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• What’s a priest do when he retires? (Page 7)

Msgr. Robert Bush celebrated the 50th anniversary of his priestly ordination at a special Mass on June 5, 2019. He is seen here with his sister Pat Vandecapelle and Bishop Michael Sis.

See story, Page 2
Msgr. Robert Bush celebrates a half century of priesthood

By Loretta Fulton

ABILENE — The Golden Jubilee Celebration of the ordination of Msgr. Robert Bush was well worth the wait.

It was standing room only on the evening of June 5 at Abilene’s Sacred Heart Catholic Church, where Bush, 75, has served since 1969, as parishioners, clergy, the Knights of Columbus, and even Bush’s sister, Pat Vandecapelle, joined Bishop Michael Sis in celebrating Bush’s 50 years of service to the church.

“We have priests who have come from all over the diocese,” a jubilant Sis said in opening the service.

Before the evening was over, Bush, a quiet, reserved man, was beaming. At the end of the Mass, the congregation, packed tightly into the pews and folding chairs, gave Bush two standing ovations, complete with raucous applause, hoots, and hollers.

The Mass was filled with beautiful music led by the church choir, prayers, readings, and a homily from Bush. A man of few words, Bush didn’t surprise anyone with his brief homily. The Gospel reading was Matthew 20:28-29, where Jesus explains how his kingdom is different from that of the world. In order to be great, his followers must be servants.

“To be like Jesus,” Bush said, “we become like servants, also.”

In his 50 years as a priest, Bush said, the best part is getting to be the one who serves. But all people are called to serve, he said, not just priests. At the end of our lives, we all are seeking eternal life, Bush said, and serving in this world leads there.

“That’s our goal,” Bush said of eternal life, “but the way to get to our goal leads there.

Bush’s journey to the priesthood began with his birth in Waco in 1943. He lived with his parents and his younger sister in Waco until Bush finished third grade at St. Mary’s School.

They moved to Brownwood, where they lived for six years before returning to Waco. In Brownwood, the family were members of St. Mary’s Church and were there when the present church was built.

After finishing ninth grade at Brownwood Junior High School, Bush and his family returned to Waco, where he graduated from Reicher Catholic High School. It was during Bush’s years in Brownwood that a priest sent him and other altar boys to attend a conference on becoming a priest at a seminary in San Antonio. Afterward, his priest asked if he thought he wanted to enter the seminary himself.

“I told him no,” Bush recalled. “After the family moved back to Waco and Bush enrolled in a Catholic high school, things began to change. He and other students visited St. Mary’s Seminary in Houston, where Bush eventually enrolled.

“It just kind of grew gradually,” Bush said of his call to the priesthood. After graduating from Reicher Catholic High School, Bush enrolled at St. Mary’s Seminary in Houston, graduating in 1966. That was followed with a degree from Immaculate Conception Seminary in Missouri in 1969.

Bush was ordained at St. Mary’s Catholic Church in Brownwood on June 5, 1969. He has served parishes in Crane, Abilene, Odessa, and San Angelo. As pastor of Sacred Heart in Abilene, Bush also is in charge of Saints Joachim & Ann Church in Clyde.

While at Sacred Heart, Bush over-saw the transformation in 2000 of an old auto mechanic shop into the Perpetual Adoration Chapel. The chapel, located next door to Sacred Heart, is open 24 hours a day, seven days a week, for anyone who wants a quiet place to pray.

During his long tenure as a priest in the Diocese of San Angelo, Bush has served on numerous councils and was a member of a team serving high school youth called Search for Christian Maturity. Over 9,000 youths have gone through the program, and several of those have become priests and religious sisters.

Bush looks for certain traits in young people that he believes are necessary for a life of service to the church. Among those are generosity, a spirit of service, and a love of people.

No one can vouch for Bush having those traits better than his sister, Pat Vandecapelle, who flew from her home in Louisiana for the June 5 celebration. Vandecapelle is almost three years younger than her brother. She recalled a couple of notable traits about her big brother as they were growing up.

“He pestered me all the time,” she said, “but if I was in trouble, he was there.”

On June 17, 2019, Bishop Michael Sis of the Diocese of San Angelo announced a new assignment for Msgr. Robert Bush, longtime pastor of Sacred Heart Church in Abilene.

Msgr. Bush assumed the duties of parochial vicar in reduced active ministry at the parishes of St. Joseph and St. Anthony in Odessa on July 1. In his new role, he will assist the pastor, Father Frank Chavez, in the service of the people of the two parishes.

Msgr. Bush brings a wealth of experience to his new home as he continues to serve the people of 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 traer su preocupación a la atención de la diócesis correspondiente. Por favor, tenga en cuenta que uno siempre tiene el derecho de reportar el abuso a las autoridades civiles, y la ley civil requiere que cualquier abuso de un menor de edad debe ser reportado.
From the Bishop’s Desk

New procedures from June assembly

This past year has been a tumultuous one for the Catholic Church in the United States and around the world. In the wake of recent crises and failures involving former Cardinal McCarrick and the poor handling by some bishops of allegations of sexual abuse, it became clear that we must develop a better system for carrying out investigations of bishops.

In the meeting of the U.S. Conference of Catholic Bishops in November 2018, we carried out initial discussion of proposals but did not vote on them. In January 2019, we gathered for a retreat in which we prayerfully confronted the gravity of our responsibility.

In February 2019, Pope Francis held a four-day summit in Rome with the presidents of bishops’ conferences from around the world, to discuss a unified response to the crisis. The Holy Father called for concrete and effective measures to be adopted by all bishops’ conferences. A range of presenters, including bishops, religious sisters, and lay people, spoke about a code of conduct for bishops in a way that includes the counsel of lay men and women, whose professional backgrounds are indispensable.

Adopted in the United States in 2002, the Charter for the Protection of Children and Young People established reporting procedures for allegations against priests and deacons. These have been very helpful, but they did not include procedures for handling and reporting allegations of sexual abuse by bishops.

The U.S. Conference of Catholic Bishops held our Spring General Assembly in Baltimore on June 11-14, 2019. In that meeting, we passed with overwhelming majorities the following four action items establishing a process for the responsible handling of reports of abuse by bishops:

1. Establishing protocols for restrictions on the ministry of bishops who were removed from office or who resigned their office for reasons of sexual abuse or the mishandling of cases;
2. Authorizing the establishment of a national third-party reporting system to receive reports of possible violations regarding sexual abuse by bishops or the mishandling of abuse cases by bishops;
3. Implementing Pope Francis’ apostolic letter Vos estis lux mundi in the Church in the United States, providing for the reporting and investigation of allegations against bishops; and
4. Affirming our episcopal commitment to carry out our ministry with integrity, to live according to the Gospel, and to investigate cases of misconduct by bishops in a way that includes the counsel of lay men and women, whose professional backgrounds are indispensable.

This new system adopted by the bishops in June is not perfect, but it is a significant improvement over the past. It is a step in the right direction.

In the proposed system, if there is an allegation that a bishop has himself engaged in sexual abuse or has mishandled the report of abuse by another cleric, then any person can report this, either to a national third-party reporting system or directly to the metropolitan archbishop for the local Church province. There are 32 metropolitan archbishops in the United States.

Also receiving the allegations will be a lay person designated on a stable basis by the metropolitan archbishop to receive these complaints. If the metropolitan archbishop is the one accused, then the senior suffragan bishop in the province will be responsible for receiving the report, as well as the lay person that bishop has designated to assist with these reports.

Every metropolitan province is composed of one archdiocese and a number of suffragan dioceses. Among the suffragan dioceses, the bishop who has been in office the longest is the senior suffragan bishop.

The metropolitan archbishop for our local ecclesiastical province is Archbishop Gustavo García-Siller of San Antonio. The Archdiocese of San Antonio already has in place an independent third-party reporting system called EthicsPoint. They may be reached by calling 844-709-1169 or online at http://archsa.ethicspoint.com. The senior suffragan bishop in our province is Bishop James Tamayo of the Diocese of Laredo. Their office phone number is 956-727-2140.

The lay person appointed to receive these complaints will work with the metropolitan archbishop or bishop to present the report to the papal nuncio (the pope’s representative in the United States) and to the appropriate office in the Vatican. If it is an allegation of the sexual abuse of minors, it is handled by the Congregation for the Protection of Minors.

See BISHOP, Page 21

The Prayer Square

Prayer for Priests

By Father Francis Onyekozuru

O merciful God, grant that those whom you have called to the ministerial priesthood will ceaselessly love you and love your people. As they leave all things to follow you, may they find you in all things. Grant that they may let their lives shine like candles that are placed on the lamp stand, giving light to your people without counting the cost, until no wax is left. In all things, may they find peace in your will.

Amen.

The Angelus

JULY 2019

Page 3
San Angelo cathedral to be featured in television program

West Texas Angelus

SAN ANGELO — The Cathedral of the Sacred Heart hosted a film crew on June 24 and 25 and will be the focus of an upcoming episode of a television program showcasing cathedrals around the country.

NET TV, a New York Catholic television station that is part of the Diocese of Brooklyn’s DeSales Media Group, is preparing episodes for their forthcoming program The Chair. Each episode of this program will focus on the cathedral, the bishop’s chair housed within a diocesan cathedral, and feature information about the diocesan bishop, the local cathedral, and the surrounding area.

Bishop Michael Sis of the Diocese of San Angelo sat for a wide-ranging interview with Msgr. Kieran Harrington, the program’s host, covering Sis’ own journey that brought

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the local cathedral, and the surrounding area.

Bishop Michael Sis of the Diocese of San Angelo sat for a wide-ranging interview with Msgr. Kieran Harrington, the program’s host, covering Sis’ own journey that brought him to sit in the chair of the Bishop of San Angelo, the history of the cathedral church and the diocese, and the local identity of the diocese itself. The production crew also obtained footage of local landmarks such as Fort Concho, the San Angelo Museum of Fine Arts, and the statues depicting the Lady in Blue and Jumano Indians along the banks of the Concho River.

The crew also filmed a Mass celebrated by Bishop Sis at the Cathedral of Sacred Heart on June 24, the Solemnity of St. John the Baptist. Though this was the 16th cathedral visited for this program, it was the first time a diocese or cathedral has requested drone footage during Mass, which should make for a unique episode of the show.

“This is the second time I’ve ever celebrated a Mass with drones,” said Bishop Sis, noting that the first was during a funeral in Mexico.

Bishop Sis noted that the day of filming was a beneficial one. “I learned through the experience that their desire is to communicate a positive message about the Catholic faith in general, much more broadly than focusing on a chair or a building,” he said.

Another memorable part of that day was the usefulness, though. “I believe this film will use diocesan programs as an introduction to the diocesan church and the ministry of a bishop,” he said.

CALENDARS

Bishop’s Calendar

July 2019

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.

7 CLYDE, Saints Joachim and Ann, Installation of Pastor, Rev. Albert Ezeanya, at 8:00 a.m.

9 SAN ANGELO, Diocesan Pastoral Center, Pastoral Manual Review Committee meeting at 10:00 a.m.

10 ODESSA, St. Elizabeth Ann Seton, Holy Cross Catholic High School board meeting at 6:30 p.m.

12 SAN ANGELO, Zentner’s Daughter Restaurant, Rotary Club meeting at 12:00 noon

13 SAN ANGELO, Christ the King Retreat Center, Mass with diaconal formation class at 9:30 a.m., followed by Deacon Council meeting at 10:30 a.m.

