The third grade class of St. Ann’s Catholic School in Midland presented their annual “wax museum” for All Saints Day, Nov. 1, 2021.
A salute to the medical professions

For almost two years, the world has been struggling with the COVID-19 pandemic. Throughout this experience, health care workers have given heroic service to their fellow human beings. Having witnessed their vital role in the battle with this deadly virus, we all owe a debt of gratitude to our medical professionals.

Pope Francis offered praise for health care workers during the coronavirus pandemic: “Every day we witness the testimony of courage and sacrifice of healthcare workers, and nurses in particular, who, with professionalism, self-sacrifice, and a sense of responsibility and love for neighbor, assist people affected by the virus, even to the point of putting their own health at risk. Sadly, this can be seen in the high number of healthcare workers who have died as a result of their faithful service. I pray for them — the Lord knows each of them by name — and for all the victims of this epidemic” (Pope Francis, Message to Mark International Nurses Day, May 12, 2020).

Every day, in hospitals and clinics throughout the Diocese of San Angelo, our people receive assistance from health care workers. Year after year, they seek to bring comfort, healing, and hope through their honorable work. With this article, I would like to explore the deep historical and spiritual connection between our Catholic faith and the medical professions.

Jesus Christ is the divine physician. He heals the whole person — soul and body. He has a unique closeness to those who are ill. In Matthew 25, Jesus identifies himself with the sick and suffering. He says, “I was sick and you visited me.” Thus, whenever we care for the sick, we are caring for Christ himself.

In the Gospels, Jesus healed people of many different illnesses, and he said to his followers, “Go and cure the sick” (Lk 10:9; Mt 10:6-8). He gave us the Parable of the Good Samaritan to inspire us to reach out and care for our neighbors who are wounded and suffering (Lk 10:25-37). Throughout history, our Lord has inspired Christians to pay attention to the sick and care for their needs. From the very beginning of our church, Jesus Christ has continued his healing ministry, through the power of the Holy Spirit, whenever members of the church care for those who are ill.

There are many inspiring examples of Catholic saints whose faith led them to take care of the sick. For example, the patron saints of doctors are St. Luke, Saints Cosmas and Damian, St. Panteleon, and St. Gianna Molla. The patron saint of surgeons is St. Roch. The patron saints of nurses are St. Camillus, St. John of God, St. Rose of Lima, and St. Catherine of Siena. The patron saint of dentists is St. Apollonia. The patron saints of pharmacists are St. Raphael the Archangel and Saints Cosmas and Damian. The patron saint of those who work in public health service is St. Martin de Porres. The patron saint of midwives is St. Raymond Nonnatus. The patron saint of veterinarians is St. Eligius. The list of Catholics who have served with heroic virtue in the field of medicine goes on and on.

Our long history of members of our church being involved in medicine has a basis in both faith and science. While there are some people in our world who claim that faith is opposed to science, we Catholics believe that faith and science are friends. They are not in conflict. They complement each other. We believe that truth is one, and both faith and science point to that one truth.

That is why Catholic universities for many centuries have been preparing people for the medical professions. In fact, the Roman Catholic Church is the largest non-government provider of health care services in the world today. According to the Catholic GeoHub, our church manages 26% of the world’s health care facilities, and 65% of those facilities are in developing countries. Here in the U.S., Catholic health care institutions constitute the largest private provider of health care in the country, according to the Catholic Health Association.

I encourage those who serve in health care to consider joining the Catholic Medical Association, which is an organization that upholds the principles of the Catholic faith in the science and practice of medicine. Founded in 1932, it was formerly called the National Federation of Catholic Physicians Guilds. Those who would like more information about the Catholic Medical Association can visit their website at www.catholicmedical.org. This group is not just for physicians. It is for all the allied health professions, including doctors, nurses, therapists, counselors, dentists, etc.

Another national organization that I recommend for those in the healing professions is the Catholic Psychotherapy Association. Their mission is to support mental health practitioners by promoting the development of psychological theory and mental health practice that encompasses a full understanding of the human person, family, and society in fidelity to the Magisterium of the Catholic Church. More information about them can be found at www.catholicpsychotherapy.org.

Groups like these can help Catholic health professionals to network with one another and to deepen their appreciation for the profound connections between our Catholic faith and their daily work. Even if one is the only Catholic on the staff of a local clinic or medical department, one can still maintain stimulating dialogue with fellow Catholics in the field through these national organizations.

For anyone who is involved in medicine, I also recommend another resource called the National Catholic Bioethics Center (NCBC). They are located in Philadelphia, and they offer online information, publications, and an online consultation service where people can ask them particular questions related to medical ethics. They can be found at www.ncbcenter.org. Our diocese supports the NCBC, and I find them to be very helpful. In fact, their director of education, Father Tad Pacholczyk, contributes a monthly bioethics article to our West Texas Angelus newspaper.

Pope Francis says that time spent with the sick is holy time. It is a privileged opportunity to grow in holiness. Health care is more than just a job. It is a calling to serve as Jesus served and to heal as Jesus healed. Through their medical profession, our health care workers are responding to God’s call to serve our brothers and sisters in need, to relieve their suffering, to ease their pain, and to help restore their health.

On behalf of all our people, I express sincere gratitude to our doctors, nurses, and other medical workers. May God grant them all the virtues they need to carry out their calling every day in a way that gives glory and honor to him.

The Prayer Square

Ancient prayer to St. Joseph

O Saint Joseph, whose protection is so great, so strong, so prompt before the throne of God, I place in you all my interests and desires.

O Saint Joseph, do assist me by your powerful intercession and obtain for me from your divine Son all spiritual blessings through Jesus Christ, Our Lord, so that having experienced here below your help and power, I may come to know and love you in heaven, where you are the beloved of God, and where with the Virgin Mary you are the models of all graces and merits.

O Saint Joseph, never weary of contemplating you and Jesus asleep in your arms. I dare not approach while he reposeth near your heart. Hold him close in my name and kiss his fine head from me, and ask him to return the kiss when I draw my dying breath. St. Joseph, patron of departing souls, pray for me. Amen.
Elogios a las profesiones médicas

Durante casi dos años, el mundo ha estado luchando contra la pandemia de COVID-19. A lo largo de esta experiencia, los trabajadores en las profesiones médicas han prestado un heroico servicio a sus semejantes. Habiendo sido testigos de su papel vital en la batalla contra este virus mortal, todos tenemos una deuda de gratitud con nuestros profesionales médicos.

El Papa Francisco elogió a los trabajadores de la salud durante la pandemia del coronavirus: “Diariamente presenciamos el testimonio de valentía y sacrificio de los agentes sanitarios, en particular de las enfermeras y enfermeros, quienes con profesionalidad, sacrificio, responsabilidad y amor por los demás ayudan a las personas afectadas por el virus, incluso poniendo en riesgo su propia salud. Prueba de ello es el hecho de que, desgraciadamente, un elevado número de agentes sanitarios han muerto al cumplir fielmente con su servicio. Rezo por ellos — el Señor conoce el nombre de cada uno — y por todas las víctimas de esta epidemia” (Papa Francisco, Mensaje para el Día Internacional de las Enfermeras, 12 de mayo de 2020).

Cada día, en los hospitales y clínicas de la Diócesis de San Ángelo, nuestra gente recibe asistencia de los trabajadores de la salud. Año tras año, buscan brindar consuelo, curación y esperanza a través de su honorable trabajo. Con este artículo, me gustaría explorar la profunda conexión histórica y espiritual entre nuestra fe católica y las profesiones médicas.

Jesucristo es el médico divino. Cura a la persona enferma — alma y cuerpo. Tiene una conexión especial a los enfermos. En Mateo 25, Jesús se identifica con los enfermos y los que sufren. Él dice: “Estaba enfermo y me visitaste”. Por lo tanto, siempre que cuidamos de los enfermos, cuidamos del mismo Cristo.

En los Evangelios, Jesús sanó a personas de muchas diferentes enfermedades y dijo a sus seguidores: “Vayan y curen a los enfermos” (Lucas 10:9, Mateo 10:6-8). Nos dijo que debemos, como el Buen Samaritano, estar preparados para acercarnos a las personas enfermas y cuidar por nuestros vecinos que están heridos y que sufren (Lucas 10:25-37).

A lo largo de la historia, nuestro Señor ha inspirado a los cristianos a prestar atención a los enfermos y atender sus necesidades. Desde el comienzo de nuestra iglesia, Jesucristo ha continuado su ministerio de sanidad, a través del poder del Espíritu Santo, siempre que los miembros de la iglesia cuidan a los enfermos.

Hay muchos ejemplos inspiradores de santos católicos cuya fe los llevó a cuidar a los enfermos. Por ejemplo, los santos patrones de los médicos son San Lucas, los Santos Cosme y Damián, San Pantaleón y Santa Gianna Molla. El santo patrón de los cirujanos es San Roque. Los santos patrones de las enfermeras son San Camilo, San Juan de Dios, Santa Rosa de Lima, y Santa Catalina de Siena. La patrona de los dentistas es San Martín de Porres. El santo patrón de los veterinarios es San Eulogio. La lista de católicos que han servido con valentía sigue y sigue.

Otra organización nacional que recomiendo para quienes tienen profesiones curativas es la Asociación Católica de Psicoterapia. Su misión es apoyar a los profesionales de la salud mental mediante la promoción del desarrollo de la teoría psicológica y la práctica de la salud mental que abarque una comprensión completa de la persona humana, la familia, y la sociedad en fidelidad al Magisterio de la Iglesia Católica. Puede encontrar más información sobre ellos en www.catholicpsychotherapy.org.

Grupos como estos pueden ayudar a los profesionales de la salud católicos a conectarse entre ellos mismos y a profundizar su aprecio por las profundas conexiones entre nuestra fe católica y su trabajo diario. Incluso si uno es el único católico en el personal de una clínica o departamento médico local, aún puede mantener un diálogo estimulante con otros católicos en la profesión a través de estas organizaciones nacionales.

Para cualquiera que esté envuelto en la medicina, también recomiendo otro recurso llamado National Catholic Bioethics Center (NCBC). Están ubicados en Filadelfia y ofrecen información en línea, publicaciones, y un servicio de consulta en línea donde las personas pueden hacerles preguntas específicas relacionadas con la ética médica. Se pueden encontrar en www.ncbcenter.org. Nuestra diócesis apoya al NCBC y los encuentro muy útiles. De hecho, su director de educación, el Padre Tad Pacholczyk, contribuye con un artículo de biética mensual a nuestro periódico West Texas Angelus.

El Papa Francisco dice que el tiempo que se pasa con los enfermos es un tiempo sagrado. Es una oportunidad privilegiada para crecer en santidad. La profesión médica es más que un trabajo, es un llamado a servir como Jesús sirvió y a sanar como Jesús sanó. A través de su profesión médica, nuestros trabajadores de la salud están respondiendo al llamado de Dios de servir a nuestros hermanos y hermanas necesitados, aliviar su sufrimiento, calmar su dolor, y ayudar a restaurar su salud.

En nombre de toda nuestra gente, expreso mi sincero agradecimiento a nuestros médicos, enfermeras, y otros trabajadores médicos. Que Dios les conceda todas las virtudes que necesitan para realizar cada día su llamado de una manera que le dé gloria y honor.

Espacio de Oración

Oración antigua a San José

Oh san José, cuya protección es tan grande, tan fuerte y tan inmediata ante el trono de Dios, a ti confío todas mis intenciones y deseos.

