Inside this issue:

- The Hispanic Pastoral Musicians Conference will be held in Odessa June 27–29. Register now! (Page 24)
- Supporters of the Lady in Blue recently traveled to Rome and Spain (Page 7)
Sonora parish holds festival amid continued recovery efforts

By Brian Bodiford
West Texas Angelus

SONORA, Texas — On May 5, the Sutton County Civic Center was filled with people eating enchiladas and other fare served by local Catholics as rows of silent auction items sat on tables lining one corner of the building, feet away from people calling out Loteria cards for assembled players. The St. Ann Church festival was in full swing.

Seven months previous, the very same room was filled with diapers, shampoo, “whatever people needed” after the city of Sonora was hit with a devastating flood on Sept. 21, said Kathy Hardgrave, publicity chairperson for the parish festival. The festival had initially been planned for October, until the deluge forced a change in plans. The church was not spared from the waters, and several auction items that had been gathered at the time for the planned festival were destroyed.

The flood, which damaged many homes in the city, saw immediate response from citizens as “the community went into action” clearing debris and “helping each other out on the spot,” said Art Fuentes, who was chief of police at the time and has since also assumed the responsibilities of city manager. In the immediate aftermath of the flood, members of the community “had to be resourceful” in finding boats and volunteers since the major roads into town were impassible. Fuentes noted that as chief of police, he did not even have time to set up a command center, instead joining other members of the community on the ground to help in whatever way he could.

The hard work of the community did not go unnoticed by people who have seen this time and time again. By the time the Red Cross arrived to help with recovery, they were impressed with the local organization, clearing of debris, and restoring of infrastructure. “They felt we were way ahead of the curve” on recovery, said Fuentes.

Just as the community came together to aid their neighbors’ temporal needs, the people of St. Ann Parish were fortunate to have the help of their community after their church was flooded. For three weeks after the flood, Mass was held at the Lighthouse Community Church in Sonora until the parish hall could be renovated enough to hold the congregation. By the time of the festival in early May, the sheetrock and painting work on the parish hall had been completed, though the kitchen was not yet fully repaired, necessitating the use of the Civic Center as the venue for the festival.

See SONORA, Page 9

In memoriam

Deacon Juan (Johnny) Arguello III
June 30, 1951 - May 9, 2019

Eternal rest grant unto him, Oh Lord.
And let perpetual light shine upon him.

The Diocese of San Angelo

Deacon Manuel Aguilar Luevano
June 28, 1946 - May 14, 2019

Eternal rest grant unto him, Oh Lord.
And let perpetual light shine upon him.

The Diocese of San Angelo

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.

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 hecho 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 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.
In West Texas, we appreciate the value of water. As Catholic Christians, we do more than just pray for rain. We must thank God for the water that makes available to us, and we must be responsible stewards of that precious gift of water.

Water is a vivid part of our faith tradition. The Bible teaches respect for this resource that is essential to survival.

In the Book of Genesis, the Spirit of the Lord breathed upon the waters. The Book of Exodus shows the power of God over water. God divides the water of the Red Sea to rescue the Israelites from slavery. In the Sinai Desert, God produces water from the rock to help Israel to survive.

When Psalm 23 speaks of God as our Good Shepherd, it says, “Beside restful waters he leads me; he refreshes my soul” (Ps 23:2-3). In one of my favorite scripture passages, Psalm 42 speaks of our human desire for union with God with the image of water: “As a deer longs for streams of water, so my soul longs for you, O God. My soul thirsts for God, the living God” (Ps 42:1-2).

When Jesus hung on the Cross, blood and water flowed from his side. Our biblical view of eternal life also includes water. In the Book of Revelation, the Lord says, “To the thirsty I will give a gift from the spring of life-giving water” (Rev 21:6).

Water has a regular role to play in the life of the Church. We become members of the Church through the waters of baptism. When we enter a Catholic church building, we sign ourselves with holy water to remind ourselves of the grace of our baptism.

When St. Francis of Assisi sang God’s praises in his Canticle of the Creatures, he said, “Praised be you, my Lord, through Sister Water, who is very useful and humble and precious and chaste.”

Our human body is composed mostly of water. While a little baby is about 75 percent water, an adult male is about 60 percent water, and an adult woman is about 55 percent water. Part of being a good steward of our health includes drinking plenty of water every day. Our body is a temple of the Holy Spirit, so we need to take good care of it.

My favorite drink is water. I call it “God’s beverage.” Some people call water “Adam’s Ale,” because that is what Adam drank in the Garden of Eden.

As Catholics, we believe in the fundamental right to life. We ought to respect the rights and dignity of all human beings. Since life depends upon water, “the right to safe drinking water is a universal and inalienable right” (Compendium of the Social Doctrine of the Church, no. 485).

There are some parts of the world where people do not have access to safe drinking water, especially in areas of Africa. This leads to suffering, disease, and death. If we have the virtue of solidarity in our hearts, that suffering of our fellow human beings should matter to us.

The common good needs to be taken into account in our dealings with water. Because water is so important to survival, it is not just another commodity among many. It’s not just another economic good to be traded like any other. Our Church teaches that, even when water is traded in the market, it is a gift from God to humanity and we must be responsible stewards of that precious gift.

In Jesus’ Name, Amen.

Obispo Michael J. Sis
Diócesis de San Ángelo

Nuestro cuerpo humano está compuesto principalmente de agua. Mientras que un pequeño bebé es alrededor de 75 por ciento de agua, un hombre adulto es más o menos un 60 por ciento de agua, y una mujer adulta es aproximadamente 55 por ciento de agua. Parte de ser un buen administrador de nuestra salud incluye beber mucha agua todos los días. Nuestro cuerpo es un templo del Espíritu Santo, así que necesitamos tener buen cuidado de él.

Mi bebida favorita es el agua. Lo llamo “bebida de Dios.” Algunas personas llaman al agua “Cerveza de Adán,” porque eso es lo que Adán bebió en el Jardín de Eden.

Como Católicos, creemos en el derecho fundamental a la vida. Debemos respetar los derechos y la dignidad de todos los seres humanos. Puesto que la vida depende del agua, “el derecho al agua potable es un derecho universal e inalienable” (Compendio de la Doctrina Social de la Iglesia, n. 485).

Hay algunas partes del mundo donde la gente no tiene acceso al agua potable, especialmente en partes de África. Esto le da al sufrimiento, la enfermedad y la muerte. Si tenemos la virtud de la solidaridad en nuestros corazones, ese sufrimiento de los demás seres humanos nos ha de importar a nosotros.

En nuestro trato con el agua, hay que tomar en cuenta el bien común. Dado que el agua es tan importante para la supervivencia, no es simplemente otra comodidad más entre muchas. No es sólo otro bien económico que se negocia como cualquier otro. Nuestra Iglesia enseña que, incluso cuando el agua se negocia en el sector privado, debería ser considerado como un bien público (Compendio, n. 485).

Algunos que utilizan grandes cantidades de agua siempre han de buscar la manera de conservarla, protegerla de la contaminación, y que esté disponible para sostener la vida ahora y en las generaciones futuras.

El Papa Francisco escribió en su encíclica Laudato Si: “El acceso al agua potable es un derecho humano básico y universal, ya que es esencial para la supervivencia humana y, como tal, es una condición para el ejercicio de otros derechos humanos” (Laudato Si, n. 30).

En nuestra parte de Texas, debemos ser muy responsables en el cuidado de nuestra agua. Esto incluye no sólo la superficie del agua en nuestros lagos y ríos, sino también nuestros acuíferos preciosos. La retención inteligente del agua de lluvia es también un componente importante de la gestión de este recurso.

Como sociedad, debemos planificar y tomar medidas proactivas para asegurar suficiente agua limpia y saludable para las generaciones futuras. Tenemos que crear sistemas para administrarla y distribuirla de manera justa y sostenible.

Como individuos, somos responsables ante Dios por las formas en que desecharmos o contaminamos el agua. En nuestros hogares e instituciones, habríamos bien de captar el agua de lluvia, reciclar el agua tanto como sea posible, y utilizar métodos de jardinería que conservan el agua.

Cuando bebemos agua o nos bañamos en ella, o la utilizamos en otras formas, debemos dar gracias a Dios por ella. En todo lo que hacemos, debemos comprometernos a ser buenos administradores de este precioso regalo de Dios.

By Rosie Thomas

Dear Lord, I don’t know who or what will cross my path today. But I do know that you are my Rock and my Fortress. You are my Shield and my Strong Tower. Help me to anchor myself to you today. Teach me how to stand strong in you and choose only your way today. Help me walk by your truth and not my feelings. Help me to embrace anything that comes my way as an opportunity to see you at work and as an opportunity to point others to you. Thank you that you love me and nothing can ever take that away from me! Even if I fail today and the future seems dark, you whisper your unconditional love deep into my soul and remind me that your mercies are new every morning. That truly amazes me, Lord. Thank you for meeting with me today. God, help me love the life I live right now. Show me the good things I often overlook and help me be content with what I have. Forgive me when I compare myself to others, forgive me for longing for things outside of you and your kingdom. Thank you for loving me right where I am, right as I am. Help me keep my eyes on you.

In Jesus’ Name, Amen.
**Calendars**

**Bishop’s Calendar**

**June 2019**

2   COLORADO CITY, St. Ann, Confirmation Mass at 10:30 a.m.
4   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.
5   ABILENE, Sacred Heart, 50th Anniversary Mass of Msgr. Robert Bush at 6:30 p.m.
6   SAN ANGELO, Diocesan Pastoral Center, Diocesan Liturgical Commission meeting at 9:15 a.m.
6   SAN ANGELO, Cathedral of the Sacred Heart, Confirmation Mass at 7:00 p.m.
8   SAN ANGELO, St. Joseph, Confirmation Mass at 10:00 a.m.
8   BROWNWOOD, St. Mary, Queen of Peace, Confirmation Mass at 5:30 p.m.
9   BRADY, St. Patrick, Confirmation Mass at 10:30 a.m.
10–15 BALTIMORE, MD, USCCB General Assembly
16   SAN ANGELO, Sacred Heart Cathedral, Mass at 10:00 a.m.
16   SAN ANGELO, Sacred Heart Cathedral, Mass at 7:00 p.m.
18–21 SAN PEDRO SULA, HONDURAS, Interdiocesan Hermanamiento meeting
22   SAN ANGELO, St. Margaret of Scotland, Confirmation Mass at 6:00 p.m.
23   CARLSBAD, St. Therese, Confirmation Mass at 11:00 a.m.
23   BALLINGER, St. Mary, Eucharistic Procession at 3:00 p.m.
24   SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.
24   Pastoral Planning Task Force teleconference meeting at 7:00 p.m.
25   BIG SPRING, Holy Trinity, Confirmation Mass at 6:00 p.m.
26   CRANE, Good Shepherd, Installation of Pastor, Rev. Kumar Jujvarapu, at 6:30 p.m.
27–29 ODESSA, St. Elizabeth Ann Seton, Hispanic Pastoral Musicians Conference
29   ODESSA, St. Elizabeth Ann Seton, Mass at 5:00 p.m.
30   MENARD, Sacred Heart, Confirmation Mass at 9:00 a.m.

