Pictured, left to right, Most Rev. Angel Garachana, Bishop of San Pedro Sula; San Angelo Bishop Michael J. Sis; Most Rev. Joseph Strickland, Bishop of Tyler; Most. Rev. Michael Lenihan, Bishop of La Ceiba, and Msgr. Larry Droll, of Midland. Coverage, Pgs. 2, 7
‘Your Peace Matters’: Season of Peace begins Sept. 8

By Becky Benes

The Peace Ambassadors of West Texas will host the 8th “Season of Peace” in San Angelo, September 8-21. All are welcome.

PAWT is an Inter-faith group founded in 2006 by Bishop Michael Pfeifer to promote peace through education, understanding and building relationships. This year’s theme is “Your Peace Matters.”

Event Organizer Valerie Queen said her objective is to "Involve the community and help honor people, businesses and organizations that work each day to help create a better world.

"As with every Season of Peace, the committee wants to bring the importance of Inter-faith and the vital urgency of Inter-faith work globally to the awareness of West Texans more and more.

The season is packed with activities for the young and old, people of all faith traditions, and those who want to be the change of peace in the world.

“In today’s world of war, terrorism, racial tension, and political animosity, people of faith must be courageous instruments of peace,” San Angelo Bishop Michael J. Sis said. “St. Paul calls us to pursue peace and to bless our persecutors, never repaying evil for evil, but overcoming evil with good. (Rom. 12:14, 17-21) I encourage all to pray the prayer for peace that I have included in this month’s West Texas Angelus.”

Biman Gandhi, a successful businessman in India, once said, "When you are in peace, you are power. When you spread peace, you are the super-power.”

Come join the Peace Ambassadors of West Texas, be part of the solution and be a super hero-a peacemaker.

Fr. Santiago Udayar named Vicar General of San Angelo Diocese

The Angelus

SAN ANGELO — Longtime diocesan priest Fr. Santiago Udayar has been named the diocese’s Vicar General, effective July 25, replacing Msgr. Larry Droll, who served in the position since 2004.

It was as Fr. Santiago neared completion of his studies at St. Paul University in Ottawa, Canada, where he was completing his Master’s Degree in Canon Law, when Bishop Michael J. Sis approached him about the need for someone to succeed Msgr. Droll, who is still active as Pastor at St. Ann’s in Midland, but recently stepped away from his administrative duties with the diocese.

“I received a phone call from Bishop Sis, who went straight to the point and informed me that when I returned to the diocese, he would like to appoint me Vicar General,” Fr. Santiago said. “I was completely taken by surprise. It was totally unexpected on my end. After a day in prayer, I called him back and accepted the appointment, believing in my heart the bishop’s discernment concerning this appointment to be the will of God for me.”

Fr. Santiago joined the diocese in 2002. He served as pastor of different parishes including St. Vincent in Abilene; Sacred Heart in Coleman, Our Lady of Mt. Carmel in Winters, St. Mary’s in Odessa, and as administrator of St. Mary’s Central Catholic School in Odessa. As pastor, he helped his parishes to be debt-free, established several new ministries, and empowered men and women by involving them in various leadership roles, especially in parish administration. While serving as pastor of St. Mary’s, he also served as chairman of the Presbytery Council, a member of the Pastors’ Review Board, and as a member of the Commission for Orders and Ministries which oversees the formation of seminarians.

Father Santiago Udayar was born in 1959 in India. He was ordained as a priest in 1989.

Hermanamiento: ‘A lot done, a lot to be done’

By Jimmy Patterson

Editor / West Texas Angelus

SAN ANGELO — From an ill wind, a beautiful and lasting partnership was born in 2001. Fifteen years after the inception of the international partnership Hermanamiento, bishops representing the two countries have ensured the fellowship will continue into the foreseeable future.

With the flourish of four pens signing eight documents, a covenant that brings the communion of the Church and international goodwill between the four dioceses was extended during a Mass August 10, 2016, at the Sacred Heart Cathedral in San Angelo.

Representatives of the dioceses of San Angelo and Tyler welcomed bishops and others from the dioceses of San Pedro Sula and La Ceiba, Honduras, during the weeklong series of workshops intended to honor and extend the Hermanamiento.

“This has been a tremendous enrichment, whether it is from visiting parishes or priests or the people who go to Honduras or come to Texas,” Most Rev. Angel Garachana, Bishop of San Pedro, said through a translator. “Everyone involved has expressed an enrichment of cultural, pastoral and mission needs.”

The Hermanamiento was born out of the devastations of war, and the need for Christianity to respond. The declaration renewing the Hermanamiento was signed by San Angelo, San Pedro Sula, and La Ceiba.

“With the flourish of four pens signing eight documents, a covenant that brings the communion of the Church and international goodwill between the four dioceses was extended during a Mass August 10, 2016, at the Sacred Heart Cathedral in San Angelo.”

(Please See HERMANAMIENTO/19)
From The Bishop’s Desk

St. Teresa of Calcutta: Our model for Christian living

By Bishop Michael J. Sis

A world that has grown weary of violence, terrorism and division took a refreshing breath of joy on September 4, 2016. On that day, Mother Teresa of Calcutta was canonized by Pope Francis as a saint of the Catholic Church. She was one of the best-known women of the 20th century, and her life story is worthy of celebration.

Not only Catholics, but people of all religions, consider her to be a saint for our times. By her simple and humble service to the poor in the forgotten slums of Calcutta, she became a rock star of holiness.

With the name Gonxha (Agnes) Bojaxhiu, she was born in 1910 to an ethnic Albanian family in Skopje, in what was then the Ottoman Empire. It has since become part of the country of Macedonia.

She was not born into a poor family. Her father was a partner in a successful construction business. After he died suddenly when Gonxha was 7, she and her siblings were raised by their widowed mother. Their upbringing included regular participation in their local Catholic parish. Whenever poor beggars came knocking on the door, their mother never let them go away hungry. She told her children that these people were their brothers and sisters, too.

At 18 years of age, Gonxha traveled to Dublin, Ireland, to enter a women's religious community known as the Sisters of Loreto. Her superiors sent her to the novitiate in Darjeeling, India, in 1929. She made her first profession of religious vows as a Sister of Loreto in 1931 in Darjeeling. At that point, her name became Mary Teresa.

Her first assignment as a sister was to teach history and geography at a girls' high school in Calcutta, where the students were the daughters of wealthy Indians. She continued serving at this school for 17 years in the comfort of stability and routine. This was a beautiful, peaceful, and holy life, yet God had more in store for Teresa.

On September 10, 1946, while riding a train from Calcutta to Darjeeling for her annual retreat, she received a powerful divine inspiration, which she referred to as her “call within a call.” She said, “I heard the call to give up all and follow Christ into the slums to serve him among the poorest of the poor.”

She subsequently requested and received permission to establish a new religious community called the Missionaries of Charity. On August 17, 1948, she dressed for the first time in a white, blue-bordered sari, which eventually became the official habit of the new community of sisters. She started each day in communion with Jesus in the Mass, then went off to serve him in the unwanted and unloved in the streets of Calcutta.

Before long, she was joined, one by one, by her former students. The Missionaries of Charity soon grew to a worldwide community, always seeking to live with and serve the poorest of the poor. They have soup kitchens, homes for the dying, refuges for orphans, clinics for lepers, and centers for alcoholics.

(Please See BISHOP/22)

Sta. Teresa: Nuestra modelo para una vida cristiana

Por el Obispo Michael J. Sis

Bojaxhiu, ella nació en 1910 a una familia de etnia albanesa en Skopje, en lo que entonces era el Imperio Otomano. Desde entonces se ha convertido en parte del país de Macedonia.

Ella nació en una familia pobre. Su padre era socio de una empresa de construcción muy exitosa. Después de que él murió repentinamente cuando Gonxha tenía 7 años, ella y sus hermanos fueron criados por su madre viuda. Su educación incluyó la participación regular en su parroquia Católica local. Siempre que venían los pobres a la puerta, su madre nunca los dejaba ir con hambre. Ella les dijo a sus hijos que estas personas, también, eran sus hermanos y hermanas.

A los 18 años de edad, Gonxha viajó a Dublín, Irlanda, para entrar en una comunidad religiosa de las mujeres conocidas como las Hermanas de Loreto. Sus superiores le enviaron al noviciado en Darjeeling, India, en 1929. Hizo su primera profesión de votos religiosos como una Hermana de Loreto en 1931 en Darjeeling. En ese momento, su nombre se convirtió en María Teresa.

Su primer destino como una hermana era enseñar historia y geografía en la escuela secundaria para niñas en Calcuta, donde los estudiantes eran las hijas de indios ricos. Ella continuó sirviendo en esta escuela por 17 años en la comodidad de estabilidad y rutina. Esta era una vida hermosa, apacible, y santa, sin embargo, Dios tenía otros planes para Teresa.

El 10 de septiembre de 1946, mientras iba en un tren de Calcuta a Darjeeling para su retiro anual, recibió una fuerte inspiración divina, la cual se refirió como su “llamada dentro la llamada.” Ella dijo: “Escuché la llamada de renunciar todo y seguir a Cristo en los barrios pobres y de servirlo entre...
‘Grace Before Meals’ host to keynote Fishers of Men dinner

By Jimmy Patterson
The Angelus

MIDLAND — Turn off the TV. Say grace. Enjoy a home-cooked meal. Three simple steps that not only enhance mealtime, but could also have a direct impact on the futures of every family member who gathers at the table.

Timeless words of wisdom from Fr. Leo Patalinghug. The popular host of the webcast “Grace Before Meals” and EWTN’s “Savoring the Faith” will be the featured speaker at the Third Annual Fishers of Men Dinner, at 6:30 p.m., October 1, at the High Sky Wing of the Commemorative Air Force, 9600 Wright Drive, in Midland. Msgr. Larry Droll, pastor of St. Ann’s in Midland, will be honored at the dinner.

Fr. Patalinghug said with common sense no longer being quite so common, the Grace Before Meals ministry reminds people of the power and importance of the family meal. As a priest, it is also a reminder to make sacred the Holy Eucharist.

“I hear it from people all over the world how we need to get back to eating together as a family,” Fr. Patalinghug said.

Eating in front of the television, he says, “Makes us lazy, and inhibits conversation. We need to be more active and engaged.”

Fr. Patalinghug’s 2012 book, Spicing Up Married Life: Satisfying Couples’ Hunger for True Love, points to the importance of eating together at the dinner table even after the children are grown and gone. His new book, Saving Families, also discusses dinnertime dynamics.

“There is a section in the new book about couples who might not have kids to cook for, but they still have the responsibility to feed each other, or they can take each other for granted if not. The quality of marriage is suffering, and often people don’t see the power of food.”

Fr. Patalinghug is a priest member of a community of consecrated life called Voluntas Dei (Latin for ‘The Will of God’). Even though he is not a parish priest and he finds himself on the road for much of the year delivering the Grace Before Meals message, he understands the challenges parish priests have.

“We can’t be too complacent with people coming to church because there are too many people not coming to church,” he said. “Our mission with Voluntas Dei is to go out into the world and the streets and spread the good news.”

And the good news, he said, can be found anywhere and everywhere — even in the kitchen, one room in which it can be lacking.

“People are just too busy, and they rely on the celebrity status of food rather than seeing it as formative to the family, and that is hard work. We can fall into a rut. Family meals can be kind of boring, so we need to make something new and exciting. Why do we celebrate food only a couple of times a year?”

