Inside this issue:

- Seminarian reaches milestone (Page 2)
- New university chapel in San Angelo (Page 6)
- Father Knick and Sandie Knickerbocker on what Easter’s all about (Page 8)
- Holy Week around the diocese (Pages 12–15)

He is risen!

Easter Vigil at St. Mary Church in San Angelo
Seminarian Ryan Ramirez installed as acolyte in St. Louis

By Kevin Lenius

ST. LOUIS — For one to become a priest, there must first be many years of study, prayer, and formation. On the journey, we as seminarians are able to experience so many different aspects of the church, and as ordination approaches, there are some official steps that a man makes on the road to priesthood. When we enter our final years of formation, we petition our bishop over the years to be accepted as a candidate for holy orders, an acolyte, and a lector. On Thursday, April 25, my brother seminarian Ryan Ramirez was officially installed as an acolyte by none other than our own Bishop Michael Sis at Kenrick-Glennon Seminary in St. Louis, Missouri.

Ryan, now being an official acolyte, is tasked with the responsibility of bringing communion to the sick, purifying the sacred vessels after Mass, and being a preferred extraordinary minister of Holy Communion. Bishop Sis visited the seminary for the first time and was invited to celebrate this acolyte installation not only for Ryan, but also for all those in his class from other dioceses in the Midwest and elsewhere. Father Michael Rodriguez, our vocation director, and I were able to be present as well, and we had a wonderful time representing our diocese. We congratulate Ryan on taking another step toward priesthood, and I am proud to call him a brother acolyte, and one day, God willing, a brother priest.

Kevin Lenius, a seminarian for the Diocese of San Angelo, is currently completing his pastoral year at San Miguel Arcángel Church in Midland.

Ryan Ramirez was officially installed as an acolyte during a Mass at Kenrick-Glennon Seminary on April 25. Bishop Michael Sis performed the rite of installation. (courtesy photo)

Father Michael Rodriguez, Director of Vocations for the Diocese of San Angelo; seminarian Ryan Ramirez; seminarian Kevin Lenius; and Michael Sis at Kenrick-Glennon Seminary on the occasion of the installation of Ryan Ramirez as an acolyte. (courtesy photo)

Eucharistic adoration in the age of technology

The use of technology to spread the Gospel and to enrich our Catholic faith is not a new development. Archbishop Fulton J. Sheen had a weekly radio program, The Catholic Hour, on NBC from 1930 to 1957, followed by a televised program, Life is Worth Living, from 1951 to 1957. He won an Emmy Award for his Fulton Sheen Program, (1961-68). For several years now, some Catholic churches and parishes have broadcasted live Masses on local and national TV channels. It was in Boston that the first Mass was aired in 1949. Catholic broadcasting networks such as EWTN and Catholic TV presently make it possible to watch Mass daily or join in praying the Holy Rosary through their YouTube channels. More recently, some organizations and parish churches have explored the possibilities of giving people more opportunities to do their eucharistic adoration through the internet not only in the United States, but also in other parts of the world.

Our participation in the sacrifice of the Mass and receiving Holy Communion is the most powerful source of grace, although it is not the only means of obtaining it. The Catholic Church “offers to the sacrament of the Eucharist the cult of adoration, not only during Mass but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession” (Catechism of the Catholic Church, 1378). Roman Catholics believe that, at the moment of consecration in the Mass, the gifts of bread and wine are changed in substance into the actual Body, Blood, Soul, and Divinity of Christ, by what is called “transubstantiation.” The consecrated host inside the monstrance then becomes the focus of our eucharistic adoration when we enter the adoration chapel, and our devotion to it is the source of immeasurable blessings.

Online adoration is not intended as a substitute for one’s physical presence before the Blessed Sacrament in the chapel, but for many it is the only way they can visit and commune with the Lord as part of their spiritual life. Examples are the homebound or sick who cannot go out, those on military deployment, Catholics in remote areas who do not have access to an adoration chapel, those who are in a country that restricts the practice of the Catholic faith, and devotees of eucharistic adoration who encounter some hindrance.

See PENAFIEL, Page 20

Reporting 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.

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

See PENAFIEL, Page 20
The love of Christ

One of the things that makes Christianity unique among the religions of the world is our understanding that God is love. Love is the very essence of God. It’s what he is, and it’s what he does.

Sometimes we get down on ourselves. We doubt our self-worth. Sometimes we don’t see ourselves as very lovable. But the fact is that each one of us was created by God out of love. He loved you from the moment he created you. He knit you together in your mother’s womb (Ps 139:13).

God has written you on the palms of his hands (Is 49:16). Jesus says that even the hairs of your head have been counted by God (Lk 12:7). You might not have counted the hairs on your own head, but God certainly has.

Sometimes people start to wonder, “What do I need to do for God to love me?” The fact is that there is nothing you need to do in order to get God to love you. He already loves you infinitely.

Think of how radio waves work. All around you right now, the air is filled with radio waves. You can’t see them, but they are there. If you had a radio in your hand, you could tune in, pick up the signal, and hear the broadcast. If you don’t tune your radio to the right frequency, you won’t hear what the station is broadcasting.

Well, God is like a radio station. He’s always broadcasting his love, twenty-four hours a day, seven days a week. The question is whether or not we’re tuned to his station. If we will tune in to him, we will discover that it is always a message of love.

God knows you better than you know yourself, and he loves you more than you love yourself. God doesn’t always agree with us, or approve of our actions, or share our opinions, but he always loves us. He loves the sinner, but hates the sin.

God doesn’t wait for us to make the first move in loving him. He takes the initiative. The First Letter of John, chapter 4, says that God loved us first, and he sent his Son Jesus to be the means by which our sins are forgiven (1 Jn 4:9, 19). First John 3 says, “This is how we know what love is: Christ gave his life for us” (v 16 ff).

We don’t have to be perfect in order for him to love us. He already loves us. The love of Jesus Christ is something that we can earn, or buy, or deserve. It’s a total gift.

Here in Texas, we have a lot of sunshine. God doesn’t just make the sun shine on the good and holy people. He makes his sun rise on the evil and the good. And when it rains, it doesn’t just rain on the believers. God sends his rain on the just and on the unjust (Mt 5:45).

Jesus Christ doesn’t care what color your skin is, or what language you speak, or how much money you have. He loves us all the same, and he loves us completely.

In Romans 8, St. Paul asks, “Who shall separate us from the love of Christ?” Can troubles do it? Or hardship, or persecutions, or hunger, or poverty, or danger, or death? None of these things can separate us from his love. Nothing in the entire created universe can separate us from the love of God in Christ Jesus Our Lord.

When things go wrong in our lives, when we go through hard times, that doesn’t mean that God does not love us. His love for us does not mean that we will never face hardship. Jesus never promised us that, if we would become his followers, everything would go right all around us.

What he does is stand by us in the hardship. He walks with us through the pain. He transforms it into an occasion of his grace.

The love of Jesus Christ purifies our soul. It heals our inner brokenness and the wounds of our heart. His love changes us.

How do you recognize that somebody is a follower of Jesus Christ? Not by the clothing they wear. Not by their accent. Not by the color of their skin. You recognize a follower of Christ by their love.

At the Last Supper, on the night before he died, Jesus said, “This is how all will know that you are my disciples: if you have love for one another” (Jn 13:35). He commanded us to love one another as he has loved us (Jn 15:12).

Love is the most eloquent witness of the Christian faith. Think of all the amazing spiritual gifts that God gives people. There are some very gifted people in our world — preachers, teachers, writers, leaders, healers, miracle-workers, and so many more. However, none of these gifts is as important as loving (1 Cor 12:7-13). St. Paul says in 1 Corinthians 13 that I could have all those gifts, but if I don’t have love, then I am nothing at all (1 Cor 13:2).

The First Letter of John says that, since God has loved us so much, we should love one another. If anyone says, “I love God,” and hates his brother, he is a liar. If we don’t love our brother whom we have seen, we cannot love God, whom we have not seen. He who does not love does not know God, because God is love (1 Jn 4:8, 20).

Some people think that love is just a warm, fuzzy feeling, but love is more than that. Love is a decision of our will. We choose to love, or we choose not to love.

From the Bishop’s Desk

Bishop Michael J. Sis

Diocese of San Angelo

The love of Christ

Prayer for College Students

By Father Francis Onyekozuru

Loving God, I thank you for giving me the opportunity of coming to college. Lead me to mature more in my prayer life and knowledge of you. Help me to always put you first and not idolize grades, competitions, and friends. Surround me with good friends who challenge and support me to grow into who you created me to be.

Let me spend more time with you and grow in the service of others. As I am away from home, please be with my family and keep me close to your heart. Take care of my parents/guardians who have done so much for me and pour their lives into me.

Bless my professors and teachers with wisdom to guide me.

