Sara Campos Aguilar, executive director of Catholic Charities, Odessa, poses with a painting created for the organization by local Odessa artist Capel Campbell. The five hands in the painting represent the five Catholic parishes in Odessa — Holy Redeemer, St. Anthony, St. Elizabeth Ann Seton, St. Joseph, and St. Mary — lifting Catholic Charities up in support, prayer, and volunteerism. Catholic Charities, Odessa, recently reopened for business after a closure due to damage from a hailstorm.

(photo courtesy seminarian Francisco Camacho)
Pete Micale, former WTA editor, dies

Colonel (Ret.) Peter N. Micale III passed away peacefully surrounded by his family on Dec. 6, 2018. Pete was born on Sept. 28, 1930, in New York City. He attended Cardinal Hayes High School, Fordham University, the College of William and Mary, and Loyola University. After graduating from Fordham in 1953, he joined the Macy's Junior Executive program while waiting for his commission from the United States Air Force. On April 24, 1954, after a brief nine-year courtship, he married the love of his life Josephine Nesi.

His Air Force career began immediately after their honeymoon at Keesler Air Force Base in Biloxi, Mississippi. Pete’s Air Force career spanned 27 years and one day, taking his growing family across the United States and abroad. Pete and Jo welcomed five children, thirteen grandchildren, and five great-grandchildren. He was a Vietnam War veteran, earning the Bronze Star Medal, and a proud member of the United States Air Force Air Weather Service. In 1978, he arrived at his final duty station, Goodfellow Air Force Base, where he was awarded the Legion of Merit Medal. Pete worked as a Lector and Eucharistic Minister for Holy Angels Catholic Church where Pete served as a Lector and Eucharistic Minister. He was a 67-year-member of the Knights of Columbus and served as a District Deputy and Color Corps Commander of the 4th degree. Pete had a zest for life and loved to have fun. He most cherished his roles as Dad and Nonno to his ever-expanding family. He was always supportive and interested in hearing all the latest news through phone calls, Facetime, and visits. He will be so missed.

Pete enjoyed happy years with his second wife, Elaine Finn Micale, at Royal Estates in San Angelo. They also claim to have documents proving his attempted marriage to a woman, and that he bought properties for her and their son using millions of Indian rupees (tens of thousands of US dollars) from donations and other public funds. UCA News reported that Fr. A.X.J. Bosco, who works for the rights of low-caste Indians, claimed the allegations were several years old and connected with an ongoing caste fight within the Church in India. He also drew a connection with the allegations and the April 2016 kidnapping and assault of Gallela.

About the documents supporting the allegations, Bosco said they needed to be verified by competent authorities.

Gallela said the allegations were false and told UCA News he thinks those accusing him are the same people who kidnapped him. “They are high-caste people and have the power, means and money. Everybody is afraid to talk against them,” he said.

Bosco said they needed to be verified by competent authorities. He added, “We thank Bishop Prasad Gallela for his dedicated service to the Church, and you need a place to talk with someone about your feelings of being sexually abused by anyone who serves in the Church, and you need a place to talk with someone who knows has been sexually abused by anyone who serves in the Church, and you need a place to talk with someone who knows how to access them, please contact the pastoral center at 325-651-7500.

The Catholic Diocese of San Angelo is firmly committed to creating and maintaining the safest possible environment for our children and vulnerable adults. If you or someone you know has been sexually abused by anyone who serves the Church, and you need a place to talk with someone who knows how to access them, please contact the pastoral center at 325-651-7500.

To Report Sexual Abuse

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 conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, 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 Angelo, TX 76902. Si el incidente ocurrió fuera de esta diócesis, nuestra Coordinadora de Asistencia a Víctimas le ayudará a traer su preocupación a la atención de la diócesis correspondiente. Por favor, tenga en cuenta que uno siempre tiene el derecho de reportar el abuso a las autoridades civiles, y la ley civil requiere que cualquier abuso de un menor de edad debe ser reportado.

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The year 2019 begins with some major challenges. Social and political divisions affect the spirit of our Diocese of San Angelo. By Bishop Michael Sis

Around the world, injustice and violence have led millions of people to flee their homelands as refugees. Our family relationships are sometimes painful and perplexing. In our Church, there is a need for reform, purification, and renewal.

Along with love and faith, hope is one of the three theological virtues. It is a gift from God. So, when we find ourselves running low on it, we must pray to God for the gift of hope.

According to the Catechism of the Catholic Church, hope keeps us from discouragement. It sustains us during times of abandonment. It opens our hearts in expectation that it may become a central focus of our spiritual growth this year.

Along with hope, we must begin this year with some major challenges. The year 2019 comienza con algunos retos importantes. Divusiones sociales y políticas afectan el espíritu de nuestra Iglesia. La brecha de ingresos es cada vez mayor. La expectativa de vida en los Estados Unidos ha disminuido, debido en parte a un aumento en el suicidio y sobredosis de drogas. Delitos relacionados con las drogas e incidentes de violencia familiar aparecen en las noticias locales casi todos los días. En todo el mundo, la injusticia y la violencia han llevado a millones de personas a abandonar sus países de origen como refugiados. Nuestras relaciones familiares son a veces dolorosas y desconcertantes. En nuestra Iglesia, hay una necesidad de reforma, purificación, y renovación.

In vista de tantos desafíos, podemos usar una buena dosis de esperanza. De todas esas cosas que necesitamos al comienzo de este año nuevo, pongo la esperanza en la parte superior de la lista. Este artículo explorará la virtud de la esperanza, con el deseo de que se convierta en un foco central de nuestro crecimiento espiritual de este año.

Junto con el amor y la fe, la esperanza es una de las tres virtudes teológicas. Es un regalo de Dios. No podemos crear esperanza por nuestros propios esfuerzos humanos; sólo podemos recibirlo como un regalo de Dios. Por lo tanto, cuando nos encontramos que no tenemos suficiente, debemos orar a Dios por el don de la esperanza.

De acuerdo con el Catecismo de la Iglesia Católica, la esperanza nos protege del desaliento. Nos sostiene en todo desafío. Dilata el corazón en la espera de la felicidad eterna en unión con Dios (Catecismo no. 1851). La esperanza es más que un acto de alegría, incluso en medio de las dificultades más profundas. San Pablo dice, “Alégrense en la esperanza, sean pacientes en la tribulación, sean constantes en la oración” (Romanos 12:12).

Nuestra esperanza no es sólo optimismo o expresión de deseo. Tiene las raíces en las promesas de Dios para estar con su pueblo, incluso en medio de las pruebas. A lo largo de las Escrituras, hay un mensaje constante de que Dios ha estado ahí para nosotros en el pasado, y el también estará allí para nosotros en el futuro. Una y otra vez, dice: “No temas, porque yo estoy contigo” (por ejemplo, véase Hechos 18: 9). La esperanza Cristiana encuentra su fundamento en la resurrección de Jesús, y el mismo Dios en nosotros en el futuro. Dios es nuestro refugio en el dolor y en la muerte. La resurrección demuestra que el poder de Dios es vencedor de la muerte y de la resurrección del mundo. A lo largo de las Escrituras, hay un mensaje constante que Dios ha estado ahí para nosotros en el pasado, y al futuro también estará allí para nosotros en el futuro. Una y otra vez, dice: “No temas, porque yo estoy contigo” (por ejemplo, véase Hechos 18: 9).

La esperanza no es una mera actitud pasiva. Nos lleva a un compromiso activo para ayudar a los demás y hacer todo lo posible para reducir el sufrimiento. Inspirados por la esperanza, sabemos que nuestras decisiones y acciones hacen una diferencia para nuestro propio futuro y para el de los demás, tanto en esta vida como en la siguiente. Dios está trabajando en este mundo, y somos colaboradores de Dios. La esperanza Cristiana encuentra su fundamento en la resurrección de Jesús, y el mismo Dios en nosotros en el futuro. Dios es nuestro refugio en el dolor y en la muerte. La resurrección demuestra que el verdadero poder de Dios es vencedor de la muerte y de la resurrección del mundo. A lo largo de las Escrituras, hay un mensaje constante que Dios ha estado ahí para nosotros en el pasado, y al futuro también estará allí para nosotros en el futuro. Una y otra vez, dice: “No temas, porque yo estoy contigo” (por ejemplo, véase Hechos 18: 9).

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Holy Cross Catholic High School names Carolyn Gonzalez as head of school

**West Texas Angelus**

Carolyn Gonzalez has been selected as the Head of School for Holy Cross Catholic High School.

Gonzalez was born and raised in Hereford, Texas, and graduated from West Texas State University. After graduating from college with her bachelor’s degree in elementary studies with an emphasis in reading, she became a reading teacher for an elementary school in Odessa. Her passion for learning led her back to school herself, where she obtained her master’s degree in leadership.

As an assistant principal, she worked with a team to receive the Blue-Ribbon Award for the success of the campus. She was principal for three very diverse schools within the Ector County Independent School District. She served on many committees within the district and continues to serve on the board of directors for the West Texas Credit Union.

Her greatest achievement to date, she says, is being the proud mother of a 10-year-old son.

The call to provide a Catholic education to students drove her to Holy Cross Catholic High School. Her goal is to provide an environment that weaves Catholic faith into every aspect of the high school students’ lives. She feels this will provide the community with strong, well educated individuals who love their Catholic faith and serve their community.

According to the school’s website, Holy Cross Catholic High School will begin its operation in the fall of 2019 with students in grades 9 and 10, adding a new grade each year as the original students advance. The school will operate out of St. Elizabeth Ann Seton Church in Odessa on a temporary basis while construction on the school facilities is completed.

For more information on Holy Cross Catholic High School, visit [www.holycrosschs.org](http://www.holycrosschs.org).

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**CALENDARS**

**Bishop’s Calendar**

**January 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass at 10:00 a.m.</td>
</tr>
<tr>
<td>2-8</td>
<td>CHICAGO, Mundelein Seminary, Spiritual Retreat</td>
</tr>
<tr>
<td>10</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Personnel Board meeting at 1:00 p.m.</td>
</tr>
<tr>
<td>11</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.</td>
</tr>
<tr>
<td>13</td>
<td>MIDLAND, St. Stephen, Youth 2000 Retreat Mass at 10:45 a.m.</td>
</tr>
<tr>
<td>16</td>
<td>SAN ANGELO, Angelo Catholic School Mass at 8:30 a.m.</td>
</tr>
<tr>
<td>17</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.</td>
</tr>
<tr>
<td>19</td>
<td>MIDLAND, The Way Retreat Center, Board Retreat for Holy Cross Catholic High School</td>
</tr>
<tr>
<td>19</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass for Life at 5:00 p.m.</td>
</tr>
<tr>
<td>20</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass at 12:00 noon</td>
</tr>
<tr>
<td>21-22</td>
<td>HOUSTON, St. Mary’s Seminary visit</td>
</tr>
<tr>
<td>23</td>
<td>HOUSTON, Southwest Liturgical Conference</td>
</tr>
<tr>
<td>24</td>
<td>MIDLAND, St. Stephen, Vocation Team meeting at 3:00 p.m.</td>
</tr>
<tr>
<td>24</td>
<td>MIDLAND, St. Stephen, Knights of Columbus Clergy Appreciation Dinner at 6:00 p.m.</td>
</tr>
<tr>
<td>26</td>
<td>SAN ANGELO, McNese Convention Center, World Youth Day Stateside Event for Young Adults</td>
</tr>
<tr>
<td>29</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Liturgical Commission Meeting at 10:00 a.m.</td>
</tr>
<tr>
<td>30</td>
<td>WALL, St. Ambrose, RCIA and youth talk at 7:00 p.m.</td>
</tr>
</tbody>
</table>

