Bishop ordains 15 new deacons

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The Angelus

**Bishop Sis responds to selection of Goodfellow AFB as immigrant housing site**

**West Texas Angelus**

SAN ANGELO, TEXAS — On June 25, it was announced that Goodfellow Air Force Base in San Angelo had been selected as one of two military installations in Texas that would house migrants detained under current immigration policies. It is expected that those detained at Goodfellow AFB will be minors who crossed the border unaccompanied by adult family members.

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**The Inside Front**

**Diaconal ordination**

On June 25, Bishop Sis participated in a prayer vigil on the steps of the Tom Green County Courthouse in San Angelo. The purpose of the vigil was to pray for those families who have been separated after entering the United States. While calling for compassion and kindness to the migrants to be detained at the facility, Bishop Sis offered a prayer for immigrants, which is reprinted on this page in Spanish and on the facing page in English.

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**Espacio de Oración**

**Oración por los Inmigrantes**

por el Obispo Michael Sis

Tom Green County Courthouse, el 25 de junio de 2018
San Angelo, Texas

Señor Dios, te alabamos y te damos gracias por la oportunidad de vivir en libertad en este hermoso país. Ayúdanos a ser buenos administradores de tus regalos.

Enciende en nosotros el fuego de tu amor. Insufla nueva vida en nosotros.

Ayúdanos a ver los demás seres humanos como tus hijos, como nuestros vecinos, y como nuestros hermanos y hermanas.

Sánanos de apatía y corazones endurecidos hacia los que sufren.

Nos visitas en el disfraz de los migrantes necesitados. A medida que buscamos a respetarlos y apreciar su dignidad, que sea una expresión de nuestro amor por ti.

Ayúdanos a comprender las causas de la migración, sentir solidaridad con los que emigran, y trabajar por su seguridad y la justicia.

Oramos por la gente de El Salvador, Guatemala, Honduras, y México, para que pongan fin a la violencia de las maras y los carteles, restañen el orden social, y avancen en la esperanza para el futuro de sus países.

Oramos por la liberación de todas las víctimas de la trata de personas.

Oramos por todos los niños del mundo, para que puedan heredar un mundo de justicia, de paz, de seguridad, y de alegría.

Oramos por la curación de los niños que han sido traumatizados:

- por amenazas violentas en sus países de origen,
- por las dificultades y los peligros a lo largo del recorrido de inmigrantes,
- y por la separación de sus padres.

Oramos por los padres que no saben dónde están sus hijos. Dales esperanza y perseverancia, y ayúdalen a reunirse con sus hijos pronto.

Y si los jóvenes llegan a ser detenidos en la Base Aérea Goodfellow, ayúdanos a extender la mano a ellos con compasión y hospitalidad.

Ven con ayuda de nuestros senadores y representantes. A través de la acción de tu Espíritu Santo, ayúdanos a romper el estancamiento paralizante de sus debates partidistas, para descubrir nuevos caminos de interés mutuo para una reforma migratoria comprensiva.

Orienta el trabajo de todos los encargados de la seguridad fronteriza y la aplicación de la ley. Dales sabiduría y buen juicio en la realización de sus funciones.

Bendice a las organizaciones humanitarias que vienen a la ayuda de los migrantes. Que su trabajo se base en una comprensión verdadera de la dignidad de la persona humana.

A través de su gracia divina, que el odio sea superado por el amor, la venganza pueda dar paso al perdón, y la discordia pueda ser cambiada para el respeto mutuo.

Ayúdanos a todos a trabajar insensiblemente por un mundo más justo y compasivo.

En tu misericordia, escucha nuestras oraciones humildes. Dependemos totalmente de ti, que vivas y reinas por los siglos y los siglos. Amén.
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From The Bishop’s Desk

Texas Catholic travel tips

By Bishop Michael Sis
Diocese of San Angelo

Summertime can provide opportunities to do a bit of travel, see some interesting places, and learn something along the way. Over the years, I have discovered some fascinating and beautiful places in our beloved state. Some of them serve to illustrate our rich Catholic history. In this article, I would like to share a few little-known treasures around the state of Texas, with the hope that some of you might venture to see them for yourself.

STANTON

Right here in our own diocese, the 1884 Carmelite Monastery in Stanton is a well-restored adobe structure that includes an interpretative and educational center, located near the parish church of St. Joseph. This adobe structure was built by German Catholics who came to West Texas from Scipio, Kansas.

SAN ANGELO

In downtown San Angelo, along the Concho River near the Oakes Street bridge, there is an outstanding set of new bronze statues created by sculptor Vic Payne of Wyoming. They depict the Venerable Sor Maria de Jesús de Ágreda and two Native Americans of the Jumano tribe, commemorating the historic beginnings of Christianity in this area through the evangelizing activity of this Spanish mystic in the 1620s.

MENARD

In the eastern part of our diocese, the town of Menard is rich in history. You can visit the remains of the Spanish Presidio San Sábă, once known as Presidio San Luis de las Amarillas, a fortress constructed in 1757 to protect Spanish interests in the area. Also in Menard is the original Sacred Heart Church, which was built in 1870 along the historic ditch walk. It houses a painting of the massacre of 1758, when the Comanches destroyed the mission church of San Sábă, killing the Native American parishioners along with their two Spanish Franciscan priests, Fathers Alonso de Terreros and Joseph Santiesteban.

LLANO

If you are ever driving through Llano in the Hill Country, stop and visit Holy Trinity Catholic Church on Highway 71. Look for a small plaque on the front side of the church. It commemorates the fact that the famous Italian actress Sophia Loren generously donated some of her jewelry to help pay for the construction of the church.

PADRE ISLAND

At the south end of Padre Island, in Isla Blanca State Park, there is an impressive statue called “Christ of the Fishermen.” It is dedicated to the brave fishermen who lost their lives at sea there.

Also on Padre Island is another statue of tremendous historic importance for Catholic Texans. The bronze statue of Father José Nicolás Ballí is located on Padre Boulevard, at the east end of the Queen Isabella Parkway. Padre Island is named after this priest. The island, known (Please see BISHOP/21)

Sitios históricos Católicos en Texas

Por Obispo Michael Sis
Diócesis de San Angelo

El verano puede presentar oportunidades para viajar un poco, ver algunos lugares interesantes, y aprender algo en el camino. Con los años, he descubierto algunos lugares fascinantes y hermosos en nuestro querido estado. Algunos de ellos sirven para ilustrar nuestra rica historia Católica. En este artículo, me gustaría compartir algunos tesoros poco conocidos alrededor del estado de Texas, con la esperanza de que algunos de ustedes pudieran aventurarse a verlos por sí mismo.

STANTON

Aquí mismo, en nuestra propia diócesis, el Monasterio de los Carmelitas de 1884 en Stanton es una estructura de adobe bien restaurada que incluye un centro interpretativo y educativo, que se encuentra cerca de la iglesia parroquial de San Sábă. Esta estructura de adobe fue construida por los Católicos alemanes que llegaron al oeste de Texas de Scipio, Kansas. Con sus paredes gruesas de cuatro pies, sobrevivió el tornado destructivo de 1938.

MENARD

En la parte oriental de nuestra diócesis, la ciudad de Menard es rica en historia. Se pueden visitar los restos del Presidio español de San Sábă, una vez conocido como Presidio San Luis de las Amarillas, una fortaleza construida en 1757 para proteger los intereses españoles en el área. También en Menard se encuentra la iglesia original del Sagrado Corazón, que fue construida en 1870 a lo largo del histórico paseo de la zanja. Contiene una pintura de la matanza de 1758, cuando los Comanches destruyeron la iglesia misionera de San Sábă, matando a los feligreses nativos americanos, junto con sus dos sacerdotes Franciscanos españoles, los Padres Alonso de Terreros y Joseph Santiesteban.

SAN ANGELO

En el centro de San Angelo, a lo largo del Río Concho, cerca del puente de Oakes Street, hay un conjunto excepcional de nuevas estatuas de bronce creadas por el escultor Vic Payne de Wyoming. Representan a la Venerable Sor María de Jesús de Ágreda y dos indígenas de la tribu Jumano, conmemorando los inicios históricos del cristianismo en esta área a través de la actividad evangelizadora de esta mística española en la década de 1620.

LLANO

Si alguna vez usted viaja por Llano en el Hill Country, no deje de visitar a la Iglesia Católica Sagrada Trinidad por la carretera 71. Busque una pequeña placa en la parte frontal de la iglesia. Se conmemora el hecho de que la famosa actriz italiana Sophia Loren donó generosamente algunas de sus joyas para ayudar a pagar por la construcción de la iglesia.

PADRE ISLAND

En el extremo sur de Padre Island, en la Isla Blanca State Park, hay una impresionante estatua llamada “Cristo de los Pescadores.” Está dedicada a los valientes pescadores que perdieron sus vidas en el mar allí.

También en Padre Island hay otra estatua de enorme importancia histórica para los Tejanos Católicos. La estatua de bronce del Padre José Nicolás Ballí se encuentra en Padre Boulevard, al este de Queen Isabella Parkway. Padre Island lleva el nombre de este sacerdote. La isla, conocida como la concesión de la

(Mira OBISPO/20)
New chairman named for Hermanamiento partnership with Honduran dioceses

MIDLAND — Father Bala Anthony Govindu has been appointed by Bishop Michael Sis as the new Chairman of the Diocesan Partnership Team for the Hermanamiento, effective July 2, 2018. He is also the new pastor of St. Joseph’s Parish in San Angelo. Father Govindu replaces Msgr. Larry Droll, who has served in the capacity since the inception of the Hermanamiento in 2001.

The Hermanamiento is the missionary partnership of the four dioceses of San Pedro Sula and La Ceiba in Honduras and Tyler and San Angelo in Texas. Each of these dioceses has a Partnership Team to encourage and facilitate relationships among the dioceses, as urged by Saint Pope John Paul II in the 1999 Apostolic Exhortation The Church in the Americas.

Father Govindu has experience as a missionary, given that part of his seminary formation was with the Mill Hill Fathers religious order. He was ordained as a priest of the Diocese of San Angelo on Jan. 3, 2015. Recently, he has been parochial vicar at St. Joseph and St. Anthony parishes in Odessa, parishes which have long had a relationship with the parish Exaltación de la Santa Cruz in Baracoa, Honduras. Father Govindu traveled there last year to meet with priests and people of that parish. He also met the Bishop of the Diocese of San Pedro Sula, Most Rev. Angel Garachana, and visited the Basilica of Our Lady of Suyapa, the title by which Mother Mary is known as patroness of Honduras.

