Texas Catholic dioceses release names of clergy and religious credibly accused of abusing minors

Diocese of San Angelo’s list covers entire history of diocese, 1961 to present

See Pages 2–5
Release of names of accused clergy

By Bishop Michael Sis
Diocese of San Angelo

The sin of sexual abuse is an offense before God that causes emotional, spiritual, and physical trauma to the victim. In a spirit of transparency and accountability, for the care of souls, and to assist survivors of child sexual abuse, the Catholic Bishops of Texas recently agreed that each of our dioceses would disclose to our people a list of all priests, deacons, and religious who have had a credible allegation of sexual abuse of a minor while serving in our diocese.

In the Diocese of San Angelo, our list has been created after a thorough review of all our clergy personnel files since the establishment of the diocese in 1961. The review was carried out by a qualified independent professional and in consultation with the Diocesan Review Board. This board is a consultative body of laypersons with professional expertise in a variety of professions such as psychology, medicine, education, justice, and social work.

The decision to release this list was reached in order to further live up to our commitment to provide a safe environment for young people in all church activities within the Diocese of San Angelo. We know that the scourge of sexual abuse within the Church has caused pain, mistrust, and feelings of betrayal. We pledge to remain resolute in protecting the most vulnerable among us by continuing to remove offenders from ministry whenever we become aware of credible allegations.

The appearance of a name on our list does not in and of itself constitute an assertion of certainty that guilt has been conclusively determined. In our list, a “credible allegation” means that, after review of reasonably available, relevant information, there is reason to believe it is true. For the purposes of this report, the type of conduct understood to be “sexual abuse of a minor” is found in the Texas Penal Code in Chapters 20A, 21, 22, and 43.

The scope of our list covers allegations of abuse that occurred within the jurisdiction of the Diocese of San Angelo at the time the abuse was alleged to have occurred. It does not include a person solely on the basis of an allegation of sexual abuse that took place while serving in another diocese.

Our online list will be a continual work in progress. It will be updated over time as needed.

The Diocese of San Angelo was created in 1961. From its foundation until today, there have been a total of 445 priests and 147 permanent deacons who have served in this diocese.

Of those 592 clerics who served in this diocese since 1961, 13 have had credible allegations of sexual abuse of minors. Of these, • 4 were priests of the Diocese of San Angelo; • 8 were priests from other dioceses or religious orders ministering in the diocese; and • 1 was a permanent deacon.

There is no one currently serving in ministry in the Diocese of San Angelo for whom we have received even one credible allegation of sexual abuse against a minor, no matter how far in the past. By far, the majority of our priests and deacons have served with honor, dignity, and virtue. While trust has been compromised by the serious misconduct of a few, I publicly affirm the goodness and the fidelity of the many.

On behalf of the entire Church, I express my deep sorrow and repentance for any sins and harm that has been caused by any form of abuse by the Church’s ministers. I also apologize to all people for whom this scandal has led to disillusionment, discouragement or desolation, even if they have not had direct experience of the abuse.

In 2002, the Catholic Bishops of the United States established the Charter for the Protection of Children and Young People. That policy applies to every diocese in the country, including San Angelo. Through the implementation of the Charter and our diocesan policy of Ethics and Integrity in Ministry, we must work diligently to provide the safest environment possible for children and youth in our various church programs.

This is carried out through several practices, including background checks and mandatory training for all church workers and volunteers dealing with children and adolescents, the use of a Victim Assistance Coordinator to assist victims who report sexual abuse by church personnel, annual audits of parish safe environment programs, and annual audits of the diocesan safe environment program by an independent agency. We will continue to review and fine-tune our procedures, practices, and standards.

I pledge my personal acts of prayer and fasting in response to the sins that have been committed by ministers of the Church, and I am very grateful to anyone who offers prayers and sacrifices for healing and reparation.

To all victims and your families, I am deeply sorry for the pain, betrayal, and suffering you have experienced. We continue to encourage anyone who has been sexually abused by church personnel to report it to public law enforcement authorities and to our Diocesan Victim Assistance Coordinator, Lori Hines, by phone at (325) 374-7609 or email at lhines@sanangelodiocese.org.

Civil law requires that suspicions of child abuse be reported to civil authorities. The Texas Department of Family and Protective Services provides two options for doing so: a secure website, https://www.tsadvocateonline.org; and a telephone hotline, 1-800-252-5400. If any person is in immediate danger, call 911.

It is possible that other incidences of child sexual abuse have occurred and we are yet not aware of them. I pray that the acknowledgement of this painful part of our past may encourage other victims to come forward, so that we may assist them to find healing and peace.

I make this report praying that those who are suffering from sexual abuse by a minister of the Church will be able to hear this as a sincere apology. Reading this report will possibly be painful. Those who choose to read this report after being sexually abused by a minister of the Church may find wounds opened and need additional counseling or therapeutic support. We want to help you through our Victim Assistance Coordinator.

Our Church and our entire society are currently going through a time of necessary purification and conversion for the sin of sexual abuse and the way it has been handled by those in authority. May God grant us wisdom, fortitude, vigilance, and perseverance to attain the highest standards of behavior in all our churches, schools, and institutions.

Please pray for the healing of all victims of the sin of sexual abuse.

A list of clergy who have been credibly accused of sexual abuse of a minor in the Diocese of San Angelo can be found on Page 4.

To Report Sexual Abuse

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

The Prayer Square

Prayer for Healing Victims of Abuse

The following prayer was provided by the U.S. Conference of Catholic Bishops. Please join us in praying for all victims of abuse.

God of endless love, ever caring, ever strong, always present, always just:
You gave your only Son to save us by the blood of his cross.
Gentle Jesus, shepherd of peace, join to your own suffering the pain of all who have been hurt in body, mind, and spirit by those who betrayed the trust placed in them.
Hear our cries as we agonize over the harm done to our brothers and sisters.
Breathe wisdom into our prayers, soothe restless hearts with hope, steady shaken spirits with faith.
Show us the way to justice and wholeness, enlightened by truth and enfolded in your mercy.
Holy Spirit, comforter of hearts, heal your people’s wounds and transform our brokenness.
Grant us courage and wisdom, humility and grace, so that we may act with justice and find peace in you.
We ask this through Christ, our Lord. Amen.
Comunicado de Nombres de Clérigos Acusados

Por Obispo Michael Sis
Diócesis de San Ángelo

El pecado del abuso sexual es una ofensa ante Dios que causa trauma emocional, espiritual, y físico a la víctima. En un espíritu de transparencia y responsabilidad, para el cuidado de las almas, y para ayudar a los sobrevivientes de abuso sexual infantil, los Obispos Católicos de Texas acordaron recientemente que cada una de nuestras diócesis revelaría a nuestro pueblo una lista de todos los sacerdotes, diáconos, y religiosos que han tenido una alegación creíble de abuso sexual de un menor mientras servía en nuestra diócesis.

En la Diócesis de San Ángelo, nuestra lista ha sido creada después de una revisión minuciosa de todos nuestros expedientes del personal del clero desde el establecimiento de la diócesis en 1961. La revisión fue llevada a cabo por un profesional independiente calificado y en consulta con el Consejo Diocesano de Revisión. Este consejo es un cuerpo consultivo de laicos con experiencia profesional en una variedad de profesiones como la psicología, la medicina, la educación, la justicia, y el trabajo social.

Se alcanzó la decisión de publicar esta lista para mejorar demostrar nuestro compromiso de proporcionar un ambiente seguro para los jóvenes en todas las actividades de la Iglesia dentro de la Diócesis de San Ángelo. Sabemos que la herida del abuso sexual en la Iglesia ha causado dolor, desconfianza, y sentimientos de traición. Nos comprometemos a seguir siendo resueltos para proteger a los más vulnerables entre nosotros al continuar remodelando a los delincuentes del ministerio cada vez que seamos conscientes de las acusaciones creíbles.

El hecho de que aparezca un nombre en nuestra lista no constituye en sí mismo una afirmación de certeza de que la culpabilidad se ha determinado de manera concluyente. En nuestra lista, una "alegación creíble" significa que, después de la revisión de información pertinente razonablemente disponible, hay razones para creer que es verdad. Para propósito de este informe, el tipo de conducta entendida como "abuso sexual de un menor" se encuentra en el Código Penal de Texas en los Capítulos 20A, 21, 22 y 43.

El alcance de nuestra lista cubre las acusaciones de abuso que ocurrieron dentro de la jurisdicción de la Diócesis de San Ángelo en el momento en que se alegó que aconteció el abuso. No incluye a una persona únicamente sobre la base de una alegación de abuso sexual que aconteció mientras servía en otra diócesis.

Nuestra lista que se encuentra en línea será un trabajo continuo en curso. Se actualizará con el tiempo según sea necesario.

La Diócesis de San Ángelo fue creada en 1961. Desde su fundación hasta el día de hoy, ha habido un total de 445 sacerdotes y 147 diáconos permanentes que han servido en esta diócesis.

De esos 592 clérigos que sirvieron en esta diócesis desde 1961, 13 han tenido acusaciones creíbles de abuso sexual de menores. Detalles:

- 4 fueron sacerdotes de la Diócesis de San Ángelo;
- 8 fueron sacerdotes de otras diócesis u órdenes religiosas ministrando en la diócesis; y
- 1 era diácono permanente.

No hay nadie actualmente sirviendo en el ministerio en la Diócesis de San Ángelo de quien hemos recibido ni una sola acusación creíble de abuso sexual contra un menor, no importa que tan lejos en el pasado. Por mucho, la mayoría de nuestros sacerdotes y diáconos han servido con honor, dignidad, y virtud. Mientras que la confianza se ha visto comprometida por la grave mala conducta de pocos, yo afirmo públicamente la bondad y la fidelidad de los muchos.

En nombre de la Iglesia entera, expreso mi profundo pesar y arrepentimiento por cualquier pecado y daño que haya sido causado por cualquier forma de abuso por parte de los ministros de la Iglesia. También pido disculpas a todas las personas por las que este escándalo ha conducido a la desilusión, el desalentamiento o la desolación, incluso si no han tenido experiencia directa del abuso.

En 2002, los Obispos Católicos de los Estados Unidos establecieron la Carta para la Protección de Niños y Jóvenes. Esta norma aplicaba a todas las diócesis del país, incluyendo San Ángelo. A través de la implementación de la Carta y nuestra norma diocesana de Ética y Integridad en el Ministerio, debemos trabajar diligentemente para proporcionar el ambiente más seguro posible para los niños y jóvenes en nuestros diversos programas de la Iglesia.

Esto se lleva a cabo a través de varias prácticas, incluyendo verificaciones de antecedentes y entrenamiento obligatorio para todos los trabajadores de la Iglesia y voluntarios que trabajan con niños y adolescentes, el uso de una Coordinadora de Asistencia a las Víctimas para ayudar a las víctimas que reportan abuso sexual por el personal de la Iglesia, audiciones anuales de los programas de ambiente seguro de la parroquia y audiciones anuales del programa diocesano de ambiente seguro por una agencia independiente. Seguiremos revisando e integrando nuestros procedimientos, prácticas, y estándares.

Prometo mis actos personales de oración y ayuno en respuesta a los pecados cometidos por los ministros de la Iglesia, y estoy muy agradecido a cualquier que ofrezca oraciones y sacrificios por sanación y reparación.

A todas las víctimas y a sus familias, lamento profundamente el dolor, la traición, y el sufrimiento que han experimentado. Continuamos animando a cualquier persona que haya sido abusada sexualmente por el personal de la Iglesia a reportarla a las autoridades policiales y a nuestra Coordinadora Diocesana de Asistencia a las Víctimas, Lori Hines, por teléfono al (325) 374-7609 o por correo electrónico a lhines@sanangelodiocese.org.

El derecho civil exige que las sospechas no se mantengan en el aire; las víctimas del abuso sexual están reportadas a las autoridades civiles. El Departamento de Servicios Familiares y de Protección de Texas ofrece dos opciones para hacerlo: un sitio web seguro, https://www.txabusehotline.org, y una línea telefónica, 1-800-252-5400. Si alguna persona está en peligro inmediato, llame al 911.

Es posible que otras incidencias de abuso sexual infantil han ocurrido y todavía no somos conscientes de ellos. Yo rezo que el reconocimiento de esta parte dolorosa de nuestro pasado pueda animar a otras víctimas a que se presenten, de modo que podamos ayudarlos a entender su sufrimiento y la paz.