Let me remain in you more than in the college social scenes. Calm my fears and anxieties. If I fall short, help me with strength to get back up and do better. You have led me thus far. Please never allow me to walk alone.

Bless my efforts and studies with your grace. Lead me through these critical years of my young adult life.

I entrust my college years into your loving hands. Keep your joy in me. Please be with me, Lord. Amen.

The Prayer Square

Prayer for College Students

By Father Francis Onyekozuru

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Bless my efforts and studies with your grace. Lead me through these critical years of my young adult life.

I entrust my college years into your loving hands. Keep your joy in me. Please be with me, Lord. Amen.
St. Ambrose Church in Wall recently installed a new columbarium in their parish cemetery. A Mass of Thanksgiving, at which Bishop Michael Sis

presided and St. Ambrose pastor Father Joe Chou-tapalli concelebrated, was held on April 4, 2019, to commemorate the occasion. Bishop Sis also

blessed the new columbarium, which is topped with a statue of St. Michael the Archangel and has 80 niches to hold remains. (courtesy photos)

### CALENDARS

#### Bishop’s Calendar

**May 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Liturgical Commission meeting at 10:00 a.m.</td>
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<tr>
<td>2</td>
<td>ABILENE, Holy Family, Confirmation Mass at 7:00 p.m.</td>
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<tr>
<td>3</td>
<td>SAN ANGELO, Holy Angels, Confirmation Mass at 8:30 p.m.</td>
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<tr>
<td>4</td>
<td>SAN ANGELO, Christ the King Retreat Center, Vocations Awareness Day</td>
</tr>
<tr>
<td>5</td>
<td>SAN ANGELO, Football Stadium, Clarion Call eumcennial event at 6:00 p.m.</td>
</tr>
<tr>
<td>6</td>
<td>WALL, St. Ambrose, Confirmation Mass at 9:00 a.m.</td>
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<tr>
<td>7</td>
<td>ODESSA, St. Mary Catholic School, 8th grade Graduation Mass at 10:00 a.m.</td>
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<tr>
<td>8</td>
<td>ODESSA, St. Mary, Confirmation Mass at 8:30 p.m.</td>
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<tr>
<td>9</td>
<td>MIDLAND, St. Ann, Confirmation Mass at 6:30 p.m.</td>
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<tr>
<td>10</td>
<td>ODESSA, St. Mary Ann Seton, Confirmation Mass at 11:00 a.m.</td>
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<tr>
<td>11</td>
<td>MIDLAND, St. Ann, Confirmation Mass at 5:00 p.m.</td>
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<tr>
<td>12</td>
<td>ABILENE, St. Francis of Assisi, Confirmation Mass at 9:00 a.m.</td>
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<tr>
<td>13</td>
<td>ABILENE, Holy Family, Mass with Rite of Candidacy of Kevin Lenius at 12:00 noon</td>
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<tr>
<td>14</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Confirmation Mass at 12:10 p.m.</td>
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<tr>
<td>15</td>
<td>LONDON, Rural Life Mass at the Weitz Ranch at 5:00 p.m.</td>
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<tr>
<td>16</td>
<td>ABILENE, Holy Family, Deanery meeting at 11:00 a.m.</td>
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<tr>
<td>17</td>
<td>BALLINGER, St. Mary Star of the Sea, Confirmation Mass at 6:00 p.m.</td>
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<tr>
<td>18</td>
<td>SONORA, St. Ann, Confirmation Mass at 6:00 p.m.</td>
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<tr>
<td>19</td>
<td>FORT STOCKTON, Our Lady of Guadalupe, Confirmation Mass at 10:30 a.m.</td>
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<tr>
<td>20</td>
<td>BIG LAKE, St. Margaret of Cortona, Confirmation Mass at 7:00 p.m.</td>
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<tr>
<td>21</td>
<td>ODESSA, Holy Redeemer, Confirmation Mass at 12:30 p.m.</td>
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<tr>
<td>22</td>
<td>MIDLAND, St. Mary, Confirmation Mass at 8:30 p.m.</td>
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<tr>
<td>23</td>
<td>MIDLAND, St. Stephen, Confirmation Mass at 6:30 p.m.</td>
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<tr>
<td>24</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Confirmation Mass at 12:10 p.m.</td>
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<tr>
<td>25</td>
<td>ABILENE, St. Vincent Pallotti, Confirmation Mass at 6:30 p.m.</td>
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<tr>
<td>26</td>
<td>ANDREWS, Our Lady of Lourdes, Confirmation Mass at 10:30 a.m.</td>
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<tr>
<td>27</td>
<td>MIDLAND, Our Lady of Guadalupe, Confirmation Mass at 6:00 p.m.</td>
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<tr>
<td>28</td>
<td>MERTZON, St. Peter, Confirmation Mass at 7:00 p.m.</td>
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<tr>
<td>29</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.</td>
</tr>
<tr>
<td>30</td>
<td>MIDLAND, Sacred Heart Cathedral, Confirmation Mass at 10:30 a.m.</td>
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</tbody>
</table>

**June 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>2</td>
<td>COLORADO CITY, St. Ann, Confirmation Mass at 10:30 a.m.</td>
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<tr>
<td>3</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Joint meeting of Finance Council and Presbyteral Council at 11:00 a.m., then Presbyteral Council meeting at 2:00 p.m.</td>
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<tr>
<td>4</td>
<td>ABILENE, Sacred Heart, Confirmation Mass at 12:30 p.m.</td>
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<tr>
<td>5</td>
<td>MIDLAND, San Miguel, Mass with Padre Pio relics at 7:00 p.m.</td>
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<tr>
<td>6</td>
<td>ODESSA, Holy Redeemer, Confirmation Mass at 7:00 p.m.</td>
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<tr>
<td>7</td>
<td>MIDLAND, Our Lady of Guadalupe, Vocation Team meeting at 10:00 a.m.</td>
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<tr>
<td>8</td>
<td>MIDLAND, Stephen, Confirmation Mass at 5:30 p.m.</td>
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<tr>
<td>9</td>
<td>BRADY, St. Patrick, Confirmation Mass at 10:30 a.m.</td>
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<tr>
<td>10</td>
<td>BATTLEMORE, MD, USCCB General Assembly</td>
</tr>
<tr>
<td>11</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass at 10:00 a.m.</td>
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<tr>
<td>12</td>
<td>SAN PEDRO SULA, HONDURAS, Interdiocesan Hermanamiento meeting</td>
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<tr>
<td>13</td>
<td>SAN ANGELO, St. Margaret of Scotland, Confirmation Mass at 6:00 p.m.</td>
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<tr>
<td>14</td>
<td>CARLSBAD, St. Therese, Confirmation Mass at 11:00 a.m.</td>
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<tr>
<td>15</td>
<td>BALLINGER, St. Mary, Eucharistic Procession at 3:00 p.m.</td>
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<tr>
<td>16</td>
<td>SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.</td>
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<tr>
<td>17</td>
<td>BIG SPRING, Holy Trinity, Confirmation Mass at 6:00 p.m.</td>
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<tr>
<td>18</td>
<td>CRANE, Good Shepherd, Installation of Pastor, Rev. Kumar Jujavarpuru, at 6:30 p.m.</td>
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<tr>
<td>19</td>
<td>ODESSA, St. Elizabeth Ann Seton, Hispanic Pastoral Musicians Conference</td>
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<tr>
<td>20</td>
<td>ODESSA, St. Elizabeth Ann Seton, Confirmation Mass at 5:00 p.m.</td>
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<tr>
<td>21</td>
<td>MENTAR, Sacred Heart, Confirmation Mass at 9:00 a.m.</td>
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<tr>
<td>22</td>
<td>CHRISTOVAL, Carmelite Monastery of Our Lady of Grace, 50th Anniversary Mass of Sister Mary Michael Nerlinger at 2:00 p.m.</td>
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#### Christ the King Retreat Center

**May 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>3</td>
<td>Staff Mass and Lunch</td>
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<td>4</td>
<td>Vocations’ Awareness Day</td>
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<td>5</td>
<td>Confirmation Retreat</td>
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<td>6</td>
<td>Heart of Mercy Prayer Group</td>
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<tr>
<td>10–12</td>
<td>Deacon Formation</td>
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<tr>
<td>13</td>
<td>Heart of Mercy Prayer Group</td>
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<td>14</td>
<td>Reflection Day</td>
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<tr>
<td>17–19</td>
<td>Engaged Encounter</td>
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<td>19</td>
<td>Natural Family Planning</td>
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<tr>
<td>20</td>
<td>Heart of Mercy Prayer Group</td>
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<tr>
<td>27</td>
<td>CKRC Offices Closed in Observance of Memorial Day</td>
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</tbody>
</table>

