Jewel of the Desert
A group of committed volunteers has made significant strides in restoring a historic Carmelite Monastery and Convent in Stanton. Story, Photo, Page 2

From the Bishop’s Desk
Laity initiatives, like the Martin County Monastery Foundation, and The Way Retreat Center, bring much good to the faith in West Texas. Page 3

JEWEL OF THE DESERT

Photo by Karen J. Patterson
Preparation for ministry leadership role vital to program success

By Sister Hilda Marotta, OSF
Director of the Office of Evangelization and Catechesis Diocese of San Angelo

I had the opportunity of being a participant in the “Convocation of Catholic Leaders: The Joy of the Gospel in America” July 1-4, 2017, in Orlando, FL. As I reflect on my experience, it was refreshing to see the many women and men serving the Church in a variety of ways. The broad spectrum of participants from dioceses across the US along with the broad spectrum of ministries and the cultural diversity, surely gave expression of the Church in the US.

One breakout session I attended, “Leadership Formation and Lay Ministry in the Work of Missionary Discipleship,” reminded us once again that each of us is called to discipleship by our Baptism. As Director of the Office of Evangelization and Catechesis in the Diocese of San Angelo, teaching in the Diocesan Formation Program, I have often found myself reminding participants of this. Each of us needs to participate in the ministry of the Church. In taking on the role of leadership, it is important that one be prepared for the ministry in which they are involved. It is important that formation programs be integrated to include the intellectual formation, human formation, spiritual formation and pastoral formation.

In the Joy of the Gospel, Pope Francis
God’s work in one’s life, prayer are crucial pieces of spiritual direction

By Jimmy Patterson
Editor / The Angelus

The desire to deepen one’s experience with God and long for a companion on the journey has grown in recent years, and in the Diocese of San Angelo, the opportunity to sit with a spiritual director regularly and enhance a personal journey with God is available to many. According to St. Peter Upon the Water in Ingram, home to a flourishing spiritual growth formation program, spiritual direction has its roots in the Gospels when Christ spent significant time with his disciples, teaching them about the Kingdom and modeling for them how to live out the love of His Father in their daily activities.

William A. Barry, S.J., and William J. Connolly, S.J., in their book The Practice of Spiritual Direction define spiritual direction as “help given by one Christian to another which enables that person to pay attention to God’s personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship.”

While not counseling, Tim George, a spiritual director based in Midland, said often spiritual direction begins when a person is in crisis. But instead of providing counsel as most people know or imagine it, the directee is asked how God is perceived or known.

“It’s hard to be in direction if you don’t have a prayer life,” George said. “Prayer is our way of meeting God. If we don’t have a prayer life, it’s hard to move forward.”

Spiritual direction sessions are often an hour in length, once a month, though that, of course, often varies to fit the circumstance of the director and directee. It is the time between spiritual direction sessions that is equally important, Goerge said.

“Most of the work is done in the sessions, but all those hours in between sessions are as important,” he said.

In those in-between days, directees are encouraged to live a spiritual life, build their prayer relationship with God, and reflect on how God is present in their lives.

Spiritual direction can help a Christian:

• Listen for God’s voice;
• Grow in knowing God and self;
• Be aware of God’s presence in all aspects of daily events;
• Deepen one’s prayer life and communion with God;
• Clarify a particular vocation and discern how to live it out;
• Advance the Church’s mission through “the common good, which is prayer.”

Spiritual direction is recommended if:

• You are experiencing a new sense of God in your life;
• You are making an important decision or discerning a call;
• You feel distant from God;
• You desire to deepen your relationship with God;
• You are facing a life transition;
• You feel stuck or at an impasse in your life.

Spiritual direction is currently available at some parishes in the Diocese of San Angelo. There is also a plan to train more spiritual directors to meet the growing demand.

Tomando la Iniciativa

Obispo Michael Sis

Como Obispo de la Diócesis de San Angelo, me da mucha alegría ver los frutos buenos que se producen cuando nuestro pueblo toma la iniciativa para lograr un objetivo que vale la pena. Con este artículo quería señalar algunos ejemplos de las muchas cosas maravillosas que se están llevando a cabo en esta parte de Texas a través de los esfuerzos de nuestra gente creativa y valiente.

Un buen ejemplo bíblico de tomar la iniciativa se puede encontrar en la curación por Jesús de un hombre paralítico en Marcos 2:1-12. El hombre fue llevado a Jesús en una camilla por otros cuatro hombres. No sabemos sus nombres, pero su acción perdura en la historia.

Estos hombres sabían que Jesús sanaba a la gente. Sabían que este hombre necesitaba ayuda, y estaban decididos a llevarlo a Jesús. Eran diligentes y creativos, no para su propio beneficio, sino para el bien del otro. Ellos lo pusieron en una camilla y lo llevaron, bajándolo hacia abajo para que un agujero en el techo.


El Libro de Santiago (1:22) dice: “Sean hacedores de la palabra, y no solo oydores.” Como discípulos de Jesucristo, somos llamados a ser hacedores, no sólo oydores y espectadores.

Un viejo amigo mío solía tener una señal en su oficina que decía: “Si no eres parte de la solución, entonces eres parte del problema.” Lo que he visto en nuestro pueblo del Oeste de Texas es una imponente cantidad de bien que se logra por medio de las ideas creativas para encontrar soluciones a las necesidades humanas reales. Les ofrezco unos ejemplos.

El Centro de Retiros The Way

Hace varios años, el Diácono Mike LaMonica y un grupo de otros vieron la necesidad de un centro de retiros en el área de Midland-Odessa. Ellos personalmente se habían beneficiado para retiros como Cursillo y ACTS, y ellos habían visto el efecto transformador de esas experiencias en la vida de muchas personas.

Ellos vieron cómo, después que terminaban los retiros, los participantes volvían a sus familias y parroquias llenos de vida y amor. Sin embargo, faltaban suficientes instalaciones para alojar estos retiros. Deseaban que hubiera un lugar cercano donde la gente podría encontrar con Dios en un hermoso y tranquilo entorno al aire libre.

En lugar de simplemente soñar y desearlo, articularon su visión, crearon un plan, consultaron expertos, y comenzaron el establecimiento de contactos. Con paciencia y perseverancia, recuaron el dinero necesario de una variedad de individuos, iglesias, y fundaciones. Encontraron un hermoso pedazo de tierra, comenzaron las obras en junio de 2016, y comenzaron la construcción en abril de 2017. Con la ayuda de Dios, el Centro de Retiros The Way se abrirá en 2018.

En los próximos años, muchas personas, tanto Católicos como no Católicos, se beneficiarán enormemente de este nuevo oasis de oración en el Oeste de Texas.

Escuela Secundaria Católica Holy Cross

Varios años antes de mi llegada a la diócesis, ya había discusión sobre el deseo de establecer una
Martinez named campus minister at OC, MC, UTPB

Lisa Martinez has been hired as a full-time campus minister for UTPB, Odessa College and Midland College. A native of Odessa, she earned her Bachelor and Masters of Art from West Texas A&M (Canyon, TX), earned a second MA in Pastoral and Educational Studies; Moral & Spiritual Development from the Maryvale Institute-International Catholic College for Catechesis, Theology, Philosophy & Religious Studies (Birmingham, England). She has vast experience in church ministry in England, New York, and Texas. Lisa is excited about joining our campus ministry and continue the work of Elsie Arzadon, Perla Garcia and Elaine Randolph.

Fall Festival in Rowena
St. Joseph’s Fall Festival
Sunday, November 12
Rowena
95th Annual Fall Festival Celebrating 110 Years of the Light of Faith
10:30 — Flag raising, balloon release to honor veterans.
11:00 — Turkey, dressing and all trimmings featuring Rowena Style German Sausage.
Games for all ages, country store and a live auction throughout the afternoon. Handicap parking and shuttle from parking lot to the hall. Sausage sandwich supper begins at 4:30 p.m. For more information contact: Church office at 325-442-3521 or 325-365-6447

Reformation discussion to be presented in Abilene

ABILENE — “The Reformation at 500 Years: Necessary Correction or Divisive Mistake: How Should It Shape Christians Today?”

The Abilene Christian University “Center for Heritage and Renewal in Spirituality” (Charis) is sponsoring a panel discussion focusing on the 500th anniversary of the beginning of the Protestant Reformation and its implications for all Christians.

A panel discussion between Dr. John Armstrong, President of ACT3 Network, and Rev. Ryan Rojo, Parochial Vicar of the Catholic Church of the Sacred Heart in San Angelo, will take place on Tuesday, November 14, 2017 from 4:00-5:30 p.m. at the ACU Chapel on the Hill.
There is no fee to attend the event, and questions should be forwarded to Doug Foster at fosterd@acu.edu or Dr. John Weaver at john.weaver@acu.edu

Directions for those coming north from Ambler Ave: Visitors will pass the lake onto Judge Elvy Blvd, and will turn right to go to the visitors parking lot behind the “Hunter Welcome Center.” The Chapel on the Hill is in the College of Biblical Studies building.

Diocese seeks Angelus editor

The Diocese of San Angelo has a job opening for the editor of the diocesan newspaper, The West Texas Angelus. The ideal candidate will possess a strong knowledge of the Catholic faith, reside within the Diocese of San Angelo area, and be available for travel throughout the diocese for coverage of events. The candidate for this position is expected to have a bachelor’s degree in journalism, and writing experience. This is a part-time position. For further information, send Curriculum Vitae, resume, or queries to Mike Wyse, Chancellor, at the Diocesan Pastoral Center, PO Box 1829, San Angelo, TX 76902.

St. Stephens’ Clay Shoot
MIDLAND — Join us for the St. Stephen’s Catholic Church Sporting Clay Shoot, Saturday, November 18, 2017, at the Midland Shooters Association Shotgun Range. Enter your team of five for a fun day of Clay Shoot shooting to help support St. Stephen’s Catholic Church. For registraion information contact Jesi Bremer at jesi bremer@yahoo.com or 432-536-7012. (Registration form, Pg. 9)

Victims Assistance Information

If you or someone you know has been sexually abused by anyone who serves the Church, and you need a place to talk with someone about your feelings of betrayal or hurt by the Church due to abuse, exploitation, or harassment, we are here to help you. To report sexual misconduct call Lori Hines, Victim Assistance Coordinator, 325-374-7609, or write Diocese of San Angelo Victim Assistance Ministry, PO Box 1829, San Angelo, TX 76902. If the sexual abuse occurred outside this diocese, the Victim Assistance Coordinator will assist in bringing the concern to the appropriate authorities.

BISHOP’S SCHEDULE

NOVEMBER
1 — BIG SPRING, Cedar Hill Prison Unit, All Saints’ Day Mass at 8:00 a.m.
2 — BIG SPRING, Air Park Prison Unit, All Saints’ Day Mass at 1:00 p.m.
2 — SAN ANGELO, Calvary Cemetery, All Souls’ Day Mass at 9:00 a.m.
3 — MIDLAND, Midland Beer Garden, 7112 W. Highway 80, Theology on Tap at 6:30 p.m.
3 — SAN ANGELO, Diocesan Pastoral Center, Deans’ Meeting at 11:00 a.m.
4 — MIDLAND, St. Ann Catholic School, Diocesan Schools Commission meeting at 9:00 a.m.
4 — ODESSA, St. Elizabeth Ann Seton, Spanish Engaged Encounter at 2:00 p.m.
4 — ODESSA, Holy Redeemer Cristo Misionero event, Mass at Far West Event Center at 8:30 p.m.
5 — ODESSA, St. Mary’s Central Catholic School, Junior High Odd Walk event, Mass at 3:00 p.m.
6-7 — CORPUS CHRISTI, Kenedy Foundation Board of Directors meeting
8 — HOUSTON, Holy Name Passionist Retreat Center, 6th Annual Prayer Breakfast at 6:30 a.m.
8 — HOUSTON, National Association of Filipino Priests General Assembly
10 — SAN ANGELO, Sacred Heart Cathedral, Ram Awning Retreat
11-17 — BALTIMORE, MD, USCCB Fall General Assembly
18 — BALLINGER, St. Mary Star of the Sea, Mass, 4 p.m.
21 — ABILENE, Abilene Christian University, Lighthouse Catholic Student Group at 11:00 a.m.
21 — ABILENE, Holy Family, RCIA class at 6:30 p.m.
27 — SAN ANGELO, Cub Scout meeting at 6:00 p.m.
28 — SAN ANGELO, Holy Angels, ROIA Class at 6:30 p.m.
29 — SAN ANGELO, Diocesan Pastoral Center, Diocesan Liturgical Commission meeting at 10:00 a.m.

