a prayer service for U.S. pilgrims, a Way of the Cross devotional time, concerts, dramas, exhibits and talks at different locations.

If technology permits, the 11 pilgrims in Krakow will link up via Skype or Facebook — whichever works more effectively in a crowd so huge — with a group attending World Youth Day San Angelo at the McNease Convention Center.

Ruiz, who is overseeing the effort to connect the two groups that will come together in San Angelo July 30, says his biggest concern is being able to make a connection while literally millions of others are using WiFi in Krakow.

"Hopefully, we'll be able to connect," Ruiz said.

With a population of just over 760,000, Krakow's visitors will almost triple the city's population during the last week of July.

San Angelo is one of only two dioceses in the U.S. that has a WYD Pilgrim Cross traveling across the diocese. This cross was blessed by Bishop Sis on Palm Sunday at the cathedral. So far it has traveled over 700 miles. On July 30 it will reach McNease Convention Center to begin WYDUSA in our diocese. The event is open to all young adults in our diocese.

HAYTER

(From 4)

worked with during my pastoral internship while I was assigned to Holy Redeemer in Odessa, as well as the many people I have encountered throughout the diocese and beyond. I should not fail to mention the faculty, staff and my brother seminarians at St. Mary's Seminary in Houston, where I have been five of the past six years, plus those who helped me during my various summer assignments.

Finally, during my time in the seminary I have greatly enjoyed many opportunities for ministry. Hospital and nursing home ministry, teaching religious education, and visiting and praying with young men (ages 12-17) in a juvenile detention center are just a few of the things I have been able to be a part of. I am very thankful for the ability to walk with people at different times in their lives, just like so many people have walked with me at crucial moments. It is in such instances that God is truly at work within our relationships with one another.

As I look to my upcoming ordination as a transitional deacon by Bishop Sis in Fort Stockton June 25, I am thankful for the way God has encouraged, supported and strengthened me through the help of His people. This has made it all the more possible for me to give of myself to the service of Christ and His Church. It will be a unique privilege to serve at my home parish in Fort Stockton in June and July before returning for my last academic year (August-May) to St. Mary’s Seminary in Houston, where two weekends a month I will serve as a deacon at Sacred Heart Parish in Conroe. God willing I will return to the Diocese of San Angelo for good in one year upon my priestly ordination. My heart yearns for you West Texas! Big city, turn me loose and set me free! Thank you for your prayers.

STEUBENVILLE

(From 4)

Steubenville Lone Star was spot on: the conference was sold out when 3,200 teens signed up in four hours.

Young people sign up through their parishes and those who attend hear captivating speakers that have a knack for evangelizing to young people. Presenters such as Mark Hart, also known as "The Bible Geek"; Chris Stefanick, a noted Catholic youth keynoter, and musician Ike Ndolo will all be at Steubenville Lone Star this month.

"More than anything, Steubenville conferences give young people the opportunity to get outside their comfort zones," Fr. Rodney said. "They are given opportunities to attend breakout groups following the presentations. There is Mass each day, opportunities for confession for basically the entire time of the retreat. Steubenville gives young people the opportunity to broaden their sense of the faith and not just experience it with their local friends and buddies who are living the faith, but also to see people from all over the state and all over the country. They will be inspired and challenged by the talks given.

Conferences such as Steubenville frequently speak directly to young people, but one of the greatest outcomes of the Steubenville experience is that it has a reputation for inspiring youth to consider vocations.

"Sometimes they find a desire in themselves to serve the Lord," Fr. Rodney said.

"They see priests hearing confessions for hours on end, offering Mass, and interacting with so many people that it can open their eyes to that possibility of serving themselves."

According to LifeTeen.com, "At a Steubenville Conference, teens will learn what it takes to be great in this life (and they) will come to experience a relationship with Christ that can radically transform everything in their life. The goal of every Steubenville Conference is for teens to open their hearts to Jesus Christ who desires their lives to be fulfilling, exciting, and joyful!"
TRUTH

(From 11)

the words of Jesus, "If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free."

The truths of the faith are derived from the truth proclaimed in Scripture, Tradition, and the Magisterium — God's reality. How do we evaluate the truth of a religion, belief, opinion, claim, or perspective? How do we evaluate a political candidate or party platform? We should ask, "Does it conform to God's truth, God's reality, as taught by Scripture, Tradition, the Magisterium and illuminated by Catholic saints and writers, past and present"? Jesus says, "But when he comes, the Spirit of truth, he will guide you to all truth" (Jn 16:13).