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

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

19 SAN ANGELO, St. Joseph, Diocesan Charismatic Conference presentation at 7:30 p.m.

28 EOLA, St. Philip, Mass at 8:00 a.m.

28 MILLERSVIEW, Our Lady of Guadalupe, Mass at 9:30 a.m.

28 EDEN, St. Charles, Mass at 11:00 a.m.

28 MIDLAND, St. Ann, Mass at 5:00 p.m., followed by picnic

30 ODESSA, St. Joseph, Mass at 6:00 p.m., followed by blessing of historical marker and prayer garden

31 SAN ANGELO, Christ the King Retreat Center, Parish Staff Development Day

August 2019

2-4 ABILENE, Holy Family, Diocesan Vocation Discernment Retreat

28 EOLA, St. Mary’s Central Catholic School, Mass at 10:00 a.m.

17-Sept. 4 ITALY, Retreat for Bishops

Christ the King Retreat Center

July 2019

1 Heart of Mercy Prayer Group

2–4 5 Men’s Walk to Emmaus

5 Heart of Mercy Prayer Group

9-11 Deacon Formation

12 Heart of Mercy Prayer Group

18 Boys Chrysalis

22 Heart of Mercy Prayer Group

25–28 Women’s Walk to Emmaus

29 Heart of Mercy Prayer Group

29 Deacon Quarterly

31 Parish Staff Development

August 2019

1 Men’s Walk to Emmaus

1-4 Heart of Mercy Prayer Group

5 Heart of Mercy Prayer Group

9-11 Deacon Formation

12 Heart of Mercy Prayer Group

12–14 Deacon Convention

14–18 Lubbock Deacon Candidates Ordination Retreat

19 Heart of Mercy Prayer Group

23–25 Deacon’s Annual Retreat

26 Heart of Mercy Prayer Group

26 Deacon Jose Rosales (2000)

28 Deacon Abel Campos (2002)

28 Deacon Mario Calderon (1998)

29 Deacon Eufracio Hernandez (1998)


Necrology of Priests and Deacons

Please pray for our departed clergy

July

2 Rev. Bernard Degan, CM (2001)

2 Deacon Floyd Frankson (1992)

4 Rev. Msgr. Charles Dvorak (1963)


5 Rev. Emil J. Gerlich (1969)


12 Rev. Michael BarbarossaOFM (1981)

14 Rev. Bernard Binerwski (1992)


21 Deacon William Callan (1998)

21 DeaconEncencio Samaniego (2008)


23 Rev. Charles A. Knapp (1978)

23 Deacon Eufrazio Hernandez (1998)

28 Deacon Mario Calderon (1998)


August

7 Rev. Andrew DeMuth (1969)

10 Rev. Michael BarbarossaOFM (1981)


21 Deacon William Callan (1998)

21 DeaconEncencio Samaniego (2008)


23 Rev. Charles A. Knapp (1978)

23 Deacon Eufrazio Hernandez (1998)

28 Deacon Mario Calderon (1998)

Diocese seeks campus minister

Details on these and other employment opportunities can be found online at https://sanangelodiocese.org/job-openings.

Campus Minister for Midland/Odessa Colleges

The Diocese of San Angelo is seeking a full-time Campus Minister to serve three college campuses: University of Texas at Permian Basin (UTPB), Odessa, TX; Odessa College; and Midland College (Midland, TX). The primary focus of the ministry is at a four-year residential campus. The other 2 sites are community colleges. Midland and Odessa are 25 minutes apart.

This position requires a practicing Catholic with a B.A. in Pastoral Studies or Theology (master’s degree preferred), experience in ministry, pastoral and administrative skills.

The Director of Campus Ministry is responsible for the pastoral leadership of the campus faith community in an academic setting. This includes liturgy, music, faith formation, RCIA and sacramental preparation where appropriate, social ministry and fellowship, pastoral care to students, faculty, and administrative responsibilities.

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 to the attention of Sr. Hilda Marotta, OSF, Office of Evangelization and Catechesis, 804 Ford St., San Angelo, TX 76905 or hmarotta@sanangelodiocese.org. For more information, please call 325-651-7500.

Parish Fall Festivals

St. Lawrence Church

St. Lawrence Catholic Church will hold their 63rd annual fall festival on Sunday, Oct. 6, 2019, on the grounds of the church and in the parish hall. St. Lawrence Catholic Church is located at 2400 FM 2401 near Garden City. Further details will be announced at a later date.

For more information, contact the St. Lawrence Parish office at 432-397-2300 or slawrence@sanangelodiocese.org.

St. Boniface Church

St. Boniface Catholic Church in Olfen will hold their fall festival on Sunday, Oct. 13, 2019. St. Boniface Catholic Church is located at 1118 County Road 234 near Rowena. Further details will be announced at a later date.

For more information, contact the St. Boniface Parish office at 325-442-2893 or olfen@sanangelodiocese.org.

Secular Franciscans take pilgrimage to the past

By Sister Adelina Garcia, OSF

On June 15, 2019, the Secular Franciscans of the Santa Angela Fraternity went on a pilgrimage to San Antonio to experience the missions of San Jose and San Miguel de Aguayo, San Francisco de la Espada, and San Juan Capistrano. They met with some of the seculars from the San Jose and St. Francis of Assisi fraternities in San Antonio and Brother Tim Unser, the regional minister.

The Santa Angela fraternity includes local minister Jane Batista, Bonnie Rangel, Lori Halstrom, Humberto Diaz, Linda and Eduardo Castillo, and Franciscan Sister Adelina Garcia (spiritual assistant). The group met the San Antonio fraternities at San Jose y San Miguel de Aguayo Mission (the “Queen of the Missions”), founded in 1720, where they visited the museum and watched a movie on the missions’ history. Participants were given a self-directed retreat guide on the missions by Sister Adelina and went around the grounds.

The next stop was Mission San Francisco de la Espada, the smallest and last mission built, constructed in 1731. This little gem is surrounded by trees and has an aqueduct 1.5 miles north. This aqueduct, constructed between 1731 and 1745, provided the water for the missions and irrigated the fields. It is still used today.

San Juan Capistrano was the next mission the group visited. Founded in 1716 in East Texas and moved to its present location in 1731, this white-washed stucco Church with its tower bells facing the central grounds of the mission takes you to another era when there were orchards and livestock outside its walls. The bells called the residents to prayer.

The secular Franciscans had a wonderful time learning about the life of the native people who lived in the missions and the life that they led. The founder of the missions was Franciscan Friar Antonio Margil from Spain. He is a venerable and is in the process of canonization to sainthood.

Plans are already underway to make more pilgrimages and return to San Antonio for the Festival Francisca in October.

If you are interested in becoming a secular Franciscan, you can text Jane Batista at 325-340-2082 or email jbatista@hotmail.com.
Dreams become reality at baptism in Spain
Local Lady in Blue supporters take their cause to Europe

By Loretta Fulton

Pope Francis now understands what a bunch of Texans can do if they set their minds to it.

In May, about 50 people from the Diocese of San Angelo met the pope in the square outside St. Peter’s Basilica to deliver documentation that they hope someday will lead to the canonization of Sor María de Jesús de Ágreda, better known as the Lady in Blue.

Among the documents were a resolution adopted by the Texas Legislature honoring the Jumano Indians who had encounters with the Lady in Blue near San Angelo in the 1600s, a documentary film about the Lady in Blue that debuted in San Angelo in April, framed photos of sculptures of the Lady in Blue and Jumano Indians, and a special sash.

Ring leader of the Texas entourage, Tilly Chandler of San Angelo, said Pope Francis not only received the gifts but rode around the square in his popemobile so that everyone could get a glimpse.

“When the pope came by,” Chandler said, “we were all in the front row and he recognized who we were.”

Pope Francis picked out Chandler’s nephew, Clark Lowenfield, an Anglican bishop from Houston, to come forward with the documents. Lowenfield had just gone on the trip to accompany Chandler, she said, and then got chosen to give the gifts to the pope and visit with him for about 15 minutes.

“We were all stunned,” Chandler said.

Everyone on the trip was blessed by the opportunity to go, but perhaps no two people felt more blessed than Elizabeth Flores and her daughter, Harley, from Abilene. Harley had never been baptized, and her mother knew exactly how and where she wanted the baptism to be.

Elizabeth had a recurring dream, in which she was holding a baby Harley in a small room in Ágreda, Spain, waiting for a priest to take her.

“I’m handing her over to be baptized,” Elizabeth said.

In reality, Harley is 15 and lives in Abilene, but in May, Elizabeth and Harley actually were in Ágreda and Harley was baptized by a Catholic bishop in a basilica.

“It just seemed so familiar, the place,” Elizabeth said, comparing it to her dream. “It was very humbling, very spiritual.”

Elizabeth and Harley are descendants of the Jumano Indians, who populated the desert southwest in the 1600s, including the San Angelo area. Legend holds that a mysterious Lady in Blue made more than 500 appearances to the Jumanos between 1620 and 1631 through the mystery of bilocation.

The Lady in Blue was identified as Sor María de Jesús de Ágreda, a Franciscan nun who lived in Ágreda, Spain — the same place where Harley Flores was baptized.

“She was baptized in the same basin that Sor María was baptized” in, Elizabeth said. “It’s like full circle — we’ve delivered a baby back to Ágreda, Spain, to be baptized.”

The trip to Ágreda came after the presentations in Rome. The Texas group flew to Rome for the Vatican visit, then to Madrid, where they got on a bus for a four-hour ride to Ágreda.

What they encountered in Ágreda was spectacular, starting with the baptism. Harley described it as something other-worldly. She felt like someone was watching her the entire time and that something was changing within her. She remembers the sensation as the bishop put his hands on her head during the baptism and then lifted them.

“When he removed them,” Harley said, “it felt like someone’s hands were still there.”

The mystical experience came as no surprise to the other 50 people on the trip, which was planned by the Historic Beginnings of San Angelo/Lady in Blue Committee and led by Chandler. The group discovered that the story of the Lady in Blue is as popular in Ágreda as it is in the Diocese of San Angelo.

Sor María’s incorrupt body lies in a coffin in the basilica and is on display to the public. And, there are tapestries on display that Sor María made which depict cacti, live oak trees, birds, and other plants and wildlife native to Texas but not to Ágreda, Spain.

“We all have seen them,” Chandler said. “It proved she had been here.”

Nuns at the convent processed from the basilica after the baptism, all wearing blue capes just like the Lady in Blue wore. In addition to the baptism, Harley received three other sacraments at the basilica in Ágreda — confirmation, first Communion, and anointing of the sick. Harley suffers seizures due to tumors on her brain and spinal cord, Elizabeth said. Children turned out in hordes to witness Harley receiving the sacraments.

“They would walk up and lightly touch our hair and run away,” Elizabeth said.

The reason for their fascination, Elizabeth said, is because of her Jumano ancestry and the vital role the Jumanos play in the legend of the Lady in Blue.

The mysterious Lady in Blue probably has no greater fan and promoter than the former longtime bishop of the Diocese of San Angelo, Michael Pfeifer. In 2009, Pfeifer, who was bishop of the diocese at the time, and others formed the Lady in Blue Committee and planned a celebration for June 20, designated as Lady in Blue Day.

Since 2009, much has happened. Three bronze sculptures related to the Lady in Blue have been erected near the Concho River, a three-day conference involving high-level international Catholic representatives was held in San Angelo in May 2018, a documentary debuted in San Angelo on April 7 this year, and a resolution honoring the Jumano and The Lady in Blue was adopted by the Texas House of Representatives in May 2019.

