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From the cover

San Angelo — For the first time, the Catholic Newman Center at Angelo State University was given the award for the Spiritual Organization of the Year at the 2018 Rammys.

Named for the university’s mascot, the Rams, the Rammys are an annual awards ceremony honoring student organizations and individuals for their outstanding work and participation with the campus community.

Father Francis Onyekozuru, Director of the Newman Center, says that the award was an honor and an encouragement for the students who belong to the Newman Center and their many supporters.

Father Francis sums up the mission of the Newman Center thus: “We continue to strive each day to bring Christ to the campus and bring the campus to Christ.”

Below: College students from the Newman Center on a weekend camping mini retreat at Garner State Park. (courtesy photos)
By Bishop Michael Sis
Diocese of San Angelo

Planned Parenthood has set its sights on West Texas. The *Dallas Morning News* announced on March 28 that Planned Parenthood of Greater Texas has received donations of $9.8 million dollars to help build two new centers in West Texas within the year. The Planned Parenthood abortion clinics in Midland and San Angelo were closed in 2013, after years of prayerful opposition by our faithful people of West Texas and after the Texas legislature passed laws restricting abortion providers. There are currently no Planned Parenthood facilities in Texas west of Fort Worth, Austin, and San Antonio. Abortions are performed in El Paso, but not by Planned Parenthood.

According to statistics provided by the American Life League, Planned Parenthood closed thirty-two clinics last year in the U.S. They have declined from a total of 938 clinics in the U.S. in 1995 to 597 clinics in 2017. They have also been losing customers, going from 3.1 million customers to 2.4 million. By opening new facilities in West Texas, they would stand a chance of growing their client base and expanding their influence in our local culture.

The dangers of Planned Parenthood are many. One is the fact that they perform more than one-third of all abortions in the United States, according to the USCCB Planned Parenthood Fact Sheet, which is available online. Abortion kills an innocent human life. Any supporter of Planned Parenthood must answer to God for the loss of these innocent lives.

Another danger of this organization is their underlying philosophy. They promote the doctrine of secular humanism, which rejects traditional religion and any belief in the supernatural. This philosophy permeates all their activities, including their educational efforts with youth. People of faith should be concerned when this worldview is pushed on their children in schools.

A further danger of Planned Parenthood is their promotion of unhindered sexual activity between unmarried young people. For example, one of the books that they have long been distributing for sex education of children is titled *It's Perfectly Normal*. The cover of the book states that it is for age 10 and up, but the contents convey a perspective on sexuality that is contrary to the truth of God’s intended purpose of sexuality. This is spiritually harmful for our children.

There are some in our society who make the claim that Planned Parenthood is needed because of the variety of women’s health services that they offer. However, women’s comprehensive health needs are much better served by community health centers and other federally qualified health centers, which serve patients in both urban and rural areas, and outnumber Planned Parenthood clinics 15 to 1 (USCCB Fact Sheet). There are many other clinics in West Texas that have been providing women’s health care for the poor, without the need for Planned Parenthood.

From 2004 to 2015, Planned Parenthood has reported a dramatic decrease in pap tests, breast exams, and total cancer screenings, and they offer no mammograms. In the same time frame, the number of abortions they perform has increased (USCCB Fact Sheet). This represents a clear shift in the kinds of services Planned Parenthood provides, away from comprehensive health services and toward more abortions.

In 2015, a series of undercover videos showed officials of Planned Parenthood discussing how they traffic in the tissues and organs of abortion victims. These videos reveal an attitude of callous disrespect for the dignity of the bodies and lives of human beings whose lives were taken by abortion.

The annual income of Planned Parenthood is about $1.35 billion. Of that amount, about $555 million comes from the pockets of American taxpayers like you and me (USCCB Fact Sheet). This use of taxpayer money for such a corrosive social influence is not good for our society.

It is my understanding that Planned Parenthood may be seeking to locate its two new centers in any of the following cities: San Angelo, Abilene, Midland, Odessa, or Lubbock. I encourage residents of West Texas to send a clear message to the leadership of Planned Parenthood of Greater Texas that we do not want them in our part of the state. I encourage the signing of petitions which will be circulated in our parishes by our diocesan pro-life leadership. I also encourage public school boards in those cities to send a message to Planned Parenthood that they are not welcome in local schools.

(See please BISHOP 23)

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**The Prayer Square**

**Prayer to the Holy Spirit**

Editor’s note: As we approach Pentecost on Sunday, May 20, let us all pray to be filled with the Holy Spirit.

COME, Holy Spirit.
Replace the tension within us with a holy relaxation.
Replace the turbulence within us with a sacred calm.
Replace the anxiety within us with a quiet confidence.
Replace the fear within us with a strong faith.
Replace the bitterness within us with the sweetness of grace.
Replace the darkness within us with a gentle light.
Replace the coldness within us with a loving warmth.
Replace the night within us with Your day.
Replace the winter within us with Your spring.

Straighten our crookedness.
Fill our emptiness.
Dull the edges of our pride.
Sharpen the edge of our humility.
Light the fires of our love.
Quench the flames of our lust.

Let us see ourselves as YOU see us, That we may see You as You have promised us, And be healed according to Your word.

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**Planned Parenthood**

**Por Obispo Michael Sis**
Diócesis de San Angelo

Planned Parenthood ha puesto la mira en el oeste de Texas. *The Dallas Morning News* anunció el 28 de marzo que Planned Parenthood of Greater Texas ha recibido donaciones de $ 9.8 millones de dólares para ayudar a construir dos nuevos centros en el oeste de Texas dentro de un año.

Las clínicas de abortos de Planned Parenthood en Midland y San Angelo se cerraron en 2013, después de años de oposición en oración por nuestros fieles del oeste de Texas y después que la legislatura de Texas aprobó leyes que restringen los proveedores de aborto. Actualmente no hay instalaciones de Planned Parenthood en Texas al oeste de Fort Worth, Austin y San Antonio. Abortos se llevan a cabo en El Paso, pero no por Planned Parenthood.

De acuerdo con las estadísticas proporcionadas por el American Life League, Planned Parenthood ha cerrado treinta y dos clínicas el año pasado en los EE.UU. Han disminuido de un total de 938 clínicas en los EE.UU. en 1995 a 597 clínicas en 2017. También han estado perdiendo clientes, de 3.1 millones de clientes a 2.4 millones. Con la apertura de dos nuevas clínicas en el oeste de Texas, tendrían una oportunidad de hacer crecer su base de clientes y expandir su influencia en nuestra cultura local.

Los peligros de Planned Parenthood son muchos. Uno de ellos es el hecho de que se llevan a cabo más de un tercio de todos los abortos en los Estados Unidos, según la Planned Parenthood Fact Sheet de la Conferencia Episcopal de los EE.UU., que se encuentra en línea. El aborto mata una vida humana inocente. Cualquier partidario de Planned Parenthood ha de responder a Dios por la pérdida de estas vidas inocentes.

Otro de los peligros de esta organización es su filosofía subyacente. Promueven la doctrina del humanismo secular, la cual rechaza la religión tradiicional y cualquier creencia en lo sobrenatural. Esta filosofía penetra todas sus actividades, incluyendo sus esfuerzos educativos con jóvenes. Las personas de fe deben preocuparse cuando esta visión del mundo es empujada a sus hijos en las escuelas.

Un peligro adicional de Planned Parenthood es la promoción de la actividad sexual sin inhibiciones entre los jóvenes solteros. Por ejemplo, uno de los libros que durante mucho tiempo han estado distribuyendo para la educación sexual de los niños se titula *Es perfectamente normal (It’s Perfectly Normal)*. La cubierta del libro afirma que es para la edad de 10 años y más, pero los contenidos transmiten una perspectiva sobre la sexualidad que es contraria a la verdad del fin previsto de Dios para la sexualidad. Esto es espiritualmente perjudicial para nuestros hijos.

Hay algunos en nuestra sociedad que hacen la afirmación de que Planned Parenthood es necesaria debido a la variedad de los servicios de salud de las mujeres que ofrece. Sin embargo, las necesidades de salud integral de las mujeres están mucho mejor servidas por la medicina comunitaria y otros centros de salud calificados a nivel federal, que sirven a pacientes tanto en áreas urbanas como rurales, y superan en número a las clínicas de Planned Parenthood 15 a 1 (USCCB Fact Sheet). Hay muchas otras clínicas
Youth and leaders throughout the diocese recognized at awards banquet

By Sister Adelina Garcia, OSF
Office of Evangelization and Catechesis

SAN ANGELO — The ninth diocesan Awards Banquet was held on Sunday, April 8, 2018, at the Sacred Heart Cathedral gymnasium in San Angelo. This awards banquet is an opportunity to recognize the dedicated commitment of catechetical leaders, youth ministry leaders, scout leaders, and young people from around the diocese, as well as thank the many people who give of their time and energy to help bring the Gospel to others in their parish communities.

Bishop Michael Sis welcomed the attendees and began the event with prayer. The delicious meal was catered by McGowan’s Catering Service. Mr. Edward Hernandez provided the music with a wide repertoire for the evening to delight everyone present. Our speakers for the evening were Richard and Linda Light, lay ministry leaders from Holy Trinity Parish, San Angelo. This awards banquet is an opportunity to recognize the dedicated commitment of catechetical leaders, youth ministry leaders, scout leaders, and young people from the local and diocesan levels. The awards this year went to Juana Gonzalez (CRE) from St. Mary, Brownwood and Deacon Dan Shanahan (CYM) from St. Ambrose, Wall.

The evening concluded with a visual presentation of photos from parish and diocesan activities and events held throughout the year accompanied by the song, “Shoulders” by For King and Country. It was an opportunity to see the life, spirit, and giftedness of the diocese.

Ministry Leaders were presented with a Certificate of Appreciation. Young people nominated by their parish for outstanding leadership and service were given a Certificate of Recognition. In addition, three individuals received diocesan awards which were presented that evening.

The Companion on the Journey Award recognizes excellence in catechetical and youth ministry leadership as reflected in the National Directory of Catechesis and Renewing the Vision: A Pastoral Plan for Catholic Youth Ministry, commitment to ongoing education and formation, and outstanding leadership at the local and diocesan levels. The awards this year went to Juana Gonzalez (CRE) from St. Mary, Brownwood and Deacon Dan Shanahan (CYM) from St. Ambrose, Wall.

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Regional Encuentro energizes delegation from San Angelo Diocese

By Postulant Hilda Concepcion Medina

Franciscan Sisters of Christian Charity

**Franciscan Sisters postulant’s Emmaus experience in Kaukauna Mission**

By Postulant Hilda Concepcion Medina

Franciscan Sisters of Christian Charity

Postulant Hilda Concepcion Medina shares on her own recent Emmaus experiences at St. Paul Elder Services in Kaukauna, Wisconsin and her life with the Sister Delores Winsticky and Sister Juden Lang at St. Paul Convent. Medina’s home parish is Our Lady of Guadalupe in Midland.