Hago este informe ora para que aquellos que hayan sufrido abusos sexuales por parte de un ministro de la Iglesia puedan escuchar esto como una disculpa sincera. El leer este informe probablemente será doloroso. Aquellos que decidan leer este informe después de haber sido abusados sexualmente por un ministro de la Iglesia tal vez encontrarán heridas abiertas y necesiten asesoría adicional o apoyo terapéutico.

Queremos ayudarlo a través de nuestra Coordinadora de Asistencia a las Víctimas.

Nuestra Iglesia y toda nuestra sociedad están actúando actualmente pasando por un tiempo de purificación necesaria y conversión por el pecado del abuso sexual y la forma en que ha sido manejado por los que tienen autoridad. Que Dios nos conceda sabiduría, fortaleza, vigilancia, y perseverancia para alcanzar los más altos estándares de conducta en todas nuestras iglesias, escuelas, e instituciones.

Por favor oren por su sanación de todas las víctimas del pecado de abuso sexual.

Una lista de clérigos que han sido acusados de forma creíble de abuso sexual de un menor en la Diócesis de San Ángelo se encuentra en la Página 4.

Para Reportar Abuso Sexual

La Diócesis Católica de San Ángelo está firmemente comprometida a crear y mantener el ambiente más seguro posible para nuestros niños y adultos vulnerables. Si usted o alguien que usted conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de traición o herido por la Iglesia, estamos aquí para ayudarle. Para reportar incidentes, llame a Lori Hines, Coordinadora de Asistencia a Víctimas, 325-374-7609 (celular), o escriba a la Diócesis de San Ángelo, Ministerio de Asistencia a Víctimas, PO Box 1829, San Ángelo, TX 76902. Si el incidente ocurrió fuera de esta diócesis, nuestra Coordinadora de Asistencia a Víctimas le ayudará a trazar 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.

Espacio de Oración

Oración Para Sanar Víctimas de Abuso

Dios de amor infinito, siempre bondadoso, siempre fuerte, siempre presente, siempre justo: Tú diste a tu único Hijo para salvarnos por la sangre de su cruz.

Jesús Bueno, pastor de paz, une a tu propio sufrimiento el dolor de todos quienes han sido heridos en cuerpo, mente y espíritu por aquellos quienes traicionaron la confianza puesta en ellos.

Oye nuestro llanto mientras sufrimos por el daño causado a nuestros hermanos y hermanas. Infunde sabiduría en nuestras oraciones, alivia nuestros corazones intranquillos con la esperanza, endereza los espíritus tambaleantes con fe: Muéstranos el camino hacia la justicia y la entereza, danos la luz de la verdad y cúbrenos con tu misericordia.

Espíritu Santo, consolador de corazones, cura las heridas de tu pueblo y rescatanos de nuestra dispersión. Danos valentía y sabiduría, humildad y gracia para que así actuemos con justicia y encontremos paz en ti.

Te lo pedimos por Cristo, Nuestro Señor. Amén.
Clergy credibly accused of sexual abuse of minors in the Diocese of San Angelo

Since the creation of the Diocese of San Angelo in 1961, 13 clerics have had credible allegations of sexual abuse of minors while serving in the diocese. Of these, 4 were priests of the Diocese of San Angelo, 1 was a permanent deacon of the Diocese of San Angelo, and 8 were priests from other dioceses or religious orders ministering in the diocese.

For priests and deacons of the Diocese of San Angelo, the Bishop of San Angelo is responsible for discipline up to and including removal from ministry. For priests who belong to a religious order or a diocese other than the Diocese of San Angelo, responsibility for discipline resides with the order’s religious superior or the bishop of the priest’s diocese, although the Bishop of San Angelo can decide that the priest may no longer practice ministry within the boundaries of the Diocese of San Angelo.

The full list is presented below.

<table>
<thead>
<tr>
<th>Name</th>
<th>DOB</th>
<th>Ordained</th>
<th>Diocese/Order</th>
<th>Assignments</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Estrada, Fr. Domingo, OMI</td>
<td>12/1/1945</td>
<td>12/12/1972</td>
<td>Oblates of Mary Immaculate</td>
<td>Our Lady of Guadalupe, Midland</td>
<td>Deceased - 9/21/2009</td>
</tr>
<tr>
<td>Mokarzel, Fr. Gabriel, OMI</td>
<td>2/3/1931</td>
<td>6/1/1957</td>
<td>Oblates of Mary Immaculate</td>
<td>Never assigned in Diocese of San Angelo, offended at St. Ann, Midland</td>
<td>Removed from Ministry by Oblates</td>
</tr>
<tr>
<td>Prado, Fr. Alfred, OMI</td>
<td>2/25/1930</td>
<td>6/1/1957</td>
<td>Oblates of Mary Immaculate</td>
<td>Our Lady of Guadalupe, Midland, Sacred Heart, Big Spring</td>
<td>Laicized, Deceased</td>
</tr>
</tbody>
</table>
Texas dioceses name clergy with credible allegations of sex abuse

By James Ramos
CatholicNewsService

HOUSTON (CNS) — In a step to restore trust in the Catholic Church, dioceses in Texas released their lists of priests against whom credible allegations of sexual abuse of a minor have been determined.

The 15 dioceses disclosed Jan. 31 the names of 278 individual clerics who have such credible allegations in Texas. The statewide disclosure removed duplication of clerics who appear on multiple diocesan lists.

The Diocese of Fort Worth, which made public its list in 2007, has continued to update its disclosure on its website. It identifies 15 priests, one permanent deacon and one religious brother.

Archbishop Gustavo Garcia-Siller of San Antonio repeatedly called the release "the just and right thing to do," and that it is a "move forward in building a healthier community, a healthier society."

The lists were compiled separately by each individual diocese. Many dioceses worked in cooperation with diocesan lay review boards, with some also working with independent consultants.

The release includes the Galveston-Houston and San Antonio archdioceses and the Austin, Amarillo, Beaumont, Brownsville, Corpus Christi, Dallas, El Paso, Fort Worth, Laredo, Lubbock, San Angelo, Tyler and Victoria dioceses. The oldest diocese is Galveston-Houston, established in 1847, with San Antonio founded next in 1874. Since 1950 nine additional dioceses have been established, resulting in a total of 15 dioceses.

Laredo is the most recent to be established, that being in 2000.

Each diocese worked with the general understanding that a "credible allegation" is one that, after reviewing reasonably available and relevant information, and in consultation with diocesan lay review boards and/or other professionals, the diocese has reason to believe is true.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, extended his "deepest regret for the harm that has been done," a sentiment echoed by bishops interviewed by the Texas Catholic Herald, newspaper of the Archdiocese of Galveston-Houston.

"In multiple incidents over the years, the church and her ministers failed to protect the most vulnerable souls entrusted to our care," Cardinal DiNardo said. "There is no excuse for the actions of those credibly accused of such sins against the human person."

While each diocese prepared its list independently, Archbishop Garcia-Siller said the goal of releasing the lists on the same day was significant and was done in consideration of all those affected by the abuse including abuse survivors, family members, friends and parishioners who have been impacted.

"When survivors see these names, it hurts them," Archbishop Garcia-Siller said.

He emphasized how each diocese remains committed to supporting and working with survivors and others affected by clergy abuse through a victim assistance coordinator. The church offers psychological and pastoral services through the coordinators to aid in the healing process, he said.

The archbishop recognized Pope Francis' call for accompaniment, or walking with those within and outside of the church, especially clergy abuse survivors.

"We need to let other voices help us, and that is accompaniment. It needs to be something alive, it is not just a check mark. We need to hear the voices and see how we can better serve the people," Archbishop Garcia-Siller said.

"Accompaniment doesn't end with listening. We must embrace the recommendations ... and always be open about the relationship with victims and survivors. We must be vigilant and work toward a change in the culture and in the dominant culture," he said.

Cardinal DiNardo agreed, saying it was his "sincere hope" that the list would be "a step forward to healing for all who have suffered in the wake of such actions."

"We humbly pledge to accompany them on that journey to wholeness and prayer that God may bring them an awareness of his loving compassion," he said.

There are more than 8.5 million Catholics in Texas, and more than 1,320 parishes in the 15 dioceses.

The list includes religious order and diocesan priests. All dioceses will separately list deacons who have been named in credible allegations of sexual abuse against a minor, with some disclosed Jan. 31 and others pledging to do so later this year.

"Our hope is that acknowledging our past and demonstrating our accountability can bring healing and hope to deep wounds," Bishop Brennan J. Cahill of Victoria said.

The dioceses used 1950 as the starting point for its lists to be consistent with the 2004 study by the John Jay College of Criminal Justice of the City University of New York that surveyed the nature and scope of the sexual abuse of minors by Catholic priests and deacons.

The study covered the period of 1950 to 2002.

The Personal Ordinariate of the Chair of St. Peter, which was founded in 2013, has a presence in every diocese in Houston, joined the 15 dioceses in the release of credibly accused clergy. While it had not received any allegations of clergy abuse of a minor, the ordinariate said in a statement it would publicly disclose names should any credible allegations be received.

Several dioceses are participating in spiritual events to pray and act toward the healing of clergy abuse survivors.

In San Antonio, priests and deacons will lead a special prayer at every Mass in its 139 parishes the weekend of Feb. 2-3 for the "healing of the wounds of sexual abuse." Priests and deacons will renew their commitment to God and the church during the prayer.


An archdiocesan-wide praying of the rosary occurred Jan. 31 in Galveston-Houston for healing in the church and victims of clergy abuse. Father Richard McNeillie, director of vocations, led the rosary as it was livestreamed online.

In addition, numerous parishes have held prayer services, town hall meetings and other gatherings throughout Texas and across the nation in an effort to confront the abuse crisis with prayer and action.

The Jan. 31 release comes before Pope Francis convenes a gathering of leaders of the world's bishops' conferences Feb. 21-24 at the Vatican. Cardinal DiNardo and Los Angeles Archbishop Jose H. Gomez, USCCB vice president and formerly bishop of San Antonio, will attend the meeting.

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

Statements from Texas bishops on clergy credibly accused of abuse

By CatholicNewsService

WASHINGTON (CNS) — The following are excerpts of statements made by the bishops of several Texas dioceses released Jan. 31 on the disclosure of the names of clergy who have been credibly accused of sex abuse of minors. The lists from all 15 Texas dioceses included the names of 278 clergy dating to 1950.

From Bishop Patrick J. Zurek of Amarillo: "The Diocese of Amarillo seeks to express forgiveness for the failings of the church so deeply, especially in our most vulnerable members. The diocese especially asks forgiveness for the failings of those who have held positions of leadership in the church."

From Bishop Robert M. Coerver of Austin: "With a contrite heart, today I have published a list of clergy and religious who have been credibly accused of committing sexual abuse against a minor. ... It is my prayer and hope that publishing this list will help to bring healing from the hurt and anger caused by the lack of accountability and transparency on the part of church leadership."

"The victims of sexual abuse by clergy have experienced much pain; we must continue to pray for and care for our brothers and sisters who have suffered greatly. I apologize to the families of the victims who have been harmed in any way by the church's failures. The church must always be willing to recognize and correct its failings."

From Bishop Daniel E. Flores of Brownsville: "An accurate accounting of the past is necessary for us to move forward with integrity. I and the bishops in Texas believe the truth is the path to healing. After an exhaustive review of the files will contribute to restore trust and healing. The humble and honest acceptance of the truth calls us to move forward in poverty of spirit for purification and renewal. We must think of the victims first and be sensitive to any renewed pain this release may cause."

"In these times of sorrowful purification, we know that by prayer and penance we journey together in the Lord. As I shared with you in September in a letter published in our diocesan newspaper, it is necessary now more than ever, that we dedicate ourselves anew as a people of faith to the work the Lord has committed to us, to bind the wounds of the broken-hearted and announce the power of his grace that is greater than any sin."

"The victors are those who serve the poor, practice evangelical virtues, provide for the poor, practice evangelical virtues, pray for sinners, and always hope in the triumph of grace over sin."

From Bishop Edward J. Burns of Dallas: "Opening our files to outside investigators and releasing the names is something I have been considering for some time. Since I believe it is the right thing to do, the Diocese of Dallas has had outside investigators, a team made up of former FBI, state troopers and other experts in law enforcement, examining our files since February, and they still have work to do. My brother bishops and I recognize that this type of transparency and accountability is what the Catholic faithful want and need."

"My brother bishops and I hope this action can be a step that leads to healing for all those who have been harmed by members of the church. I add my sincere sorrow for the pain that has been caused for victims and the Catholic faithful."