DECEMBER
1 — SAN ANGELO, Diocesan Pastoral Center, Joint Meeting of Presbytery Council and Finance Council at 11:00 a.m., and Presbytery Council at 2:00 p.m.
1 — SAN ANGELO, Christ the King Retreat Center, Priests, Deacons and Wives, and Religious Advent Party at 5:00 p.m.
2 — MIDLAND, Our Lady of Guadalupe, Diocesan Encounter at 10:00 a.m.
3 — BIG LAKE, St. Margaret of Cortona, Mass at 11:30 a.m. and Blessing of Parish Hall
6 — BIG SPRING, Flight Line Prison Unit, Mass at 8 a.m.
6 — BIG SPRING, Intermediate Prison Unit, Mass at 1 p.m.
6 — MIDLAND, St. Ann, Holy Cross Catholic High School Board Meeting at 6:30 p.m.
7 — SAN ANGELO, Christ the King Retreat Center, Diocesan Staff Advent Party at 6:00 p.m.
10 — SAN ANGELO, ASU Newman Center, Mass at 6:30 p.m.
12 — SAN ANGELO, Sacred Heart Cathedral, Marianas at 5:30 a.m.
12 — EDEN, St. Charles, Blessing of Rectory at 5 p.m.
12 — MILLERSVIEW, Our Lady of Guadalupe, Mass at 6:00 p.m.
15 — SAN ANGELO, Christ the King Retreat Center, Staff Advent Day of Reflection at 9:00 a.m.

CHRIST THE KING RETREAT CENTER
November
13-Heart of Mercy Prayer Group
17-18-First Methodist, Midland
20-Heart of Mercy Prayer Group
23-26 CKRC Closed for Thanksgiving Holiday
27-Heart of Mercy Prayer Group

DECEMBER
1-Bishop’s Advent Party for Clergy
2-2022 Deacon Formation Pre-Aspirancy
4-6-Fresh Start Conference.
7-Bishop’s Advent Party for Staff.
8-Offices Closed, Feast of Immaculate Conception
9-Deacon Formation
11-Heart of Mercy Prayer Group
14-Staff Mass & Lunch
18-20-Seminarian Winter Gathering
22 CKRC-Offices Closed $½ Day
25 CKRC-Offices Closed for Christmas
29 CKRC-Offices Closed ½ day

PRIEST ORDINATION DATES
5-Fr. Laurent Mivondo (1982)
14-Fr. Bernardito Getigan (1985)
21- Fr. Thomas Manimala (1985)
23-Bishop Michael D. Pfeifer (1964)
30-Fr. Joseph Choutapalli (1990)

NECROLOGY PRIESTS
November

DECEMBER
1-Rev. John A. Pierce (1979)

NECROLOGY DEACONS
November
4-Deacon Thomas Lambdin (1982)
21-Deacon Richard Blake (1989)
8-Deacon Simon Franco (2008)
12-Deacon Peter Ballaro Jr. (2013)

DECEMBER
12-Deacon Nestor Perez (1993)
Poverty attorney: ‘We have no choice but to minister to those in need’

By Becca Nelson Sankey

Pope Francis said, “We must nourish our faith so it can illuminate our lives and the world we live in.” The problem, said Leota Roesch during her breakout session, “Missionary Disciples with a Story: The Best Kept Secret of the Catholic Church,” held during Diocesan Conference Day on Oct. 21, is that too many Catholics are unfamiliar with the basic content of Catholic social teachings, and many don’t understand how essential the Church’s social mission is.

“We have to walk the talk, and I think that is what Pope Francis is saying,” she said during her presentation.

Roesch, of San Antonio, was one of six speakers who presented at the 2017 Diocesan Conference Day in San Angelo, organized by the San Angelo Diocese’s Office of Evangelization and Catechesis. Sister Hilda Marotta, OSF, said the office selects speakers who are knowledgeable on the Church’s theme, which this year focuses on living as missionary disciples. Roesch said the sisters asked her to lead a breakout session at this year’s conference. “They say come, I come,” she said. “They say do, I do.”

Roesch, an attorney who worked exclusively in poverty law, was the director of refugee ministry at the Diocese of Brownsville and worked on two Indian reservations. She retired from active ministry in June. “Social justice ministry is essential the Church’s social mission. “The Church makes us Catholic. We cannot call ourselves Catholics if we are not living our lives for others.”

“Everything we have is from God,” she said following her presentation. “You have to stop the cycle and listen to the words of the prophets, and we have prophets in our own time. We can only stop the cycle if we live in gratitude and return the blessings to God through God’s people.”

Juanita Gonzalez, of St. Mary’s Parish in Brownwood, attended the conference with a friend and said that Roesch’s breakout session was one from which she could best glean information to take back to her church and help her in her work as a CRE. “I love her,” Gonzalez said of Roesch. “I’ve listened to her the last couple of times. She did (a presentation) at one of our CRE meetings, and I went to the RCIA two weeks ago, and she was one of the speakers. She tells it to you like it is, and she cracks jokes.”

A Catechist for the past 14 years, Gonzalez said she attends the San Angelo conference every year. “I could not just go out and teach if I didn’t have the knowledge first, she said. “You have to live it in order to teach it.”

Texas Conference of Bishops expresses sorrow for victims of Sutherland Springs shooting

Texas Catholic Conference of Bishops

AUSTIN — The Catholic bishops of Texas express their deep sadness for the loss of life at First Baptist Church in Sutherland Springs, Texas, on Sunday. Their full statement follows:

Our hearts ache for those suffering from the terrible loss of life at First Baptist Church in Sutherland Springs on Nov. 5. We open our hands and hearts for these families in this moment of terrible tragedy. We should all fall on our knees in prayer in this moment of disaster.

As Archbishop Gustavo García-Siller so eloquently wrote, “These Baptist brethren are our family, friends and neighbors who live among us in the archdiocese; just minutes away from our Wilson County parishes of Sacred Heart in Floresville, St. Ann in La Vernia, and St. Mary in Stockdale. We are committed to work in unity with all our brothers and sisters to build peace in our communities; to connect in a more direct and substantial way. The Catholic Church in Texas and across the United States is with you.”

We must pray for wisdom and courage, to do what we can to stand against violence and for life. With charity and peace in our hearts, we must firmly resolve to prevent senseless violence. Otherwise, we make a mockery of our professed desire to build a culture of life and to renounce this world’s culture of death. As Cardinal Daniel N. DiNardo of Galveston-Houston wrote as president of the US Conference of Catholic Bishops, “A Culture of Life cannot tolerate, and must prevent, senseless gun violence in all its forms. May the Lord, who Himself is Peace, send us His Spirit of charity and nonviolence to nurture His peace among us all.”

May God have mercy on all and may the souls of the departed rest in peace.

The Texas Catholic Conference of Bishops is the association of the Roman Catholic bishops of Texas. Through the TCCB, the bishops provide a moral and social public policy voice that includes monitoring all legislation pertaining to Catholic moral and social teaching, accredit the state’s Catholic schools, and maintain records that reflect the work and the history of the Catholic Church in Texas.
**St. Lawrence parishioners commemorate 100th anniversary of apparitions at Fatima**

**The Angelus**

ST. LAWRENCE — Our Lady of Fatima Rosary Crusade was celebrated at the St. Lawrence Church grotto on October 14, 2017, with Father Chinh Pagidela, pastor. Parishioners commemorated the 100th anniversary of Our Lady’s apparitions to three shepherd children of Fatima, Portugal in 1917. Thousands witnessed “The Miracle of the Sun.” Mary requested prayer for repentance of sin and the conversion of sinners. Another message gave warning to pray the Rosary for peace in the world, else a greater war would take place. Sadly, World War II followed.

Our Rosary Crusade prayerfully asks God and Our Blessed Mother to save America from today’s immorality, secularism, abortion, the waves of blasphemy, Satanism and threats of terrorism.

The rally at St. Lawrence was a public act of reparation for the countless sins hurled against The Immaculate Heart of Mary and The Sacred Heart of Jesus. Mary’s consoling promise of salvation is given to those whose devotion embraces her Immaculate Heart. Their souls will be loved by God-like flowers placed by her to adorn His throne.

Submitted by Crusade Captain Betty Jean Halfmann

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**Caggiano: Message of Fatima as important today as 100 years ago**

By Julie Asher

Catholic News Service

WASHINGTON — Our Lady of Fatima’s message about prayer, conversion and peace that she imparted to three shepherd children in a field in Portugal “is as important now as it has ever been since” she appeared a century ago, a Connecticut bishop told Massgoers Sept. 23 in Washington.

“We come here to ask for her intercession,” Bishop Frank J. Caggiano of Bridgeport said in his homily at the Basilica of the National Shrine of the Immaculate Conception. “She might lead every human heart to answer the question: ‘What is it that you are looking for?’ And we will answer it: ‘We are looking for your Son, and lead us to him.’

The bishop was the main celebrant of the Mass, which drew a capacity crowd to the national shrine’s Upper Church. After Mass ended, Bishop Caggiano led a procession of concelebrants, deacons, altar servers and the congregation to a new rosary walk and garden near the shrine. As they walked, people recited aloud the joyful mysteries of the rosary.

People flooded into the garden – which on one side features a white Carrara marble sculpture of Our Lady of Fatima with the three child-visionaries at her feet, Lucia dos Santos and Jacinta and Francisco Marto. On the opposite side is the crucified Christ, sculpted from the same kind of marble.

The paved walkway, symbolic of the thread connecting a rosary’s beads, circles through and around the garden, taking visitors past groupings of colorful mosaics that illustrate the 20 mysteries of the rosary. Bishop Caggiano walked to the Fatima statue, then around the path, blessing the new garden as he went. He ended up back at the statue and led the crowd in prayer.

At the beginning of Mass, Msgr. Walter Rossi, rector of the national shrine, welcomed the congregation, noting the 2,000 pilgrims from the Diocese of Bridgeport in attendance, along with pilgrims from the Philippines and China, the New York area and the Washington region.

Bridgeport’s diocesan youth choir sang for the Mass, which was broadcast live by the Eternal Word Television Network, CatholicTV of Boston and New Evangelization Television of the Diocese of Brooklyn, New York.

Msgr. Rossi said it was the first pilgrimage from Bridgeport in about 15 years, adding that shrine officials were thrilled to see so many young people at the shrine. “I often say that our young people are the hope of the world and the church and they are the hope of Mary’s shrine,” the priest added.

Thanking donors who made the new garden and prayer walk a reality, he noted the project was an initiative put forward by Bishop Caggiano and Dr. Daisy Lin of Washington.

(Please See FATIMA/20)
New Orleans archbishop, evacuated during Katrina, brings hope to Harvey victims

TEXAS CITY (CNS) — Meandering slowly, retired New Orleans Archbishop Alfred C. Hughes greeted each student and teacher inside the Our Lady of Fatima Catholic School in Texas City.

If it weren’t for different logos on their uniforms, students of True Cross Catholic School in Dickinson were blending right in with Our Lady of Fatima students.

True Cross students are meeting for classes and activities at Our Lady of Fatima while the Dickinson parish works on repairing damage to the school and church. Nearly all 153 students made the temporary transition to Our Lady of Fatima’s campus in nearby Texas City. The New Orleans archbishop visited the schools Sept. 25.

Harvey dumped nearly 44 inches of rain in Dickinson, swelling the nearby bayou straight into True Cross. Our Lady of Fatima was spared, but Texas City still saw nearly 30 inches of rain. Both cities sit less than a half-hour drive from the Gulf Coast.

The experience of recovering after a disastrous hurricane was nothing new for Archbishop Hughes, who was at the helm of the New Orleans Archdiocese when Hurricane Katrina wrecked the Crescent City in 2005. The stories and images from Houston reminded the archbishop of his experiences during Katrina and he felt called to help.

"I tried to draw them out of their own experiences of Harvey," the 84-year-old archbishop said of meeting with the students.

Students and staff of True Cross suffered flooding at their homes, many being rescued by boat after being stranded by high water. He also met with a teacher from Puerto Rico who became emotional as she told the prelate about her struggles about not hearing from her family members on the island.

"Some told me about their struggles and their stories," he told the Texas Catholic Herald, newspaper of the Archdiocese of Galveston-Houston.

As he evacuated to Baton Rouge, Louisiana, during Katrina, his own rectory took on more than 6 feet of floodwater in 2005. He said he personally knows the experience and feeling of not being able to return home for months on end and the jarring change of life after a storm.

Students from both schools greeted Archbishop Hughes as he made his way from classroom to classroom.

The archbishop invited the students to sing for him, which they gladly did.

One song was a hymn to Our Lady of Fatima, an anthem for students of the Texas City school. Apparently True Cross students quickly learned it and sang the hymn for Archbishop Hughes, who used the song as a teaching moment for the students.

"The song talks about praying on bended knee before Our Lady of Fatima to promote harmony and unity," he said. "I urged them amidst the challenges they faced to have faith and hope and an assurance that God is with them."

Archbishop Hughes gave students from True Cross a small cross, and he gave Miraculous Medals to Our Lady of Fatima students.

The archbishop was even able to give a blessing to a True Cross student who had broken her arm while evacuating during Harvey.

Father Clint Ressler, pastor of St. Mary of the Miraculous Medal, said "it's very meaningful," to have Archbishop Hughes visit. "Knowing that there's a sympathetic heart, who has the compassion from having himself lived through Harvey’s moments, is always meaningful."

