All Saints Day, Nov. 1, 2019, was celebrated around the diocese with people dressing up as their favorite saints. Photos included showcase the festivities at St. Margaret of Cortona Parish in Big Lake, Our Lady of Guadalupe Parish in Fort Stockton, the religious education program at St. Ann Parish in Midland, St. Ann’s School in Midland, and St. Stephen Parish in Midland.
By Becca Nelson Sankey

SAN ANGELO — Young parishioners have a lot to say and just as many questions. But are the church and its leaders listening? Such was the message from keynote speaker Christina Lamas October 19 at Diocesan Conference Day 2019, the theme of which was A Future Full of Hope (Un Futuro Lleno De Esperanza): Pastoral Plan for the Diocese of San Angelo. The event, held at the McNease Convention Center, provides nationally renowned experts who help strategize and discuss the Catholic Diocese of San Angelo’s current specific needs, said Sister Adelina Garcia, associate director of the Office of Evangelization and Catechesis.

“It’s an opportunity for people to learn about their faith and what’s happening in the Church today,” Garcia said. “The theme (is a reflection of) … what is pertinent at the time, what the needs are. We offer excellent national speakers — the best of the best in the nation.”

Added Bishop Michael Sis, in a letter to the conference’s attendees: “This plan is the fruit of a broad consultative process throughout our diocese. The input we received has led to the four top priorities for the ministry of our diocese for the next three years: Form disciples, engage young adults, accompany youth and nurture families.

“In our diocese, our parishes and our various ministries, we will intentionally focus particular energy on these areas in order to meet our current pastoral challenges more effectively,” he continued.

Lamas, who has 20-plus years of experience in youth ministry and catechesis, specifically addressed the diocese’s first three priorities. Formerly of the Office of Religious Education for the Archdiocese of Los Angeles, Lamas currently resides in Maryland and is executive director of the National Federation for Catholic Youth Ministry.

With a PowerPoint presentation, Lamas reviewed the stark differences between each generation and urged church leaders to understand those variations in order to better understand, and connect with, each youth member in the church.

“Why listen to young people?” she asked a packed room of diocese members Saturday, all of whom varied in age. “Because young people want a church that listens to them … (that asks them), do they believe in God? Do they have a relationship with God? Young people will tell you: you need to earn the right to be heard, and that comes through developing a relationship with them. What we’re doing is not working 100 percent of the time.”

Children and youth are gifts to the church, Lamas insisted — not a problem to be solved. “Young people see themselves as agents of ministry. They want active roles in our church. … Young people are ready to face the challenges,” she said. “I believe every single one of you has it in you to open the doors.”

Janie Hernandez, assistant coordinator for first Communion at St. Joseph Parish in San Angelo, said she loves attending the Diocesan Conference Day. “You get a lot of information,” she said. “(As church leaders) we always need that feeding. We learn more, and then kids, they need us. If we don’t listen to them, they’re lost.

“Parents are always in a rush, and at church when you give them that knowledge and know them by their first name, that’s very special.”

Lamas’ message hit home for Jennifer Torres, also a member of St. Joseph’s, who works by day as a daycare worker and as a CCD teacher. Those two jobs have made the frequent transition of working with young children and then older youth difficult, she said. “I find myself struggling to figure out the different levels of needs and wants from these kids,” she admitted. “I’m struggling to communicate with them and to get on their level.”

Lamas gave Torres specific tactics that she plans to utilize with the children she teaches. “The one thing I really liked (that Lamas suggested) was asking the (kids) the question, ‘Where did you see God today?’” Lamas suggested (is a reflection of) … what is pertinent at the time, what the needs are. We offer excellent national speakers — the best of the best in the nation.”

“For me, that would make them open to come to church, not just because their church, Lamas insisted — not a problem to be solved. “Young people see themselves as agents of ministry. They want active roles in our church. … Young people are ready to face the challenges,” she said. “I believe every single one of you has it in you to open the doors.”

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“Parents are always in a rush, and at church when you give them that knowledge and know them by their first name, that’s very special.”

Lamas gave Torres specific tactics that she plans to utilize with the children she teaches. “The one thing I really liked (that Lamas suggested) was asking the (kids) the question, ‘Where did you see God today?’ That is your conversation starter.

“What is it that would make them open to come to church, not just because their parents made them come? And then what can we do to make them want to come more?” Gesturing to her notebook of handwritten notes, she added, “And I wrote down ‘listen to learn, not to respond.’”

Though the conference was Torres’ first, she said it’s invaluable experience that she can utilize in her classes to open up the minds of the children and foster excitement about their faith. “They have to have the passion,” she said.


Christina Lamas, executive director of the National Federation for Catholic Youth Ministry, was the keynote speaker at Diocesan Conference Day 2019, held at the McNease Convention Center in San Angelo on Oct. 19.

Conference Day attendees spent time in small group discussion reflecting on the points Lamas raised in her keynote address.

‘Why listen to young people?’
Diocesan Conference Day provides answers

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

ReportabSexual Abuse

La Diócesis Católica de San Angelo está firmemente comprometida a crear y mantener el ambiente más seguro posible para nuestros niños y adultos vulnerables. Si usted o alguien que usted conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de trastorno o hecho por la Iglesia, estamos aquí para ayudarlo. 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. Un intérprete de español está disponible. 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.
What is faith?

If you had a choice between having a deeper faith and winning the lottery, which would you choose? Which is ultimately more valuable? Jesus says in the Gospel of Luke, “Where your treasure is, there also will your heart be.” He says that money and material goods can eventually wear out, or run out, or get stolen by thieves, or be destroyed by moths. Faith, on the other hand, is an “inexhaustible treasure in Heaven” (Lk 12:33-34).

It is easy to understand why people would want more money. But why would we ask for more faith? What is faith, anyway? This article will attempt to explore what faith is. God has taken the initiative to reveal himself to us. Faith is our response to God’s revelation.

It is helpful for us to distinguish between two ways in which God’s revelation is received in faith. Faith is the objective content that is believed, and faith is also the subjective act of trust by the believer. Both are essential aspects of faith.

FAITH AS A SET OF TEACHINGS

The first aspect of faith is the content of what God has revealed to be true. The Latin expression for this objective aspect of faith is fides quae creditur, which means “faith which is believed.” Faith has content that is found in a body of teachings, which are the truths to be grasped by believers.

In this regard, St. Paul speaks of “the word of faith which we proclaim” (Rom 10:8). That word of faith is a set of beliefs to be held by Christians. There is a sacred deposit of faith that was given by Jesus Christ to his apostles. The apostles entrusted that deposit of faith to the whole Church, and it is contained both in Scripture and in Sacred Tradition.

The early Church “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42). The apostles’ teaching was the content of the Christian faith, which was to be guarded and passed along. St. Paul later wrote to Timothe, “Guard what has been entrusted to you, … for by professing what is falsely called knowledge, some have missed the mark as regards the faith” (1 Tim 6:20).

For the past 2,000 years, the Bible and our Catholic tradition have passed along the truths that God has revealed through Jesus Christ. There is an objective truth to our faith that goes beyond our own personal subjective experience. It is more than our mere opinions or feelings. Our precious Catholic Christian faith is a gift that has been passed on to us through many generations. Jesus Christ made certain claims, and those claims are true, regardless of whether or not you personally know about them or believe them. Jesus said that his Holy Spirit would guide his Church to all truth, and Jesus is true to his promises.

FAITH AS AN ACT OF TRUST

The second aspect of faith is an act of trust in a personal God. The Latin expression for this subjective aspect of faith is fides qua creditur, which means “faith by which it is believed.” This is when we place our trust and confidence in God. It emphasizes the personal relationship of the believer with God.

There is so much to say about the experience of fides qua creditur, that is, the act of placing our faith in God. Faith is a personal relationship of friendship with God. It is accepting the love of God and loving him back. Faith is living out an ongoing daily gift exchange with God, gratefully thanking God for the gifts he gives us each day, and joyfully giving back to him whatever we can offer.

Faith is living every day with our eyes and ears open, being attentive to the surprises and messages of love from God. Faith is living every day with our eyes and ears open, being attentive to the surprises and messages of love from God.
By the Diocesan Liturgical Commission

It often happens among the people of God that a child dies prior to birth due to miscarriage, stillbirth, accident, or for some other reason. In the Order of Christian Funerals the Church provides liturgical resources to assist the parents and other family members with their grief and help them to deepen their faith and trust in the Lord. There are times when the parents may greatly benefit from the opportunity to name their child. In recognition of the dignity of each and every human being, The Naming and Commendation of an Infant Who Died Before Birth is now in use in the Diocese of San Angelo. This brief rite is provided for use in the hospital, home, funeral home, cemetery, or another place. Baptism is a sacrament for the living. This rite expresses the comfort that parents have through this rite said, “I honestly believe this blessed tool has such wonderful potential to help heal the wounds left by miscarry and infant loss.”

The Catechism of the Catholic Church says, “As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as regards children who have died without Baptism, the Church provides liturgical resources to assist the parents and other family members with their grief and help them to deepen their faith and trust in the Lord.”

The Church’s liturgical rites allow the faithful to mourn and express outwardly their grief within a community of faith that surrounds them with their love and support. The faithful pray that the angels and saints lead the child to the place of light and peace where one day we will be brought together again.

There are many ways that Catholics can reach out to parents who have lost a child. One of them, ABC Ministry (Angel Baby Creations), is active in the Diocese of San Angelo. They provide families with memory boxes, miscarriage bags, bereavement books, burial gowns, and burial boxes. They also provide hospitals and doctors with special recorders to record the baby’s heartbeat if seriously ill. In the sad case of death, ABC installs these recorders into a special teddy bear with the baby’s name monogrammed on the front of the bear. For more information on ABC Ministry contact Diane Eggemeyer at 432-556-6593.

**Liturgy Practices**

**New rite lets parents name children lost before birth**

Died before Birth seeks to set the death of an infant within the context of faith and to unite the grieving parents and family members to the merciful God, whose love was revealed for us in the death and resurrection of Jesus Christ. The rite is intended to provide parents with a celebration based on Christian faith and hope.

A mother who has experienced miscarriage and who used this rite said, “I honestly believe this blessed tool has such wonderful potential to help heal the wounds left by miscarriage and infant loss.”

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**CALENDARS**

**Bishop’s Calendar**

**November 2019**

1. SAN ANGELO, Sacred Heart Cathedral, All Saints Day Mass at 6:00 p.m.
2. SAN ANGELO, Calvary Cemetery, Mass at 9:00 a.m. followed by blessing of graves
3. SAN ANGELO, St. Joseph, Annual Pro-Life Mass at 11:15 a.m.
4. SAN ANGELO, Diocesan Pastoral Center, Presbyteral Council meeting at 11:00 a.m.
5. SAN ANGELO, Kenny Blanek’s Village Cafe, Christian Fellowship Homecoming Breakfast at 6:30 a.m.
6. SAN ANGELO, Speaker at Magnificat Meal from 9:00 a.m. to 1:00 p.m.
7. SAN ANGELO, Sacred Heart Cathedral, Our Lady of Guadalupe Mass at 6:00 p.m. followed by dedication of memorial garden
8. SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 1:30 p.m.
9. SAN ANGELO, Holy Angels, RCIA presentation at 6:30 p.m.
10. SAN ANGELO, Pastoral Center, joint meeting of the Presbyteral and Finance Council at 11:00 a.m.; Presbyteral Council meeting at 2:00 p.m.
11. SAN ANGELO, Christ the King Retreat Center, Annual Advent Dinner for Priests, Deacons, Wives, and Religious; Social at 5:00 p.m., Dinner at 6:00 p.m.
12. MIDLAND, St. Ann, 60th Anniversary Masses: English at 10:45 a.m., Spanish at 1:00 p.m.
13. SAN ANGELO, Sacred Heart Cathedral, Immaculate Conception Mass at 12:10 p.m.
14. ABILENE, Six Brothers Brewery, Thanksgiving Dinner at 6:00 p.m.
15. SAN ANGELO, Sacred Heart Cathedral, Christmas Eve Mass at 6:00 p.m.
16. SAN ANGELO, Sacred Heart Cathedral, Christmas Eve Mass at 6:00 p.m.
17. SAN ANGELO, Sacred Heart Cathedral, Christmas Mass at 12:00 noon in Spanish
18. SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.
19. SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.
20. SACRAMENTO, St. Paul Presbyterian Church, SALT Ecumenical Thanksgiving Dinner at 5:00 p.m.
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**December 2019**

1. SAN ANGELO, Sacred Heart Cathedral, Dedication of Memorial Garden
2. BRONTE, St. James, Mass at 8:00 a.m.
3. SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 1:30 p.m.
4. SAN ANGELO, Holy Angels, RCIA presentation at 6:30 p.m.
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**Christ the King Retreat Center**

**November 2019**

1–3 Engaged Encounter
3 Natural Family Planning
4 Heart of Mercy Prayer Group
6 Shannon Volunteers
6 DOSA Staff Mass & Lunch
8–10 Deacon Formation
15–17 DOSA Deacons’ Annual Retreat #2
18 Heart of Mercy Prayer Group
25 Heart of Mercy Prayer Group
28–29 CKRC Offices Closed in Observation of Thanksgiving

**December 2019**

2 Heart of Mercy Prayer Group
6 Bishop’s Annual Advent Party for Clergy
7 Deacon Formation
9 Heart of Mercy Prayer Group
11 Bishop’s Annual Advent Party for Staff
15–19 Samirian Winter Gathering
16 Advent Morning of Reflection
19 Heart of Mercy Prayer Group
23 Heart of Mercy Prayer Group
25 CKRC Offices Closed in Observation of Christmas
30 Heart of Mercy Prayer Group
31 CKRC Offices Closed ½ day

**Necrology of Priests and Deacons**

Please pray for our departed clergy

**November 2019**

19 Rev. Frank Zimmerman, CM (1999)
24 Deacon Leroy Beach (2016)
27 Rev. Michael Dwyer, MSC (2016)

**December 2019**

1 Rev. John A. Pierce (1979)
4 Rev. Larry Cyr, CPPS (2017)
12 Deacon Nestor Perez (1993)
Flu in the pews: What you can do

Here are some common-sense liturgical practices to help everyone stay healthy and to care for one another during flu season and throughout the year.

