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On Tuesday, July 30, 2019, Bishop Michael Sis blessed the new prayer garden and historical marker at St. Joseph Church in Odessa. This historical marker, placed by the State of Texas, notes the importance of St. Joseph Church as part of a long and ongoing history of Catholic worship in the state. St. Joseph Church was founded in 1948 as a mission church of St. Mary Church.
Journey from Nigeria to Abilene lands priest at diocese’s most diverse church

By Loretta Fulton

Albert Ezeanya Jr., a 43-year-old native of Nigeria, arrived in the Diocese of San Angelo in 2012, so he long ago got over the culture shock.

But he may not have been prepared for a different kind of shock when he arrived in Abilene as the new pastor of Sacred Heart Catholic Church. He probably didn’t expect to find so many people from Africa in one city of 120,000 in West Texas.

But that’s what he found when he came to Abilene, which, since the fall of 2003, has been home to an office of the International Rescue Committee. The first refugees, many from African countries, began arriving in January 2004.

Hundreds have arrived since then and many have stayed, opening their own businesses or working for one of the many local employers who eagerly hire them for their work ethic. Currently, only one refugee in Abilene is from Nigeria, said Susanna Lubanga, resettlement director for the Abilene office. Another was assisted about five years ago.

But Ezeanya didn’t have to look far to find a native of his own home country, Father Isidore Ochiabuto, pastor of St. Francis Catholic Church in Abilene. The two men already knew each other and Ochiabuto participated in Ezeanya’s installation service July 6 at Sacred Heart.

Bishop Michael Sis presided over the service and introduced Ezeanya to the congregation.

“It's nice to have you as your new pastor,” Sis said at the end of the service.

Before that, Sis preached a homily and asked the congregation to support Ezeanya, acknowledging that transitioning to a new pastor after 23 years would be difficult. Ezeanya replaces Msgr. Robert Bush, 75, who had been pastor of Sacred Heart since 1996. Bush was reassigned to St. Joseph Church in Odessa, with fewer pastoral duties.

Sis told the Sacred Heart congregation that some things will remain the same with the departure of Bush but others will change.

“I am asking you all to be patient with the transition,” he said.

Sis urged the congregation to be thankful for the memories of Bush amassed over the years while also recognizing the gifts of their new pastor and welcoming him. He reminded them that their new pastor will need their support and assistance in order to be successful.

“It takes an entire community to be welcoming him. He reminded them that their new pastor will need their support and assistance in order to be successful.

The new pastor had a ready-made friend when he moved to Abilene. Ezeanya and Father Ochiabuto at St. Francis attended the same seminary, St. Peter’s in Okigwe, Nigeria. Ochiabuto is older and was leaving the seminary as Ezeanya was entering.

The two men are among the 10 priests from Nigeria currently serving churches in the Diocese of San Angelo. They join others in the diocese who were not born in the United States: Cameroon, 1; Kenya, 1; India, 13; Philippines, 4; and Mexico, 7, two of whom arrived in recent weeks.

Currently, there are 35 native-born priests in the diocese and 36 foreign-born.

Slightly more than 50 percent of the priests in the diocese are foreign-born, a trend that started some years ago. That percentage is higher than the national average, according to results of a survey...
**No room for racism in our hearts**

In November 2018 the obispos Católicos of the Estados Unidos publicaron una carta pastoral contra el racismo llamada Abramos nuestros corazones: el incesante llamado al amor. Esta carta ha recibido mucha atención por lo mediados, pero es una indicación clara de que no hay lugar para el racismo en un corazón Católico adecuadamente formado. La carta es una poderosa invitación a todo el pueblo de Dios a “afrentar con valor el vicio del racismo, . . . acercarnos generosamente a las víctimas de este mal, ayudar a la conversión necesaria en aquellos que aún albergan racismo, y comenzar a cambiar las políticas y estructuras que permiten que el racismo persista” (pág. 20).

Como obispos, escribimos esta carta porque, a pesar de las muchas avances positivos que se han tomado para superar el racismo en los últimos años, el mal del racismo sigue afectando a nuestra nación. Queremos aplicar las verdades de nuestra fe a este problema social en curso.

La carta pastoral comienza definiendo el racismo: “El racismo surge cuando —ya sea consciente o inconscientemente— una persona sostiene que su propia raza o etnia es superior y, por lo tanto, juzga a las personas de otras razas u origen étnico como inferiores e indignas de igual consideración” (pág. 3).

Muy pocos de nosotros diríamos que somos racistas, pero todavía hay maneras sutiles que este pecado social abre camino en nuestras vidas. La carta pastoral señala que “el racismo se puede encontrar en nuestros corazones—en muchos casos, puesto allí sin querer o inconscientemente a causa de nuestra crianza y nuestra cultura. Y así, puede llevar a pensamientos y acciones que ni siquiera consideraríamos racistas, pero que sin embargo se derivan de la misma raíz perjudicial. Consciente o inconscientemente, esta actitud de superioridad se puede ver en cómo ciertos grupos de personas son vilipendiadas, llamadas criminales o percibidas como incapaces de contribuir a la sociedad, incluso indignas de sus beneficios” (pág. 6).

El racismo sigue causando daño a nuestras víctimas. También “corrompe las almas de quienes albergan pensamientos racistas o prejuzgiosos” (pág. 7). Puede que no quiera admitirlo, pero muchas personas de color siguen experimentando la discriminación, la marginación y el racismo de plano incluso en nuestras propias comunidades eclesiales. En lugar de permitir que nuestra parroquia perpétuee patrones racistas, tenemos que encontrar maneras de trabajar de forma activa contra el mal del racismo y celebrar nuestra diversidad étnica y cultural. La carta pastoral nos anima a familiarizarnos con las ex...
Bishop Sis issues statement on proposed nuclear waste facility in Andrews County

On July 9, Bishop Michael Sis joined other concerned parties, including environmentalists and oil companies, in publicly opposing a proposed application to store nuclear reactor waste in Andrews County, Texas.

Bishop Sis said, "As a citizen of West Texas, and as a bishop whose territory includes Andrews County, I am deeply concerned about the proposal to store high-level nuclear waste at a site in Andrews County. "An accident in storage or transportation would cause irreparable harm to the public health and common good," Sis added. "If any of the casks should fail, or be struck by an act of terrorism, there is the possibility of radioactive contamination of our land, our ground water, the local oil fields, and the nearby potash deposits. "I urgently recommend that less risky options be pursued elsewhere, in a location that has more robust containment systems. I encourage my fellow citizens to express their concerns about this proposal that will affect present and future generations."

The press release from the local opposition to the plan is below.

**Nuclear Regulatory Commission to Hear Plan for Dangerous Radioactive Waste Storage**

*Oil Companies, Environmentalists Seek to Intervene to Oppose Licensing*

MIDLAND, Texas – As the Nuclear Regulatory Commission prepares to take testimony this week about a plan to bring deadly, high-level waste to West Texas, opponents of the project outlined their objections at a news conference in downtown Midland on Tuesday, July 9.

Concerned citizens including elected officials, clergy, oil industry executives, parents and others oppose a corporate application for a license to store 40,000 tons of the nation's most deadly nuclear reactor waste in Andrews County, Texas.

The waste, which would be stored above ground in dry casks, consists of irradiated fuel rods from nuclear reactors, which would be transported across the country, posing risks from accidents, leaks and sabotage. Exposure to unshielded high-level radioactive waste is lethal in minutes.

The applicant, Interim Storage Partnership, is a joint venture between Orano USA and Waste Control Specialists (WCS) that formed after WCS, the original applicant for interim storage of high-level waste, filed bankruptcy and was acquired by J.F. Lehman & Co.

An important hearing on the license application begins at 9 a.m. Wednesday at the Midland County Courthouse. Concerned citizens will protest at the courthouse beforehand.

Public Citizen, Sustainable Energy and Economic Development (SEED) Coalition, Sierra Club, Fasken Land and Minerals and others are seeking to become intervenors in the licensing process. Collectively, their attorneys have raised 50 contentions and key issues of concern about health, safety and economic risks, as well as the legality of licensing the facility.

"Based on this hearing, the Atomic Safety and Licensing Board judges will decide which parties have standing in the case, and which contentions they will accept for further consideration," said Adrian Shelley, Director of Public Citizen's Texas office. "Expert testimony will be provided for many of the issues raised. It may be several months before the judges make these determinations, but in the meantime, citizens can speak out against the proposal to dump nuclear waste on Texas by writing to their congressional and state representatives."

Judges on the Nuclear Regulatory Commission's Atomic Safety and

See WASTE, Page 22

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**CALENDARS**

**Bishop’s Calendar**

**August 2019**

2–4   ABILENE, Holy Family, Diocesan Vocation Discernment Retreat
4    ABILENE, Kylie Sports Complex, Youth and clergy kickball game at 5:00 p.m.
5–7   ABILENE, Holy Family, Seminarian gathering
7    ODESSA, St. Elizabeth Ann Seton, Holy Cross Catholic High School Board meeting at 6:30 p.m.
8    SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.
9    MIDLAND, St. Stephen, Birthday celebration for Msgr. James Bridges a 6:30 p.m.
10   SAN ANGELO, St. Margaret, Mass with Rite of Candidacy for deacon candidates at 1:00 p.m.
11   ODESSA, St. Elizabeth Ann Seton, Holy Cross Catholic HS, Mass of the Holy Spirit at 2:00 p.m.
14   SAN ANGELO, Diocesan Pastoral Center, Diocesan Liturgical Commission meeting at 10:00 a.m.
15   ODESSA, St. Mary’s Central Catholic School, Mass at 10:00 a.m.
17–Sept. 4 ITALY, Retreat for Bishops

**September 2019**

5     SAN ANGELO, Diocesan Pastoral Center, Priestly Life and Formation Committee meeting at 11:00 a.m.
6     SAN ANGELO, Holy Angels, Mass for spiritual director formation program at 11:30 a.m.
7     MIDLAND, St. Ann, Diocesan Catholic Schools Commission meeting at 9:00 a.m.
8     SAN ANGELO, Sacred Heart Cathedral, Mass at 10:00 a.m.
9–11  WASHINGTON, DC, USCCB Administrative Committee meeting
14   SAN ANGELO, McNeese Convention Center, West Texas Catholic Men’s Conference
15   ROWENA, St. Joseph, Youth Group at 4:00 p.m.
17   SAN ANGELO, Christ the King Retreat Center, Pastoral Plan meeting with priests at 10:00 a.m.
18   SAN ANGELO, Diocesan Pastoral Council meeting at 2:00 p.m.
21   SAN ANGELO, Diocesan Pastoral Center, Cursillo leaders meeting at 10:00 a.m.
21   SWEETWATER, Holy Spirit, Confirmation Mass at 5:00 p.m.

22   BRADY, St. Patrick, Installation of Pastor at 10:30 a.m.
23   SAN ANGELO, Diocesan Pastoral Center, Catholic Charitable Foundation board meeting at 10:00 a.m.
24   SAN ANGELO, Diocesan Pastoral Center, Vocation Team meeting at 1:30 p.m.
25   MCCAMEY, Sacred Heart, Confirmation Mass at 7:00 p.m.
27   SAN ANGELO, Sacred Heart Cathedral, Mass at 12:10 p.m.
28   SAN ANGELO, McNeese Convention Center, San Angelo Catholic Women’s Conference, Mass at 10:00 a.m.
29   ODESSA, St. Joseph, Mass for World Day of Migrants and Refugees at 10:00 a.m.
29   ODESSA, St. Anthony, Mass for World Day of Migrants and refugees at 12:00 noon
Diocesan Hermanamiento team travels to Honduras

By Leonor Spencer

This year marks the 18th anniversary of the Hermanamiento, the partnership between four dioceses, two Texan (Tyler and San Angelo) and two Honduran (San Pedro Sula and La Ceiba). This brotherhood was initiated after the destructive and deadly Hurricane Mitch devastated the country of Honduras in 1998. A beautiful aspect of our partnership is that we come together and meet every year. For our reunion this year in attendance from the Diocese of San Angelo were Bishop Michael Sis, Father Anthony Bala, Dr. Alma Perez, Clementine Urista, Mary Hernandez, Frank Casares, Diana Madero and Leonor Spencer.

This year the partnership meeting was held in Honduras. It was hosted by several communities of the Diocese of La Ceiba, which is under the leadership of Bishop Michael Lenihan.