Elizabeth and Harley Flores, as well as Pfeifer, were all present when the resolution was adopted. A copy of the resolution is being cast in bronze to place near the Lady in Blue sculptures in San Angelo.

“There’s a lot of things coming together,” Pfeifer said from his home in San Antonio, where he lives in retirement.

Originally, the bronze copy of the resolution was to be set in place June 22 but it wasn’t completed. Now no date has been set. Pfeifer was unable to make the trip to the Vatican and to Ágreda in May but has been to the Vatican many times and to Ágreda.

Pfeifer believes strongly that Sor María de Jesús de
Retired priest continues life of service

By Brian Bodiford
West Texas Angelus

When most people imagine retirement, they look forward to leisure time, maybe traveling the world, perhaps greater opportunities for reading, gardening, or learning a new hobby. Few would envision their retirement as an opportunity to continue showing up to the same job they had spent their entire lives doing.

Priests aren’t most people.

Father Hugh Wade, 73, a retired priest of the Diocese of San Angelo, is eager for opportunities to be of service. Retirement “allows me to continue in my priestly ministry,” he said.

Ordained to the priesthood in May 1977, Wade served the diocese for over three decades before retirement, his most recent post as pastor of St. Mary Star of the Sea Church in Ballinger.

Now, Father Wade is helping out at St. Patrick Church in Brady and St. Francis Xavier Mission in Melvin in between pastors, a temporary assignment he has been filling for around three months. Hearing him describe the position, it’s clear that the job brings him joy. “Folks here are just great,” he said of the parishioners in Brady and Melvin.

After completing his stint in Brady, Wade will have about a month off before taking on another temporary position in Abilene while a priest there goes on sabbatical. A temporary position in Abilene while he takes an occasional weekend off for rest or a quick mini-vacation. He is also actively serving at Engaged Encounter weekends at Christ the King Retreat Center in San Angelo and even serves on the national board for Engaged Encounter.

When not filling in for a priest during a lengthier absence, Wade does find time for some relaxation between his weekend work. During the week, he likes to spend his time reading on his front porch where he can “watch the world go by.” He is also planning to spend time visiting with family in Virginia during his month off before returning to the diocese and his new temporary assignment in Abilene.

In order to support priests in their retirement, the “diocese does have a pension plan” that is “separate from the diocese’s finances,” said Steve McKay, finance officer for the Diocese of San Angelo.

The priest pension fund is supported by contributions from priests, parishes, the diocese, and other donors, but is a separate legal entity from the diocese. The fund is managed by the Priest Pension Board, a body composed of priests of the diocese.

The pension fund also sees contributions from the people of the diocese in the form of the Diocesan Priests’ Retirement special collection. This collection is taken up during Mass around the diocese annually on the first Sunday in August. This year’s collection will take place on Aug. 4.

With 16 diocesan priests currently drawing pensions, the pension fund is underfunded — to the tune of $2.2 million as of June 30, 2018, the most recent date for which full actuarial calculations were available. Things are headed in the right direction, though, as the pension fund was able to make up $470,000 of the shortcoming in the 12 months preceding June 2018.

Bishop Michael Sis is “very personally committed to getting the pension fund fully funded,” McKay said.

Other helpful news in this regard is that the average age of priests in the diocese has been coming down in recent years as new young priests are ordained. McKay estimated that the diocese is about 8 years away from the next wave of priest retirements, which happen at age 70 under most circumstances.

“The diocese has an obligation to take care of these priests who have given their life and their whole career to us,” McKay said. “They’ve given you your whole life in service.”

For Father Wade, that service has been one of the most rewarding aspects of his life. “As a priest, you make a family here in our parishes and diocese,” he said.

As evidenced by his continued joyful service, Wade knows that just because he is drawing a pension does not mean the work is done. He described his current role clearly: “You never retire as a priest.”
When we were young parents and were involved in all kinds of activities with our children — school trips, little-league baseball, soccer, ballet, tennis, church youth groups, Cub Scouts, Boy Scouts, etc. — we naturally were with other parents at these activities. From time to time we would hear another parent describe his or her child as "strong-willed." Usually this was done in a critical way, meaning that the child insisted on going his or her own way and would not obey parents. As we reflected on this, we said that a strong will can be an asset in a person's life to motivate a person to overcome obstacles in order to accomplish a particular goal. We concluded that a strong will is not the problem. The problem can be with the desire that a person has to accomplish a particular goal and the nature of the goal itself.

The desire and the goal for a Catholic must be in accord with faith and reason, and reason, in Catholic teaching, includes conscience, which is the practical application of reason in moral matters. The image of God in each of us gives us what St. Paul calls the law "written on the heart" (Rom 2:14-15). This is the Natural Law of human nature. If the desire and goal are not guided by reason, which is the heart of the Natural Law, then the strong-willed person seeks to make reality according to his or her own sinful desires. It is self-will, not strong will, that is the problem. This can be the root of conflict in the family. When a member of the family is dominantly self-willed, whatever the age, they are trying to make their desires the reality for everyone. The reality that can be determined by faith and reason is being denied in favor of an imagined reality that is false.

As Catholics, we know that reason can help us discern truth, but part of the truth we discern is that we have sinned against truth, against Jesus, the Son of the Father, who is the way, the truth, and the life (Jn 14:6). When we seek salvation from our sin, we turn in faith to Jesus and receive the forgiveness of our sin and the power, through the Holy Spirit sent by the Father through the Son, to overcome that sin and strive to live a holy life according to the truth. In other words, our will now is guided by our desire to live a holy life, which is the worthy goal for all of us. When this is the case, it is necessary to have a strong will for the Lord.

While this sin-caused self-will has been a problem in families throughout history, it is exacerbated in our present Western culture by the emphasis on the self-will of the individual person. Pope Benedict XVI, in a lecture delivered at the University of Regensburg on Sept. 12, 2006, entitled "Faith, Reason, and the University," called this emphasis on the predominance of the will of the individual over faith and reason a philosophic "voluntarism" (Lecture, #25). This voluntarism effectively denies the union of faith and reason that is part of our Catholic teaching.

Pope Benedict XVI teaches that the union of faith and reason is found in the New Testament itself. According to the Pope Emeritus, "the encounter between the Biblical message [faith in Christ] and Greek thought [reason] did not happen by chance. The vision of St. Paul, who saw the road to Asia barred and, in a dream, saw a Macedonian man plead with him, 'Come over to Macedonia and help us!' (cf. Acts 16:6-10) — this vision can be interpreted as a 'distillation' of the intrinsic necessity of a rapprochement between Biblical faith and Greek inquiry" (Lecture, #19). In other words, in the Revelation recorded in the New Testament itself we have a union of faith and reason. In the first century, missionaries spreading the Christian Gospel went out of Palestine in all directions, but the books of the New Testament were produced by
Renewal at Christ the King Retreat Center

In the days following Memorial Day, our diocesan retreat center experienced a renewal. Scherz Landscaping Company, located in San Angelo, arrived, replaced all of the grasses, and added ivy ground covering to our entrance and courtyard. Built in 1983, Christ the King Retreat Center is located on the Concho River, on 19 acres that feature a prayer path, many live oak trees and other beautiful foliage, deer and turkey. An ecumenical center, many have experienced the love of Christ through our Catholic retreat center. Indeed, many non-Catholics have been introduced to our Catholic Church through this ministry. Tom Burke, director, invites you to visit Christ the King Retreat Center to enjoy our peaceful grounds and to stop into our chapel and pray. May the work completed by Scherz Landscaping Company glorify Christ our King for many years to come.

U.S. bishops commit to ‘respond directly and appropriately’ to sexual abuse

By USCCB

Note: the following text is included in the “Affirming our Episcopal Commitments” section of “A Continuous and Profound Conversion of Hearts,” a recently published document from the United States Conference of Catholic Bishops detailing the implementation of provisions laid out in Pope Francis’ apostolic letter Vos estis lux mundi.

The authority and responsibilities of a bishop arise fundamentally from the grace of the sacrament of Holy Orders. For the bishop to exercise his authority and responsibilities properly, however, he must be conformed to the heart of Christ, who “humbled himself” for our sake (Phil 2:8). “In the exercise of sacred power, the bishop must show himself to be rich in humanity in imitation of Jesus, the perfect man. To this end, his conduct should radiate those virtues and human gifts which arise from charity and are rightly valued in our society. These gifts and human virtues bear fruit in pastoral prudence, in wise care of souls and in good governance” (Apostolorum successores, 2004, no. 47).

In keeping with the promises made at his episcopal ordination, a bishop is to guide others to holiness, to welcome the stranger, the poor, and all those in need. He is to act as a good shepherd, especially attentive to those on the peripheries. Some bishops have failed in keeping to these promises by committing acts of sexual abuse or sexual misconduct themselves. Others have failed by not responding morally, pastorally, and effectively to allegations of abuse or misconduct perpetrated by other bishops, priests and deacons. Because of these failures, the faithful are outraged, horrified, and discouraged.

We, the bishops of the United States, have heard the anger expressed by so many within and outside of the Church over these failures. The anger is justified; it has humbled us, prompting us into self-examination, repentance, and a desire to do better. We will continue to listen.

Today, in a spirit of pastoral responsibility and contrition, we affirm once more the commitments we made when we were ordained bishops, including the commitments to respond directly and appropriately to cases of sexual abuse of minors or vulnerable persons, sexual misconduct, and the mishandling of such cases by bishops. “This responsibility falls, above all, on the successors of the Apostles... and demands from [us] a commitment to follow closely the path of the Divine Master” (Vos estis lux mundi, 2019, preambule).

1. We will continue to reach out to the victims/survivors of sexual abuse by the clergy and their families in support of their spiritual and emotional wellbeing. Realizing that we might not always be the best suited to offer such care, we will do all that is within our authority and ability to help victims/survivors find the care and healing they need.

2. We pledge our full support for and adherence to the provisions outlined in the Holy Father’s Apostolic Letter motu proprio, Vos estis lux mundi, which holds bishops accountable to higher moral standards because the pastoral care of the faithful has been entrusted to them.

3. We will promote and disseminate widely in our churches, seminaries, diocesan or eparchial newspapers, parish bulletins, websites, social media, and other appropriate venues—information on how a person can report to an independent, third-party entity any instances of the sexual abuse of a minor or vulnerable persons by a bishop. While safeguarding confidentiality of all persons involved, every effort will be made toward transparency and keeping the person submitting the report, and when permitted the accused, apprised of the status of the case.

4. We are also committed, when we receive or when we are authorized to investigate such cases, to include the counsel of lay men and women whose professional backgrounds are indispensable.

5. We will amend, where necessary, our diocesan or eparchial codes of conduct for ministers so that they state unequivocally that they apply to bishops as well as to all those serving the Church in our diocese or eparchy.

6. We will also make sure that these codes of conduct contain clear explanations as to what constitutes sexual misconduct with adults as well as what constitutes sexual harassment of adults.

7. Both our Baptism and ordination call us to chaste living. We will be always mindful that there can be no “double life,” no “special circumstances,” no “secret life” in the practice of chastity.

8. “The bishop cannot ignore or leave undone the task of holding up to the world the great truth of a holy and chaste Church, in her ministers and in her faithful. When situations of scandal [and] sin arise, especially on the part of the Church’s ministers,” we promise to “act firmly and decisively, justly and sincerely” (Apostolorum successores, no. 44). We commit ourselves “to ensuring that those who state that they have been harmed, together with their families, are to be treated with dignity and respect.

