Attendees of a Sept. 4 Mass for peace and healing at St. Joseph Church in Odessa, held following a series of shootings that left seven dead and 25 wounded in the city, released balloons meant to symbolize giving over to God their feelings of pain, fear, and anger, trusting in his grace to bring healing, peace, and new hope. See story, Page 2.
Catholic leaders respond with 'heavy hearts' to Texas shooting

By Catholic News Service

WASHINGTON (CNS) — Catholic leaders across the United States reacted with sorrow and "heavy hearts" to a mass shooting in west Texas Aug. 31 that authorities said claimed seven lives and wounded 25 others.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said in a statement Sept. 1 that he was "deeply saddened to witness yet again scenes of violence and contempt for human life being repeated in our nation’s streets."

He said Catholics attending Sunday Mass Sept. 1 "do so with heavy hearts" thinking of those victims and victims of recent "gun violence in California, Texas and Ohio."

He said the Aug. 31 shooting, which occurred as the gunman sped along highways in Odessa and Midland, Texas, "demonstrates unequivocally the undeniable existence of evil in our society."

Cardinal DiNardo also called on people of goodwill, including Catholic leaders and the faithful, "to work tirelessly to root out this violence and contempt for human life being repeated in our nation's streets."

As people of faith, we must continue to pray for all victims, and for healing in all these shattered communities that now extend across the length and breadth of our land," he added.

Law enforcement authorities said Seth Ator, 36, carried out the shooting as he drove along 10 miles of highways in the two communities, spreading panic in a normally calm Saturday afternoon.

The shooting was the second in west Texas in a month. The first occurred in El Paso Aug. 3 when a gunman shot and killed 22 people and injured 24 others.

Police killed the gunman in the Aug. 31 shooting as he fired at them from a postal van he had hijacked after shooting and killing his driver. Odessa Police Chief Michael Gerke said the gunman was fired from his trucking job the morning of the shooting, called the FBI tipline and was on the phone with emergency dispatchers as the attack continued.

Bishop Michael J. Sis of San Angelo, Texas, where Odessa and Midland are located, announced that three Masses had been scheduled at diocesan churches in upcoming days to pray for peace and healing from the tragedy, including a Mass Sept. 8 at Sacred Heart Cathedral in San Angelo.

Bishop Sis offered prayers for those who died and were injured in the incident in a statement following the shooting.

"My prayers are also for the great people of those communities directly impacted by this senseless act of violence, especially the courageous first responders and the local medical teams," he said.

"As people of faith, we must continue to pray for all victims, and for healing in all these shattered communities that now extend across the length and breadth of our land," he added.

"The Lord is close to the brokenhearted, he saves those whose spirit is crushed," the statement said, quoting Psalm 34.

Bishop Sis committed diocesan parishes to assisting the community in its healing.

"There are no easy answers as to how to end this epidemic of gun violence in our state and in our country. I ask the Lord to hear our petitions."

Tragedy in Odessa
Bishop says God’s grace can ‘transform our tragedies’ in wake of Odessa shooting deaths

By Brian Bodiford

ODESSA — Bishop Michael Sis encouraged people to "give thanks to God for another day of life" each morning at a Mass for peace and healing Wednesday, Sept. 4 in Odessa, days after the community was rocked by a Labor Day weekend shooting rampage that left seven dead and 25 wounded.

The Mass, held at St. Joseph Church, was the first of three the bishop would offer throughout the week in response to the tragedy. Similar Masses were held at St. Elizabeth Ann Seton Church in Odessa on Saturday, Sept. 7, and at the Cathedral of the Sacred Heart in San Angelo on Sunday, Sept. 8.

The Masses came as the community began the process of healing after the losses and trauma suffered on the afternoon of Aug. 31. Three local Catholics were among those laid to rest after the country’s latest mass shooting event: Edwin Peregrino, 25, postal worker Mary Granados, 29, who was killed when her vehicle was hijacked by the gunman; and Leilah Hernandez, 15, the youngest victim to lose her life. Peregrino’s funeral was held at St. Mary Church in Odessa; the service for Granados took place at St. Joseph Church; and St. Elizabeth Ann Seton Church hosted the funeral Mass for Hernandez, offering their larger venue for the gathering of loved ones of the St. Mary parishioner. Hernandez also attended CCD classes at Holy Redeemer Church in Odessa at one time.

The readings selected for this first healing Mass focused on the solace God can provide to those who suffer. From the book of Lamentations: "My soul is deprived of peace, I have forgotten what happiness"

See HEALING, Page 20

Reporting Sexual Abuse

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

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

Eucharist

In the Catholic Mass, the bread and wine on the altar actually become the body and blood of Jesus Christ. This is such a basic teaching of our faith that one might presume that all Catholics understand it and accept it. However, a recent Pew Research survey published on Aug. 5, 2019, suggests otherwise.

The Pew Research online study, conducted Feb. 4–19, 2019, among 10,971 respondents, was designed to measure people’s knowledge about a wide range of religious subjects. They discovered that 45% of Catholics surveyed had a low level of awareness about the Catholic teaching on the Eucharist. They calculate that only 34% of all U.S. adults know that the Catholic Church teaches that, during the Mass, the bread and wine used for Communion are not symbolic, but actually become the body and blood of Jesus Christ.

The study reveals that, even among Catholics, there is a substantial amount of confusion about the Catholic teaching on transubstantiation. They reported that half of all Catholics (50%) in the U.S. correctly answered a question about official Catholic teaching on transubstantiation, while 45% of Catholics surveyed said that the Church teaches that the bread and wine used in Communion are just symbols of the body and blood of Jesus. Another 4% said they were unsure.

According to Pew Research, about 63% of those Catholics who attend Mass at least once a week accept the Church’s teaching on the Eucharist. They state that, among Catholics who do not attend Mass weekly, large majorities say they believe the bread and wine are merely symbolic of the body and blood of Jesus, and do not actually become the body and blood of Jesus.

If this Pew Research study is accurate, then we certainly have our work cut out for us. All of us, including bishops, priests, deacons, catechists, youth ministers, and parents, need to do a better job of teaching the truth about the precious treasure that is the Eucharist.

The truth is that the bread and wine actually become the body and blood of Jesus Christ. It is not just a symbol. It is not just a remembrance. The word we use to describe the change that happens in the Eucharist is “transubstantiation.” It is a change of substance. They continue to have the observable properties of bread and wine (taste, feel, smell, size, shape), but their substance, their true identity, is transformed into the body and blood of Christ.

Where do we get this belief? It comes from what Jesus Christ did and said. On the night before he died on the cross, Jesus celebrated the Last Supper with his apostles. “While they were eating, he took bread, broke it, and giving it to his disciples, said, ‘Take and eat; this is my body.’ Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins’” (Mt 26:26–28). Jesus commanded them to keep doing this action, and that is why we have continued to celebrate the Eucharist, from that time forward, for almost 2,000 years.

The real presence of Jesus Christ in the Eucharist has been a consistent Christian teaching, from the time of Jesus himself until today. For example, in John 6:53–54, Jesus says, “Unless you eat the flesh of the Son of Man and drink his blood, you do not have life in you. Whoever eats my flesh and drinks my blood has eternal life.”

St. Paul says in 1 Corinthians 10, “The cup of blessing that we bless — is it not a participation in the blood of Christ? The bread that we break — is it not a participation in the body of Christ?” Through these rhetorical questions, St. Paul is emphasizing the fact that we participate in the body and blood of Christ when we celebrate the Mass.

The early Church writers of the first few Christian centuries, including the apostles, bishops, priests, deacons, catechists, youth ministers, and parents, need to do a better job of teaching the truth about the precious treasure that is the Eucharist. They will experience a transformation of new life in the truth and identity of Christ.

Amen.

Bishop Michael J. Sis
Diocese of San Angelo

La Eucaristía

En la Misa católica, el pan y el vino en el altar en realidad se convierten en el cuerpo y la sangre de Jesucristo. Esta es una enseñanza tan básica de nuestra fe que uno podría suponer que todos los católicos la entienden y la aceptan. Sin embargo, una reciente encuesta de Pew Research publicado el 5 de agosto de 2019, sugiere lo contrario.

El estudio, realizado por Pew Research, el 4-19 de febrero, 2019, entre 10,971 encuestados, fue diseñado para medir el conocimiento de las personas sobre una amplia gama de temas religiosos. Lo que descubrieron fue un bajo nivel de conocimiento acerca de la enseñanza católica sobre la Eucaristía. Ellos calculan que sólo el 34% de todos los adultos estadounidenses saben que la Iglesia católica enseña que, durante la Misa, el pan y el vino usados para la Comunión no son simbólicos, pero en realidad se convierten en el cuerpo y la sangre de Jesucristo.

La verdad es que el pan y el vino se convierten realmente en el cuerpo y la sangre de Jesucristo. No es sólo un símbolo. No es sólo un cambio que ocurre en la palabra que usamos para describir el cambio que ocurre es “transubstanciación.” Se trata de un cambio de substancia. Siguen teniendo las propiedades observables de pan y vino (sabor, tacto, olor, tamaño, forma), pero su substancia, su verdadera identidad, se transforma en el cuerpo y la sangre de Cristo.

La presencia real de Jesucristo en la Eucaristía ha sido una enseñanza cristiana constante, desde el tiempo de Jesús mismo hasta hoy. Por ejemplo, en Juan 6:53-54, Jesús dice: “Si no comen la carne del Hijo del Hombre y no beben su sangre, no tienen vida en ustedes. El que come mi carne y bebe mi sangre, tiene vida eterna.”

San Pablo dice en 1 Corintios 10, “La copa de bendición que bendecimos, ¿no es acaso comunión con la sangre de Cristo? El pan que partimos, ¿no es acaso comunión con el cuerpo de Cristo?” A través de estas preguntas retóricas, San Pablo está haciéndose hincapié en el hecho de que participamos en el cuerpo y la sangre de Cristo cuando celebramos la Misa.

Los primeros escritores de la Iglesia de los primeros siglos cristianos, también conocidos como los escritores patrísticos, fueron muy claros en su enseñanza sobre la realidad de la Eucaristía. Por ejemplo, san Ignacio de Antioquía escribió en el año 110, “Los herejes se abstienen de la Eucaristía y de la oración, porque ellos no admiten que la Eucaristía sea la carne de nuestro Salvador Jesucristo” (Carta a los Es- murna, capítulo 6).

San Justino Mártir escribió en el año 150, “No los recibimos como pan y bebida corrientes, sino que…como se nos ha enseñado que aquel alimento sobre el cual se ha convertido en la Eucaristía por la Oración Eucarística establecido por él, y del cual, después de transformado, se nutre nuestra sangre y nuestra carne es la carne y la sangre de Jesús encarnado” (Primera Apología, 66). Hay muchos otros ejemplos similares en los escritos de los diversos autores patrísticos.

Por lo tanto, vemos claramente en la Biblia y en los escritores patrísticos que la antigua y original comprensión cristiana de lo que sucede en la Eucaristía católica es que los elementos del pan y el vino se convierten en el cuerpo y la sangre del Señor. ¿Quiere ser cristiano como los cristianos originales? Entonces abraza la realidad del cuerpo y la sangre de Cristo en la Eucaristía.

A lo largo de la historia cristiana, las enseñanzas de los grandes santos, tanto en Ortodoxa Oriente y Católica Occi- dentales, hacen eco de la verdad de la presencia real de Cristo en la Eucaristía. Por ejemplo, dijo san Juan Vianney, “Al recibir la Sagrada Comunión, la adorable Sangre de Jesucristo que Cristo hizo y dijo. En la noche antes de morir en la cruz, Jesús celebró la última Cena con sus apóstoles. “Mientras comían, Jesús tomó el pan, pronunció la bendición, lo partió y lo dio a sus discípulos, diciendo: ‘Tomen y coman; este es mi cuerpo.’ Después tomó una copa, dio gracias y se la pasó diciendo: ‘Beban todos de ella: esto es mi sangre, la sangre de la Alianza, que es derramada por muchos, para el perdón de sus pecados.” (Mt 26:26-28) Jesús les ordenó que siguieran haciendo esta acción, y es por eso que hemos continuado celebrando la Eucaristía, desde ese momento en adelante, por casi 2,000 años.