**June 2019**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>3</td>
<td>Heart of Mercy Prayer Group</td>
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<tr>
<td>7–9</td>
<td>Deacon Formation</td>
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<tr>
<td>10</td>
<td>Heart of Mercy Prayer Group</td>
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<tr>
<td>14–16</td>
<td>San Angelo Women’s ACTS Retreat</td>
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<tr>
<td>17</td>
<td>Heart of Mercy Prayer Group</td>
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<tr>
<td>21–23</td>
<td>Girls’ Chrysalis</td>
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<tr>
<td>24</td>
<td>Heart of Mercy Prayer Group</td>
</tr>
<tr>
<td>27–30</td>
<td>Small Town Teen ACTS</td>
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</tbody>
</table>

#### Necrology of Priests and Deacons

*Please pray for our departed clergy*

**May**

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Rev. Clifford Blackburn, OMI (2005)</td>
</tr>
<tr>
<td>7</td>
<td>Rev. Msgr. Kevin Heyburn (2001)</td>
</tr>
<tr>
<td>9</td>
<td>Rev. Tom Diab (2012)</td>
</tr>
<tr>
<td>9</td>
<td>Rev. Leo Diersing (1999)</td>
</tr>
<tr>
<td>18</td>
<td>Rev. Barry McLean (2012)</td>
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</tbody>
</table>

**June**

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
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</thead>
<tbody>
<tr>
<td>8</td>
<td>Rev. Felix Cubelo (2007)</td>
</tr>
<tr>
<td>17</td>
<td>Rev. Barry McLean (2012)</td>
</tr>
<tr>
<td>28</td>
<td>Bishop Stephen Leven (1983)</td>
</tr>
</tbody>
</table>
First ever diocese-wide college retreat day

By Lisa Martinez
Director of Campus Ministry, Midland/Odessa

Our diocese is blessed to have four FOCUS Missionaries who have been serving at Angelo State University this past school year. FOCUS stands for Fellowship of Catholic University Students and is an outreach organization that seeks to share the hope and joy of the Gospel with college and university students, inspiring and equipping them for a lifetime of Christ-centered evangelization, discipleship, and friendships in which they lead others to do the same.

The four missionaries — Kassandra, Juan, Alex and Brittany — recently led a Lenten retreat for college students in the diocese. The retreat was held at St. Elizabeth’s in Odessa and students from San Angelo, Midland, and Odessa participated. The students participated in adoration, Mass, and confessions, as well as talks and small group discussions. It was a great opportunity to deepen faith, meet other students throughout the diocese, and have some fun in the process!
West Texas Angelus

SAN ANGELO — On April 17, Angelo State University broke ground on a new 3,100 square foot chapel at a ceremony attended by local faith leaders and university administration, faculty, and students.

The Stephens Chapel, named after former Town & Country Food Stores owners and philanthropists F.L. “Steve” and Pollyanna Stephens, will be situated in the center of campus and available to students of all religious affiliations. Mr. and Mrs. Stephens donated the $1.925 million for the construction of the chapel.

In a press release distributed at the groundbreaking ceremony, Brian J. May, president of Angelo State University, is quoted as saying “The Stephens Chapel is going to be a beautiful building and a wonderful centerpiece for the Angelo State University campus. … The generosity of Steve and Pollyanna Stephens in funding this project is truly heartwarming because without them, building the chapel would not be possible. In addition to campus services, we look forward to hosting a lot of weddings. This is a great day for the ASU Ram Family.”

While speaking at the groundbreaking, May relayed some of the events that led to his decision to pursue a university chapel. In addition to a chance early morning invitation to impromptu prayer from a university groundskeeper, the president of the university cited a meeting with ASU Catholic Newman Center director Father Francis Onyekozuru as part of the inspiration that helped May determine that the campus would benefit from such a project.

No date was given for the planned completion of the chapel, though university officials have been told to expect about a 12-month building process once construction begins.

Right: Steve and Pollyanna Stephens participated in the ceremonial groundbreaking for the new chapel that will bear their name. (Angelus photo)

Far right: Bishop Michael Sis visited with Angelo State University President Brian May after the ceremony while Father Francis Onyekozuru (left), director of the ASU Catholic Newman Center, surveyed the crowd. (Angelus photo)
St. Lawrence Church

St. Lawrence Church held a Theology on Tap event on April 6 that was attended by over 120 people. These gatherings are designed to share theological insights with attendees in an informal setting. Bishop Sis was the speaker at the April 6 event, the second such gathering St. Lawrence has hosted. Special guests were on hand to help with this event: puppet versions of Deacon Floyd Schwartz, Bishop Michael Sis, and Deacon Joel Gutierrez (a still from the puppet show is at left). Pictured above: Bishop Michael Sis holds his puppet doppelgänger while Diane Eggemeyer holds puppet Deacon Schwartz aloft. Eggemeyer wrote the humorous script for the puppet show portion of the evening and created the puppets.

(courtesy photos)

Adult Confirmation

Newly-confirmed parishioners from various parishes posed after an Adult Confirmation Mass at San Miguel Arcángel Church in Midland on April 2, 2019. Parishes represented among the group were Holy Trinity in Big Spring, St. Stephen in Midland, St. Ann in Midland, St. Joseph in Odessa, Our Lady of Guadalupe in Fort Stockton, Good Shepherd in Crane, and San Miguel Arcángel in Midland. (photo by Alan Torre/APTorre Photography)
Easter: ‘That’s what it’s all about’

When we first moved to Memphis, Tennessee, our daughter, Amy, was almost two years old. A day or two after our arrival, we went to the Shelby County Courthouse to obtain our Tennessee Drivers Licenses and our auto license plates. Amy was with us in her stroller. We stepped onto an elevator to ride up to the fifth floor to take care of our business. Several people entered the elevator with us. Amy was at her best, laughing and smiling at everyone. She captivated the attention of all on the elevator. When we reached the fifth floor, and we started to step out, one of the men looked at Amy and said, “That’s what it’s all about.”

In that elevator a small group of strangers experienced a respect for life, a respect that God creates in every person. For a few moments we celebrated together the gift of life in a young child, who was perfectly open to those around her and called out the best in those adults who were privileged to be in her presence.

Why does our culture as a collective expression of the human race not have this innate respect for human life that God creates in each of us? How can we recover that which is never fully lost because it is part of the image of God in us? We can answer those two questions by fixing our spiritual eyes on the truth of what they really are. In this way we recover that which is never fully lost, namely the ability of the mind to respond to the truth, beauty, and goodness outside itself, which is present to be enjoyed with others, such as that seen in the face of a smiling child? This emphasis was carried on in the eighteenth century by the German philosopher, Immanuel Kant, who said the mind imposes shapes and qualities on things outside itself and does not receive from those things the truth of what they really are. Again, how does such a mind respond to the truth, beauty, and goodness inherently present in a small child, which is meant to be enjoyed together with other people?

However, there is a second step away from the truth of what is outside the mind that occurs in the nineteenth and twentieth centuries, when we moved from Descartes’ “I think” to psychology’s “I feel.” It is common for people to turn inward upon their own feelings and try to make themselves “feel good” in a variety of ways. Instead of appreciating with others the beauty and goodness outside ourselves, we focus on whether or not something outside ourselves makes us feel good about ourselves.

Second, how can we recover that which in us is never fully lost, namely the ability of the mind to look outside itself and see things as they really are including the truth, beauty, and goodness of a smiling child? As Catholics, we might say we can return the best in those adults who were privileged to her presence. When we first moved to Memphis, Tennessee, our daughter, Amy, was almost two years old. A day or two after our arrival, we went to the Shelby County Courthouse to obtain our Tennessee Drivers Licenses and our auto license plates. Amy was with us in her stroller. We stepped onto an elevator to ride up to the fifth floor to take care of our business. Several people entered the elevator with us. Amy was at her best, laughing and smiling at everyone. She captivated the attention of all on the elevator. When we reached the fifth floor, and we started to step out, one of the men looked at Amy and said, “That’s what it’s all about.”

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Second, how can we recover that which in us is never fully lost, namely the ability of the mind to look outside itself and see things as they really are including the truth, beauty, and goodness of a smiling child? As Catholics, we might say we can return
The priests of the Diocese of San Angelo renewed their commitment to priestly service during the Chrism Mass at the Cathedral of the Sacred Heart in San Angelo. The Chrism Mass is presided over by the bishop and concelebrated by all priests of the diocese. (Angelus photo)

The oils to be used by all churches in the diocese in the coming year were presented to the bishop to be blessed. The Oil of the Sick was presented by people involved in ministry to the sick. (Angelus photo)

The Oil of Catechumens was presented by people involved in baptismal preparation and RCIA ministries. (Angelus photo)

During the Chrism Mass, Bishop Michael Sis breathed over the vessel containing the Sacred Chrism and balsam, signifying the filling of the oil with the Holy Spirit, or breath of God. The priests of the diocese then stood as the bishop and they consecrated the Holy Chrism. (Angelus photos)

The Sacred Chrism was presented by priests of the diocese who are involved with sacraments and rites that utilize the Sacred Chrism, such as baptism, confirmation, ordinations, and dedications. (Angelus photo)

Bishop Michael Sis poured balsam perfume into the Sacred Chrism. (Angelus photo)
**Rural Life Mass**

The Diocese of San Angelo will celebrate the annual Rural Life Mass on Wednesday, May 15, 2019, at 5:00 p.m., celebrated by Bishop Michael J. Sis.