St. Paul tells us that through the gifts of the Spirit we are to be equipped for discipleship "so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love (Eph 4:14-16).

We are admonished to know the truth, God's reality, and to live it in every aspect of our lives — personal, family, parish, and community. "Do not conform yourself to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect" (Rom 12:2).

Radiant Truth

The radiance of your Truth appears
On altar in your bread and wine,
To shine away our darkened fears
Through feast of love on which we dine.
Our hearts and minds together bow
Before reality, perceived
By faith, that understanding sows
And blooms in love by grace received.
Your Trinity illumines all
As clarity grows day by day,
And beauty of your truth enthralls
Our souls bathed in your cleansing rays.
Old Eden's veil begins to lift;
Her fog in minds now dissipates,
Blows into us your Spirit's gifts
From Father, takes us past the gate.
We see on hill your Calvary's Cross
And find we've eaten of its fruit;
Your Tree of Life we once had lost
Now found on branch from Jesse's Root.
All Truth before us here is spread
From Eden to Jerusalem New;
Revealed in rising from the dead.
Hosannas sing to Him who's true!

— W. E. Knickerbocker

EDICTAL SUMMONS
May 23, 2016
CASE: MEDINA (MINDLING) -- PATON
NO.: SO/16/14

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Timothy John Paton.
You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 30th day of June 2016, to answer to the Petition of "Rosalinda Medina (Mindling), now introduced before the Diocesan Tribunal in an action styled, "Rosalinda Mindling and Timothy Paton, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: MEDINA (MINDLING) -- PATON; Protocol No.: SO/16/14, on the Tribunal Docket of the Diocese of San Angelo.
You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.
Given at the Tribunal of the Diocese of San Angelo on the 23rd day of May 2016.

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

EDICTAL SUMMONS
May 23, 2016
CASE: BROWDER -- BROWN
NO.: SO/16/17

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Lauren Elizabeth Brown.
You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 30th day of June 2016, to answer to the Petition of Chase Carroll Browder, now introduced before the Diocesan Tribunal in an action styled, "Chase Browder and Lauren Brown, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: BROWDER -- BROWN; Protocol No.: SO/16/17, on the Tribunal Docket of the Diocese of San Angelo.
You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.
Given at the Tribunal of the Diocese of San Angelo on the 23rd day of May 2016.

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

EDICTAL SUMMONS
May 23, 2016
CASE: RODRIGUEZ -- SMITH
NO.: SO/16/24

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Brian Edward Smith.
You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 30th day of June 2016, to answer to the Petition of Melissa Diane Rodriguez, now introduced before the Diocesan Tribunal in an action styled, "Melissa Smith and Brian Smith, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: RODRIGUEZ -- SMITH; Protocol No.: SO/16/24, on the Tribunal Docket of the Diocese of San Angelo.
You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.
Given at the Tribunal of the Diocese of San Angelo on the 23rd day of May 2016.

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

EDICTAL SUMMONS
May 23, 2016
CASE: HOLLOWELL (SCOTT) -- SMITH
NO.: SO/16/26

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Hayden Manning Smith.
You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 30th day of June 2016, to answer to the Petition of Margaret Grace Hollowell (Scott), now introduced before the Diocesan Tribunal in an action styled, "Margaret Grace Hollowell and Hayden Smith, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: HOLLOWELL (SCOTT) -- SMITH; Protocol No.: SO/16/26, on the Tribunal Docket of the Diocese of San Angelo.
You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.
Given at the Tribunal of the Diocese of San Angelo on the 23rd day of May 2016.

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

(From 3)

de la universidad y el trabajo. Durante estos movimientos, no siempre se conectan a una parroquia muy rápida o fácilmente.

Nuestras parroquias Católicas no ofrecen muchos programas de formación en la fe para las personas de entre 20 y 30 años, y los adultos jóvenes mismos tienen tiempo limitado, debido a las horas demandantes de trabajo y la escuela. Mientras que su nivel de catequesis y la comprensión de la cultura Católica son a menudo bajos, sin embargo tienen el deseo de aprender más acerca de la fe.