See USCCB, Page 21
Kolbe Prison Ministry

Kolbe Prison Ministry (KPM) began in August 2009 with the first “Prison ACTS” retreat held at the Connally Unit in Kenedy, Texas, in the Archdiocese of San Antonio. This is a three-day retreat in prison with a format very similar to a parish ACTS retreat. At request of ACTS Mission, the name was changed in January 2015 to Kolbe after St. Maximilian Kolbe, patron saint of the incarcerated. Leaders of the early retreats were predominantly from Fredericksburg, so Kolbe Prison Ministry was established there as a 501c3 in October 2015. The KPM group operates very similar to ACTS Mission in helping get Kolbe retreats started at the state prisons throughout Texas. There are 104 Texas Department of Criminal Justice (TDCJ) units and Kolbe retreats have now been held in over 50 prisons. In the San Antonio Archdiocese, over 300 lay volunteers have served on a prison retreat. In many parishes, the ACTS volunteer base is large, but opportunities to serve are limited, so many will volunteer to be on a Kolbe retreat team. What do they find? Many who attend say Kolbe is like “ACTS on steroids” as inmate retreatants can have a major spiritual conversion in just three days. Also, blessings can be far greater for those who step out in faith to serve.

What is status of KPM in the Diocese of San Angelo? There are four TDCJ units in the diocese along with two others that belong to the Lubbock diocese, but are primarily served by volunteers in the Abilene area. The first Kolbe retreat was held in July 2015 at the Havins State Jail in Brownwood. There have been three further retreats at Havins with limited volunteers from the diocese. The Robertson Unit near Abilene had its first Kolbe retreat in March 2018 and one was just held in April 2019 at the Wallace Unit in Colorado City. These retreats were primarily led by volunteers from the Austin diocese and the San Antonio archdiocese. At the recent Wallace retreat, several volunteers from the ACTS community in Odessa stepped up to participate, were captivated by this ministry, and have a desire to see it grow in the diocese. A plan to develop a Kolbe core team would be a first step, just like a core team is assembled to lead parish ACTS retreats. If you would like to learn more about KPM and how you might get involved, please contact Doug Burns from St. Elizabeth Ann Seton Church in Odessa. He can be reached at 432-940-4699 or by email at douglasburns@att.net.

On this page is a flyer for a Statewide Kolbe Conference at St. Mark the Evangelist in San Antonio on Saturday, July 20. You can register for this free conference and learn more about KPM at: https://www.kolbeprisonministries.com/2019-conference.

Diocese of San Angelo
2019 Catholic Charismatic Conference

COME HOLY SPIRIT
Believing the Ways of God are Mighty!

Guest Speaker
Fr. Ed Wade, CC

Music provided by
Sacred Sound

ACTS 1:8 — 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.

July 19-20, 2019 - St Joseph's Catholic Church
301 W 17th St., San Angelo, TX
$20 Registration Fee (Includes Lunch)

The Conference
Begins Friday, July 19, at 7 p.m. with Praise and Worship
Followed by a talk by Bishop Sis at 7:30 p.m., “Who is the Holy Spirit?” (No Registration Required for Friday Night - FREE Event!)

Continues on Saturday, July 20, 8:30 a.m. – 5 p.m.
($20 Registration Fee – Includes Lunch)
Charismatic Mass from 4-5 p.m. led by Fr. Ed Wade with Fr. Albert Ezeanya as con-celebrant

**For more information on the conference or on Father Ed Wade, CC, go to our website: www.CatholicCharismatic.com

Sponsored by Diocese of San Angelo Catholic Charismatic Renewal Committee

Pope to canonize Blessed John Henry Newman

By Junno Arocho Esteves
Catholic News Service

VATICAN CITY — Pope Francis will declare Blessed John Henry Newman, the 19th-century British cardinal, a saint Oct. 13.

The British theologian will be canonized during a Mass at the Vatican along with a Swiss laywoman, an Indian nun, an Italian nun and a nun known as the “Mother Teresa of Brazil.”

The date for the canonization Mass was announced July 1 during an “ordinary public consistory,” a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

Born in London in 1801, John Henry Newman was ordained an Anglican priest in 1825. He later founded the Oxford Movement, which emphasized the Catholic roots of Anglicanism.

After a series of clashes with Anglican bishops, Newman joined the Catholic Church at the age of 44 and was ordained a Catholic priest in 1846. Pope Leo XIII made him a cardinal in 1879 while respecting his wishes not to be ordained a bishop.

A theologian and poet, he died in 1890 and his sainthood cause was opened in 1958. Pope Benedict XVI beatified him in Birmingham, England, in 2010.

The others who will be declared saints are:
- Blessed Dulce Lopes Pontes, who was a member of the Missionary Sisters of the Immaculate Conception. Born in 1914, she was known to Brazilian Catholics as Sister Dulce, the mother of the poor. She founded the first Catholic workers’ organization in the state of Bahia, started a health clinic for poor workers and opened a school for working families. She created a hospital, an orphanage and care centers for the elderly and disabled.
- She was nominated for the Nobel Peace Prize by then-President Jose Sarney in 1988. St. John Paul II, who called her work “an example for humanity,” met her in 1980 during his first trip to Brazil and, returning in 1991, he visited her in the hospital. She died in 1992 at the age of 77 with tens of thousands attending her funeral and even more gathering for her beatification in 2011.
- Blessed Marguerite Bays, a laywoman from Switzerland known for her spirituality in the face of great physical suffering and for bearing the stigmata of Christ. She died in 1879.
- Blessed Josephine Vannini, co-founder of the Daughters of St. Camillus, who served the sick and elderly. She died in 1911.
- Blessed Mariam Thresia Chiramel Mankidiyan, the Indian founder of the Sisters of the Holy Family, who died in 1926.
“Young people, have you ever thought of committing your existence totally to Christ? Do you think there can be anything greater than to bring Jesus to people and people to Jesus?”

Saint John Paul II

CONSIDER THE PRIESTHOOD

Come and join us for a Discernment Retreat on August 2 – 4, 2019

Starts: Friday, August 2nd at 6:30 pm
Ends: Sunday, August 4th at 12 noon
Holy Family Parish
5410 Buffalo Gap Rd
Abilene, TX 79606
For more information contact the Vocation Office at 325-651-7500

Registration forms for both of these events are available at your parish office. For more information, please contact the diocesan Vocation Office at 325-651-7500 or vocation@sanangelodiocese.org.

Three locals awarded Catholic Daughters scholarships

Court Our Lady of Grace #1734, Catholic Daughters of the Americas, Rowena, sponsored three applicants for the memorial scholarship awarded annually by the Texas State Court of the Catholic Daughters. Local Regent Linda Frerich recently received word that all three applicants were awarded scholarships.

Taylor Halfmann, who received $1000, graduated from Miles High School and plans to attend Angelo State University to study for a degree in business management. Carrie Medrano, who received $1250, graduated from Ballinger High School and will also attend Angelo State University to major in social work to become a licensed professional counselor. Haley Matschek graduated from Ballinger High School. She received $1000 and plans to attend Texas A & M to major in biology.

Applicants for the scholarships were from all parts of Texas. They were asked to tell of their participation in school activities such as UIL programs, school organizations, and community service related to school activities. They also told of their activities in church programs and community service through those programs. Each applicant also submitted an essay on “How Do You Choose the ‘Culture of Life’ or Good Over Evil in Your Life?”

Regent Linda Frerich presented the scholarships following Sunday Mass at St. Joseph’s, Rowena, on June 16.
Bishop Michael Sis, Father Chinna Pagidela, and parishioners of St. Lawrence Church took part in a groundbreaking ceremony on June 16 to mark the start of a renovation and expansion of the church building. Present for the groundbreaking were four men (right) who were on the building committee for the current building when construction was begun in 1969: Hubert Frerich, Eugene Hirt, Lawrence Jost and George Schwartz.

COURTESY PHOTOS

Father Chinna Pagidela, pastor of St. Lawrence Church, led a procession of the Blessed Sacrament on the Feast of Corpus Christi, June 20, 2019.

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First Communion, English Mass, April 21, 2019.

COURTESY

First Communion, Spanish Mass, April 21, 2019.

COURTESY


COURTESY

Pope: All Catholics must be missionaries

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — By virtue of their baptism, all Catholics are called to be missionaries, sharing the good news of salvation in Jesus by their actions and their words, Pope Francis said.

"The importance of renewing the church's missionary commitment and giving fresh evangelical impulse to her work of preaching and bringing to the world the salvation of Jesus Christ" is the focus of Pope Francis' message for World Mission Sunday Oct. 20 and for the special celebration in 2019 of October as "Missionary Month."

The pope's message, "Baptized and sent: the church of Christ on mission in the world," was published by the Vatican June 9.

The special "Missionary Month" will mark the 100th anniversary of Pope Benedict XV's 1919 apostolic letter "Maximum Illud" on the church's missionary activity.

The document, Pope Francis said, has two key messages that Catholics need to hear today: every Christian has a responsibility to share the Gospel; and the universality of salvation in Jesus means that all people are children of God and brothers and sisters to each other, which means rejecting "all forms of nationalism and ethnocentrism or the merging of the preaching of the Gospel with the economic and military interests of colonial powers."

Baptism and membership in the church go together and are essential for salvation, the pope said. And they also can contribute to peace and harmony in the world.

The mission of sharing the Gospel and offering them the gift of baptism "is part of our identity as Christians," the pope said. "It makes us responsible for enabling all men and women to realize their vocation to be adoptive children of the Father, to recognize their personal dignity and to appreciate the intrinsic worth of every human life, from conception until natural death."

When God is rejected as the father of all, he wrote, people no longer recognize each other as brothers and sisters and no longer feel obligated to respect each other's lives.

"Without the God of Jesus Christ, every difference is reduced to a baneful threat, making impossible any real fraternal acceptance and fruitful unity within the human race," Pope Francis wrote.

As members of God's family, he said, Catholics are called to leave behind "every kind of undue ethnic and ecclesial introversion," valuing those things of their own culture that can reflect or amplify the Gospel but being always ready to step out of one's comfort zone to share the faith.

The gift of faith and baptism, he said, "is not a product for sale — we do not practice proselytism — but a treasure to be given, communicated and proclaimed."

Catholics should feel an irresistible urge to share the blessing of faith with others, Pope Francis wrote, saying it is like being in love. "People in love never stand still: they are drawn out of themselves; they are attracted and attract others in turn; they give themselves to others and build relationships that are life-giving."

Pope Francis also used his message to praise the pontifical mission societies for raising awareness of and support for the church's missionary work.

Ecumenical goal is unity, not leveling differences, pope says

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — At the end of Mass on the feast of Sts. Peter and Paul, Pope Francis and Orthodox Archbishop Job of Telmessos walked down the stairs under the main altar in St. Peter's Basilica and prayed together at the apostle's tomb.

The archbishop was representing Orthodox Ecumenical Patriarch Bartholomew of Constantinople at the pope's celebration of the feast of Sts. Peter and Paul, who were martyred in Rome and are the patron saints of the Roman church.

"Meeting members of the Orthodox delegation June 28, the pope said Sts. Peter and Paul are exemplars of "the apostolic courage of proclamation, which also entails a commitment to respond to the new challenges of the present time."

Patriarch Bartholomew and his long-standing theological and pastoral concern about climate change is one example of that, the pope said, and "has been a source of inspiration for me."

Another sign of Gospel courage, he said, is seen in Catholic-Orthodox cooperation in combating human trafficking, assisting migrants and refugees and working for peace.

Mentioning his recent meetings with Orthodox leaders in Romania and in Bulgaria, Pope Francis told the delegation, "I am increasingly convinced that the restoration of full unity between Catholics and Orthodox will come about through respect for specific identities and a harmonious coexistence in legitimate forms of diversity."