Ayúdame, san José, con tu poderosa intercesión, a obtener todas las bendiciones espirituales por intercesión de tu Hijo adoptivo, Jesucristo Nuestro Señor, de modo que, al confiarme, aquí en la tierra, a tu poder celestial, te tribute mi agradecimiento y homenaje.

Oh san José, yo nunca me canso de contemplarte con Jesús adormecido en tus brazos. No me atrevo a acercarme cuando él descansa junto a tu corazón. Abrázale en mi nombre, besa por mí su delicado rostro y pídele que me devuelva ese beso cuando yo exhale mi último suspiro. ¡San José, patrono de las almas que parten, ruega por mí! Amén.

El diácono José Villagran proclamó el evangelio en la Misa Blanca diocesana para trabajadores de la salud, el 24 de octubre de 2021. Los dos monaguillos son sus propios hijos.
**Bishop’s Calendar**

Please contact the bishop’s assistant, Lupe Castillo, for information about the bishop’s calendar.
325-651-7500 | lcastillo@sanangelodiocese.org

**November 2021**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>1</td>
<td>SAN ANGELO, Cathedral of the Sacred Heart, All Saints Day Mass at 6:30 p.m.</td>
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<tr>
<td>2</td>
<td>SAN ANGELO, Calvary Cemetery, All Souls Day Mass at 6:00 p.m., Bless graves at 4:30 p.m.</td>
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<tr>
<td>3</td>
<td>SAN ANGELO, ASU Newman Center, Mass at 5:30 p.m. followed by RCIA</td>
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<tr>
<td>4</td>
<td>SAN ANGELO, St. Joseph, Mass of 60th Anniversary of the English-speaking Cursillo at 11:00 a.m.</td>
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<tr>
<td>5</td>
<td>MIDLAND, St. Ann, Mass of 125th Anniversary of the Parish at 3:00 p.m.</td>
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<tr>
<td>6</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Pastoral Plan Implementation Committee meeting at 10:00 a.m.</td>
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<tr>
<td>8</td>
<td>SAN ANGELO, St. Margaret, Priests’ Deanery Day at 10:00 a.m.</td>
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<tr>
<td>9</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Diocesan Liturgical Commission at 3:00 p.m.</td>
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<tr>
<td>10–12</td>
<td>BALTIMORE, U.S. Conference of Catholic Bishops Assembly</td>
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<tr>
<td>11</td>
<td>WALL, St. Ambrose, youth gathering forNCYC</td>
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<tr>
<td>12–19</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Priestly Life &amp; Formation Committee meeting at 11:00 a.m.</td>
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**December 2021**

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<tr>
<th>Date</th>
<th>Event</th>
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<tr>
<td>3</td>
<td>SAN ANGELO, Diocesan Pastoral Center, Presbyteral/Finance Council joint meeting at 11:00 a.m.</td>
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<tr>
<td>3</td>
<td>SAN ANGELO, Christ the King Retreat Center, Clergy and Religious Advent Dinner; Social at 5:00 p.m.</td>
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<td>5</td>
<td>SAN ANGELO, Christ the King Retreat Center, Staff Advent Day of Prayer</td>
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<td>7</td>
<td>SAN ANGELO, Christ the King Retreat Center, Staff Advent Dinner; Social at 6:30 p.m.</td>
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<tr>
<td>8</td>
<td>MIDLAND, St. Ann Catholic School, Diocesan Schools Commission meeting at 9:30 a.m.</td>
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<td>8</td>
<td>EOLA, St. Philip Benizi, Mass at 8:00 a.m.</td>
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<td>12</td>
<td>MILLERSVIEW, O. U. of Guadalupe, Mass at 9:30 a.m.</td>
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<td>12</td>
<td>EDEN, St. Charles, Mass at 11:00 a.m.</td>
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<tr>
<td>17</td>
<td>ODESSA, Holy Redeemer, Mass at 6:00 p.m. followed by Posadas</td>
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<tr>
<td>18–21</td>
<td>SAN ANGELO, Christ the King Retreat Center, Seminarian Gathering</td>
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**Clergy, continued**

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<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>20</td>
<td>Rev. John Waldron (D — 1995)</td>
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<tr>
<td>21</td>
<td>Rev. Thomas Manimala (O — 1995)</td>
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<tr>
<td>21</td>
<td>Bishop Michael Pfeifer (O — 1964)</td>
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<td>21</td>
<td>Rev. Bala Anthony Govindu (B)</td>
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<td>Rev. Adam Droll (B)</td>
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<td>23</td>
<td>Rev. Msgr. Benedict Zientek (B)</td>
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<td>24</td>
<td>Deacon Miguel Lopez (B)</td>
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<tr>
<td>25</td>
<td>Deacon Michael LaMonica (O — 1997)</td>
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<tr>
<td>26</td>
<td>Deacon Nestor Perez (D — 1993)</td>
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<tr>
<td>27</td>
<td>Rev. Joseph Choutapalli (O — 1990)</td>
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**Retirement Fund for Religious**

A national fund for the needs of retired religious men and women. Give at the Mass of the weekend of Dec. 12, 2021, or at any time at https://sanangelodiocese.org/special-collections

**Upcoming Special Collections**

**Campaign for Human Development**

The national anti-poverty program of the U.S. Catholic Bishops. Give at the Mass of the weekend of Nov. 21, 2021, or at any time at https://sanangelodiocese.org/special-collections

**November 2021**

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<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>3</td>
<td>Shannon Volunteers</td>
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<td>5</td>
<td>DOSA Staff Meeting, Mass &amp; Lunch</td>
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<tr>
<td>5–7</td>
<td>DOSA Diocesan Retreat #2</td>
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<tr>
<td>12–14</td>
<td>Deacon Formation</td>
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<tr>
<td>20–21</td>
<td>Virtual Engaged Encounter</td>
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<td>25–26</td>
<td>CKRC Closed in Observance of Thanksgiving</td>
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**December 2021**

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<th>Date</th>
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<td>Clergy Advent Party</td>
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<td>7</td>
<td>Advent Day of Prayer</td>
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<td>8</td>
<td>Closed in Observance of the Immaculate Conception</td>
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<tr>
<td>9</td>
<td>Staff Advent Party</td>
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<td>10–12</td>
<td>Deacon Formation</td>
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<td>19–21</td>
<td>Seminarian Winter Gathering</td>
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<td>24–27</td>
<td>Closed in Observance of Christmas</td>
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<td>31</td>
<td>Closed in Observance of the New Year</td>
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**Reporting Abuso Sexual**

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

**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.

Please pray for our clergy

Report it to the bishop’s assistant, Lupe Castillo, for information about the bishop’s calendar.
325-651-7500 | lcastillo@sanangelodiocese.org

**Clergy, continued**

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<td>24</td>
<td>Deacon Miguel Lopez (B)</td>
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<tr>
<td>25</td>
<td>Rev. Msgr. Louis Moeller (D — 2008)</td>
</tr>
</tbody>
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**Thursday, December 2, 2021**

- **NORTH NEWS**
  - **Wall, St. Ambrose, youth gathering forNCYC**
  - **Clergy Advent Party**

**Friday, December 3, 2021**

- **Christ the King Retreat Center**
  - **Clergy Advent Party**
  - **Advent Day of Prayer**
  - **Closed in Observance of the Immaculate Conception**
  - **Staff Advent Party**
  - **Deacon Formation**
  - **Seminarian Winter Gathering**

**Saturday, December 4, 2021**

- **CKRC Closed in Observance of Thanksgiving**

**Sunday, December 5, 2021**

- **Closed in Observance of the New Year**
**Looking back, looking forward: Mass celebrates anniversary of diocese, opening of synod**

There is a beautiful line in today’s responsorial psalm, Psalm 90, that we can pray for the Synod. It says, “Prosper the work of our hands for us; prosper the work of our hands!” When we pray those words, we look toward the unknown future, trusting in God, and we ask for God’s help in this new project that we are undertaking.

God founded the church, and God will keep it going, through the help of the Holy Spirit.

Today’s second reading, from Hebrews 4, says that the Word of God is living and effective; it penetrates us like a two-edged sword. The process in our synod gatherings will include listening to the Word of God in Scripture and reflecting on how God might be calling us to grow and change.

In the Gospel passage, from Mark 10, it tells of Jesus’ encounter with the rich young man. This young man had already been following God’s commandments ever since he was a little kid. But now Jesus calls him to a higher standard. This is the only place in the Gospels where Jesus personally invites somebody to follow him, and that person turns him down. The young man puts his own agenda ahead of the will of God, and he walks away sad.

In the Synod, we have the opportunity to allow the Lord to call us to a higher standard, to move beyond our comfort and complacency, to move beyond the attitude of “that’s the way we’ve always done it,” and listen attentively to what God is asking us to become. Jesus says, “All things are possible for God.” We need to trust in that.

As we carry out the diocesan phase of the synodal process over the next six months, we will make available various sessions for listening, dialogue, and prayerful community discernment. It’s all intended to foster deeper relationships, teamwork, consultation, transparency, and accountability in the church. Our hope in this synodal process is that it will help lead us to deeper communion, fuller participation, and more fruitful mission.

You can read more about the Synod on Synodality in the October edition of our diocesan newspaper, the West Texas Angelus.

At this important juncture in our history, we have a past, a present, and a future.

We look back over the past 60 years as a diocese, and we give thanks to God for the great legacy of faith that has been passed on to us. And we prayerfully ask the Holy Spirit to guide us in building upon that strong foundation, to extend the mission of the church in our time, more faithfully, more courageously, and more fruitfully.

And we look forward to the next phase in our history of faith, trusting in the guidance of the Holy Spirit. We ask the Spirit to help us leave the situation better than we found it, for the benefit of future generations.

Note: The following was the homily presented by Bishop Michael J. Sis at the Mass commemorating the 60th anniversary of the establishment of the Diocese of San Angelo and opening the diocesan phase of the Synod on Synodality.

This is a historic moment in our Diocese of San Angelo. We’re celebrating our past and preparing for our future.

Our diocese was established in October 1961, so today we are celebrating our 60th anniversary. Back in 1961, our territory was included as part of the huge diocese of Amarillo. It needed to be subdivided, and they needed to decide which city would be the see city, with a cathedral and local bishop. The pope at the time was Saint John XXIII. The pope’s given name was Angelo Roncalli. So, when he looked at the map of West Texas, he saw San Angelo and declared, “That’s where it’s going to be!”

This parish of Sacred Heart became Sacred Heart Cathedral, and our first bishop was Thomas Drury.

Keep in mind that 1961 was not the beginning of Catholicism in this part of the state, because the first Catholic sacramental life was carried out here along the banks of the Concho River among the Jumano tribe by Franciscan missionaries in 1629.

Even so, our 60th anniversary of official establishment as a diocese is an important landmark, and it is a good opportunity to give thanks to God for blessing and guiding our church over all these years.

This is also a very important moment when we join with Pope Francis and the rest of the Church around the world in the Synod on Synodality, which will take place between October 2021 and October 2023. This is going to be a journey of listening and guiding our church over all these years.

As we enter into this experience, the first step of this synodal process will take place in every diocese from October 2021 to April 2022. This will be a time for all of us to consider how we are functioning, to consider what needs to be preserved and what needs to be changed in the way we carry out the mission of the church at all levels.

That includes:

- Groups and ministries in the parish
- Parish councils
- Retreat movements
- Diocesan ministries
- The national level
- And the operations of the Vatican

As we enter into this experience, the readings of today’s Mass can help us.