From Bishop Robert M. Coerver of Lubbock: "The release of these names — which is occurring in all the dioceses of Texas — is a good-faith effort on the part of the bishops of Texas to increase transparency and help to restore some confidence among the ranks of the faithful, that the administrations of our dioceses are serious about ending the cycle of abuse in the church and in society at large, which has been allowed to exist for decades."

"The scourge of abuse must be stopped! I realize that this release of names will be a source of pain for victims, survivors, and their families. I realize that this might also be occasion for more victims to come forward and to be appropriately ministered to. We continue to pray for victims and survivors of abuse of any kind and especially for those families whose trust in the church has been broken."

From Bishop Joseph E. Strickland of Tyler: "Cardinal DiNardo agreed, saying it was his "sincere hope" that the list would be "a step forward to healing for all who have suffered in the wake of such actions."

"We humbly pledge to accompany them on that journey to wholeness and prayer that God may bring them an awareness of his loving compassion," he said.

"Our hope is that acknowledging our past and demonstrating our accountability can bring healing and hope to deep wounds," Bishop Brennan J. Cahill of Victoria said.

For the Texas Catholic, Contact: 512-784-5800

The Angelus FEBRUARY 2019 Page 5

See TEXAS, Page 23
World Youth Day event lets young people stateside join in pilgrimage

By Becca Sankey

SAN ANGELO — At the front of the procession, four people carried a bulky wooden cross. They were flanked by clergy members, Bishop Michael Sis, and dozens more men and women, most bundled up in jackets to ward off the chilly air. “Hail, Holy Queen enthroned above, Oh Maria!” they sang as the line circled from the rear of the McNease Convention Center to the front entrance, then back inside the main meeting room where it started. “Hail, mother of mercy and of love, Oh Maria!”

Nearly 3,000 miles away in Panama City, Panama, thousands more pilgrims — nine from the Catholic Diocese of San Angelo — spent Saturday, Jan. 26, doing much the same: singing, praying and walking in solidarity to a vigil with Pope Francis for World Youth Day 2019.

“It’s a journey of faith so young adults can grow closer to God and embrace the universality of their faith,” Sis said of the pilgrimage’s purpose. “Not everyone is able to travel internationally, so we have a local pilgrimage that’s affordable and practical within the schedules and commitments of a greater number of people.”

Held every two to three years, each time in a different country, International World Youth Day is a festive encounter between young adults around the world and the Pope, according to a website for the event. The journey to World Youth Day is considered a pilgrimage because participants must leave behind their homes and familiarity for a physical journey that brings them spiritually closer to God.

Whether their World Youth Day participation was in Panama or San Angelo, young adults’ faith is strengthened by their involvement. “They pray,” Sis said. “Prayer’s always beneficial to the soul. Making a journey motivated by faith opens up the heart to God’s action.”

For Timothy Phamduy, of Abilene, the San Angelo pilgrimage was just the refresher his soul needed. Though Phamduy grew up Catholic, he said he’s re-learning the faith. “I like Bishop Sis’ idea of coming together and praying, and the communion of fellowship, and that’s what I’m looking for: learning about the faith together as a community with like-minded young adults,” he said.

Already, Phamduy had befriended fellow young Catholics, including Sterling Eckert of San Angelo. “I just came to enrich my faith,” Eckert said. “It’s easy to get stagnant, so when there’s something like this you’ve gotta say yes to it, which is ironic since that’s the message of the conference.”

In his catechesis Saturday, Sis expounded upon World Youth Day’s theme, “I am the servant of the Lord. May it be done unto me according to your word.”

“The whole theme is: What is going to be your yes?” Sis told the crowd that had gathered. “What is God asking you to say yes to in your life?”

For Natalee Rodriguez, perhaps that ‘yes’ was being a part of the planning committee for World Youth Day in San Angelo. Rodriguez’s parents and brother were in Panama, but she was unable to go because of work. Participating in the planning committee allowed her to still be involved, she said. “It’s so special and close to my heart, so I wanted to do it with them even though we’re countries apart,” she said.

The stateside World Youth Day is just as important as the international one, Rodriguez continued, because it demonstrates the enormity of the Catholic faith. “Our church is universal,” she said. “It’s important for the young people here to realize we’re being called right now to act upon our faith and evangelize. It’s important to get these young people to understand they can do it within their own parishes.”
Small Town ACTS Retreats
Adoration – Community – Theology – Service

MEN
February 21–24, 2019
Contact: Kevin Niehues
kniehues@centex.net
325-656-8628

WOMEN
April 25–28, 2019
Contact: Janelle Book
tjbook70@wcc.net
325-895-0082

TEENS
June 27–30, 2019
Contact: Donna and Kevin
Niehues
kniehues@wcc.net
325-656-2200

All retreats held at Christ the King Retreat Center in San Angelo

CALENDARS

Bishop’s Calendar

February 2019

5 SAN ANGELO, Diocesan Pastoral Center, Presbyteral Council meeting at 11:00 a.m.

7 SAN ANGELO, Diocesan Pastoral Center, Personnel Board meeting at 1:00 p.m.

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

8 SAN ANGELO, Christ the King Retreat Center, Project Andrew Dinner at 6:00 p.m.

9 Online, Pastoral Planning Virtual Reporting Webinars, English at 9:30 a.m. and Spanish at 11:00 a.m.

13 ABILENE, visit to Hardin-Simmons University

14 SAN ANGELO, Diocesan Pastoral Center, Catholic Foundation Trustees meeting at 10:00 a.m.

15 SAN ANGELO, Holy Angels Parish Hall, Benefit dinner for Angelo Catholic School at 6:00 p.m.

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

16 MIDLAND, ECHS Annual Section Dinner at 6:30 p.m.

17 SAN ANGELO, St. Margaret, Mass at 9:00 a.m., followed by groundbreaking

17 SAN ANGELO, St. Mary, Adult Confirmation Mass at 2:00 p.m.

19–20 MIDLAND, The Way Retreat Center, Annual Priests’ Spring Conference

20 MIDLAND, The Way Retreat Center, Deans’ meeting at 1:00 p.m.

24 ODESSA, St. Elizabeth Ann Seton, Adult Confirmation Mass at 2:00 p.m.

25–27 EL PASO, Tex-Mex Border Bishops’ Conference

28 SAN ANGELO, Diocesan Pastoral Center, Investment Committee meeting at 11:00 a.m.

March 2019

5 SAN ANGELO, Diocesan Pastoral Center, Catholic Foundation Trustees meeting at 10:00 a.m.

6 SAN ANGELO, Holy Angels Parish Hall, Benefit dinner for Angelo Catholic School at 6:00 p.m.

6 ABILENE, Hardin-Simmons University, Ash Wednesday service at Logsdon Chapel at 1:30 p.m.

7 ABILENE, McMurry University, Ash Wednesday Mass at 5:00 p.m.

7 SAN ANGELO, Diocesan Pastoral Center, Personnel Board meeting at 1:00 p.m.

9 ROWENA, St. Joseph, ACTS Mass at 5:00 p.m.

10 SAN ANGELO, Christ the King Retreat Center, Mass for deaconate formation class at 11:00 a.m.

10 SAN ANGELO, Cathedral of the Sacred Heart, Rite of Election at 3:00 p.m.

11–13 WASHINGTON, D.C., USCCB meeting CONCEPTION, MO, Conception Seminary College Board of Regents meeting

13–16 MIDLAND, St. Stephen, Rite of Election at 2:30 p.m.

14 SAN ANGELO, Diocesan Pastoral Center, Presbyteral Council meeting at 11:00 a.m.

17 SAN ANGELO, Christ the King Retreat Center, Confirmation Mass at 2:00 p.m.

18 SAN ANGELO, Christ the King Retreat Center, Confirmation Mass at 2:00 p.m.

19 SAN ANGELO, Christ the King Retreat Center, Mass at 5:00 p.m.

20 SAN ANGELO, Cathedral of the Sacred Heart, Marriage Jubilee Mass at 3:00 p.m.

21 SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 10:00 a.m.

22–23 AUSTIN, Texas Catholic Conference Spring Bishops’ meeting

24 AUSTIN, State Capitol, Texas Catholic Advocacy Day

25 SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 10:00 a.m.

26 WINTERS, Our Lady of Mt. Carmel, Confirmation Mass at 6:00 p.m.

27 MIDLAND, St. Ann, Diocesan Schools Commission meeting at 9:00 a.m.

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

29 SAN ANGELO, Sacred Heart Cathedral Gym, Annual Diocesan Evangelization and Catechesis Awards Banquet at 4:30 p.m.

Christ the King Retreat Center

February 2019

3 Confirmation Retreat
4 Heart of Mercy Prayer Group
7 Staff Mass & Lunch
8-10 Deacon Formation
11 Heart of Mercy Prayer Group
15-17 Engaged Encounter
18 Natural Family Planning
21-24 Small Town Men’s ACTS Retreat
25 Heart of Mercy Prayer Group

March 2019

1–2 First Central Presbyterian Women
3 Confirmation Retreat
4 Heart of Mercy Prayer Group
7 Staff Mass & Lunch
8–10 Diocesan Formation
11 Heart of Mercy Prayer Group
14–17 Men’s Walk to Emmaus
18 Heart of Mercy Prayer Group
20 Staff Lenten Day of Prayer
23 Diocesan Leadership Conference
24–26 San Angelo Realtors Association
25 Heart of Mercy Prayer Group
29–31 Engaged Encounter
31 Natural Family Planning

Necrology of Priests and Deacons

Please pray for our departed clergy

February

2 Deacon Pedro Sanchez (2013)
5 Deacon David King (2006)
9 Rev. Albert Fuytinck, CSSR (1997)
10 Rev. Leo E. Lavoie (1978)
11 Deacon Ray Smith (2014)
20 Deacon Mark Reeh (2005)

March

10 Deacon Bonifacio Rodriguez (2017)
11 Deacon Albert Libertore (1977)
14 Rev. George Fey, CPPS (2013)
15 Deacon Cosme Ureta (2011)
21 Deacon Frank Trudo (1992)
26 Rev. Serran Braun (1999)
26 Deacon Audon Saldivar (2000)
The right order of all things

By Father Knick and Sandie Knickerbocker

When we access the news of our world on any of the various media outlets, we can be overwhelmed by the disorder of things. This disorder in the world can have a bad effect on our own souls. We can let the disorder in the world creep inside of us. Thankfully, we have the order of the Catholic Christian faith to restore the order in our souls, and through each of us, this "right order of all things" can be carried into the world.

In this liturgical year, we are reading through the Gospel of Luke in our Sunday Mass readings. In the prologue to his Gospel, Luke says "many have undertaken to compile a narrative of the things which have been accomplished among us" and "it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilius, that you may know the truth concerning the things of which you have been informed" (1:1, 3–4, RSVCE). In his narrative, Luke presents us with a vision of the "right order of all things." And he continues this narrative in the Book of Acts, the second volume of his work.

In Luke we have a picture of the right order of the human family. The first two chapters of the Gospel focus on the Holy Family of Bethlehem and Nazareth. Here we see the redemption of the human family that is at the heart of God's creation as seen in the first two chapters of the Book of Genesis: male and female are to "be fruitful and multiply, and fill the earth and subdue it" (1:28); "a man leaves his father and mother and cleaves to his wife, and they become one flesh" (2:24). However, in the third chapter of Genesis, we read about the fall of Adam and Eve into sin, and their sin affects the family, which is seen in the conflict between their first two sons and the killing of Abel by Cain. Therefore, it is with the family that Luke begins his Gospel. The Son of God enters the world in a human family to redeem this most basic of human communities. In the Gospel we see the love of Jesus, Mary, and Joseph for each other in the right ordering of the human family.

We also see in Luke's Gospel the restoration of the right order of heaven and earth, which means the right ordering of all creation. Jesus, the Son of God who comes from heaven, demonstrates in his ministry that in him heaven comes to earth and restores order through his teaching about the truth of all things and in his miracles, which show the way earth is to surrender to heaven in the Person of God's Son. This restoration of the right order of the relationship of heaven and earth fulfills the Old Testament revelation that leads to the incarnation, atoning death, resurrection, and ascension of Jesus. In the fourth chapter of Luke, Jesus cites a passage from Isaiah and proclaims, "Today this scripture has been fulfilled in your hearing" (4:21). Luke's Gospel ends with the resurrection and ascension of Jesus, who carries his resurrected body into heaven. In his own being, heaven and earth are restored to their proper order.