"As bishop of Rome," he said, "I wish to reaffirm that, for us Catholics, the purpose of dialogue is full communion in legitimate forms of diversity, not a monotonous leveling, much less absorption."
50 years on, moon landing still generates a wistful sense of wonderment

By Dennis Sadowski
Catholic News Service

WASHINGTON — When Apollo 11 astronaut Neil Armstrong gingerly stepped onto the surface of the moon July 20, 1969, Jesuit Brother Guy Consolmagno had no idea that some day he would become the director of the Vatican Observatory.

Sixteen at the time, he had followed the space program since Alan Shepard’s 15-minute suborbital flight eight years earlier. But becoming a scientist was not foremost in the mind of the teenage Consolmagno as he watched the grainy black-and-white televised images of Armstrong and Edwin “Buzz” Aldrin going about their tasks on the surface of another world.

Still, the events unfolding that Sunday evening 50 years ago left an impact on Brother Consolmagno, an avid reader of science fiction who especially enjoyed stories about what it might be like to travel into space.

“That put the connection in my mind that the things we fantasize about can actually happen. So dreams carry with them an important sort of reality,” he told Catholic News Service as the golden anniversary of the first moon landing approached.

“In the long run, it made me recognize the importance of our aspirations, the importance of our dreams, but also the connections that I really hadn’t understood yet of looking for God in your deepest desires.”

Years later, Brother Consolmagno would pursue studies in astronomy and then enter religious life. Today he heads one of the most prestigious astronomical institutions in the world while living his vocation and continues to marvel at the possibility of traveling to other planets. He sees God’s handiwork in it all.

“I can feel God in any of that work,” he said. “To me, you feel God in the joy of the moment. That the universe is logical and the fact that there is also beauty and understanding. It is such an amazing thing.”

The accomplishments achieved through scientific endeavors such as the moon landings can provide a glimpse into the way things work and what it means to be human, both key components of God’s creation, said Franciscan Sister Ilia Delio, professor of theology at Villanova University.

“It’s about us and our capacity to invent, to discover that which has never been seen before, that which has never been walked upon,” she said. “It tells us about the human person and the openness to this creation that God has given us the freedom to explore.”

Discovery also can serve — if humanity allows — to help people realize the universe is so much larger than the human being we see currently,” she said.

“It’s obviously very, very hard for us to get our heads around the fact that we are on a planet that’s moving through space, that space is filled with all sorts of material life and perhaps intelligent life that we have yet to discover. But the landing on the moon shows we can discover new things when we thought never before this could be done,” she told CNS.

“That’s what these discoveries are pointing to: a humble stance in this incredibly vast cosmos.”

Astronaut Nicole Stott, 56, has had two opportunities to experience a small corner of that cosmos during a pair of space missions — the first in 2009 when she spent three months aboard the International Space Station and the second in 2011 on a 13-day space shuttle mission.

Among Stott’s most awe-inspiring moments was seeing the thin layer of Earth’s atmosphere as she circled the globe every 90 minutes. "That little thin blue line is like Earth's spacesuit, and we need to protect it,” she told CNS from Florida.

Stott, who is Catholic, retired from flying as an astronaut in May 2015. She admitted that watching the first moon landing as a 6-year-old while eating a grilled cheese sandwich didn’t necessarily inspire her career choice to become an engineer and eventually work for NASA.

"And I remember going outside and looking at the moon afterward,” she said. "I have colleagues who told me from that moment (of the landing) on that they knew they wanted to be an astronaut. I didn’t have that sense.

But her parents encouraged the family to explore various interests and — because her father was a licensed pilot — nurture a love of flying.

It was while working at NASA that Stott and her husband reconnected with their Catholic faith. Today, she sees no conflict between that faith and the pursuit of science to better understand God’s universe.

She said during her 27 years with NASA — 15 as an astronaut — she worked with astronauts and NASA employees who were inspired by their faith to explore space.

"The thing that was surprising to me in general was that there seems to be this perception that astronauts would be agnostic or atheist," Stott said. "I was so happy to find that it’s more the other way, that there are more people of faith associated with the (space) program. It was a pleasant surprise to find how deeply faithful they were."

The first moon landing itself was not without its religious connections. In preparation for the historic Apollo 11 flight, messages from religious leaders were among the artifacts collected to be flown on the lunar lander, reported National Catholic News Service, the predecessor of CNS. They remain there to this day for posterity.

"The messages include one personally penned by our Pope Paul VI alongside the printed text of Psalm 8: ‘For the glory of the name of God, who gives men such power, we pray and wish well for this wondrous endeavor.’"

The pope was particularly enamored with the flight. As Aldrin and Armstrong collected rocks and set up experiments while the third member of the crew, Michael Collins, orbited Earth, St. Paul went to the observatory at papal summer home at Castel Gandolfo outside of Rome. He looked through a telescope at the moon, eyeing the Sea of Tranquility where the first landing occurred.

Three months later, St. Paul welcomed the astronauts to the Vatican during a private 20-minute meeting.

Such wonder about what it’s like on other worlds and the many natural mysteries God has planted for humans to encounter also tugs at Father James Kurzynski, an amateur astronomer who is pastor of St. Olaf Parish in Eau Claire, Wisconsin.

"Part of the human heart is to explore and discover," he said, "so why wouldn’t we want to explore?"

Father Kurzynski, 45, is too young to remember the Apollo missions. "My connection was more as a Space Shuttle kid," he said. But he held a deep fascination with the heavens and over the years he has read about the history of spaceflight. That’s how he encountered Aldrin’s description of the stark lunar landscape as a scene of "magnificent desolation."

"There’s something to that that really spoke to me spiritually. In our spiritual life, especially in Ignatian spirituality, we talk about desolation,” Father Kurzynski said. "How can we see beauty amid desolation?"

"Even though at one level one can see walking on the moon as (asking), ‘Why go there? There’s no trees, there’s no atmosphere. It’s just desolate.’ I would love to see an earthrise. There’s something amid that desolation that can heighten that beauty," he said.

"Finding this odd sense of beauty that seems to contradict the desolation is true in the spiritual life, that there are some very desolate moments in our life," he continued. "Then there’s an earthrise, something that changes our disposition of heart and allows us to view this desolation differently from the standpoint of profound beauty as opposed to hopelessness."

So when Father Kurzynski shares with friends or parishioners a telescopic view of the moon, the planets or a deep sky object, he feels he is sharing insight into the beauty God has spread across the universe.

That leads Father Kurzynski to the question why humanity has not been to the moon in nearly 50 years.

“When we go back, how will it be received and what kind of missions will go forth in light of the technical changes we’ve had?” he wondered. "My hope is when we go back to the moon, I'm hoping that citizen science programs will not only increase the interest in the moon landing, but also increase future citizen contribution to the moon landing."

Such involvement might yet again get people excited about space exploration and, by extension, think about the place of humanity in God's creation, said Dulia de Mello, vice provost and professor of physics at The Catholic University of America.

“We today are losing a little bit of touch. We need that kind of experience (of the celebration of discovery) to get perspective and see the planet from above and see how small we are in the universe, and at the same time see how special we are,” de Mello told CNS.

While de Mello was just 5 during the first moon landing and has no memories of the event, as a young teenager she started reading about interplanetary space probes that the popular media widely covered in the 1970s. That exposure moved her to become an astronaut and she now studies the structure of galaxies and works with the Space Telescope Science Institute.

She urged scientists, educators and even the Catholic Church to renew a sense of curiosity in students — as she experienced — so they can better connect science in daily life.

It just may be inspire some of those students to help achieve humanity’s first landing someplace other than the moon.

Follow Sadowski on Twitter: @DennisSadowski

CNS PHOTO | COURTESY NASA

Faith, fear, and death

A common soldier dies without fear; Jesus died afraid. Iris Murdoch wrote those words which, I believe, help expose an over-simplistic notion we have of how faith reacts in the face of death.

There’s a popular notion that believes that if we have strong faith we should not suffer any undue fear in the face of death, but rather face it with calm, peace, and even gratitude because we have nothing to fear from God or the afterlife. Christ has overcome death. Death sends us to heaven. So why be afraid?

This is, in fact, the case for many women and men, some with faith and some without it. Many people face death with very little fear. The biographies of the saints give ample testimony to this and many of us have stood at the deathbed of people who will never be canonized but who faced their death calm and unafraid.

So why was Jesus afraid? And it appears he was. Three of the Gospels describe Jesus as far from calm and peaceful, as sweating blood, during the hours leading up to this death. Mark’s Gospel describes him as particularly distressed as he is dying: My God, my God, why have you forsaken me! What’s to be said about this?

Michael Buckley, the California Jesuit, once gave a famous homily within which he set up a contrast between the way Socrates faced his death and the way Jesus faced his. Buckley’s conclusion can leave us perplexed. Socrates seems to face death more courageously than Jesus does.

For example, like Jesus, Socrates was also unjustly condemned to death. But he faced his death with calm, completely unafraid, convinced that the just man has nothing to fear either from human judgment or from death. He discoursed very calmly with his disciples, assured them that he wasn’t afraid, imparted his blessing, drank the poison, and died.

And Jesus, how much to the contrary: in the hours leading up to his death he felt deeply the betrayal of his disciples, sweated blood in agony, and just minutes before dying cried out in anguish as he felt himself abandoned. We know, of course, that his cry of abandonment wasn’t his final moment. After that moment of anguish and fear, he was able to hand his spirit over to his Father. In the end, there was calm; but, in the moments before, there was a time of awful anguish within which he felt himself abandoned by God.

If one does not consider the inner complexities of faith, the paradoxes it contains, it makes no sense that Jesus, sinless and faithful, should sweat blood and cry out in inner anguish as he faced his death. But real faith isn’t always what it looks like from the outside. Many persons, and often times particularly those who are the most faithful, have to undergo a trial that the mystics call a dark night of the soul.

What’s a dark night of soul? It’s a God-given trial in life wherein we, much to our own surprise and anguish, can no longer imagine God’s existence or feel God in any affective way in our lives. In terms of inner feeling, this is felt as doubt, as atheism. Try as we might, we can no longer imagine that God exists, much less that God loves us. However, as the mystics point out and as Jesus himself gives witness to, this isn’t a loss of faith but actually a deeper modality of faith itself.

Up to this point in our faith, we have been relating to God mainly through images and ideas. But our images and ideas about God are not God. So, at some point, for some people, though not for everybody, God takes away the images and the feelings and leaves us conceptually empty and affectively dry, stripped of all the images we have created about God. While in reality this is actually an overpowering light, it is felt as darkness, anguish, fear, and doubt.

And so we might expect that our journey towards death and our face-to-face encounter with God might also involve the breaking down of many of the ways we have always thought about and felt about God. And that will bring doubt, darkness, and fear in our lives.

Henri Nouwen gives a powerful testimony to this in speaking about his own experience. He had been a woman of deep faith and had each day prayed to Jesus: let me live like you, and let me die like you. Knowing his mother’s radical faith, Nouwen expected that the scene around her deathbed would be serene and a paradigm of how faith meets death without fear. But his mother suffered deep anguish and fear before she died and left that fear.

Nouwen perplexed, until he came to see that his mother’s lifelong prayer had indeed been answered. She had prayed to die like Jesus — and she did.

A common soldier dies without fear; Jesus died afraid. And so, paradoxically, do many women and men of faith.