By Jimmy Patterson

HARRIS/GALVESTON COUNTIES — We pulled up at a nice home in Alvin, a community south of Houston in early October. It was more than a month after Hurricane Harvey ravaged the southeastern part of Texas, with Houston and its suburbs especially hard hit.

We were greeted by Chris and Joanna Cobb, a young couple who lost everything in Hurricane Harvey.

Former Midlander Joey Thomas, now an educator in League City, introduced us, and together we opened the back end of a U-Haul truck that had been driven to Alvin from Midland. It was filled with donated furniture. The Cobs took a look at our stash, most all of which had been given by Midland Fair Havens, a non-profit residential facility for women and children in transition. The Cobs picked out several pieces, and left an ample amount for us to distribute elsewhere.

Mrs. Cobb pointed to a mother-in-law house adjacent to their home, off the carport. She told me the donated furniture would go a long way in outfitting the house.

But the mother-in-law house was not where her husband’s mother lived. It was a house the couple had converted and used to house missionaries from their church, The Church on Master’s Road, a part of evangelist Chuck Swindoll’s larger faith effort.

This couple who had lost everything inside their own house, chose instead to put this gifted furniture to use for others. It typified what I saw during a handful of visits to Houston following Harvey.

On an earlier visit, I met Steve Stich, Deputy Program Manager for NASA’s Commercial Crew Program. Steve and astronaut Mike Good, who flew aboard two space shuttle missions and logged over 30 hours in spacewalks during 383 Earth orbits, set sail in a John Boat to rescue those affected by the flooding in nearby Dickinson.

Trying to comprehend the disparity in Mike Good’s missions — spacewalks one year, navigating a fishing boat to rescue strangers another — gave me much reason to stop and consider the staggering goodness of humankind.

Jason Couillyon, who works in seagoing communications near Galveston Bay, is also a member of the League City Volunteer Fire Department. Jason dropped everything, clocked in and stayed on until everyone in his area had been rescued. The boat Jason used for rescues, he remembered, was the first boat his father took him fishing in back in Louisiana when he was 10. His father had recently handed the boat down to him.

There was example after example of victim helping victim here. People who lost everything yet still took the time to help others. And that was what most inspired me. The response in Houston changed the way I view people.

We are all given a glimpse of the depth of human caring amid suffering. We see it all too often these days. In Las Vegas. Orlando. Sutherland Springs. New York. Dallas. The names of victims from the east to the west who have fallen victim to random acts of violence seems endless now, and our faith in man understandably wavers in a world overflowing with bitterness, hatred and uncountable social media attacks on strangers, friends and family. Yet, for every lone killer, there are hundreds of helpers. For every hurricane or tornado or fire or earthquake, there are thousands upon thousands of helpers at the ready.

Look for the helpers, we are told. And when we do, we always find them. These are the stories that restore and renew faith in others. Love and compassion, caring and kindness will always win out.

“When the Samaritan saw the man, he had compassion. Go and do the same.” (Luke 10:33, 37). As we face the uncertainties of this time we endure together, this is one lesson we blessedly seem to have remembered very well. Thanks be to God.
Fr. Knick and Sandie Knickerbocker

**What is dementia, and what are the implications for family and ministry?**

By Fr. Knick and Sandie Knickerbocker

"I'm worried about my husband's salvation. He has dementia and is very angry with God, with me, and with life. What should I do?"

This question, asked of us recently, may be on your mind if your family member, friend, or parishioner is losing cognitive functioning and seems to be hostile to God and those around them, especially if this person has been a faithful Christian for many years. We assured her that the Lord knows his cognitive impairment and knows he is not able to respond to Him with his mind and will as he would have before the impairment. It is probable that he is not able to conceptualize his anger, come to terms with it, and repent. Despite the change in his mental state, the state of his soul before the Lord has not changed. The Lord, in His merciful love (Psalm 86:5; 103:8-18; Eph 2:4), affirms him: "Well done, good and faithful servant..." (Matt 25:21).

We're all aging, and our mental functioning is aging, too! We no longer have instant recall of names, we forget where we put our keys, we have to write reminder notes — senior moments! These changes in memory are generally minor and don't disrupt our ability to work, live independently, and maintain normal activities and a social life. However, it is good to recognize the signs of progressive loss of memory and relational skills. The Mayo Clinic provides helpful distinctions in the terms Mild Cognitive Impairment, dementia, and Alzheimer's disease.

Mild cognitive impairment (MCI) is not a disease but a clinical description based on performance on a test of memory and thinking skills. Depending on its cause, mild cognitive impairment is potentially reversible. Dementia refers to a set of symptoms, not a disease. It describes a group of symptoms affecting intellectual and social abilities severe enough to interfere with daily functioning, such as memory loss, language problems, inability to learn or remember new information, difficulty with planning and organizing, difficulty with coordination and motor functions, personality changes, inability to reason, changes in behavior, apathy or loss of interest in activities, and paranoia. Dementia symptoms can be due to many things such as an under-active thyroid, vitamin deficiency, brain tumors, and depression. Some medications can cause dementia symptoms. While dementia does affect mental health, it is not a mental illness, although persons with early dementia worry greatly about what is happening to their minds. Dementia is most often caused by actual damage to brain cells. With a thorough screening, including physical and neurological exams, lab tests, mental status and neuropsychological exams, and brain imaging, doctors can nearly always diagnosis dementia, and they can often identify whether the dementia is due to Alzheimer's disease. Although Alzheimer's disease accounts for 60-70 percent of cases of dementia, other disorders that cause dementia symptoms include Vascular dementia, Parkinson's disease, dementia with Lewy Bodies, and Frontotemporal dementia.

Alzheimer's is a degenerative disease that affects the temporal lobe which is considered to be the memory center of the brain, specifically, the hippocampus, the area involved in short term memory. Plaques and tangles are thought to damage and kill nerve cells, causing a steady decline in memory. Plaques and tangles are thought to damage and kill nerve cells, causing a steady decline in memory.

By Mary Lou Gibson

Luigi and Maria Quattrroccoli were a typical young Italian couple who fell in love, got married, had four children, and are now on the path to sainthood. They are the first married couple in Church history to be beatified together. Pope John Paul II said “this couple lived an ordinary life in an extraordinary way” during the beatification ceremony on October 21, 2001.

Maria Corsini was born in 1884 in Florence, Italy. Her father was a captain of the grenadiers in the Royal Army and the family had frequent military transfers. They finally settled in Rome where Maria received her education in literature. Later in life, Maria became a professor and had a writing career. Joan Cruz writes in *Saintly Women of Modern Times* that it was during these years of study that she met her future husband, Luigi Quattrroccoli. Luigi was born in Catania in 1880 and studied law. He became an honorary magistrate in 1905.

Luigi and Maria became engaged in 1905 and were married in the basilica of St. Mary Major in Rome. The couple had four children. Their first son, Filippo, became Father Tarcisio, a diocesan priest in Rome. Their daughter, Stefania, also entered religious life and became Mother Cecilia of the Benedictine Order in Milan. A third son, Cesare, lived in monastic life as Father Paolino, a Trappist for most of his adult life. It was during Maria’s fourth pregnancy that the couple faced a critical health problem. Their doctor told them Maria had only a five percent chance of survival and he advised them to abort the child to save the mother’s life. Mary Ann Sullivan writes in *Heroic in Marriage* ( Marian Helper, Spring 2002) that they had previously consecrated their family to the Sacred Heart of Jesus and they refused an abortion and placed all their hope and trust in God. Maria’s pregnancy reached its term and she gave birth to a healthy daughter, Enrichetta, in 1914. The spiritual life of both Maria and Luigi grew during these early years of marriage. Their son, Cesare, recalled his parents’ zeal for spiritual growth as “a kind of race between Father and Mother to grow in spirituality.” The couple began attending daily Mass together and prayed the Rosary with the children every evening. Both parents later joined the Third Order of the Franciscans.

This is not to say that their family life was boring and dull. Sullivan writes that it was a normal middle-class home that was happy and particularly noisy at mealtime. Maria and Luigi trained their children to love the things that could not be seen and often joked with friends and relatives about this, saying they wanted their children to appreciate life “from the roof up.” There was also time for sports and holidays at the mountains and the sea.

Their son, Father Paolino, recalled that “there was always a supernatural, serene, and happy atmosphere in our home, but not excessively pious.” After 20 years of marriage, Maria and Luigi pronounced the difficult vow and renounced marital relations. Luigi was 46 and Maria, 41, at the time.

During the early years of their marriage they witnessed the death and cruelty that came with Mussolini and later with Hitler. Their apartment in Rome became a shelter for Jews and other refugees. During World War II, Maria volunteered as a nurse with the Red Cross and worked with the Red Cross as a helper for the sick who took the train to Lourdes and Loreto. After the war, Luigi became a personal friend of many politicians who worked to rebuild Italy. For more than 40 years, this couple lived an ideal Christian life. Luigi died in 1951 in Rome. Maria died in 1965. Sarah Gallick writes in *The Big Book of Women Saints* that when their cause for sainthood was opened in 1994, a young man, Gilbert Grossi, sought their intercession for his severe form of arthritis which left him virtually paralyzed. After praying to Maria and Luigi for several months, he experienced a complete recovery. This was accepted as their beatification miracle.

Their three surviving children, Fr. Tarcisio, Fr. Paolino, and Enrichetta, witnessed their parents’ joint beatification. Their November 25 wedding date was chosen as their feast day.
Cross honoring soldiers who died in WWI deemed unconstitutional

WASHINGTON (CNS) -- A 40-foot-tall cross memorializing soldiers who died in World War I that sits at a busy intersection in the Washington suburb of Bladensburg, Maryland (at right), is unconstitutional, a federal appeals court ruled Oct. 18. The monument "has the primary effect of endorsing religion and excessively entangles the government in religion," said a 2-1 ruling from the 4th U.S. Circuit Court of Appeals based in Richmond, Virginia.

The case was heard by a three-judge panel made up of Chief Judge Roger L. Gregory and Judges Stephanie D. Thacker and James A. Wynn Jr. Gregory, who dissented, said the government is not required by the First Amendment to "purge from the public sphere any reference to religion."

The First Liberty Institute said the decision "sets dangerous precedent by completely ignoring history." The group, which supports religious freedom, represented the American Legion, the defendant in the case, and plans to appeal.

The ruling "threatens removal and destruction of veterans memorials across America," Hiram Sasser, First Liberty's deputy chief counsel, said in a statement.

Known as the Bladensburg Cross or the Peace Cross, the cement and marble memorial was erected by the Snyder-Farmer Post of the American Legion of Hyattsville, Maryland, to recall the 49 men of Prince George's County who died in World War I. The cross, whose construction was funded by local families, was dedicated July 13, 1925.

The Maryland-National Capital Park and Planning Commission acquired the memorial from the American Legion in 1961. It is located at Maryland Route 450 and U.S. Route 1. The Washington Post reported that the state agency has spent about $117,000 to maintain and repair the memorial and has earmarked $100,000 for renovations.

The American Humanist Association, a Washington-based group that represents atheists and others, filed suit against the memorial because it is in the shape of a cross. It argued that having a religious symbol on government property violates the establishment clause of the First Amendment.

A District Court judge in 2015 said the cross did not have to be removed from public land, saying that although its Latin cross design "is undeniably a religious symbol," it is "not a governmental endorsement of religion."

Writing the majority opinion, the 4th Circuit's Thacker said the lower court determined that a cross memorial maintained by local government and located on public property "does not run afoul of the Establishment Clause because the cross has a secular purpose ... neither advances nor inhibits religion and it does not have the primary effect of endorsing religion.

We disagree."

"The Latin cross is the core symbol of Christianity," the judge said. "And here it is 40 feet tall, prominently displayed in the center of one of the busiest intersections in Prince George's County, Maryland; and maintained with thousands of dollars in government funds. Therefore, we hold that the purported war memorial breaches the wall of separation between church and state."

In his dissent, Gregory said the Peace Cross "has always served as a war memorial" and "has been adorned with secular elements for its entire history," and sits near other memorials in Veterans Memorial Park. "(Its) predominant use has been for Memorial Day celebrations," he wrote.

The fact that in the memorial's 90-year existence and 50-year government ownership, there has been no litigation until now "is a strong indication that reasonable observers perceived its secular message," he said.

A bronze tablet at the base of the monument quotes President Woodrow Wilson: "The right is more precious than the peace; we shall fight for the things we have always carried nearest our hearts; to such a task we dedicate ourselves."

At the base are the words, "Valor, Endurance, Courage, Devotion." At the center of the cross is a gold star.

