Inside this issue:

- Un taller del RICA (Página 5)
- A guest columnist shares insights from Holy Trinity in Big Spring (Page 7)
- Holy Week 2018 photos from around the diocese (Pages 10-14)
The annual Chrism Mass in the Diocese of San Angelo was held on Thursday, March 22, at the Cathedral of the Sacred Heart in San Angelo. During the Chrism Mass, which is concelebrated by the priests of the diocese, the bishop consecrates the holy chrism and blesses the other oils to be used throughout the year. The priests of the diocese also renew their commitment to priestly service during the Mass.

Bishop Michael Sis blesses the oil of the sick (above left), which was presented by Greg Smith (above). At left, the priests of the diocese are seen reflected in the oil of catechumens. (Angelus photos)

For more photos of the Chrism Mass, please visit the Diocese of San Angelo website or Facebook page.

By Fr. Tom Barley
Chaplain, Ministry of the Third Cross

BROWNWOOD — On Saturday, March 10, members of the Ministry of the Third Cross, a Catholic prison ministry, had a one-day retreat at the Ron Jackson Texas Juvenile Justice Department Facility in Brownwood. The theme was “Hope and Joy.” We wanted to help the residents to understand that these two concepts are not so much related to the immediate present world as to our spiritual lives, our relationship with Jesus, and as a part of ourselves as creation of God.

We were blessed with the presence of nine residents. Several others were unable to attend due to behavioral problems. Other residents we have ministered to had been recently released home.

There were two presentations, one on each part of the theme. At this retreat the residents choose a team member and agree to discuss the retreat concepts and presentations with the chosen team member during the retreat. Just as at other spring retreats in the past, the girls engaged in dialogue with the team members.

The residents heard how hope is a yearning for the healing presence of God in our lives instead of something we want or desire in the temporal realm that holds our attention for only a little while. The challenge is to choose something that fills our soul and is eternal instead of something that will lose its attraction as soon as we get it. They also heard how joy is not about satisfying our physical or sensual desires; rather, joy is realizing the peace, strength, presence, and love of Christ in our lives. Why look for that which is costly and passing when that which is eternal is at our fingers-tips and is free when we say – “Here I am, Lord!”?

The Spanish prayer group at St. Mary Church in Brownwood supplied us with homemade Mexican food for lunch. The girls really enjoyed the treat of enchiladas, rice, beans, buñuelos, and empanadas. Snacks were fruit in the morning and veggies in the afternoon.

At the end of the retreat one resident received Confirmation at the closing Mass.

While we never know just how much this ministry will affect the residents after they return home, the team all knows how much we enjoyed the privilege of ministering to the girls at Ron Jackson TJJD. Jesus tells us to love one another as he has loved us. Anyone who has been in prison ministry knows the reward the team members receive on earth for following this command. To see even a small expression of faith, hope, love, and joy of Christ in these girls, even for a little while, is a great reward for us!
Fin de vida

Por Obispo Michael Sis
Diócesis de San Angelo

Cuando alguien está sufriendo de una enfermedad grave, causa angustia, no sólo para el individuo, sino también para aquellos que cuidan de él. Cuando se trata de nuestra profunda respuesta emocional al sufrimiento de una enfermedad grave, a veces es difícil tomar decisiones morales sólidas sobre la atención médica. Esto es especialmente cierto cuando se piensa que la muerte se aproxima.

La vida humana es sagrada desde el momento de la concepción hasta la muerte natural. Nadie tiene el derecho de llevar a cabo una acción u omisión que, por sí misma o por intención, provoque la muerte de una persona inocente o de uno mismo. Por esta razón, “la eutanasia intencional, a veces provoca la muerte de una persona inocente o de uno mismo. Por esta razón, “la eutanasia intencional, a veces provoca la muerte de una persona inocente o de uno mismo” (CIC, 2278).

Los factores que determinan si un procedimiento médico es “extraordinario” y, por lo tanto, opcional, incluirían lo siguiente:

• Si hay una esperanza razonable de beneficio para el paciente
• Si el tratamiento en sí sería excesivamente graso para el paciente
• Si el costo del tratamiento impondría gastos excesivos a la familia o la comunidad
• Si el proceso de morir ya ha comenzado.

Para poder tomar decisiones morales sólidas sobre la atención médica, es importante contar con información precisa sobre las opciones posibles de tratamiento, incluyendo los beneficios, los riesgos, los efectos secundarios y el costo. A fin de cuentas, consultando el médico, es el paciente quien debe elegir si utilizar o no un tratamiento médico en particular.

Al tomar decisiones difíciles, hay que evitar dos extremos: “por un lado, la insistencia en la tecnología inútil o pesada aún cuando un paciente legítimamente puede renunciar a ella y, por otro lado, la retirada de la tecnología con la intención de causar la muerte” (USCCB, Directivas Éticas y Religiosas, 2009, part V).

No hay que rechazar cualquier medio moralmente obligatorio de conservación de la vida. Sin embargo, podemos legítimamente optar por no utilizar procedimientos para prolongar la vida que no son suficientemente beneficiosos o que son excesivamente grosos.

El Catecismo de la Iglesia Católica dice que: “La interrupción de tratamientos médicos onerosos, peligrosos, extraordinarios o desproporcionados a los resultados pueden ser legítima. Interrumpir estos tratamientos es rechazar el “encarnizamiento terapéutico”. Con esto no se pretende provocar la muerte; se acepta no poder impedirla” (CIC, 2278).

Comida y agua:

Hay una presunción general a favor de proporcionar alimentos y agua a un paciente, incluso artificialmente. Alimentos y agua son considerados asistencia médica obligatoria ordinaria, siempre y cuando que proporcionan un beneficio para el paciente. El hecho de que alguien esté en un estado de inconsciencia y no se espera que se recupere no es una razón suficiente para privar a esa persona de comida y agua.

Hay dos preguntas claves que deben hacerse cada vez que se hace una recomendación de no proporcionar alimentos y agua. La primera pregunta es: “¿Cuál sería el motivo de la muerte?” Si la respuesta es la deshidratación e inanición, y si la nutrición e hidratación artificiales pueden ser fácilmente suministradas y asimiladas, entonces él elegir no suministrarlas sería el acto inmoral de la eutanasia.

La segunda pregunta es si el proceso de morir ya ha comenzado. Cuando el proceso de morir ya se ha fijado, hay una etapa cuando aún la comida y el agua pueden no ser obligatorias si no están proporcionando algún beneficio para el paciente o son demasiado onerosos para el paciente. La muerte finalmente se derivará de la enfermedad subyacente.

Los obispos Católicos de los Estados Unidos ofrecen dirección en estas situaciones: “En principio, existe la obligación de proporcionar a los pacientes con comida y agua, incluyendo nutrición e hidratación médica asistidas para aquellos que no pueden tomar alimentos por vía oral. Esta obligación se extiende a los pacientes de enfermedades crónicas y presumiblemente irreversibles (por ejemplo, el ‘estado vegetativo persistente’) quienes razonablemente se pueden esperar vivir.
World Youth Day USA Pilgrim Cross

On Palm Sunday, March 25, 2018, Bishop Michael Sis blessed the Pilgrim Cross and Marian Icon for World Youth Day USA at the Cathedral Church of the Sacred Heart in San Angelo. The Jones Family (Darren, Kena and Dorrian) from Abilene came to take the cross and icon to Holy Family Parish in Abilene to begin the journey to parishes and missions throughout the diocese. World Youth Day USA will be held at the McNease Convention Center on Saturday, January 26, 2019.

For more information, contact the Office of Evangelization and Catechesis at 325-651-7500 or evangelizationcatechesis@sanangelodiocese.org. (photos courtesy Office of Evangelization and Catechesis)

### CALENDARS

#### Bishop’s Calendar

**April 2018**

**April 2018**

3 SAN ANGELO, Diocesan Pastoral Center, Finance Council meeting at 11:00 a.m.

5 SAN ANGELO, Christ the King Retreat Center, Staff Picnic at 6:00 p.m.

7 SAN ANGELO, Holy Angels, Mass of Christian Initiation at 5:30 p.m.

8 MILES, St. Thomas, Confirmation Mass at 8:00 a.m.

ROWENA, St. Joseph, Confirmation Mass at 9:30 a.m.

