The players representing the youth of the Diocese of San Angelo celebrate their “W” after defeating the diocesan clergy and seminarians in the annual clergy vs. youth kickball game, held on Aug. 1, 2021, at the Texas Bank Sports Complex in San Angelo. This is the first defeat for the clergy since the inception of the game, which is hosted each year by the Vocation Office of the Diocese of San Angelo. See more photos, Page 24.
Our daily routines can become mesmerizing. We can go on for years, with our nose to the grindstone, day after day, never looking up to view the horizon and think about our long-term future. A shortsighted approach to life robs us of our potential and blinds us to the fullness of our calling. Occasionally we need to slow down, step off the treadmill, and ask ourselves, “Where am I headed? What is my long-term plan?”

As Catholic Christians, we need to look further down the road and consider our eternal destiny. This life on earth is not all there is. It is only the preliminary chapter to the book of our life. We are made for eternity. Why did God make you? To know him, love him, and serve him in this world, and to be happy with him forever in heaven (Baltimore Catechism, no. 1, first question). St. Augustine prayed, “O Lord, you have made us dynamically oriented toward yourself, and our hearts are restless until they rest in you” (Confessions, book I, chapter 1).

Heaven is our ultimate goal and the fulfillment of our deepest human longings (CCC, no. 1024). As Christians, we need to live our life with one eye toward earth and the other eye toward heaven. We live with our feet firmly planted on the ground, yet ever mindful that heaven is our true home. Here on this earth, we are on a pilgrimage. We are citizens of heaven.

What is heaven like?

It is total happiness forever, eternal paradise, where we live in complete union with God. In heaven, there are no more tears, no more illness, no more loneliness, no more pain, and no more hate. Heaven has none of those things.

Heaven is beyond our human capacity for understanding and description (CCC, no. 1027). From the perspective of our limited human minds, we can’t even begin to fathom it. St. Paul says that God “is able to accomplish far more than all we ask or imagine” (Eph 3:20). Try to imagine what you would consider to be the best possible existence; heaven is infinitely better than that. St. Paul says, “Eye has not seen, ear has not heard, what God has prepared for those who love him” (1 Cor 2:9).

 Whatever is joyful in this life, will be infinitely more joyful in heaven. Whatever is beautiful in this life, will be infinitely more beautiful in heaven. Whatever is loving in this life, will be infinitely more loving in heaven. This is the understanding that allowed St. Therese of Lisieux to have complete confidence at the hour of her death. She said, “I’m not dying. I’m beginning to live!”

Jesus teaches us that the afterlife is not simply a continuation of this life. It is not just “the same old same old” for eternity. Heaven will be an entirely new mode of existence, beyond the limits of space and time. There we will be more fully alive than we are now – more happy and more fulfilled.

We will see God face to face

The First Letter of John says that, in heaven, “We shall see him as he is.” (1 Jn 3:2). In the Second Eucharistic Prayer of the Roman Missal, speaking of those who have died in God’s mercy, we pray, “Welcome them into the light of your face.” In heaven, we will see God face to face. We will see him, know him, and love him to an extent that is infinitely greater than what is possible here on earth. St. Teresa of Avila said, “I want to see God and, in order to see him, I must die.”

Will we know our loved ones there?

Of course we will still know and love our family and friends who are in heaven. In fact, we will know them better, and understand them more deeply, than we ever did here on earth. In heaven, we will have the fullness of love for all people, unobscured by the limitations of sin, jealousy, competition, or broken hearts. Our human relationships will not disappear or become distant in heaven. They will be glorified, exalted, and transformed into something infinitely better.

In the Prayer of Commendation in a Catholic Funeral Mass, we pray, “Open the gates of paradise to your servant and help us who remain to comfort one another with assurances of faith, until we all meet in Christ and are with you and with our brother/sister forever.”

We are made for eternity, and we are wired for union. The kind of union that we will experience in heaven is beyond our wildest imagination. It will be an experience of total, intimate, communion with God, the saints, and all of creation. A beautiful description of this communion in heaven is found in the Fourth Eucharistic Prayer of the Roman Missal: “There, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord.”

Does everyone go to heaven?

Our Christian faith does not claim that everyone automatically goes to heaven. Jesus says in Matthew 7:21, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.” St. Paul writes in 1 Cor. 6:9-10 that “the unjust will not inherit the Kingdom of God” and he lists some particular behaviors that will keep people from entering the Kingdom of God. Romans 2:6-8 says that God “will repay everyone according to his works: eternal life to those who seek glory, honor, and immortality through perseverance in good works, but wrath and fury to those who selfishly disobey the truth and obey wickedness.” Jesus says in Matthew 24:13, “The one who perseveres to the end will be saved.”

When God creates individual human beings, his intention for them is to be joined with him forever in heaven. That is God’s desire for every person. Those who die in God’s grace and friendship and are perfectly purified will live forever in union with Christ in heaven (CCC, no. 1023). However, God also gives us free will, and our exercise of that gift of freedom has eternal consequences.

The particular judgment

When a person’s body dies, their immortal soul receives the particular judgment in accordance with their works and faith. There are three possibilities in this judgment: either immediate entrance into heaven, or eventual entrance into heaven through the purification process that we call purgatory, or immediate and everlasting damnation in hell (CCC, no. 1021-23).

Because of the gift of free will, as long as we are living on this earth, we have the freedom to choose against heaven (through mortal sin). To die in mortal sin without repenting and accepting God’s merciful love means remaining separated from him forever by our own free choice. This state of definitive self-exclusion from communion with God and the saints is what is called “hell” (CCC, no. 1033). God does not predestine anyone to go to hell; what is necessary to go to heaven is a willful turning away from God through mortal sin and persistence in it until the end (CCC, no. 1037).

The last judgment

The last judgment will happen after the final resurrection of the dead; it will coincide with the second coming of Christ in glory at the end of time. All human beings who have ever lived will be gathered before Christ, and he will separate them into two groups – those going to heaven and those going to hell. The last judgment will reveal that God’s justice triumphs over all the injustices that have ever been committed throughout history. Jesus describes this judgment in Matthew 25:31-46. This passage is worthy of much personal meditation by all of us. St. Augustine offers a profound reflection on this passage in his eighteenth sermon:

“All that the wicked do is recorded, and they do not know. When ‘our God comes, he does not keep silence...’ he will turn toward those at his left hand: ‘...I placed your poor little ones on earth for you. I as their head was seated in heaven at the right hand of my Father – but on earth my members were suffering, my members on earth were in need. If you gave anything to my members, what you gave would reach their Head. Would that you had known that my little ones were in need when I placed them on earth for you and appointed them your stewards to bring your good works into my treasury. But you have placed nothing in their hands; therefore, you have found nothing in my presence’” (qtd. in CCC, no. 1039).

Conclusion

With all this in mind, how shall we live the rest of our lives in such a way that leads to heaven? Our Catholic faith tradition shows us the way. Repent of our sin and seek to avoid it in the future. When we have committed serious sin, avail ourselves of the sacrament of confession. Actively engage in the corporal and spiritual works of mercy and persevere in them. Set our sights on what is above, without being absorbed by the things of this world. Ask God to give us a deeper desire for heaven. Continue to press forward, running the race of this life in constant pursuit of the end goal – eternal joy in union with God in heaven.
El cielo

Nuestras rutinas diarias pueden volverse adormecedoras. Podemos continuar por años, con la nariz pegada al trabajo, día tras día, sin mirar nunca hacia arriba para ver el horizonte y pensar en nuestro futuro a largo plazo. Un enfoque miope de la vida nos roba nuestro potencial y nos hace ciegos a la plenitud de nuestro llamado. De vez en cuando necesitamos reducir la velocidad, bajarnos de la banda continua y preguntarnos: “¿A qué rumbo voy? ¿Cuál es mi plan a largo plazo?”

¿Cómo es el cielo?

Es la felicidad total para siempre, el paraíso eterno, donde vivimos en completa unión con Dios. En el cielo, no hay más lágrimas, no más enfermedades, no más soledad, no más dolor, y no más odio. El cielo no parece ni se volverá distante en el cielo. Serán glorificados, exaltados, y transformados en algo infinitamente más bello.

Nuestra fe cristiana nos promete que todos vamos al cielo. Jesucristo, nuestro Salvador, nos ha liberado del pecado. Jesucristo nos ha liberado del pecado, nos ha liberado del pecado y del pecador. El cielo está más allá de nuestra imaginación. Será una unión. El tipo de unión que experimentaremos en el cielo se encuentra en la Cuarta Plegaria Eucarística del Misal Romano: “Allí, junto con toda la creación, libre ya del pecado y de la muerte, te glorifiquemos por Cristo, Señor nuestro.”

¿Todos van al cielo?

Nuestra fe cristiana nos promete que todos vamos al cielo. Jesucristo, nuestro Salvador, nos ha liberado del pecado. Jesucristo nos ha liberado del pecado, nos ha liberado del pecador. El cielo está más allá de nuestra imaginación. Será una unión. El tipo de unión que experimentaremos en el cielo se encuentra en la Cuarta Plegaria Eucarística del Misal Romano: “Allí, junto con toda la creación, libre ya del pecado y de la muerte, te glorifiquemos por Cristo, Señor nuestro.”

¿Cómo veremos a Dios cara a cara?

Veremos a Dios cara a cara. En la Segunda Ple-
garia Eucarística del Misal Romano, hablando de los que han muerto en la misericordia de Dios, rezamos: “admitélos a contemplar la luz de tu rostro.” En el cielo, veremos a Dios cara a cara. Lo veremos, lo conoceremos, y lo amaremos hasta un nivel infinitamente mayor de lo que es posible aquí en la tierra. Santa Teresa de Ávila escribió: “Quiero ver a Dios, y para verlo, debo morir.”

¿Conoceremos a nuestros seres queridos allí?

Por supuesto, aunque todavía nos conoceremos y amaremos a nuestro familia y amigos que están en el cielo. De hecho, lo conoceremos mejor y los conoceremos más profundamente, de lo que nunca lo hicimos aquí en la tierra. En el cielo, tendremos la plenitud del amor por todas las personas, libres de las limitaciones del pecado, los cielos, la competencia, o los corazones quebrantados. Nuestras relaciones humanas no desaparecerán ni se volverán distantes en el cielo. Serán glorificados, exaltados, y transformados en algo infinitamente mejor.

¿Cómo conoceremos a Dios en el cielo?