Msgr. Larry Droll has been encouraging a new generation of leadership in the Diocesan Partnership Team. He first went to Honduras in 2000, as a guest of Fr. Tom Goekler, MM, who was working in the barrio of Chamelecón at the time. In 2001, after leading a group of eighteen people from St. Ambrose Parish in Wall on a mission trip to Chamelecón, Msgr. Droll was involved in the meetings establishing the Hermanamiento among the dioceses of San Pedro Sula, Tyler, and San Angelo. The Diocese of La Ceiba resulted from the more recent division of San Pedro Sula into two dioceses.

Msgr. Droll has worked with a team from the Diocese of San Angelo; this group meets annually with their counterparts in one of the four dioceses. He has also sponsored partnerships between St. Ambrose Parish in Wall and the ministries of Fr. Tom Goekler in Honduras and between St. Ann’s Parish in Midland and the parish of Santísima Trinidad in Chamelecón in Honduras. He says that “involvement in this missionary activity responds to the call of Jesus; the encounter with Catholics in other cultures engenders a new depth of faith in those who visit one another; and we can engage in prayer for one another and in common pastoral projects.” He hopes to see the Hermanamiento relationships with the other three dioceses continue for a long time.

Bishop Sis noted that this partnership of solidarity “is a very important part of the mission awareness of the Diocese of San Angelo, and I want it to continue to bear good fruit.”
New basic and advanced formation courses beginning this summer

West Texas Angelus

SAN ANGELO — New cycles of the Basic and the Advanced Formation processes will begin soon. Catechists, men and women serving in Church-related ministries, and other Catholics who want to learn more about the faith are invited to enroll in the two-year formation programs offered by the San Angelo Diocesan Office of Evangelization and Catechesis.

Basic Formation begins on August 25, 2018, with a focus on Ministry. These sessions are held at the McNease Convention Center in San Angelo from 8:45 a.m. to 4:00 p.m. The cost is $15 per person per session.

Advanced Formation begins on September 29, 2018, with a session on Church History. The Advanced Formation sessions will be held at St. Francis of Assisi Parish in Abilene from 8:45 a.m. to 4:00 p.m. The cost of each session is $15. Certificates in Advanced Formation require successful completion of Basic Formation.

More information on Basic and Advanced Formation is available by contacting the Office of Evangelization at 325-651-7500 or evangelizationcatechesis@sanangelodiocese.org.

BASIC FORMATION

McNease Convention Center
San Angelo
8:45 a.m. — 4:00 p.m.

YEAR ONE (2018–2019)

Aug. 25, 2018
Ministry

Sept. 22, 2018
Personhood 1

Oct. 6, 2018
Personhood 2

Nov. 3, 2018
Spirituality 1

Dec. 1, 2018
Spirituality 2

Jan. 19, 2019
Spirituality 3

Feb. 2, 2019
Hebrew Scripture 1

March 9, 2019
Hebrew Scripture 2

April 6, 2019
Hebrew Scripture 3

April 27, 2019
Retreat

YEAR TWO (2019–2020)

Aug. 17, 2019
Christian Scripture 1

Sept. 7, 2019
Christian Scripture 2

Oct. 5, 2019
Christian Scripture 3

Nov. 2, 2019
Christology 1

Dec. 7, 2019
Christology 2

Jan. 18, 2020
Church 1

Feb. 1, 2020
Church 2

March 7, 2020
Sacraments 1

April 4, 2020
Sacraments 2

April 25, 2020
Retreat

ADVANCED FORMATION

St. Francis of Assisi Parish
Abilene
8:45 a.m. — 4:00 p.m.

YEAR ONE (2018–2019)

Sept. 29, 2018
Church History 1

Oct. 13, 2018
Church History 2

Nov. 10, 2018
Liturgy

Jan. 12, 2019
Morality 1

March 2, 2019
Morality 2

YEAR TWO (2019–2020)

Sept. 28, 2019
Mary, Saints, and Angels

Oct. 12, 2019
Scripture 1

Nov. 9, 2019
Scripture 2

Jan. 11, 2019
Scripture 3

Feb. 29, 2020
Social Justice

Young adult ministry leaders share lessons learned at national summit

West Texas Angelus

The Diocese of San Angelo was invited to attend a young adult summit in Washington, D.C., May 17–19, 2018. Lisa Martinez, campus minister from UTPB, Odessa College and Midland College; Alison Pope, Director of Religious Education from St. Ann in Midland; and Sister Adelina Garcia, OSF, Associate Director of the Office of Evangelization and Catechesis, attended.

The National Young Adult Ministry Summit involved around 130 participants from dioceses across the country discussing how best to reach out to young adults, a demographic that is not always the most involved in the Church.

Pope acknowledged that there was no “silver bullet” proposed at the summit that would solve the problems the Church has seen in regard to young adult outreach, but is excited that the topic is being discussed. “I believe it started a much needed, and overdue, conversation,” she said. “I am eager to see how this ongoing conversation plays out as we look to Pope Francis’ Synod, the national dialogue, Encuentro, and the other components at play.”

“The Catholic Church is losing young people at an alarming rate because we have failed to listen,” Pope concluded. “If we want our Church to continue to be vibrant, we must begin engaging all ages, especially the young people.”

Martinez said that “it was a privilege and blessing to attend the National Young Adult Ministry Summit,” noting that all attendees were interested in working to bring young adults “into a living relationship with Christ and his Church, so that they become lifelong disciples.”

“I felt quite hopeful that so many bright, talented and determined people are serving the Church in this way,” she said.

Garcia was eager to bring what she had learned back to West Texas. “We are very grateful for the opportunity to attend and the scholarship that we received to make this possible,” she said. “We plan to continue the conversation and plan to grow our ministry in our diocese.”
**Lady in Blue destroys, rewrites her work, has her story investigated**

By Dennis Sadowski
Catholic News Service

WASHINGTON — Caring for creation goes hand-in-hand with the mission of helping retreat-goers connect with God at the Jesuit Retreat House in Parma, Ohio.

The center’s tree-enshrouded grounds that fill the valley behind the hideaway house, told Catholic News Service June 18, the third anniversary of the release of Pope Francis’ encyclical on care of the earth, **Laudato Si’**, on **Care for Our Common Home**.

“I believe every act we take in terms of care for the earth, even counted acts that are never seen, make a difference,” he said, in explaining the retreat house’s support for the newly released Catholic Climate Declaration.

Made public on the encyclical’s anniversary, the declaration serves as a moral call to action on the environment and urges President Donald Trump to return the United States to the Paris climate change agreement.

Trump announced June 1, 2017, that the U.S. would withdraw from the agreement, which had been signed by every nation. With the withdrawal, the U.S. is the only country not party to the agreement.

About 600 Catholic institutions had signed the declaration, said Dan Misleh, executive director of the Catholic Climate Covenant, which developed the statement and released it during a June 18 teleconference.

Archdioceses and dioceses, colleges and universities, schools, health care institutions and religious communities are among the organizations that had signed the declaration.

The Diocese of San Angelo is among the signatories.

The effort stems from the We Are Still In effort that finds tribal leaders, government officials and organizations committing to address climate issues and following the Paris agreement despite the planned U.S. withdrawal.

“For the Catholic community we believe the global problem of climate change demands action, including global action. It is a shame that the United States is the only country to withdraw from global dialogue,” Misleh said.

The declaration opens by saying the institutions signing it “declare that we are still in on actions that meet the climate goals outlines in the Paris agreement.”

It describes climate change as a moral issue “because it compromises the future of our common home, threatens human life and human dignity and adds to the hardships already experienced by the poorest and most vulnerable people both at home and abroad.”

The declaration also quotes **Laudato Si’** and the U.S. bishop’s 2001 document **Global Climate Change: A Plea for Dialogue, Prudence and the Common Good** in calling for the U.S. to return to the Paris agreement.

Bishop Richard E. Pates of Des Moines, Iowa, whose diocese was one of 37 to join the declaration, said during the teleconference that Pope Francis set the tone for action on climate change.

Bishop Pates said his fellow bishops found Trump’s decision “deeply disturbing.”

“Our hope would be that he would reverse that, that the involvement of all the nations of the world can have a very significant impact, particular in carbon emissions,” he said.

Individuals can join the institutions that signed the declaration in response to Pope Francis’ call in his encyclical. Bishop Pates said, adding, “It’s a critical question and all of us need to independently move if our government doesn’t.”

Other speakers on the teleconfere-
Statue in Hobbs
West Texas Angelus

Some of the faithful from the Diocese of San Angelo have been asking about the recent developments at Our Lady of Guadalupe Catholic Church in Hobbs, New Mexico. Many have observed what appear to be tears streaming down the face of the statue. Some people from our parishes have traveled to pray there. The bishop of the Diocese of Las Cruces has begun an official investigation into the phenomenon, following the standard norms of the Church, in order to discern the cause. The liquid has been sent for laboratory chemical analysis, and eyewitness interviews are being conducted. The Church will seek to identify the spiritual fruits of the phenomenon.

This investigation will take a considerable amount of time. In the meantime, visits are allowed, since they have not yet found any irregularities or abuses associated with the statue.

Making a visit to any Catholic Church for the purpose of prayer is an opportunity to open our hearts to the grace of God and to seek his holy will in our lives.

Evangelization Office hires new associate director
West Texas Angelus

SAN ANGELO — The Diocese of San Angelo’s Office of Evangelization and Catechesis has hired a new Associate Director. Sister Joyce Detzel started on July 1 and joins Sister Hilda Marotta, Sister Adelina Garcia, and Sara Dube in the office.

She will work in the areas of evangelization and catechesis, youth and young adult ministry, and campus ministry. She will also help with the office’s plans to expand their family life ministry services.

An Ohio native, Detzel grew up in a small German farming community, which she sees as a connection with the area of the Diocese of San Angelo that she will now serve. A graduate of the University of Dayton, she holds degrees in religious studies, theology, and jurisprudence.

Most recently serving for five and a half years as the vocation director for the Congregation of Divine Providence, which currently has eight women in formation, Detzel brings a wide variety of experience to the job. She has at various times worked as an attorney, university instructor, campus minister, and helped to bring the first national expansion of the Tahirih Justice Center to Houston.

After her term as vocation director had concluded, Detzel prayed about the next steps in her life, hoping to discern where her varied talents could be put to use. Knowing that her congregation has historically had ties to the Diocese of San Angelo, this was the first place she looked. There are three other Congregation of Divine Providence sisters serving in the diocese: Sister Marjorie Filler, Sister Kate Fitzgerald, and Sister Elsa Garcia.

Detzel will waste no time in getting to work, as she will be helping with the Basic and Advance Formation courses beginning later this summer.