8 SAN ANGELO, Sacred Heart Cathedral Gym, Diocesan Awards Banquet at 4:30 p.m.

10 SAN ANGELO, Diocesan Pastoral Center, Foundation Board Meeting at 10:00 a.m.

11 ABILENE, Holy Family, Finance Workshop at 9:30 a.m.

13-15 SAN ANTONIO, Region X Encuentro Conference of Bishops Spring Meeting

17 CHRISTOVAL, Our Lady of Grace Monastery, Mass at 5:00 p.m.

18 STANTON, St. Joseph, Confirmation Mass at 6:30 p.m.

19 ABILENE, Sacred Heart, Abilene Deacon Priests’ meeting at 10:30 a.m.

20 SAN ANGELO, Diocesan Pastoral Center, Review Board meeting at 10:00 a.m.

21 SAN ANGELO, St. Joseph, Confirmation Mass at 10:00 a.m.

21 OZONA, Our Lady of Perpetual Help, Confirmation Mass at 6:00 p.m.

22 ST. LAWRENCE, St. Lawrence, Confirmation Mass at 10:30 a.m.

24 SAN ANGELO, Diocesan Pastoral Center, Presbyterian Council at 11:00 a.m.

24 BALLINGER, St. Mary Star of the Sea, Confirmation Mass at 6:00 p.m.

25 BIG LAKE, San Angelo Deanery Priests’ meeting at 10:00 a.m.

25 BIG LAKE, Confirmation Mass at 7:30 p.m.

28 FT. STOCKTON, Our Lady of Guadalupe, Confirmation Mass at 5:30 p.m.

29 ANDREWS, Our Lady of Lourdes, Confirmation Mass at 10:30 a.m.

29 MIDLAND, San Miguel, Confirmation Mass at 3:00 p.m.

30 Episcopal Diocese of Fort Worth

**May 2018**

1 MIDLAND, The Way Retreat Center, Midland-Odessa Deanery Priests’ meeting at 12:00 noon

1 MIDLAND, The Way Retreat Center, blessing of new retreat center at 3:00 p.m.

2 SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 2:00 p.m.

2 SAN ANGELO, St. Mary, Confirmation Mass at 6:30 p.m.

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

3 ABILENE, Holy Family, Confirmation Mass at 7:00 p.m.

4 SAN ANGELO, Diocesan Pastoral Center, Liturgical Commission meeting at 10:00 a.m.

5 MIDLAND, St. Stephen, Diocesan Workshop on Vocation Culture at 9:00 a.m.

5 MIDLAND, St. Ann, Confirmation Mass at 5:00 p.m.

6 WALL, St. Ambrose, Confirmation Mass at 9:00 a.m.

6 SAN ANGELO, Sacred Heart Cathedral, Diocesan Marriage Jubilee at 3:00 p.m.

8 ODESSA, St. Joseph, Confirmation Mass at 6:00 p.m.

8 SONORA, St. Ann, Confirmation Mass at 6:00 p.m.

9 Deacon Jerry Treviño (2017)

9 Rev. Msgr. Kevin Heyburn (2001)

10 Rev. Clifford Blackburn, OMI (2005)

11 Rev. Tom Diab (2007)

12 ODESSA, St. Elizabeth Ann Seton, Combined Confirmation Mass at 11:00 a.m.

12 SAN ANGELO, Sacred Heart Cathedral, Confirmation Mass at 5:00 p.m.

13 BROWNWOOD, St. Mary, Confirmation Mass at 11:00 a.m.

15 FORT STOCKTON, Ste. Genevieve Vineyard in Fort Stockton, Rural Life Mass at 1:00 p.m.

16 MIDLAND, St. Stephen, Confirmation Mass at 6:30 p.m.

17 ODESSA, Holy Redeemer, Confirmation Mass at 7:00 p.m.

18-20 SAN ANGELO, McNease Convention Center, Marian Conference

20 SAN ANGELO, Concho River, Unveiling of Lady in Blue Statues at 2:00 p.m.

20 SAN ANGELO, Sacred Heart Cathedral, Pentecost Mass at 6:00 p.m.

22 COLEMAN, Sacred Heart Cathedral, Confirmation Mass at 6:30 p.m.

23 MIDLAND, Our Lady of Guadalupe, Confirmation Mass at 6:00 p.m.

26 ABILENE, St. Vincent Pallotti, Confirmation Mass at 10:00 a.m.

27 BRADY, St. Patrick, Confirmation Mass at 10:30 a.m.

27 SAN ANGELO, Sacred Heart Cathedral, Anniversary Mass for Msgr. Benedict Zientek at 6:00 p.m.

28-30 JUNE 1 SAN ANGELO, Christ the King Retreat Center, Annual Priests’ Retreat

### Christ the King Retreat Center

**April 2018**

2 Heart of Mercy Prayer Group

5 Bishop Sis’ Easter Picnic

6-7 First United Methodist, Midland Heart of Mercy Prayer Group

9 Staff Mass & Lunch

13-15 Deacon Formation

15 Inquiry Session for the Permanent Diaconate

16-17 Episcopal Diocese of Northwest Texas

19-22 Small Town Women’s ACTS

22 Confirmation Retreat

23 Heart of Mercy Prayer Group

24 Deacon Quarterly

26-29 San Angelo Women’s ACTS

**May 2018**

1-3 Episcopal Diocese of Fort Worth

5 Inquiry Session for the Permanent Diaconate

7 Heart of Mercy Prayer Group

8-13 Deacon Formation Retreat

14 Heart of Mercy Prayer Group

21 Heart of Mercy Prayer Group

24 Staff Mass & Lunch

25-27 Engaged Encounter

28 Natural Family Planning

28-JUNE 1 DWSA Priests’ Retreat

### Necrology of Priests and Deacons

**April 2018**

2 Deacon Lazaro Sevier (2009)

3 Deacon Edward Martinez (1985)

4 Deacon Andre Hernandez (2013)

7 Deacon Jerry Treviño (2017)

16 Deacon Eliseo Carrillo (1989)


19 Deacon Hubert Collins (1999)

21 Rev. Thomas Leahy, SAC (1969)


25 Deacon Juan Muñoz (2017)

29 Deacon Robert Daigle (1986)

**May 2018**


3 Rev. Clifford Blackburn, OMI (2005)

7 Rev. Msgr. Kevin Heyburn (2001)

9 Rev. Tom Diab (2007)

9 Rev. Leo Diersing (1999)

15 Deacon Wayne Rock (2006)

SAN ANGELO — A veteran presenter on the Rite of Christian Initiation of Adults, Dolores Martinez uses her years of experience to bring knowledge about the RCIA program to communities who may otherwise go underserved. Martinez notes that training workshops on RCIA are typically done in English, but her experience and ability to communicate formation and education in Spanish has allowed her to reach a broader audience. Her presentation in Spanish on March 10 was well received by the MacNeese Convention Center in San Angelo.

Martinez explained that the Rite of Election is for those who are not baptized, those called to be Catholic, but who are not ready for Baptism. “The goal of the day’s workshops, she said, is “to help people learn how to bring unbaptized adults into the Christian Catholic faith.”

The scarcity of opportunities to gain knowledge on the topic in Spanish is one of the reasons Martinez feels these workshops are necessary. “There are such few resources in Spanish, both in print and also in formation,” she explains, and this paucity of resources runs counter to the needs of the people in this part of the country. “There are a lot of communities and parishes that express themselves differently, they learn differently, and just the whole sense of the community learning the right terminology … they just need a lot of extra pastoral care.”

These community differences are also considerations in how Martinez presents her workshops. There are typically more stories in Spanish workshops, she says, and more icebreakers designed to engage an audience who might not be as familiar with adult learning models as a comparable English-speaking audience that has had more opportunities to attend similar workshops.

“It’s a beautiful faith to share’

By Brian Bodiford

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(The See WORKSHOP/22)

Dolores Martinez, left, greets participants at “La Jornada Cristiana: Iniciación Cristiana para Adultos y la Formación de Discípulos Comprometidos,” an RCIA workshop at which she was the presenter, March 10. (Angelus photo)
Charismatic Renewal at 50

By Msgr. Larry Droll
Pastor, St. Ann Parish, Midland

On July 21, 2018, there will be a Catholic Charismatic 50th Jubilee diocese-san celebration at Holy Angels Parish in San Angelo. I have been asked to give a presentation there. Here is the beginning of the talk, reaching back to 1968:

How exciting it is to be celebrating the 50th anniversary of the charismatic renewal in the Diocese of San Angelo. Yes, I am old enough to remember it! Let us praise God together for this wonderful blessing on us and on our Church!

I have been asked to share my personal experience of the charismatic renewal and how the charismatic renewal has inspired ministry within our Church. I offer this as a testimony to God’s grace. I’m a bit ill at ease talking so much about myself; but it is, after all, testimony. So to God be the glory!

1968 — 50 years ago. It was in the summer of ’68. I had been in the seminary for five years and was wondering if I should become a priest. These days we would call it “discerning.” I decided to test it by working in a parish.

The parish was St. Joseph’s in Odessa, where my mother’s first cousin was the pastor: Father Bernard Gully. There was also a seminary deacon there that summer, named Bob Bush. I was put to work visiting homes and moving around statues.

Father Gully had heard about these prayer meetings going on in Midland, at the home of Jan and John Leary, who lived on West Texas Avenue (the exact location where St. Ann’s Parish Office sits today!—how’s that for God’s planning?)

These prayer meetings were inspired by the Holy Spirit, with lots of singing. Many were talking about being baptized in the Holy Spirit. I was asked right away to bring my guitar and so was pulled immediately into some leadership in worship.

Very active in the prayer meetings were Bill and Annette Mayne, a couple who belonged to an association called the Full Gospel Businessmen’s Fellowship International. FGBMFI—sounds like you’re speaking in tongues when you use the initials! They were not Catholic, but were certainly graced by God through the Holy Spirit. We heard about the movement of the Holy Spirit going back to Azusa Street Mission in California in 1901 and the subsequent development of various denominations out of that.

We heard about the new movement of the Holy Spirit among Catholic college students with a Cursillo background in Ann Arbor. We heard about the power of the Holy Spirit working in the ministry of David Wilkerson among gang members in New York and the conversion of Nicky Cruz.

We were invited to seek the Holy Spirit in our own lives. But being pretty much of an introvert, I was hesitant. I heard people praying in tongues as evidence of the work of the Holy Spirit, but I wasn’t so sure about that! I now think that God accepted me as I was, in my fear and timidity. He blessed me with this gift one night when I awoke from sleep praying softly in tongues as I had (Please see RENEWAL/23)

‘Pearl of Great Price’

Religious vocation event held in Midland

Representatives of six women’s religious communities gathered at St. Stephen Parish in Midland on March 3 to discuss various topics of religious life. Attendees were treated to panels on what sisters do, how sisters live, and what it is like to enter a community, and what to expect as a parent of a vowed religious. Sister Elsa Garcia, Director of Religious for the Diocese of San Angelo, hopes to continue developing a culture of vocations through similar workshops. (photos courtesy Sister Elsa Garcia)

Diocesan priests enjoy reflection day with guest presenter

By Fr. Ryan Rojo
Parochial Vicar, Cathedral of the Sacred Heart

SAN ANGELO — Last month, the priests of the Diocese of San Angelo were given the opportunity to participate in their bi-annual “Priests’ Day of Reflection.” The size of our diocese necessitates two separate sessions on two days: one to accommodate priests in the Midland/Odessa area, and one to accommodate priests in the San Angelo/Abilene area.

The Cathedral Church of the Sacred Heart in San Angelo, along with St. Ann’s Parish in Midland, hosted the priests for this time of prayer, reflection, and renewal. The speaker was Father Bruce Nieli, a Paulist priest currently serving in the Diocese of Austin in Texas.