**July 2019**

2   SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 1:00 p.m.
3   SAN ANGELO, Diocesan Pastoral Center, Priestly Life and Formation Committee meeting at 1:00 p.m.
6   ABILENE, Sacred Heart, Installation of Pastor, Rev. Albert Ezeanya, at 5:30 p.m.

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**Christ the King Retreat Center**

**June 2019**

3   Heart of Mercy Prayer Group
7–9   Deacon Formation
10   Heart of Mercy Prayer Group
14–16   San Angelo Women’s ACTS Retreat
17   Heart of Mercy Prayer Group
21–23   Girls’ Chrysalis
24   Heart of Mercy Prayer Group
27–30   Small Town Teen ACTS

**July 2019**

1   Heart of Mercy Prayer Group
4   CKRC Offices Closed in Observance of Independence Day
8   Heart of Mercy Prayer Group
10   DOSA Staff Mass & Lunch
12–14   Deacon Formation
15   Heart of Mercy Prayer Group
19–21   Boys’ Chrysalis
22   Heart of Mercy Prayer Group
25–28   Women’s Walk to Emmaus
29   Heart of Mercy Prayer Group
29   Deacon Quarterly

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**Necrology of Priests and Deacons**

**Please pray for our departed clergy**

**June**

8   Rev. Felix Cubelo (2007)
17   Rev. Barry McLean (2012)
22   Deacon Jose Rosales (2000)
25   Bishop Stephen Leven (1983)

**July**

2   Rev. Bernard Degnan, CM (2001)
2   Deacon Floyd Frankson (1992)
4   Rev. Msgr. Charles Dvorak (1963)
10   Rev. Emil J. Gerlich (1969)
22   Bishop Thomas J. Drury (1992)
25   Deacon Abel Campos (2002)
26   Deacon Jose Rosales (2000)
Employment Opportunities
Details on these and other employment opportunities can be found online at https://sanangelodiocese.org/job-openings.

Associate Director, Office of Evangelization and Catechesis

The Office of Evangelization and Catechesis of the Diocese of San Angelo is seeking a qualified person with a master’s degree in theology or pastoral studies and at least five years’ experience at the parish or diocesan level to fill the position of Associate Director. This position should be strongly committed to their Catholic faith and ministry in the spirit of Vatican II. The person will focus on youth, young adult and campus ministry.

Responsibilities include:
- Offer leadership formation and training for ministry leaders
- Assist parishes in developing a comprehensive model of youth ministry
- Involvement in Region 10 Youth Ministry, National Federation for Catholic Youth Ministry, and Catholic Campus Ministry Association
- Assist parishes in developing an age appropriate young adult ministry
- Cultivate a comprehensive vision of diocesan-wide campus ministry and mentoring and resourcing diocesan campus ministers in their individual settings
- Consult with parish and campus ministry leaders
- Travel within the diocese

Skills Needed:
- Good communication skills and ability to work collaboratively with others
- Capacity to prioritize multiple tasks, organize work, and adapt to needs
- Dependable and reliable
- Interact professionally with various diverse groups
- Ability to work in a multicultural environment
- Demonstrated pastoral and catechetical leadership
- Mature faith and able to embrace diversity
- Able to work a flexible schedule that includes some evenings and/or weekends
- Basic computer and office skills, familiarity with various forms of social media, and general computer literacy.

The Diocese of San Angelo is a rural diocese located in West Texas. It is about 14.8% Catholic. It is an area that encompasses 37,433 sq. miles and 29 counties.

Resumes can be emailed to hmarotta@sanangelodiocese.org or sent via postal mail to the Sr. Hilda Marotta, OSF, Director, Office of Evangelization and Catechesis, 804 Ford St., San Angelo, TX 76905.

There is a grave moral obligation to protect children who survive abortion

Numerous witnesses, including nurses and other health care providers, have come forward to testify that children do indeed survive abortions — and are then sometimes denied medical care, left to die, or intentionally killed.

The living child made in the divine image, outside of the mother’s womb, is a morally and legally recognized person. Debates over abortion are no longer relevant. Intentionally denying any born baby the care it needs, in order to make sure that it dies, amounts to murder — infanticide. There is a serious moral and medical obligation to protect children who survive a brutal abortion. Therefore, it makes no sense to say killing that child or leaving that child to die is necessary to protect a woman’s life, health or reproductive rights.

Current homicide laws are not enough to protect children who survive an abortion from being killed or left to die. Though infanticide is a form of homicide, evidence indicates that homicide laws are not ensuring that babies that survive a painful abortion actually receive the medical care that is necessary to protect them. Twenty-nine states have already passed laws providing additional protections, and the federal government should do so as well.

Current federal law does not ensure that a child born alive after an abortion receives the same medical care as any other newborn. Good medical practice would imply that the location of a baby’s live birth — be it an abortion clinic or hospital — should have no bearing on whether or not they receive care. But unfortunately, too often, being born alive in an abortion clinic means murder or death by neglect to the born child. Giving specific requirements for the abortionist to follow will help to ensure that his/her bias against this baby does not prevent the baby from receiving the same care as any other newborn at the same gestational age.

The Diocese of San Angelo is located in West Texas with a total population of 793,328 and a Catholic population of 118,114. The website for the diocese is www.sanangelodiocese.org.

Please submit your resume by July 8, 2019 to the attention of Sr. Hilda Marotta, OSF, Director, Office of Evangelization and Catechesis, 804 Ford St., San Angelo, TX 76905 or hmarotta@sanangelodiocese.org. For more information, please call 325-651-7500.

West Texas Angelus

SAN ANGELO — The San Angelo Foundation hosted San Angelo Gives on May 7. The annual day of nonprofit fundraising is a 24-hour marathon period in which people of the community are encouraged to donate to various nonprofit organizations in the San Angelo area.

This year, $2,204,473 was raised through 7,501 donations to 174 different organizations, including 4 different Catholic entities in and around San Angelo.

The top Catholic recipient of donations was Angelo Catholic School, which was also the fourth highest recipient of the day overall. Angelo Catholic School received 171 donations totaling $81,200.

Mount Carmel Hermitage in Christoval received 70 donations, netting $25,300. The Angelo Catholic School Scholarship Fund saw $11,950 come in from 9 donations. The Angelo State University Catholic Newman Center rounded out the Catholic participants in this year’s drive, collecting $10,150 from 29 different donors.

There were also various prizes given by different San Angelo businesses throughout the day. The winners of these prizes were determined by different criteria, for example a certain fundraising threshold being met or a donation coming in closest to a predetermined time of day. Angelo Catholic School was the recipient of two of these prizes.

The first prize won by Angelo Catholic School was one of 20 different $1,000 prizes awarded to 20 organizations that helped to push the total amount of funds raised over $2 million. The second prize awarded was the $250 “Sonora Bank Good Morning Sunshine” prize, handed out by the bank to the organization who received a donation closest to the time of the sunrise in San Angelo the morning of the fundraising drive.

San Angelo Gives is an annual event. More information and a full list of totals and participating organizations can be found at www.sanangelogives.org.

Bishop Emeritus Michael Pfeifer, OMI
Diocese of San Angelo

The federal Born-Alive Abortion Survivors Protection Act (S. 311/H.R. 962) would provide more protections to prevent the infanticide of precious babies who survive a barbaric abortion attempt. The Act would require a doctor and medical workers to follow certain concrete steps to provide the child with immediate medical attention, as one would for any other newborn child. This Act does nothing to put a woman’s life or health at risk. It has no effect whatsoever on abortion rights. Once a child is fully born and separate from the mother, he or she is now a legally recognized person and is no longer subject to abortion. Sadly, at present many federal legislators refuse to take the necessary steps of discussing and approving this basic merciful human act.

There should be no bill easier for the Senate to pass than one that makes clear that killing newborn babies is wrong and should not be tolerated. That even one senator, let alone 44 senators, voted against the Born-Alive Abortion Survivors Protection Act, is an injustice that should horrify and anger the American people and commit us to decisive political, social and pastoral action. The American people, the vast majority of whom support this bill, must demand justice and respect for innocent children. All Catholics, and all people of good will, should pray for these precious innocent ones, and take action. This is a matter of life or death for each of these little divine images.

Local Catholic orgs receive funds from San Angelo Gives

The Angelus

JUNE 2019

Page 5
Representative Drew Darby and Representative Tom Craddick honor Jumano Indian Nation

Press Release

AUSTIN, Texas — May 15, the Texas House of Representatives adopted House Resolution 1565 authored by Representative Drew Darby (San Angelo) and Representative Tom Craddick (Midland), which recognizes the historical and cultural contributions of the Jumano Indian Nation to the history of the State of Texas.

"It is a great honor to present this resolution to the Jumano Indian Nation, which has been a vital part of the history of the Lone Star State," said Representative Darby. "I sincerely thank Bishop Pfeifer, Jumano Tribal Chairman Felix Salmeron, and the entire community and Diocese of San Angelo for their support of this historical initiative."

"I certainly appreciate the Jumanos for their generous contributions and friendship to our state," said Representative Craddick. "I wish to commend and thank Bishop Pfeifer for his years of research and friendship with the Jumanos. He is a dear friend to so many."

The Jumanos have deep ties to West Texas. First documented in the 1500s by Spanish explorers, many of the descendants of the Jumanos reside in the 29 counties that comprise the San Angelo Diocese. In 2009, the Diocese, under the direction of Bishop Michael Pfeifer, held a meeting with descendants of the Jumanos to begin the historical initiative. In May 2018, a statue of the "Lady in Blue" was unveiled on the banks of where the two Concho Rivers converge, commemorating the Jumanos religious ties.