Fr. Patalinghug defines celebrity food as super fancy food or the hottest restaurant in town.

“People look down on the quality of home cooking and that’s a real shame,” he said. “Every great chef will tell you the best meal experiences are shared during meals with your family.”

For more information, contact Guadalupe Radio Network in Midland, at 888-784-3476, or emails gronline@grnonline.com.

DIOCESAN BRIEFS

National Day of Prayer For Peace in Our Communities

The U.S. Conference of Catholic Bishops has called for a Day of Prayer for Peace in Our Communities on September 9, 2016. The Diocese of San Angelo is pleased to participate in a number of ways:

A Diocesan Mass on Friday, September 9, the Feast of St. Peter Claver: A Mass for Peace will be celebrated at 12:10 p.m. in Sacred Heart Cathedral. Bishop Michael J. Sis will celebrate the Mass. All are welcome to gather in solidarity and pray for peace in our communities.

Prayer in Parishes: We know that most people won’t be able to attend the Mass in San Angelo. In addition, some parishes may want to recognize this Day of Prayer for Peace in Our Communities with their own Masses or other prayer services for the day.

Rosary for Peace in Our Communities: Local parishes and missions are encouraged to offer the opportunity to gather and pray a Rosary for Peace on Friday, September 9.

Ringing Local Church Bells at 12:00 Noon: Churches around the diocese are encouraged to ring the bells at 12:00 Noon on Friday, September 9, to commemorate the National Day of Prayer for Peace in Our Communities.

San Angelo Women’s Conference Oct. 21-22

SAN ANGELO — The Heart of JMJ Foundation is happy to announce that the 1st Catholic Women’s Conference is coming to the Diocese of San Angelo. We invite you to come and learn about the love our Lord has for us all.

The conference will be held on October 21-22 at the Clarion Hotel, 441 Rio Concho Drive. The cost of the conference is $50 and includes a boxed lunch for Saturday. T-shirts are available at the time of registration. Visit heartjmf.org to register. Limited seating so register today.

We have an exciting roster of speakers. Dr. Margaret Schientz, Sally Robb, Amy Perez and Dr. Carole Brown. These speakers will be talking about the spiritual battles that women face in their marriages and relationships today, the role of women as described in St. John Paul's Feminine Genius letter and how women are to be armed with the spiritual tools to live in this world as Christ taught us.

The conference starts with registration opening on Friday, October 21 at 3:30 pm. Confessions will start at 4 p.m. and continue until 8 p.m. Friday will end with Benediction and Adoration. We start again on Saturday at 7:15 a.m. with registration and the vendors will open. Confessions start at 8 a.m. and Bishop Sis will say Mass at 10 a.m.

YOUR PEACE MATTERS: SEASON OF PEACE

Schedule of Events

“Your Peace Matters” schedule, September 8-21:

Sept. 8 — Opening Interfaith Prayer Ceremony and Vigil and Reception, 6:30pm, Unity Spiritual Center, 5237 South Bryant
Sept. 9 — Mass for Peace, 12:10 p.m. Presided by Bishop Sis, Sacred Heart Cathedral, 20 E Beauxregard Ave, San Angelo
Sept. 9 — Jewish Sabbath Service and close of prayer vigil, 6:30pm, Congregation Beth Israel, 1825 W. Beauregard
Sept. 9 — 9/11 Memorial program, 3pm, hosted by NAAFC local unit 6219, 9/11 Memorial site behind San Angelo Museum of Fine Arts, 1 Love Street
Sept. 11 — Choral Evensong, 5pm, Emmanuel Episcopal Church Choir, 3 South Randolph. Reception follows.
Sept. 12 — Beyond Belief: Film and discussion, 6:30-8:30pm, Community Room in Stephens Central Library. 33 W. Beauregard, Rev. Janie Kelley, facilitator
Sept. 1-30 — Peace Display in foyer of Stephens Central Library, 33 W. Beauregard
Sept. 13 — Faith Club: Interfaith Reading and Discussion, 11:30-1 every Tuesday. Visitors are always welcome. Emmanuel Episcopal Church, 3 South Randolph
Sept. 13 — Children’s Expressions of Peace, 4:30-6pm, ASU LeGrand Alumni & Visitors Center. 1620 University
Sept. 14 — Christian Science Peace Service, 8:30pm, Christian Science Church, 3306 Loop 306
Sept. 15 — Opening of 2 Exhibits at San Angelo Museum of Fine Arts. The Arts of the Islamic World: A Survey and The Art of Frank Reaugh, A Texas Master, 5:30-9pm., then through Nov. 27
Sept. 17 — Insight Meditation—“A Mindfulness Practice,” 9am-3pm, Unity Spiritual Center, 5237 South Bryant. Bring lunch.
Sept. 19 — Dr. Robert P. Sellers, Chair of the Parliament of the World’s Religions, 3:30pm, Nasworthy Ste. in ASU University Center. Rosemont St.
Sept. 20 — Peace Crafts, 3:30pm, Children’s Story Room at Stephens Central Library, 33 W. Beauregard
Sept. 20 — “Gandhi” (1982 film) 7:30pm, Texan Hall, ASU.
Sept. 21 — Peace Showcase, 6:30-8:30pm: Local businesses and organizations show how their work creates peace. Door prizes, giveaways, live music. ASU C.J. Davidson Center.

Season of Peace presented by Peace Ambassadors of West Texas: Promoting peace through understanding, education and building relationships.

Prayer of Peace

O God, creator of the universe, source of all life, praised be your name forever.

We ask you to move human hearts so that enemies may speak to each other again, adversaries join hands, and nations seek the way of peace together.

Turn hatred into love, complacency into care, fear into trust, despair into hope, revenge into forgiveness, and war into peace.

Give us enough love and courage to build a world that honors the rights of all.

Change the hearts of terrorists, so they may respect the dignity of life.

Help us to enter into honest and respectful dialogue with those who are different from ourselves.

Keep us from being indifferent. Soften our hearts. Open our ears.

Help us to listen with compassion to the other person, sharing in the pain caused by their wounds.

We humbly pray to you: help us to live in solidarity with all people and so to honor you, forever and ever.

Amen.

Compiled from various sources by Bishop Michael J. Sis
**PARISH FESTIVAL SCHEDULE**

**September 10**

**ST. PETER’S CHURCH – MERTZON**
St. Peter’s will host its annual fall festival September 10 at the Mertzon community center, in Mertzon.

BRISKET LUNCH: We will have brisket lunch from 11:00 A.M.-2:00 P.M.
GAMES: washer pitching, cake walk, live auction, ring toss, dart throw, country store, bounce house, bowling.
RAFFLE: 3 CHANCES TO WIN.
DANCE AT 8:00 P.M. With DJ ROB, from San Angelo.
Menudo during the dance; drink set-up
FUN FOR YOUR ENTIRE FAMILY!!

**September 11**

**ST. MARY-STAR OF THE SEA-BALLINGER**

Brisket, coleslaw, beans, trimmings and desserts
Served 11 a.m.-1:30 p.m. Dine in meal tickets: $10 Adults $5.00 Children. Drive-Ins meal tickets: $10 homemade Quit Raffle.
Silent Auction, B Fancy Stand, Games Buy a chance to win a Gourmet Gas Grill (valued at $1,200), a 40” LCD TV, or a $250 ... a Walmart Gift Certificate ... For tickets and information contact: St. Mary Star of the Sea, 608 6th St., Ballinger, (325) 365-2687 A portion of the proceeds go to help us support our Community Food Pantry.

**September 18**

**OUR LADY OF GUADALUPE-ELDORADO**
Our Lady of Guadalupe’s Fall Festival will take place on Sunday, September 18, 2016 from 11:00 a.m. to 4:00 p.m. Please join us for family fun and great food. We will have games for children, bingo, country store, auction, corn on the cob, gorditas, hamburgers, sweats, drinks other food and music. There will be a raffle for: (1) a Twin Mountain Cabin stay in Ruidoso, NM-2 nights with up to 8 adults, a $750.00 value, (2) 48” Sharp HD LED-Smart TV, (3) a $300 Visa Gift Card. Need not be present to win.

**September 18**

**ST. THERESE-CARLSBAD**
Annual Fall Festival
Celebrated at the Knights of Columbus Hall
3636 N. Bryant, San Angelo
St. Therese Catholic Church of Carlsbad will hold its annual festival on Sunday, September 18, at the Knights of Columbus Hall, 3636 N. Bryant, in San Angelo. A meal featuring barbecued pulled pork, homemade German sausage, homemade potato salad, pinto beans, coleslaw, dessert, and tea/coffee will be served from 11:00 a.m. – 2:00 p.m. Plates for adults, children and Drive-Thru To-Go plates will be available. Adult and To-Go plates are $10; Children plates for age 10 and under: $6. Cooked/Uncooked sausage may be purchased in the afternoon. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese at 1-325-465-8062. The public is invited to attend.

**September 22-25**

**ST. ANN’S-MIDLAND**
St. Ann’s of Midland will host the 68th annual Family Fair on the church grounds (1906 W. Texas) on Saturday, September 24th from 10am till 12am. Carnival hours are 6pm-10pm on Thursday, September 22nd; 6pm-10 pm on Friday, September 23rd; 10am - midnight Saturday, September 24th; 1pm - 6pm on Sunday, September 25th. The raffle’s 1st Prize - 2015 Jeep Wrangler Sahara 4x4 (MSRP $31,000) ... 2nd Prize - $1,500 Visa gift card ... 3rd Prize - Gold iPad Mini 4 ... 4th Prize- 65 quart customized Yeti cooler ... 5th Prize - 6-piece customized set of Yeti tumblers. Tickets are $3 each or 11 tickets for $30. There will be non-smoking bingo, arts and crafts, dunking booth, a country store, and the famous odds and ends booth. Some of the great food available includes burgers, tacos, nachos, queso, flautas, turkey legs, funnel cakes and more. There is something for everyone to enjoy including children’s games!! For more information, please call 432-682-6303. The Family Fair benefits St. Ann’s Catholic School.

**September 25**

**IMMACULATE CONCEPTION MISSION KNOCKIEBROOKER**
Come join us for our ANNUAL FESTIVAL and a day of fun in the country. We’ll be serving a mesquite-cooked brisket and sausage plate with all the trimmings from 11 am – 2 pm. Adult plates are $10 and children under 12, $8.
A LIVE AUCTION begins at 1 pm, with music by the Old Hat Band after that. We’ll also have a raffle, games, and a Country Store with great bargains.

**ST. FRANCIS OF ASSISI-ABILENE**
The St Francis Annual Grand Jamaic will be held September 30-Oct 1 on the church festival grounds, 826 Cottonwood St. This year we have a new pavilion for a bigger and greater event. Festivities begin Friday, September 30 at 5:00 PM with the blessing of the animals. Saturday activities begin at 11 a.m. and conclude at 11 p.m. Come listen to live music and family fun. There will be lots of food to enjoy, including brisket sandwiches, funnel cakes, hamburgers, tamales, tortas, turkey legs, corn on the cob and more! We will have games for everyone: Loteria, cake walks, children’s bingo, air castles and much more. Raffle tickets are on sale now for our raffle drawing that will take place on Saturday evening. The grand prize is a 2015 Ford F150 Pickup. Tickets are $100 each. ONLY 500 TICKETS WILL BE SOLD. For more info, contact the parish at (325) 672-6695.