For my first mission experience, I was sent to St. Paul’s in Kaukauna. There I stayed with Sister Juden and Sister Delores. I had an absolutely wonderful time getting to know both of them. Both, in their own unique way, taught me so much about caring for people in different stages of life. I felt very welcomed and completely spoiled while in Kaukauna. Both Sister Delores and Sister Juden were very open and willing to answer any questions that I had. It was nice to see how things worked in a smaller convent.

The residents at St. Paul’s taught me something beautiful as well. We had a lot more in common than I would have assumed. Like myself, some of the residents in the Villa were adjusting to a new environment, one they had never experienced before. They shared their experiences with having to give things up and with the difficulty we can sometimes face in being obedient to God and where he has placed us. It was enlightening to see how several of them had come together to truly form a community and support system. Part of our human nature is the need for forming meaningful relationships with other people, and it was heart-warming to experience a place that was not

The diocesan delegates to the Regional Encuentro. Front row, left to right: Erica Sotelo, Tereza Rico, Leonor Spencer; middle row, left to right: Virgilio Miguel, Antonio Herrera, Bishop Michael Sis, Elizabeth Longoria, Laura Hernandez, Abby Villa, Deacon Clemente Villa, Ismael Sanchez, Aaron Sanchez; back row, left to right: Deacon Hector Mendez, Maria Vasquez, Noemi Avalos, Joanne Herrera, Sylvia Sanchez, Sister Adelina Garcia, Rose Mendez, Elsie Arzadon, Linda Navarro, Juanita Silva, Julia Galindo (courtesy photo)

**Multi-school reunion in Amarillo**

Price Memorial College, St. Mary’s Academy, Alamo Catholic High School, and Holy Cross Catholic Academy will hold a joint reunion on the weekend of July 20-21, 2018, in Amarillo.

Friday, July 20: Informal meet and greet at the Reception Room at St. Mary’s Cathedral, 1200. Washington 7:00-9:00 Snacks and sodas, tea, beer and wine will be provided.

Saturday afternoon, TBA: Girls’ Basketball Team luncheon with special guest Coach Bill Greenhouse. Anyone who played basketball for Coach Greenhouse is invited. Please contact Mary Honea Brewer mcbrewer25@yahoo.com.

Saturday evening: Mass at St. Thomas the Apostle Church 4100 S. Coulter at 5:00pm. There will be a section for us to sit together.

Saturday night: Dinner/dance at Knights of Columbus Hall 5818 S. Western. Doors open at 6:20ish. Dinner/dance 7:00-10:00. Fajita dinner with all the trimmings, tea. Cash bar available. Dance the night away after dinner!

Cost for the weekend activities will be $30 person; $50 per couple. Payment due on June 5, 2018. Reservation/payment for the events to be made to Bea Arreola-Owen, 2041 Parker Street Amarillo, TX 79109; call 806-683-4864 for more information or email price.alamo.hc73@gmail.com.

We are still looking for contact information on alumni, former students, faculty/staff for our directory/database. Please send any contact information to 806-683-4864 or price.alamo.hc73@gmail.com.

We are also looking for names to add to our deceased classmates page. If you have any names to add, please contact Bea Arreola-Owen.
Charismatic Renewal at 50
Part two in a three-part series leading to the 50th Jubilee celebration

By Msgr. Bernard Gully
Pastor, Holy Trinity Parish, Big Spring

Last month Msgr. Larry Droll began with the first of three articles on the Catholic Charismatic Renewal and the 50th Jubilee Diocesan Celebration at Holy Angels Parish in San Angelo, July 21, 2018. As I follow up this month, this has been “a walk down memory lane” for me.

My introduction likewise began in Odessa shortly after I was named pastor of St. Joseph, St. Anthony, and St. Martin de Porres churches in the summer of 1967. I was ordained five years but now installed as pastor for the first time. Father John Waldron was also appointed. We were both happy to serve the people of South Odessa.

While there I met a family from Midland who invited me to a “prayer meeting” at their home — John and Jan Leary. At first, I was shy meeting and praying with people spontaneously and singing together. This included people of other religions. This was somewhat a shock since my seminary formation was all before the Second Vatican Council — therefore very formal. These people were joyfully praising God spontaneously — calling to God as Father, as Jesus and Holy Spirit, in different languages and “tongues.”

This led me to my Catholic Bible: “they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2:4).

I came to know them as true and authentic Christians living a Christian life. “The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control” (Gal 5:22-23). I asked them to pray with me to receive the full power of the Holy Spirit to produce these fruits of the Holy Spirit in my life as a priest. Little by little I began to pray and sing in some unknown languages with great joy and with increasing freedom.

We began prayer meetings and Bible Study in our parish and the people were hungry for the Word of God. We began in different people’s homes, at 10:00 a.m., 2:00 p.m. and 7:00 p.m. as people were able to come. There was no clear teaching from the Catholic Church early on, so there were some difficulties. For example, we used a Spanish edition of the New Testament in a simpler language, “Dios Llega al Hombre.” Our Diocesan Bishop Stephen Leven helped clarify this and other questions leading to his encouragement.

Three years later, in 1970, I was transferred to Abilene as pastor of St. Francis of Assisi Parish, where we began Bible Study and prayer meetings with new enthusiasm. We formed Small Faith Communities based on prayer and Bible Study including home Masses. In addition to adult groups, we formed a youth ‘comunidad’ also. One of the young men in this ‘comunidad’ continued in the diocesan Search for Christian Maturity, went to the seminary and was ordained a priest for the Diocese of San Angelo. Later he was ordained a bishop and now serves in the Diocese of Austin — Bishop Joe Vasquez!

We can see much of this outpouring of the Holy Spirit through the Second Vatican Council. In Lumen Gentium (Dogmatic Constitution of the Church) we read “Christ is the Light of all nations. Hence this most sacred Synod, which has been gathered in the Holy Spirit, eagerly desires to shed on all men that radiance of His which brightens the countenance of the church. This it will do by proclaiming the Gospel to every creature (cf Mk 16:15).”

Even on March 12, 1992, Pope John Paul II spoke to the International Council of the Catholic Renewal in Rome: “At this moment in the church’s history, the Charismatic Renewal can play a significant role in promoting the much-needed defense of Catholic life in societies where secularism and materialism have weakened many people’s ability to respond to the Spirit and discern God’s loving call. Your contribution ... will be made in the first place by personal witness to the indwelling Spirit and by showing forth His presence through words of holiness and solidarity.”

Ordination to the PRIESTHOOD

Sacred Heart Cathedral
San Angelo, TX
Saturday, June 9, 2018
10:30 AM

Reginald Anthony Odima

Freddy Martin Pérez

Diocese of San Angelo
SAN ANTONIO — Catholic Life Insurance is now accepting applications for the Rev. Msgr. Larry J. Droll Scholarship for the Catholic Laity. The Rev. Msgr. Larry J. Droll Scholarship fund provides for two $2,000 scholarships to assist lay Catholic men and women pursuing graduate degrees with the intention of helping them qualify for parish and diocesan ministry position.

The scholarships will be awarded to practicing Roman Catholic applicants who have already earned a bachelor’s degree, are currently enrolled in Catholic graduate programs in theology or religious studies, and plan to seek employment in a parish or diocese.

The scholarship is not intended for those seeking to become Catholic school teachers, Catholic school administrators, seminarians, members of religious orders, or permanent deacons.

Applicants must reside in the states of Texas, Arizona, Florida, Oklahoma, New Mexico, Mississippi, or Louisiana.

For more information on Catholic Life Insurance, visit their website at www.cliu.com. Full rules of eligibility and an application for the Rev. Msgr. Larry J. Droll Scholarship can be found by navigating to “Giving Back,” then “Faith-Based Scholarships.” Applications are due September 15, 2018.

Droll Scholarship accepting applications

Romelia Rey at a retirement banquet in her honor in San Angelo, April 12. Romie worked as an assistant in the diocesan Office of Evangelization and Catechesis for seven and a half years. (Angelus photo)

Diocesan Finance Officer Steve McKay, center, enjoys lunch with participants at the Parish Finance Workshop at Holy Family Parish in Abilene, April 11. The finance office held one workshop in each of the three deaneries of the diocese. (courtesy photo)

Ordination of Permanent Deacons

June 23, 2018

Con alabanza y gratitud a
Dios Todopoderoso
la Iglesia Diocesana de San Angelo
gozosamente anuncia la ordenación de la
Clase de 2018
a la orden de diácono
por la imposición de manos
e invocación del Espíritu Santo
de Su Excelencia

Reverendísimo Michael J. Sis
Obispo de San Angelo

el sábado, 23 de junio de 2018
a las 10:30 de la mañana
Dorothy Garrett Coliseum
Howard College
1001 Birdwell Lane
Big Spring, Texas

Recepción a seguir


Front Row: Joel Gutiérrez, Thomas Flores, José Villagran, John Rangel, Jesse Martinez, David Méndez, Alan Peltz, Floyd Schwartz.
Italian doctor dedicates self to religious life of helping the suffering

By Mary Lou Gibson

Erminio Filippo Pampuri was born in Trivoli, Italy, in 1897, the 10th child of a prosperous family. He was only three years old when his mother died and he was sent to Torino, Italy, to live with his grandfather. It was there that he received his introduction to medical practices from his Uncle Carlo. This was the start of the young boy’s love of serving the sick.

He was 18 when he entered the University of Pavia to study medicine. Matthew Bunson writes in John Paul II’s Book of Saints that he had previously thought about becoming a foreign missionary but chose medicine instead. When his sister entered the convent, he became a Franciscan tertiary saluting her for full commitment to the religious life.

His medical studies were interrupted by World War I. Bunson writes that he was conscripted into the army and served as a sergeant in the medical corps working in field hospitals, receiving a decoration for conspicuous bravery.

Erminio resumed his medical studies in 1918 and graduated in medicine and surgery in 1921. After completing his internship, he was registered at Pavia University as a general practitioner and surgeon.

Even though his professional schedule was busy, Tom Cowan writes in The Way of the Saints that Erminio was devoted to parish life and founded a Catholic Action group. He was also active in the Conference of St. Vincent de Paul and other service organizations. In Milan, Erminio founded the Band of Pius X, a group dedicated to medical care for the poor. He also worked to raise funds to provide food and clothing to the needy.

He once wrote to his sister: “Pray that pride, selfishness, and any other evil passion will not prevent me from always seeing the suffering of Christ in my patients, treating him, and comforting him.”

He began to think more about a religious vocation and in 1927 he became a Hospitalier of St. John of God. They were a religious community that ran hospitals and cared for the sick.