The heart of Father Bruce’s message was twofold: devotion to the Holy Spirit and Eucharistic piety. With respects to devotion to the Holy Spirit, Father Bruce traced the history of the contemporary Church’s experience with the Holy Spirit. He pointed to various movements in the Church as demonstrating the action of the Holy Spirit in our lives: Cursillo (and its daughter programs like SEARCH, ACTS, and the Awakening Retreats), the Charismatic Movement, and Encuentro. He also shared the promptings of the Holy Spirit in his own life through meaningful life-giving stories and examples.

The Holy Spirit leads us, moreover, to another integral aspect of the Holy Spirit’s promptings: Eucharistic piety.

Eucharistic piety involves devotion to the real presence of Jesus in the Eucharist. This devotion should be at the center of a priest’s ministry since it is itself at the heart of the Church’s ministry. The above-mentioned programs (those inspired by the Holy Spirit’s motivations) also have the Eucharist as a common denominator. Father Bruce shared that the Eucharist itself contains a transcendent quality that draws all of creation to itself. In a sense: the Eucharist is a continuation of the Incarnation (God becoming man) into our own day-and-time. The Eucharist is the apex that informs the ongoing transformation of our world.

The Priests’ Day of Reflection also allowed for one-on-one meetings with Father Bruce, and the priests also prayed morning and daytime prayers in common. It was a much-needed respite for those of us dedicated to full-time ministry. It is our hope that the faithful witness the faith, brought by Father Bruce, in the lives of their priests.
Guest Column

Growing parish fellowship in Big Spring

By Jennifer Patton
Coordinator of Children’s Initiation Program
Holy Trinity Parish, Big Spring

A few years ago, I was led to begin assisting the Initiation Program at our local parish in Big Spring, Texas. As I began this journey, I yearned for more knowledge. I was blessed to be able attend the 2017 Southwest Liturgical Conference in El Paso, Texas. It was during my days at the conference that my eyes were stretched with curiosity. Was I the only one yearning for a more connected church family? I have run across so many who have left our church to attend other denominations. I always ask why. What draws them away from the Eucharist?

Although I receive many different answers, it all boils down to people. People connecting with people. Encouraging, inviting, joining together to do activities such as a meal after services or family activities. When I returned from the conference, I sat in my parish, looked around and said, “what can I do?”

I am not a natural public speaker, but somehow the Holy Spirit gave me the burning desire to start asking, gathering and planning. It has been a bumpy road, because people don’t always understand change, but I am confident that the Holy Spirit has led me in this direction for a reason. That of course has been confirmed with how many mountains have been placed on my path over the past few years; but my faith helps me keep moving forward and when my faith falters, my family and friends rejuvenate me in this project.

Recently we have begun having monthly potlucks for fellowship. They are slowly growing, but the bottom line is they are growing. In honor of St. Patrick’s Day in March, I — along with the input of our Parish receptionist and jack of all trades, Dianna Valdez — generated a St Patrick’s Day Scavenger Hunt. The attendees were separated into two groups. Each group was given a list of hints describing locations and items in the church such as the Ambry, Altar and Tabernacle. The group first to list all the items and places would win a “pot of gold” (which was a hat with candies). It was an exciting day for our parish as many of the parents explained their eagerness and excitement to learn about some of these items they were unfamiliar with.

I would like to challenge other small-town parishes to create new ways to connect with your families and share those ideas and events with all of us.

Editor’s note: If you would like to see your parish or ministry activities featured in a future guest column, please contact the editor at bbodiford@sanangelodiocese.org.

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Checking in on the future

Singing voice opens door to life of helping and counsel for German saint

By Mary Lou Gibson

Anna Höss was born in 1682, the daughter of poor wool weavers who struggled to provide for their large family in the small town of Kaufbeuren, Bavaria, Germany. Her only advantage against her poverty was her beautiful voice. Sarah Gallick writes in The Big Book of Women Saints that Catholics made up less than one third of the population of Kaufbeuren in the late 17th century, but many of the residents, including the mayor, would attend Mass to hear Anna sing.

From an early age, Anna wanted to become a Franciscan tertiary and enter the local Mayerhof convent of contemplative nuns of the Third Order Regular of St. Francis. But because the convent was poor and without a good source of income, the superiors said they could not receive her without a dowry.

So the Protestant mayor who loved her singing and was impressed by her fine character offered the nuns a deal. David Farmer writes in the Oxford Dictionary of Saints that the mayor told the nuns he would get rid of a noisy neighboring tavern which bothered them if they accepted Anna as a novice.

The nuns took him up on this deal. Sadly, this gesture did not gain Anna any favor with the nuns. They resented the fact that she was admitted on the recommendation of a Protestant mayor and they didn’t let Anna forget that she had no dowry. In those early years, she had to sleep on the floor in the cells of other nuns and was made to do the most menial tasks. When she was finally given her own cell, it was small and damp. A new superior came in 1707 who recognized Anna’s holiness and made her a full member of the community. She was 21 years old and took the name Maria Crescentia.

One of her duties was as door keeper, and she held this post for 16 years helping the poor who came to the convent. After a few years, she was appointed novice mistress and later, in 1726, she became Mother Superior. In this role, she insisted on postulants being properly tested. She became a prolific letter writer and gained a reputation as a spiritual adviser and counselor. In the first six months of 1737, Sister Crescentia received more than 800 letters and answered them all, according to Gallick. Even Kaiser Karl VII and his wife, Maria Theresa, sought her counsel. She was also known to experience visions and ecstasies, especially of the Passion, and gained a reputation as a mystic.

Speaking of Saints

Editor Marion Habig, OFM, writes in the Franciscan Book of Saints that as Mother Superior, Crescentia had such prudence in material affairs that the circumstances of the convent became better than they had ever been – something of a miracle from the girl who came with no dowry.

Her health deteriorated in her final years and she died on Easter Sunday, April 5, 1744. Her tomb in Kaufbeuren became a place of pilgrimage.

Gallick writes that a few months after Mother Crescentia’s death, the local bishop assigned two priests to investigate her case, but they clashed with the nuns and the investigation ended then. Then in 1775, the process of her canonization was begun again, but was stalled by the anti-Catholic policies of the German government in the late 18th century. She was finally beatified by Pope Leo XIII in 1900 and canonized by Pope John Paul II in 2001.

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

Fr. Knick and Sandie Knickerbocker
The Promise of Paradise

By Fr. Knick and Sandie Knickerbocker

In the Gospel of Luke, we have the story of the penitent criminal who is being crucified with Jesus along with another criminal who is not penitent. In Luke’s words: “One of the criminals who were hanged railed at him, saying, ‘Are you not the Christ? Save yourself and us!’ But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.’ And he said, ‘Jesus, remember me when you come in your kingly power.’ And he said to him, ‘Truly, I say to you, today you will be with me in Paradise’” (Lk 23:39-43,RSVCE). This promise of Jesus to the penitent sinner “to himself” as the Prodigal Son glimpses his true self, the person he was always supposed to be.

When Jesus used this word in his promise to the penitent criminal, he was promising him that he would be with Jesus in a state of innocence, which was the condition of Adam and Eve in Eden before their fall into sin. And in making this promise, Jesus knew that this penitent sinner would understand exactly what he meant, because for anyone to repent of his sin he must be confronted by what is not sin. He must be confronted with innocence, which makes him understand that he has made himself by his sin into a person who was not ever meant to be. In other words, for us to know our sin, we must become aware of what is not sin. In Jesus, this penitent sinner had seen innocence, which was born in Paradise before Adam and Eve sinned it away.

In the second place, this picture given us by the penitent man who is being crucified with him that his death with Jesus will restore his original innocence, which was born in Paradise before Adam and Eve sinned it away. And he said to him, to himself, “I will be with you in Paradise that day with Jesus because of his sin, but it is still there. This is what allows him to come in our kingly power.” And Jesus promises Paradise to the penitent man.

In the second place, this picture given us by Luke of the penitent sinner being crucified with Jesus and being promised Paradise with Jesus on Easter Sunday, April 5, 1744. Her tomb in Kaufbeuren became a place of pilgrimage.

Mary Lou Gibson writes about the saints for the West Texas Angelus from her home in Austin.
2018 Parish Finance Workshops coming soon to deaneries

Diocesan Finance Office

Good financial practices in our churches and schools and other entities are essential. To this end, the Diocese’s Finance Office is again presenting a series of deanery meetings. Last year over 130 participants including pastors, members of the parish finance councils, members of parish pastoral councils, and parish staff attended the three deanery meetings. The Finance Office wants to help parish and school staff develop accounting policies and procedures. Internal controls provide the means to safeguard parish assets and ensure that all financial activity is accounted for properly. At the deanery meetings, information is provided to participants to assist them in performing their roles in parish finances. The finances of each parish involve multiple people. These people have many areas of parish finances to oversee. These areas include collections counting, preparation of an annual budget, monitoring actual results to budgeted amounts throughout the year, establishing adequate safeguards over the parishes’ assets, financial oversight of any construction projects, timely payment of the parish’s obligations, and many more daily, weekly, monthly, and annual tasks.

Our diocese, with its parishes, schools, and social service ministries, is the recipient of many gifts from our Lord. The Church is responsible for the financial resources which have been entrusted to it. This responsibility includes safeguarding Church assets, exercising prudence in financial matters, accountability to those who provide monetary support to the Church and to regulatory authorities, and compliance with all civil regulations.

A continued priority of the Finance Office in meeting with those involved in parish/school finances is to provide clear, transparent, and comprehensive best practices for the parishes/schools to ensure we are good stewards of the many gifts entrusted to us. The principles of good stewardship require those responsible for conducting the affairs of the parishes to do so in a manner that is truly Christ-like, recognizing the call to serve the needs of all in concert with the Diocesan Church.