The Presence real of Jesucristo en la Eucaristía ha sido un cambio de nuevo en la verdad y la identidad de Cristo. A lo largo de la historia cristiana, las enseñanzas de los grandes santos, tanto en Ortodoxa Oriente y Católica Occidente, hacen eco de la verdad de la presencia real de Cristo en la Eucaristía. Por ejemplo, dijo san Juan Vianney, “Al recibir la Sagrada Comunión, la adorable Sangre de Jesucristo bebe…”

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The early Church writers of the first few Christian centuries, including the apostles, bishops, priests, deacons, catechists, youth ministers, and parents, need to do a better job of teaching the truth about the precious treasure that is the Eucharist.
Stanton parishioners volunteer to help kids with back-to-school needs

St. Joseph Parish in Stanton recently held a Back to School Bash at the church. The parishioners and several local organizations chipped in to make sure the needs of local children were met as they prepared to return to school for a new year.

Over 150 children were able to receive their full collection of supplies for the coming school year, backpacks, and free haircuts. All school supplies were donated by St. Joseph parishioners.

The event was hosted by Knights of Columbus Council #8744, Aces and Eights Barbers, Los Canales Motorcycle Club, and local barbers Bridget Rios and Linda Brito.
By Ruth Campbell

ODESSA — Led by Fr. Timothy Hayter, Holy Cross Catholic High School began its inaugural year at St. Elizabeth Ann Seton Catholic Church Wednesday.

The high school has been a dream in the Permian Basin for at least a decade. It will be located at St. Elizabeth Ann Seton temporarily until it is able to move to land on Holiday Hill Road in Midland. A capital campaign is ongoing.

The school started with grades nine and 10 and will add a grade a year through high school.

Hayter distributed cards with a prayer for students to bring with them to chapel daily and recite.

“The cross is a focal point for us,” Hayter told the roughly 21 students, plus staff, attending.

He explained the meaning of the cross and resurrection of Jesus and that Jesus is their light and guide. Wednesday also was the day St. Maximilian Kolbe died in 1941 and was canonized by Pope John Paul II 40 years after his death.

The Biography Online website states, “In 1941, he (Kolbe) was arrested and sent to Auschwitz, where in terrible circumstances he continued to work as a priest and offer solace to fellow inmates. When the Nazi guards selected 10 people to be starved to death in punishment, Kolbe volunteered to die in place of a stranger.”

Hayter said Kolbe died in place of Franciszek Gajowniczek, who had a wife and children.

Head of School Carolyn Gonzalez said the cross is why the school was started. Everyone was called to be at the school today from Hayter, who is the chaplain for the school, to the teachers, administrators and students.

“Every one of us are first — the first English teacher, the first math teacher, the first theology teacher. You are the first class. You were called to be that so as you carry that today. I just want to remember that you may be worried about all the little stuff, but when Father talked about the true light, our true light sits right here,” Gonzalez said, pointing to her heart. “It’s that Holy Spirit, that guided Jesus on that cross, so your true light is going to take care of you no matter the worries of the every day.”

Roy Ramirez, vice president of the board for Holy Cross, said one of his favorite scriptures talks about the light shining in the darkness that darkness does not overcome.

“We have Easter vigil. We have little candles and each person gets a candle. The lights are turned down and even if there was just one candle in all of that darkness, it would dispel the darkness. You would be able to see that light. There would be no more darkness … and then we all light from that one candle, so that is the light of Christ. Each of us are helping bring Christ to others,” Ramirez said.

“You guys are the beginning, and from here, from you guys, we’re going to light more candles because of him. We’re founded on him. We’re based on him at the beginning of the day, the end of the day. He is the alpha and the omega and with him this is going to endure. You guys are the first ones. I’m so proud of you,” Ramirez said.

For her part, Gonzalez was assistant superintendent of curriculum and instruction at Ector County ISD before taking on the head of school position at Holy Cross. She was busy this summer getting ready for Wednesday.

“I’m just so glad it’s here, to start in chapel, start with prayer, start with 21 of our students on the first day with God is tremendous for me as a teacher and as a head of school, so for me it’s a truly blessed day,” Gonzalez said.

Omar Omelas and Gabby Estrada, both 15 of Midland, were glad to be part of history.

“It’s great to be part of something new and that has never been done here in the Permian Basin and Midland area, so I’m really excited about the chances and opportunities we will get,” said Estrada, who is in 10th grade.

The students signed a large piece of white cardboard putting down their hopes for the year.

“Mine was to get good grades,” said Omelas, who is starting is freshman year.

“My mine was to try new and exciting things just to branch out of my safety (zone),” Estrada said.

This story was originally published in the Odessa American newspaper. Their website is https://www.oaoa.com.
The terrible recent mass shootings demand a national conversation about the root causes of these tragedies. The answer to gun violence is much more complicated than tweaking gun laws. The real problem lies in the hearts of people. We need to talk about what is inside us. The underlying problem is spiritual. The solution is the loving, healing, but piercing and challenging presence and power of the Holy Spirit. Our society urgently needs a new heart — a transplant.

Christ teaches us that evil words and hateful deeds flow from corrupt, sick hearts, the source of sinful behavior. A profound, massive conversion of heart is needed to transform our society to counteract mass shootings. The Quran reminds us, “God does not change the condition of people, unless they change the condition within their hearts.” Our sick, disturbed society needs a massive heart transplant, asking our loving God to remove hardened, stony, and hateful hearts, and give us new hearts filled with God’s love, mercy, and respect for all human beings on planet Earth. Band-aid solutions will no longer work to solve what is basically a deep spiritual problem.

Our constant prayer must be the scriptural cry — Lord create in me, in us, a new heart. This heart transplant can only be done by the divine physician. Simply put, we urgently need God’s help to pull us out of the quagmire of hate, anger, and violence, and to give us hearts of solidarity, care, and concern for the entire human family. We need a new bond of healing love because our society has a deep spiritual sickness. We are sick because in so many ways we have dismissed the need for God and failed to humbly recognize our basic dependency on a higher, loving power much greater than ourselves. We have rejected basic religious principles that keep us sane and on a peaceful path of life. True religion creates a loving bond with our God. Religion with its rights and responsibility is seldom discussed in these tragedies. The lack of prayer, the cult of selfishness, the exploitation of others has weakened our religious and moral vision and practice. The solution to our spiritual illness is individual commitment and faithfulness to someone greater than ourselves, to Jesus who gave his life for all of us.

The antidote to our sickness is not just stricter laws, but stricter observance of the most basic command of love and respect for one another. Religion is much more than the observance of man-made laws, but first a call to honor God and the divine image in everyone. As children of our heavenly Father, we are called to live in communion with Christ and all people, respecting our differences but recognizing our common destiny and heritage. For this to happen our churches and families play a critical role. Parents especially need to provide moral guidance for children as regards the danger of immersing themselves in websites that promote violence and abuse, the sick and inhuman behavior manifested in mass shootings. Home is the place to begin to be the change you want for a better world.

This heart transplant begins with prayer, and then using the divine medicine given to us in the prayer of St. Francis “Lord make me an instrument of your peace. Where there is hate, let me sow love, where there is injury, pardon, where there is doubt, faith. Where there is darkness, light, and where there is sadness, joy.”

Mass shootings require a massive heart transplant

By Terrell Kelley

The Misión Santa Cruz de San Sabá Chalice is a priceless Spanish Colonial artifact and a powerful and tangible reminder of the heroic sacrifice of the dedicated Franciscan missionaries who brought Christianity to the San Saba Valley and Central Texas over 260 years ago. While there currently is no absolute confirmation that the chalice is from the mission, which was destroyed by hostile Indians on March 16, 1758, there is a ninety percent certainty that it is.

Since the 1880s the chalice has resided in Burnet County. It was originally found in Menard County by Thomas Chamberlain, a surveyor from Burnet County who was working in the vicinity of mission site. While riding on his horse, he spied the pewter cup in the dirt and dug it up. Chamberlain subsequently took the chalice back with him to Burnet, where it remained in his family until it was donated to the Fort Croghan Museum some years ago.

Recently, on Tuesday, August 13, representatives of the Menard County Historical Commission and the Presidio de San Saba Restoration Corporation journeyed to Burnet to accept the chalice on behalf of Menard County. Remember that the chalice has been in Burnet County for almost 140 years or more, but nonetheless, the Burnet County Heritage Society decided, without a formal request from Menard County, to return the chalice back to where it originally came from over a century ago. Perhaps this comment from Burnet County Judge James Oakley summed it up best. In response to our thanking the people of Burnet for their wonderful generosity, he responded: “It’s just the right thing to do. The chalice really belongs in Menard where the mission was located.” Of course, we think he’s right, but how often does such a wonderfully selfless act happen between organizations from different Texas counties? (Local historical societies are famous for their possessiveness.) Such civic generosity is characteristic of the Burnet County Heritage Society. On two important occasions in 2008 and in 2016, they brought the San Saba Mission Chalice to Menard for the celebration of Holy Mass in the original 1899 Sacred Heart Church in Menard. In 2008, Bishop Pfeifer used the chalice on the 250th anniversary of the destruction of the mission. Similarly, Bishop Sis also used the chalice during the visit of our seminarians to Menard in 2016.

Bishop Michael Sis (center) used the historic Misión Santa Cruz de San Sabá chalice during a 2016 Mass for the seminarians of the diocese at the original 1899 Sacred Heart Church in Menard. Also pictured are (left to right) Father Timothy Hayter (then a deacon), Father Michael Rodriguez, Father Albert Ezeanya, and Father Josh Gray (then a deacon). The chalice, which has been part of the collection of the Burnet County Heritage Society since the 1880s, was recently returned to the people of Menard County.

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Mission San Saba chalice returns home to Menard

By Terrell Kelley

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in 2016. Given the importance of this priceless Spanish Colonial artifact, it will initially be put on display in the Menard County Courthouse. It will be appropriately positioned under the seven foot by 10 foot copy of the famous 1765 mural depicting the destruction of the mission and the martyrdom of Fray Alonso de Terreros and Fray Jose de Santiesteban. The mural paints the first representation of an historical event in Texas and is an official National Treasure of Mexico. The original is in the National Museum of Anthropology in Mexico City. There are only two full-sized copies in existence. Both are in Menard — one in the county courthouse and one in the Menard Public Library. With the Mission San Saba Chalice back in Menard, the Restoration Corporation will obtain an authoritative determination of its provenance. Once the Presidio de San Saba Museum and Learning Center is built at the Presidio Historical Site, the chalice will be the featured artifact. It will have “pride of place” among the many other wonderful pieces of Spanish Colonial Menard which will be on display to help tell the incredible story of the high water mark of the Spanish Empire in Texas and the martyrdom of twelve brave Spaniards for our holy Catholic faith.

Terrell T. Kelley is Chairman, Menard County Historical Commission, and President, Presidio de San Saba Restoration Corporation (a qualified 501.c.3 non-profit organization).
Meet the newest diocesan ministry leaders

Alison Pope
Associate Director, Office of Evangelization and Catechesis

John Lennon wrote the words, “Life is what happens to you when you’re busy making other plans.” In making plans for the adult life over 20 years ago when graduating high school, I never would have thought to make plans that would include working for the Diocese of San Angelo someday. But what a wonderful life it has been and continues to be.

While life has taken me to numerous towns in a variety of states, it has been and continues to be.

Ten years ago, I was hired as the youth minister at St. Ann in Odessa. I stayed in that position for seven and a half years, then I transitioned into the DRE position at St. Ann. I began my job with the Diocese of San Angelo this August as Associate Director of Evangelization and Catechesis. I’ll be working with youth, young adult, and campus ministry.

My work experience before full-time ministry has been varied and started when I was 12 years old with my first paper route. I have worked in retail, once worked as a security guard at a KISS concert, and I worked two summers for the National Park Service.

My favorite thing is to spend time with my nieces and nephews, and I am “aunt” who will show you pictures and videos whether you ask to see them or not. I also enjoy reading, sewing, and live music.