How is the influenza virus transmitted?
According to the Centers for Disease Control, influenza viruses are spread when a person coughs, sneezes, or speaks and spreads the viruses into the air, and other people inhale the virus. The viruses can also be spread when a person touches a surface with a flu virus on it (for example, a door handle) and then touches his or her nose or mouth. Adults with the flu virus may be contagious one day before developing symptoms to up to seven days after getting sick. Children can be contagious for longer than seven days.

How can the spread of the influenza virus be prevented?
The best way to prevent the flu is to get vaccinated each fall. It is also helpful to avoid close contact with people who are sick. Stay home when you are sick.

If you are sick, take care of yourself.
We care for the Body of Christ by first taking care of our own body. The obligation to participate in Mass is not required for those who are sick. If you are sick, do not worsen your illness by trying to get to church, and do not put others at risk of catching your illness. It is not sinful to miss Mass if you are sick; it is an act of charity. If your children are sick, keep them home from school or their extracurricular activities.

Visiting the sick:
Suspended temporarily could be the distribution of the Blood of Christ at the Eucharist in order to prevent the spread of disease during the time of a flu outbreak.

If Communion ministers need to clean their hands during Mass, do this discretely.
All ministers of Holy Communion, both ordinary and extraordinary, should wash their hands before and after Mass. Then, if Communion ministers have practiced good hygiene during the Mass, there is no obligation for them to wash their hands again during Mass. But if Extraordinary Ministers of Holy Communion need to wash their hands during Mass, the best way is to clean their hands in their pew, using a sanitizing liquid or antibacterial wipe, after the Sign of Peace and just before they come to the sanctuary. The action of sanitizing their hands should be done in such a way as not to delay the Communion Rite or distract from the focus at the altar.

Keep the holy water fonts clean.
On a regular basis, throughout the year, holy water from the fonts at church entrances should be disposed of appropriately, and the containers should be washed, dried, and sanitized with disinfectant before being refilled.

Visit the sick:
All ministers of Holy Communion who visit nursing homes, hospitals, and private homes should wash their hands with soap and water before and after they make their rounds. Between patients they should use hand sanitizer.

Pray for the sick.
Especially during cold and flu season, remember to pray for those who are sick, for their caregivers, for those who have died because of sickness, and especially for those who suffer with no one to care for them.

Refrain from receiving Communion on the tongue or from the Cup if you are sick.
When receiving the Eucharist, we receive the fullness of the Body and Blood of Christ under the species of bread alone or wine alone. The sign of Communion is more complete when receiving under both kinds, but receiving both is not required. Even if you are typically accustomed to receiving Communion on the tongue, you will prevent spreading your saliva to the hand of the celebrant or minister by receiving Communion in the hand during times of flu outbreaks or when you or someone in your household has been sick. Nevertheless, it is the choice of the communicant whether to receive the Body of Christ on the hand or on the tongue.

What would distribution from the Cup be suspended?
For the sake of caution, the bishop or the pastor of a particular parish may choose to suspend temporarily the distribution of the Blood of Christ at the Eucharist in order to prevent the spread of disease during the time of a flu outbreak.

Liturgy and the Influenza (Gripe)

Estas son algunas de las prácticas litúrgicas de sentido común para ayudar a todos a mantenerse saludable y para cuidar de uno a otro durante la temporada de la influenza durante todo el año.

¿Cómo se transmite el virus de la influenza?
De acuerdo con los Centros para el Control de Enfermedades, el virus de la gripe se transmite cuando una persona que tiene la gripe tose, estornuda o habla y se propaga el virus en el aire, y otras personas inhalan el virus. El virus también puede transmitirse cuando una persona toca una superficie con el virus de la gripe (por ejemplo, la manilla de la puerta) y luego se toca los ojos, la nariz o la boca. Los adultos con el virus de la gripe pueden ser contagiosos desde un día antes de desarrollar los síntomas hasta siete días después de enfermarse. Los niños pueden ser contagiosos durante más de siete días.

¿Cómo se puede evitar el contagio del virus de la gripe?
La mejor manera de prevenir la gripe es vacunarse cada otoño. También ayuda el evitar el contacto con personas que estén enfermas. Quedése en casa cuando está enfermo.

Si usted está enfermo, cuídense a sí mismo.
Cuidemos el Cuerpo de Cristo, en primer lugar al cuidar de nuestro propio cuerpo. La obligación a participar en la Misa no es requerida de aquellos que están enfermos. Si usted está enfermo, no empeore su enfermedad tratando de llegar a la iglesia y poniendo a otros en riesgo de contraer la enfermedad. No es un pecado perderse la Misa si está enfermo, sino que es raquitico de cuidarse. Si sus hijos están enfermos, manténgalos en casa y no los lleve a la Misa, la educación religiosa, o reuniones de pastoral juvenil. Si usted está gravemente enfermo, la Iglesia quiere celebrar con usted el Sacramento de la Unión de los Enfermos. Usted puede hablar con su sacerdote comunicándose a la oficina de su parroquia.

No tosa o estornude en sus manos.
Use un pañuelo desechable para cubrirse la boca y la nariz al toser o estornudar y luego tirarlo. Si no tiene un pañuelo a mano, laga que tosa o estornude en el codo. Si los niños tienen un pañuelo a mano, que lo uses en la escuela: tosa o estornude en la manga de la camisa en el codo doblado, y evite tocar el área de la tela en que tosió.

Lávese las manos al menos, especialmente si usted es sacerdote, acomodador, o ministro de la Comunión.
Si los ministros de la Comunión tienen contacto con los enfermos, es mejor que el no celebre la Misa. Sin embargo, si esto no es posible y debe celebrar estando enfermo, el deber de distribuir la Comunión a la asamblea se puede hacer por otros ministros ordinarios: diáconos, asistiendo y los concelebrantes en la Misa. Si el sacerdote celebrador temporalmente podrá abstenerse de distribuir la Comunión a la asamblea con el fin de evitar la propagación de la enfermedad, permitiendo a los ministros extraordinarios que distribuyan la Comunión a la asamblea.

Mantenga las piñas de agua bendita limpias.
De manera regular, durante todo el año, el agua bendita de las fuentes en las entradas de la iglesia debe ser descartada adecuadamente, y las piñas deben ser lavados, secados y desinfectados con un desinfectante antes de ser rellenos.

Visitar al enfermo:
Todos los ministros de la Sagrada Comunión que visitan los hogares de ancianos, hospitales y casas particulares deben lavarse las manos con agua y jabón antes y después de hacer sus rondas. Use desinfectante de manos entre visitas a cada uno de los pacientes.

Oremos por los enfermos.
Especially during the temporada de resfriado y gripa, el sacerdote y los enfermos, por los que cuidan de ellos, por aquellos que han muerto a causa de enfermedades, y en especial por los que sufren sin nadie que cuide de ellos.

Este documento informativo de la Diócesis de San Ángelo incluye información de las publicaciones de la Conferencia de Obispos Católicos de EE.UU. y las Diócesis de Austin y San José.
There are two fundamentally different perspectives regarding one’s relationships with others. Some people enter relationships with the desire to follow Jesus’ instructions to “love one another” and do all they can to communicate that to the other person, benefiting themselves by doing so in ways that are not totally understandable to them. Then there are those who look selfishly at others to see if they can gain something from interacting with them. They have little regard for the person unless they need something from them. Many times I have heard people in therapy say “The only time he ever comes over to our home is when he needs to borrow something!” Or, “The only time my daughter calls me is when she needs money!” Or, maybe even “The only time my son visited me in this nursing home was to make certain that I was leaving him the house in my will.” People who use others, rather than serve them, are those who take advantage of his love and what he could do for them but never end. We will know we are in trouble when we finally get to that final book and Jesus starts by saying “The only time...”

We also see the same dynamic demonstrated by the “prodigal son” who returns to his father only when he once again needs something from him. As long as the money held out, he was so distant from his father that his dad didn’t know if he would ever see his son alive again. Hence, the father’s proclamation at his son’s return, saying his son “was dead and has come to life again” (Lk 15:32). It is so easy to see and feel the lack of appreciation in others, especially when it directly affects us. So easy to see the speck in someone else’s eye as we look outward while being oblivious to the plank in our own. The other day I had a thought that was comforting that I would like to share with you.

I imagined being on my way to the gates of heaven and the opening of the book that had a precise account of all the good and bad things I had done while I was alive. Just as I was getting closer, an angel appeared and asked me to follow them into a room so that I could see my two books. “Two?! I thought there was just one that determined my fate?” “Oh, there is” was the reply, “but these other two books are important as well.”

With that, the angel produced a book that was as thick as a large dictionary. “What is that book?” I asked. “This is the book that lists every prayer you ever made when you were asking God for something. It lists the date, time, duration, and exact words that you used.” I couldn’t believe it! I had no idea how much I had prayed throughout the course of my life and was certain that my ticket to heaven would soon be punched. Then the angel brought before me another “book,” this one with a single page. “What is that one about?” I inquired. “Oh, this one? This one lists the dates, times, duration, and words you used to THANK God for what he gave to you.” My heart sunk.

Parents rush their child that has a 105-degree temperature to an emergency room and for the next week they do not know if their little boy will live or die. For seven days and nights they pray ceaselessly and ask everybody they know to please pray for their son. Then, on the eighth day, the doctor comes to the waiting room and says “Good news! His fever broke and he looks great... he asked for a cheeseburger! He should be able to go home in a day or two!” Elated, the parents say a quick “Thank you, God” and get on the phone to tell everyone about the phenomenal turn of events. Seven days of prayer, seven days of appreciation.

I have no doubt that my “two books” would not balance on a scale, at least not today. But if I am given another day, I must use some of it to close the gap. Maybe the Thessalonians were also a little deficient in sending out “thank yous” because Paul tells them, “In all circumstances give thanks,” for this is the will of God for you in Christ Jesus” (1 Thes 5:18). We may not share the point in time when we begin thanking God... but we can be unified in making certain that we never end. We will know we are in trouble when we finally get to that final book and Jesus starts by saying “The only time...”

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Dr. James Sullivan, a graduate of Rutgers University and Florida State University, has over 40 years’ experience in individual, marriage, and family therapy. He is also the Abilene-area pro-life coordinator for the Diocese of San Angelo.

Rachel’s Vineyard Retreat

"Though the mountains leave their place and the hills be shaken, My love shall never leave you nor my covenant of peace be shaken, says the LORD, who has mercy on you.” - Isaiah 54:10

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New pastor coming to Brownwood church

Bishop Michael Sis has announced that Father Bhaskar Mendem will become the pastor of St. Mary Queen of Peace Parish in Brownwood effective Jan. 1, 2020. Father Mendem is currently the parochial vicar of San Miguel Arcángel Parish in Midland.

The current pastor of St. Mary Parish, Father Francis Njoku, will be on sabbatical beginning Jan. 1, 2020, and will begin a new assignment at another parish in the Diocese of San Angelo upon his return on May 4, 2020. The location of his new assignment will be announced at a later date.

Fall Priests’ Convocation

The priests of the Diocese of San Angelo gathered at Christ the King Retreat Center in San Angelo on Oct. 15, 2019, to listen to licensed professional counselor Dr. Julie Merriman at the Fall Priests’ Convocation. The Priests’ Convocations afford opportunities for spiritual and professional growth for the priests of the Diocese of San Angelo. As the speaker for this gathering, Merriman focused on the topic of “Helping Helpers,” a focus of hers for over a decade since she noticed a trend of a lack of self-care among professionals who focus on helping others. Merriman is the owner of Dragonfly Therapy Services and Institute in Meridian, Texas, and is an associate dean and associate professor at Tarleton State University.

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St. Mary’s Central Catholic School turns 60

Father Bernardito Getigan, pastor of St. Mary Church in Odessa, spoke at the St. Mary's Central Catholic School 60th anniversary ball Oct. 19 at the Marriott Convention Center.

Editor’s Note: Below is the text of Father Bernardito Getigan’s talk at the ball celebrating the 60th anniversary of St. Mary’s Central Catholic School, held on Oct. 19 at the Marriott Convention Center in Odessa.