The Jumanos are the subject of a documentary and a delegation that visited the Vatican last month to deliver a copy of House Resolution 1565. Present for the resolution recognition along with many other parishioners were: Bishop Michael Pfeifer, OMI, Felix Salmeron, Tribal Chairman, Jumano Indian Nation, Chris Lujan, Co Chair, Jumano Indian Nation, Tilly Chandler, Co Chair, Jumano Indian Nation, Harley Flores, and Representative Darby serves House District 72, which includes Coke, Concho, Glasscock, Howard, Irion, Reagan, Runnels, Sterling, and Tom Green Counties.

Full text of H.R. No. 1565, honoring the Jumano Indian Nation

RESOLUTION
WHEREAS, With a proud heritage that spans many centuries, the Jumano Indians of Texas have been a vital part of the history of the Lone Star State; and
WHEREAS, The Jumano were living in parts of present-day Texas when Europeans first arrived in the area, and they may have encountered the Spanish explorer Cabeza de Vaca in 1535 near the site now occupied by the city of Presidio; they were first identified as "Jumano" in 1582 by another explorer, Antonio de Espejo; and
WHEREAS, In this era, the Jumano were a seminomadic people who hunted buffalo, farmed, and served as salt traders, following the Colorado River to where it joins the Concho River; early on, they adopted the use of the horse, and some Jumano were associated with pueblo villages; their original territory stretched from what is now the Chihuahua region of Mexico, through West Texas, and into New Mexico; and
WHEREAS, Between 1621 and 1631, a Catholic nun named Sor Maria de Jesus of Agreda, also known as the "Lady in Blue," is said to have appeared to the Jumano and spoken to them in their native language, beginning their conversion to Christianity; in recent years, Jumano have played an important role in the effort of the Catholic Church to canonize Sor Maria; and
WHEREAS, The Jumano endured many hardships over the centuries, including warfare with rival Native American groups and non-native settlers and the spread of infectious diseases; during the 1700s, the Jumano began to disappear from the historical record as a distinct people, and it is thought that some members of the tribe were absorbed into other groups; they became less prevalent in Texas during the turbulent period that stretched into the 1800s, but after 1875, Jumano began to return to their traditional homeland, including such Texas locations as Candelaria, Valentin, Presidio, and Balmorhea; and
WHEREAS, In recent years, many Jumano families have begun to reclaim their heritage, and at present there are more than 5,000 people who can claim descent from this ancient people; Jumano have served in the United States military in every war since the Civil War, and they continue to be active and vital members of their communities; on May 22, 2016, the council of the Jumano Indian Nation of Texas was established under the leadership of chair Felix Bonilla Salmeron; and
WHEREAS, Heirs to a rich legacy, the members of the Jumano Indian Nation of Texas are strengthened by the cultural traditions and close ties of kinship that have been passed down from their forebears, and it is indeed fitting to gratefully pay tribute to their contributions to the Lone Star State; now, therefore, be it
RESOLVED, That the House of Representatives of the 86th Texas Legislature hereby honor the Jumano Indian Nation of Texas and extend to its members sincere best wishes for the future; and, be it further
RESOLVED, That an official copy of this resolution be prepared for the nation as an expression of high regard by the Texas House of Representatives.

Charismatic Corner

By Dee Halbert

The Healing Mass held May 6 at Our Lady of Guadalupe Church in Midland was well attended. The theme was "By His Wounds We Are Healed" (Is 53:5).

Beautiful reflections were given by Deacon José and Gabi Villagragna, Linda Light, and Sandy Seidel, with readings by Sydney Dankworth. Thank you to Father David Herrera and Father Reggie Odima for hosting, to Father Albert Ezeanya, celebrant and preacher, and to Sacred Sound music team and all who helped put this powerful night of healing together! Praise be Jesus Christ!

All are invited to attend our San Angelo Diocesan Charismatic Conference "Come Holy Spirit," to be held July 19 and 20 at St. Joseph’s Catholic Church, San Angelo. Companions of the Cross Father Ed Wade will be the featured speaker. Scripture focus will be on:

"But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8).

Go to our new website, catholiccharismatic.com, for additional and upcoming information on the conference as well as Prayer Groups, Life In The Spirit Seminars, future Healing Masses, and Testimonies.

Father Albert Ezeanya at the healing Mass held on May 6. (courtesy photo)
Lady in Blue supporters visits Rome and Ágreda, home of Sor María

Harley Flores, a descendent of the Jumano Indians visited by Sor María de Jesús de Ágreda, was baptized on May 26, 2019, by the local bishop at the same basilica in Spain where the Lady in Blue herself was baptized. (courtesy photo)

Cynthia Jordan (seated) leads a performance of one of her original songs about the Lady in Blue. (courtesy photo)

The group from the Diocese of San Angelo, along with other supporters of the cause for Sor María's canonization, toured the streets of Ágreda, Spain. (courtesy photo)

At the Vatican, Pope Francis waved to the group after receiving a framed photo of the statues of the Lady in Blue and Jumano Indians in San Angelo. (courtesy photo)

The pilgrims from the Diocese of San Angelo. (courtesy photo)

Two of the youngest of the pilgrims from San Angelo waved to Pope Francis as his motorcade passed the group on the streets of the Vatican on May 22, 2019. (courtesy photo)
Vocational discernment

It's graduation time! What's next? College/graduate school, trade apprenticeship, skill education, work force, marriage? At an increasingly younger age, students are being asked to consider what career or profession or job they will pursue after high school so they can focus on the appropriate curriculum — college prep, general, technological, health care, etc. In some school systems, this process begins as early as middle school. If college is the choice after high school, the student will be asked to declare a major to determine the classes they'll need to take. Unfortunately, there is little input from the family or the Church regarding discernment of these major life decisions, at any age or stage.

For Christians, the focus should be "vocation" — not just job or career or profession. Vocation comes from the Latin vocare, which means "calling" and involves the whole person in Christ. Last month, the Church in the U.S. observed Vocations Sunday to focus our attention on prayerfully choosing a vocation. Quoting Pope St. John Paul II's homily on June 1, 1982, "It is essential for us to understand that Jesus has a specific task in life for each and every one of us. Each one is handpicked, called by name — by Jesus! There is no one among us who does not have a divine vocation!" Each of us is God's beloved, his one-of-a-kind creation, and he is calling each of us. To what vocation, what life's work, is God calling you, your child, teen, or young adult, and how do you discern God's calling? In any discernment process, the guidance of the Holy Spirit through prayer is of utmost importance, which includes input from those who know us best: family, friends, teachers, coaches, counselors, clergy.

In choosing a vocation, we should consider not only our talents, interests, and abilities, but also our spiritual gifts and temperament. At baptism we received spiritual gifts that were fashioned into flame by the Holy Spirit at confirmation. Spiritual gifts are discussed by Paul in his Epistles; they include: compassion, service, encouragement, leadership, administration, and teaching. A spiritual gifts inventory can be helpful in this regard. Your temperament is the way you were "hard wired" by God at your conception. The classical temperament types are sanguine, choleric, melancholic, and phlegmatic. For an in-depth understanding of your temperament blend, read The Temperament God Gave You: The Classic Key to Knowing Yourself, Getting Along with Others, and Growing Closer to the Lord, by Art and Laraine Bennett, a Catholic couple. This book provides a deeper, fuller, richer understanding of personhood than psychology alone. Generally, we are more aware of our own and others' natural talents — music, sports, academics, art, building, repairing — than we are of spiritual gifts. Temperament, spiritual gifts, natural talents, and abilities are from the Lord and should be recognized, encouraged, developed, and used faithfully.

It is helpful to understand our calling, our vocation, on several levels. Each level of calling is in relation to Christ in community. Our primary calling is to be holy — holiness of heart and life — to be Christian, disciples of Christ. Our relationship with Jesus Christ and his Church is the foundation for any other calling. "Being" precedes "doing." We must know who we are and to whom we belong before we can rightly discern what we are to do.

The next level of calling has to do with our relationship with Christ and others in a particular community. You may be called to the vocation of marriage and parenthood in the community of the family, the Domestic Church. You may be called to consecrated single life in relation to Christ and his ministry. In choosing a vocation, we should consider not only our talents, interests, and abilities, but also our spiritual gifts and temperament. At baptism we received spiritual gifts that were fashioned into flame by the Holy Spirit at confirmation. Spiritual gifts are discussed by Paul in his Epistles; they include: compassion, service, encouragement, leadership, administration, and teaching. A spiritual gifts inventory can be helpful in this regard. Your temperament is the way you were "hard wired" by God at your conception. The classical temperament types are sanguine, choleric, melancholic, and phlegmatic. For an in-depth understanding of your temperament blend, read The Temperament God Gave You: The Classic Key to Knowing Yourself, Getting Along with Others, and Growing Closer to the Lord, by Art and Laraine Bennett, a Catholic couple. This book provides a deeper, fuller, richer understanding of personhood than psychology alone. Generally, we are more aware of our own and others' natural talents — music, sports, academics, art, building, repairing — than we are of spiritual gifts. Temperament, spiritual gifts, natural talents, and abilities are from the Lord and should be recognized, encouraged, developed, and used faithfully.

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500 years separate two saintly Margarets

Margaret has been a common name for many women over the centuries. This is the story of two ladies named Margaret who lived in different centuries, different countries and came from different family situations. What connects them is that they were both mystics who wrote about their spiritual experiences and revelations during a time of serious illness and are now on the path to sainthood.

Margaret Ebner was born in 1291 in Donauworth in Bavaria, Germany. She came from a wealthy family and had all the privileges of that station in life. She turned away from that life and entered the Dominican convent in Maria Medingen where she was professed in 1306. Matthew Bunson writes in John Paul II's Book of Saints that she became critically ill about six years later and was sent home by her superior. Her illness kept her bedridden for nearly 13 years, leaving her paralyzed and in constant pain. Sarah Gallick writes in The Big Book of Women Saints that Margaret offered up her sufferings for the victims of the war being fought by Louis of Bavaria for his throne.

During her illness she experienced visions and revelations and was encouraged to write about these by her spiritual director, the Rev. Henry of Nordlingen. He shared her accounts of these writings and they made her well known in Switzerland, Germany, and northern Italy. Gallick notes that her writings are still regarded as classics of Western spirituality. Margaret was one of a loosely knit group of mystics who called themselves the Friends of God. An account in Catholic Saints and Angels says her spirituality was profoundly influenced by the cycle of the liturgical year.