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Now on Facebook: www.facebook.com/ronrolheiser.
La narración del discurso de Pablo en el Areópago, que se encuentra en el capítulo dieciséis de los Hechos de los Apóstoles, es como una clase magistral de evangelización de la cultura, y cualquiera que se dedique a esta tarea hoy en día debería leerlo con cuidado. El contexto del discurso de Pablo es su misión en Grecia, que comenzó cuando cruzó de Asia Menor al continente europeo. Como el gran historiador católico Cristopher Dawson dice, el paso de un predicador judío a un cristiano eran de un lado al otro del Égipsio no debería despertar el interés de ningún historiador convencional de la época, pero el hecho es que constituyó uno de los eventos más decisivos de la historia, pues señaló la introducción del cristianismo en Europa y, a través de Europa, al mundo entero. Una primera lección para los predicadores eran las críticas que Pablo recibió en Atenas, pues el mandato del Señor es anunciar la Buena Nueva hasta los confines de la tierra.

Después de pasar un tiempo en la parte norte del territorio —Macedonia, Filipos, Tesalónica— Pablo retornó a Atenas. Hay que tomar en cuenta que, aunque su predicación se dirigía al norte y el poderío de Dios estaba a favor de Pablo, también se burlaron de Pablo. Y aunque esto era un poco desalentador, pero siempre fui un evangelista nunca desesperado de que me escuchasen.

Cuando llega al Areópago —una roca que está justo debajo del Partenón— Pablo dio un discurso que ha sido justamente celebrado. Con acuerdo con el viejo arteficio retórico de la capiata benevolentiae (ganarse la buena voluntad de la audiencia), Pablo alaba a los atenienses por su sensibilidad espiritual: “veo cuan religiosos son en todas las cosas”. Hay más aquí, claro está, porque cortesía, pues Pablo está apelando a aquello que los Padres llamarán luego logos sperma-tikoi (semillas del verbo): o sea, pistas, ecos de indicaciones del Logos que se revela completamente en Cristo. Pues mientras caminaba por la ciudad y observaba sus objetos de culto, me encontré con un altar con la inscripción ‘al Dios desconocido’. En una palabra, eligió construir sobre unos principios religiosos que ya existían en la sociedad a la que se dirigía, asimilando en su distintivamente cristiana alocución lo que podía de ellos. Mi mentor el Cardenal George Francis Spellman lo demostró cuando afirmaba que uno no puede evangelizar una cultura que no ama.

Al llegar a la gran ciudad, Pablo se fue directamente al templo de la diosa Atenea —México, Filipos, Tesalónica—, pues su Buena Nueva es que Dios, Jesucristo, había cumplido la promesa que le hizo a Israel. Sabía que los judíos estaban en mejor posición para entender de lo que hablaba. Encontraron aquí otra lección crucial para los evangelizadores de hoy en día: no debemos olvidarnos de la relación inseparable que existía entre los judíos y los cristianos.

Cuando hablamos de Jesús sin referencia a la Torá, al temple, a las profecías, a la alianza, lo convertimos rápidamente en un maestro más o menos inspirador de verdades imperecederas. Pero cuando lo anunciábamos como el cimiento de la historia de Israel, pretendiendo que Dios cruzó de Asia Menor al continente europeo, fue en los corazones de quienes nos oyeran.

Después se nos dice que Pablo fue “al mercado y habló con los que se encontraban ahí”. Los hijos e hijas de Israel eran los mejores dispuestos para aceptar el mensaje de Pablo, pero el Evangelio era para todos. Así, su evangelización se venía estrechando, pero era un proceso lento y disciplinado, ofrecida en calles y tejados, a cualquiera que quisiese escuchar. La narración debe ser así. Sólo que incluso pensar en ello es un poco desanimador, pero siempre fui un fan de predicar en la calle: ponerse en una esquina y subirse a una caja de madera y anunciar a Jesús. ¡Se burlarán de ti! Claramente. Pero también se burlaron de Pablo. Y para demostrar el alcance de su predicación, se nos dice que Pablo dialogó con algunos de los filósofos de la época, y les preguntó las siguientes preguntas: ¿Has leído esta carta tan importante? ¿Sabías que este documento existía? ¿Has escuchado mencionar la carta en homilías y sermones catequéticos? ¿Sabes qué dice sobre los hispanos?

Las preguntas parecen un tanto tríviales. Sin embargo, en los últimos meses se han formulado a un buen número de católicos en varias partes del país. La respuesta a la mayoría de ellas es no. He visto a varios católicos, algunos de ellos hispanos, sorprenderse al escuchar que la carta habla sobre la realidad del racismo en la experiencia hispana. “Pensé que se trataba sólo de las injusticias contra personas de raza negra, no los hispanos”, comentó alguien.

Quizás allí se encuentra la raíz del asunto. Nuestra sociedad, la comunidad en general y todavía muchos hispanos siguen definiendo el racismo en términos binarios: negro y blanco. Sin embargo, el racismo es un fenómeno más complejo y nos afecta a todos.

Cerca del 24% de los hispanos en los Estados Unidos se identifican como afroamericanos, latinoamericanos o hispanos con raíces directas en un país africano; cien- tos de miles se identifican como indíge- nas; millones son mestizos y mulatos.

No se trata tanto de que los hispanos no percibimos el racismo y sus efectos. De hecho, muchos de nosotros hemos experimentado este mal. Lo que los católicos hispanos necesitamos hacer es involucrarlo mucho más en esta conver- sación y educarnos sobre el tema del racismo.

Los líderes pastorales trabajando con los católicos hispanos tienen la responsa- bilidad de hablar más explícitamente sobre el racismo a medida que interactúan con esta comunidad.

Muchos hispanos no se ven afectados directamente por el racismo, ni creen que sus hijos los sean, lo cual revela un desacuerdo entre lo que de sociedad y cultura debe ser evangelizada.
Securing authentic children's rights

Children require extensive support and protection to meet their physical, emotional, and spiritual needs. They are uniquely dependent on their parents because they are particularly vulnerable. Often they are unable to speak on their own behalf or effectively defend themselves from various forms of exploitation.

Considerations like these provide the basis for acknowledging the reality of “children’s rights.” Providing an appropriate family environment, with the presence of both a mother and a father, has long been recognized as one of the paramount examples of fulfilling children’s rights. A proper family environment offers essential safeguards for a child, and helps assure the “full and harmonious development of his or her personality” — to borrow a phrase from the 1990 United Nations Convention on the Rights of the Child.

Such “full and harmonious development,” however, is becoming more difficult to secure for many children in part due to a growing societal acceptance of powerful new assisted reproductive technologies that can cause children and deprive them of critical parental and family supports during their childhood. Children brought into existence using anonymous donor sperm and artificial insemination, to consider one example, often struggle with a sense of violation as they end up spending years or even decades searching for information about their biological father in the desperate hope of discovering his identity, meeting him in person, and learning more about their own roots and identity.

Katy Faust, founder of the children’s rights organization Them Before Us, notes how children born from these techniques are “just like every other human child who longs to be known and loved by the two people responsible for their existence.”

Children entering the world through in vitro fertilization similarly struggle with their unnatural circumstances in which the hired services of a third-party contractor, rather than their parents’ loving embrace, resulted in their coming-into-being. As they grow up in these situations, they may also face wrenching questions about how many other embryonic siblings were discarded, frozen or otherwise lost through the complex laboratory manipulations that created them. Surrogate mothering gives rise to yet another approach that can fracture a child’s sense of family connection. This technique frequently relies on multiple parental figures: one who provides sperm, another eggs, and a third a womb for hire. An even greater number of parental figures can be involved in the production of so-called “three-parent embryos.”

While many of these assisted reproductive technologies chip away at the stabilizing presence of maternal and paternal figures in the life of a child, their growing use by same-sex couples to facilitate same-sex parenting raises further serious concerns about harming children and ignoring their best interests. Nobody denies that two men might each be able to be a good father, but neither can be a mom. It is part of natural biological filiation for children to flourish under the loving care of their own mom and dad. No same-sex couple can provide that.

As Katy Faust notes, “Until recently, our culture and laws have recognized that children have an innate right to their mother and father. When this right is violated, children become ‘items’ to be cut and pasted into any and every adult romantic relationship.”

Additional “cutting and pasting” in children’s lives occurs through the growing phenomenon of “triple-parenting.” Because a same-sex couple (two lesbians for instance) cannot have a child unless someone provides the missing ingredient of donor sperm, they must rope in a male for the project — perhaps an anonymous sperm donor, or a friend who agrees to donate his sperm or an agreeable male friend willing to have sex with one of them. In any of these scenarios, a de facto relationship comes to exist between the same-sex couple and this third party individual, raising the prospect of triple-parenting.

California was one of the first states that tried to pass a law allowing children to have three legal parents. In some cases the lesbians will entirely avoid interaction with any father/donor. In others, they will want their child to have an ongoing relationship with him. Some men may not care; others may be eager, and push to get involved with their biological kids. The growing acceptance of same-sex parenting has created momentum for these kinds of triple-parenting situations to arise, bringing additional complications into the lives of the children caught in the middle and subjecting them to further ambiguity regarding their own identity and their relationship to their parents.

Notwithstanding rapidly changing social mores, a truly civilized society will never prioritize the desires of adults ahead of the innate rights of vulnerable children. As Jennifer Roback Morse, a tireless advocate of marriage and family concludes, “We are replacing the natural pre-political concept of biological parenthood with an artificial, government-created concept of parenthood that is entirely socially constructed... Triple-parenting and genderless marriage are destructive policies. They must be stopped.”

Rev. Tadeusz Pacholczyk, Ph.D.

Making Sense of Bioethics

Morality at the movies

The most likely place to find uplifting messages about the human spirit these days is in superhero movies. Spider-Man risks himself to save others because he takes to heart his beloved uncle’s words, “With great power comes great responsibility.”

Iron Man’s moral code forbids him to deliberately take a human life, even that of the Joker who lives to turn others toward evil. Daredevil (in the Netflix series bearing his name) struggles to reconcile his Catholic faith with the darkness he finds, in himself and others, while fighting criminals.

Set aside the special effects and you find reflections on the standards we must live by if we are to use wisely the gifts we have been given. The messages are wide and large because the heroes have gifts we can only imagine.

The wildly successful movie franchise featuring the Avengers, now ending with Infinity War and Endgame, is no exception. The films depict a cosmic struggle between what in my college philosophy courses we called two moral methodologies.

The villain is a warlord from outer space named Thanos who is dedicated to saving us from ourselves. He explains to one character: “Little one, it’s a simple calculus. This universe is finite, its resources finite. If life is left unchecked, life will cease to exist. It needs correction.” He wants to seize ultimate power so he can snap his fingers and... make half of all living things vanish.

Thanos sees himself as a great humanitarian, an idealist who wants those who survive to flourish and be happy. He is like the population planners who maximize access to abortion to bring people and resources into a more sustainable balance. There is even a meme on Facebook featuring Thanos with the caption, “I stand with Planned Parenthood.”

His moral approach is utilitarianism. He will reduce suffering and maximize pleasure for half the people by making the other half (more or less painlessly) disappear, which he calls an act of “mercy.” In short, the end justifies the means.

His foil is Steve Rogers (Captain America). Other Avengers have more amazing powers, but he is the group’s moral center.

Having been frozen near the end of

See DOERFLINGER, Page 22

An ode to immigrant families

This is the time of the year when students are graduating from high school, college, graduate school and so on. It has me reflecting on my own graduation coming up. My entire family will be traveling 12 hours to come see me walk on stage.

Graduation isn’t just my own triumph, it is our triumph!