Our spiritual father Bishop Sis, parents, teachers and alumni of our Catholic School, friends, ladies and gentlemen, good evening.

Sixty years ago, St. Mary’s Central Catholic School was founded to provide Catholic education to the children of Odessa. Now after sixty years, St. Mary’s Catholic School stands still, continuing to provide the same Catholic education to our children.

The continuing existence of St. Mary’s Central Catholic School all these years just tells that the community, most especially the parents, trust this Catholic education. This trust has inspired the school to continue the arduous but noble task.

You may ask: What has this school been trying to offer all these years? Let me summarize the school’s thrusts in the acronym SIXTY.

S stands for SANCTITY. In the midst of this ultra-modern world, our people have been threatened by uncertainties of what is right or wrong. Abortion, same-sex marriage, pre-marital sex, drugs — they are all around us, accepted and even legal. Our Catholic school has the responsibility of guiding the students to see the certainty of what is right: living the Catholic values, thus living a holy life or a life of sanctity. We know that we are on the right track when for a start, your child chooses to tell the truth even if it would mean he or she could be grounded.

I stands for IDENTITIY. Our catholic school seeks to guide the students in defining their identity as Catholics: service-oriented, communitarian, deeply spiritual and living in the holy fear of the Lord, not only mindful to the teachings of the church but also incorporating these teachings in their lives so that by their deeds, their identity as Catholics will be manifested. Even little manifestations mean a lot, like when your child tells you before eating, “Hey, Dad, hey, Mom! Let’s say the grace before meals first.”

X is for EXCELLENCE. Our teachers have been working hard to shape the minds of the students towards excellence for them to survive in this competitive world. When you notice that your child has developed the love of reading, that would be a good start.

T is for TABERNACLE. Our Catholic school desires that every student finds home in the focal point of our Catholic faith: the Living Christ in the Tabernacle. The School seeks to develop in each student the love of the Eucharist and to seek comfort in times of burden and despair, and to give thanks in times of joy and contentment.

Y stands for YOUTH, the young people who will shape the future of the church. They are the ones that the Catholic School especially cares about. But the life of the young is very delicate, so delicate that even the tireless effort of the teachers may not be enough to form them into the persons that they ought to become. We cannot do it alone. We need the concerted effort of the community, the whole Catholic community of the city of Odessa. We need you. We need you to be part of this Catholic school. We need you to show them how you live the Christian values. We need you to complement the formation of these young people so that even in the next SIXTY years, sixty years from now, our young people will still be molded in the values of Christianity.

May I conclude my speech by asking you to repeat after me:

SIXTY
S - Sanctity
I - Identity
X - Excellence
T - Tabernacle
Y - Youth

Thank you. God bless you.

Girls still face obstacles in education, Ghanaian official says

By Damian Avevor
Catholic News Service

AGBAKOPE, Ghana (CNS) — A Ghanaian government official used a Catholic girls’ school celebration to emphasize the need to educate girls as well as boys.

“The education of boys has always taken precedence over that of girls, and we normally use social and cultural misconceptions to discriminate against girls in terms of educational access,” Benedicta Temi Seidu, director of girls’ education at the Ghana Education Service, told the audience at a public reception to end the decade anniversary of St. Catherine School.

Even though the situation has improved and “more parents are now educating their girls, there still exist some levels of prejudice against the education of girls” in parts of Ghana and in developing countries, said Seidu, a Catholic.

Although slightly more than half of Ghana is female, in 2017, female enrollment in colleges and universities was 13.53 percent, compared to 18.68 percent for males.

In the past one of the many reasons given for girls missing out on education was that they could not be in school during their menstrual cycles.

But Seidu told the audience of bishops, traditional leaders and influencers "with modernity and changes in time, the reasons cited previously for denying girls educational access are fortunately no longer tenable today. Girls’ education is very important, that is why the Girls’ Education Unit was established in 1997 to promote the education of girls and also work to eradicate barriers to their education."

She, therefore, called on Ghanaians, especially women, to join in the advocacy to help girls discover their potential, quoting the famous Ghanaian statesman, James Kwesi Aggrey, “If you educate a man, you educate an individual, but if you educate a woman, you educate a nation.”

"The development of this country is inextricably tied to the education of the girl child, and it is only when we educate our girls that we can successfully fight poverty in this country and our homes, because of correlation between education and productivity,” Seidu said.

The Catholic Church in Ghana has established many girls secondary schools in all its dioceses.

Hellen Abla Avevor, headmistress of the St. Catherine School, commended the Catholic Church for its contribution to girls’ education through the establishment of numerous girls’ institutions across the country and called on stakeholders to prioritize girls’ education in the country.

She praised retired Bishop Anthony Kwami Adanu of Keta-Akatsi for his vision of establishing a girls’ boarding high school 10 years ago.

The Catholic Church in Ghana has established many girls secondary schools in all its dioceses.
We read in St. Paul’s Letter to Titus that a man should be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; he must hold firm to the true word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it” (Ti 1:7-9).

Both St. Gregory in his treatise and St. Paul in his Letter to Titus illuminate the qualities of a pastor as shepherd — who he is to be. In his Second Letter to Timothy, St. Paul provides an exhortation on what he is to do: “preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. … As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry” (2 Tm 4:2, 5).

Regarding the Holy Spirit’s gifts for ministry, St. Paul writes to the Ephesians: “And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers [a single group in the Greek, shepherding congregations (NAB commentary)] for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ … speaking the truth in love, we are to grow up in every way into him who is the head, into Christ (Eph 4:11-13, 15).

Yet there are shepherds who want to have the title of shepherd without wanting to fulfill a pastor’s duties. … True shepherds take care of their sheep, as we read in John 21:15-17, in response to Jesus’ question: ‘What shall I do, Lord?’ Peter to provide spiritual food; to tend/care for and protect the sheep; and to bring them into spiritual maturity. “For he is our God, and we are the people of his pasture, and the sheep of his hand” (Ps 95:7).

Jesus is both our Good Shepherd (Jn 10:11 RSVCE). In keeping with the three-fold command, in light of all Jesus’ teachings for his disciples: provide the spiritual food of word and sacraments; foster growth in faith and personal maturity. “For he is our God, and we are the people of his pasture, and the sheep of his hand” (Ps 95:7). Jesus, our savior, is the model for pastoral ministry. He tells his disciples, “I am the good shepherd. The good shepherd lays down his life for the sheep” (Jn 10:11 RSVCE). In keeping with Jesus’ words, the Catechism of the Catholic Church, quoting the Catechetical Directory, states, “the pastoral care of the parish is entrusted to a pastor as its own shepherd under the authority of the diocesan bishop” (2179). Scripture and Tradition are rich in teachings and descriptions of who God is calling his shepherds to be, as well as what he is calling them to do.

In his post-resurrection appearance to Peter, Jesus gave him a three-fold command to “feed my sheep,” as we read in John 21:15-17, in response to Peter’s three-fold confession of love. Although Jesus uses different words for feed that can be translated as tend or pasture, in essence he is telling Peter to provide spiritual food; to tend/care for and protect the sheep; and to bring them into spiritual maturity. “For he is our God, and we are the people of his pasture, and the sheep of his hand” (Ps 95:7).

Jesus is both our Good Shepherd (Jn 10:11) and the Door of the sheepfold (Jn 10:9). The task set before Peter and all shepherds is made clear by Jesus’ three-fold command, in light of all Jesus’ teachings for his disciples: provide the spiritual food of word and sacraments; foster growth in faith and personal response to Jesus Christ, and enable gifts; provide guidance and oversight of the laity who witness to God’s saving grace in the world. His father died when he was 10. His mother remarried and a son, Donato, into the family on August 6, 1681. The boy was baptized Donato Antonio Giovanni Nicola and was called Giovannielo or “Johnnie.”

His father died when he was 10. His mother remarried and his stepfather sent him to study with the Franciscans at the Friars Minor Conventual in Lucera. He grew in faith and spirituality and joined the Franciscans at age 15, going to Monte St. Angelo Gorgano for his religious training.

Matthew Bunson writes in John Paul II’s Book of Saints that Giovannielo was ordained a priest at the tomb of St. Francis of Assisi in 1705. A true spiritual son of St. Francis, the young priest took the names of Francis and Anthony.

He continued his religious training in Rome at the College of St. Bonaventure where he earned a doctorate in theology. Father Fasani returned to Lucera in 1707 to teach philosophy at St. Francis Convent. Bunson writes that he remained at Lucera until his death, even turning down an offer to become a bishop because he understood the importance of educating the young.

Bunson writes that it wasn’t long before he earned the title of “Padre Maestro” (Father Master) because of his learning and because of his perfect imitation of St. Francis of Assisi. He filled many other positions in the order including guardian of the convent and master of novices.

The ministry of preaching the word of God assumed a special role in his apostolic life. For the next 35 years Father Fasani preached popular missions, retreats, Lenten devotions, and novenas in Lucera and the surrounding countryside. His overriding concern was to make his preaching understandable to anyone who heard him. He produced several volumes of sermons, including some in Latin.

He was also an ardent defender of the Blessed Virgin Mary under her title of the Immaculate Conception, which was not a dogma of faith at the time. Bunson writes that he was the first in Italy to conduct novenas to the Blessed Virgin Mary under her title of Immaculate Conception. He brought a statue of the Immaculate Conception to his church of St. Francis and wrote hymns for people to sing. Editor Michael Walsh writes in Butler’s Lives of the Saints that the statue is still an object of veneration in Lucera.

Father Fasani also took care of the poor and conducted many charities, including a Christmas collection, for them. Bunson writes that he spent hours caring for local prisoners who were treated badly by officials in the region and accompanied those condemned to death to their executions. He heard confessions with great patience, kindness, and charity.

Tony Stanley writes in The Compass (thecompassnews.org/2011/the_father_master_of_lucera/) that Father Fasani wanted someday to tell Jesus, “I was indulgent. I don’t deny it, but it was you who taught me to be so.”

He died on November 29, 1742, the first day of the novena he established to the Immaculate Conception. Father Francis Anthony Fasani was beatified by Pope Pius XII on April 15, 1951, and canonized by Pope John Paul II on April 13, 1986. His feast day is November 27th. He is sometimes honored as Francis of Lucera.

Mary Lou Gibson writes about the saints for the Texas Angelus from her home in Austin.
**Knight of Columbus from Texas and Mexico team up to aid migrants**

**By Jonah McKeown**  
Catholic News Agency

CIUDAD JUAREZ, Mexico (CNA) — Following an August announcement from the Knights of Columbus that the group would commit at least $250,000 to aid migrants at the US-Mexico border, the fraternal organization’s Texas leaders are announcing a joint effort with a Mexican council to aid migrants south of the border.

A caravan of Knights of Columbus from both Texas and Mexico arrived Oct. 5 at Casa del Migrante, an aid facility in Ciudad Juarez, delivering a truckload of supplies valued at $61,000, according to Terry Simonton, the Knights’ Supreme Director for Texas.

The supplies for the Juarez diocese-run facility included medicine, food, water, diapers, and shoes, he said. The over 40 Knight-volunteers were joined by Bishop José Guadalupe Torres-Campos of Ciudad Juarez and Bishop Mark Seitz of El Paso.

The Knights in El Paso were already providing supplies, cooking meals, and paying for a rented shower for migrants in the city. In May, the Knights’ Diocesan Deputy for El Paso sent a request for additional funds which made its way to Simonton, who talked it over and realized that the Supreme Council in Connecticut would have to help.

"[The El Paso Knights] were renting the showers and they were getting donations to cover that expense—and renting those showers was $1,500 a day," Simonton, a former state deputy in Texas, explained to CNA.

"It was the kind of shower that sits on a trailer, and it was $1,500 a day. So the more we looked into it, it said they were asking for $9,000 to purchase their own portable heated showers. And that would accommodate probably 60 showers per day...it just made sense to purchase the showers."

Simonton asked the Supreme Council to cover half the cost.

"They liked the idea, but when it got to the table, and the Supreme Knight, Carl Anderson, said 'Yes we need to help, but we must do more.' And that's when Carl Anderson started the initiative to help our Southern border. Without his vision, this would have never happened."

He said a number of parishes and virtually all the Knight of Columbus councils in El Paso have been busy, especially since January, raising funds for border relief. Council 11926 and Council 2592 in El Paso had raised about $10,000 on their own to help migrants in the city, he said.

"Between the councils and the parishes, they'd already spent $54,000," Simonton said.

"All the councils were involved in this in El Paso. But their funds were being depleted, so that's why they came to us for help. And just out of that simple, $9,000 request, has come this tremendous initiative."

There were about 75 migrants present at the Casa del Migrante Oct. 5 — out of an estimated 20,000 migrants currently waiting in Ciudad Juarez.

"To be able to see the little kids, they were so happy to see them. And when you see all these smiles, you know they're happy. They're all smiles, because soon hopefully they'll be able to continue their journey with their families."

To watch the Knights of Columbus from both Mexico and the United States work together was a "tremendous blessing," he said.

Possibly as soon as late October, Simonton said the Knights plan to go and provide similar aid at the border city of Laredo, which is across the fence from Nuevo Laredo, Mexico, as well as Eagle Pass, Texas and Piedras Negras, Mexico.