In the first reading, from the Old Testament Book of Wisdom, it says, “I prayed, and prudence was given to me; I pleaded, and the spirit of wisdom came to me.” All of us in the church need to prayerfully ask God for the gifts of wisdom and prudence as we begin the synodal process. We need those gifts from the Holy Spirit to help us reflect, share, listen, and discern.
Papal order welcomes eight new members from the Diocese of San Angelo

By Deacon Tom Collier

On Oct. 15, 2021 eight members of the diocese of San Angelo were invested into the Equestrian Order of the Holy Sepulchre of Jerusalem, a papal order that provides spiritual and financial support to the Church in the Holy Land. Those invested were Dan and Karen Bertelson, Travis and Tonia Erwin, Jose and Estella Molina, Barbara Walther, and Fr. Ryan Rojo. They, along with 92 others from the southwest United States, joined the order at a Mass celebrated by Cardinal Daniel DiNardo with Bishop Michael Sis and Bishop Michael Pfeifer as concelebrants.

The Equestrian Order of Holy Sepulchre of Jerusalem has a specific mission of sustaining the Catholic Church and the Christian presence in the Holy Land. In the process of fulfilling this mission, it seeks to strengthen its members in the practice of the Christian life. The financial contributions of the order are the main source of funding to the 60 parishes and 40 schools of the Catholic Church in the Holy Land. In addition, the Southwestern Lieutenancy, which includes Arkansas, New Mexico, Oklahoma, and Texas, has been instrumental in expanding the University of Bethlehem’s nursing facilities. The order has an extremely long history and traces its origin to the year 1099. The order has around 30,000 members in nearly 40 countries worldwide.

The Knights and Dames of the order commit to making at least one pilgrimage to the Holy Land to experience the land where Jesus walked and show their solidarity with the struggling Christian population. In addition to prayer and financial support for the Holy Land, members of the order make a lifelong commitment to lead exemplary lives of Christian charity.

Thanks to the commitment made by each of the eight new members, the order continues to grow, and the Diocese of San Angelo is a part of that growth.
#iGiveCatholic is a crowdfunding event that brings the Catholic community together to give thanks and give back. The Diocese of San Angelo is joining dioceses and Catholic foundations across the country for the seventh annual #iGiveCatholic campaign. The #iGiveCatholic Giving Day is held annually on Giving Tuesday, November 30 this year, a global day of giving fueled by the power of social media and generosity.

Bishop Michael Sis of the Diocese of San Angelo said, “This event provides a platform to support the ministry of our parishes and favorite ministries. It is a very simple way to give, and it will help us to carry out our mission more effectively.”

Last fall, 40 partnering dioceses raised over $12.7 million for 2,600 participating ministries. Through last year’s #iGiveCatholic day, the Diocese of San Angelo earned a total of $145,000. Since its inaugural year in 2015, the #iGiveCatholic Giving Day has yielded continued growth in not only number of participating dioceses and their participating nonprofits, but also total donations, both online and offline, and average gift amount.

“This is an amazing opportunity for Catholic communities nationwide to promote philanthropy and celebrate our Catholic heritage,” said Cory Howat, president of #iGiveCatholic. “Every donation makes a difference and has a positive impact on the life of the church as a whole. We look forward to partnering with the Diocese of San Angelo to raise funds for all of the participating parishes, schools, and ministries around the country.”

When a diocese or foundation participates in #iGiveCatholic, their landing page hosts individual profile pages for each parish, school and ministry within that diocese wanting to participate on Giving Tuesday. Each page features personalization capabilities, including video, photos, custom copy, and individualized donate buttons to tell that organization’s story and raise funds for their particular project or need. The pages include a leaderboard updating total donations in real time, affording parishioners, alumni, parents and supporters the opportunity to track how their favorite parish, school or ministry is doing on the giving day.

Individuals can get involved, too, ensuring the success of their favorite parish, school or ministry by creating individual fundraising pages on behalf of the organization, or provide a gift that can be used to match other donations during the event!

Please take a moment to check out your local church or schools for the #iGiveCatholic campaign and join us in supporting the ministry that you hold close to your heart. For more information about supporting the Diocese of San Angelo on November 30 for the #iGiveCatholic Giving Day, please contact Kelly Oniha at (325) 651-3700 or koniha@sanangelodioce.se.org. We hope you’ll join us and “Give Catholic” to support your favorite parish, school, or ministry on November 30!

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About #iGiveCatholic
#iGiveCatholic is the U.S. Catholic Church’s Giving Day that provides parishes, schools, and nonprofit ministries affiliated with partner dioceses and foundations the opportunity to connect with their current donors and establish relationships with new donors. The goal of #iGiveCatholic is to inspire the Catholic community to come together as faithful stewards and to "Give Catholic" on #Giving-Tuesday, a global day of giving back.

For more information visit www.iGiveCatholic.org.
Loving God with your mind

In the Gospel of Mark, when Jesus is asked which commandment is the first of all, He replies, “The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these” (12:28-31; cf. Mt. 22:36-40; Lk. 10:25-28).

In his answer, Jesus is quoting Deuteronomy 6:5 and Leviticus 19:18. However, loving God with all your mind is not mentioned in these Old Testament texts. Loving God with your mind is added by Jesus. Over the centuries, Christians have sought to follow this command of Jesus, but this is not always an easy command to follow.

The English historian and novelist, Edith Pargeter, under the pen name Ellis Peters, wrote a novel that illustrates how difficult it is to follow Jesus’ admonition to love God with all your mind, all your heart, all your soul, and all your strength. Her novel is titled The Heretic’s Apprentice, and is one of twenty novels she wrote featuring the Benedictine Monk Brother Cadfael, who was the herbalist at the Monastery of Saint Peter and Saint Paul outside the gates of Shrewsbury, England, in the middle of the twelfth century. Although each of the novels features Brother Cadfael, each one introduces another character whose situation in life provides the story line for the novel.

In The Heretic’s Apprentice, the character in the novel around whom the story is told is Elave, who is in his mid-twenties and has just returned to his home in Shrewsbury from a seven-year pilgrimage to the Holy Land. He had been in the employ of a respected merchant, William of Lythwood, who had been advised to go on a pilgrimage to the Holy Land for the good of his own soul. Elave had accompanied him. William had died on the return trip, and Elave had brought his body home to be buried in the monastery cemetery as William had requested.

The morning after he arrived, Elave appeared before the assembled monastic community at their morning chapter meeting to request that William, who had been a generous benefactor of the monastery, be buried in the monastery cemetery. A difficulty arose when an elderly deacon said he remembered that at one time William’s orthodoxy had been questioned. Also present at the chapter meeting was one Gerbert, of the Augustinian Canons of Canterbury, an important man in the household of Archbishop Theobald of Canterbury. Canon Gerbert was an unscheduled guest in the monastery due to a lame horse. Gerbert was an autocratic, choleric man who did not believe that anyone, much less a layman, had any right to think for himself about church teaching or, for that matter, about anything else. Authority must be unquestioningly obeyed. Abbott Radulfus, who had the authority to make the decision about whether William could be buried in the Monastery cemetery, is in a difficult position. In his presence is a canon on the staff of the archbishop, an unwelcome guest whose opinion had to be respected. After much conversation, the Abbott said that William died on a holy pilgrimage and consented to his burial, which took place the following day.

But Elave’s problems were just beginning. Aldwin, a member of William’s household and also in the employ of the family, came to the monastery and brought charges of heresy against Elave, saying he held the same views as William. Unfortunately for Elave and Abbott Radulfus, Canon Gerbert’s horse was still lame, and he was present when the charges were brought against Elave. When Elave had appeared previously to ask for William’s burial in the monastery cemetery, he had shown himself quite capable of thinking not only about church doctrine but also about the philosophical principle

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See KNICKERBOCKER, Page 22

St. Albert the Great, faithful researchers

St. Albert the Great was quite simply the most famous intellectual of medieval Europe. He was the only scholar of his age to be called “the Great” and this title was used even before his death.

Albert was the eldest son of Count Bollstadt, a military nobleman in the service of Emperor Frederick II. He was born in Swabia, a southern German province along the Danube River in 1206. When Albert was a young man studying at the University of Padua, he learned of the Order of Preaching Friars, or Brothers, founded by St. Dominic. He became a postulant in 1222 and was sent to the friary in Cologne where he completed his studies and taught others.

Because Albert was a member of the Dominicans, one of the new mendicant orders, he was not tied to a parish church or monastery. That left him free to teach and preach anywhere and assume a key position in the new universities.

He left Cologne and went to Paris where he studied for his doctorate. Among the students who accompanied him to Paris was a young friar named Thomas Aquinas. They became close friends and intellectual comrades until Thomas’ death in 1274.

It was at the University of Paris that Albert first read the works of Aristotle, recently translated from Greek and Arabic. It was also in Paris that Albert began his scholarly writings which eventually filled 38 volumes and covered subjects ranging from astronomy and chemistry to geography and physiology. One of his treatises proved the earth to be round. Editor Bernard Bagley, writing in Butler’s Lives of the Saints, described them as providing the foundation for blending faith and reason.

When Albert realized the use that could be made of the philosophy of Aristotle in ordering the science of theology, he wrote the works of the philosopher to make them acceptable to Christian critics. Tom Cowan writes in The Way of the Saints that this was Albert’s great contribution to Western learning. It created the scholastic method, which Aquinas perfected, that would come to dominate Catholic education.

Albert was no bookish scholar. Malcolm Day writes in A Treasury of Saints that he preferred to conduct his research in the field and through experimentation. He was forever asking questions of fishmen, hunters, bird catchers and bee keepers.

In 1248 Albert was assigned by the Dominicans to set up a house of studies in Cologne. It was there that his reputation as a scientist grew. Father Clifford Stevens writes in The One Year Book of Saints that Albert carried on experiments in chemistry and physics in his makeshift lab and built up a collection of plants, insects and chemical compounds.

In 1254 Albert became provincial of his order and went to Rome where he served as Master of the Sacred Palace (the pope’s personal theologian). He resigned the office in 1257 and returned to Cologne. Another appointment came in 1260 when Alexander IV named Albert the bishop of Regensburg. He resigned in 1262. Albert was active in the Council of Lyons in 1274, working for the reunion of the Greek Church with Rome. His health began to fail shortly thereafter and he died in 1280.

Albert was beatified in 1622 by Pope Gregory XV and canonized in 1931 by Pope Pius XI, who also declared him a Doctor of the Church. He is the patron of all students and researchers of the natural sciences. His feast day is November 15.
While some people pay little or no attention to the countless animals that go through life with us, their importance to God, and to us, cannot be overstated. Soon after creating man, “The Lord God said: It is not good for the man to be alone. I will make a helper suited to him. So the Lord God formed out of the ground all the wild animals and all the birds of the air, and he brought them to the man to see what he would call them; whatever the man called each living creature was then its name” (Gen 2:18–19).

God makes it clear that he would take care of ALL his creations when “God also said: See, I give you every seed-bearing plant on all the earth and every tree that has seed-bearing fruit on it to be your food; and to all the wild animals, all the birds of the air, and all the living creatures that crawl on the earth, I give all the green plants for food. And so it happened” (Gen 1:29–30). It is also in Genesis (7:1–3) that Noah receives very specific instructions regarding the ark and its passengers: “Then the Lord said to Noah: Go into the ark, you and all your household, for you alone in this generation have I found to be righteous before me. Of every clean animal, take with you seven pairs, a male and its mate; and of the unclean animals, one pair, a male and its mate; likewise, of every bird of the air, seven pairs, a male and a female, to keep their progeny alive over all the earth.” Many more words are devoted to the animals than to “Noah and his household.” After making their appearance “in the beginning,” animals roam freely throughout the pages of the Old Testament, as does concern for their care.