Erminio took his vows in 1928 with the name Riccardo (Richard), dedicating his medical skills entirely to the service of Christ and his poor.

Riccardo was appointed the director of the dental clinic attached to the St. John of God Brothers’ Hospital at Brescia. His work among the sick became well known and he soon had a reputation for his healing skill as a doctor and for his sanctity.

Cowan writes that mothers brought their babies and young children to him just to be touched. They credited him with calming their children down after they had contact with him.

He managed to work for a few more years before the pleurisy that he contracted during the war began to worsen. He moved to Milan for treatment but he soon developed pneumonia and prophesied when he would die. He died in the hospital of his order on May 1, 1930. His body was taken back to Trivolizi where he was born. It remains there in a chapel dedicated to him.

Riccardo (Richard) Pampuri was beatified by Pope John Paul II in 1981 and canonized by him on November 1, 1989. Today the more than 1,000 brothers in the Hospitalier Order of St. John of God offer a wide range of health and social services in 52 countries on five continents.

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

Speaking of Saints

Equally or unequally yoked?

By Fr. Knick and Sandie Knickerbocker

We exult in the Great Fifty Days of Easter, spring, new life, and love that is in the air! Guys are reveling in their relationships with their girls and girls with their boyfriends. Engaged couples are caught up in wedding plans and anticipate wedding bells ringing in their future. Thanks to the FOCUS inventory and Engaged Encounter they are celebrating their relationship, learning more about each other, and reconciling differences.

Are the concepts of equally or unequally yoked relevant to friendship, dating, and marriage relationships? What do these concepts mean, and what are the implications?

The Scripture usually referred to is II Corinthians 6:14-16. St. Paul writes, “Do not be unequally yoked with unbelievers. For what partnership has Christ with Belial? Or what has a believer in the Lord, for a thing that is unclean, for what part of an idolater? For what agreement has Christ with Belial? Or what has a believer in the Lord, for a thing that is unclean, for what part of an idolater?” (RSVCE).

Should you break off a friendship or break up with a girlfriend or boyfriend — or fiancée — if you are not equally yoked? Are you willing to compromise your faith in order to be in a relationship? Since our primary relationship is with the Lord, we should ask, “What is God’s heart, will, and mind about this relationship?” Does it glorify God? Is this a person God would want me to marry? Is this the person I want to be the father/mother of our children? A temporary heartbreak is better than a lifetime of regret. Being equally yoked is not meant to hinder our friendship, dating, or marriage relationships. What do these concepts mean, and what are the implications?

Fr. Knick and Sandie Knickerbocker

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Fr. Knick and Sandie Knickerbocker

(please see KNICKERBOCKERS/21)
Feels like home to me

By Jimmy Patterson

Editor’s note: Jimmy Patterson is the former editor of the West Texas Angelus. He and his wife, Karen, are traveling the country in 2018, writing and photographing their experiences. You can read and see more at their Livin’ The Dash blog at jimmyleepattereson.wordpress.com.

Late last year, when Karen and I began sharing with people that we were going to sell our house and leave behind all our possessions to see God’s creation one state at a time — we usually received one of two responses. People would either say, “I have always wanted to do that,” or they would smile big, turn their head slightly and say, “Wow.” The “wows” were basically those who thought we were nuts. The “I have always wanted to do that” camp was made up of the dreamers.

Now that we are doing this — by changing “dream” to “plan” in our mindset — we find that most people we run into who live in rural areas have the same mindset.

(Please see PATTERSON/21)

Msgr. Benedict Zientek to celebrate 60 years of priesthood

Cathedral to host anniversary Mass for ‘Father Z’ in May

SAN ANGELO — Msgr. Benedict Zientek, a retired priest of the Diocese of San Angelo, will celebrate the 60th anniversary of his ordination with a Mass at the Cathedral of the Sacred Heart in San Angelo on Sunday, May 27, at 6:00 p.m. Msgr. Zientek will be the celebrant; Bishop Michael Sis will serve as the homilist at the Mass.

Msgr. Benedict J. Zientek was born on December 28, 1932, on a farm two miles east of Brenham, Texas, between Old Chappell Hill Road and Mustang Road.

He attended first grade through eighth grade (1939-1947) at St. Mary’s School in Brenham. From September 1947 to May 1951, he attended high school at St. John’s Minor Seminary in San Antonio, Texas. From 1951 to 1954, he attended St. Mary’s Seminary in La Porte, Texas. From September 1954 to May 1958, he attended New St. Mary’s Seminary on Memorial Drive, Houston, Texas.

Father Zientek was ordained a priest on May 24, 1958, at St. Mary’s Cathedral in Austin, Texas, by Bishop Louis J. Reicher (the first Bishop of Austin).

Father Zientek’s first assignment was assistant pastor to St. Mary’s in Brownwood, Texas. In 1961 the Diocese of San Angelo was formed; four of the northwest counties that were then part of the Diocese of Austin went to the new Diocese of San Angelo. Brownwood (Brown County) went to the Diocese of Austin.

In June 1977, Father Z was named pastor of St. Joseph Parish in Rowena (30 miles from San Angelo), birthplace of Bonnie Parker of Bonnie and Clyde fame.

On April 25, 1979, upon the retirement of Bishop Stephen Leven, Father Zientek was elected to the Cathedral of the Sacred Heart in San Angelo as Bishop Joseph Fiorenza, who was the new Bishop of San Angelo, on October 25, 1979.

From April 1979 until October 1979, Father Zientek drove from Rowena to the Bishop’s office in San Angelo five days a week — 30 miles each way.

In 1987, Father Zientek became a pastor of St. Mary’s in Brownwood, where he started out on his first assignment.

On January 23, 2003, Father Zientek was named a Monsignor by St. John Paul II, along with six other priests of the San Angelo Diocese.

In May 2003, Father Z retired at the age of 70. He returned to Brenham, his hometown, where he lived on his 20-acre ranch, which he inherited from his parents. There were seven children and each inherited 20 acres.

In January of 2017, Father Z moved to Kruse Village, an assisted living facility, at the suggestion of his doctor, who told him that living alone was no longer feasible.

Father Zientek remains active in the local church. “At age 85, I can say ‘Thank your Lord for another day each morning.’ When I first arrived in Aspermont, Texas, and Sacred Heart near Hamlin, Texas, the first Bishop of San Angelo was Bishop Thomas Drury, a priest from the Amarillo diocese.

In 1965 to 1967, Father Z was pastor of St. Mary’s in Odessa, Texas, and from 1967 to 1977 rector of Sacred Heart Cathedral in downtown San Angelo.
Marian Conference — May 18–20, 2018
San Angelo, Texas

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; Dr. Gloria Dodd; Vic Payne – sculptor of statues; and Victor Mancilla – documentary producer.

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

Speakers

Bishop Michael J. Sis
Bishop Sis studied Theology at the North American College in Rome, receiving degrees from the Pontifical Gregorian University in 1985 and the Alphonsian Academy of the Pontifical Lateran University in 1990. He was ordained as a priest of the Diocese of Austin in 1986 and as Bishop of the Diocese of San Angelo in 2014.

Bishop Emeritus Michael D. Pfeifer
Bishop Emeritus served as the bishop of the Diocese of San Angelo from 1985 until 2014. He was a founder and supporter of the San Angelo Lady in Blue Celebration in 2008. His theme in life is “servant leadership.” If people didn’t come to the church, Bishop Mike took the church to the people. He is a very busy Bishop Emeritus who remains involved in San Antonio causes and The Lady in Blue celebrations.

Father Stefano M. Cecchin, OFM
Father Cecchin is the president of the Pontifical International Marian Academy in Rome and Vice Postular for the Cause of St. Maria de Jesus de Agreda and a Franciscan Friar. He graduated with the Doctorate in Theology with specialization in Mariology (Pontifical Faculty of Theology “Marianum”—Rome 1998). He is a professor of Mariology (1999) and member of the Associazione Mariologa Interdisciplinare Italiana.

Marilyn Fedewa
Marilyn Fedewa has a background in higher education administration at Pepperdine University, Michigan State University, and Olivet College. She has written and spoken extensively on the life and legacy of Maria de Ágreda. Her newest book on the life of her favorite mystic, Dark Eyas, Lady Blue (2018), was written for teens and adults of all ages.

Dr. Gloria Dodd
Dr. Dodd is the Director of Academic Programs at University of Dayton, International Marian Research Institute. She earned a B.A. from Christendom College, a M.Div. and a S.T.L. from the Dominican House of Studies, as well as a Doctorate in Sacred Theology, International Marian Research Institute. Dr. Dodd is a professional member of the Mariological Society of America.

Father Edward Looney
Fr. Edward Looney is a Marian speaker and prolific author. He was ordained a priest for the Diocese of Green Bay on June 6, 2015. At a young age, Fr. Looney fostered a devotion to the Blessed Virgin Mary, which has remained with him to this day. During the summer of 2005 Fr. Looney made a Marian pilgrimage to the Shrine of Our Lady of Good Help (Champion, WI). During this pilgrimage, Fr. Looney experienced a profound re-awakening in his faith.

For a full schedule of events, see Page 22
Sacred Heart Youth Spaghetti/Lasagna Dinner
Sacred Heart youth will host their Spaghetti/Lasagna Fundraiser Dinner on May 19, 2018, at Sacred Heart Gym, 20 E. Beauregard Ave, San Angelo, Texas, from 6:00 p.m. to 8:00 p.m. The all you can eat famous homemade spaghetti/lasagna dinner for only $8 adult/$5 child plate. We will also have a talent show and dessert auction. All the proceeds go towards the youth summer trips. Come enjoy a delicious meal and talent show and purchase beautiful desserts while supporting our youth.

St. Margaret of Scotland Festival
St. Margaret of Scotland Catholic Church will be having its spring festival on Sunday, May 20, 2018, at the Columbus Hall, 3636 N. Bryant, San Angelo, TX 76903. They will have a delicious BBQ brisket dinner being served from 11:00 a.m. until 2:00 p.m. for only $10.00 per adult plate and $6.00 per child plate. They will also have plates to go at $10.00 each. The Festival will run from 11:00 a.m. until 3:00 p.m. with activities such a raffle, bingo, auction, silent auction, and games for all ages. Come for a day of family fun and fellowship.

2018 San Angelo Catholic Women’s Conference
Save the Date — Friday, September 28 to Saturday, September 29, 2018
The 3rd annual Catholic Women’s Conference will be held in San Angelo at the McNease Convention Center on September 28 and 29, 2018.
Featured speakers for this year are Heather Renshaw, Marge Fenelon, and Julie Alexander.
Please SAVE THE DATE! More information coming soon!
For more information, contact the Heart of JMJ (Jesus Mary Joseph) Foundation at www.heartjmj.org.