Editor’s Note: Next month’s Angelus will feature a more in-depth introduction to Sister Joyce Detzel.
Guest Column

Journeying from jail to Jesus

By Joan Schwartz

A treasured now-religious friend told me she used to be involved in satanic rituals. Devil worshipping? Someone I know? She wants to lead to God a certain friend who was also involved in satanic rituals. She said if he won't be led to God, she won't have anything to do with him. I was honored this special friend asked me to stand beside her as she joyously received her sacraments recently. I could not have been more proud of anyone as we stood together before God inside the prison where she is incarcerated for drug addiction.

As a second dear imprisoned friend begged, "Can I go to Confession???? Can I go to Confession????" I had never heard anyone come even close to this level of eagerness to receive the sacrament of reconciliation during my entire 53-year life as a Catholic. Afterwards, she exclaimed, "I love Jesus!"

A third example of faith in action while incarcerated was at my first Adoration in prison. As a lot of the teenaged girls were kneeling in front of the monstrance, many kept their heads to the floor. I will never forget their reverence, and this was one of the most beautiful Adorations I have ever witnessed. Of all the Adorations I have attended in my life, this was the first time I had seen anyone, adult or teen, with head to the floor.

In my short time in prison ministry at the Texas Juvenile Justice Department Ron Jackson State Juvenile Correctional Complex in Brownwood, I have had countless first-time experiences such as these. I had never before encountered a religious thirst quite like this in anyone, adult or teen. Growing up in loving, secure Catholic homes, we sometimes take many things, including our faith, for granted; these teenaged imprisoned girls take nothing for granted, likely because most of them have nothing. Furthermore, they are so very appreciative of everything they receive, constantly expressing their thanks.

How did I end up in this beautiful ministry? Quite by accident! The only reason I signed up to do this last fall was because I think the world of a friend who is involved with the Ministry of the Third Cross (MOTC) Catholic prison ministry, and I knew volunteers were needed. I actually had no interest in prison ministry. I simply wanted to help a friend. That was it. Period. Before I started, I honestly regretted committing to this, as I was positive I would have nothing in common with the incarcerated, whom I had stereotyped as hardened inmates. I could not have been more wrong! The first time I went there, I left my heart behind, and it has stayed there ever since! I always cannot wait to return! It has become, by far, my most important ministry. I will always think of them as "my girls."

We go to the detention center the first Saturday of every month. In October, we do a three-day retreat much like an ACTS retreat. Attendance by the MOTC volunteers is completely flexible. Volunteers can participate multiple times a year or one time a year, as it is totally up to them. It truly is an ideal volunteer activity, as it revolves around each volunteer's available time. Furthermore, our volunteers do not have to be Catholic. One of our most amazing volunteers is not Catholic.

As an example of a one-time volunteer, my 20-year-old daughter, Kendra, accompanied me in January while she was home from college. On the way there, she asked me, "What will I talk about with them?" I told her it's the ministry of listening, and it's very easy to visit with them. While there, I heard her gabbing with the girls on make-up, eyebrows, and other teenage interests. At one

(Please see SCHWARTZ/23)

Speaking of Saints

Grandparents of Jesus, not mentioned in Bible, owe sainthood to tradition

By Mary Lou Gibson

We know them as Saints Anne and Joachim, the parents of the Blessed Virgin. Neither of them is ever mentioned in the New Testament. Richard McBrien writes in Lives of the Saints that the belief they were the father and mother of the Blessed Virgin Mary is based on the Gospel of James, written about the year 170. This is an unreliable, second-century apocryphal document that was popular in the Middle Ages. The names of Anne and Joachim have been assigned to them on the strength of tradition, according to Rodney Castleden, writing in The Book of Saints. Anne was said to have been born in Nazareth and married Joachim probably at the age of 20.

The story that has been passed down through the ages portrays the couple as old and childless. This caused them much unhappiness and they were publicly reproached. Omer Englebert writes in Lives of the Saints that among the Jews, being childless was the worst ignominy. At times, Joachim’s offerings he brought to the temple were refused.

Joachim went into the desert to fast and pray and Anne, still at home, prayed for a child. An angel appeared to Joachim and promised the couple a child. According to McBrien, Anne was also visited by an angel while at home who told her she would conceive and bear a child — and that the child would become famous. McBrien writes that Joachim rushed home to find his wife at the city gate to meet him. This scene at the Golden Gate in Jerusalem has been a favorite subject of Christian artists. In answer to their prayers, Mary was born and was dedicated to God at a very early age.

Rev. Clifford Stevens writes in The One Year Book of Saints that Anne attracted a lot of attention from artists and is often shown in paintings with Jesus and Mary and is honored in many churches, shrines, and feast day celebrations.

The Emperor Justinian I built a church in honor of St. Anne in Constantinople in the sixth century. Relics and pictures of her in Rome date from the eighth century. Joachim became a saint by virtue of being the husband of St. Anne and the father of the Blessed Virgin, according to Tessa Paul, writing in the Complete Illustrated Encyclopedia of Saints.

The feast of Saints Anne and Joachim was first observed in the East toward the end of the sixth century and was generally kept in the West in the mid 14th century.

St. Anne has two great shrines — Ste. Anne d’Auray in Brittany, France, and Ste. Anne de Beaupré near Quebec in Canada. St. Anne’s cult is especially strong in Canada and she is the country’s patron saint, along with Joseph (March 19).

According to the Catholic News Agency (www.catholic-newsagency.com), Saints Joachim and Anne have been a part of the Church’s liturgical calendar for many centuries. In Eastern Catholic churches, their intercession is invoked by the priest at the end of each Divine Liturgy.

St. Anne is the patron of childless women, expectant mothers and home makers. St. Joachim is the protector of grandparents. St. Anne’s Church in Lawrenceville, NJ, has a place on its grounds honoring Saints Anne and Joachim called “a grandparents’ garden.”

Mary Lou Gibson writes about the saints for the West Texas Angelus from her home in Austin.
MIDKIFF — St. Thomas Church in Midkiff celebrated their patronal feast of St. Thomas the Apostle with a special Mass by Bishop Michael Sis on Sunday, July 1. While the Feast of St. Thomas is found on the universal Calendar of Saints on July 3, which was a Tuesday this year, the parish was able to move the celebration to Sunday due to a little-known fact that the titular feast day of a church can be observed on a Sunday of Ordinary Time when the titular feast day falls during the week.

Every Catholic church that is dedicated must have a titular. That is its official name, which can be the Holy Trinity, a title of Jesus Christ, the Holy Spirit, a title of Mary, one of the angels, or a canonized saint.

Some churches’ titulars already rank as solemnities in the general calendar of the universal Church, such as "Immaculate Conception" or "St. Joseph." However, according to the Universal Norms on the Liturgical Year and the Calendar, published by the Vatican Congregation for Divine Worship in 1969, and included in the front section of the current Roman Missal, the titular of a particular parish or mission becomes a solemnity in that church. Therefore, when the parish titular falls on a Sunday of Ordinary Time, it takes precedence over the Sunday celebration. This is automatic, not optional.

Furthermore, for the pastoral advantage of the parishioners, it is permissible to observe on the Sundays of Ordinary Time those celebrations of the titular that fall during the week, in order to foster greater devotion and understanding of their patron, and to strengthen the identity of the parish.

However, this can never be done on the Sundays of Advent, Lent, or Easter, and it cannot be done on any of the Sundays in the Christmas Season, because all of those Sundays are already designated.
Charity sporting clay event awards over $20,000 in scholarships, prizes

First annual Holy Cross Catholic High School event also awards $9,000 to Helping Hands of Midland

MIDLAND — The joy in the air is hard to miss as plans for the Basin’s first Catholic high school move closer to reality. Last weekend’s first annual Holy Cross Catholic High School Sporting Clay and Youth Scholarship Sporting Clay Invitational was a key part of that anticipation and excitement.

Held June 9 at Midland Shooters Association (MSA) range, the event allowed student attendees to earn scholarships for the new Holy Cross Catholic High School, slated to open fall 2019. Five $1000 scholarships were awarded. These are the first scholarships for the high school.

The other 11 scholarship awards from the Youth Scholarship Sporting Clay Invitational were for the college/trade school of the winner’s choice. In the charity event all contestants, including adults, competed for custom made Gist Silversmiths belt buckles and family awards (custom fire pits and custom handmade Damascus knives). Organizers also raffled off over 10 percent door prizes at the event for all competitors.

Amazingly, only four adults won custom buckles, the top prizes, while the other 19 buckles were earned by youth competitors that are actively involved in clay target sports. The entire event involved experienced scorekeepers, trappers and judges. Youth and adults traveled from Texas, Colorado, New Mexico and Oklahoma to attend this event, but the most distant award winner was Grandpa Arbogast, who came from 500 miles south of Houston, to compete with his grandson and son-in-law to win the three-generation award!

If you would like to donate to Holy Cross Catholic High School or be part of next year’s Sporting Clay event, or be part of the upcoming Golfing fundraiser October 22, 2018, please call 432-528-2862 or email ereyes@holycross-wtx.org.

Diocesan Charismatic Jubilee
July 20-21, 2018

Seeking Joy, Remembering, Showing Gratitude

“And now, Lord, take note of their threats, and enable your servants to speak your word with all boldness, as you stretch forth [your] hand to heal, and signs and wonders are done through the name of your holy servant Jesus.” As they prayed, the place where they were gathered shook, and they were all filled with the Holy Spirit, and continued to speak the word of God with boldness. 

ACTS 4:29-31

Come celebrate the Diocese of San Angelo’s 50th Anniversary of the Catholic Charismatic Renewal! The conference begins Friday evening, July 20th with Praise and Worship at 7:30 at Holy Angels Parish Hall. Saturday activities will begin at 8:00 am (again at Holy Angels) and will conclude with a bilingual Mass at 4pm.

Msgr. Larry Droll, Msgr. Bob Bush and Msgr. Bernard Guly will be the guest speakers during Saturday’s conference. There will be opportunity during the conference to be prayed with for baptism in the Holy Spirit. For more information and to purchase your tickets ($10) go to SanAngeloHeartofMercy.com

Sponsored by the Diocesan Catholic Charismatic Service Committee

Baptism in the Holy Spirit is the outpouring of the Spirit, a deeper experience of God.

Often referred to as a “Personal Pentecost,” this personal experience of the presence and power of the Holy Spirit brings alive the graces of our Baptism in new ways. The Holy Spirit not only sets on fire all that we have already received, but comes again in power to equip us with his gifts for service and mission. It is not a sacrament or a substitute for the sacraments. When filled with the Holy Spirit, many notice a real change in their faith lives. They have a true love for Jesus, a strong desire to learn more about him and to do his will by serving others. In other words, they want to share Jesus with everyone. Other common effects include a desire for deeper prayer, an enlivening of Scripture and a greater appreciation of the Mass and the sacraments.