In Exodus 23:4–5 we read “When you come upon your enemy’s ox or donkey going astray, you must see to it that it is returned. When you notice the donkey of one who hates you lying down under its burden, you should not desert him; you must help him with it.” Continuing this concern, “For six days you may do your work, but on the seventh day you must rest, that your ox and your donkey may have rest” (Ex 23–7).

In Numbers (22:28–33), we are told the story of Balaam:

Then the Lord opened the mouth of the donkey, and she asked Balaam, ‘What have I done to you that you beat me these three times?’

“You have acted so willfully against me,” said Balaam to the donkey, ‘that if I only had a sword at hand, I would kill you here and now.’

“But the donkey said to Balaam, ‘Am I not your donkey, on which you have always ridden until now? Have I been in the habit of treating you this way before?’ ‘No,’ he replied.

Then the LORD opened Balaam’s eyes, so that he saw the angel of the Lord standing on the road with sword drawn; and he knelt and bowed down to the ground.

“But the angel of the LORD said to him: ‘Why have you beaten your donkey these three times? I have come as an adversary because this rash journey of yours is against my will.

“When the donkey saw me, she turned away from me these three times. If she had not turned away from me, you are the one I would have killed, though I would have spared her.’

We learn at least three things from this exchange: 1) the angel of the Lord would have killed Balaam but would not have harmed the donkey; 2) some animals are smarter than their owners; and 3) this is the first time in recorded history that a jackass spoke (though some would contend they have never stopped since).

In Proverbs 12:10, we are told that “The just take care of their livestock, but the compassion of the wicked is cruel.” There are many, many more passages where animals and their importance are mentioned in Old Testament books, but what about today?

Not too long ago, people who attributed emotions, thinking skills, and communication to animals were ridiculed and written off as being “anthropomorphic,” fallaciously attributing human characteristics to them. That has radically changed and is no longer the case. The 21st century has seen an exponential growth of research in the “social neuroscience of human-animal interaction.” From a physical perspective, there is an abundance of research showing that animals can reduce human stress, anxiety, heart rate, respiration rate, and fear, while decreasing the need for pain medication. Interestingly, animals can receive similar benefits from humans. Mentally, Section 13 of the American Psychology Association’s Division 17 “is dedicated to professional and scholarly activities that advance the understanding of human-animal interactions as they relate to psychology.” The benefits that both humans and animals receive from bonding to one another are staggering.

Relationally, as we see in Genesis, we were made for one another. Loneliness “doubles our chances of sickness or death” and pets can truly be lifesavers in many different ways, from the oxytocin released in our systems when petting them, to their ability to detect approaching medical emergencies. The American Society for the Prevention of Cruelty to Animals reported that “close to one in five households acquired a cat or dog since the beginning of the COVID-19 crisis, which would account for approximately 23 million American households based on the 2019 U.S. Census. The vast majority of these households still have that pet in the home.” It is also estimated that 70% of Americans are living with at least one pet.

Professionally, many times I have seen individuals who have been greatly hurt by other people, either as children, adults, or both. They have told me that the only love they have ever felt was the love they have felt from their pets. We do not always do such a good job following Jesus’ command “love one another,” and animals have often done a much better job.

Pets help us to develop love, sacrifice, service, and yes, at times, forgiveness. These are all essential to practice in our relationships with people if we are to do God’s will. Indeed, St. Francis of Assisi said “If you have men who will exclude any of God’s creatures from the shelter of compassion and pity, you will have men who will deal likewise with their fellow men.”

Jesus makes clear the significance of animals. Besides Jesus and Mary, it was animals that were there at his birth. The next people to see him were the caretakers of animals, the shepherds. He tells us to “Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them” (Mt 6:26) and asks, “Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father’s knowledge” (Mt 10:29). But the most powerful testimony regarding the importance of animals to Jesus is most often overlooked.

Once in a while, you read or hear about someone who jumps back into a burning house to save a pet, only to lose their own life. Many people would say that anyone who would give their life up for “an animal” is so stupid they deserve to die! But listen carefully to Jesus, our Good Shepherd: “I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them” (Jn 10:11). We typically and understandably focus only on Jesus as the only “Good Shepherd,” but he is describing someone else that he will emulate: “the good shepherd who ‘lays down his life for his sheep’”! Jesus does not seem to think that is a stupid thing but, rather, is exemplary.

Jesus said, “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” whenever we do for the “least of these” (Mt 25:35–36). I remind myself to “never pass a homeless person or stray animal without trying to do something for them.”

When Jonah was angry at God for giving Nineveh another chance, God responded and spoke of the two groups for which he had great compassion: “And should I not be concerned over the great city of Nineveh, in which there are more than a hundred and twenty thousand persons who cannot know their right hand from their left, not to mention all the animals?” (Jon 4:11).
The Diocese of San Angelo is hiring for the following positions:

Executive Director of The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo/ Director of Stewardship and Development, Diocese of San Angelo

Secretary, Office of Evangelization and Catechesis

For job descriptions and how to apply, visit: sanangelodiocese.org/job-openings

MARRIED COUPLES. How would you like to spend a weekend away with your spouse before the holidays – just the two of you? Away from everything: the kids, job, phone, bills and house? Plan to get away to a Worldwide Marriage Encounter Weekend November 19-21 at Christ the King Retreat Center (San Angelo). For more information phone Ed & Linda Torres at (469) 236-4398/4394 or visit us online at www.wwme.org

MATRIMONIOS. ¿Cómo le gustaría pasar un fin de semana con su cónyuge antes de los dias festivos, solo ustedes dos? Lejos de todo: los niños, el trabajo, el teléfono, las facturas y la casa? Planee escaparse a un fin de semana de encuentro matrimonial mundial en Noviembre 19-21 a Cristos Rey Centro de Retiro. Para obtener más información llamen Ed y Linda Torres (469) 236-4398/4394 o visítenos en la web www.wwme.org

Get ready to be set ABLAZE at the 2021 NCYC

Saturday, November 20, 2021

9:00am-5:00pm

Holy Family, Abilene
St. Ambrose, Wall
St. Ann, Midland
St. Mary, Odessa

For more information and to register, contact your parish youth minister.

Seeking Quietness

An Advent Morning of Reflection

Holy Angels Parish
Saturday, December 4, 2021
8:00 - 11:00am

Kindly pre-register at 325-849-3308

All are welcome!
Brenda Maiman, Presenter

Rachel’s Corner

“Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,” says the Lord, who has compassion on you.

- Reflections from Footprints: Isaiah 54:10

Healing and hope and compassion are awaiting you on a Rachel’s Vineyard Retreat™.

Lincón de Raquel

“Los carros podrán correrse y moverse las lomas, mas yo no retiraré mi amor, ni se romperá mi alianza de paz contigo; lo afirma Yahvé, que se compadece de ti.” dice el Señor, quien tiene compasión en ti.

- Isaias 54:10 -

Sanación, esperanza y compasión le espera en un Retiro del Vía Crucis de Raquel™.

Rachel’s Vineyard Retreat

After Abortion Care
2021/2022 retreats -- November 12-14 English & January 29-30 Spanish
Contact Priscilla at 432-937-4766
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Open to all faiths and strictly confidential.
99th Annual Fall Festival
November 14, 2021
St. Joseph Catholic Church - Rowena

Turkey & Country Sausage Dinner
Dine In - Adults - $12 Children (10 & Under) - $6
11:00 a.m. - 1:30 p.m.

Pre-paid sausage orders only:
$6.00/lb - Deadline to order Nov. 11th
Email rowenasausageales@gmail.com
if you need to order or have any questions.

Veteran’s Day Flag Raising & Balloon Release - 10:30 a.m.
(a front of the school building)

Auction - 1:00 p.m.
Cotton - 2:00 p.m.

Sausage Sandwich Supper
4:30 p.m. - $5.00 each
(includes tax)

Country Store
Children’s Games - Bingo
12:00 p.m. - 3:00 p.m.

You are invited to a BREAKFAST sponsored by Magnificat
A Ministry to Catholic Women
San Angelo Chapter Our Lady of Fatima

“My soul magnifies the Lord, my spirit finds joy in God my Savior... God who is mighty has done great things for me, holy is his name.” Luke 1:46

In these words of the Magnificat, Mary proclaimed to Elizabeth her gratitude for the wonderful action of God in her life.

Please join us at a breakfast for Catholic women of the San Angelo Diocese where we will share together in that same spirit of gratitude and praise of God. After a meal, there will be a time of prayer for the needs of all present and an opportunity to hear an experience of the transforming love of God.

Please plan to come and bring a friend to rejoice in the presence of the Lord.

Speaker: Mary Trevino
Date: November 13, 2021
Time: 9:00 a.m. - Noon
Place: St. Margaret of Scotland Parish Hall
2619 Ern St.
San Angelo, TX 76905

Tickets $20 On Sale
October 10, 2021 through November 9, 2021
Limited Seating
No tickets will be sold at the door
Tickets by Mail: Please send check payable to:
Magnificat Our Lady of Fatima Chapter
1629 East Harris
San Angelo, TX 76905

Glorify the Lord with me. Let us together extol His name.”
Psalm 34:4

Discerning religious life?
Join the Sisters of Divine Providence
at our FREE:
Advent Discernment Retreat
Sunday, December 12
1 - 7 PM CST

Questions? Contact:
VocationMinistry@cdptexas.org

Open to women ages 18-40
" Walk with others and self-paced reflection time
" Deepen spirituality and experience our traditional annual Advent prayer services
" Discover community
St. Vincent Ballet Folklorico receives grant

**COURTESY**

The Ballet Folklorico of St. Vincent Pallotti Parish recently received a $1,000 grant from the Junior League of Abilene.

Knights of Columbus hold provincial gathering, installation in San Angelo

**BECCA SANKEY**

The Knights of Columbus from Texas and Oklahoma held a provincial gathering in San Angelo Oct. 29 and 30. The gathering included Mass and installation of Knights at the Cathedral Church of the Sacred Heart Oct. 30.

Conception Seminary

**BECCA SANKEY**

Sebastien Nwosu, Bishop Michael Sis, and Jessie Ortiz are shown during Bishop Sis’ visit to Conception Seminary in Missouri Oct. 14–16. Nwosu and Ortiz are first-year undergraduates at Conception Seminary College.

All Saints Day

**PHOTOS COURTESY ST. ANN’S SCHOOL**

Bishop Michael Sis stopped for a photo with St. Francis after All Saints Day Mass, Nov. 1. The saint is portrayed by Blake Wawny, pictured here with Gabriel, Francis, and Andrew Wawny. The Wawny family reports that Blake rejected the offer to return to a more traditional haircut, preferring to retain the hairstyle of St. Francis, for whom he has developed a devotion.

All Souls Day

**COURTESY**

Bishop Michael Sis blessed graves at Calvary Cemetery in San Angelo Nov. 2 before celebrating the Mass of All Souls Day in the cemetery. In this photo, the bishop is offering a prayer for the Sisters of Charity of the Incarnate Word, many of whom served at St. John’s Hospital in San Angelo and are buried at Calvary Cemetery.
Congratulations, Our Lady of Guadalupe!