Finally able to return to the Dominican convent, Margaret kept her silence from Thursday to Sunday and throughout Lent and Advent. She died at Medingen on June 20, 1351. Gallick writes that pilgrims continue to visit Margaret’s tomb at Medingen. She is commemorated by the Dominican Order on June 20.

More than 500 years later, Marguerite (Margaret) Bays was born on September 8, 1815, at Siviriez (Pierroz) in Fribourg Canton, Switzerland. She was apprenticed as a dressmaker at age 15 and when her parents died in 1856, she ran the household. Always devout, she chose not to enter a convent but continued to serve her parish as a catechist and as a member of the Society for the Propagation of the Faith.

She gave her life to the needs of the people of her parish and neighborhood. After several years, Marguerite became seriously ill with intestinal cancer in 1853. Bunson writes that she was miraculously cured of her cancer on December 8, 1854, when Blessed Pius IX pronounced the dogma of the Immaculate Conception. After her recovery, Marguerite was given a “mysterious affliction” that immobilized her in a mystical experience of the Passion every Friday.

She became a Third Order Franciscan and began to show signs of the stigmata. Gallick writes that Margaret went to great trouble to hide this and avoided the world’s attention until her death. Her convent was her home and most of her life was “hidden in God.” Bunson writes that many people came to see her and were inspired by her devotion and sufferings. Marguerite Bays died on June 27, 1879, and her funeral was celebrated with joy by the local Swiss because they had buried a saint.

Margaret Ebner and Marguerite Bays have both been beatified by St. John Paul II. Margaret Ebner was the first person to be beatified in his pontificate on February 24, 1979. Marguerite was beatified by him on October 29, 1995, when he called her life “a long silent walk on this earth.”

The Catholic News Agency reports that on January 15, 2019, Pope Francis approved a miracle for Marguerite thus allowing her to be canonized in late 2019. (https://www.catholicnewsagency.com/news/Pope-advances-saint-hood-causes-of-17-women-60392)

Mary Lou Gibson writes about the saints for the West Texas Angelus from her home in Austin.
The church itself was similarly still undergoing repairs and renovations, though there were hopes to hold Mass in the church (on folding chairs — the new pews would take a few months more) within the next few weeks. Rachel Duran, festival coordinator and parish council president, said that while repairs are moving along, “it’s been a really slow process” working with insurance and making repairs, though she noted that their insurance has covered the parish very well.

Duran said that the flood forced some prioritization of the parish needs. For instance, they wanted to ensure that CCD would be available for the children of the parish before the physical building of the church was available. Next, they took the opportunity to evaluate the church building itself and “got to make some improvements” like spreading the pews out a bit further than they had been, in a move she expects will be appreciated by the longer-legged of the flock. The entire ordeal, she said, was an opportunity for “bonding and coming back to what it really means.”

“Working together,” Hardgrave added. After all this time, she was “thrilled to see how close we are to getting back in the church.”

But, as the sight of an empty church, its fresh carpet devoid of seating, attests, there is still work to be done in Sonora. Quickly after the initial assessment of the damage, long-term recovery groups were established — counselors, case workers, construction committees, finance committees — to help the people of the city get back on their feet. City crews worked for a month and a half to clear debris. The City of Sonora has qualified for FEMA (Federal Emergency Management Agency) reimbursements, though the agency was unable to provide assistance to individual citizens affected by the flood. Fuentes, the chief of police and city manager, noted that this municipal assistance does indirectly affect the citizens, as the city will not need to pass the cost of recovery along to local taxpayers. The city is also hopeful that FEMA will be able to help with better water runoff management in the community, so a flood like this will be less likely to happen again.

The city also launched a new emergency alert system the week before the St. Ann festival. The new system will let citizens know of developing dangerous situations via text messages and emails.

Still, for all the hard work in the intervening months, there are people who have not returned to their houses. “Each family has their own set of challenges and obstacles to overcome,” said Fuentes.

Due to the ongoing recovery needed in a community that has seen such a widespread disaster, the Sutton County Long Term Recovery Group has been established to ensure continuing assistance to those in need. Anybody interested in donating or learning how they can be of help can visit the website of the Recovery Group, www.sonorafloodrelief.com. People can also contact the Sonora City Hall for information on how to help.

Jerry Jimenez, a St. Ann parishioner and vice-chair of the Sutton County Long Term Recovery Group, said that much has been done, but there is still work to complete. “The San Angelo Area Foundation has been a blessing” by acting as a trustee for the initial money disbursed to Sutton County, he said. Demolition work is still underway; people whose circumstances did not allow for a quick return to their homes still need help; new construction is ongoing. “We have several volunteer groups to do the manual labor,” Jimenez said, but the efforts still need more funding. There are still people without houses who “don’t want to be forgotten.”

As the community and the church continue on the path to full recovery, the stories of neighbors helping neighbors and people from the surrounding area donating their time, skills, and money highlight Jimenez’s repeated declaration that his city is blessed. The community has achieved a near-enough return to normalcy that people can gather for enchiladas, Lotería, and camaraderie, though it is obvious that there is still work to do. “Everything takes time,” he says.
The annual Rural Life Mass for the Diocese of San Angelo was held on May 15 at the Weitz Ranch in London, Texas, near Junction. The Mass, which is held in different rural communities throughout the diocese each year, was hosted by Bob and Beverly Weitz and St. Theresa of the Child Jesus Church in Junction.

Clockwise from top left: Bishop Michael Sis and Father Innocent Eziefule of St. Theresa Church in Junction; the opening procession for the Mass; some of the attendees of the Mass seated in the shade; the setting of the Mass along the Llano River at the Weitz Ranch.
(courtesy photos)
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!

Abilene St. Vincent de Paul organizes tornado relief

The Abilene chapter of the St. Vincent de Paul Society is working with the Red Cross to help with recovery efforts from the recent tornadoes that affected the people of Abilene. The board of directors for the Abilene St. Vincent de Paul has earmarked $10,000 to assist with housing and utilities. The store will also be giving clothes and household items as available. The offices of St. Vincent de Paul can be reached at 325-677-6871.
Confirmation Season

Left and above: St. Stephen Church in Midland, May 22. (photos by Alan Torre/APTorre Photography)

Below and right: St. Ann Church in Midland, May 11. (photos by Alan Torre/APTorre Photography)

Left: St. Elizabeth Ann Seton Church in Odessa, May 11. (photo by Alan Torre/APTorre Photography)

Right: St. Mary Church in Odessa, May 10. (photo by Alan Torre/APTorre Photography)

Below and right: St. Ann Church in Midland, May 11. (photos by Alan Torre/APTorre Photography)

St. Joseph Church in Odessa, May 7. (photo by Alan Torre/APTorre Photography)

Left: St. Joseph Church in Stanton, April 30. (courtesy photo)
Baccalaureate Mass at Holy Redeemer Catholic Church with Bishop Michael Sis honoring the graduates from George H.W. Bush New Tech, Odessa Career and Technical Early College High School, Odessa College, Odessa High School, Permian High School, and The University of Texas Permian Basin, with Father Juan Fernando Bonilla, MSP, pastor; Father Juan Lopez Cortes, parochial vicar; Deacon Alfred Camarillo; Deacon Andrew Davis; and Deacon Edward Gonzalez on May 19, 2019. (photo by Alan Torre/APTorre Photography)

The 8th grade graduates of St. Mary’s Central Catholic School in Odessa received a special blessing Mass as the last Mass of the school year on May 7. (photo by Alan Torre/APTorre Photography)

Father Albert Ezeanya and St. Charles Catholic Church hosted the Eden CISD Class of 2019 for the Baccalaureate Ceremony on Sunday, May 19, 2019, at 2:00 p.m.

Speakers included Fiorine Atwood, who introduced the graduates — her 2006 kindergarten class; Dr. David Lopez, primary care pediatrician at Cook Children’s Hospital; and Anthony Robles, attorney-at-law.

The speakers were all raised in Eden, graduated from Eden High School, and received their sacraments at St. Charles. They shared many words of wisdom and memories.

The community of ministers, pastors, and priests joined in prayers and reflection during Benediction: Father Albert Ezeanya, St.Charles; Deacon Joe Lopez, St. Charles; Pastor Marty Akins, Eden Baptist Church; Jay Underwood for Pastor Steve Belote, Hallelujah Trail Cowboy Church; Dr. Gene Lusk, Minister Church of Christ; Pastor Darrell Howanitz, Trinity Lutheran Church (unable to be with us due to illness). (courtesy photo)
The First Annual St. Lawrence/St. Thomas “Farmers of Faith” pre-planting prayer breakfast was held on May 2, 2019, in the barn of Michael and Mari Jo Fuchs. With John Deere tractors and cotton strippers as a backdrop, approximately 55 farmers and farm wives attended and enjoyed the bountiful spread of assorted breakfast burritos, homemade cinnamon rolls and breads, coffee and juice. Deacon Floyd Schwartz opened the event with a prayer, followed by the meal, a talk from Father John of the Holy Spirit (pictured) and a “Proud to be a Farmer” poem read by Keith Braden. Deacon Floyd then lead the litany in honor of St. Isidore the Farmer followed by the blessing of the farmers and the closing prayer by Father Chinna Pagidela. Each farmer was given a “Proud to be a Farmer” coffee mug and there were three door prizes given away. Plans are in the works for a pre-harvest prayer breakfast in late summer with hopes that this will become a biannual tradition for our agricultural community. (courtesy photo)

While visiting St. Elizabeth Ann Seton parish in Odessa for the Midland-Odessa Deanery Meeting May 7, St. Elizabeth’s parishioner Gregory Ugwu-Eze asked Bishop Sis to bless his new tractor. Ugwu-Eze, a native of Nigeria, is beginning an oil field business.

Altar Servers from St. Elizabeth Ann Seton, Holy Redeemer, and St. Joseph/St. Anthony’s (Odessa) and St. Stephen’s (Midland) gather together to compete in the 3rd Annual Altar Server Games. (photo by Kandace Kustom Photography)
Language, symbols, and self-understanding

Father Ron Rolheiser

This brings some calm. He now knows what ails him. But he isn't satisfied and sees a psychologist. The psychologist tells him that his symptoms are not just physical but that he's also suffering from mid-life crisis. This affords him a richer understanding of his pain. But he's still dissatisfied and sees a spiritual director. The spiritual director, while not denying him arthritis and mid-life crisis, tells him that this pain is really his Gethsemane, his cross to bear. Notice all three diagnoses speak of the same pain but that each places it under a different symbolic hedge.