**February 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Presbytery Council meeting at 11:00 a.m.</td>
</tr>
<tr>
<td>7</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Personnel Board meeting at 1:00 p.m.</td>
</tr>
<tr>
<td>8</td>
<td>SAN ANGELO, Project Andrew Dinner at 6:00 p.m.</td>
</tr>
<tr>
<td>9</td>
<td>Online, Pastoral Planning Virtual Reporting Webinars</td>
</tr>
<tr>
<td>10</td>
<td>ABILENE, visit to Hardin-Simmons University</td>
</tr>
<tr>
<td>13</td>
<td>ABILENE, Pearl of Great Price Vocation Retreat for Women</td>
</tr>
<tr>
<td>14</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Catholic Foundation Trustees meeting at 10:00 a.m.</td>
</tr>
<tr>
<td>15</td>
<td>SAN ANGELO, Holy Angels Parish Hall, Benefit dinner for Angelo Catholic School at 6:00 p.m.</td>
</tr>
<tr>
<td>16</td>
<td>MIDLAND, St. Ann, Mass at 5:00 p.m.</td>
</tr>
<tr>
<td>16</td>
<td>MIDLAND, EOHS Annual Section Dinner at 6:30 p.m.</td>
</tr>
<tr>
<td>17</td>
<td>SAN ANGELO, St. Margaret, Mass at 9:00 a.m., followed by groundbreaking</td>
</tr>
<tr>
<td>17</td>
<td>SAN ANGELO, St. Mary, Adult Confirmation Mass at 2:00 p.m.</td>
</tr>
<tr>
<td>18-20</td>
<td>MIDLAND, The Way Retreat Center, Annual Priests’ Spring Conference</td>
</tr>
<tr>
<td>23</td>
<td>ABILENE, visit to Hardin-Simmons University</td>
</tr>
<tr>
<td>24</td>
<td>ODESSA, St. Elizabeth Ann Seton, Adult Confirmation Mass at 2:00 p.m.</td>
</tr>
<tr>
<td>25-27</td>
<td>EL PASO, Tex-Mex Bishops’ Conference</td>
</tr>
<tr>
<td>28</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Investment Committee meeting at 11:00 a.m.</td>
</tr>
</tbody>
</table>

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**Christ the King Retreat Center**

**January 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>1</td>
<td>CKRC Offices Closed in Observance of the New Year</td>
</tr>
<tr>
<td>6-11</td>
<td>Holy Trinity Silent Retreat</td>
</tr>
<tr>
<td>11-13</td>
<td>Diocesan Formation</td>
</tr>
<tr>
<td>14</td>
<td>Heart of Mercy Prayer Group</td>
</tr>
<tr>
<td>21</td>
<td>Heart of Mercy Prayer Group</td>
</tr>
<tr>
<td>25-27</td>
<td>Engaged Encounter</td>
</tr>
<tr>
<td>27</td>
<td>Natural Family Planning</td>
</tr>
<tr>
<td>28</td>
<td>Heart of Mercy Prayer Group</td>
</tr>
<tr>
<td>28</td>
<td>Deacon Quarterly</td>
</tr>
</tbody>
</table>

**February 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Confirmation Retreat</td>
</tr>
<tr>
<td>4</td>
<td>Heart of Mercy Prayer Group</td>
</tr>
<tr>
<td>7</td>
<td>Staff Mass &amp; Lunch</td>
</tr>
<tr>
<td>8-10</td>
<td>Deacon Formation</td>
</tr>
<tr>
<td>11</td>
<td>Heart of Mercy Prayer Group</td>
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<tr>
<td>15-17</td>
<td>Engaged Encounter</td>
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<tr>
<td>17</td>
<td>Natural Family Planning</td>
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<tr>
<td>18</td>
<td>Heart of Mercy Prayer Group</td>
</tr>
<tr>
<td>21-24</td>
<td>Small Town Men’s ACTS Retreat</td>
</tr>
<tr>
<td>25</td>
<td>Heart of Mercy Prayer Group</td>
</tr>
</tbody>
</table>

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**Necrology of Priests and Deacons**

**Please pray for our departed clergy**

**January**

<table>
<thead>
<tr>
<th>Date</th>
<th>Clergy</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Rev. Francis Beazley, OMI (1992)</td>
</tr>
<tr>
<td>11</td>
<td>Deacon Paul Klein (2015)</td>
</tr>
<tr>
<td>18</td>
<td>Rev. Patrick Ryan, OMI (1975)</td>
</tr>
<tr>
<td>22</td>
<td>Deacon José Esparza (2011)</td>
</tr>
<tr>
<td>24</td>
<td>Bishop Thomas Tschoepe (2009)</td>
</tr>
<tr>
<td>26</td>
<td>Deacon D.J. Gotez (2003)</td>
</tr>
<tr>
<td>26</td>
<td>Rev. Cyril Lange (1971)</td>
</tr>
<tr>
<td>27</td>
<td>Deacon Jack Petersen (1987)</td>
</tr>
<tr>
<td>27</td>
<td>Deacon Horacio Yanez (2015)</td>
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</tbody>
</table>

**February**

<table>
<thead>
<tr>
<th>Date</th>
<th>Clergy</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Deacon Pedro Sanchez (2013)</td>
</tr>
<tr>
<td>5</td>
<td>Deacon David King (2006)</td>
</tr>
<tr>
<td>6</td>
<td>Deacon Ignacio Cisneros (2016)</td>
</tr>
<tr>
<td>9</td>
<td>Rev. Albert Fuytinck, CSSR (1997)</td>
</tr>
<tr>
<td>10</td>
<td>Rev. Leo E. Lavoie (1978)</td>
</tr>
<tr>
<td>11</td>
<td>Deacon Ray Smith (2014)</td>
</tr>
<tr>
<td>15</td>
<td>Fr. Frank Colaccio (2006)</td>
</tr>
<tr>
<td>20</td>
<td>Deacon Mark Reeh (2005)</td>
</tr>
<tr>
<td>22</td>
<td>Fr. Francisco Lopez (1994)</td>
</tr>
</tbody>
</table>
Catholic Charities strove to meet challenges of natural disasters

By Mark Pat DONI
Catholic News Service

WASHINGTON (CNS) — Hurricane, fire, flood and even earthquake, Catholic Charities agencies did their best to help thousands of their fellow residents through some of the worst natural disasters they had ever encountered.

Some of the disasters were so severe the relief work continues.

Hurricane Michael in October, which caused $8.1 billion in damage and resulted in 50 deaths, required a yeoman effort by Catholic Charities of Northwest Florida to deliver aid to those hit.

Within two days of the hurricane, the agency was able to commandeer a large parking lot and distribute emergency aid, from food to toiletries to gasoline, according to Eva Wise, assistant executive director.

One low-tech key to making it work, Wise said, was a volunteer’s idea of using "window chalk," the stuff one sees scribbled on the windshields in used-car lots. A car would drive into the lot. An intake worker would ask the occupants what they needed. Based on the reply, the intake worker would write single-letter abbreviations on the windshield: "W" for water, "H" for hygiene kits, even "C" for cat food and "D" for dog food. The driver was then directed to proceed to where other volunteers could furnish the needed supplies.

"It was pretty amazing to see how much people care. That was the positive thing out of all of this," Wise said. The parking lot distribution site was open seven hours a day, every day, for five weeks. It required, and got, 80-100 volunteers staffing it.

Three Catholic Charities staffors lost their homes and possessions in the hurricane. Two, Wise told Catholic News Service, are still living in Catholic Charities shelters.

In September, Hurricane Florence pulverized the Carolinas. It was even deadlier than Michael, with 55 deaths attributed to it, along with $13 billion in damage. "It was definitely a bigger and more drawn-out storm than we had experienced before," said Kelly Kaminski, director of disaster services for Catholic Charities of South Carolina.

Kaminski said the storm’s duration and magnitude "dragged out" Catholic Charities’ response time. "There were areas that were still waterlogged. You would go in on a Wednesday, and by Thursday night they’d need to be evacuated," she said. "There are houses that are still drying out."

In all, the Catholic Charities response was nearly eight weeks — far longer than the two to four weeks it typically conducts relief efforts. It taxed Catholic Charities staff and volunteers. "We ended up deploying teams from across the country from Catholic Charities USA," Kaminski said. "So many of our staff was directly impacted with their own houses."

Wildfires in the West took their toll as well.

The Carr Fire in July in Redding and Shasta, California, wiped out 229,651 acres but also took out 1,604 buildings and resulted in eight deaths.

According to John Watkins, director of Catholic Charities of Sacramento, the Carr Fire was the largest natural disaster they had ever faced. "The Carr Fire was very large. Redding is a city, it’s not countryside. It’s not a huge city, but you don’t think of these asphalt cities to be burning up like that," he said.

And then came the Camp Fire in November.

The total acreage was somewhat less — 153,336 acres burned — but the devastation was far greater: $56 billion dollars, and 18,804 buildings lost. It ranks as the most destructive fire since 1932, when accurate records started being kept.

So much smoke and charred soot from the fire drifted southward to San Francisco and Oakland, 170 miles away, that residents were walking outside wearing surgical masks the day after the fire started Nov. 8.

Watkins gave credit to the national Society of St. Vincent de Paul, which had trained people on case management.

There were 22 at an intake center in nearby Chico, "and they processed well over 3,000 people, giving out hygiene kits, gift cards," he said. "They got the families started in the recovery process by doing these case management techniques."

He also lauded Catholic Charities USA. "They have an expertise in doing the relief, technical support, and money, because they collect funds on a national level in a way that we can’t," Watkins said.

"The state wants our Catholic Charities of California to take the lead. And we work with Catholic Charities of California," Watkins said. "It’s complicated, but we’re really lucky as Catholics to have this infrastructure, because you really need these other agencies to come and help you out."

One issue arose because the relief work is being coordinated by the Federal Emergency Management Agency, which is part of the Department of Homeland Security. "We were getting calls from the Mexican consulate: We know there’s (immigrant) people there, but we’re not seeing them," Watkins said.

Catholic Charities set up a parish-based center "to create a space if they don’t really feel comfortable going to the FEMA center," Watkins told CNS. The first such effort, Nov. 25, drew about 500 people.

"We’re going to do the same thing Dec. 16. We might be giving out little gifts because it’s close to Christmas," he said. Catholic Charities had an auxiliary office in Paradise, California, which burned down in the fire. The agency is also working to organize St. Thomas More Parish, "which is in diastasis," he added, as its facilities also were lost in the blaze.

See DISASTERS, Page 21
In 2018, Catholics spearheaded efforts in response to climate change

By Dennis Sadowski
Catholic News Service

WASHINGTON (CNS) — Catholic organizations called for greater personal responsibility in tackling climate change and stepped up their advocacy in opposing the rollback of U.S. environmental regulations during the last year.

Their efforts held up Pope Francis’ 2015 encyclical, Laudato Si’, on Care for Our Common Home, which focuses on understanding how integrated human life is with all life on earth and the need to be responsible stewards of the planet’s resources.

A key effort came from the Catholic Climate Covenant, which introduced the Catholic Climate Declaration in April. Nearly 800 declaration signers said they remain committed to the Paris climate accord despite President Donald Trump’s plan to withdraw the U.S. from the agreement.

In inviting Catholic entities to sign the declaration, Bishop Richard E. Pates, who heads the Diocese of Des Moines, Iowa, and is episcopal liaison for the effort, said the document serves as a “distinct Catholic expression” of the broader We Are Still In effort.

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

The Trump administration has further vexed Catholic organizations through its two-year campaign to roll back environmental regulations. Their concern: The rollbacks are focused on helping industry boost profits at the expense of human health and safety and the environment.

Trump has said that his push to overturn some environmental and other regulations is motivated by concern the regulations have gone “overboard,” costing coal workers their jobs and hindering use of the country’s national resources. Some GOP congressional leaders as well as business leaders support the move.

Organizations such as the Washington-based Columban Center for Advocacy and Outreach have conducted webinars and developed educational materials about the consequences that experts project will stem from the rollbacks.

Through mid-November, at least 49 policies related to the environment have been enacted or proposed since Trump took office, according to Harvard Law School’s Environmental Regulation Rollback Tracker.

Such efforts on behalf of the environment illustrate the widespread support in the faith community for action to protect natural resources and to address climate change that emerged with new energy in 2018.

The prayerful determination of a Pennsylvania religious order to block the use of a natural gas pipeline that was built through its land was part of the groundswell for environmental action.

After months of legal challenges, the Adorers of the Blood of Christ asked the U.S. Supreme Court in October to decide whether their religious freedom rights were violated by the construction and pending use of the Atlantic Sunrise pipeline. In a court filing, attorney Dwight Yoder, representing the congregation, argued that the sisters’ rights under the Religious Freedom Restoration Act were disregarded by a federal appeals court.

The Adorers’ legal appeal came a month before a major scientific report compiled by 13 federal agencies warned that dire health and economic consequences are ahead if carbon emissions from the burning of fossil fuels are not reduced. Scientific research has pointed to the emissions as a primary cause of climate change.