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TEAM REGISTRATION FORM
Deadline is November 16, 2016

☐ Individual Sponsor $150.00 ☐ Youth 17 and under $100.00 ☐ Veteran $100.00
☐ Active Military with ID (Limited entries) $0.00

SCHEDULE

8:30 AM Registration Opens and stays open until Noon
9:30 AM Longest Bird Opens (stays open until 2 pm)
9:30 AM First Rotation begins
11:30 AM Second Rotation begins
11:30 AM Lunch begins
1:30 PM Third Rotation Begins
2:00 PM Lunch Clean up
Prizes and awards after each rotation

Longest Bird Contest: Sign up on-site. $10 for 5 Shots Long Bird: 60% going to the pot.

There will be NOA awards for Advanced and Amateur Team(s) • NOA awards to OPEN, Youth, Lady shooters, and first time shooters. We will select 5 Mulligans for $50.00 per team. All individual NOA prizes will be awarded as true scores. Youth Shooters are shooters C Class and below and 15 years old or younger.

Circle One: Advanced or Amateur

Circle One: 9:30AM, 11:30AM or 1:30PM Rotation

Company Name ____________________________

Address ____________________________

City ____________________________ State ____________________________ Zip Code

Phone ____________________________ Email ____________________________

Total Enclosed: ___________

Please make checks to St. Stephen's Catholic Church Myems Clay Shoot
Mail entries and Sponsorships to St. Stephen's Catholic Church 4401 North Ave. Michael, Texas 77077.
For more information, contact Josie Brennan: 432-658-7812, josiembre@truebluecc.com
Exorcism

Priest: Exorcism a healing ministry that helps the suffering

Catholic News Service

NEW ORLEANS — Father Gary Thomas has served the last 12 years in the Diocese of San Jose, California, and is now authorized to perform the rite of exorcism.

The rite is the Catholic Church’s largely hidden and often-misunderstood ministry of healing that Hollywood has transformed into a cash cow of blood, gore and fantasy.

The reality, Father Thomas told priests attending the 2017 Louisiana Priests’ Convention in Baton Rouge, is that movie producers have only part of the story correct. Yes, there is “intelligent evil” or satanic demons in the world that can and do take possession of a person in ways that defy medical or psychiatric therapy.

But movies often fail to track reality by ignoring the cautious and meticulous approach the church uses in extending its healing ministry to those who believe they are possessed by demonic spirits, Father Thomas said.

“The ministry of exorcism and deliverance is a ministry of healing,” he told the priests. “It is not the drama of Hollywood, although there is drama. This is primarily a ministry of healing. We have a responsibility as a church to provide pastoral care.

“Jesus had two parts to his public ministry: He taught and he healed. Very often, information about exorcism is limited to the images we see on the screen. Many of those images and scenes I very often come in contact with. Every person who comes to seek out assistance in this area is suffering. That’s what makes this a holy ministry.”

Utilizing a team of advisers, including three married couples, a psychiatrist and a psychologist, Father Thomas uses a step-by-step, collaborative, investigative process in an attempt to identify “the root cause” of the person’s suffering. The early stage of questioning targets any possible medical, emotional, psychological or psychiatric issues that may be the cause.

Father Thomas said 80 percent of the people for whom he has performed exorcisms have been sexually abused.

In most dioceses, the bishop is informed about the need for an investigation, Father Thomas said, and the bishop will authorize one of the diocese’s mandated exorcists, with

The covers of two publications related to exorcism from the USCCB “Exorcisms and Related Supplications” is the first official English translation of the rite of exorcism and is available only to bishops and others designated by them. “Prayers Against the Powers of Darkness” contains specific prayers from the translation’s appendix and is being made available to anyone. (CNS)

WASHINGTON (CNS) — The first official English-language translation of the ritual book Exorcisms and Related Supplications is available from the U.S. Conference of Catholic Bishops.

Distribution of the book is limited to bishops, though exorcists, other clergy, scholars and seminary professors also can obtain a copy with the permission of a bishop.

Having it available now in English “should make it easier for a priest who can help him with this ministry,” said Father Andrew Menke, executive director of the USCCB’s Secretariat of Divine Worship.

“Given that there’s less facility in Latin than there used to be, even among priests, it opens the door to more priests to do this. Until now, not only did the priest have to be wise and holy, but he also had to have strong facility in Latin,” Father Menke told Catholic News Service.

“It makes it easier for a priest who might otherwise be a good exorcist but who would be intimidated by a requirement to use a Latin text. Having it available in the vernacular means he can concentrate on prayer and on the ritual, without needing to worry about working in another language,” he explained.

The translation is from the rite that was revised following the Second Vatican Council. It was promulgated in Latin in 1999 and then slightly amended in 2004. The revised text draws from rituals used by the Catholic Church for centuries.

The USCCB approved the English translation at its 2014 fall general assembly. The Vatican gave its “recognitio,” or approval, of the translation earlier this year.

Hearing prayers offered in English also can benefit the person seeking an exorcism, said Father

(No diagram or chart could be accurately transcribed from the image. It is not possible to determine if the diagram or chart is present.)

FAQs

Q: What is an exorcism?
A: Exorcism is a specific form of prayer that the church uses against the power of the devil.

Q: What is the difference between an exorcism and the sacrament of penance?
A: Exorcism is a prayer that falls in the category of sacramentals, one of a number of sacred signs instituted by the church "to sanctify different circumstances of life" (Compendium of the Catechism of the Catholic Church, no. 351), thus varying from the seven sacraments of the church instituted by Christ.

The sacrament of penance forgives sins and reconciles the faithful to the church, renewing baptism and bestowing grace to fight evil and grow in virtue. As a sacramental, exorcism prepares a person for the grace of the sacrament.

Q: Why does the church need exorcisms?
A: There are instances when a person needs to be protected against the power of the devil or to be withdrawn from the devil’s spiritual dominion. At such times, the church asks publicly and authoritatively in the name of Jesus for this protection or liberation through the use of exorcism.

Q: Is there a scriptural basis for exorcism?
A: While the basis for exorcism is grounded in the ministry of Jesus, there is no scriptural basis for a formal rite of exorcism apart from the use of the psalms and Gospel excerpt that were included in the rite of exorcism as it evolved. What is clear, however, is that through their commissioning continued the exorcistic work begun by Jesus himself (Matthew 10:18; Mark 3:14-15; 6:13; 16:17; Luke 9:1; 10:17). It was not a work they did in their own names, but in the name of Jesus, who had bestowed it upon them. Thus the ministry of exorcism continues in the life of the church as part of the regular pastoral care of souls.

Q: Are there different kinds of exorcisms?
A: There are two kinds, or forms, of exorcisms. Simple or minor forms are found in two places: first, for those preparing for baptism, the Rite of Christian Initiation of Adults and baptism for children both call for minor exorcisms; secondly, the appendix of “Exorcisms and Related Supplications” includes a series of prayers which may be used by the faithful.

The second is the solemn, or major exorcism, which is a rite that only can be performed by a bishop or priest, with the special and express permission of the local ordinary. This form is directed “at the expulsion of demons or to the liberation (of a person) from demonic possession.” (Catechism of the Catholic Church, no. 1673)

Q: When and how is an afflicted member of the faithful referred to an exorcist?
A: It is advisable that every diocese establish a protocol to respond to inquiries from the someone who claims to be demonically afflicted. As part of the protocol, an assessment should occur to determine the true state of the person. Only after a thorough examination including medical, psychological, and psychiatric testing might a person be referred to the exorcist for a final determination regarding demonic possession.

USCCB publishes official English translation of exorcism rite


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(See PRIEST/11)
The Angelus

PRIEST

(From 10)

By Kathy Keane
CEE Ministry
Diocese of San Angelo

In his 2016 apostolic exhortation Amoris Laetitia, Pope Francis stated, “Marriage preparation should be a kind of ‘initiation’ to the Sacrament of Matrimony, providing couples with the help they need to receive the sacrament worthily and to make a solid beginning of life as a family.”

A marriage preparation program exactly in tune with this sentiment is Catholic Engaged Encounter (CEE), which has been ministering to engaged couples for over 30 years. 90 years here in the Diocese of San Angelo. CEE gives couples the ‘gift of time’ in an entire weekend together to discuss their relationship with God, each other, and the community at large.

Pope Francis’ outline for Preparing Engaged Couples for Marriage in Chapter 4 of Amoris Laetitia is covered nearly point-by-point by CEE’s “Weekend Outline,” which is updated regularly and followed by all of the over 90 CEE dioceses in the U.S., as well as CEE communities on every continent except Antarctica.

On each CEE weekend, couples are encouraged to:
- discover the dignity and beauty of marriage;
- realize chastity is invaluable for the genuine growth of love between persons;
- work to live the rest of their lives together with great courage and generosity;
- understand expectations about marriage, love, commitment, and the life they want to build together;
- learn to face sacrifices, problems, and situations of conflict;
- reveal themselves to each other and learn who the other person truly is;
- recognize marriage as a lifelong calling (vocation) based on a firm and realistic decision;
- make their liturgical celebration profoundly personal and meaningful, and
- pray together

In addition, every CEE weekend makes the Sacrament of Reconciliation available, and CEE serves as a community to whom couples may turn when problems arise in the future. Those of us working in the CEE ministry have been blessed to experience profound spiritual growth in the engaged couples we serve. At the end of each weekend, we take time to ask the couples to share with us the value the weekend brought to them and their relationship.

Here are just a few of the testimonies we have received:

• “This weekend has truly been a blessing from God. We came in open-hearted and open-minded to whatever God wanted to show/us teach us about our relationship. It has helped solidify our relationship and allows our hearts and prepare ourselves for marriage – it makes us excited for our spiritual journey in our marriage sacrament.”

• “This weekend has helped me see God more clearly and to see the importance of centering our marriage around Him. We are thankful for all we’ve learned about each other, but most importantly about God’s love for us and our marriage.”

• “This weekend serves as a foundation cornerstone to the life building we will create. The piers were framed in our dating and engagement, but they are now poured with love, commitment, and grace (the concrete) to build our family together with God.”

The value of the CEE ministry as a recognized marriage preparation program by the Pontifical Council for the Family came full circle when Charlie and I were blessed to represent the program at the Convocation of Catholic Leaders in Orlando this past July. Convocation attendees were continuously reminded of the need to answer the call of our Confirmation – to get out of the maintenance mode and become missionaries for the Sacrament of Marriage and the foundational value of home and family. We, as the Church, were asked to model love, to be people of hope and invitation. The hard truth is that our young people today have experienced three generations of divorce and the lack of a parish home.

While they hear the truth preached, they live in a culture contrary to the true definition of marriage and the sacramentality of our Church. They long for authenticity – to be heard and mentored, to be walked with, to be told that their lives indeed have purpose, and that Jesus loves them. This authenticity is the beauty of the Catholic Engaged Encounter ministry.

We, as team couples, priests and support couples, share our experiences, telling our stories, both our successes and our failures and what we’ve learned from them.

The “ah-ha” moment at the Convocation came when we realized that we were indeed providing a foundation from which the engaged couple will build their own families and begin the ongoing cycle of catechesis – touching not only the head but the heart, the heart and the soul.

As a National CEE family, we are embarking on an exciting path for ongoing marriage preparation. This preparation extends beyond the wedding day to include the early years of marriage. Pope Francis spoke of this in his Annual Speech to the Holy See in January of this year.

“The vital aspect of building up the truth of marriage is in continuing to support and strengthen couples even after the wedding,” Francis said.

“You need to identify with courage and creativity, a training project for young married couples, with initiatives aimed at increasing awareness of the sacrament received.” CEE recently introduced Post Encounter, a five-year marriage and faith enrichment program for the newly married, to be shared not only within CEE communities but in parishes throughout the country. Holy Angels Parish in San Angelo recently held its first such gathering which will be offered on a monthly basis and open to all newly married couples throughout the diocese.

We ask for your thoughts and prayers for the Catholic Engaged Encounter ministry and the couples who attend our weekend retreats. If you and your spouse are looking for a rewarding couple ministry, we invite you to experience a weekend with us and share your story with those preparing for their own Sacrament of Matrimony.

For more information, please contact Kathy or Charlie Keane at 325-703-1636.

RITE

(From 10)

Menke, who noted he is not an exorcist.

"The first and foremost reason for an exorcism is to rid the person of the demon. And whether the person understands what's being said or not is irrelevant on one level. They just want to be free of this oppression," he said.

"But at the same time, exorcists have told me that for some people it can be a big help to hear words that they understand, words that are consoling, words that remind them of the power of Christ over their demons. There's a certain confidence that comes from hearing these words," he said.

For others, hearing the exorcism rite carried out in Latin in its own way, Father Menke added, because the person "knows this is the prayer of the church."

The main part of the book is the rite of major exorcism, and it also includes an introduction outlining criteria for use. The text affirms the reality of evil in the world and more so affirms the sovereignty of Jesus to overcome any and all evil.

Under canon law — Canon 1172 specifically — only those priests who receive permission from their bishops can perform an exorcism after proper training. Bishops automatically have the right to perform an exorcism and can share that authority with other priests.

While most of the book is for the use of exorcists, it also contains a appendix of prayers that anyone can use, offering familiar as well as little-known prayers, invocations and litanies. Titled Supplications Which May Be Used by the Faithful Privately in Their Struggle Against the Powers of Darkness, the collection of prayers will be particularly helpful for a person before or after an exorcism, as well as for family and friends who wish to pray for them.