We live in the fastest-changing culture ever. The rapidly changing nature of parish/school finances triggered by advances in technology and digital data requires different training for the staff of parishes/schools within our diocese. How things were done in the past simply may not fit the demands of new technological advances. The Finance Office works with parish/school staff to build skills and knowledge to stay abreast of changes that impact our diocesan parishes and schools.

The diocesan staff looks forward to seeing and visiting with the hardworking people of the diocese that do the truly heavy lifting in managing parish finances.

For more information on these upcoming deanery workshops, please contact Steve McKay at smckay@sanangelodiocese.org.

U.S. Catholic Bishops of U.S./Mexico Border Respond to U.S. National Guard Deployment

Press Release

SAN ANGELO—In response to announcements regarding deploying the United States National Guard to the U.S./Mexico Border, the U.S. Catholic Bishops of the U.S./Mexico Border issued the following statement:

We are deeply concerned by the announcement that the National Guard will be deployed on the U.S./Mexico Border. The continued militarization of the U.S./Mexico Border distorts the reality of life on the border; this is not a war zone but instead is comprised of many peaceful and law-abiding communities that are also generous in their response to human suffering. We recognize the right of nations to control and secure their borders; we also recognize the need of nations to respect the rule of law. Current law in the United States rightly provides that those arriving to our country fleeing persecution are entitled to due-process as their claims are reviewed. Seeking refuge from persecution and violence in search of a peaceful life for oneself and one’s family is not a crime. Our faith calls us to respond with compassion to those who suffer, and to live in a spirit of solidarity with all human beings. We remain hopeful that our local, state and federal officials will work collaboratively and prudently in the implementation of this deployment, ensuring that the presence of the National Guard is measured and not disruptive to community life. We are also deeply concerned that at this time divisive rhetoric often promotes the dehumanization of immigrants, as if all were threats and criminals. We urge Catholics and people of good will to look past the dehumanizing rhetoric regarding immigrants and remember that they are a vulnerable population, our neighbors, and our sisters and brothers in Christ.

Signed:
Archbishop Gustavo García-Siller
Archdiocese of San Antonio

Bishop Michael J. Sis
Diocese of San Angelo

Bishop Mark J. Seitz
Diocese of El Paso

Bishop Robert W. McElroy
Diocese of San Diego

Bishop Daniel E. Flores
Diocese of Brownsville

Bishop James Tamayo
Diocese of Laredo

Bishop Edward J. Weisenburger
Diocese of Tucson

Bishop Oscar Cantú
Diocese of Las Cruces

Deacon Reggie Odima of the Diocese of San Angelo (center, left) assists Archbishop Gustavo García – Siller, MsPs of San Antonio at the celebratory Mass after the signing of the agreement between the Archdiocese and the Society of St. Sulpice on the administration of Assumption Seminary San Antonio. Two San Angelo seminarians are enrolled at Assumption. The Society of St. Sulpice in the US operates St. Mary’s University and Seminary in Baltimore and the Theological College at Catholic University of America.

(photo: Robert Galvan/caption: Mike Davis; courtesy Assumption Seminary)
Holy Week 2018

Wednesday, March 28

Stations of the Cross, Holy Redeemer Parish, Odessa. (photo by Alan Torre/APTorre Photography)

Seder Meal: Principal Benjamin Villarreal and Sister Alicia Realino, along with students from St. Mary Central Catholic School in Odessa. (photo by Alan Torre/APTorre photography)

Holy Thursday, March 29

St. Joseph Parish, Odessa: Fr. Bala Anthony Govindu washes and kisses the feet of parishioners. (photo by Alan Torre/APTorre photography)

Fr. Serafin Avenido and parishioners of Our Lady of Guadalupe Parish in Fort Stockton. (photo by Renée Ibarra)

Seder Meal at St. Mary, Star of the Sea Parish in Ballinger (photo by Frank Cantu)
Holy Thursday, March 29

“The Sacred Triduum is the most holy time of year for Christians. Through the profound and unforgettable rituals of these days, our people enter into the Paschal Mystery of Jesus Christ.”

- Bishop Michael J. Sis
Good Friday, March 30

St. Elizabeth Ann Seton Parish, Odessa (photo by Alan Torre/APTorre Photography)

The youth from St. Patrick Parish in Brady (photo by Sonia Gonzalez)

St. Mary Parish in San Angelo (Angelus photo)

St. Mary Parish in San Angelo (Angelus photo)

San Miguel Arcángel Parish in Midland (courtesy photo)

Above: St. Mary Parish in Odessa
Right: St. Ann Parish in Midland
(photos by Alan Torre/APTorre Photography)

Bishop Michael Sis leads a procession of parishioners from St. Margaret of Scotland Parish to Christ the King Retreat Center. Members from all five San Angelo parishes helped carry the cross. (Angelus photo)

St. Mary Parish, San Angelo (Angelus photo)

St. Mary Parish, San Angelo (Angelus photo)

Stations of the Cross, Ballinger. Father Yauo Muñoz carried the cross as parishioners processed the 3.2 miles to St. Mary, Star of the Sea Parish (photo by Frank Cantu)

Holy Trinity Parish in Big Spring (photo by Mary Chavez)

Holy Redeemer Parish in Odessa (photo by Alan Torre/APTorre Photography)

Easter Vigil, Saturday, March 31

St. Lawrence Parish in St. Lawrence (photo by Sarah Kalina)

Cathedral of the Sacred Heart, San Angelo (Angelus photo)

St. Mary, Star of the Sea Parish in Ballinger (photo by Frank Cantu)

Holy Trinity Parish in Big Spring (photo by Mary Chavez)
Holy Week 2018

Easter Sunday, April 1

St. Mary Parish in San Angelo (Angelus photo)

St. Joseph Parish in Stanton (courtesy photo)
Everyone is invited to the dedication of Historic Beginnings of San Angelo, honoring the Lady in Blue, Sister María de Jesús de Ágreda, featuring a Marian Conference, The Lady in Blue Musical Ballet, a spectacular program on the documentary film, and the unveiling of the statues of the Lady in Blue, a Jumano brave, and a Jumano girl child.

May 18th-20th, 2018, in San Angelo

Guest speakers will include Vice-Postulator Fr. Stefano M. Cecchin, OFM, from Rome, Bishop Michael Sis, Bishop Emeritus Michael Pfeifer, OMI, Fr. Edward Looney, Marilyn Fedewa, Prof.a Gloria Dodd, Vic Payne – escultor de las estatuas, Víctor Mancilla – productor de la película documental.

For more information, please visit http://www.ladyinblue2018.com/ or call 325-657-7099, or email LadyinBlueMaria@gmail.com

Come to the Vineyard

“I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.” (John 15:5)

The Diocese of San Angelo will celebrate its 17th annual “Seed & Soil” Rural Life Mass

Tuesday, May 15, 2018, at 1:00 p.m.

Celebrated by Most Rev. Michael J. Sis
Hosted by Our Lady of Guadalupe Parish in Ft. Stockton
with Rev. Serafin Avenido

Mass will be held at Ste. Genevieve Winery/Mesa Vineyards
27 Miles E. of Ft. Stockton on I-10, Exit 285

After the 1:00 p.m. Mass, a meal will be served, followed by a winery tour and wine tasting.

For additional information contact:
Deacon Charlie Evans, Rural Life Coordinator
432-634-6170  cevans@sanangelodiocese.org

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.
Thoughts about the Jordan Peterson phenomenon

By Most Reverend Robert Barron
Auxiliary Bishop of Los Angeles

Like many others, I have watched the Jordan Peterson phenomenon unfold with a certain fascination. If you don’t know what I’m talking about, you don’t spend a lot of time on social media, for Peterson, a mild-mannered psychology professor from the University of Toronto, has become one of the most attention-grabbing personalities on the internet. He is followed by millions of people, especially young men. His lectures and presentations—cool, understated, brainy, and blunt—are avidly watched and the Gospels tell us, during Jesus’ great struggle to turn himself, to get his psychological and spiritual authority to which Jesus struggling mightily to cling to a source that would make clear, linking to a divine source outside of ourselves isn’t always easy or automatic, even for Jesus, as we see from his struggle in the Garden of Gethsemane, his “agon in the garden.”

Jesus, himself, had to struggle mightily at times to ground himself in God as we see from his prayer in Gethsemane. His struggle there is described as an “agon,” and this needs to be carefully understood. “Agony” was a technical term used at the time for athletes. Before entering the stadium or arena for a contest, athletes would first work their bodies into a sweat, a warm lather, and an agony, to make their muscles warm and ready for the contest. The Gospel tells us that Jesus worked himself into a sweat, except in his case he sweated blood as he readied himself in his heart for the contest, the test, he was about to enter, his passion.

And what was that contest? The test he was readying himself for wasn’t as it is commonly believed an agonizing over the decision whether to let himself be identified or whether to invoke divine power and save himself from this humiliation and death. That was never the issue in his struggle in Gethsemane. He had long before accepted that he was going to die. The question was, how, would he die, in love or in bitterness?

In the end, it was a struggle to strengthen his will so that he would die with a loving, warm, forgiving heart. And it was a struggle; a positive outcome was in doubt. Amidst all the darkness, hatred, bitterness, injustice, and misunderstanding that surrounded him, amidst everything that stood unfairly against him and was antithetical to the person and message Jesus struggled mightily to cling to a source that could give him the strength to resist the hatred and violence around him, that could give him the heart to forgive his enemies, that could give him the graciousness to forgive the good thief, and that could give him the inner strength to turn humiliation, pain, and injustice into compassion rather than bitterness.

The Gospels put this metaphorically as a struggle to “stay awake,” namely, to stay awake to his inner identity as God’s Beloved, an identity that he appropriated at his baptism and which shaped his very consciousness during all the years of his ministry. In Gethsemane, amidst everything that invites him (and us) into moral amnesia, Jesus manages to stay awake to his deeper reality and to his identity as God’s beloved. His disciples don’t. As the Gospels tell us, during Jesus’ great struggle they fell asleep and their sleep (“out of sheer sorrow”) was more than physical fatigue. This is evident when, immediately after Jesus has managed to ground himself against hatred and non-violence, Peter succumbs to both and cuts off the ear of the high priest’s servant. Peter was asleep, in more ways than one, in a sleep that signifies the absence of prayer in one’s life.