The Knights also recently made gifts for humanitarian aid of $100,000 to the Diocese of El Paso and $50,000 to the Diocese of Laredo.

"Let me be clear: this is not a political statement," Supreme Knight Carl Anderson said in August. "This is a statement of principle. This is about helping people who need our help right now. And it is a natural and necessary extension of our support for refugees across the world."

Bishop Seitz, along with Catholic leaders of the Dioceses of Las Cruces, San Jose, Victoria, and Ciudad Juarez toured the Casa del Migrante in late September as well as a Ciudad Juarez parish that has been providing aid to migrants.

The Department of Homeland Security announced new Migrant Protection Protocols in January, providing that migrants arriving illegally or without proper documentation “may be returned to Mexico and wait outside of the U.S. for the duration of their immigration proceedings, where Mexico will provide them with all appropriate humanitarian protections for the duration of their stay.”

These policies have meant the flow of migrants into El Paso has largely dried up, as thousands of migrants remain in Mexico while their asylum claims are processed.

The migrants in Mexico are mostly from Central America, but also from other places including Africa, Haiti, Cuba, and some from South America and Europe, the Knights said.

Bishop Seitz told CNA in September that the diocese opened a shelter in Oct. 2018 at the pastoral center, a "purely volunteer response," to deal with the large number of people passing through the city. The temporary shelter has since closed due to a drop in the number of migrants passing through.

"Right now, we've seen a huge drop off in the number of people coming because of enforcement actions in Mexico," Seitz noted.

"So what's happening is there's kind of a bottleneck in Ciudad Juarez, and we estimate that there are up to 20,000 people that are pretty much stuck there. They're afraid to go home, because that's where they're fleeing from...they're afraid to stay in Mexico, because most of them have faced violence there..."

Robberies and kidnappings among the migrants waiting in Mexico are common, he said.

The HOPE Border Institute, along with the Diocese of El Paso, in July initiated a Border Refugee Assistance Fund to send money to organizations working with migrants and refugees in Juarez.

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**Mexican priest who runs shelter extorted, later attacked in rectory**

**By Catholic News Service**

GUADALAJARA, Mexico (CNS) — A Mexican priest and migrant shelter operator suffered an extortion attempt and, later the same day, a violent robbery at his parish residence.

It was another example of the violence impacting priests in Mexico and how migrant defenders are coming under attack.

The robbery came amid a wave of assaults on parishes in Mexico’s second-largest city.

In a statement issued Oct. 24, the Mexican priest and Refugee Shelter in the Guadalajara suburb of Tlaquepaque said shelter staff received a phone call that day, saying Father Alberto Ruiz Perez had been in an accident.

The caller asked that money meant for construction at the shelter be given to an un-named priest, who would come to collect it.

There was no accident and "when Father Ruiz arrived, (the staff) realized there had been a robbery via false notification."

Later that night, after finishing duties in his parish, a couple arrived at the parish residence asking for “a religious service.” The male then pushed Father Ruiz, pulled a gun on him, and five other armed individuals stormed the residence, stealing personal items and approximately $1,050, according to the statement.

In recent years, Mexico’s Catholic parishes have become targets for thieves, despite the 83% of the country professing Catholicism, according to the census.

At least 27 priests have been murdered in Mexico since 2012, according to the Catholic Multimedia Center. Church leaders have been unable to find a common thread in the murders of priests, though robbery is sometimes cited as a motive.

The newspaper Milenio reported Oct. 12 that at an armed group in Guadalajara had assaulted four parishes over a two-week period, entering during Mass and demanding attendees turn over their wallets, money and cellphones.

Migrant defenders have also felt vulnerable in recent months as the Mexican government steps up enforcement on the undocumented migrants transiting the country.
Parishioners of St. Joseph’s Church in Rowena will be hosting the 97th annual fall festival in celebration and thanksgiving for the “FAITH OF OUR FATHERS”

10:30 a.m. — Flag raising at the Veterans Monument in front of St. Joseph School Building along with a balloon release to honor all veterans.

11:00 a.m. — Turkey and German sausage dinner with all the trimmings. Adult plates: $10.00; Children (10 years and under): $5.00; Plates-to-go: $10.00. Drive-thru or walk-up windows available.

Uncooked sausage for sale @ $5.00/lb while supply lasts.

11:30 a.m. — Children and adult games, Bingo, cake walk, bouncy houses, and other children’s games.

1:00 p.m. — Live auction with cotton auction beginning at 2:00 p.m.

Country Store opened throughout the day with one of a kind items — needle work, canned items, baked goods, plants.

4:30 p.m. — Sausage sandwich supper: $4.00 (includes tea)

Handicapped parking and seating available.

All activities will take place in the parish hall and on church grounds.

Members of St. Joseph’s and the community of Rowena extend a warm welcome to everyone to come and share the day with us.

The Lay Carmelite Community invites you to a “Come and See” every first Saturday at St. Joseph Catholic Church (301 W 17th, San Angelo) after the 8:00 a.m. Mass. Come and learn about Carmelite spirituality. See if you have a calling to the Lay Carmelite Community. All are welcome. Phone Fran Havlak at 432-349-6852 if you have questions.
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Magnificat

You are invited to a BREAKFAST sponsored by Magnificat
A Ministry to Catholic Women
San Angelo Chapter “Our Lady of Fatima”

“Dearly Loved” Colossians 3:12

“My soul magnifies the Lord, my spirit finds joy in God my Savior,...
God who is mighty has done great things for me, holy is His name.”
Luke 1:46-49

In these words of the Magnificat, Mary proclaimed to Elizabeth her gratitude for the wonderful action of God in her life. Please join us at a breakfast for Catholic women of San Angelo Diocese where we will
share together in that same spirit of gratitude and praise of God. After a meal, there will be a time of
prayer for the needs of all present and an opportunity to hear an experience of the transforming love of
Christ in a life. Please plan to come and bring a friend to rejoice in the presence of the Lord.

Speaker: Bishop Michael Sis
Date: November 16, 2019
Time: 9:00am - Noon
Place: Holy Angels Hall
2302 S. 4 & M Ave
San Angelo, TX 76904
Tickets $20
On Sale September
14,2019 thru November 12, 2019
LIMITED SEATING
NO TICKETS WILL BE SOLD AT
THE DOOR
Tickets by Mail - Please send
payable to Magnificant Our Lady of
Fatima
1635 E. Harris
San Angelo, TX 76903

WE NEED Each Other
Nos Necesitamos

REIGNITE THE FIRE
Enciende El Fuego

GRAND ULTREYA
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jfranciscoestrada7@gmail.com

Red White & Blue
In Honor of Veteran's Day
INAUGURAL
CAR SHOW AND CHILDREN'S FAIR

Registration
9am – 12pm
$25 per Entry

Points of Contact
Car Show: Cecil Caldera 325-227-5547
Event: Robin Miller 432-741-1886
FMI Email us: MensACTS2020@yahoo.com

November 9, 2019 9am - 5pm

Kid’s Karaoke
Balloon Animals

Farmers Market
699 South Oakes

Vega Washer-Pitching
Singles Tournament
$40 Entry/40 Players Only
Registration 11am – 12pm
Tournament Start 12:30pm
Payout 1st & 2nd Splitting $1000
Point of Contact Alex Vega 325-374-5565

Food Booths

Trophies
Top 20 Awards at
4:30pm
Father Nilo Nalugon, pastor of Holy Spirit Church in Sweetwater, celebrated the 25th anniversary of his priestly ordination on Oct. 5, 2019.

Father Frank Chavez, Bishop Michael Sis, Msgr. Robert Bush, and Father Juan Fernando Bonilla-Sanchez celebrated Mass at St. Anthony Church in Odessa on Oct. 17 to commemorate the anniversary of perpetual Eucharistic adoration in the city.

The confirmation class from Good Shepherd Parish in Crane and Sacred Heart Parish in McCamey, Sept. 25, 2019.

Father Ryan Rojo presents Carol Ann Hunt with the 2019 Fishers of Men Award during the Guadalupe Radio Network’s annual Fishers of Men Dinner. On promotional material advertising the dinner, the Guadalupe Radio Network said “Carol Ann has been a volunteer catechist, part-time employee, director of religious education, and volunteered in may capacities such as the Altar Society at St. Ann’s Catholic Church since joining in 1968.”

On Oct. 20, the ladies of St. Mary Queen of Peace Church in Brownwood were treated to an afternoon get-together with an Alice in Wonderland theme. All the ladies were required to wear hats as the price of admission. The occasion was hostessed by the Mad Hatter, who emceed a style show for the entertainment segment. The occasion was co-sponsored by the Altar Society and the Catholic Daughters. It was an afternoon of fellowship and fun.
GRN RADIO SCHEDULE

The Guadalupe Radio Network (GRN) operates 3 English & 1 Spanish language Catholic radio stations in the Diocese of San Angelo:

- Abilene - 91.7 FM, KQOS
- Midland/Odessa - 1180 AM English
- Midland/Odessa - 90.9 FM (Español)
- San Angelo - 91.5 FM, KPDE

The GRN (Radio for Your Soul) is an EWTN Affiliate. The weekday programs (most are 'live' call-ins) are:

6 AM - Morning Glory
7 AM - Daily Mass (EWTN Chapel)
8 AM - Catholic Connection Tue-Thur
9 AM - More to Life with Greg & Lisa
10 AM - Women of Grace with Johnnette Williams
11 AM - Take 2 with Jerry and Debbie
12 PM - The Doctor Is In with Dr. Ray
1 PM - Called to Communion
2 PM - EWTN Open Line
3 PM - Chaplet of Divine Mercy
3:15-5 pm - Kresta in the Afternoon
5-7 PM - Catholic Answers Live
8 PM - EWTN Nightly News
8:30 PM - Patriotic Rosary Mon-Thur Rosary w/ Fr. Benedict G. Fri-Sun

Schedule Exceptions for GRN shows

- Miércoles 11 AM - Construyendo el Reino de Dios (90.9 FM Español)
- Mon. & Fri., 8 AM - GRN Alive
- Sat., 11 AM - We Sing Our Faith

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Kindly lights in gloomy world:
Pope declares five new saints

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — Saints are people who recognized their need for God's help, who took risks to discover God's will and to help others and who nurtured a habit of thanksgiving, Pope Francis said.

"The culmination of the journey of faith is to live a life of continual thanksgiving. Let us ask ourselves: Do we, as people of faith, live each day as a burden, or as an act of praise?" the pope said in his homily Oct. 13 after formally declaring five new saints for the Catholic Church.

Those canonized at the Mass were: St. John Henry Newman, the British theologian, poet and cardinal who died in 1890; Brazilian St. Maria Rita Lopes Pontes, popularly known as Sister Dulce, who died in 1992; Indian St. Mariam Thresia Chiramel Mankidiyan, founder of the Congregation of the Holy Family, who died in 1926; St. Margarette Bays, a Swiss laywoman and mystic, who died in 1879; and St. Josephine Vannini, the Italian co-founder of the Daughters of St. Camillus, who died in 1911.

"Three of them were religious women," the pope noted in his homily. "They show us that the consecrated life is a journey of love at the existential peripheries of the world."

"St. Margarette Bays, on the other hand, was a seamstress; she speaks to us of the power of simple prayer, enduring patience and silent self-giving," he said.

Rather than describing St. Newman's role in founding Anglicanism, Pope Francis quoted from him to illustrate the meaning of "the holiness of daily life": "The Christian has a deep, silent, hidden peace, which the world sees not .... The man, Pope Francis said, "had a fundamental, lasting, beneficial and important influence on Anglicanism," Archbishop Welby said.

"As is his custom at Mass, including at canonizations, Pope Francis used his homily to reflect on the day's Scripture readings and only made passing reference to the people being declared saints.

The day's short Gospel reading from Luke recounted the story of 10 lepers who, seeing Jesus approach, cry out to him for help. He tells them to go show themselves to the priests and, as they go, they are healed. But only one returns to thank Jesus.

"Like those lepers," Pope Francis said, "we, too, need healing, each one of us. We need to be healed of our lack of confidence in ourselves, in life, in the future; we need to be healed of our fears and the vices that ensnare us, of our introversion, our addictions and our attachment to games, money, television, mobile phones, to what other people think."

The story also illustrates how, "on the journey of life, purification takes place along the way, a way that is often uphill since it leads to the heights," he said. "Faith calls for a journey, a going out' from ourselves, and it can work wonders if we abandon our comforting certainties, if we leave our safe harbors and our cozy nests."

And, finally, he said, the story teaches that returning to Jesus with a heart full of gratitude is the culmination of the journey of faith.

"To give thanks is not a question of good manners or etiquette; it is a question of faith," the pope said. "To say 'Thank you, Lord' when we wake up, throughout the day and before going to bed, is the best way to keep our hearts young.

"This also holds true for families, and between spouses," he added. "Remember to say thank you. Those words are the simplest and most effective of all."
Catholic News Service

By Junno Arocho Esteves

VATICAN CITY (CNS) — After listening to indigenous people and church leaders at the Synod of Bishops on the Amazon, the Catholic Church cannot remain indifferent to the suffering of the region's people, Pope Francis said.