But Father Menke said the prayers in the appendix can bring comfort to anyone who prays them, whether or not an individual is undergoing an exorcism.

The appendix has been printed in a separate booklet, Prayers Against the Powers of Darkness, offered for sale by SCUBB's publishing arm.
We sure know how to have a GOOD TIME!

Don’t we?

Photos from St. Anthony-Odessa; Holy Redeemer-Odessa and St. Ann's Fair, Midland

Fall Festival & Family Fair Season in the Diocese
Quoting German philosopher Friedrich Nietzsche, Baker reminded those in attendance that the monastery work is not a sprint, but rather a marathon. “Nietzsche said, ‘The essential thing in heaven and earth is that there should be a long obedience in the same direction.’ That obedience, Heidegger said, brings results, which makes life worth living.

“Tonight, we celebrate a long obedience in the same direction,” Baker told the assembled. “This is an obedience to a higher calling and a sacred trust that many of you here have paid a price to maintain.”

Baker said the board’s main goal is to have the facility become self-sustaining, which will require a business plan that will help the facility evolve into a strong community asset by virtue of its appeal regionally and beyond.

Thought not officially a part of the Catholic Diocese of San Angelo, both the effort and the grounds are in the diocese, and several days before the public event, the monastery received a blessing from Most Rev. Michael J. Sis, Bishop of San Angelo. (See Bishop Sis’ related story on initiatives/Pg. 3)

Work completed in just the last year at the monastery includes:
- the stabilization of fractured foundation rock;
- replacement and repointing of hundreds of eroded exterior adobe bricks;
- plasticizing and lime washing of the building exterior;
- restoration of portions of the basement interior (kitchen);
- repair and resetting of the Gothic windows;
- restoration of the historic exterior doors;
- replacement of the upper and lower porches;
- restoration of red rock facia for the lower porch support columns;
- replacement of the roof decking and outer roof;
- restoring entryway steps and construction of a new basement entry way;
- excavation of the original rock slabs of the church building;
- exterior security lighting;
- extensive clean-up of the grounds

Organizers say work to this point has topped $500,000, with an expected total price tag in the low seven-figure area upon completion.

The Carmelite presence was established in West Texas in 1882 when six German friars from St. Boniface Monastery in Scipio, Kansas, founded the monastery in Grelton Station, which, after their settlement, would come to be known as Marienfeld (Germanic for Mary’s Field).

Baker said it is the hope of the board to have the master plan formalized and completed by the end of the first quarter of 2018. The plan will help the board build its donor base, which will provide for project stability and support.

Baker told the gathering that the monastery/convet site had already been recognized as a stop on the Houston Chronicle’s must-see bucket list, and has been added as a stop on the Texas State Historical Commission’s driving tour of Texas. Members of the TSHC recently spent two hours touring the site.

“Every visitor to our completed restoration will be served up a slice of life as it existed here in 1884,” Baker said. “We will have a world-class facility of great historical interest and significance, and a valuable community asset that will serve us for many generations.”

For more information, visit historiccarmelitemonastery.com/ or friend “Martin County Convent” on Facebook.
Horrendous attack weighs on all our hearts,’ says cardinal

By Catholic News Service

WASHINGTON — The "horrendous act" by a driver in a pickup truck who mowed down pedestrians and bicyclists in New York late in the afternoon Oct. 31 "weighs on all of our hearts," said the president of the U.S. Conference of Catholic Bishops.

"This afternoon we heard of what appears to be a deliberate attack on innocent people in New York City," Cardinal Daniel N. DiNardo of Galveston-Houston said in a statement issued that evening.

News reports about the attack, which left eight people dead and 11 others injured, "are too preliminary to understand fully what has happened," the cardinal said, "but it grieves me deeply that we must again respond to such acts of terror."

After reciting the Angelus Nov. 1, Pope Francis deplored the attack, adding, "I pray for the deceased, for the injured and for their families."

News reports said police identified the suspect as 29-year-old Sayfullo Saipov, who is from Uzbekistan and has been in the United States on a visa since 2010. He allegedly drove about a mile along a busy bike path near the World Trade Center at about 3 p.m. Eastern time before he slammed into a school bus.

He exited the truck, believed to be a vehicle he rented in New Jersey, and was holding what looked like weapons, but later said to be small pellet or BB guns.

Before he could be apprehended, he was shot by police. He was taken into custody and admitted to a hospital for treatment of his wounds, which were not believed to be life threatening.

"To the family and friends of those who have died, please know that you are not alone, and that the prayers of the bishops and of all the church are with you and your loved ones," Cardinal DiNardo said.

"To you and to everyone, I would like to say that the forces of darkness always try to wipe away our hope," he said, "but our hope is in the name of the Lord and will always remain firm. Let us remember the words of the Lord to prophet Joshua: Be strong and steadfast! Do not fear nor be dismayed, for the Lord, your God, is with you wherever you go."

In his remarks at the Vatican, Pope Francis said, "I am deeply saddened by the terrorist attacks in the past few days in Somalia, Afghanistan and yesterday in New York."

"We ask the Lord to convert the hearts of terrorists and free the world from hatred and from the murderous folly that abuses the name of God to spread death," he said.

The New York attack was being investigated as terrorism, according to CNN, which quoted New York Mayor Bill de Blasio as saying it was "an act of terror and a particularly cowardly act of terror." But he also said New Yorkers are resilient. He called on all to be vigilant as the city's Halloween parade went on as planned. It drew about several thousand people.

CBS News reported the suspect yelled "Allahu Akbar," Arabic for "God is great," when he got out of the truck he was driving.

President Donald Trump said in a statement: "Our thoughts and prayers are with the victims of today's terrorist attack in New York City and their families.

Junno Arocho Esteves in Rome contributed to this story.

Pope condemns NYC attack: ‘Murderous folly’

Catholic News Service

VATICAN CITY — Pope Francis prayed for victims of the terrorist attack in New York, as well as victims of other terror attacks, and condemned the murder of innocent men and women in the name of God.

After praying the Angelus with pilgrims in St. Peter's Square Nov. 1, the pope said he was "deeply saddened" by the attack in New York Oct. 31 that left at least eight people dead and 11 others injured when pedestrians and bicyclists were mowed down by a driver in a pickup truck.

"We ask the Lord to convert the hearts of terrorists and free the world from hatred and from the murderous folly that abuses the name of God to spread death," he said.

Police in New York identified the suspect as 29-year-old Sayfullo Saipov, a citizen of Uzbekistan, who has been in the United States on a visa since 2010. He allegedly drove 20 blocks along a busy bike path near the World Trade Center at about 3 p.m. Eastern time before he slammed into a school bus.

After being shot by police, he was taken into custody and admitted to a hospital for treatment of his wounds, which were not believed to be life-threatening.

Pope Francis also prayed for victims of recent terrorist attacks in Somalia and Afghanistan.

Five Al-Shabaab militants stormed a hotel in Mogadishu, Somalia, Oct. 28, killing 23 people and wounding dozens. The attack occurred two weeks after the terrorist group detonated a truck carrying military-grade explosives in one of the deadliest massacres in the country's history.

In Afghanistan, an Islamic State suicide bomber killed 13 people Oct. 31 after blowing himself up near the U.S. Embassy in Kabul. The explosion also left 20 people wounded.

"In deploiring such acts of violence, I pray for the dead, the wounded and their families," Pope Francis said.
The power of prayer and ritual inside our helplessness

By Fr. Ron Rolheiser, OMI

As many Catholics know, the Second Vatican Council famously referred to the liturgy as the "source and summit of the Christian life." And following the prompts of the great figures of the liturgical movement in the first half of the twentieth century, the Council Fathers called for a fuller, more conscious, and more active participation in the liturgy on the part of Catholics.

"The Mass is that of play. We tend quite naturally to think of play as something less important than work. But nothing is more important than serious, something frivolous and far more useless. The Mass is a ritual of play. We tend quite naturally to think of play as something less serious, something frivolous and far less important than work. But nothing could be further from the truth. Work is always subordinate to an end beyond itself; it is for the sake of a higher good. So I work on my car that I might drive it; I work at my place of employment that I might make money; I work around the house so that it might be a more pleasant place to live, etc. But play has no ulterior motive, no end to which it is subordinate. Hence, I play baseball or watch golf or attend a symphony or engage in philosophical speculation or get lost in a sprawling novel simply because it is good to do so. These activities are referred to in the classical tradition as "labor," precisely because we do them for the pure enjoyment of them. When I was teaching philosophy years ago, I would gleefully tell my students that the thing that's been done in the face of helplessness and death since the beginning of time; I'd given myself over to prayer and to the rituals of the community and the faith of the community.

It's these, prayer and ritual, which we have at our disposal at those times when, like the man in Sense and Sensibility, we need to do something or we will go mad. That's not only true for heavy, sorrowful times when loved ones are sick or dying or killed in accidents and we need to do something but there's nothing we can do. We also need ritual to help us celebrate happy times properly. What should we do when our own children are getting married? Among other things, we need to celebrate the ritual of marriage because no wedding planner in the world can do for us what the ritual, especially the church ritual, of marriage can do. Weddings, just like funerals, are a prime example of where we need ritual to do for us what we cannot do for ourselves.

Sadly, today, we are a culture that for the most part is rhythmically tone-deaf. We don't understand ritual and therefore mostly don't know what to do when we need to be doing something but we don't know what to do. That's a fault, a painful poverty, in our understanding.

The Trappist monks who were martyred in Algeria in 1996 were first visited by the Islamic extremists who would later kidnap and kill them, on Christmas Eve, just as they were preparing to celebrate Christmas Mass. After some initial threats, their eventual murderers left. The monks were badly shaken. They huddled together as a group for a time to digest what had just happened. Then, not knowing what else to do in the face of threat and fear, they sang the Christmas Mass. In the words of their Abbott: "It's what we had to do. It's all we could do! It was the right thing." They shared too, as did a number of the other monks (in their diaries) that they found this, celebrating the ritual of mass in the face of threat, something that calmed their fear and brought some steadiness and regularity back into their lives.

There's a lesson to be learned here, one that can bring steadiness and calm into our lives at those times when we desperately need to do something, but there's nothing to do.

Ritual: It's what we have to do. It's all we can do! It's the right thing.

Just exactly what is happening at Mass?

By Most Reverend Robert Barron

The Mass is the most beautiful encounter between friends and it is an anticipation of the play that will be our permanent preoccupation in heaven.

— Bishop Robert Barron

Bishop Barron

means to be a Christian? In the course of this brief article, I will share just a couple of basic insights.

First, the Mass is a privileged encounter with the living Christ. Christianity is not a philosophy, ideology, or religious program; it is a friendship with the Son of God, risen from the dead. There is simply no more intense union with Jesus than the Mass. Consider for a moment the two major divisions of the Mass: the liturgy of the Word and the liturgy of the Eucharist.

When we meet with another person in a formal setting, we typically do two things. We get together and talk, and then we eat. Think of the first part of Mass as an exchange, a conversation, between the Son of God and members of his mystical body. In the prayers and interventions of the priest, and especially in the words of the Scriptures, Jesus speaks to his people, and in the songs, responses, and psalms, the people talk back. There is, if you will, a lovely call and response between the Lord and those who have been grafted onto him through baptism. In the course of this spiritual banquet of the Lord's body and blood, host and members is intensified, strengthened, confirmed. Having talked, we then sit down to eat, not an ordinary meal, but the banquet of the Lord's body and blood, hosted by Jesus himself. The communion

Catholic Voices

By Fr. Ron Rolheiser, OMI

In the movie based upon Jane Austen's classic novel, Sense and Sensibility, there's a very poignant scene where one of her young heroines, suffering from acute pneumonia, is lying in bed hovering between life and death. A young man, very much in love with her, is pacing back and forth, highly agitated, frustrated by his helplessness to do anything of use, and literally jumping out of his skin. Unable to contain his agitation any longer, he goes to the girl's mother and asks what he might do to be helpful. She replies that there's nothing he can do, the situation is beyond them. Unable to live with that response her says to her: "Give me some task to do, or I shall go mad!"

We've all had the feeling at times when in the face of a dire situation we need to do something, but there's nothing we can do. Nothing we can do to make things better.

But there is something we can do. I recall an event in my own life several years ago: I was teaching summer school in Belgium when, late one evening, just as I was getting ready for bed, I received an email that a two friends of mine, a man and a woman recently engaged, had been involved that day in a fatal car accident. He was killed instantly and she was in serious condition in hospital. I was living by myself in a university dorm, thousands of miles from where this all happened, and thousands of miles from anyone with whom I could share this sorrow. Alone, agitated, panicked, and desperately needing to do something but being absolutely helpless to do anything, I was literally driven to my knees. Not being able to do anything else, I picked up the prayer-book that contains the Office of the Church and prayed, by myself, the Vespers prayer for the dead. When I'd finished, my sorrow hadn't gone away, my friend was still dead, but my panic had subsided, as had my desperate need to do something (when there was nothing I could do).