Each year, the Fort Stockton Pioneer holds Readers’ Choice Awards, allowing the people of Pecos County to vote for their local favorites in various categories. The award for Best Church this year went to Our Lady of Guadalupe Parish in Fort Stockton. Congratulations to Father Francis Njoku and all the people of the parish!
Faithful stewardship and data governance

By Kelly Oniha

God has a house, and he owns everything in the house. God claims comprehensive kingdom ownership of all of creation, and he has given each one of us the job of stewardship, which is to manage and take care of his creation. As Catholics, we all need to practice good stewardship. But what is good stewardship?

Biblical stewardship is defined by growth or increase in the things that God has given in our care. In the parable of the talents (Matthew 25:14–30), the good stewards doubled what they were given, while the wicked and the slothful did not. We have been given many things by the Lord as stewards for us to reveal the nature and character of God, and this means making decisions in accordance with God’s will. God has given us stewardship over our time. In Ephesians 5:16, we are advised to make the best use of our time, to work wisely by understanding the will of the Lord. The other thing we have been made stewards over is finances. It is important to store treasures in heaven. This means that we have been given the kingdom and take care of the things that expand God’s kingdom and help the Catholic community. In other words, we need to be faithful stewards of God’s resources.

Data stewardship or governance is the discipline of being responsible for the activities of day-to-day operations or functions. Due to data stewardship, the accountability and responsibility of the data stakeholders can be implemented and enforced. Data stewardship depends on data governance to define and maintain data. It requires both technical and business-oriented skills.

Faithful Christian stewardship is about more than mere data stewardship or governance. Everyone is a data steward, but it takes more to be a faithful steward. Good stewardship (GS) is a function of data governance/stewardship (DGS) and faithfulness (F). That is, GS = DGS + F. Good Christian stewardship boils down to faithfulness. In fact, faithfulness is the most important variable in that equation. God has appointed Catholics to be stewards of faith. First Corinthians 4:2 states that it is required in stewards that one be found faithful. Faith is trusting in Christ alone for salvation and putting God first in everything we do. Faith is trusting that if we fall, God will be there to catch us. He who is faithful in what is least is faithful in what is much (Luke 16:10).

Catholics may miss out on the true riches in heaven if they cannot prove themselves faithful stewards in the affairs of this life. Therefore, it is important as good stewards to remind ourselves often what it means to have faith.
The moral and spiritual purpose of the law

By Bishop Robert Barron

Word on Fire Ministries

The text below is the homily Bishop Barron offered regarding church and state and the true purpose of the law for the Red Mass at St. Louis Cathedral in New Orleans on Monday, Oct. 4, 2021. The Red Mass is a special liturgy offered for judges, lawyers, and others in legal professions.

May I say as I commence these reflections that it is an extraordinary privilege to be here with all of you today. Thank you, Archbishop Aymond, for the invitation to speak, and thank you to the entire legal and judicial community of New Orleans—judges, politicians, city officials, lawyers, students of the law—who important work we place today in prayer under the aegis of God’s grace and providence.

I fully realize that oceans of ink have been spilled trying to adjudicate the rapport between church and state or between one’s religious convictions and one’s civil commitments. I furthermore realize that the conversation has become heated in recent years, particularly heated. What I shall endeavor to do, in the course of this brief homily, is to make just a few simple but, I hope, illuminating observations regarding their right relationship.

Both the Jewish scholar Rabbi Jonathan Sacks and the Catholic philosopher Louis Dumont were making the perhaps surprising remark that the earliest text laying out a separation between the sacred and the secular is the first chapter of the book of Genesis. In telling us that all finite things—the sun and moon, the earth itself, the sea, mountains, animals, fish, and insects—come forth from the Creator God, the author of Genesis is effectively de-sacralizing them. Mind you, all of them, in different cultures and at different times in the ancient world, were worshipped as gods. Therefore, in identifying them as creatures of the one God, the author of Genesis is knocking them off a pedestal, but there is one time and in the same measure, he is establishing that they have their own integrity and that they dwell in their own proper realm. The “secular” space, in short, is opened up by God in the very act of creation—and upon that paradox, an awful lot depends.

For, at the same time, the opening chapter of Genesis teaches that every single aspect of creation comes from the creative hand of God and remains under God’s jurisdiction. Thomas Aquinas gives voice to the mainstream of the Catholic tradition when he says that God “is in all things by essence, presence, and power and most intimately so.” He furthermore specifies that God’s providence extends to “particulars.” Nothing in the world is God; but everything in the world comes from and is sustained by God. I would suggest that it is within this tension that we should think through the relationship between church and state or religion and politics. When this tensive polarity is not honored, we have either a complete secularization, by which political rule is disvored from the concerns and disciplines of the sacred order, or a kind of integralism, whereby the state is simply swallowed up by religion.

Let us take a moment to notice how both sides of the polarity are honored throughout the Bible. In the first place, we note that the rulers of Israel are not prophets and priests. There is a kingly palace and a priestly temple, and they are not the same. The king enjoys a real independence of the religious establishment, and this allows him to operate, to a degree, on his own terms, using his best practical judgment. However, at the same time, his work is done “under God,” and he is required that that capacity to formulate positive prescriptions, prohibitions, and mandates that issue forth from a properly constituted governmental authority for the sake of the common good. These would include, in our context, everything from tax laws to the establishment of educational programs to the determinations of a local city council. The formulation and execution of these statutes is the prerogative and responsibility of a properly constituted civil authority. And no priest or bishop should involve himself in the prudential particulars of these acts of legislation. Here we can see the Thomistic influence on Pope St. John Paul II’s intervention to the effect that priests should not serve in positions of government.

But lest we think that this insistence upon the integrity of positive law and its formulators should conduct toward secularism, Thomas teaches that the legitimacy of the political scene of Jesus in the presence of Pilate. The emperor, Pilate, has the power to release him or to crucify him. He was governed by a desire to protect life and property, which stands in contradiction to the interest of a positive law is a function of its rootedness in the natural law, which is to say, that set of moral prescriptions foster life, foster community, foster knowledge and art, foster religion—that are discernible as objective values. Martin Luther King Jr., in his Letter from the Birmingham City Jail, made explicit reference to this teaching of St. Thomas, arguing that Jim Crow laws are unjust precisely in the measure that they do not embody the principles of the natural moral law. Finally, argues Aquinas, moral law is grounded in the eternal law, which is identical to God’s rational purpose for the world. Thus, a supposedly moral law that stands in contradiction to the intentions of God would be revealed, ipso facto, as fraudulent.

If I find that it is useful to ground these high-flying abstractions of church and state in a concrete case. The positive law that the speed limit should be, say, 55 mph is just, precisely inasmuch as it is motivated by a desire to protect life and property and hence to embody a basic principle of the natural moral law, which in turn reflects God’s deepest intention, “that we might have life and have it to the full.” The legislature or city council that formulates that requirement operates indeed on its own authority and without the fuzzy in-betweenness that is characteristic of the legitimacy of its act depends upon its orientation to a moral and spiritual end. Joseph Ratzinger’s reflections on the biblical scene of Jesus in the presence of Pilate is instructive in this context. The Roman governor reminds Jesus that he, Pilate, has the power to release him or to crucify him. However, having said this, the author of the letter does not advocate a purely “secular” space to which Christians have no real relationship, a state of affairs often touted by secularist critics of religion today. Rather, he uses a peculiarly apt metaphor to articulate the manner in which Christians’ religious views legitimate the secular arena to put it shortly, what the soul is in the body, that the Christians are in the world. The soul is spread through all members of the body, and Christians throughout the cities of the world. The soul dwells in the body, but is not of the body, and Christians dwell in the world but are not of the world. In a word, through their moral and spiritual commitments, Christians animate the political order, directing it to God and the things of God. Their detachment allows them to live all through the body politic, and their faith permits them to give moral life to that body.

In the thirteenth century, Thomas Aquinas presented his own version of the subjective relationship between society and religion through his doctrine of law, developed in the second part of his Summa theologike. Thomas distinguishes between positive law, natural law, and eternal law. Positive law amounts to the prescriptions, prohibitions, and mandates that issue forth from a properly constituted governmental authority for the sake of the common good. These would include, in our context, everything from tax laws to the establishment of educational programs to the determinations of a local city council. The formulation and execution of these statutes is the prerogative and responsibility of a properly constituted civil authority. And no priest or bishop should involve himself in the prudential particulars of these acts of legislation. Here we can see the Thomistic influence on Pope St. John Paul II’s intervention to the effect that priests should not serve in positions of government.
Tranjero, por medio de lo que es otro, y “lo extraño”, por medio de lo que es extraño, especialmente por medio de lo que nos causa sorpresa, a saber, de una forma que pone nuestro pensamiento patas arriba, Tomad como ejemplo la encarnación misma. Durante siglos, el pueblo esperó la llegada de un mesías, un dios en carne humana, que vencería y humillaría a todos sus enemigos y les ofrecería, a aquéllos que implorassen fielmente por esto, el honor y la gloria. Oraron pidiendo y anticipándose a un superman, y ¿qué lograrían? Un indefenso bebé tendido en la paja. La revelación funciona de esa manera. Por eso san Pablo nos recomienda acoger siempre a un extraño, porque podría ser de hecho un ángel con disfraz. Todos nosotros -estoy seguro- en algún momento de nuestras vidas hemos tenido personalmente esa experiencia de encontrarnos con un ángel disfrazado en un extraño al que quizás acogímos sólo con algo de reserva y miedo. Yo sé que, en mi propia vida, he habido ocasiones en que no quise acoger a cierta persona o situación en mi vida. Viví en una comunidad religiosa, donde no está en tu mano enfrascar con quien vas a vivir. Se te asigna tu “inmediata familia” y (menos unas pocas excepciones cuando hay una disfunción clínica) la afinidad mental no es un criterio para decidir quién es asignado a convivir en nuestras casas religiosas. No raramente, he tenido que vivir en comunidad con alguien al que no había elegido por amigos, colegas, vecino ni miembro de mi familia. Para sorpresa mía, con frecuencia ha sido la persona a la que menos habría escogido para convivir con la que ha sido un vehículo de gracia y transformación en mi vida. Además, esto me ha pasado durante mi vida en general. Frecuentemente, me he sentido agraciado por las causas más inverosímiles, inesperadas e inicialmente inoportunas. Por supuesto, esto no siempre se ha dado sin dolor. Lo que es extraño, lo que es otro, puede ser trastornador y doloroso durante un largo tiempo antes de que la gracia y la revelación sean reconocidas, pero es lo que trae la gracia.

El misterio es nuestra forma de ser, a pesar de que, particularmente hoy, tantos de nosotros estamos retirándonos a nuestras propias islas, imaginando esto como madurez; entonces lo racionalizamos por una falsa fe, un falso nacionalismo y una falsa idea de lo que constituye la madurez. Esto es al mismo tiempo equivocado y peligroso. Comprometemos con lo que es otro nos engrandece. Dios está en el extraño, y así nos apartamos de una especial vía de gracia siempre que no queremos dejar al extraño entrar en nuestras vidas.