Luke follows his story of the birth, life, death, and resurrection of Jesus with a second volume, the Book of Acts, in which he shows the proper order of the relationship of the Church to the world. Acts begins with the ascension of Jesus, the descent of the Holy Spirit at Pentecost, and the life of the first community of Christians in Jerusalem (1:1–2:47). In himself Jesus takes to heaven the restored proper order of heaven and earth, and through him the Father breathes by the Holy Spirit this proper order into those gathered in the Upper Room at Pentecost. This proper order is shown in the life of the believers in the human family that is at the heart of God's creation as seen in the first two chapters of the Book of Genesis.

See KNICKERBOCKERS, Page 23
Abilene church site of first-of-its-kind satellite SEEK Conference

By Loretta Fulton

ABILENE — Mike Mayor and the 60-plus folks who gathered in Abilene Jan. 5 for the live streaming of the 2019 SEEK Conference already knew they had hit a home run before it was confirmed.

St. Vincent Catholic Church volunteered to host the event after the Abilene Deanery was selected as one of four locations in the world to host the first-ever live streaming of one day of the five-day conference, which was held in Indianapolis Jan. 3–7. Mayor, who led efforts to get the live stream in the Abilene Deanery, was thrilled with the turnout and response. But it got even better when Mayor heard from the SEEK review committee.

“They were stoked,” Mayor said, “incredibly happy with the way it went.” Mayor credits the “phenomenal volunteers from the young adult community in the Abilene Deanery who pooled their efforts, time, and money to host an event that was accessible to other young adults.”

Now Mayor, a member of Abilene’s Holy Family parish, is a member of the SEEK development team. The conference, held every two years, is sponsored by the Fellowship of Catholic University Students or FOCUS, which was founded in 1998 at Benedictine College by Dr. Curtis Martin and Dr. Edward Sri.

Mayor got acquainted with FOCUS when he was at the United States Air Force Academy from 2004-2008. Now stationed at Abilene’s Dyess AFB, Mayor kept telling his wife about the wonderful gathering of Catholic students he experienced in college and she kept telling him that was years ago.

But Mayor was determined. SEEK originally was designed for college students, but Mayor learned through research that FOCUS now has a track called Lifelong Mission for young adults out of college.

He learned that FOCUS was starting a new model for the SEEK Conference, with live streaming sites set up to transmit part of the conference. From there, the ball started rolling and Mayor reached out to young adults and families who might be interested in participating in a SEEK Conference.

“I was able to garner a lot of support,” Mayor said.

By the time the Jan. 5 conference ended in Abilene, 64 people had participated. The day began with a video welcome at 8:45 a.m., featuring Sri, one of the co-founders of FOCUS. A workshop and small group breakouts followed, with the emphasis on “How to Teach Lectio Divina.” In the small groups, participants taught one another Lectio Divina, the Benedictine practice of scriptural reading, meditation and prayer.

Two food trucks supplied lunch, which was followed by videos and discussion. Adoration was held at 3 p.m. and confession and a break at 4.

Everyone was asked to bring a dish for a potluck supper at 5 p.m., followed by the live streaming of the keynote speakers, Sister Bethany Madonna and Jason Evert. The day ended at 7:45 p.m.

Participants at the satellite 2019 SEEK Conference held at St. Vincent Pallotti Church in Abilene, Jan. 5. (photos courtesy Mike Mayor)
**DIOCESAN BRIEFS**

**San Angelo Immigration Office Now Accepting Walk-ins**

The Diocese of San Angelo Immigration Services Office located at 133 W. Concho, Suite 111 in San Angelo no longer requires appointments only and now accepts walk-in clients between the hours of 9:00 a.m. and 5:00 p.m., Monday through Friday. Services include assistance in completing forms such as Naturalization and Citizenship Applications, Alien Relative Petitions, Adjustment of Status Immigration Benefit Applications, Temporary Protective Status, Waiver of Disability, and Work Permits.

**Diocesan Marriage Jubilee**

The annual diocesan marriage jubilee celebration honoring sacramental marriages that have reached milestone anniversaries will take place at the Cathedral of the Sacred Heart in San Angelo on March 24, 2019, at 3:00 p.m. The deadline for registration is March 11.

This celebration will recognize couples who are celebrating 25, 30, 35, 40, 45, 50, or anything greater than 50 years of sacramental marriage. Please contact Lupe Castillo at 325-651-7500 or lcastillo@sanangelodiocese.org to register.

**Contemplating the diaconate?**

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

**HEALING MASS OF THE HOLY SPIRIT & ANOINTING OF THE SICK**

“He Breathed onto them”

John 20:22

Tuesday, February 26, 2019

Sacred Heart Catholic Church
837 Jeanette St.
Abilene, TX

7:00pm - 9:00pm

EVERYONE IS INVITED!

Celebrant and Preacher: Fr. Albert Ezeanya

Reflections by Deacon José Villagrana & Linda Light

PRAISE & WORSHIP + CONFESSIONS + HOLY MASS + ADORATION + HEALING + TESTIMONY

MUSIC: HEARTS IN ONE ACCORD

Sponsored by DOSA Catholic Charismatic Renewal Service Committee
The current state of pastoral ministry in rural communities throughout the United States is extremely challenging and demanding. Approximately 50-60 million people live in rural America, or 19% of the US population. Within the Catholic Church, of the 176 dioceses, approximately 96 include significant rural areas, defined as populations less than 50,000. One of the challenges facing rural America is the increase in the proportion of pastors covering multiple parishes and larger geographies. Many pastors are covering three, four or even five parishes and driving long distances on a weekend for Masses at multiple locations.

The reasons for these changes are well documented by many studies. In many rural communities there has been a decline in the number vocations to the priesthood. Fewer vocations to the priesthood means fewer priests to pastor the churches. Many parishes are small, making it difficult to maintain programs and services. Parish closures can lead to a loss of identity and fidelity that impacts attendance, participation and contributions. Simultaneously, there has been a decline in the number of family farms due to a consolidation within the agricultural industry. For example, in 1960 there were 3.7 million farms, and in 2017 there are 2.05 million farms. As a result of fewer family farms, there has been a decline in the number of families with whom to build rural agricultural communities.

Many of the pastors in rural communities are unable to hire full-time or part-time help. As a result, pastors involved in multiple parish ministries are often relying on volunteer staff or doing the work themselves.

CRL’s decades long efforts to provide elements of support to pastors conform in us, however, that being a pastor is a challenging and difficult job. Many pastors experience burnout, quit or suffer mental breakdowns due to the stresses of the job. Pastors often find themselves isolated with no one who understands the challenges they face. The inability to find mentoring relationships is exacerbated in rural communities because of the remoteness of the job. To help pastors to thrive in rural ministry, pastors need to find other more experienced pastors who can relate to the challenges and share encouragement and ideas for how the challenges may be overcome.

Pastors need to see and hear from other pastors, acting as role models, who can provide fresh vision and insights for how to craft the pastor’s ministry and work activities in such a way that exemplify authenticity. That is why CRL is launching a new program, Thriving in Rural Ministry, that provides a thoughtfully planned and well facilitated retreat that includes rest and renewal, community formation, hospitality, spiritual practices and sharing with other pastors who come from similar situations can provide the double benefit of increasing wellbeing and reducing burnout, fatigue and stress.

The purpose of the program is to strengthen pastoral leadership in rural parishes, and to help pastors thrive in their rural communities. Our Thriving in Rural Ministry program will support rural pastors who want to strengthen their pastoral leadership skills as well as join a community of pastors who want to thrive in rural ministry. The regional focus of retreats and ongoing support will be customized to address these regional differences.

Specifically, CRL will create fraternal time and community space among Catholic rural pastors through a retreat format designed to foster a vision of “the vocation of rural ministry” by providing theological formation and renewal, exemplars of effective rural ministry, and an on-going network of rural fraternity and relationship.

Our decade long experience in offering a Rural Ministry Practicum to seminarians has confirmed our conviction that effective rural ministry requires sound formation and sustained community. Effective pastoral formation calls for formative elements that complement theological formation, including social and cultural elements. In all instances, we have discovered the importance of sustained theological formation, i.e. opportunities to reflect, and reflect again, on the successes and challenges of rural ministry in a community of committed practitioners.

The Thriving in Rural Ministry program will begin with an extensive survey of the bishops and priest leaders in rural areas to determine the needs of rural ministry, effective practices and the interest levels on the part of bishops and priests in developing a retreat experience. The retreat experience will provide the initial elements of theological and spiritual renewal, encounters with effective pastoral leaders, and opportunities to rest, refresh and renew one’s commitment to the unique vocation of rural ministry.

CRL will offer a series of follow-up gatherings that provide opportunities for further engagement with the convictions first discovered in the retreat experience. These follow up meetings are critical in breaking out of the “one and done” model of retreat/re-engagement, by creating the foundations of a sustained circle of trusted friends and experts in the field. Isolation can be an especially crippling factor in rural ministry especially. These “occasions in renewal” may include the return to a particular theological topic initially discovered in the original retreat gathering or a further encounter for fellowship with one of the initial retreat pastoral leaders. It will certainly include opportunities for sharing of successes and challenges in on-going rural ministry.

These regional groups will aim to gather as a larger body in a national gathering, with the aim of renewing Roman Catholic rural ministry on a broader platform. All ministry is local. But, it can also be renewing and inspiring to recognize the broader efforts at work across local and regional lines. We are confident that a multiplier effect will emerge as we strengthen the ongoing relationships among rural leaders and Catholic Rural Life. Our experience confirms that in this area of great need, greater consequences can come about. We thank the Lilly Endowment, Inc. for its financial support enabling CRL to launch this nationwide program. We ask for your prayers and support for this new initiative. Sts. Isidore and Maria, please pray for us.

James Ennis is the executive director of Catholic Rural Life. This article originally appeared in the Fall 2018 issue of Catholic Rural Life magazine.
Standing Up for the Rights of the Unborn

Pro-life commitment on display in January

On Tuesday, Jan. 22, the San Angelo Deanery Pro-Life Committee sponsored a United Prayer for Life at the front of the Tom Green County Courthouse. Churches supporting the San Angelo Pregnancy Help Center were notified and invited to participate. Around 100 people joined for 30 minutes of silent prayer for the unborn, the aborted, pregnant women, and everyone whose life has been assaulted by an abortion. Those attending included priests, deacons, two ministers, Knights of Columbus, Catholic Daughters, and members of ACTS, Walk to Emmaus, and of the Ministry of the Third Cross. (Angelus photos)

Knights of Columbus led a rosary march in downtown San Angelo before a Mass for Life at the Cathedral of the Sacred Heart, Jan. 19. (Angelus photo)

Knights of Columbus from surrounding towns joined with the people of St. Patrick Parish in Brady for a pro-life Mass, Jan. 27. (courtesy photo)

A group of participants from San Angelo at the Texas Rally for Life, Jan. 26. (courtesy photo)

Members from several pro-life groups in the Abilene area gathered at the Texas March for Life, Jan. 26. (courtesy photo)

Parishioners from Sacred Heart Church in Coleman at the Texas Rally for Life, Jan. 26. (courtesy photo)

Texas Rally for Life, Jan. 26
Austin, TX
A 2019 Ford Mustang convertible is being raffled by the GRN

Every January & February, the Guadalupe Radio Network sells raffle tickets for a stylish car at $25 each or, if you like a good deal, you can get 5 tickets for $100.

With every purchase you make, you're making it possible to share the truth & treasure of our faith, through the powerful means of Catholic Radio on our local listening areas on 91.7 FM Abilene, 91.5 FM San Angelo, 1180 AM Midland/Odessa (English) & 90.9 FM Midland/Odessa (Español).

Please contact the General Manager at faustino@grnonline.com or 432-638-1150 to purchase your tickets or to help sell tickets at your parish and give your parishioners an opportunity to win.

The final day to purchase tickets for you, your loved ones, or even your priests and deacons will be on Monday, March 4. You can even purchase online at www.GRNonline.com.

The Guadalupe Radio Network hosted their second “Vino Veritas” event at The Way Retreat Center in Midland in January. At this event, Father Rodney White, pastor of St. Stephen Church in Midland, and Father Ryan Rojo, Parochial Vicar of St. Ann Church in Midland, faced off in a round of Catholic trivia for a game called “Clash of the Collars.”

Bishop Michael Sis even had an unplanned moment of participation when he called Father White during the event, an opportunity Father White took advantage of to utilize the chance to “phone a friend” on a difficult question.

In the end, both participants did quite well, with the championship being determined by a tiebreaker. Father White won the day’s competition by a single point.