My prayer that night gave me some sense that the young man who'd died that day was alright, safe somewhere in a place beyond us, and it also relieved me of the agitation and panicked pressure of needing to do something in the face of agitated helplessness. I'd done the only thing I could do; the thing that's been done in the face of helplessness and death since the beginning of time; I'd given myself over to prayer and to the rituals of the community and the faith of the community.

It's these, prayer and ritual, which we have at our disposal at those times when, like the man in Sense and Sensibility, we need to do something or we will go mad. That's not only true for heavy, sorrowful times when loved ones are sick or dying or killed in accidents and we need to do something but there's nothing we can do. We also need ritual to help us celebrate happy times properly. What should we do when our own children are getting married? Among other things, we need to celebrate the ritual of marriage because no wedding planner in the world can do for us what the ritual, especially the church ritual, of marriage can do. Weddings, just like funerals, are a prime example of where we need ritual to do for us what we cannot do for ourselves.

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Ritual: It's what we have to do. It's all we can do! It's the right thing.
I have some good news, and I have some bad news

By Greg Erlandson
Catholic News Service

Would it surprise you to know that most Catholic parishioners are quite happy with their parishes? A whopping 92 percent rate their satisfaction with their parish as good or excellent.

Would it also surprise you to know that Mass attendance is down by 50 percent from the 1960s? These are but two of the good news/bad news findings from recent studies of parishes and parish life by the Center for Applied Research in the Apostolate. Published in a new book called "Catholic Parishes of the 21st Century," CARA reports other positive data points.

Catholics are generally satisfied with the worship and faith formation that is available to them. And 87 percent of those who go to Mass regularly at their parish strongly agree that they are proud to be Catholic.

The bad news? Only 24 percent of adult Catholics attend Mass weekly. Perhaps not an unexpected statistic that Mass attendance is down by 50 percent from the 1960s?

The high rates of satisfaction combined with the lower rates of weekly attendance? The authors suggest it may be that those in the pews today "want to be there, not because they feel morally obligated to attend." One wonders if American Catholics are slowly becoming more Western European in outlook, where Mass attendance for many years has been low, even while a much larger number still identify as Catholic.

The CARA book tells us a lot about who we are reaching. Maybe the greater need is for a study of who we are not. Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

Nutrition, hydration and feeding tubes/ Eulogies at Catholic funerals

By Fr. Kenneth Doyle
Catholic News Service

Q. Could you clarify the church's position on refusal of food and hydration when making out health care directives and living wills? (Also, is it true that once a feeding tube has been inserted, it cannot be removed before death?)

Pennsylvania)

A. The overriding principle in Catholic teaching is that one is obliged to use ordinary means to preserve his or her life but is permitted to forego extraordinary means. In most situations, artificial nutrition and hydration would be considered ordinary means.

And so, the Ethical and Religious Directives for Catholic Health Care Services published by the U.S. Conference of Catholic Bishops state, "In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally" (No. 58).

However, particular circumstances may override this presumption, and if the provision or discontinuation of medically assisted feeding carries significant discomfort, it becomes morally optional.

In such situations, one must weigh the benefits and burdens, and here the intention is paramount: If the intention of removing a feeding tube is to end the patient's life, that would of course be immoral; but if the intention is simply to discontinue a burdensome treatment that is not being assimilated by the patient and is instead causing significant discomfort, it would certainly be moral to remove it.

In making these difficult end-of-life decisions, I have found a helpful resource to be www.catholicworld.org, a website produced by the New York State Catholic Conference. And if I were formulating an advance directive (or guidance for my health care proxy), I think that I might include language something like the following, offered by the National Catholic Bioethics Center: "I wish to know the medical teachings of the Catholic Church and to receive all the obligatory care that my faith teaches we have a duty to accept. However, I also know that death need not be resisted by any and every means and that I have the right to refuse medical treatment that is excessively burdensome or would only prolong my death and delay my being taken to God."

Q. I recently attended a funeral Mass for a friend — not at my own parish. The pastor informed the family of the deceased that there could be no eulogy given in church — before, during or after the funeral Mass. They were quite upset because they had already asked a family member to deliver the eulogy. (Mayfield, New York)

A. This same parish had for years allowed families or friends to speak and eulogize their loved one during a funeral Mass. Change in policy came with the arrival of a new pastor, who said that eulogies should never have been allowed previously, and he cited canon law in support of that. What is the official position of the church, or is it up to the discretion of the local pastor?

Q. When I was a Protestant, I was told that a young Joseph and Mary would later go on to have other children together, after Jesus. (Jesus would have been the eldest, and these other children would have been his half-brothers and sisters.)

Now, as a Catholic, I’ve been told that Joseph was significantly older than Mary, was more of a guardian than a husband, that he had children from a previous marriage and that his first wife had passed away. These children would have been older than Christ and would have been his stepbrothers and sisters. I’m also told that Joseph and Mary never had any children of their own and that Mary remained a perpetual virgin.

I have also heard that in the Scriptures, where it talks about the “brothers and sisters” of Jesus, those words come from the Greek word “relatives.” Any help? (Southern Indiana)

A. You are correct that the belief of the Catholic Church is that Mary was a perpetual virgin -- before, during and after the birth of Jesus. That doctrine is reflected when we pray in the Confrere at Mass “Blessed Mary ever-virgin.”

What are we to say, then, of the fact that the New Testament refers in several places to the “brothers and sisters” of Jesus? In Mk 6:3, for example, when onlookers were marveling at the wisdom and works of Jesus, they asked: “Is he not the carpenter, the son of James and Joseph and of Mary and of his brothers? And are not his sisters here with us?”

The explanation most commonly offered by Catholic scriptural scholars is that the Greek words in the original language of the Gospels ("adelphos" and "sister") can mean not only biological siblings ("we understand as ‘brother’ and ‘sister’ but cousins or even close friends or associates).

Another explanation, though — likewise acceptable in the church’s eyes — is that Joseph was a widower at the time he was betrothed to Mary, and that these Gospel passages refer to children of Joseph from that previous marriage.
When is it a sin to make a referral?

By Fr. Tad Pacholczyk

During World War II, if a contractor had been asked to construct a building knowing that it would serve as a gas chamber or crematorium in Auschwitz, it goes without saying that he ought not agree to do it. By laying the foundation and supervising the plumbing, electrical and duct work, he would be contributing to, or enabling, the subsequent commission of atrocities against prisoners in the concentration camp.

But significant concerns would also arise if he were to reply: "I'm sorry, I have a moral objection to building this structure, but let me put in a call to a colleague who is a contractor, and he will do it for you." By placing the call, he would still be a part of the causal chain leading to the building of the facility, and to the subsequent evils that would be carried out in it. By making a call, he consents to, or enables, something a pharmacist knew would be acceptable.

Making a referral can also convey a sense of tacit acceptance and approval of that evil, and therefore the referring provider can also become guilty of wrongdoing by giving scandal. Someone who gives scandal helps to form the immoral will of another. In fact, the term “scandal” in theology refers to any action, word or deed that leads another to sin.

Of course, a pharmacist could simply decline to fill a suicide pill prescription. He may have to pay the consequences for his refusal, but it certainly would be a valid and courageous option for him to give witness to the injustice of assisted suicide laws. But that may not be the only way to approach the situation. A conscientious pharmacist could also say to the customer, "There may be other pharmacies around here that can assist you," or even, "there may be others working at this pharmacy who can assist you," and leave it at that. This would not be a referral, but a simple statement regarding commonly available public knowledge. The pharmacist could then return the prescription to the customer rather than passing it to a co-worker, and the customer would then have to initiate a new "counsel chain" or series of choices as to his or her needs, to obtain the immoral medications, looking around and inquiring about who might fill the prescription. This removes the original pharmacist from the causal chain, avoids making a referral to a colleague, and diminishes or eliminates responsibility for any subsequent evils that the customer may end up committing.

Regrettably, pharmacists and other health care professionals today are coming under increasing fire from the culture around them as they are being told, as part of their job description, that they have to ignore their well-formed consciences and fill prescriptions for suicide pills, the abortion pill or contraception. Yet a double-standard is clearly at work, for if the prescription were for something a pharmacist knew would be used as a date rape drug to take advantage of a woman at a party, everyone would declare the pharmacist to be a moral hero for refusing.

To sum up, then, a great deal of care, vigilance and determination is needed not only for us to avoid committing certain evils, but also to avoid making a referral for those evils to be carried out by others.

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

Out of chaos, order: Learning from disasters' first responders

By Maureen Pratt

Catholic News Service

How do they do it?

I've asked that question countless times over the past several weeks as first responders and (extra)ordinary volunteers have jumped right in to help in the aftermath of recent, devastating hurricanes and earthquakes in the Caribbean, Mexico and the United States.

With no or severely damaged infrastructure and limited resources, these brave men and women have and still are performing amazing acts of heroism as they dig, carry and ferry by boat scores of men, women, young and old.

From the outside, such feats seem nearly impossible. When a place is fractured, as these islands and cities are, it can be easy to become lost or injured (or worse). Theaters in which rescue efforts take place are more dangerously chaotic than linear, so one can let his or her guard down, adding crushing stress on top of already-excruciating exertion.

Also, with so many hands on deck, so many agencies involved in these activities, it’s a wonder those responding don’t all tangled together instead of radiating upward and out in coordinated, effective effort.

Yet, despite the hardships and obstacles, these groups of true heroes work together effectively and seemingly without pause.

Again, “How do they do it?” And is there anything that we can learn from these very public group efforts that might help us when we endeavor to carry out projects in groups, too?

Unfortunately, I cannot be on the ground in Mexico or Texas to ask my question. But I have paid close attention to the images and interviews throughout the recent news coverage, and through it, I've come across some pieces of insight that, when sewn together, provide a kind of tapestry of an answer.

The first of these is that, from first hurricane warning to last and in the aftermath of the earthquake, the rescue workers' priority is life. Saving life, preserving life, finding life and taking that precious life to safety. There's no identification check, no quotas — just absolute focus on life.

Sometimes when we put a group together to achieve a goal, we forget that each segment of the project and each task is carried out by a person, worthy of respect and, yes, safety, too. (A good reminder when we think about festooning high places in church with garlands at Christmas?)

Another lesson I've gleaned is that, although there are "big picture" tasks in any group (leaders, for example), no job is lowly because it enables that big goal to be achieved. I remember one interview with a woman at a shelter in Houston who was absolutely joy-filled at her job — sorting and folding donated clothing for the refugees from Hurricane Harvey. Although her job might sound like an afterthought of a chain of assignments that would eventually lead to someone sopping wet being able to have dry clothes.

In all we seek to accomplish, if each person in a group is aware of and committed to the end goal, everyone can work with one another respectfully and joyfully, too!

The third lesson is twofold: The people who take on the awesome task of rescue, recovery and rebuilding are human. They need external support (prayer, encouragement, resources) and intervals of rest. And, although they do the hard labor, the presence of faith, hope and love weaves throughout. FAITH, that the skies will clear, the earth will still and the work will eventually become easier.

Hope, that one more handful of rubble, one more ferry ride across floodwaters will make a difference.

And love, that life is precious at every time and place, and, when passed from rescuer to rescued, from participant to observer, will never die.

EDICTAL SUMMONS

October 19, 2017

CASE: OTIYO - SMITH

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Darroyl A. Smith, Jr.

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 November 2017, to answer to the Petition of Phelistus Matendechere Otiyo, now introduced before the Diocesan Tribunal in an action styled, “Phelistus Matendechere Otiyo, Petitioner, for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: OTIYO - SMITH, 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 19th day of October 2017.

Reverend Tom Barley, MSW, MBA, M. Div., JCL Judicial Vicar
How one young activist thinks about social justice

By Jeanne Marie Hathway
Catholic News Service

As a college student, I spend much of my time deliberating the great questions of our day, not least among them: the limp salad or the pizza? Shredded carrots and eating the great questions of our day, not least among rows. There are fewer roads alistic way I once envisioned. It it's a pathetic defeat. I'm not blind to the privilege of a cafeteria at my disposal, but I know that neither will satisfy my hunger.

Young Catholics today find ourselves in a similar type of political cafeteria of options ranging from unsavory to utterly unfit-for-consumption. The preparatory document for the 2018 synod on youth discusses the despair that arises from this situation, naming young people's "resignation or fatigue in their will to desire" in the face of causes they wish to champion. In my experience, this fatigue is traced to the fear that embracing one movement means abandoning others.

Our current political atmosphere forces us to choose which demographic plights we find most compelling; Will we vote to support the unborn, people of color, women, people experiencing poverty or immigrants and refugees? Suffering does not discriminate. But neither does the love of the cross. Poor options in the voting booth have blurred the line between the issues we feel passionate about and the people we were said to be in communion to.