The work of persons such as Carl Jung, James Hillman, and Thomas Moore have helped us understand more explicitly how there is a language which more deeply touches the soul.

For instance: We see the language of soul, among other places, in some of our great myths and fairy tales, many of them centuries old. Their seeming simplicity masks a disarming depth. To offer just one example, take the story of Cinderella. The first thing to notice is that the name, Cinderella, is not an actual name but a composite of two words: Cinder, meaning ashes; and Pella, meaning young girl. This is not a simple fairy tale about a lonely, beaten-down, young girl. It's a myth that highlights a universal, paradoxical, paradoxical dynamic which we experience in our lives, where, before you are ready to wear the glass slipper, be the belle of the ball, marry the prince, and live happily ever after, you must first spend some prerequisite time sitting in the ashes, suffering humiliation, and being purified by that time in the dust.

Notice how this story speaks in its own way of what in Christian spirituality we call "lent," a season of penance, wherein we mark ourselves with ashes in order to enter an ascetical space in order to prepare ourselves for the kind of joy which (for reasons we only know intuitively) can only be had after a time of renunciation and sublimation. Cinderella is a story that shines a certain light into the darkness of souls. Many of our famous myths do that.

However no myth shines a light into the soul more deeply than does Scripture. Its language and symbols name our experience in a way that helps us grasp the genuine depth inside our own experiences.

Thus, there are two ways of understanding ourselves: We can be confused or we can be inside the belly of the whale. We can be helpless before an addiction or we can be possessed by a demon. We can vacillate between joy and depression or we can alternate between being with Jesus 'in Galilee' or with him 'in Jerusalem.' We can be paralyzed as we stand before globalization or we can be standing with Jesus on the borders of Samaria in a new conversation with a pagan woman. We can struggle with fidelity in keeping our commitments or we can be standing with Joshua before God, receiving instructions to kill off the Canaanites so as to sustain ourselves in the Promised Land. We can be suffering from arthritis or we can be sweating blood in the garden of Gethsemane. The language we use to understand an experience defines what the experience means to us.

In the end, we can have a job or we can have a vocation; we can be lost or we can be spending our 40 days in the desert; we can be bitterly frustrated or we can be pondering with Mary; or we can be savoring a payday or we can be building a cathedral. Meaning depends a lot on language.

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

Now on Facebook: www.facebook.com/ronrolheiser.

It's time for Catholics (and all religious people) to wake up:
The real danger posed by the California confession bill

SB 360, a piece of proposed legislation currently making its way through the California state senate, should alarm not only every Catholic in the country, but indeed the adepts in any religion. In California, as in almost every other state, clergy members (along with a variety of other professionals, including physicians, social workers, teachers, and therapists) are mandated reporters—which is to say, they are legally required to report any case of suspected child abuse or neglect to law enforcement. However, California clergy who come by this knowledge in the context of "penitential communication" are currently exempted from the requirement. SB 360 would remove the exemption. Sen. Jerry Hill, the bill's sponsor, characterized the scope and purpose of his legislation as follows: "The law should apply equally to all professionals who have been designated as mandated reporters of these crimes—with no exceptions, period. The exemption for clergy only protects the abuser and places children at further risk."

I would like to make clear what the passage of this law would mean for Catholic priests in California. Immediately, it would place them on the horns of a terrible dilemma. Since the canon law of the Church stipulates that the conscious violation of the seal of confessions results in automatic excommunication, every priest, under this new law, would be threatened with prosecution and possible imprisonment on the one hand or formal exclusion from the body of Christ on the other. And does anyone doubt that, if this law is enacted, attempts will be made to entrap priests, effectively placing them in this impossible position?

What I hope is clear—not only to Catholics, but to any American committed to the First Amendment—is that we are dealing here with an egregious violation of the principle of religious liberty. In its stipulation that Congress shall make no law respecting the establishment of religion, the first amendment holds off, if you will, the aggression of any religion toward the civil state. But in its further stipulation that Congress shall never legislate in such a way as to obviate the free exercise of religion, it blocks the state's aggression toward religion. The framers of the Bill of Rights were legitimately alarmed at the prospect of the government meddling in the affairs of a religious community, monitoring its beliefs and policing its behavior. But such meddling and monitoring is precisely what SB 360 involves.

I realize that non-Catholics and non-believers might not appreciate how precious the sacrament of Confession is to Catholics and why the seal of Confession matters so profoundly. In my last year in the seminary, my classmates and I took a course in the theology and practice of the sacrament of Reconciliation (to give it its proper title). Our professor said something that has stayed with me for the thirty-three years of my priesthood, burned into my mind and soul. He told us someone asked, "Father, would you hear my confession?", the answer is always yes. Even if hearing that confession puts your own life in danger, the answer is always yes.

And he went on, "If a person inquires about what was said during a confession, you should act as though the confession never even happened. And if doing so puts your own life in danger, you should still act as though the confession never happened."

Why do we Catholics take this sacrament with such seriousness? We do so because we believe that through this sacramental encounter, a sinner accesses the healing and forgiving grace of Christ. In the context of Catholicism, this is not just being in the very person of Christ, and therefore, the penitent is speaking to and hearing from the Lord himself. Thus, absolutely nothing ought to stand in the way of a sinner who seeks this font of grace. In light of these clarifications, one can understand the indispensable importance of the seal. If a penitent thought that the priest to whom he confessed was likely to share with others what was given in the most sacred confidence, he or she would be reluctant instead ever to approach the sacrament of Reconciliation. And this is why the Church has striven so strenuously to protect, at all costs, the integrity of Confession.

And through the entire course of our country's history, the government has protected the right of the Catholic Church to determine its own sacramental practice and has never sought to compel the violation of the seal. Given this venerable tradition, grounded in the second clause of the First Amendment, an extraordinary burden of proof, it seems to me, lies with those who would seek to dispense with the exemption. But what is impossible to doubt is that religious liberty is indeed under grave threat, especially when we consider the slippery slope onto which SB 360 would invite us. Surely murder, theft, spousal abuse, child neglect, and rape are terrible crimes. Would the state determine that priests are obligated to report these offenses to the authorities, should they hear of them in the confessional?

For some time now, the public institutions of the Church have been under attack from the state. The government has been seeking to determine what is taught and practiced in Catholic schools and what is carried out in Catholic hospitals, even when these practices run counter to the Church's formal doctrine. But with SB 360, the secular authorities are reaching into the inner life of the Church, into its sacramental practice and discipline. Catholics should, of course, rise up in strenuous protest against this very aggressive incursion—but so should anyone who cares about the freedom of religion in our society.

Bishop Robert Barron
Word on Fire Ministries

This reporter once asked two men at the construction site where a church was being built what each did for a living. The first man replied: “I’m a bricklayer.” The second said: “I’m building a cathedral!” How we name an experience largely determines its meaning.

There are various languages within a language, and some speak more deeply than others.

Thirty years ago, the American educator, Allan Bloom, wrote a book entitled, The Closing of the American Mind. This was his thesis: Our language today is becoming ever more empirical, one-dimensional, and devoid of depth. This, he submits, is closing our minds by trivializing our experiences.

Twenty years earlier, in rather provocative essay, “The Triumph of the Therapeutic,” Philip Rieff had already suggested the same thing. For Rieff, we live our lives under a certain “symbolic hedge,” that is, within a language and set of concepts by which we interpret our experience. And that hedge can be high or low. We can understand our experience within a language and set of concepts that has us believe that things are very meaningful or that they are quite shallow and not very meaningful at all. Experience is rich or shallow, depending upon the language within which we interpret it.

For example: Imagine a man with a backache who sees his doctor. The doctor tells him that he’s suffering from arthritis.

For instance: We see the language of soul, among other places, in some of our great myths and fairy tales, many of them centuries old. Their seeming simplicity telling him that he’s suffering from arthritis who sees his doctor. The doctor...
**Solidaridad católica con Venezuela**

Venezuela es una nación profundamente católica. Cerca del 70% de los 27 millones de venezolanos se identifican como tal.

Los venezolanos sufren desesperadamente en este momento. La iglesia en este país sufre. Los niveles actuales de inestabilidad ponen en riesgo a la sociedad entera. Esto se ha hecho más grave debido a las políticas desastrosas de un régimen que en última instancia ha sido incapaz de crear condiciones para que todos los venezolanos vivan con dignidad.

El país parece estar al borde de una guerra civil. Episodios constantes de violencia, represión y violación de derechos humanos son tan de cada día. La pobreza extrema reina por todas partes. El hambre es una realidad.

En un comunicado emitido el 7 de febrero del 2019, los obispos católicos de los Estados Unidos afirmaron la gravedad de la situación: “La situación humanitaria es terrible. Casos de malnutrición y muertes causadas por enfermedades que se pueden tratar afectan a un número cada vez más grande de venezolanos.”

No hay productos para que millones de venezolanos vivan con el mínimo de las necesidades más básicas de la vida diaria. El acceso a la ayuda humanitaria con frecuencia se dificulta debido a las maniobras políticas que al final de cuentas terminan afectando negativamente a las personas más vulnerables.

Los obispos católicos de Venezuela han hablado proféticamente sobre las realidades que coartan el bien común y amenazan la dignidad humana de sus compatriotas venezolanos. Por años han avanzado un modelo de acompañamiento pastoral abiertamente político que no se restringe al momento de denunciar injusticias.

La Conferencia Episcopal Venezolana disemina muchos de sus comunicados por medio de Facebook.

En un mensaje de Cuauhtémoc publicado el 2 de abril del 2019, por ejemplo, los obispos venezolanos de manera ma...

**Lenguaje, símbolos y autocomprensión**

Una vez, un reportero preguntó a dos hombres, en el lugar donde se estaba construyendo una iglesia, qué hacía cada uno de ellos por ganarse la vida. El primero respondió: “Soy abogado”. El segundo dijo: “Estoy construyendo una catedral”. La manera como nombramos una experiencia determina generalmente su significado.

Hay varios lenguajes en un lenguaje, y unos hablan más profundamente que otros.


Hace veinte años, el educador estadounidense Philip Rieff viaía en un ensayo más bien provocador, *El triunfo de lo terapéutico*, que la humanidad ha llegado a ser tan empática y unidimensional que nunca, y exento de profundidad. Esto –opina– está cerrando nuestras mentes al trivializar nuestras experiencias.