"The cry of the poor, together with that of the earth, came to us from the Amazon," the pope said during his Sunday Angelus address. "After these three weeks, we cannot pretend that we have not heard it."

The pope shared his thoughts about the synod Oct. 27 as he greeted pilgrims in St. Peter's Square; he had just finished celebrating the synod's final Mass.

The synod, he said, was a time of "a walking together," engaging in sincere dialogue "without hiding difficulties and experiencing the beauty of going forward united." 

Pope Francis told the crowd that in the second reading at the day's Mass, St. Paul, aware of his imminent death, expressed hope that "through me the proclamation might be completed."

St. Paul's last wish, the pope said, was not for himself but that the Gospel "be proclaimed to all nations."

During the synod, he continued, participants reflected on how to open new paths of evangelization.

"We felt spurred on to go out to sea, to leave the comfortable shores of our safe harbors to enter deep waters," the pope said. "Not into the marshy waters of ideologies, but into the open sea in which the Spirit invites us to throw our nets."

Before leading pilgrims in reciting the Angelus prayer, Pope Francis prayed for the intercession of Mary, "Queen of the Amazon," who "became that not by conquering, but by inculturating herself."

"With the humble courage of a mother, she became the protector of her children, the defense of the oppressed; always going to the culture of the people," he said.

Pope Francis did not specifically mention the statues of the naked pregnant woman that some people referred to as Our Lady of the Amazon, but which Vatican officials repeatedly described as an image signifying life. Some copies of the statue were idol. Some synod members said it could officials repeatedly described as an image signifying life. Others described it by police.

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"The future of the Amazon is in the hands of us all, but it depends mainly on our immediately abandoning the current model that is destroying the forest, not bringing well-being and endangering this immense natural treasure and its guardians," they wrote.

Although it may not be possible to change that model of development in the short run, the church must decide where it stands, and what implications faith has for politics and ethics, the synod members said.

Denouncing the destruction and human rights violations related to extractive industries, synod members also affirmed their support for campaigns that call for institutions, including the church, to give up investments in extractive companies that cause environmental damage or social harm.

They also called for energy policies that drastically reduce greenhouse gas emissions, which cause global warming, and promote clean energy alternatives that contribute to better health.

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Those guardians are the Amazonian communities, especially indigenous peoples, who protect the forests and rivers of the Amazon.

"They have clearly stated that they want the church to accompany them, to walk with them, and not to impose on them a particular way of being, a specific form of development that has little to do with their cultures, traditions and spiritualities," the synod members wrote.

"They know how to take care of the Amazon, how to love and protect it," they added. "What they need is for the church to support them."

Indigenous people who were observers at the synod asked the church to back them in their demand for legal recognition of their territories, to protect against incursions by illegal loggers and miners or the concession of their lands to development projects or extractive industries. The synod document specifically mentioned the importance of defending territories inhabited by semi-nomadic people who shut contact with outsiders.

"When many women are "victims of physical, moral and religious violence, including femicide, the church commits to defense of their rights and recognizes them as protagonists and guardians of creation," synod members said.

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Amazon Synod

Caring for common home requires deep ecological conversion, synod says

By Barbara J. Fraser

Catholic News Service

VATICAN CITY (CNS) — The "unprecedented" environmental and social crisis in the Amazon calls for "a deep personal, social and structural conversion" that leads to new ways of caring for "our common home," according to the Synod of Bishops for the Amazon.

In seeking new forms of development that are just and promote solidarity, the church must learn from the region's original peoples "in a dialogue of wisdom," synod members said in their final document, released Oct. 26.

"God has given us the earth as a gift and as a task, to care for it and to answer for it; we do not own it," the synod members wrote.

Caring for the earth requires an integral ecology that connects "the exercise of care for nature with the exercise of justice for the most impoverished and disadvantaged on earth," they wrote.

Integral ecology, they said, is not just one path open, "it is the only path, because there is no other viable route for saving the region."

The economies of the nine Amazonian countries still depend heavily on revenues from raw materials like oil, metals and timber, as well as industrial farming and ranching.

Such activities "uproot the lives of peoples and the common goods of the earth, concentrating economic and political power in the hands of a few," often with the support or permission of local, national and foreign governments, the document said.

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A friend of mine shares this story. She grew up with five siblings and an alcoholic father. The effect of her father’s alcoholism was devastating on her family. Her mother, a saint in her own way, was a woman of spiritual depth. She did her best to provide a stable home, but the constant fighting and the effects of alcoholism on her husband made it difficult. Her children, however, were loved and valued, and they learned the importance of family and community.

When she was young, her mother would gather her children in the kitchen and teach them the values of love, reconciliation, and faith. She would share stories of how Jesus lived his life for us and how he gave his death for us, but we tend to think of this as an abstract concept. It’s not. Jesus gave his life for us through his activity; he gave his death for us through his passivity. These were two separate movements. Like the woman described earlier who tried for years to have her children reconcile with each other, through her words and actions, and then even more so, to help them understand the helplessness and passivity of her deathbed, so too with Jesus. For three years he tried in every way to make us understand love, reconciliation, and faith, without full effect. Then, in less than 24 hours, in his helplessness, when he couldn’t speak, in his dying, we got the lesson. Both Jesus and his mother were able, in their helplessness and passivity, to give the world something that they were unable to give as effectively in their power and activity.

Unfortunately, this is not something present in our culture, with its emphasis on health, productivity, achievement, and power very much understands. We no longer much understand or value the powerful grace that is given off by someone dying of a terminal illness; nor the powerful grace present in a person with a disability, or indeed the grace that’s present in our own physical and personal disabilities. Nor do we much understand what we are giving to our families, friends, and colleagues when we, in powerlessness, have to absorb neglect, slights, and misunderstanding. When a culture begins to talk about euthanasia it’s an infallible indication that the Second Vatican Council has lost the grace within passivity.

In his writings, Henri Nouwen makes a distinction between what he terms our “achievements” and our “fruitfulness.” Achievements stem more directly from our activities: What have we positively accomplished? What have we actively done for others? And our achievements stop when we are no longer active. Fruitfulness, on the other hand, goes far beyond what we have actively accomplished and is sourced as much by what we have passively absorbed as by what we actively produced. The family described above reconciled not because of their mother’s achievements, but because of her fruitfulness. Such is the mystery of passivity.

Pierre Teilhard de Chardin, in his spiritual classic, The Divine Milieu, tells us that we are meant to help the world through both our activities and our passivities, through both what we actively give and what we passively absorb.

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

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**The grace within passivity**

Father Ron Rolheiser

was already closely-knit, but Carlson shares how her mother’s dying strengthened those family bonds and graced all the others who witnessed her dying: “Those who took the opportunity to be with my Mom during that journey have told me that their lives were forever changed. It was a remarkable time which I will always treasure. Lessons of acceptance and courage were abundant as she struggled with the realities of a dying body. It was dramatic and intense, but yet filled with peace and gratitude.” Most anyone who has ever sat in vigil around a loved one who was dying can share a similar story.

There’s a lesson here and a mystery. The lesson is that we don’t just do important things for each other and impact each other’s lives by what we actively do for each other; we also do life-changing things for each other in what we passively absorb in helplessness. This is the mystery of passivity which we see, paradigmatically, played out in what Jesus did for us.

As Christians, we say that Jesus gave his life for us and that he gave his death for us, but we tend to think of this as one and the same thing. It’s not. Jesus gave his life for us through his activity; he gave his death for us through his passivity.

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**John Henry Newman in full**

Bishop Robert Barron

Word on Fire Ministries

I write these words in the Rome airport, on my way to England, where I will deliver a paper on St. John Henry Newman and evangelization. I’m still basking in the glow of the splendid Mass of canonization yesterday, presided over by Pope Francis and attended by tens of thousands of bishops, priests, and faithful from all over the world.

Hanging from the central loggia of St. Peter’s Basilica during the liturgy was a marvelous tapestry featuring a portrait of Newman, and I found myself gazing at it frequently as the Mass progressed. I couldn’t help but wonder what Newman himself would have thought if someone had told him when he arrived in Rome in 1846 to commence studies for the Catholic priesthood that one day in the distant future his Mass of canonization would be celebrated at St. Peter’s. He would have been, I’m quite sure, utterly flummoxed. Newly converted to the faith, seen by many of his former co-religionists as a traitor, distinctly uneasy in the Catholic intellectual environment, the Newman of 1846 felt more than a little at sea. When he paid a courtesy visit on Pope Pius IX, Newman bent down to kiss the Pope, a gesture that was not considered part of the time, and in the process managed to bang his forehead against the papal knee. This, he said later, rather summed up his relationship with Pius IX, and it also serves as a fitting symbol of his initial awkwardness and feeling of discomfort in the Catholic world.

Things didn’t get particularly better when Newman returned to England. Anglicans, who made up the overwhelming majority of the population, were still, of course, suspicious of him, and Catholics were not quite ready to accept him fully. Upon becoming in 1858 the editor of the Rambler, a left-leaning Catholic journal, Newman published an article under the title “On Consulting the Faithful in Matters of Doctrine.” It was met with a firestorm of criticism from conservative Catholics convinced that he was demoralizing the articulation of the formal teachings of the faith. And those same critics were hardly mollified when they studied Newman’s Essay on the Development of Christian Doctrine, which struck them as relativizing dogma, or his later Essay in Aid of a Grammar of Assent, which clearly departed from the standard scholastic manner of approaching theological questions.

Now, one of the great ironies of Newman’s life is that the criticism he received from many Catholics as a “liberal” was rivaled by an equally severe criticism he had received in the first half of his career from his fellow Anglicans as an arch-“conservative.” When he was a very young man, still a student at Oxford, he joined the ranks of those calling for a more Catholicizing reading of Anglicanism, an interpretation more in line with the Fathers of the Church than with the Protestant reformers. In his thirties, he became a leader of the so-called Oxford Movement, which sought a deep transformation of Anglicanism, stressing the doctrinal and sacramental elements of the religion. In 1841 Newman published the (in)famous Tract #90, an essay laying out the case that one could interpret the 39 Articles of Anglicanism — the cornerstone of the English religious and cultural establishment — in a Catholic manner. The reaction to this was so severe that Newman found himself vilified in every corner of the Anglican establishment that was then popularized in drawing rooms, excoriated in pubs and train cars. In the eyes of his fellow Anglicans, he was a dangerous conservative.

And their worst suspicions were confirmed when he converted to Roman Catholicism in 1845.

To be sure, this bifurcation from both sides made almost the whole of Newman’s life difficult, and it is not hard to see why he saw much of his career as a Sisyphean exercise in futility. But it was precisely this both/and quality that made Newman so attractive to many of the theologians who paved the way for the Second Vatican Council: Balthasar, Ratzinger, Bouyer, de Lubac, Danielou, to name just a few. They appreciated the Great Englishman’s obvious devotion to the great Catholic tradition, and they also savored his sense of that tradition as a living organism and not a dead letter. Pope John XXIII was entirely in the spirit of Newman when he spoke of the Church not as a museum but as a flourishing garden of life.

The battle over Newman continues to this day. Both liberals and conservatives within the Catholic Church eagerly claim him, and both sides can do so legitimately. I am convinced that it is most helpful to read him in both/broad manner of his precarious disciples, to see all sides of him and not to lock him into ideological categories. Best of all, we should read him on his own terms, assess his arguments objectively, take him in full. If we do that, we shall see why he was such an important influence on the Second Vatican Council and why the Church has seen fit to declare him a saint and one day, I hope, a Doctor of the Church.

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

Newman por completo

Escribo estas palabras en el aeroporto de Roma, de camino a Inglaterra, donde presento un paper sobre San John Henry Newman y la evangelización. Sigo deslumbrado por la esplendida Misa de canonización de ayer, presidida por el papa Francisco y de la que participaron decenas de miles de obispos, sacerdotes y fieles de todo el mundo.

Colgado de la galería central de la basílica de San Pedro durante la liturgia estuvo el maravilloso tapiz que representaba a Newman, y estuve observando frecuentemente mientras progresaba la Misa. No puedo ni imaginar lo que Newman hubiera pensado si alguien le hubiera dicho en 1846, cuando llegó a Roma para empezar sus estudios para el sacerdocio, que un día se lo llevarían a la Vaticano para la canonización. Seguramente se hubiera quedado acongojado.

Recientemente convertido a la fe, visto por muchos de sus antiguos contemporáneos, Newman se mostró siempre seguro de su relación con Dios. Cuando le nombraron rector de la recién fundada Universidad Católica de Dublín, Newman compuso una magnífica serie de charlas que después fueron reunidas en un libro, Los viajes de un hombre a Dios, que salió a la venta en 1856 y fue recibida con un éxito impresionante. Aún hoy se sigue vendiendo las mismas ediciones que Newman se arrepintió profundamente desorientado. Cuando fue a darle una visita de cortesía al Papa Pío IX, Newman se arrepintió de su acto, como dictaba la costumbre de entonces, y se las ideó como un crimen.

Esto es lo que Newman hubiera pensado si alguien le hubiera dicho en 1846, cuando llegó a Roma para empezar sus estudios para el sacerdocio, que un día se lo llevarían a la Vaticano para la canonización. Seguramente se hubiera quedado acongojado.