**ST. THERESE — JUNCTION**
St. Theresa Church in Junction will hold its festival Sunday, September 25, from noon to 4:00 PM. There will be food, games, raffle, bake sale, silent auction, dancers, and much more.

**ST. MARY, QUEEN OF PEACE-BROWNWOOD**
Fall Festival 11 am-5pm Parish grounds

**ST. PATRICK-BRADY**
St. Patrick’s will have its Fall Festival, Sunday, Oct. 2, 2016. Raffle Tickets are available for a 2016 Chevy 1500 Silverado Crew Cab to be raffled that day. Only 500 tickets will be sold.

**ST. LAWRENCE CATHOLIC CHURCH-ST. LAWRENCE**
60th Annual St. Lawrence Fall Festival
- Mass at 9 a.m.
- BBQ brisket and German Sausage lunch from 11 a.m.-2 p.m. (plates to go available during this time as well) ADULTS $12.00 CHILDREN 12 and under $10.00
- Uncooked, homemade German Sausage sold for $6 per lb.
- Various booths open at 10:30 a.m.
- Bingo Noon-4:00 p.m.
- Live Auction begins at 2:00 p.m.
- There will be handicap parking spaces
- There will be reserved seats for our guests who may need a little extra assistance as well as Senior Citizens. We will be serving these guests so they do not have to wait in line to be served. Tickets for this service are available at the entrance to the Parish Hall

**HOLY SPIRIT CATHOLIC CHURCH JAMAICA SWEETWATER**
Come enjoy lots of family fun from noon-7:00 p.m. There will be live entertainment, games for the kids and bingo. Enchilada plates and menudo will be sold inside the parish hall. Hamburgers, turkey legs, sausage on a stick, beef/chicken fajitas burritos, and lots of other goodies will be sold outside. Raffle chances are $5 each. Prizes include a gift card of your choice-10 winners: 2 at $500, 2 at $400, 2 at $300, 2 at $200, and 2 at $100.

**ST. BONIFACE-OLFEN**
St. Boniface Church in Olfen will have its Fall Festival on October 9 and will serve a meal of homemade German sausage, turkey and dressing. Other activities will include a live auction, games, candy drop, and country store.

**ST. AMBROSE-WALL**
11 am - 2 pm Turkey, dressing and sausage meal served. Adult meal tickets $10, child $5, plates to go $10. Youth games 10:30 a.m.-4 p.m.; Bingo, 12-4 p.m.; live auction begins at 1:15 p.m. Shuttle bus available from school parking lot to the church will run from 8 a.m.-3 p.m.

**SACRED HEART CHURCH-COLEMAN**
Father Lawrence Cyr Parish Hall, 201 San Saba 11:00 a.m. to 5:00 p.m.
Authentic Mexican Meal served from 11 a.m. to 2 p.m. Concession Stand Hamburgers and drinks, all afternoon. Games. Horse-shoe & Washer Tournaments. Cow Pattie Bingo! Cake walk, Bingo, Country Store, & Silent Auction, and Much More! Buy Raffle tickets for WONDERFUL Prizes! Come join us in the fun! Everyone is welcome! For information contact the Parish Office at (325) 625-5773.

**ST. ANN’S-SONORA**
11:00 AM – 6:00 PM Parish Grounds
Food booths, games, entertainment, silent auction, etc.

**ST. STEPHEN’S-MIDLAND**
The women’s organization is organizing the Parish Fall Festival on October 29 from 6-9 PM in the Parish Hall. For questions, please contact Elaine Nguyen at 432-230-5062 or Gladys at the Parish office 432-520-7394.

**ST. JOSEPH-ROWENA**
Mass at 9 am, Lunch begins serving at 11am (turkey, Rowena sausage, dressing, sides and homemade desserts). Live Auction beginning at 1pm, games, inflatable fun for kids and bingo!
Kickin It’

... with the Holies

Photos from the annual Kickin’ it With the Holies kickball game, August 14, 2016 in Abilene.

(Courtesy photos)
Visitors see work done at immigration office

By Loretta Fulton
The Angelus

ABILENE — Some people, including Catholics, are skeptical about the Church’s role in immigration affairs.

Some ask why the Church provides immigration services, like those found in the three offices in the Diocese of San Angelo.

Mike Wyse has an answer—and from a credible source. Wyse is the chancellor for the diocese. But he doesn’t quote from a law book for his answer. He goes to a higher authority.

He cites the Gospel of John, Chapter 10, Verse 10, in which Jesus says that he came so that people may have life and have it more abundantly.

“And that’s all I’ve got to say about that,” Wyse said, to applause.

His audience consisted of clergy and laity from the diocese who met following a special Mass Aug. 11 at Holy Family Catholic Church in Abilene. The Mass, and the meeting on immigration services that followed, were part of a week of activities celebrating the 15th anniversary of the “hermanamiento,” or partnership, between two dioceses in Honduras and two in Texas.

Bishop Michael Sis of the Diocese of San Angelo and Bishop Joseph Strickland of the Diocese of Tyler represented the two dioceses in Texas. Representing Honduras were Bishop Michael Lenihan of the Diocese of La Ceiba and Bishop Angel Garachana of the Diocese of San Pedro Sula.

Wyse was assisted in his presentation by Bishop Sis, who served as translator. At the conclusion, the Rev. Msgr. Larry Droll, coordinator for the partnership with Honduras and pastor at St. Ann Parish in Midland, praised Bishop Sis for his excellent, and sometimes humorous, work.

“How about this translator,” Droll said, eliciting enthusiastic applause. One issue—possibly a concern of those who question the church’s role in immigration—was alleviated right

(Diocesees commit to ‘keep the flame burning’

By Becca Nelson Sankey
The Angelus

SAN ANGELO — The dioceses of Tyler and San Angelo and the Honduran dioceses of San Pedro Sula and La Ceiba started the celebration of their Hermanamiento partnership anniversary on Aug. 9 with work and prayer.

The Hermanamiento is a 15-year-old alliance between the two Honduran dioceses and the two Texas dioceses that stemmed from relief aid the latter provided the country after Hurricane Mitch in 1998. The Hermanamiento became official with a covenant agreement signed in San Angelo on Sept. 11, 2001, according to a news release from the Catholic Diocese of San Angelo.

Representatives from the various dioceses met in San Angelo and Abilene Aug. 8-12 to both celebrate the Hermanamiento and establish plans for its future. The meetings kicked off Aug. 9 at Christ the King Retreat Center with a Mass, during which San Angelo Mayor Dwain Morrison read the proclamation commemorating the partnership. The Mass was celebrated by San Angelo Bishop Michael Sis, Tyler Bishop Joseph Strickland and Honduran bishops Angel Garachana and Michael Lenihan.

“The very first thing we do is celebrate the Eucharist,” Sis said. “Bishop Angel Garachana made a very good point at the start of the Mass. He said, ‘The Eucharist is the source of and the summit of the entire life of the Church.’”

Monsignor Larry Droll, pastor of St. Ann’s Catholic Church in Midland and a part of the Hermanamiento since it first began, added: “We Catholics consider the Mass as the highest form of prayer, so it was important to begin our conference with a Mass. We try to have a Mass every day” of the conference.

The Tuesday morning Mass, however, was particularly special because of Morrison’s proclamation reading of the Hermanamiento covenant’s renewal, Droll said.

“I believe the last time a mayor gave us a proclamation was in September of 2001” when the Hermanamiento covenant was signed, Droll said.

The proclamation reads, in part: “As bishops, conscious of undertaking a long road in conversion, communion and solidarity in September 2001, we responded to the call given to us by His Holiness St. John Paul II, to promote communion among dioceses, encouraging the faithful to live this communion more and more…”

As part of the proclamation conven, the dioceses agree to “keep the flame burning of being partner churches in faith, communion, in the evangelizing mission, and solidarity”; “encourage each other in dialogue, fraternity, and mutual learning”; “search for avenues of effective solidarity as an expression of communion in sensitive issues of our
Speaking of Saints

St. Nicholas taught by parents to live life of gratitude, service

By Mary Lou Gibson

Tolentino, Italy is a picturesque town of about 20,000 people located in the province of Macerata in central Italy. It is a popular tourist destination because of the basilica dedicated to one of its own, St. Nicholas. He did this with so much enthusiasm that the prior accused him of squandering the community’s resources.

Nicholas went on to join the Augustinians after he heard a friar preaching on the text: “Love not the world, nor the things which are in the world ... The world passeth away ...”

It was while he was at prayer one day in the monastery near Fermo that he heard a voice calling to him and telling him “To Tolentino, to Tolentino. Persevere there.” Tom Cowan writes in “The Way of the Saints” that the 13th century was a time of much chaos in Tolentino. The area was wrecked by civil war created by the feud between the Guelphs, who supported the pope,

(Please See SAINTS/21)

Effie Caldarola

Move from empathy to action a telling trait of goodness in caring people today

By Effie Caldarola

Catholic News Service

One evening years ago, my family was sitting around the dinner table on a school night. Our oldest daughter, who had just turned 16 and gotten her driver’s license, related that she had run over a squirrel on her way home from school.

The incident proved to me what I already knew: Maria had empathy. It’s an important and vital human quality. And not everyone has it.

The term "psychopath" is thrown around a bit indiscriminately these days. In Jon Ronson’s very funny but enlightening book "The Psychopath Test," he describes many of the attributes of a true psychopath and reveals that not all psychopaths are murderers. Many are white-collar criminals or the heads of major com

(Please See CALDAROLA/20)
Fr. Terry Brenon, at left in photo at left, opens a gift during a June 5, 2016, reception for his 25th anniversary in the priesthood. Parishioners at Abilene’s St. Vincent Pallotti used the occasion to mark both their priest’s milestone year of service, and also his farewell. After 11 years in Abilene, Fr. Terry was transferred to St. Ann in Sonora. He was succeeded by Fr. Rodney White as pastor at St. Vincent. Above photo, Fr. Terry, center, with retired Bishop Michael D. Pfeifer, right, who ordained Fr. Terry, and Deacon Victor Ramirez. Also pictured at left, Connie and Juan Carlos Rodriguez.

Fr. Terry Brenon’s 25th Anniversary

Fr. Yesu’s installation in Ballinger

Fr. Yesuratnam Mulakaleti, second from right, was installed as the new Pastor of St. Mary, Star of the Sea in Ballinger, St. James (Bronte) and Our Lady of Guadalupe (Robert Lee) on Sunday, August 7, 2016, by Bishop Michael Sis. Participating in the ceremony were Bishop Sis, second from left; Fr. Yesu, Fr. Hubert Wade, right, and Deacon David Workman, left. Assisting in the solemnity of the service was the Knights of Columbus. Among the attendees were friends of Fr. Yesu from places such as Abilene, San Angelo and Eden. Fr. Yesu will succeed Fr. Wade, who retired as pastor in Ballinger in June.
Fort Worth Catholic high school students cheer classmate swimmer to bronze

Catholic News Service

FORT WORTH — Matthew Coffer, a 2007 Nolan Catholic High School graduate, said it best in a comment posted to the school’s alumni page: "It was a great night to be a Viking!"