Prayer is meant to keep us awake, which means it’s meant to keep us connected to a source outside of our natural instincts and proclivities which can keep us grounded in love, forgiveness, non-retaliation, and non-violence when everything inside of us and around us screams for bitterness, hatred, and retaliation. And if Jesus had to sweat blood in trying to stay connected to that source when he was tested, we can expect that the cost for us will be the same, struggle, agony, wanting in every fiber of our being to give in, clinging to love precariously by the skin of our teeth, and then having God’s angel strengthen us only when we’ve been writhing long enough in the struggle so that we can know for us what our own strength cannot do.

Lord, teach us to pray!

By Fr. Ron Rolheiser, OMI

Unless you somehow have a foot outside of your culture, the culture will swallow you whole. Daniel Berrigan wrote that and it’s true in this sense: Unless you can drink in strength from a source outside yourself, your natural proclivities for paranoia, bitterness, and hatred will invariably swallow you whole.

The disciples in Luke’s Gospel understood this. They approached Jesus and asked him to teach them how to pray because they saw him doing things that they did not see anyone else doing. He was able to meet hatred with love, to genuinely forgive others, to endure misunderstanding and opposition without giving in to self-pity and bitterness, and to retain within himself a center of peace and non-violence. This, they knew, was as extraordinary as walking on water, and they sensed that he was drawing the strength to do this from a source outside himself, through prayer.

They knew they themselves were incapable of resisting bitterness and hatred and they wanted to be as strong as Jesus, and so they asked him: Lord, teach us to pray. No doubt they imagined that this would simply be a question of learning a certain technique; but as the Gospels make clear, linking to a divine source outside of ourselves isn’t always easy or automatic, even for Jesus, as we see from his struggle in the Garden of Gethsemane, his “agon in the garden.”

Jesus, himself, had to struggle mightily at times to ground himself in God as we see from his prayer in Gethsemane. His struggle there is described as an “agon,” and this needs to be carefully understood. “Agony” was a technical term used at the time for athletes. Before entering the stadium or arena for a contest, athletes would first work their bodies into a sweat, a warm lather, an agony, to make their muscles warm and ready for the contest. The Gospel tells us that Jesus worked himself into a sweat, except in his case he sweated blood as he readied himself in his heart for the contest, the test, he was about to enter, his passion.

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Lord, teach us to pray!

Our need to pray

By Most Reverend Robert Barron
Auxiliary Bishop of Los Angeles

Like many others, I have watched the Jordan Peterson phenomenon unfold with a certain fascination. If you don’t know what I’m talking about, you don’t spend a lot of time on social media, for Peterson, a mild-mannered psychology professor from the University of Toronto, has become one of the most talked about personalities on the internet. He is followed by millions of people, especially young men. His lectures and presentations—cool, understated, brainy, and blunt—are avidly watched and the Gospels tell us, during Jesus’ great struggle to turn himself, to get his psychological and spiritual authority to which Jesus struggling mightily to cling to a source that would make clear, linking to a divine source outside of ourselves isn’t always easy or automatic, even for Jesus, as we see from his struggle in the Garden of Gethsemane, his “agon in the garden.”

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Lord, teach us to pray!
**The church as field hospital for the wounded**

By Sister Alicia Torres

Catholic News Service

"Can I keep you?" Casper whispers into Kat's ear, and she ever so softly agrees. Somehow in that moment it didn't matter that Kat was human and Casper was a ghost -- an attraction crossed that very real divide. The most powerful messages of the movie Casper relate to love and belonging, giving and receiving ... and even letting go.

These themes always captivate the human heart. People are searching for love and ways to give themselves away. At times they are even eager to say "yes" when they hear the proposal, "Can I keep you?"

Yet, a core struggle that is just as real lies deep within the human heart -- do we know ourselves enough to truly give ourselves away? In my work with young people, I've seen this struggle at play.

When young people are hurting inside -- even deeply wounded. Whether it be from a difficult childhood, abuse or sins that haunt them, they are struggling and don't know where to turn. These deep wounds can make discernment incredibly difficult because the wounds manifest in so many ways and drain energy.

I am not proposing that one must be "wound-free" to do God's will, but what I am suggesting is that many young people struggle along the path because they don't know what to do with the pain -- some don't even believe healing is possible.

This is exactly where the church must meet young people. Every time I speak to a group of teens or young adults and ask them if they've experienced suffering in their lives, hands always shoot up, heads nod. Particularly after speaking to young adults, I'm often surprised by how many women and men will come up to me, asking for advice to deal with their own specific wounds.

Pope Francis said that the church should be a field hospital. What does that mean? Have you ever seen a field hospital? Check out *We Were Soldiers or Gone with the Wind* to get an idea of how messy, earthy, acute and bold a field hospital really is. It is run by men and women who are both responsive and attentive - - who can assess needs and make decisions, who know what they are able to provide, and what their limits are met.

What kind of resources does the church have in her field hospital? We have people -- priests, consecrated men and women, and laity -- who have hands to serve and hearts to love. We have the treasure of the sacraments -- especially the Eucharist and reconciliation -- that literally have the power to set people free. We have the spiritual gifts of wisdom, understanding, counsel and fortitude.

Ultimately, we have Jesus Christ, who came to set us free.

Do we know Jesus? Can we testify to how Jesus has changed our lives? How, as a church, are we giving witness? Does that witness bear authenticity, does it draw people who are hurting to the One Person who can set them free?

In our church that is a field hospital we need brave soldiers who are willing to risk their reputations and even at times their lives to care for the wounded. We need men and women who are so convicted by what Jesus has done for them that they boldly and confidently invite others into a relationship with Jesus, who can set them free.

It is only through self-possession that one can make an authentic self-donation. Setting captives free ... this is what Jesus asks of his church right now. How can we help young people be free to say yes when they hear Jesus whisper deep in their hearts, "Can I keep you?"

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*Sister Alicia Torres is a member of the Franciscans of the Eucharist of Chicago, and serves at the Mission of Our Lady of the Angels on Chicago's West Side.*

**Authentic dialogue for our times**

By Father Eugene Hemrick

Catholic News Service

In his final address, Cardinal Joseph Bernardin said, "A dying person does not have time for the peripheral or the accidental. He or she is drawn to the essential, the important -- yes the eternal."

Two days before he died, Msgr. Philip J. Murnion, priest and sociologist noted for parish studies, wrote to the U.S. bishops: "If I were to sum up my final plea to you, it would be: 'dialogue, dialogue, dialogue!' For Msgr. Murnion, dialogue was the linchpin needed to keep our church vital.

Soon to be canonized, Pope Paul VI, in the encyclical *Evangelii Nuntiandi*, pointed to the indispensable role dialogue fulfills in creating church renewal and listed its four essential characteristics.

First is clearness above all else. Pope Paul lauded it as an "invitation to the exercise and development of the highest spiritual and intellectual powers a man possesses."

History shows that one of Ulysses Grant's greatest powers as a general was crystal clear orders that left little doubt about their meaning. Carefully crafted ideas have produced some of the most unimaginable feats ever, whereas confusing ideas have sometimes caused irreparable damage.

The second characteristic of dialogue is meekness. Pope Paul proclaimed, "It would indeed be a disgrace if our dialogue were marked by arrogance. It is peaceful, has no use for extreme methods, is patient under contradiction and inclines toward generosity."

Simply put, meekness dispels ill dispositions that stifle open conversation. It is inviting, genuine and heartfelt.

The third characteristic of dialogue is trust that Pope Paul points out is "not only in the power of one's words, but also in the goodwill of both parties to the dialogue. Hence dialogue promotes intimacy and friendship on both sides. It unites them in a mutual adherence to the good, and thus excludes all self-seeking."

Trust bonds hearts, promoting heart-to-heart conversation. It is the assurance of openness and authenticity.

The fourth characteristic of trust, Pope wrote, "The person who speaks is always at pains to learn the sensitivities of his audience, and if reason demands it, he adapts himself and the manner of his presentation to the susceptibilities and the degree of intelligence of his hearers."

Here we are imploring to put ourselves in the shoes of another and see life from his or her side. We send the message, "I don't know everything about you; I am earnest in entering into your world."

If more people made these principles of dialogue their dying wish, Isaiah's vision of swords being bent into plows would undoubtedly permeate our lives more fully (Is 2:4).

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*Hemrick*

**Our angels and demons**

By Greg Erlanson

Catholic News Service

Abraham Lincoln, in his first inaugural address after being elected president, saw the looming inevitability of civil war. In that first talk to the nation, he emotionally appealed to his divided countrymen to not become enemies now "nor set our bonds of affection." Then he concluded: "The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."

It surely seems we need the eloquence of another Lincoln now, for our bonds of affection are sorely tried.

Whether it is guns or school shootings, the violence directed at black men or the violence directed at police officers, the unforgiving hostility toward those brave enough to immigrate to our land or the snide references directed at those who believe in God and "traditional values," the rifts between us are deep and broad.

A grieving teenager who lost his friends in the Florida school shooting is attacked by internet trolls as a fraud while a young woman expresses her appreciation for his semi-automatic rifle is told by other trolls that they hope his daughter is shot in the face with that gun.

If this were not enough, our national enemies are shrewd enough and diligent enough to pour gasoline on our smoldering hatred with fake news and divisive social media meant to outrage us to even more. But could even they have imagined that when the news of their seditious manipulations became public, the outrage would still not be directed at them, but at each other?

An organization called Better Angels, named after Lincoln's eloquent closing phrase, is attempting to bring what columnist David Brooks calls our "Red and Blue Tribes" together to get past the mutual hostility. One of the initiatives in the recent column, focuses on breaking down stereotypes that each tribe has of the other: The Red Tribe is "racist." The Blue Tribe is "against religion and morality."

One of the founders of Better Angels says that his organization is seeking to "build new bonds between citizens so that they no longer engage in politics as battling tribes seeking moral superiority rather than the best policies for society."