Reacting to the report, several Catholic environmental experts told Catholic News Service the conclusions point to the need to put aside the desires of an individual or a single country in favor of steps that protect the common good.

In a step to confront the economic strength of fossil fuel companies, the Global Catholic Climate Movement announced twice during the year that Catholic institutions would divest from such firms.

Caritas Internationalis, the church’s worldwide network of humanitarian aid agencies, the Irish Catholic bishops’ conference and several religious congregations were among the organizations saying they would divest from oil and natural gas firms.

Tomas Insua, executive director of the Global Catholic Climate Movement, said Pope Francis has supported ethical investment. He cited the pope’s June address to executives of fossil fuel corporations and financial firms in which he urged them to embrace a new kind of leadership that believes in building the whole human family while protecting the environment and to use alternatives to carbon-based fuels to mitigate the effects of global warming.

In total, 122 Catholic entities have divested since 2016.

In other ways, Pope Francis continued to stress the importance of the protecting God’s creation, calling care and protection of Earth’s water resources “an urgent imperative” and access to safe drinkable water a “basic and universal human right” in his message Sept. 1, the World Day of Prayer for the Care of Creation.

His concerns for the environment were reflected in several statements and prayers at key times throughout the year.

The pope’s 2015 encyclical also was the focus of church activities worldwide in with parish programs and country-wide conferences, including a World Youth Day gathering in Ghana, where Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, discussed the document.

The pope in July called on world governments to uphold commitments agreed upon in the Paris accord in an address to an international conference of indigenous and young activists, scientific experts, and religious leaders at the Vatican. The conference was called to assess the impact of the encyclical and to discuss the best ways to act in promoting “integral ecology.”

While the U.S. moved ahead with its plan to withdraw from the Paris agreement, representatives from around the world gathered in Katowice, Poland, Dec. 2-14 to offer plans to meet their pledges to reduce greenhouse gas emissions.

Catholic groups in particular promised to bring the church’s voice to the 24th Conference of the Parties to the United Nations Framework Convention on Climate Change — known as COP24. The groups, including the 17 Catholic development agencies from Europe and North America that make up CIDSE, said growing interest in the Catholic Church as a moral leader and globally recognized authority will raise the profile of any statements member agencies make.

Cardinal Pietro Parolin, Vatican secretary of state, and Cardinal Turkson led a delegation from the Holy See to the meeting.

Follow Sadowski on Twitter: @DennisSadowski

Barren trees stand in the critically low Theewaterskloof Dam in late January in Villiersdorp, South Africa. Catholic organizations in 2018 called for greater personal responsibility in tackling climate change. (CNS photo/Nic Bothma, EPA)
WASHINGTON (CNS) — The Supreme Court’s past year will probably be remembered more for the shakeup at the bench than for specific rulings.

In early July when President Donald Trump announced that Judge Brett Kavanaugh was his nominee to replace retiring Supreme Court Justice Anthony Kennedy, the divided nation responded accordingly.

Many praised the judge’s qualifications and were pleased that the president had fulfilled his campaign promise to nominate a pro-life judge to the Supreme Court, but the choice angered many Americans displeased that Kavanaugh’s vote as a justice could potentially reverse the court’s 1973 Roe v. Wade decision legalizing abortion.

Kavanaugh, who is Catholic, spoke about putting his faith in action during Senate confirmation hearings. He said he regularly served meals with Catholic Charities’ St. Maria’s Meals program in Washington and that talking to the people there helps him to understand the situation that they are in. He also spoke about coaching his daughter’s CYO basketball team, and the players came in uniform to one of the hearings to show their support.

Protests about his nomination began the night he was announced as a potential replacement of Kennedy and continued until his swearing in, intensifying during Senate confirmation hearings, particularly the Sept. 27 hearing concerning Christine Blasey Ford’s allegations of a sexual assault by Kavanaugh when they were in high school, which he denied.

That same day, the Jesuit publication, America magazine, published an online editorial saying that although it “previously endorsed the nomination of Judge Kavanaugh on the basis of his legal credentials” it now said his nomination should be withdrawn “in the best interests of the country.”

Other Catholic organizations urged support for Kavanaugh, including the Knights of Columbus Supreme Council, which urged its members to contact their senators and ask them to vote for his confirmation to the high court. An online site, catholicvote.org, asked Catholics to support a petition in support of Kavanaugh had gathered more than 17,000 signatures the day after the final Senate Judiciary Committee hearing.

The Senate confirmed Kavanaugh as a Supreme Court justice in a 50-48 vote Oct. 6, days after the Supreme Court had resumed its new term.

The court’s new session did not have the drama of high-profile cases on hot-button issues.

Kavanaugh missed one of the court’s two death penalty cases for the current session argued Oct. 1. The second case, argued Nov. 6, was about using an alternative execution method on a death-row inmate with a rare medical condition.

Without Kennedy, often the swing vote, on the court, all eyes were on Kavanaugh in the oral arguments in this case. His death penalty views were unknown since as a federal appeals court judge he rarely heard capital punishment cases. But in oral arguments before the Supreme Court, his pointed questions to the state’s attorney indicated he might favor the inmate’s request for an alternate form of execution.

In an abortion-related case that could have come before the Supreme Court this term, Kavanaugh was among the majority of justices who agreed not to take it. The case was an appeal from Kansas and Louisiana on lower court rulings that have stopped those states from blocking Medicaid funds from going to Planned Parenthood. The case needed four justices to approve hearing arguments in order for it to move forward.

Pro-life leaders said they were disappointed with the court’s decision, saying that while federal funds cannot be used for abortions, Planned Parenthood should not get Medicaid funding because its facilities primarily perform abortions.

Big cases the court ruled on in its previous term earlier this year that had a specific Catholic Church interest included: the president’s travel ban, immigration, a same-sex wedding cake, sports betting, union dues, the death penalty and pro-life pregnancy centers.

Catholic Church leaders weighed in on many of these cases, submitting friend-of-the-court briefs and issuing statements after the decisions were announced.

The U.S. Conference of Catholic Bishops, Catholic Charities USA and the Catholic Legal Immigration Network expressed disappointment with the court’s 5-4 decision upholding Trump’s travel ban preventing people entering the U.S. from some Muslim-majority countries.

In the case of the same-sex wedding cake, the U.S. bishops sided with the court’s 7-2 decision in favor of the Colorado baker who cited religious beliefs in declining to make the wedding cake for a same-sex couple. The narrow ruling said the baker’s religious freedom had been violated by the state’s Civil Rights Commission, but it did not determine if a small business can invoke federal free-speech and religious-exercise rights to deny services to same-sex couples.

The Catholic bishops also sided with the court’s 5-4 ruling that a California law requiring pregnancy centers to tell patients about the availability of state-funded abortion services violated the First Amendment. They disagreed with the court’s 5-4 decision in the case about union dues where the court overruled its previous decision allowing state agencies to require their union-represented employees to pay fees to the union for collective bargaining costs even if they are not union members.

One case that might have seemed under the radar for Catholic leaders was the 6-3 ruling that cleared the way for states to legalize sports betting, striking down a 1992 federal law, but editorials in at least two Catholic archdiocesan newspapers warned about some potential dangers of this decision saying it could bring about an increased addiction to gambling.

In a death penalty case, the Supreme Court unanimously ruled in favor of a Texas death-row inmate, ordering a federal appellate court to reconsider his requests for funding to investigate his claims of mental illness and substance abuse.

In abortion decisions earlier this year, the justices threw out a lower court’s ruling that allowed a 17-year-old last year to obtain an abortion while she was in a detention center after an illegal border crossing. The court also said it would not hear a case against an Arkansas abortion law, thus letting the state’s restrictions on abortion-inducing drugs stand.

In immigration cases, the court early in the year ruled that some immigrants detained by the government can be held indefinitely and it also declined to hear and rule on whether the administration has the right to shut down the Deferred Action for Childhood Arrivals, or DACA program, which the U.S. bishops have supported.

Follow Zimmermann on Twitter: @carolmazim
Father Knick and Sandie Knickerbocker

Jesus is Lord!

By Father Knick and Sandie Knickerbocker

What’s in a name? A remembrance of a loved one your parents wanted to honor and perpetuate in you, a saint they wanted you to emulate and to pray for you, a significant meaning, an expression of novelty or trendiness, or just something that they liked the sound of? However your parents chose your name, it has become more, much more, in God’s eyes. At your baptism, your parents, godparents, and God called you by name! You will always be God according to your baptismal name. Therefore, through your baptism, your name is more than just a “handle,” more than a word people call you. Your name signifies that you are a child of God, his beloved for eternity. “Fear not, for I have redeemed you; I have called you by your name, you are mine” (Is 43:1b RSVCE).

Likewise, God named his son, as we read in the Advent and Christmas lessons. Through the titles and names of Jesus to Christian writers throughout the centuries have expounded on the titles and names of Jesus to help us understand his essence — who he is in the Trinity, what that means for the Church and for our salvation, how he relates to us and we to him, and his eternal promises. The Nicene Creed states what we believe about who Jesus is.

Matthew, Mark, and Luke all record the baptism of Jesus in the Jordan by John the Baptist. They tell us the Holy Spirit descended upon him as a dove and God’s voice from heaven declared that Jesus is his beloved Son with whom he is pleased (Mt 3:16-17, Mk 1:10-11, Lk 3:21-22). This identifies Jesus as the second person of the Holy Trinity, In the Nicene Creed we declare with the Church, “I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father.” In the Gospel of John we read, “For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life” (Jn 3:16).

Jesus refers to himself as Son of Man dozens of times, as written in the Gospels. In using this title, he is emphasizing the truth that he is fully human. The 4th century heresy of Apollinarism denied his humanity, but in 381 the Council of Constantinople corrected this heresy. Jesus’ humanity is shown in the words of the Nicene Creed: “and by the Holy Spirit [Jesus] was incarnate of the Virgin Mary, and became man.” In Mark 6:3, those who hear Jesus ask, “Is not this the carpenter, the son of Mary … ?” John tells us, “And the Word became flesh and dwelt among us full of grace and truth” (Jn 1:14). He can identify with us in all the circumstances of our lives, including in our temptations. In him we are to strive for holiness, i.e., to be fully human. St. Irenaeus wrote, “the glory of God is man fully alive” (Against Heresies).

Jesus said to his disciples, “You call me

See KNICKERBOCKERS, Page 22

Speaking of Saints

Swordfighting Sicilian saint sought solace, sanctuary, Sacrament

By Mary Lou Gibson

Filippo (Philip) Latini was born in 1605 in Corleone, Sicily (now Italy), the third of six children. His parents tended a small vineyard and his father, Leonardo, was a skilled cobbler and leather craftsman who passed those skills on to Filippo. When the Spanish mercenaries occupied Sicily in the 1620s, Filippo’s life changed dramatically. The mercenaries were skilled swordsmen and young Filippo became fascinated with their weapon. The Spaniards taught him the art of swordsmanship and he became an expert.

Over the next few years, Filippo’s skill with the sword gained him a reputation for being “the best blade in Sicily.” Editor Bernard Bangley writes in Butler’s Lives of the Saints that Filippo used his sword to protect women and peasant neighbors from abuse by soldiers. Being an expert swordsman also brought him trouble and he found himself involved in several brushes with the law. He was 19 when the most serious incident occurred. Bangley writes that he was in a duel and seriously wounded his opponent. This upset him so much that he ran to a local church seeking sanctuary.

In that quiet place, Filippo reviewed his life, deciding that it was meaningless and he had to make some changes. One of the first things he did was to beg forgiveness from the wounded man, and they later became friends. In December 1631, he joined the Franciscans in Caltanissetta and became a Capuchin lay brother, taking the religious name of Bernard. As a Capuchin friar, Bernard lived a simple life focusing on self-discipline. His early assignment in the friary was that of cook or assistant cook. He also cared for the sick and did many other tasks for the next several years as he moved from one friary to another in the province.

John Delaney writes in the Dictionary of Saints that friar Bernard practiced severe austerities and penances, and was known for his gifts of miracles, prophecies, ecstasies and levitation. Like Francis of Assisi, he had a loving and healing relationship with animals. Bangley writes that people brought their sick pets and farm animals to him. He practiced a ritual of praying the Lord’s Prayer over an animal and then leading it three times around a cross in front of his church.