Hosted by St. Theresa of the Child Jesus Parish in Junction, Texas, with Father Innocent Eziefule and Father Knick Knickerbocker.

The Mass will be held at The Weitz Ranch, located in London, Texas, 18 miles northeast of Junction on HWY 377: turn right (south) onto KC 350, at the cemetery, then follow the road and signs to The Weitz Ranch.

A meal will be served immediately after Mass. In the event of inclement weather, Mass will be at St. Theresa of the Child Jesus Parish in Junction.

Please bring your lawn chairs; we will be celebrating Mass next to the Llano River.

For additional information, contact Deacon Floyd Schwartz, 432-270-0569 or 432-397-2268, schwartz.floyd@gmail.com.

**St. Margaret of Scotland Festival**

St. Margaret of Scotland Church in San Angelo will hold their annual festival on Sunday, May 19 from 11:00 a.m. to 3:00 p.m. There will be a brisket dinner as well as kids’ area, bingo, country store, and auction, as well as the drawing for the winner of the car raffle.

**Women’s ACTS Retreat, June 13–16**

ACTS is an acronym for Adoration, Community, Theology, and Service; and it is these four themes that are the focus of the activities of the weekend.

The retreatants gather on Thursday evening and spend the weekend at Christ the King Retreat Center. This year the San Angelo ACTS is having a Women’s Retreat June 13 to June 16. The cost for the weekend is $230, and there are scholarships available, so cost should not be a factor in deciding to go. Everyone gathers on June 13 at St. Ambrose Church Hall in Wall, Texas, around 6:00 p.m. and from there the ladies will be transported to Christ the King Retreat Center. The weekend will be spent learning about our faith, coming together in Mass and prayer time, making new friends, and renewing old friendships. Our weekend will culminate back at St. Ambrose Church at 9:00 a.m. for Mass with our families followed by a breakfast reception! The women will return to their families renewed and restored!

The director for this year’s ACTS is JoAnn Turner, 325-763-9400, and her co-directors are Carol Halfmann, 325-340-7806, and Jennifer L. Torres, 325-277-7767. If you are or know a woman who is interested in going or have questions, please contact one of the directors and they will be happy to help you!
St. Stephen’s Fish Fry

The Knights of Columbus of St. Stephen Church in Midland were the chefs for the St. Stephen’s Women’s Organization and Knights of Columbus Fish Fry, April 12, 2019. (photo by Gladys Qualls)

First row (L to R): Elaine Nguyen, Kristin Carrillo, Diane Nguyen, taste tester Father Freddy Perez, Frank Hanel; 2nd row: Summer Carrillo, Ann Carrillo, Marissa Aranda; 3rd row: Dominic Carrillo, Alec Carrillo, Ben Solaña (photo by Gladys Qualls)

2018 Triple Crown winner relies on Catholic faith

By Jessica Able
Catholic News Service

LOUISVILLE, Ky. (CNS) — Jockey Mike Smith, a Catholic who rode Justify last year to a Triple Crown victory, prays before every race, but he doesn't pray to win.

The 145th Run for the Roses on May 4, when he will try for his third Kentucky Derby win, will be no different.

"It can be a dangerous sport. I don't pray to win, I just pray for safety," he said during a phone interview two days after riding Omaha Beach to victory in the April 13 Arkansas Derby.

Smith is scheduled to ride Omaha Beach again in the Kentucky Derby. Early predictions have Smith and the dark bay colt as the favorite.

The Hall of Fame jockey credits his faith in God and hard work for his successes.

"My faith is my life, not a part of my life. Everything else is a part of it, except that," he told The Record, archdiocesan newspaper of Louisville.

He said he doesn't like to get the day started without prayer and that he also prays all day for whatever crosses his mind.

"It's funny, it's always been that way. I remember praying when I was in school, sometimes praying that I wouldn't get in trouble," he said with a laugh.

Ahead of the glitz and glamor of Louisville's most famous week, Smith headlined the Race for Grace charity dinner April 29 at Churchill Downs, Kentucky Derby's racetrack.

Funds raised at the event, hosted by the Kentucky Race Track Chaplaincy, support the men and women who work on the backside of racetracks in Kentucky, including Churchill Downs.

Smith said he has a great deal of respect for the work of the chaplaincy to support track workers.

The jockey was born and raised on his family's ranch in New Mexico and knew from a young age his future would center on horses.

"As far back as I can remember, I always had a horse. While other kids got bikes, where I'm from, everyone got a horse," he said.

His parents and grandparents were the first teachers of his faith, he noted. His grandmother, Rosita Vallejos, in particular, instilled in him a love for the Catholic faith.

"She, without a doubt, was the strongest influence on my faith. She prayed with me before bed when I was little. She taught me prayers in English and Spanish," he recalled.

"My faith means everything to me. I would not have anything if I didn't have it," he said. "Life wouldn't be worth living without my faith."
Holy Thursday, April 18

Father Kumar Jujjuvarapu washes feet at St. Isidore Mission in Coyanosa. (courtesy photo)

Bishop Michael Sis washes feet at the Cathedral of the Sacred Heart in San Angelo. (Angelus photo)

Father Reggie Odima washes feet at Our Lady of Guadalupe Church in Midland. (photo by Alan Torre/APTorre Photography)

Father Chinnapureddy Pagidela removes the blessed host from the sanctuary at St. Lawrence Church in St. Lawrence. (courtesy photo)

Bishop Michael Sis, Father Steve Hicks, and Father Josh Gray pray before the altar of repose at the Cathedral of the Sacred Heart in San Angelo. (Angelus photo)

Parishioners at St. Anthony Church in Odessa participate in a procession, or con- dosts, for the Virgin Mary. (photo by Alan Torre/APTorre Photography)

Holy Week 2019

Good Friday, April 19

St. Mary Church in Odessa. (photo by Alan Torre/APTorre Photography)

St. Joseph Church in San Angelo. (Angelus photo)

Our Lady of Perpetual Help Church in Ozona. (courtesy photo)

The cast of the live Stations of the Cross performed at Good Shepherd Church in Crane. (courtesy photo)

Our Lady of San Juan Mission in Odessa. (photo by Alan Torre/APTorre Photography)

Our Lady of Perpetual Help Church in Ozona. (courtesy photo)

St. Joseph Church in San Angelo. (Angelus photo)

Veneration of the Cross at St. Ambrose Church in Odessa. (Angelus photo)

Parishioners at St. Anthony Church in Odessa participate in a procession, or con- dosts, for the Virgin Mary. (photo by Alan Torre/APTorre Photography)

Bishop Michael Sis leads a Good Friday procession from St. Margaret Church to Christ the King Retreat Center in San Angelo. (Angelus photo)
**Easter Vigil, April 20**

Father Joey Faylona baptizes a new member of St. Mary Church in San Angelo at the Easter Vigil Mass. (Angelus photo)

The lighting of the paschal candle at Holy Redeemer Church in Odessa. (photo by Alan Torre/APTorre Photography)

Guadalupe Radio Network's Vino Veritas #3 at The Way Retreat Center in Midland, April 24. Father Reggie Odima and Father Freddy Perez competed in Catholic trivia while enjoying great food, drink, and fellowship. Father Freddy Perez was “collared” as the winner by defending “champion” Father Rodney — the collar stays at St. Stephen’s! A sweet highlight of the evening was having Father Reggie’s mother, Monika, joining us during her visit to Midland. (courtesy photo)

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**GRN RADIO SCHEDULE**

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

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

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

6 AM - Morning Glory
7 AM - Daily Mass (EWTV Chapel)
8 AM - Catholic Connection Mon-Thu
9 AM - More to Life with Greg & Lisa
10 AM - Women of Grace with Johnnette Benkovic
11 AM - Tako 2 with Jerry and Debbie
12 PM - The Doctor is In with Dr. Ray
1 PM - Called to Communion
2 PM - EWTN Open Line
3 PM - Chaplet of Divine Mercy
3:15-5 pm - Kresta in the Afternoon
5-7 PM - Catholic Answers Live
8 PM - EWTN Nightly News
8:30 PM - Patricio Rosary

**Schedule Exceptions for GRN shows**

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

Get the FREE App or listen online:

www.grnonline.com

To promote your business or events:

faustino@grnonline.com
432-638-1150
Easter Vigil, April 20

The newly baptized at Sacred Heart Church in McCamey. (courtesy photo)

Lighting the paschal candle at St. Mary Church in San Angelo. (Angelus photo)

Easter Sunday, April 21

Children hunt Easter eggs at St. Patrick Church in Brady. (courtesy photo)

Father Bhaskar Mendem bids an emotional farewell to the people of St. Patrick Church in Brady. Father Mendem will travel to India for three months and return to a new parish assignment at San Miguel in Midland in July. (courtesy photo)
I write these words on Holy Thursday, as the Christian world enters into the holiest and most spiritually intense time of the year. The long season of Lent has prepared us to delve once more into the mystery of the dying and rising of the Lord Jesus. As I have been contemplating the events of Holy Thursday, Good Friday, and Easter Sunday, my mind has turned, again and again, to the brute fact of pain. Perhaps this was conditioned by a recent conversation I had with Jordan Peterson, who commented that pain is somehow metaphysically basic. What he meant was that even the most cunning animal — even the most skilled predator — has to tolerate the possibility of pain. But if that is true, if Jesus wasn’t killed on the cross, wouldn’t all of us be in danger of being killed? And even if we are not killed, do we not experience pain and suffering in all of its dimensions? And this suffering is real, not because I wish it so or have empirical evidence to warrant it. It will happen because Christ promised it, and in the resurrection, God showed that the power to deliver on that promise.