While all of these years in ministry, I was the one paying, it must be a good thing...a bit Tom Sawyer-esque, sort of like golf. “Excuse me sir, can I pay you $50 to walk around in a field carrying 25 pounds of sticks on your back that you can use to trash a whole ball around for four hours in 90-degree heat? Right now? What do you think? No, you get the sticks.” Ah, but because the fool PAYS to do this, he actually has to make an appointment, otherwise known as a “tee time,” to be able to do it as I have done many, many times.

Relationally it is no different. We grow best not when things are easy but when they are most difficult. Marriages either grow stronger when faced with great pressure as each person puts the other’s needs first or they break apart when one or the other thinks first of themselves. The greater the crisis, the greater the chance that any relationship will become more permanent or shatter. We learn very little about ourselves and others during good times but volumes during the most difficult ones. People talk about the love they have for one another all the time but it is only through pain and suffering that true love is revealed.

If we grow mentally by reaching one level only to be given a higher one, while we grow physically by being given additional weights to bear, and grow relationally by responding to greater challenges, why would we think it would be any different with our spiritual growth? How many times have you heard it said that “God will not give you more than you can bear?” While that may sound like comforting words to the person giving such “reassurance” to the person who is suffering, it does nothing to ameliorate the truly unbearable condition of the other person. How comforting do you suppose those words would have been to Jesus when He asked “My God, My God, Why have you forsaken me?” (Mt 27:46).

There are often things in life that we can’t possibly “bear.” At some point the math gets too difficult, the weight is beyond our human capacity...the marriage is not strong enough to survive. Life becomes far more difficult than we ever imagined. Peter Kreeft, a professor of philosophy at Boston College, wrote that this world is a terrible home but it is a great “spiritual gymnasium.”

When all is said and done, with all the efforts we have made to grow and get better throughout our lives, there is only one thing that matters...have we learned to LOVE? Intense pain and suffering are truly unbearable, and to say otherwise is to be unaccepting of reality. But it is precisely at those moments that love reveals itself because while “we” cannot bear it, love “bears all things, believes all things, hopes all things, endures all things” (1 Cor 13:7).

As we leave this life, having been “tested like Jacob” in a field carrying 25 pounds of sticks on our back, having been “tested like a fool!” Ah, but because the fool PAYS to do this, he actually has to make an appointment, otherwise known as a “tee time,” to be able to do it as I have done many, many times.

Sulliman is the diocesan pro-life coordinator for the Abilene deanery.

After leaving New Orleans, I moved to North Carolina for my first full-time ministry job. I worked at a parish just outside of Winston-Salem for three years as the youth minister. At that point, life’s plans changed; I wanted to be closer to family as my siblings started having children.

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Diocese of San Angelo

The Diocesan Immigration Office in San Angelo is located in the Concho Suites on 133 W. Concho St., Suite 111 (back corner of the building directly across from the YMCA). The Diocesan Immigration Office is a recognized agency by the Department of Justice and can assist clients with processing Green Card renewal, Citizenship Application, DACA renewal, Family Petitions, and Work Authorization renewal. Other services are also available. It is not necessary to make an appointment. Office hours are 8:00 am – 12:00 noon and 1:00 – 5:00 pm, Tuesday – Saturday. Services are available to anyone who needs them. For more information call (325) 703-2002.

La Oficina de Inmigración Diocesana de San Ángelo

La Oficina de Inmigración Diocesana de San Ángelo se encuentra en el Concho Suites en el 133 W. Concho St., Suite 111 (esquina trasera del edificio justo enfrente de la YMCA). La Oficina de Inmigración Diocesana es una agencia reconocida por el Departamento de Justicia y puede ayudar a los clientes con el procesamiento de renovación de la Tarjeta Verde y la Aplicación de Ciudadanía, la renovación de DACA, Peticiones Familiares, y la renovación de la Autorización de Trabajo. Otros servicios también están disponibles. No es necesario hacer una cita. El horario de oficina es de 8:00 a.m. – 12:00 mediodía y de 1:00 – 5:00 p.m., de martes – sábado. Los servicios están disponibles para cualquiera persona que los necesite. Para más información llamé al (325) 703-2002.
procreate a family. Before Adam and Eve con- 
ting thing that moves upon the earth” (Gn 1:28). 
and subdue it; and have dominion over the fish of 
tation comes after God had commanded human-
and Satan had tempted Adam and Eve to 
other. Violence began in the first 
we remember that the violence first lived in the 
Bible is the killing of Abel by his brother Cain, and 
lence of one person against another recorded in the 
mass murder.
See KNICKERBOCKERS, Page 22
In the fall of 1996, my husband, Charlie, spotted an article in the Holy Angels Parish bulletin from then-Bishop Michael Pfeifer, asking married couples to consider joining the Catholic Engaged Encounter ministry in our diocese. We had both been involved in various parish ministries individually but recognized that Catholic Engaged Encounter would be a ministry we could be a part of as a couple. Walking away from the informational meeting that Saturday afternoon, we knew this was the ministry to which God had called us and enthusiastically answered that call. We presented our first weekend in January 1997 and have presented six weekends a year since then, ministering to an average of thirty couples per weekend. God has truly blessed us in our marriage vocation and has allowed us to be a witness of our sacrament to our family, friends, and those we come in contact with every day.

Our marriage preparation took place in the home of Deacon Frank and Ruth Trudo. Although Catholic Engaged Encounter was yet not available in the Diocese of San Angelo at the time of our wedding in 1978, Deacon Trudo and his wife prepared us to celebrate the sacrament of matrimony. They instilled in us the importance of creating and sustaining a lifelong marriage sacrament. Since becoming involved in the local Catholic Engaged Encounter ministry, we have attended numerous regional and national conferences, during which we have met couples and priests from all across the United States who share our commitment to marriage preparation. It has been through the grace of God and the love of our ministerial family that we have been led into leadership, first as unit coordinators for Texas, as district coordinators for the southeastern United States and, beginning this year, as the National Executive Team for the United States. In this new role, we will represent the United States in the international community of Catholic Engaged Encounter.

Catholic Engaged Encounter is an in-depth, private, personal marriage preparation experience within the context of Catholic faith and values. It is a quiet weekend, held in English at Christ the King Retreat Center, specifically designed to give engaged couples the opportunity to talk honestly and intensively about their future together — an opportunity to discover a deeper appreciation of their relationship and God's call to unite them in the sacrament of matrimony (Spanish Engaged Encounter weekends are offered at St. Elizabeth Ann Seton Church in Odessa). The weekend consists of a series of presentations beginning Friday evening and ending Sunday afternoon led by a team of married couples and a priest. Personal reflection and couple discussion are the main focuses of the weekend. Topics include communication, managing conflict, decision making, finances, intimacy, becoming a family, forgiveness, marriage as a sacrament, stewardship and natural family planning. Each weekend includes the sacraments of reconciliation and Eucharist.

In his apostolic exhortation Amoris Laetitia, Pope Francis states, “Marriage preparation should be a kind of ‘initiation’ to the sacrament of matrimony, providing couples with the help they need to receive the sacrament worthily and to make a solid beginning of life as a family.” Catholic Engaged Encounter is a marriage preparation program that is exactly in tune with this sentiment and has been ministering to engaged couples for over 40 years — 30 years in the Diocese of San Angelo. Pope Francis’ outline for Preparing Engaged Couples for Marriage in Chapter 4 of Amoris Laetitia, is covered nearly point-by-point in Catholic Engaged Encounter’s Weekend Outline. This outline is regularly updated and followed by each of the over ninety Catholic Engaged Encounter communities in the United States, as well as Catholic Engaged Encounter communities on every continent except Antarctica.

During each Catholic Engaged Encounter weekend,
Fall Festivals
Family, Food, and Fun

Drones; $1,000 Visa Gift Card; Large Green Egg w/Nest Stand; Ultimate window tint package. Tickets can be purchased at the Parish office!! Drawing is held at the PA Family Fair booth on Sept 28th at 10 a.m. Need not be present to win.

SUNDAY, SEPTEMBER 29
Immaculate Conception Mission
Knickerbocker
Brisket & sausage plate with all the fixings. $10 a plate ($8 ages 12 & under)
Served from 11 a.m. - 2 p.m.
Live auction at 1 p.m.
Country Store – Raffle
Music by the Old Hat Band

SUNDAY, OCTOBER 6
St. Mary Queen of Peace Parish
Brownwood
Please come join us for our annual parish festival. We will be serving a variety of food including gorditas, street tacos, flautas, menudo, hamburgers, Filipino cuisine, and much more. We will have kids’ games, bounce houses, live and silent auctions, car show, cake walk, country store, and loteria. A bilingual Mass will begin at 9 a.m. and the festival will follow. Please come and enjoy delicious food, fellowship, and lots of fun. Raffle tickets are $5.00. Raffle prizes this year include:

- Golf cart
- Upright freezer
- Four (4) Cowboys tickets
- $500.00 gift card (x2)

SUNDAY, OCTOBER 6 AND SATURDAY, OCTOBER 13
Sacred Heart Parish
Abilene
For more information, please call the parish office at 325-677-7951.

SUNDAY, OCTOBER 12
Our Lady of Lourdes Parish
Andrews
Our Lady Of Lourdes Catholic Church in Andrews, Texas, invites you to our Parish Jamaican Festival taking place on Saturday, October 12, 2019. Come and join us celebrate our unity, oneness, and fellowship with God and one another.

SUNDAY, OCTOBER 13
St. Boniface Parish
Offen
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.
Adult plates and all plates-to-go: $10
Children under 10 years of age: $5
Pre-orders on sausage — mail payment by October 8 to St. Boniface Church, 1118 County Road 234, Rowena, TX 76875
Dine-in guests enter Offen from the north on FM 1874; drive through to-go plate guests enter from the west 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.

SUNDAY, SEPTEMBER 22
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, pinto 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
Cranes
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, dessert and drink served from 11:00 a.m. to 1:00 p.m. The meal is $10 per adult and $8 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
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) $500 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 Barrion, Chair, at 325-214-5655, or the parish office at 325-625-5773.

SUNDAY, SEPTEMBER 22
Our Lady of Guadalupe Parish
Eldorado
Our Lady of Guadalupe's annual fall festival will be Sunday, September 22, 2019, at the Schleicher County courthouse square from 11 a.m. to 4 p.m. 1st prize $800.00 Visa Gift Card, 2nd prize $500.00 Visa Gift Card, 3rd prize $300.00 Visa Gift Card. Tickets are $2.00 each. A variety of food items will be served along with drinks, snow cones, sweets, games, music and family fun.

THURSDAY, SEPTEMBER 26 THROUGH SUNDAY, SEPTEMBER 29
St. Ann Parish
Midland
St. Ann’s 71st annual Fair, 1906 W. Texas Ave, Midland, TX, invites you to bring the whole family for food, games, carnival rides, smoke-free/indoors Bingo, food and fun!!!! Go to stannsfaire.org for details.
September 26 — September 29, 2019
Carnival - Thursday, 6 p.m. — 10 p.m.
Carnival - Friday, 6 p.m. — Midnight
Family Fair - Saturday 10 a.m. — 10 p.m.
Carnival - Saturday 10 a.m. — Midnight
Carnival - Sunday, 1 p.m. — 6 p.m.
Raffle prizes this year are:
2019 Ford F-150 Super Crew STX 4X4; DJI Mavic 2 Pro Drone; $1,000 Visa Gift Card; Large Green Egg w/Nest Stand; Ultimate window tint package. Tickets can be purchased at the Parish office!! Drawing is held at the PA Family Fair booth on Sept 28th at 10 a.m. Need not be present to win.

SUNDAY, SEPTEMBER 29
St. Anthony/St. Joseph Parishes
Odessa
The festival for St. Joseph and St. Anthony Parishes will be Sunday, September 29, from 12:00 p.m. to 10:00 p.m. at the St. Anthony festival grounds. For more information, please call the parish office at 432-337-2213.

SATURDAY, OCTOBER 5
St. Joseph Parish
Stanton
For more information, please call the parish office at 432-756-3743.