Our divisions, in other words, are only superficially about the topics at hand. There seems to be something deeper and more dysfunctional at work that keeps us from relating out to each other to seek solutions.

Unfortunately, our church at times -- and particularly these times -- seems to suffer from similar stresses. Catholics also wrestle with polarizing debates that, while not yet infiltrating down to the pews, are dividing Catholics who serve as leaders in parishes, dioceses and academia.

Many of us have become polarized over everything from definitions of marriage to the Holy Father himself. We marshal our doctrinal, scriptural and magisterial arguments, but it seems as if our divisions may ultimately be as tribal as those in our larger society. Unfortunately, our divisions are more of a scandal.

A few years ago, Bishop Daniel E. Flores of Brownsville, Texas, gave a stark analysis of the divisions in our church: "The wounds that divide us are rooted in the loss of confidence that the members of the household of the faith actually love one another."

Perhaps we need an organization like Better Angels to bring the discordant and wounded factions of the church together. The body of Christ, the people of God, should be modeling for society how best to love one another. Apparently we again need to learn how to do this ourselves.

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*Erlanson, director and editor-in-chief of Catholic News Service, can be reached at geraldson@catholicnews.com.*
The medical profession, however, has lethal actions that parents intend to a doctor is somehow obligated to know or to withhold medical information with the parents to seek legal redress, often in the form of multi-million dollar settlements. In 2013, for example, a jury in Washington state awarded a $50 million payout to a couple who claimed they would have aborted their five-year-old son Oliver if they had known about the unbalanced chromosomal translocation. "Because of the mismatched chromosomes he received from his parents, he has an IQ of less than 70 and is unable to walk." Rachelle Harz, a malpractice lawyer who spearheaded one of these lawsuits in New Jersey in 1999, explained the tortuous thinking that goes into these cases during an interview for 60 Minutes. She noted that although the physician in this case, "didn't cause the child's retardation, what he caused was not giving the proper information to the parents so to allow them the choice to abort the child." She concluded that the doctor "caused the birth of this very, very neurologically impaired child." The fundamental flaw in her argument, of course, is the claim that the doctor “caused the birth" of the baby, when, in fact, the birth was caused by an activity that took place nine months prior between the husband and wife. That action of the mom and dad, not an action by the doctor, resulted in the birth. What the doctor actually “caused” by not discovering and sharing specific information was the birth with the parents was the preservation of the child’s life. These lawsuits rely on fundamentally flawed logic: first, that it is wrong and illegal for a doctor not to know or to withhold medical information such that a life that would have been ended is saved; second, that a doctor is somehow obligated to facilitate or cooperate in harmful or lethal actions that parents intend to carry out against their own offspring. The medical profession, however, has long professed allegiance to the creed of “do no harm,” so that doctors can serve uniquely as healers, not killers. For obstetricians in particular, the unborn children they track and follow during pregnancy count as that doctor’s patients in the same way that the mothers do. Whenever a couple sets out with the intention of aborting an imperfect child and requests that prenatal testing be performed for this purpose, the process of testing itself becomes immoral. In the same way, any physician or health care professional who arranges for such tests, if they have prudential certainty that a couple intends to abort an imperfect child, would be guilty of cooperating in evil when that abortion takes place. To consider a parallel example, if a physician believed that a child arriving to the hospital emergency room had been physically abused or severely beaten by his parents, he would be duty-bound, not to mention legally obligated, to report that abuse to authorities. He would not be permitted to turn a blind eye, or otherwise cooperate in the ongoing harm to that child by his or her parents. Similarly, obstetricians who work with pregnant couples should not be expected to turn a blind eye and provide diagnostic information to parents that will encourage them fatally to abort their unborn child. None of us is perfect. None of us is born into this world completely free of defects, whether physical or psychological. Those limitations, however, never entitle others to place our lives in the crosshairs and pull the trigger — especially our own parents! In sum, these wrongful birth cases promote catastrophic misunderstandings and immorality, and place the physician’s obligations towards mothers and their children in pre-natal care settings. Recognizing that some parents will face considerable expense, labor and difficulty in raising a child who requires special care and attention due to disabilities, it seems reasonable to promote a pro-life and supportive response on behalf of these families, rather than encouraging the corrosive practice of wrongful birth lawsuits. That supportive response should include the expectation of everyone chipping in and helping out, whether through charitable donations or crowd-funding, or through other forms of civic, societal or ecclesiastical outreach. - - -

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 dioce of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

A Hispanic cardinal question

By Hosfman Ospino
Catholic News Service

A cursory look at the surnames and biographies of current U.S. cardinals, active and retired, yields the following list (in alphabetical order): Burke, Cupich, DiNardo, Dolan, Farrell, Harvey, Levada, Maida, McCarrick, O’Brien, O’Malley, Rigali, Stafford, Toin and Wuerl. What do they have in common? None of them is Hispanic. How many Hispanic cardinals has the Catholic Church in the U.S. ever had? Zero!

In many respects, cardinals serve as the public face of local Catholic communities and play an important role in conversations of global character regarding church affairs. This is evident when they advise the pope and through their service affect the lives of Catholics everywhere. Their global impact is most evident at the time of papal elections. If cardinals are de facto visible signs of a local church on the global stage, it is likely that for most of the 1.2 billion Catholics outside the United States being Hispanic has little to do with being American Catholic. There is no obvious connection.

In a country where more than 40 percent of all Catholics and 60 percent of Catholics under the age of 18 are Hispanic, it seems suitable to ask, When will the church in the United States have its first Hispanic cardinal? Before objecting to the question, allow me to make three clarifying points.

One, I am aware that the Code of Canon Law stipulates that the pope is the one who “freely selects men to be promoted as cardinals” (Canon 351). I am sure that the pope makes these decisions in prayerful discernment followed by careful advice. Considering who we are as a Catholic body, more intentional conversations at the appropriate level about Hispanic candidates seem necessary.

Two, it is clear that ethnicity/race and culture are not formal requirements to identify cardinals. Current church law states that those selected are to be “ordained at least into the order of the presbyterate and are especially outstanding in doctrine, morals, piety and prudence in action” (Canon 351).

We need to trust that the Holy Spirit has given the church in the United States many Hispanics who fit this specific profile.

Three, I understand that the selection of Hispanics has little to do with demographic representation.

Pope Francis’ actions in recent years, however, suggest a welcomed desire to diversify the college of cardinals worldwide to ensure a rich variety of voices from throughout the ecclesial world. This body could wel-

(See CARDINAL/22)
Caught in the very act

By Effie Caldarola
Catholic News Service

One of the Gospel's most gripping stories unfolds in John 8:1-11.

In this era of "#metoo," the movement that reveals women's experiences of sexual assault, this reading describes an incident of the oppression and condemnation of a woman and Jesus' remarkable reaction to it.

In John, a woman "caught in the very act of committing adultery" is brought before Jesus by the scribes and Pharisees.

Often, I wonder how past generations viewed the good news of Jesus in different ways than we do. How did they use their imagination to contemplate this scene?

Today, it's probably rare for one reading this story not to immediately question the whereabouts of the man with whom this woman had sex. That phrase resonates: "in the very act." If you catch someone so flagrantly, obviously the perpetrator is clearly identifiable.

Yet it's only the woman who is roughly dragged forward and thrust before Jesus into the middle of a group of self-righteous men. Where's her adulterous partner? Why isn't he being publicly rebuked and threatened? The law of Moses, the men say, condemns "such women" to stoning.

How much of our history -- and even today -- it's often the woman who pays society's price for sexual transgression. Not so long ago, the pregnant unmarried teen was hustled away to a maternity home because of their race or religion, or oppressed, the victim of rape as a tool of war, the immigrant mercilessly separated from his family and deported, those marginalized because of their race or religion, the victims of violence, those on death row.

Jesus is the Lord of the underdog.

He speaks to the woman. "Has no one condemned you?" When she replies no, he says, in a voice I imagine to be full of affection, "Neither do I condemn you." He sends her away to sin no more.

I examine my own role in this story. Whom do I condemn? Not in major ways, perhaps, but in the silent "tsk, tsk" of my mind. How often do I shake my head, thinking I could direct people to make better choices, when I have enough of a challenge making my own? Which of my sins would be written in that dust?

If Jesus stands in mercy with the underdog, that's where Christians are challenged to stand. Am I standing there? Are we standing there as church?
Couple with ties to DOSA seek medical professionals for mission trip

The Angelus

A great marriage is one in which both husband and wife are able to complement each other, building off of each other’s strengths and successfully creating something greater than the two individuals.

Deacon Patrick Moran and Dr. Katy Moran are such a couple. Using the experience of his years in the permanent diaconate and her medical expertise, the two have combined their talents to make the world a better place, setting up shop as missionaries in Nicaragua.

The two met as students at Texas A&M University, where both were active in the campus ministry. Patrick and Katy fell in love and wed in 1999. They were married by their priest and campus minister, Father Michael Sis, who now serves as the Bishop of San Angelo.

After their time at A&M, Katy attended medical school, Patrick became a deacon in the Catholic Church, and the two started a family. Upon the way, they were also called to use their skills full-time in missionary work and moved to Nicaragua, where they now reside with their three young children.

Their ties to Texas are still strong, however, and they occasionally have visitors from home in the form of medical mission trips. One such trip is scheduled for this summer, June 24 to July 1. The team is currently in search of medical professionals to attend this mission trip, and professionals from the Diocese of San Angelo are welcome to apply. The mission will depart from College Station.

If you are interested in attending or would like more information, please contact team leader Kathy Polzer of St. Thomas Aquinas Church in College Station. She can be reached at kpolzer@csisd.org or 979-777-4350.

St. Stephen’s Women’s Organization and Knights of Columbus Fish Fry

March 23, 2018

Father Timothy Hayter with the Knights of Columbus of St. Stephen Parish in Midland, the chefs for the event. (courtesy photo)

Left to right: Elaine Nguyen, Paz Carrizalez, Laura Ramos, Annabel Weber, Mary Hanel. (courtesy photo)

EDICTAL SUMMONS
March 20, 2018
CASE: GONZALES (SHRESTHA) -- GONZALES
NO.: SO/18/19      ED. SUM.