What we believe in as Christians is not based on wishful thinking or natural optimism, it’s based on the word and promises of Jesus and the trustworthiness of that word and those promises is guaranteed by the resurrection of Jesus. When we believe this, we can live our lives without undue anxiety about anything, confident that the end of our story is already written and that it’s a happy ending.

If we believe that God raised Jesus from the dead, if we believe in the resurrection, then, in essence, we believe the world is already saved. We don’t have to save the world; we only have to live in face of the fact that we believe it has already been saved. And if we live in face of that belief we can risk everything, risk our very lives, knowing that our ending of our story has already been written and that it’s a happy ending. Perhaps this is why we sometimes wonder how dire things might look at present.

We see a wonderful example of this kind of belief in Archbishop Desmond Tutu, one of the key figures in opposing and eventually bringing down apartheid in South Africa. At the heart of the struggle to bring down apartheid, facing every kind of threat, he remained steadfast and hopeful in face of threats and overwhelming odds. What anchored him in his steadfastness and joy? Belief in the resurrection of Jesus.

Occasionally on a Sunday morning when he would be preaching, armed soldiers would come into the church and line up along the aisles with their weapons in hand, hoping to intimidate him. Tutu, for his part, would smile at them and say: “I am glad you’ve come to join the winning side! We’ve already won!” In saying this, he wasn’t talking about the battle over apartheid which, at that point, was still far from won. He was talking about the resurrection of Jesus, the definitive triumph of goodness over evil, which assures that, in the end, goodness will eventually triumph over evil. Tutu, we believe, looks upon the injustice and life after death.

Knowing that, we can live in confidence and hope. It will end well, not because we wish it so or because things are looking that way for us. It will end well because Jesus promised it would, and in the resurrection, God backs up that promise.

Hence there’s nothing to fear, nothing — not defeat, not threat, not loss, not sickness, not even death. The resurrection of Jesus assures us that in the end all shall be well, and all shall be well, and every manner of being shall be well; and if it isn’t well … well, then it’s still not the end!

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**Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website:** [www.ronrolheiser.com](http://www.ronrolheiser.com) *Now on Facebook: [www.facebook.com/ronrolheiser](http://www.facebook.com/ronrolheiser)*
El dolor no es metafíicamente básico

Escribo estas palabras el Sabado Santo, cuando el mundo cristiano entran en la epoca de muerte y resurreccion del Señor Jesús. Mientras nuestros corazones nos ha preparado para ahondar una vez mas en el misterio de muerte y resurreccion, el dolor de algunos de nuestra manera metafíicamente básico. Lo que quiero decir es que incluso el filosofo mas escéptico tendria que admitir la existencia del dolor y tener que lidiar con ello. Por mucho que intentemos huir del mundo de la materia, nuestros cuerpos y nuestras mentes simplemente no nos permitiran dejar de lado el hecho y el problema del sufrimiento.

Todo el mundo sufre y en una variedad de niveles. Los bebés sufre de hambre y sed, y sus gritos penetrantes nos lo recuerdan. Todos experimentamos cortes, ampollas, moretones, huesos rotos, infecciones, sarpullidos y sangrado. Si vivimos lo suficiente, desarrollamos cánceres; nuestras arterias se atan y sufrimos ataques al corazón y derrames cerebrales. Muchos de nosotros hemos pasado mucho tiempo en hospitales, donde lenguadecimos en la cama, incapaces de funcionar. Innumerables personas viven ahora con dolor crónico, sin ninguna esperanza real de curación. Y mientras compongo estas palabras, miles de personas alrededor del mundo están muriendo, jadeando por sus últimos alientos.

Pero el dolor no se limita a la vida física. En muchos sentidos, el sufrimiento psicológico es más agudo, más terrible, que el dolor corporal. Incluso los niños pequeños experimentan el aislamiento y el miedo al abandono. Desde que somos pequeños, sabemos lo que es sentir rechazo y humillación. Un tremendo sufrimiento psicológico surge de la soledad, y he experimentado esto varias veces en mi vida, particularmente cuando empecé en una nueva escuela en una ciudad que no conocía. Comenzar el día de uno y no tener una perspectiva realista de conexión humana es simplemente infernal. Y prácticamente todos han tenido la terrible experiencia de perder a un ser querido.

Cuando te das cuenta de que esta persona que te importaba tan profundamente ha desaparecido de este mundo, entra en un reino de oscuridad como ningun otro. ¿Y quien puede olvidar la terrible sensación de sensación de ser traicionado? Cuando alguien que estabas convencido de que era un amigo, totalmente de tu lado, se vuelve contra tu, entonces como si el fundamento de tu vida hubiera cedido.

Pero no hemos mirado hasta el fondo del pozo del sufrimiento, porque también hay lugar que podria llamar dolor existencial.

En este es el sufrimiento que surge de la pérdida de sentido y finalidad. Alguien podría estar físicamente bien e incluso psicológicamente equilibrado, pero al mismo tiempo podría estar trabajando bajo el peso de la desesperación. El adagio de Jean-Paul Sartre “la vida es absurda” o “Dios está muerto” de Friedrich Nietzsche expresan este estado de ánimo. Al examinar estos diversos niveles de dolor, sentimos la profunda verdad en la convicción budista de que “toda la vida es sufrimiento”.

Ahora quiero dar otro paso importante. Hay una conexión muy estrecha entre el dolor y el pecado. La mayor parte del daño que hacemos intencionalmente a otras personas es causada por el sufrimiento. Para evitarlo, vengarlo o adularnos a ellos, lo infligimos a otros. Y esto es el leitmotiv de gran parte de la oscura y enredada historia de la humanidad. Mas concretamente, sólo considera como te comportas con los demás cuando estas sufriendo mucho.

Mi amable lector probablemente se pregunta por esta alta proporción de dolor y pecado. Y aunque la anotación de que “toda la vida es sufrimiento” podría estar físicamente bien e incluso psicológicamente equilibrado, pero al mismo tiempo podría estar trabajando bajo el peso de la desesperación. El adagio de Jean-Paul Sartre “la vida es absurda” o “Dios está muerto” de Friedrich Nietzsche expresan este estado de ánimo. Al examinar estos diversos niveles de dolor, sentimos la profunda verdad en la convicción budista de que “toda la vida es sufrimiento”.

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Nobody gets hurt?

A few years back, I gave a talk entitled “Thinking Through the Transgender Question” at a local parish. In the audience were several individuals supporting the transgender movement. During the question-and-answer session, one of them, a young woman, raised this difficulty: “If someone wants to transition, how does that hurt anybody else? If my friend wants to be transgender, how would that harm any of us?”

Behind this line of argument, first, is the widely held notion that each of us is an isolated unit and our private choices don’t affect others. Yet there is the adage that no man is an island perpetually true. Grave harms to others, in fact, follow in the wake of the personal decision to “switch genders.”

I recently spent some time with a husband and wife who had a son struggling with depression and schizophrenia and who was convinced he was a woman. They shared with me how, for years, they no longer spoke to any of his siblings or relatives, shuttering everyone out of his life. He moved away to link up with the transgender community at his college for support, and his parents summed up his new way of thinking as the detonation of a bomb that had ravaged the whole family. That kind of devastation has been thoroughly catalogued by those who have gone all the way through the process of transitioning, and years or decades later come to regret it.

Walt Heyer is one such individual who turned to hormones and surgeries to try to take on the appearance of a woman. Many years later, he “detransitioned,” and started writing and speaking about his experiences. He has summarized the painful effects of his choices on those around him in several of his essays.