Incluso puedo recordar casos en los últimos años cuando algunos feligreses adultos mayores han disuadido a adultos jóvenes de tomar un papel de liderazgo en la parroquia. Esto puede ser el resultado de mentalidades “territoriales” posesivas, el deseo de estar en control, la falta de voluntad para ir más allá de las zonas de comodidad, o el miedo a lo desconocido.


Para todos los adultos de mediana edad y mayores que tienen un papel de liderazgo en nuestras parroquias, misiones y ministerios en la Diócesis de San Ángelo, reciendo el siguiente enfoque para los adultos jóvenes:

- Integrarlos en los ministerios y las estructuras parroquiales existentes.
- Reservar algunos lugares para los adultos jóvenes en los consejos parroquiales y financieros, con el propósito de enseñarles y hacer uso de su creatividad.
- Estar constantemente en la búsqueda de aquellos con potencial de liderazgo y encomendarles proyectos y diversas funciones de liderazgo.
- Ser receptivos a la acción del Espíritu Santo de traer los adultos jóvenes con dones especiales a algunos de los proyectos que su parroquia necesite.
- Entrenar a adultos jóvenes Católicos para asumir liderazgo apropiado.
- Darles crítica constructiva y el apoyo que necesitan para crecer en sus habilidades de liderazgo.
- Considerar su tiempo y energía invertidos en su formación y enseñanza como una expresión de su corresponsabilidad.
- Tener confianza en sus habilidades.
- Encuentran alegría en su alegría espontánea y energía juvenil.
- Hay que encontrar maneras de conectar los adultos jóvenes con los adultos mayores.

La parroquia puede ser un constructor de puentes entre las generaciones. Por ejemplo, cuando los adultos jóvenes llevan la Eucaristía regularmente a los confinados, enriquece tanto a los jóvenes como a los adultos. Si se les hace sentir bienvenidos, los adultos jóvenes pueden infundir nueva vida a grupos tales como los Caballeros de Colón, los Comités Pro-Vida, y grupos de mujeres, como las Guadalupanas y las Catholic Daughters of the Americas.

La Misa y otras reuniones de la iglesia deben ser apetecibles y acogedoras hacia ellos. Cuando los adultos jóvenes están sirviendo en papeles visibles en la liturgia, como lectores, miembros del coro, ujieres o ministros extraordinarios de la Eucaristía, esto tiene el efecto de atraer a otros jóvenes a esa parroquia. Es importante que los retiros, momentos de oración, Misa y confesión sean más accesibles a los adultos jóvenes, tomando en cuenta sus horarios de trabajo y de estudio. Por ejemplo, si la única vez que la Misa semanal se lleva a cabo es a las 9:00 de la mañana, automáticamente estamos excluyendo la mayoría de los adultos jóvenes.

Los adultos jóvenes pueden hacer catequistas y voluntarios muy eficaces en el ministerio parroquial para adolescentes. También son muy buenos en la formación de grupos de apoyo para los padres jóvenes. He estado muy impresionado con pequeños grupos de parejas casadas que fueron iniciados por parejas jóvenes en una parroquia que simplemente encontraron maneras de apoyarse el uno al otro.

Nunca debemos suponer que los adultos jóvenes están opuestos a la oración, la enseñanza de la Iglesia, la Confesión, la Misa, o disciplina. Muchos están buscando sentido y dirección. A ellos les gusta asistir a talleres y presentaciones sobre las relaciones, preguntas sobre citas, y asuntos de la Teología del Cuerpo. Muchos adultos jóvenes están muy deseosos de aprender las enseñanzas de la Iglesia, y se convierten en portavoces a sus compañeros en estos asuntos. He visto a muchos adultos jóvenes que forman uniones matrimoniales muy saludables y construyen familias fuertes fundadas en las enseñanzas de la Iglesia sobre la sexualidad, el matrimonio y la familia.

Los jóvenes adultos Católicos hoy en día saben muy bien que el dar testimonio de Cristo les va a costar algo. No debemos tener miedo de hablar con ellos del misterio de la Cruz, el martirio, y los sacrificios hechos por nuestros antepasados en la fe.

En Tejas, los adultos jóvenes Católicos muy a menudo son desafiados por los que no son Católicos con preguntas acerca de nuestra fe Católica y nuestras prácticas. Nuestros jóvenes adultos a veces se sienten frustrados por la falta de formación antecedente para poder responder a estas preguntas particulares. Como Iglesia debemos equiparlos bien para que puedan responder con confianza.