SATURDAY, OCTOBER 6 AND SUNDAY, OCTOBER 7
St. Francis Parish
Abilene
St. Francis of Assisi, Abilene, Texas, will have their Jamaica/Festival on Saturday, October 5 and Sunday, October 6, 2019. Come join us to share in this festival. We will have all sorts of food vendors to help with your appetite — tacos, tamales, brisket sandwiches, hamburgers, corn on the cob, turkey legs and much more. We will also serve beverages. Come try the famous St. Francis funnel cakes which are always in demand; other desserts and sweets are here for you to enjoy.
Activities for kids include crafts, face painting, cake walk, train rides and any more games. The petting zoo this year will be provided by the Downey Family Farm; kids can enjoy petting the pets or riding the horses.
A medical team will be on standby for any assistance or medical needs. Security will be provided by the Abilene Police Department and the K-9 division will be performing. Special groups performing are St. Vincente Ballet dancers, Team Chip martial arts, a boxing demonstration, and dancers from the group Ballet Folklorico del Big Country.
We will have live music both days under our beautiful pavilion. Musical groups, local and from the area, will be performing during the two-day event.
We reduced the price of our raffle this year to $5.00 a piece or $20.00 for five tickets to make it easily accessible to all. Many attractive items will be raffled out. You do not need to be present to win. Some of the items to be raffled off include a Yeti cooler, 55" 4k television, a stainless steel 4-burner grill, 15" Dell laptop, and more.
Tickets may be purchased from our pastoral and finance council members, some parishioners, in front of the church after all of our weekend Masses, and at the church office or at the festival grounds. Get your tickets now and win some prizes.
Come celebrate with us as well as support our annual parish fundraiser for the ministries we have in our parish, the community, and the wider world.

SUNDAY, OCTOBER 6
St. Patrick Parish
Brady
Brady Civic Center - Meal 11:00 a.m. - 2:00 p.m.
Turkey & dressing with all the trimmings - silent auction, live auction, kid games, country store

Drawing for 2019 Chevrolet 1500 WD Silverado Crew Cab Texas Edition 100.00 a ticket; only 600 tickets available.
All proceeds to benefit St. Patrick's Church & Brady Helping Hands
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.

SUNDAY, NOVEMBER 10
St. Joseph Parish
Rowena
Parishioners of St. Joseph’s Church in Rowena will be hosting the 97th annual fall festival in celebration and thanksgiving for the “FAITH OF OUR FATHERS” 10:30 a.m. — Flag raising at the Veterans Monument in front of St. Joseph School Building along with a balloon release to honor all veterans.
11:00 a.m. — 1:30 p.m. — Turkey and German sausage dinner with all the trimmings. Adult plates: $10.00; Children (10 years and under): $5.00; Platesto-go: $10.00. Drive-thru or walk-up windows available. Uncooked sausage for sale @ $5.00/lb while supply lasts.
11:30 a.m. — 3:00 p.m. — Children and adult games, Bingo, cake walk, bouncy houses, and other children’s games 1:00 p.m. — Live auction with cotton auction beginning at 2:00 p.m.
Country Store opened throughout the day with one of a kind items — needle work, canned items, baked goods, plants.
4:30 p.m. — Sausage sandwich supper: $4.00 (includes tea)
Handicapped parking and seating available.
All activities will take place in the parish hall and on church grounds.
Members of St. Joseph’s and the community of Rowena extend a warm welcome to everyone to come and share the day with us.

ST. LAWRENCE 63rd ANNUAL
Fall Festival
SUNDAY, OCTOBER 6TH 2019
Mass 9:00 am
Country Store, Silent Auction, Booths, Raffles, & Children’s games
Tickets on sale from 10:30am-1:45pm
Auction begins at 2:00pm

Ozona
Vendors welcome; food booths, games & raffle.
Dance at 7:30 p.m.

SUNDAY, NOVEMBER 2
Our Lady of Perpetual Help Parish
SATURDAY, NOVEMBER 2
Ozona

Golf tournaments to benefit two local parishes

Two parishes of the Diocese of San Angelo will host fundraising golf tournaments in the coming months.
San Angelo’s St. Margaret of Scotland Church will hold their “Giving on the Green” tournament to raise funds for a parish hall. Billed as a “Triple B Tourney” — for burritos, burgers, and beer — the event will be a four-man scramble held at Quicksand Golf Course in San Angelo on Sunday, Sept. 29.
The tournament will begin at 8:30 a.m. with a shotgun start.
The cost to participate in the tournament is $100 per golfer. The tournament is limited to a maximum of 36 teams of four. The registration fee includes cart fees, a breakfast burrito, and a burger lunch. Complimentary beer will also be provided. Cash prizes will be awarded for the top three teams. For more information or to register, contact Melvin Stewart at 325-245-7469 or Deacon Jesse Martinez at 325-374-8279. The deadline to register is Monday, Sept. 16.
On the western end of the diocese, Our Lady of Lourdes Parish in Andrews will hold their annual golf tournament on Saturday, Oct. 26 at Andrews Golf Course. All are invited to participate. For more information, contact the parish office at 432-523-4215.

West Texans for Life announces Paula Russell Matchen Scholarship

West Texans for Life have announced the Paula Russell Matchen Pro-Life Scholarship. The $1,000 scholarship will be awarded to a candidate pursuing an education who has shown active involvement in the pro-life movement.
These are the listed requirements for the scholarship: enrollment at a university, college, or high school that requires a tuition fee; at least 40 documented hours of pro-life activity in events or organizations; evidence of pro-life publicity in the newspaper, television, or radio; evidence of spreading the pro-life message on social media; evidence of spreading the pro-life message at your university, college, or high school; a letter of support from a school official (teacher, counselor, or administrator); and a letter of support from a member of the clergy.
Applications for the scholarship must be postmarked by May 1, 2020. All required documentation must demonstrate activity between Sept. 1, 2019, and April 30, 2020. Applications should be mailed to Dr. James R. Sullivan, care of West Texans for Life, 1317 North 8th Street, Suite 100, Abilene, TX 79601.
For more information, contact James Sullivan at 325-692-4976.

St. Theresa Parish in Junction receives $2,000 grant

The Diocese of San Angelo was informed in July that St. Theresa of the Child Jesus Parish in Junction has been selected as the recipient of an OCP Parish Grant in the amount of $2,000. OCP, or Oregon Catholic Press, sponsored this “yearly program with varying award amounts,” according to a letter from publisher Wade Wisler announcing the award.
The letter expresses a “sincere hope that this grant will help St. Theresa of the Child Jesus Parish meet the needs” of the church. St. Theresa was “chosen for this award out of hundreds of applications from parishes large and small across the United States.”
OCP invited any parish that was not awarded a grant in the previous year to apply in the coming year. Applications will be available at https://www.wcp.org/grants sometime in early 2020.

Bishop Sis to honor World Day of Migrants and Refugees in Odessa

Bishop Michael Sis will offer two Masses for World Day of Migrants and Refugees Sunday, Sept. 29.
The first Mass will take place at St. Joseph Church in Odessa at 10:00 a.m. Bishop Sis will then travel to St. Anthony Church in Odessa for a second Mass at 12:00 noon.
World Day of Migrants and Refugees will be celebrated around the world on Sept. 29. Pope Francis announced the special day of commemoration in May and noted that “our response to the challenges posed by contemporary migration can be summed up in four verbs: welcome, protect, promote, and integrate.”
Youth and clergy faced off in the “Kickin’ It with the Holies” kickball game sponsored by the Vocation Office of the Diocese of San Angelo, Aug. 4 at the Wylie Sports Complex in Abilene.

The seminarians of the diocese, along with Bishop Michael Sis and a tour guide, jumped for joy in the streets of Abilene. The seminarians were in town for the semi-annual seminarian gathering between semesters of school, Aug. 5–7.

About eight unused acres St. Elizabeth Ann Seton Parish in Odessa have been turned into a neighborhood walk/run trail. The project began last spring and is designed by parishioner John Landgraf of LCA. The walking trails were paved by another parishioner, Danny Carroll of Danny’s Paving, Father Timothy Hayter, parochial vicar of the parish — himself an avid runner — headed the project. The City of Odessa donated 19 trees and another parishioner donated another 12. The pastor, Father Mark Woodruff, assisted with the tree planting. The parish invites anyone to use the mile-long trail.

The new Holy Cross Catholic High School held a volleyball game against Marfa on Sept. 6, 2019, at St. Mary Central Catholic School in Odessa. The team from Holy Cross Catholic High School won the game.
Father Rodney White, seminarian Upton Sewell, Father Adam Droll, and Father Josh Gray were among those many gathered for the Guadalupe Radio Network’s final Vino Veritas event of the year on Aug. 21. Father Droll and Father Gray competed in the “Clash of the Collars” Catholic trivia contest during the event, with Father Gray emerging victorious.

The Guadalupe Radio Network (GRN) operates 3 English & 1 Spanish language Catholic radio stations in the Diocese of San Angelo:
- Abilene - 91.7 FM, KQOS
- Midland/Odessa - 1180 AM English
- Midland/Odessa - 90.9 FM (Español)
- San Angelo - 91.5 FM, KPDE

The GRN (Radio for Your Soul) is an EWTN Affiliate. The weekday programs (most are ‘live’ call-ins) are:
- 6 AM - Morning Glory
- 7 AM - Daily Mass (EWTN Chapel)
- 8 AM - Catholic Connection Mon-Thur
- 9 AM - More to Life with Greg & Lisa
- 10 AM - Women of Grace with Johnnette Benkovic
- 11 AM - Tako 2 with Jerry and Debbie
- 12 PM - The Doctor is In with Dr. Ray
- 1 PM - Called to Communion
- 2 PM - EWTN Open Line
- 3 PM - Chaplet of Divine Mercy
- 3:15-5 pm - Kresta in the Afternoon
- 5-7 PM - Catholic Answers Live
- 8 PM - EWTN Nightly News
- 8:30 PM - Patriotic Rosary

Schedule Exceptions for GRN shows
- Miércoles 11 AM - Construyendo al Reino de Dios (90.9 FM Español)
- Fri., 8 AM - GRN Alive
- Sat., 11 AM - We Sing Our Faith

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Holy Hunting
Transforming the Culture Through Catholic Radio

Join us for a rousing and inspiring evening with renowned spiritual leader, TV host, author and radio host, Father Mitch Pacwa, SJ. Father Mitch is a scripture scholar extraordinaire and shares his knowledge in ways that connect to our everyday lives. You can hear Fr. Mitch every Wednesday on the GRN at 2:00 PM and 7:00 PM.

Fr. Mitch Pacwa, SJ, is the founder and president of Ignatius Productions, a Catholic media production apostolate. A respected biblical scholar and speaker, he serves as senior fellow at the St. Paul Center for Biblical Theology. He is fluent in twelve languages and has led more than fifty pilgrimages to holy sites around the world.

It will be a great evening catered by the famous Perini Ranch Steakhouse from Buffalo Gap, TX. You will also have a chance to participate in an auction for a Hunting Trip with Fr. Mitch in Junction TX on November 22-24, 2019.

‘Fishers of Men’ 2019 Honoree
Carol Ann Hunt

We are excited to announce that Carol Ann Hunt is the recipient of the 2019 ‘Fishers of Men’ Award. Carol Ann has been a Volunteer Catechist, part-time employee, Director of Religious Education, and volunteered in many capacities such as the Altar Society at St. Ann’s Catholic Church since joining in 1968.

1180 AM KLKF - Midland/Odessa
91.7 FM KQOS - Albany/Abilene
91.5 FM KPDE - Eden/San Angelo
**Holy Spirit felt at Catholic Charismatic Renewal conference**

By Dee Halbert

It was amazing! The dynamite, loving catalyst power of the Holy Spirit was experienced and witnessed at the “Come Holy Spirit” Diocesan Charismatic Conference, held July 19 and 20 at St. Joseph Church in San Angelo. Bishop Michael Sis began the conference Friday evening, which provisionally was also his 33rd anniversary to the priesthood, by inviting the Holy Spirit to come! He then opened the door to the Spirit being poured out in his outstanding and anointed teaching on “Who is the Holy Spirit?” He also instructed us on how things are different for us if the Holy Spirit is active in our lives and on the Holy Spirit’s function in the church. He ended by encouraging us to pray to God the Holy Spirit and to continually invite the Holy Spirit to come in our daily lives. You can listen and watch his full teaching on our Diocese of San Angelo Catholic Charismatic Center website by going to www.CatholicCharismatic.com.