Una de las grandes ironías de la vida de Newman es que la crítica que recibió por parte de muchos católicos por ser demasiado “liberal” rivalizó con una igualmente severa por parte de sus iguales anglicanos de ser un “ar- chiconservador”. Cuando era un joven estudiante de Oxford, se unió a las filas de aquellos que reclamaban una lectura más católica del anglicanismo, una interpretación más próxima a los padres de la Iglesia que a los reformadores protestantes. Al llegar a los treinta, se convirtió en el líder del así llamado Movimiento de Oxbridge, que buscaba una verdadera interpretación del anglicanismo, haciendo énfasis en los aspectos doctrinales y sacramentales de la religión. En 1841, Newman publicó su infame Tratado 90, un ensayo en el que defendía que se podían aceptar los 39 artículos del anglicanismo —la piedra angular del establecimiento religioso y cultural inglés— en clave católica. La reacción fue tan severa que Newman fue viñipendio desde cada sector de la sociedad, condenado desde los púlpitos, criticado en los periódicos, y hasta él mismo se sumió en su relación con Pío IX, y también es una buena imagen de su inicial inconformidad y sensación de extrañeza.

Más allá de los desacuerdos, Newman fue una figura profundamente influyente en el ambiente intelectual, principalmente debido a su habilidad para popularizar la religión con la gente. En 1841, Newman comenzó a escribir una serie de libros, incluyendo el famoso Tratado 90, que fue muy bien recibido por la mayoría de la población, seguido de manera constante por los consenso y los críticos echarían el grito contra las doctrinas oficiales de la Iglesia. Y Newman se alegraba del ruido que le achacaban el nombre de “conservador” que le había otorgado el espíritu de entonces, y se las ideó como un crimen.

En el mismo valle, mi abuelo materno Enrique Sandoval, en su día tenía 1,000 borregas y otros ganados. A la izquierda de sus pozos tenían jardines y huertos para cultivar maíz, trigo, avena y otros productos.

Durante los últimos meses del año, los católicos reflexionamos sobre la realidad de la muerte. La liturgia de la iglesia nos ofrece la oportunidad de conmemorar a todos los difuntos. Entre los católicos hispanos, la celebración es conocida ampliamente como el Día de los Muertos.

El Día de los Muertos nos invita a recordar que en la vida y en la muerte somos comunidad. No es un día en que pensamos en la muerte como una idea abstracta o una simple superstición, sino que conmemoramos a nuestros difuntos desde la fe: familiares y amigos, ancianos, personas que conocimos y otras que no conocimos, santos, mártires y testigos que ya fallecieron.

En el Día de los Muertos cultivamos nuestra relación con aquellos que un día vivieron con nosotros y ahora viven de una manera diferente. Los difuntos no se han ido para siempre. Ellos permanecen en nuestras memorias; seguimos en relación con ellos; están vivos en Dios.

Recordar a nuestros difuntos para afirmar la vida

Obispo Robert Barron

Word on Fire Ministries

“Sólo tenemos una cosa segura en este mundo”, dice mi madre, “y es que un día nos vamos a morir”. La afirmación es sin lugar a duda un tanto estúpida y realista, aunque sabia-mente reconoce la mayor limitación que contrasta con la existencia del ser humano. La muerte y la enfermedad son quizás las dos realidades que con más frecuencia nos hacen conscientes de nuestra mortalidad. La brutalidad de la violencia y la guerra, de manera casi irracional, continúa siendo una carga mortal para muchos. Los efectos de la pobreza, el hambre y la falta de condiciones de vida de centenares de millones de personas nos recuerda cuán íntimamente somos.

Dicha observación encuentra un eco en las palabras del autor del libro del Eclesiástes: “Porque los hombres, y los hombres y las mujeres, reciben el mismo aliento vital y el hombre no es superior a las bestias, porque todo es vanidad” (3:19). Durante los últimos meses del año, los católicos reflexionamos sobre la realidad de la muerte. La liturgia de la iglesia nos ofrece la oportunidad de conmemorar a todos los difuntos. Entre los católicos hispanos, la celebración es conocida ampliamente como el Día de los Muertos.

Los pozos de agua se están agotando, ¿quizás debido al cambio de clima?

Moises Sandoval

Catholic News Service

Buscando Vida

Los pozos de agua se están agotando, ¿quizás debido al cambio de clima? En los estribos de la cordillera Sangre de Cristo en el norte de Nuevo México, donde mi familia ha cultivado mil acres desde los 1840, hay un pozo que siempre ha tenido bastante agua para todas las familias, su ganado, sus cultivaciones y una gran variedad de fauna. Pero recientemente ese pozo se ha secado. Aunque estas lomas, llegando a una altura de 9,000 pies sobre el nivel del mar, se clasifican como alto desierto, su suelo es útil para siembra que no necesita mucha lluvia, pastoreo de ganado y cortez de madera de pinabetes Ponderosa que forman una gigantesca alfombra verde estrechando al distante horizonte de los picos del yermo Pecos.

La crisis afecta no sólo las pocas familias que viven allí sino la infinita variedad de fauna. Nuestro rancho es el hogar de venados, alce, osos, zorros, pavos silvestres, gatos monteses, leones de montaña y, por supuesto, un sin numero de ardillas, conejos, liebres, coyotes, topos y aves de muchas variedad. Estas criaturas...
Pushing back against evil

During a recent speech in Texas, I mentioned that “Drag Queen Story Hours” are being sponsored by local public libraries across the country. Toddlers and kids are brought in and placed in front of cross-dressing men who read children’s stories to them, stories that encourage them to reject fundamental gender differences between males and females. The LGBTQ agenda, I also noted, is being energetically promoted to upend and rewrite public school curricula even for kindergarten and pre-school-aged children.

During the Q & A after the talk, one of the parents in attendance, with a measure of frustration in his voice, asked what the average person can do to push back against the seemingly endless expansion of error and evil in our society.

His question is a common one.

I usually reply by saying that we cannot yield to discouragement over the apparently widespread moral decline around us, nor dissipate our personal energy in worry and anxiety about the state of the world. Instead, we need to recognize how God has entrusted to each of us a small garden that he asks us to tend. If we tend that plot well, he will extend the reach of his grace in ways we cannot foresee or imagine, and we will actually contribute to stemming the tide of error and evil well beyond the limited confines of our particular plot.

This implies that each of us has different responsibilities, depending upon our particular state in life, our circumstances, and our employment and family situations. By attending carefully to those responsibilities and conscientiously tending our gardens, the air around us can indeed begin to change.

A true story I recently heard brought this lesson home in a powerful way.

A woman, facing complex health issues, felt a strong impulse one morning to pray for her oldest son while she was confined to her bed. He lived far away in a large metropolitan area and worked in his spare time for a ride-sharing company.

Later that day, her son called home, and she mentioned that she had felt the need to pray for him earlier. “That’s interesting,” he replied, “because I had something unusual happen today.”

He then told her about picking up a pregnant woman with two young children who read children’s stories to them, be looked at his phone and started driving. The address on his screen consciously caught his attention; meanwhile the woman was speaking to someone on her phone in the back seat. After several minutes of thinking about the address, the young driver suddenly realized where they were headed: the local Planned Parenthood abortion clinic.

He decided to make a couple of wrong turns to buy some time so the woman would finish up her phone conversation. When she kept on talking, he pulled the car over and brought it to a complete stop. As she paused her conversation, he turned and said to her, “I’m sorry but I have to let you know that because of my religious beliefs, I simply cannot take you where you are going. I will return you to where I picked you up and refund your fee.” The woman was surprised, but seemed to understand, and he drove her and her three children back to the pickup point.

That young driver made an intentional decision, within the confines of the particular garden God had given him to cultivate, to push back against a present evil he became aware of.

Another person of lesser determination might have said, “Who am I to get involved in this person’s choices?” Am I my brother’s keeper?” He recognized, however, that he was already unwillingly involved, and that each of us, in fact, is our brother’s keeper. He was concerned about a neighbor and her little family gathered in the back seat of his car. He knew he could not be party to the wrongdoing he seemed poised to carry out against her unborn child.

We don’t know what happened after he dropped her off. Maybe, sadly, she just ordered another ride. Maybe, however, she reconsidered her choice. Any time we try to do what is right and push back against evil, any time we seek to act with resolve on behalf of what is good and true, new options open up, the air changes around us, and we contribute to renewing our world.

That’s what each of us can do as we take care of our own garden.

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

Teens thinking suicide: What can we do?

My life with ongoing disability has been punctuated by many crises. But, even in the darkest moments, I have found tremendous support through faith, family and friends.

These gifts have brought me through immediate trauma and have been great encouragement when I’ve faced subsequent challenges — a cumulative effect that has built resilience and enabled me to find joy in suffering.

Many adults I know also witness to the experience-forged, life lesson of, “I’ve been through tough times before, so I can make it through the next ones, too.”

But sometimes we forget that youth do not have the benefit of a track record of resilience-building challenges and, tragically, many consider and some choose ending their lives before they reach adulthood.

An analysis by the Southern California News Group revealed 1 in 5 California high schoolers surveyed says he or she has considered suicide. The American Foundation for Suicide Prevention reports that the national rate of suicide for teens and young adults (ages 15-24) in 2017 was 14.46 per 100,000, up from 13.15 in 2016. The Centers for Disease Control and Prevention report that suicide is now the second leading cause of death among teens.

These statistics provide a sobering basis for reflecting on a terrible problem that seems to only be getting worse. As Catholic adults, what can we do?

Joe Sikorra is the father of two sons, a licensed clinical therapist and author of Defying Gravity: How Choosing Joy Lifted My Family from Death to Life. He acknowledges that feelings of anxiety, hopelessness and worthlessness have a lot to do with suicide ideation and suicide.

But, adults, particularly parents, can help teens face problems and build resilience through honest, open communication and the deep blessing of support through faith.

“As parents with this generation, we’ve worked so hard to bring ease to our kids so that they’re living in this comfortable world,” says Sikorra. “But look at Matthew See PRATT, Page 22

The regrettable episode with Greta Thunberg

Unless you were sleeping last month, you probably caught at least a glimpse of the newsmaking 16-year-old Swede, Greta Thunberg, on her U.S. tour. While on American soil, the environmental activist addressed Congress, attended a global climate strike in Manhattan, conducted interviews with national media and delivered a passionate address at the United Nations Climate Action Summit that went viral.

In that speech, Greta laid out the scientific facts on the tipping points we are reaching and the predicted chain of events that will follow should global actors fail to change course.

Then she spoke plainly: “You are failing us. But the young people are starting to understand your betrayal. The eyes of all future generations are upon you. And if you choose to fail us, I say: We will never forgive you.”

“We will not let you get away with this. Right here, right now is where we draw the line. The world is waking up. And change is coming, whether you like it or not.”

The polarized reactions from political commentators could have been written in advance: On the right, Greta was painted as a prop of left-wing propaganda, a teen whose parents should be charged with neglect. On the left, Greta was hailed as a modern-day prophet, not only a voice for the climate, but for youth activism on any issue and female empowerment, whether she intended this or not.

The reactions from prominent Catholics to Greta’s speech were more shocking and shameful. They ranged from mocking her Asperger’s syndrome and appearance to criticizing her views with national media and delivered a passionate address at the United Nations Climate Action Summit that went viral.

But, adults, particularly parents, can help teens face problems and build resilience through honest, open communication and the deep blessing of support through faith.

“These reactions fell well below the bar of how Catholics should engage in the public square.

First, they were sins against charity. Start with Matthew 7:12: “Do to others whatever you would have them do to you.” Or look at Gospel on the day she delivered the address, Sept. 23: “For there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light. Take care, then, how you hear.” If there was ever an examin See URENECK, Page 23

Maureen Pratt
Catholic News Service
Living Well

Elise Italiano
Ureneck
Catholic News Service
Finding God in All Things

The Angelus
"Nothing is certain in this world," my mother often says, "except for the fact that one day we will all die." A rather stoic and sobering assertion, indeed, yet one that wisely embraces the acceptance of life’s ultimate limitation.

Old age and illness are perhaps the two realities that more regularly confront us with our mortality. The brutality of violence and war continues to assess — almost irrationally — a deadly toll on many. The effects of poverty, hunger and lack of decent conditions to live shorten life for others.

Rich or poor, young or old, immigrant or citizen, believer or unbeliever, highly influential or almost invisible in the anonymous crowds of our growing cities, death is the great equalizer.

Such thought echoes the author of the book of Ecclesiastes: "For the lot of mortals and the lot of beasts is the same lot: The one dies as well as the other. Both have the same life breath. Human beings have no advantage over beasts, but all is vanity" (3:19).

During the last months of the year, Catholics reflect about the reality of death. The church’s liturgy brings us All Souls’ Day. Among Hispanic Catholics, the feast is widely known as “el Dia de los Muertos” (the Day of the Dead).

The Day of the Dead calls our attention to our communal identity. It is not a day about death as an abstract idea or a mere superstition, but about commemorating our dead in faith: dead relatives and friends, ancestors, people known and unknown, saints, martyrs and witnesses.