Los adultos jóvenes se motivan por medio de proyectos de servicio, especialmente cuando ven una necesidad concreta delante de ellos, y donde pueden hacer una diferencia visible en la vida de aquellos a quienes están sirviendo. Recomiendo que complementemos proyectos de servicio directo con oportunidades para reflejar sobre el significativo del servicio y de las causas fundamentales de los problemas que el proyecto pretende abordar.

En la era de información de hoy en día, los adultos jóvenes muy a menudo obtienen su información acerca de la religión de fuentes en línea. La página web de la Diócesis de San Ángelo contiene enlaces a algunos sitios útiles para los adultos jóvenes Católicos. Por ejemplo, Busted Halo (bustedhalo.com ) ofrece información abundante acerca de la fe y la sociedad. El comenzar un ministerio de jóvenes adultos en una parroquia no tiene que empezar de la nada. Young Adult Ministry in a Box (yaminabox.com ) muestra los pasos prácticos para cómo empezar un ministerio Católico de jóvenes adultos. The National Catholic Young Adult Ministry Association (ncyama.org) ofrece conexiones a los líderes en el ministerio de jóvenes adultos a nivel regional y nacional. La Diócesis de San Ángelo es miembro de esta asociación.

Tengo la esperanza de que la celebración de la Diócesis de San Ángelo de la Jornada Mundial de la Juventud el sábado 30 de julio, en el McNease Convention Center en San Ángelo, proporcione una plataforma para lanzar una nueva era de un ministerio vibrante de jóvenes adultos Católicos en el Oeste de Tejas. Tenemos un largo camino por delante, pero todo es posible con Dios.
BISHOP

(From 3)

adults, the young adult delegates to the Third On behalf of all Catholic young Continental Congress on Vocations in 2002 made this plea to those in leadership in the Church: “Give us the resources we need to be what God has called us to be. We will use those gifts in return to enrich our Church. Dialogue with us in honesty, respect, and openness. Recognize our gifts, our idealism, and our energy. We need mentors, wisdom figures and spiritual directors. We are willing apprentices. Provide us meaningful catechesis, ongoing formation, and education. Train us to become leaders. Entrust us with real responsibilities.” In the Diocese of San Angelo, I want us to respond to this plea.

To all middle-aged and older adults who have roles of leadership in our parishes, missions, and ministries in the Diocese of San Angelo, I recommend the following approach to young adults:

- Integrate them into existing parish ministries and structures.
- Reserve places for young adults on the parish council and finance council, for the purposes of mentoring them and drawing on their creativity.
- Constantly be on the lookout for those with leadership potential and entrust them with projects and various leadership roles.
- Be open to the Holy Spirit’s action of bringing young adults with special gifts for some of the projects your parish needs.
- Train young adult Catholics to assume appropriate leadership.
- Give them the feedback and support they need to grow in their leadership skills.
- Consider your time and energy invested in forming and teaching them to be an expression of your stewardship.
- Have confidence in their abilities.
- Find joy in their spontaneous joy and youthful energy.

- Find ways to connect young adults with older adults. The parish can be an inter-generational bridge-builder. For example, when young adults bring the Eucharist to shut-ins on a regular basis, it enriches both young and old. If they are made to feel welcome, young adults will breathe new life into groups such as the Knights of Columbus, Pro-Life Committees, and women’s groups such as the Guadalupanas and the Catholic Daughters of the Americas.
- The Mass and other church gatherings should be inviting and welcoming to them. When young adults are serving in visible roles in the liturgy, such as lectors, choir members, ushers, or extraordinary ministers of the Eucharist, this has the effect of attracting other young adults to that parish. It is important that we make retreats, times of prayer, Mass, and Confession more accessible to young adults, taking their work and study schedules into account. For example, if the only weekday Mass time is at 9:00 am, that is automatically excluding most young adults.
- Young adults can make very effective catechists and volunteers in parish ministry to teenagers. They are also very good at forming support groups for young parents. I have been very impressed with young married couples groups that were started by young couples in a parish who simply found ways to be supportive of each other. We should never presume that young adults are antithetical to prayer, Church teaching, Confession, Mass, or discipline. Many are searching for meaning and direction. They like to attend workshops and presentations on relationships, dating questions, and Theology of the Body issues. Many young adults are very eager to learn the teaching of the Church, and they become spokespersons to their peers in these matters. I have seen many young adults form very healthy marriages and build strong families on the foundation of the Church’s teaching about sexuality, marriage, and family.
- Today’s young adult Catholics know fully well that giving witness to Christ is going to cost them something. We should not be afraid to speak to them of the mystery of the Cross, martyrdom, and the sacrifices made by our ancestors in the faith.