A new member of the group this year was Frank Casares; he joined the San Angelo team as a representative of the Knights of Columbus. The idea was that certain councils would partner directly with parishes in Honduras. On the first day of our reunion we had the opportunity to visit three parishes willing to partner up. They are The Assumption of Mary Church in Espanita (Father Mario Adin), St. John the Baptist Church in San Juan Pueblo (Father Adalid Interiano), and St. Rose of Lima Church in La Matica (Father Pedro Lopez). These parishes shared with us their hard realities, their community and parish struggles, each unique, but also their unique ways of dealing with these challenges. For example, “Casas de Salud” — medical clinics, as well as a place for families to stay and cook when they come down from their villages to seek medical attention, or for temporary work in the city — all this on parish grounds. Honduras is rich in agriculture, both animal and plant — tropical fruits, coffee, palm oil products, etc. — but someone has to work in the production of these resources, at a fair living wage.

Among the other places that we held our meetings was “Silod.” Father Victor Camara presented a lecture on Laudato Si’, “The reality of the Environment and the Church” in Honduras. The concern over the Himalito river and the division it has caused in the communities, weighing employment over the destruction of the environment, and the fact that 105 hydro-electric concessions and 950 mining contracts have been granted to private foreign companies. We continued to Cozozal where the community of the Church of the Nativity hosted our lunch at Sambo Creek. We concluded our day with Mass at the Cathedral of St. Isidore the Laborer. Bishop Michael Sis, Bishop Angel Garra-chana, and Bishop Michael Lenihan, along with 7 priests, celebrated this Mass, concluding with a beautiful, spirited celebration of singing and dancing by a Garifuna community of the Diocese of La Ceiba. The Garifuna are an indigenous island population descended from native Caribs and African slaves in St. Vincent who were exiled to Honduras and other Central American countries during British rule of the Caribbean island.

The following day Claretian Sister Lidia de Sante Scalabriniana gave us an impactful presentation on the current reality of the nation, “Family and Migration.” Her vast knowledge included up-to-date statistical data concerning the reality of migration and the consequences Hondurans suffer when they are deported to their country. This meeting was held at the Cuencas-Hotel Rio, hosted by Pepe Herrero. We concluded our day with dinner and Mass at the parish of the Immaculate Heart of Mary, where we also joined in the celebration of the anniversary of their pastor, Father Justo Pagoada.

To commemorate our continued partnership, several avocado trees were planted by the visiting members for posterity and in honor of the new chancery office of the Diocese of La Ceiba.

In addition this year, in the spirit of our Hermanamiento, Diana Madero from St. Joseph’s Church in Odessa visited the community of the Exaltation of the Holy Cross in Baracoa, Honduras. She met with their new pastor Father Hector Benegas, and was able to celebrate the feast day of St. Anthony of Padua with one of their communities. Leonor Spencer also had the opportunity to visit the Church of the Holy Trinity in Chamelecón, Honduras, the church that St. Ann’s in Midland is partnered with. She was able to participate in the “Tridio,” three days of fellowship leading up to the celebration of the Solemnity of the Holy Trinity; she met with their new pastor Father Juan Orlando Perez, and presented their community with a statue of St. Ann for their sanctuary.

The Diocese of San Angelo will host the next Hermanamiento reunion in 2020.

Alma Perez contributed to this story.

Beautiful - Honduras

by Clementine Urista

Honduras, so beautiful and rich with your majestic mountains and streams. You have so many trees and colorful flowers, with names only you know. With winding roads that seem so endless and yet we see so many ways of life.

Honduras, so faithful in seeking God in times of tribulation. Faith in God, knowing that he is with you every day and does not abandon you.

Our partnership, “Hermanamiento” we are called, are enriched with your culture and are blessed each time we come together.

Beautiful, Hondurans, “Gracias,” for enriching our lives and your hospitaleness.

Honduras, you remain in our prayers and hearts!
Cathedral children’s choir now enrolling

Does your child love to sing? Do you want to give your child a huge academic advantage when they enter high school? According to the publishers of SAT, for every year a high school student is engaged in serious music study their SAT math scores go up 10 points and their reading scores go up five points. That’s a 40-point math and a 20-point reading advantage. Now about to begin its third season in September, this is a unique opportunity in West Texas for your child to grow spiritually, musically and academically. The correct development of the child voice, musicianship and music reading studies using elements of the Ward and Kodaly methods, liturgical studies for older students, and free individual music lessons in voice or piano are among the many benefits of joining this award-winning organization. Many children participate for as little as a one hour session per week — a few will elect to receive the full benefit of the program for a 2.5 hour commitment over three sessions a week. The choir season runs from September through June. Children aged 7 and 8 sing Sundays once a month; children aged 9 and up sing twice a month. In addition, all children sing occasionally for some special events throughout the year. There is no financial cost to participate. Open to children 7 years and older. Please contact the Cathedral office at 325-658-6567 to set up your appointment.

I’m too busy

By Sara Aguilar

The world is constantly changing. Every day. Every minute. Every second. What are you changing so that you can adapt to your environment? More importantly, what are you holding onto that will keep you the same?

We, as a Catholic community, need to stand firm in our faith. We need to raise our children to do so by giving them a solid foundation of not only being “hearers of the word, but doers of the word” as well. James 2:14-17 states, “What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, ‘Go in peace, keep warm, and eat well,’ but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead.” This is a message that appears throughout the Bible.

Take a minute to think about what you have done within the past month to live out your faith. Did you pray this morning? Chances are if you “had time,” you attended Mass and if you “remembered” to stop by the ATM you might have had something for the church collection. All three of those “works” should be non-negotiables in our lives. Period. Your works, your actions, your faith that you live out daily should be an example to those around you and a sort of call to action to those in your circle. We have to stop being complacent in our faith and works in our churches.

Jesus, our Lord and Savior, spoke the Truth. He spoke the Word. He showed us the simplicity of it. The joy we feel when we hear the Word needs to be taken a step further and become a way of life for us.

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Sara Aguilar is the executive director of Catholic Charities Odessa.

Father Chinna Pagidela, Christy Seidenberger, Jennifer Seidenberger, and a group of members of the St. Lawrence Catholic Church youth group drove an hour and half to volunteer at Catholic Charities Odessa on July 12, 2019. They volunteered in the thrift store and warehouse.
The term “New Age Movement” is a misnomer because the New Agers’ concepts and practices are as ancient as the Eastern religions, and for the younger generation it is not new either because the movement began in the 1970s. While its roots started with the counterculture revolution in the 1960s, the new age ideas can be traced back to the emergence of Theosophical Societies in the late 19th century.

Many scholars have found it difficult to define the New Age Movement (NAM) because it has no hierarchy, dogma or membership. It is not a religion since New Agers are not required to hold on to any particular doctrinal belief. Neither can it be considered a cult per se due to its loose structure. So, what is the NAM and what does it have to do with our spiritual life as Catholics? To answer that question, we must first explore its genesis and the New Agers’ beliefs and practices.

The term “New Age” refers to the Aquarian Age. According to astrologers, we are now in the dawning of the Age of Aquarius that is supposed to usher in a period of peace and enlightenment. In the 1970s, one of the most popular songs was “The Age of Aquarius” which popularized the new age with the following lyrics: “Harmony and understanding / sympathy and trust abounding / no more falsehoods and derisions / golden living, dreams of vision / mystic revelation / and the mind’s true liberation.” The Aquarian Age will be a greatly different period from the Age of Pisces (represented by a fish, the symbol of Christianity) of the past two thousand years, which saw the persecution of Jesus and the division of his followers into militant sects who war on each other in the name of religion (1). Astrologers consider the Age of Pisces a period of spiritual decline.

Late in the 1950s, the beatniks were severely critical of the gross, superficial character of society, but they were ignored by a majority. In the 1960s, the young became disillusioned by the state of the nation — the race riots, the assassinations of political leaders, and the war in Vietnam. They learned the uses of drugs, free sex, communal living, and the overturning of old cultural values. They believed that Judaism and Christianity were bourgeois and powerless to correct society (2). These sparked the beginning of the countercultural revolution in the 1960s that nurtured the NAM.

NAM is an eclectic movement “borrowing ideas and practices from many sources ... Hinduism, Zen, Sufism, and Native American religion ... mixed with humanistic psychology, Western occultism, and modern physics” (3). The movement is “directly influenced by the 19th century metaphysical religions of New Thought, Spiritualism, Theosophy, and the Human Potential Movement” (4). New Agers believe in pantheism (God is in everything) while rejecting the traditional belief in monotheism (one all-powerful God). In addition to the influence of religion on the movement, NAM is also characterized by a holistic view of science and the environment with the idea that humankind has the ability to transform society both globally and individually.

According to Matt Slick (5) NAM is a religious system that has two basic beliefs: Evolutionary Godhood and Global Unity, New Agers believe that the next step in evolution is not physical but spiritual, and that humankind has divine qualities and will soon see itself as god. As to Global Unity, NAM teaches the divine relationships between man and man (achieving harmony, mutual love and acceptance); between man and nature (living in harmony on the earth and nature, and putting man on equal level with them); and man with God (God is impersonal, omnipresent, and benevolent — therefore will not condemn anyone).

Because of the diversity of the NAM’s beliefs and ideas, it is obvious why the adherents’ practices would also differ greatly. Lily Dunn (6) opines that New Age customs can be broken down into two categories: occult practices and humanistic practices. Occultists engage in astrology, channeling, crystal work, spiritism, tarot card reading, fortune telling, witchcraft, and magic. Humanists are focused on self-sufficiency, self-improvement, and the development of the god-element within the self, and their practices include yoga, meditation strategies, creating positive environment, and natural and spiritual healing.

Although NAM had lost its momentum by the end of 1980, many believe it is still alive in this country and well-entrenched in the popular culture. As evidence we can see recent publications and videos related to NAM. In Hollywood there are many celebrities indulged in some form of occultism. In metropolitan cities there are many tarot card readers, fortune tellers and psychics advertising their trade. Sorcery and spiritism are still popular, and one can witness faith healers in some churches. The Theosophical Society in America promotes the ideas of NAM through its publications and seminars. The American Foundation of Psychics and Medium is active in catering to New Agers the power of communicating with the spirits. In addition to the lucrative business of some NAM promoters, the tendency to entice the youth to join the movement is enhanced by gurus who have anti-Christian views with some harboring a hatred for the Catholic church.

A study of NAM made by the Pew Research Institute concluded on December 4, 2017, reveals that among Catholics 47% believe in spiritual energy, 46% in psychics, 36% in reincarnation and 33% in astrology. Overall 70% of Catholics believe in at least one. There is no consensus as to how many New Agers including non-Catholics there are in this country.

Without getting into details, it is easy to see how these New Age beliefs and practices run counter to what we learn in the Bible and our Catholicism. New Age and Christianity are theologically incompatible. There is no doubt that the dangers of the NAM are real and are present in our culture today. On February 3, 2003, the Pontifical Councils for Cultural and Interreligious Dialogue put out a document after a six-year study, Jesus Christ the Bearer of the Water of Life/A Christian Reflection on the New Age (7). The paper calls attention to the need to know New Age as a cultural current, as well as the need for Catholics to have an understanding of authentic Catholic doctrine and spirituality to properly assess New Age themes.

It is unfortunate that some Catholics try to syncretize the ideas of their Catholic faith with the neo-gnostic falsehoods. St. Pope John Paul II warns us that what we are seeing is “the return of ancient gnostic ideas under the guise of so-called New Age” and that “we cannot delude ourselves that this would lead to a renewal of religion. It is only a new way of practicing Gnosticism — that attitude of the spirit that, in the name of a profound knowledge of God, results in distorting His word and replacing it with purely human words” (8).

BY CATHOLIC NEWS SERVICE

WESTPHALIA, Texas (CNS) — The Church of the Visitacion in Westphalia, a nearly 125-year-old wooden church with bell towers on each side, burned to the ground July 29.

The fire, which began in the morning, is still under investigation. Parishioners ran into the burning church to save what they could, including its tabernacle.

“We got some stuff out, but it wasn’t near enough,” parishioner Marvin Meyer told the Waco Tribune Herald daily newspaper. “We just saw the smoke, and everyone came. Everyone just tried to do what you could to save what you could, but it went so fast. In like 15 minutes, it was over.”

The church, which is in the Austin Diocese, serves 244 families.

“I am saddened for the people of Westphalia who have suffered this tremendous loss,” said Austin Bishop Joe S. Vasquez in a July 29 statement. “I am grateful for all the firefighters and departments that responded to the fire. Please join me in keeping the people of this historic parish in your prayers today as they try to piece together this tragedy.”

The bishop, who spoke to reporters near the grounds of the charred parish church July 30, noted that the community is “broken hearted” about this loss. He said the church was “truly one of our treasured churches” because of its history, tradition and the love and the faith of the people, which has not diminished and will grow stronger “out of these ashes.”

He said the parish community will continue to come together and pray and support one another. He also noted that the parishioners had been busy making plans to celebrate the parish’s 125th anniversary next year.

The bishop said he was grateful for those who risked their lives to save the tabernacle and thankful for the work of many volunteer firefighters.

He said parishioners will hopefully be able to worship nearby and when asked if the parish would rebuild, he said he thought they would because the church “means so much” to the parishioners.