The Day of the Dead is about cultivating relationships with those who once lived with us and now live in a different way. The dead are not completely gone. They remain alive in our memories; they remain in relationship with us; they are alive in God.

This day is also about cultivating relationships in our families, neighborhoods and faith communities as we remember. We live with gratitude for what we received from those who are not with us anymore. We live inspired by their memories and legacies.

We remember our dead to affirm life: life as a gift from God through which we become present to one another in history. Life in Jesus Christ, also a gift from God that never ends and incessantly transforms all that exists, including the created order.

The Day of the Dead is a true sign of hope.

**What country music can teach the church**

My husband’s father and my mother came from diverse backgrounds.

My father-in-law grew up in an East Coast urban tenement with his Italian immigrant parents. He was teased for the greasy eggplant sandwiches his mom packed for school lunch. Later, he succeeded in business, but until he came to the Midwest for our wedding, I don’t think he ever strayed far from the Eastern Seaboard.

Mom was born on a Nebraska farm that her father lost during the Great Depression. She went to work young, eventually landing on another small dirt farm raising a tribe of kids.

But one thing these two had in common? A love for country singer Patsy Cline.

There aren’t many who remember Cline now, but if you watched Ken Burns’ latest documentary, *Country Music*, released by Public Broadcasting Service in mid-September, you’ve been introduced to Cline and so much more.

Burns is a masterful storyteller, and his film subjects, which include the Civil War, baseball and the Vietnam War, are always portrayed within the context of American history. Their focus is never so much on the controversial as on the human, and country music lent itself particularly well to Burns’ insightful, gentle style.

There’s an old saying, “She who sings prays twice.” I have always expected it.

However, we do expect, or hope, to be led to prayer through music at church and, sadly, that’s often not the case. Whether you love Gregorian chant, the beautiful meditations of Taize or the St. Louis Jesuits’ music, it must be done well.

Much has been made lately of declining Sunday Mass attendance, and among one of the suggestions for a remedy is an idea I heartily endorse. Every pastor should reexamine and prioritize his music ministry. Every parish should have a strong professional music director, able to recruit and nurture talented musicians. Cantors should be accomplished and well-practiced. The hymns should fit the day’s readings.

Music should be user-friendly to the people in the pews. We should feel able to sing along comfortably, even those of us whose best singing is done in the shower. The Second Vatican Council urged full, active and conscious participation in the liturgy, and I don’t think that meant reading the bulletin during the offertory hymn.

Country music developed on rural front porches and in ramshackle churches. It was enthusiasti c, unifying, accessible to different voices and communal. It’s referred to as “three chords and the truth.” It spoke to the hearts of diverse people.

A top-notch music ministry should provide similar gifts on Sunday mornings.

**Cartoon Corner**

*Cartoon Corner*
BISHOP

Continued from Page 3

Living with Faith

Faith leads us to praise and worship God, both in our personal prayer and in our public worship along with fellow believers. When we come together to pray as a community of faith, we support one another in our commitment to Jesus Christ. We are inspired to a deeper faith by our devotion and the good example of our fellow believers.

Faith helps us to see others as God sees them. Faith opens us up toward others and gets us out of our individual isolation. It stretches our heart and challenges us to love and serve like God does. St. James teaches that “faith of itself, if it does not have works, is dead. . . Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works” (Mt 2:17-18).

LIVING WITH FAITH

Faith is the basis for our purpose and our priorities. It is the energy to put one foot in front of the other. Faith gives us confidence to step into our fears and trust that God will bring us through.

Faith is leaning on God and his grace. It is acknowledging that we cannot make it on our own power alone. It is trusting that God will be there for us, through thick and through thin. With faith, we are never really alone, because we know that God is with us. Faith is a personal encounter with God who engages us personally and calls each of us by name. As people of faith, we know that God has counted every hair on our head and he has us written on the palm of his hand.

FEATH AND SCIENCE

A person of science can be a person of profound faith. When we look around at the created world, we see the immensity of God’s creation — all the stars in the night sky, the intricate detail of organisms and natural systems, and the beauty of nature. When we look at these things with the eyes of faith, it leads us to acknowledge the greatness of God the Creator. As Catholic Christians, we do not worship created things, like the sun, the moon, the earth or the sea. Rather, we praise and worship God, who created all these things and sustains them in existence. Looking at the wonder of the natural world, an old friend of mine used to say, “Just think of what an imagination God must have, to create something so amazing!”

PERSEVERING IN FAITH

It is possible for us to lose the gift of faith. St. Paul warns Timothy in 1 Timothy 1:18-19, “Fight a good fight by having faith and a good conscience. Some, by rejecting conscience, have made a shipwreck of their faith.” Therefore, we need to persevere in our faith. Jesus says, “Whoever endures to the end will be saved” (Mt 10:22).

It is possible for us to lose the gift of faith. St. Paul warns Timothy in 1 Timothy 1:18-19, “Fight a good fight by having faith and a good conscience. Some, by rejecting conscience, have made a shipwreck of their faith.” Therefore, we need to persevere in our faith. Jesus says, “Whoever endures to the end will be saved” (Mt 10:22).

God is the God of perpetual surprises. When we walk through life with faith, God never ceases to bring unexpected moments that we call actual graces, fascinating experiences of mystery, love, joy, and beauty. I have seen it. The God of perpetual surprises has a boundless imagination. Following him in faith puts us on an amazing adventure. Faith is trusting that God has a plan for us, even when we cannot see it all figured out. God sees the big picture, and all we can see is a small slice of the pie of reality.

PERSEVERE IN LA FE

Es posible que nosotros perdamos el don de la fe. San Pablo advierte a Timoteo en 1 Timoteo 1:18-19, “Pelea la buena batalla al tener fe y una buena concien- cia. Algunos, al rechazar la conciencia, han hecho un naufragio de su fe.” Por lo tanto, tenemos que perseverar en nuestra fe. Jesús dice: “pero el que se mantenga firme hasta el fin se salvará” (Mateo 24:12).

VIVIR CON FE

La fe nos lleva a alabar y adorar a Dios, tanto en nuestra oración personal como en nuestro culto público junto con otros creyentes. Cuando nos reunimos para orar como comunidad de fe, nos apoyamos mutuamente en nuestro compromiso con Jesucristo. Nos inspira a una fe más profunda cuando vemos la dedicación y el buen ejemplo de nuestros hermanos en la fe.

La fe nos ayuda a ver a los demás como Dios los ve. La fe nos abre hacia el demás y nos saca de la monotonia. Extiende nuestro corazón y nos da el amor y servir como Dios ama. Santiago enseña que “la fe por sí sola, si no tiene obras, está muerta . . . muéstrate tu fe sin obras, y yo te mostraré mi fe a través de las obras” (Sanago 2:17-18).

DUDA DE LA FE

La fe nos ayuda a navegar a través de los tiempos difíciles de la vida. Cuando los aborígenes australiano de la vida, el don de una fe más profunda, y que abraza la vida con nuestros dudas, que buscan la verdad. Estudiemos las Escrituras y las enseñanzas de la Iglesia más atentamente. Nosotros, por lo tanto, creemos en nuestra comprensión de la fe, y llegamos a una articulación más madura de nuestra fe.

EL RECURSO DE LA FE

La fe nos ayuda a navegar a través de los tiempos difíciles de la vida. Cuando los aborígenes australiano de la vida, el don de una fe más profunda, y que abraza la vida con nuestros dudas, que buscan la verdad. Estudiemos las Escrituras y las enseñanzas de la Iglesia más atentamente. Nosotros, por lo tanto, creemos en nuestra comprensión de la fe, y llegamos a una articulación más madura de nuestra fe.

DUDAS DE LA FE

Al leer este artículo, uno podría decirse a sí mismo: “No creo que mi fe esté muy fuerte en este momento. Estoy corriendo bastante bajo en la fe.” En esos momentos de la vida en que nos encontramos con poca fe, no debemos desesperar. El tener dudas de fe no es el fin del mundo. Lo que importa es lo que hacemos con nuestras dudas.

Me encanta el pasaje del Evangelio de San Marcos, donde el padre de un niño epiléptico presenta a su hijo a Jesús para la sanación. Jesús entonces desafía al padre de tener fe, y el padre responde: “Creo, pero ayuda mi poca fe!” (Marcos 9:24) También podemos tomar esta misma actitud cuando tenemos dudas de fe.

Crecemos de la fe de un niño a la fe de una persona adulta, pasando por los dolores de crecimiento de nuestras dudas. Nos enfrentamos a las preguntas con sinceridad, oramos por el don de una fe más profunda, y la fe nos lleva a alabar y adorar a Dios, tanto en nuestra oración personal como en nuestro culto público junto con otros creyentes. Cuando nos reunimos para

La fe es esencialmente un don de Dios para cada uno de nosotros, y nos permite afrontar la vida con un profundo sentido de fe y confianza en la presencia de Dios. En tiempos de dudas, la fe nos puede guiar y orientar hacia una mayor comprensión de la realidad y el propósito de la vida. La fe nos da la fuerza para superar los obstáculos y enfrentar los desafíos con esperanza y confianza.

LAS DUDA DE LA FE

La fe nos ayuda a navegar a través de los tiempos difíciles de la vida. Cuando los aborígenes australiano de la vida, el don de una fe más profunda, y que abraza la vida con nuestros dudas, que buscan la verdad. Estudiemos las Escrituras y las enseñanzas de la Iglesia más atentamente. Nosotros, por lo tanto, creemos en nuestra comprensión de la fe, y llegamos a una articulación más madura de nuestra fe.
**For Houston priest, a longtime Astros fan, baseball is contemplative sport**

By James Ramos
Catholic News Service

HOUSTON (CNS) — Two World Series game losses were the last thing Father T.J. Dolce wanted for his birthday.

When his beloved Houston Astros earned their trip to the 2019 World Series to take on the Washington Nationals in the Fall Classic, Father Dolce knew his Oct. 23 birthday would coincide with Game 2 of World Series.

Then after a group of parishioners gave him a thrilling birthday gift of tickets to Games 1 and 2, he had the chance to wear his Roman clerical collar and watch the World Series in person.

While he didn't get the birthday win he wanted, he was still excited to be there.

“The World Series is great for Houston, Father Dolce said.

“It’s something that really unifies us together, in the midst of all this political season, this is one thing everybody can agree on: Go Astros.”

Father Dolce, the former vocations director for the Archdiocese of Galveston-Houston, had been to Minute Maid Park many times before, both to attend games and also celebrate Sunday Masses at the ballpark for the Astros’ players, community and ballpark staff.

Now, as a parish pastor, he leads St. Martha Catholic Church and school in Kingwood, located 27 miles northwest of downtown Houston.

He and his parochial community were looking for a reason to cheer.

Several members of the church and school, who flooded during Hurricane Harvey in 2017, had again flooded during Tropical Storm Imelda in September. The parish school flooded during a May 2019 storm, then flooded again during Imelda.

The World Series “gives us a few hours to keep our minds off all of the flooding and the potential difficulties that we have. We flooded twice in four months. And a lot of us are wondering, ‘When are we going to get that much rain again?’ It could happen tomorrow, it could happen next week, but this allows us to have a little distraction,” said Father Dolce.

A clerical collar stands out in the sea of baseball garb and colors.

“It’s exciting for people to see that and just the randomness of people walking up saying, ‘Hey Father, where’s your parish? Who are you? What are you doing?’” Father Dolce told the Texas Catholic Herald, newspaper of the Archdiocese of Galveston-Houston. “It’s good for people to see that I’m a baseball fan and priests can do regular things and go to ballgames and cheer on our local team. It’s a lot of fun.”

Standing on the “holy corner” where the Astros’ ballpark campus meets the neighboring Annunciation Catholic Church, a 150-year-old church, Father Dolce finds an easy connection between baseball and church liturgy.

“There’s a real transcendence to baseball, and there’s a real contemplative nature of baseball. You can sit in here for three hours and nothing happens until Jose Altuve hits a home run,” he said. “In prayer, a lot of times you just sit for an hour or two and nothing happens and all of a sudden God says to you, ‘I love you.’”

Father Dolce continued: “As a society and a culture, I think we’ve lost sight of what baseball can teach us about being OK with where we are and who we are. We can be OK with being contemplative for a few hours. There’s no other sport in the world that you can do that.”

Father Dolce said athletes like Altuve, who regularly thanked God for their team’s success, help to make society better because “a lot of times we’ve forgotten that God is a part of everything we do.”

And when the Astros attempt to rally for a win in Washington against the Nationals, Father Dolce will be watching, alongside the rest of the millions of Astros fans along the Gulf Coast.

Ramos is a staff writer and designer for the Texas Catholic Herald, newspaper of the Archdiocese of Galveston-Houston.

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**U.S. bishops set to begin their 'ad limina' visits to Rome**

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — The bishops of every diocese in the United States have prepared detailed reports on the life of the Catholic Church in their dioceses and have made or are making reservations to fly to Rome.

The U.S. bishops’ visits “ad limina apostolorum” — to the threshold of the apostles — began Nov. 4 with a group from Massachusetts, Rhode Island, Connecticut, New Hampshire, Maine and Vermont.