Dios nuestro Padre, por favor bendice a nuestros estudiantes mientras que están en la universidad. Vela por ellos cuando estudian, trabajan, y juegan. Dales amigos buenos y honorables, mantén fieles y saludables, y acérramos a ti en la oración. Envía tu Espíritu Santo en sus corazones y mentes. Concédeles sabiduría para tomar buenas decisiones, el entendimiento para permanecer enfocados en sus estudios, fortaleza para resistir las tentaciones, el valor para defender su fe cuando sea desafiada, la gracia para sacar el máximo provecho de sus oportunidades, y agradecimiento por sus muchas bendiciones. Siempre que sea posible, traen a casa a nuestro Padre, para darles una buena comida y un cálido abrazo. Te lo pedimos por Jesucristo nuestro Señor. Amén.
CALENDARS

Please pray for our clergy

August

2 Rev. Francis Njoku (O — 1997)
4 Rev. Isidore Ochiabuto (O — 2001)
4 Rev. Michael Rodriguez (O — 1990)
5 Deacon José Villagragna (B)
5 Rev. Johnnita Adegboyega (O — 2000)
6 Rev. Bhaskar Mendem (O — 2004)
7 Rev. Andrew DeMuth (D — 1969)
9 Deacon Flabio Franco (B)
10 Rev. Michael Barbarossa, OFM (D — 1981)
11 Rev. Francis Mysliwiec, OMI (D — 1975)
12 Rev. David Herrera (O — 1989)
12 Rev. Ted McNulty (D — 2006)
14 Rev. Bernard Binversie (D — 1992)
15 Rev. Msgr. James Bridges (B)
15 Rev. Sam Homsey, CPM (O — 1994)
16 Rev. Fabian Rosette (O — 1980)
17 Rev. Domingo Estrada, OMI (D — 1950)
17 Rev. Peter Vergauwen (D — 2003)
21 Rev. Kumar Jujjuvarapu (B)
22 Deacon Ernie Sanchez (O — 1976)
22 Rev. Ryan Rojo (B)
23 Rev. Msgr. Francis X. Frey (D — 2014)
25 Rev. James Delaney, OMI (D — 2007)
27 Rev. Albert Ezeanya (O — 2005)
29 Rev. Saul Alonso Garcia (B)
30 Rev. Johnrita Adegboyega (O — 2000)

September

1 Rev. James Delaney, OMI (D — 2007)
2 Rev. Albert Ezewanya (O — 2005)
2 Rev. Hilarion Lapinski (O — 1994)
5 Rev. John Busch, OMI (D — 2003)
6 Deacon Jesus Mercado (D — 2009)
6 Rev. Vincent Daugntis (D — 1990)
8 Rev. Reggie Obina (B)
8 Rev. Saul Garcia (B)
10 Rev. James Franchi (D — 1969)
10 Rev. Leo St. John, OMI (D — 1976)
12 Rev. Ryan Rojo (B)
13 Rev. Peter Vergauwen (D — 2003)
15 Rev. Timothy Hayter (B)
21 Rev. Domingo Estrada, OMI (D — 2009)

Continued at right

B = Birthday | O = Date of Ordination
D = Date of Death

Bishop’s Calendar

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

August 2021

1 ABILENE, Holy Family, Installation of Rev. Santiago Udayar as pastor at 12:00 noon
1 SAN ANGELO, Texas Bank Sports Complex, Kickball Game at 5:00 p.m.
2–5 SAN ANGELO AND SAN ANTONIO, Seminarian Gathering
9–13 SAN ANGELO, Christ the King Retreat Center, annual Diocesan Priests’ Retreat
14 SAN ANGELO, Sacred Heart Cathedral, Mass of Installation of Rector, Rev. Lorenzo Hatch, at 5:00 p.m.
15 STANTON, St. Joseph, 140th Anniversary Celebration Mass at 12:00 noon
15 MIDLAND, San Miguel Arcángel, Holy Cross Catholic High School Convocation Mass at 5:00 p.m.
19 ODESSA, St. Mary’s Central Catholic School, Mass of the Holy Spirit at 9:00 a.m.
20 SAN ANGELO, Knights of Columbus State Council Officers at 7:00 p.m.
21 MIDLAND, The Way Retreat Center, Holy Cross Catholic High School Board Retreat at 9:00 a.m.
22 SAN ANGELO, Angelo State University Newman Center Mass at 11:30 a.m.
25 SAN ANGELO, Diocesan Pastoral Center, Priest Personnel Board meeting at 10:00 a.m.
28 BIG LAKE, St. Margaret of Cortona, Blessing of Rectory at 10:00 a.m.
28 GARDEN CITY, St. Lawrence, Young Family Ministry Mass and Social at 4:00 p.m.
31 SAN ANGELO, Christ the King Retreat Center, Hermanamiento Team meeting at 6:00 p.m.

September 2021

7 SAN ANGELO, Diocesan Pastoral Center, Presbyteral Council meeting at 11:00 a.m.
8 CHRISTOVAL, Our Lady of Grace Monastery, Mass of Religious Profession of Sr. Elisha Marie Bernal at 10:00 a.m.
8 STANTON, St. Joseph, Confirmation Mass at 6:30 p.m.
10 SAN ANGELO, Diocesan Pastoral Center, Finance Council meeting at 11:00 a.m.
11 SAN ANGELO, McNeese Convention Center, San Angelo Women’s Conference
12–15 WASHINGTON, DC, USCCB committee meetings
18 SAN ANGELO, Angelo Catholic School, Diocesan Schools Commission meeting at 9:30 a.m.
19 ODESSA, St. Anthony, Mass for Year of St. Joseph at 6:00 p.m.
20–23 CHICAGO, Catholic Extension 2021 Mission Bishops’ Conference
24 SAN ANGELO, Museum of Fine Arts, Fiestas Patrias at 6:00 p.m.
25 FORT STOCKTON, Our Lady of Guadalupe, Confirmation Mass at 11:00 a.m.
26 CRANE, Good Shepherd, Confirmation Mass at 3:00 p.m.
27 SAN ANGELO, ASU LeGrand Alumni Center, Assembly of Catholic Professionals luncheon
28 ODESSA, Odessa Marriott, Assembly of Catholic Professionals luncheon at 11:00 a.m.
29 SAN ANTONIO, Texas Catholic Conference of Bishops meeting at 10:00 a.m.

September clergy, continued

21 Rev. Kumar Jijuvarapu (B)
21 Rev. Felix Archibong (B)
23 Rev. Herman Valladares (D — 1997)
25 Rev. William Lensing (D — 1978)
25 Deacon Felix Segura (B)
26 Rev. William Cadigan, MSC (D — 1971)
26 Rev. Joey Faylona (B)
26 Deacon David Workman (B)
28 Deacon Leonard Hondon (B)
28 Deacon Paul Ramos (D — 1990)
29 Rev. Richard Regan (B)
30 Rev. Nozulugon (B)
30 Deacon Ray Ramirez (D — 2017)

Christ the King Retreat Center

August 2021

1 Teen ACTS
6–8 Father Michael Rodriguez Youth Retreat
9–13 DOSA Priests’ Annual Retreat
13–15 Deacon Formation
17 CRE-CRYN Meeting
19–22 Men’s Walk to Emmaus
27–29 DOSA Deacons’ Retreat #1

September 2021

1 DOSA Staff Meeting, Mass, and Lunch
6 CRKRC offices closed in observance of Labor Day
10–12 Deacon Formation
16–19 Lubbock Deacons’ Retreat #1

Reporting Sexual Abuse

The Catholic Diocese of San Angelo is firmly committed to creating and maintaining the safest possible environment for our children and vulnerable adults. If you or someone you know has been sexually abused by anyone who serves the Church, and you need a place to talk with someone about your feelings of betrayal or hurt by the Church, we are here to help you. To report incidents, call Lori Hines, Victim Assistance Coordinator.

325-374-7609 (cell), or write Diocese of San Angelo, Victim Assistance Ministry, PO Box 1829, San Angelo, TX 76902. If the incident occurred outside this diocese, our Victim Assistance Coordinator will assist in bringing your concern to the attention of the appropriate diocese. Please keep in mind that one always has the right to report abuse to civil authorities, and civil law requires that any abuse of a minor must be reported.

Reportar Abuso Sexual

La Diócesis Católica de San Angelo está firmemente comprometida a crear y mantener el ambiente más seguro posible para nuestros niños y adultos vulnerables. Si usted o alguien que usted conoce ha sido víctima de abuso sexual por cualquier persona que sirve a la Iglesia, y necesita un lugar para hablar con alguien sobre sus sentimientos de traición o hilo por la Iglesia, estamos aquí para ayudarle. Para reportar incidentes, llame a Lori Hines, Coordinadora de Asistencia a Víctimas, 325-374-7609 (celular), o escriba a la Diócesis de San Angelo, 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, escriba a Coordinadora de Asistencia a Víctimas le ayudará a trazar su preocupación a la atención de la diócesis correspondiente. Por favor, tenga en cuenta que uno siempre tiene el derecho de reportar el abuso a las autoridades civiles, y la ley civil requiere que cualquier abuso de un menor de edad debe ser reportado.
Parish Festivals

Sunday, Aug. 29
San Angelo
St. Margaret of Scotland Parish
St. Margaret Parish will be having their festival on Sunday, August 29, 2021, from 11:00 A.M. to 2:00 P.M. The festival will include a brisket meal, auction, bingo, kids' games and a country store.

Saturday, Sept. 25
Big Lake
St. Margaret of Cortona Parish
The St. Margaret of Cortona Annual Family Festival will be held Saturday September 25th at Reagan County North Park. Cook-off, Corn Hole and Washer Tournaments, Bingo, and Loteria. All family fun!

Sunday, Sept. 26
Junction
St. Theresa of the Child Jesus Parish
St. Theresa Church in Junction is holding their festival on Sunday, September 26, 2021. Raffle tickets are available right now for ten great prizes, including a Coleman Outfitter 400 UTV, two rifles, a Yeti Cooler, a Kayak, and five gift cards. A Mexican dinner will be served dine-in or take out, beginning at 11:00 a.m. The festival will be held on the church grounds. For more information, call 325-446-3393 or 210-219-5506.