My peers and I reject this equivocation. We are too sensitive to hypocrisy. Social media has afforded us interconnectedness and access to information. False dilemmas threaten our desire for consistency and truth. Thankfully, there is an antidote: the whole-life perspective. Also known as the "consistent-life ethic" or the "seamless garment approach," it is the unwavering belief that all life is inherently valuable and worthy of protection. Many consider it the natural progression of the pro-life movement because it points beyond the symptomatic issues of the culture of death to their causes: poverty, forced migration, and lack of education and health care.

When my peers and I look at the issue of abortion, we look to the underlying causes that might drive a woman to conclude that she has no other choice. What societal structures require reform (maternity leave, child care, education, health care) to make abortion not only illegal, but unthinkable?

The whole-life movement confirms our instinct that the preciousness of human life should be the starting point of policy, not an occasional byproduct. The whole-life perspective pulls us out of muddled party affiliations to ask: Are these policies consistent with my respect for human dignity? Have I looked closely at their repercussions for the poor and marginalized? Am I settling for choices that degrade, rather than build up, the human family?

Potent as it is for young people, the whole-life perspective should be instinctive to Catholics of all ages. It is marked by intersectionality, the awareness that no issue can be authentically isolated because every aspect of life in society impacts the others. The interconnectedness of suffering and its proximity to the heart of Jesus is the great revelation of the cross.

How powerful it is, the realization that the cruciform shape of our faith itself is an intersection, which by its nature drives us toward a central meeting place. In the intersection, we take the first step to healing the brokenness of suffering: encounter. The eternal cross outlasts every political platform. It is the best vantage point for the human condition.

Ultimately, this — the whole-life movement sprung from the heart of the cross — is the answer to every great question of our day. It pulls me out of the false dilemma to remember that there are options beyond what I see before me: It is the realization that, young as I might be, I still know how to cook.

Join the conversation. Submit a proposal for a guest column to inlightoffaith@catholicnews.com.

Jeanne Marie Hathway is a student at The Catholic University of America in Washington. She is a guest columnist for the Catholic News Service column "In Light of Faith."

Enjoying life’s unfinished symphony

By Effie Caldarola
Catholic News Service

Fall has arrived. A heavy fog hangs over the city like a damp blanket that someone took out of the dryer too soon.

People love spring for good reasons: There's rebirth, renewal, the return of light and warmth.

But fall has its gifts. We look forward to hun- kering with a good book. Mornings on the patio yield to a hot coffee inside after the early morning walk.

We lean toward contemplation, and that's a good thing. Flowers fade, leaves fall, we think about the end of things, and remind ourselves that, for the believer, death reveals the eternal cross. Inevitably we ask, Am I making a difference? Am I on the right path? We place trust in God's hand leading us, and move into the contemplation to which fall beckons.

Father Karl Rahner, the Jesuit theologian, said that we eventually learn "that here, in this life, all symphonies remain unfinished."

I find those words immensely consoling. The older I get, the more I realize that life doesn't work out in the perfect and ide- alistic way I once envisioned. It doesn't work out that way in my life, nor for this weary world in which we struggle.

As we age, the path ahead narrows. There are fewer roads from which to choose, and the "roads not taken" sometimes haunt us. In our youth, perhaps we'd hoped we'd have everything wrapped up by now. Not so.

Thinking of symphonies reminds me of my mom, who loved music and was always singing around the house or in the car. She grew up in the Depression, and came of age in World War II. She loved to dance and knew all the old songs.

When she died, we chose the hymn, "How Can I Keep From Singing?" for her funeral. Mom's life went on in "endless song," and I think she heard the "far-off hymn that hails a new creation."

That hymn was unfinished, however, and I think its melody rises above what St. Paul, in Romans 8, describes as creation groaning as if in childhood. My mom's melody lingers in our hearts, and creation continues to groan, awaiting birth.

Another Jesuit, Father Pierre Teilhard de Chardin, expressed sentiments similar to Father Rahner's when he said, "Give Our Lord the benefit of believing that his hand is leading you, and accept the anxiety of feeling yourself in suspense and incom- plete."

There it is again, incompleteness, unfinished business that will remain that way even as we take our final breath. These men are telling us: Do not fear lack of a resolution. Don't think it's all up to you. Trust God.

Years ago, I attended a discussion on depression and anxiety, led by a priest who himself had experienced deep depression. While sharing, one of the men attending said something that stayed with me:

In speaking of anxiety — perhaps the anxiety of which Father de Chardin speaks — this young man said he grappled in life with "the Woulda, Coulda, Shoulda Brothers." The "poor options" taunted his psyche with their relentless suggestions that his choices were wrong, that he should have done something else, could have made a better decision, would have been more successful on another road.

Father de Chardin suggests we need to give the Lord the benefit of believing he's leading us. If we make a mistake, God has a new plan for us.

Inevitably we ask, Am I making a difference? Am I on the right path? We place trust in God's hand leading us, and move into the contemplation to which fall beckons.

History is full of unfinished symphonies, of people whose lives, however well-intentioned, didn't accomplish what they'd hoped. In the end, it's about finding a place with God and accepting our incompleteness in a world still groaning for the birth of justice.
FATIMA

(From 3)

Opening his homily, Bishop Caggiano asked, "My friends, what are you looking for? What is it that you seek?" This "may sound like a strange question to ask on an occasion such as this and yet it seems to me that the question that roots each of our lives," he said.

"It is the reason that we have come here to this sacred place, and on this day of pilgrimage and prayer (it) affords us an opportunity to answer it again in your heart and mine in the mind of Christ," he said.

"Everyone at Mass had "made the sacrifice to break our ordinary routine" to come to the shrine," he said, but he was sure everyone there carried people in their heart — a family member or friend — who "are confused ... without direction, without joy, perhaps even without hope" because they listen to the modern world's voices of secularism and materialism and are unable to find "the rock upon which they are to build their lives."

"They're lost ... without happiness. ... They listen to the voice of relativism that tells them that the only truth that matters is what they believe it to be to be true, rather than what has been discovered," Bishop Caggiano said. "And they live their lives without direction. And in our world marked with so much conflict and division, they believe the voice that tells them, 'My life is all about me,' and they find themselves alone."

"We come here perhaps struggling with that sense of hopelessness, helplessness, (asking) 'How can I help these people?' continued Bishop Caggiano. "We have come here because we will put them before Our Lady and we will ask her for her help, her intercession and touch their hearts in a way you and I cannot do."

Bishop Caggiano also urged the congregation to be aware of how many times in their own lives they all have struggled — and he included himself — "to keep our eyes fixed on Jesus" and have been too stubborn to refuse to see Christ's face in the poor, the outcast, in the sick, in the immigrant, in the marginalized in our midst?"

"How many times, my friends, has our own pride, yours and mine, prevented us from loving our neighbor as we love our- selves?" he asked. "And we come here to seek forgiveness, to seek a new beginning to allow our hearts to grow."

"No matter what challenge you and I face," Bishop Caggiano said, "the Lord will lead us through it, through the intercession of his mother, and to you and I struggling to be disciples, she is our model and guide."

About 1,500 pilgrims from Bridgeport boarded buses for the one-day trip to Washington; the other 500 came on their own. Pilgrims talked about the experience in tweets and in Facebook postings.

"We've made it to the Basilica of the National Shrine of the Immaculate Conception! Positively joyful atmosphere here!" one person said in a Facebook post.

"It was such a beautiful and spiritual day for me and my family. I was honored to serve in the Knights honor guard for the Mass," said George Ribellino.

In an email to Catholic News Service, a member of the diocesan youth choir, Liam Drury, said it was "a very cool opportunity to be invited to sing and to be up on the altar while our bishop celebrated Mass for such a special occasion."

"The basilica is so majestic and it was amazing to sing in such a beautiful place!" added Liam, a high school sophomore and a member of St. Mary Church in Bethel, Connecticut. "It was very powerful and moving to be part of the procession leading the rosary walk along with our bishop and other priests and pilgrims."

Mary Bozzuti Higgins, choir director, said the experience for the young singers, ranging in age from sixth-graders to 12th-graders, "was just over the moon incredible."

Sixty-five members of the 80-strong choir were there. She quoted a sixth-grader who said it best: "It was so pure and so holy I wished every inch of the world could have been there, how different the world would be if everyone in the world was there to experience it."

A member of Our Lady of Fatima Parish in Wilton, Connecticut, Bozzuti Higgins is a former opera singer who has traveled the world performing and also has taught voice at Boston University. She noted that directing the choir is "an avenue to combine my faith with love of music" and "couldn't be a sweeter."

DISCIPLES

(From 2)

says, "Pastoral ministry in a missionary key seeks to abandon the compliant attitude that says we have always done it this way." I invite everyone to be bold and creative in this task of rethinking the goals, structures, styles and methods of evangelization in their respective communities." (EG33) It is important to keep in mind that Pope Francis is inviting us to be bold and creative. What might this mean for our Church today? We are called to be open to new ideas as we seek to be missionary disciples.

Very often, one focuses only on programs. Yet the reality is that focusing only on programs will not make the difference that is needed. We need to accompany others; we need to accompany families. Having a relational dimension in ministry is essential.

At the closing of this session, Bishop John Quinn of Winona, Minn., stressed the importance of being clear and simple in our proclamation of the faith. The message must be fresh in order to be received. People need to allow the Holy Spirit to guide us.

Being missionaries calls us to share our faith with everyone, however, in order to do this it is important that we have a deep faith in Christ, we need to be a people of prayer, and our faith life needs to be nurtured. In this way, we are nourished to go out as missionary disciples.
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get parents on the same page as the kids in CCD. “The Catechists teach the kids the faith,” he said. “If the parents don’t know the faith, they’re clashing.”

The faith, he added, “has to start at home.”

Pope agreed that parents should be invested in their children’s faith life. “But what’s even more important is how we get there,” she told the group gathered.

Lack of confidence and knowledge are two of the biggest barriers, Pope said, adding that it’s important to remember that teachers are not in competition with parents. Families should be accepted as they are. Faith educators should set clear expectations, avoid giving unsolicited advice and act as a coach. Conversion precedes catechesis.

Pope recommended that teachers have a strong media presence, reach out to parents through parish events and, instead of providing handouts on topics, engage the class in fun ways that also involve their parents.

“If you’re not getting ideas on Pinterest, you’re missing out,” Pope said, referencing the social networking site where users can share ideas on a plethora of interests. “Pinterest is a great place to find lots of free Catholic family ideas.”

Following the session, Jerry Holten, who assists with CCD at Holy Trinity Church in Big Spring, said he planned to utilize Pope’s idea of using take-home bags of religious books that children can borrow and have their parents read to them. “When I was teaching CCD, the work you do in the classes, a lot of times the parents don’t even see it,” he said.

“One of the things I struggle with is coming up with ideas to keep them interested. This way … they involve the kids and families as well.”

Sister Hilda Marotta, OSF, Director of the Office of Evangelization and Catechesis, said Diocesan Conference Day has been held in San Angelo for several years. Different speakers are selected each year according to the conference’s theme, which aligns with the Church’s current focus.

“The whole focus is missionary discipleship,” Marotta said. “We focused on the call to justice … and all that encompasses.”

The conference is important, she added, because, “it provides that opportunity to understand the Church’s teachings.”

In his keynote address, Rachana Chhin, Public Policy Outreach Coordinator for the Texas Catholic Conference of Bishops, discussed, in part, the importance of continuing Catholic education. “Our faith isn’t static,” he said following his speech, adding that Catholic teachings are a gift that should be shared with others.

Educational conferences on the faith “help refresh, renew, and restore those who work in ministry to go back and do the work they’re doing,” Chhin said. “I think that’s important for all of us.”

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**CONFERENCE**

(From 2)

**EDICTAL SUMMONS**

**October 25, 2017**

**CASE:  DE LEON — WETSEL**

**NO.:  SO/17/67**

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Michael Charles Wetsel. 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 November 2017, to answer to the Petition of Dalia Martinez DeLeon, now introduced before the Diocesan Tribunal in an action styled, “Dalia De Leon and Mike Wetsel, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: DE LEON -- WETSEL; Protocol No.: SO/17/67, 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 this 25th day of October 2017.

Reverend Tom Barley

MSW, MBA, M. Div.,JCL

Judicial Vicar

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**EDICTAL SUMMONS**

**October 25, 2017**

**CASE:  FELIX (ARRIAGA) -- ESCOBAR**

**NO.:  SO/17/70**

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Alfredo Acosta Escobar. 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 November 2017, to answer to the Petition of Maria Angeles Saenz Felix (Arriaga), now introduced before the Diocesan Tribunal in an action styled, “Maria Arriaga and Alfredo Escobar, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: FELIX (ARRIAGA) -- ESCOBAR; Protocol No.: SO/17/70, 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 this 25th day of October 2017.