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Oscar Tavarez Gonzales, 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 April 2018, to answer to the Petition of Shelia Marie Gonzales (Shrestha), now introduced before the Diocesan Tribunal in an action styled, “Shelia Gonzales (Shrestha) and Oscar Gonzales, Jr., Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: GONZALES (SHRESTHA) -- GONZALES; Protocol No.: SO/18/19      ED. SUM., on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 20th day of March 2018.

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

EDICTAL SUMMONS
March 20, 2018
CASE: MOSBY -- COTTON
NO.: SO/18/17      Ed. Sum./RCIA

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Deirdre La Von Cotton.

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 April 2018, to answer to the Petition of Linvel Mosby, Jr., now introduced before the Diocesan Tribunal in an action styled, “Linvel Mosby, Jr. and Deirdre Cotton, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: MOSBY -- COTTON; Protocol No.: SO/18/17      Ed. Sum./RCIA, 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 20th day of March 2018.

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

(From 3)

indifinidamente si se le da esa atención. La nutrición e hidratación adecuadamente asistidas llegan a ser moralmente adecuadas cuando no se puede esperar razonablemente que vayan a prolongar la vida o cuando llegarían a ser ‘una carga excesiva para el paciente o [would] cause significant physical discomfort, for example resulting from complications in the use of the means employed.’ For instance, as a patient draws close to inevitable death from a condition of chronic and presumably irreversible conditions (e.g., the ‘persistent vegetative state’) who can reasonably be expected to prolong life or when they would be ‘excessively burdensome for the patient or [would] cause significant physical discomfort, for example resulting from complications in the use of the means employed.’ For example, when a patient is acerca de la muerte inevitable por una condición progresiva y fatal subya- cente, ciertas medidas para proporcionar la nutrición y la hidratación pueden llegar a ser excesivamente onerosas, y por lo tanto no obligatorias, en vista de su capacidad muy limitada para prolongar la vida o proporcionar comodidad’ (USCCB, Directivas Éticas y Religiosas, 2009, no. 58).

Proxy o Agente:

Cuando los pacientes ya no son capaces de tomar decisiones por su cuenta, es muy útil si ya han designado de antemano a un amigo o familiar que pueda tomar decisiones. Un poder notarial duradero para atención médica es un documento legal que entra en vigor si un paciente se vuelve incompetente. Designa a un individuo en particular que va a tomar decisiones médicas en nombre del paciente cuando el paciente ya no es capaz de hacerlo. Esta persona típicamente se conoce como el ‘representante’ o ‘agente’.

Un poder notarial duradero para la atención médica es preferible a una directiva médica avanzada, a veces llamado un “testamento vital”, porque el poder notarial

BISHOP

(From 3)

Food and Water:

There is a general presumption in favor of providing food and water to a patient, even artificially. Food and water are considered ordinary, obligatory medical care, as long as they provide a benefit to the patient. The fact that someone is in a state of unconsciousness and is not expected to recover is not a sufficient reason for depriving that person of food and water.

There are two key questions to ask whenever a recommendation is made not to provide food and water.

The first question is, “What will be the cause of death?”

If the answer is dehydration and starvation, and if artificial nutrition and hydration can be easily supplied and assimilated, then choosing not to supply them would be the immoral act of euthanasia.

The second question is whether the dying process has already begun. When the dying process has already set in, there is a stage when even food and water may no longer be obligatory if they are providing no benefit to the patient or are too burdensome to the patient. Death will eventually follow from the underlying disease.

The U.S. Catholic bishops offer direction in these situations: “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. This obligation extends to patients in chronic and presumably irreversible conditions (e.g., the ‘persistent vegetative state’) who can reasonably be expected to live indefinitily if given such care. Medically assisted nutrition and hydration become morally optional when they cannot reasonably be expected to prolong life or when they would be ‘excessively burdensome for the patient or [would] cause significant physical discomfort, for example resulting from complications in the use of the means employed.’ For instance, as a patient draws close to inevitable death from a condition of chronic and presumably irreversible conditions (e.g., the ‘persistent vegetative state’) who can reasonably be expected to prolong life or when they would be ‘excessively burdensome for the patient or [would] cause significant physical discomfort, for example resulting from complications in the use of the means employed.’ For example, when a patient is acerca de la muerte inevitable por una condición progresiva y fatal subya- cente, ciertas medidas para proporcionar la nutrición y la hidratación pueden llegar a ser excesivamente onerosas, y por lo tanto no obligatorias, en vista de su capacidad muy limitada para prolongar la vida o proporcionar comodidad’ (USCCB, Directivas Éticas y Religiosas, 2009, no. 58).

Proxy or Agent:

When patients are no longer able to make decisions on their own, it is very helpful if they have already designated ahead of time a friend or family member who can make medical care decisions on their behalf. A “Durable Power of Attorney for Health Care” is a legal document that takes effect if a patient becomes incompetent. It designates a particular individual who will make medical decisions on behalf of the patient when the patient is no longer able to do so. This person is typically called the “proxy” or “agent.”

A Durable Power of Attorney for Health Care is preferable to an Advanced Medical Directive, sometimes called a “Living Will,” because it gives the agent more flexibility to discern between obligatory and optional procedures.

When assigning a Durable Power of Attorney for Health Care, it is important to choose a person who is able to make sound decisions under stressful circumstances. It is best if the agent knows the Church’s teachings and is able to apply them in changing circumstances. It is wise to designate alternate agents, in case one’s first choice, for some reason, is unable to serve or does not survive the patient.

The agent should be familiar with the moral convictions of the patient. Of course, no agent is morally bound to carry out actions that conflict with morality and the faith.

It is morally acceptable for Catholics to arrange for the donation of their organs and bodily tissues for the benefit of others or for the purposes of research.

Loving Care for the Dying:

Those who are terminally ill should be given loving care, psychological and spiritual support, hygiene, and appropriate remedies for pain, to help them live with dignity until the time of natural death.

Palliative care seeks to increase comfort through treatment of pain, intends neither to hasten nor to postpone death, offers a support system, and integrates the psychological and spiritual aspects of patient care. A palliative care plan tries to ensure that the patient is allowed to reach the end of their life with minimum pain and suffering, and with as much dignity as possible.

Regarding the use of painkillers for a terminally ill patient, “The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means” (CCC, no. 2279).

An Eye to Eternity:

Family members of a Catholic who is sick or dying should respect their desire to seek the sacraments of the Church. Catholics should seek to confess their sins to a priest in the Sacrament of Penance before death.

Even the best medical technology cannot conquer every illness. Sometimes God chooses to bring a miraculous healing. As people of faith, we can pray for that. However, we must also have the humility to open ourselves to whatever is God’s will. When facing the terminal illness of a friend or family member, sometimes the most we can provide is our non-anxious presence, helping the patient to give thanks for God’s many blessings and encouraging them to prepare spiritually to see the face of God.

Our mortal body is not a perfect machine. It will eventually wear out. What awaits the believer on the other side of death is infinitely better – a realm of existence where there is no more illness, no more pain, and no more tears.

St. Paul encourages us with this vision when he says, “We know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven” (2 Cor 5:1).

En cuanto al uso de analgésicos para un enfermo terminal, “El uso de analgésicos para aliviar los sufrimientos del moribundo, incluso con riesgo de abreviar sus días, puede ser moralmente conforme a la dignidad humana si la muerte no es pretendida, ni como fin ni como medio” (CIC, no. 2279).

Un ojo a la eternidad:

Los familiares de un Católico que está enfermo o moribundo deben respetar su deseo de buscar los sacramentos de la Iglesia. Los Católicos deben buscar a confesar sus pecados a un sacerdote en el Sacramento de la Penitencia antes de la muerte.

Aún la mejor tecnología médica no puede vencer todos los enfermedades. A veces Dios elige el fin por la curación milagrosa. Como personas de fe, podemos orar por eso. Sin embargo, también hay que tener la humildad para abrimos a lo que es la voluntad de Dios. Al hacer frente a la enfermedad terminal de un amigo o miembro de la familia, a veces lo más que podemos ofrecer es nuestra presencia pacífica, ayudando al paciente a dar gracias por las muchas bendiciones de Dios y animándo- lo a aceptar el fallo de nuestro cuerpo ante el misterio de la vida.

Nuestro cuerpo mortal no es una máquina perfecta. Con el tiempo se gastará. Lo que le espera al creyente es infinitamente mejor — un reino de la existencia donde no hay más enfermedades, no hay más dolor, y no hay más lágrimas.

San Pablo nos anima con esta visión, cuando dice: “Nosotros sabemos que si nuestra morada terrenal, una tienda de campaña, debe ser destruida, tenemos de Dios, un edificio, una vivienda no hecha de manos, eterna en el cielo.” (2 Cor 5:1).
He (they) would bring their own U.S. Hispanic voice and that of the particular Hispanic Catholic family and faith community to serve the pope and the larger church throughout the world.

He (they) would embody the hope of a community that will see itself as a cradle nurturing leaders of such caliber and potentially -- why not? -- the next Latino pope.

U.S. Catholics practically take for granted that our cardinals are Euro-American, white. It is time that we do likewise when speaking about a U.S. Hispanic or black or Asian-American cardinal.

Ospino is professor of theology and religious education at Boston College. He is a member of the leadership team for the Fifth National Encuentro of Hispanic/Latino Ministry.

OSPINO

(Para 18)
distincts partes del mundo eclesial. Este grupo ciertamente se enriquecería aún más al acoger la sabiduría y experiencia de voces hispanas estadounidenses.

¿Por qué es importante formular esta pregunta en este momento? Por cerca de 14 meses, los católicos que estamos participando en el proceso del Quinto Encuentro Nacional de Ministerio Hispano/Latino hemos ido identificando preocupaciones sobre nuestra experiencia en la iglesia y la sociedad. El deseo de que los hispanos asuman posiciones claves de liderazgo pastoral se perfila como una de las prioridades.