Por ejemplo: Imagine a un hombre con dolor de espalda que va a su médico. El médico le dice que sufre de *artritis*. Es lo que produce algo de calma. Ahora sabe lo que le es inquietante. Pero no está satisfecho, y va a un psicólogo. El psicólogo le dice que su síntoma no son sólo físicos sino que también sufren de *crisis de mediana edad*. Esto le proporciona una comprensión más rica de su dolor. Pero aún está insatisfecho, y va a un director espiritual. El director espiritual, aun sin negarle la artritis y la crisis de mediana edad, le dice que este dolor es de hecho su *Getsemaní*, su cruz que debe llevar. Date cuenta de que los tres diagnósticos hablan del mismo dolor pero que cada uno lo sitúa bajo una diferente cura simbólica.

El trabajo de personas tales como Carl Jung, James Hillman y Thomas Moore nos han ayudado a entender más explícitamente cómo se refiere un lenguaje que toca el alma más profundamente.

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**Mira OSPINO, Página 23**

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**Mira ROLHEISER, Página 22**
Catholic Voices

The corpse raiders

Most people recognize the importance of obtaining consent before retrieving organs from the bodies of deceased persons. They also understand the necessity of showing respect for those bodies remaining after death.

Recent news stories have chronicled the troubling story of a funeral home in Colorado clandestinely taking body parts out of corpses and selling them to medical supply companies. One family was horrified to learn that their mother’s head, arms, pelvis, and parts of her legs had been harvested without their knowledge or consent. They and others are now suing the company. The funeral home had been selling body parts to places as far away as Saudi Arabia, and returning containers of ashes to the families that did not contain any actual trace of their loved ones.

The public outcry following these revelations, and the subsequent FBI investigation and legal prosecution of the funeral home directors, reminds us how easy it is to transgress important moral boundaries when we fail to respect the remains of the deceased.

Indeed, legal measures can remind us of our duties towards the dead, whether through laws that criminalize grave robbing, for example, or those forbidding the use of executed persons’ bodies for research. A few years ago, Chinese officials were timing the capital punishment of their prisoners in order to harvest their organs as soon as well-paying foreigners had arrived in Chinese hospitals to receive those transplanted body parts. International pressure quickly mounted to ban the practice.

When it comes to extracting cells or organs from the corpse of a deceased child at an abortion clinic, however, these ethical requirements for consent cannot legitimately be satisfied.

Some have been tempted to argue that aborted children “would have consented” to organ donation if they had been given the chance, since the organs are no longer needed by them after death. But if the justification for harvesting fetal organs is alleged to be the implied consent of the child, this has to be characterized as a false, even violent, presumption. The activity of harvesting tissues under these circumstances would no longer fall under the category of “aborted” since the organs are no longer needed by them after death.

Additionally, it is important to recognize that even if the mother of an intentionally aborted child were to sign the dotted line saying she granted her permission for the baby’s cells and organs to be donated, that consent could necessarily be null and void. Because she arranged for the taking of the child’s life, she already categorically demonstrated that she does not have the child’s best interests in mind. From the ethical vantage point, she disqualifies herself from being able to provide valid consent on behalf of her now-deceased child by the very decision to have the abortion in the first place.

While the action of taking bodily tissues without consent would be a lesser evil than the act of killing, this does not lead to the conclusion that we can therefore permit or encourage fetal corpse raiding at abortion clinics simply because we have some good use in mind, like pushing forward the frontiers of biological knowledge, or producing a new vaccine or even developing an important therapy for a serious disease.

Wherever cells from directly aborted fetuses are used in research or product development, alternative and ethically non-controversial cell sources should instead be pursued, using, for example, cells obtained from routine surgeries like the removal of an appendix, or forehead removal during newborn circumcision, or fetal remains following a spontaneous miscarriage, after valid informed consent is able to be properly obtained from the parents. Consent given after the natural loss of a pregnancy would be analogous to granting permission for an organ donation from a couple’s naturally deceased newborn.

Even though significant scientific breakthroughs may have occurred in the past using illicitly gained cells and tissues from direct abortions, this cannot ethically sanitize this approach to tissue procurement, nor justify the continuation of the practice in the future. In fact, outlawing the use of the remains of abortion victims by scientists and researchers would be a small but highly important first step towards showing proper societal respect for the many unborn children who unjustly perished in abortion clinics today.

Rev. Tadeusz Pacholczyk, Ph.D.
Making Sense of Bioethics

Parish disability ministry: What does it take?

"Prayer, listening, a heart for advocacy and not being afraid of pushing doors open when they seem to be closed."

Jesse Streit's description of what it takes to build a parish disability ministry sums up more than seven years of grassroots and graced effort at her home parish, St. Francis of Assisi Catholic Church in West Des Moines, Iowa.

"I have bachelor and master's degrees in special education and was the Sunday school coordinator for nine years," said Streit. "The director of religious education (DRE) and I knew we had persons with disabilities, and we needed to build something."

Recognizing the importance of getting input from persons with disabilities and their caregivers, Streit and the director of religious education networked "from within," encouraging clergy and other leadership to host an open forum to discuss disability and the parish.

"The forum was a risky move," said Streit. "But the pastor and the DRE weren't afraid, although it did open wide a wound. The parents sent a resounding message: 'We're a pro-life church, and we knew our children would be born with special needs. You encouraged us to give birth, our children were baptized, and then there was no support after baptism.'"

"A number of parents went to Protestant churches, they told us," said Streit. "A lot of sad, hard truths came out. But afterward, everyone decided, 'We need to do this well.'"

Leaders in the parish recruited Streit to start "from the ground, up." She worked with a parish special needs advisory committee to develop 10-year and short-term goals.

"We started with awareness building and sensitivity training for the whole parish," said Streit.

With a focus on liturgy, pew cards and preaching introduced parishioners to various disabilities and reinforced the parish’s commitment to welcome for all. A cabinet in a coat closet became a “special needs library,” filled with sensory tools.

Parish disability ministry: What does it take? — Maureen Pratt

Parish disability ministry: What does it take? — Maureen Pratt

Meaning of '153 fish'/ Confirmation for developmentally disabled

Q. Recently the Gospel read at Sunday Mass was from the 21st chapter of John, where Jesus appears to the apostles after his resurrection and tells them to lower their nets into the sea — and they catch 153 fish.

Our visiting priest said in his homily that the number 153 related to the number of regional territories in that era. But then I read Bishop Robert Barron’s explanation — that 153 was the number of species of fish known at the time. I’m confused. Which is it? And does it matter? Help! (Conyers, Georgia)

A. I am tempted to side with the second part of your question — "Does it matter?" I confess that it’s never been an issue that has kept me awake at night. But on the other hand, if John chose to use this precise number in his inspired writing, some allegorical significance may well have been intended.

Two theories proposed by scriptural scholars over the years are the ones you mentioned — that “153” stands for the species of fish in the Sea of Galilee at the time or that the number indicates the known population groups of that day. St. Jerome, who died around 420, first popularized the “species of fish” view, and that is the one still favored by most commentators.

Either way, though, I think the general meaning is the same: that the mission and message of Jesus, and the salvation he was offering, were meant not just for the Jews of his day but for all people of every generation.

Q. Our son, age 24, has severe cognitive delays. Would he be able to be confirmed? What level of understanding is required? (New Philadelphia, Ohio)

A. Your son would certainly be able to be confirmed, and should be. Canon 889 of the church’s Code of Canon Law states that the reception of this sacrament requires that “a person who has the use of reason be suitably instructed, properly disposed and able to renew the baptismal promises.”

But with regard to the developmentally disabled, the U.S. bishops’ "Guidelines for the Celebration of the Sacraments with Persons with Disabilities" are even more expansive. Those guidelines, revised most recently in 2017, say that "persons who because of intellectual or developmental dis..."
When Alabama’s governor, Kay Ivey, signed the nation’s most restrictive abortion bill into law, she gave this simple explanation. "Every life is precious," she said.

The law has been criticized by some abortion opponents like televangelist Pat Robertson who feel its restrictions are too extreme to win support from the Supreme Court, and it is engendering a strong reaction from abortion supporters. But in a straightforward and uncomplicated way, Gov. Ivey offered the perfect rationale for ending abortion. "Every life is precious."

What makes this statement so powerful is that it comes without exceptions.

One does not say that every life is precious, except … -- if the person is black
-- or has handicaps
-- or is an immigrant
-- or whose father was a rapist
Every life is precious. No exceptions.

All recent popes have made the same point. The defense of unborn life, said Pope Francis, "involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development."

This is a powerful rationale for opposing abortion, putting the emphasis on the unique human life at stake, genetically distinct from the mother from the moment of conception.

Yet the simplicity of this proposition inevitably demands that this explanation be one that is consistently followed. Are we behaving as if every life is precious in all of our decisions? Do we have this same concern for all life at stages other than birth? In our inner cities and rural areas, and at our borders too?

We risk making a mockery of our explanation. Our opponents highlight the contradiction, and those who we hope to influence, especially today's young people, are allergic to hypocrisy.

Many, many committed pro-lifers provide all sorts of help to women. One example: The Women's Care Center was founded in 1984 in South Bend, Indiana. It now has 29 locations, helping women, children and families.

Yet there is an abundance of evidence that when it comes to both policy and programs, we as a nation do not act as if every life is precious.

The number of homeless in our country is astounding. In Los Angeles, an estimated 50,000 men, women and children are homeless, a city within a city. The United States has the largest prison population in the world, and women are the fastest growing segment of that population. The warehousing of prisoners, often in terribly crowded conditions, leads to all sorts of other abuses, including suicides.

The United States also has the highest maternal mortality rate of 50 developed countries. The number of deaths from drug overdoses now outranks deaths by guns or by cars.

Are our government leaders acting as if every life is precious? Are we as citizens?

Charles Camosy, a moral theologian who has written often on the abortion issue and has a new book out called Resisting Throwaway Culture: How a Consistent Life Ethic Can Unite a Fractured People, wrote a column for The Washington Post that plays off of condemnations of the Alabama law as extreme. He calls for a pro-life strategy that is as extreme in its support of women as it is in defense of the unborn child.

Camosy calls for a series of legislative reforms that would make it easier for women to keep and raise children. "One dramatic way to lessen the burden of abortion restrictions on women is to dramatically increase social support for pregnant women and other mothers," he writes.