Saturday morning began with outstanding praise and worship music provided by Sacred Sound followed by powerful talks by Companions of the Cross Father Ed Wade on witness to the Holy Spirit by Companions of the Cross Father Ed Wade, and by Carl and Amy Perez on marriage and family in the Holy Spirit. David Sosa and Araceli Hernandez led a youth track on “How to Talk to Sis’ favorite daily Prayer to the Holy Spirit

and grant that forever, I may abide in thee” — Bishop Sis’ favorite daily Prayer to the Holy Spirit

In the Spirit seminars, healing Masses and charismatic gifts of the Holy Spirit were manifested as well as tremendous joy, peace and unity.

The conference concluded with a beautiful charismatic Mass led by Father Albert with Father Ed as con-celebrant.

Thank you to St. Joseph Church for hosting the event, to all the speakers and leaders, and to everyone that helped organize and provided their gifts and talents throughout the weekend!

Go to www.CatholicCharismatic.com for conference talks, to post testimonials, prayer requests and to find Life In the Spirit seminars, healing Masses and charismatic prayer groups throughout the diocese.


**Texas bishop calls reported Marian apparitions a 'fabrication'**

By Catholic News Service

FORT WORTH, Texas (CNS) — In an Aug. 26 letter to local Catholics, Bishop Michael F. Olson of Fort Worth said recent “purported apparitions, messages and miracles” of Mary that he had cautioned Catholics about weeks before “are, in fact, a fabrication.”

The bishop said the diocese had received “credible evidence” showing that reported Marian apparitions and messages from St. Mark Church in Argyle under the title “Mystical Rose — Our Lady of Argyle” are not true.

He said diocesan officials examined security camera footage that shows “the alleged visionary surreptitiously dropping a rose on the floor of a room” but later claiming the rose was a “miraculous gift of the Virgin Mary.”

The footage was provided by Loreto House, a pro-life assistance center in Denton, where the alleged mystic and others who are part of a self-described “Dry Bones Ministry” had attended eucharistic adoration July 27 and claimed to experience another apparition.

At Bishop Olson’s request, the woman and a man who organizes the “Dry Bones Ministry” were scheduled to meet with the bishop Aug. 23, but the woman canceled, saying she would be available in the future and only with a canon lawyer in attendance.

Bishop Olson said in his letter to diocesan Catholics that he regrets “any scandal that these false claims of ‘Mystical Rose’ have caused to the parishioners of St. Mark Catholic Church, within the Diocese of Fort Worth, and beyond.”

He asked local Catholics to “pray for the healing and conversion of all involved in these matters that have brought about discord and disunity where there should be peace and communion” and he urged diocesan priests to be “especially aware of anyone who seeks guidance because of this scandal and to provide compassionate spiritual counseling.”

In early August, the Fort Worth Diocese said claims that the bishop had authenticated local sightings and messages of Mary were “not true.”

“These claims of apparitions and messages are not verified or endorsed by the church, and in no way are the claims true that the Mystical Rose is a ministry of the Diocese of Fort Worth or of St. Mark (Parish),” said the Aug. 8 statement.

It also added: “Bishop Olson does not encourage anyone to offer credence or support for these claimed apparitions.”
Imagine this: A man, entirely careless of all moral and spiritual affairs, lives his life in utter selfishness, pleasure his only pursuit. He lives the high life, never prays, never goes to church, has numerous sexual affairs, and has no concern for anyone but himself. After a long life of this, he’s diagnosed with a terminal illness and, on his deathbed, tearfully repents, makes a sincere confession, receives the Eucharist, and dies inside the blessing of the church and his friends.

Now, if our reaction is, “Well, the lucky fellow! He got to live a life of selfish pleasure and still gets to go to heaven!” then (according to Piet Fransen, a renowned theologian on Grace) we haven’t yet, at all, understood the workings of grace. To the degree that we still envy the amoral and wish to exclude them from grace, even as we count ourselves in, we are the “Older Brother” of the Prodigal Son, standing outside the Father’s house, heaven, in envy and bitterness.

I teach in a seminary that prepares seminarians for ordination. Recently our professor of sacramental theology shared with us the story of a solemn profession of the sacrament of reconciliation for more than forty years and only in the last few years have the seminarians asked: “When do we have to refuse giving someone absolution in confession?”

What’s betrayed in this concern? The seminarians asking the question are, no doubt, sincere: they’re not trying to be rigid or hard. Their anxiety is rather about grace and mercy. They’re sincerely anxious about perhaps dispensing God’s mercy too liberally, too cheaply, too indiscriminately, in essence, too unfairly. Their fear is not so much that God’s mercy is limited and that there’s only so much grace to go around. Not that. Their concern is more that by giving out grace so liberally they’re being unfair to those who are practicing faithfully and bearing the heat of the day. Their fear is about fairness, justice, and merit.

What’s at stake here? That grace is not something we merit. After the rich young man in the Gospels turns down Jesus’ invitation to leave everything and follow him, Peter, who watched this encounter and who, unlike the rich young man, hasn’t turned down Jesus’ invitation and has given up everything to follow him, asks Jesus what those who do give up everything are going to get in return. In response, Jesus tells him the parable of the generous land owner and the vineyard workers who all arrive at different times, wherein some work for many hours and some for virtually no time at all, and yet they all receive the same reward, leaving those who worked the full day and bore the heat of the sun bitter with sense of unfairness. But, the vineyard owner (God) points out that there’s no unfairness here since everyone has in fact received an over-generous return.

What’s the deeper lesson? Whenever we’re tempted to say it isn’t fair that those who aren’t as faithful as we but are still receiving the full mercy and grace of God we are some distance from understanding grace and living fully inside it.

My dental hygienist knows I’m a Catholic priest and likes to ask me questions about religion and church. One day she shared her story: Her mother and father both had, as far as she knew, never attended church. They’d been benign enough about religion, but not interested themselves. She, their daughter, had begun practicing as a Methodist, mainly through the influence of friends. Then her mother died and as they talked about placing her funeral, her father revealed that her mother had been baptized as a Roman Catholic, though she had not practiced since her middle-school years. He suggested they try to arrange a Roman Catholic funeral for her. Given all those years of absence, it was with some trepidation that they approached a priest at a nearby parish to ask whether they might have a Roman Catholic funeral for her. To their surprise, the priest’s response was non-resentful, warm, and welcoming: “Of course, we can do this! It will be an honor! And I’ll arrange for a choir and a reception in the parish hall afterwards.”

No price was exacted for her mother’s life-long absence from the church. She was buried with the full rites of the Church … and her father, well, he was so touched by it all, the generosity of the church and the beauty of the liturgy, that he has since decided to become a Roman Catholic.

One wonders what the effect would have been had the priest refused that funeral, asking how they could justify a church funeral when, for all these years, they weren’t interested in the church. One wonders too how many people find this story comforting rather than discomfiting, given a strong ecclesial ethos today wherein many of us nurse the fear that we are handing out grace and mercy too cheaply.

But grace and mercy are never given cheaply since love is never merited.

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

One cheer for George Will’s ‘The Conservative Sensibility’

I have been following George Will’s thought for a long time. I’m old enough to remember when his column occupied the last page of Newsweek magazine every other week and when he sat in the chair of conservative thought on David Brinkley’s Sunday morning political talk show. I have long admired his graceful literary style and his clipped, smart and yet lucid manner of speech. Will was always especially멘의 논리적 수준과 철학적 인식으로 보았을 때, 이는 인간의 행위를 지배하는 법제적 규범에 대한 경비와 정서적 인식이 같이 작용함을 보여주는 것이다. 이는 인간의 행위를 지배하는 법제적 규범에 대한 경비와 정서적 인식이 같이 작용함을 보여주는 것이다. 이는 인간의 행위를 지배하는 법제적 규범에 대한 경비와 정서적 인식이 같이 작용함을 보여주는 것이다.
**Un solo hurrá por 'The Conservative Sensibility'**

Llevó un largo tiempo siguiendo el pensamiento de George Will. Soy lo suficientemente mayor para recordar cuando su columna ocupaba la última página del *Weekly* cada dos semanas y cuando ocupaba la silla del pensamiento conservador en el show político de David Brinkley los domingos por la mañana. Llevó un buen tiempo admirando su elegante estilo literario y su manera precisa e inteligente de hablar. Will era especialmente bueno cuando, con precisión intelectual, desmembraba las simas curvas del pensamiento de sus adversarios intelectuales y políticos. Cuando enseñaba un curso de introducción a la filosofía política en el Mundelein Seminary hace muchos años, usaba su libro *Statecraft as Soulcraft* para explicar a mis estudiantes lo que los antiguos entendían por el propósito moral del gobierno.

Y es por eso que recibí con gran interés la última propuesta de Will, un masivo volumen llamado *The Conservative Sensibility*, un libro que califico tanto por su tamaño como por su estilo por el opuesto de *soulcraft*. El propósito central de Will es crucial. El experimento de la democracia americana se basa, dice, bajo la convicción epistemológica de que existen unos derechos políticos, basados en una naturaleza humana relativamente estable, que preceden a las acciones y decisiones del gobierno. Estos derechos a la vida, libertad y búsqueda de la felicidad no son un concesiones del estado; más bien, el estado existe para garantizarlos, o para usar la palabra que Will considera la más importante en la Declaración de Independencia, para “asegurarlos”. Así, el gobierno propio y estrictamente limitado que mantiene a la tiranía a raya, al menos en principio. De acuerdo con Hobbes y Locke, Will sostiene que el propósito del gobierno finalmente es proporcionar un espacio para la expresión más completa posible de la libertad individual. Buena parte de la primera mitad de *The Conservative Sensibility* consiste en una vigorosa crítica del “progresismo”, con sus raíces en la filosofía de Hegel y en las prácticas políticas de Theodore Roosevelt y Woodrow Wilson, interpretando el propósito del gobierno como la reconstrucción de una fundamentalmente plástica y maleable naturaleza humana.

A lo que lleva esto, según piensa Will, el propósito del gobierno es hacer que el ciudadano sea capaz de dirigir a través del mundo de la agricultura. Hacer el trabajo que los ciudadanos odian, caer bajo arduo y dedicado de los trabajadores campesinos.

**Gratitud sin excepciones a todos los trabajadores campesinos**

A todos los que los ensalzas, los vegetales y las frutas frescas. Si comemos carne, la queremos de la mejor calidad. Pero nada de esto se cultiva u se produce por propia cuenta. Llegan a nuestra mesa gracias al trabajo arduo y dedicado de todos los trabajadores campesinos.

En los Estados Unidos de América hay aproximadamente 3 millones de trabajadores campesinos. La gran mayoría, cerca del 80%, son hispanos. Dos terceras partes de ellos son contratados.

Sabiendo que las culturas hispanas tienen raíces culturales profundas, es muy probable que más de la mitad de los trabajadores campesinos en los Estados Unidos sean católicos. Necesitamos mejorar nuestras políticas en esta área. Necesitamos de la ayuda de cada uno de los trabajadores campesinos en el país viven en estatus migratorio irregular, la mayoría de ellos por un periodo de más de 10 años.

Vivir en la pobreza con frecuencia acompaña la experiencia del trabajador campesino, particularmente a quienes son contratados para recoger las cosechas. Un trabajador campesino en los Estados Unidos gana en promedio US $16.00 por hora -- o US $22,048 al año, asumiendo un empleo estable.

A parte de lo duro del trabajo físico, también podemos nombrar algunos riesgos graves asociados con el trabajo físico, incluyendo lesiones corporales, exposición a pesticidas y otros químicos, acceso limitado a cuidados de salud, escasas oportunidades educativas, etc.

Sin lugar a duda, quienes trabajan en el mundo de la agricultura lo hacen con una mezcla de amor y sacrificio que debiese ser mejor reconocida.

Al ordenar nuestras ensaladas o preparar los alimentos para nuestros hijos, quizás lo último que nos preocupa es la raza, el estatus migratorio o la tradición religiosa a la que pertenecen los campesinos que literalmente hacen posible que tengamos comida cada día.