The church was designed in the shape of a Latin cross with a bell tower on each side. It contained more than 20 stained-glass windows. Construction was completed in February 1895 and most of the carpentry was done by parishioners. The church was dedicated three months later.

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In 1978, the church received official recognition with a Texas Historical Marker. And in 1996, the community was recognized as a Rural Historic District, which encompasses 5,500 acres of farmland, the church and many other historic sites in the area. The district is now listed in the National Register of Historic Places.

Jerry Lodden, a volunteer firefighter and parishioner at the Church of the Visitacion, told the Waco Tribune Herald that wind fueled the fire that quickly spread through the wooden structure.

“I got married here. I go here every week. This is home,” Lodden said. Noting the parish’s upcoming anniversary, he said: “Over those years, there have been thousands and thousands of people who have come through those doors.”
The communion of saints! A spiritual union of Christians — all who've gone before — those recognized by the church, as well as all unrecognized holy men, women and youth — and all of us striving to grow in holiness. Every month the church offers us a panopoly of saints, to be formed by their teaching and spirituality, to emulate their virtue, to ask their intercession, and to grow in their friendship. August is extraordinarily rich with witnesses to the faith, our church family, and we don't have to go on a pilgrimage abroad to visit them!

**RED MARTYRS**
A number of these saints are red martyrs who were put to death for their faithfulness to Jesus Christ and his church.

**The Martyrdom of John the Baptist — Aug. 29**
In St. John the Baptist's Passion (Mk 6:14–29), we see graphically portrayed the price of faithfulness to truth. It is as though God wants us to know from the very beginning of his New Covenant "the cost of discipleship" (Bonhoeffer). John the Baptist fearlessly told Herod: "It is not lawful for you to have your brother's wife." For speaking truth, he was arrested, imprisoned, and beheaded. In humility he had recognized Jesus' Lordship: "he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie" (Lk 3:16 RSVCE), and "He must increase, but I must decrease" (Jn 3:30). He is patron saint of the poor and deacons.

**St. Lawrence — Aug. 10**
St. Lawrence was one of the seven deacons martyred in Rome in 258. St. Lawrence had a great love for the poor for whom he provided care and distributed alms during a time when Christianity was illegal. St. Lawrence shows us how to live and how to die in holiness. He is the patron saint of the poor and deacons.

**St. Maximilian Mary Kolbe — Aug. 14**
St. Maximilian Kolbe, OFM (1891-1941), a great love for the poor for whom he provided care and distributed alms during a time when Christianity was illegal. St. Lawrence shows us how to live and how to die in holiness. He is the patron saint of the poor and deacons.

**St. Maximilian Kolbe, OFM (1891-1941), a Polish priest arrested in 1941 for his opposition to the Nazis, was sent to a concentration camp and willingly gave his life to save a married man with a family. He is quoted as saying, "The most deadly poison of our time is indifference." He embodied Philipines 1:21: "For to me to live is Christ, and to die is gain." In his Marian spirituality he believed that "Prayer is powerful beyond limits when we turn to the immaculata who is queen even of God's heart." He is patron of families, drug addicts, prisoners, journalists, and the pro-life movement.

**St. Teresa Benedicta of the Cross — Aug. 9**
St. Teresa Benedicta of the Cross (1891-1942) was born Edith Stein to Jewish parents in Germany. Inspired by the writings of St. Theresa of Avila, she was baptized in 1922, entered the Discalced Carmelite convent in Cologne, but in 1939 moved to a convent in Holland because of her desire to be a German nun. In the 1942 occupation of Holland, she and her companions refused to be silenced and paid with their lives.

Isabel de Flores y del Oliva was born in 1586 in Lima, Peru, a half century after the Spanish conquest of the Incas. She is commonly known as Rose, a name given to her by an Indian maid who declared her to be “como una rosa” (as beautiful as a rose). Later, at her confirmation she formally took the name of Rose.

The Catholicism brought by the Spanish conquistadors blended with the Incan culture and had a profound effect on Rose. She began to show religious devotion at an early age and took Catherine of Siena as her model for penance.

Sarah Gallick writes in *The Big Book of Women Saints* that she built a small hut in her family’s garden that she used as a chapel and began to dedicate her life to God, although her mother had her destined for marriage.

She sabotaged her mother’s plans to arrange a marriage by cutting her beautiful hair and ruining her complexion. Paul Burns writes in *Butler’s Lives of the Saints* that she wanted to enter a nunnery but her parents refused to allow this. She was caught in a dilemma: she owed duty of obedience to parents, but a higher duty to the will of God.

Rose began a rigid schedule of extreme penances and mortifications that included scarring her beautiful face with pepper, rubbing lye into her hands and wearing a circlet of silver on her head studded on the inside with thorns.

Rose stood by her parents when they lost money in a mining speculation. She helped her family by selling flowers from their garden and her beautiful embroidery pieces. She began to live as a near recluse in her garden hut.

Gallick writes that she resisted her confessor’s efforts to seclude her in a convent because she was convinced she could follow a prayerful life in the world. She took a vow of virginity and at age 20 became a Dominican tertiary so she could continue to live at home.

She worked 10 hours a day, prayed for 12 and slept for two. Tessa Paul writes in *The Complete Illustrated Encyclopedia of Saints* that her self-inflicted penances were so extreme that she attracted the attention of the church. She was examined by several members of the Inquisition and she concluded she was no heretic. He friend, the archbishop of Lima, defended her.

Gradually, Rose opened out to people turning a room in her parent’s home into an infirmary where she nursed destitute children and the sick elderly. John Delaney writes in *Dictionary of Saints* that stories of her holiness spread and her garden became the spiritual center of the city. She also played the guitar, wrote poems, and created songs to represent her mystical encounters with Christ.

She had a long and painful illness during the last three years of her life and was cared for by Don Gonzalo de Massa, a government official, and his wife. She died on Aug. 24, 1617. The crowds at her funeral were enormous and the service had to be delayed for several days. She was widely venerated as a saintly intercessor and miracle worker in her lifetime.

She was canonized by Pope Clement X in 1671, the first canonized saint of the New World. She is the patron of Peru, Bolivia, Central and South America, and the Philippines.

Mary Lou Gibson writes about the saints for the *Texas Angelus* from her home in Austin.
Both of these events are sponsored by St. Stephen Catholic Church in Midland. Inquiries should be directed to the parish office at 432-520-7394.

A study conducted in 2018 by the United States Conference of Catholic Bishops in collaboration with the Center for Applied Research in the Apostolate at Georgetown University in Washington, D.C. The report, issued in April 2018, showed the results of a national survey of seminarians scheduled for ordination to the priesthood in 2018.

- Of those surveyed, 30% were born outside the United States, with the largest numbers coming from Mexico (6%), Vietnam (5%), Columbia (3%), and the Philippines (2%). On average, respondents born in another country have lived in the United States for 12 years.

- Since 2000, between 20 and 30% of ordinands to the diocesan priesthood were born outside of the United States.

Bishop Sis addressed the issue of the shortage of priests in his homily at Ezeanya's installation.

He noted that Jesus said “the harvest is abundant but laborers are few” and encouraged young men in the congregation to consider a call to the priesthood.

There are more than 1 billion Catholics worldwide, Sis said, and the number is growing. There is a huge need for more priests, he said.

Ezeanya did not take the easy road to the priesthood. He grew up in Uturu, Nigeria, and knew at age 10 he wanted to become a priest. Both parents were supportive, but his mother was apprehensive and warned him of the difficulties he would face.

“But today she is so happy I made it,” Ezeanya said.

Once Ezeanya made up his mind to become a priest, no one — not even his mother — could change his mind. He left his parents, four brothers and three sisters in Uturu to attend St. Peter Seminary in Okigwe. He stayed there seven years, completing the equivalent of American high school and college.

From there, he spent a year in spiritual formation in Ehime-Mbano, then earned a philosophy degree at the Seat of Wisdom Seminary in Owerri, followed by a theology degree in 2004 from Bigard Memorial Seminary in Enugu. He was ordained a priest on Sept. 2, 2005, at Holy Cross Parish in Uturu, his hometown.

The following six years were spent as pastor of St. Anthony’s Catholic Church in Obowu, followed by a year at St. Philomena Church in Ehime-Mbano. During that time, he visited a priest friend in Louisville, Kentucky, which led to his eventual relocation to the United States.

While vacationing in the United States, Ezeanya was invited by another friend to visit the church in Brady, deep in the heart of Texas. While visiting, he met the former bishop of the Diocese of San Angelo, Michael Pfeifer, at a function at Sacred Heart Parish in Menard.

A year later, when a vacancy occurred at the Menard church, Pfeifer remembered Ezeanya and contacted him about relocating permanently to the United States. While vacationing in the United States, Ezeanya was invited by another friend to visit the church in Brady, deep in the heart of Texas. While visiting, he met the former bishop of the Diocese of San Angelo, Michael Pfeifer, at a function at Sacred Heart Parish in Menard.

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Ezeanya’s installation was with the recognition of the church to the people of Sacred Heart in Abilene, Ezeanya served churches in Menard, Junction, Millsview, Eola, and Eden. At Sacred Heart, he will follow in the footsteps of Father Robert Bush, a quiet man beloved by his congregation. At Sacred Heart, Ezeanya will find the most diverse congregation he has served in the diocese. Sacred Heart, with a mix of Anglos, Hispanics, Filipinos, Vietnamese, Africans, and other races and nationalities, is noted for its diversity.

If anyone can make the transition easier at Sacred Heart, it’s Albert Ezeanya Jr., a jovial man with a big smile and easy laugh. He is deeply spiritual and is eager to serve his new flock. He began his first day on the job in prayer in the Perpetual Adoration Chapel, which is located next door to Sacred Heart and created at Bush’s urging from a former mechanic’s shop. It is open 24 hours a day, seven days a week for people to come and go. Expect to see the pastor there as often as possible, in communion with God.

“I speak to the Lord,” Ezeanya said, “he speaks to me.”
**Parish Fall Festivals**

**Family, Food, and Fun**

**SUNDAY, SEPTEMBER 1**
St. Mary Parish
San Angelo
Brisket dinner, festival food, live auction, bingo, live music, and car raffle drawing.

**SUNDAY, SEPTEMBER 8**
St. Mary, Star of the Sea Parish
Ballinger
See flyer on facing page for details.

**SUNDAY, SEPTEMBER 15**
St. Therese Parish
Carlsbad
St. Therese Catholic Church of Carlsbad will hold its annual festival on Sunday, September 15, at the Knights of Columbus Hall, 3636 N. Bryant Blvd. in San Angelo. A meal featuring barbecued brisket, sausage, homemade potato salad, pintos beans, coleslaw, dessert, and tea/coffee will be served from 11:00 a.m. to 2:00 p.m. Adult plates: $10; Children’s plates (age 10 and under): $6. Drive-Thru To-Go plates will also be available for $10.

A live auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A country store, silent auction, Bingo, and other games will be available throughout the afternoon. For more information, call St. Therese Catholic Church: 325-465-8062.

**SATURDAY, SEPTEMBER 21**
Good Shepherd Parish
Crane
Starting at 10:00 a.m. For more information, call the parish office at 432-558-2718.

**SUNDAY, SEPTEMBER 22**
Sacred Heart Parish
Coleman
Please join us for an authentic Mexican meal of enchilada, taco, beans, rice, and drink served from 11:00 a.m. to 1:00 p.m. The meal is $10 per adult and $6 per child. Concession stand will serve hamburgers and drinks all afternoon. Lots of games for young and old. Activities include horse-shoe and washer tournaments, cake walk, Bingo, country store, silent auction, car show, raffle, and more! Raffle prizes are:

- (1st Prize) 65" TCL, Class 4K (2160 p), HDR, LED, Roku Smart TV
- (2nd Prize) Apple iPad, 9.7", 128 GB, Wi-Fi, Latest Model, Silver
- (3rd Prize) HP 15" Laptop, 4 GB RAM, Windows 10
- (4th Prize) $100 VISA Money Card

Tickets are $1 each, or 6 for $5. Come join us in the fun! Everyone is welcome! For more information, contact Angel Barrios, Chair, at 325-214-5655, or the parish office at 325-677-7951.

**SATURDAY, OCTOBER 5**
St. Joseph Parish
Stanton
For more information, please call the parish office at 325-475-7343.

**SUNDAY, October 6**
St. Patrick Parish
Brady
Brady Civic Center - Meal 11:00 a.m. -2:00 p.m.
Turkey & dressing with all the fixings - silent auction, live auction, kid games, country store
Drawing is held at the PA Family Fair booth on Sept 28th at 10 p.m. Need not be present to win.

**SUNDAY, OCTOBER 12 AND**
SUNDAY, OCTOBER 13
Sacred Heart Parish
Abilene
For more information, please call the parish office at 325-677-7951.