Reverend Tom Barley

MSW, MBA, M. Div.,JCL

Judicial Vicar

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**EDICTAL SUMMONS**

**October 25, 2017**

**CASE:  COLLIER -- ALLEN**

**NO.:  SO/17/73 ED. SUMM.**

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Brooke Elizabeth Allen. 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 November 2017, to answer to the Petition of Michael Chad Collier, now introduced before the Diocesan Tribunal in an action styled, “Michael Collier and Brooke Allen, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: COLLIER -- ALLEN; Protocol No.: SO/17/73 ED. SUMM., 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 this 25th day of October 2017.

Reverend Tom Barley

MSW, MBA, M. Div.,JCL

Judicial Vicar

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**EDICTAL SUMMONS**

**October 25, 2017**

**CASE:  LIER -- ALLEN**

**Protocol No.:  SO/17/68**

Invalidity of Marriage.” Said Allen, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: LIER -- ALLEN; Protocol No.: SO/17/68, 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 this 25th day of October 2017.

Reverend Tom Barley

MSW, MBA, M. Div.,JCL

Judicial Vicar

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**DEPARTMENT**

**ST. JOSEPH’S LITURGY BOARD**

Several of the Diocese of San Angelo’s parishes have now set up liturgy boards. The boards are comprised of a few key members from the parish who bring their ideas to the liturgy board and work on planning liturgies. The board is tasked with planning the liturgy for the parish. It should be noted that the board has no authority over what is celebrated. The board is simply an auxiliary to the pastor to help create the liturgy.

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**NOTICE**

The Angelus is the Catholic newspaper of the Diocese of San Angelo, Texas.

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**Submission**

Story suggestions, calendar items, parish briefs and all other submissions should be emailed to Jpatterson@sanangelodiocese.org.

**COPY, PHOTO**

**DEADLINE:**

Third Friday of every month.

Photos should be in jpeg format.

Letters to the editor are welcome, and should be emailed to Jpatterson@sanangelodiocese.org. Letters to the editor are printed at the discretion of the editor and identities of the writer are subject to verification. Please include name, address and phone number when submitting letters.

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Catholic News Service

**Texas Catholic News**

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**THIRD CLASS POSTAGE PAID AT SAN ANGELO, TEXAS**

Printed by the San Angelo Standard Times

A Scripps-Howard Company

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**Bishop Michael J. Sis**

Publisher

**Jimmy Patterson**

Editor

**Media Relations Director**

The West Texas Angelus

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it, knowing that he knows intuitively what we’re going through makes a difference."

Before visiting the Texas City school, Archbishop Hughes met with other Harvey-stricken survivors across the Archdiocese, including in shelters and from other damaged parishes. He also celebrated Mass with the two schools Sept. 26.

On Sept. 24, Archbishop Hughes celebrated an 8 a.m. outdoor Sunday Mass with the St. Francis of Assisi Catholic Church, a devastated parish in northeast Houston. At least 4 to 5 feet of water rushed into the church sanctuary and destroyed much of the church and parochial school. Students were displaced to nearby Resurrection Catholic Church. The parish previously flooded during Tropical Storm Allison in 2001.

Under a tent erected with the help of the Galveston-Houston Chapter of the Knights of Columbus and St. Justin Martyr Council 8293, sounds of clapping, joy and praise during Mass flowed into nearby streets of the neighborhood. Archbishop Hughes, principal celebrant of the Mass, shared his own experiences of Katrina’s devastation.

Katrina was an invitation for him and his city to begin anew, Archbishop Hughes said in his homily. "We are invited to re-experience his victory that the Lord Jesus has won over powers of darkness and to draw hope in the midst of our present challenges and trials," the archbishop said. "He wants to provide his saving grace and the strength to help us move from death to life."

At the end of the Mass, Supreme Knight Carl Anderson, CEO of the Knights of Columbus, who was in attendance, said to the congregation: "It is obvious from the way you worship, your faith is alive."

He then presented Father Martin Eke, a Missionary of St. Paul, who is pastor of the St. Francis of Assisi, with a $25,000 check to support the parish. The Knights of Columbus also supported Dickinson’s Father Roach Council 3217, Shrine of the True Cross Catholic Church, the Archdiocesan Harvey Relief Fund and other causes, totaling to $224,000.

"Things like this happen so that we can see God can use us," Father Martin said. "Everything happens for a purpose. Spiritual activities continue and hope is high. We thank God we have these Knights who have come to be with us. We are blessed by this gift."

**KNICKERBOCKERS**

(From 8)

memory and mental function. Due to this brain damage, the person with Alzheimer’s can control the changes in their functioning.

A paramount need in dementia is quality care. Without care people will suffer in pain or distress and discomfort. Support is so much more effective than any medication or treatment. Sensitive support, understanding, communication; respect, and love are absolutely essential. Good treatment may include memory improving drugs or medicines to treat other physical conditions and alleviation of distress, but, primarily, quality care requires optimizing what capacities remain and ministering to their affective and spiritual needs (Catholic Medical Association).

"Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb 4:16). In order to help the person with dementia come before "the throne of grace," we need to use means other than cognitive to help them relate to the Lord. Engage with them emotionally. As they looked to the associated with dementia symptoms—anxiety, fear, frustration, sense of loss, embarrassment, agitation, anger, passivity—it is important to engender positive feelings.

While cognitive function is affected, the centers of emotion in the brain—the limbic system—remain largely unaffected until late in the disease. Even though the person may not remember information or experiences, the positive feelings will stay with them (bostoncatholic.org), and the Lord will use these as a means of grace. The Holy Spirit is fully active in our baptized brothers and sisters, making Himself known to them. Positive feelings can be engendered by calling up the fact that the person with dementia feel and relate on the emotional level, as well as imagination and creativity, remain intact and can be used to help the person have a more engaged and meaningful life. Here is where the potential for mutually fulfilling interaction can be found. Affective and creative gifts are gifts from God and should be encouraged. "The memory does not equate to loss of self."

Because of the difficulties and awkwardness some may experience when relating to persons with dementia symptoms, the person may be underserved spiritually. In many cases, the family caregiver experiences loneliness, physical and emotional exhaustion, and isolation from friends and their worshipping community. Life is drastically changed for the dementia sufferer and for the caregiver. It is imperative that the Catholic community offer means of grace to them through the Sacraments and prayer at each stage of the illness. The Holy Spirit will bring comfort and solace as well as hope.

Because we are created in the image and likeness of God, each person has inherent dignity and is precious to Him regardless of their mental, emotional, or physical state (Gen 1:27; Psalm 8:4-5). When we respond to the presence of Christ in every person, we proclaim to the world the Catholic biblical vision of life and ministry as ministry to the suffering Christ (Matt 25:40). What can we do with and for our family member, friend, or parishioner to make God’s love real for them and provide a fuller, richer life—both the person with dementia symptoms and their caregiver?

In "Spiritual Care of Dementia," Dr. Adrian Trelou encourages those who care for and minister to persons with dementia to ask the prayers of Our Mother Mary, Our Lady, Star of the Sea. The hymn "Hail Queen of Heaven" was written in the 18th century by the English priest Fr. John Lingard for sailors fearing for their lives on stormy seas. As they looked to the North Star as a guide, they should look to Our Lady, Star of the Sea, as their guide and protector:

"Hail, Queen of heav’n, the ocean star, Guide of the wand’rer here below; Thrown on life’s surge, we claim thy care. From us as peril and from woe, save us, Mother of Christ, O Star of the sea, Pray for the wanderer, pray for me."

"Sojourners in this vale of tears, To thee the destitute cry: From torment under heaven, save me, Mother of Christ, O Star of the sea, Pray for the wanderer, pray for me."

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you..." (1 Pet 1:3-4).
escuela secundaria Católica en el área de Midland-Odessa. Poco después de que llegué a ser obispo, formamos un consejo de administración compuesto de Católicos dedicados de Midland y Odessa.

Nuestra ex Superintendente de Escuelas Católicas, la Hermana Elizabeth Ann Swartz, SSND, fue fundamental para sentar las bases. Fasken Oil and Ranch hicieron generosamente disponible un maravilloso terreno para la escuela. El consejo de administración está ahora trabajando duro en la búsqueda de donantes que están dispuestos a llevar y menos a una escuela secundaria Católica a la realidad.

Con la ayuda de la gracia de Dios, tengo grandes esperanzas en este proyecto. El consejo de administración y otros partidarios están teniendo medidas proactivas para encontrar una solución positiva a la falta de una escuela secundaria Católica en esta diócesis.

Helping Hands of Midland

La primera Conferencia de Mujeres de San Ángelo se llevó a cabo el 21-22 de octubre de 2016, y la segunda se llevó a cabo los días 29-30 de septiembre de 2017. Los eventos han incluido excelentes oradoras Católicas de todo el país. Cientos de mujeres se han beneficiado de estos eventos. Promueven una red dinámica de mujeres Católicas por toda el diócesis que se apoyan mutuamente en su discipulado misionero. Esto ha llegado a buen término gracias a la fe, la iniciativa, y el valor de un grupo de mujeres Católicas del Oeste de Texas.

La Fundación de Convento del Condado Martin
En la década de 1880, los monjes Carmelitas construyeron un monasterio de adobe para su ministerio en el que ahora es Stanton. En esos días la ciudad se llamaba Marienfeld. Algunos de los edificios se han perdido, pero la estructura central del dormitorio permanece.

Después que los monjes Carmelitas se fueron y vendieron la propiedad en nombre de la Hermana de la Merced en 1897, la instalación sirvió como una escuela Católica hasta que un tornado la tumbó en 1938. Con tiempo los Jaycees locales compraron la propiedad porque veían el valor de preservarlo para fines históricos. La Fundación de Convento del Condado Martin fue establecida por una junta directiva dedicada, y actualmente ellos son propietarios de la instalación.

Este grupo de miembros de la comunidad local ha recaudado más de $500,000.00 para restaurar el edificio del convento, y yo tuve la aligería de bende- cir el edificio restaurado el 8 de octubre de 2017. La fundación continuará recau- dando fondos para completar el sitio. Ahora se incluye en la “lista de cosas que hacer antes de morir” del Houston Chronicle de lugares que han de visitarse en Texas, así como también el sitio histórico del recorrido de Texas.

Su objetivo es hacer que el Monasterio del Condado Martin sea un centro educativo interpretativo concentrándose en la operación del monasterio tal como existía en 1884. Todos debemos estar agradeci- dos por la generosidad y la previsión de este grupo de líderes de la comunidad quienes están preservando este tesoro de la historia Católica en Texas.

Conclusión
Estos son sólo algunos de los muchos ejemplos de lo que puede lograrse cuan- do la gente toma la iniciativa para hacer una diferencia positiva en el mundo. Estoy muy orgulloso de los que invierten su tiempo, creatividad, y energía para que sus sueños lleguen a ser realidad.

“Hagan lo que hagan, de palabra o de hecho, háganlo todo en el nombre del Señor Jesús, dando gracias por medio de El a Dios el Padre.” (Colosenses 3:17)

Reformation continues to shape the 21st-century world, author contends

WASHINGTON (CNS) -- Modern so- ciety -- largely defined by capitalism and consumerism, burgeoning technology, religious-like allegiance to nation and the rise in secularism -- has its roots in the Protestant Reformation, says historian Brad S. Gregory.

And both are intertwined much more than a lot of people think, according to Gregory.

The Reformation can be traced to Oct. 31, 1517, when, the story goes, Augustinian friar Martin Luther posted his 95 theses on the door of the Castle Church in Wittenberg, Germany.

That seminal event opened the way for communities across Europe to experience new understandings of the Bible, spawning religious conflicts and a cultural revolution that continues to shape the world, Gregory said.

"If you can't understand the Reformation and what followed in its wake, you can't understand the world that we're living today and why it is the way it is," Gregory told Catholic News Service.

Gregory, a professor of early modern European history at the University of Notre Dame, examines the impact of Luther's seemingly noble act in Rebel in the Ranks, published this fall as a nonacad- emic work for readers interested in history, the Reformation and understanding the world as it exists today.

"The thrust of the book is that the ironic overwhelming outcome of the Reformation, of which sought to make society more Christian, and the Reformationists thought it was, ended up unintentionally in the long run secularizing society," Gregory said.

He contends throughout the book that "things that happened 500 years ago are still affecting us."

"But I think very few Americans would recognize that," he said.

(Related brief item, Pg. 2)
Rumble at Ratliff

Clockwise from above, St. Ann’s Colton Tatsch (with ball) looks to elude defenders; members of both teams unite in prayer following the game. St. Mary’s quarterback Jayven Gonzalez tries to get a pass off before defenders reach him. The contest was played October 18, 2017, at Ratliff Stadium in Odessa. St. Ann’s is coached by Fernando Ochoa and James Barela. The St. Mary’s Knights coaches are Noah Hernandez and Guillermo Garcia. (Photos by Alan Torre / aptorre.com.

The Way Retreat Center

San Angelo Bishop Michael J. Sis, left, listens as Deacon Mike LaMonica gives a construction update at The Way Retreat Center in Midland. Latest projections by the construction team place the opening of the retreat center in February 2018. The casitas, which will sleep most of the guests at The Way, will open later in 2018. More photos and the latest from the retreat center at thewayrc.com.