Saturday, Oct. 2
Brownwood
St. Mary Queen of Peace Parish
10 a.m. — 5 p.m. with Live Auction starting at 1 p.m.
Food Booths
Kids’ games
The Famous St. Mary’s Gorditas!
Vendors and more

Sunday, Oct. 3
Brady
St. Patrick Parish
11:00 am
Turkey and dressing plates
Raffle tickets for Grand Prize: 2021 Chevy 1500 Silverado Crew Cab
$100.00 ticket, only 600 tickets sold

Sunday, Oct. 3
Eldorado
Our Lady of Guadalupe Parish

Sunday, Oct. 3
St. Lawrence/Garden City
St. Lawrence Parish

Sunday, Oct. 10
Olfen
St. Boniface Parish
DINE-IN ONLY - NO PLATES TO GO
Sausage, Turkey & Dressing Meal
— 11 a.m. to 1 p.m. — Adults $12, Children $6
Live Auction - Bingo - Games - Candy Drop - Raffle for ATV
Handicap parking/shuttle available
Sausage sandwiches sold during auction
Homemade raw pre-paid sausage for sale — $6 per pound

Sunday, Oct. 17
Wall
St. Ambrose Parish
See flyer at right.

Saturday, Oct. 23
Midland
St. Stephen Parish
St. Stephen’s festival is tentatively scheduled for Oct. 23. More details to follow.

Sunday, Nov. 14
Rowena
St. Joseph Parish
St. Joseph Parish in Rowena will hold their fall festival on Sunday, Nov. 14. The theme is "Blessed Beyond All Measure."

I SUPPORT OUR FUTURE PRIESTS

You can contribute toward the Seminarian Burse Fund

with a monthly gift of:  $250  $125  $100  $50  $_____

1 OR

with a one-time gift of:  $1,000  $500  $250  $100  $_____

Donor’s Name: _____________________________
Address: _____________________________
Email: _____________________________
Phone Number: _____________________________

Please make checks payable to the Diocese of San Angelo Seminarian Burse Fund.
Mail to Office of Stewardship & Development, Diocese of San Angelo, PO Box 1829, San Angelo, TX 76902.

www.dosdavocation.org
vocation@sanangeldiodeocese.org
Bishop Sis, community leaders attend forum on local race relations

By Gloria Johns

SAN ANGELO — The June 28 event “Forum on Race Relations: Loving Thy Neighbor,” sponsored by the Diocese of San Angelo, was well attended. Bishop Michael Sis welcomed a diverse crowd to the Holy Angels Parish Hall that included the mayor of San Angelo, law enforcement representatives, representatives from the San Angelo Independent School District, deacons and priests from the diocese, and citizens eager to participate in what became engaging discussion.

The goal of the forum, as stated by Bishop Sis, was to discuss areas of success, or opportunity, in terms of race relations in our community, and perhaps suggest actionable items that might benefit the citizens of San Angelo.

Leaders from area Christian churches and Congregation Beth Israel acted as group leaders among the audience, fielding responses to questions posed by the facilitator, Gloria Johns.

“-how would you rate race relations (how well different races get along socially and economically) in San Angelo,” became the cornerstone for discussion of the evening. And the answers were varied.

Based on an informal tally of responses, ranging from excellent to poor, the majority rated race relations in San Angelo as “good” or “fair,” with personal experiences supporting individual opinions.

Those who spoke positively of race relations in the community pointed to “jewels” that help San Angelo blend well racially: Goodfellow Air Force Base and the influence of different cultures in the community, Angelo State University, the San Angelo Museum of Fine Arts, and Fort Concho were just a few examples.

Others spoke about their encounters as mixed-race couples and families, and how negative comments had at times been both blatant and subtle. Many who reported less than “good” ratings did not elaborate other than to say they had personally experienced racism in some form.

Fea.tured speakers were Mr. Ronnie Hawkins, President, Angelo State University; Rev. John Pope, Pastor, Galilee Missionary Baptist Church; and retired ASU sociology professor Ken Stewart, author and publisher of “Pathways to Progress,” a monthly data-based circular profiling social and economic trends in the Concho Valley.

President Ronnie Hawkins spoke on the topic of “Then and Now,” a recounting of life in San Angelo and his own personal life experiences from times gone by to the present. Not all his memories were happy ones, like the time a rock was thrown through the window of the family home when he was a youngster, accompanied by racial slurs; theirs being the only Black family in the neighborhood.

He also retold the story of more recent times, such as overhearing the repeated use of the n-word while shopping at a local retail store. Hawkins also admitted to having experienced acts of racial profiling during his tenure as ASU president, and in his south San Angelo neighborhood. He recalled a campaign worker visiting his home to place an endorsement sign for a candidate, a sign that Hawkins had requested. But even after being assured by Hawkins that he was indeed the homeowner and the one who could give permission to place the sign, the campaign representative sat in his car until Hawkins had finished moving his half-acre lot and the sign was put in place.

“Here I really didn’t think I was the owner of the house,” Hawkins said.

In conclusion, however, Hawkins commented that even as those things we abhor in the way we treat each other as God’s children persist, we’re called to respond without hate and bitterness. Hawkins said that “a lot of work needs to be done,” but that race relations in the local community had improved by “light years.”

Reverend John Pope spoke on the theme of the forum: “Loving Thy Neighbor.” Reverend Pope centered his message around the parable of the Good Samaritan found in the Gospel of Luke. Pope pointed out that although the Samaritan was a member of a group with an adversarial relationship with Jews, he nevertheless sought to help the man who had been robbed and beaten and left on the side of the road.

Pope implied that we have to be willing to step in and do the hard work of “Loving Thy Neighbor.” And while some attending the forum expressed that they had never experienced racism, either to themselves or others, Pope suggested this could point to the fact that we are not as fully engaged in each other’s lives as we should be.

“We have to make the effort to do the hard work that’s necessary to be present with each other.”

Dr. Ken Stewart gave a presentation based on data related to the San Angelo Independent School District and Tom Green County that brought the topics of critical race theory and systemic racism into perspective.

“We have lots of theory and research taking focus on individual prejudice, but relatively little research focusing on social and institutional dynamics,” he said.

Stewart described systemic racism as subtle: “the way we’ve always done things.” He presented graphs of reading levels taken from the Texas Education Agency showing where white non-Latino students out-score other district students on third-grade level competency, which is considered a critical stage of educational achievement.

Stewart went on to explain that “systemic” circumstances, not necessarily racism on the part of the school system, contribute to disparities — circumstances such as poverty, lack of quality early education, and even teen pregnancy.

In general, the over-representation of minorities in the criminal justice system, lack of access to quality health care, and housing discrimination are some of the ways institutions may consistently show bias to minorities.

Stewart went on to say that research affords the opportunity to examine the structure of our institutions and address hidden disparities that may, in fact, be unintentional, but still serve to disadvantage others.

In the presentation by Bishop Sis, he said that the forum was not planned as a reaction to a particular event, but rather was rooted in the simple desire to live together better. He said, “San Angelo has great potential to live out very good race relations. This can be a city that gives evidence that people different from one another can co-exist in a way that is peaceful, productive, and life-giving. As a city, we still need to make more progress in building bridges of racial harmony.”

Bishop Sis continued by saying that the needed progress starts with an internal commitment of the will of each one of us to be an agent of fraternity and solidarity. He suggested that we ask ourselves what we could do to open up doors of friendship across racial and cultural lines, respecting the God-given dignity of every human being.

The forum concluded with the following prayer written by Pope Francis as the conclusion of his encyclical on Fraternity and Social Friendship, Fratelli Tutti:

A Prayer to the Creator

Lord, Father of our human family, you created all human beings equal in dignity: pour forth into our hearts a fraternal spirit and inspire in us a dream of renewed encounter, dialogue, justice and peace.

Move us to create healthier societies and a more dignified world, a world without hunger, poverty, violence and war. May our hearts be open to all the peoples and nations of the earth. May we recognize the goodness and beauty that you have sown in each of us, and thus forge bonds of unity, common projects, and shared dreams. Amen.
VATICAN CITY (CNS) — Saying he was acting for the good of the unity of the Catholic Church, Pope Francis has restored limits on the celebration of the Mass according to the Roman Missal in use before the Second Vatican Council, overturning or severely restricting permissions St. John Paul II and Pope Benedict XVI had given to celebrate the so-called Tridentine-rite Mass.

"An opportunity offered by St. John Paul II and, with even greater magnanimity by Benedict XVI, intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences and encourage disagreements that injure the church, block her path and expose her to the peril of division," Pope Francis wrote in a letter to bishops July 16.

The text accompanies his apostolic letter Traditionis Custodes, regarding the celebration of the Holy Mass according to the Roman Missal of 1962. For the sake of the spiritual welfare of those who find sustenance in this form of the liturgy, it is my intention to provide for the sacramental and pastoral care of the faithful of this diocese who are accustomed to worshipping at Masses celebrated according to the 1962 Missal.

The Holy Father’s apostolic letter does not prohibit the use of the 1962 Roman Missal. Rather, it reassigns to the diocesan bishop the power to restrict celebration of the older Mass, giving him the exclusive competence to authorize the use of the 1962 Roman Missal in his diocese and to regulate where, when, and by whom these Masses are celebrated.

I have decided that the celebration of Holy Mass according to the Roman Missal of 1962 may continue at St. Margaret of Scotland Parish at 2619 Era Avenue in San Angelo. Currently, those liturgies are celebrated at 1:30 p.m. on Sundays. The readings from Scripture in these liturgies are to be proclaimed in the vernacular, using a translation approved for liturgical use by the U.S. Conference of Catholic Bishops. Anyone is welcome to attend these Masses.

In accord with Article 3 §4 of the motu proprio, I have appointed Father Josh Gray as my delegate entrusted with the celebration of Traditional Latin Masses according to the 1962 Roman Missal, and with the pastoral care of those who attend those Masses. I have also appointed Father Ryan Rojo as my secondary delegate to assist or substitute for Father Gray as needed.

Article 3 §2 of the decree states that the locations where the people gather for the Traditional Latin Mass are not to be in the parochial churches. At this point in time, however, we are not able to find a suitable alternative venue for this Mass. Therefore, it will continue in the church building of St. Margaret of Scotland Parish in San Angelo. The key factors which make this the most suitable place are its location, layout, and cry room, as well as the availability of a priest who has the proper training, time, and willingness to serve the pastoral and spiritual needs of those who attend.

Canon 87 §1 of the Code of Canon Law states that “a diocesan bishop, whenever he judges that it contributes to their spiritual good, is able to dispense the faithful from universal and particular disciplinary laws issued for his territory or his subjects by the supreme authority of the Church.” Based on this canon, and due to the lack of suitable alternative locations for these Masses, I dispense from the observance of Article 3 §2 in Traditionis Custodes with regard to parochial churches.