**SATURDAY, OCTOBER 13**
St. Boniface Parish
Olfen
Homemade German sausage, turkey and dressing meal served 11:00 a.m. — 1:30 p.m.
Dine-in, take-out and drive through to-go plates available.
Dine-in guests enter Olfen from the north on FM 1874; drive through to-go plate guests enter from the sest on County Road 234. Handicap parking and shuttle bus available.
12:00 noon — Games & concessions
1:00 p.m. — Live auction
3:00 p.m. — Candy drop
Quilt raffle, homemade food and items for sale at Fancy Stand; sausage sandwiches for sale in the afternoon. Raw homemade German sausage for sale.
For more information call 325-442-2893 or 325-365-6875.

**SATURDAY, OCTOBER 19**
St. Stephen Parish
Midland
For more information, please call the parish office at 432-520-7394.

**SUNDAY, OCTOBER 20**
St. Ambrose Parish
Wall
Turkey, dressing, and sausage dinner served 11:00 a.m. — 2:00 p.m.
Adults - $10; Children - $5; Plates to go - $10
Sausage - $5/lb
Children’s games: 10:30 a.m. — 2:30 p.m.
Bingo: 12:00 p.m. — 4:00 p.m.
Live Auction: 1:15 p.m.
A shuttle bus will be available from the Wall School parking lot from 8:00 a.m. — 3:00 p.m.

**SATURDAY, NOVEMBER 2**
Our Lady of Perpetual Help Parish
Ozona
Vendors welcome; food booths, games & raffle.
Dance at 7:30 p.m.

**SUNDAY, NOVEMBER 10**
St. Joseph Parish
Rowena
97th annual fall festival. Theme: “Faith of our Fathers”
Further details will be announced at a later date.
For more information, please call the parish office at 325-442-3521 or 325-365-6447.
As Dominican Sisters of Mary, Mother of the Eucharist, we long to bear our Spouse, Jesus Christ, in the world through our witness of love and preaching of truth. We fulfill this desire by the gift of our whole selves through making the Profession of our Vows.

On Wednesday, July 24, seven Sisters prostrated themselves before the altar and made their Profession of Perpetual Vows, giving themselves to Christ “for all my life.” Only two days later, on Friday, July 26, two more Sisters professed their Temporary Vows to the Dominican Sisters of Mary, Mother of the Eucharist.

In celebration, we invite you to join us in prayer for our beloved Sisters who are laying their lives down in service to Christ and His Church:

Heavenly Father, in your wisdom, you have called these women to a life of special consecration so that in prayerful observance of a life of poverty, chaste celibacy, and obedience, they might be witnesses to us as St. Paul says: “Our true citizenship is in Heaven.” Give them, Lord, the grace of joy and perseverance in their holy vocation.

We ask this through Christ, our Lord. Amen.

For more information on the upcoming Texas Vocations Retreat or to register, visit [https://www.sistersofmary.org/events/2019-texas-vocational-discernment-retreat/](https://www.sistersofmary.org/events/2019-texas-vocational-discernment-retreat/).

Holy Redeemer Church in Odessa held a special Mass on July 16 for the Feast of Our Lady of Mt. Carmel (above), with a first class relic of St. Teresa of Ávila (left).

St. Patrick Church in Brady hosted Bishop Sis for a Confirmation (left) and First Communion Mass on Pentecost Sunday, July 9, 2019.

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Catholics focus on migrant children with rally, civil disobedience

WASHINGTON (CNS) — A few hundred Catholic activists, including dozens of women religious, gathered outside at the foot of the U.S. Capitol July 18 urging politicians to stop its "inhumane treatment" of immigrant children at the border and reminding people of faith to take a stronger stand against current U.S. border policies.

The rally, on a sweltering Washington morning, included times of prayer, a few songs and several speeches. At one point, someone in the crowd started chanting, "Where are the bishops?" which was echoed by many participants, but later in the program, speakers read excerpts from messages that had been sent to the group from several U.S. bishops, thanking them for participating and urging them to continue to speak up about the border crisis.

A message from Bishop Robert W. McElroy of San Diego said in part: "We stand in a moment when our government has weaponized fear — the fear being sown within our nation as a whole that refugees and immigrants, who have been America's historic lifeblood, have now become the enemy; and the even more reprehensible fear being unleashed upon the hearts and souls of immigrant mothers and fathers that they will be separated from their children purely as an act of intimidation."

Many of the speakers at the "Catholic Day of Action for Immigrant Children," organized by the groups Faith in Public Life and Faith in Action, were primarily women religious who stressed the need to end the current practice of placing children in detention centers at the border and emphasized that the need to start a new wave of protest against these policies should be viewed as a pro-life stance.

Sister Carol Zinn, a Sister of St. Joseph of Philadelphia, and executive director of the Leadership Conference of Women Religious, told the group: "Catholic sisters have a long history with immigrant communities. We have seen the pain, suffering, fear and trauma firsthand. In recent months, as the humanitarian crisis has escalated, we have joined the tens of thousands who are outraged at the horrific situation at our southern border."

She pointed out that women religious have been ministering to those in need and donated money to support those seeking safety, freedom, security and a better life for their families. "We are here today because of our faith. The Gospel commands, and the values of our homeland demand, that we act," she added.

The message of urgency was essentially speaking to the choir because these activists, who showed their support with rounds of "Amens!" were clearly not new to this issue and many attended the rally particularly for its finale: when the arrests of 70 people for civil disobedience took place at the adjacent Russell Senate Office Building.

Those arrested were charged with "incommoding, crowding, and obstructing" and had to each pay a $50 fine or request a court date. They were released that afternoon.

During the morning action, a young woman from El Salvador held her baby as she addressed the crowd in Spanish. In remarks, which were translated, she thanked the group for their efforts to help immigrants and said she is seeking sanctuary, but she is afraid she will be separated from her baby.

As groups of tourists walked by and men and women in business attire headed toward Capitol Hill, they couldn't help but see the signs held aloft with messages such as "Franciscans for Justice," "Let Children Be with their Parents" and "Catholics for Families: Together and Free" as well as placards with images of children who have died in U.S. custody at the border.

Mercy Sister Patricia Murphy, a 90-year-old from Chicago, who came to the event to take part in the civil disobedience, told Catholic News Service right before the rally that she "couldn't not be here."

"You are my Neighbor" and carried a placard with the face of Felipe Gomez Alonzo, an 8-year-old from Guatemala who died from illness while in U.S. immigration custody after crossing the border with his father.

Sister Patricia said this would be her sixth arrest and she hoped the action would move others to do more. For the past 12 years, she has kept vigil, praying and protesting outside an immigrant detention center in Chicago every Friday morning.

Prior to the civil disobedience arrests at the Russell Senate Office Building, participants continued to hold signs with their message and speak out in protest. After warnings from police that they would be arrested if they stayed in the building's rotunda, those who chose to stay recited the Hail Mary as they waited to be handcuffed and escorted out by police.

Moments before the arrests, Sister Donna Korb, a Sister of the Servants of Mary in Scranton, Pennsylvania, said her participation at the day's gathering stemmed from her life of activism including recently volunteering at the U.S.-Mexico border with other sisters last December and the 12 years she spent in Guatemala.

"There are no easy answers, but we need to look at root causes of immigration," she said, recalling that when she asked one father from Guatemala why he would make the arduous journey to the United States he told her: "Because my children are hungry."
It is not just about migrants

Dear Brothers and Sisters,

It is not just about migrants. It is about our humanity. Compassion motivates that Samaritan — for the Jews, a foreigner — not to pass by. Compassion is a feeling that cannot be explained on a purely rational level. Compassion strikes the strongest chords of our humanity, releasing a vibrant urge to “be a neighbor” to all those whom we see in difficulty. As Jesus himself teaches us (cf. Mt 9:35-36; 14:13-14; 15:32-37), being compassionate means recognizing the suffering of the other and taking immediate action to soothe, heal and save. To be compassionate means to make room for that tenderness which today’s society so often asks us to repress. “Opening ourselves to others does not lead to impoverishment, but rather enrichment, because it enables us to be more human: to recognize ourselves as participants in a greater collectivity and to understand our life as a gift for others; to see as the goal, not our own interests, but rather the good of humanity” (Address at the Heydar Aliyev Mosque in Baku, 2 October 2016).

“See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father” (Mt 18:10). It is not just about migrants: it is a question of seeing that no community apart; injustices and discrimination follow one another. Violent conflicts and all-out wars continue to tear humanity apart; injustices and discrimination follow one another. Those who pay the price are always the little ones, the poor, the most vulnerable, who are prevented from sitting at the table and are left with the “curses” of the banquet (cf. Lk 16:19-21). “The Church which ‘goes forth’... can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast” (Evangelium Gaudium, 24). A development that excludes makes the rich richer and the poor poorer. A real development, on the other hand, seeks to include all the world’s men and women, to promote their integral growth, and to show concern for the “least” of the household of God” (Mt 25:40). Com- mitted to looking upon the face of our heavenly Father, we are called to act in a way that evokes the compassion of Jesus.

For some, the presence of migrants and refugees — and of vulnerable people in general — is an invitation to recover some of those essential dimensions of our Christian existence and our humanity that risk being overlooked in a prosperous society. That is why it is not just about migrants. When we show concern for them, we also show concern for ourselves, for everyone; in taking care of them, we all grow; in listening to them, we also give voice to a part of ourselves that we may keep hidden because it is not well regarded nowadays.

“Take courage, it is I, do not be afraid!” (Mt 14:27). It is not just about migrants: it is also about our fears. The signs of meanness we see around us heighten our fear of “the other,” the unknown, the marginalized, the foreigner. We see this today in particular, faced with the arrival of migrants and refugees knocking on our door in search of protection, security and a better future. To some extent, the fear is legitimate, also because the preparation for this encounter is lacking” (Homily in Sacrofano, 15 February 2019). But the problem is not that we have doubts and fears. The problem is when they condition our way of thinking and acting to the point of making us intolerant, closed and perhaps even without realizing it — racist. In this way, fear deprives us of the desire and the ability to encounter the other, the person different from myself; it deprives me of an opportunity to encounter the Lord (cf. Homily at Mass for the World Day of Migrants and Refugees, 14 January 2018).

“For you love those who love you, what recompense will you have? Do not the tax collectors do the same?” (Mt 5:46). It is not just about migrants: it is about charity. Through works of charity, we demonstrate our faith (cf. Jas 2:18). And the highest form of charity is that shown to those unable to reciprocate and perhaps even to thank us in return. “It is also about the face we want to give to our society and about the value of each human life... The progress of our peoples... depends upon our openness to being touched and moved by those who knock at our door. Their faces shatter and debunk all those false idols that can take over and enslave our lives; idols that promise an illusory and momentary happiness blind to the lives and sufferings of others” (Address at the Diocesan Caritas of Rabat, 30 March 2019).

From the Vatican, 27 May 2019

Pope Francis

Pope Francis program, in every pastoral action we must always put the person at the centre, in his or her many aspects, including the spiritual dimension. And this applies to all people, whose fundamental equality must be recognized. Consequently, “development cannot be restricted to economic growth alone. To be authentic, it must be well-rounded; it must foster the development of each man and of the whole man” (Saint Paul VI, Populorum Progressio, 14).

“So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God” (Eph 2:19). It is not just about migrants: it is about building the city of God and man. In our time, which can also be called the era of globalisation, many people — all very much in “great deceptions” of limitless technological and consumerist development (cf. Laudato Si’, 34). As a result, they undertake a journey towards a “paradise” that inevitably betrays their expectations. Their presence, at times uncomfortable, helps to debunk the myth of a progress that benefits a few while built on the exploitation of many.

“We ourselves need to see, and then to enable others to see, the intertwined web of challenges posed by contemporary migration can be summed up in four verbs: welcome, protect, promote and integrate. Yet these verbs do not apply only to migrants and refugees. They describe the Church’s mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted and integrated. If we put those four verbs into practice, we will help build the city of God and man. We will promote the integral human development of all people. We will also help the world community to come closer to the goals of sustainable development that it has set for itself and that, lacking such an approach, will prove difficult to achieve.

In a word, it is not only the cause of migrants that is at stake; it is not just about them, but about all of us, and about the present and future of the human family. Migration, especially of the most vulnerable, help us to read the “signs of the times.” Through them, the Lord is calling us to conversion, to be set free from exclusivity, indifference and the throw-away culture. Through them, the Lord invites us to embrace fully our Christian life and to contribute, each according to his or her proper vocation, to the building up of a world that is more and more in accord with God’s plan.

In expressing this prayerful hope, and through the intercession of the Virgin Mary, Our Lady of the Way, I invoke God’s abundant blessings on all the world’s migrants and refugees and upon all those who accompany them on their journey.
Needed — Particular kinds of saints

Father Ron Rolheiser

with new demons to conquer and new virtues asked for. The saints of old remain, of course, as essential templates of Christian discipleship, living gospels, but they walked in different times.