Bernard had a special love for the Blessed Virgin. Andie Rocha writes on www.ewtn.com that the Blessed Mother appeared to him and placed the Divine Child in his arms. She told him of the day of his death four months in advance. One biographer describes him as the gentle strength of his Sicilian homeland. For Bernard, going to church was a sumptuous feast of prayer and union with God. He also received Communion daily, which was contrary to the custom of the time.

He liked to stay in church at night because, as he himself explained, “it wasn’t good to leave the Blessed Sacrament alone,” and so he would stay until the other friars arrived.

In times of natural disasters, such as earthquakes and hurricanes, he would meditate in front of the tabernacle, praying, “Easy Lord, be gentle with us!”

Bernard spent the last 15 years of his life in Palermo. He died there in 1667. On his deathbed, after receiving the final blessing, he joyfully kept repeating: “Let’s go, let’s go.” He was beatified by Pope Clement XIII in 1767 and canonized by Pope John Paul II in 2001. His feast day is January 12.

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

See Knickerbockers, Page 16

Father Hilary Ihedioha, pastor of Our Lady of Perpetual Help in Ozona, hands over the keys to a new car raffled off during the annual parish festival on Nov. 17, 2018, to the winner of the raffle, Bishop Michael Sis. Also pictured are Armando Arredondo, Our Lady of Perpetual Help parish council president, and Frank Tambunga, Our Lady of Perpetual Help parish finance council president. (courtesy photo)
VATICAN CITY (CNS) — The surprising news in November that the Vatican had asked U.S. bishops not to vote on several proposals for responding to the sexual abuse crisis was motivated by a lack of time given the Vatican to study the proposals and potential conflicts with church law, according to a letter obtained by the Associated Press.

AP reported Jan. 1 it had obtained the letter written Nov. 11 by Cardinal Marc Ouellet, prefect of the Congregation for Bishops, to Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, asking that the votes be delayed.

Cardinal DiNardo informed the bishops of the Vatican's request Nov. 12, at the start of their fall meeting, the agenda of which was primarily focused on the sexual abuse crisis and the accountability of bishops.

"Considering the nature and scope of the documents being proposed by the (conference), I believe it would have been beneficial to have allowed for more time to consult with this and other congregations with competence over the ministry and discipline of bishops," Cardinal Ouellet wrote, according to the AP, which also reported that a draft of the U.S. proposals arrived at the Vatican only Nov. 8.

In response to questions from AP, Cardinal DiNardo said, "It is now clear there were different expectations on the bishops' conference's part and Rome's part that may have affected the understanding of these proposals."

The proposals included standards of episcopal conduct and the formation of a special commission for reviewing complaints against bishops for violations of the standards.

"From our perspective," Cardinal DiNardo told AP, the U.S. bishops' proposals "were designed to stop short of where the authority of the Holy See began."

The USCCB president said his surprise at the requested delay was genuine, because "in early October, we shared the content and direction of the proposals with multiple dicasteries of the Holy See. Finding no objection, we moved forward on the final drafts."

"We had not planned, nor had the Holy See made a request, to share the texts prior to the body of bishops having had an opportunity to amend them," he told AP in a message also made available to Catholic News Service. The Vatican press office did not immediately respond to a request for comment.

The November meeting, Cardinal DiNardo said, was designed to put the proposals "into final form, after which it would have been possible for the Holy See to have an opportunity to review and offer adjustments."

"There were additional discussions on or around November 6 with Cardinal Ouellet as to the proposals," he said. "At that point, I thought it best to share the texts with him. I advised Cardinal Ouellet that any delay in finalizing these texts in November would prove a great disappointment to the faithful who were expecting their bishops to take just action."

"Though there were canonical provisions mentioned" as necessary by the Vatican, he said, "the emphasis seemed to be on delaying votes and not wanting to get ahead of the February meeting of episcopal conference presidents."

Cardinal Ouellet's letter, according to AP, acknowledged that bishops' conferences have certain powers, but insisted "the conference's work must always be integrated within the hierarchical structure and universal law of the church."

At the time of the November bishops' meeting, both the Vatican and Cardinal DiNardo had declined to make a copy of Cardinal Ouellet's letter public.

In a report Nov. 13 on the delay, CNS had reported that an official of the Congregation for Bishops, responding on behalf of Cardinal Ouellet, said his office was "working to ensure the best evaluation and accompaniment of the questions raised by the American episcopacy."

At the same time, CNS reported that Andrea Tornielli, a Vatican reporter later named by Pope Francis to be editorial director of the Dicastery for Communication, had written on the Vatican Insider website that "a Vatican source involved in the matter" told him: "It is wrong to think the Holy See does not share the object of the U.S. bishops to have effective instruments for combating the phenomenon of the abuse of minors and to establish firm points regarding the responsibility of bishops themselves."

"The motive for asking for a postponement (of the vote)," the source had said, "should not be considered putting on the brakes, but an invitation to better evaluate the proposed texts, including in view of the meeting in February of all the presidents of the bishops' conferences of the world with the pope dedicated to the struggle against abuse."

Tornielli reported that the Vatican believed the proposal on standards of accountability for bishops "goes beyond both civil and canon law" and the Vatican raised concerns "regarding the generic nature of some passages" and "incoherence between the contents of the document regarding the national commission on the responsibility of bishops and the Code of Canon Law."

For example, his source said, "in the draft given to the Vatican, the commission is described as a nonprofit institution without having a juridical and canonical figure, but it is able to exercise a power of judgment on bishops."
**DIOCESAN BRIEFS**

**National Prayer Breakfast**
This year’s National Prayer Breakfast will be held on Thursday, Feb. 7. Local gatherings happen around the country in conjunction with the National Prayer Breakfast in Washington, D.C. Please check your local media for more information on the time and location of events in your area.

**Second Annual Project Andrew Dinner**
**February 8, 2019, in San Angelo (venue pending)**
Project Andrew Dinners provide priests the opportunity to invite individuals who they think might have a priestly vocation or the qualities needed to be a good priest. It is a dinner with the bishop in a formal setting, with discussion and dialogue about the life of a priest and a priestly vocation. The dinner provides the accompanying priests the chance to share their vocation stories as well as allowing the invitees the chance to hear the vocation story of the bishop. This also gives the bishop the opportunity to interact with those who are considering the priesthood and to encourage them to follow the Lord’s call. This event is for high school and college age young men.

**Retreats for Women/Girls Interested in Becoming a Sister**
If you are a woman who wants to understand more about this call from God, you are invited to these retreats. Or if you know a woman who has interest in religious life, please share this information with her.

**Pearl of Great Price Vocation Information days:**
February 23, 2019 in Abilene
Contact The Vocation office at 325-651-7500 or Sr. Elsa at 432-682-6303 for more information.

**Diocesan Marriage Jubilee**
The annual diocesan marriage jubilee celebration honoring sacramental marriages that have reached milestone anniversaries will take place at the Cathedral of the Sacred Heart in San Angelo on March 24, 2019, at 3:00 p.m. The deadline for registration is March 11.
This celebration will recognize couples who are celebrating 25, 30, 35, 40, 45, 50, or anything greater than 50 years of sacramental marriage. Please contact Lupe Castillo at 325-651-7500 or lcastillo@sanangelodiocese.org to register.

**Contemplating the diaconate?**
The Diocese of San Angelo ordained a group of fifteen new permanent deacons in June 2018. The next deacon class has already begun the formation process. In a few years, we plan to begin the discernment of new members of a subsequent class. Completion of the Basic and Advanced Formation classes offered by the San Angelo Diocesan Office of Evangelization and Catechesis (or their equivalent) will be required of all men prior to the start of deacon formation in future classes. The classes are an excellent means for all who want to learn more about the faith, and the perfect foundation from which the deacon formation program would start. Please take advantage of current ongoing classes. More information on Basic and Advanced Formation is available by contacting the Office of Evangelization and Catechesis at 325-651-7500 or evangelizationcatechesis@sanangelodiocese.org.
March for Life Plenary Indulgence

The Apostolic Penitentiary of the Catholic Church has, once again, generously granted a plenary Indulgence for the Christian faithful taking part in the sacred celebrations throughout the course of the March for Life in Washington, DC, from January 17 through 18, 2019.

9 Days for Life Novena

In January 1973, the U.S. Supreme Court effectively removed every legal protection from human beings before birth through its rulings in Roe v. Wade and Doe v. Bolton. Since that time, millions of lives have been destroyed by abortion, and countless women have been traumatized so deeply that they spend years struggling to find peace, healing, and reconciliation.

Leading up to the annual Day of Prayer for the Legal Protection of Unborn Children on January 22, the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities sponsors a nationwide novena called 9 Days for Life. This year, the novena runs from Monday, January 14, to Tuesday, January 22.

The overarching intention of this multi-faceted novena is the respect of all human life, and each day highlights a different intention, also providing daily reflections, educational information, and suggested acts of reparation.

Participants can visit www.9daysforlife.com to get the novena by downloading a free mobile app (with customizable daily reminders), or by signing up for daily email or text messages. (A printable version is also available online.)

Pro-Life Announcements

Christopher Wilcox elected to National Pastoral Musicians Council position

Christopher Wilcox has been elected as an at-large representative of the National Pastoral Musicians Council by a nationwide vote of council members. His term will last through January of 2022. Wilcox is the director of music and liturgy at St. Elizabeth Ann Seton Church in Odessa and serves as the music chair of the diocesan Liturgical Commission.

Texas Catholic Advocacy Day

March 26, 2019, State Capitol Building

SAVE THE DATE: Tuesday, March 26, 2019, 8:00 a.m. – 4:00 p.m.

Every two years, to coincide with the biennial legislative session, thousands of Catholics join with the bishops of Texas at the Texas Capitol Building in Austin to promote Catholic values in legislation. This year’s Catholic Advocacy Day will be Tuesday, March 26.

Catholic Advocacy Day allows the opportunity for Catholics across the state to have their voices heard by meeting with state legislators as they are developing legislation for the current session.

For more information on the Diocese of San Angelo’s participation in Catholic Advocacy Day and how you can become involved, please contact Deacon Freddy Medina at 325-651-7500 or fmedina@sanangelodiocese.org.

Total Consecration Day Conference

Saturday, February 2nd, 2019
9:00AM-4:00PM
Sacred Heart Cathedral Ministry Center
San Angelo, TX

Spiritual Director: Fr. Josh Gray

Did you know there are many saints that have consecrated their lives to Jesus through Mary? For example...

- St. John Paul II
- St. Louis de Montfort
- St. Mother Teresa
- St. Maximilian Kolbe

Come discover what total consecration is all about by exploring the different books that are available to make your consecration.

To register contact: Leticia Ruiz at totalconsecration2019@gmail.com with your name and contact information or call us at 325-812-2546.
Father Joseph Vathalloor (left) and Bishop Michael Sis stand with a group of matachines during the celebration of the feast of Our Lady of Guadalupe at Our Lady of Guadalupe Church in Eldorado, Dec. 12. (courtesy photo)

Bishop Michael Sis celebrated Mass with the people of Good Shepherd Mission Church in Sheffield on Dec. 9. Parishioners are pictured here, along with pastor Father Hilary Ihedioha and Father Michael Rodriguez, during his visit. (courtesy photo)

Father Francis Onyekozuru and members of the Catholic Newman Center at Angelo State University participated in a Christmas pilgrimage to the Holy Land from Dec. 16 to 26. (courtesy photo)

The youth of St. Patrick Parish in Brady held a canned food drive. Pictured here are the youth of the church, pastor Father Bhaskar Mendem, and Helping Hands director Tina Selvera. (courtesy photo)

The youth of St. Patrick Parish in Brady with Father Bhaskar Mendem, pastor, and youth coordinators Cindy Willmann and Felix Gómez Jr. at the Brady Christmas parade, Dec. 15. (courtesy photo)

The Knights of Columbus of St. Stephen Church in Midland provided lunch for over 325 athletes and coaches during the Special Olympics bowling tournament in Odessa, Dec. 1.

Above (left to right): Knights of Columbus Joe de la Cerda, Mitch Mondia, Andrew Qualls (who was also an athlete in the tournament), Eric Fuselier, Darrell Wexler, Chad Wexler, Fino Martinez, Grand Knight Austin Good, Paul Pause, and Warren Ivey. (photo courtesy Gladys Qualls)

Right (left to right): Knights Fino Martinez, Darrell Wexler, and Eric Fuselier, and Midland Team Coach Gladys Qualls. (photo courtesy Gladys Qualls)
The end of one year and beginning of another naturally leads people to think about the passing of time and about love, which gives time — and everything else — real meaning, Pope Francis said.