In Texas, Catholic young adults are often challenged by non-Catholics with questions about our Catholic faith and practices. Our young adults sometimes get frustrated by a lack of background or training to answer these particular questions. As a Church we should be equipping them well to respond with confidence.

Young adults get motivated by service projects, especially when they see a concrete need before them, and where they can make a visible difference in the lives of those they are serving. I recommend that we complement direct service projects with opportunities for reflection on the meaning of the service and on the root causes of the problems that the project seeks to address.

In today’s information age, young adults often get their information about religion from online sources:

- The website of the Diocese of San Angelo (sanangelo-diocese.org) contains links to some helpful sites for Catholic young adults.
- Busted Halo (bustedhalo.com) offers abundant information about faith and society. Beginning young adult ministry in a parish does not have to start from scratch.
- Young Adult Ministry in a Box (yaminabox.com) shows practical steps for how to begin Catholic young adult ministry.
- The National Catholic Young Adult Ministry Association (ncyama.org) provides connections to leaders in young adult ministry on a regional and national level. The Diocese of San Angelo is a member of this association.

It is my hope that the Diocese of San Angelo World Youth Day celebration on Saturday, July 30, at the McNease Convention Center in San Angelo, will provide a springboard to launch a new era of vibrant Catholic young adult ministry in West Texas. We have a long way to go, but all things are possible with God.

EVANGELIZATION

(From 2)

“You are like a little spark that helps make a bonfire. That’s what ‘The Joy of the Gospel’ is all about.

That evangelization, that spiritual transformation, Sister Adelina said, is not about memorizing dogma.

“It’s about touching hearts, touching minds, touching souls. Pope Francis said he wants us to roll in the mud, get messy, smell like sheep, make noise.”

With more than 30,000 Americans and an expected total crowd of 2 million Catholics worldwide headed to Krakow this summer, there will be plenty of noise.

The WYD Krakow festival will be Sister Adelina’s fourth — she has also experienced World Youth Day in Cologne, Germany; Sydney, Australia, and Madrid, Spain.

“Every World Youth Day has had a significant impact on not only the place it is held, but on a wider scale,” Sister Adelina said. “When Denver had WYD in 1993, a lot of young adults and young people opted to go into the religious life. “In Sydney, the Australians told us themselves that they were a cynical people, but when they saw all those young people riding mass transit and singing songs, it was contagious. The people went, ‘Wow!’ and they began to change because of the spirit the young people brought to the city. Everywhere WYD has been, there has been a dynamic change not just there, but in the world because those who attend bring back their experiences and share them with their parishes.”

Nik Ruiz, who also attended WYD-Madrid five years ago, clearly remembers the sharing, festive atmosphere.

Ruiz tells a story of a USA contingent of pilgrims mingling with a boisterous group of Italians.

“The Italian Catholics were singing and dancing, carrying the Italian flag. And then there we were, and we started waving the flag, chanting, ‘USA, USA, USA.’ ”

Before long, Ruiz remembers, the Italians were waving their group’s American flag chanting ‘USA, USA, USA!’ and the Americans were waving the Italian flag.

“It was just a little fraction of the joy and amazingness you feel with your global Catholic family at this event,” he said.

Roselva Ruiz, a parishioner with Holy Redeemer in Odessa who helps with the youth program there, said she has witnessed WYD transform her son.

“I can see Nik has a very personal connection with his God and that is something that me and his father could have never done,” she said. “He has allowed our church to nourish that by saying yes.”

Connie De Hoyos, whose two sons will attend the Krakow festival, says she is excited for the opportunity to enhance their growth.

“I am excited for these young people for the light they are going to get,” she said. “
## SAINTS

(From 11)

became archbishop of Magdeburg in that same year. He found much in his new see that needed reform. This territory in central Germany was half pagan and half Christian. Much of the property belonging to the church and the poor had been taken over by powerful men and many of the clergy led scandalous lives.