Bíblicamente, está claro. Dios irrumpe en nuestras vidas de maneras que nos sobrecogen, principalmente por medio de “lo extraño”, por medio de lo que es extraño, por medio de lo que sabotea nuestro pensamiento y hace saltar por los aires nuestras calculadas expectativas. La revelación nos viene normalmente en la forma de un extranjero, por medio de lo que es otro, y por medio de lo que sabotea nuestro pensamiento y hace saltar por los aires nuestras calculadas expectativas. La revelación nos viene normalmente en la forma de un extraño, por medio de lo que es otro, y por medio de lo que sabotea nuestro pensamiento y hace saltar por los aires nuestras calculadas expectativas.
Sexual atoms and molecules

A major issue in bioethics today involves "informed consent," but some try to make everything about consent. This is especially notable when it comes to ethical discussions around the exercise of human sexuality.

In a thought-provoking 2015 article entitled "Liberalism Can’t Understand Sex," author and researcher Jason Morgan challenges the reigning cultural view that sees sexual activity as acceptable between any two or more individuals as long as they freely consent to engage in it.

He notes that in such a framework, "all activities are equal, as long as we have obtained consent when those activities involve others." This assumption about the equivalence of all consensual activities, however, is dubious at best, given that sexual activity affects and engages us in a way that is radically different from other human activities.

"Sex, unlike anything else we might do with another person, transcends the self while radically reorienting it within a new, shared context with our sexual partner. Consent assumes that sex will not do this, that sex will leave two people as fully autonomous after sex as they were before. But this is precisely the one thing that sex was designed not to do. Sex, even if entered into based on a free agreement between two autonomous people, by its very nature dismantles the autonomy upon which the consensual understanding of sex had been based.

In other words, sex touches us at a deeper level than other activities, binding us to another and speaking a language not of autonomy or transient engagement, but of communion and enduring self-gift. To suggest that sex is just about being sure you gave consent before the clothes started flying is to leave young people unfulfilled. That’s what happens routinely inhook-up experiences and patterns of cohabitation.

Morgan sums up the central flaw in the assumption is that you’re vowing to re-

Our ethos, in sum, is not merely one of mutual consent, but of authentic interpersonal good. Consenting to harmonious hedonisms or reciprocal exploitation is obviously against the good of the individuals involved, as anyone who has ever been sexually objected, used and discarded poorly knows. Consent is necessary, but not sufficient. What also is needed is to secure the mutual, lasting good of the parties involved.

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Father Tad Pacholeczy
Making Sense of Bioethics

Cultivating patience in a fast-paced world

Have you ever listened to the sound of horns on the streets? Some may be gentle, trying to move traffic ahead, while others may warn a car or person of danger. And then there are the loud, continuous horns of nervous, impatient drivers.

Car horns are lifesavers. I own a Toyota Prius. When it runs on battery power, it is incredibly quiet. I often must use my horn when people crossing the street do not hear me coming.

There have been times when I was warned by another driver that I was too close to his or her automobile.

Horns are also used to alert someone their car is waiting for them. When all the benefits of a horn are added up, they come down to it being an invaluable safety device.

However, nervous, impatient drivers blasting their horns can also suggest a disturbing new trend: hyperimpatience and intolerance.

Patience implores us, "Do not let anything break your spirit." Impatience, on the other hand, is a breakdown in that spirit alerting us that our ability to patiently wait is waning or that we are a chronically on-edge person.

What might be contributing to hyperimpatience? One thing for sure is speed. Not only are cars faster, but we live at a faster pace than any generation before us. Take for example the ever-increasing speed of our computers, air travel and overnight package deliveries. When delays happen, up goes the blood pressure.

What might be a way to counter this? In the spiritual world, there is the practice of focusing prayer. In the morning when we wake, a short one sentence invocation is recited like, "Lord keep me calm and in control of my emotions." At noon and in the evening, the same invocation is repeated.

Focusing prayer is exactly what it sounds like: prayer to center us on a particular behavior. It acts as a constant reminder to address a particular behavior needing attention.

The speed at which we live today tends to make us run when we should be walking. If not controlled, it can run us into the ground.

The grace to endure

"Mommy, I don't feel good."

Heart sinks. Grab the thermometer. Say a quick prayer it isn’t COVID-19. Call the pediatrician and see if we can get an early morning appointment. Thank the Lord it’s just strep throat. Just.

And then, a whole lot of sitting on the couch, watching movies, pushing Pedialyte popsicles and hoping the 1-year-old doesn't catch what her big sister has, all while juggling work emails and figuring out child care.

It was exhausting, and I was waiting for the moment my patience would run so thin I’d snap.

But, by the grace of God, we survived those few days of sickness and sadness with minimal yelling and just a few frazzled calls to my mom asking for advice. On the evening of the third day of the great strep throat battle of 2021, my husband looked across the dinner table and joked, "Sickness and health, right?"

We said those words five and a half years ago before our family and friends. The assumption is that you’re vowing to remain faithful, compassionate and committed to one another — husband and wife — on the healthy days and the sick days, in the prosperous times and the lean times, in the joyful moments and the moments of struggle and pain.

Then, God-willing and in his time, come kids who also get sick, feel sorrows, rejoice, struggle or battle their big feelings. And those vows to one another start to expand, mysteriously now encompassing tiny humans who are entirely dependent upon the two of you, who stood in that church, all gussied up, entirely unaware of what was to come.

When we sat down in our first marriage prep session with our friend, Father Jeff, he told us his favorite thing about marrying couples was watching them grow up and watching grace pour out upon them, helping them manage the moments that would otherwise be impossible.

It’s in the sacraments that God’s presence and grace is made visible and poured out in the world. Tangible, ordinary things, and moments, become sacred. Unleavened bread transformed becomes living bread from heaven, sacred words spoken by a man in a stole bring forgiveness, cold water poured onto a forehead ushers in new life.

And, in a real way, the grace of marriage and the sacramental moments are seen when sick kids are lying on a couch, when a husband pours his wife a cup of water to drink.
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Catholic Voices

The will of the people

Left-leaning editorial writers and news anchors have recently been warning us that public approval of the Supreme Court is dropping. They refer to polls conducted by Gallup and the Annenberg Public Policy Center.

In July 2020, after a term when the court struck down a Texas abortion law and protected gay and transgender employees, Gallup reported that it had an approval rating of 58%. When the court declined to enjoin a new Texas abortion law last month, Gallup said its rating had fallen to 40%.

It's pretty clear what's going on. On Dec. 1, the court will hear arguments in Dobbs v. Jackson Women's Health Organization. The question presented is whether all pre-viability prohibitions on abortion is already threatening its legitimacy.

In April, President Joe Biden created a commission to study proposals for reconstituting the court, such as adding more justices. It's not an original idea. President Franklin Delano Roosevelt proposed packing the court after he won an electoral landslide (523-8) in the 1936 election.

President Roosevelt's proposal failed, but he did have reason to think that the court was getting out of its lane. For 40 years, the federal and state governments had tried to regulate wages, hours and other terms of employment, and the Supreme Court had frustrated their efforts. The court was clearly out of step with the desires of the elected branches of government.

In Lochner v. New York, the court

Mary's message

Information hasn't always moved at the speed of light. Accustomed as we are to instant communication, it's hard to imagine that we once had to wait, sometimes for days, for messages to reach us.

Before there was email, there was plain old mail that moved from place to place on the backs of horses. In fact, in the 19th century, the word "communication" was used for describing the movement of both information and goods. To transport goods via ship or railroad was to communicate them.

Theologically speaking, Christ did not come as an instant message either. He revealed himself at a human speed. He spent nine months in Mary's womb and 30 years advancing "in wisdom and age and favor before God and man" (Lk 2:52).

The early life of Christ was not marked by messages as much as it was by movement. Some of the most remarkable scenes in the New Testament are of Christ being transported. Before he ever said a word, he was already "communicating."

Consider this scene: “During those days Mary set out and traveled to the hill country in haste to a town of Judah,

A morning offering

Psalm 30 tells us a great deal about morning: "At dusk weeping comes for the night; but at dawn there is rejoicing."

Everybody loves a baby, and in truth, every morning is like a little birth. Granted, to the insomnia, the first light of dawn may not seem like a burden lifted, and sometimes those first few waking moments bring a flood of worries left over from yesterday.

But usually, morning brings a surge of expectation, a sense that it is good to be alive and that the Lord has given us a chance to begin again. That's how morning should feel, whether you awaken to the pitter-patter of little pajama-clad feet or the smell of hot coffee or the splatter of rain pelting your bedroom window with dying leaves.

I'm developing the habit of saying a morning offering immediately when I awake. I suppose, once upon a time, it was a childhood habit that I let slip away. When my own children were in grade school, we would recite a simple offering on the drive to their little Catholic school.

"O loving God, I give you this day, all that I think and do and say. I give you my love, with Jesus your son. I will try to be kind and love everyone."

We lived in Anchorage, Alaska, and as we left our neighborhood, the eastern sky was alive with the first hint of dawn over the Chugach Mountains. Since it was Alaska, even in September, morning darkness was lingering and snow was already creeping down from the peaks, or even covering the roads.

Give the Lord the day, and try to be kind. Even now, that seems like a good prayer.

The poet Mary Oliver said, "It is a serious thing just to be alive on this fresh morning in this broken world."

To me, that's a prayer as well, one that covers many bases in just a few words. The word "serious," for instance. She could have said "delightful," but she used a deeper, more challenging word.

We have been granted a great gift to wake this one morning, and that carries with it responsibility. And the uplift of that "fresh morning": newborn, alive. But then the reminder: "this broken world."

That reality begs the question, What are we called to do, today, about this brokenness?

The first line of Vinita Hampton Wright's "Love as if..." is a great reminder: "Love as if loving is the first thing on your to-do list."

What if we, literally, put that on our to-do list as the first thing. A warm embrace for a spouse as we leave for work? A phone call to a friend who may need cheering up? A flower to an ailing neighbor?

Love, Hampton Wright continues, "as if you have no other plan but to love."

I had a Jesuit friend who told me that each morning, he would ask God, "Surprise me today, Lord." As a sometime-control freak, I recoil from that prayer.

But really, I know I'm not in charge of surprises and every day is going to bring them my way. The question is, Am I ready to accept God's will in each new day and ready to greet each surprise with love?

There are many morning offerings to be found online and in prayer books. Or devise your own. But make it a habit, before you throw off the bed clothes and hit the floor for another day in this broken world: Give the Lord the day and ask God to help you love.

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Catholic News Service

John Garvey

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Intellect

and Virtue

Brett Robinson

Catholic News Service

The Theology of Technology

Effie Caldarola

Catholic News Service

For the Journey

Cartoon Corner

Some people think I'm too old to be leading. How do you handle it?

I have a good walking stick.

Thanks. Happy Veteran's Day.
Thanksgiving: A spiritual exercise

I have a theory. It is very unofficial. I haven't done any scientific research on it. I wouldn't even know where to begin — well, especially since I am not a scientist. Here's my theory: Those people who go around the table and say what they are thankful for at Thanksgiving dinner — they are happier than those who don't.

There is something magical about hearing gratitude spoken aloud: It breeds more gratitude. As we listen to our loved ones share the people and moments that are special to them, we begin to look at our own life in this light.

You might be saying to yourself, "But you don't have to eat dinner with my cousin Chad who hates my politics and chews with his mouth open.

And I'm telling you, change the conversation. Gratitude creates unity and couldn't we all use some of that right now? By demonstrating a thankful posture, you encourage this view in others.

One year, my family celebrated Thanksgiving with friends, a "Friendsgiving," if you will. The host family established this tradition of going around the table and sharing what we were thankful for.

We were, of course, starving, after a morning of fasting for the big meal and as each person shared, we found ourselves sitting taller, finding ourselves outfitted.