To mark the end of 2018, Pope Francis led an evening prayer service Dec. 31 in St. Peter's Basilica. The service included the singing of the "Te Deum" ("We praise you, oh God") in thanksgiving for the blessings of the past year, as well as eucharistic adoration and benediction.

In his brief homily during the service, the pope focused on two lines from Galatians 4: "When the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption."

The lines, he said, are a "synthesis of the New Testament" and give "meaning to a critical moment like the passing of a year."

The time when one year ends and a new one begins makes many people "feel the need for something that fills the passing of time with meaning. Something, or better, someone," he said. For Christians, that someone is Christ, the chosen one sent by God, God's only son, he said.

Through his life, death and resurrec- tion, Jesus unleashed "an unheard-of power that still lasts and will last through all of history," the pope said. "This power is called love. It is love that gives fullness to everything, including time. And Jesus is all of God's love concentrated in a human being."

The reading from Galatians, he said, also speaks of Jesus' mission, which is to "ransom" people, free them from "a condition of slavery and restore to them liberty, dignity and the freedom proper to sons and daughters" of God.

"God the father sent his only begotten son into the world to uproot from human hearts the ancient slavery of sin and, by doing so, restore their dignity," he said. "In fact, as Jesus teaches in the Gospel, from the human heart come all evil intentions, the inequity that corrupts life and relationships."

With that realization, he said, Christians should stop and reflect "with pain and repentance," acknowledging how even in 2018, "many men and women lived or are living in slave conditions unworthy of the human person."

With Rome Mayor Virginia Raggi seated in the front row, Pope Francis noted how even in Rome there are people living "in horrible conditions. They are all sons and daughters of God, but various forms of slavery, often very complex, have brought them to a life on the edges of human dignity."

While Jesus, too, was born in a place not fit for human habitation, he said, the choice of a manger in Bethlehem was not an accident. "He wanted to be born that way to manifest God's love for the little ones and the poor."

Jesus' humble birth "sowed in the world the seeds of the kingdom of God, the kingdom of justice, love and peace where no one is a slave, but all are brothers and sisters, children of the one Father."

With Dec. 31 being the vigil of the feast of Mary, mother of God, Pope Francis noted how the church continues her maternal concern and care through the work of many institutions and volunteers who assist the homeless and people subjected to a variety of forms of slavery.

Contemplating the "divine maternity of the virgin Mary," he said, Christians recognize that "God was born of a woman so that we could receive the fullness of our humanity, adoption as children. By his abasement, we were raised up. From his smallness came our liberation."

"What would you call all of this if not love?" Pope Francis asked, adding that it is for that love that the church raises a hymn of thanks to God at the end of the year.
Catholic social teaching held up in efforts to overcome polarization

By Dennis Sadowski
Catholic News Service

WASHINGTON (CNS) — Pope Francis' repeated invitations to practice mercy and charity have become the focus of efforts to defuse the widespread polarization that has wracked society and has crossed into Catholic circles.

The basic message behind such efforts during the last year is simple: come to see perceived "enemies" as real people, deserving of respect and dignity.

While such efforts have not been a coordinated campaign, diverse Catholic voices have expressed concern that rampant polarization poses a threat to the common good.

"The danger in our current political climate is that the people of the United States will come to accept the current political division, nihilism, hypocrisy and anger in our culture as normal," Bishop Robert W. McElroy of San Diego said in delivering the Cardinal Bernardin Common Cause Lecture at Loyola University Chicago in April.

Today's Initiative on Catholic Social Teaching and Public Life at Georgetown University has addressed polarization in the church and society several times throughout 2018. And there have been other efforts that have sought to limit, if not stop, the vitriolic fear mongering, anger and name calling that has emerged in the hope of creating space for respectful dialogue.

John Carr, director of the Georgetown initiative, recently described the current state of affairs as one guided by "fear, cynicism and anger" that leads to "alienation, loneliness and hopelessness."

"This feeds tribal identities in politics, where we often define ourselves for who or what we are against" instead of working to overcome anger, he said Dec. 4 at the start of a panel discussion that included four young emerging leaders addressing polarization in the church and the nation.

Cardinal Donald W. Wuerl of Washington, speaking at the Georgetown forum in December, said polarization was the "saddest thing is when you encounter the person who is so convinced of their righteousness that they've lost all sense of charity," he said.

"Their message is 'I'm doing what I'm doing to save these people from hell,'" the bishop continued. "It's almost like, sadly, there's a kind of lower level magisterium that's developed where people are convinced they have the truth in a way the church doesn't and they operate out of that.

"When they operate out of that they often leave out the most important teaching of mercy and charity."

The church's tradition of respect for human dignity must be part of the discussion on the road to overcoming deep differences, Bishop Coyne added.

"Those of us in the moderate middle either way," he said, "have to be willing to be bold and say exactly what the church's teaching is and not allow the extremes to have their way in the church."

Carr's observation about tribal identities taking precedence even among Catholics who angrily have debated church teaching when it comes to challenging public policies — such as immigration or climate change — seems to be illustrated in a Pew Research poll. A survey released in March showed that U.S. Catholics' regard of the pope is colored by their political leanings.

Pew said the results revealed "signs of growing discontent with Francis among Catholic on the political right, with increasing shares of Catholic Republicans saying they view Francis unfavorably, and they think he is too liberal and naïve."

The poll found that favorable support for the pope among Catholic Republicans dropped from 90 percent in 2014 to 79 percent early this year. Catholic Democrats saw no discernible shift in favorable views of the pope over the same period, rising from 87 percent to 89 percent.

Such findings concern Catholics who care about the church. They have called for dialogue among people with differing points of view with a focus on the principles of Catholic social teaching.

Speaking at the Georgetown forum in December, John Gehring, Catholic program director at Faith in Public Life, an advocacy group in Washington, acknowledged that the church is experiencing infighting among Catholics on the left and the right.

I think one of the dangers in these days right now in terms of the infighting is that the credibility of the church in the public sphere is at its lowest point in many, many years," he said. "My point is, if you're a Catholic progressive or a Catholic conservative, if you think the church has nothing important to say in politics or relative to the public square, now is not the time to hunker down ... We have to find a way to navigate through legitimate differences in a prudent way."

Another panelist, Elise Italiano, founding executive director of The Given Institute, which provides leadership training for young women seeking a greater role in the church, said polarization and the church's loss of credibility threatens to turn away young people.

Italiano described a retreat by young people from established institution as they search for identity, community and purpose. "The church should be able to provide that and yet we've seen the effect of polarization on their hope and commitment," she said.

Gehring and Italiano also were among 100 Catholics representing different perspectives invited to a three-day conference in June at the Georgetown institute to share ideas on overcoming the deepening polarization in church and society.

The gathering led to commitments to further conversations across the perceived liberal/conservative divide to better serve the church and begin to heal society.

Bishop Christopher J. Coyne of Burlington, Vermont, called on the church, including his fellow bishops, to take steps to reverse polarization.

"We must acknowledge it's there," he told Catholic News Service Dec. 11. "That's the starting point. We see it and I think we have to call it out."

Catholic Charities USA and a network of other Catholic agencies from around the country quickly mobilized to help reunite those who were separated.

Immigration battles continue as 2018 comes to an end

By Rhina Guidos
Catholic News Service

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Follow Sadowski on Twitter: @DennisSadowski

Immigration battles continue as 2018 comes to an end

By Rhina Guidos
Catholic News Service

WASHINGTON (CNS) — The year may be coming to an end but the battles on the immigration front promise to continue well into 2019 and beyond.

“On immigration, there is no rest for the weary with this administration,” said Kevin Appleby, senior director of international migration policy at the Center for Migration Studies in New York.

By far, the most dramatic immigration development of 2018 took place around summer when then-U.S. Attorney General Jeff Sessions announced a new policy that resulted in separating children from parents or other family members traveling with them and then placing the minors in detention centers.

But that policy was just one in a long list of what some see as attacks against refugees, asylum seekers, and other immigrants looking to make the U.S. their home.

In 2018, the Trump administration announced that the country plans to allow no more than 30,000 refugees into the U.S. during fiscal year 2019 — a record low. It also announced a new policy requiring people entering the country without documents to present themselves formally at official ports of entry as a condition to qualify for asylum — a move that has triggered long waits, deterring most migrants from touching U.S. soil where they can file an asylum claim.

Most recently, the administration spoke of a proposal to deny permanent residency to legal immigrants who have used public assistance, often referred to as the “public charge” rule. And around Thanksgiving, it authorized the use of tear gas into a crowd that included children at the border near the U.S. and Mexico, near Tijuana.

“No doubt the president will send a tweet about (immigration) on Christmas, sort of like Scrooge before the ghosts appear,” said Appleby. “There are a wide range of immigration battles raging, such as asylum-seekers at our border, funding for a border wall, and the issue of public charge, to name a few. Immigrant-rights advocates will have to remain alert through the holidays when the administration may announce more punitive policies when no one is paying attention.”

Throughout the changes and announcements, the Catholic Church, its organizations and members have remained vigilant and active in denouncing some of the policies while also tendency to those they have affected.

When the Trump administration separated approximately 2,300 children from their parents at the U.S.-Mexico border between May and June of 2018 as part of a new policy to deter border crossings and then later rescinded the policy, the U.S. Conference of Catholic Bishops’ Migration and Refugee Services, Catholic Charities USA and a network of other Catholic agencies from around the country quickly mobilized to help reunite those who were separated.

A man who is part of a caravan of thousands of migrants from Central America trying to reach the United States holds his son Dec. 9 in Tijuana, Mexico, at the El Chaparral port-of-entry border crossing between Mexico and the United States. (CNS photo/Mohammed Salem, Reuters)
On the power of Christ's birth outside the city

By Father Ron Rolheiser

God, it seems, favors the powerless, the unnoticed, children, babies, outsiders, and refugees with no resources or place to go.

That’s why Jesus was born outside the city, in a stable, unnoticed, outside all fanfare, away from all major media, and away from all the persons and events that were deemed important at the time, mundane and anonymous. God works like that.

Why?

In the rock opera, Jesus Christ Superstar, that question is asked about Jesus: Why’d you choose such a backwater in such a strange land? If you’d come today you could have reached a whole nation. Israel in 4 BC had no mass communication.

Scripture answers by telling us that God’s ways are not our ways and our ways are not God’s ways. That’s true here. We tend to understand power by how it works in our world. There it works through popularity, through mass media, through historical privilege, through financial clout, through higher education, through idiosyncratic genius, and, not infrequently, through raw aggression, greed, and insensitivity to the needs of others and of nature.

But even a quick reading of scripture tells us that’s not how God works. The God that Jesus incarnates doesn’t enter this world with a huge splash, as a royal birth eagerly anticipated and then announced by all the major media outlets, with photos of him and his parents on the cover of every popular magazine, with universal predictions as to his future greatness and influence, and then with privileged access to the best educational institutions and circles of power and influence.

Clearly, clearly, that’s not the story of Jesus’ birth, nor of how his life unfolded. God, as scripture shows, works more through anonymity than through the headlines, more through the poor than the powerful, and more through those outside the circles of power than those inside them. When we examine how God works, we see it’s no accident that Jesus came outside the city and that after he was crucified he was also buried outside the city.

God’s work in our world generally does not make the headlines. God never breaks into our world or into our consciousness by showy displays of power. God works more discretely, in quiet, touching soul, touching conscience and touching that previously touched part inside of us where we still unconsciously bear the memory of once, long before birth, being touched, caressed, and loved by God. That’s why Christ was born into this world as a baby and not as superstar, as someone whose only power was the capacity to touch and soften the hearts of those around him. Babies overpower no one, physically, intellectually, or athletically. They lie helpless and cry for love and care. That’s why, paradoxically, at the end of the day, they’re more powerful than anyone else. No physical, intellectual, or athletic power can ultimately touch the human conscience as can a baby — and similar sights of innocent helplessness, a wounded bird, an abandoned kitten, a young child alone and crying. What’s best in us enfolds, healthful in the presence of powerlessness and innocence.