The diocesan bishop is the moderator, promoter, and guardian of the liturgical life of the local diocese. It is up to the bishop to regulate liturgical celebrations and to foster the dignified celebration of the Eucharist throughout the diocese. In light of the recent motu proprio Traditionis Custodes, and in the context of the particular circumstances of the Diocese of San Angelo, I believe that the above approach will foster a vibrant spirit of ecclesial communion in Our Lord Jesus Christ.

Those who seek more information about the celebration of the Traditional Latin Mass at St. Margaret of Scotland Catholic Church in San Angelo may contact their parish office at 325-651-4633 or see their website at www.stmargaretos.org.

This decree remains in force until I revoke it. Given at San Angelo, Texas, on July 22, 2021, in the name of the Most Holy Trinity.

Most Rev. Michael J. Sis
Bishop of San Angelo

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I AM A DEACON,

The Deacon’s service is...

The Deacon’s service is threefold, service of the Word, service of the altar and service of charity. He usually serves the community in which he lives. Like Bishops and Priests, the Deacon is a member of the clergy, but he has a distinct role. Bishops, aided by Priests, preside over and govern the particular local churches. The role of the Deacon is to be a helper of Bishops and Priests in service to the People of God, proclaiming by his very life the Church’s call to serve the needs of others.

DAN VAUGHAN
Holy Family Abilene

AND A NEUROLOGIST

ARE YOU CALLED?

FOR MORE INFORMATION: Office of Diaconal Ministry Deacon Freddy Medina • 325-651-7500 deaconoffice@sanangelodiocece.org

Decree

Traditional Latin Mass in the Diocese of San Angelo

Most Rev. Michael J. Sis Bishop of San Angelo
July 22, 2021

On July 16, 2021, the Holy See publicized the motu proprio letter of Pope Francis, Traditionis Custodes, regarding the celebration of the Holy Mass according to the Roman Missal of 1962. For the sake of the spiritual welfare of those who find sustenance in this form of the liturgy, it is my intention to provide for the sacramental and pastoral care of the faithful of this diocese who are accustomed to worshipping at Masses celebrated according to the 1962 Missal.

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This decree remains in force until I revoke it. Given at San Angelo, Texas, on July 22, 2021, in the name of the Most Holy Trinity.

Most Rev. Michael J. Sis
Bishop of San Angelo

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See UNITY, Page 21
Abilene adoration chapel celebrates anniversary with return to 24-hour status

By John Starbuck

After being forced to operate on limited hours during the coronavirus pandemic, an Abilene adoration chapel is back to perpetual status.

Twenty-one years ago, the chapel at Sacred Heart opened its doors despite naysayers believing that the massive project would not become a reality in a spot where an abandoned repair shop lined with graffiti once stood.

“Some people didn’t believe it would happen, but we kept praying,” said Sacred Heart member Irene Lopez. “Obviously the Lord wanted us to have it because he guided us through the process and it came to fruition.”

In 1999, she and her husband Joe attended a Cursillo where they became inspired to do something for their parish. About the same time, Pope John Paul encouraged parishes across the globe to have perpetual adoration.

The couple then went to see adoration chapels in Midland, Odessa, and San Angelo. Seeking input from their priest, Father Robert Bush, about getting one built in Abilene, they found out he got the one opened at St. Mary’s in Odessa where he was prior to coming to Abilene.

They also discovered Father Bush had purchased three large crosses that were made in Italy. At the same time, Joe Lopez purchased three large crosses that he had manufactured in Italy. They were six and a half feet tall. A Pieta statue was donated, and Jim Sulliman had it placed in front of the crosses.

Joe Lopez purchased three large crosses that are next to the grotto, which is 15 feet tall. A Pieta statue was donated, and Jim Sulliman had it placed in front of the crosses.

The stations of the cross were installed in 2014 and are six and a half feet tall. Irene Lopez said she, her husband, and others were determined to make perpetual adoration work when the chapel was dedicated June 29, 2000, adding that they chose to “take the bull by the horns and go for it.”

Now-Mgr. Bush said getting people to sign up for adoration wasn’t difficult because the chapel was “for the whole town, not just Sacred Heart.”

In 2013, Mgr. Bush was at Sacred Heart for 23 years until transferring in 2019 to St. Anthony’s and St. Joseph’s Parishes in Odessa.

He said St. Mary’s chapel opened in 1993 and was the first one in the diocese for perpetual adoration.

Irene Lopez said Abilene’s chapel was closed against her wishes because of the pandemic in March 2020. It later reopened with limited hours.

“I believe we should not have closed it because that is when we should all be in prayer,” she said. “What better place to be than in front of the Blessed Sacrament?”

The chapel resumed 24-hour operation on this year’s anniversary date.

Louis IX: King and saint

King Louis IX of France is often looked upon as the model Christian king. There was never a question in anyone’s mind that King Louis IX was a saint. His family and friends saw examples of his sanctity every day. Louis regarded his kingly duties as part of his Christian vocation.

The poorest of the French poor were recipients of the king’s charity and alms every day in whatever city or town he happened to be in. Twice a week, money, bread and leftovers from the royal table were handed out. He founded a hospital for the destitute and the sight impaired and established three monasteries.

Louis was born at Poissy in 1214, the son of Louis VIII and Blanche of Castile. When his father died when Louis was 11, Queen Blanche was declared regent and remained the most important influence in Louis’ life. Louis was the ninth sovereign of the Capetian dynasty.

He was 19 when he married Margaret of Provence. They had 11 children, eight of whom lived to adulthood. Louis became personally involved in their spiritual training and passed on to them his horror of sin.

He assumed his reign as King in 1226 and ruled for 44 years until his death in 1270. Father Clifford Stevens writes in The One Year Book of Saints that King Louis is remembered as a fair, wise, and loving monarch who ruled his people with justice and firmness. He promoted a codification of the laws and worked to eliminate trial by combat in favor of jury trials. He established the Crown as the administrator of proper justice, especially for the poor and weak.

Louis also supported and implemented measures of church reform and founded many ecclesiastical institutions. He built the church of Sainte-Chapelle at Paris as a shrine for what was believed to be the original Crown of Thorns.

Louis is also known as the Crusader King. He embarked on two crusades in his lifetime, but neither one brought him success. His first crusade in 1248 was to Egypt where his forces captured the city of Damietta. But within a year, he was taken prisoner by the Saracens. Tom Cowan writes in The Way of the Saints that he was finally released on ransom.

He led a second crusade in 1270 to deter Muslim advances in Syria. His attack on the emir of Tunisia was a failure. When Louis and his fleet arrived in Sardinia, the crusader army was struck by typhus. Louis and his son, Philip, became ill and Louis died soon after on August 25 in Tunis, Algeria.

Under his reign, France enjoyed unprecedented prosperity and peace. John Delaney writes in the Dictionary of Saints that Louis followed a policy of peaceful co-existence with his European neighbors. Gothic architecture flowered during his regime and he built the first French navy.

At the same time, Louis had many of the faults of his contemporaries in his attitude toward Jews, Muslims, heretics, homosexuals, and even lepers. Richard McFerrin writes in Lives of the Saints that Louis regarded Judaism as a perfidious religion. In 1269, he decreed that all Jews should wear a distinctive red badge on their chest and back.

The French nobles and the religious men and women who worked with Louis knew that their king was a deeply pious and honorable man. Louis was canonized in 1297 by Pope Boniface VIII. He is the patron saint of France with a feast day of August 25.

Note: St. Louis, Missouri, was founded in 1764 by French fur traders who named it for St. Louis IX of France.

Mary Lou Gibson writes about the saints for the West Texas Angelus from her home in Austin.
A guy meets a girl, asks her out on a dinner date. After it has gone well and he is walking her to the car, he reaches down to hold her hand. Why? They go out again and maybe this time they hold hands with fingers interlocked. Why? At some point he may put his arm around her when watching a movie. Why? And then, as the relationship grows, he stands in front of her, puts his arms around her, and pulls her close to him...he hugs...but why?

I suspect most people would think it ridiculous to even raise this question when the answer is so blatantly obvious. "He likes her and wants to be 'physical' with her," one might respond, "how hard is that to understand?" While their discipline and anthropologists, biologists, sociologists, social psychologists, and psychologists would also be likely to give an answer that reflected a physical, if not sexual, motivating force that is the basis for a hug. I don’t think so. This may sound radical, but I firmly believe that at its essence, a hug is spiritual.

Spiritual!? How can I think that something that is so clearly physical is actually a manifestation of spirituality? This is how: When you love someone, it makes absolutely no difference how they look or how they may change due to diseases, accidents, the aging process, or other causes. This is because it is the “spirit” within them that we love and it is our desire “to be one” with them...our spirit unites with theirs. A hug is as close to each other as our spirits can get while confined to this earth and "our bones get in the way." This will not be the case when we leave our mortal bodies.

How wonderful it would be to be greeted in heaven by the person you loved most on earth who had gone before you to prepare your way. To be able to be enveloped in their love in a way that is not possible here on earth and feel their love more deeply than words can convey. And at the same time, to have them feel enveloped in yours like never before and ever after. To truly be inseparable and yet retaining one’s own identity. And then, to experience the same feeling with everyone we have ever loved and who has loved us...even those we did not know, without having to give up one person for another. Indescribable. And to be with Mary and Jesus...truly...heavenly. And not just “with” all our loved ones...“in” them.

We have been told of this extraordinary relationship “on earth as it is in heaven.” Referring to his apostles, Jesus said:

“I pray not only for them, but also for those who will believe in me through their words, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.” (Jn 17:20-23)

What glorious words!

When we hug, we are saying “I want my spirit to be in you,” if we are doing it out of love for the other person. It matters not who the two people are.

You and I belong to a kingdom that is not of this world, and Christ asks each generation to take up the task of building his kingdom here on earth. If we are to build, we must know our master’s plan. The Bible is a wonderful place to begin. But, how does one go about building God’s kingdom in our generation, during our modern times?

While in seminary, I was challenged to learn the master’s plan when my spiritual director invited me to discern actively the voice of God. Although not an audible voice to me, this voice is real and discernable by each of us. Consider the following example of our abilities. Oftentimes, we take for granted those simple moments when a spouse, child or friend speaks. Even with our back turned to the person, you and I have the ability to know in an instant that familiar voice and identify who it is that is speaking. If we would take time in prayer, God’s voice would become like that to each of us.