To Report Sexual Abuse
The Catholic Diocese of San Angelo is firmly committed to creating and maintaining the safest possible environment for our children and vulnerable adults. 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, we are here to help you. To report incidents, call Lori Hines, Victim Assistance Coordinator, 325-374-7609 (cell), or write Diocese of San Angelo, Victim Assistance Ministry, PO Box 1829, San Angelo, TX 76902. If the incident occurred outside this diocese, our Victim Assistance Coordinator will assist in bringing your concern to the attention of the appropriate diocese. Please keep in mind that one always has the right to report abuse to civil authorities, and civil law requires that any abuse of a minor must be reported.

Para Reportar Abuso Sexual
La Diócesis Católica de San Ángelo está firmemente comprometida a crear y mantener el ambiente más seguro posible para nuestros niños y adultos vulnerables. Si usted o alguien que usted conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de traición o herido por la Iglesia, estamos aquí para ayudarle. Para reportar incidentes, llame a Lori Hines, Coordinadora de Asistencia a Víctimas, 325-374-7609 (celular), o escriba a la Diócesis de San Ángelo, Ministerio de Asistencia a Víctimas, PO Box 1829, San Angelo, TX 76902. Si el incidente ocurrió fuera de esta diócesis, nuestra Coordinadora de Asistencia a Víctimas le ayudará a traer su preocupación a la atención de la diócesis correspondiente. Por favor, tenga en cuenta que uno siempre tiene el derecho de reportar el abuso a las autoridades civiles, y la ley civil requiere que cualquier abuso de un menor de edad debe ser reportado.
Around
the
Diocese

First Communion (at right) and Confirmation (below) at St. Lawrence Parish near Garden City. (photos by Tiffany Matschek)

Blessing of The Way Retreat Center in Midland, May 1. (photo by Alan Torre, APTorre Photography)

Employee Easter picnic at Christ the King Retreat Center in San Angelo, April 5. (courtesy photo)

Spring Festival at St. Mary Parish in Odessa, April 7. (photo by Alan Torre, APTorre Photography)

RCIA candidates, Our Lady of Lourdes Parish in Andrews, March 31. (courtesy photo)

Confirmation at St. Joseph Parish in Stanton (at left), during which Nadia Monique Lerma was recognized for receiving the Timothy Award from the Diocese of San Angelo. (photos by Alan Torre, APTorre Photography)

For more information on the Timothy Award, see Page 4.
By Helen Osman

President Donald Trump has made “fake news” such an urgent topic that Pope Francis addressed it in his message for World Communications Day, which is on May 13 this year.

Fake news is not new, of course. Scripture reminds us lies have been with us since the Garden of Eden. And whether it is government propaganda, corporate cover-up, yellow journalism, petty gossip, or the devil, manipulating the truth has never ended well.

While fake news is as old as humanity, what’s new is social media and its ability to amplify everything, regardless of its truthfulness. “Fake news” often goes viral, spreading so fast that it is hard to stop,” Pope Francis writes, “because it appeals to the insatiable greed so easily aroused in human beings.” He warns that viral lies make us “Easy prey for the deceptive power of evil.”

The world is an extremely complex place, and the simple answers we find on Facebook and Twitter are so very tempting. Here’s two points I try to remember:

1. What’s the motive? Is the content presented so that it takes only a second or two for me to vehemently agree or disagree? Am I being psychologically manipulated by those whose goal is to encourage polarization and division?

2. When I told a friend on Facebook that the post he had shared was completely fabricated, his reply was “I don’t care; I still think [the politician] is an idiot.” If we believe the truth sets us free (In 8:32), what happens to us when we stifle the truth with false memes, prejudice and our stubborn ignorance?

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The World Communications Day message can be found on the Vatican’s website at www.vatican.va. Helen Osman is president of the World Association of Catholic Communicators, or SIGNIS (www.signis.net).

Fact: The Truth does set us free

Vatican

El papa: El cielo es un encuentro con Jesús

Por Junno Arocho Esteves

Catholic News Service

CIUDAD DEL VATICANO — El cielo no es una existencia eternamente aburrida, sino la culminación de un viaje hacia un encuentro prometido con el Señor, dijo el papa Francisco.

Aunque los cristianos podrían saber muy bien que su meta es el cielo, “empezamos a patinar” cuando nos preguntamos “¿qué es el cielo?”, dijo el papa en su homilía del 27 de abril durante la Misa en la Casa Santa Marta.

“Muchas veces pensamos en un cielo abstracto, un cielo lejano, un cielo… ‘sí, está bien allí’. Pero algunos podrían pensar ‘¿no será un poco aburrido estar allí toda la eternidad?’.

No, eso no es el cielo”, el papa Francisco.

“La homilía del papa Francisco se centró en la primera lección del día de los Hechos de los Apóstoles, donde san Pablo proclama ‘que la promesa que Dios hizo a nuestros padres nos ha cumplido’ a través de la resurrección de Jesús.

Confirme que Dios cumple sus promesas, dijo, pone a los cristianos en el camino “hacia un encuentro: el encuentro definitivo con Jesús. El cielo es el encuentro con Jesús”.

El papa Francisco dijo que durante este viaje Jesús “no se queda sentado esperándolo, sino que, como afirma el Evangelio, trabaja para nosotros. Él mismo lo dice: ‘Creed en Dios y creed también en mí porque voy a prepararte un lugar’.

Jesús reza por todos los que entran en este camino hacia el cielo. Sin embargo, dijo el papa, los cristianos tienen que continuar recordándose a sí mismos que “él es fiel” y que cumplirá su promesa.

“El cielo será ese encuentro, un encuentro con el Señor que fue allí a preparar ese lugar, el encuentro de cada uno de nosotros. Y esto nos da confianza, hace crecer la confianza”, el papa Francisco.

“Que el Señor nos dé esa conciencia de estar en camino con esa promesa. Que el Señor nos dé esta gracia de mirar arriba y pensar: ‘El Señor está rezando por mí’”, dijo el papa Francisco.

Pope: Heaven is an encounter with Jesus, not a boring waiting room

By Junno Arocho Esteves

Catholic News Service

VATICAN CITY — Heaven is not an eternally dull existence but rather the completion of a journey toward a promised encounter with the Lord, Pope Francis said.

Although Christians may know full well that their goal is to go to heaven, “we begin to slip” when asked, “What is heaven,” the pope said in his homily April 27 during Mass at Domus Sanctae Marthae.

“Many times, we think of an abstract heaven, a faraway heaven, a heaven that we say ‘yes, its fine.’ But some may think: ‘Isn’t it a little boring being there all eternity?’ No, that is not heaven,” he said.

Pope Francis’ homily focused on the day’s first reading from the Acts of the Apostles, in which St. Paul proclaims “what God promised our fathers he has brought to fulfillment” through Jesus’ resurrection.

“Trusting God to fulfill his promises, he said, puts Christians on a path “toward an encounter, the definitive encounter with Jesus. Heaven is the encounter with Jesus.”

Pope Francis said that during this journey, Jesus “isn’t sitting there waiting for me but, as the Gospel says, he works for us. He himself said, ‘Have faith in me’ and ‘I will prepare a place for you’.

‘Jesus prays for all who embark on this path toward heaven. However, the pope said, Christians must continue to remind themselves that “he is faithful” and that he will fulfill his promise.

“Heaven will be that encounter, an encounter with the Lord who has gone there to prepare the place, the encounter with each one of us. And this gives us confidence; it makes trust grow,” he said.

“May the Lord give us this awareness of being on a journey with this promise. May the Lord give us this grace: to look up and think: ‘The Lord is praying for me’,” Pope Francis said.
Mother killed on Southwest flight was firm believer in Catholic schools

By Carol Zimmermann

WASHINGTON — Tributes from business leaders and politicians alike described Jennifer Riordan -- the 43-year-old passenger who died April 17 from injuries suffered on Southwest Flight 1380 when its engine exploded -- as a devoted mother, community leader, mentor and volunteer.

Riordan, a Wells Fargo executive from New Mexico, was a "thoughtful leader who has long been a part of the fabric of our community," said Tim Keller, the mayor of Albuquerque. Susana Martinez, governor of New Mexico, described her as "an incredible woman who put her family and community first."

But statements about Riordan that were closer to home for the parishioner of Our Lady of the Annunciation Catholic Church in Albuquerque and mother of two children at Annunciation School were issued by her family, who called her their "bedrock," and her children's school, which described Riordan as an "integral member of our school community."

Riordan, who grew up in Vermont, attended Christ the King Elementary School in Burlington and graduated from Vermont's Colchester High School in 1992. She married her high school sweetheart, Michael Riordan, in 1996 at Christ the King Church, according to the Burlington Free Press daily newspaper.

The couple had spent nearly two decades living in Albuquerque. Michael is a former chief operating officer for the city of Albuquerque and Jennifer was a vice president for community relations with Wells Fargo bank.

She was returning from a business trip in New York when the plane was forced to make an emergency landing in Philadelphia after its engine exploded in midair and shrapnel hit the plane breaking the window beside her.

Riordan was pronounced dead at a hospital from blunt trauma to her head, neck and torso, a spokesman for the Philadelphia Department of Health announced April 19.

"As news of the tragedy spread, the assistant principal at Annunciation School where the two Riordan children attend, sent an email to parents confirming Riordan's death and simply adding: "At this point, the family needs all the prayers we can offer."

Santa Fe Archbishop John C. Wester said: "Our hearts go out to the family of Jennifer Riordan, who lost her life yesterday, April 17, during the tragic plane accident." The archbishop also said he would "pray for the repose of her soul and for her dear loved ones."

Annunciation School posted a statement on its Facebook page saying the school was "devastated to lose an integral member of our school community," noting that Riordan often volunteered at the school and also served on its consultative council.

"She was seen on campus almost daily supporting her beautiful children. She provided encouragement to everyone with whom she came in contact. Her positive motivating spirit will be missed," the statement added before concluding with the promise that the school community would "keep Jennifer and her family in prayer."

A statement issued by the Riordan family said: "Jennifer's vibrancy, passion and love infused our community and reached across our country. Her impact on everything and everyone she touched can never be fully measured."

It also called her "the bedrock of our family. She and Mike wrote a love story unlike any other. Her beauty and love is evident through her children," and the statement asked that in her memory people remember to "always be kind, loving, caring and sharing."

The statement echoes Riordan's own advice from what she said in 2015 after she was presented the Bill Daniels Award for Ethical Young Leadership by the Samaritan Counseling Ethics in Business Awards.

"As a parent, I've said to my kids, 'Be kind, loving, caring and sharing, and all good things will come to you.'" Riordan told the Albuquerque Journal, about the award. "Integrity embodies the spirit of those four things, as well as high morals. It's about knowing the difference between right and wrong, and choosing to do what's right, even when it's very difficult to do what's right."