That’s how God enters into us, gently, unnoticed. No big splash. That’s also why God tends to bypass circles of power to favor the abandoned and vulnerable. For example, when the Gospel of Luke records how John the Baptist came outside the city, it takes a scathing swipe at both the civic and religious powers of its time. It names all the major civil and religious leaders of the time (the Roman rulers, the kings in Palestine, and the religious high priests) and then tells us plainly that the word of God bypassed them all and came instead to John, a solitary, living in the wilderness (Lk 3, 1-3).

According to the Gospels, the wilderness is where we’re most likely to find and experience God’s presence because God tends to bypass the centers of power and influence to find a place instead in the hearts of those outside those circles.

You see this too, though admittedly without the same theological weight as is manifest in scripture, in the various apparitions of Mary, Jesus’ mother, that have been approved by the church.

What’s common to all of them? Mary has never appeared to a president, a pope, a major religious leader, a Wall Street banker, the CEO of a major company, or even to an academic theologian in his study. None of these. She’s appeared to children, to a young woman of no earthly importance, to an illiterate peasant, to various other persons of no worldly status.

We tend to understand power as residing in financial influence, political clout, charismatic talent, media influence, physical strength, athletic prowess, grace, health, wit, and attractiveness. On the surface, that assesses it. It’s a valid assessment, but none of these are bad in themselves. But, looked at more deeply, as we see in the birth of Christ, God’s word bypasses the centers of power and gestures instead in the hearts and consciences of those outside the city.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com.

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Tolkien, Chesterton, and the adventure of mission

By Bishop Robert Barron

Auxiliary Bishop of Los Angeles

There is a common, and I’ll admit somewhat understandable, interpretation of J.R.R. Tolkien’s Lord of the Rings trilogy that sees the great work as a celebration of the virtues of the Shire, that little town where the hobbits dwell in quiet domesticity. Neat, tidy hobbit holes, filled with comfortable furniture, delicate tea settings, and cozy fireplaces are meant, this reading has it, to evoke the charms of a “merrie old England” that existed before the rise of modernity and capitalism. As I say, there is undoubtedly something to this, for Tolkien, along with C.S. Lewis and the other members of the Inklings group, did indeed have a strong distaste for the excesses of the modern world.

However, I’m convinced that to see things this way is almost entirely to miss the point. For the ultimate purpose of Lord of the Rings is not to celebrate domesticity but rather to challenge it. Bilbo and Frodo are not meant to settle into their easy chairs but precisely to rouse themselves to adventure. Only when they leave the comforts of the Shire and face down orcs, dragons, goblins, and, finally, the power of evil itself do they indeed bring to the struggle many of the virtues that they cultivated in the Shire, and those qualities, they discover, are not to be squelched away and protected, but rather unleashed for the transformation of a hostile environment.

A very similar dynamic obtains in regard to interpreting G.K. Chesterton. His stories, novels, and essays can indeed be read as a nostalgic appreciation of a romantic England gone with the wind, but a close look at the man himself gives the lie to this simplistic hermeneutic. Though he enjoyed life as a “gentleman in his study,” none of these. She’s appeared to children, to a young woman of no earthly importance, to an illiterate peasant, to various other persons of no worldly status.

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This general attitude is present from the beginning of Christianity. From the moment the Lord gave the great commission—“Go and preach the Gospel to all nations”—his disciples knew that the Christian faith is missionary by its very nature. Though it exhibits contemplative and mystical dimensions, it is, at heart, a faith on the move, one that goes out. How fascinating that the Holy Spirit first fell in the heart of a city, and that the greatest figure of the Apostolic age, Paul of Tarsus, was an urban fellow, at home on the rough and tumble streets of Antioch, Corinth, Athens, and Rome.

This, by the way, is why I have a particular affection for YouTube, on whose forums I am regularly exorcised and attacked, and Reddit, where secularists, agnostics, and atheists are happy to tell Christians what God never spoke. Why not? Chesterton faced much worse in Fleet Street bars; Paul met violent opposition wherever he went; Frodo and Bilbo looked into the abyss. Good. We Christians don’t stay in hobbit holes; we go on adventure, mit klingendem Spiel!

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.
A peaceful 2019 to you
By Father Eugene Hemrick
Catholic News Service

No matter where we look, peace is a rare commodity. How then can the new year be more peaceful?

Start the year with avoiding certain behaviors and doubting up on civility.

St. Paul's Letter to the Corinthians often deals with adversity in his communities. Stop your strife and avoid jealousy, he counseled.

Jealousy is worrying about someone taking something from you, spurning over possessiveness. This is difficult to curb, given that we live in a culture that prompts us to get it now; don't deny yourself; be more protective and hold on to what you have.

Ironically, the more possessions we have, the greater fear we have of losing them. Fear and worry are often about losing possessions and status.

St. John Paul II often quoted Christ: "Be not afraid." And as President Franklin D. Roosevelt said, "The only thing we have to fear is fear itself." Both know the struggle of fear can have on us.

At times, fear can be useful in creating a scare in a person who needs a scare to change. But today, we live in such a fear-driven society that it is detrimental to humanity. It causes people to be overly protective; to think of me and not thou, creating coldheartedness.

2019 is a time to check our fear level and seek its causes and influences on us so that we can know what to know. St. Paul points us what to do in 2019 in his concept of a unified community: Increase civility so that it makes another feel at home with us. Civility goes toward another. It makes us seek the uniqueness of another, that it makes another feel at home with us. Civility is more than a defense of the First Amendment, of omission, of accuracy. And yet what it does is protect more than ever.

context serves the church best, especially in this polarized clientele. As Pope Francis said that the task of the press — both Catholic and secular — is "to inform correctly, to offer everyone a reporting of the facts that conform as closely as possible to reality" and to make complex issues accessible to most people.

A Catholic press that reports the whole truth and its importance to society: "A lot of people don't understand how important what goes on in their community is to them and how it affects their quality of life, maybe until it's gone."

This is more than simply a defense of the First Amendment. This has a dollar and cents impact according to a study by three Midwestern researchers titled "Financing Dies in Darkness? The Impact of Newspaper Closures on Public Finance."

It looked at the impact of newspaper closures on communities, concluding that communities lacking a newspaper paid higher borrowing costs because insurers worried that corruption and scandal might go too long unexposed:

"Overall, our results indicate that local newspapers hold their governments accountable, keeping municipal borrowing costs low and ultimately saving local taxpayers money."

Newspapers benefit democratic societies in other ways as well: Recent polling by The Washington Post found that of all consumers of media, newspaper readers were least likely to believe political falsehoods. The Post did not offer an explanation, but newspapers have the space to offer context and provide depth to news stories (as opposed to the superficial gloss of network evening news or the ideological opinions of columnists).

As Time magazine said in its special issue, "The press always has and always will commit errors of judgment, of omission, of accuracy. And yet what it does is fundamental."

So what does all this have to do with Catholics? It says that the Catholic press — rather than being threatened by violence and certainly not as well-funded as its secular counterparts — has an important role to play in the local Catholic community, especially at this present time. Most obviously, a robust Catholic press can make "transparency" and "accountability" more than just slogans.

During the recent wave of abuse crises, pollsters have found that Catholics who are reading their Catholic press have a greater awareness not just of what has gone wrong, but of what the church has been doing to prevent abuse over the past 20 years. While much secular media coverage treats every expose as if it happened yesterday and the church has done nothing, readers of the Catholic press know better.

Unfortunately, there are fewer of those readers because there are fewer Catholic newspapers. Papers are being shut down. Frequency is declining. Space for news shrinking. Accountants don't want to pay for them. The result: Most Catholics get news about their church from secular news sources or perhaps hysterical social media outlets.

Last year, Pope Francis said that the task of the press — both Catholic and secular — is "to inform correctly, to offer everyone a reporting of the facts that conform as closely as possible to reality" and to make complex issues accessible to most people.

A Catholic press that reports the whole truth and its context serves the church best, especially in this polarized age. Well-funded Catholic media with high journalistic standards and a love for the faith is a resource for educating and informing Catholics that is needed today more than ever.

Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

Extra! Extra! Can you read all about it?
By Greg Erlandson
Catholic News Service

Fifty-three journalists were killed worldwide in 2018. Some died in war, but a shocking number died exposing corruption, covering protests or just doing their job. Time magazine called them and their harassed and persecuted colleagues "Guardians" of truth, and named them collectively "Person of the Year."

In the United States last June, four journalists and another staffer at the Capital Gazette, a local newspaper in Annapolis, Maryland, were killed by a local man who resented that the newspaper had reported on his harassment of a woman.

The widow of one of the victims said of the press and its importance to society: "A lot of people don't understand how important what goes on in their community is to them and how it affects their quality of life, maybe until it's gone."

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Making Sense of Bioethics

Gene-edited babies and the runaway train of IVF

By Father Ted Pacholczyk

In November 2018, a Chinese scientist named He Jiankui (known to his associates as “JK”) claimed that he had successfully produced the world’s first gene-edited human babies using “gene surgery.” The twin girls, he said, were born somewhere in China with a modified gene that makes their bodies immune to infection from HIV, the virus that causes AIDS. A special DNA splicing technique called CRISPR was used when they were embryos to make the edits. In a series of short videos posted on YouTube, JK offers an explanation of, and justification for, what he did.

He reminds his viewers that when scientists first began doing in vitro fertilization (IVF) in 1978, a number of ethical concerns were raised, but those mostly subsided over time: “The media hyped panic about Louise Brown’s birth as the first IVF baby. But for forty years regulations and morals have developed together with IVF, ensuring only therapeutic applications to help more than 8 million children come into this world. Gene surgery is another IVF advancement.”

In another video, he puts it this way: “Look back to the 1970s with Louise Brown. The same fears and criticisms are repeated now. Yet, IVF unquestionably has benefited families. There will be no question about the morality of gene surgery in 20 to 30 years.”

JK’s strong conclusion leads us to ask whether the general sense of revulsion that has arisen towards his gene-editing work is merely alarmist and shortsighted. Are people failing to grasp the importance and propriety of what he is doing? Is he a pioneer ushering in a new age of enlightenment where mankind will be able to make use of the powers of science to achieve good ends? Or should his gene editing work be condemned and JK branded as a rogue scientist violating significant moral boundaries?

The answer to these questions will, in fact, be linked to whether we understand IVF to be ethical or not — JK is right to draw the parallel. If we conclude that IVF is something good and we’re trying to help others, even if we’re actually causing serious harms along the way.

Adding up the grave harms from IVF gives us a long list: IVF turns procreation into “production.” It dehumanizes embryonic children, treating them as objects to be frozen, manipulated, abandoned or destroyed. Since the practice began in 1978, millions of embryos have become warehoused in liquid nitrogen, abandoned in frozen “orphans.” Millions more have been outright discarded as biomedical waste. Instead of “loving our children into being” through the one-flesh union of husband and wife, IVF mass produces childless clinics, assembly-line style, under the imperatives of market capitalism. Children born by IVF, moreover, experience roughly double the rate of birth defects of regularly conceived children.

Over the years, these kinds of concerns have been mostly glossed over or ignored. “We’ve grown accustomed to the virus that causes AIDS. A special DNA splicing technique called CRISPR was used when they were embryos to make the edits. In a series of short videos posted on YouTube, JK offers an explanation of, and justification for, what he did.”

As we face the daunting question of editing human embryos, we run up against the same temptation. Editing our embryonic children to be free of a particular disease requires numerous embryos to be simultaneously created (or thawed out), treated as “products” and subjected to genetic “treatments,” with many of them perishing during the experiment, in order that a few of them might survive and develop without the disease. Editing our embryonic children may also involve risks to them that we will only understand later when they grow up. Is it ever proper to experiment on our own offspring? Moreover, gene editing in embryos introduces changes that will be passed into the human gene pool, establishing permanent and irreversible changes to our own humanity. How does one adequately evaluate the risks of such changes?

The fact remains that we’ve been willing to tolerate an abundance of human carnage up to this point with IVF, and one of the great tragedies of our age has been our tone deafness to the evils of IVF. JK argues that we are similarly poised to accept the production of gene-edited babies as yet another variation on the theme.

Will his brazen instrumentalization of the human embryo be condemned and JK branded as a pioneer ushering in a new age of enlightenment where mankind will be able to make use of the powers of science to achieve good ends? Or should his gene editing work be condemned and JK branded as a rogue scientist violating significant moral boundaries?