“Being transgender required destroying the identity of Walt so my female persona, Laura, would feel unshackled from Walt’s past, with all of its hurt, shame, and abuse,” he wrote. “It’s a marvelous distraction for a while, but it’s not a permanent solution when the underlying issues remain unaddressed. Gender change is at its heart a self-destructive act. Transgenders not only annihilate their birth identity, they destroy everyone and everything in their wake: family, wife, children, brothers or sisters, and career.”

Walt had been married for many years, but after transitioning, he and his wife divorced. Communication with his children ceased. He was fired from his well-paying job as an engineer, and began providing for himself. Virtually all the significant relationships in his life were damaged, some irretrievably.

In his essay, Walt follows the trail of breadcrumbs in his own life to its logical conclusion.

“It occurred to me after much self-reflection that asking a surgeon to modify my appearance through a series of cosmetic procedures was simply a socially acceptable means of self-mutilation and self-destruction,” he stated. “Taken to the extreme, self-destruction leads to suicide.”

Follow-up studies of those who undergo sex-change operations have shown that they experienced highly elevated suicide rates, even many years post-surgery, revealing yet another of the grave harms associated with transitioning that brings untold heartache to family and friends, relatives and acquaintances.

Beyond wreaking havoc in the lives of patients and those around them, other damaging societal consequences arise in the wake of transitioning.

In a recent article in Public Discourse, Dr. Monique Robles, a pediatric critical care specialist, stresses how schools and institutions of higher learning are now “enforcing the use of preferred gender pronouns and opening bathrooms and sports teams to students of the opposite biological sex. Educators who refuse to comply are losing their jobs. Parents who do not agree with the trans-affirmative approach for their gender dysphoric children are faced with legal consequences. In the sports arena, biological males identifying as transgender are competing in women’s events with an unfair biological advantage. Biological females who claim to be male are allowed the unfair advantage of competing while taking testosterone, which is considered “doping” in any other circumstance.”

Coming to the conclusion that “no one gets hurt” whenever someone transitions is simply naive, predicted by the facts on the ground and by the tortuous lives of those pursuing this misguided “solution” to their gender confusion. They, along with their families and broader society, clearly deserve better.

Instead of propping up a fictitious and harmful understanding of human masculinity and femininity, we owe it to those struggling with gender dysphoria to address compassionately their underlying mental health concerns. Through evidence-based therapies, including appropriate psychiatric and interpersonal outreach and counseling, we hope to bring healing, preserve family unity, and help sustain important, lifelong friendships.

That’s what those struggling with their gender dysphoria deserve and all those who love them desire. - - -

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

Dare breaking bread with others, risk seeing Jesus’ face?

During the Easter season, the Sunday liturgy provides us with truly fascinating Scripture passages. We regularly encounter the first disciples trying to make sense of the Resurrection. At least, we know that we are not alone doing so.

As the disciples discern the reality of the risen Lord, we read stories of joy, fear, bravery, doubt, clarity, confusion, etc. It is a roller coaster of emotions. We could not expect less.

From these many stories, this year I am reflecting more attentively upon those where Jesus appears as a stranger, breaks bread, and as he does this, others recognize him.

This occurs when Jesus appears to his closest friends by the Sea of Galilee and cooks breakfast for them. It also happens in the well-known story about the encounter with the disciples on the road to Emmaus.

There is something revelatory about eating together. In these passages, those who break bread with the stranger all of a sudden discover themselves in the presence of the risen Lord, literally. They recognize Jesus. They also recognize themselves as believers.

When we break bread with those we love, relatives and friends, we open ourselves to the revealing and transformative power of their presence.

We listen to their stories; we want to know more about them, even when we disagree. The more we eat with others, the easier it is to love them and affirm who they are as human beings. When we eat with others, it becomes somewhat easier to see the face of Christ in them.

Something similar happens when eating with those we call strangers. In the process of breaking bread, we discover something. As Christians, we risk seeing the face of Jesus Christ in them.

A major trade-off our contemporary society has made to increase productivity, meet the demands of a fast-paced world or simply work longer hours to make ends meet is the dramatic reduction of moments when we break bread with others.

See BREAD, Page 23

Notre Dame raises our eyes above

On April 15, I joined countless numbers of people whose eyes were glued to the live video of Notre Dame Cathedral in flames. As with other events of mass destruction — like 9/11 and the Boston Marathon bombing — I had trouble registering that the images I was seeing were real.

Social media has changed the way we experience and process these types of tragedies. On the positive side, these platforms can help us feel less alone. But they can also exacerbate anxiety.

The danger is that real-time commentary and very public processing, analyzing and theorizing — before facts are known and sufficient time has passed for reflective and very public processing, analyzing and theorizing — can sow confusion and hurt. Grief in the digital age feels terribly inhuman.

While beautiful images circulated of Catholics prayerfully singing to the mother of God and stories were shared of conversations that took place after visits to the cathedral, there were also offensive and presumptuous takes on the meaning of both the place and the fire.

My grief was doubled by witnessing the missed opportunities for Catholics to thank those who were expressing solidarity within our own communities. Virtually all of the faithful responded by declaring that the destruction of Notre Dame symbolized the crumbling of the Catholic faith in Europe, which went over like a big “We told you so.”

Others got angry at reporters who focused more on the building’s significance to French identity and history rather than its primary meaning as a sacred space.

I found the responses of Bishop Robert E. Barron and Pope Francis to be a welcome salve: They affirmed the natural attraction of so many people, secular or otherwise, to Notre Dame.

It was as if they were presenting on a global stage the claim made popular by Father Luigi Giussani that every person has a “religious sense,” though they may not know from where it comes or to whom it points.

And Bishop Barron speculated on MSNBC that if you “scratched the surface a bit (in France), you are still going to find a Catholicism that’s alive.”

Some people said how Catholics could mourn for a building and not for immigrants and refugees or other marginalized populations. They asked how the church could spend money on cathedrals with the poor still in our midst. I did not see as many defensive responses to these questions, but neither did I see the answer.

See URENECK, Page 22

Father Tad Pacholczyk
Making Sense of Bioethics

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

Hosffman Ospino
Catholic News Service
Journeying Together

Elise Italiano
Ureneck
Catholic News Service
Finding God in All Things
A letter in the inbox of every young Catholic

Greg Erlandson
Catholic News Service

Amid the Fray

Attention Catholic young people, by which I mean everyone under 30: Pope Francis has written you a letter.

Called "Christ Is Alive," it is a historic document in that it isn't just a letter about young people. It is to young people. Whether you are in high school or in college or in your 20s and trying to figure out what comes next, this letter, also called an apostolic exhortation, is for you.

And because Pope Francis is first and foremost a pastor, this letter has practical advice for the church — its priests and teachers and youth ministers — about young people and practical advice for young people as they make their way into the world.

The letter was written to follow up on last year's two gatherings: The first consisted of young people who gathered at the pope's request to reflect on the church, on their vocations as Christians, on their own needs and questions. The second was a gathering of bishops to contemplate the same issues.

For the pope, this topic is not about some distant future, but about young people as they make their way into the world. "We cannot just say that young people are the future of our world. They are its present," he wrote. "Even now they are helping to shape our world and to figure out what comes next, this letter, also called a pastor, this letter has practical advice for the church — its priests and teachers and youth ministers — about young people and practical advice for young people as they make their way into the world."

The pope has a great deal to say about the abuse crisis, about sexuality and intimacy, about today's digital environment and its attractions and dangers.

But I think what is most valuable is that he empathizes with and speaks directly to where many young people are at. Most especially, he talks about God's love and how important it is to see God not as a scold or a tyrant, but as a friend who wants what is best for us.

"Ti voglio bene," is how Italians say, "I love you." It translates literally as "I want good for you." "Ti voglio bene," God says to us.

The pope understands first of all that identity is important. He quotes approvingly the words of Carlo Acutis, a young Italian who may be on his way to sainthood after dying of leukemia at 15.

"Everyone is born as an original," Carlo once said. "But many people end up dying as photocopies." Be yourself, not a copy of everyone else in our consumer society.

The pope understands the importance of community for all of us. Young adults long for real community that encourages the best in them. He warns against the isolation that makes it difficult to fight the snares of the devil and the selfishness of the world.

"Whenever you are united, you have marvelous strength," he writes. He quotes an African proverb: "If you want to go fast, walk by yourself. If you want to go far, walk with others."

Perhaps the best part of the letter is on discernment and decision-making.

He identifies that which often freezes young people: "Fear of the definitive" that "generates a kind of paralysis of decision-making." That can be true in choosing a college or a major or a career.

"Keep following your hopes and dreams," he encourages, "but be careful about one temptation that can hold us back. It is anxiety."

Finally, the pope urges all those who are young, in age or in spirit, to "make a ruckus!"

"Don't confuse happiness with an armchair or live your life behind a screen," he implores.