Not only was Riordan dedicated to her job and school volunteering, but she also volunteered with several local nonprofit groups and boards.

She served on the boards of Junior Achievement of New Mexico and New Mexico First and was appointed by New Mexico's governor to a board focused on boosting volunteerism in the state.

She was still on the board of directors at The Catholic Foundation, a nonprofit Santa Fe archdiocesan organization that links donors to parishes, schools and organizations in need, and had planned to attend a meeting with the group in late April.

Ed Larranaga, the foundation's president, said he asked Riordan, who had been his friend for 15 years, if she'd be on the board, but he also wondered if she'd even have time because she did so much.

"She was just thoughtful and probably the most positive person I've ever met," he told Catholic News Service April 19, adding that people who didn't know her well might have thought she was fake because "no one could be that positive and upbeat."

Riordan told him over a year ago that Catholic education saved her life, saying she had been "going down a path with other people and friends" and her mom changed that direction by sending her to a Catholic school.

So even though she had a lot going on, she wanted to help Catholic schools through the foundation and by sending her children to Catholic school, he said.

"Jennifer wanted to do things to make a difference, not just at work and in the community, but just in general, she wanted to make things better," Larranaga said.

And that spirit continues. Earlier that day, he received a phone call from someone in Michigan who didn't know Riordan but wanted to do something in her honor. The donor, who attended Catholic schools, said he was impressed by what he read about her.

"That's just the type of person she was," always making a difference, is Larranaga's view of the phone call.

He said even though there will likely be a private funeral for Riordan, he is sure there will be a public memorial as well at the convention center because her "impact was that great."

Follow Zimmermann on Twitter: @carolmaczim.
Catholic Voices

By Fr. Ron Rolheiser, OMI

The theory of relativity tells us that space and time are not what they appear to be. They’re relative, meaning that they don’t always function in the same way and they aren’t always experienced in the same way. Time can stand still.

Or can it? This side of eternity, it would seem not. Ever since the unique moment, 13.8 billion years ago the clock has been running non-stop, like a merciless meter, moving relentlessly forwards.

However, our faith suggests that time will be different in eternity, so different in fact that we cannot now even imagine how it will be in heaven. As St. Paul tells us in his letter to the Corinthians: "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him. How will time be experienced in eternity? We’ve just affirmed, that cannot be imagined now.

Or can it? In a wonderful new book on the Resurrection and Eternal Life, Is This All There Is, the renowned German scriptural scholar, Gerhard Lohfink, suggests that we can and sometimes do have an experience of time as it will be experienced in eternity. For Lohfink, we experience this whenever we’re in adoration.

For him, the highest form of prayer is adoration. But what does it mean to “adorne” God and why is that the highest form of prayer? Lohfink answers: “In adoration we ask nothing more of God. When I lament before God it is usually my own suffering that is the starting point. Even when I petition God, the occasion is often my own problem. I need something from God. But, in adoration, I thank God, unfortunately I am usually thankful for something I have received. But when I adore, I let go of myself and look only to God.”

Admittedly, lament, petition, and thanksgiving are high forms of prayer. An old, classical, and very good, definition of prayer is: to arrive at the heart and to God”, and what’s in our hearts virtually at all times is some form of lament, petition, or thanksgiving. Moreover, Jesus invites us to ask God for whatever is in our heart at a given moment: “Ask and you will receive.”

Lament, petition, and thanksgiving are god forms of prayer; but, in praying them, we’re still focused in some manner on ourselves, on our needs and our joys.

However, in adoration we look to God or at some attribute of God (beauty, goodness, truth, or oneness) so strongly that everything else drops away. We stand in pure wonder, pure admiration, ecstatic awe, entirely stripped of our own heartaches, headaches, and idiosyncratic focus. God’s person, beauty, goodness, and truth overwhelm us so as to take our minds off of ourselves and leave us standing outside of ourselves.

And being free of our own selves is the very definition of ecstasy (from the Greek, ΕΚ ΣΤΆΣΙΣ, to stand outside oneself). Thus, to be in adoration is to be in ecstasy — though, admittedly, that’s generally not what ecstasy typically is. For us, ecstasy is commonly imagined as an earthshaking standing inside of ourselves, idiosyncrasy in its peak expression. But true ecstasy is the opposite. It’s adoration.

Moreover, for Lohfink, not only is adoration the only true form of ecstasy, but, in adoration we keep on praying right now and of experiencing time as it will be in heaven. Here’s how he puts it: “In the miracle of adoration we are already with God, entirely with God, and the boundary between time and eternity is removed. It is true that we cannot now comprehend that adoring God will be endless bliss. We always want to be loving something. We want to criticize, intervene, change, improve, shape. And rightly so! That is our duty. But in death, when we come to God, all that ceases. Then our existence will be pure astonishment, pure looking, pure praise, pure adoration and unimaginable happiness. That is why there is also a form of adoration that uses no words. In it I hold out my own life to God, in silence, and with it the whole world, knowing God as Creator, as Lord, the one to whom belongs all honor and praise. Adoration is the obliteration of one’s life to God. Adoration is surrender. Adoration means entrusting oneself entirely to God. As we dwell in adoration, eternity begins — an eternity that does not withdraw from the world but opens it up.”

Time can stand still! And it stands still when we’re in pure adoration, in awe, in wonder, in adoration. In those moments we stand outside of ourselves, in the purest form of love that exists. At that moment too we are in heaven, not having a foretaste of heaven, but actually being there. Along similar lines, in that one moment like a thousand years and a thousand years like one moment.

When we adore, time stands still — and we’re in heaven!

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Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX.

He can be contacted through his website www.rolheiser.com or www.facebook.com/ronrolheiser.

The most unexpectedly religious film of the year

By Most Reverend Robert Barron
Auxiliary Bishop of Los Angeles

(Editor’s note: Bishop Barron’s article this month discusses plot details of the movie A Quiet Place which is still in theaters as of this writing. If you are planning to see the movie, consider this your spoiler warning.)

I went to see A Quiet Place, John Kransinski’s new thriller, with absolutely no anticipation of finding theological or spiritual themes. I just wanted a fun evening at the movies. How wonderful when a film surprises you! I don’t know if I can find the golden thread that draws all of these themes together into a coherent message, but I think one would have to be blind not to see a number of religious motifs in this absorbing film.

The basic structure of the narrative is laid out in simple, deft strokes. We learn that a terrible plague of fierce, devouring creatures has descended on the earth. Where are the monsters from? Outer space, maybe? We’re never told—which makes the story more compelling. The few people who have survived the holocaust have learned that the creatures, though blind, are extraordinarily acute of hearing. Therefore, the key to survival is silence. Our attention becomes focused on the Abbot family, two youthful parents and three small children, making their quiet way through a beautiful but dangerous open country. When the youngest of the kids flips a switch on his toy rocket, causing buzzing sound to pierce the silence, one of the beasts devours him just before his terrified father can save him. We flash-forward several months later, and the Abbot family (which name have possibly been accidental?) going about their lives in what could only be characterized as a monastic manner: no conversations above a whisper, elaborate sign language, quiet work at books and in the fields, silent but obviously fervent prayer before the evening meal, etc. (I will confess that I was thoroughly absent from movies and television today, startled me.) Given the awful demands of the moment, any gadgets, machines, electronic entertainment, or noisy implements are out of the question.

Their farming is by hand; their fishing is done with pre-modern equipment; even their little children are fashioned with homemade fish traps. And what is most marvelous to behold is that, in this prayerful, quiet, pre-modern atmosphere, even with the threat of imminent death constantly looming, a generous and mutually self-sacrificing family flourishes. The parents care for and protect their children, and the remaining brother and sister are solicitous toward one another and toward their parents. The young girl even regularly risks her life to pay silent tribute to her fallen brother at the spot where he was killed.

Monsters and beasts in the more reflective horror movies are evocative of those things that frighten us the most: illness, failure, our own wickedness, death itself. How wonderful that a Hollywood movie would suggest that what is needed to keep the darkness at bay in our time is silence, simplicity, a return to the earth, prayer, and care for one another.

The center of A Quiet Place is that Mrs. Abbott is expecting a child. The entire family realizes, of course, that a wailing infant would, given the circumstances, mean almost certain death for all of them. And yet, they decide not to kill the child at his birth but to hide him and mute his cries in various ways. When so many of our cultures are eager to murder their children for the flimsiest of reasons, when the law gives full protection even to partial-birth abortion, when people blithely say that they would never bring a baby into such a terrible world, the monastic family in this film welcomes life, even into the worst of worlds, and even when such an action is danger to them.

As the baby is coming into the light, the mother finds herself alone (watch the film for the details) and in the most vulnerable situation, for one of the beasts has made its way into their house. As she labors to give birth, the devouring animal lurks. I was put immediately in mind of the scene in the book of Revelation, where Mary is in the throes of child birth as the dragon patiently waits to consume the child.

As the abbess is struggling to give birth, the abbot has gone in search of his endangered children. He finds them, to his horror, trapped in an abandoned car, one of the beasts clawing at them through the roof, like the T-Rex in Jurassic Park. After mouthing the words, "I love you; I have always loved you" to his daughter, who gapes at him through the car window, the father scream, drawing the monster to himself. This act of self-embodying love, which serves to liberate his children from danger, is beautifully evocative of the speculations of the Church Fathers regarding the death of Jesus. In his act of self-sacrifice on the cross, the fathers argued, Jesus lured the dark powers into the open and away from the human beings who had been in their thrall. Along similar lines, in an odd working of plot or Providence that can be likened to the efficacy of Christ’s sacrifice, it becomes clear in the wake of the father’s death that he has left behind for his family the means by which the monsters can be defeated.

I have no real idea whether any or all of this is in the mind of the filmmaker, but I do know from John Kransinski’s Wikipedia page that he is the son of a Polish-Catholic father and an Irish-Catholic mother and that he was raised a devout practioner of his faith. So until definitively shown otherwise, I am going to maintain that A Quiet Place is the most unexpectedly religious film of 2018.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.
La disminución de relaciones sociales
Por Moises Sandoval
Catholic News Service

Yo me crie durante la Gran Depresión de los 1930 en un hogar sin electricidad, sin alcantarillado, sin radio, televisión, sin ningún tipo de teléfono, menos un celular. No recibíamos periódicos, ni revistas ni lo que hoy llamamos correo basura. Teníamos sólo unos pocos libros.

No teníamos camión o auto, entonces no podíamos asistir a la Misa regularmente, aunque la iglesia estaba apenas a siete millas de nuestra casa. Vivíamos en un mundo insular de pequeñas fincas en los estribos de la cordillera Sangre de Cristo. Aunque éramos pobres en bienes materiales, éramos ricos en nuestras relaciones sociales con otros, y como escribió Robert Hall en su libro La Tierra de Extranjeros (The Land of Strangers), "la verdad es que las relaciones (sociales) es el recurso que crea más valor en cualquier sociedad. Es nuestra cuerda para sobrevivir, desarrollar y prosperar".