”, ¿Qué clase de persona quiere Dios que seas para finales de este año?” preguntó el padre Mike Schmitz en un video de YouTube. ¿Cree que sus resoluciones lo ayudarán a comportarse de manera que la luz de Dios pueda brillar en nuestro mundo a través de usted? Después de discernir en qué quisiéramos esforzarse más este año, es hora de actuar. Haga el trabajo necesario, incluso si no ve resultados de inmediato o si comete errores. Aprenda de ellos, revalúe la situación y perseveren en sus esfuerzos.

Además de hacer que sus nuevos objetivos para 2019 sean específicos, medibles, alcanzables, elige oportunos, asegúrese de que sus objetivos estén arraigados en ser la persona que Dios sabe que Ud. puede ser. Cuando mantener una resolución se convierte en un desafío, podemos recordar por qué nos comprometimos en primer lugar.

La escritora Elizabeth Manneh le dio en el clavado de ideas y preguntas sobre el año pasado y el año que viene. Algunas preguntas incluyeron: ”¿En qué áreas de tu vida espiritual has crecido más?” y “¿Dónde has visto ejemplos de oraciones contestadas?” y “¿Qué puedes hacer para ser más consciente de la presencia de Dios?”

Mira CHIN, Página 23

New year, new resolutions

By Maria-Pia Negro Chin

Catholic News Service

Have you thought about your New Year’s resolutions yet? Maybe you are making progress on your decision-making or you are still deciding what to focus on in 2019.

Some of your resolutions could be to do better at school, volunteer, be healthier/more active, recycle more, learn something new, be a role model or cut back on your social media use. Or perhaps you are determined to take a stand when needed, like when someone is bullying another person or when the group is making inappropriate jokes that demean others.

Or, you had a lot of ideas and enthusiasm earlier this year, but slipped in your 2018 resolutions, and became discouraged or tempted to cast them aside altogether.

People who rely on willpower mostly fail,” Anne Swinbourne, a behavioral psychologist at James Cook University, Australia, told the BBC last year. “To keep a resolution, you have to be boringly meticulous — you have to plan.”

Jotting down what you want to accomplish is just the beginning. Keeping your resolutions requires planning, acting and, often, praying. Incorporating healthy behavior into your everyday life, avoiding triggers that cause us to regress and asking for support when needed take work, but it is worth it.

“What kind of person does God want me to be by the end of this year?” Father Mike Schmitz asked in a YouTube video. Are your resolutions going to help you behave in a way that the light can shine in our world through you?

Once you prayerfully decide what to work on this year, it’s time to take action. Put in the work, even if you don’t see the rewards right away or if you make mistakes. Learn from them, reassess and persevere in your efforts.

Besides choosing your new 2019 goals specific, measurable, attainable, relevant and timely, making sure your goals are rooted in being the person God knows you can be may make it harder to waver. When keeping a resolution becomes a challenge, we can remember why we made this commitment in the first place.

Writer Elizabeth Manneh hit the nail on the head when she admitted that — like many of us — she was not successful in her resolutions because relying only in our human efforts to “transform (our) lives by establishing new habits” is not enough.

Manneh focused on thinking about her motivations to be a better person. She reflected on 12 questions, looking at the past year and the year ahead.

I like Manneh’s method. The desire to
Learning to lose control

By Stephanie Clary

I never wanted to be a mom. I assumed that I would be one, but I wasn't a girl who dreamed of motherhood. I've never been particularly smitten with babies. As a young woman, I was content to enjoy the early years of marriage child-free. I even told myself that if I couldn't have kids for some reason, that would be OK.

A Type A personality who relishes in schedules, organization and coloring, perhaps this mindset was a subconscious expression of the fear I had a lack of control that accompanies motherhood.

When my husband and I learned natural family planning, we approached it as we had any class before, with intense studiousness and a desire to succeed. (I'm not sure what success means in this context, but that was our attitude.) We found that this faith-motivated, natural practice wasn’t providing the peace, love and fruitfulness that it promised in any sense of the terms.

I stressed about remembering to check and record symptoms; I felt guilty when I forgot; I was consumed with thinking about whether we were or were not in the best position to bring a baby into the world. I wanted to get it right, I thought understanding natural family planning allowed me the control to do so.

I had for the loss of control that accompanied motherhood. I even told myself I wouldn't be one, but I wasn't a girl who dreamed of motherhood. I've never been particularly smitten with babies. As a young woman, I was content to enjoy the early years of marriage child-free. I even told myself that if I couldn't have kids for some reason, that would be OK.

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Save the date!

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- Basics of Music
- Building a Choir
- Chants of the Misal Romano
- Intro to the Misal Romano
- Learn the Mass of Renewal
- Wedding, Quinceañera, Funeral Liturgy & Music Planning

La Misa Cantada
Diocese of San Angelo
June 27-29, 2019
Odessa, TX

Choose Life Midland will sponsor a coach bus on Saturday, January 26, 2019, for the March for Life Rally in Austin, Texas.

The coach bus leaves at 6:00 a.m. from the St. Ann’s Church parking lot and will leave Austin after the rally is over at 3:00 p.m. One-day trip. Call De’Ann and Mike Hernandez at 432-638-2375 to reserve your spot with a $10.00 refundable deposit. Breakfast burrito and lunch from Jason’s Deli will be provided along with a t-shirt to be worn at the rally to identify our group. Call today and always protect life from conception to natural death.

Further questions: call Choose Life Midland 432-695-6955.

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IMMIGRATION
Continued from Page 15

They provided short-term care, such as food and shelter, transportation for some, and served as locales to bring the families together again.

With the influx of Central American migrants at the U.S.-Mexico border seeking to flee violence in countries such as Honduras, Guatemala and El Salvador, places such as the Catholic Charities of the Rio Grande Valley's Humanitarian Respite Center in McAllen, Texas, Annunciation House in the El Paso/Juarez border region, and other temporary shelters run by the Diocese of El Paso, have been on the front lines of providing the basics, from food to clothes and temporary shelter, to the incoming crowds of migrants.

Many of those places have seen Catholic volunteers such as Margie Legowski come through their doors to help.

Legowski, a parishioner from Holy Trinity Catholic Church in Washington's Georgetown neighborhood, traveled to the McAllen, Texas, area during Thanksgiving, to help the migrants at the Humanitarian Respite Center.

The center had "a huge influx of people," she said, sick and exhausted from the trek, but also frustrated and sad at the rigorous process of asylum whose rules the Trump administration was seeking to change at the time.

"I saw such sadness, patience and almost giving up," she told Catholic News Service.

There is concern for the human toll of the policies, she said, especially because the U.S. government can use its great resources, including physicians and even the National Guard, to provide assistance to the migrants and not to use its resources to antagonize them.

"It's in no one's best interest" to do so, Legowski said.

At the national level, bishops have voiced their support for migrants and their right to seek refuge. In July, in a highly publicized visit, top leadership from the USCCB traveled to the border region of McAllen and Brownsville in Texas to personally meet with some of them, mothers and fathers, at a Catholic-run temporary shelter. The visit also included a stop at a government detention center for minors who had been separated, a converted Walmart, where the bishops celebrated Mass.

U.S. Cardinal Daniel N. DiNardo of Galveston-Houston said then, in a July 2 news conference, that the church supports the right of nations to protect their borders, but having strong borders and having compassion are not mutually exclusive. A solution with compassion can be found, he said.

But many worry that compassion is what's lacking in the policy decisions that have been handed down by the Trump administration when it comes to immigration, and as long as they continue, the concern is for the men, women and children at the border who may suffer the consequences.

"I picture the ship turned away … the Jews no one would take," said Legowski, referencing a German ocean liner the U.S. government, under the Democratic Roosevelt administration, turned away in 1939 carrying Jewish refugees looking to escape the Third Reich. Many of them would later perish at the hands of the Nazis.

"That's what we're doing to people," Legowski said. "How can we turn our backs on people? Shame on us."

DISASTERS
Continued from Page 5

Nor are natural disasters confined to the contiguous 48 states.

A May 4 earthquake in Hawaii was the biggest to hit the area since 1975. The quake damaged many buildings, caused landslides, and damaged a road, causing it to be shut down. A major eruption of the Kilauea volcano occurred at the same time, sending untold gallons of lava landward, with much spilling out into the Pacific Ocean.

And a 7.0-magnitude earthquake hammered Alaska's largest city, Anchorage, Nov. 30. A 5.7-magnitude aftershock followed only seven minutes later.

While no deaths or serious injuries were reported, schools were shut down for a week to assess damage, according to Tricia Teasley, director of community relations and development for Catholic Charities of Anchorage.

Damage estimates are unclear so soon after the quake. First-day estimates came in at anywhere from $100 million to $1 billion.

Teasley said the Archdiocese of Anchorage's properties seemed to have survived the quake fairly well, including two Catholic Charities-run shelters.

Lisa Aquino, Catholic Charities of Anchorage's director, said this tremor, according to those who were there at the time, was far different from the 9.2-magnitude Good Friday earthquake of 1964, which killed 139 and caused $311 million in damage. "This one wasn't as scary, because that one went on for five minutes," Aquino said, but "this one started with a big jolt, so that surprised a lot of people."

Teasley was still at home when it struck. She ran out her front door to assess the scene. "I've been here for 10 years and I don't scare easily, but I was scared," she said. Then she saw a neighbor who "came out of his own house and yelled, 'Holy s-h-i-,'" before remembering who she was talking to, concluded, "d."

Aftershocks continue deep in the Alaskan earth, but also in residents' consciousness. Teasley's son was on the top floor of his school when the quake struck. At home, whenever he feels an aftershock, he "dives under the ping-pong table," she said. People, Aquino added, are "tired and just stressed out."
KNICKERBOCKERS

Continued from Page 8

Teacher and Lord: and you are right, for so I am" (Jn 13:13). In the Gospels, we read Jesus’ radical teaching about discipleship, and we read about his miracles that give evidence that, indeed, he is Lord of heaven and earth (Mt 28:18). Jesus calls us anew to his radical way — to internalize his teaching and re-commit ourselves to his authority in our lives. John writes that Jesus affirms his disciples’ understanding of who he is after he has washed their feet — an astounding gesture. He tells them he is their servant and they are to go and do likewise (Jn 13:13-17). That is Jesus’ call to us as well.

In the Gospel of John, we read Jesus declaration, “I am the light of the world; he who follows me will not walk in darkness, but will have the light of life” (8:12). “In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it” (1:9). Jesus is the one who has come over the darkness in ourselves, our surroundings, or in the world, we can turn to the Light, to Jesus, and open ourselves to his radiance and his protection. In Jesus’ name, we bind Satan and cast him out, with principalities, powers of darkness and all his demons and send them to the Tabernacle. Jesus, the light of the world, has overcome their darkness. He has won the victory for us!

“I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. … If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. By this will I be glorified, that you bear much fruit” (Jn 15:1-8). As the vine, Jesus is teaching us how to be faithful disciples: keep his commandments and so abide in him who is love; ponder his words in our mind and heart. Thus, our lives will bear fruit. That sounds like a life-giving plan for the new year!

To Thomas the Apostle, Jesus proclaims: “I am the way, and the truth, and the life; no one comes to the Father, but by me” (Jn 14:6). This is who Jesus is for us; he leads us to himself. Father Ryan Eulnerbush reflects on St. Thomas Aquinas’ illumination of Jesus words: “Christ is that living Way in his human flesh and by his human blood. In his humanity, the Savior is our Way to God. … As man, Christ is our Way. As God, he is our Way to the Father” (1 Thess. 2:13-14). St. Thomas echoes St. Augustine’s thought: “If you ask where to go, cling to Christ for he is the truth which we desire to reach. … If you ask where to remain, remain in Christ because he is the life” (5th Sunday of Easter homily). In St. Augustine’s words: “I am the way, and the truth, and the life.” He was saying in effect, how do you want to go? I am the way. Where do you want to go? I am the way of life. Where do you want to remain? I am the life” (Commentary on John XII:2).

St. Paul writes to Timothy: “Paul, an apostle of Christ Jesus by command of our Lord and Savior and of Christ Jesus our hope” (1 Tim 1:1). St. Peter exclaims, “Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you” (1 Pt 1:3-4). This new year let us place our hope where it belongs — not in the things and circumstances of this world but in Jesus Christ, Son of God, Savior, who is Hope.