Sin embargo, saber esta información es importante. No podemos ignorar que los trabajadores campesinos son personas de carne y hueso, con familias, con sueños, quienes a diario fortalecen nuestra sociedad con su trabajo.

Lo irónico que determinadas decisiones políticas y legales que con frecuencia afectan a los trabajadores campesinos no son necesariamente sobre los derechos de los trabajadores, sino que hacen posible que tengamos comida cada día.

En el momento que un asesino mató a 22 latinos e hirió a docenas más en un Walmart en El Paso, Texas, el 31 de julio del 2019, la Oficina de Estadísticas Laborales registró a 28,461 latinos en el Estado de Texas, de los cuales 24,797 se declaran latinos. Sin lugar a duda, quienes trabajan en el mundo de la agricultura lo hacen con una mezcla de amor y sacrificio que debiese ser mejor reconocida.

**La masacre de El Paso creó miedo en toda la población latina del país**

En los momentos que un asesino mató a 22 latinos e hirió a docenas más en un Walmart en El Paso, Texas, los 56 millones de nosotros hispanos en Estados Unidos perdimos nuestra seguridad, el sentido de pertenecer, que habíamos logrado, generación tras generación, durante los 175 años que hemos sido parte de los Estados Unidos.

Reportajes de todo el país muestran que, como los mexicanos, cubanos, puertorriqueños, centro- o suramericanos, o caribeños, tenemos temores de que seamos invadidos, que seamos invasores. Al contrario, sois como el pueblo que me crió, que me enseñó a amar a mis vecinos, a mis hermanos.

La masacre de El Paso creo miedo en toda la población latina del país. En un momento en que un asesino mató a 22 latinos e hirió a docenas más en un Walmart en El Paso, Texas, el 31 de julio del 2019, la Oficina de Estadísticas Laborales registró a 28,461 latinos en el Estado de Texas, de los cuales 24,797 se declaran latinos. En el momento que un asesino mató a 22 latinos e hirió a docenas más en un Walmart en El Paso, Texas, el 31 de julio del 2019, la Oficina de Estadísticas Laborales registró a 28,461 latinos en el Estado de Texas, de los cuales 24,797 se declaran latinos.
**Contradictory suicide messaging**

In July 2014, police found the body of 18-year-old Conrad Roy inside his truck in Fairhaven, Massachusetts, having died from carbon monoxide poisoning.

As the case unfolded, it became apparent that a friend of his, 17-year-old Michelle Carter, had encouraged him toward suicide. In a series of texts, she repeatedly pressed him to go through with it by sending messages like, “You keep pushing it off and you’ll do it but u never do it. It’s always gonna be that way if u don’t take action.”

As he sat in a remote spot in the Kmart parking lot, the truck’s cab filling up with fumes, he got cold feet and stepped out of his makeshift death chamber, seemingly conflicted about what he was doing. He then spoke with Michelle by phone, who coaxed him to continue the suicide. The call was not recorded, but months after his death, she texted another friend and recounted how Conrad had been scared at the last moment, climbing out of the truck, and that she had told him to get back in. She then listened over the phone as he succumbed to the fumes 47 minutes later.

Following a high profile trial that received extensive media coverage, Michelle was convicted of involuntary manslaughter and sentenced to 2 1/2 years behind bars, of which she has to serve a minimum of 15 months. Prosecutors claimed that her motive may have been to gain attention and sympathy as the “grieving girlfriend.”

The case drew intense national and international attention, partly because it involved a relationship that had played out mostly through texts and Facebook messages. Even though Michelle and Conrad lived less than an hour apart, they rarely met in person.

As Michelle was led away from the trial in handcuffs, the court of public opinion was virtually unanimous in condemning her actions and participation in suicide. Most laws enacted through legislation, namely, that lawmakers in nine states have now enacted through legislation, namely, that it’s sometimes allowable to encourage and participate in suicide. Most legislation, however, only permits those in the medical field, those dressed in white lab coats, as it were, to be involved.

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**Holy days of obligation**

We have just begun the four-and-a-half month span — between the solemnities of the Assumption (Aug. 15) and Mary, mother of God (Jan. 1) — into which all our holy days of obligation are now compressed.

Canon law lists the numbers at 10, but it allows episcopal conferences to modify the number. The Vatican can override them, and sometimes it does. Thirty years ago, the Japanese bishops proposed eliminating all holy days that didn’t fall on Sunday, except Christmas. That was too much.

The U.S. bishops have gotten away with more modest reductions, but they have nonetheless suppressed four of the code’s holy days, and most dioceses transferred the Ascension to the following Sunday.

To make things even easier, the U.S. Conference of Catholic Bishops has dispensed with the obligation to attend Mass on the Assumption, All Saints’ Day and the solemnity of Mary, mother of God, if the feast falls on a Saturday or a Monday.

Of course we can attend Mass every day if we wish, so it’s not as though we are deprived of the sacrament. But some of the more old-fashioned Catholics of my acquaintance say we are getting soft.

They imagine that the compression of holy days is a recent phenomenon. It’s not. It began in 1911. Before then, there were 36 holy days requiring Mass attendance that didn’t fall on Sundays.

It was St. Pius X who made the first

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**What's in a number?**

This month, I will celebrate a milestone birthday. I’ve done the math and know what the numbers say, but I have to beg to differ: I do not feel like my age, not by a mile.

My optimism and faith, life graced with God’s goodness and wonderful friends and family — these bring a sense of youth that is not even lupus flares erase. And, I know I’m not the only one who feels younger or older than her (or his) age.

According to news reports, in 2018, a Dutchman was so convinced that he was younger than his numerical age and could benefit from actually being younger that he petitioned a court in the Netherlands to allow him to alter the date on his birth certificate to make himself 69 years older.

Emile Ratelband, who was 69 at the time, petitioned a court in the Netherlands to allow him to alter the date on his birth certificate and officially shave 20 years off his age, going from 69 to 49.

With people seeming to be able to alter many aspects of their identity through surgery, whim or otherwise, the law is a bit antiquated and the logic is flawed. How does the law define age anyway? Is it based on the law, calendar or numeracy?

Ratelband’s effort was for naught; although he even reportedly offered to post-pone his pension for 20 years, in December 2018 the court ruled against him, and his numerical age stands. However, the BBC reported, the judges said Ratelband “is at liberty to feel 20 years younger than his real age and to act accordingly.”

Which brings me back to my starting point: Without “court approval,” there still are many like Ratelband who feel, act and think younger than time on earth would indicate, people who defy figurative, age-based gravity.

And there are examples of people from biblical times forward to now doing things that are usually only associated with younger persons. Sarah, Abraham’s wife, gave birth to Isaac at age 90 or 91 (although I understand calculations of age were different, then). Grandma Moses (aka Anna Mary Robinson) began painting in her 70s. One of my uncles, who just went home to God a few months ago, drove a car well into his 90s, using his skill to drop in on my mother, read newspapers at the local library and just move around town to see what was going on.

Clearly, age doesn’t have to correlate with specific activities that we take up or give up. Rather, there is more of a mindset to it, a way of approaching it where its numerical reality isn’t the benchmark by which we live and act on our dreams, hopes and what God wants us to do.
Gratitude to all farmworkers without exceptions

We all like our fresh salads, vegetables and fruits. If we eat meat, we want the best quality. However, these do not grow or raise themselves. They come to us thanks to the hard and dedicated work of farm laborers.

In the United States of America there are about 3 million farmworkers. The vast majority, about 80%, are Hispanic. Two-thirds work for hire.

Mindful of the strong Catholic roots among Hispanics, more than half of farmworkers in the U.S. could be Roman Catholic. We need better statistics about this. Nearly half of all farmworkers in our country live in irregular migratory status, most in this group for 10 years or longer.

Farm laborers, particularly those hired seasonally, are likely to live in poverty. On average, a farmworker in the U.S. makes $10.60 per hour — or $22,048 yearly, assuming steady employment.

Besides the arduous physical work, there are significant risks associated with laboring in the agricultural world: bodily injuries, exposure to pesticides and other chemicals, poor access to health care, low educational opportunities, etc.

Without a doubt, those involved in agricultural work perform a labor of love and sacrifice that deserves more appreciation.

When ordering our salads or preparing meals for our children, perhaps our last concern is the ethnicity, educational world: bodily injuries, exposure to pesticides and other chemicals, poor access to health care, low educational opportunities, etc.

Yet, knowing this is important. We cannot ignore that farmworkers are flesh-and-blood women and men, with families, with dreams, who with their labor are committed to making this a strong society.

It is ironic that political and legal decisions that sometimes have negative effects upon millions of farmworkers and their families are made by leaders who later sit down to celebrate their feasts with friends and relatives eating what those same farmworkers cultivated or raised.

That includes policies that lead to the reduction of social benefits for those at the very bottom of our social scale or massive deportations of undocumented immigrants.

Many Catholic dioceses, parishes and organizations strive to serve the spiritual and physical needs of farmworkers, yet the resources allocated to this ministry are often scant. Farmworkers are practically everywhere, and in many places ministry to this population is not a priority.

Mississippi immigration raids

A heat wave was pummeling the South the day I spoke by phone with Dorothy Balser, who is heading up the Diocese of Jackson’s response to the immigration raids that impacted hundreds of Latino workers in Mississippi Aug. 7. She was just arriving, check in hand from Catholic Charities, to a rectory in one of the areas hit hardest.

As director of parish and community engagement ministries for Catholic Charities of Jackson, she’s helping displaced workers with rent and utility payments and other necessities through parishes in small towns impacted by the raids.

"But people are not asking for money," Balser said. "They are asking for jobs."

And at this point, she said, "we don't see an end in sight. We don't know if jobs will return."

In what may have been the biggest single-day, one-state sweep in U.S. history, immigration authorities raided seven food plants owned by five companies. The images of small children terrified because their parents had been detained shook the nation.

I do not know if there will be legal ramifications for the owners of these five companies for employing undocumented workers. But having seen my share of raids over the years, including one near me in O’Neill, Nebraska, last year, I say, just once, to watch the big shots, the corporate types, be the ones led out in handcuffs.

Don't suspect vast numbers of your employees lacked legal status. Really?

Instead, hardworking folks doing the jobs for which the agriculture industry is desperate, and most Americans won't do, suffer the consequences of a broken immigration system that neither major political party has been willing to address.

The response from Catholic leaders and other religious groups was swift.

Bishop Joseph R. Kopacz of the Diocese of Jackson and Bishop Louis F. Kihneman of the Diocese of Biloxi, along with Episcopal, Methodist and Evangelical Lutheran bishops, signed a joint letter quoting from a letter Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops, sent to President Donald Trump.

Such raids, the cardinal had told the president, "cause the unacceptable suffering of thousands of children and their parents, and create widespread panic in our communities."

Indeed, said Balser, there is fear in the Latino community. People are afraid to leave home, but one of the few places where they do feel safe is, thankfully, their parish church. And it's there that many of them are receiving assistance.

"We are accepting any kind of donation," said Balser, who is looking for a warehouse to store items. People are donating supplies like food, baby formula, gift cards, money. It's an numerical effort, and many of the Latino population are among the volunteers bringing truckloads of needed goods.

We all know that we have a broken immigration system and that Congress and several administrations have been unwilling to get together to work out adequate solutions. But the current response of cruelty and inhumanity is never the answer.

In Hebrews 13:2 we’re told: "Do not neglect hospitality, for through it some have unknowingly entertained angels."

It’s just one of multiple biblical exhortations to be kind to strangers, because as Deuteronomy reminds us, our heritage is that of strangers in the land of Egypt, wanderers in the desert.

When cruelty runs rampant, we are called to the Christian standard of kindness. Catholic Charities of Jackson provides us with an opportunity to stand up for love. At catholiccharitiesjackson.org, we can donate to help those affected.

As Bishop Kopacz said, "This is a man-made disaster — literally. These folks are our neighbors. They're not criminals."
realmente fluye en nuestras vidas, y su Carne es una declaración de fe. Afirma nuestra creencia verdadera, que no hay comida terrenal que puede satisfacer nuestra alma como el alimento espiritual del cuerpo y la sangre de Cristo.