"Dear young people, please, do not be bystanders in life. Get involved" in struggles for the common good, for the poor, in the "revolution of charity and service."

It's a letter that all who are young in spirit should take to heart.

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

Wendell Berry and the Gospel outdoors

I grew up on a Midwestern farm, the old-fashioned kind that had pigs, chickens, milk cows, feral cats in the hay loft and coyotes howling in the night.

My mother butchered chickens in the yard. The meaning of the expression "like a chicken with its head cut off" has never been lost on me.

Because of this, I've always appreciated the agrarian images of Scripture. The sower, the good seed, the seed lost at the side of the road — these were good images.

And God as a mother hen guarding her young? Perfect.

But not everyone grows up on a farm, especially today in our increasingly urbanized culture.

Does that mean the Gospel can't speak as evocatively to those who catch the metro every morning or live in a huge apartment building surrounded by concrete?

Not at all. However, according to the poet and essayist Wendell Berry, we'd all benefit from taking Scripture, or Gospel images, outside, whether to the backyard, the beach, a nearby park or even a ramble through a wilderness trail.

"I don't think it is enough ap- preciated how much an outdoor book the Bible is," said Berry, in his book The Art of the Commonplace: The Agrarian Essays.

Scripture, he says, "is best read outdoors ... and the farther outdoors, the better."

Many people who do not de- scribe themselves as religious say they find God in nature, and those of us who are believers often find a heightened sense of the transcendent there. This is where we find our "thin place" — the place where we feel the boundaries that separate us from God slipping away. We need to encourage this.

"Outdoors we are confronted everywhere with wonders," Berry writes.

Consider the birds of the air and the lilies of the field, Jesus told us, when he was trying to allay our constant worrying. And how many times do the Gospels bring us to the seaside, where Jesus knew when to put the net out for a good catch?

Most memorable images of Jesus take place outside, actually. The ones indoors can sometimes seem stifling. When the house is so crowded that men have to remove tiles to lower their friend for Jesus' help, you want to scream at everyone to move outside.

One summer, I spent many early mornings on my patio with coffee and a copy of Jesuit Father James Martin's book, Jesus: A Pilgrimage. I am a speedy reader, but I tried to read this book slowly and savor it.

Father Martin walks the reader through Scripture readings as he re- lays his own contemporary travel through those same spots in the Holy Land, making you feel you are actually there.

I could imagine myself at the Lake of Gennesaret, looking for the caves from which the Gerasene demoniac emerged to taunt Jesus.

The solitude of my patio, the busy chattering of birds all around me, the rabbit who came so close to me, in my stillness, that I could almost reach out and touch him — all of this heightened my sense that I was in a "thin space" — a place where I was not far from the same Jesus who cured the demoniac.

Nature makes us realize the majesty of creation and deepens our connection to its Creator. In his essay, Berry terms "a very small miracle" the turning of water into wine.

"We forget," he says, "the greater and still continuing miracle by which water (with soil and sunlight) is turned into grapes."

A greater appreciation of life's extraordinary miracles awaits us this summer when we head outdoors.
BISHOP
Continued from Page 3

We are not born knowing how to love. We have to learn to love. Learning to love is a lifelong process. The more we learn to love, the better we will give witness to Jesus Christ.

Then, at the end of our life, when all is said and done, and we go to meet our maker, and we have to give account for how we have lived this one life that he has given us, we will be judged on the basis of whether or not we have given love to practical, concrete ways to the people we meet along the way.

“I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me” (Mt 25:31-46).

Love is as love does.

None of us knows how long our life will be. No matter how much time you are given in your life, my hope for you is this: that you will live every minute aware of God’s infinite love for you, and that you will love, in practical ways, the people that God puts in your path.

OBISPO
Continúa de Página 3

Amor por nosotros no significa que nunca vamos a pasar por dificultades. Jesús nunca nos prometió que, si nos convirtiéramos en sus seguidores, todo iría bien a nuestro alrededor.

Lo que hace es apoyarnos durante nuestra miseria. El camino con nosotros a través del dolor. Lo transforma en una ocasión de su gracia.

El amor a Jesucristo purifica nuestra alma. Cura nuestras heridas interiores y las heridas de nuestro corazón. Su amor nos cambia.

¿Cómo se reconoce que alguien es un seguidor de Jesucristo? No por la ropa que llevan. No por su acento. No por el color de su piel. Se reconoce a un seguidor de Cristo por su amor.

En la Última Cena, la noche antes de morir, Jesús dijo: “En esto todos reconocerán que ustedes son mis discípulos: si se aman los unos a los otros” (Juan 13:31-35). Él nos mando a amaros los unos a los otros como él nos ha amado (Juan 15:12).

Penafiel
Continued from Page 2

to the opportunity for praying before the Blessed Sacrament.

When the Perpetual Adoration Chapel at St. Margaret Catholic Church in San Angelo was opened on January 26, 2005, I was one of the original adorers who signed up for a weekly one-hour adoration. For the past thirteen years, I have always visited the Blessed Sacrament regularly, and it became a part of my spiritual life. Then I started missing my weekly eucharistic adoration when I could no longer go to the chapel because of my physical condition. This is the reason why I find online adoration as the solution and which I recommend to others in situations like mine.

Online adoration can be done any time of the day suitable to the adorer. I suggest that you find a very quiet place, perhaps a room at home or your hotel room if you are traveling. You will need a tablet or computer. I find it convenient to have my smartphone, too, because with the Laudate app I have access to the daily readings, the Liturgy of Hours, and the Bible. You may select any official Catholic app I have access to the daily readings, the Liturgy of Hours, and the Bible. You may select any official Catholic

PENAFIEL
Continuated from Page 2

To the glory of God in San Angelo, the Catholic Church in San Angelo was opened on January 26, 2005, I was one of the original adorers who signed up for a weekly one-hour adoration. For the past thirteen years, I have always visited the Blessed Sacrament regularly, and it became a part of my spiritual life. Then I started missing my weekly eucharistic adoration when I could no longer go to the chapel because of my physical condition. This is the reason why I find online adoration as the solution and which I recommend to others in situations like mine.

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El amor es el testimonio más elocuente de la fe Cristiana.

Piense en todos los increíbles dones espirituales que Dios da a las personas. Hay algunas personas muy dotadas en nuestro mundo - predicadores, maestros, escritores, líderes, sanadores, realizadores de milagros, y muchos más. Sin embargo, ninguno de estos regalos es tan importante como el de amar (1 Cor. 12:27-13:13). San Pablo dice en 1 Corintios 13 que podría tener todos esos regalos, pero si no tengo amor, no soy nada en absoluto (1 Cor. 13:2).

La Primera Carta de Juan dice que, siendo que Dios nos ha amado tanto, debemos amarnos unos a otros. Si alguno dice, “Yo amo a Dios,” y aborrece a su hermano, es un mentiroso. Si no amamos a nuestro hermano, a quien ya hemos visto, no podemos amar a Dios, a quien no hemos visto. El que no ama no conoce a Dios, porque Dios es amor (1 Juan 4, 8, 20).

Algunas personas piensan que el amor es sólo una sensación cálida y agradable, pero el amor es más que eso. El amor es una decisión de nuestra libre voluntad. Eligimos amar, o elegimos no amar.

No nacemos sabiendo cómo amar. Tenemos que aprender a amar. Aprender a amar es un proceso de toda la vida. Cuanto más aprendamos a amar, mejor vamos a dar testimonio de Jesucristo.

Luego, al final de nuestra vida, cuando todo está dicho y hecho, y vamos a cumplir con nuestro creador, y tenemos que dar cuenta de cómo hemos vivido esta vida que nos ha dado, seremos juzgados en la base de que si o si no hemos dado el amor en formas muy prácticas y concretas a las personas a quienes encontramos en el camino.

“Porque tuve hambre y ustedes me die- ron de comer; tuve sed y ustedes me dieron de beber. Fui forastero y ustedes me recibi- ron en su casa. Anduve sin ropas y me visitaron. Estuve enfermo y fueron a visitarme. Estuve en la cárcel y me fueron a ver.” (Mat. 25:31-46). El amor es como el amor lo hace.

Ninguno de nosotros sabe cuánto tiempo nuestra vida durará. No importa cuánto tiempo se nos dará en nuestra vida, mi esperanza para usted es la siguiente: que viva cada minuto dándose cuenta del infinito amor de Dios por usted, y también que les dé amor, de manera práctica, a las perso-
JOCKEY

Continued from Page 11

The jockey said he believes "we are put here to do the great things the Lord wants us to do — to help others if we can, be there for people, love people, to be humble, gracious, kind, considerate, caring."

His racing pedigree is well known to those who follow horse racing. He began racing in the early 1980 and was inducted into the National Museum of Racing and Hall of Fame in 2003.