I started my master’s program because of the encouragement that my family gave me. My family is in the midst of a long and difficult battle with the immigration system. Because of the stress and uncertain future, I found myself doubting my ability to pursue the degree.

My anxiety felt overpowering. This fear is one that many families know. What will happen if my family is broken up? Would we have to move? Who would take charge of the rest of us? The questions go on and on.

But my family told me, “Don’t let them win. The only way to overcome this battle is for you to continue with your life. They might be able to break us apart, but they’ll never be able to take away your education.”

With lumps of fear in my throat and tears in my eyes, I went back to school. Nearly the entire time I was studying, I had a family member in a detention center.

We made it a habit to visit many detained people, even if they weren’t our own family. It was important to take the time to visit and listen to their stories. They deserved to be heard too. I’m grateful for these experiences, for they greatly impacted my studies.

Eighteen months later, we’re still fighting the system. In those 18 months, I can count at least 10 relatives or family friends who were detained. Some made it back home, others were removed from the country. Needless to say, those who were forced to leave left behind children and broken families.

According to a study, there are over 5 million mixed-status families living in the U.S. In these family units, at least one of the immediate family members is undocumented.

However, in the Latino culture, we don’t recognize the terms “illegitimate family” or “extended family.” As far as we’re concerned, every elder is your aunt or uncle and every kid is your cousin. Based on our culture, there are many more than 5 million mixed-status families.

Yet, despite our challenges, we choose to carry on. We choose faith over fear every day.

My family has taught me to be courageous. They taught me to be faithful. They
Your summer pilgrimage

Just about everybody has heard of the Camino de Santiago. Sometimes, it seems just about everybody but me has walked the Camino. I'm not sure I'll ever get there, but I'm thinking maybe it could inspire my own pilgrimage this summer.

Also known as the Way of St. James, the Camino is a widely popular Christian pilgrimage taking walkers across different routes to arrive at the cathedral in the city of Santiago de Compostela in northwest Spain. Pilgrims have made this journey for over 1,000 years, and the end point, the cathedral, is believed to hold the remains of the apostle St. James.

Over 200,000 pilgrims a year walk the Camino, and many people write blogs (like my friend Father Tom), present slide presentations to groups (my friend Margaret) or write books about their journey. Irish Jesuit Father Brendan McManus wrote about his Camino journey from the perspective of Irish identity. His book "Redemption Road" recounts the pilgrimage that helped him heal from the suicide of his beloved brother.

There's even a movie — Martin Sheen starred in "The Way," a 2010 drama about a father's journey to complete the Camino of his dead son.

As I write this, another friend is on the Camino. Unlike travelers 1,000 years ago, Father Scott records his pilgrimage via Facebook, so we see daily pictures of quaint Spanish villages and uneven paths, and hear updates on how the priest's partial knee replacement is faring under the stress of hiking miles a day.

Before he began, Father Scott told friends to send their prayer requests, and each day, in a methodical way, he is posting when and for whom he is praying. Likewise, friends are praying for his journey and encouraging him via Facebook.

The Camino challenges the pilgrim to simplicity and physical endurance; travelers stay at huts or small inns along the way, eat simple local foods, move at their own pace and occasionally battle loose dogs or bedbugs. Some people bike, and an older friend of mine had a van that picked his party up and took them to a hotel each night. And that's OK. It's not a competition, but a personal journey.

I've been thinking about pilgrimage because of an interview I did with some college students who are going to Anchorage, Alaska, as missionaries this summer. They'll be at parishes and youth gatherings sharing the good news.

One summer long ago, I was a young person who spent a summer in Kotzebue, a Native Alaskan village above the Arctic Circle, doing catechetical work. I know how exciting and life-changing such a journey can be.

When I asked one of the young women what motivated her to volunteer for this work, she told me, "I had promised to give the summer to the Lord."

What a beautiful thought. What if each of us, on our unique journeys, made the same promise? I will not be walking the Camino this summer, and perhaps you will not either. Nor will I be venturing far from home on missionary work.

But imagine how we could construct our own summer pilgrimage. What physical challenge could we attempt as part of a spiritual commitment? What daily practice could we embrace to ensure that we give the summer to the Lord? How could we pray daily for the concerns of our friends and our world?

I'm rereading Father McManus' book, and I can almost smell his early morning cafe con leche. I'm soaking up Father Scott's daily posts. I'm walking each day. And I'm challenging myself: What's my summer pilgrimage?
Dallas diocese mourns victims in plane crash

By Catholic News Service

DALLAS (CNS) — Dallas Bishop Edward J. Burns, the Dallas Diocese and the entire community are mourning the loss of 10 people in a fiery plane crash that occurred the morning of June 30 at an area municipal airport.

The Texas Catholic diocesan newspaper reported July 1 that four members of a family with ties to a pair of Catholic school communities in the diocese were among those who died when a small, twin-engine plane crashed into a hangar during takeoff at Addison Municipal Airport, which is about nine miles north of downtown Dallas.

Alice Maritato, 15, a rising sophomore at John Paul II High School in Plano, and Dylan Maritato, 13, who was entering the eighth grade at All Saints Catholic School, along with their mother and stepfather, Ornella and Brian Ellard, were identified July 1 as victims of the fatal crash, which federal officials say resulted in the deaths of two crew members and eight passengers.

“Our hearts and prayers go out to the family members of those tragically killed,” Bishop Burns said in a statement on the diocese’s website. ”We commend the deceased into the arms of God’s love and mercy.”

He said the diocese “grieves with the communities of All Saints Catholic School in Dallas and John Paul II High School in Plano” in mourning the deaths of Maritato siblings and their mother and stepfather.

“As a community, we are saddened at the tragic loss of all who perished in the crash and offer special prayers for their families,” Bishop Burns added. “Please join me in praying God will bring strength, grace, and peace to their family members and all those who loved them.”

The Associated Press reported National Transportation Safety Board Vice Chairman Bruce Landsberg as saying the plane crashed at 9:11 a.m. (local time) June 30 at the airport. The cause of the crash remained unknown.

Witnesses who saw the small plane crash say it struggled on takeoff and appeared to lose power.

Other victims who have been identified are Steve Thelen, 58, and his wife, Gina, as well as Matthew Palmer, 28, who was one of the crew members.

During a news briefing July 1, Landsberg said that the plane was not equipped with a flight data recorder, but a voice recorder had been located and its contents were being downloaded at a lab in Washington. The voice recorder should contain communications between the crew and air traffic control as well as conversations in the cockpit. Landsberg said investigators may also be able to pick up background noises.

NTSB officials said a preliminary report on the crash may be ready in about two weeks. A full crash analysis could take up to 18 months.

Staff at The Texas Catholic, newspaper of the Diocese of Dallas, contributed to this story.
BISHOP
Continued from Page 3

Once a bishop has received authorization from Rome, he will investigate the allegation using lay experts. Lay experts will also be involved in evaluating the evidence prior to the bishop’s submission of the acts of the investigation to the Vatican. Any investigation or review that takes place will involve the counsel and expertise of qualified lay professionals.

We will continue to evaluate and revise these procedures to assure that they are as effective and thorough as possible. I believe that the concrete measures adopted in June will contribute to greater accountability for the actions of bishops to the Holy Spirit’s guidance in the establishment of these new policies for the healing and purification of the Church.

Please pray for the healing and peace of all victims of sexual abuse.

OBISPO
Continúa de Página 3

Este nuevo sistema adoptado por los obispos en junio no es perfecto, pero es un mejoramiento significativo sobre el pasado. Es un paso en la dirección correcta.

En el sistema propuesto, si hay una alegación de que un obispo mismo ha cometido abuso sexual o ha manejado mal el reporte de abuso por parte de otro clérigo, entonces cualquier persona puede informar de esto, ya sea a un sistema nacional de reportes de terceros o directamente al arzobispo metropolitano de la provincia de la Iglesia local. Hay 32 arzobispos metropolitanos en los Estados Unidos.

También quienes recibirán las alegaciones será un laico designado de forma estable por el arzobispo metropolitano para recibir estas quejas. Si el arzobispo metropolitano es el acusado, entonces el obispo de sección sufragánea en la provincia será el encargado de recibir el informe, así como el laico quien el obispo ha designado para ayudar con estos informes.

Cada provincia metropolitana está compuesta de una arquidiócesis y varias diócesis sufragáneas. Entre las diócesis sufragáneas, el obispo quien ha estado en oficina por más tiempo es el obispo de sección sufragánea.


El laico designado para recibir estas quejas trabajará con el arzobispo metropolitano o obispo para presentar el informe al nuncio papal (el representante del Papa en los Estados Unidos) y a la oficina correspondiente en el Vaticano. Si se trata de una acusación de abuso sexual de menores de edad, estará al cargo de la Congregación para la Doctrina de la Fe. La mayoría de las otras acusaciones son manejadas por la Congregación para la Doctrina de la Fe. La mayoría de las otras acusaciones son manejadas por la Congregación para la Doctrina de la Fe.

Hay que recordar que estos sistemas no son perfectos. Los obispos, como el laico quién el obispo ha designado para ayudar con estos informes, pueden recibir las denuncias de otros obispos y pueden responder dentro de 30 días.

Los arzobispos metropolitanos deben intervenir en la evaluación de las pruebas antes de la presentación del obispo de las actas de la investigación al Papa. Cualquier investigación o revisión que se lleve a cabo implicará el consejo y la experiencia de los profesionales laicos calificados.

Continuaremos el examen y revisar estos procedimientos para asegurar que sean los más eficaces y más minuciosos posibles. Creo que las medidas concretas adoptadas en junio contribuirán a una mayor responsabilidad por las acciones de los obispos en los Estados Unidos.

En la Diócesis de San Angelo, nuestra Coordinadora de Asistencia de Víctimas es Lori Hines. Se pueden poner en contacto con ella al 325-374-7609.

No hay lugar en la Iglesia para la tolerancia de abuso sexual. Como su obispo, me comprometo a hacer todo lo posible para garantizar un ambiente seguro para todos. Estoy muy agradecido a los que han brindado la ayuda del Espíritu Santo en el establecimiento de estas nuevas políticas para la sanación y purificación de la Iglesia.

Por favor, oren por la sanación y la paz de todas las víctimas de abuso sexual.
**DOERFLINGER**

Continued from Page 18

World War II and revived only recently, he has retained his code of honor and his belief in moral absolutes from a simpler time. Sometimes the other Avengers tease him about his old-fashioned ways, but when the chips are down, they look to him as a natural leader.

He rejects Thanos' moral calculus out of hand. Even when told he might save the universe by taking the life of one Avenger (an android at that), he insists: "We don't trade lives." He represents a "natural law" morality found in Catholic teaching.

One Avenger in desperation does seek to end her friend's life, at his request, only to find this achieves nothing. Thanos himself is surprised to find that his efforts produce not "a grateful universe" but societies wrecked by grief and survivor's guilt.

He decides he was not radical enough: He needs to make everyone vanish and start the universe from scratch, so no one will remember anything except gratitude for their existence.

There is nothing more frustrating than utilitarianism that isn't useful. If beneficial consequences are your standard for right and wrong — and they don't happen — you can’t even say that at least you did the right thing.

Who does prevail, and how? I won't reveal that here. But in our current debates on abortion, assisted suicide, embryonic stem cell research and so much more, we are in the same moral struggle. And we will need to make a decision.

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Doerflinger worked for 36 years in the Secretariat for Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.

**OLEA**

Continued from Page 18

even taught me to be a translator. This specific ability that came at such a young age taught me to have no shame about my culture. No matter how unjust things seems to be, we are here to succeed.