It is a good place to start: The mother is precious to us also. And to help her is to help the child.

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

Small ways to save the world

So, you want to save the world? Yeah, so do I.

At least, most of us want to do good, some giving that will make a dent in the world’s woes, something from which we can see positive results. And sometimes in my daydreams I envision a rather large dent. I know I’m not superwoman, but, hey, a little minor world-saving would be terrific.

I was thinking these random thoughts as I waited in a concession line on a hot Midwestern day one summer with four Syrian refugee kids in Omaha, Nebraska. They had fled the destruction of Aleppo with their parents and subsequently spent two years in a camp in Turkey while being vetted for placement in the U.S.

This day, they were at soccer camp at a Jesuit prep school, arranged for them by someone in my faith-sharing group. Our group equipped them with balls, shoes, shin guards and now some of us took turns transporting them to and from camp for a week.

It seemed hundreds of little kids were kicking balls around when I arrived for pickup. All four seem to be enjoying this sport and playing aggressively. Someone had told the 7-year-old that the truck out front had ice cream for a dollar, so the first thing he did when he saw me today was pull out a carefully folded dollar bill and inform me that they had each brought a dollar for ice cream.

How could I say no? But by the time we get to the line, it seems to snake on forever. And it’s apparent that this is not an ice cream truck, but rather a scheme to market a cup of ice with flavored added, topped off with a couple of gummy worms, for $3 each.

But how could I say no? So I got out a twenty dollar bill and told them to put their money away.

We mull over the choices: watermelon, cherry, bubble gum, blueberry. Everyone rejects the gummy bears. The line is at a standstill. I try to find shade from the relentless sun and chat with friendly moms.

We finally arrive at the front of the line. “Four watermelons, no gummy bears,” I say, probably more abruptly than I should. I add a smile and make sure my friends say thank you.

Armed with about 30 napkins, we head to my car, one of the last left in the parking lot. We endeavor to buckle seat belts without spilling red coloring on the black upholstery. It takes about a half an hour to get to their apartment and we are so late their mom calls to see, in very limited English, if we are OK.

The oldest daughter, 11 years old, has learned English remarkably well and she sits in the front seat and we converse and laugh. The little ones in the back make quiet slurping noises.

Their dad works about 60 hours a week at low-paying jobs far below his skill level and his former status in the middle class.

Aleppo, a beautiful modern city once, with remnants of medieval stone work and artifacts, has been reduced to rubble. This little group’s extended family has disbursed, some to Germany, some still in Turkey.

I would like to save the world, preferably in some heroic, flashy way. But the things for which we volunteer, the ways we show our love, are often small and seemingly insignificant. All I’ve been asked to do on this day is to buy some overpriced ices in a long line in the hot Midwestern sun.

How could I say no?

Catholic Voices

What if every life were precious?

The Angelus JUNE 2019 Page 19

Greg Erlandson
Catholic News Service

Amid the Fray

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How could I say no?
Pope issues new norms on mandatory abuse reporting, bishop accountability

By Carol Glatz
Catholic News Service

VATICAN CITY (CNS) — Pope Francis has revised and clarified norms and procedures for holding bishops and religious superiors accountable in protecting minors as well as in protecting members of religious orders and seminarians from abuse.

The new juridical instrument is meant to help bishops and religious leaders around the world clearly understand their duties and church law, underlying how they are ultimately responsible for proper governance and protecting those entrusted to their care. For this reason, the new document establishes a clearer set of universal procedures for reporting suspected abuse, carrying out initial investigations and protecting victims and whistleblowers.

The new document, given "motu proprio," on the pope’s own initiative, was titled Vos estis lux mundi (You are the light of the world), based on a verse from the Gospel of St. Matthew (5:14).

"The crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims and harm the community of the faithful," the pope said in the document, released by the Vatican May 9.

The norms go into effect June 1.

In order to stop all forms of abuse from ever happening again, not only is "a continuous and profound conversion of hearts" necessary, there must be "concrete and effective actions that involve everyone in the church," the pope said.

Cardinal Marc Ouellet, prefect of the Congregation for Bishops, said the new norms ascribe a new role to bishops and religious leaders around the world clearly holding bishops and religious superiors accountable in protecting minors and religious superiors accountable in protecting minors and religious superiors accountable in protecting minors.

He told Vatican News May 9 that the norms respond to Pope Francis’ continued insistence for concrete and effective measures to ensure bishops and religious superiors have a very clear understanding of what their obligations are and what they should and should not do when it comes to safeguarding.

"It also requires all priests and religious to report suspected abuse or cover-ups and encourages any lay person to report through a now-mandated reporting "system" or office in each diocese.

How the office or "system" works will be up to each diocese, but "the idea is that anyone who has suffered abuse can have recourse to the local church, while being assured they will be well received, protected from retaliation, and that their reports will be treated with the utmost seriousness," Andrea Tornielli, editorial director of the Dicastery for Communication, told Vatican News.

The new norms now stipulate:

-- Procedures for the investigation of bishops, cardinals, patriarchs, religious superiors and all those who lead — even temporarily — a diocese or particular church, including personal preliminaries and personal ordination cases.

-- Leaders will be held accountable not only with suspected cases of committing abuse themselves, but also accusations of having interfered with, covered up or failed to address abuse accusations they were aware of.

-- When the accused individual is a bishop, the metropolitan will receive a mandate from the Holy See to investigate or delegate a person in charge of the preliminary investigation. A status report must be sent to the Holy See every 30 days, and the investigation completed with 90 days with some exceptions. Vatican offices are also held to specific timeframes and prompt action.

-- By June 2020, every diocese in the world must create an office or "public, stable and easily accessible systems" for reporting suspected abuse against a minor or vulnerable person, failure of compliance of abuse guidelines by bishops or superiors, and cases of interference or cover-ups in either a civil or canonical investigation of suspected abuse.

-- All priests and religious that become aware of abuse or its cover-up must alert their bishop or religious superior promptly.

-- A minor is anyone under the age of 18 and a vulnerable person is "any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want to otherwise resist the offense.

-- The definition of child pornography as any representation of a minor, regardless of the media used, "involved in explicit sexual activities, whether real or simulated, and any representation of sexual organs of minors for primarily sexual purposes."

-- Bishops and religious superiors will be accountable not just for protecting minors against abuse but also for protecting seminarians, novices and members of religious orders from violence and sexual abuse stemming from an abuse of power. The norms apply to reports of "delicts against the sixth commandment regarding clerics or members of religious orders and "forcing someone, by violence or threat or through abuse of authority, to perform or submit to sexual acts."

-- Those who report abuse cannot be subjected to pressure, retaliation and discrimination or told to keep silent. The seal of confession, however, remains inviolable and is not affected by the new norms.

-- Procedures for carrying out the preliminary investigation include the bishop immediately requesting from the Vatican that he or a delegate be assigned to begin the preliminary investigation. If he considers an accusation is unfounded, the papal nuncio is informed. The Vatican will have 30 days to respond to the request and the bishop sends a status report to the Vatican every 30 days.

-- When the investigation is complete, the bishop sends the results to the proper Vatican office, which then follows existing canon law.

-- The continued obligation to respect civil laws regarding mandatory reporting.

-- Those who reported suspected abuse or cover-up will be told of the outcome of the investigation if they request to be informed.

-- A fund can be set up by bishops’ conferences, synods and church provinces to cover the costs of investigations.

The document is a follow-up to Pope Francis’ 2016 document, As a Loving Mother, on transparency and accountability of bishops and religious superiors.

The two documents together are meant to correct what had been a lack of or unclear procedures for investigating the way a bishop complies with already established norms against abuse and clearly expressing the consequences of noncompliance or cover-ups.

All children deserve a home, pope says, encouraging adoption

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — With so many children in the world needing a good home and so many couples unable to have children, there must be a way to make adoption easier and less costly, Pope Francis said.

Meeting May 24 with representatives of the Institute of the Innocents from Florence, Italy, Pope Francis said he was struck by the idea that, in the old days, when a baby was left at the institute, he or she would be given half of a medal, while the mother would be given the other half.

"Today in the world there are many children who have half a medal," the pope said. "They are alone, the victims of war, victims of migration, unaccompanied minors, victims of famine."

"Who has the other half?" the pope asked. "Mother church. We have the other half. We must reflect and help our people understand that we are responsible for that other half and help create another "house of the innocents," one what is more global, with an attitude of adoption."

"So many times there are people who want to adopt children, but there is such massive bureaucracy," he said. Sometimes there also is corruption and a desire for money.

"Help me with this," the pope asked the representatives. "Create a culture of adoption, because there are children who are abandoned, alone, victims of war and many others. May people learn to look at the medal and say, 'I have the other half.'"

The Institute of the Innocents was founded 600 years ago as home for abandoned babies. Over the centuries, the institute evolved, functioning as an orphanage, a home for unwed mothers and as a school for poor children.

The institute now provides temporary shelter for children up to age 6 whose families cannot care for them; it works with the parents to prepare them to reunite their family, but also with the government foster-care system and adoption service. However, much of its work today is as a research and documentation center, monitoring and developing programs for the health and education of children.

Pope Francis’ remarks about adoption were off-the-cuff. He also had a prepared speech for the occasion and handed a copy to the institute’s director.

In the text, the pope focused on the obligation of the entire community to give every child the best care possible.

Today, he said, "we must take care of many rejected children, robbed of their childhood and their future; minors who face desperate journeys to escape from hunger or war; children who never see the light of day because their mothers are subjected to economic, social and cultural conditioning that pushes them to renounce that wonderful gift that is the birth of a child."
Agencies serving migrants 'strained' but doing OK, says USCCB official

By Jim Davis
Catholic News Service

KEY BISCAYNE, Fla. (CNS) — Asked about the immigration situation, a national church expert summed it up in two words: "Pretty rough. Catholic charities and diocesan services are overwhelmed."

Then William Canny, executive director of Migration and Refugee Services for the U.S. Conference of Catholic Bishops, tried to add a note of hope: "But there's a tremendous spirit of volunteerism. So, we're strained, but we're doing OK."

That was the best he could say about a year in which the federal government has been accused of mistreating immigrants from Central America seeking asylum in the United States. From separating families to denying them the ability to earn the dollars needed to pay their way back home, the administration has used family separation as a way to make border crossing horrific.

"We'd better not do that again."