Today, the Charismatic Renewal has spread to every continent, it has received the blessing of Popes and has refreshed many souls in the Holy Spirit giving many a new start at life. People are healed physically, emotionally, and spiritually. As the Holy Spirit comes and enables people to live an “abundant life” that Jesus said He would give (John 10:10), people are converted, and with newfound joy and peace fall in love with Christ and His Church.
**Catholic Kids Workshop Week at the Cathedral**

How did the Catholic Community live and act in 34 AD and Jerusalem? How did they worship in the Mass? Come to Sacred Heart Cathedral for our first annual Catholic Kids Workshop Week on the week of July 23 to 26 at Sacred Heart Cathedral’s Ministry Center. It is open for children ages 4 through 5th grade. Cost of registration is $5.00 per child. Free meals begin at 5:30 p.m. with activities occurring each night from 6 to 8 p.m. The evening includes arts and crafts, skits, songs, story time, and much more. The week will be capped off with a night of movies at City Park behind the old fire station on Friday, July 27th from 7 to 9 p.m. For more information, please contact Deacon Steve at 325-658-6567.

**2018 San Angelo Catholic Women’s Conference**

Save the Date — Friday, September 28 to Saturday, September 29, 2018

"OUTRAGEOUS LOVE, MERCY AT THE WELL"

Presented by the HEART of JMJ (Jesus, Mary & Joseph) FOUNDATION

Friday, September 28, 2018, 5:30 p.m. — 9:00 p.m. and Saturday, September 29, 2018, 8:00 a.m. — 4:00 p.m.

McNease Convention Center-San Angelo, Texas

SPKERS: Heather Renshaw, Marge Fenelon and Julie Alexander

HEATHER RENSHAW is an on-fire revert to the Catholic faith whose greatest desire is for all people to know the healing power of Jesus’ Divine Mercy so that they may rejoice and be free in Him.

MARGE FENELON is a Catholic wife, mother, award-winning author and journalist, blogger and speaker. She was awarded the 2015 EGAN JOURNALISM FELLOWSHIP, which recognizes exceptional journalists with demonstrated excellence in reporting for Catholic media.

JULIE ALEXANDER is co-founder and co-director of THE ALEXANDER HOUSE APOSTOLATE, a Catholic, lay apostolate dedicated to offering hope and providing healing for troubled marriages.

Register online (through September 15 for $50.00 per individual, late registration begins September 16 for $60.00 per individual. Registration includes both days and a box lunch on Saturday) at: www.heartjmj.org or call 325 763-9400 or go to info@heartjmj.org for more information.

Heart of JMJ Foundation
P.O. Box 61521
San Angelo, TX 76906

—Limited seating is available for Group registration
—Religious sisters-free admission to the conference, seating is limited
—Tickets have been blocked at RED LION HOTEL and at the PEARL ON THE CONCHO (mention the conference when reserving)

**St. Boniface Parish, Olfen, Fall Festival**

St. Boniface Catholic Church Fall Festival at Olfen, Texas, will be Sunday, October 14, 2018. Details at a later date.

**St. Ann Parish, Sonora, Fall Festival**

On Sunday Oct. 21, from 11:00 a.m. until 6:00 p.m., St. Ann Catholic Church in Sonora will have its Fall Festival. The Sutton Co. Civic Center, 1700 N. Crockett Ave. is the site of this year’s festival. An enchilada/gordita dinner will be served, and there will be a variety of food and drink booths. Activities including games, a raffle, entertainment and more will be available. For more information, please call the church secretary at 325 387-2278.

Parishes: Submit Fall Festival Information
Festival season is fast approaching. Please send information about your parish fall festivals to the editor at bbodiford@sanangelodiocese.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 served in our 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 sirva a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de traición o herida 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 Ángelo, 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.

**EDICTAL SUMMONS**

June 1, 2018

CASE: CASTRO (VARELA) - PEREZ

NO.: SO/18/35

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Roy Garza Perez.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of July 2018, to answer the Petition of Cecilia Varela Castro, now introduced before the Diocesan Tribunal in an action styled, “Cecilia Castro (Varela) and Roy Perez, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: CASTRO (VARELA) - PEREZ;

Protocol No.: SO/18/35, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the June 1, 2018.

Reverend Tom Barley, MSW, MBA, M. Div., JCL
Judicial Vicar
Diocese welcomes new clergy

The Diocese of San Angelo welcomed 15 new permanent deacons during their ordination on June 23 in Big Spring. The ordination was led by Bishop Joe Vasquez of Austin, Bishop Michael Sis of San Angelo, and Father Freddy Perez.

Photos courtesy of Angelus Photography.
The USCCB and several other faith-based groups filed a friend-of-the-court brief before the Supreme Court supporting the pro-life pregnancy centers in the case.

Rep. Chris Smith, R-New Jersey, who is co-chair of the Congressional Pro-Life Caucus, said in a statement that "pregnancy centers want no part of a law requiring them to tell a woman where to go to kill her child. Thankfully, today the Supreme Court recognized their First Amendment right to free speech -- and to refrain from speaking."

"Crisis pregnancy centers like NIFLA serve women and children according to their religious mission, and California should respect that," said Mark Rienzi, president of Becket, which is a nonprofit religious liberty law firm. "This ruling proves that when it comes to important issues, the government doesn't get to tell people what to believe, and it also doesn't get to tell people what to say about it." Justice Clarence Thomas delivered the opinion of the court, and was joined by Chief Justice John Roberts and Justices Anthony Kennedy, Samuel Alito and Neil Gorsuch. Kennedy filed a concurring opinion which Roberts, Alito and Gorsuch joined. Justice Stephen Breyer filed a dissenting opinion and was joined by Justices Ruth Bader Ginsburg, Sonia Sotomayor and Elena Kagan.

In other reaction, Jeannie Mancini, president of the March for Life, said in a statement: "We applaud the Supreme Court for preserving these centers' free speech right and allowing them to continue offering such comprehensive and critical support to women in need."

The statement also said that forcing the centers to advertise abortion would "force these centers ... to work against their life-affirming mission."

"We are extremely pleased to see the nation's pro-life pregnancy centers and their advocates vindicated by the Supreme Court," said Chuck Donovan, president of the Charlotte Lozier Institute, which is the research arm of Susan B. Anthony List.

"Approximately 2,750 centers around the country provide a multitude of free services for millions of women, as well as tens of thousands of men, at nearly $161 million in annual cost savings to their communities," he said. "The biggest winners in today's decision are women, children, and families."

A forthcoming report by the Charlotte Lozier Institute found that in 2017 pregnancy centers provided slightly under 2 million people with free services, saving communities at least $161 million.

The Angelus

Court says requirements on pregnancy centers violate free speech

By Catholic News Service

WASHINGTON — The Supreme Court ruled 5-4 June 26 that a California law that placed requirements on crisis pregnancy centers that oppose abortion violated the First Amendment.

In its decision in National Institute of Family and Life Advocates (NIFLA) v. Becerra, the court found that the law changes the content of the clinic's speech "by compelling petitioners to speak a particular message," and that the law went further than being a mere "regulation of professional conduct that incidentally burdens speech."

The state law in question is the Reproductive FACT Act, which says pregnancy centers must post notices in their facilities about where low-cost abortion services are available and also must disclose if they have medical personnel on staff.

During the oral arguments March 20, some of the justices expressed concerns that the law might be about specifically targeting crisis pregnancy centers instead of providing information about abortion, and the decision mentions that, if the goal of the law were merely providing information about abortion to the public, that goal could be accomplished in more effective ways that do not require speakers to deliver unwanted speech.

Cardinal Timothy M. Dolan of New York, chair of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, praised the ruling as "an important victory for the free speech rights of pro-life organizations."

"The Supreme Court today has affirmed that the First Amendment protects the right of all organizations to choose for themselves not only what to say, but what not to say," he said in a statement.

"This includes allowing pro-life pregnancy care centers to continue providing life-affirming support to both mother and child without being forced by governments to provide free advertising for the violent act of abortion in direct violation of the center's pro-life convictions," he said.

The USCCB and several other faith-based groups filed a friend-of-the-court brief before the Supreme Court supporting the pro-life pregnancy centers in the case.

"We are extremely pleased to see the nation's pro-life pregnancy centers and their advocates vindicated by the Supreme Court," said Chuck Donovan, president of the Charlotte Lozier Institute, which is the research arm of Susan B. Anthony List.

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A forthcoming report by the Charlotte Lozier Institute found that in 2017 pregnancy centers provided slightly under 2 million people with free services, saving communities at least $161 million.
By Carol Glatz
Catholic News Service

VATICAN CITY — The world needs a new kind of leadership that believes in building up the whole human family and protecting the environment, Pope Francis told a group of energy and oil executives and global investors.

That also means using alternatives to fossil fuels for meeting everyone’s energy needs and mitigating the effects of global warming, he said.

“Civilization requires energy, but energy use must not destroy civilization,” he said in his address June 9 at the Vatican.

The pope spoke to leaders taking part in a conference June 8-9 on “Energy Transition and Care for Our Common Home,” sponsored by the Vatican’s Dicastery for Promoting Integral Human Development and the University of Notre Dame’s Mendoza College of Business in the United States.

The private conference invited executives of leading energy, petroleum and natural gas companies as well as leaders in investment firms. Among those taking part in the conference were Laurence Fink, chairman and CEO of BlackRock, an American multinational investment management corporation; Darren Woods, chairman and CEO of ExxonMobil; and Vicki Hollub, president and CEO of Occidental Petroleum.

Pope Francis thanked the attendees for participating in the meeting and said he hoped they had been able to “re-examine old assumptions and gain new perspectives.”

“We are challenged to find ways of ensuring the immense supply of energy required to meet the needs of all,” including the estimated more than 1 billion people who lack access to electricity, “while at the same time developing means of using natural resources that avoid creating environmental imbalances resulting in deterioration and pollution gravely harmful to our human family, both now and in the future,” he said.

It is not right that satisfying the “thirst” for energy of some parts of the world results in pollution, scarcer resources, poverty and social exclusion for others.

There is an urgent need, he said, “to devise a long-term global strategy able to provide energy security and, by laying down precise commitments to meet the problem of climate change, to encourage economic stability, public health, the protection of the environment and integral human development.”

There needs to be a serious effort to transition to energy sources that are highly efficient while producing low levels of pollution, he added.

“This is a challenge of epochal proportions. At the same time, it is an immense opportunity to encourage efforts to ensure fuller access to energy by less-developed countries,” the pope said, “as well as to diversify energy sources and promote the sustainable development of renewable forms of energy.”