There was much opposition to Norbert’s reforms and he made enemies. There were even a couple of attempts on his life.

It was during these difficult times that Pope Honorius died and his succession created a schism that divided the church for eight years. According to Walsh, one set of cardinals elected Cardinal Gregory Papareschi, who took the name of Innocent II, while another group elected Cardinal Pierleone who took the name Anacletus II.

The lasting implications of María’s visits are for us for today of bringing people and cultures together as one,” Pfeifer added.

He noted ongoing efforts to beatify and canonize María. Her case is currently being reviewed by Pope Francis, who has been presented the documentary, “The Needle and the Thread,” which was partially filmed last summer in San Angelo.

“What a glorious day it will be for San Angelo,” Pfeifer said during his speech, referencing María’s possible canonization, and the crowd erupted into applause.

Tilly Chandler, Lady in Blue event chairwoman, said canonization reviews are more complicated when the individual in question lived so long ago. “With Mother Teresa, they didn’t have to investigate her life as much; they had watched it,” Chandler said. “San Angelo has become an integral part in (María’s) canonization. It’s exciting to be a part of a possible canonization — an active part.”

María was very ahead of her time, Chandler said, adding that the Franciscan Conceptionist nun “changed our way of life forever here in West Texas. We should know and celebrate our history in order to know what to do with our future.”

Sis agreed.

“If we know our history, we can learn from it and build on it,” he said. “We need to respect the history and culture of the Native Americans whose land this was before the United States was formed. By celebrating the life of this holy nun from Spain, it inspires us to have a missionary zeal like hers.”

Pfeifer concurred, saying Christians today should emulate María.

“The native people were touched by her kindness and love,” he said. “The approach she took to open the door for Christianity and a new culture that came with it, that approach we need to use today when we’re dealing with people of different backgrounds and cultures and beliefs. People, deep down, long for the truth. When we take those steps, the truth can come through.

“She’s a model today. What she did here didn’t happen in a similar way in any other part of the U.S. It’s something very unique, and it happened right here.”

It was Bernard, Norbert and Hugh of Grenoble who effectively secured the recognition of Innocent II. Farmer writes that Norbert championed his cause in Germany and was able to get the emperor Lothair to march to Italy against Anacletus II.

Norbert returned to Magdeburg in 1134 a sick man and died there on June 6, 1134. In 1627 his relics were translated to Strahov near Prague. He was formally recognized as a saint by Pope Gregory XIII in 1582. Norbert is the patron saint of Magdeburg and Bohemia.

His religious order, the Premonstratensians (now usually called Norbertines) combined priesthood with an austere common life.

There are Norbertine canons in Europe, United States, South America, Canada, Zaire, South Africa, India and Australia.

Mary Lou Gibson writes about saints from the Angelus from her home in Central Texas.

## FREEDOM

(From 2)

from everything that would threaten or compromise it.

Although Americans generally do not face the kind of violent persecution endured by many people of faith around the world, Pope Francis has recently spoken of a “polite persecution” that many people face, as “when someone is persecuted not for confessing Christ’s name, but for wanting to demonstrate the values of the Son of God”. Religious freedom continues to be threatened in the U.S.: 

**HHS mandate for sterilization, contraception, and abortion-inducing drugs**

The mandate of the Department of Health and Human Services forces religious institutions to facilitate or fund a product contrary to their own moral teaching. Further, the federal government tries to define which religious institutions are “religious enough” to merit protection of their religious liberty.

Catholic foster care and adoption services

Boston, San Francisco, the District of Columbia, and the State of Illinois forced local Catholic Charities out of adoption or foster care services by revoking their licenses, ending government contracts, or both -- because they refused to place children with same-sex couples or unmarried opposite sex couples who cohabit.

State immigration laws

Several states have passed laws that forbid what they call “harboring” undocumented immigrants — and what the Church deems Christian charity and pastoral care to immigrants.

**Discrimination against small church congregations**

New York City adopted a policy that barred the Bronx Household of Faith and other churches from renting public schools on weekends for worship services, even though non-religious groups could rent the same schools for other uses.