He added that "Dreamers," the young people who qualify to remain in the country under the Deferred Action for Childhood Arrivals, or DACA, came to the United States as children and are seeking citizenship. "They talk like Americans; they eat like Americans; and they think like Americans," he said. "We must allow them the opportunity to dream like Americans."

The nation's bishops have especially decried the federal "zero tolerance" program of 2018, with parents arrested and children detained separately. The policy ended after several months of public protest and class-action litigation. But the effects have persisted, with some parents deported and their children kept in the U.S. alone. Catholic Legal Services and similar organizations have worked hard to help reunit them.

The Trump administration said the family separation policy had been used by the Bush and Trump administrations, but some dispute that claim.

Theresa Cardinal Brown, director of immigration and cross-border policy at the Bipartisan Policy Center, told USA Today in a recent interview that while the Obama administration "did separate some families," it also tried to detain families together. In 2016, a court ruling limited how long children with their parents could be in family detention centers.

The Trump administration has proposed reforms to immigration policy, calling for a "merit-based" system, but that proposal has been criticized by Cardinal Daniel N. DiNardo of Houston, USCCB president, and Bishop Joe S. Vasquez of Austin, Texas, chairman of the USCCB Committee on Migration. In a May 17 statement, they said this proposal appears aimed at keeping families from entering the country. They added that the new plan seems to lack a path to citizenship for Dreamers, ignores root causes of migration and doesn't offer "humane and pragmatic solutions," such as alternatives to detention.

Canny repeated the criticism of immigration policy at Catholic Legal Services May 16 gathering. "The family is the core unit of society. We have never seen such a coordinated attack on immigrants. They have no recourse — they can't go back, and they can't go forward."

He hastened to add that the bishops favor secure national borders, but added that the government must still "treat immigrants fairly." For one thing, he said, applications for asylum should be processed faster. "Right now, it can last more than two years."

Canny also urged Catholics to support organizations such as Catholic Legal Services. "Among asylum seekers who get good legal counsel, a better percentage have good outcomes. So this (CLS) gala is critically important."

By Catholic News Service

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops has released a new book of Pope Francis' teachings on the history of the devil, "his empty promises and works" and "how we can actively combat him."

Titled Rebutting the Devil, the book is meant for a wide audience and "shows us how to recognize the tricks of the enemy, avoid his traps and defeat his efforts through the power of God in Jesus Christ," said a May 29 USCCB news release.

The book is $12.95 and now available for purchase through the USCCB’s online bookstore at https://bit.ly/2YlYa4u.

"In this important book, Pope Francis tells us how to use powerful tools of spiritual combat against the devil," said Bishop Michael F. Burbidge of Arlington, Virginia, who is chairman of the U.S. bishops' Committee on Communications.

Those tools, he said, include "the word of God, adoration of God in the Blessed Sacrament, participation in the sacraments, fasting, prayer and the intercession of Mary, Mother of God, through the most holy rosary."

"We must recognize that there is a devil who is alive and active, but there is also a shield against him through the power of Jesus Christ!" Bishop Burbidge said.

Additional books and resources pertaining to other topics including marriage and family life, the Catechism of the Catholic Church, the Vatican, ministry and more, can be found by visiting the USCCB’s online bookstore at https://store.usccb.org.

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KNICKERBOCKERS

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Church while living in the world. You may be called to the sacramental priesthood in the communities of the Church and the brotherhood of priests, for the sake of those in the Church and in the world-at-large. You may be called to the permanent diaconate, in the context of the vocation of marriage or consecrated single life, in service to the communities of the Church, the work place, and society. Perhaps you are called to religious life to live in community with your brothers or sisters — either cloistered in prayer for the Church and the world or with an apostolate in service to the Church and society.

The third level of calling has to do with the way we use the talents and gifts God has given us to earn a living or contribute to the particular community to which God has called us. It is a valid observation that persons who have chosen a vocation that uses their talents, abilities, and interests as well as their spiritual gifts, in the context of their temperament combination, have a sense of true fulfillment. In many instances, what we refer to as midlife crisis is the result of choosing a career or working at a job that is not in keeping with our temperament and does not allow us to use fully our spiritual gifts as well as our talents and abilities.

We adults should take seriously the roles of prayerfully helping and encouraging our children, teens, and young adults, as well as other adults, to discern vocation — God's calling on each life and how to live out that calling as a whole person. In addition to the resources we have mentioned in this discernment process, vocational aptitude tests can be helpful in narrowing what we may be suited for.

Having written all this about vocational discernment, we understand that many people have to work at whatever job or jobs are available in order to pay bills and put food on the table. Not everyone has the choice of using their gifts and talents to earn a living. However, any work we do should be done with honesty and faithfulness. God ordains work, so our work should be intentional participation in God's work to build his kingdom. We can be witnesses for Christ and his Church wherever we are. Moreover, everyone can offer talents, abilities, and gifts in the context of service to their parish community and the larger community to build up the Body of Christ.

The Holy Spirit guides us each step of the way with the prayers of the saints and angels, especially with the grace, prayers, and assistance of our Blessed Mother Mary and the prayers of St. Joseph.

Through Baptism everyone is called and gifted!

"For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope" (Jer 29:11 RSVCE).

"Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths" (Prv 3:5-6).

Note: This article is a revised and updated version of an article that originally appeared in the June 2014 West Texas Angelus.

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.

ROLHEISER

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Por ejemplo: Vemos el lenguaje del alma, entre otros lugares, en algunos de nuestros grandes mitos y cuentos de hadas, muchos de ellos con siglos de antigüedad. Su aparente sencillez desmascara una profundidad que desarma. Por ofrecer sólo un ejemplo, toma el cuento de Cinderella (Cenicienta). Lo primero que debes advertir es que el nombre, Cinderella, no es un nombre real sino compuesto de dos palabras: Cinder, que significa ceniza, y Ella, que significa niña joven. Esto no es un simple cuento de hadas sobre una chica solitaria y abatida. Es un mito que destaca una dinámica universal, paradojal y pascual que experimentamos en nuestras vidas, donde, antes de que esté preparada para llevar la zapatilla de cristal, se verá la belleza de la pelota, casarse con el príncipe y vivir felizmente para siempre, debe primero pasar algún tiempo preoccupado sentada en la ceniza, sufriendo la humillación y siendo purificada durante ese tiempo en el polvo.

Observa cómo esta historia habla a su propio modo de lo que en la espiritualidad cristiana llamamos "cuarentena", un tiempo de penitencia en el que nos marcamos con ceniza a fin de entrar en un espacio ascético para prepararnos a llevar la zapatilla de cristal, ser la belleza de la pelota, casarse con el príncipe y vivir felizmente para siempre, debemos primero pasar algún tiempo preoccupado sentada en la ceniza, sufriendo la humillación y siendo purificada durante ese tiempo en el polvo.

El lenguaje, y símbolos dan nombre a nuestra experiencia de un modo que como lo hace la escritura. Su lenguaje nos proporciona una luz en el alma que nos permite entender una experiencia define lo que la experiencia significa para nosotros.
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DOYLE

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abilities may never attain the use of reason can receive the sacrament of confirmation and should be encouraged either directly or, if necessary, through their parents, to receive it.

This would be consistent with the thinking of Pope Francis, who has spoken strongly about the need to make the sacraments available to the disabled. In June 2016, he celebrated a Mass in St. Peter's Square to mark the church's Year of Mercy. Persons with disabilities proclaimed the first two Scripture readings, including by using Braille, and several altar servers with Down syndrome assisted the pope.

The day before, the pontiff had held an audience for those whose work involves catechesis for the disabled; with regard to holy Communion for the developmentally disabled, the pontiff noted that some might object on the basis that recipients might not understand what they were doing. Opposing that view, Pope Francis explained, "We all have the same possibility of growing, moving forward, loving the Lord, doing good things."

Referencing Pope Pius X, who ruled in 1910 that children as young as 7 years old could receive Communion, Pope Francis noted that "each one of us has a different way of understanding things. One understands one way and another in a different manner, but we can all know God."

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.

BISHOP

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private sector, it should be considered a public good (Compendium, no. 485).

Those who utilize large quantities of water should always look for ways to conserve it, protect it from pollution, and make it available to sustain life now and in future generations.

Pope Francis wrote in his encyclical Laudato Si: "Access to safe drinking water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights" (Laudato Si, no. 30).

In our part of Texas, we need to be very careful in taking care of our water. This includes not only the surface water in our lakes and rivers, but also our precious aquifers. The intelligent retention of rainwater is also an important component of the management of this resource.

As a society, we must plan and take proactive steps to assure plenty of clean, healthy water for future generations. We need to create systems to manage and distribute it fairly and sustainably.

As individuals, we are accountable to God for the ways that we waste or pollute water. In our homes and institutions, we would do well to capture rainwater, recycle water as much as possible, and use land-scaping methods that conserve water.

When we drink water, or bathe in it, or use it in other ways, we should give thanks to God for it. In all that we do, we must commit ourselves to being good, responsible stewards of this precious gift from God.

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The Diocese of San Angelo is pleased to host the 2019 Hispanic Pastoral Musicians Conference June 27-29, 2019. The conference will be held at St. Elizabeth Ann Seton Church in Odessa. The Hispanic Pastoral Musicians Conference is a biennial offering sponsored by the Southwest Liturgical Conference (SWLC). Through speakers and workshop presenters, participants learn more about the Catholic liturgy, improve their knowledge and skills for music ministry, learn new music from accomplished composers, and gain renewed enthusiasm for excellence in their ministry. Join us as we explore our musical service to the Church and to her liturgy as ministerial stewards. Go to www.sanangelodiocese.org/2019hpmc to register.

La Diócesis de San Ángelo se complace en ser sede de la Conferencia de Músicos Pastorales Hispanos de 2019, del 27 al 29 de junio de 2019. La conferencia se llevará a cabo en la Iglesia St. Elizabeth Ann Seton en Odessa. La Conferencia de Músicos Pastorales Hispanos es una oferta bienal patrocinada por la Conferencia Litúrgica del Suroeste (SWLC). A través de oradores y presentadores de talleres, los participantes aprenden más sobre la liturgia católica, mejoran sus conocimientos y habilidades para el ministerio de música, aprenden nueva música de compositores expertos, y ganan un entusiasmo renovado por la excelencia en su ministerio. Únase a nosotros mientras exploramos nuestro servicio musical a la Iglesia y su liturgia como ministros responsables. Vaya a www.sanangelodiocese.org/2019hpmc para registrarse.