The next Vino Veritas event is scheduled for April 24.
Governor Abbott announces grant funding to prevent, combat human trafficking

Press Release

AUSTIN — Governor Greg Abbott announced Jan. 22 more than $18 million in awards to state, local, public, and private organizations to address the Commercial Sexual Exploitation of Children (CSEC) and adults in Texas. These awards will help fund local and statewide anti-trafficking efforts to protect children, investigate and prosecute traffickers, recover victims, and help survivors to heal.

“The state of Texas will not tolerate the inhumane practices carried out by these coercive and manipulative criminals,” said Governor Abbott. “We will ensure serious penalties for human traffickers and continuously look for ways to better serve victims. Working together, we will reach our goal of eradicating human trafficking from Texas.”

These grant awards support evidence-based, trauma-responsive, and victim-centered projects to strengthen Texas’ response to trafficking - including over $8 million in residential services such as emergency shelters and long term residential treatment centers. These projects are in accordance with the Governor’s five-part strategy including:

• Protecting Children and Youth by providing age-appropriate prevention education to youth; supporting targeted interventions to reduce the vulnerability of high-risk youth; equipping adults with the knowledge and skills to recognize risks and respond effectively; and disrupting the market for victims by deterring potential buyers and decreasing demand.

• Recognizing Victims by raising awareness of CSEC in all its forms — exploitation by pimps, gangs, family members, and buyers; implementing the Commercial Sexual Exploitation - Identification Tool (CSE-IT) statewide to proactively identify victims; and ensuring that victims are recognized as victims and not perpetrators.

• Recovering Victims by developing specialized emergency placements and services including specialized advocates for recovered children and youth; training all stakeholders to provide victim centered, trauma informed responses; and developing local care coordination teams to coordinate collaborative partner activities from law enforcement victim recovery through planning and delivery of crisis and therapeutic services.

• Restoring Victims by developing specialized drop-in centers; building the capacity of state child welfare and juvenile justice systems and the private agencies that care these children; and developing accessible community services and supports, including long-term placements for survivors.

• Bringing Justice for Victims by providing training and resources to criminal justice partners; empowering victim participation in investigations and prosecutions; and combating emerging methods of exploiting children including sextortion.

Included among the grant recipients are the following four counties:

Bexar County: $280,071.00
Dallas County: $232,261.00
Harris County: $1,713,377.05
Tarrant County: $164,057.00

The Governor’s Criminal Justice Division (CJD) and Child Sex Trafficking Team (CSTT), operating within the Governor’s Criminal Justice Division (CJD) and Child Sex Trafficking Team (CSTT), operating within the Public Safety Office (PSO) and administer all trafficking-related grant programs. All projects funded were selected based on applicant screening by PSO, merit panel reviews and other factors including cost effectiveness, overall funds availability, legislative and PSO strategies, and geographic distribution. Agencies interested in applying for funds to support the state’s response to CSEC and other forms of human trafficking should visit the eGrants website for current funding opportunities at https://egrants.gov.texas.gov/fundopp.aspx.
The internet and Satan's game

By Bishop Robert Barron

By now the entire country has seen a video of a supposedly racist confrontation, in front of the Lincoln Memorial, between a grinning young high school student and a Native American elder, chanting and beating a drum. The immediate and ferocious judgment of the internet community was that the boy waseffectively taunting and belittling the elder, but subsequent videos from wider angles as well as the young man's own testimony have cast considerable doubt on this original assessment.

My purpose in this article is not to adjudicate the situation, which remains, at best, ambiguous, even in regard to the basic facts. It is to comment, rather, on the morally outrageous and deeply troubling nature of the response to this occurrence, one that I would characterize as, quite literally, Satanic.

When the video in question first came to my attention, it already had millions of views on Facebook and had been commented upon over 50,000 times. Eager to find out what this was all about, I began to scroll through the comments. They were practically one hundred percent against the young man, and they were marked as, is customary on social media, by stingy cruelty. As I continued to survey the reactions, I began to come across dozens urging retribution against the boy, and then dozens more that defended the addresses of email contacts of his parents, his school, and his diocese. I remember thinking, “Oh my goodness, do they realize what they’re doing? They’re effectively destroying, even threatening, this kid’s life.”

At this point, my mind turned, as it often does today, to René Girard. The great Franco-American philosopher and social commentator is best known for his speculations on what he called the scapegoating mechanism. Sadly, Girard maintained, most human communities, from the coffee klatch to the nation state, are predicated upon this dysfunctional and deeply destructive instinct. Roughly speaking, it unfolds as follows. When tensions arise in a group (as they inevitably do), people commence to cast about for a scapegoat, for someone or some group to blame. Deeply attractive, even addictive, the scapegoating move rapidly attracts a crowd, which in short order becomes a mob. In their common hatred of the victim, the blamers feel an ersatz sense of moral purity. Filled with the slights and insults born of self-righteousness, the mob then endeavors to isolate and finally eliminate the scapegoat, convinced that this will restore order to their roiled society. At the risk of succumbing to the redactio ad Hilarum fallacy, nowhere is the Girardian more evident than in Germany of the 1930s. Hitler ingeniously exploited the scapegoating mechanism to bring his country together — obviously in a profoundly wicked way. Girard’s theory was grounded in his studies of Shakespeare, Dostoievsky, and other literary figures, but his profoundest insight was the Biblical, which not only identified the problem, but showed the way forward. Take a good, long look at the story of the Woman Caught in Adultery in the eighth chapter of John’s Gospel to see what Girard saw regarding both the sin and the solution. It is surely telling that one of the principal names for the devil in the New Testament is ho Satanos, which carries the sense of the accuser. And how significant, thought Girard, that it is precisely ho Satanas who offers all of the kingdoms of the world to Jesus, implying that all forms of human community are tainted, at least to a large degree, by the characteristically Satanic game of accusation, blaming, scapegoating.

All of which brings me back to the incident in Washington and the nasty reaction to it on the internet. I have used the internet to great positive effect in my evangelical work for many years; so I certainly don’t agree with those who denounce it in an unnuanced way. However, there is something about social media comboxes that make them a particularly pernicious breeding-ground for Girardian victimizing. Perhaps it’s the anonymity, or the ease with which comments can be made and published, or the prospect of finding a large audience with little effort — but these forums are, increasingly, fever swamps in which hatred and accusation breed. When looking for evidence of the Satanic in our culture, don’t waste your time on special effects made popular by all of the horror movies. Look no further than your computer and the twisted “communities” that it makes possible and the victims that it regularly casts out.

A few weeks ago, the Wall Street Journal published a piece on me and my work. The author referred to me as “the Bishop of the Internet,” a title which I find more than a little strange. But for the moment, I’m going to claim it, only so I can make a pastoral pronouncement to all those who use social media. When you’re about to make a comment, ask yourself a very simple question: “Am I doing this out of love, out of a sincere wish for the good of the person or persons I’m addressing?” If not, shut up. If it becomes clear that your comment is simply spleen-venting, scapegoating, or virtue-signalling, shut up. The internet can be a marvelous tool, and it can be a weapon used for Satanic purposes.

Applying the test of love can very effectively undermine the scapegoating mechanism and drive the devil out.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.
Becoming a local, becoming a neighbor

By Elise Italiano Ureneck
Catholic News Service

Last year I relocated to Boston after spending 10 years in Washington, D.C. The move has forced me to make countless adjustments, chief among them the ordinance in my town that prohibits overnight street parking.

Due to the restriction, I now park my car 10 minutes from my apartment. To make matters even more inconvenient, the car sits at the top of a road aptly named Summit Avenue. If I want to use my car, I have to climb one and a half miles up a steep incline.

Needless to say, I’ve become a pedestrian.

To my surprise, commuting on foot has had an unanticipated consequence — it’s changing the way I think about the world and my place in it, particularly about what it means to be a neighbor.

A framework of mass-interconnectedness has had its upsides. It has brought some of the best minds from around the world to solve complex ecological, sociological and political problems. In some cases, it has helped us to extend greater empathy and solidarity to others, to acknowledge shared values and common bonds.

But such philosophy risks placing upon us an impossible burden, both in scale and proximity. How can you be sure that you’ve ever fulfilled the command to “love thy neighbor”? If the answer to the question, “Who is my neighbor?” is “everyone”?

There is no shortage of weighty issues that need to be tackled — human trafficking, drug addiction, sexual abuse and corruption for starters. I often find myself feeling paralyzated by the depth and breadth of the burdens that people bear, of which I am made aware every time I reach for my phone.

My new reality — traveling on foot — has made me consider the merits of scaling back the scope of my responsibility, perceived or expected as it may be.

Excluding my newsfeeds, my world has gotten a lot smaller in radius. It extends only as far as I can walk in a day or as far as the subway can take me. And that reality has created opportunities for encounters with people in the flesh, whose burdens I can alleviate and whose joys I can share.

My regular route to the grocery store now puts me in touch with elderly pedestrians, many of whom need a hand carrying items help crossing the street. I can’t fix the loneliness epidemic of an entire aging population, but I can walk with someone for half a mile to his bus stop.

And while I cannot rectify a complex and comprehensive epidemic of homelessness, my husband and I can stop every week after Mass and give a cup of coffee to Pat, a homeless man who hangs out at our T stop and likes to take jabs at my sports allegiances.

I’ll get closer to my neighbors — and by that I mean those who share with me space and place — has prompted me to stay better informed about them. For every article I read about a national issue, I make it a point to read an article about my neighborhood. Before I peruse a story about the global church, I make sure I’ve also read my parish bulletin.

The limitation imposed on overnight parking — a local decision — has provided me with opportunities to do concrete, tangible acts of kindness for those within a few mile radius of my doorstep and a chance to know them personally. It has been an instructive inconvenience to say the least.

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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.

Recovering intimacy in a lonely world

By Greg Erlandson
Catholic News Service

In the early 1990s, the famed mystery author P.D. James published The Children of Men. Set in the year 2021, it describes a dystopian world where the human race had become incapable of reproducing itself.

The scientific reason for this sudden and total collapse in the birthrate was unknown, but the story’s narrator concludes: “Pornography and sexual violence on film, on television, in books, in the life, had increased and become more explicit but less and less in the West we made love and bred children.”

James wrote this book well before the rise of the internet, but like all good science fiction, she had a glimpse of a possible future world. It wasn’t pretty.

Not quite three decades later, and James’ dystopia seems to be arriving right on schedule. Sex, love and marriage all are showing troubling signs of decline, according to a recent article in The Atlantic magazine. Titled “The Sex Recession,” the author, Kate Julian, actually ends up reporting on an even more worrisome decline in intimacy. It’s not just in the United States, and it’s not just among millennials.

The author at first takes a rather head-scratching tone: Why aren’t these young people having more sex the way they are supposed to in our enlightened age?

But the research she quotes shows that rates of sex are declining for all age groups and in many Western countries.

Despite the increasingly graphic presentations of popular media, despite the multibillion dollar and increasingly perverted pornography industry, physical and psychological intimacy are on the skids. People are hooking up less, dating less, having sex less, enjoying it less.

Masturbation, coyly called “self-pleasuring” but referred to in slang as “fapping,” is no longer taboo. In Japan, where the birthrate has plummeted to near demographic extinction, self-pleasure aids are booming. Of course, this is what porn is ultimately all about, but in Japan, porn involves not just human actors, but animated fantasy creatures, making the experience singularly unreal.

Back home, the report tells us, dating and hookup apps and ubiquitous smartphone screens aren’t making things better. What they are doing is degrading the ability to simply approach another person and have a conversation or suggest a date.

In fact, teens who report going on dates are decreasing. College classes now instruct students on the lost art of dating. Even at Catholic universities, kids are looking for how-to instructions on negotiating this suddenly strange terrain. In the world of #Metoo, asking someone out seems less like an invitation to coffee than potential harassment.

That license has led to lassitude is not likely to shock the church, which has two millennia of wisdom when it comes to human nature and sex. Sexual love is meant to be expressed in the context of marriage, the church teaches. It is meant to be at once total, faithful, exclusive and fecund.

The collapse of intimacy that The Atlantic describes may be an opportunity for the church to recast its message. Rather than focusing on its battle cry, the church can offer a genuinely positive vision of “the joy of love,” a holistic understanding of sex and intimacy for a society increasingly despairing about both.

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

Keeping it together

By Father Eugene Hemrick
Catholic News Service

I thought I was going to have a nervous breakdown. My first year in the major seminary consisted of philosophy taught in Latin, the history of philosophy, a study of the early church, economics and music.

I remember standing in the shower feeling as if my brain was going to blow a circuit.