He was referring to the pride and excitement when Nolan alumna Katie Meili won the bronze medal in the women’s 100-meter breaststroke at the Olympics in Rio de Janeiro. The Colleyville native, who graduated from Nolan Catholic in 2009, posted a time of 1:05.69. Another American, Lilly King, beat out a Russian competitor to win the gold.

Meili is the first Olympic athlete in the school’s 55-year history.

"I'm just so happy," a beaming Meili told reporters moments after her race.

"It's a lot of hard work, but I've had so much support along the way," Meili said. "This medal belongs to so many more people than just me, and I'm really proud of them."

The 25-year-old’s former swim teammates at Nolan Catholic gathered for a watch party in the school’s auditorium Aug. 8. They were joined by current students, faculty members, and friends of the Meili family, who had watched the athlete’s swimming prowess blossom, first at Columbia University, where she clinched a 2013 Division I NCAA bronze medal in the 100-meter breaststroke, and later at the invitation-only SwimMAC elite team in Charlotte, N.C.

Sports analysts said Meili was a long shot for an Olympic medal, but that’s not how the Nolan community felt. Current and former Nolan students wore blue T-shirts inscribed with the words, "All Viking for Meili" as they watched the 2016 Olympian compete.

"Everybody at the watch party knew it was going to happen," said Nolan Catholic President Erin Vader. "If there is power in prayer and positive thinking, the people here got her through it."

During the race, no one sat down.

"The sound was deafening. People were laughing and crying," Vader said, describing the moment when TV graphics announced Meili’s bronze-medal finish. "It was thrilling."

Gymnast keeps rosary close when she competes

RIO DE JANEIRO (CNS) — U.S. Olympic gymnast and gold medalist Simone Biles says when she travels, she sometimes takes with her a statue of St. Sebastian, the patron saint of athletes, and she also carries a rosary her mother gave her.

Biles, who won gold in the women’s gymnastics all-around competition Aug. 11 and helped lead the U.S. women to a team gold Aug. 9, made those comments to Us Weekly.

"My mom, Nellie, got me a rosary from church. I don't use it to pray normally to myself, but I have it there in case," the 19-year-old told the magazine in a July 8 interview. "When I make up my mind, it's, like, oh my gosh -- the whole world could be upset and she'd still do it. My other kids would listen. Her, no. She makes her mind up and that's it."

Biles’ approach to her sport has paid off. She is the three-time world all-around champion (2013-15); three-time world floor champion, 2013-15; two-time world balance beam champion, 2014, 2015; and four-time U.S. national all-around champion (2013-16). She was a member of the gold medal-winning American teams at the 2014 and 2015 World Artistic Gymnastics.

Biles is expected to take home the gold in individual events still to come. She and her Rio teammates — Laurie Hernandez, Aly Raisman, Gabby Douglas and Madison Kocian — nicknamed themselves "The Final Five." Their margin of victory for the gold in the team event was 8 points.

Russia took home silver and China took bronze.
The family as the first and last school

By Fr. Knick & Sandie Knickerbocker

The weather may tell us that summer is still here, but school has begun, and families have told summer goodbye and are involved in all those activities that come with the beginning of school in the fall. However, there is one school that never stops and starts: the school of the family. This is the first and last school for all of us who are Catholics. The principals of this school are the parents, for, as the Catechism teaches us, "Parents have the first responsibility for the education of their children. They bear witness to this responsibility first by creating a home where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule. The home is well suited for education in the virtues" (#2223).

What is the nature of this Catholic school of the family that distinguishes it from other schools, and what are some primary lessons learned in this school? The nature of this Catholic school of the family is such that all members of the family are teachers and learners. While parents have the primary responsibility for governing this school and determining the curriculum, parents also learn from their children. And there are members of the extended family--grandparents, uncles, aunts, cousins--who are included in this teaching and learning.

In this school of the family, there are no vacations. However, there are seasons of the school year that are patterned after the liturgical year, with the major celebrations of Advent, Christmas, Epiphany, Lent, Holy Week, and Easter. In each particular family there are special family celebrations such as birthdays and anniversaries of marriages, baptisms, and confirmations.

Educational formation in the Catholic school of the family begins before birth and continues after death. Parents pray for their children while they are still in the womb, and family members pray for family members who have died and ask those family members for their prayers. Thus, this educational formation is not just imparting information. It is formation of the whole person in order to prepare that person for eternity. This must be done carefully in the school of the family to counter the formation by the false values of our secular culture. (See "Education as Formation," Angelus, Feb.2015)

There are members of the family that all Catholic families share with each other. These members are the Triune Family (Father, Son, and Holy Spirit), the Holy Family (Jesus, Mary, and Joseph), and all the saints. Each family has particular saints that may have recommended themselves and become intimate parts of the life of the family.

This Catholic school of the family is distinguished by its basis in the faith expressed in the Nicene Creed. This is the Creed by which we confess our faith in every Sunday Mass. This Creed unites us as members of a Catholic family. As Pope Benedict XVI reminds us in A New Song for the Lord, "All human believing is a believing-with, and for this reason the one who believes before us is so important." (46-47) In the Catholic school of the family, the most important thing parents can do for their children is teach by precept and example the Catholic faith, trusting in Jesus and the Holy Trinity. God's plan is to give their children the example of a faithful Christian marriage, in which the family life of father, mother, and children is a mirror of the Triune Love of Father, Son, and Holy Spirit, with the Holy Family of Jesus, Mary, and Joseph mediating that Triune love to a human family. However, the reality of our time is that many children are being reared by single parents or grandparents. Regardless of the configuration of the family, adults should teach by precept and example the Catholic faith, guided and strengthened by the Holy Spirit.

A basic lesson learned by children in the Catholic family is that each person is...
By Sister Adelina Garcia, OSF
Office of Evangelization and Catechesis
Diocese of San Angelo

KRAKOW — The Diocese of San Angelo was blessed to be able to send a mass pilgrimage to Krakow, Poland, for World Youth Day 2016, from July 26-30. As their sponsor, I saw God and the Church at work in the lives of these young people.

We flew from Dallas to Frankfurt and finally to Krakow. Travel took so many hours.

Our group consisted of Becky and Bethany Brunell (mother/daughter), Monica and Ismael Lujan (sister/brother), Janie Davila, Bianca Godina (aunt and nieces), Matt and Jacob DeHoyos (siblings), and Nik Ruiz. We settled in at the AGH University dorms. Immediately following Mass on Sunday, July 24, we met with Bishop Michael Pfeifer. He was delighted to visit with us and blessed some religious articles the group had with them. He also gave each of us a holy medal.

We next began our pilgrimage to the famous Cloth Hall, and Holy Trinity Church where the relics of Blessed Pier Georgio Frassati were brought in from Italy. We visited the Divine Mercy Shrine, St. John Paul II Center, St. Mary Cathedral. These were powerful journeys and experiences.

Friday we returned there for the Stations of the Cross. It was a beautiful experience.

We went across town to the Tauron Arena for catechesis and Eucharistic liturgy each day. We also visited Old Town square and the famous Cloth Hall, and Holy Trinity Church where the relics of Blessed Pier Giorgio Frassati were brought in from Italy. We visited the Divine Mercy Shrine, St. John Paul II Center and St. Mary Cathedral. These were powerful journeys and experiences.

We celebrated with U.S. Bishops at Tauron Arena. It was there that we met with Bishop Michael Pfeifer. He was delighted to visit with us and blessed some religious articles the group had with them. He also gave each of us a holy medal.

We arrived, everyone cheered and much love was expressed by all. All set up our camp, and waited for the prayer vigil. When the pope arrived, everyone cheered and much love was expressed by all.

He was a delight.

As the day progresses and we are walking down a stone-paved road, you can't help but smile and get excited.

For miles you see all these people and the only thing going through your mind. The field was filled with pilgrims from all over. We carried a large U.S. flag to find ourselves but to also wave in the crowd. On Friday we returned there for the Stations of the Cross. It was a beautiful experience.

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Talking to kids about porn, human sexuality

By Fr. Tad Pacholczyk

A growing concern today involves the role of pornography as the next generation’s instructor in human sexuality. For many young people, pornography has become the only guide to sexuality they have ever known. For Catholic parents, this raises the critical challenge of how best to approach these matters with their children, given that kids as young as 8 or 9 may already be acquiring information and viewpoints about human sexual behaviors from internet pornography. I would like to present six practical suggestions for parents, culled from parental testimonies and insights, from other experts in the field, and from ex-users of pornography.

First, steer away from “The Talk” towards a more integrated approach. Having “The Talk” relies on the misguided notion that parents have educational content or factual knowledge that they are duty-bound to try to deposit into their children’s brains. This approach is not only awkward and paternalistic, but can convey a sense that sexual education is a one-time, get-it-over-with ordeal. Kids require ongoing guidance and support from their parents — an expressed willingness to enter into these important discussions that stress the beauty of sexuality in marriage and what it is really for, rather than just telling them what not to do or scaring them away from sexually transmitted diseases.

Second, be attentive to opportune moments to share wisdom and stories. Because we live in a highly pornified culture, opportunities for parents to share and discuss important values regarding human sexuality with their children arise often. Driving by a billboard with a risqué picture or seeing something on television, for example, can serve as an opportunity to note how it’s against the love of women to objectify them in this way. Keep the family computer in a shared space like the living room with the screen visible so family members can be aware of each other’s online activities. Laptops and tablets can pose an inadvertent temptation in this respect as teens sit cuddled up on the couch with screens not visible to others. In family life, we are called to serve as our brother’s keeper. Set limits on “screen time” for children, and maintain password/access control over devices. Have the neighbor’s kids deposit their electronic devices on the kitchen table during visits to diminish the temptation to slip away to a private part of the house and surf the net, perhaps with younger siblings in tow. Such practices may also serve to indirectly evangelize other families in the neighborhood regarding the serious threats from internet porn.

Sixth, set appropriate rules regarding relationships, and be involved in the kids’ dating practices. Too often parents are tempted to take a “hands-off” approach to this area of their children’s lives. When I was growing up, we knew (and eventually appreciated) my father’s rule that we couldn’t date until we were 18. Setting appropriate rules for kids serves as a sign of a parent’s love and concern for them. Whenever parents determine that dating should begin, it offers further opportunities and occasions to discuss problems and scenarios that can help teens set moral boundaries.

Talking to kids and helping them to become good stewards of the gift of human sexuality bestowed by God is hard work. In a culture that forcefully communicates a pornified counter-gospel, though, it is certainly one of the most important and enduring gifts a parent can seek to provide for the happiness and well-being of their children.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA.

Make your mark, pope says at World Youth Day

By Maria-Pia Negro Chin

Catholic News Service

This past World Youth Day, nearly 2 million young people gathered at "Campus Misericordiae" ("Field of Mercy") near Krakow, Poland, to pray with Pope Francis.

I had been assigned to report on 400 pilgrims from the Diocese of Brooklyn going to this celebration of faith.

Witnessing the spiritual transformation the young people went through that week was a blessing. One of the moments that impacted the youth the most was the prayer vigil with Pope Francis on July 30.

At the vigil, Pope Francis spoke of a paralysis that is more dangerous and insidious than fear. He cautioned against confusing happiness with "a sofa that makes us feel comfortable, calm, safe."

From these sofas, there are no risks, no pain, no efforts or disappointments. But this is not real happiness, Pope Francis said. With "sofa happiness," we start to get lethargic and drowsy while others can make decisions for our lives. We trade freedom for apparent security.