Un cardenal hispano o dos -- ¿por qué no? -- encarnarían la presencia, contribuciones y esperanzas del grupo de creyentes más grande que está transformando el catolicismo en los Estados Unidos. Uno o dos cardenales tendrían el potencial de inspirar más vocaciones al servicio pastoral en todos los niveles de la iglesia con la convicción de que los hispanos harán un trabajo excelente.

Ospino es profesor de teología y educación religiosa en Boston College. Él es miembro del equipo de liderazgo del Quinto Encuentro Nacional de Pastoral Hispana/Latina.

WORKSHOP

(From 5)
Sacraments of Initiation at the Easter Vigil. The sessions were highlighted in this segment.

In the “Third Rite – Rite of Christian Initiation: Baptism, Confirmation, and Communion,” Dr. Martínez reminded participants that the elect (those who are not baptized), are to celebrate the Sacraments of Baptism, Confirmation, and Eucharist at the Easter Vigil. The Sacrament of Reconciliation is not celebrated with the elect prior to their initiation. The Sacrament of Matrimony is not to be celebrated at the Easter Vigil. Rather, it is celebrated prior to the Easter Vigil.

And finally, in the “Fourth Stage: the Mystagogia,” participants were reminded that this is a time of celebration for the neophytes, those recently initiated into the Catholic Church. It is a time to celebrate the call to be missionary disciples. It is an opportunity to reflect on one’s experience, with deeper reflection on the Gospels, on participation in the Eucharist, and on the call to be messengers of care and concern for others.

It was a day filled with energy, music, and an interest to learn more about the RCIA process.

Conversations continued during the lunch that was provided with the help of the Holy Spirit.

Two workshops, “Understanding the Vision and Journey of the RCIA,” were previously held in English in Midland on Sept. 16, 2017, and in San Angelo on Sept. 30, 2017. The presenter in English was Leota Roesch from San Antonio. Leota has worked with the RCIA on diocesan and parish levels over the course of 35 years of ministry and has been a mentor and colleague to many others.

Ospino highlighted the importance of forming missionary disciples through this ministry.

We are grateful for the Forum Legacy Grant, which helped to make these workshops possible in our diocese.

TALLER

(From 5)
La tarde continuó con el “Periodo de Purificación e Iluminación,” que comienza con el Primer Domingo de Cuaresma y concluye con la celebración de los Sacramentos de Iniciación en la Vigilia Pascual. Los escrutinios se destacaron en este segmento.

En el Tercer Rito, “Rito de Iniciación Matrimonial,” “Confirmación, Comunión,” la Dra. Martínez les recordó a los participantes que este es un momento de celebración para los neófitos, aquellos recién iniciados en la Iglesia Católica. Es un momento para celebrar el llamado a ser discípulos misioneros.

Es una oportunidad para reflexionar sobre nuestra propia experiencia, con una reflexión más profunda sobre los Evangelios, sobre la participación en la Eucaristía, y sobre la llamada a ser mensajeros de cuidado y preocupación por los demás.

Era un día lleno de energía, música y un interés para aprender más sobre el proceso del RICA. Las conversaciones continuaron durante el almuerzo que se proporcionó. Los recursos en español e inglés estuvieron disponibles para los participantes.

Como dijo la Dra. Martínez, «Este taller de un día podría ser un taller de una semana para brindarles a los participantes una oportunidad mucho más profunda de experimentar los elementos del proceso. Por ejemplo: cómo preparar las sesiones catecumenales usando el Leccionario Dominical junto con el Catecismo de la Iglesia Católica; cómo preparar una liturgia de Despedida para ‘Romper la Palabra’; o cómo involucrar a los ministros de música en el camino de los catecúmenos y candidatos al fin de apoyar la celebración de los ritos, así como las sesiones de catequesis, etc. El proceso es tan rico, y hay tanto que saber, y vale la pena comenzar y evaluar lo que hacemos un año para mejorar la próxima vez. Todo en el tiempo de Dios, todo con la ayuda del Espíritu Santo.»

Dos talleres, “Understanding the Vision and Journey of the RCIA,” se llevaron a cabo previamente en inglés en Midland el 16 de septiembre de 2017 y en San Angelo el 30 de septiembre de 2017. La presentadora en inglés fue Leota Roesch de San Antonio. Leota ha trabajado con el RICA a nivel diocesano y parroquial a lo largo de su ministerio. Carol Ann Hunt, catequista y líder del ministerio diocesano, Tom Burke, director de Christ the King Retreat Center y Juez Laical Ministerial para la Diócesis de San Angelo, asistieron con sesiones de grupo. Noventa y nueve participantes de 36 parroquias/misiones asistieron a las presentaciones en inglés.

Cada uno de los tres talleres les ofreció a los participantes una comprensión de la importancia de formar discípulos misioneros a través de este ministerio.

Agradecemos la beca de Forum Legacy Grant, la cual ayudó a que estos talleres fueran posibles en nuestra diócesis.
that day has something to teach each of us about our own salvation.

This story is found only in the Gospel of Luke, who did not know Jesus in his earthly life and was not at the Crucifixion. Therefore, Luke learned this story from those who were present, including Mary the Mother of Jesus and John, "the disciple whom he loved" (Jn 19:25-27). This story and others such as the Annunciation, the shepherds at the birth of Jesus, and the boy Jesus in the Temple at age twelve are unique to Luke, who learned from others of these events recorded in his Gospel.

Furthermore, Luke also wrote The Acts of the Apostles, which is a second volume of his account of Jesus and the early Church. In Acts 16:10 there is a shift in the way Luke writes, and he begins to say "we" as he recounts the adventures of the Apostle Paul. In other words, Luke was a traveling companion of Paul during his later missionary journeys, and Paul mentions that Luke was with him three times in his letters (Col 4:14; 2 Tim 4:11; Philm 1:24).

As they traveled together, we can imagine how Luke learned from Paul about his experience on the Damascus Road (Acts 9:1-19) and of other events in Paul's early life. Also, we can imagine that Paul, who like Luke did not know Jesus in his earthly life, learned more about Jesus' life from Luke, who was told these stories by the eyewitnesses who were present.

In his letters we see examples of places where Paul could have been meditating on these stories from Luke about Jesus. One of these stories is the story of the penitent sinner being crucified with Jesus and being promised by Jesus, "Today you will be with me in Paradise." (Lk 23:43)

In 2 Corinthians 3:5-8, Paul indicates that he had the physical experience in which he was "caught up into Paradise." This Paradise is a restoration of our innocence by the innocence of Jesus. It is not a place but a state of being in which the innocence of Jesus now lives in us. This Paradise is what John speaks of in Revelation 2:7 when he says, "To him who conquers I will grant to sit with him on the throne, as he obtained victory over the world." This is the Paradise brought by the Resurrection of Jesus and all of us with him that we celebrate in the Easter Season. This Paradise is the restoration of our innocence, which we sinned away and is now restored by the innocence of Jesus.

And Paul knew that the Resurrection that we celebrate is forever linked to the Cross of Christ, for without the Cross there is no Resurrection. The Cross and Resurrection, the Cross and Paradise are present in the story of the penitent criminal being crucified with Jesus.

In one of the most quoted verses in the history of Christian spirituality, Paul shows the meaning for each of us of this story of the penitent sinner, crucified with Jesus, who is promised he would be with Jesus in Paradise. Paul writes: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal 2:20).

Paul knows that the innocence of Jesus has called forth in himself both a knowledge of his own sin and of the original innocence of the image of God in which he was created. Paul knows this original innocence was created by the Father through Jesus himself (Jn 1:1-3) by the power of the Holy Spirit. Therefore, as Paul is being saved from his own sin by every day submitting to crucifixion with Jesus, the original innocence of the grace given through Jesus in his creation is being restored in his Resurrection.

In Jesus, the Word of God, "was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it" (Jn 1:4-5). Every day Paul dies to himself and lives again with Jesus in the light of the grace of Jesus. And, in the end, for Paul, Luke, and all of us, we will be forever with Jesus, our Father, and the Holy Spirit in an endless day, in a Paradise of innocence, and Jesus "will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning or crying nor pain any more, for the former things have passed away" (Rev 21:4).

**MARTINEZ**

(From 5)

Once the audience opens up, Martinez says, “they really get going, because they’ve got a lot of stories!”

The main thing that Martinez hopes people garner from her workshops is the ability to help share the faith. “I hope that people can connect with others and experience the power of the Holy Spirit when the holy Spirit comes when the holy Spirit comes.”

“Don’t just read it. When you hear it, you think about it, you ponder it, you read it and then you actually do it. I mean it with both feet and get started!”

For those who have not been able to attend an RCIA workshop but want to learn more about the Catholic faith, Martinez offers her workshops on weekends and evening sessions. "It’s a beautiful faith to share." (From 8)

**RENEWAL**

(From 6)

heard others doing. But I was too shy to tell anyone!

At a prayer meeting in Midland, someone spoke out in what seemed like a prophecy which I understood applied to me, how I would be leading people in worship, playing the guitar, all over the country. I thought that was nice, but I was really only thinking about how I would be leading people in worship, playing the guitar, all over the country. I was too shy to tell anyone!

That night, after we got back to Midland, I allowed our prayer group leaders to pray over me, to open up to Jesus personally and to fill me with the Holy Spirit and his gifts. Regarding Jesus, I had studied his life and his experience of God’s grace and the enduring experience of God’s grace and the enduring freedom. I can testify to this strong experience of God’s grace and the enduring awareness of the Spirit’s work in my life. That was the summer of 1968. Pretty good, huh?

I decided to return to the seminary, of course. But there…. To be continued at the diocesan Catholic Charismatic 50th Jubilee.

For more information, visit www.sanganjelohearthofmercy.com/catholic-charismatic-jubilee.
We are simply men touched and transformed by the joy of God’s love, who cannot keep this experience just to ourselves.

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