“Our desire to ensure energy for all must not lead to the undesired effect of a spiral of extreme climate changes due to a catastrophic rise in global temperatures, harsher environments and increased levels of poverty,” he said.

However, despite nations agreeing to cut back on greenhouse gas emissions with the Paris Agreement, such emissions and concentrations of gases in the atmosphere still remain very high, which is “disturbing and a cause for real concern,” he said.

“Yet even more worrying is the continued search for new fossil fuel reserves” when nations were asked to keep most fossil fuels underground, he said. “This is why we need to talk together -- industry, investors, researchers and consumers -- about transition and the search for alternatives.”

Praising progress made by oil and gas companies in developing new approaches that assess “climate risk” and by investment companies in taking sustainability into account, the pope asked if that was still enough: “Will we turn the corner in time?”

Business, investment and government decisions must “be guided by the pursuit of the long-term common good and concrete solidarity between generations. There should be no room for opportunistic and cynical efforts to gain small partial results in the short run, while shifting equally significant costs and damages to future generations,” he said.

“We must acknowledge that the demand for continuous economic growth has led to severe ecological and social consequences, since our current economic system thrives on ever increasing extraction, consumption and waste,” the pope said.

The problem, he said, is a cultural one, a “lack leadership capable of striking out on new paths in meeting the needs of the present with concern for all and without prejudice toward coming generations.”

People must renew the way they relate to nature and each other, he said, calling for “a new form of leadership” in which leaders “have a clear and profound realization that the earth is a single system and that humanity, likewise, is a single whole.”

The pope told the leaders, “There is no time to lose.” He said the talent, creativity and experience that have made them successful are the same skills that are needed for improving the lives of the poor and caring for the environment.

“I invite you to be the core of a group of leaders who envision the global energy transition in a way that will take into account all the peoples of the earth, as well as future generations and all species and ecosystems,” he said.

Pope Francis speaks during an audience with executives of oil and gas companies at the Vatican June 9. The executives were attending a symposium organized by the Vatican Dicastery for Promoting Integral Human Development and the Mendoza College of Business at the University of Notre Dame in Indiana. (CNS photo/Vatican Media)

Dictatorships begin with taking over media to spread lies, pope says

By Junno Aracho Esteves
Catholic News Service

VATICAN CITY — All dictatorships begin the same way: media outlets are put in the hands of “unscrupulous” people who spread lies and weaken democracy, Pope Francis said.

Typical standards, norms and laws in regard to communications are first eliminated, the pope said in his homily June 18 during morning Mass at Domus Sanctae Marthae.

Then an entire media or communication outlet is handed over “to a firm, a business that slanders, tells lies, weakens democracy, and then the judges come to judge these weakened institutions, these destroyed, condemned people and a dictatorship makes progress this way,” he said.

“All dictatorships, all of them, began like this, by adulterating communication, by putting communications in the hands of people without scruples, of governments without scruples,” he added.

The pope’s homily focused on the day’s first reading in which Jezebel succeeds in her plot to help her husband, King Ahab, take possession of their neighbor’s land; the neighbor, Naboth, refused to sell what had belonged to his family for generations. Jezebel arranged for two men to accuse Naboth of cursing God and the king, for which Naboth was stoned to death.

Pope Francis said what happened to Naboth is similar to what happened to Jesus, St. Stephen and all martyrs who were condemned as a result of lies and falsehoods.

(See MEDIA/23)

By Jonna Aracho Esteves
Catholic News Service

VATICAN CITY — Pope Francis said he stands with the U.S. bishops who recently condemned the Trump administration’s policy on immigration that has led to children being held in government shelters while their parents are sent to federal prisons.

“I am on the side of the bishops’ conference.” Pope Francis said in an interview with the Reuters news agency, published online June 20. “Let it be clear that in these things, I respect (the position of) the bishops’ conference.”

On the first day of their June 13-14 spring assembly in Fort Lauderdale, Florida, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, read a statement on behalf of the bishops denouncing the government’s zero-tolerance policy.

“Families are the foundational element of our society, and they must be able to stay together. While protecting our borders is important, we can and must do better as a government, and as a society, to find other ways to ensure that safety,” the statement said.

The political rise of populist movements in both the United States and in Europe has led to a severe crackdown on men, women and children trying to escape war, violence, poverty and persecution.

In Italy, Interior Minister Matteo Salvini has said he would consider sending refugees to African countries if they came from sub-Saharan Africa.

In the United States, Attorney General Jeff Sessions has said counties that refuse to cooperate with federal immigration agents face having their funding withheld.

In April, Immigration and Customs Enforcement officers carried out a raid on an Illinois meatpacking plant and arrested 111 workers who are immigrants.”

(See IMMIGRATION/23)
The Mary of Scripture and the Mary of Devotions

By Ron Rolheiser, OMI

There’s an axiom that says: Roman Catholics tend to adore Mary while Protestants and Evangelicals tend to ignore Mary. Neither is ideal.

Mary, the Mother of Jesus, has, in effect, two histories within Christian tradition. We have the Mary of Scripture and we have the Mary of Devotions, and we offer something special for our Christian journey.

The Mary of Devotions is the more well-known, though mostly within Roman Catholic circles. This is the Mary invoked in the rosary, the Mary of popular shrines, the sorrowful Mother of our litanies, the Mother with the soft heart through whom we can get the ear of God, the Mary of purity and chastity, the Mother who understands human suffering, the Mother who can soften the hearts of murderers, and the Mother we can always turn to.

And this Mary is pre-eminently the Mother of the poor. Karl Rahner once pointed out that when you look at all the apparitions of Mary that have been officially approved by the church you will notice that she has always appeared to a poor person – a child, an illiterate peasant, a group of children, someone without social standing. She’s never appeared to a theologian in his study, to a pope, or to a millionaire banker. She’s always been the person to whom the poor look. Marian devotion is a mysticism of the poor.

We see this, for example, very powerfully in the effect that Our Lady of Guadalupe has had on much of Latin America. In all of the Americas, most of the indigenous peoples are now Christian. Christianity is not seen as a native religion, but rather as a religion brought to the native peoples from elsewhere. In Latin America, in every place where Our Lady of Guadalupe is popular, Christianity is seen to be a new religion.

But piety and devotions also run the risk of theological sloppiness and unhealthy sentimentality. That’s the case too with the Mary of Devotions. We've tended to elevate Mary to divine status (which is simply wrong) and we have far too often encrusted her in so much piety that she, the Mary of Devotions, cannot possibly be the same person who wrote the Magnificat. The Mary of Devotions is often so enshrined in piety, over-simplicity, and asexuality that she needs to be protected from human complexity.

Still, the Mary of Devotions offers us a lot vis-à-vis our spiritual journey.

Much more ignored is the Mary of Scripture and the role the various Gospels assign to her.

In the Synoptic Gospels, Mary is presented as a model of discipleship. More simply, she’s shown to us as the one person who gets it right from the beginning. But that isn’t immediately evident. On the surface, the opposite sometimes seems to be the case. For example, on a couple of occasions as Jesus is walking, he is interrupted and told that his mother and his family are outside wanting to speak to him. His response: “Who are my mother and who are my brothers and sisters? It’s those who hear the word of God and keep it.” In saying this, Jesus isn’t distancing his mother from himself and his message. The opposite. Before this incident is recorded in the Gospels, the evangelists have been very careful to point out that Mary was the first person to hear the word of God and keep it. What happens here is that Jesus singles out his mother first of all for her faith, not for her biology. In the Synoptic Gospels, Mary is the paradigm for discipleship. She’s the first to hear the word of God and keep it.

John’s Gospel gives her a different role. Here she’s not the paradigm of discipleship (a role John gives to the Beloved Disciple and to Mary Magdalene)

The question behind the question

By Most Reverend Robert Barron

Auxiliary Bishop of Los Angeles

On the afternoon of June 14, a rather spirited, fascinating, and unexpected debate broke out on the floor of the USCCB spring meeting in Ft. Lauderdale. At issue was the possibility of reconsidering "Faithful Citizenship," the 2007 statement of the U.S. Bishops on the formation of conscience regarding matters political. A group of bishops, including myself, had proposed that instead of producing another lengthy document to succeed "Faithful Citizenship," the bishops ought to write a brief and pointed letter on the political challenges of the present moment and then to create a video or a series of videos bringing forth the salient points of Catholic social teaching. Our thinking was motivated by recent research, which indicates that a very small percentage of Catholics actually read that formal statement from ten years ago.

Though it had been taken in and appreciated by the bishops themselves, by the Mary of popular shrines, and by members of the Catholic community, it was largely ignored by the very people we were endeavoring to reach.

Once the formal proposal had been made, a number of bishops rose to speak against it and in favor of writing a document to replace "Faithful Citizenship." With considerable eloquence, they reminded us of the shift in emphasis that has taken place with the magisterium of Pope Francis. Concern for the environment, for economic justice, for the poor, for the victims of violence, for refugees and immigrants has been brought to the fore in a new way, and our teaching, they insisted, ought to reflect this change.

About midway through the discussion, I rose to make a clarification. I said that the members of our group were fully aware of what I called the "Franciscan shift" in emphasis and that we very much wanted the bishops’ teaching to reflect this change. What was really at issue, I explained, was not so much the shift in the teaching but the vehicle for its transmission. I said that practically all of the people in the room are on one side of the page/screen divide, so that we rather naturally privilege written texts and find them more substantive. But the overwhelming majority of those under the age of say, fifty are, I continued, on the other side of that watershed. They are far more oriented to the screen, far less likely to plow their way through a lengthy written text. I recalled that about fifteen years ago, a member of my staff called to tell me that an article I had written had been accepted by a major Catholic publication, which I thought was curtailed a bit when he informed me that it would appear on that outlet’s online edition and not in the print edition. Sensing my disappointment, my colleague said, "You know, this is much better. You’d rather have it online than in print. It will reach a much wider audience." That little episode was the beginning of a shift in consciousness for me.

With that clarification made, the conversation on the conference floor transposed to a different key, as the meta-question of communication became the focus. One bishop observed that on his flight to Ft. Lauderdale, he had noticed that no one around him was reading a book, but practically everyone had his or her eyes glued to a screen. Another bishop, an expert in the use of social media, applauded the shift to digital forms of communication but also expressed the concern that people will not pay attention to videos longer than a few minutes in length.

How can the Church adequately convey its teaching in a sound bite? But still other bishops chimed in to say that nothing prevents us from producing a series of short pieces that, together, cover a good deal of ground. Finally, some wondered which protocols would govern the approval of videos rather than texts. I will confess that as part of this lively discussion, a smile spread across my face, for I have believed for some time that this issue of how we communicate is perhaps as important as what we communicate— that is, if we are interested in moving the conversation beyond a very narrow circle.