I learned that one way to discern God’s voice from other voices is to identify what is not the voice of God. I liken this exercise to another of God’s mysteries. Is it not a mystery that we see better the brightness of a star by peering into the darkness beside it? In discerning God’s voice, perhaps each of us should begin by discounting that other supernatural voice...the voice of the evil one.

In Genesis 3, we read:

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?” 2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” 4 The serpent said to the woman, “You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

This is the first story in our Bible in which the voice of the evil one is personified. As you read this passage, I invite you to ponder a strategy of the evil one that recurs throughout the Bible. What was it that the evil one instilled in the woman? Answer: The woman began to doubt. I can only imagine that, when she reached into that tree of knowledge and touched the fruit and lived, she would have thought, “Hey! God lied to me, for I did not die!” Perhaps the man marveled at how he too was misled, and he ate of the same fruit. This story proves a truism that affects each of us to this day...doubt is spread like a contagion and the evil one uses it to lead us away from God.

But what about kissing? What is THAT? While hugging typically does not automatically invoke a sexual interpretation, that does not seem to be as true for kissing. Why do we kiss? Indeed, what “is” a kiss...something, I also believe is, at its essence, spiritual.

Think about it. What are you actually doing when you kiss? What is happening when you kiss? Stop reading and try to concentrate on what you are doing with your mouth and lips when you “make” a kiss, large or small. Now think about what else you do that is similar to a kiss; although it is highly unlikely that you have ever thought of it as being similar in any way at all. I’ll give you a hint. You may not do it on a regular basis but almost always when drinking a milkshake. It is drinking through a straw! We draw in the air in the straw, creating a vacuum, which draws the fluid to rise into our mouths.

Are you ready for this? It may change the way you look at a kiss from now on, but if it does, it will do so in a beautiful way. A kiss is “the other side of the coin” from a hug. It is the action of “drawing in.” If a hug is “I wish my spirit could be one in you,” a kiss is “I want your spirit to be one in me.” Sexuality has nothing to do with it.

I certainly do not have data to support this but I believe that 99.9% of all hugs and kisses have actually no “sexual” feelings associated with them whatsoever. Most probably occur between mothers and their children. Others between fathers and their children, husbands and wives, friends and friends, and between relatives and even strangers. It is a completely pure expression of love that often occurs on top of heads, on cheeks and hands. In the one-tenth of one percent of times when it IS part of a sexual expression, it may not

Hugs and kisses

James R. Sulliman, PhD

Insidious doubt

Tom Burke, JCL

Let us take a moment and recall another biblical story in which the evil one instilled doubt. What was the reason our Lord was arrested in the Garden of Gethsemane, led before the Jewish hierarchy, marched before Pontius Pilate, scourged at a pillar and crucified? Jesus suffered and died because the leaders of the Jewish people at that time doubted this man was the messiah, the one whom the prophets foretold.

Doubt is a real nagger. It taunts me and to the person I love, this relentlessness is relentless in taunting us to resolve it. Truly, we will forsake our senses, friends, family, etc., to answer a doubt. Our elders told us of the unbridled power of doubt. Many times, I have entered into conversations in which an older person utters the cliché, “When I first met that fellow, I wasn’t quite sure. But, I’m glad that I gave him the benefit of the doubt.” This ageless wisdom reveals anew that each of us is susceptible to the contagion of doubt.

In working to build up God’s kingdom, we must become keenly aware that the evil one’s strategy of doubt is ever-present. We need to become humble and admit that we are vulnerable creatures. Of course, doubt can lead to new discoveries and enlightenments. Yet, without the noble purpose of seeking new discoveries, doubt for the sake of doubt has a tendency to lead us to dark places and shadowy lands.

As you look around, what kingdom is everyone constructing? Do your words and actions reveal that you are a person who strives for unity (which is God’s voice — Jesus prayed that all would become one) or division (destruction is the evil one’s voice)? Do you believe what you proclaim in faith? Is what you hear among the people the voice of God — of love, of mercy? Do you hear people speaking with humility, leading others to
**DIOCESAN BRIEFS**

**Father Martin Mary elected prior of Mt. Carmel Hermitage**

The hermit community of Mount Carmel Hermitage elected Father Martin Mary of the Blessed Sacrament, OCarm as the new Prior of the Hermitage. This took place in a ceremony on the Feast of St. Elisha, Prophet of Carmel, who succeeded the Prophet Elijah after his entrance into heaven in the fiery chariot. Father Martin has been asked to lead the community because of Father Fabian’s recent health issues. Please pray for the hermitage community as it begins this new chapter in its life and please be assured of the hermits’ continued prayers for all of you.

**Free, virtual St. Joseph Summit offered to all**

A St. Joseph Summit has been organized by Spirit Filled Hearts Ministry and Deacon Steve Greco of the Diocese of Orange. Pope Francis has declared a special Year of St. Joseph, which the church is currently observing.

The summit will be offered free online, Sept. 30 through Oct. 3, 2021.

Presenters at the summit include Bishop Kevin W. Vann, Cardinal Timothy Dolan, Cardinal Sean O’Malley, Archbishop Salvatore Cordileone, Archbishop Joseph Naumann, and Auxiliary Bishops Tim Freyer and Thomas Nguyen. Father Donald Calloway of the Marianists of the Immaculate Conception will be the keynote speaker. Other notable speakers include Scott Hahn, Chris Stefanik, James Wahlberg, Leah Darrow, and Jason and Crystalina Evert.

For full summit details, visit www.saintjosephsummit.com.

**Menard to honor Spanish Colonial Heritage**

The Presidio Historical Site at 191 Presidio Road in Menard, Texas, will host Spanish Colonial Heritage Day on Saturday, Sept. 10, 2021, from 10 a.m. to 5 p.m. The day will feature a community 9/11 memorial salute, a recreation of Menard’s Spanish Colonial history, and a day in the life of the presidio and mission in 1757. The event will also feature raffles, entertainment, vendors, demonstrations, and more.

Spanish Colonial Heritage Day is presented by the Presidio de San Sabá Restoration Corporation in partnership with Menard County, the City of Menard, the Menard Industrial Development Commission, Menard’s Spanish sister city of Cortegana, the Texas Old Missions and Forts Restoration Association, Texas Tech University, Angelo State University, the Roman Catholic Diocese of San Angelo, and the Texas Forts Trail.

A Texas Forts Trail Wine Festival will accompany the event for interested adults. Tickets are required for the wine festival.

**Paula Russell Matchen Pro-Life Scholarship**

West Texans for Life has announced the application period for the 2021-22 Paula Russell Matchen $1,000 Pro-Life Scholarship. Applications must be postmarked by May 1, 2022, with requirements met between Sept. 1, 2021, and April 30, 2022.

Requirements are: enrollment at a university, college, or school that requires a tuition fee; at least 40 documented hours of pro-life activity in events or organizations; evidence of pro-life publicity in any newspaper, television, or radio; evidence of spreading the pro-life message on social media; evidence of spreading the pro-life message at your educational institution; letter of support from a school official (teacher, counselor, or administrator); letter of support from a member of the clergy; and completion of an application.

Requests for applications and completed applications should be sent to:

Dr. James R. Sulliman
West Texans for Life
1317 North Eighth Street
Suite 100
Abilene, TX  79601

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**CATHOLIC WOMEN’S CONFERENCE**

Celebrating Our 5th Anniversary
With Contagious JOY!

Women of All Faiths Welcome!

Music & Ministry for the Feminine Heart
His Own

Award-Winning Speaker & Author,
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**Save the Date**

The Young Family Ministry presents

**Feed the Faith**

Saturday, August 28, 2021
St. Lawrence Catholic Church
Mass at 4:00 pm by Bishop Sis and

**Guest Speaker Karlo Broussard**

Happy Hour 5-6

Domino Tournament & Cornhole to Follow
Catered Meal Provided

$75/couple or $40/single

Purchase tickets at stlawrencecatholicchurch.com
Questions? ~ stlawrenceym@gmail.com
Checking in with the Catholic Charitable Foundation

By Mercedez Rassi

Despite the uncertainty of the past year, the trustees and members of the Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo continue to care for the resources entrusted to the Foundation with hearts of prayer and faith. The Catholic Charitable Foundation and its Board of Trustees used the tumultuous time during the COVID-19 pandemic to plan and execute strategies oriented toward growth and long-term sustainability. As a result, the first half of 2021 has been an exciting time for the Foundation with many moments of growth shining forth.

Welcoming New Trustees

Last month, the members of the Catholic Charitable Foundation approved the elections of Mr. Rick DeHoyos of San Angelo and Mr. Lawrence E. (Larry) Gill of Abilene to the Board of Trustees. Mr. DeHoyos will be replacing Mr. Trey Berry of San Angelo on the Board of Trustees, and Mr. Gill will be filling a new trustee position on the Board of Trustees.

Rick DeHoyos is board certified in personal injury trial law by the Texas Board of Legal Specialization and has been practicing law since he received his law degree from the University of Texas in 1987. He is active in the community, having served on boards of Boys & Girls Club of America, First Financial Bank of San Angelo, San Angelo Health Foundation, United Way of the Concho Valley, Chamber of Commerce, Diversity Committee of Chamber of Commerce, Concho Resources Center, and American G.I. Forum. DeHoyos is currently the President of the Parish Council at St. Mary’s Catholic Church. He and his wife Johanna are also Eucharistic ministers. DeHoyos takes an active role in his church where he assists with the That Man Is You ministry and the Cursillo and ACTS retreats. He has served two terms on parish councils at St. Mary’s and Holy Angels Church. He is also a member of the Walk to Emmaus ministry.

Lawrence E. (Larry) Gill retired as the Vice President for the former Dodge Jones Foundation (now the Matthews Family Foundation) in December 2020. After retiring from the U.S. Air Force in 1984 with the rank of Lt. Colonel, Gill immediately joined the Dodge Jones Foundation as Grants Administrator in 1984 and was promoted to Vice President and elected to the Board of Trustees in 1988. He and his wife Mary have three children: two sons, both retired Army Lt. Colonels; one daughter whose husband is a Senior Master Sergeant in the Air Force; and eight grandchildren. Larry currently serves on the Board of the Abilene Industrial Foundation, the Texas Tech University Health Sciences Center President’s Veterans Advisory Board, the Texas Tech University Health Sciences Center Laura W. Bush Institute for Women’s Health Board, and is chairman of the Abilene Airport Development Board and President of the Lytle Lake Water Control and Improvement District in Abilene. He also served on the Board of the Air Force Academy Foundation from 1988 until 2010, is a past chairman of the Abilene Cultural Affairs Council, and the initial chairman of the Abilene Child Advocacy Center Board. He and Mary attend Holy Family Catholic Church in Abilene, Texas.