Todo lo de nuestra vida asiduamente nos invitaba a establecer estas relaciones. Vivíamos en una cabaña pequeña, dividida en dos piezas: la cocina y el dormitorio. Cuando nuestra familia creció y llegó a incluir cinco hijos varones, mi padre construyó otra cabana del mismo tamaño, hecha de piedra, para servir de dormitorio. Durante las noches, nos reuníamos todos alrededor de la mesa en la cocina, cerca de la lámpara de queroseno, la única iluminación. ¿Qué hacíamos? Pues, conversábamos, hicábanos las tareas de la escuela, y Mamá y Papá nos leíamos o nos contaban cuentos y leyendas de antiguos tiempos.

Estábamos, para utilizar una palabra clave, construyendo solidaridad, estableciendo relaciones perdurables. (Mira SANDOVAL/20)

The decline in relationships
By Moises Sandoval
Catholic News Service

I grew up during the Great Depression of the 1930s in a home without electricity, radio, TV, any kind of telephone, much less a smart phone. We received no newspapers, magazines or even what today we call junk mail. We had only a handful of books.

Lacking a car or truck, we could not even get to church on a regular basis, though it was just seven miles away. We lived in an insular world of small farms in the foothills of the Sangre de Cristo Mountains.

Yet, although poor in material goods, we were rich in relationships, and as Robert Hall wrote in his book, This Land of Strangers, "the truth is, relationships are the most valuable and value-creating resource of any society. They are our lifelines to survive, grow and thrive."

Everything about our isolated lives then invited us to form relationships. We lived in a small log cabin, with only two rooms: kitchen and dining area, and a large bedroom. As our family grew to five sons, Dad added another bedroom about the same size.

Night found all of us around our kitchen table with a single kerosene lamp for light. So what did we do? We talked, did homework, and Mom and Dad read to us and regaled us with tales of times past. We were, to use today’s word, bonding, forming relationships that would endure.

Our extended families lived nearby. If we needed a horse or a farm implement, we borrowed one from one of the grandparents or uncles. We visited all the time. When we were able to get to Mass on Sunday, everyone gathered afterward in fellowship, in no hurry to get home.

(See RELATIONSHIPS/22)

A little boy meets a pastor
By Greg Erlandson
Catholic News Service

A remarkable video of Pope Francis answering a young boy's deeply personal question was posted by Catholic News Service recently.

It moved many viewers to tears. It also moved some Catholics to fits of sarcasm and anti-papal gibes, which left me wondering: What is it about Rome that causes some of our pew mates to tune out?

The video was produced by Robert Duncan and showed a visit by Pope Francis to a sprawling, decrepit housing complex on the outskirts of Rome. During these visits, the pope often takes questions from the children.

On this visit, a young boy named Emanuele, perhaps 9 or 10 years old, approached the microphone. But nerves got the best of him, so the pope asked him to "come and whisper it in my ear."

That scene alone was quite touching, as the little boy buried his head into the pope's shoulder and whispered his question.

But then the pope, with Emanuele's permission, told the crowd that Emanuele's father was dead. A nonbeliever, he'd had his children baptized, however. The weeping boy wanted to proclaim his faith, didn't have a father's heart. God has a dad's heart.

"That man did not have the gift of faith, he wasn't a believer, but he had his children baptized. He had a good heart," the pope said. "God is the one who says who goes to heaven."

He then told the children that God has "a father's heart. God has a dad's heart."

"Does God abandon his children?" The children in the audience shouted no. "Then, Emanuele, that is the answer," the pope told the boy. "God surely was wondering: What is he doing?" He praised the little boy for his courage, however. The weeping boy wanted to speak, to be a witness of his faith.

"There, Emanuele, that is the answer," the pope told the boy. "God surely was wondering: What is he doing?"

Others accused the pope of teaching "heresy," but religious leaders, like those student activists after the Florida high school shooting who praised the little boy buried his head into the pope's shoulder and whispered his question, noted it was not meant to be a theological argument.

"God is the one who says who goes to heaven."

"Even in Catholic media, limits can be overstepped," he said.

A little boy in Italy encountered a pastor at a moment of great worry and sorrow. For this, all of us should be able to put down our brickbats for a moment and rejoice and be glad.

(See FANUCCI/22)
by Fr. Tad Pacholczyk

Most people still remember the story of Nadya Suleman, dubbed “Octomom,” a single woman who used in vitro fertilization to become pregnant with eight babies simultaneously. Suleman had asked her fertility specialist, Dr. Michael Kamrava, to implant at least a dozen embryos into her, leading to the birth of the famous octuplets in 2009. Dr. Kamrava’s medical license was later revoked by the California Medical Board. In commenting on the case, Judith Alvarado, Deputy Attorney General in California, concluded that Dr. Kamrava had acted “like a cowboy” in ignoring fertility industry guidelines.

When it comes to the “wild west” of infertility—a field of medicine with little oversight and unbridled profit margins—there are a lot of cowboys out there.

Recently there was the case of Kelli Rowlette who, after having her DNA tested during the 1980s when she fathered up to 75 children using his own sperm for a “purposeful pattern of deceit” during the 1990s, was accused of fertilizing eggs they had harvested from women and implanting the resulting embryos into unrelated women, as well as selling some of the embryos to scientists and researchers. Dozens of women and couples filed lawsuits against the doctors and fertility specialists.

One of the reasons these acts of deception by fertility specialists are so offensive to us is that we realize how the procreation of our own children is meant to involve a strict exclusivity between husband and wife. Whatever we violate that exclusivity by hiring outsiders to produce our offspring in clinics, or engage strangers to provide their sex cells for these procedures, unthinknable outcomes become possible.

The plethora of these cases also reminds us how many of the cavalier approaches to human procreation being promoted by the fertility industry are unethical at their core. We are witnessing an unprecedented burgeoning of laboratory techniques for manufacture of human life, many of which have caused many to view human dignity and contrary to the parental obligations assumed by spouses when they marry.

The natural exclusivity intended in parenthood is meant to afford protection, security about our origins, and the safety of the home hearth. In the headlong rush to achieve a pregnancy at any price, many couples, regrettably, are allowing lawmakers and businesspersons to manipulate their sex cells, create their children in glassware, store them in frozen orphanages, and even discard them like medical waste.

The tragic fallout of these decisions should reignite our natural moral sensibilities, and point us back in the direction of the Creator’s plan for the procreation. Our children are truly safeguarded in the dignity of their origins when they are brought into the world exclusively within the marital embrace of husband and wife. Turning to the lawlessness of modern day fertility “cowboys,” meanwhile, is a quick study for violation and heartache.

By Hosffman Ospino

One familiar question among those trying to get a better sense of the U.S. Hispanic Catholic experience is how many Roman Catholic Hispanics are charismatic. The point of contention usually is the definition of “charismatic.”

If being charismatic is about receiving charisms or gifts from the Holy Spirit by which we build the Church and are witnesses of the Lord in history, then all baptized Hispanics practicing their faith are de facto charismatic.

Sociologists of religion speak of researchers who have embraced a Pentecostal-like spirituality and are part of so-called charismatic groups. Speaking in tongues, healing services and highly expressive worship are common practices among these Christians.

According to the Pew Research Center, a full quarter of Hispanics -- Catholic and Protestant -- throughout the world are renewalists. Renewalism is without a doubt the largest religious phenomenon within Christianity in our day.

In the United States, Pew estimates that about half of all Hispanic Catholics are charismatic. One can quibble with this estimate since most Hispanic Catholics are not regular churchgoers. Besides, the word “charismatic” can mean many things.

However, the point is clear: A large sector of the U.S. Hispanic Catholic population has embraced some form of charismatic or renewalist spirituality. They live and practice this spirituality in parishes, educational institutions, homes and many other contexts.

In Church circles, the term “charismatic” often evokes the Catholic Charismatic Renewal. In 2014, drawing from a national study I conducted, I reported that about 50 percent of more than 4,300 parishes serving Hispanic Catholics have a Catholic Charismatic Renewal group.

The Catholic Charismatic Renewal is the most influential spiritual movement among Hispanic Catholics in our country. When present, it constitutes the largest group in a parish. It is demonstratively one of the spiritualities most successful in fostering vocations to leadership and service in the Church throughout the world.

Which of the above definitions of “charismatic” fits best the experience of Hispanic Catholics in dioceses and parishes? All three. The energy, creativity and drive toward renewal that Hispanic Catholics are instilling in the U.S. Catholic experience are true gifts of the Holy Spirit.

One should always be fascinated about (Please see HISPANIC/21)

Un pentecostés católico hispano en los Estados Unidos

By Hosffman Ospino

Una de las preguntas comunes entre quienes quieren entender mejor la experiencia católica hispana en los Estados Unidos es cuántos católicos hispanos son carismáticos.

El desafío de la pregunta está en qué es lo que entendemos cuando escuchamos el término “carismático”.

Si ser carismático consiste en recibir carismas o dones del Espíritu Santo por medio de los cuales construimos la iglesia y damos testimonio del Señor en la historia, entonces todos los hispanos bautizados que de una u otra manera practicamos nuestra fe somos de facto carismáticos.

Varios sociólogos de la religión hablan de movimientos renovacionistas o movimientos de cristianos caracterizados por una espiritualidad parecida al pentecostalismo y expresada en grupos carismáticos. Algunas prácticas comunes entre estos cristianos incluyen el hablar en lenguas, servicios de sanación y celebración frecuentemente de características pauropáticas.

Según el Pew Research Center, una organización conocida por sus investigaciones sociológicas, una cuarta parte de los cristianos en el mundo entero —católicos y protestantes— son renovacionistas. El renovacionismo es sin duda alguna el fenómeno religioso más grande dentro del cristianismo en nuestro día.

El centro Pew estima que aproximadamente la mitad de los católicos hispanos en los Estados Unidos son carismáticos. Dicho estimado genera dudas y se puede debatir, pues la mayoría de los católicos hispanos no están involucrados en la vida de la iglesia regulamente. Además, el término “carismático” puede significar muchas cosas.

Sin embargo, la observación es reveladora: un sector bastante alto de la población católica hispanoestadounidense se identifica con alguna forma de espiritualidad carismática o renovacionista. Estos creyentes viven y practican su fe en parroquias, instituciones educativas y medios cristianos de muchas formas.

En círculos eclesiales el término “carismático” con frecuencia se refiere a la Renovación Carismática Católica. En el año 2014, citando información obtenida por medio de un estudio nacional que conducí, reporté que aproximadamente el 50 por ciento de las más de 4.300 parroquias que sirven a los católicos hispanos tienen un grupo identificada con la Renovación Carismática Católica.