**Discrimination against Catholic humanitarian services**

After years of excellent performance by the U.S. Conference of Catholic Bishops’ Migration and Refugee Services (MRS) in administering contract services for victims of human trafficking, the federal government changed its contract specifications to require MRS to provide or refer for contraceptive and abortion services in violation of Catholic teaching.

Christian students on campus

In its over-100-year history, the University of California Hastings College of Law has denied student organization status to only one group, the Christian Legal Society, because it required its leaders to be Christian and to abstain from sexual activity outside of marriage. Pope Francis has asked American Catholics to preserve and defend religious freedom, both in the United States and throughout the world.

## GENDER

(From 6)

7. Rates of suicide are twenty times greater among adults who use cross-sex hormones and undergo sex reassignment surgery, even in Sweden which is among the most LGBTQ-affirming countries.11 What compassionate and reasonable person would condemn young children to this fate knowing that after puberty as many as 88% of girls and 98% of boys will eventually accept reality and achieve a state of mental and physical health?

8. Conditioning children into believing that a lifetime of chemical and surgical impersonation of the opposite sex is normal and healthful is child abuse. Endorsing gender discordance as normal via public education and legal policies will confuse children and parents, leading more children to present to “gender clinics” where they will be given puberty-blocking drugs. This, in turn, virtually ensures that they will “choose” a lifetime of carcinogenic and otherwise toxic cross-sex hormones, and likely consider unnecessary surgical mutilation of their healthy body parts as young adults.

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**BIOETHICS**  
*From 14*

Concerns by means of the convention, and achieve particular pragmatic outcomes, most notably: the continued expansion of the research, the minimization of “public outcry and backlash,” the continued availability of research funding, and the avoidance of legally restrictive embryo-protective measures that might be debated by justly-concerned legislatures. The ultimate goal of a convention like the 14-day rule has been to establish the idea, erroneous at its core, that prior to a certain arbitrarily-determined time point, developing human beings can be deemed sufficiently different from us that an “us and them” chasm can be used to justify their violent exploitation.

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**BARRON**  
*From 16*

Teaches that, under certain stringent conditions, war is permitted so as to secure justice and security.

What I particularly appreciated about Cardinal George’s intervention was the deft manner in which he exhibited the Catholic both/and in regard to this famously controverted issue. Even as we hold to the legitimacy of violence under prescribed circumstances, we hold to the legitimacy of non-violent forms of resistance, again, under the right circumstances. And to give the advocates of pacifism their due, non-violence is not tantamount to passivity or dreamy resignation in the face of evil. What becomes eminently clear in the social action of Gandhi, Martin Luther King, Dorothy Day, and John Paul II is that pacifism can constitute a massively efficacious means of battling evil and bringing about real change. Precisely by living now as we will all live in the eschaton, advocates of non-violence plant the seeds of eternal life in the soil of the fallen world.

In point of fact, Cardinal George’s clarification is in rather striking accord with the ending of The Mission. The Catholic tradition sides unambiguously with neither Jesus, and it stands ready to affirm both Jesuits—again according to circumstances. And therefore is it appropriate to honor the radical and prophetic non-violence advocated by Fr. Berrigan? Absolutely—as long as we affirm, at the same time, that we don’t want everyone to be Fr. Berrigan.

**SANDOVAL**  
*Para 14*

Para asegurar un buen futuro. Los pantalones que cosía para sus hijos siempre tenían una bolsa para lápiz y a menudo ya contenía un pequeño lápiz. Además, me dio un regalo cuyos efectos disfruto hasta este momento.

Las máquinas de escribir me encantaban. Mi abuelo Enrique Perea tenía una antigua máquina marca Underwood en el ático de su casa. Cuando lo visitábamos, yo subía para admirarlo. Cuando yo tenía 11 años, Mamá me compró una de juguete que debería funcionaba, aunque muy lentamente.

No sé cómo la encontró. No teníamos auto, ni camioneta y por eso raramente viajábamos las 20 millas a Las Vegas, Nuevo México, el pueblo más cercano, porque nos costaba medio día ir en coche de caballos. Y allí no la hubiera encontrado. Creo que la ordenó del catálogo de la tienda Montgomery Ward.