No doubt many of us, especially young people today, are experiencing similar pressures due to 24/7 news filled with one disturbing crisis after another. Without a major challenge of our modern age is to disallow mounting pressures to topple us.

One recommendation in the book was to take a quiet walk alone and to listen to your heartbeat, the tempo of breathing, the sensation of feet touching the pavement and to note various sounds around you. It was a simple but often overlooked lesson in getting in touch with sensations we take for granted.

Getting in touch with our sources of anxiety is a practice its sources and the anxiety it is causing. To break pressure, however, is to focus away from the world causing it — to take that quiet walk and to feel the vitality stirring within us. St. Teresa of Avila once counseled that we need to go into that secret room, called self, close its doors and let its spiritual powers soothe us.

This practice is especially apropos for a new age of news addiction that is as much a disease as it is a benefit. For most of us, the day is riddled with it.

Add to this are the often-disturbing news images we absorb in milliseconds that shake our cognitive faculties to the core.

Thanks to the providence of God we are blessed with an awesome nervous system responsible for our vitality. Like anything precious, it needs protecting. To achieve this is to cultivate the wisdom of St. Teresa of Avila and use that inner room in which are found the powers to combat a pressure-filled world.
The welcome outreach of perinatal hospice

By Father Tad Pacholczyk

During the course of pregnancy, receiving an adverse prenatal diagnosis can be a tremendously jolting experience for parents. In severe cases, physicians may tell them that their unborn child has a condition that is "incompatible with life."...}

The definition is "incompatible with life."...}

It is frightening when many Hispanic...}

The definition captures well what I hear...
The Angelus

**Catholic Voices**

**The highs and lows of engagement**

By John Grosso and Nicole M. Perone

**Catholic News Service**

It's hard to believe that on Jan. 27 we will celebrate one year of being engaged. Both of us can remember every detail of that day: John recalls an atypically warm day preceded by a sleepless night of anticipation and excitement. Nicole mostly lived in ignorance and recalls nearly foiling the plot — first by slicing her left hand while cutting meat and then by going into work on a Saturday.

Everything had (surprisingly) gone according to plan. We were supposed to “meet” a friend for breakfast next to St. Thomas More, the Catholic chapel and center at Yale University. Once the two of us had arrived at the center, our friend would tell us that she was “running late,” and while we waited for her, we would go into the chapel to say a prayer. This was a normal occurrence for us, as we often found ourselves ducking into churches during our travels to offer up a quick prayer.

As soon as we entered the chapel, John got down on one knee. After quickly realizing that he was not joking, Nicole practically tackled John before he could say his carefully rehearsed speech. After popping champagne with that same co-conspirator friend, we were off to lunch. The next surprise? Our parents awaited us. The icing on the cake? John’s siblings joined us for celebratory ice cream. The entire day was bliss.

A few weeks later, wedding planning began in earnest. Each thing we did — from selecting our venue to designing save the date announcements — only increased our excitement. The best part about being engaged, though, has been dreaming together about what our shared life will look like.

However, we would be lying if we said it has all been easy.

We have found ourselves fighting much more often than either of us are comfortable with and trying to navigate many challenging events, including massive life changes and disagreements that we have never had to deal with before.

As we walk the premarital path, we are reminded of the journey of discipleship. It is not always easy or as fun as hashtag-laden posts on faith-based inspirational social media accounts might have us believe. Discipleship is hard.

John asks us to enter into difficult places, go where we may not want to go and carry crosses along the way.

While we need to be honest that the Christian life is not always easy, that should not stop us from consistently manifesting the joy that is a hallmark of our faith.

Challenges and suffering certainly will arise, but we know that the blessed assurance that is God’s unconditional love and Christ’s sacrifice is why we are here.

We are glad we both entered to share this part of our engagement experience. Perhaps we were caught between the two realities of the social media generation:

On the one hand, you have carefully crafted public personas, who ensure that every photo is artfully filtered and every caption is thoughtfully written to present an overall image of unattainable perfection. On the other hand, a simple scroll through Facebook’s newsfeed will reveal many couples airing their “dirty laundry.”

So, where is the middle ground? As Catholics, we are a “both-and” people. There is no reason that we can’t be honest about some of the challenges of our relationship without it totally coloring the experience.

We can be focused on the joyful, fun aspects of this time while acknowledging that it hasn’t always been smooth sailing. We both thought it was important to share both aspects of what we’ve experienced throughout our engagement.

We have come to learn the lesson that many wise married couples have already learned (and shared with us): Marriage isn’t always “easy,” but if it is rooted in our Catholic faith, it can weather any storm; and while our storms may be quite minor these days, it is comforting to know that we have built our relationship and future marriage on such a rock-solid foundation.

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John Grosso is director of digital media for the Diocese of Bridgeport, Connecticut, and a communications consultant. Nicole M. Perone is archdiocesan director of adult faith formation for the Archdiocese of Hartford, Connecticut. They are engaged to be married in April 2019. They are guest columnists for Catholic News Service.

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"Why I send my children to Catholic school'

By Effie Caldarola

**Catholic News Service**

When the ground shifts beneath your feet, you fall back on faith.

Sometimes, it's a small earthquake that jolts you from deep slumber. Your spouse may not even stir unless it's a really good slumber.

Other times, you're hauling the laundry up the stairs and it rolls in slowly. Or a desk lurches slightly, and your co-workers ask the familiar question, "Was that an earthquake?"

That's life in Alaska. Part of the Ring of Fire that stretches through Japan and up the west coast of the U.S., Alaska is one of the most seismically active places in the world. Consider this: By Dec. 27, 52,146 earthquakes had been recorded in Alaska in 2018, according to the Alaska Earthquake Center at the University of Alaska Fairbanks.

Of course, Alaska is huge, much of those quakes were relatively small, many in unpopulated areas. But during the over 30 years I lived in Alaska, I can't begin to count the number of tremors I experienced.

So I felt fortunate to miss the magnitude 7.0 quake that hit on the morning of Nov. 30, 2018.

Infrastructure was damaged, a few fires broke out, one public school may remain closed for the year, but the damage was minimized by stringent building codes.

So when I called the little Catholic elementary school, St. Elizabeth Ann Seton, that my children had attended in Anchorage, I was curious to see how everyone had weathered the quake. Ostensibly, I was doing a story for the archdiocese's Catholic Anchor newspaper on Catholic Schools Week activities, sponsored nationally by the National Catholic Education Association Jan. 27 to Feb. 2.

But I quickly found out that if you wanted to boast about Catholic education, my kids’ alma mater’s response to the earthquake was the best advertisement.

The quake began just as school was about to open for the day. The before-care students were lined up. Their supervisor quickly had them gather by an inside wall. Aside from broken glass, there was no damage.

After the rolling stopped, frightened little kids regrouped in the hallway.

Staff offered calm. Then, from the church upstairs appeared three priests: the pastor, his assistant and a visiting priest. Along with them was the parish deacon, himself a dad. Four ordained ministers to console 169 terrified kids: a good ratio.

My friend Lisa has taught first grade at St. Elizabeth for years. In the interview, she told me that when school resumed a few days later, she had a lot of very anxious students. One little girl wore her mom’s school sweatshirt, the note from home explaining, "She wants to have a part of me with her."

To assuage fears, Lisa went to the church and brought holy water for a bowl on her desk.

"If you feel frightened or worried," she told her class, "just come up and put your fingers in the holy water, bless yourself, and thank God that you are safe and that God is in control."

Some children made several trips to the holy water.

Catholic sacramentals can be powerful, consoling. We are a tactile faith, an earthy faith that uses all of our senses in worship. We consume the body and blood of our Savior. We want the comfort of touch and ritual.

When one of the parents heard about Lisa’s holy water, he posted it on Facebook with the notation, “This is why I send my children to Catholic school.”

With Catholic Schools Week approaching, I recalled how much money we spent sending three kids to that school. But, how, I pondered, could you possibly put a price tag on that?
**Nation**

**Jayme Closs returns home: ‘Now the sun shines through’**

By Anita Draper  
Catholic News Service

CAMERON, Wis. (CNS) — Faith runs deep in Barron County. The story of Jayme Closs’s abduction and escape is one of hope and courage, but it is also a story of faith, prayer and triumph over evil.

On Jan. 20 at St. Peter Catholic Church in Cameron, family, friends, parish members and the wider community gathered to praise God for Jayme’s safe return.

The ecumenical service brought a sense of closure and catharsis to the community, whose members have wept and prayed together since the October murder of Jim and Denise Closs and the abduction of their 13-year-old daughter Jayme. It was the community’s way of remembrance of their deaths and acknowledgement of a young girl’s immeasurable suffering.

Father John Gerritts, pastor of St. Patrick Parish in Hudson, and supervising pastor of parishes in the region, led the prayer service, which included prayers of thanksgiving for law enforcement, schools, friends, the community, Jim and Denise Closs, Jayme and the blessings of God.

Contemporary Catholic musicians Luke Spehar, a singer/songwriter based in Minnesota’s Twin Cities, and Aly Aleigha, a Rice Lake, Wisconsin, native with an indie vibe, performed.

Most members of the media were barred from attending. The 300-seat worship area was filled to capacity, with overflow seating in the hall.

We pray to God in times of need, parish director Patty Gerber explained in her greeting, and so it follows that we show our gratitude when our prayers are answered.

"Lord, we are grateful that faith has triumphed over evil," Father Gerritts said in his opening prayer.

An outsider to the parish, Father Gerritts characterized Jayme’s return as "one of the great miracles of our time" and praised a community that has endured trials and tribulations in the last two years — a deadly, record-breaking tornado and the murders of the Closses and abduction of their daughter — without blaming one another, pointing fingers or losing hope.

"You have been a shining star," he said, "a gift to our society, to our generation. You've been courageous, you've been hope-filled. You've been faith-filled people. You can hold your heads high ."

St. Peter is Jayme’s family’s home parish. The funerals for her parents were celebrated in that church. She is now living with her aunt, Jennifer Smith, who also belongs to the parish.

On Jan. 10, Jayme freed herself from the home of her abductor, Jake Thomas Patterson, in the town of Gordon in northern Wisconsin. Patterson has been charged with the Oct. 15 shooting deaths of her parents and with abducting the girl and holding her captive in his home for nearly three months.

At the service, the theme of Barron County Sheriff Chris Fitzgerald’s address was never giving up hope — and gratitude to a community that encouraged, supported and continually fed his staff.

At one point, more than 340 officers — his 87 employees, state and local law enforcement and federal officials — were all together for one brief moment that could bring tears to the eyes of anyone.

"Today, they are thankful for Jayme’s strong will to survive. "We will never give up hope again, and we never did," he said.

Also, they enjoyed the cinnamon rolls.

"We’re the only people in a tragedy that gained weight," he joked.

Pastor Chad Halverson, of Barron Foursquare Gospel Church, acknowledged Christians are all "part of one amazing family," and added, "We are privileged to lift up our law enforcement tonight." He prayed for law enforcement, for their sacrifice and service, and for personnel who worked on the case.

Diane Tremblay, administrator of the Barron School District, told Jayme, "We are so grateful for you," and praised the community’s response to the tragedy.

"No wonder this community is so strong," she said.

"There are solid, resilient pillars everywhere." 

Tremblay spoke of finding "more meaning in everything" at the first Mass she attended after Jayme’s return — she quoted Isaiah 40:1, "Give comfort to my people, says your God," among others — and spoke of keeping the Closs family in her personal prayers and saying the rosary for an increase in faith, hope and charity.

"Jayme presents an increase in all three of those virtues ... and that's nothing short of extraordinary," she added.

Pastor Ron Mathews, of First Lutheran Church in Barron, offered the prayer for schools: "We pray in gratitude for the gift of those who serve in our schools," he said. "They dry tears. Clean up messes. Provide warm meals, break up fights. Encourage kids to do their best."

He asked God to grant them wisdom as Jayme returns to class.

Aleigha, the stage name of Aly Schissel, was on tour when Jayme was taken. She was inspired to write "Labyrinth," a song about hope, strength and courage, and dedicated it to Jayme at every performance.

Jayme’s cousin, Amanda Hoedt, went before offering a prayer of thankfulness for friends, and a prayer for healing.

Barron Mayor Ron Fladten quoted his father’s favorite Bible passage, Philippians 4:13: "I can do all things through Christ, who strengthens me."

"We had a dark cloud hanging over our community," Fladten said. "Then God removed it. Now the sun shines through. Jayme is home."

Melissa Salmonson offered the prayer for the community, and Lindsey Smith led a prayer for Jim and Denise Closs, thanking God for the gift they were to Jayme.