La Renovación Carismática Católica es el movimiento espiritual más influyente entre los católicos hispanos en este país. Cuando está presente es el grupo más grande en una parroquia. Es una de las espiritualidades que ha demostrado tener mayor éxito fomentando vocaciones al liderazgo y servicio en la iglesia en todos los Estados Unidos.

¿Cuál de las anteriores definiciones del término “carismático” precisa mejor la experiencia católica hispana en diócesis y parroquias? Las tres. La energía, creatividad e impulso renovador que los católicos hispanos contribuyen a la experiencia católica estadounidense son verdaderos dones del Espíritu Santo.

Es simplemente fascinante observar cómo obra el Espíritu Santo en medio de nosotros.

(MP Ospino/21)
**For Earth Day 2018 and beyond, say no to plastic bags**

By Effie Caldarola

Catholic News Service

I saw a lot of fantastic sights on a recent trip to Ireland. But it was only after I came home that I realized there was a common staple of life that I hadn't seen there.

This year’s Earth Day theme is “End Plastic Pollution,” and I discovered that Ireland, progressive little country that it is, had passed a plastic bag tax in 2002. It was then I realized I hadn't seen any plastic bags in Ireland. No bags blew through the air like kites on the Ring of Kerry. No one bagged my T-shirts in plastic at the Killarney Brewery. The streets of Dublin yielded not one sitting of the ubiquitous bag lofting over the River Liffey.

Ireland hadn't "banned" the plastic bag, but when they placed a fairly steep tax — about 22 euros cents or 33 cents American — they also started a public relations campaign to explain the importance of ending the reliance on plastic. Soon, lots of ordinary people began purchasing reusable canvas bags and keeping them handy.

The money from the tax goes, fittingly enough, to the ministry of the environment. And to enforce the purpose of the tax, stores were prohibited from simply paying the tax on the bags themselves and passing the cost on in some other way. And although my souvenirs were bagged in paper, grocers were warned not to merely substitute paper for plastic.

The amazing thing, according to a New York Times story run a few years after the tax was enacted, was that within a few weeks, plastic bag use dropped by over 90 percent. Like smoking too close to the office door, or failing to clean up after Rover, it became socially unacceptable to be seen using plastic.

Omaha, the city where I live, is currently having a discussion about imposing a fee for plastic bags. Just as in other cities where it has been debated, there are arguments on both sides.

Paper bags, while biodegradable, take more energy to create. Canvas bag must be washed occasionally. Some jurisdictions worry that jobs in plastic manufacturing will be lost. (Ireland had no plastic manufacturing and got most of theirs from China.)

But here's the powerful flip side: According to The Wall Street Journal, 100 billion plastic bags are thrown away in the U.S. annually. They poison and injure marine life. In the past few days, a dead sperm whale was discovered with 64 pounds of garbage in his digestive system, lots of it plastic.

Plastic bags litter our beaches and landscapes. Few of them are biodegradable, and will be around for hundreds of years, clogging our waterways and piling up in our landfills. We’re desecrating our sacred environment.

The Wall Street Journal also reports that the World Economic Forum found that by 2050, there will be more plastic than fish, by weight, in the oceans. Plastic threatens our planet’s survival, which is why 25 countries have tried to initiate programs to reduce single use plastic.

What can we do against 100 billion bags? By using recyclable bags, we can each save hundreds of plastic ones yearly. Keep them in the car where you’ll remember them. Take the ones you do get to the recycle bins that most grocery stores offer.

Earth Day 2018 urges us to reduce, reuse, recycle and remove plastic. Not just bags, but the single use plastics that are so ubiquitous in our society.

Carry your own utensils when you know you’ll be offered plastic. Take your own container to the restaurant for leftovers. Be the example that may help change attitudes the way the Irish did.

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**Cartoon Corner**

**BARBARA BUSH 1925-2018**

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Satanism in America and the Catholic response
By Lorenzo V. Penafiel, Ph.D.

They have a church, they have temples, they celebrate masses with candles, chalices, and hosts. They read a bible and they follow commandments. But they do not believe in our triune God, instead they worship Satan — the personification of the devil. They are the Satanic Temples in America whose recent activities have grown so rapidly in our country that we should be aware because of their harmful effect on our society, especially the grave danger to the moral fabric of our land.

Satanism and other forms of devil worship have been practiced in the United States and in other countries for a long time. However, as a religion in the United States it was founded only in 1966 in San Francisco, California, by Anton Szandor LaVey, an American occultist. Satanism is considered by scholars of religion as a new movement in the form of Western esotericism. In the 1970s the interest in Modern Satanism, as they call it, was so high that the cover of the June 19, 1972, issue of Time magazine read “The Occult Revival: Satan Returns” and a large portion of it was devoted to Satanism. Time explains that “LaVey’s church and its branches might well be called the ‘unitarian’ wing of the occult. The members invest themselves with some of the most flamboyant trappings of occultism. … They invoke Satan not as a supernatural being, but as a symbol of man’s self-gratifying ego, which is what they really worship.”

The Satanic Bible, which LaVey wrote, codifies the religion’s doctrine, which rejects the existence of supernatural beings, body-soul dualism, and life after death. LaVeyan Satanism views Satan as a positive archetype representing pride, carnality, and enlightenment. “The religion propagates a naturalistic worldview … a philosophy of ‘satanic egoism,’ coupled with Social Darwinism and anti-egalitarianism”. The Satanic Bible states that “Satan condones any type of sexual activity which satisfies your individual desires — be it heterosexual, homosexual, bisexaul, or even asexual … (it) also sanctions any fetish or deviation which will enhance your sex-life … (like) transvestitism, sadism, masochism, exhibitionism, to name only a few.”

This brief description of Satanism and the Satanists’ beliefs, in my opinion, makes the Satanic Temples an international nontheistic religion and political activist group based in Salem, Massachusetts, with several chapters in various states. Its website, thesatanictemple.com, lists the following issues their members are involved in: restriction on reproductive rights, government endorsement of one religion, corporal punishment in school, religious indoctrination in school, and discrimination by social media platforms.

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By Lorenzo V. Penafiel, Ph.D.

SANDOVAL
(From 17)

La familia extendida vivía en la vecindad. Si necesitábamos un caballo, le pedíamos a uno de los abuelos o tios. Visítanos a menudo. Cuando íbamos a la Misa, no teníamos prisas en regresar y nos quedábamos charlando un rato.

Cuando una mujer tenía que ir al hospital, una vecina, a menudo una joven, venía para ayudar a cocinar. Cuando uno de los rancheros se enfermaba, los vecinos hacían sus tareas hasta que regresara. Y para la temporada de la cosecha todos se reunían para traer el trigo, los vanos con la trilladora y las hembras en la cocina preparando algo de comer. Éramos una comunidad.

Es irónico que hoy, con tanta ubiquidad de medios de comunicación, carecemos de estas relaciones sociales. David Brooks, columnista favorito del periódico The New York Times, dice que la calidad de las relaciones sociales ha disminuido a lo largo del tiempo. Como resultado, el porcentaje de norteamericanos que sufre soledad aumentó de un 20 por ciento en 1980 a 40 por ciento actualmente. La depresión ha aumentado diez veces desde 1960.

Los celulares y las redes sociales aparentemente no ayudan. Jean Twenge escribió en la revista The Atlantic que por el uso excesivo de celulares, la tristeza y la depresión ha aumentado entre los jóvenes, y hace menos probable que desarrollen relaciones sociales.

El eco de estas relaciones sociales existe en todas las generaciones, pero es especialmente triste entre los ancianos. Yo camino todos los días y converso con gente que me encuentra.

Pero mi esposa, echando de menos las relaciones con otras mujeres, se reúne con representantes de los Testigos de Jehová, quienes le tocaron la puerta ofreciendo instruirla en las Escrituras, aunque les aseguró que no tenía intención de convertirse a su fe. Ya llevan varios años de reunirse semanalmente.

También he pensado en algo tan simple como hablar por teléfono con Beverly, una de 92 años quien vive en Carolina del Norte y es la última que sobrevive de su familia. Así, entre las dos, visitan de nuevo las memorias de sus familiares.

No sé cómo solucionar esta debilitación de relaciones sociales. Así que me siento al prisma como a sí mismo se trata de relaciones sociales. Como no las tenemos, somos realmente pobres.

Notes:
1. Wikipedia.
4. As of the date of this article there are 18 such clubs in 8 states and Washington, D.C.
5. David Bay, op. cit.
how the Holy Spirit works in our midst.

Last year (2017), the Catholic Charismatic Renewal celebrated 50 years since its beginnings. The movement was born in the United States when a group of students from Duquesne University and La Roche College gathered outside of Pittsburgh was praying and "received the gift of the Holy Spirit." This particular experience of receiving the Spirit was similar to that of Pentecostal Christians and other non-Catholic renewalist groups, especially in minority communities. The emerging spirituality soon became widespread and crossed international borders.

Latin America and the Caribbean proved to be fertile ground for the Catholic Charismatic Renewal. It is estimated that more than half of Catholics nurtured by this spirituality live in Latin America.

Among the almost 20 million immigrants from Latin America now living in the U.S. -- of whom close to 14 million are Catholic -- countless self-identify with the Catholic Charismatic Renewal.

One could see this as a "return home," figuratively speaking, since the movement has been active in the U.S. all these decades. During this time, it embraced the richness and character of the Latin American and Caribbean cultures. The movement also found a home among Catholics in Asia and Africa.

If you do not know much about the Catholic Charismatic Renewal among Hispanics, take the time to learn more about it. If you find it "perplexing" and "different," allow yourself to be surprised by the Holy Spirit. We are witnessing a Hispanic Catholic Pentecost.

OSPINO

El año pasado (2017), la Renovación Carismática Católica cumplió 50 años de su inicio. El movimiento nació en los Estados Unidos cuando estudiantes de la Universidad de Duquesne y La Roche College reunidos en las afueras de Pittsburgh, Pennsylvania, estaban orando y "recibieron el Espíritu Santo".

Esta experiencia particular de recibir el Espíritu fue similar a la de los cristianos pentecostales y otros grupos renovacionistas no católicos, primordialmente constituidos por minorías raciales y étnicas. Esta espiritualidad pronto se extendería a muchas comunidades católicas y cruzaría fronteras internacionales.

América Latina y el Caribe serían terreno fértil para la Renovación Carismática Católica. Se estima que más de la mitad de los católicos que se identifican con esta espiritualidad viven en América Latina. De los cerca de 20 millones de inmigrantes latinoamericanos que ahora viven en los Estados Unidos -- de los cuales unos 14 millones son católicos -- un gran número se identifican con la Renovación Carismática Católica.