Inevitably some commentators have tried to read the discussion as a fierce disagreement between the "Franciscan bishops" and their detractors. Nothing could be further from the truth. The overwhelming majority of the bishops want the full range of Catholic social teaching to be faithfully defended and they welcome Pope Francis’ renewed emphasis on the environment and care for the marginal. The far more compelling conversation—and one that clearly engaged the interest of the bishops on the floor of the conference—had to do with how we propagate this teaching as widely and effectively as possible.

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Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

Catholic Voices

The Angelus
June's Supreme Court rulings

By Richard W. Garnett
Catholic News Service

In keeping with its now-traditional practice of injecting drama into the otherwise lazy days of late June, the Supreme Court on Monday announced rulings in two closely watched and hotly debated cases. Although the implications of these rulings remain to be seen, their cultural — and political — relevance is crystal clear.

In National Institute of Family Life Advocates v. Becerra, a 5-4 majority of the court struck down California's requirement that pro-life crisis-pregnancy centers publicize the availability of state-funded abortions and other services. And, in Trump v. Hawaii, the same five justices concluded that the administration's so-called "travel ban" is within the president's broad legal authority over immigration and national security matters.

The Becerra ruling is, of course, a "win" for the pro-life movement and for the many crisis-pregnancy centers that generously, and successfully, support women and help them make the choice for life. It is also a sound application of well-established rules and precedents.

The California rules in question are not directed at patient safety or at making sure women are fully informed about their medical care. Instead, they are targeted, burdensome and ideologically one-sided efforts by one side of the abortion debate to enlist the aid of the state against the other side.

The justices reaffirmed the long-standing rule that the First Amendment usually does not permit the government to regulate messages it disapproves or to require private parties to disclose messages the government disapproves and that are protected by well-established rules and precedents.

It is worth emphasizing that Justice Anthony Kennedy, who supports abortion rights but is deeply committed to the freedom of speech, went beyond the majority in condemning California's attempt to distort the marketplace of ideas. He reminded readers that "history ... shows how relentless authoritarian regimes are in their attempts to stifle free speech" and insisted that "governments must not be allowed to force persons to express a message contrary to their deepest convictions."

In the "travel ban" case, challengers had argued that the president's proclamation limiting the entry into the United States of foreign nationals from certain designated countries not only violated federal immigration law but also violated the First Amendment's establishment clause, because it discriminated against Muslims and was the product of the anti-Muslim bias, prejudice and animus.

Chief Justice John Roberts, writing for the majority, did not endorse or excuse the president's various anti-Muslim tweets, speeches and statements, and instead ruled that they did not necessarily require the invalidation of the proclamation, given that a "rational basis" — apart from anti-Muslim bias or political pandering — exists for the policy.

He relied on earlier cases that had emphasized the president's broad power over "the admission and exclusion of foreign nationals" and the importance of judicial deference and restraint regarding matters "within the core of executive responsibility."

Those challenging the "travel ban," like the dissenting justices, are correct to insist that government actions that discriminate on the basis of religion or that stigmatize and demean members of minority religions are unjust and unconstitutional.

They are also correct that the current president, before and since his election, has said many foolish, offensive, hurtful and even hateful things, about Muslims and others.

The majority acknowledged that the president "possesses an extraordinary power to speak to his fellow citizens and on their behalf" and suggested, subtly but clearly, that the current president has abused that power.

However, they insisted, "the issue before us is not whether to denounce the (president's) statements." Instead, "we must consider not only the statements of a particular president, but also the authority of the presidency itself."

The facts that the president possesses wide discretion with respect to immigration decisions and that he has only a limited role in second-guessing that discretion makes it all the more important, as Justice Kennedy put it in his concurring opinion, for presidents to take their oaths seriously and "to adhere to the Constitution and to its meaning and its promise."

Garnett is the Paul J. Schierl/Fort Howard director of Notre Dame Law School's program on church, state and society.

A family moment

By Greg Erlandson
Catholic News Service

"It is a profound spiritual experience to contemplate our loved ones with the eyes of God and to see Christ in them."

Pope Francis may not have had a conga line in mind when he wrote these words in his apostolic exhortation, Amoris Laetitia, but it worked for me.

Weaving my way through a wedding reception with my six brothers and sisters in a long conga line swaying to the music of Harry Belafonte, I felt such a deep affection for them all. Bound not by the ordinary ties of friends and workmates, but by ties of flesh and blood, the moment felt like a gift of love, an undulating chain that visibly represented the genetic bonds that can never be denied or revoked.

Being family is hard these days for many people. It isn't just the age-old tensions of kith and kin described in so many novels and plays. It is the modern pressures of distance, distraction and fragmentation.

My wife and I live far from our families, so such gatherings are infrequent and a little bittersweet -- a coming together that is a reminder of longer apartness. We are both oldest children, so it's possible our sibs occasionally perceive our distance as a blessing of sorts!

Yet we are welcomed back as annual prodigals returning home. The fattened calf is slain, and our ever-expanding clans gather around food and drink and conversation. We all take each other's emotional temperature, catching up on job developments, marital twists and turns, and of course the status of our many nephews and nieces.

No family is perfect, so we all fit right in. Among us all, we have had marriages and divorces and remarriages. Some have chosen other faith traditions. There have been bouts of unemployment and illnesses. Every one of our siblings have experienced hardship, loss, pain. We know both the "for better" and the "for worse."

My wife and I have lost our fathers. Our mothers are on solitary journeys after so many years of walking hand in hand with another. My mother sometimes remembers my name, and sometimes asks me to remind her of it. She who gave birth to eight children and raised seven to adulthood now lives in a kind of timeless present.

A coda of a mother's love and wisdom who shepherded her teeming brood from grammar school to high school and beyond, she now listens quietly to our stories, watches as our conga line wends around the tables groaning with platters of appetizers and desserts, thinking thoughts we cannot share. Yet still she is a loving center.

My family is a study in diversity, and our dad rejoiced in it. Whatever our path -- journalist or musician, manager or church worker -- he delighted in us all. I'd like to think he saw us with the eyes of God, recognizing in each of us a bit of himself, yet delighting more in the new and unexpected discoveries that were truly our own.

Pope Francis, again writing in Amoris Laetitia, says "all family life is a 'shepherding' in mercy. Each of us, by our love and care, leaves a mark on the life of others." My parents were such shepherds, and they have left their mark on us.

Now we shepherd each other. We listen to our stories of joy and heartbreak, we embrace our moments together, we offer support where we can. Time's tide carries us relentlessly forward, but there are those moments, like that swaying dance on a clear California evening, when we are bound to each other by shared joy and celebration, and we see each other perhaps as God sees us, manifestations of a love that is greater than us all.

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Making Sense of Bioethics

The Smoke over Medical Marijuana

By Fr. Tad Pacholczyk

A comprehensive 2015 scientific review found medical marijuana to be useful only for a small number of medical conditions. Writing in the Journal of the American Medical Association, an international team of researchers found scant evidence to support broad claims for the drug’s effectiveness. Although clinical trials showed that chronic neuropathic pain and cancer-related pain could often be treated, other forms of pain, such as those related to rheumatoid arthritis, fibromyalgia, HIV and multiple sclerosis did not show statistically significant improvement. Researchers also found inconclusive data for people with insomnia, anxiety disorders, depression, Tourette syndrome, psychosis, and sleep disorders. They referenced concerns about medical marijuana’s significant side effects as well.

Yale University researchers, commenting on the review, noted how the idea of medical marijuana in U.S. states and jurisdictions has often been based on “low-quality scientific evidence, anecdotal reports, individual testimonials, legislative initiatives, and public opinion.” They raised concerns around the fact that medical marijuana seems to be receiving “special status” and is being “fast-tracked” for legalization, when it should instead be subject to the standard scientific validations of the FDA approval process to assure its efficacy and safety. The Yale authors offered this corollary: “The FDA approval process should be different from that used for other medications.”

In his influential exposé Marijuana Debunked, Dr. Ed Gogek emphasizes how the idea of medical marijuana “didn’t come from doctors, or patient advocacy groups, or public health organizations, or the medical community. The ballot initiatives for medical marijuana laws were sponsored and promoted by pro-legislation groups.” Even if recreational marijuana does not ultimately become legalized in a particular jurisdiction, it is well documented that medical marijuana dispensary owners.

Yet the push for marijuana continues unabated. In May 2018, the New York State Comptroller, Scott Stringer, issued a report declaring that legalized marijuana in the Empire State would be a potential $3 billion market, with taxes from its sale generating a potential $436 million annually statewide, and $336 million for New York City. With such sums at play, not only are investors coming out of the woodwork, but towns and municipalities are also issuing ordinances and changing zoning laws to bring in the dispensaries. Indeed, dollar signs beckon, much as they only did for tobacco companies and plantation owners.

Besides being addictive and profitable, tobacco and marijuana have other similarities. Marijuana smoke contains harmful chemicals, with ammonia, benzene, toluene, and naphthalene levels in marijuana exceeding those found in tobacco smoke. These chemical components may contribute to erythema, bronchial irritation and inflammation. Patients with medical conditions treatable by medical marijuana can avoid these toxic chemicals and other side effects by using more purified medications containing only the active ingredients.

In 2003, the Institute of Medicine, a nonprofit, nongovernmental organization that evaluates medical issues, acknowledged that components of marijuana may have medicinal uses, and strongly recommended the development of prescription cannabinoid medications based on those components: “If there is any future for marijuana as a medicine, it lies in its isolated components, the cannabinoids and their synthetic derivatives.” Several different cannabinoid medications have been developed in recent years, and these medicines work as well or better than marijuana, have fewer side effects, and are less likely to be abused. These drugs also tend to be effective in the body for longer periods.

Dr. Gogek notes the irony of the loud public outcry that would ensue if the FDA were to approve “a drug that had no advantage over safer alternatives, went mostly to substance abuse, increased teenage drug use, and killed people on the highways.” He concludes, “We should not be so sure that our FDA approval process was designed to protect us.”

In sum, the reality behind medical marijuana is far from the rosy view painted by advocates. Marijuana is not “just a plant.” It is an addictive drug abused in epidemic proportions, inflicting a serious individual and societal toll. Its use as a medicine needs to be carefully regulated through standard scientific oversight and the FDA approval process, not handed over to recreational enthusiasts and opportunistic businessmen. The current practice of encouraging states and municipalities to legalize medical, and then recreational, marijuana, is, in the final analysis, neither reasonable nor ethical.