Jayme’s friends, Katie Kohel and Bailey Hauck, said a prayer for her. Asked to describe her before the ordeal, "We would have said she was kind and caring, quiet and talented," but now, "we'd also say strong, courageous, inspiring and loved so much."

Gerber led a prayer for Jayme, "coming from a mother's heart," thanking God for the gift of Jayme, "in gratitude for the gift of joy and unconditional love she brought into her parents' lives."

"Thank you for driving out the darkness, and allowing Jayme to share her life with us," she said.

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Draper is editor/reporter at the Catholic Herald, newspaper of the Diocese of Superior.

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**Covington school incident: Investigation begins, discussion ongoing**

By Carol Zimmermann  
Catholic News Service

WASHINGTON (CNS) — Days after the now-famous exchange took place between Covington Catholic High School students and a Native American tribal leader in Washington, the Diocese of Covington, Kentucky, announced it would begin a third-party investigation into what happened at the foot of the Lincoln Memorial following the annual March for Life Jan. 18.

"This is a very serious matter that has already permanently altered the lives of many people. It is important for us to gather the facts that will allow us to determine what corrective actions, if any, are appropriate," the diocese said in a Jan. 22 statement.

It also mentioned that Covington High School, Covington Latin School and Covington’s diocesan offices were closed that day due to threats of violence and would reopen when it was safe to do so. A few dozen people took part in a protest vigil at the diocese’s headquarters Jan. 21.

Covington High School reopened Jan. 23 with police at the school entrance. The diocesan offices also reopened that day, but the building was evacuated that afternoon due to a suspicious package, which police and firefighters determined to be safe that evening.

"We pray that we may come to the truth and that this unfortunate situation may be resolved peacefully and amicably and ask others to join us in this prayer," the diocese said, adding that it will "have no further statements until the investigation is complete."

On Jan. 19, the day a viral video showed the students who appeared to be mocking or disrespecting Nathan Phillips, tribal elder for the Omaha Tribe, Covington High School and the Diocese of Covington issued a joint statement condemning the students’ actions, apologizing to Phillips and noting that the incident was “being investigated and we will take appropriate action, up to and including expulsion.”

But more of the story unfolded the next day when the students issued statements about what happened and longer videos shown online revealed that another group at the foot of the Lincoln Memorial that afternoon

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See COVINGTON, Page 23
Canon law examined in wake of push for excommunication over abortion

By Jacob Comello
Catholic News Service

WASHINGTON (CNS) — On Jan. 22, the New York Statehouse burst into cheers after a landmark abortion bill had been passed.

The Reproductive Health Act, or RHA, most notably removed abortion from New York’s criminal code and now permits abortions with very few restrictions at any week of a pregnancy.

New York Gov. Andrew Cuomo had been one of the bill’s strongest supporters. He called its passage “a giant step forward in the hard-fought battle to ensure a woman’s right to make her own decisions about her own personal health” and additionally ordered that the needle atop the One World Trade Center — the tallest building in the United States — be lit pink in celebration.

On Jan. 24, Bishop Richard F. Stika of Knoxville, Tennessee, tweeted: “Someone asked me today if I would issue an excommunication of a Catholic legislator under my jurisdiction if the Governor did the same as in New York ... I think I might do it for any Catholic legislator under my jurisdiction who voted for the bill as well as the Governor.”

However, he clarified his position the following day in a statement: “My remarks about excommunication for lawmakers are my personal views,” he said, though he added that he still feels “it is hideous and repulsive that a child can be killed by abortion minutes before it comes to term.”

Legal Studies, said that Cardinal Dolan’s spokesperson allowed mostly correctly to canon law, but failed to make the “crisp moral argument” that should have befitted the situation.

Brennan pointed to Canon 1398, which states: “A person who procures a completed abortion incurs a latet sententiae excommunication”; “latet sententiae” means “automatic.” While this provision does not mention politicians, Brennan mentioned that “canon law does acknowledge the role of an accomplice in moral evil.”

So would Catholic policymakers who ardently support legal abortion qualify as accomplices?

For an answer to this question, Brennan turned to Canon 19, which reads in part: “If a custom or an express prescription of universal or particular law is lacking in a certain matter, a case must be resolved in light of ... the common and constant opinion of learned persons.”

According to him, “the overwhelming view among learned people ... is that it (Can. 1398) does not apply to legislators.”

So Cardinal Dolan’s spokesperson seems to have it correct at first glance. However, Brennan criticized the first point of the representative’s statement: “First, excommunication should not be used as a weapon. Too often, I fear, those who call for someone’s excommunication do so out of anger or frustration.”

Additionally, Brennan took at the spokesperson’s last point: “Fourth, and finally ... I do not believe that excommunication would be effective as many politicians would welcome it as a sign of their refusal to be ‘bullied by the church,’ thinking it would therefore give them a political advantage.”

“Catholic bishops in administering canon law is not from the standpoint of public relations,” said Brennan, who related that including considerations about the church’s public image “sound(ed) prudential” as opposed to morally correct and dulled the overall credibility of the statement.

In remarks Jan. 28 on Fox & Friends, Cardinal Dolan seemed to indicate that excommunicating Cuomo would indeed hurt the church, saying it would be “giving ammo to our enemies.”

“We have a governor that uses this dissent from his dissent from church teachings as applause lines... He’s not going to be moved by this. So what would be the use?”

When Brennan was asked about Catholic prelates, like Archbishop John Francis Rummel of New Orleans, and Cardinal Joseph Ritter of St. Louis, who, in the age of segregation, regularly threatened to excommunicate members of their flock — including politicians — who did not enforce the church’s teaching against segregation, he held up Canon 1399 as an example of a “catch-all” that would endorse that kind of action.

Presumably, this law could support Cuomo’s excommunication as well.

The provision reads, “... the external violation of a divine or canonical law can be punished by a just penalty only when the special gravity of the violation demands punishment and there is an urgent need to prevent or repair scandals.” Brennan told CNS there was “greater willingness among bishops back then” to exercise this sort of discretion and that most bishops today will use Canon 915 to forbid dissenting Catholic politicians from receiving Communion instead.

But some bishops argued that excommunication would be the right move at this time.

On Jan. 24, Bishop Richard F. Stika of Knoxville, Tennessee, tweeted: “Someone asked me today if I would issue an excommunication of a Catholic legislator under my jurisdiction if the Governor did the same as in New York ... I think I might do it for any Catholic legislator under my jurisdiction who voted for the bill as well as the Governor.”
Arabian Peninsula has ancient Christian heritage

By Dale Gavlak
Catholic News Service

JUBAIL, Saudi Arabia (CNS) — As Pope Francis embarks on the first-ever papal visit to the Arabian Peninsula, few may realize that the predominantly Muslim region carries an ancient Christian heritage.

Christians worshiping there today have their antecedents in churches and monasteries hailing from the earliest times of Christianity. St. Paul ministered in Arabia, as recorded in the New Testament.

When Pope Francis visits Abu Dhabi, one of seven emirates composing the United Arab Emirates, he will be walking in the well-trod footsteps of Christians in centuries past. The UAE boasts the historical Christian monastery on Sir Bani Yas Island built about A.D. 600. The church there contained private cabins for monks and prayer rooms. Archaeologists found nearly 15 kinds of pottery and glassware, some of which was used in religious ceremonies, according to the UAE's former minister of state for tolerance, Sheikha Lubna Al Qasimi.

The archaeological finds at the monastery highlight the history of various religions and cultures that inhabited the island for thousands of years, said Mohamed Khalifa Al Mubarak, chairman of Abu Dhabi Authority for Tourism and Culture. He said the monastery reflects the richness of the country's history.

Another pre-Islamic Christian monastery and church were discovered at Marawah in southern UAE, dating from the seventh century. Both are thought to have been built by the Assyrian Church of the East, formerly known as the Nestorian Christians.

Although Islam is the state religion and the faith of almost all of the UAE's citizens, numerous modern-day churches exist, and Christians are permitted to practice their faith. However, there are no bells rung to call the faithful to prayer and no crosses can be visible from the street.

Yet, in neighboring Saudi Arabia, public worship of other faiths outside of Islam is prohibited, and Christianity can be practiced only in private homes. This huge country dominating the land mass of the Arabian Peninsula also hosted a number of Christian churches and bishoprics in centuries past.

One of the country's oldest churches dating back to the fourth century is found near the eastern town of Jubail. It, too, originally belonged to the Assyrian Church of the East.

Discovered in 1986, the mudbrick structure was covered in sand when a dune buggy reportedly crashed into the structure and subsequent digging found the ancient worship place decorated with crosses.

Although there are only partial remains of some walls to ancient structure and the crosses have been covered over with cement, the Jubail church signifies an important part of the historic Christian presence in Arabia.

There are numerous other church ruins in Saudi Arabia, including one outside the capital, Riyadh, and in Jeddah. Archaeologists also discovered Christian monuments from the fifth and sixth centuries and inscriptions in Najran.
KNICKERBOCKERS
Continued from Page 8
Jerusalem. In the Book of Acts, Luke shows us the power of the Holy Spirit, which allows all the followers of Jesus to take the proper order of heaven and earth that is, to take Jesus – into the whole world. Here is what Christians do when they follow the Great Commission given us at the end of the Gospel of Matthew (28:18–20).

In the Parable of the Prodigal Son in Luke 15:11–32, we see not only the restoration of the family but also the restoration of God’s chosen people and the true Hebrew nation. As Jesus promises in Luke 15:21, "God’s chosen people and the true Hebrew nation will come into the kingdom of God." The prodigal son was lost, but the father welcomed him back with open arms.

The group was not permitted to enter "due to the disruption it would have caused." Members of this group, as shown in video footage, taunted the students and some responded back. Phillips, the Native American, walked over to the students and group, which he has described to reporters as an intervention and was singing and beating a song of prayer.

The following evening, a group of Native American activists reportedly gathered in protest of the Basilica of the National Shrine of the Immaculate Conception in Washington where an evening Mass was being celebrated. A Jan. 23 statement from the shrine said: "A group of approximately 50 individuals attempted to gain entrance to the basilica while chanting and hitting drums."

The group was not permitted to enter "due to the disruption it would have caused" and were "asked to leave the property after it was determined they did not intend to share in the celebration of Mass."

Archbishop Joseph E. Kurtz of Louisville, Kentucky, a neighboring diocese to Covington, wrote in his Jan. 22 blog that he has received "many calls and email messages from people with many different viewpoints and seemingly opposite messages about the incidences involving Covington Catholic High School students at the March for Life. Many of these calls and messages have revealed the regrettable polarization in our church and in our society.

He said many people have pointed out how he initially joined Covington Bishop Roger J. Foys in a blog post condemning the alleged actions, which he has now taken down.

The archbishop said he has sought to "act in solidarity with the bishop of Covington, who is in a position to have the best information about what transpired and who has pledged an independent investigation of the situation."

"Whatever the investigation reveals, I hope that we can use this as a teachable moment, learn from any mistakes on the part of anyone involved, and begin the process of healing," said Nick Sandmann, a junior at Covington Catholic High School who was most prominent in the footage for standing directly in front of Phillips, issued his own statement Jan. 20 saying he would cooperate in any investigation church leaders planned to do. He said he had received insults and death threats since the incident.

In an interview shown Jan. 23 with "Today" show host Savannah Guthrie, Sandmann said, "In hindsight, I wish we could've walked away and avoided the whole thing."

He said he was not disrespectful to Phillips, but chose to stand still in front of him in a way to show he would not be aggressive. When asked if he heard students say anything insulting or racist in response to the taunts they received, Sandmann said: "We're a Catholic school, it's not tolerated. They don't tolerate racism and none of my classmates are racist people."

Phillips at the steps of the Basilica of the National Shrine of the Immaculate Conception in Washington: "Today" show host Savannah Guthrie, Sandmann said, "In hindsight, I wish we could've walked away and avoided the whole thing."

"So, I forgive him," he said.

Follow Zimmermann on Twitter: carolmaczim

COVINGTON
Continued from Page 15
included members of the Hebrew Israelites, who with Phillips and others were attending an Indigenous People’s March.

The Israelites were there to share their own beliefs that African-Americans are God's chosen people and the true Hebrew descendants.

Members of this group, as shown in video footage, taunted the students and some responded back. Phillips, the Native American, walked over to the students and group, which he has described to reporters as an intervention and was singing and beating a song of prayer.