En el momento de la recepción de la Comunión, hay un diálogo de fe que se lleva a cabo entre el ministro y el comunicante. Estas no son sólo palabras vacías. El ministro proclama la verdad de lo que estamos a punto de recibir: “El cuerpo de Cristo / La sangre de Cristo”, y respondemos diciendo “Amén”. La palabra “Amén” es una expresión hebrea que significa “verdaderamente” o “sí duda”. Por lo tanto, nuestro “Amén” es una declaración de fe. Aferma nuestra creencia personal en la verdad de lo que el ministro acaba de declarar - que en realidad estamos recibiendo la presencia real del cuerpo y la sangre de Jesucristo.

Otra práctica católica que apunta a la realidad de la Eucaristía es el hecho de que estamos en ayunas (excepto el agua y medicinas) por lo menos una hora antes de recibir la Sagrada Comunión. El propósito de este ayuno eucarístico es para ayudarnos espiritual y mentalmente para recibir al Señor en la Eucaristía. Nos recuerda que no hay comida terrenal que puede satisfacer nuestra alma como el alimento espiritual del cuerpo y la sangre de Cristo.

Bishop Sis also took time to express appreciation for diocesan employees. He said “we refuse to let them be forgotten.” Speaking of those lost, Bishop Sis encouraged those attending to show respect for all human life, including by providing “moral support and friendship to one another” instead of letting people live in isolation. He closed his homily with the hope that “all of us, as long as we are living, will place our faith in God.”

The Mass was followed by a balloon release in the prayer garden at St. Joseph Church, an idea proposed by pastor Father Frank Chavez. Bishop Sis encouraged everyone to imagine the balloons represent their pain, which, when released into God’s hands is transformed into peace.

Several priests were on hand to concelebrate with the bishop: Father Frank Chavez and Msgr. Robert Bush of St. Joseph and St. Anthony Churches in Odessa. Bishop Sis also joined Ector County Commissioners who expressed their gratitude to first responders, including the police, sheriffs, highway patrolmen, firefighters, and medical professionals. He then asked any first responders present to stand and be recognized. Three representatives of local first responders were on stage: Ector County Sheriff Mike Griffis, Odessa Police Chief Michael Gerke, and Odessa Fire Department Assistant Chief Saul Ortega.

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Diocese seeks full-time Director of Stewardship and Development

Job Summary: The Director of Stewardship and Development is responsible for overall stewardship education and fund development for the diocese and The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo; educating parishioners and donors on the needs of the diocese and The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo; and developing new talent, time, and financial resources to meet present and future needs of the diocese and The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo.

Other Requirements: The Director of Stewardship works with the bishop and the diocesan finance officer in maintaining effective stewardship of diocesan resources, creating new opportunities and promoting appropriate financing for diocesan programs.

General Information: Employment in and by the Church is substantially different from secular employment. Church employees must conduct themselves in a manner that is consistent with and supportive of the mission and purpose of the Church. Their public behavior must not violate the faith, morals or laws of the Church or the policies of the diocese.

Qualifications:
- Practicing Catholic in good standing.
- Excellent written, oral, and interpersonal communication skills required.
- Bachelor’s Degree required. Major in Business, Communications or Marketing preferred.
- Related experience in management and development will be considered.
- Computer skills including use of Microsoft Office applications, Development software and Internet search engines.
- Regular attendance at Mass.
- Ability to work with and appropriately handle confidential information.
- Bilingual English/Spanish preferred.

Working Conditions:
- Schedule of hours: 40 hours per week.
- Prior approval of overtime is required.
- Travel to other cities in Diocese of San Angelo will be routinely required.

Application Procedure: To apply, please submit the following materials, confidentially and as separate PDF attachments in one email to Steve McKay at smckay@sanangelodiocese.org:
- Cover letter that aligns your experiences and skill set with the current needs of the diocese as you understand them.
- Current resume with all appropriate dates included.
- List of five references including names, relationship, phone numbers and email addresses. No references will be contacted without your knowledge and approval.

For a full description of this position, visit https://www.sanangelodiocese.org/job-openings.

HEALING

Continued from Page 2

is. ... The favors of the Lord are not exhausted, his mercies are not spent. ... It is good to hope in silence for the saving help of the Lord.” And from the Gospel of Luke: “If God so clothes the grass in the field that grows today and is thrown in the waste, how much more will he clothe you, O you of little faith? As for you, do not seek what you are to eat and what you are to drink, and do not worry anymore. All the nations of the earth are beseeching God, and God knows that you need them. Instead seek the kingdom, and these other things will be given to you.”

Bishop Sis began his homily by asking those gathered to think back on what likely started as a normal Saturday before turning into a “frightening, confusing, tragic event” that Odessa citizens will not forget. “It is important not to forget,” he said, and to put the events in the perspective of faith. Though the shootings will leave vacancies in lives that cannot be filled, “what we can do is pick up the pieces, put one foot in front of the other, and trust in God,” he said.

Bishop Sis continued: “If you are angry or confused or hurting, whatever it is, bring it before the Lord.”

Though people sometimes reflexively want to blame God when tragedy strikes, Bishop Sis wanted those gathered to know that “God isn’t making this happen. God created this world and all of us human beings. This world he created is not perfect.”

Stating that God never promised us a perfect world or a long life, Bishop Sis pointed out that even when human beings decide to perpetrate such horrendous acts, “God’s grace is able to transform our world and turn it into a victory,” even though it will take a long time for some to mourn and grieve. “With time, God will bring healing,” he said.

One of the most common reactions to tragic events like this is fear, Bishop Sis said, recommending that people pray Psalm 23 “whenever you deal with pain.” Psalm 23 says, in part, “Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.”

Speaking of those lost, Bishop Sis said “we refuse to let them be forgotten.”

“Those seven innocent victims should always be remembered with prayer and love and dignity,” he continued, noting that people always jump into action right away in the face of tragedy, but that the families of those lost will likely need the help and support of their neighbors for years to come.

“I am very proud of all those who are helping,” he said, noting that the Ector County Independent School District has made their counselors available to anyone who needs it and that local churches and organizations are helping in every way they can.

County Independent School District has many counselors available to anyone who needs it and that local churches and organizations are helping in every way they can.

Ector City Manager Michael Marrero, among those gathered for the healing Mass, including Odessa City Council members Peggy Dean and Detra White, Father Patrick Akpanobong of San Miguel Arcángel Church in Midland, Deacon Flabio Franco also assisted with the Mass.

Several local civic leaders were also among those gathered for the healing Mass, including Odessa City Manager Michael Marrero, Ector County Precinct 4 Commissioner Armando S. Rodriguez, and Texas state representative for District 81 Brooks Landgraf.
The Angelus SEPTEMBER 2019 Page 21

BISHOP

Continued from Page 3

centuries, also known as the Patristic writers, were very clear in their teaching about the reality of the Eucharist. For example, St. Ignatius of Antioch wrote in A.D. 110, “Heretics abstain from the Eucharist and from prayer, because they do not confess that the Eucharist is the Flesh of our Savior Jesus Christ” (Ephesians to the Smyrneans, chapter 6).

St. Justin Martyr wrote in A.D. 150, “not as common bread nor as common drink do we receive these, but as we have been taught, the food which has been made into the Eucharist by the eucharistic prayer of our eucharistic priests; and by the change of which our blood and flesh is nourished, is both the Flesh and Blood of that incarnated Jesus” (First Apology, 66).

There are many other similar examples in the writings of the various Patristic authors.

Thus, we see clearly in the Bible and in the Patristic writers that the ancient and original Christian understanding of what happens in the Catholic Eucharist is that the elements of bread and wine become the body and blood of Our Lord. Do you want to be a Christian like the original Christians? Then embrace the reality of Christ’s body and blood in the Eucharist.

Throughout Christian history, the teachings of the great saints, in both the Orthodox East and the Catholic West, echo the truth of the real presence of Christ in the Eucharist. For example, St. John Vianney said, “Upon receiving the Blessed Sacrament, the adorable Blood of Jesus Christ really flows in our veins, and his Flesh is really blended with ours.” St. Cyril of Alexandria offers a helpful way to visualize what happens when we receive Christ in the Eucharist. He uses the image of melting together two pieces of wax. He writes, “As two pieces of wax fused together make one, so he who receives Holy Communion is so united with Christ that Christ is in him and he is in Christ.”

There are many common Catholic practices that express the reality of the Eucharist. For example, when we genuflect in our churches, it is not just a habit. It is an expression of adoration of Our Lord Jesus Christ, who is present in the consecrated Eucharist. This gesture recalls Psalm 95, which says, “O come, let us bow down in worship; let us kneel before the Lord, our maker.” Also, when we keep a sanctuary lamp burning next to the tabernacle, it reminds us that Jesus Christ is present there in the reserved Blessed Sacrament.

Another Catholic practice that acknowledges the real presence of Christ in the Eucharist is the fact that we fast from food or liquids (except water and medicines) for at least one hour before receiving Holy Communion. The purpose of this eucharistic fast is to help us prepare spiritually and mentally to receive Our Lord in the Eucharist. It reminds us that there is no earthly food that can satisfy our soul like the spiritual food of the body and blood of Christ.

At the moment of the reception of Communion, there is a dialogue of faith that takes place between the minister and the communicant. These are not just empty words. The minister proclaims the truth of what we are about to receive: “The body of Christ/The blood of Christ,” and we respond by saying “Amen.” The word “Amen” is a Hebrew expression that means “truly” or “certainly.” Thus, our “Amen” is a faith statement. It affirms our personal belief in the truth of what the minister has just declared — that I am actually receiving the real presence of the body and blood of Jesus Christ.

Another Catholic practice that points to the reality of the Eucharist is the fact that not everyone receives Communion in every Mass. Children and adults who have not yet been instructed on what the Eucharist is, or those who have not observed the eucharistic fast, or those whose serious sin has not yet been absolved in the sacrament of penance, refrain from receiving Communion. If it were just a symbol, we would not make these distinctions.

When St. Francis of Assisi used to pass in front of a Catholic church that had the Blessed Sacrament reserved in its tabernacle, he would make a profound bow toward the church and say, “I adore you, O Christ, in this tabernacle and in all the tabernacles of the world.” Today, when we pass in front of a Catholic church and make the sign of the cross, we are expressing this same ancient truth.

A mystery so profound as the real presence of Christ in the Eucharist is not always easy to grasp. When we have doubts about the reality of the Eucharist, or any truth of our faith, it is good to pray like the father of the epileptic boy in Mark 9:24: “Lord, I believe, help me in my unbelief.”

The Eucharist is the source and summit of the entire Christian life. Our daily activity in the world leads up to the Eucharist and then flows from it. There is a dynamic interchange in the life of a Catholic Christian, going from life to liturgy and from liturgy to life. Each one feeds into the other.

There is an intimate connection between receiving Jesus Christ in the eucharistic liturgy and serving our fellow human beings in love. The Eucharist should spill over into the rest of our life. After recognizing Our Lord in Holy Communion, we must also be willing to recognize him in our neighbor in need.

From the Mass, we are sent forth into the world as disciples on a mission, filled with new life in the Spirit. Holy Communion equips us to express in our lives the mystery of Christ, and to show it to others by the way we live and work. Jesus Christ is present in the Blessed Sacrament of the altar in a more powerful way than in anything else we do. We come to the liturgy to receive his presence, and then we are commissioned to carry his presence with us as we walk out the door into our world that is so much in need of him.

· Learn the value of praying together; and,
· Consider Natural Family Planning.

In addition to Charlie and myself, our local Catholic Engaged Encounter Team consists of Father Hugh Wade, Father Tom Barley, and team couples David and Linda Erickson (St. Joseph Parish, San Angelo), George and Trista Balli (Holy Angels Parish, San Angelo), Jessica and David Stegenga (Sacred Heart Parish, San Angelo), and Linda Erickson (St Joseph Parish, San Angelo). We ask your prayers for the Catholic Engaged Encounter Team.