The song from the 1950s tells us “Que sera, sera / whatever will be, will be / the future’s not ours to / see, see, see.” It is true that we can’t see into our future or control it. Nonetheless, we know that whatever this new year brings — blessings or adversity, joys or sorrows, plenty or need, well-being or suffering, life or death — because of who Jesus is and who we are in him, we can be hopeful, encouraged, strengthened, guided, forgiven, and alive in him, now and for eternity. We have these assurances which is why we can say that Jesus is Lord! “Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:9-11).

Father Knick Knickerbocker is a retired priest of the Diocese of San Angelo. He and his wife, Sandie, write a monthly column for the West Texas Angelus.

BISHOP

Continued from Page 3

resources so that others may have a brighter future. Hope impels us to be responsible stewards of our land, air, and water, so that future generations may inherit a healthy planet. Hope motivates us to carry out the spiritual works of mercy in order to help another person get to Heaven. Hope inspires the catechist to pass on the gift of faith.

Hope moves us to seek healing, recovery, and reconciliation. Hope stimulates us to recruit and form future leaders for the next generation.

The Christian symbol of hope is the anchor. Hope is a “sure and steadfast anchor of the soul…that enters…where Jesus has gone as a forerunner on our behalf” (Heb 6:19-20). In the midst of whatever storms this world may bring, we make an act of hope by placing our anchor firmly in Jesus Christ.

There are two opposing attitudes that show a lack of hope: despair and presumption. Despair is the attitude that one can attain salvation only by one’s own efforts. Both of those attitudes are mistaken. Eternal union with God is possible, but only with God’s help. Jesus says, “The one who perseveres to the end shall be saved” (Mt 24:13).

Ultimately, hope orients us toward eternal union with God and the Communion of Saints in Heaven. We have a future, and that future gives meaning to our present. As people of hope, we live each day with an eye toward eternity. Saint Teresa of Avila offers an inspiring message that expresses this longing for union with God: “Hope, O my soul, hope. You know neither the day nor the hour. Watch carefully, for everything passes quickly. … Dream that the more you struggle, the more you prove the love that you bear your God, and the more you will rejoice one day with your Beloved, in a happiness and rapture that can never end” (quoted in CCC, no. 1821).

Our diocese is currently carving out a major pastoral planning process. In the next few months, we will take the input received last fall and formulate a set of priorities to guide our diocesan life in the upcoming years. The name we have chosen for this planning process is “A Future Full of Hope.” This is based on a beautiful Old Testament passage from Jeremiah 29:11-14, which says, “I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe, plans to give you a future full of hope. When you call me, when you go to pray to me, I will listen to you. When you look for me, you will find me. Yes, when you seek me with all your heart, I will find me with you, says the Lord.”

Hope has a central place in our Christian world view. As we begin this new year, we can all grow in this virtue. How can we do this? We begin with prayer. The prayer of the Church and personal prayer nourish hope in us. As Sr. Maria del Rosario Chávez has observed, the Psalms lead us to a deeper hope. The Holy Spirit teaches us to pray in hope (CCC, no. 2657). St. Paul expresses this clearly: “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope” (Rom 15:13).

Continua de Página 3

Obispo

La esperanza tiene un lugar central en nuestra visión del mundo Cristiano. Al comenzar este año nuevo, todos podemos crecer en esta virtud. ¿Cómo podemos hacer esto? Comenzamos con la oración. La oración de la Iglesia y la oración personal alimentan la esperanza en nosotros. De manera particular, el rezar con los Salmos nos lleva a una esperanza más profunda. El Espíritu Santo nos enseña a orar en la esperanza (CIC, no. 2657). San Pablo expresa claramente: “Que el Dios de esperanza los colme de gozo y paz en el creer, para que por el poder del Espíritu Santo se reboce en esperanza” (Romanos 15:13).

Abramos el corazón a la acción del Espíritu Santo, que provee cada vez más podemos llegar a ser un pueblo de esperanza.
Continúa de Página 17

-- Roberto Martínez, director del Comité de Servicio de la Sociedad Norteamericana de Amigos en la frontera, a menudo recibía amenazas de muerte de grupos vigilantes. El dijo: “Cada vez que me pregunto por qué estoy haciendo esto, pensando que tengo que abandonarlo, llego otro herido. Veo su dolor y su sufrimiento y pienso que a mí me va mejor. Sólo tengo que soportar la angustia mental. Aquí hay tan pocas voces para proteger a los inmigrantes que, si puedo hacer algo para mejorar sus vidas, debo hacerlo”.
-- Kay Spillina, una mujer rica, viva en la casa de sus suenos en Boerne, Texas, pero ella y su esposo no se sentían cómodos con su riqueza. Un año viajaron por auto 550 millas para celebrar la fiesta de Acción de Gracias en Juárez. “Me sentí tan gloriosa”, dijo Spillina. “Teníamos en nuestra casa tres dormitorios desocupados y las familias que visitamos en Juárez vivían en una sola pieza”. Al regresar, se dijeron que aquella ayuda no era suficiente, así que bajo con su parroquia para dedicar a educar 30 alumnos en Juárez y a patrocinar clases en inglés como segundo idioma.
-- Susan Tollefson, misionera laica de Maryknoll, trabajaba en Juárez como maestra. “El pueblo no fue criado para vivir como aquí – el viento, los químicos, los desperdicios, casas de cartón desplomándose. No sé exactamente lo que significa ser misionera. No sé lo que traigo. Quizás estoy aquí por mí, para ser lo que soy y eso es lo que puedo contribuir para mejorar el mundo. Es duro, pero da mucha vida. Reconozco que soy parte de algo muy grande”.

Sí, brindar el amor de Dios.

RESOLUTIONS

Continued from Page 18

change is not rooted in a sense of inadequacy, but the motivation to be better. Some questions included, “In which areas of your spiritual life have you grown most?” and “Where have you seen examples of answered prayer?” and “What can you do to become more aware of God’s presence?”

Her approach allows you to have an honest look at your spiritual life and how that affects your everyday life, which leads you to set realistic and worthwhile resolutions.

Being faithful is “to keep your promises — choosing the Lord consistently” and being repentant if you fall, said Father Schmitz. That is why “consistency will beat intensity every time.”

A few years ago, Monica Gabriel Marshall, editor of the Verily magazine, wrote that in fight of research saying that 60 percent of Americans drop their resolutions after six months, she decided to strengthen her fortitude, which is “the necessary mental and emotional strength in facing difficulty, adversity, danger or temptation courageously.”

One suggestion is to think short-term at first — like practicing self-denial for a month and continue from there. Another is to find an accountability partner like family member or a friend who supports you. Having someone “to fight the good fight with you” will lead you to encourage each other in this journey, she said.

You can move forward with your resolutions even after the initial enthusiasm has worn off or you feel discouraged. Choose to make God a priority in 2019.

Frontera

Continuación de Página 17

JANUARY 2019

CHIN

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Me gusta el método de Manneh. El deseo de cambiar no está arraigado en sen- tirse inadecuado, sino en la motivación para ser mejor. Su enfoque me permite contemplar la bondad de su vida espiritual y cómo afecta su vida real, lo cual lleva a plantearse resoluciones realistas que valgan la pena.

Ser fiel es “cumplir sus promesas — eligiendo al Señor — consistentemente” y arrepentirse sinceramente si llega a caer, dijo el padre Schmitz. Es por eso que la “consistencia (siempre) vencerá la intensidad”.

Hace unos años, Mónica Gabriel Marshall, editora de la revista Verily, escribió que, ya que el 60 por ciento de los estadounidenses abandonan sus resoluciones después de seis meses, lo que necesitaban era “la fortaleza mental y emocional necesaria frente a la dificultad, la adversidad, el peligro o la tentación”.

Una sugerencia es empezar a corto plazo al principio, como ofrecer sacrificios durante un mes y continuar desde allí. Otro es encontrar a un miembro o un amigo que lo apoye. Tener a alguien “para pelear la buena pelea contigo” los llevará a darse ánimos mutuamente, dijo.

Puede continuar con sus resoluciones incluso después de que la pasión inicial haya desaparecido o se sienta desanimado. Elija priorizar a Dios en el 2019.

RESOLUCIONES

Continúe de Página 17

comes in injured. I see the pain and suffering and think I am not doing too badly. I just have to deal with the mental anguish. There are so few voices out there to protect the immigrants. If I can do something to make their lives better, I should do it.

-- Kay Spillina, a well-to-do housewife, lived in a dream house in Boerne, Texas, but she and her husband found the opulence unsatisfying. One year, they drove 550 miles to spend Thanksgiving in Juárez.

“I felt so greedy,” Spillina said: “Here we had three empty bedrooms, and the families we met in Juarez were living in one room.” The dream house was sold, replaced by a smaller one. She then persuaded her parish to help pay for the education of 30 students and for classes in English as a second language.

-- Maryknoll missioner Susan Tollefson worked in Juarez. She said: “People were not made to live like this: the wind, chemicals, garbage, roaches, cardboard houses falling apart. I do not know exactly what it means to be a missioner. I do not know what I bring. Perhaps I am here for myself, to be who I am, and that is what I can add to the betterment of the world. It is hard but very life-giving. You recognize being part of something really big.”

Yes, bringing God’s love.

BORDER

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EDICTAL SUMMONS

December 7, 2018

CASE: MINNICK (QUINTERO) - CLOUD
NO.: SO/18/62

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Cody Allen Cloud.

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 January 2019, to answer to the Petition of Angela Gayle Minnick (Quintero), now introduced before the Diocesan Tribunal in an action styled, “Angela Minnick (Quintero) and Cody Allen Cloud, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: MINNICK (QUINTERO) - CLOUD; Protocol No.: SO/18/62, 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 January 31, 2018.

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

Member
Catholic News Service
Catholic Press Association
Texas Catholic News

Published the 1st Monday following the 1st Saturday of each month and delivered to all registered parishioners in the San Angelo Diocese.

Subscription rate for all others: $10 per year

THIRD CLASS POSTAGE PAID
AT SAN ANGELO, TEXAS
Printed by
LIVESTOCK WEEKLY
San Angelo, Texas

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

COPY, PHOTO
DEADLINE:
Third Friday of every month.
Photos should be in jpeg format.

Letters to the editor are welcome, and should be emailed to bbodiford@sanangelodiocese.org

The West Texas Angelus
Official Newspaper of the San Angelo Diocese.

Letter to the editor are printed at the discretion of the editor and identities of the writer are subject to verification. Please include name, address and phone number when submitting letters.

Bishop Michael J. Sis
Publisher

Brian Bodiford
Editor

Director of Communications

The West Texas Angelus
P.O. Box 1829
SAN ANGELO, TX
76902-1829

WEST TEXAS ANGELUS
MEMBER

Texas Catholic News

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The seminarians volunteered at the Breaking Bread Soup Kitchen in Midland during their winter gathering. Pictured here are: Mike Elsner tidying up with a broom and dustpan; Kevin Lenius stocking canned goods; and Mauricio Romero serving salads. (courtesy photos)

Right: The seminarians of the Diocese of San Angelo, along with diocesan vocation director Father Michael Rodriguez, traveled to the former convent building in Stanton, Texas, during their semi-annual gathering. While there, they heard of a former resident of the facility who, after taking his own life, was buried in the adjacent cemetery in a plot of land that had not been blessed. Some locals were troubled by the fact that this section of the cemetery had not been blessed. Bishop Michael Sis blessed the land while visiting the cemetery with the seminarians. (courtesy photo)

Below: The semiannual gathering of seminarians took place at The Way Retreat Center in Midland. During the weekend, the seminarians took part in a posada at San Miguel Arcángel Church. Pictured (left to right) with Joseph and Mary are: Father Patrick Apanobong, pastor at San Miguel; Mauricio Romero; Humberto Diaz; Upton Sewell; Francisco Camacho; Mike Elsner; David Garcia; Kevin Lenius; Bishop Michael Sis; and Father Michael Rodriguez, vocation director.

SEMINARIAN WINTER GATHERING

DECEMBER 16–18, 2018 — MIDLAND, TEXAS

The seminarians volunteered at the Breaking Bread Soup Kitchen in Midland during their winter gathering. Pictured here are: Mike Elsner tidying up with a broom and dustpan; Kevin Lenius stocking canned goods; and Mauricio Romero serving salads. (courtesy photos)