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TEXAS
Continued from Page 5
"The jurors of the Pennsylvania grand jury offered the word ‘hope’ in acknowledging one bishop who responded to their requests for an interview. They wrote on page 305: 'We commend (Erie) Bishop (Lawrence T.) Persico for acknowledging past abuse, unmasking the abusers and encouraging accountability. In his testimony we find hope.' These three actions commended by our fellow citizens served as a guide for the bishops in the state of Texas when we were meeting to discuss the crisis in September 2018.

"At that meeting we committed that on or before Jan. 31, 2019, we would publish the names of priests credibly accused of sexually abusing a minor."
The annual Knights of Columbus Clergy Appreciation Dinner was held Thursday, Jan. 24 at St. Stephen Church in Midland. This event — organized by the Knights of Columbus Councils #3071 and #12657 — recognizes all of the clergy in the Midland/Odessa Deanery. (courtesy photo)

Youth 2000 Retreat — St. Stephen Church, Midland
Jan. 11–13, 2019
Dear Brothers and Sisters in Christ,

As your bishop, one of my duties is to administer the material resources of the Church with responsible stewardship. This includes regularly providing an account of income and expenditures. In order to inform you of the financial condition of the Diocese of San Angelo, our practice is to print an annual summary of our diocesan financial report. In this section of the February edition of the West Texas Angelus, we present a basic summary and introductory explanation. If you would like more details, please see our audited annual financial statements at this website: www.sanangelodiocese.org/finance-office.

The sacrificial giving of our Catholics in West Texas is what sustains the ministry of our parishes and our diocese. I deeply appreciate the dedicated service of all our priests, deacons, religious, staff, and volunteers, who pour out their energies in the mission of the Church.

All of our efforts in the Church depend completely on God’s help. He has blessed us in so many ways. We seek to respond to his goodness by developing the gifts he has given us and returning them to him cheerfully with increase. I am deeply grateful for your prayers and support. May the Lord continue to bless and protect you.

In the joy of Christ’s service,
Most Rev. Michael J. Sis
Bishop of San Angelo

DIOCESE OF SAN ANGELO

FINANCIAL REPORT TO THE FAITHFUL

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Most Rev. Michael J. Sis
Bishop of San Angelo
The information contained in this report provides a financial overview of the Roman Catholic Diocese of San Angelo. Bishop Michael Sis is the spiritual leader of the Catholic Church in West Texas. This annual report includes an overview of the Chancery (the central offices of the diocese), Calvary Catholic Cemetery, and Christ the King Retreat Center.

In the pages of this report you will find a summary of the statements of financial activities for the diocese. We hope you find it to be informative.

**PASTORAL CENTER PROGRAMS & SERVICES**

**REVENUES:**

**PARISH ASSESSMENT**
Assessment on parishes for the support of the operation of the Diocese of San Angelo.

**GRANT INCOME**
The diocese applies for and is awarded grants for a variety of uses. These funds are temporarily restricted and may only be expended for the intended purpose of the granting agency. The Diocese of San Angelo receives grant funding from Catholic Home Missions, Catholic Extension, Kenedy Foundation, Koch Foundation, Scanlan Foundation, National Christian Foundation, Art and Eva Camuñez Tucker Foundation, and other sources.

**CONTRIBUTIONS**
Donations from a variety of sources, individuals, organizations, and companies. Purposes of donations include Seminary Burse Endowment Fund, seminarian education, charity funds, and program offices of the diocese.

**PROGRAM INCOME**
User fees for specific programs and services.

**INVESTMENT INCOME**
The investments of the diocese include Restricted, Unrestricted, and Designated Funds. These investments are professionally managed under the guidance of the Investment Committee of the Diocesan Finance Council. The income includes interest, dividends, and gains (losses) on disposal of investments.

**EXPENSES:**

**GENERAL ADMINISTRATION**

**CLERGY SUPPORT**
Provides comprehensive support and consultative leadership to clergy and other pastoral leaders in parishes and faith communities. Includes medical premiums and expenses for retired priests as well as living expenses for priests between assignments or on leave.

**OFFICE OF EVANGELIZATION**
Seeks to help more people to come to know the Lord and live their faith to the fullest through service of our parishes, schools, and faith communities. Collaborates with the leaders of parish and faith communities to complement their ministry to youth and young adults by facilitating formation and training, providing ministry resources, fostering a network of community and support, and offering large-scale direct ministry for youth and young adults.

**OTHER MINISTRIES**
Provides ministry to those in need in the areas of immigration, criminal justice, Hispanic, and pro-life ministries. Subsidies to related organizations and donations to ministries supported by the bishop.

**VOCATIONS & SEMINARIANS**
Assists the bishop in providing oversight and coordination of services and programs that promote and support the development of priests, seminarians, and vocations to the priesthood.

**TRIBUNAL**
Provides the legal process by which an individual can resolve questions of marital status according to the norms and teachings of the Church.

**COMMUNICATIONS**
Produces media communications and public information for the diocese. Office functions include media relations, graphic services, web management, the West Texas Angelus, and administrative support services.

**CHRIST THE KING RETREAT CENTER**
Provides guest rooms and exceptional meeting facilities in a beautifully secluded but convenient setting for retreats, spiritual growth, and professional formation.

**DIACONATE**
Assists the bishop in providing oversight and coordination of services and programs that promote and support the development of future deacons as well as ongoing formation for permanent deacons.

**CALVARY CATHOLIC CEMETERY**
Includes the costs to operate and maintain Calvary Catholic Cemetery.
MANAGEMENT DISCUSSION AND ANALYSIS

Net assets of the diocese increased $1.12 million. $470 thousand of the increase is attributable to a decrease in the unfunded obligation for the Diocese of San Angelo Priests’ Pension Plan. Revenues for the diocese increased $24,045 and expenses decreased $243,599 for a combined $267,644 increase in net assets. At end of the year, unrestricted net assets stood at $3,321,588, a 42% increase over the prior year, or about ten months’ operating expenses. Temporarily restricted net assets were $569,525 as of June 30, 2018. These funds have specific restrictions from the donors and are released from restriction when those conditions are satisfied. The increase of $100,872 in temporarily restricted net assets is a result of the timing between when restricted money is received and when those funds are used for their intended purpose. Permanently restricted net assets increased $100,872 over the prior year as a result of earnings on investments held in the Seminary Burse Endowment Fund.

STATEMENT OF ACTIVITIES
Years ended June 30, 2018 2017

REVENUE:
Parish Assessments $3,172,788 $3,207,536
Grant Income 623,005 575,005
Contributions 436,989 276,003
Program Income 426,075 565,794
Investment Income 286,724 297,198
Total Revenues 4,945,581 4,921,536

EXPENSE:
Administration 1,398,834 1,851,817
Vocations & Seminarians 611,205 449,280
Evangelization & Catechesis 576,985 537,765
Tribunal 229,323 211,806
Other Ministries 209,263 148,184
Clergy Support 192,639 235,118
Diaconate 191,359 148,007
Communications 165,328 168,429
Christ the King Retreat Center 147,720 170,800
Calvary Cemetery 100,807 145,856
Total Expenses 3,823,463 4,067,062

Change in Net Assets $1,122,118 $854,474

STATEMENTS OF FINANCIAL POSITION
As of June 30, 2018 2017

ASSETS:
Cash and cash equivalents $4,488,883 $1,378,965
Accounts receivable 858,499 770,471
Other prepaid assets 22,166 20,269
Parish notes receivable 3,495,903 2,296,283
Investments 15,078,650 15,806,915
Property and equipment, net 1,672,519 1,693,696
Total Assets 25,616,620 21,966,599

LIABILITIES:
Accounts payable and accrued 504,420 498,993
Accrued pension 2,219,374 2,688,948
Accrued post-retirement benefit 1,602,971 1,639,860
Parish collections in transit 344,089 415,811
Parish savings deposits 14,906,715 11,806,053
Total Liabilities 19,577,569 17,049,665

NET ASSETS:
Unrestricted 3,321,588 2,344,892
Temporarily restricted 569,525 468,653
Permanently restricted 2,147,938 2,103,389
Total Net Assets 6,039,051 4,916,934

Total Liabilities and Net Assets $25,616,620 $21,966,599
The Diocesan Finance Council is a consultative body for the diocesan bishop and, as with parish finance councils, is required by the Code of Canon Law, the universal law of the Catholic Church. The specific responsibilities of the diocesan finance council, as outlined by canon law, include reviewing the annual budget, annual financial statements and the independent auditor’s report, and providing consultation in specific financial areas. The members of the Diocesan Finance Council, appointed by the bishop for five-year terms, are:

- David A. Eyler, Chair
  - Manager, Milagro Resources GP
- Dewey Bryant
  - CEO, SouthWest Bank
- Gary A. Baker, CPA
  - Accountant
- Joey Light
  - Superintendent, Wylie ISD
- Jimmy W. Peacock
  - Attorney at Law Partner
- Rev. Patrick Akpanobong
  - Pastor, San Miguel Arcángel Parish
- Rev. Santiago Udayar
  - Vicar General
- Angie Craghead
  - Office Manager, Airtite Products

### National Collections 2017-18 vs. 2016-17

<table>
<thead>
<tr>
<th>Category</th>
<th>2017-18</th>
<th>2016-17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latin America</td>
<td>$19,733</td>
<td>$22,756</td>
</tr>
<tr>
<td>Central &amp; Eastern Europe</td>
<td>19,733</td>
<td>22,756</td>
</tr>
<tr>
<td>Pastoral Solidarity in Africa</td>
<td>19,733</td>
<td>22,756</td>
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<tr>
<td>Black/Indian Missions</td>
<td>23,360</td>
<td>25,820</td>
</tr>
<tr>
<td>Catholic Extension Society</td>
<td>23,360</td>
<td>25,820</td>
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<tr>
<td>Rice Bowl</td>
<td>34,826</td>
<td>28,624</td>
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<tr>
<td>Catholic Relief Services</td>
<td>56,264</td>
<td>53,712</td>
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<tr>
<td>Holy Land</td>
<td>46,794</td>
<td>36,075</td>
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<td>Catholic Home Missions</td>
<td>45,707</td>
<td>42,291</td>
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<tr>
<td>Communication Campaign</td>
<td>39,772</td>
<td>40,933</td>
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<tr>
<td>Peter’s Pence</td>
<td>45,915</td>
<td>37,521</td>
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<tr>
<td>Honduras Partnership</td>
<td>51,409</td>
<td>48,020</td>
</tr>
<tr>
<td>World Mission Sunday</td>
<td>44,310</td>
<td>44,695</td>
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<tr>
<td>Campaign for Human Dev</td>
<td>44,163</td>
<td>39,851</td>
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<tr>
<td>Archdiocese Military Svcs</td>
<td>-</td>
<td>36,753</td>
</tr>
<tr>
<td>Retirement for Religious</td>
<td>83,344</td>
<td>80,848</td>
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<tr>
<td>Basilica of National Shrine</td>
<td>-</td>
<td>18,650</td>
</tr>
<tr>
<td>Unscheduled Disasters</td>
<td>271,718</td>
<td>77,041</td>
</tr>
</tbody>
</table>

Subtotal: $870,141

*For more details on national collections, visit: [www.usccb.org/about/national-collections](http://www.usccb.org/about/national-collections)*

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<thead>
<tr>
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<th>2017-18</th>
<th>2016-17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic Schools</td>
<td>50,186</td>
<td>48,543</td>
</tr>
<tr>
<td>Poor Parish Assistance</td>
<td>20,582</td>
<td>35,764</td>
</tr>
<tr>
<td>Priests Retirement</td>
<td>86,891</td>
<td>72,899</td>
</tr>
<tr>
<td>Campus Ministry</td>
<td>42,727</td>
<td>41,692</td>
</tr>
<tr>
<td>Seminarian Education</td>
<td>59,213</td>
<td>45,361</td>
</tr>
<tr>
<td>Mission Cooperative</td>
<td>79,169</td>
<td>27,843</td>
</tr>
</tbody>
</table>

Subtotal: $338,768

TOTAL: $1,208,909

*For more details on national collections, visit: [www.usccb.org/about/national-collections](http://www.usccb.org/about/national-collections)*

### Sacramental Life

- **2,131** Baptisms
- **1,948** First Communions
- **357** Marriages
- **1,403** Confirmations
- **452** RCIA Candidates

### Diocesan Statistics

- Diocesan Priests: 39
- Order Priests: 7
- Extern Priests: 12
- Retired Priests: 8
- Military Chaplains: 2
- Religious Brothers: 5
- Permanent Deacons: 83
- Religious Sisters: 19
- Seminarians: 8
- Retired Bishops: 1
- Diocesan Outside of Diocese: 1