So what kind of saints do we need today?

We need saints who can honor the goodness of the world, even as they honor God. We need women and men who can show us how to walk with a living faith inside a culture which believes that world here is enough and that the issues of God and the next life are peripheral. We need saints who can walk with a steady, adult faith in the face of the world’s sophistication, its pathological restlessness, its over-stimulated granularity, its numbing distractions, and its every event, every sorrow, every experience: “Your Wisdom reaches that the one who creates the entire universe: ‘Truly, you are a God who hides the Biblical tradition that God is radically other: ‘Your Wisdom reaches the sort of immutability that would have been unimaginable to beings who cannot have loved maps and so when I myself on a lengthy plane voyage, I spend a good deal of time with the flight map, which tracks the location of the plane, one bird’s eye view, which untold generations of human beings wouldn’t have even imagined possible, as a splendid gift? As the plane continued its journey across the English Channel in the northern France came into view on the map, and I saw the great name “Paris.” Suddenly, a slew of memories flooded my mind: my first visit to the city in 1977, when I was a student at Stony Brook University, I remember standing on the Montparnasse, Notre Dame, where I used to give tours to English-speaking visitors; the Institute Catholique where I did my doctoral studies; all of my Parisian friends, teachers, and colleagues who accompanied me across those three years; the beauty of Paris on a rainy day. And all of it, I knew, was a grace, sheer gift.

Finding God in all things

Bishop Robert Barron

Word on Fire Ministries

There is, to be sure, a stress within the Biblical tradition that God is radically other: “Truly, you are a God who hides himself, O God of Israel, the Savior” (Is 45:15) and “No one shall see [God] and live” (Ex 33:20). This speaks to the fact that the one who creates the entire universe from nothing cannot be, himself, an image of himself to us. There can be no self-reflective identity, a self-consciousness, of the Creator alongside of others. But at the same time, the Scriptures also attest to God’s omnipresence: “Your Wisdom reaches mightily from one end of the earth to the other, and she orders all things well” (Wis 8:1) and “Where can I go from your spirit? Or where can I flee from your presence? If I ascend to heaven, you are there; ... if I take the wings of the morning and set at the farthest limits of the sea, even there your hand shall lead me, and your right hand shall hold me fast” (Ps 139:7-12). This speaks to the fact that God sustains the universe in existence from moment to moment, the way a single spark of a fire keeps on burning.

What is perhaps the defining feature of the spirituality associated with St. Ignatius of Loyola — “finding God in all things” — flows from this second great biblical emphasis. Despite his transcendent God should not be thought of as distant in any conventional sense of the term, certainly not in the Deist manner. Rather, as Thomas Aquinas taught, God is in all things, “by essence, presence, and power.” And mind you, since God is endowed with intellect, will, and freedom, as one did Francis and Clare. And we need old saints, who have walked the gamut and can show us how to meet all the challenges of today and yet retain our childhood faith.

As well, we need what Sarah Coakley calls “nostic saints,” women and men who can bear and erode together in a way that speaks of the importance of both. We need saints who can model for us the goodness of sexuality, who can delight in its human joys and honor its God-given place within the spiritual journey, even as they never denigrate it by setting it against spirituality. The same is true of intercessory prayer, the very heart of the Christian tradition, a form of recreation.

Then too we need saints today who, with compassion, help us to see our blind complicity with systems of all kinds which victimize the vulnerable in order to safeguard our own comfort, security, and historical privilege. We need saints who can speak up for the poor, who like Jesus, personally and intentionally present, of- he is never dumbly present, but always personally and intentionally present, offering something of himself to us. Therefore, the search for God can commence right here, right now, with whatever is at hand.

One of the questions in the old Baltic Catechism was “Where is God?” The correct answer was “everywhere.”

Once that truth sinks in, our lives irreversibly change, for now every person, every event, every sorrow, every encounter becomes an opportunity for communion with God. This seven-century Jesuit spiritual master, Jean-Pierre de Caussade, expressed the same sense of humor? Someone who can be both sophisticated, complexity, and agnosticism of our adult lives? Someone who, like Jesus, can walk with a steady, adult faith in the face of the world’s sophistication, its numbing distractions, and its every event, every sorrow, every experience: “Your Wisdom reaches...” flows from this second great biblical emphasis. Despite his transcendent nature, it is no accident that God positively communicated with us. Perhaps the problem is that we stubbornly think of God in the Deist manner and relegate him to a place of irrelevant transcendence. Then the spiritual burden is on us, to find some way to climb the holy mountain or sufficiently to impress a demanding moral overlord. What if we accepted the deeply Biblical notion that God is always already busily and passionately searching for us, always already endeavoring to find ways to grace us with his love? What if we blietly accepted the truth that God can be found, as Ignatius taught, in all things?

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.
**El tiempo cuando America era mejor que lo que es ahora**

Eclesiastés 3 dice: “Todo tiene su momento, y cada cosa su tiempo bajo el cielo”. Para mí, esta época de mi vida, quien de niño viví la Gran Depresión de los 1930, es el momento para recordar.

Esto es especial porque mi hija Rosa me tiene escribiendo mis memorias para que mis hijos y nietos sepan como yo y como viví. Ella compro para mí mis recuerdos en un sitio web que recoge y publica en un libro las memorias para la familia.

Al responder a la pregunta que me hace Rosa cada semana, me doy cuenta de que todos nosotros que sofrimos los tiempos de la Gran Depresión podríamos concluir que nos veíamos en tiempos malos.

Viendo el dedo más pequeño de mi mano izquierda, veo que quedó algo deformado porque, cuando fue grave, mentalmente lesionado en un accidente en nuestro rancho en el norte de Nuevo México, mis padres carecían de los medios para llevarme a un médico para que me hiciera punto de sutura.

Por la misma razón, no puedo mascar bien con los dientes de adelante porque de niñez necesitaba que un ortodoncista los enderezara. De niños, mis hermanos y yo nunca tuvimos el lujo de citas con médicos o dentistas.

Aún, cuando reflexiono sobre mi vida, veo que naci a buen tiempo. Como el mayor de diez hijos, no podía esperar ninguna ayuda para educación universitaria. Lo pude hacer al mismo tiempo que trabajaba, recibiendo mi título en el periodismo de la Universidad de Marquette, una institución jesuita. La cuota era sólo unos $200 por cada semestre.

¿Qué alumno hoy día puede matricular y graduarse de una universidad pública, mucha menos de una católica, sin adquirir una deuda enorme? Ocho de mis 10 hermanos y hermanas también pudieron obtener títulos universitarios sin endeudarse. Y todos tuvieron éxito en sus carreras.

A un hermano mío le tomó 11 años para sacar su título en educación. Luego, cuando se jubiló, trabajó como voluntario en el parroquio. Sin embargo, extrañaba la experiencia de dar clase. Así es que ahora, para su cumpleaños 80, estará con sus queridos alumnos en la Escuela del Buen Pastor en Denver enseñándoles el español.

Yo fui reportero del Albuquerque Tribune, un periódico diario de Scripps-Howard. Ya casado y, con una hija, recibía sólo $100 cada semana. Pero teníamos seguro médico, vacaciones o pensión. Incluso no había ni pensión con beneficios especificados.

En total tuvimos cinco hijos y no adquirimos ni un centavo de deuda por los embarazos. Tengo unas fotos de los embarazos de mi esposa y el parto de nuestros hijos que pagado por mi patrón, que pagó todos los costos médicos de la corta de la semana, me doy cuenta de que todos nosotros que sufrimos los tiempos de la Gran Depresión podríamos concluir que nos veíamos en tiempos malos.

Cuando visité años después, había dos tipos de re- porteros: aquellos que trabajaban tiempo completo y recibían beneficios, y los que trabajaban tiempo parcial y no tenían seguro médico, vacaciones o pensión.

En total tuvimos cinco hijos y no adquirimos ni un centavo de deuda por los embarazos. Tengo unas fotos de ellos en sus mejores vestidos con mi esposa Penny para el Día de la Madre sentados en frente de nuestra casa en Kettering, Ohio, donde trabajé para la empresa George A. Pflaum, publicadora de materiales para las escuelas católicas.

En ese entonces recibía no más de $10,000 por año. En estos tiempos, cuando los costos médicos de cada embarazo cuestan dieces de miles de dólares, no podríamos haber tenido los últimos dos. Pero los Estados Unidos era mejor que ahora, cuando millones de personas trabajan en una economía de tareas, sin estabilidad, sin seguro médico, vacaciones, o pensión con beneficios específicos.

Como 15 años atrás, di una conferencia en Santa Fe, donde una mujer me preguntó: “¿No piensa usted que fue irresponsable de sus padres y de usted y su esposa tener tantos hijos?”

Le contesté: “De ningún modo. Teníamos fe que todo resultaría bien, y así fue”. 

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**Cuando los católicos hablamos de los inmigrantes y refugiados**

Hablar de inmigración y refugiados en los Estados Unidos de América en este momento histórico trae consigo ciertos riesgos. Uno nunca sabe qué posición tendrá la persona con la que se habla de este tema. Tampoco se sabe con certeza si se nos invitará a tener dicha conversación otra vez.

Mientras que muchos católicos prefieren guardar silencio ante el tema migratorio para evitar conflictos, es irónico que las redes sociales y los medios de comunicación no dejan de hablar del tema.

Sin embargo, no hay ironía sin consecuencias. Muchas voces ruidosas y fundamentadas en el prejuicio hacen fiesta ante el silencio de las voces que son más moderadas y más conocedoras de la tradición católica sobre temas migratorios y de refugiados.

El silencio tiene consecuencias. Permanecer en silencio ante los excesos de personas que demonzan a los inmigrantes y tergiversan sus experiencias para así obtener prebendas políticas o sociales tiene consecuencias. Permanecer en silencio al no afirmar la dignidad de toda persona inmigrante y refugiada tiene consecuencias.

No es la primera vez en la historia de nuestro país que conversaciones sobre inmigración y refugiados generan tensiones. Algunas de ellas han concluido en prácticas de exclusión y violencia contra grupos inmigrantes. ¿Hemos aprendido algo de esta historia?

Si no es así, es urgente entonces que todo programa catequético para niños y adultos católicos en nuestro día dedique el tiempo necesario para estudiar en serio las consecuencias de una retórica perniciosa contra los inmigrantes. Los católicos europeos que llegaron a los Estados Unidos hace un poco más de un siglo experimentaron bastantes prejuicios.

No olvidemos el trato brutal que recibieron los inmigrantes africanos que fueron traídos a nuestra nación bajo condiciones profundamente deshumanizadoras. Décadas de discriminación hacia inmigrantes de Asia, América Latina, y Europea.

Mira OSPINO, Página 21

**Se requiere: Estilos particulares de santos**

Simone Weil comentó una vez que hoy no vale ser simplemente santo; más bien “debemos profesar la santidad que demanda el momento presente”.

Tiene razón en esa segunda premisa; necesitamos santos cuyas virtudes digan algo a los tiempos.

¿Qué tipo de santo se necesita hoy? ¿Alguien que sea capaz de mostrarnos cómo podemos perdonar de verdad a un enemigo? ¿Alguien que sea capaz de ayudarnos a avanzar juntos a través de angustias divisiones en nuestras comunidades e iglesias? ¿Alguien que sea capaz de mostrarnos cómo llegar a los pobres? ¿Alguien que sea capaz de enseñarnos cómo orar realmente? ¿Alguien que sea capaz de mostrarnos cómo describir el “Día Santo” en el bombardeo de diez mil canales de televisión, un millón de blogs y mil millones de tweets? ¿Alguien que sea capaz de mostrarnos cómo mantener nuestra fe de la infancia en medio de la sofisticación, complejidad y agnosticismo de nuestras vidas adultas? ¿Alguien que, como Jesús, sea capaz de entrar en los bares de solteros y no pecar? ¿Alguien que irradiase humanidad de cuerpo completo aún cuando sea, por la fe, dejado atrás? ¿Alguien que sea un místico, pero con un marcado sentido del humor? ¿Alguien que sea capaz de ser casto y sana- mente sexual al mismo tiempo?

La lista podría continuar. Estamos en territorio pionero. Los santos de antes no hicieron frente a nuestros asuntos. Ellos tuvieron sus propios demonios que vencer y no están rodando sobre sus tumbas, sacudiendo con desgana sus dedos hacia nosotros en nuestras luchas e infidelidades. Conocen la lucha, saben que el nuestro es territorio nuevo con nuevos demonios que vencer y nuevas virtudes solicitadas. Los santos de antes permanecen, por supuesto, como modelos esenciales del disfrazado cristiano, evangelios vivientes, pero ellos caminaron en tiempos diferentes.