See FOUNDATION, Page 21

Diocese announces new COVID protocols

SAN ANGELO — Bishop Michael J. Sis promulgated four new documents July 22 outlining current coronavirus protocols in the Diocese of San Angelo in four areas: public liturgies, gatherings, faith formation, and Catholic schools. The documents on liturgies and gatherings are updates to the more relaxed Phase Two protocols released on April 29, 2021. This is the first time Phase Two protocols have been issued for faith formation and Catholic schools.

The Phase Two documents reflect a relaxing of the restrictions previously enacted during the height of the coronavirus pandemic. Some common themes across the new documents include that vaccines, while encouraged, are not required; that organizers and participants in diocesan activities should monitor for symptoms of COVID-19; that all are encouraged to maintain 3 feet of social distance out of charity to others, and are encouraged to wear a mask when the 3-foot distance is not possible; and that all be respectful of the choices of others, including by not mocking or bullying those who choose to maintain social distancing or continue wearing masks. If food is provided at any event, those serving the food (including in a self-serve buffet line) must wear face coverings.

The new documents also dictate that any gatherings must comply with all civil laws and ordinances. In Phase Two liturgies, all pews may be used, hymnals and missalettes have been returned to the pews, and holy water may be distributed by volunteers or an automated dispenser but may not be left in common open fonts. The protocols also allow for the safety and comfort of those participating in overnight trips by optionally allowing participants to request that they travel and room alone, with a specific other person, or with another participant who has been fully vaccinated. Vaccines will not be required for participation in church activities. The 2021-2022 school year at Catholic schools in the Diocese of San Angelo will see the return of campus visitation, day field trips, athletics, and other activities.

For more information on these protocols, please visit https://sanangelodiocese.org/covid-19.

Knights of Columbus #8773

20th Annual Golf Tournament

4 Person Scramble - Saturday, September 11, 2021
Ratiff Ranch Golf Course - 8 a.m. shotgun start
Lunch and raffle held @ St. Elizabeth’s Pavilion

SARAHIA LAW, PLLC

Lunch provided by
the Knights of Columbus

$500 Team - Includes: Team Photo, Lunch, T-Shirt
- Green Fees, Golf Cart Fees & Raffle Entry
- 1st, 2nd 3rd prizes
- Longest Drive contest
- Putting contest

For Info/ Team Sign up email: Pedro Fierro
Call: 432-258-3304 or Email: pedrojavier_fierro@yahoo.com
Fourteen deacon candidates were installed as acolytes during a Mass at Sacred Heart Cathedral in San Angelo July 10, 2021. Left to right: John Rodriguez, Stan Sienkiewich, Mike Hernandez, Alonzo Landin, Sergio Cedillo, Eduardo Castillo, Francisco Ocampo, Deacon Freddy Medina, Bishop Michael Sis, Deacon David Workman, Bobby Porras, Alfonso Moreno, Scott Randolph, Erick Morgado, Billy Garcia, Alex Chick, and Pete Madrid.

**MARTHA SCHWARTZ**
Father Francis Njoku (center) was installed as pastor of Our Lady of Guadalupe Parish in Fort Stockton by Bishop Michael J. Sis (right) on July 17, 2021. Also present was Auxiliary Bishop Moses Chikwe of the Diocese of Owerri.

**ANITA MARTINEZ**
Bishop Michael Sis helped Father Michael Udegbunam (right) celebrate his 40th anniversary of ordination with a Mass and party at St. Ann Church in Colorado City on July 11, 2021.

**COURTESY**
A pro-life statue was unveiled by James Sulliman (left), diocesan pro-life coordinator for the Abilene area, and blessed by Father Albert Ezeanya after the 5:30 p.m. Mass at Sacred Heart Church in Abilene on July 3, 2021.

**COURTESY**
Sacred Heart Parish in Abilene and pastor Father Albert Ezeanya (center, wearing hat) greeted Msgr. Robert Bush (right of Father Ezeanya) in celebration of his 75th birthday with a celebration on July 7, 2021.

**COURTESY**
Josie Mowery was crowned festival queen of St. James Parish in Sanderson July 24.

**WEST TEXAS ANGELUS**
Retreats return!
Christ the King Retreat Center is seeing the return of retreats after a hiatus due to the coronavirus pandemic. A Teen ACTS Retreat was held from July 28 to Aug. 1. The Angel Team for the retreat was (clockwise from bottom-left) Emily Braden, Grady McManus, Clay Miller, Abbey Batechek, and Cassie Weissbuh.
Midland native commits to live as Christ in the City

By Ashley Ortiz

One of the greatest poverties in this world today is the poverty of loneliness. Mother Teresa called this poverty of loneliness “the greatest disease in the west today.” In her words, “the only cure for loneliness, despair, and hopelessness is love.” This is the mission of Christ in the City: to love, know, and serve the poor.

My name is Ashley Ortiz. I grew up attending Mass every Saturday at San Miguel in Midland, Texas, where my faith was first fostered. I am so excited and humbled to share that I have the opportunity to serve a year with the beautiful Catholic non-profit Christ in the City, based out of Denver, Colorado.

I have always been excited about the faith, but it was not until I attended Texas Tech University in Lubbock that I decided I wanted to make my faith my own. I quickly learned how to navigate what that meant with the help of Raider Catholic, and by my sophomore year I became more and more excited to learn more about my faith and what being Catholic means. I was introduced to Christ in the City at a conference called SEEK2019 in Indianapolis. That is where I learned that there was a group of young adult Catholics that were seeking to love, know, and serve those who call the streets their home.

I had no intention to serve with this group, and it was not until I attended Texas Tech University in Lubbock that I decided I wanted to make my faith my own. I quickly learned how to navigate what that meant with the help of Raider Catholic, and by my sophomore year I became more and more excited to learn more about my faith and what being Catholic means. I was introduced to Christ in the City at a conference called SEEK2019 in Indianapolis. That is where I learned that there was a group of young adult Catholics that were seeking to love, know, and serve those who call the streets their home.

I had no intention to serve with this group, and it was not until I got back home that I decided to watch a short video about this group. After I watched that video, I just knew Jesus was calling me to love his people — those who do not feel loved, known, or seen. I had this desire to radically love our friends on the streets. The Lord is so faithful and provided the best team; I was sent to Oklahoma City. That summer in Oklahoma was when I first experienced what it was like to have an authentic community.

My very first street walk, we stopped to talk to a man, and there was a woman right next to him that was not really paying attention to us or what was happening. The man was very curious about what we were doing and why we were in that area. As he said, “People don’t just hang out around here.” My teammate Peter explained it so beautifully by saying, “Well, sir we are here to just talk and hang out with those that go unnoticed.” As soon as he finished, the woman looked up, made eye contact with every single one of us, and said, “Thank you. You see, most people will stop by and drop things off for us, but they never have conversations with us. They treat us like animals.” I smiled at her and immediately felt tears running down my face. We quickly affirmed her by saying she was seen and was loved. And that our only agenda was to get to know her.

We never want to make our friendships with our friends on the streets transactional, which means we bring you goods and you sit and talk with us. We will always want to make it clear that we want to authentically know them and provide them with friendships that they may have been missing for a while, even if that means by simply calling them by name. This is what Christ in the City is all about.

In Denver, there are many resources for the poor, but very few people who seek to know them, love them, and offer them authentic friendship. As Christ in the City missionaries, we seek to affirm their God-given dignity and provide them with conversations that remind them of their worth.

I will be living with a community of about 34 missionaries. I will be put on a street team and will be walking the same route every single day to intentionally create friends that stay on that exact route. This helps create some consistency, especially when our friends experience so many inconsistent things in their life. I am excited to continue to grow in relationship with the Father by loving and knowing his sons and daughters on the streets. It is through the homeless that I have seen Jesus’ face shine forth. And what a blessing it is to be called his Christ in the City missionary.

I encourage anyone and everyone to simply smile at those that are experiencing homelessness, to be Jesus by getting to simply know the person that God has intended for you to encounter. If you are discerning missionary life, I say discern it boldly. The Lord does not call where he does not lead. He will provide for his most perfect will for you.

If you are interested in knowing more about the mission of Christ in the City, you can visit christinthecity.org. There are amazing videos that show what it is like to love, know, and serve the poor. I am also fundraising 100% of my year. If you feel called to support me, you can contribute at https://christinthecity.org/ashleyo/. Please me pray for me as I prepare my heart for a year of service. Please pray for those that are experiencing homelessness. Thank you in advance and God bless!
Bruised and wounded — Understanding suicide

Some things need to be said and said and said again until they don’t need to be said anymore.” Margaret Atwood wrote that. I quote it here because each year I write a column on suicide and mostly say the same thing each time because certain things need to be said repeatedly about suicide until we have a better understanding of it.

What needs to be said again and again?
1. First, that suicide is a disease, something that in most cases takes a person out of life against his or her will, the emotional equivalent of cancer, a stroke, or a heart attack.
2. Second, that we, the loved ones who remain, should not spend undue time and energy second-guessing as to how we might have failed that person, what we should have noticed, and what we might still have done to prevent the suicide. Suicide is an illness and, as with a purely physical disease, we can love someone and still not be able to save him or her from death. God also loved this person and shared our helplessness in trying to help him or her.
3. We need a better understanding of mental health. The fact is that not everyone has the internal circuits to allow them the sustained capacity for steadiness and buoyancy. One’s mental health is parallel to one’s physical health, fragile, and not fully within one’s control. Moreover just as diabetes, arthritis, cancer, stroke, heart attacks, amyotrophic lateral sclerosis, and multiple sclerosis, can cause dehydration and death; so too can mental diseases wreak havoc, also causing every kind of debilitation and sometimes death by suicide.
4. The potential role that biochemistry plays in suicide needs more exploration. If some suicidal depressions are treatable by drugs, clearly then some suicides are caused by biochemical deficiencies, as are many other diseases that kill us.
5. Almost invariably, the person who dies by suicide is a very sensitive human being. Suicide is rarely done in arrogance, as an act of contempt. There are of course examples of persons who are too proud to endure normal human contingency and kill themselves out of arrogance, but that’s a very different kind of suicide, not the kind that most of us have seen in a loved one. Generally, our experience with the loved ones that we have lost to suicide was that these persons were anything but arrogant. Rather, they were too bruised to touch and were wounded in some deep way that we could not comprehend or help heal. Indeed, often times when sufficient time has passed after their deaths, in retrospect, we get some sense of their pain and their suicide then no longer seems as surprising. There’s a clear distinction between being too bruised to continue to touch life and being too proud to continue to take one’s place within it. Only the latter makes a moral statement, insults the flowers, and changes the meaning of life.
6. Suicide is often the desperate plea of a soul in pain. The soul can make claims that go against the body and suicide is often that.
7. We need to forgive ourselves if we feel angry with our loved ones who end their lives in this way. Don’t feel guilty about what you’ve done, that’s a natural, understandable response when a loved one dies by suicide.
8. We need to work at redeeming the memory of our loved ones who die by suicide. The manner of their death may not become a prism through which we now see their lives, as if this manner of death colors everything about them. Don’t take down photos of them and speak of them and their deaths in hushed terms any more than if they had died by cancer or a heart attack. It’s hard to lose loved ones to suicide, but we should not also lose the truth and warmth of their mystery and their memory.
9. Finally, we shouldn’t worry about how God meets our loved one on the other side. God’s love, unlike ours, can go through locked doors, descend into hell, and broadly embrace the place where we cannot. Most people who die by suicide awake on the other side to find Christ standing inside their locked doors, inside the center of their chaos, gently saying, “Peace be with you!” God’s understanding and compassion infinitely surpass our own. Our lost loved ones are in safer hands than ours. If we, limited as we are, can already reach through this tragedy with some understanding and love, we can rest secure that, given the width and depth of God’s love, the one who dies through suicide meets, on the other side, a compassion that’s deeper than our own and an understanding that broadly embraces in safer hands than ours.