Pudiéramos hablar de un "regreso a casa", aunque de manera figurada pues el movimiento ha estado activo en los Estados Unidos todas estas décadas. Durante estos años la renovación hizo riqueza y el carácter de las culturas latinoamericanas y caribeñas. Vale la pena observar que el movimiento también encontró terreno fértil entre los católicos que viven en Asia y África.

Si no conoces mucho sobre la Renovación Carismática Católica entre los hispanos, ésta es una buena oportunidad para aprender más sobre el movimiento. Si piensas que esta espiritualidad es un tanto "complicada" y "diferente", déjate sorprender por el Espíritu Santo. Estamos siendo testigos de un pente- costés católico hispano en los Estados Unidos.

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

PATTERSON

We are God's temple. Divorce rates are higher for couples that do not share the same spiritual identity, legacy, and goals; and it is less likely the children will remain in a right relationship with Jesus Christ and the Church. However, St. Paul teaches us in 1 Cor 7:12-13 that a believing husband or wife should not divorce an unbelieving spouse. The believer is called to faithfulness to the Lord, spouse, and children, and may be an instrument of salvation for the unbeliever.

Is a Catholic and baptized non-Catholic couple equally or unequally yoked? If both take their faith seriously, they are equally yoked. Such a marriage between Christians is a sacrament and many times the spouse converts to Catholicism or at least is supportive of the Catholic commitment of the spouse and children. The importance of spiritual compatibility cannot be overemphasized: lives centered in body, soul, and spirit. The more a couple shares in the more substance there is to their bond of marriage and so we should ideally seek a partner with whom we can share fully the life of Christ" (Fr. John Echert, EWTN). Therefore, the Catholic Church discourages the marriage of a Catholic and an unbeliever.

As we read in the Catholic Church's All the Wild that Remains, author David Gessner theorizes that maybe in order to be radical in America today one must be rooted and not "fit after the next fancy over the next hill... but to truly commit to one's place." Conversely, the late Wallace Stegner once wrote that Americans, Heaven is often "just over the range for too many generations. Why remain in one dull plot of earth when Heaven is reachable, touchable, just over there?"

Sister Joan Chittister has another argument, one in which I would gladly copy and affix to the refrigerator, the celebrate of marriage and its meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal in the Lord in the New Covenant of Christ" (1602). "To heal the wounds of sin, man and woman need the help of the grace that God in his infinite mercy never refuses them. Without his help man and woman cannot achieve the union of their lives for which God created them 'in the beginning' " (1608).
Groundbreaking ceremony at the future site of statues of the Lady in Blue and Jumano brave along the Concho River in San Angelo, April 20. The statues will be unveiled on Sunday, May 20. (courtesy photo)

Historic Beginnings of San Angelo
How this all began

By Tilly Chandler

On a Saturday morning in June I received a call from someone I have admired and for whom I have great affection. The person had a project in mind but wants to remain absolutely anonymous. The anonymity is very important and I know we all will respect those wishes.

The project is to form a committee to research property on which a bronze statue of María de Jesús de Ágreda — The Lady in Blue — would be placed with that of a Jumano Native American. The funds for the property, environment, and statues would be contributed by the donor.

The donor commented that our written history is thousands of years old and we have not taken advantage of that in terms of educating the public, particularly our children, and a most important part of our history is the well-documented story of María de Jesús de Ágreda, The Lady in Blue, and her appearances in the 1600s to the Jumano Indians in West Texas and New Mexico. The donor enthusiastically would like a contemplative area in a central location that tells this intriguing story and celebrates the history of our peaceful Indians. Tim Archuleta once said in an editorial "Our history has been buried long enough" and the donor feels it is past time to correct this.

To quote Bishop Michael Pfeifer, "When The Lady in Blue brought Christianity to the Indians, their conversion changed our way of life forever."

It was not until I hung up, still in shock, that I realized the date was June 20th. The Lady in Blue Day as declared by Bishop Michael Pfeifer, OMI, and Pro-tem mayor Jon Hogg in 2009. The donor is a scholarly historian, but since the donor is not a Catholic, the date wasn’t relevant. Maria works in interesting ways.

RELATIONSHIPS
(From 17)

When a woman had to go to the hospital, a neighbor dropped by to help cook. When a farmer was sick, neighbors did his chores until he got well. At harvest time, the men gathered to thrash the wheat on each farm. We were a community.

Ironic then that with all the ubiquity of media today, we are poorer in relationships. David Brooks, a favorite New York Times columnist, writes that the quality of our relationships has been declining for decades. As a result, the percentage of Americans who are lonely has increased from 20 percent in the 1980s to 40 percent today. Depression rates have increased tenfold since 1960.

Smartphones and social media apparently do not help. Jean Twenge wrote in The Atlantic last year (“Have Smartphones Destroyed a Teenager?”) that heavy use increases teenagers’ unhappiness and makes them less likely to form relationships and more likely to be depressed.

The unfulfilled hunger for relationships exists among all generations, especially the elderly. I walk around my neighborhood daily and chat with people on the street.

But my wife, missing relationships with other women, agreed to meet weekly with Jehovah's Witnesses who knocked on the door offering to instruct her in the Scriptures, although she has made it clear to them that she has no intention of converting to their faith. They have been doing this for years.

Similarly, she looks forward to talking via phone with her cousin Beverly, who lives in North Carolina and visited our home only once decades ago. They have been in contact ever since. Beverly, 92, is the only surviving member of her family. It is a way to revisit in memory those no longer here.

I do not know how to reverse the social change we are experiencing. But I do know that loving our neighbor as our self is all about relationships. If we do not have them, we are poor indeed.

FANUCCI
(From 17)

and changes the world’s limited definition of motherhood.

Mary herself was called to mother under unconventiona circumstances (to put it mildly). But even when she had to give up her only child, her spiritual motherhood grew to embrace the entire world.

Her song of praise in the Magnificat did not focus only on her own life but leap to a wider view of God’s work among the poor, the hungry and those in need of mercy.

What a powerful and prophetic model for all our hearts, called by God to grow in love.

The beauty of the church is that it is big enough for all of us: the grateful and the grieving, the beaming and the broken. God’s call to love our neighbor reminds us to care for those who mourn while others celebrate.

This Mother’s Day, if your parish adds anything to Mass, let it be words of love as wide as our Lord’s. Prayers that celebrate motherhood as a calling. Blessings that comfort the sorrowful.

Petitions that pray for the living and the dead.

Words to remind us that Mother’s Day is not for us alone.

Fanucci is a mother, writer and director of a project on vocation at the Collegeville Institute in Collegeville, Minnesota. She is the author of several books, including Everyday Sacrament: The Messy Grace of Parenting and blogs at www.motheringspirit.com.
BISHOP

(From 3)

To contractors and local businesses, if you believe in the right to life, the dignity of the human body, and the sacredness of the gift of sexuality, I encourage you to reflect prayerfully before you consider selling to Planned Parenthood, endorsing them, or supporting them. We should do everything possible to avoid cooperation in sinful actions.

Our Catholic faith calls us to be aware of what is going on in the world around us and to speak out in defense of the rights of those who cannot speak for themselves. We must ramp up our efforts to promote respect for human life in response to the current intentions of Planned Parenthood of Greater Texas.

As we enter into this newest phase of our struggle, we pray for the guidance of the Holy Spirit. We pray, “Lord, may all that we do begin with your inspiration, continue with your saving help, and through your grace be brought to completion, through Jesus Christ our Lord.”

For information on how you can get involved, please contact any of the following:

• Diocesan pro-life director, Jerry Peters, at jmpoutdoorsmen@aol.com
• Midland-Odessa Deanery pro-life coordinator, Gina Aaron, at sandlander@aol.com
• Abilene Deanery pro-life coordinator, Jim Sulliman, at sulliman@camalott.com
• San Angelo Deanery pro-life coordinator, Doug Pustka, at doug.pustka@gmail.com

ENCUENTRO

(From 5)

better marketing and re-branding the ministry. They expressed that there was a dire need for accompaniment, skills-building for leadership and ministry, networking, and collaboration among the different dioceses.

Rose Mendez of Odessa said, “At the Regional Encuentro I was assigned the area of Faith Formation and Catechesis. My group consisted of three young adults between the ages of 26 and 36, a religious sister from San Antonio, and myself. Two bishops from Dallas and Amarillo also joined us for part of the discussion. By consensus, it was agreed that the primary area of need was parental involvement in children’s formation, especially those times when parents are seeking sacramental preparation for their children. The Church should seize these opportunities to reach out joyfully with great sensitivity, taking people where they are and offering good bilingual catechesis and evangelization programs for children, as well as their parents.”

Mendez continued, “The group also had a recommendation of interest for the overall Encuentro, to be more inclusive and geared to the needs of all Catholics, rather than focusing on just the Latino/Hispanic population. For example, bilingual or multilingual Masses help to bring God’s people together to celebrate and appreciate one another’s differences, while monolingual Masses tend to keep people separated in their comfort zones. The weekend for me was exciting and challenging to be among so many Catholics wanting to make a difference in the world, for the greater good of God’s people. It gives me great joy and a sense of hope to be a part of the Catholic Church, seeking to improve on our response to what Jesus asks of us — to go out and make disciples of all nations.”

The other delegates from the San Angelo Diocese reflected together on their experience of attending the Regional Encuentro. They observed that there is a great need for better use of Spanish-language media, training parish staff, and leadership development for youth and young adults. We also need to target programs to educate Catholics for apologetics. Hispanics/Latinos are the target audience of the Encuentro process; prayerfully, this will further unite our faith communities. This ministry is all-inclusive; we need all of us to improve the quality of ministry and involvement.

Our diocesan delegates had a chance to meet and hear what other dioceses are doing or not doing. It was an opportunity to learn and offer our own experiences. While the process involved much work, it was well worth the time and effort. Hopefully, as we prepare for the National Encuentro, we will begin visioning for the future of our diocesan Church and look at the need to be more inclusive of our Latino/Hispanic population, and even more important, encouraging formation and skills-building opportunities to form new leaders.

The Regional Encuentro weekend experience served to validate the fact that there are many faithful, committed Catholics who possess a strong faith in God and desire our Church to reach out to everyone, welcoming them unconditionally and in a loving manner. Nevertheless, we recognize that our humaneness sometimes distorts this vision within the Church. We continue to look within and identify those critical areas where we fall short, and then we take measures to self-correct with the help of God’s grace.

We are all called to be missionary disciples, like the Apostles, to spread the love of Christ through our words, deeds, and actions. We are specifically called to reflect Christ to those who are most in need because of the challenges they are facing. Throughout the Encuentro process, participants are energized to dedicate themselves to bring the light of Christ to others.
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