In 2005, he rode longshot Giacomo to victory in the Kentucky Derby. And in 2018, when he rode Justify at age 52 to a victory in the Kentucky Derby. And in 2020, when he rode Longines at age 55 to win the title.

When he's at home in Southern California, he attends St. Rita Church in Sierra Madre, where he has been a parishioner for about 15 years.

And with all his successes in horse racing, he said, he's still not done.

"It's who I am. There's nothing like it," he said, adding that nothing compares to the "thrill of riding an amazing athlete like a horse, especially when you are crossing the wire."

"I don't want to give it up, not yet anyway," he said.

Able is on the staff of The Record, archdiocesan newspaper of Louisville.

By Carol Glatz

Catholic News Service

VATICAN CITY (CNS) — God never tricks, traps or tempts his children to sin or commit evil, Pope Francis said.

God is with his people every step of the way — during times of joy and sadness, triumph and tribulation — and he always helps lead people away from the devil and his temptations, the pope said during his weekly general audience in St. Peter's Square May 1, the feast of St. Joseph the Worker.

Marking the feast day, the pope prayed that the saint, a carpenter and Jesus' guardian, would support people sacrificing so much to do good in the world and intercede on behalf of all those who have lost their job or cannot find employment.

Unemployment "is a global tragedy today," he said at the end of his audience.

In his main audience talk, the pope continued his catechesis on the Lord's Prayer, looking at the next to last invocation, "Lead us not into temptation."

Modern translations from the original Greek expression "are a bit shaky" and do not give a precise rendering of the real meaning, he said. But recent Vatican-approved translations in some languages, like French, Italian and Spanish, include equivalents such as "Do not abandon us to temptation" or "Do not let us enter" or "fall into temptation."

Pope Francis already highlighted the translation issue as part of a television series on the Lord's Prayer in 2017 when he said some translations of the "Our Father" can give believers the wrong impression that God can and does lead people into temptation.

"I'm the one who falls. But it's not (God) who pushes me into temptation to see how I fall. No, a father does not do this. A father helps us up immediately," he said in the interview.

The pope reiterated the same point at his general audience, saying that despite the various translations, one thing is undisputed: "We must exclude God as the source of the temptations that impede humanity in its journey as if God himself were on the prowl, setting snares and traps for his children."

In the Gospels, Jesus has revealed the true image of God as a loving, protective father, he said.

"Christians don't have anything to do with a jealous God who is competing with humanity or who enjoys testing them. These are images of many pagan divinities," the pope said.

God the father is not the source of evil, he said. Rather, when evil appears in people's lives, God is the one "fighting at their side so that they may be freed. (He is) a God who always fights for us, not against us."

Evil and temptation come from the devil, who even targeted Jesus in the desert before his public ministry began, Pope Francis said.

"So many people say, 'Oh, why do you talk about the devil when it is so old-fashioned? The devil doesn't exist.' Well, look at what the Gospel teaches. Jesus faced the devil and was tempted by Satan," he said.

But Jesus rejects every temptation and is victorious in his battle against evil no matter the difficulties and anguish it causes, the pope said.

During his moment of great agony in the Garden of Gethsemane, Jesus asked his friends to stay and "keep watch" with him, he said. Instead, they fell asleep.

But "during the worst moments in life, the most insufferable, the most distressing, God keeps watch with us, God fights with us, he is always near," the pope said. "Why? Because he is a father" who never abandons his children.

The pope concluded by praying that God would "drive away from us" times of "trial and temptation."

"But when this moment comes for us, show us that we are not alone, that Christ has already taken upon himself the weight of that cross and he calls us to carry it with him," in faithful, trusting abandon to God's love, Pope Francis prayed.

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to the philosophy of St. Thomas Aquinas. For him, the human mind receives reality; it does not make reality. For him, the human mind receives what is already present in the smile of a young child.

However, the best way to recover that which is never fully lost is to focus our attention on what St. Thomas was looking at when he wrote about the truth, beauty, and goodness outside ourselves. We can focus on Jesus Christ crucified and risen from the dead, who reveals to us that God is a Trinity of Persons — Father, Son, and Holy Spirit. In this way we can be drawn outside ourselves to the new life that is there, a life which calls us out of the tomb of our own inward-turning minds and feelings to that which is the ultimate truth, beauty, and goodness outside ourselves. It is new life for us offered in the forgiveness of God, an offer that is always there in that prayer of Jesus offered for all time from the Cross, “Father, forgive them; for they know not what they do” (Lk 23:34, RSVCE). With his Resurrection, this prayer is continually prayed, calling us out of ourselves to the truth who is Jesus and the Holy Trinity present as God’s reflection in every person, including ourselves.

When we are drawn outside ourselves to this new life in Christ, we not only discover the truth who is the Resurrected Jesus but also discover the truth about ourselves. We discover who we really are, who we were always meant to be and who we are becoming again as with St. Paul we can say, “I have been crucified with Christ; it is not longer I who live but Christ who lives in me, and the life I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me” (Gal 2:20, RSVCE).

We know him who is outside ourselves and yet lives in us as well. The more we come to know him, the more we come to know ourselves and other people, who are created in the image of him through whom all things were made and without whom nothing was made. This is who we celebrate at Easter, and, indeed, all year as Christians who are a resurrection people.

And maybe, just maybe, one of these days, we will step on an elevator with a group of strangers and a small child will be there in a stroller, a small child who smiles and laughs at everyone and who is the face of Jesus for those strangers who are sharing the Resurrection in which God is making all things new. Then we will see again the greatest truth, beauty, and goodness that is Easter, and we will know “that's what it's all about.”

Father Knick Knickerbocker is a retired priest of the Diocese of San Angelo. He and his wife, Sandie, write a monthly column for the West Texas Angelus.
Continúa de Página 17

Algo similar ocurre cuando decímos comer con aquellas personas a quienes llamamos extranjeras. En el proceso de compartir el pan, descubrimos algo. Como cristianos, nosotros asistimos a ver el rostro de Cristo en ellas.

Nuestra sociedad contemporánea parece sentirse a gusto ante la decisión de haber reducido al mínimo los momentos en los cuales compartimos el pan con otras personas para así aumentar la productividad, mantenernos al ritmo de un mundo que se mueve rápido o simplemente trabajar más para poder sobrevivir.

¿Cuántas veces comemos solos durante la semana? Incluso cuando nos sentamos a comer con otras personas, la presencia inoportuna de los teléfonos celulares y la tecnología nos roba la oportunidad de hacernos realmente presentes a los otros.

¿Cómo podemos reconocer el rostro de Jesús en las demás personas si somos solos o cuando estamos distraídos constantemente gracias al último tuit, imagen o mensaje que nos llega?

Desde una perspectiva médica y social, son muchos los beneficios de comer con otras personas: alimentos más saludables, menos propensión a usar drogas o alcohol o a asumir conductas peligrosas, mayor eficiencia en el trabajo y en la escuela, un sentido de pertenencia más fuerte, compasión hacia los demás, etc. Desde una perspectiva de fe, como lo hemos indicado, nos arriesgamos a encontrar a Jesús en la otra persona.

Mi parroquia, San Patricio, ubicada en Lawrence, Massachusetts, tiene un comedor público llamado Cor Unum, el cual sirve cerca de 500 comidas cada día. El hambre es real en esta ciudad. Quienes vienen a comer a Cor Unum se sientan alrededor de mesas redondas y un grupo de voluntarios les sirven la comida.

En Cor Unum muchas veces veo voluntarios que se sientan a compartir el pan con las personas que llegan a comer: inmigrantes, personas pobres, personas desempleadas, personas que se recuperan de una adicción, personas que están solas, familias con niños, etc. Casi todos aquellos que han hecho esto, y me incluyo entre ellos, hemos dado testimonio de ver el rostro de Cristo. ¿Cómo? No sé describirlo exactamente, pero sé que hay algo revelador y transformador en la acción de compartir el pan con otra persona. Al hacer esto también nos descubrimos como creyentes.

Ya sea que lo hagamos con tus familiares, amigos o con alguien a quien no conozcas, atrevete a comer con alguien más, arriesgarte a ver el rostro de Jesús.

BARRON

Continúa de Página 17

cual. Dios ha asumido todo el dolor que aflige la condición humana: físico, psicológico y espiritual. Dios va a los lugares más oscuros que habitan. Dios experimenta el brutal hecho metafísico del sufrimiento en todas sus dimensiones. ¡Y esto significa que el dolor no tiene la última palabra! Esto significa que el dolor ha sido envuelto en la misericordia divina. Y esto implica, finalmente, que el pecado ha sido traspasado. Una vez que entendemos que el amor de Dios es más poderoso que el sufrimiento, hemos perdido, al menos en principio, la motivación para pecar.

Estos maravillosos días de Pascua nos enseñan que el dolor, de hecho, no es metafísicamente básico. La misericordia divina es metafísicamente básica. Y en eso está nuestra salvación.
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