This is why this column is an ode to my family, an ode to all immigrant families and to all immigrant graduates. I continue to be humbled by your bravery and faith.

You taught me to be fierce, loving and grateful for every moment in life, the good and the bad. As I walk on that stage in a couple of weeks, I will remember it because you nurtured me to be a strong Latina woman.

Despite all the negative propaganda against immigrants in this country, our mothers continue to pray the rosary, our fathers continue to pray for their enemies and our children continue to pray for protection.

The immigrant faithful are playing a crucial role in bringing back peace in a divided world. After all, young Latinos will be the majority of the Catholic Church in the near future! If we open our hearts, we will be blessed by the next generation of immigrants.

As a priest friend reminded me recently, we must remember that we are all pilgrims on this Earth. The only citizenship that matters is that which we will receive in heaven.

Father, creator of this world, pray for us. Virgen Maria, ruego por nosotros.

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Edith Avila Olea is associate director of Justice and Peace for the Diocese of Joliet, Illinois. The 2015 winner of the Cardinal Bernardin New Leadership Award, she holds a master's degree in public policy and a bachelor's degree in organizational communication.

**KNICKERBOCKERS**

Continued from Page 8

those Christians who were north and west of Palestine. These writers of the New Testament wrote from the perspective of the Greek culture, a culture that knew the Greek language, the language of the New Testament, was the common language. In other words, the New Testament proclaims a unity of the Natural Law (the law "written on the heart") and the Divine Law of the Bible.

Pope Benedict traces the rise of philosophic voluntarism in our Western culture as far back as the Catholic theologian Duns Scotus (1265-1308). This began a process of trying to separate faith and reason which continued through the Protestant reformers of the 16th century and the liberal Protestant theologians of the 19th and 20th centuries (Lecture, #32 - #40). This philosophic voluntarism began with an emphasis on the freedom of God to will anything he desired but now has shifted to the will of the individual to do anything he or she desires.

In our Western culture, this emphasis on the dominion on the will of the individual who is free to make his or her own reality is an enemy of the Catholic family as a community of faith, reason, and love. This emphasis produces in our Western culture deviant sexual behavior and violence. The political governments of the secular West seek to normalize these deviant sexual behaviors by passing laws that infringe upon the freedom of the Christian family to follow faith and reason to discern what is right, good, and true and to seek to live it. We see families under persecution when they try to follow faith and reason and pursue holiness of heart and life.

Not only restrictive laws, but also name calling and violence are used against Christians who oppose these self-willed attempts to make personal desires a reality. One is reminded of the two pagan Greek gods: Apollo and Mars. Aphrodite, the goddess of love, is made a goddess of sex, and Mars, the god of war, is enlisted in enforcing the will of Aphrodite. Faith and reason are denied in the face of selfish desire.

This voluntarism of the secular West has invaded the Catholic Church. We are uncovering terrible sins by priests, bishops, cardinals, and religious, and the church has been slow to address these crimes. We can give thanks that the church is now much more active in addressing all this, and the Catholic family can help lead the way. As Catholic families, we can educate ourselves in dogmatic and moral theology and follow faith and reason as we will to live a life of holiness and, in so doing, evangelize the secular West. We can recognize that the voluntarism of the secular West is the hand of Satan, the great deceiver, whose fall was the result of his own self-will. Families can become like the monasteries in the Middle Ages, where monks and nuns lived and taught the Catholic faith and, by so doing, evangelized pagan Europe. So never ask what we as families can do in this dangerous world of ours. In fact, we are the exact ones upon whom the Holy Trinity showers his grace, mercy, and love through his gifts of faith and reason to bring his goodness, beauty, and truth to a weary world.

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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.
SANDOVAL

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cargos. El Alto Comisionado dijo: “Ayuda humanitaria no es crimen”.

Recientemente se procesó el caso contra Warren, y el jurado no pudo llegar a decisión unánime que Warren había cometido crímenes. Por ahora continua libre mientras que las autoridades deciden el próximo paso.

Muchos de nosotros hemos reaccionado igual que Warren. Años atrás, en el aeropuerto de Midway en Chicago, encontré un puñado de migrantes latinos que la noche antes habían perdido su vuelo a una ciudad al norte de Nueva York.

“Hay pasado la noche en la terminal, sin la posibilidad de conseguir algo para comer o llamar por teléfono a los que los esperaban. Los encontré en la tarde del día siguiente, un domingo, después de asistir a una reunión de misioneros voluntarios de Maryknoll.

Al darme cuenta de que su situación, sufrían sin teléfono celular, marqué el número quien tenían que llamar y le pasé el aparato al líder para que hicieran contacto con la familia que los esperaba.

Luego, como no había donde comprarles algo para comer, llame a un amigo sacerdote de Maryknoll y le pedí que nos trajera hamburguesas, papas fritas y refrescos de un restaurante de alimento rápido como McDonald’s.

El misionero llegó con la comida a tiempo para repartirla antes de que mi vuelo saliera hacia la ciudad de Nueva York. No debemos permitir que la crueldad aplaste nuestra compasión.

LADY IN BLUE

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Ágreda will someday be canonized. She is said to have spoken to the Jumanos in their native language, beginning their conversion to Christianity. The first Franciscan missionaries to the area were puzzled, Pfeifer said, when they were approached by Jumanos asking to be baptized and to get additional religious instruction. They claimed that the Lady in Blue had talked to them about Christianity in their own language.

A historical marker in San Angelo denotes where the first Mass was celebrated in the area, Pfeifer said, and where Franciscan missionaries met with Jumanos, a meeting said to have been arranged by the Lady in Blue.

“I call her the messenger to the missionaries,” Pfeifer said.

One of the many highlights of the trip was presenting a copy of the documentary, The Needle and the Thread, to the pope and showing it in Ágreda. The film was produced and directed by Victor Mancilla’s EraVision Films.

Another “miracle” occurred when the actress playing the role of the young Sor María dropped out the day before filming was to start in the summer of 2016 and Marisa Casillas came to the rescue. Casillas grew up in San Angelo and graduated from high school in 2013. She recently finished her Bachelor of Fine Arts degree at Tech.

Marisa recalled getting the phone call asking her if she would take over the role of Sor Maria, starting the next day.

“I didn’t really know what I was signing up for,” she said.

But she did some quick research on Sor Maria and the Lady in Blue. A blue habit was made for her and she stepped into the part. She didn’t have to memorize lines but read them as a voice over, which made it easier. Some scenes were filmed on the banks of the Concho River and some at nearby Paint Rock, where depictions of the Lady in Blue can be found.

“It came together and it worked out,” Marisa said. “I was hoping I would do it justice.”

Marisa was at the premiere on April 7 and also made the trip to Rome and Ágreda. She also painted an image of Sor Maria’s hands writing a book with a feather quill.

As for the acting experience, Marisa said it was scary and made her nervous but she was glad for the experience.

“It was better than I imagined,” she said.

The same might be said for the May trip to Rome and Ágreda. In Rome, as Pope Francis rode in his popemobile around the square at St. Peter’s Basilica he looked at Harley Flores and made the sign of the cross.

The legend of the Lady in Blue and the Jumanos will not be forgotten because of the work of Pfeifer, Chandler, Elizabeth Flores, and hundreds of others who have worked the past 10 years to preserve the history and the legend. Because of her own Jumano blood, Elizabeth is grateful.

“There is a time and place for everything,” she said. “It’s a time to bring back something people thought was forgotten.”

OSPINO

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conocimiento de lo omnipresente que es este cáncer social en nuestro ambiente, aparte de la falta de memoria histórica.

Por ello es que la lectura de la carta “Abramos nuestros corazones” será un ejercicio apropiado dentro de los esfuerzos del ministerio hispano. Muchas situaciones que ocurren en nuestra sociedad, incluyendo el constante sentimiento anti-inmigrante, encarnan claramente actitudes racistas contra personas hispanas y maneras hispanas de existir.

Para contrarrestar dichas tendencias, los hispanos necesitamos acercarnos a esta carta, al igual que a otros recursos contra el racismo, y estudiarlos en nuestras iglesias, escuelas y hogares. La carta de los obispos, la cual se fundamenta en sólidos principios bíblicos, teológicos y de la doctrina social de la iglesia, merece ser conocida mucho más.

El hecho de que muchos católicos hispanos no hayan leído la carta y ni siquiera hayan escuchado de ella en sus iglesias o en sus programas catequéticos me preocupa. Sería una gran pena que el mensaje de esta carta nunca llegase a los oídos de una comunidad en la cual muchos sufren precisamente debido a prejuicios raciales.

Al comparlar con documentos que los obispos escribieron anteriormente sobre el racismo, “Abramos nuestros corazones” es una carta que da más atención a la experiencia hispana de dedicándole toda una sección.

La carta menciona el hecho de que los hispanos “han experimentado la discriminación en materia de vivienda, empleo, salud y educación”, han sido llamados con términos despectivos, se les ha negado oportunidades laborales justas y acceso a participación política, simplemente por ser hispanos. Los hispanos con frecuencia son el objeto de redadas migratorias y políticas de deportación masiva inspiradas por prejuicios raciales.

El documento resalta que “se han documentado más de 550 casos de linchamientos de personas hispanas, y los expertos estiman que el número real podría ser el doble”. No es un secreto que muchas personas en nuestra sociedad, entre las cuales hay muchos católicos, consideran a las culturas hispanas como inferiores.

El racismo no será erradicado de nuestra sociedad, nuestros hogares y comunidades de fe a no ser que lo confrontemos de una manera directa e informada. Los católicos hispanos en todos los niveles tenemos que ser parte de esta conversación. No tenemos opción si queremos construir una sociedad más justa y una iglesia verdaderamente de puertas abiertas.

Ospino es profesor de teología y educación religiosa en Boston College.
Conference offers liturgical training to church musicians

By Father Ryan Rojo

The Diocese of San Angelo hosted the biennial Hispanic Pastoral Musicians Conference (HPMC) the weekend of June 27–29, 2019, at St. Elizabeth Ann Seton Parish in Odessa. According to the website of the Southwest Liturgical Conference, the purpose of the HPMC is “to provide professional and pastoral opportunities for music ministers who serve in Spanish speaking or bi-lingual communities. 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.” This was the first time the Diocese of San Angelo hosted this conference in its twenty-year history.

Participants from over eight states came to hear about a variety of topics ranging from the new Misal Romano to ministerial empowerment. Keynote presenters included Bishop Daniel Garcia of Monterey, California; Bishop Michael Sis of San Angelo, Texas; and singer/songwriter David Kauffman. The weekend included the celebration of two major liturgies: the Solemnities of the Sacred Heart of Jesus and Saints Peter and Paul. Music for these Masses was provided by the St. Ann’s, Midland, Spanish choir under the leadership of Jeremie Hernandez, and the Our Lady of Guadalupe, Ft. Stockton, choir under the leadership of Alex Cordero. A highlight of the weekend included the opportunity to learn in common the “Mass of Renewal” by composers William Gokelman and David Kauffman themselves. The conference served as an opportunity for our local musicians from the diocese to learn more about the liturgical expectations of weddings, quinceañeras, and funerals. The Diocese of San Angelo is grateful to those local pastors who invested in this formative opportunity.

The Southwest Liturgical Conference will host its annual “Study Week” in Tucson, Arizona, the weekend of January 15–18, 2020. The theme will be “Go in peace, glorifying the Lord by your life/Glorifiquen al Señor con su vida. Pueden ir en paz.” Registration will open soon.