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

The hope of immigrant Catholic families

By Hosffman Ospino

A most rewarding moment in my daily routine after a long workday or returning home from some travels is to sit with my wife for a while to watch our children play. Their energy and creativity are mesmerizing. Their laugh is contagious. They make everything fun! As they play and talk, my mind often slips into the imaginary worlds that they describe, worlds charged with possibility. I suddenly find myself drawn into contemplation. Their openness to possibility and hope invite me to consider how much these are part of our life.

There is an invitation to being Catholic in the sense of finding God’s grace in such moments.

A sudden cry or a dispute for a toy or a disagreement about who wins the game ends the moment. Yes, they quarrel. After all, this is part of being siblings. Yet, it was worthy. Then life goes on.

Many Catholic families in the United States experience these moments on a daily basis. It is likely that many of us enjoy them because of the relative stability -- social, economic, mental -- in which we live. Unfortunately, millions of immigrant Catholic families do not.

My heart breaks as I learn about the large number of Catholic families in the United States negatively affected by harsh migration policies that are tearing them apart and have many living in a state of constant fear.

The inability to pass legislative alternatives to help young people covered by the Deferred Action for Childhood Arrivals program and the suspension of Temporary Protected Status for tens of thousands who have lived in this country legally most of their lives is troubling. Statistically speaking, the majority of them are Catholic.

One cannot learn about the massive deportations of Catholic parents leaving behind U.S.-born children and vulnerable spouses behind and remain unmoved.

All these issues and the separation of Catholic children from their parents at the U.S.-Mexico border amount to a theater of horror that demands Catholic action.

I am intentionally adding the word “Catholic” before each group. The majority of immigrants affected by these circumstances are Catholic.

(See please FAMILIES/20)
Making a difference

By Effie Caldarola

Catholic News Service

Many years ago, the Irish poet W.B. Yeats wrote, "Things fall apart; the center cannot hold."

Some Americans feel those words are eerily prescient right now. Things are falling apart.

The crisis created at our borders bids us to take action, and political action is good. But no matter what our political stripe, we're called first to be Jesus' disciples. Jesus is the center.

To find that center, we need to find silence and prayer. In an increasingly secular society, we forget that action should stem from contemplation.

Meanwhile, racial and ethnic profiling come to us from the top and seep down. The administration parades victims before us, people who have been hurt by undocumented individuals. While I have deep sympathy for those beset by any violent crime, there is no more reason to suspect the majority of those fleeing violence in Central America than there is to suspect the majority of those whose ancestors arrived on the Mayflower.

We as Catholics are obliged to speak up against bigotry, against the dehumanization of others. Making good legislation for border security is one thing; calling into question the humanity of those who are different from us is sinful.

Most of those fleeing violence are, as Jeb Bush pointed out during his presidential bid, doing so out of love. The United Nations reports that El Salvador and Honduras currently have the highest homicide rates in the world. People are literally running for their lives.

As the rhetoric heats up, people who work at the White House are being kicked out of restaurants. Entertainers make lewd jokes and hurl obscenities at the president. What's happening to us?

St. Teresa of Kolkata put it this way: "If we have no peace, it is because we have forgotten that we belong to one another."

Our world is in the largest refugee crisis since World War II, with over 68 million people worldwide forcibly displaced, according to the United Nations. Countries across the globe face serious issues on their borders.

A singer I know recently traveled to Italy where she sang with her choral group at a Mass at St. Peter's Basilica. It was a thrilling moment for Anne.

But her strongest memory? The group sang at a refugee facility run in part by the Catholic Church. Anne was struck by the facility's attractiveness, joy, cleanliness. It was neither a detention center nor a warehouse.

"It made me proud of my church," she said. "It sends a tremendous message to the world on how the church views refugees."

Then Anne reiterated a basic premise of our faith, one we proclaim as pro-life people. The facility, she said, affirmed "the dignity of the human person."

To find out how the U.S. church is addressing the issue, visit justiceforimmigrants.org, which provides education, resources and suggestions for action.

Closer to home, my friend Larry recently drove 15 hours to help a Mexican man, who is applying for asylum in the U.S. attend a court appearance in another state. Had he missed the court date, called on very short notice, the man's appeal might have been dismissed.

Larry went "over and above" the call of duty. But then, so did the Samaritan, who stopped by the roadside to help a stranger while others passed him by.

Father Pedro Arrupe, leader of the Jesuits in the late 20th century, said, "The church should, above all, be the church of the oppressed, the refugees, those persecuted for their faith, those relegated by the rich and powerful to the margins of society."

That's the church where we'll find the center.
OBISPO

(From 3)

Isla de Santiago, se le concedió a su abuelo por el Rey de España en 1759. Los antepasados del Padre Balli emigraron de España en 1569. Sus padres eran propietarios de más de un millón de acres de tierra en el sur de Texas. A través de su familia, el Padre Balli llegó a poseer la isla. Él fue el primero en tener la isla inspeccionada, trajo a familias a poseser la isla. Él fue el primero en tener la isla para la conversión de los indios.

SANTA ANA

También en el Valle del Río Grande, recordando altamente pasar algún tiempo en oración en la Basílica del Niño Jesús de la Hoguera, se encuentra la Diócesis de Santa Ana. En San Juan del Valle en San Juan, Texas. Es un lugar de peregrinación muy importante para los Católicos de los Estados Unidos, México, y Canadá. Usted puede encender una vela, visitar la tienda de regalos religiosos, y asistir a una Misa de Maríachi. Vale la pena un viaje especial para el sur de Texas sólo para orar en este santuario.

FAMILIES

(From 18)

La familia, como un cimiento sobre el que se apoya la sociedad, carece de un marco legal que la proteja adecuadamente. En muchos casos, la familia católica no ha sido la prioridad que deberíamos hacerla. En este artículo, queremos destacar la importancia de la familia y cómo podemos fortalecerla.

La familia es la unidad básica de la sociedad. Es en el seno de la familia donde se aprende a valorar la vida, a querer a los demás, a ser solidarios. La familia es el lugar donde se establece el amor, la caridad, la bondad.

En los últimos tiempos, la familia ha tenido que enfrentarse a desafíos que la convierten en un tema de gran importancia. Hay familias que tienen que lidiar con problemas de trabajo, de salud, de educación, de inmigración.

En este contexto, es importante que los Católicos estén en primer lugar de las familias católicas. La familia es el núcleo de la Iglesia. Por eso, la familia Católica es la que debe liderar el camino.

La familia es el lugar donde se aprende el amor, la fe, la bondad, la caridad. La familia es el lugar donde se establece el vínculo con Dios.

En el seno de la familia, los miembros pueden encontrar una fuente de confort, de apoyo, de paz.

La familia es la esencia de la Iglesia Católica. Dios ha llamado a los apóstoles para formar la Iglesia, pero ésta no se formó sin el apoyo de la familia.

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enches represented religious communities, higher education, and health care institutions.

Noting that women religious have long addressed environmental issues and worked to protect creation, Holy Cross Sister Sharlet Wagner provided examples of actions by several religious communities that have turned to renewable energy sources to power their facilities and to engage fossil fuel companies to change their business models as shareholders.

El amor en la esperanza son temas centrales en todos los discursos preparados, comentarios improvisados y respuestas a las preguntas de los jóvenes. Aprender a amar significa arriesgarse, el papa Francisco les dijo a los jóvenes en Filipinas, y no es egoista, pero da vida, se basa en acciones y respeto.

El papa también aclaró que la esperanza cristiana va más allá que el optimismo. Él le dijo a jóvenes de Uganda que la esperanza "no defraud, porque en el bautismo el amor de Dios hubo sido derramado en nuestros corazones por el Espíritu Santo". Esta esperanza "nos hace capaces de confiar en las promesas de Cristo, en la fuerza de su perdón, de su amistad, de su amor", dijo. La esperanza nos llama a arriesgarnos y a evitar falsas promesas de alegrías pasajeras y egoístas.

Creo que una de las razones por las que los jóvenes se sienten atraídos por el papa Francisco es que él se esfuerza por tomárselo en serio. Él no hace promesas de una vida fácil y sin preocupaciones. Sus palabras se basan en verdades pero también son una respuesta a su escucha a los jóvenes.

"¿Qué es lo que mueve tu vida? ¿Qué hay en tu corazón, dónde están tus aspiraciones?" el papa Francisco le pregunta a jóvenes de la juventud de Cuba el 20 de Septiembre de 2015. Su siguiente pregunta puede ser para todos nosotros: "¿Estás dispuesto a arriesgarte siempre por algo más grande?"

El papa tiene claro que una vida de felicidad con Dios, aunque no es fácil, es real y duradera. Se necesita valentía para ser verdaderamente feliz.
LADY IN BLUE

(From 6)

World. But how unfortunate, that most of the diary of her North American experiences hasn't been lost. Her writings inspired in a spiritual way two great Franciscan missionaries — now Saint Juan Junipero Serra, and the one I call the patron saint of Texas, Father Antonio Margil — both of whom carried her writing with them along the trail of the Father Benavides, who wrote the principal and masterful writing, The Mystical City of God, I share with you the words of one of the most renowned modern Mariologists, Father Laurent, who stated that she wrote the most astonishing book ever written by humankind in the history of the world because it was substantially revealed to her word by word by the Virgin Mary. In his well-researched book written in 2003, Venerable Mother Agreda and the Mariology of Vatican II, Father Enrique Llamas of Salamanca strongly linked to the beautiful state flower of Texas, the bluebonnet. The Native Americans have recorded that where her blue mantle touched the earth as she was leaving, up sprouted these beautiful flowers we call the bluebonnets. As I mentioned earlier the miraculous, the mysterious, the glitter and the glamour of the life of Sor María de Jesús de Agreda, the Lady in Blue, for the hundred of mysterious apparitions and messages she made in the New World, especially in the areas of New Mexico, Texas and Arkansas. Between 1620 and 1631, Sister María de Jesús shared with her fellow nuns in the monastery that she would meditate for hours, and in a supernatural trance that she was often “transported by the help of angels to settlements of people called Jumano, who do not know the Lord” over 500 spiritual travels to a faraway land, to a New Spain, what today is called Texas and New Mexico. The young abbess reported further and less frequent visits afterwards. Word began to spread in Spain about the manner how they happened. In early fifteenth century Spain this was not a prudent claim during the heights of the Spanish Inquisition. Hence Sor María found herself at the center of a dangerous, wild controversy. As regards these miraculous apparitions — some 500 or so — about the manner how they happened. All this happened while she remained physically in the monastery of Agreda. Sor María in her writings gives us some explanation of how they happened and the effect on her. She called them mystical experiences, beyond her control, God's grace, which she justified as ordinary manner. Remember, while most of the Native Americans marveled at her appearances, some tried to harm her. She speaks about them as negative elements, like witch doctors, brujos. These mysterious visits of this dedicated servant of God were not limited to a whole generation, the first Americans for further evangelization by the Franciscan missionaries and for the beautiful sacrament of baptism bringing them into the new divine community of the Body of Christ. When the first Americans were asked by the Franciscans to share about the basics about the Old and New Testament. This lovely kind Lady in Blue preached the teachings and truths of the Lord in their native languages, and even handed out rosaries and other religious articles and helped them build crosses. Her trips to the New World occurred shortly before the Franciscan friars were sent to evangelize these unexplored territories.