"Dear young people, we didn't come into this world to 'vegetate,' to take it easy, to make our lives a comfortable sofa to fall asleep on," the pope told the youth. "No, we came for another reason: to leave a mark."

This message really resonated with the young people there -- especially at a time where many distractions...
Catholic Voices

I have met hope in the faces of people around the world

By Carolyn Woo
Catholic News Service

In July I traveled to Serbia, Greece and Lebanon to review the refugee situation now that the borders to Northern Europe are closed. While the flow of people has diminished, it has not ceased. Migration is now largely dependent on traffickers who charge individuals 4,000 to 6,000 euros to facilitate illegal crossings.

Most of the refugees I met in Serbia were young Syrian men in their 20s who were desperate to find work. They were weighed down with the responsibility to families back home who liquidated their belongings to pay for their journeys. Depending on their route, many encountered beatings and confiscation of everything they had. Broken arms and legs attested to this gratuitous brutality and cruelty.

Nevertheless, amid this deep suffering, a spirit of goodness and resilience broke through.

In Lebanon, I met a woman, herself a trafficked victim, who awoke from an accident without memory and missing one leg. Yet she gave thanks for the leg she does have and devoted her energy as a volunteer at a shelter for abused women.

After four years, she joined the staff to build not only the capacity of the ladies for a trade, but also their spirit to imagine and have confidence in a new life. On her days off, she brings home-cooked food to the inmates of a prison. As she told me, there was no other place she would rather be.

The detention center for illegal workers in Lebanon is situated inside an underground garage with no sunlight and minimal ventilation. Five hundred to six hundred detainees are held, sometimes for up to a year, in seven cells so crowded that occupants had to take turns alternating between sleeping and standing.

My first instinct, amid the heat, odor, darkness, sight of people caged and people being booked, was to flee. Yet serving this detention center are nine women from Caritas who provide social and medical care 24/7. The majority of them are in their 20s and 30s. They move without hesitation into the cells to offer care; their boomboxes broadcast music after 2 p.m. when most of the guards go off duty, and they host celebrations with foods and games on special days. "Angels" I call them. We met with the colonel of the center, who not only praised these women but also formulated a memorandum of understanding that would guarantee Caritas' long-term presence.

Dealing with the fear of extremism and violence

By Fr. John Catoir
Catholic News Service

A woman confided to me that she was terribly afraid for her grandchildren to grow up in a world like ours. I conceded that the dangers are real, but I reminded her of the words of Jesus: "In the world you will have trouble, but take courage, I have conquered the world" (Jn 16:33).

Granted there is much to worry about, but we all have to try to keep calm and avoid becoming joyless Christians. Try to overcome your fears as best you can with sound information. For instance, it's important to understand that a monumental split exists between the vast majority of peace-loving Muslims and the radical militant minority.

People such as the late Abu Musab al-Zarqawi, the former self-proclaimed "emir" of al-Qaida in Iraq, said, "Killing the infidels is our religion ... until they convert to Islam, or pay us tribute."

Good Muslims reject this kind of rhetoric as evil. The Quran states, "There is no compulsion in religion" (Surah 2, 256). Salam Al-Marayati, the executive director of the Muslim Public Affairs Council speaks of religious liberty as "an Islamic principle." Unjust jihadi attacks that have taken place in many places in the world are not a result of authentic Islamic theology.

In my home diocese, in the city of Paterson, New Jersey, and in many other American cities, Muslim children are attending Catholic grammar schools. Their parents prefer sending them to Catholic schools rather than to the public schools, chiefly for reasons of safety. One would think that the abhorrence of any other religion would not allow such a thing.

Granted there are many concerns about the violence toward Christians in many Muslim countries, which we vigorously denounce. No one has the right to represent Allah or God as one who demands the slaughter of innocent people or commands their conversion.

In his address to the U.S. Congress, Pope Francis stated that "no religion is immune from forms of individual delusion or ideological extremism." He went on to say that special attention must be given to fundamentalism, religious or not.

Sayyid M. Sayeed, national director of the Islamic Society of North America's Office for Interfaith and Community Alliances, writes that "all faiths are striving to promote those divine values enshrined in our sacred texts and Scriptures so that those who exploit them for reinforcing hate, extremism, violence and instability are identified as enemies of all faiths."

He refers to a "new millennium of alliance building for common values of
Free to marry?/ Scolding parishioners from pulpit

By Fr. Kenneth Doyle Catholic News Service

Q. I was baptized and confirmed in the Catholic Church. When I was younger, I served as an alter boy for several years. About 12 years ago, I got married in a Methodist church. I never had the marriage "convalidated" in the Catholic Church since my wife was against involving another member of the clergy. Over the years, I found that my wife was actually an atheist; she would speak negatively about faith in general and especially about the Catholic Church. We have two children. Due to her infidelity and to her unwillingness to work on our marriage, we are now divorced.

I went to Catholic Masses throughout our marriage. My question is this: If I were to marry again, would I be able to get married in the Catholic Church? I have been living with a wonderful woman who shares my religious beliefs and was also confirmed in the Catholic faith. We attend Sunday Masses together. (Richmond, Virginia)

A. The reason is that a parish priest is father of a spiritual family. As with any family, people need occasionally to be chided, but mainly to be encouraged.

A case in point: A couple of weeks ago at a parish nearby, the celebrant reprimanded those who were leaving Mass early. (Before the dismissal rite -- in fact, while coming up the aisle after receiving Communion -- more than a dozen individuals were heading straight toward the doors.)

The celebrant remarked that such an early exit disrespects not only the Lord but those who are still trying to worship. His comment created a bit of a stir; some were surprised by its directness, but one woman was heard to remark, "It's about time somebody said something."

In my mind, it's a question of balance. Once in a great while, you can do something like that. But for the most part -- as you mention -- worshippers need to know that God loves them and that, on the whole, they are pretty decent people.

Q. We live in a rural area with several small churches of various denominations. For many years during Lent and Advent, weekly ecumenical services have been held at different churches -- along with a large interfaith service at Thanksgiving and one in June as a baccalaureate for area high school graduates.

The former pastors of our Catholic parish always participated in these services, but our present priest is unwilling to do so. My question is this: Is this a matter of official liturgical guidelines or one of personal preference?

Some Protestant neighbors have begun to ask why we no longer have Catholic representation. What do we tell them? (upstate New York)

A. The position of the church is that such services as you describe are definitely encouraged. The Vatican's 1993 Directory for the Application of Principles and Norms on Ecumenism say that "prayer in common is recommended for Catholics and other Christians so that together they may put before God the needs and problems they share" (No. 109).

No priest has the option of declining to participate simply because it makes him feel uncomfortable. However, in fairness to your priest, I don't know your local situation and there could be other reasons for his reluctance.

Suppose, for example, that some Catholics were forgoing Sunday Mass during Advent and Lent, figuring that they were "covered" by the interfaith services. That would be a clear misunderstanding: The Mass is the highest form of worship, the one that puts us in closest touch with the divine and the one offered to us as a gift from Jesus himself. Not to mention the fact that Catholics have a serious religious obligation to share in the Eucharist weekly.

Why not arrange to sit down with your priest, perhaps with two or three other parishioners who share your concerns, and try to determine the reason for your pastor's reluctance. Following that, if you still were to conclude that it's because he simply "doesn't want to," then it might be opportune for you to write your bishop and offer the opinion that the absence of your pastor at such services is harming the reputation and work of the Catholic Church.

Questions may be sent to Fr. Kenneth Doyle at askfatherdoyle@gmail.com.

Getting all fired up with enthusiasm easier for some than others

By Fr. William Byron, SJ Catholic News Service

Churchgoing Catholics heard Jesus speak to them from the Gospel of Luke on a mid-August Sunday this year. He said, "I have come to set the earth on fire" (Lk 12:49).

He was speaking metaphorically, of course, when he said he came to light a fire on the earth. He had no scorched-earth policy. He did not want to destroy the earth by fire. But he surely did want to "ignite" our zeal for the spread of his Gospel and the salvation of our brothers and sisters in the human community.

He wanted to spread a fire of love and concern for the poor in our world. He was something of a firebrand for justice and he surely wanted his followers to be enthusiasts for justice, too.

He may even have thought of the faith that was his gift to us as something like a bed of embers that required fanning from time to time, fanning that would raise the flame of faith to a higher intensity through prayer. I can't say for sure. I just want to call attention to the firelike enthusiasm Jesus had for the spread of the Gospel.

And I'm wondering about the degree of intensity of our personal enthusiasm for the cause of Christianity in our world, for the spread of the word and way of life that Christ brought to our world. He chose to establish a church as the vehicle for his mission. What is our enthusiasm for that church today?

And it is fair to ask, what is our church's enthusiasm for the cause of Christ? That may sound strange, but we have to wonder if we are getting too comfortable, too detached from the urgent problems of hunger, poverty and human need that were real concerns to the heart of Christ.

How fired up is our church today to continue the work Jesus began — preaching the good news to the poor, healing the sick, saving sinners, sanctifying all? Is the fire going out in Catholic education, Catholic health care, Catholic social services? Are there seats on governing boards of Catholic hospitals, schools, colleges and service agencies waiting to be filled by people with the needed skills and...
Why ‘Vikings’ is the most religiously interesting show on TV

By Most Rev. Robert Barron
Auxiliary Bishop of Los Angeles

At the prompting of some of my younger colleagues at Word on Fire, I spent time during a recent vacation getting caught up on the History Channel show Vikings. My friends had told me that Vikings, curiously, is the most religious show on television. They were right. Don’t get me wrong, there is enough violence, pillaging, plundering, sword-fighting, and political intrigue to satisfy the most macho viewers; but Vikings is also drenched with religious— and for that I applaud Michael Hirst, its sole writer and director. For this emphasis is not only historically accurate, but it also resists the regnant orthodoxy in much of the entertainment industry that characters should be presented as though they are indifferent to the world of faith.

First of all, everyone in Vikings is religious: the Northmen (and women) themselves, the English, the French, and visitors from distant lands. To be sure, they are religious in very different ways, but there is no one who does not take with utter seriousness a connection to a higher, spiritual realm. Moreover, their spirituality is not an abstraction, but rather is regularly embodied in ritual, prayer, procession, liturgy, and mystical experience. The ubiquity and intensity of faith in these various peoples and tribes calls to mind philosopher Charles Taylor’s observation that, prior to 1500 or so, it was practically unthinkable not to be religious. That God exists, that spiritual powers impinge upon the world, that we live on after we die, that a higher authority judges our deeds—all of this was simply the default of the overwhelming majority of the human race prior to very recent times in certain pockets of Western civilization. Taylor speaks of the “buffered self” that has come to dominate today. He means the identity that is closed in upon itself, oblivious to a transcendent dimension, committed unquestioningly to a materialistic view of reality. I must confess that it was enormously refreshing to watch a program in which every single self was unbuffered!