Así pues, ¿qué estilo de santos necesitamos hoy en día?

Necesitamos santos que sean capaces de honrar la bondad del mundo, incluso como honran a Dios. Necesitamos mujeres y hombres que sean capaces de mostrarnos cómo andar con una fe viva en una cultura que cree que el mundo aquí es suficiente y que los asuntos de
An authentic democracy

Those of us who have grown up within the womb of a democratic society may not always recognize how radical the idea behind such a society actually is, nor how fragile its structure can be in the face of strident claims regarding individual freedoms. Legalization of abortion, to focus on one of the most strident claims, corrodes the very pillars of our democratic society.

The legalization of abortion means guaranteeing immunity from prosecution for those older human beings who directly end the lives of much younger humans before they are born, or even as they are being born. Such actions constitute a form of injustice perpetrated by the powerful against those who are, by virtue of their extreme youth, the weakest, most vulnerable and most voiceless humans. Laws sanctioning abortion fundamentally confirm the idea that “might makes right.” An ordered society, however, and especially a democratic one, can never be built upon such a self-serving, unjust and distorted premise.

This premise runs directly counter to the tradition of our great Western constitutional texts, which arose as a cry for an order of justice superior to the raw exercise of power and domination by privileged individuals and groups. Those texts were born from centuries of struggle by peoples living under various forms of oppression. The order of justice they sought required the clear acknowledgement of the universality of basic human rights, first among which was the assurance that one’s life would not be unjustly exploited, attacked or ended. As Monsignor Michel Schooyans has noted, “That is why democratic regimes were founded — first and foremost to protect citizens from arbitrary executions, from the terrorism of despots and their police.”

Many of us who have lived in a democratic society for most or all of our lives, never having struggled or fought for its original implementation or continuation, can forget the threatening historical circumstances that led to forging the substance of that democracy. Moreover, even as we benefit from the blessings of liberty, we can fail prey to erroneous conceptions about the meaning of freedom, as the rights of some begin to be exploited, attacked or ended. As Monsignor Schooyans trenchantly describes it:

“The liberalization of abortion laws puts into motion a political process in which the democratic State imperceptibly becomes transformed into a totalitarian State... From the very moment the state reserves for itself the right to decide, through its institutional organs, which human being has the right to protection and which human being does not, it ceases to be a democratic State because it negates the fundamental reason for which it was instituted: the defense of every human being’s right to life. The power such a State exercises becomes arbitrary when it authorizes certain citizens to execute their own equals with impunity.”

One is reminded of the testimonies of certain U.S. soldiers who, upon their return from Vietnam, in the wake of the sexual revolution, were shocked by the seismic shifts in the understanding of freedom that had occurred during their long deployment. Some of them said that they hadn’t stepped on the battlefield and made great personal sacrifices in order to defend a false liberty so their fellow citizens at home could descend into promiscuity and abortions with reckless abandon.

The promotion and legalization of abortion inerably leads to a system of privileges for the powerful that engenders instability and divisiveness as it undercuts the most basic of all human rights. Abortion rarely kills at least twice. It kills the body of the baby and it kills the conscience of a nation, perpetrating the very essence of a democratic society.

Legal safeguards for all human life, on the other hand, assure the possibility of liberty, justice and equality — protecting the very core of an authentic democracy.

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A visit to Emmett Till’s coffin

Over 60 years ago, a young African American boy named Emmett Till was brutally murdered in Mississippi after an encounter with a white woman in a country store on a dusty road on a hot, humid Southern day. Till, from Chicago, was visiting relatives and had stopped to buy bubble gum. Emmett Till’s transgression, by nearly all accounts, was to whistle at the good-looking clerk as she walked to her car.

Days later, he was kidnapped, ruthlessly beaten and discarded in the Tallahatchie River. Those charged were acquitted by an all-white, all-male jury, but in 2018, acting on new information, the U.S. Department of Justice opened a new investigation.

The reverberations of one of America’s most infamous lynchings echo, and out of the thousands of blacks who were lynched by mobs, often by hanging, Emmett Till’s savage death stands out.

His mother, Mamie Till-Mobley, insisted that his body be brought home to Chicago, and after seeing her son’s horribly mutilated face and body, she insisted on an open coffin that was subsequently viewed by thousands. It was a motivating factor in the burgeoning civil rights movement.

I’ve been the mother of a 14-year-old boy, and it’s hard to read about Emmett without thinking about my own son at that young, impressionable, hopeful age. It amazes me that a mother could be so courageous.

The National Museum of African American History and Culture opened on the National Mall in Washington, in 2016. A year later, my husband and I made a pilgrimage to that city, where there’s always something new, or something old and sacred that beckons us to return.

The museum was first on our list and it did not disappoint. From the horrors of the slave ships to the ongoing struggle for civil rights, the museum traces America’s racial history.

But its Emmett Till Memorial is powerful. It’s on the floor that’s devoted to the Jim Crow era, that part of our history when segregation ruled much of the land, particularly in the South. Its cruelty was underscored by a deep fear of sex between the races, a fear of race mixing, a fear of black men.

The memorial room has a quiet, contemplative feel. The centerpiece is an open casket, holding the body of Emmett Till, his face still intact, his eyes looking up, his mouth open. The words “ Emmett Till was 14 years old” are written under the casket. The words “1955” are written above the casket. The words “Abused. Mutilated. Murdered” are written on the side of the casket.

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Sharpen your pencils for the school of love

Did you know the family is a school of love?

The Second Vatican Council declared this teaching. St. John Paul II deepened it and Pope Francis affirmed it. Our Catechism of the Catholic Church spells it out clearly. The family is “a community of grace and prayer, a school of human virtues and of Christian charity” (No. 1666).

But after a long summer with kids crawling up the walls at home or a challenging season of family reunions or vacations, we might be doubting how well we care for those we’re called to love.

Take heart. A new school year is upon us — the perfect time to sharpen our pencils, roll up our sleeves and redouble our efforts to learn from this school of love.

No matter our vocation or stage of life, all of us are part of families — those we come from and those we choose to build. Family teaches, forms, tests and changes us.

But the family is not a school of success. For better or for worse, there are no grades, no awards and no graduation.

We’re in it for the long haul. (How many of us have laughed or groaned that we’d never pick our family, but we’re stuck with them?)

Yet we can still move together toward love, inching forward in fits and starts, trying to grow in wisdom even when we fall back.

This school is no summer vacation, full of ease and escape. We have to work hard. We fail sometimes. We get in trouble.

But the beauty of this school of love is that we each get to specialize. We don’t have to be an expert in anyone else’s family problems or peccadillos. (What a relief!) We simply have to learn how to love the particular people God gives us to love — and keep relearning how to love them over time.

Want to grow in your school of love this year? Here are three ways: -- Pick your subject. Sometimes the people who seem hardest to love are precisely the ones God calls us to love. Rather than avoiding a particular relative you find repulsive, ask God for the strength and wisdom to meet them where they are — through conversation or prayer. You may never change their mind, opinion or behavior, but you can extend a glimmer of God’s mercy their way.

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See FANUCCI, Page 22

Effie Caldarola
Catholic News Service
For the Journey

Laura Kelly Fanucci
Catholic News Service
Faith at Home

The Angelus
www.ncbcenter.org.
Catholic Voices

Father Augustus Tolton: A sign for today

I recently participated in a conference that explored the church’s sexual abuse crisis and the effect the crisis has had on the church’s witness in the public square. Midway through the conference, as we were turning our attention to the role of Catholic faith in public life, one of the organizer’s quipped, “Well, even if things are going badly in the church, at least things are going well in the country.”

We all laughed and then collectively sighed. Signs of hope are few and far between these days.

It’s clear that procedural reforms, new policies and better laws are important for moving us beyond our current ecclesial and national failures.

But what’s more evident to me is that we need saints, and we need them now — ordinary men, women and kids whose lives point to something and Someone beyond here, to that age-old trinity of goodness, truth and beauty.

What I’ve been amazed at is that the Holy Spirit generously offers us new blessed and venerables to help show us the way, right in the nick of time.

These men and women lived in different eras than our own, yet many of the issues they dealt with are the ones we’re facing today. After all, history repeats itself, and human nature remains predictable.

One such figure who comes to mind is Father Augustus Tolton.

In June 2019, Pope Francis recognized the heroic virtue of Father Tolton, the first black priest in the United States, and granted him the title “Venerable.” Born into slavery in 1854, Father Tolton escaped with his mother and siblings to Illinois in 1862.

Though his vocation was encouraged by a white priest, he was denied entrance to any American seminary and was forced to study for the priesthood in Rome. Father Tolton was warmly received by the lay faithful when he returned to the United States.

He would go on to endure racial prejudice throughout his ministry, and his final assignment was to found and serve St. Monica’s Church, Chicago’s first parish for black Catholics. At the time of his death in 1897, The Chicago Tribune characterized Father Tolton as “remarkably popular.”

Bishop Joseph N. Perry, auxiliary bishop of Chicago and postulator for Father Tolton’s cause, had this to say about his life: “(Father) Tolton’s story is one of carving out one’s humanity as a man and as a priest in an atmosphere of racial hostility. His was a fundamental and pervasive struggle to be recognized, welcomed and accepted. ... He persevered among us when there was no logical reason to do so.”

At a time when America’s original sin of racism is rearing its ugly head again, Father Tolton’s life is a testament to the fact that one person’s commitment to holiness can help to affect systemic change, far beyond one’s neighborhood or lifespan.

Civil and political strategies to combat racism are absolutely necessary. So, too, are men and women who persevere in living the tenets of Christianity in the face of great adversity. Conversion by attraction remains effective.

And at a time when Catholics have lost confidence in their leaders’ integrity, Father Tolton shows us how to remain Catholic despite the failures at the top. Father Tolton, along with innumerable black Catholics, remained active members of the church despite its complicity with slavery and racial injustice.

In an interview with National Catholic Register, Bishop Perry said that black Catholics continued to hand on the faith not because they had to but because they could “see the truth of the Catholic religion beyond the harbingers or practitioners of it that were not showing it at its best.” Of their fidelity, Bishop Perry said, “Unless you love Jesus Christ, it makes no sense.”

What a message for the rest of us living in the aftermath of scandal.

Venerable Augustus Tolton, pray for us.

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

Catholic talk about immigrants and refugees

To speak of immigration and refugees in the United States of America at this historical juncture is risky business. One never knows where one’s conversation partner stands on this question. One does not know whether one will be welcomed into that conversation again.

While many Catholics seem reluctant to speak about immigration to avoid conflict, ironcally we hear about the topic everywhere on social networks and in the mass media.

Yet, there is no irony without consequences. Many voices that are loud and prejudiced are feasting in the silence of voices that are more moderate and better informed about our Catholic tradition regarding immigrants and refugees.

Silence has consequences. Remaining silent before the excesses of people who demonize immigrants and twist their experiences for political or social gain has consequences. Remaining silent by failing to affirm the human dignity of every immigrant and refugee has consequences.

This is not the first time in the history of our nation that conversations about immigration and refugees create animosity. Some episodes in the past have ended in exclusion and violence against immigrant groups. Have we learned something from our own history?

If not, it is imperative that every catechetical program for Catholic children and adults today puts serious time into studying the consequences of biased rhetoric against immigrants. European Catholics who arrived in the U.S. about a century ago experienced such biases.

Let us not ignore the brutal mistreatment of immigrants from Africa brought to our shores under the most dehumanizing conditions. Decades of discrimination against immigrants from Asia, Latin America and the Caribbean should give us pause.

We must take time to learn about the consequences of remaining silent before the mistreatment and exploitation of immigrants in other societies.

There are important lessons to learn from the tragic end of refugees who were denied asylum by nations that could have welcomed them.

Ignorance feeds silence. Even when someone speaks, doing so with prejudice would silence the truth. Ignorance and silence together make us complicit in sin.

I have been paying close attention to recent debates in the U.S. about immigration and refugees. Doing this is sometimes painful. More painful is to learn that quite a good number of the voices that are loud and prejudiced about immigrants and refugees are Catholic.

The pain becomes more acute when Catholics, especially many holding positions of leadership in church and society, choose to remain silent before the excesses of the loud and prejudiced voices — Catholic and non-Catholic — or fall short from being prophetic.

Did we ever read the same Bible? Did we all study the same Catechism of the Catholic Church? Did we ever pay any attention to the social teachings of the church about immigration and refugees? Did we ever hear that rejecting the other is equivalent to rejecting Jesus?

I am personally invested in this conversation. I am an immigrant and have immigrant relatives. I serve in a parish community constituted by thousands of immigrants. I know that many of the women and men who are renewing thousands of Catholic parishes in the U.S. are immigrants.