Throughout November, December, January and February, another 14 groups of U.S. bishops will travel to Rome; the visits should conclude Feb. 22 with the bishops of the Eastern Catholic churches in the United States.

The preparation of the reports and the scheduling of hourlong meetings at various offices of the Roman Curia can give the visits an appearance of being a business meeting.

But the “Directory for the ‘Ad Limina’ Visit” makes clear, the bishops’ visits are a pilgrimage with “a very definite purpose: that is, the strengthening of their own responsibility as successors of the Apostles and of their hierarchical communion with the Successor of Peter. The point of reference is a visit to the tombs of Sts. Peter and Paul, pastors and pillars of the Roman church.”

And, in fact, at the heart of the bishops’ pilgrimage are Masses at the Rome basilicas of St. Peter, St. Paul Outside the Walls, St. John Lateran and St. Mary Major.

For many bishops, the highlight is the meeting with the pope, but over the past 35 years, those meetings have changed significantly because of the increased number of bishops in the world.

Canon law calls for the visits to occur every five years. That hasn’t happened since early in the pontificate of St. John Paul II.

Just before Pope Benedict XVI stepped down in early 2013, the Vatican had announced that it took seven years, but he had hosted the ad limina visits of the heads of every diocese in the world.

A couple hours later, though, the bishops of the Netherlands pointed out that they hadn’t had their visits with Pope Benedict. In the end, they had to wait until December 2013 when they were among the first bishops to have an ad limina with Pope Francis.

The U.S. bishops’ last ad limina visits were eight years ago — in 2011-12.

According to the latest statistics released by the Vatican, there are now 3,017 dioceses, prelatures and vicariates around the world. When St. John Paul II was elected in 1978 there were 2,423.

St. John Paul would meet privately with each and every head of a diocese during the ad limina visits; he would invite groups of them to his morning Mass; and he would give a speech to each group.

Midway through his pontificate, Pope Benedict adopted a modified format, meeting with 7-10 bishops at a time instead of having individual encounters. He also cut down on the number of speeches he gave — for example, giving formal addresses to only five of the 15 groups of U.S. bishops in 2011-12.

The format changes have continued under Pope Francis. His regular practice now is to meet each group together — with sometimes 20 bishops sitting in a circle in the papal library — devoting between 90 minutes and two hours to a free-wheeling discussion.

According to bishops who have made their ad limina visits in the last year, Pope Francis tells the bishops they are free to comment about or ask him anything. Then, using a soccer metaphor, he tells them the ball is in play and whoever wants to kick things off can.
Diocese seeks full-time
Director of Stewardship and Development

Job Summary: The Director of Stewardship and Development is responsible for overall stewardship education and fund development for the diocese and The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo; educating parishioners and donors on the needs of the diocese and The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo; and developing new time, talent and financial resources to meet present and future needs of the diocese and The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo.

Other Requirements: The Director of Stewardship works with the bishop and the diocesan finance officer in maintaining effective stewardship of diocesan resources, creating new opportunities and promoting appropriate financing for diocesan programs.

General Information: Employment in and by the Church is substantially different from secular employment. Church employees must conduct themselves in a manner that is consistent with and supportive of the mission and purpose of the Church. Their public behavior must not violate the faith, morals or laws of the Church or the policies of the diocese.

Qualifications:
• Practicing Catholic in good standing.
• Excellent written, oral, and interpersonal communication skills required.
• Bachelor's Degree required. Major in Business, Communications or Marketing preferred.
• Related experience in management and development will be considered.
• Computer skills including use of Microsoft Office applications, Development software and Internet search engines.
• Ability to work with and appropriately handle confidential information.
• Bilingual English/Spanish preferred.

Working Conditions:
• Schedule of hours: 40 hours per week.
• Prior approval of overtime is required.
• Travel to other cities in Diocese of San Angelo will be routinely required.

Application Procedure: To apply, please submit the following materials, confidentially and as separate PDF attachments in one email to Steve McKay at smckay@sanangelodiocece.org:
• Cover letter that aligns your experiences and skill set with the current needs of the diocese as you understand them.
• Current resume with all relevant dates included.
• List of five references including names, relationship, phone numbers and email addresses. No references will be contacted without your knowledge and approval.

For a full description of this position, visit https://www.sanangelodiocece.org/job-openings.

SYNOD
Continued from Page 15

People who publicly defend their territorial rights are often criminally prosecuted, harassed or targeted for assasination, indigenous synod participants said. In the document, the synod members said the church must support them against persecution.

The church also must help Amazonian peoples preserve and maintain their traditional "knowledge, innovations and practices," the synod participants said, and must support their right to decide about plans and proposals for sustainable development in their territories.

In the process of "deep personal, social and structural conversion" in defense of the Amazon, the church and others must "unlearn, learn and relearn" in order to avoid repeating "colonializing models that have caused harm in the past," the synod members said.

Such a conversion requires recognition of "ecological sins of commission or omission against God, against one's neighbor, the community and the environment," which are also "sins against future generations," they wrote. Those sins include pollution, environmental destruction, and transgressions against interdependence and justice.

The synod called for parishes and dioceses to create ministries of "care for our common home," to promote integral ecology, raise awareness of the teachings in Pope Francis' encyclical Laudato Si', and engage in education and advocacy.

Synod members also called for individuals to make lifestyle changes to reduce consumption, such as using less plastic, eating less meat and reducing dependence on fossil fuels and plastics.

As a follow-up to the synod, the members proposed creation of a pastoral office that would work with church institutions, other organizations and representatives of indigenous peoples to track socio-environmental conflicts and help the church "take a position, make decisions and defend the rights of the most vulnerable."

The church has been and is at the side of the indigenous communities," they wrote, "to safeguard the right to have their own tranquil life, respecting the values of their traditions, customs and cultures, the preservation of rivers and forests which are sacred spaces, sources of life and wisdom."

WOMEN
Continued from Page 15

The document's discussion on Catholic ministry and mission in the Amazon urged greater formation of lay men and women, emphasizing their baptismal vocation to be "missionary disciples." Laywomen, like laymen, must be involved in the "small ecclesial missionary communities that cultivate faith, listen to the Word and celebrate together the life of the people."

Without specifying further, the document said that "it is urgent for the church in the Amazon to promote and confer ministries for men and women in an equitable manner."

The Pan-Amazonian Church Network, which helped prepare the synod, released a long statement Oct. 26 signed by its president and vice president: Brazilian Cardinal Claudio Hummes, who was relator general of the synod; and Cardinal Pedro Barreto Jimeno of Huancayo, Peru, one of the delegated presidents of the synod.

"The life of indigenous peoples in general, and of women in particular, have given a totally different tone, more alive, renewed and brave to this synod," they said. "Their clarity, the testimony of their lives, their spiritual connection with the Amazon and their courageous cry for change" have left "an indelible mark on this synod."

"We still have a long way to go to give these voices the space they deserve," the cardinals said, highlighting especially the "voice of women" who are "vainly dedicated to life."

Ospino es profesor de teología y educación religiosa en Boston College.

Me fascina cómo muchas comunidades y familias hispanas celebran la conmemoración de los fieles difuntos como el Día de los Muertos, con gratitud profunda y un sentido de fiesta.

Muchos católicos, quizás influenciados por los temores y distorsiones sobre el tema de la muerte que nos impone nuestra cultura, tienden a pensar en la muerte principalmente como algo triste, como pérdida y aislamiento. Desde esa perspectiva, podríamos preguntarnos: ¿cómo podemos evitar o ignorar todo lo relacionado con la muerte?

Sin embargo, el Día de los Muertos, afirmando la victoria de la vida sobre la muerte, celebrando las relaciones que median lo visible y lo invisible, y resaltando el simbolismo colorido que revela la perspectiva festiva que está presente de manera constante en las culturas hispanas, nos cuenta una historia muy distinta.

Contamos con nuestros dineros para afirmar la vida: la vida como un don de Dios por medio del cual nos hacemos presentes unos a otros en la historia. La vida en Jesucristo, también un don de Dios, el cual nunca termina y transforma incesantemente todo lo que existe, incluyendo el orden creado.

El Día de los Muertos es un verdadero signo de esperanza. Más exactamente, esperanza en la resurrección.
November 2019
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Knickerbockers

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sheep, not themselves,” as St. Augustine writes in his sermon “On Pastors.” Jesus tells the twelve: “And he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it” (Mt 10:38-39). He is describing how his shepherds are to be poured out in love for the life of the world, and, specifically, for the flock he has given them to tend. The most valuable treasure with which God has entrusted a shepherd is his sheep.

Of course, pastors have to be nourished, as well, in order to minister to their parishioners. They can give only as they have received from the Lord. In his autobiography, Treasure in Clay, Archbishop (now Venerable) Fulton J. Sheen said, “The purpose of the Holy Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him, to ask for such things as we need and to experience what a blessing there is in fellowship with Him.” “St. Paul tells us that faith comes from listening. In a daily Holy Hour, we wait for Him to speak — and He does!” “The secret (to my preaching) is that I have never in fifty-five years missed spending an hour in the presence of our Lord in the Blessed Sacrament. That’s where the power comes from. That’s where sermons are born. That’s where every good thought is conceived.” “God gave us two hands — and He expects us to use them.”

The church speaks to us in the Code of Canon Law about the role of a pastor, in Book II, “The People of God,” Canon 529:1: “In order to fulfill his office diligently, a pastor is to strive to know the faithful entrusted to his care. Therefore he is to visit families, sharing especially in the cares, anxieties, and griefs of the faithful, strengthening them in the Lord, and preparing them for the sacraments so that they may celebrate their admission to the Mysteries of the Pascal lamb and receive the Holy Spirit in Holy Orders.”

The Pastoral Plan for the Diocese of San Angelo, “A Future Full of Hope,” is an opportunity for pastors to feed their flock and for parishioners to support their pastor/shepherd by their eager participation. The pastor is to be the catalyst to engage parishioners in initiatives to (1) Form Disciples, (2) Engage Young Adults, (3) Accompany Youth, and (4) Nurture Families. This will require the pastor’s prayerful, active, gifted, and fervent leadership and interaction with his parishioners to tailor this plan to their particular parish so it will bear fruit and glorify the Lord. It is our prayer that the implementation of the Pastoral Plan will be a time of growth in faith and faithfulness for both pastor and people for building up Christ’s body, the church.

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.

URENECK

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ple of careless listening, this was it.

Second, they flew in the face of the principle of the Catholic intellectual tradition articulated by St. Augustine: “Let every good and true Christian understand that wherever truth may be found, it belongs to his Master.” Catholicism synthesizes what is true in philosophy, art, science and other disciplines with revelation.

Catholics are committed to the defense of the unborn, the biblical meaning of sex, marriage and procreation, and the humanity of persons with disabilities. In making the case for these in the public square, we use science to demonstrate how religious claims are defensible on nonreligious terms.

Why when it comes to the rest of the natural ecosystem would we set aside this tactic? Inconsistency in application would become even more visible. And according to the data, they will become even more visible soon.

The good news is that there are plenty of young Catholics who do not uphold this divide that older generations seem to between the care for human life and stewardship of the environment, between economic growth and responsible consumerism.

Many millennial and Generation Z Catholics see the threads tying these issues together, are working tirelessly to address the issues they can and are cheering on their peers who are working on distinct but related problems. They recognize that a rising tide lifts all boats.

In his homily for the ordination of Msgr. Christopher F. Logsdon, Bishop Michael J. Sis said: “The church needs your momentum, your intuitions, your faith. We need them! And when you arrive where we have not yet reached, have the patience to wait for us.”

Greta’s patience has worn thin. When it comes to the poor witness by Catholics in the public square, there are not a few of us who have also found ours threadbare.

Elise Italiano Ureneck, associate director of the Center for the Church in the 21st Century at Boston College, writes the “Finding God in All Things” column for Catholic News Service.

Sandoval

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no tienen voz para decir lo que está pasando con su hábitat.

Si pudieran protestar, seguramente se unirían a los miles de jóvenes por todo el mundo clamando que la humanidad supere su inercia y se dedique a resolver el calentamiento del planeta mientras que todavía hay tiempo. Mientras tanto, nuestra actitud gira entre duda y desinterés, quizás porque no podemos imaginar el fin de la vida a cuál estamos acostumbrados.

Años atrás, durante un crucero a Alaska pasamos un día en la bahía Glacier enfrente de un gigante glaciar. Varias veces cada hora se quebraba un trozo enorme de hielo y caía en la bahía, creando un trueno impresionante. Aún, no se nos ocurrió que el derretir de los glaciares podría impactar la vida en Nuevo México.

Los efectos del calentamiento global ya llegan. El papa Francisco, en una conferencia de prensa en 2015, dijo: “Reuerdo lo que un anciano campesino me dijo una vez: ‘Dios siempre perdona; nosotros los hombres a veces perdonamos, pero la naturaleza nunca perdona’. Si la abusamos, ella toma represalia.”

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

Bishop Michael J. Sis
Publisher

Brian Bodiford
Editor
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Bishop Michael Sis, pastor Father Santiago Udayar, and several parishioners gathered for the official groundbreaking for a new parish hall at St. Margaret of Scotland Church in San Angelo, Oct. 6, 2019.

Equestrian Order of the Holy Sepulchre