Second, Vikings is extraordinarily instructive in regard to one of the most vexing problems of our time, namely, the clash of religions. When the Vikings first come ashore on the eastern coast of England, their initial contact is with the monastery of Lindisfarne, where they find, not mighty warriors, but prayerful, non-violent monks. They are both amused and intrigued. There is a particularly affecting scene in which the Vikings confront Athelstan the monk, who would come to play a crucial role in the series, and they discover that, of all the treasures in the monastery, he is most concerned with protecting a book of the Gospels. Facing down the swords, clubs, and firebrands of the Vikings, Athelstan hugs to his chest the sacred text. It would be hard to imagine a more powerful and beautiful manner of indicating the centrality of the Word to Christians. On another early raid, Floki, a kind of Norse mystic and ardent defender of Viking spirituality, enters a chapel where Mass is being offered. As the priest and people cower in fear, Floki strides to the altar, drinks some of the consecrated wine, and then spits the contents out. The Christian faithful gasp and shriek in dismay. The conquerors, of course, are puzzled, but they have learned a key lesson regarding Christian theology of the Eucharist.

And the learning moves in the opposite direction as well. Since Athelstan speaks their language, the Vikings carry him back to their home country, and the monk becomes, in time, a dear friend to Ragnar, the Viking king. From the pagan potentate, Athelstan hears the stories of Thor, Odin,

(From 3)

los más pobres de los pobres”.

Posteriormente, solicitó y obtuvo autorización para establecer una nueva comunidad religiosa llamada las Misioneras de la Caridad. El 17 de agosto de 1948, se visitó por primera vez en un sari blanco con bordes azules, que con el tiempo se convirtió en el hábito oficial de la nueva comunidad de hermanas. Ella comenzaba cada día en comunión con Jesús en la Misa Católica, luego se iba a servirle a Él en los no deseados y en los no amados en las calles de Calcuta.

En pocos tiempo, se unieron a ella, una por una, sus alumnas de anterior. Las Misioneras de la Caridad pronto creció a una comunidad mundial, siempre tratando de vivir y servir a los más pobres entre los pobres. Ahora tienen comedores, hogares para los moribundos, refugios para huérfanos, clínicas para leprosos, y centros para alcohólicos. Ministran a los enfermos, los ancianos, las personas de la calle, ex-prostitutas, y los más olvidados y abandonados.

Cuando la Madre Teresa recibió el Premio Nobel de la Paz en 1979, usó el premio monetario para servir a los pobres en la India. Cuando murió el 5 de septiembre de 1997, se le dio el honor sin precedentes de un funeral de Estado por el gobierno de la India. El carro fúnebre en el cual se transportó su cuerpo había sido utilizado sólo para los funerales de Mahatma Gandhi y Jawaharlal Nehru, dos grandes líderes políticos de la nación India.

Un pasaje de la Escritura que se convirtió en un tema central de su vida fue la expresión de Jesucristo en la cruz en Juan 19:28: “Tengo sed.” Ella escribió: “Cuanto más nos acercamos a Jesús, mejor conoceremos su sed.” En las Constituciones oficiales de las Misioneras de la Caridad, ella puso este principio fundamental, el cual se convirtió en la declaración que rigió su misión: “La razón de nuestra existencia es para saciar la sed de Jesucristo. Cuando el pidió agua, el soldado le dio de beber vinagre pero su sed era por amor, por las almas, para ti y para mí.”

En las capillas de las Misioneras de la Caridad por todo el mundo, colocan esas mismas palabras de Jesús en la pared al lado del crucifijo: “Tengo sed.” La ocasión de la canonización de la Madre Teresa de este año es una oportunidad para que todos los cristianos escuchemos más atentamente a la sed de Jesús y respondamos con todo nuestro corazón.

Otros pasajes de la Escritura que es clave para poder comprender a la Madre Teresa es Mateo 25:40, donde Cristo dice: “Lo que hicieron por uno de estos hermanos míos más humildes, por mí mismo lo hicieron.” Este pasaje del Evangelio fue la base de la convicción de la Madre Teresa que, al tocar los cuerpos rotos de los pobres, estaba tocando el cuerpo de Cristo. Su servicio se dirigía a Jesús mismo, a quien consideraba estar ocultado en el penoso disfras de los más pobres entre los pobres.

Después de la muerte de la Madre Teresa, sus escritos personales revelaron un hecho sorprendente de su vida interior. A través de sus muchos años de servicio a los pobres, ella experimentó un anhelo profundo, doloroso por el amor de Dios. Llamó a su experiencia interior “la oscuridad.” Esta “dolorosa noche” del alma revela que su profunda fe en Dios no se basa en sentimientos o señales tranquilizadoras de que Él estaba con ella. A través de su oscuridad, ella participó de la sed de Jesús, en su anhelo ardiente de amor, y en la desolación de los pobres.

La Madre Teresa era como un icono viviente del Buen Samaritano. Todos nosotros podemos aprender de su ejemplo. Ella nos recuerda a abrazar a los pobres y los sufridos, en lugar de evitar la interacción con ellos. Dijo que el mayor mal es la indiferencia hacia el prójimo que sufre. Cuando una persona está sufriendo, aunque sea una pequeña cantidad de bondad puede hacer toda la diferencia en el mundo. Ella dijo: “No es la magnitud de nuestras acciones, sino la cantidad de amor que se pone en ellos, lo que importa.”

A medida que la ocasión de su canonización nos recuerda el legado de la Madre Teresa, yo recomendaría a todas las personas de buena voluntad el abrir los ojos hacia los que nos rodean y que están sufriendo, los que están solos y olvidados, y extenderles un gesto de bondad y compasión. En sí mismos, estos pequeños actos de amor no lograrán la paz mundial, pero cada uno mueve nuestros corazones en la dirección correcta.
‘It rained real hard, and it rained a real long time’

Catholic News Service

BATON ROUGE, La. — The line of destruction caused by historic flooding in southern Louisiana stretches for 25 miles, and according to Red Cross officials, it is the worst natural disaster in the United States since Superstorm Sandy in 2012.

"As we all know the severe flooding in many areas of our diocese has dramatically affected the well-being and livelihood of countless people," said Baton Rouge Bishop Robert W. Muench in a videotaped message posted to the diocese's website, www.diobr.org.

"To those so impacted I express genuine empathy, heartfelt solidarity and commitment to help as best as we can," he said, adding his thanks "to those who have so impressively and sacrificially reached out to serve." He called the "outpouring of concern" extraordinary in "our area and beyond." On Aug. 14, Bishop Muench visited three evacuation shelters to comfort evacuees.

In his video message, the bishop also pointed out that the diocesan website has a how-to for people who want to donate money or items to flood victims.

In a statement released Aug. 24, the president of the U.S. Conference of Catholic Bishops called on Catholic parishes across the U.S. to take a second collection on or around Sept. 18. Archbishop Joseph E. Kurtz of Louisville, Kentucky, encouraged U.S. Catholics "to respond generously. Our prayer and material support is urgently needed to help rebuild lives."

Donations, he said, will go to support the humanitarian efforts of Catholic Charities USA, the church's domestic relief agency.

News reports said the civil entity of East Baton Rouge Parish was the hardest hit of parishes in the region by the heavy rains that fell Aug. 11-14. In some areas, as much as 2 feet of rain fell in 48 hours; in another, more than 31 inches of rain fell in 15 hours.

Civil authorities reported that at least 13 people died in the floods and that about 60,000 homes were damaged, although a Baton Rouge economic development group put the number of damaged houses at 110,000. The Red Cross put the overall cost of recovery at $30 million.

"Thousands of people in Louisiana have lost everything they own and need our help now," Brad Kieseran, the Red Cross' vice president of disaster services operations and logistics, told CNN.

Four feet of water inundated the new Cristo Rey Baton Rouge Franciscan High School, which had just opened Aug. 5.

In such a short time, "we'd experienced growth as a family, with the students, with the faculty," said Jim Llorens, the school's president, who called the flooding "heart-breaking." The brand-new school building is closed while school officials assess the damage and find another location to hold classes.

"It was really beginning to come together as a true Cristo Rey family, so we have to regroup … and make sure we don't lose that," Llorens said in an interview with the diocese's CatholicLife Television apostolate and The Catholic Commentator, the diocesan newspaper.

The newspaper and the TV outlet have produced a series of six videos on the flood and its aftermath. Titled "When the Waters Rose," the series can be viewed at www.catholiclifetv.org in the site's "Programming" section.

In another of the videos a mom and her children, all members of St. Margaret Parish, were helping flood victims -- even though the family had their own losses, including their house and three vehicles.

"We are fortunate we have each other and that's a blessing. We have a lot of friends in the same situation," the mom told a reporter. "We're just very thankful we're able to give back … and people have blessed us very much in clothes and water and such. We're just doing a little bitty bit of what we can do (for others)."

In his statement, Archbishop Kurtz urged all Catholics to join the church "in being a visible witness to the healing presence of Jesus alive in the world" by helping flood victims. He acknowledged that not all U.S. parishes may be able to have a second collection and encouraged individuals to donate directly to Catholic Charities USA at https://catholiccharitiesusa.org.

San Angelo Diocese to take emergency collection for victims of La. flooding

The recent historic flooding in Louisiana is being called the worst domestic disaster since Hurricane Sandy. As many as 60,000 homes have been damaged. Many families have lost everything. Our prayer and material support is urgently needed to help rebuild lives.

Therefore, on the weekend of September 17-18, 2016, Catholic parishes throughout the United States will take up an emergency collection to assist the victims of the 2016 Louisiana Floods.

The people of the Diocese of San Angelo have always been very generous in reaching out to help others in time of need. Any contribution, large or small, is an expression of the corporal works of mercy and the Christian virtue of solidarity.

All parishes and missions are asked to take up this emergency special collection in the Masses of Sept. 17-18 and send the proceeds to the Finance Office of the Diocese of San Angelo, with "2016 Louisiana Floods" in the memo line. The diocese will consolidate these funds and forward them to the U.S. Conference of Catholic Bishops. These funds will be used both to support the humanitarian efforts of Catholic Charities USA and to provide pastoral and rebuilding support to impacted dioceses.

Any individuals who wish to make separate donations can contribute directly to Catholic Charities USA. Individual contributions can be made here:

- By mail: send check, payable to Catholic Charities USA, to Catholic Charities USA, P.O. Box 17066, Baltimore, MD 21297-1066 ("2016 Louisiana Floods" in memo line).
- Online: catholiccharitiesusa.org
- By phone: call toll free 1-800-919-9338 to make a contribution by credit card.

Let us all offer up prayers to God for the safety and health of these, our suffering brothers and sisters.

General Intercessions

On any day, the following may be used in the prayers of the faithful:

For our brothers and sisters who have been impacted by the recent flooding in Louisiana, that they may have the strength to rebuild their lives, we pray to the Lord.

Por nuestros hermanos que han sido afectados por las recientes inundaciones en Luisiana, para que tengan las fuerzas para reconstruir sus vidas, roguemos al Señor.
HERMANAMIENTO

(From 2)

tion left by Hurricane Mitch, which devastated much of Honduras more than 15 years ago. The original intent of the partnership was to help the people of Honduras with recovery following the storm’s destruction. In the years since and with the recovery assistance, an even larger, more encompassing friendship has unfolded.

“This is a good way to recognize the mission call we receive as baptized Christians to share the faith,” said Bishop Joseph Strickland, shepherd of the Tyler diocese since 2012. “For our part of Texas, which is not predominantly Catholic, it helps us emphasize the catholicity that is present in so many cultures around the world.”

When the partnership was first formed, the dioceses of San Angelo and Tyler entered into a covenant agreement with the Diocese of San Pedro Sula. The covenant was signed on a memorable day, September 11, 2001, at Sacred Heart Cathedral in San Angelo. Recently the Diocese of San Pedro Sula was divided and La Ceiba became the See City of a section of the Caribbean coast and the Bay Islands (including Roatan). So the Diocese of La Ceiba is now included in the Hermanamiento as well.