I remember my son, then preschool age, shared something simple in his small mousy voice. Across the table my normally cynical urbane friend wiped tears from his eyes. This act set the tone for the rest of the meal. We each knew we had much to be thankful for.

St. Paul, in his Letter to the Ephesians, reminded them (and us) to our call to unity. He writes, "(I) urge you to live in a manner worthy of the call you have received through Christ Jesus."

To agree to work toward unity? That's what's radical behavior we as Catholic Christians are called to be a part of. Just as God reconciled us to him, we too are to be reconciled to each other.

Thanksgiving is the perfect moment on the calendar to remind us to return to a thankful posture. Gratitude opens the door for this behavioral adjustment. St. Paul appeals to us to treat each other with humility, gentleness, patience and love. What if our Thanksgiving table was filled with these character traits instead of tension, strife and conflict?

Missionary Elisabeth Elliot said, "Thanksgiving is a spiritual exercise, necessary to the building of a healthy soul." Elliot knew something about this revolutionary change in heart. Her husband, Jim, was killed on the mission field.

Instead of turning to hatred or division, Elliot knew the boundless love and grace of Jesus and returned to serving the same people who had killed her husband. She knew that the love of Jesus was transformative

I like the idea of gratitude as a spiritual exercise. Exercise is difficult at first. The first time you try to run or to lift a weight, it is not so easy, but as you get stronger, you are able to perform the exercise more easily.

Same with spiritual exercises. At first it is awkward and challenging, but as you practice, you find yourself able to be grateful, to see the world through that new lens — and to see people in this light too.

Elisabeth Elliot said thanksgiving "takes us out of the stuffiness of ourselves into the fresh breeze and sunlight of the will of God."

I don't know about you, but when I walk in my own will, I am unable to see beyond Cousin Chad's politics or the way he chews with his mouth open. When I walk in the "sunshine of the will of God" I see my cousin, my co-worker, my enemy, in a new light: Jesus the light of the world.

Honestly, this is the only way I can live in a manner worthy of the call of Christ. I cannot do it on my own. Unity seems like a huge, lofty, pie-in-the-sky sort of goal right now, but I am willing to take that one step forward, by learning to be grateful.

So this Thanksgiving, I'm asking. What are you thankful for? Go ahead. Say it aloud. I'm listening.

Gonzalez is a freelance writer. Her website is www.shemaiahgonzalez.com.

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Thanksgiving recipe: Apple pie oat bars

Thanksgiving is always a logistical nightmare. It's a relentless juggling act of consolidating kitchen space, frantically searching for that tool you use only once a year and pacing back and forth because you don't know if the turkey still needs more time.

Many things can go wrong, and no one wants to sit with the uncomfortable silence of guests gnawing through your dry turkey.

However, Thanksgiving is different this time around. After all, this past year has taught us to cherish moments together.

In a sense, we've collectively shifted our priorities from just getting things done to enjoying our time together. In a way, this year is calling us to be extra thankful.

I'm currently rereading a favorite, Brother Lawrence of the Resurrection's The Practice of the Presence of God. Essentially, this Carmelite friar and cook says we don't have to wait to be in the chapel to encounter God; he is always present.

In the busyness of Brother Lawrence's life in the kitchen, he always took a moment to say thanks to God. Every moment is an opportunity to enter a sacred space.

So, I designed a simple recipe so we could enter a moment of thanksgiving during Thanksgiving preparation. It's without fuss and can be made the day before.

The crust is earthy, buttery and finishes with a hint of salt. Molasses and a healthy dose of cinnamon provoke cozy autumn vibes. The apple filling is bright and sweet with a bit of cinnamon and nutmeg to balance it.

We begin to look at others as whether they were in our group or not; our political persuasion, vaccinated or unvaccinated, our ethnic background, until the divisions became so bewildering, one wondered if any people agreed enough on any topic to be a group. It is so much easier for us to concentrate on what we do not have or what is different between us instead of living in a manner worthy of the call (we) have received through Christ Jesus.

While that's baking, peel, core and slice apples about 1/4" thick.

In a medium saucepan over medium heat, melt butter in a saucepan will be used later for the apples)

In a small bowl, use a fork to whisk cornstarch and juice of one lemon

In a medium saucepan over medium heat, melt butter filled with these character traits instead of tension, strife and conflict?

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Thanksgiving recipe: Apple pie oat bars

Preheat oven to 350 F and position rack in the middle. Line a 9 x 13 baking dish with foil with enough overhang to help lift out the finished bake.

In a medium saucepan over medium heat, melt butter with the molasses, cinnamon and optional nutmeg. Set aside.

In a large bowl, whisk oats, flour, brown and white sugars, baking powder and salt.

In a medium saucepan over medium heat, melt butter with the molasses, cinnamon and optional nutmeg. Set aside.

Finely chop apples and stir until combined (the sugar in the saucepan will be used later for the apples).

Evenly pat approximately two-thirds of the dough into the foil-lined baking dish; set aside the other third.

Bake at 350 F for 15-20 minutes until puffy. While that's baking, peel, core and slice apples about a 1/4" thick.

In the used saucepan, cook apples, sugar and salt over medium high heat for 5-7 minutes until sugar is melted and apples start to soften.

In a small bowl, use a fork to whisk cornstarch and lemon juice until dissolved.

Add this to the apples and stir over medium high heat. Cook until a translucent glaze forms around the apples (5-10 minutes); it should adhere to the apples and not be watery.

Spread hot apples evenly on top of the hot crust. Crumble the remaining dough on top. Bake at 350 F for 35-40 minutes (rotate pan halfway through baking) until the crumble is browned and the entire bake is bubbling.

Let cool in room temperature for 3-plus hours. Carefully lift out the bake and cut edges with a very sharp knife. Carefully slice into 12 squares and sift powdered sugar on top.

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Brother Andrew Corriente is a Capuchin Franciscan friar stationed in Indiana, Pennsylvania, serving as a deacon. He hopes to be ordained into the priesthood next summer. He is the winner of the fifth season of ABC's "The Great American Baking Show: Holiday Edition."
CRS works to help Afghan farmers facing climate-induced drought, hunger

By Dale Gavlak  
Catholic News Service

AMMAN, Jordan (CNS) — Overshadowed by the political and military turmoil engulfing Afghanistan with the Taliban takeover in August, climate change — particularly drought — is relentlessly striking this Central Asian nation with dire consequences, warns a Catholic aid agency official.

"CRS has been working on a response to this climate-induced drought over the past two years. But the rest of the world is only waking up to the fact that we have the worst climate-induced drought in the world right now — the worst in living memory in Afghanistan," said Kevin Hartigan, the Middle East regional director of Catholic Relief Services.

"It was not apparent to people because there was so much focus on the political and military crisis. Now that has calmed, you are seeing the United Nations and the rest of the world waking up to this enormous climate phenomenon, drought and hunger," Hartigan told Catholic News Service by Zoom from Herat, Afghanistan. The lack of rain has compounded Afghanistan's problems.

Hartigan cited a U.N. report saying that some 2 million Afghans are experiencing hunger, the risk of food deficit, and potential famine-like conditions as people enter the winter months.

Hartigan met with farmers in the rural steppe area of Adraskan, in the west, bordering Iran, and one of the areas hardest hit by drought. CRS is the only nongovernmental organization working there and few, if any Americans have been able to visit the area in a decade.

"We rode by empty villages and half-empty villages that have been abandoned, and their former inhabitants are expanding in neighboring cities. They told me that many farmers had tried to get to Iran and Herat seeking work as day laborers. That's because their crops didn't germinate last year. They lost a lot of their animals. They are at the end of their resources and options," Hartigan said. The farmers are at their wit's end about how to provide for their families.

A number were expelled from Iran as undocumented workers, Hartigan said. One told him that he worried about his daughters, who had missed the last two years of school with the family's travails.

"The situation has become so extreme that we are turning to relief for these farming families right now," Hartigan said. The area is like a "dumping ground, with bone-dry conditions and rivers that dried up."

"We are at a crucial point now where we are not only coming into the winter, which is the lean season anyway for Afghan farmers because their harvest season would be in the early summer. This is also a planting season in the steppe region, and farmers don't have any resources to plant, like seeds, so the urgent action right now is to distribute cash to as many of these villages and farming families as possible in order to save farms in these rural communities," Hartigan said.

He added that at this point, this measure may be the only way to stave off further migration, noting that "there has been an enormous migration — tens of thousands of people out of this area — and many have already left." Elderly farmers told him that they never experienced such severe drought and dry conditions before in their entire lifetimes.

CRS, working with Afghan staff, is supporting some 5,000 farmers with cash assistance of $230 each and hopes to expand cash distributions to more rural areas.

"They don't know what to do to keep their farms and stay in their communities. That is why we have got to get this cash assistance out now," Hartigan emphasized.

"We hope it will be enough for the families ... to buy basic foods for their own sustenance," Hartigan explained, saying that the money could go long way in rural Afghanistan.

As the U.S. bishops' overseas relief and development agency, CRS continues to seek funding from the U.S. government to address hunger around the world. Hartigan said the U.S. government is providing funding for a similar project in Afghanistan's central highlands.

"But we have decided with our own private funds to extend it to Adraskan and other parts of the central highlands," he said. "We are quite desperately looking for more resources because there is a window here to prevent things from getting much worse."

The CRS program in the west provides education and assistance to rural communities as well as to those displaced, living in camps around Herat, mainly due to the drought.

"Even though the war is finished there, more displaced are coming. We are also helping people cope with the effects of drought and to manage their herds of animals. We aid pastoral families, so they don’t lose all of their animals. We are also trying help people with water management and to plant crops that are more resilient to drought," Hartigan explained.

Meanwhile, CRS has set up primary schools in the camps for the displaced outside of Herat, with female teachers still able to educate primary school-aged boys and girls, even as the Taliban local authorities are in charge of the area.

"Most of our teachers are female. We have about 750 classes running in the camps and the poor neighborhoods around Herat," Hartigan said.

"I met with the district education director in Adraskan, who is a member of the Taliban. We are meeting with their education and agricultural people. Some of these people have been hark back to the previous regime or the Taliban shadow government in the past. This area has been controlled by the Taliban for many years," Hartigan said, adding that CRS has the respect of these leaders.

"We have very good access, there is no interference in our work. We have our female Afghan staff working in all of our activities, including field work. We are not dealing with political people, but their social services officials," he added. "I’m sure we were the first Americans visiting Adraskan, some two hours outside of Herat, in more than 10 years."

"We have to hope that there is going to be rain," Hartigan said. "We are also working on limited irrigation and water programs" to boost crop production and provide stability to these communities.

"We have to pray that there is rain, and that there are better conditions in the coming year. That is the only hope for the country."
GARVEY

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argued that the Constitution didn't allow laws like these. They violated the freedom of contract that was, the court said, inherent in the due process clause.

But the due process clause says nothing about freedom of contract. It says that no person can be deprived of life, liberty or property without due process of law. So, for example, the government can't execute (life) or incarcerate (liberty) or fine (property) a criminal defendant without a fair trial. The court wrote it weren't thinking about minimum wage laws.

Though FDR's court-packing plan failed, the court eventually stopped supervising the economy. In 1937, it acknowledged that "the Constitution does not speak of freedom of contract." From then on it gave freer rein to the democratically elected branches, unless there was some express prohibition in the Constitution.

That is, until 1973. In Roe v. Wade, the court acknowledged that the Constitution "does not empirically mention any right of privacy." It nevertheless held that such a right might be interposed into the due process clause's "concept of personal liberty." And this right to privacy, the court said, forbade most kinds of government interference with abortions.