Yo valoraba mi máquina de escribir y la llevaba a la escuela, tratando de utilizarla para mis tareas escolares. Cuando estaba en el cuarto grado, nos transportaban cada día por bus a una escuela en Rociada, Nuevo México, una escuela de cuatro cuartos, una para cada dos grados. Cuando mi profesor se dio cuenta que yo podía hacer las tareas de quinto grado, le sugirió a mis padres que yo fuera a la escuela de verano en Las Vegas. Pude terminar el quinto grado en seis semanas y empecé el sexto grado en septiembre.

Lleve mi máquina de escribir a Las Vegas, donde viví con una tía y su esposo, Elías y Geraldo Martínez. Todavía tengo la tarjeta postal que escribí con ella y envié a mi papá el 20 de junio de 1941. Dice: "No me he perdido en el pueblo. Es muy fácil ir a la escuela. Estoy haciendo tareas del quinto grado. Tengo una profesora muy buena".

No lo reúno en ese entonces que había descubierto la herramienta principal de mi profesión. Ese juguete, perdido cuando nos mudamos a Colorado en 1944, fue sólo la primera de muchas máquinas de escribir en mi futuro. Las máquinas, incluso la de mi abuelo, fueron manuales, portátiles, eléctricas y, finalmente varias generaciones de computadoras.

Cada familia, por tan pobre sea, siempre tiene recursos interiores para asegurar el futuro de sus hijos. Nueve de nosotros nos graduamos de la universidad sin ayuda financiera de nuestros padres. Nos habían capacitado para hacerlo de nuestra propia cuenta.

**MOISES**  
*From 14*

Although very slowly.

I still wonder how she found it. We had no car or truck and thus trips to Las Vegas, New Mexico, the nearest town 20 miles away, were rare, a half-day by horse-drawn wagon. And she would have found it there anyway. She must have ordered it from the Montgomery Ward catalog.

I loved my typewriter, carried it to school and tried to do my homework on it. We were bused every day to a school in Rociada, New Mexico, with four rooms, one for each two grades. In the fourth grade, my teacher found I could do fifth-grade work and, at his suggestion, I went to summer school in Las Vegas. I completed fifth grade in six weeks, returning in the fall as a sixth-grader.

My typewriter went with me to Las Vegas, where I lived with an aunt and uncle, Alice and Geraldo Martinez. I still have the postcard I typed on it and mailed to my dad on June 20, 1941. It said: "I haven't got lost in town. It is so easy to go to school. I am doing fifth-grade work. I have a very good teacher."

I did not realize it at the time, but I had found the primary tool of my profession. That prized gift, lost when we moved to Colorado in 1944, was the first of many typewriters, including my grandfather's old Underwood. They included manual typewriters, portables, electric typewriters and finally computers -- from the earliest available to the most modern.

Every family, no matter how poor, has the inner resources to assure a future for its children. Nine of us graduated from college, without financial help from parents. They empowered us to do it on our own.

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**GRN RADIO PROGRAM SCHEDULE**

The Guadalupe Radio Network (GRN) operates 3 English language Catholic radio stations in the Diocese of San Angelo:

- Abilene 91.7 FM, KQOS
- Midland-Odessa - 1150 AM, KLPF
- San Angelo - 91.5 FM, KPDE

The GRN (Radio for Your Soul) is an EWTN Affiliate. The Top 10 weekday programs (most are “live” call-in shows) are:

7 AM - Mass (EWTN Chapel)
8 AM - Catholic Connection (Mon./Tues./Wed./Thurs./Fri.)
9 AM - Fathers Know Best
10 AM - Women of Grace with Johnnette Benkovic
11 AM - More to Life
12 PM - The Doctor Is In (Except Mon.)
1 PM - Called to Communion (Mon./Tues./Thurs./Fri.)
2 PM - EWTN Open Line
3 PM - Divine Mercy Chaplet; Kresta in the Afternoon
5 PM - Catholic Answers Live

**Schedule Exceptions**
The GRN produces 3 other shows:

- Mon., 12 PM - We Sing Our Faith
- Wed., 1 PM - A Good Habit
- Fri., 8 AM - GRN Alive

For a complete schedule, or to listen live, please go to: www.grnonline.com
“Praising and thanking God for the beauty of his creation, acknowledging our dependence on God's grace and mercy, asking his blessings on our agricultural endeavors and seeking to be good stewards with the gifts entrusted to us by God.”

— Bishop Michael J. Sis, on the 10th annual Seed and Soil Rural Life Mass May 27, 2016, Rufus Tom Ranch, Martin County