Each diocese has a diocesan team to promote the Hermanamiento. Msgr. Larry Droll (Midland) heads up the San Angelo team that includes Sr. Malachy Griffin, Clementine Urísta, Mary Hernandez, Toni Gonzales (all of San Angelo), Leonor Spencer (Midland), Diana Madero (Odessa) and Fr. Francis Njoku (Brownwood). The four diocesan teams meet annually to promote the work of the Hermanamiento, rotating the place of the meetings. They also have the opportunity to visit the various ministries of the individual dioceses, ranging from parishes to educational institutions to charities to homes for the elderly and infirm.

Parishes in the San Angelo diocese have partnerships with parishes in the San Pedro Sula diocese. The most active currently are St. Ann’s (Midland) with Santísima Trinidad (Chamelecón) and St. Joseph/St. Anthony (Odessa) with Exaltación de la Santa Cruz (Baracoa). Annual reciprocal visits characterize the relationships, with prayer for one another and the sharing of resources.

There have also been at times partnerships of Catholic Schools (San Angelo Diocese and San Pedro Sula Diocese) and university campus ministries (ASU Newman Center and the Catholic University in San Pedro Sula). Fr. David Herrera spent nine months as a missionary in the Cofradía parish and Fr. Francis Njoku studied Spanish in San Pedro Sula for several months. Some individuals in the San Angelo Diocese help to support a non-profit school called Caminando por la Paz, which assists youth at risk in Chamelecón to complete high school education. That school was begun by Fr. Tom Goekler, MM, and Msgr. Larry Droll coordinates the donations that come from Texas and elsewhere.

Looking toward the future, the Hermanamiento diocesan teams hope to relaunch the program, inviting more parishes and schools to join in. They hope to renew efforts at prayer and relationships with one another. They hope to study together the challenging documents of Pope Francis and work in solidarity to apply these to the Church and society.

The Hermanamiento has become, too, a fulfillment of Pope John Paul II’s exhortation, Ecclesia in America.

“We have experienced many blessings from this Hermanamiento,” said San Angelo Bishop Michael J. Sis. “We have grown in a spirit of solidarity, we have shared ideas for more effective pastoral ministry, and we have expanded the missionary consciousness of many of our people.

“We have seen more concretely how the Mystical Body of Christ goes beyond borders of nations and languages. We have developed bonds of communion through fraternal ties between parishes and schools. Together we have reflected on common challenges to evangelization.”

Bishop Sis added that the partnership has allowed the many lay missionaries from the diocese to experience a fuller understanding of current challenges to the Honduran family, society and economy.

Most Rev. Michael Lenihan, OSF, a native of Limerick, Ireland, has served as bishop of La Ceiba since it was erected in 2011.

“After 15 years we are improving,” Bishop Lenihan said. “A lot has been done but there is much to be done in the future. Where do we go from here? I think we extend the idea of our partnership, and make sure more people become involved.

Added Bishop Sis: “In the view of the Vatican, there is only one continent in America. Despite differences of language and culture, we are one Church in America. Our Hermanamiento helps us to celebrate this unity.”

and for that I thank you guys for saving not only my father, but me.” Moments like this really shined a light on WYD and what it really means to be a part of something so amazing and being able to share it with millions of others.

As the week progressed it was time to head to the main park where we awaited Pope Francis for the celebration of a lifetime. The journey was going to be tough, and we all knew it would be, but nothing prepared us for just how tough it really was.

What we thought was going to be a few miles of a walk turned out to be longer than expected.

From 11:30 Saturday morning until about 6 or 7 that night, we were on foot walking with an endless wave of Catholics through the residential streets of Krakow. At some points we were at a standstill, not able to move with the crowd, and if we did, it was inch-by-inch, shoulder to shoulder, for what seemed like endless miles.

Backpacks grew heavier every minute. The sun seemed to get hotter and our legs grew shaky and weary knowing that if we sat down even for a split second, none of us would want to get up. As we entered the park we all thought to ourselves, “We finally made it.” However that was not the end. The park is massive — it has to be to hold 3 million people — so, we had to continue to walk on uneven ground, rocks slipping under our feet, with dirt and mud everywhere.

We finally made it to our destination. It was a journey none of us expected, one that broke each and every one of us down physically and emotionally, a journey that was worth every step for us to take to wake up the next day, surrounded by millions of Catholics and celebrating the Body and Blood of Christ at a celebration we will never forget.

WYD

(From 13)
resources if only they were sufficiently enthusiastic to want to serve in this capacity?

Are volunteer service opportunities failing to attract Catholic hands and hearts because Catholic ears no longer hear Jesus saying, "I have come to set the earth on fire"?

Where is the fire today? Where are the Catholics who want to be priests for parishes, nuns and brothers for schools, nurses for Catholic hospitals and assisted living communities, trained professionals for Catholic social service agencies?

In an altogether different and quite secular setting, I remember that when then-California Gov. Ronald Reagan dismissed the first chancellor and 12th president of the University of California, Clark Kerr, Kerr said he left the university just as he came into it -- "fired with enthusiasm." Football coach Vince Lombardi was famous for saying, "You've got to come to this team fired with enthusiasm or you're going to find yourself leaving this team fired with enthusiasm."

That message has to get through today to contented Catholics who seem not to be noticing that the quality of Catholic service is declining and the level of commitment to Catholic institutions needs to be shored up with both professional and volunteer Catholic commitment.

KNICKERBOCKER

(From 11)

created in the image of God and has that image expressed in a person's reason and conscience. This is what St. Paul calls the "law written on the heart" (Rom. 2:14-15). Our reason and conscience lead those in the school of the family to ask those questions that all people are supposed to ask: Who am I?, Why am I here?, and Where am I going? Many in our present western culture are afraid to ask those questions, because they are afraid there are no answers. This is caused by the original sin we all share. However, in the Catholic family we are taught that each person is of sacred worth and that God has a plan for each person's life. Our reason and conscience lead us to ask those questions and we learn in the family to be receptive to those answers that God gives in Revelation--in Scripture, Tradition, and the Magisterium. Revelation does not negate reason but gives the answers to the questions reason asks. Fr. James Schall quotes a passage from G.K. Chesterton in which Chesterton writes: "There is a kind of work which any man can do, but from which many men shrink, generally because it is very hard work, sometimes because they fear it will lead them whither they do not wish to go. It is called thinking" (Schall on Chesterton, 20). In the school of the Catholic family all members of the family learn to think in the proper way, with their reason receptive to Revelation. Members of the family learn to distinguish pleasure from both happiness and joy. Pleasure is sometimes in our power, especially sensual pleasure, but happiness is found in learning who God desires us to be and what God desires us to do and learning to want to be and do as God desires. Joy comes in that self-forgetfulness that is the heart of happiness. Joy is losing our life for Jesus' sake and finding the life He has for us (Mk. 8:35).

In the Catholic school of the family, we also learn about suffering. We learn that offering our suffering to Jesus in the sacrament of the Eucharist.

THANKSGIVING we make as we participate

In the story of the good Samaritan, the two men who walked past the injured traveler probably felt a measure of pain at his plight. But they were able to ignore that sense of compassion and prioritize their own needs.

They probably rationalized why it simply wasn't a good idea to stop. Avoiding ritual impurity? A schedule to keep? Too dangerous? They found their reasons and they passed on.

What do we do with our gift of empathy? Do we sigh and hope someone does something? Or do we ask what we can do?

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What do we do with our gift of empathy? Do we sigh and hope someone does something? Or do we ask what we can do?
IMMIGRATION

(From 7)

The church’s immigration offices provide numerous services, such as free legal assistance and helping families find resources like English as a Second Language, life skills, and citizenship classes, and tax preparers who speak the immigrant’s native language.

PATTERNSHIP

(From 7)

The reality that affect the evangelizing mission of our diocese: and “enhance the mutual enrichment of the faith expressed in popular piety.”

With Aug. 8 and 12 reserved for travel to and from the conference, Aug. 9-11 were booked with activities, Droll said.

“We’re going to have meetings where we’ll be sharing experiences and pastoral insights from our four dioceses,” Sis added. “And we are going to finalize the document that formalizes the continuation of our partnership.”

Sis said the Hermanamiento gathering is held every year but rotates among the dioceses involved. It was last held in San Angelo four years ago, he said.

Droll said it’s important to meet every year for the sake of continuity.

“It would be hard to maintain if the activities were not at least annual,” he said. The Hermanamiento unofficially began as a response to Hurricane Mitch, which “sat for a week over Honduras and caused tremendous destruction to the entire country,” Sis said. “The 14 dioceses of Texas at the time paired up with the seven dioceses of Honduras. What we were trying to do was help them out financially.”

The dioceses of Tyler and San Angelo stuck with the partnership the longest, Sis said, largely because of the leadership and commitment of their partnership teams. Droll, particularly, has been “the driving force behind its success,” Sis said.

The Vatican recently divided the San Pedro Sula Diocese into two and created the Diocese of La Ceiba, bringing to four the number of dioceses involved in the Hermanamiento, Sis said.

The Hermanamiento is mutually beneficial to all those involved, he said.

“We grow in solidarity, and we deepen our understanding and cultural awareness,” Sis said. “There’s a mutual enrichment by getting to know one another.”

SAINTS

(From 8)

and the Ghibellines, who supported the Holy Roman Emperor, in their struggle for control of Italy.

When Nicholas arrived in Tolentino, he saw a community that was in a horrific state of disorder. Editor Bernard Banley writes in “Butler’s Lives of the Saints” that immorality was rampant and religion had become fragmented and diluted with paganism.

Nicholas saw that he would have to go directly to the people who were in pain – the homeless, poor, dispossessed, sick and dying. He began a campaign of street preaching, seeking out the “street people” and bringing them much relief with his kindness, gentleness and unfailing good spirits.

Nicholas spent the next 30 years in his ministry in Tolentino working with the poor and reminding the rich of their social obligations. Burns writes that his preaching was so effective that it was seen as miraculous. He also gained a reputation as a healer and a peace maker between enemies.

There are many miracle stories about Nicholas. Richard McBrien writing in “Lives of the Saints” describes one of these as the custom of blessing and distributing bread on Augustine’s feast day (August 28). It happened that Nicholas was ill with a chronic illness when he was said to have had a vision of the Blessed Virgin. She told him that he would recover if he asked for a small piece of bread, dipped it in water, and ate it. He did recover and afterwards he did this for all the sick he visited.

Another miracle story relates how a small group of passengers were on a ship going down at sea. They asked for Nicholas’ aid and he appeared in the sky, wearing the black Augustinian habit, radiating golden light, holding a lily in his left hand, and with his right hand, he quelled the storm.

Nicholas died on September 10, 1305 after a year long illness. He was canonized by Pope Eugene IV (also an Augustinian) in 1446. Burns explains that his canonization process was interrupted when the papacy moved to Avignon. He was the first Augustinian to be canonized and was credited with 300 miracles.