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

EDICTAL SUMMONS
August 12, 2019
CASE: MANIRAKIZA -- MANIRAMBONA
NO.: SO/19/41 Edictal Summons

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Elvania Kabirori Manirambona.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 30th day of September, to answer to the Petition of Edward Manirakiza, now introduced before the Diocesan Tribunal in an action styled, “Edward Manirakiza and Elvania Manirambona, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: MANIRAKIZA -- MANIRAMBONA; Protocol No.: SO/19/41 Edictal Summons, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on this 12th day of August 2019.

Reverend Tom Barley, MSW, MBA, M.Div., JCL
Judicial Vicar

ENGAGED

Continued from Page 9

couples are encouraged to:

· Discover the dignity and beauty of marriage;
· Realize chastity is invaluable for the genuine growth of love between persons;
· Work to live the rest of their lives together, with great courage and generosity;
· Understand expectations about marriage, love, commitment, and the life they want to build together;
· Learn to face sacrifices, problems, and situations of conflict;
· Reveal themselves to each other and learn who the other person truly is;
· Recognize marriage is a lifelong calling (vocation) based on a firm and realistic decision;
· Make their liturgical celebration (wedding day) profoundly personal and meaningful.

At the moment of the reception of Communion, there is a dialogue of faith that takes place between the minister and the communicant. These are not just empty words. The minister proclaims the truth of what we are about to receive: “The body of Christ/The blood of Christ,” and we respond by saying “Amen.” The word “Amen” is a Hebrew expression that means “truly” or “certainly.” Thus, our “Amen” is a faith statement. It affirms our personal belief in the truth of what the minister has just declared — that I am actually receiving the real presence of the body and blood of Jesus Christ.

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We ask your prayers for the Catholic Engaged Encounter ministry and the couples who attend our weekend retreats.

If you and your spouse are looking for a rewarding couple ministry, we invite you to experience a weekend with us and consider joining the team as a support couple or sharing your story with those preparing for their own sacrament of matrimony. For more information, please contact Kathy or Charlie Keane at 325-703-1636 or net@engagedencounter.com.
he dies a human death, as we all do, the penalty of death. So, even though he sinned and, therefore, is not subject to Son of God, because he has never lived a human life politically, socially, and economically, tearing apart the communities that God the Holy Trinity is working to establish. Satan works to create animosity between races, ethnic groups, and social and economic classes by encouraging the jealousy of every human heart he can touch.

In our human efforts to defend ourselves, we find our attempts woefully inadequate. We pass laws to try to control outward behavior, and we do not have the will to obey our own laws. We offer counseling that recognizes only two dimensions of human existence, the human and the natural world with which we interface, and never sees the all-decisive third dimension, which is the relationship of every human being with God. In our failure we offer the human consolation of sexual promiscuity and perversion, alcohol, and drugs, all of which cause vain, false imagining in the human mind and heart as we try to make false visions true.

And yet, amid this human suffering there comes one to save us from our sin and the death that comes from our disobedience of God's command to be fruitful and multiply and fill the earth and subdue it. Where does he come from? He comes in a human family, and, although he is divine, he takes upon himself a fully human nature, a nature he receives from his mother, Mary. He is nurtured and protected by his human father, Joseph, as he grows through infancy, childhood, and adolescence into adulthood.

Of course, Satan cannot let this counter-invasion succeed. He does everything he can to thwart this Son of the Father, and succeeds in persuading human beings to kill this man who is one of them as they have killed so many others human beings. But death cannot hold this man who is also the Son of God, because he has never sinned and, therefore, is not subject to the penalty of death. So, even though he dies a human death, as we all do, the love he has for his Father, which led him to voluntarily surrender his place of privilege at his right hand to enter our lives (Phil 2:5-11), and the love he and his Father have for us is a love that is stronger than death. He rises from the grave by the power of the Holy Spirit, the third person of the Holy Trinity. He beckons each of us to participate in the love of the Three Persons of the Holy Trinity for one another, a participation mediated to us by another human family, the Holy Family of Jesus, Mary, and Joseph.

It is Jesus, by the power of the Holy Spirit, who can successfully invade the inner reaches of our hearts and minds and create us anew so that we become new creatures in Christ (2 Cor 5:17). In this new creation, we must taste death with him and allow him to rise in each of us in a unique way that makes us who we really are through the grace of our baptism (Gal 2:20). We become the unique human beings we were always meant to be. We no longer need to work to save our lives in ways that are false but are free to seek the truth in all its beauty and glory.

As we in our nation face the future, it is imperative that each of us, as members of the Catholic Church, the Body of Christ, continue our enlistment in the army of God the Holy Trinity. We must not be lured away by the temptations of Satan to abandon our place in the line for the allurements of the world and the flesh.

In coming days and weeks there will be much more talk about gun control in an effort take weapons out of the hands of those who would use them to wreak carnage among us. Yet it is imperative to recognize, as we see in Cain, that violence has its root in the anger of the human heart. Only Jesus can rip that anger out with his cross and give us what we really want and need, the peace within ourselves that passes all human understanding. This peace is God himself, the gift of the Holy Trinity. We must not be lured away by the temptations of Satan to abandon our place in the line for the allurements of the world and the flesh.

At the end of our lives in what we call the afterlife, we are not left with the gifts and graces we have received from the Holy Spirit. Rather, we must return them as a sign of our thankfulness to God. And according to the commands of Christ, we must return them because he and his Father and Holy Spirit love us. How can we do that? We can do that by offering prayers that are true to our hearts. We can do that by offering prayers that are true to our souls. We can do that by offering prayers that are true to our minds. We can do that by offering prayers that are true to our lives. We can do that by offering prayers that are true to our families.

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**GARVEY**

Continued from Page 18

Pius XII ended the midnight fast before holy Communion, opening the door to evening and vigil masses. (Today the eucharistic discipline is a modest one hour.)

And anyone who really wanted to get serious about holy days could use one of those personal paid days off that we all accrue without using them.

Then we lose with a diminished attention to holy days is not the opportunity to pray. It is the fact that we don't all

**OSPINO**

Continúa de Página 17

negativamente la vida de millones de trabajadores campesinos y sus familias son tomadas por líderes que luego se sientan a celebrar sus acciones co-mienando con amigos y familiares precisamente los productos que esos mismos trabajadores campesinos cultivaron.

Entre ellas están las políticas que buscan la reducción de beneficios sociales para quienes viven al fondo de la escala social o las deportaciones masivas de inmigrantes indocumentados.

Muchas diócesis, parroquias y organizaciones católicas hacen lo que pueden para responder a las necesidades espirituales y físicas de los trabajadores campesinos, pero con frecuencia los recursos asignados a este ministerio son escasos. Hay trabajadores campesinos en todas partes, y en muchas de ellas el servicio pastoral hacia esta población no es una prioridad.

Nuestras actividades ministeriales siguen siendo demasiado centralizadas en iglesias y oficinas. Por consiguiente, muchas resultan ser poco adecuadas para acompañar a una población campesina con altos niveles de movilidad, pobreza y otras formas de vulnerabilidad social.

Esta es una invitación en el Día del Trabajo y las semanas cercanas a este día festivo a poner más atención a nuestra interconexión social y eclesial con los trabajadores campesinos y a abogar por ellos de la mejor manera posible para que vivan con dignidad.

Al afirmar la labor de quienes trabajan en el campo se nos invita a reflexionar sobre las dimensiones cuasi-eucarística de su actividad. No olvidemos que la palabra Eucaristía etimológicamente significa acción de gracias.

**BARRON**

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los clubes sociales, las organizaciones fraternales, uniones, y sobre todo la religión—ayuda a llenar el espacio público de sentido. De esta forma, la libertad se convierte en mucho más que “hacer lo que queremos”. Comienza a funcionar, como dice Juan Pablo II, como el “derecho a hacer lo que debemos”. Para el pensamiento político católico, el mercado libre y el espacio público son legítimos solo en la medida en la que se informan y suscriben a esta vibrante intuición moral. George Will rechaza con razón el programa contemporáneo neogótico del “progresismo”, pero no debe sobrecargar filosofía política disfuncional con un compromiso con la auténtica libertad en el espacio público.

Cuando llegamos al final de The Conservative Sensibility vemos con más claridad la razón de esa anémica interpretación de la empresa política. George Will es ateo, e insiste en que el lenguaje teológico de religión de algunos de los Padres Fundadores, el proyecto político Americano, puede funcionar sin ninguna referencia a Dios. El problema aquí es doble. Primero, cuando Dios es negado, uno debe afirmar cierta versión de la metafísica de Hobbes, pues, en la ausencia de Dios, aquello que une a las cosas ontológicamente, y eventualmente políticamente, ha desaparecido. Segundo, la negación de Dios implica que los valores éticos objetivos no tienen una base real y la moralidad se convierte, al final del día, en un asunto de choque entre convicciones subjetivas y pasiones. La doctrina social de la Iglesia afirma que la retórica de los Padres Fundadores acerca de la relación entre los derechos inalienables y la voluntad de Dios no es solo un collage de ideas sino de la fundación misma del proyecto político democrático.

Así que quizá un solo hurra por The Conservative Sensibility. Will acierta respecto de algunas cosas importantes, pero erra respecto de otras aún más básicas.

**SANDOVAL**

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reportó 7.3 millones de puestos va-cantes, una cifra que cambia poco mes en mes. Muchas de esas puestos existen en las plantas que procesan la carne de pollo, como las de Mississippi, donde autoridades de inmigración arrestaron a más de 600 latinos a quienes les sospecha de ser indocumentados.

Donde ambos padres y madres trabajaban, los agentes de inmigración arrestaron a ambos, dejando a los niños traumatizados sin nadie que los cuidara. En una comunidad, una parroquia católica tuvo que enfrentar el desafiante reto de cuidarlos.

Eso pasó la misma semana que el presidente Trump fuera a El Paso a consolar a los heridos del ataque en Walmart. “Algo está cambiando”, escribió Parker, “la masacre en El Paso reunió los más activos platos tectónicos: el racismo, arriesgarse aislado, una población latina de 60 millones con un blanco en su espalda, el nacionalismo, blanco del presidente Trump y sus modales terribles con un pue-blo en luto”.

Aún vamos a sobrevivir.

“Olas y más olas han pasado sobre el pueblo hispano”, escribió el autor D. H. Lawrence hace muchos años. “Pero todavía están firmemente arraigados en el Suroeste como un bosque de árboles Joshua. No son intrusos o inmigrantes sino indígenas”. Y aunque estamos por todo el país.

**PRATT**

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And, there are more resources for persons who are aging to stay active and explore new interests, beginning or exciting new and third acts. (To this point, UCLA’s alumni association has a lecture program called “Second Act,” where alumni who have gone into a new endeavor later in life talk about their experiences -- and the room is always packed!)

As my milestone birthday approaches, I take great heart that I needn’t suddenly adapt to some preconceived notions of what this new age means. Rather, I’m inspired by the examples close to me and from ages past of people who acted on God's direction no matter when they discerned it. And I am grateful for this time, no matter how it is calculated numerically.

What’s in a number? Reason to celebrate, certainly, and, joy-filled potential!

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Pratt's website is www.maureenpratt.com.
Rite of Candidacy

The Rite of Candidacy was conferred on 17 deacon candidates during a Mass at St. Margaret of Scotland Church in San Angelo on Aug. 10. Back row: Sterling Randolph of St. Joseph, Odessa; Bobby Porras of Holy Trinity, Big Spring; John Rodriguez of St. Margaret of Scotland, San Angelo; Stanley Seinkiewich of St. Theresa of the Child Jesus, Junction; Pete Madrid of St. Mary, San Angelo; Jose Acosta of St. Ann, Midland; Mike Hernandez of St. Ann, Midland. Front row: Armando Sanchez of Our Lady of Guadalupe, Midland; Francisco Ocampo of St. Mary, San Angelo; Erick Morgado of St. Mary, San Angelo; Luis Urteaga of St. Joseph, San Angelo; Billy Garcia of Holy Redeemer, Odessa; Bishop Michael Sis; Sergio Cedillo of Our Lady of Guadalupe, Midland; Alexander Chick of San Miguel Arcangel, Midland; Alfonso Moreno of St. Joseph, Odessa; Alonzo Landin of Holy Family, Abilene; Eduardo Castillo of St. Francis of Assisi, Abilene.

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