According to a report this year by the Guttmacher Institute, states have enacted 1,313 different abortion restrictions since Roe was handed down 40 years ago. The court has relied on its unwritten version of the Constitution to strike down laws dealing with when, where, why and by whom abortions may be performed; with informed consent and spousal consent; with reporting and partial birth abortion.

The parallels between Lochner and Roe are striking. In both cases, the court invoked a right found nowhere in the Constitution to impose its own vision of social welfare on the democratically elected branches of government.

Here's the ironic thing: The court has proposed to reconsider its behavior in Roe, as it did with Lochner. And rather than cheering this as a victory for democratic self-government, the media are whining that it would undermine the court's legitimacy because it would be contrary to the popular will.

Katie Prejean McGrady

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of non-contradiction, is that two contradictory things cannot both be true. Canon Gerbert is outraged at the impudence of this young layman daring to converse in such a manner with those who were in authority in the church. Elave is released on his promise to remain in Shrewsbury and reside in the monastery's guest house until his case can be decided.

In the course of the novel, Elave is physically beaten by retainers of Canon Gerbert, and Abbot Radulphus has him placed in a monastery detention cell as much for his own safety as for any crime he may have committed. Canon Gerbert exerted his authority and appealed the case to his own bishop. When the bishop arrived, the monastery chapter was convened, with Canon Gerbert present.

Bishop Roger de Clinton proves to be the master of the situation, and, after questioning Elave, the bishop says, "My son, I find no fault with you for venturing to use wits which, I'm sure you would say, are also the gift of God, and meant for use, not to be buried profitlessly. Only take care to remember that you also are subject to error, and vulner-

able after your own kind as I after mine." Elave replies, "More, Lord, I have learned it all too well." Bishop de Clinton responds, 'Not so well, I hope, as to bury your talent now. It is better to cut too deep a course than to stagger and grow foul." Elave then repeats the Nicene Creed and is free to go.

Edith Pargeter in this novel, through the character of Elave, not only shows that you shouldn't "turn your back on the truth" but also shows that it is impossible to do this without loving the Lord with all your heart, all your soul, and all your strength. It would have been easy for Elave to be untrue to the truth he had found if he did not have the courage — the heart, soul, and strength with which he also loved the Lord — to live out the truth he had learned and to love the Lord with his mind. While he was in the monastery detention cell, Elave had been given books written by the Fathers of the Church to read, and one of them was St. Augustine, chosen because Canon Gerbert was an Augustinian.

While Elave was "thinking for himself," his heart, to use Augustine's famous line from his Confessions, was not restless because it rested in the Lord. Although Canon Gerbert was an Augustinian, his mind was not free to see truth because his heart was restless, not

resting in the Lord.

In this novel Pargeter illustrates how dangerous a man who thinks for himself, loving the Lord with his mind that is a gift of the Lord, can be to an autocrat like Canon Gerbert, who wants to make his will supreme by coercive force. This is a valuable lesson for all who seek to love the Lord with their mind and seek truth in whatever endeavor they pursue.

Autocrats have always seen people who think for themselves with wits has given them as dangerous. People who seek truth with their own minds, who "think for themselves," are the greatest threat an autocrat can have when they also love the Lord with all their heart, soul, and strength and do not have the fear of the autocrat that he always counts on. A man loved by the Lord can only be held to him. As St. Paul writes to Timothy, "For God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Tm 1:7, NKJV).

Father Knick Knickerbocker is a retired priest of the Diocese of San Angelo, ordained under the Pastoral Provision which allows for reception of married former Episcopal priests into the Catholic Church. He and his wife, Sandie, write a monthly column for the West Texas Angelus.

McGRADY

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coffee, when a decision is made about jobs or homes.

That is seen, felt, known and pored out its love in moments we might label "good" or if lost it the hope filling our hearts that we are never alone, never forgotten and always held close by the Creator.

Because moments of sickness, poverty or bad times, moments we are essentially beaten, are not to be avoided and hate, become holy moments of patience, generosity and hope. Moments otherwise awful can be transformed, sanctified even, by the grace God bestows upon those of us in moments of sickness, sickness or strength.

No mother or father enjoysscrubbing vomit out of a couch cushion or delights in dabbing a feverish forehead with a cold washcloth. But those moments can be joyful tolerated, even in some way can be embraced with a desire to grow in holiness, because of the grace God gives.

But for the grace of God do we embrace it, perhaps coming to invite it.

Couples vow to embrace it all — good and bad, easy and hard, prosperous and lean, healthy and sick — not because they know they can handle and, more precisely because they know God will help them to handle it, survive it, find, with him, even thrive in it.

Katie Prejean McGrady is an award-winning author and host of the Katie McGrady Show on The Catholic Channel on Sirius XM. She lives, writes, broadcasts, and chases her two daughters with her husband Tommy in Lake Charles, Louisiana.

KNICKERBOCKERS

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associations. The associations, which include the John XXIII Community, Catholic Action and the Catholic Italian Sports Center, have joined together for a project called "SAFE" for encouraging and helping church-based organizations in Italy adopt and follow child protection policies.

In his message, which was read aloud during the congress, the pope repeated an appeal from his "Letter to the people of God" in 2018, saying "child protection is an issue of utmost importance that requires us to work together to prevent such situations (of sexual abuse), the abuse of power and the abuse of conscience" from happening, but also to prevent the possibility of their being covered up and perpetuated.

He said these efforts must involve every member of the church and require a "process of conversion" and urgently needed "renewed formation of all those who are responsible for the protection of minors. Adults must rediscover their vocation as parents in education, which means valuing the role they play in forming the identity of the young people they teach in ways that encourage their talents, respect their limits, freedom and dignity, and avoid the temptation to seduce or lure, which only in appearance can facilitate relations with younger generations," he wrote.

Pope Francis encouraged young people to play a greater role in these efforts, noting that when they do, they will be heard and counted on. "We want to set an example of transparency and efficacy" with open and transparent audits by outside third parties, he said.

Second, they should include survivors as partners in their work, he said.

Unfortunately, some dioceses have noted when they invite survivors or their loved ones "to attend confidential meetings and listening sessions, few if any persons respond, leading the leadership to conclude that there have been few if any occurrences of abuse in their diocese," he said.

However, "there are very few if any places where the tragedy of sexual abuse has not occurred in the life of the church. We need to create a culture within our organizations that believes a survivor's testimony, that mitigates silence born of fear or delays in addressing situations that put children and vulnerable adults at risk," he said.

Finally, how people are to report abuse "must be publicized and accessible" in their associations and online.

"We must promote a culture in which children, young people and their families know they can speak out, know who they can speak to and that when they do, they will be heard and that there is a risk of abuse — action will be taken," the cardinal said.

ABUSE

Continued from Page 21

promoting an ever renewed and assured reliability toward life and the future, which minors must be able to count on," Pope Francis wrote.

Adults must rediscover their vocation as 'faithful "artisans in education," which means valuing the role they play in forming the identity of the young people they teach in ways that encourage their talents, respect their limits, freedom and dignity, and avoid the temptation to seduce or lure, which only in appearance can facilitate relations with younger generations," he wrote.

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LAW
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A third articulation of the subtle relationship between the political and the religious is found in the writings of the nineteenth-century French theorist Alexis de Tocqueville. His 1835 text Democracy in America is a masterpiece of sociology and political philosophy. It also contains one of the most trenchant treatments of the issue we have been considering. Like so many others in the heady years following the revolutions of the late eighteenth century, Tocqueville was enthusiastic about the possibilities of liberal democracy. And he was particularly impressed by the instantiation of liberalism that he found in the United States of the Jackson era. However, he was also deeply sensitive to the limitation of democracy and the typical permutations that can bedevil it. One of these was a rampant individualism. Tocqueville saw in the rhetoric of Jefferson and the other founders a preference for the freedom of the individual to pursue happiness as he saw fit, without any particular direction from the civil authorities. This tilting toward freedom was no less communicative of his saving mission.

ROBINSON
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(he second joyful mystery), of carrying her son to those whom she loved, sparked immense joy and an enduring prayer. Without saying a word herself, Mary communicated the Word made flesh to Elizabeth.

Another example of Christ being communicated by being transported occurs in the flight to Egypt: “The angel of the Lord appeared to Joseph in a dream saying, ‘Out of Egypt I called my son’” (Mt 2:13-15).

Here we are reminded that Hoesa's prophecy, “Out of Egypt I called my son,” was not fulfilled until centuries after it was uttered. It was Mary and Joseph's courage and obedience that gave them the grace to travel to a foreign land to preserve the life of their son and our Redeemer.

This selfless act of love was yet another form of communication that brought an ancient prophecy to fruition without anyone uttering an additional word.

In these two examples, we hear two events from the life of Jesus that precede his preaching and public ministry but are no less communicative of his saving mission. There’s a lesson here for those of us swimming in the sea of instant information. Our digital context seems to favor what the comedian Bo Burnham has called, “a little bit of everything all of the time.” The speed with which we send and receive messages suggests that evangelization is an exercise in transmission. This ignores the human rituals of communication that don't always involve words, but they do involve acts and movements that have the potential to move others.

Online acceleration often comes with offline torpor. In other words, the speed of digital communication can breed complacency or slowness to act in the offline world.

Mary sent no texts and posted no photos, but her urgent travels to Elizabeth and to Egypt did something more than our Lord's words, but they do involve acts and movements that have the potential to move others.

Mary was the medium that brought Christ's saving message into the world. It's a message that cannot be contained by a text or meme because, like love in its highest expression, it is ineffable.

Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.
Faith in action

Sacred Heart Parish celebrates the Feast of Our Lady of the Rosary

By Terrell Kelley

On Oct. 6, a particularly beautiful Saturday afternoon, twenty-seven parishioners and our pastor, Father Innocent Eziefule, gathered outside to pray the Holy Rosary in front of our shrine to Our Lady of Guadalupe. With the drone of the steady stream of vehicles on Highway 83 in the background, we were following the advice of Saint Louis de Montfort that: “Public prayer is far more powerful than private prayer.” (Since Menard sees an average of ten thousand vehicles driving through town each day, our prayers were very public!)

On Oct. 7, Holy Mother Church celebrates the yearly feast of Our Lady of the Rosary. Known for centuries by the alternate title of “Our Lady of Victory,” the feast day honors the 1571 naval victory at Lepanto, in the Mediterranean, which secured Europe against Turkish invasion. It was one of the largest naval battles in history, involving more than four hundred warships and 144,000 combatants. Despite being outnumbered, the Catholic Holy League fleet decisively defeated the Ottoman armada, freeing over 10,000 mostly Christian galley slaves in the process. Pope St. Pius V attributed the victory to the intercession of the Blessed Virgin Mary, whom he had invoked by urging all of Europe to pray the rosary.

It was in this same spirit of trust in the power of the rosary and our love of the Immaculate Heart of Mary that we prayed for an end to our country’s current social upheaval and immorality, and for God’s continued physical healing of Father Innocent.

The parishioners of Sacred Heart Church in Menard prayed a public rosary on the Feast of Our Lady of the Rosary Oct. 16, 2021.

The Knights of Columbus Council #9130 of Holy Trinity Parish in Big Spring recently held a baby shower and fundraiser for the local Life Center. The Knights raised $1400 selling menudo and also collected several items to help replenish the shelves.

The participants in a Life Chain held on Oct. 2 posed for a photo outside Holy Family Church in Abilene.