Julian of Norwich says, “in the end all will be well, and all will be well, and every manner of being will be well.” I shall be, even after suicide. God can, and does, go through locked doors and, once there, breathes out peace inside a tortured, huddled heart.

Oblate Father Ron Rolheiser is a theologian, teacher, and award-winning author. He can be contacted through his website: www.ronrolheiser.com. Now on Facebook: www.facebook.com/ronrolheiser.

National Suicide Prevention Lifeline/Veterans Crisis Line: 800-273-8255 Linea Telefonica Nacional de Suicidio: 888-628-9454

Aplastados y heridos — Entender el suicidio

“Algunas cosas necesitan ser dichas, y dichas, y dichas de nuevo, hasta que ya no necesiten ser dichas más.” Eso lo escribió Margaret Atwood. Lo citó aquí porque cada año escribo una columna sobre el suicidio, y generalmente digo lo mismo cada vez, porque ciertas cosas sobre el suicidio necesitan ser dichas repetidamente, hasta que tengamos una mejor comprensión de él.

¿Qué se necesita decir una y otra vez?
1. Primero, que el suicidio es una enfermedad, algo que, en la mayoría de los casos, quita la vida a una persona contra su voluntad, el equivalente emocional del cáncer, una hemorragia cerebral, un ataque de corazón.
2. Segundo, que nosotros, los seres queridos que quedamos, no deberíamos perder excesivo tiempo ni energía cuestionando cómo podríamos haberle fallado a esta persona, qué deberíamos haber notado e incluso qué podríamos haber hecho para prevenir el suicidio. El suicidio es una enfermedad; y, como con una enfermedad puramente física, podemos amar a alguien y, aún así, no ser capaces de librarlo de la muerte. Dios también amó a esta persona y a través de nuestra impotencia al intender ayudarle.
3. Necesitamos una mejor comprensión de la salud mental. El hecho es que no todos tienen los circuitos internos que les permitan la resistida capacidad para la estabilidad y animación. La salud mental de uno es paralela a su salud física, frágil y no totalmente bajo su control. Además, justo como la diabetes, la artritis, el cáncer, la hemorragia cerebral, los ataques de corazón, la esclerosis lateral amiotrófica y la esclerosis múltiple, puede causar debilitación y muerte; así también, las enfermedades mentales pueden infligir destrozos, causando también toda clase de debilidad y, a veces, muerte por suicidio.
4. El papel fundamental que juega la bioquímica en el suicidio necesita más exploración. Si algunas depresiones suicidas pueden ser tratadas con drogas, entonces algunos suicidios son claramente causados por deficiencias bioquímicas, como lo son otras muchas enfermedades que nos matan.
5. Casi invariablemente, la persona que muere por suicidio es un ser humano muy sensible. El suicidio raramente es realizado arrogantemente, como un acto de desprender. Hay, desde luego, ejemplos de personas que son demasiado orgullosas para aguantar la contingencia humana normal y se eliminan por arrogancia, pero ese es un género de suicidio muy diferente, no el que la mayoría de nosotros hemos visto en un ser querido. Generalmente, nuestra experiencia con los seres queridos que hemos perdido por suicidio fue que estas personas eran de cualquier cosa menos arrogantes. Más bien, estaban demasiado machacados como para tocarlos y herirlos de alguna manera profunda que no pudimos comprender ni ayudar a sanar. Verdaderamente, con frecuencia, cuando ha pasado bastante tiempo después de sus muertes, en retrospectiva, vemos alguna razón de su herida, y su suicidio entonces ya no parece sorprendente. Hay una clara distinción entre estar demasiado aplastado para continuar viviendo la vida y ser demasiado orgulloso para continuar ocupando el lugar de uno en ella. Sólo este hace una declaración moral, ultrajaba las flores y desafía la misericordia de Dios.
6. El suicidio es frecuentemente el desesperado ruego de un alma en pena. El alma puede hacer reclamaciones que van contra el cuerpo, y el suicidio es frecuentemente eso.
7. Necesitamos perdonarnos a nosotros mismos si nos sentimos enojados con nosotros mismos si nos sentimos enojados con nuestros seres queridos que acaban sus vidas de esta manera. No os sintáis culpables de si os sentís enojados con nosotros mismos si os sentís enojados con nosotros. No os sintáis culpables de si os sentís enojados con nosotros.
8. Necesitamos trabajar para descartar la memoria de nuestros seres queridos que mueren por suicidio. El modo de su muerte puede que no venga a ser un prisma por el que ahora veamos sus vidas, como si este modo de muerte cambiara de color todo sobre ellos. No desculguéis fotos de ellos ni hableís de ellos y sus muertes en callados términos más que si hubieran muerto de cáncer o de un ataque de corazón. Es duro perder a seres queridos por suicidio, pero tampoco deberíamos perder la verdad y el calor de su misterio y su memoria.
9. Finalmente, no deberíamos inquirirnos por cómo Dios recibía a nuestros seres queridos en el otro lado. El amor de Dios, a diferencia del nuestro, puede atravesar puertas cerradas, descender a los infiernos y exhalar la paz donde nosotros no podemos. La mayoría de la gente que muere por suicidio se despierta al otro lado para encontrar a Cristo de pie dentro de sus puertas cerradas, en el centro de su caos, diciendo delicadamente: “La paz sea con vosotros”. La comprensión y compasión de Dios superan infinitamente las nuestras.

Nuestros seres queridos a quienes hemos perdido están en unas manos más seguras que las nuestras. Si nosotros, limitados como somos, ya podemos llegar a través de esta tragedia con algo de comprensión y amor, podemos descansar seguros de que, dada la anchura y profundidad del amor de Dios, el que muere por suicidio encuentra, en el otro lado, una comprensión que es más profunda y amada, y una comprensión que sobrepasa la nuestra.

Juliana de Norwich dice: “Al final, todo resultará bien, y todo resultará bien, y todo modo de ser resultará bien.” Yo lo espero, aún después de suicidio. Dios puede — y lo hace — atravesar las puertas cerradas y, una vez allí, exhalá la paz en un corazón torturado y confundido.

Father Ron Rolheiser

Como la diabetes, la artritis, el cáncer, la hemorragia cerebral, los ataques de corazón, la esclerosis lateral amiotrófica y la esclerosis múltiple, puede causar debilitación y muerte; así también, las enfermedades mentales pueden infligir destrozos, causando también toda clase de debilidad y, a veces, muerte por suicidio.

Padre Ron Rolheiser

Necesitamos trabajar para rescatar la memoria de nuestros seres queridos que mueren por suicidio.
Breaking out of the prison of self-invention

For the past many years, I have been maintaining an internet ministry that allows me, through comment boxes, to listen in on the questions, complaints, and pontifications of thousands of people in regard to religion. I have noticed that these commentaries sort themselves out in fairly predictable ways, centering around issues of God’s existence, the problem of suffering, the uniqueness of Christianity among the religions of the world, and the whole range of the Church’s sexual teachings.

But another theme that presents itself with remarkable regularity is the denial of the objectivity of truth and moral value. I have encountered this position frequently over the years, but in the past few weeks, a spate of such objections have surfaced in the wake of a recent video of mine on the subject. Here is one typical response: “Thirty seconds in, and he’s [he] means me] obviously dumb: objective moral values? Those aren’t real.”

Though this gentleman focused on moral values, many of the commentators on this score have equal disdain for the objectivity of truth claims.

Though, as I said, this is a common held view, a moment’s reflection reveals how silly this position is. Since he has bothered to complain about my point of view, he obviously holds that there is something the matter with articulating an incorrect opinion, that is, something I shouldn’t do. Furthermore, since he is appealing to the public, he must think that this standard of rectitude is not merely a subjective whim of his own but a standard that is generally known. In a word, he is holding to the very principle that he denies; namely, that some objective and universal moral value exists.

Moreover, in making bold to call me “dumb,” he also indirectly affirms the objectivity of truth, since he could make no such determination of my mental acuity unless he believed in some clear epistemic criterion. In a word, he is hoisted on his own petard. Even the most radical and thorough-going skeptic is necessarily standing on some ground when he launches his criticism. He might quarrel with someone’s understanding of a moral or intellectual value, but the one thing he cannot coherently say is that there is no such thing as moral or intellectual value.

C.S. Lewis, arguably the greatest Christian apologist of the last century, saw this problem and endeavored to address it in his short but marvelous book *The Abolition of Man*. He took as his starting point a famous story told of Samuel Taylor Coleridge. As Lewis recounts it, the poet was standing with two acquaintances in the presence of a stunning waterfall. One of his interlocutors announced that the sight was “sublime,” and the other that it was indeed “pretty.” Coleridge enthusiastically confirmed the first characterization and apparently turned away in disgust at the second. The authors of a popular book of English composition (with which Lewis was familiar) opined that Coleridge’s discrimination was baseless, since each person was simply describing the emotions that he felt in the presence of the waterfall and not anything intrinsic to the waterfall. C.S. Lewis thought this was so much nonsense. Rather, as Coleridge correctly intuited, the reaction of the first person was appropriate to the real quality of the cascade, and the reaction of the second person was pathetically inappropriate to it. The objective rules the subjective and not vice versa.