He is the patron of sick animals, mariners, babies, mothers and the dying. He was proclaimed patron of souls in Purgatory in 1884 by Pope Leo XIII. In many Augustinian churches, there are weekly devotions to St. Nicholas on behalf of the suffering souls. His remains are preserved at the Shrine of St. Nicholas in the basilica di San Nicola da Tolentino in the city of Tolentino, Italy. He is recognized as a saint of the Roman Catholic Church although his September 10 feast day is not on the General Roman Calendar. More than 40 saints are named Nicholas.
otros jóvenes al escuchar el llamado del papa la ayudó a disipar sus temores.

"El papa nos estaba llamando a actuar, diciendo no dejan que su vida se convierta en ese 'muñuele', dijo "Es algo que me impactó para yo regresar (a casa) y hacer una diferencia".

Al continuar la vigilia, los rostros de los jóvenes -- muchos de los cuales mostraban escépticismo al principio de la semana -- se llenaron de alegría, comprensión y, a veces, emoción abrumadora.

Antes de la adoración eucarística, el papa también dijo que Jesús no es el señor de la comodidad y facilidad, pero es el señor de riesgos "del eterno más".

Un peregrino de 25 años de edad, estaba contento de que el papa habló de cómo Dios puede ayudar a las personas a encontrar sus propios objetivos y propósitos, si confían en que Dios está en control. Sabiendo que se espera mucho de ellos, los jóvenes están animados por el desafío de luchar por más.

"Me encanta que (el papa Francisco) nos ha estado diciendo lo mucho que afectamos al mundo", dijo. Como graduado reciente de la universidad, dijo las palabras del papa "me inspiraron... tengo mucho tiempo para hacer un impacto".

El intercambiar el sofá por zapatos para caminar requiere valor, pero ese valor se puede encontrar en las expectativas que Dios tiene para nosotros. En cualquier etapa de la vida en la que estemos, el papa Francisco le recordó a los jóvenes en el "Campus Misericordiae", que ellos pueden soñar, pueden dejar una marca. Dios espera en ellos para cambiar el mundo.

"Esos sí, si tú no pones lo mejor de tí, el mundo no será distinto", dijo el papa. "El que es la vida, te invita a dejar una huella que llene de vida tu historia y la de tantos otros... ¿Te animas?"

Inspirado por las palabras del papa, la energía de otros jóvenes y el fuego del Espíritu Santo, parece que estos jóvenes sí se animan. ¿Y tú?

and calls for immediate gratification can confuse contentment with fulfillment. A 16-year-old pilgrim said that being in communion with other young people listening to the pope's call to action helped to dispel her fears.

"The pope is calling us to act, saying don't let your life become that piece of furniture, don't get comfortable, and get up," she said. "This made me ready to make a difference back home."

As the vigil went on, the faces of the young people -- many of which showed skepticism at the beginning of the week -- were filled with glee, understanding and, at times, overwhelming emotion.

Before eucharistic adoration, the pope also said that Jesus is not the lord of comfort and ease but the lord of risks, "of the eternal 'more'."

A 25-year-old pilgrim said he was happy that the pope talked about how God can help people find their own goals and purpose, if they trust that God is in control. Knowing that a lot is expected of them, young people are encouraged and challenged to strive for more.

"I love that (Pope Francis) has been telling us how much we affect the world," he said. As a recent college graduate, he said the pope's words "gave me a lot of inspiration... I have a long time to make an impact."

Promptly trading the sofa for walking shoes requires courage, but that courage can be found in the expectations God has for us -- whatever stage of life we are in. Pope Francis reminded the young people at "Campus Misericordiae" that they can dream, they can leave a mark. God hopes in them to change the world.

"For the fact is, unless you offer the best of yourselves, the world will never be different," Pope Francis said. "He, who is life, is asking each of you to leave a mark that brings life to your own history and that of many others. ... Are you up to this?"

Inspired by the pope's words, the energy of other young people and the fire of the Holy Spirit, it seems like these young people are, in fact, up for it. Are you?

Maria-Pia Negro Chin is a bilingual reporter/youth editor for The Tablet, newspaper of the Diocese of Brooklyn, New York.
GARVEY

(From 24)

than ever before. Pope John Paul II himself was canonized in 2014, just nine years after his death.

I'm a big fan of the new approach. When our children were growing up we used to read the lives of the saints over breakfast. The idea was to set for them examples of holiness, to keep in mind during the day.

Kids find stories about real people more accessible than, say, St. Paul's letters. From St. Martin they could learn a lesson of generosity; from St. Clare, humility; from St. Lawrence, fortitude.

But when all your examples come from the third or the 13th century, there is a danger that they'll become like Aesop's fables. The lessons they teach are poignant and useful. But the characters may seem unreal, like they were drawn with the lesson in mind.

But Mother Teresa was real, and recent. She came to our campus, and we gave her an honorary degree. I met her novice mistress at the basilica. My father used to send Mother Teresa money and got a thank-you note from her.

We know from the testimony of many people still living what good she did for the poor in Calcutta and around the world. When I read her own account of Jesus speaking to her in 1946 on a train to Darjeeling, and saying "come be my light" to the poor, I feel a conviction about God's acting in the world that is as certain as faith can be.

The Second Vatican Council's Dogmatic Constitution on the Church ("Lumen Gentium") proclaims that we are all called to be saints. The wonderful thing about our newest saint is that she shows that this means us, and that it is possible.

Garvey is president of The Catholic University of America in Washington. Catholic University's website is cua.edu.

BARRON

(From 16)

and the other Norse divinities, and he learns to appreciate the spirituality ingredient in these figures and myths.

Athelstan wears an amulet carved with representations of Ragnar's gods, even as he coaxes Ragnar through the words of the Our Father. Lest this all seem like so much anything-goes, all-spiritualities-are-the-same-deep-down political correctness, know that the characters in Vikings remain deeply interested in getting it right religiously. After some dalliance with Norse religion, Athelstan definitively and joyfully re-embraces his Christianity; and Floki remains, despite plenty of contact with Christianity, an ardent adept of Viking religion.

Moreover, Ragnar's brother Rollo, who accepts baptism for cynical, political reasons, finds himself oddly but unmistakably changed by the sacrament. In short, we find all of the confusion, fascination, explosive violence, and truly creative dialogue that we might expect from a real confrontation between faiths.

I would like to close with a third and final observation, this time about Rollo. Though the makers of the series have flooded things a bit for dramatic purposes, the historical Rollo, in point of fact, became a convinced Christian and established himself as leader in the northwest region of present day France. Since he and his fellows were “northmen,” the area became known as Normandy, and Rollo's great-great-great grandson was William the Conquerer, who would have an unsurpassed influence on the cultural development of Christian England.

Indeed, Queen Elizabeth II, who carries the title "Defender of the Faith," is ultimately descended from William and hence from Rollo. As Athelstan demonstrates, Christianity has always, at its best, had the power of assimilation, the ability to adapt to itself what is good, true, and beautiful in other religions and cultural forms. How wonderful that Vikings manages to show this.

So if you're a bit tired of the dreary secularism that dominates so much of contemporary entertainment and politics, I might invite you to watch a program that makes religion—and Christianity in particular—the central theme.

WOO

(From 15)

I am happy to say a new above-ground detention center, brightly painted and with dignified accommodations, will open in September. In it is a wing for the Caritas Migration Center, and now owns a business. I asked if her mother was right. She nodded without hesitation: God accompanied them.

A woman who fled Kosovo for Serbia 20 years ago spoke of leaving with nothing but a Bible, the only possession her mother believed they needed as they would be in God's hands. She endured hardships of working without formal papers but noted the kindness of people who took risks to help her.

Since then, she has retrieved her documents with the help of a CRS partner, Balkans Migration Center, and now owns a business. I asked if her mother was right. She nodded without hesitation: God accompanied them.

A Muslim refugee from Syria who is now living and working in Athens with his family said that if it were all up to him, he would name his newborn daughter "Caritas" for the assistance and kindness his family had received from Caritas Greece. His wife did not quite buy into this, but what a sentiment!

Yes, I have met hope ... in person. Let us be hope, with God's grace, for each other.

Woo is president and CEO of Catholic Relief Services.

CATOIR

(From 15)

mutual respect and recognition." The Second Vatican Council's document "Nostra Aetate" calls for dialogue and collaboration with other religions, and recognizes the church's "esteem" for Muslims.

I am hopeful that children will one day soon live in a peaceful world. I don't know when, but this current wave of madness will gradually ease down. The fact that a small minority of radical Muslims have tried to hijack the religion of Islam to promote their own agenda should not make us cower in fear. We will fight this evil every step of the way and peace will prevail.

Muslims all over the world continue to demonstrate their desire to live in peace with their neighbors. On a flight to Krakow, Poland, on July 27, Pope Francis said it is the world that is at war, not religions. Rather, religions seek peace.

EDICTAL SUMMONSES

August 29, 2016

CASE: NIEHUES -- HOBBs
NO.: SO/16/43 ED. SUM

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Christopher Baron Hobbs.

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 September, 2016, to answer to the Petition of Laura Ann Niehues, now introduced before the Diocesan Tribunal in an action styled, "Laura Niehues and Christopher Hobbs, Petition for Declaration of Invalidity of Marriage."

Said Petition is identified as Case: NIEHUES -- HOBBs; Protocol No.: SO/16/43 ED. SUM, 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 29th day of August, 2016.

August 29, 2016

CASE: MORTON (WILLIAMSON) -- SPENCER
NO.: SO/15/56 TB ED. SUM

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Frank Silva Spencer.

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 September, 2016, to answer to the Petition of Robin Renee Morton, now introduced before the Diocesan Tribunal in an action styled, "Robin Renee Morton and Frank Silva Spencer, Petition for Declaration of Invalidity of Marriage."

Said Petition is identified as Case: MORTON (WILLIAMSON) -- SPENCER; Protocol No.: SO/15/56 TB ED. SUM, 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 29th day of August, 2016.

August 29, 2016

CASE: DAVIDA (ENGLISH) -- MARTINEZ
NO.: SO/16/51 TB - ED. SUM

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Eric James Martinez.

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 September, 2016, to answer to the Petition of Jacklyn Elayne Davila, now introduced before the Diocesan Tribunal in an action styled, "Jacklyn Elayne Davila and Eric Martinez, Petition for Declaration of Invalidity of Marriage."

Said Petition is identified as Case: DAVIDA (ENGLISH) -- MARTINEZ; Protocol No.: SO/16/51 TB - ED. SUM, 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 29th day of August, 2016.

-- Rev. Tom Barley, MSW, MBA, M.Div., JCL, Judicial Vicar
The embodiment of modern-day holiness

By John Garvey
Catholic News Service

Teresa's novice mistress from the Sisters of Loreto (the order she joined before she founded the Missionaries of Charity). The novice mistress was 105, though she didn't look a day over 80.

On Sept. 4 of this year, Pope Francis will proclaim Mother Teresa a saint. And so she is, one of the great and holy women of the 20th century. This might seem a little sudden, as these things go. She died only 19 years ago. Most saints whose feasts we observe in September (Matthew, Cornelius, Cyprian, Jerome, John Chrysostom, Gregory the Great) died a long time ago. And at least since the Reformation, the canonization process itself has taken a long time.

But St. John Paul II changed the process in 1983 in ways that made it faster. It's now more like an academic inquiry than a trial. The office of the "devil's advocate" (a canon lawyer whose job it was to find fault with the cause) was eliminated. The number of required miracles attributed to the candidate's intercession was reduced from four to two.

In recent years we have seen many more saints, beatified and canonized at a faster clip,