Not all Catholics have to be immigrants or refugees to become invested in this conversation, of course. Neither does one need to be in a parish with large numbers of immigrants to affirm the dignity of immigrant women and men.

As the conversation about immigrants and refugees continues, Catholics in the U.S. have a fourfold responsibility: Prophetically decrie prejudiced rhetoric, remember our own history, educate ourselves about who immigrants are and why they arrive in our country, and affirm the human dignity of every immigrant and refugee.
BISHOP
Continued from Page 3
By Mario grey, people of color continue to experience discrimination, marginalization, and outright racism even in our own church communities. Rather than allow our parishes to perpetuate racist patterns, we must find ways to actively work against the evil of racism and celebrate our ethnic and cultural diversity.

The pastoral letter encourages us to become familiar with the experiences of our brothers and sisters who have suffered from racism. “As Christians, we are called to listen and know the stories of our brothers and sisters. We must create opportunities to hear, with open hearts, the tragic stories that are deeply imprinted on the lives of our brothers and sisters” (p. 10). As examples, the letter explores the historic experience of Native Americans, African Americans, and Hispanic Americans.

Native Americans suffered tremendously through the theft of their land, forced labor, and cultural genocide. They were encouraged to abandon their native cultures and languages. For many years in this country, Africans and African Americans have lived through the effects of racism. In examining the generational effects of racism on families, communities, and our Church, each of us can begin to act in solidarity to change the prospects for future generations” (p. 17).

Each of us should honestly examine our conscience regarding our attitudes about race. We are called to live out the command of Jesus to love our neighbor as ourselves. “Love compels each of us to resist racism courageously” (p. 18).

The letter gives examples of heroic Catholics who have worked for racial reconciliation in this country, such as St. Kateri Tekakwitha, Servant of God Father Augustus Tolton, and Saint Katherine Drexel. We are encouraged to follow their example of courageous leadership in fighting prejudice and building a culture of respect for every person, regardless of race or ethnicity. We are followers of Jesus Christ, and he heals all divisions, including those caused by racism. Jesus died for the entire human race, and “the love of Christ impels us” to see others as our brothers and sisters (2 Cor. 5:14). It is the grace of Christ that gives us hope that the sad history of racism in our country can be reversed, and each of us can play a role in the healing of our culture.

This pastoral letter encourages all members of the Church to cooperate “with God’s grace by taking direct and deliberate steps for change. It means opening doorways where once only walls stood” (p. 21). The authors of this document, the bishops of this country, then list a set of actions to which we commit ourselves, “with the hope that especially those in our spiritual care, will do likewise in their own lives and communities” (p. 21).

The following steps to combat racism are outlined in the pastoral letter:

1. Acknowledging past and present racist deeds and thoughts, asking for forgiveness and moving toward healing and reconciliation

2. Being open to encountering others who are on the peripheries of our own limited view and forging authentic new relationships

3. Resolving to work for justice through concrete initiatives in our parishes, our dioceses, and our society

4. Educating ourselves through parish religious education programs, Catholic schools, campus ministry, adult faith formation, and seminars, about the issues of racism and the virtues of fraternal charity

5. Working in our churches to overcome racism

6. Changing structures through collaboration with members of other faith traditions

7. Prayerfully working toward the conversion of all, even those whose hearts appear completely frozen by the sin of racism

8. Understanding racism as an issue of disrespect for the dignity of life

9. Going forward, striving for the end of racism in all its forms.

This new pastoral letter, Open Wide Our Hearts: The Enduring Call to Love, can be found in English and in Spanish at the website usccb.org/racism. At that same site, there are also many additional resources to be used at home and in our parishes. These include lesson plans on racism for parish religious education programs, a prayer prayer service for the Holy Thursday, a feast day prayer, a prayer for our land, prayers of the faithful for Mass, bulletin inserts, and prayers. I encourage all Catholics to read this document and to reflect on it prayerfully.

The Catholic parishes and missions of our diocese must work diligently to build bridges between people of different races and ethnicities, so that all members of the Church will feel welcome and joyfully share their gifts and talents in the service of God. The rich and colorful tapestry of cultures in our communities is something to be celebrated, not just tolerated, because it bears witness to the universality of God’s love and the worldwide unity of Catholicism.

The sin of racism is an attack against the God-given dignity of human beings. As Catholic Christians, there must be no room for racism in our hearts.

OBISPO
Continúa de Página 3
Experiencias de nuestros hermanos y hermanas que han sufrido el racismo. “Como cristianos, estamos llamados a escuchar y conocer las historias de nuestros hermanos y hermanas. Debemos crear oportunidades para escuchar, con corazones abiertos, las trágicas experiencias que han dejado de trabajar para ayudar a las generaciones futuras” (pág. 11). Como ejemplo, la carta explora la experiencia histórica de los nativos americanos, afroamericanos e hispanos americanos.

Los nativos americanos sufrieron enormemente a través de la pérdida de su tierra, la reubicación forzada, y las políticas que los motivaron a abandonar sus culturas y lenguas nativas. Durante muchos años en este país, los afroamericanos fueron comprados y vendidos como propiedad, y fueron clasificados como subhumanos como una forma de justificar el sistema opresor conocido como el racismo.

La carta invita a reflexionar sobre el racismo en la iglesia, el cual es un ataque contra la dignidad humana y el amor de Dios, y debe ser enfrentado y derrotado. “El amor nos obliga a cada uno de nosotros a resistir el racismo con valor” (pág. 18).

La carta da ejemplos de los católicos que han trabajado para la reconciliación en el pasado y que siguen trabajando en el presente. “El servicio de las Iglesias católicas a cooperar con la sanación racial en nuestra tierra, oraciones de las fieles para la Misa, las inserciones en nuestros diarios, y la reflexión sobre el pecado del racismo”.

7. En oración, trabajando hacia la conversión de todos, incluso a aquellos cuyas acciones son completamente congeladas por el pecado del racismo

8. Entender el racismo como una cuestión de falta de respeto por la dignidad de la vida

9. Siguiendo adelante, esforzarnos para ponerle fin al racismo en todas sus formas

Esta nueva carta pastoral, Abramos nuestras puertas a los hermanos y hermanas que están en las periferias de nuestra iglesia, anima a todos los fieles a leer este documento y reflexionar sobre él en su oración.

Las parroquias y misiones Católicas de nuestra diócesis deben trabajar diligentemente para crear una configuración de vida y de comunión entre las razas y grupos étnicos, de manera que todos los miembros de la Iglesia se sientan bienvenidos y alegremente compartan sus dones y talentos al servicio de Dios. El espíritu de caridad que caracteriza a la iglesia, las instituciones de la Iglesia, y la unidad del amor de Cristo, es algo que todos los miembros de la Iglesia deberían celebrar, no solo tolerarlo, y que deban celebrar con todos los ricos de todos y de la unidad mundial del Catolicismo.

El pecado del racismo es un ataque contra la dignidad dada por Dios a los seres humanos. Como Cristianos Católicos, no debe haber campo para el racismo en nuestros corazones.
tina y el Caribe nos deben hacer pensar un poco más.

Tenemos que sacar el tiempo para sopesar las consecuencias de mantenerse en silencio ante el maltrato y la explotación de inmigrantes en otras sociedades. Hay lecciones importantes para aprender sobre el final trágico de aquellos refugiados a quienes naciones que los pudieron haber recibido negaron el asilo. La ignorancia promueve el silencio. Aun cuando alguien habla, si lo hace con prejuicio silencia la verdad. La ignorancia y el silencio juntos nos hacen cómplices del pecado.

He estado siguiendo varios debates recientes en los Estados Unidos sobre la inmigración y los refugiados. Hacer esto con frecuencia me causa dolor. Más doloroso es descubrir que un buen número de las voces ruidosas y fundamentadas en el prejuicio hablando de los inmigrantes y los refugiados son católicas.

El dolor es más agudo cuando muchos católicos, especialmente aquellos en posiciones de liderazgo tanto en la iglesia como en la sociedad, deciden mantenerse en silencio ante las voces ruidosas y fundamentadas en el prejuicio -- católicas y no católicas -- o carecen del valor de hablar proféticamente.

Me pregunto, ¿leímos la misma Biblia? ¿Estudiamos el mismo Catecismo de la Iglesia Católica? ¿Le purimos atención a las enseñanzas sociales de la iglesia sobre inmigración y refugiados? ¿Examinamos alguna vez que rechazar al prójimo es equivalente a rechazar a Jesús?

Esta conversación está muy personal en mi caso. Soy un inmigrante y tengo familiares que también lo son. Sirvo en una comunidad constituida por miles de inmigrantes. Sé cuáles son las voces que están dándole vida nueva a miles de parroquias católicas en el país.

No todos los católicos tienen que ser inmigrantes o refugiados para acercarse a esta conversación de una manera personal, por supuesto. Tampoco se necesita ser parte de un parroquia con un gran número de inmigrantes para afirmar la dignidad de mujeres y hombres inmigrantes.

A medida que la conversación sobre inmigración y refugiados continúa, los católicos en los Estados Unidos tenemos que asumir cuatro responsabilidades: Denunciar con voz profética cualquier tipo de retórica perniciosa en relación a estos temas, recordar nuestra propia historia, educarnos sobre quiénes son los inmigrantes y por qué han llegado a nuestro país, y afirmar la dignidad humana de cada inmigrante y refugiado.

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**OSPINO**

Continúa de Página 17

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**ROLHEISER**

Continúa de Página 17

Dios y de la otra vida son periféricos. Necesitamos santos que sean capaces de andar con una fe firme y adulta ante las sofisticaciones del mundo, su inquietud patológica, su sobreestimulada grandiosidad, sus durmientes distorsiones y sus irresistibles tentaciones. Necesitamos santos que sean capaces de empatizar con los que se han distanciado de la iglesia, aun cuando ellos mismos, sin compromiso, mantengan su propia moral y base religiosa. Necesitamos santos jóvenes que sean capaces de volver a inflamar románticamente la imaginación religiosa del mundo, como hicieron una vez Francisco y Clara. Y necesitamos santos ancianos que hayan andado toda la gama y sean capaces de mostrarnos cómo rozar con todos los desafíos de hoy y, aun así, mantener nuestra fe de la infancia.

También, necesitamos los que Sarah Coakley llama “santos eróticos”, mujeres y hombres que sean capaces de traer castidad y eros juntos de un modo que hablen de la importancia de ambos. Necesitamos santos que sean capaces de modelar para nosotros la bondad de la sexualidad, que sean capaces de disfrutar en sus gozos humanos y honrar su lugar dado por Dios en el viaje espiritual, aunque nunca lo denigren al colocarlo contra la espiritualidad o lo deprecien al hacerlo simplemente otra forma de diversión.

Además, hoy necesitamos también santos que, con compasión, sean capaces de ayudarnos a ver nuestra ciega complicidad con sistemas de todas clases que victimizan a los vulnerables con el fin de salvaguardar nuestra propia comodidad, seguridad y privilegio histórico. Necesitamos santos que sean capaces de hablar proféticamente en favor de los pobres, en favor del medio ambiente, en favor de las mujeres, en favor de los refugiados, en favor de aquellos que están con inadecuado acceso al cuidado médico y a la educación, y en favor de todos los que están estigmatizados a causa de la raza, el color o el credo. Necesitamos santos, profetas solitarios, que sean capaces de presentarse como “unanimidad menos uno”, y sean capaces de apostar por la paz y apuntar nuestros ojos a una realidad más allá de nuestra propia miopía.

Y estos santos no necesitan ser formalmente canonizados; sus vidas necesitan simplemente ser lámparas para nuestros ojos y transformar nuestras vidas. Yo no sé quiénes son vuestros santos actuales santos, pero he encontrado los míos entre un grupo muy amplio de personas: viejos, jóvenes, católicos, protestantes, evangélicos, liberales, conservadores, religiosos, laicos, cléricales, seculares, ajenos para mi, y ajenos para vosotros. La ignorancia y el silencio juntos hacen con prejuicio silencia la verdad. Son necesarios santos que hacemos un viaje espiritual, aunque nunca lo denigremos al colocarlo contra la espiritualidad o lo depreciamos al hacerlo simplemente otra forma de diversión.


Entre las voces más jóvenes cuyas vidas y escritos hablan también a una generación más joven que la mía, mencionaría a Shane Claiborne, Rachel Held Evans, James Martin, Kerry Weber, Trevor Herriot, Macy Halford, Robert Barron, Bryan Stevenson, Robert Ellsberg, Bierke Vandekerckhove y Annie Riggs. Quizás estos no sean vuestros santos, lo justo sin más. Por tanto, apoyamos en aquellos que ayudan a iluminar vuestro camino.

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**Papa Dar gracias a Dios por el don de la creación nos lleva a respetarla**

Por Junno Arocho Esteves

Catholic News Service

CIUDAD DEL VATICANO (CNS) — Los seres humanos están llamados a alabar a Dios por su regalo de la creación, no a ser depredadores para saquear la tierra y todo lo que contiene, dijo el papa Francisco.