As you already know, finally, countercultural in Christ's name, the Doctor of Miracles, Father Alonzo Benavides, with his co-workers, to collect and record over 500 cases from thousands of Native Americans who approached the Franciscans asking for baptism, as explained by this unique Lady of America, Sister María de Jesús, the devotion of God through a young evangelizer dressed in blue opened the door for the Franciscans to baptize over 50,000 in record time and install 25 missions and minister to more than 90 towns. As we know, Father Benavides would eventually compare notes on these apparitions with the new Franciscan missionaries coming into Mexico from Spain, who told about the mystical, ecstatic experience of a cloister nun, a sister in Agreda, Spain, who claimed she was miraculously transported by God to missions in the faraway land to people called the Jumano and shared with her the proper Church authorities the 500 recorded messages from the Jumano and others. He was determined to get to the truth of these mysterious stories coming from the Jumano and to see what they were about in their own land. After Father Benavides visited Sor María he published a report, called memorials, in 1631, which indicated he had clear evidence that Sor María was truthful and that she was the woman called by the Native Americans as the Lady in Blue. In the interesting and divinely inspired 500 memorials, Father Benavides detailed descriptions of the clothing and customs of the tribe she taught. She gave names of specific individuals in the tribes that he either knew or he later found to be accurate. When Father Benavides asked her where she learned to speak the language, she answered, “I didn’t teach it to them and God let us understand one another.”

For the incredulous, Father Benavides’ report, called memorials, of his visit with Sor María de Jesús de Agreda between 1631 and 1633, offer proof that the visit with Sor María de Jesús de Agreda was not just fanatic legends or superstitions of native people. Sor María was basically untutored, without much formal education, but she had extraordinary, spiritual, supernatural learning and even the Spanish Inquisition concluded that she had acquired knowledge by prayer and contemplation. The well-known and respected historian Carlos Castañeda speaks very favorably about the visit Father Benavides had with Sor María in his report, in our Catholic heritage of Texas.

After writing his memorials, Father Benavides called that Sor María wrote a letter to the missionaries who were still in Mexico in 1531. Guadalupe is the greatest event and example of how Christ, through his mother, wanted to bring the news of the Gospel to people who had never heard the good news. Then follows the evangelization apparitions of Sor María de Agreda in the southern part of the U.S.A. The only event and manner of first evangelization in the entire whole New World of South, Central and North America that exceeds what happened in West Texas and New Mexico is Jesus asking his own mother to intervene in the first evangelization of the indigenous people of the New World, with the apparitions of what we know today as Our Lady of Guadalupe in Mexico in 1531. Guadalupe is the greatest event and example of how Christ, through his mother, wanted to bring the news of the Gospel to people who had never heard the good news. Then follows the evangelization apparitions of Sor María de Agreda in the southern part of the U.S.A. Our Lady of Guadalupe and Sor María, guided by the Holy Spirit, used the same kind of loving, joyful message of evangelization, centered on the heart and response of the people, to find the human situation in which they find themselves. This is the new, but ever old, method of true evangelization.

point. Kendra and I were seated at a table full of girls when one girl came in late and sat with us. Since the girls cannot freely move around, I immediately got her a plate of food and said to her, “Let me know if you need anything else.” The girl replied, “Just your love,” to which Kendra announced to the table of girls regarding me, “Wow! You all treat her better than her own kids treat her!” After our visit, Kendra remarked, “They’re so sweet! They’re so precious!”

We also have sacramental preparation classes on Wednesdays, and I have been sporadically helping with those when I don’t have CCD to teach in my parish. When Deacon Andy Gonzalez of St. Joseph in San Angelo, the head of our sacramental preparation team, asked me to help with this before I had even gone to the prison, my response was an emphatic “no.” However, after I went for my first visit, I eagerly want to help with sacramental preparation, too. During a recent monthly MOTC visit, I heard one of the girls in sacramental preparation say to Deacon Andy regarding the Bible, “I read John like you said. Now what should I read? I suggested Acts. At sacramental preparation four days later, I heard her say to him, “I finished Acts. Now what should I read?” I wrote her a letter the next day to tell her, among other things, that she inspires me to want to be a better Catholic and a better person. Her knowledge in sacramental preparation is beyond amazing. She reads so much. I told her I aspire to be more like her. As the girls are on strict 16-hour days with little free time, I told her she makes me question myself as to why I don’t regularly read more about Catholicism.

On this special journey practicing my Catholic faith, while being challenged along the way, I learn so much more about our religion. While helping the girl previously involved with satanic rituals explore which confirmation saint she should pick, I learned a lot about our saints during her selection process. After much deliberation, she wisely picked Saint Maximilian Kolbe, patron saint of drug addiction. I look forward to helping the girl who reads the Bible nonstop select her saint for confirmation, along with the rest of her sacramental preparation classmates. The girls’ questions and remarks after reading the Bible and other reading materials we give them demonstrate how much they’re learning about God. My heart swells with pride over “my girls.” In our Ministry of the Third Cross, they are all our treasured girls.

Before last fall, prison ministry was one of the hardest things from my mind. Now it is always on my mind. Never could I have imagined such a fulfilling beautiful ministry! If some of these girls hadn’t gotten incarcerated, they may have never found God. To witness their glow after receiving the Eucharist and to be in awe of their deep thirst for spirituality, I find myself truly inspired by these girls daily in my unique life experience. On the very day I planned to submit this article, I received a letter from one of the girls which in part said, “I just want yall to know yall mean something to me. Your are my angels because I so close to God now and I never thought I could be in his hands and now I’m with him all the time.” (sic) What a touching testimony! I have a feeling my heart will be staying there forever.

There have been “so many people, so many countries destroyed by evil and calumnious dictatorships,” he said, including the ones that persecuted the Jews with “calumnious communication” so they ended up in Auschwitz.

“Ok, it was a horror, but it’s a horror that happens today -- in small communities, to people, in many countries. The first step is to seize communications, and later destroy, judgment and death,” he said.

SCHWARTZ

MEDIA
(From 15)

Today, many people, "many heads of state or government," forge the same scenario: start with a lie and "after you destroy both a person and a situation with that falsehood," there is a judgment and a conviction, he said.

Many countries, today, he added, "they use this method: destroy free communication."

But individuals, too, are also tempted to destroy others by talking behind their back, telling lies or spreading scandalous news, the pope said. "Talking about scandals is enormously seductive, he said, and "one is seduced by scandals. Good news isn't a seducer." "The seduction of scandal in communication backs one into a corner," in that it destroys people like Naboth or St. Stephen, who was stoned to death by people who didn't want to hear the truth.

IMMIGRATION
(From 15)

Salvini banned the NGO rescue ship Aquarius, with more than 600 migrants aboard, to dock and has vowed to stop any foreign boats carrying rescued migrants into the country. The separation of families in the United States, however, isn't a new problem, the pope said.

In a transcript of the interview shared by Reuters, the pope said, "During Obama's (presidency), I celebrated Mass at Ciudad Juarez, on the border, and on the other side there were 50 bishops concelebrating and in the stadium there were many people. The problem was already there; it wasn't just Trump but also the government before."

Nevertheless, Pope Francis said the current wave of populist rhetoric against migrants was "creating psychosis" and that people seeking a better life should not be rejected. Europe, he added, is facing a "great demographic winter" and, without immigration, the continent "will become empty."

"Some governments are working on it, and people have to be settled in the best possible way, but creating psychosis is not the cure," he said. "Populism does not resolve things. What resolves things is acceptance, study, prudence."

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Members of the Border Patrol Search, Trauma, and Rescue Unit near Falfurrias, Texas, apprehend an immigrant from Guatemala June 19. Pope Francis told Reuters he stands with the U.S. bishops in their condemnation of the Trump administration’s immigration policy, which has led to children being held in government shelters while their parents are detained in federal prison. (CNS photo/Adrees Latif, Reuters)
On Sunday, June 3, St. Mary, Star of the Sea Parish in Ballinger sponsored a very special celebration of the Feast of the Body and Blood of Christ. The Most Reverend Michael J. Sis, Bishop of San Angelo, presided in the Exposition of the Blessed Sacrament, a walking Eucharistic Procession around the parish grounds, and a five-mile Eucharistic motorcade through the streets of Ballinger. Its purpose was to consecrate and dedicate the parish, the city, and the surrounding area to Jesus Christ. The Eucharistic motorcade was led by Bishop Sis and Father Yesuratnam Mulakaleti under a vehicle-mounted canopy with the Blessed Sacrament exposed in the monstrance. During the motorcade, the local radio station, KRUN, broadcast live commentary by Bishop Sis, religious music, and the recitation of the Rosary. Approximately 125 vehicles participated in the Eucharistic motorcade.

Following the motorcade everyone reassembled in the church for the closing of Exposition and a Benediction service. Everyone was invited to a fellowship meal served in the Parish Center.

Parishioners feel that it is not a coincidence that Ballinger and its immediate area was blessed with as much as two inches of rain during the early morning hours the next morning. Our parish is currently contemplating to repeat the Eucharistic Procession and motorcade next year.

This celebration was the inspiration of Father Mulakaleti, pastor of St. Mary, Star of the Sea. Since coming to St. Mary’s, Father Yesu has initiated many activities designed to inspire dedication to the Holy Eucharist, develop spirituality, increase the commitment to the Catholic faith, and encourage vocations to the priesthood and religious life. Some notable initiatives include: the institution and dedication of the St. Joseph Adoration Chapel by Bishop Sis in October 2017; a 31-day Gregorian novena of the Holy Rosary during the month of May, prayed in parishioners’ homes, in preparation for the Feast of Corpus Christi celebration; and a traveling “Vocation Chalice” that is sent home with a different family each week to encourage family prayers for vocations.

A special word of thanks is extended to the staff of the City of Ballinger, the Ballinger Police Department, and the Runnels County Sheriff’s Office for the assistance rendered with traffic control during the motorcade.

Photos from the Corpus Christi procession in Ballinger, June 3. (courtesy photos)

Corpus Christi procession at St. Ambrose Parish in Wall, June 3. (courtesy photo)

Procession for the Solemnity of the Birth of St. John the Baptist, Our Lady of San Juan Mission in Odessa, June 24. (photo by Alan Torre/APTorre Photography)