En un mensaje enviado el 8 de julio a los participantes de una conferencia italiana sobre las consecuencias de la deforestación en la Amazonía, el papa dijo que la situación actual en la selva sudamericana “es un triste paradigma de lo que está sucediendo en muchas partes del planeta”. Es “una mentalidad ciega y destructiva que prefiere el beneficio a la justicia; pone de relieve la actitud depredadora con la que el hombre interactúa con la naturaleza”, dijo. “Por favor, no os olvidéis de que la justicia social y la ecología están profundamente interconectadas!”

El foro internacional patrocinado por la Comunidad Laudato Si’, una asociación inspirada por la encíclica del papa sobre el medio ambiente, dice que la Amazonia es la clave de la conversión ecológica para obtener una “mejor comprensión de ecología integral y obtener el conocimiento de vivir en armonía con la creación”.

La conferencia se llevó a cabo en la ciudad de Amatrice, en el centro de Italia, que fue derrumbada en 2016 después de que un terremoto de magnitud 6,2 azotara la región. Amatrice fue la ciudad más afectada, con 234 de las 290 muertes estimadas, según la oficina italiana de Protección Civil.

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**Stay Connected with the Diocese of San Angelo**

**DOSA Mail**

The official Flocknote of the Diocese of San Angelo. Receive texts or emails with important news, updates, and messages from the diocese.

Two ways to join:
1) Text DOSA to 84576
2) Visit https://app.flocknote.com/dosamail

**Social Media**

Diocese of San Angelo on Facebook: https://www.facebook.com/DioceseofSanAngelo

Bishop Michael Sis on Twitter: @SABishopMike

On the Web

www.sanangelodiocese.org
WASTE
Continued from Page 4
Licensing Board Panel will consider the application – first filed by WCS - to store nuclear reactor waste for at least 40 years. If the license is approved, thousands of radioactive shipments from around the country would travel on road, rail and barges through communities across the nation. Opponents voiced concerns about safety, cleanup and responsibility for the waste.

“WCS has no plans to build a facility to deal with cracked or leaking canisters,” said attorney Terry Lodge, who represents a coalition including SEED Coalition, Public Citizen and five other organizations. “They intend to accept thousands of canisters transported across the country and if any arrive leaking, or contaminated, or building toward criticality, the ‘plan’ is to send them back to the original reactor site, endangering workers, the public and the environment for a second time. That’s not a policy or an interim storage solution, it’s a profit machine, and damn the consequences.”

Midland County Commissioner Randy Prude said that “there is strong opposition to WCS’ proposal to store nuclear waste in West Texas.”

“This is why the County of Midland, the City of Midland and the Midland Chamber of Commerce passed resolutions opposing the plan to store the dangerous waste and to transport it through our region,” Prude said. “It’s only a matter of time before an accident or an act of terrorism breaks one or more of the canisters and makes West Texas another Chernobyl. The world’s premiere oilfield and America’s energy independence are at stake.”

More than 46,000 comments were submitted in opposition to WCS’ proposal, the most ever received for a single NRC issue. In Texas, resolutions opposing the plan were also passed by Dallas, Bexar, Nueces and El Paso counties, and the cities of San Antonio and Denton.

“It’s clear that Texas does not want this deadly waste,” said Lon Burnam, a former state representative from Fort Worth who now heads the Tarrant Coalition for Environmental Awareness.

“This is a money-making scheme that maximizes WCS’s profits and leaves Texas taxpayers on the hook for costs associated with managing radioactive waste.”

Michael Sis, the Catholic Bishop of San Angelo, said, “As a citizen of West Texas, and as a bishop whose territory includes Andrews County, I am deeply concerned about the proposal to store high-level nuclear waste at a site in Andrews County.

An accident in storage or transportation would cause irreplaceable harm to the public health and common good,” Sis added. “If any of the casks should fail, or be struck by an act of terrorism, there is the possibility of radioactive contamination of our land, our ground water, the local oil fields, and the nearby potash deposits.

“I urgently recommend that less risky options be pursued elsewhere, in a location that has more robust containment systems. I encourage my fellow citizens to express their concerns about this proposal that will affect present and future generations.”

Rose Gardner, who lives in Eunice, New Mexico, only five miles from the WCS site, is a founder of the Alliance for Environmental Strategies, or AFES. She said the proposal would disproportionally affect Hispanic families.

“When I talk to my friends and neighbors about the dangerous high-level radioactive waste that could be stored in our community for decades, they tell me that they don’t want these risks,” Gardner said. “We live near the rail lines, which would carry thousands of casks of the waste, from both the East and West coasts. Any accident, leak or terrorist activity during the thousands of transports that would occur over a 20-year time period, could not only harm our health, but also impact tourism, ranching, agriculture, the oil and gas industry and our property values. Our region is largely Hispanic, making this a significant environmental justice issue. We do not consent up to be dumped on.”

Others said the NRC would run afoul of the law by granting a license for the waste dump.

“It would be illegal for the NRC to license the facility proposed by WCS – or even consider the application,” said Diane Curran who represents Beyond Nuclear, a national organization that works extensively on nuclear issues. “WCS presumes the federal government will take title to the spent fuel to be transported and stored at the proposed facility. But the Nuclear Waste Policy Act prohibits federal ownership of spent fuel unless and until a permanent repository is in place. No permanent repository exists or is even under review at this point. Therefore, the NRC shouldn’t be considering WCS’ license application at all.”

“The health and safety of our children is at risk,” said Elizabeth Padilla, a mother of three and founder of Protect Andrews County. “Exposure to radioactive activity leads to various cancers, genetic damage and birth defects. We don’t want dangerous high-level radioactive waste coming through our community or being stored in our county. We didn’t generate it or profit from the power that was produced by nuclear reactors elsewhere. The communities that did should take responsibility for storing the waste or creating a permanent repository in their own back yard. We don’t want it.”

“Given our tomatoes and train and truck wrecks, transporting or storing high-level nuclear waste in West Texas for the next 40 years or more is a bad idea,” said David Rosen, a Midland oil industry executive and community leader. “Why should we endanger the oil and gas drilling that powers our livelihoods and the economy of Texas?”

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CALDAROLA
Continued from Page 18
coffin, the very coffin in which Till’s body was viewed by thousands and later buried for 50 years until the FBI exhumed it for yet an earlier investigation. Behind the soiled coffin, the wall is covered by the black and white photos of the original funeral service, the coffin, the crowds.

I knew I was on holy ground. But as I walked out of the room, I was struck by the tears of my fellow visitors. Everyone there was African American and they were crying, weeping inconsolably in some cases.

Suddenly, I had the sense that I was an interloper, a mere spectator, a visitor to a funeral of someone to whom I had not been close, while all around me, his kin were deeply grieving.

I realized later, that I, of course, was also a mourner. I can’t begin to understand the depth of the African American experience, but I can mourn for my country. I remembered that for all the beauty of the American idea, we have many shameful parts of our history that we need to confront with humility.

Even today, we find no way to accommodate brown children at our border who languish in dirty diapers, underfed, terrified and alone while politicians squabble. We Americans have a long way to go. We are all mourners in the room that holds Emmett Till’s coffin.

"Triumph of the Holy Cross"
men’s conference
Saturday, September 14, 2019
The Way Retreat Center
4014 Todd Dr, Midland, Texas
Eucharistic Adoration and Sacrament of Reconciliation
Mass Celebrated with Bishop Michael Sis

Registration 7:30 am - First Speaker 8:30 am - Finish 4:30 pm

$35 earlybird registration
$40 at the door includes lunch
registration online at: wtxcatholicsmen.org

Additional Speakers Include
Robert Tunmire
Fr. Juan Fernando Bonilla-Sanchez, MSP

Spanish Language Break-out Session Featuring
Deacon Joel Gutierrez (St. Lawrence)
Deacon Jose Cano (Our Lady of Lourdes)
Deacon Jose Villagran (Holy Trinity)

for more information call
Steve Robinson 432-562-5195
Ray Sanchez 432-853-0247
Isabel Tapia 432-2015-131
Adrian Gonzales 432-425-5738

email: wtxcatholicsmen@gmail.com
WHITE MARTYRS

Many of these saints we remember in August are white martyrs, those who did not shed blood but who lived the "martyrodom of love," as described by and seen in the life of St. Jane Frances de Chantal.

St. Eusebius of Vercelli — Aug. 2
St. Eusebius of Vercelli (283-371) was an Italian bishop who affirmed the divinity of Jesus against Arianism. Because of his steadfast teaching and his refusal to condemn Athanasius for supporting this truth, he was imprisoned, later released, and continued preaching the truth about Jesus until his death.

St. Monica — Aug. 27
St. Monica (332-387) is lauded for her persevering prayer for the conversions of her son Augustine as well as her husband. With unceasing devotion she tearfully implored the Lord for her son's soul and was rewarded for her nightly love when Augustine was 31. Her husband also converted. She died in 387 and was honored by her son for her holy life and death. She is patron of mothers.

St. Augustine of Hippo — Aug. 28
St. Augustine of Hippo (354-430), bishop, doctor of the church, and one of the Fathers of the Church, was a spiritual and intellectual giant of the Patristic period of the early church. He owned his conversion to the power of the Holy Spirit through his mother's prayers and the witness of St. Ambrose of Milan. He was a Christian theologian and philosopher whose writings influenced the development of Western Christianity and philosophy and whose monastic rule was the model for later monasticism. We see an aspect of his spirituality in his Confessions: "O Lord, my God, let my soul praise You, that it may love You; and let it recount all Your works with joy, that it may praise You for them all." St. Augustine is patron of printers, theologians and brewers.

St. Bernard of Clairvaux — Aug. 20
St. Bernard of Clairvaux (c.1090-1153), French abbot and doctor of the church, was a leader in the reform of Benedictine monasticism that led to the formation of the Cistercian order. He was a theologian known for his piety as a monk and mystic and for his humility and spirit of serving. He was one of the most influential churchmen of his time and a prolific writer, especially of sermons. Although he suffered from poor health, he never flagged in zeal for Christ and the church. He had a particular devotion to the Blessed Virgin Mary and wrote a work in Mariology. According to St. Bernard, Mary's humility was her primary virtue because her other virtues stemmed from it, and it complemented the others. When he was asked the three most important virtues, he replied, "Humility, humility, and humility." He is the patron of beekeepers and candle-makers.

St. Dominic — Aug. 8
St. Dominic (1170-1221) was the Spanish priest who founded the Order of Preachers, the Dominicans. The order developed as a way to counter the misguided austerity of the Albigensians and their heresy and to win them over by evangelical preaching and poverty; thus, the Dominicans were a mendicant order. After they received official recognition as an order, Dominic established communities near the Universities of Paris and Bologna that formed schools of theology. He also helped form women's religious communities. The motto of St. Dominic was "To praise, to adore, to glorify the Most High." He is the patron of evangelical preaching and poverty; thus, the Dominicans are known as mendicants.

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Office of Evangelization and Catechesis

**UPCOMING EVENTS & PROGRAMS**

**ADVANCED FORMATION**
**ST. FRANCIS OF ASSISI PARISH ABILENE**
**YEAR TWO (2019-2020)**

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<td>Scripture 2 (Gospel of John)</td>
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<td>Scripture 3 (Acts of the Apostles)</td>
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**Mark Your Calendar!**

**October 19, 2019**
**from 9 AM to 4 PM**

**Diocesan Conference Day**
at the McNease Convention Center in San Angelo!

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**BASIC FORMATION**
**MCNEASE CONVENTION CENTER SAN ANGELO**
**YEAR TWO (2019-2020)**

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**August 2019 Meetings for CREs and CYMs**

- **August 19, 2019 | 7:00-9:00 p.m.**
  San Angelo Deanery
  St. Margaret of Scotland Parish, San Angelo

- **August 20, 2019 | 7:00-9:00 p.m.**
  Midland-Odessa Deanery
  San Miguel Arcangel Parish, Midland

- **August 22, 2019 | 7:00-9:00 p.m.**
  Abilene Deanery
  St. Francis of Assisi Parish, Abilene

**Called to Protect Training Workshops**

These workshops are for DREs, CREs, and CYMs who have not yet attended a full training session for the Called to Protect Safe Environment Program.

- **August 10, 2019**
  10:00 a.m.—3:00 p.m.
  Diocesan Pastoral Center, San Angelo

- **August 14, 2019**
  10:00 a.m.—3:00 p.m.
  St. Ann Parish, Midland

Visit [www.sanangelodiocese.org/evangelization-and-catechesis](http://www.sanangelodiocese.org/evangelization-and-catechesis) for more information and registrations for these events or call the Office of Evangelization and Catechesis at 325-651-7500.