Lewis’ discussion vividly calls to mind Dietrich von Hildebrand’s distinction between the objectively valuable and a subjective value response. For von Hildebrand, the point of good mentoring is to help a student recognize value in the aesthetic, ethical, and epistemic orders and then to call forth from her the response, both affective and intellectual, commensurate with the value. Once again, value language doesn’t refer to feelings, but rather to the things and events that awaken the feelings. And both Lewis and von Hildebrand harken in this sense back to Aristotle who said that the aim of education is to make the pupil like and dislike what he ought. In short, feelings and affections should be trained and not simply valorized.

I mention all of this because what C.S. Lewis saw in that book of English composition some eighty years ago is now everywhere in our culture; it is in fact the default position of practically everyone under the age of forty. It is commonly held that what we call “values” are just projections of our feelings and subjective whims, and consequently, anyone who dares to speak of objectively true or objective moral value is engaging in an oppressive play of power. The upshot of all this is that we have locked ourselves into millions of little prisons from which we have little choice but to hurl invective at one another. Perhaps the principle advantage of acknowledging objective value is that it provides the opportunity for all of us to fall in love together with something good, true, and beautiful. It permits us to break free of the prison of our egoism and to enter, together, a journey of exploration.

So don’t let people seduce you with the rhetoric of self-invention and being free to make up one’s own values. In the final analysis, there is no project duller and more suffocating than that.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

A well-ordered interior life starts with examining our internal monologue

We all have an internal monologue that shapes our view of the world and our behavior in it. Did that person really mean what they said about me? Should I have that second piece of chocolate? Does God still love me in all of my sinfulness?

Carrying on this kind of silent conversation is part of what it means to have an interior life. In some ways, it is our most authentic self. The self we present to the outside world through our words and actions is rooted in this interior activity. By God’s grace, we are able to weigh and judge and consider everything we encounter in the light of truth.

The Disney Pixar movie *Inside Out* made emotions like joy, anger and sadness the main characters in the story by portraying them as human-like animated characters. The setting of the film is the interior life of a young girl who is anxious about moving. The film manages to convey her interior life in a winsome way but it presents a misleading view of the psyche (the Greek term for “soul”).

We are not simply a collection of emotions that react to stimuli with the proper feeling. We are eternal souls, made in the image and likeness of God, with memory, imagination and rational faculties for making sense of reality.

The more our memory and imagination are rooted in realities like nature and authentic human relationships, the more well-ordered our interior life tends to be. A well-ordered interior life is a surefire way to grow closer to God.

We are living in a time when our interior lives have been extended by digital technology and displayed on screens. Rather than engaging regularly with our own thoughts, feelings and observations about what’s happening around us, we are engaging with disjointed content. Often times that content is snippets of thought, feeling and observation from the interior lives of other people, many of whom are complete strangers. It’s hard enough to process our own thoughts, let alone trying to make sense of millions of others!

Sitting silently staring at one’s phone is not a mindless activity as many frustrated parents and teachers would have it. It is a supercharged extension of human memory, imagination and feeling. The only problem is that much of it is not our own.

To live peacefully and practically amid information overload means returning to the basics of a well-ordered interior life. Start by asking, "To whom is my interior conversation ultimately directed?" Myself, my social media followers or God? How many times have you thought of something witty or surprising and then immediately thought, "This would be great for Twitter!"

Slow down. Savor the thought for a moment. Give thanks to God for it. Allow some space and time for him to respond in the silent and mysterious way that he always does when our minds are lifted toward heaven and not being poured out on a screen.

Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.
Salir de la prisión de la autoinvención

El 5 de agosto, las Hermanas Misioneras de Nuestra Señora de La Victoria empiezan la celebración de su centenario. Aunque no se fundó hasta 1922, este año celebra el centenario de cuando las primeras dos catequistas, Julia Doyle y Marie Benes, llegaron por tren a Santa Fe, Nuevo México, desde Chicago para lanzar la primera misión.

Su fundador, un joven sacerdote de Chicago llamado John Joseph Sigstein, se inspiró al ver las necesidades espirituales y materiales de los hispanos en Nuevo México.

Su supplica a cada hermana era, "Vayan a los pobres primero. Siempre prefirálenos". Esa frase se convirtió en un lema que llevó a las religiosas por casi todos los Estados Unidos y hasta Bolivia, donde fundaron una misión que duró 40 años.

El éxito de la congregación resultó no sólo de la visión de padre Sigstein sino del obispo y, después, arzobispo John Francis Noll, de Huntington, Indiana, quien contribuyó los recursos y la capacidad administrativa para guiar el desarrollo de la congregación.

El donó el terreno para el campus, un complejo lindo de edificios en el estilo de arquitectura misión en la cima de una lo

Adiós a un buen sacerdote y amigo

Se ha ido. Sigo tratando de hallarle sentido a la idea. No es fácil de aceptar, debo decir, ¿Es verdad? Parece un mal sueño. No había llegado siquiera a los 50 años. Quizás ese suscrito bien. Sí, Alvaro falleció.

No es la primera vez que escucho de la muerte de un sacerdote por causa del COVID-19. Después de más de un año viendo cómo este virus causa estragos en el mundo, cegando vidas indiscriminadamente, sin importar la condición social o clausal, hoy toca mi vida de cerca; una vez más.

Alvaro — lo llamo por su primer nombre porque así lo conocí y era la manera como prefería que le llamase — fue un buen sacerdote. También fue un amigo cercano la mayor parte de mi vida adulta. Nos conocíamos durante la adolescencia, precisamente durante esos años decisivos cuando el joven sacerdote. ¿Viviste su sacerdocio con mucha dedicación?

En mi vida he tenido. El privilegio de conocer a muchos sacerdotes católicos que los quiero a mí. Como profesor de teología, muchos de esos buenos amigos han sido mis estudiantes. Otros se han hecho amigos a medida que intercambio trabajo en mis parroquias.

El siglo 21 no ha sido el mejor momento para ser un sacerdote católico. Son comunes los escándalos asociados con el abuso sexual de menores, el clericalismo que desprestigia a muchos sacerdotes, el anticlericalismo de muchas personas que

El centenario de las Hermanas de Victory Noll

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**Catholic Voices**

### What young people could most profit from hearing about marriage

Young people today experience various pressures and expectations that can make them anxious. In a recent essay, Professor Timothy P. O’Malley, of Notre Dame’s McGrath Institute for Church Life, crisply describes some of the over-the-top pressures that graduating college students are likely to encounter in commencement addresses:

“Notre Dame students are told that their degree is not exclusively an accomplishment earned through the completion of credit hours but a pledge to change the world. They are charged by a commencement speaker to go cure cancer, secure a spot on the Supreme Court, end political polarization and corruption, and renew communities on the margins through being a transformative teacher.... In other words, the bar of anxiety is raised. The future is presented to these students as a series of endless accomplishments that they must complete to be judged as worthy by their alma mater. ... No wonder students get drunk and hook up on weekends to escape the impending and seemingly impossible responsibility of changing the very arc of human history before they reach the age of thirty.”

He notes that marriage and family life are seldom part of what commencement speakers at Notre Dame and other institutions of higher education propose to graduates. Students, he says, are “told, sometimes quite explicitly, to bracket out marriage and family life for the sake of their professional careers. And when the marriages and children of prominent commencement speakers are publicly raised on the commencement platform, they are always considered a lesser accomplishment.”

Putting our human accomplishments into proper perspective can be challenging. We can be tempted, like many commencement speakers, to invert the relative order of their importance. In the face of unremitting pressure to change the world, climb the career ladder, build a nest egg, acquire expensive homes, and travel the globe, we can easily convince ourselves that marriage and children are a hindrance.

But as we approach the end of life, we can often see with greater clarity what matters most.

I remember a chat I had with my father as he was declining in health. He had had a long career as an astrophysics professor at the University of Arizona. As we were talking about colleges, universities, and the world of academia, I mentioned how impressive his professional accomplishments had been, not only in teaching and research, but also in authoring various notable books with titles like Radio Galaxies, The Catastrophic Universe, and Radio Astrophysics.

“Aha, the real achievement,” he retorted, “what really matters, that would be the children.”

He underlined that the demanding intellectual work and mountains of scientific output were insignificant compared to what he deemed his “real accomplishment” — the gift of his family. After more than 50 years of marriage and raising five children he signaled what authentic satisfaction and human fulfillment had come to look like for him.

The commitments we make and faithfully fulfill are a source of stability and strength, particularly against the backdrop of life’s turbulence and uncertainty. While there are conflicts, boredom, trials, and other challenges, the consequential adventure of marriage and family life offers a fulfilling pathway toward human flourishing.

O’Malley notes that this is a narrative that young people are interested in: “They want to hear about how to be happy, and they want this happiness not to be tied to their accomplishments.” They want to be able to say, “I cannot control every dimension of the future, but I can dwell with this person for the rest of my days. I can commit to a common project, to a hopeful future with this man or woman.” This is an important message for us to pass on to younger generations, especially as they commence post-university life.

In a sense, marriage and raising a family are becoming revolutionary acts in today’s world. They declare something positive and hopeful about the current and future, and push back against the fear and insecurity that plague our human condition. They ground us in the present against the passing security of worldly accomplishments and challenge us to a higher and more enduring goal.

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Rev. Tadewz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.fathertad.com.

### Farewell to a good priest and friend

Gone. I am still trying to make sense of the idea. Not easy to accept, I must say. Is it true? It feels like a bad dream. He was not even 50. Perhaps I did not hear well. Yes, Alvaro is gone.

It is not the first time I hear about the death of a priest because of COVID-19. After more than a year of witnessing this virus wreak havoc throughout the world, killing people indiscriminately, regardless of social or clerical status, it hit close home again.

Alvaro — I call him by his first name because this is how I first met him and how he addressed me. Distinct actualizations of the same baptismal vocation; particular ways of serving God’s people. Alvaro never left our native Colombia; I migrated very young to the United States. I am married, the father of two wonderful children, and a theologian. He was ordained a priest and, based on all counts, lived his priesthood with much dedication.

Throughout my life, I have been privy to meet many Catholic priests whom I can call friends. As a professor of theology many of these good friends have been my students; others have become friends as they engage my work in their ministries.

The 21st century has not been an easy time to be a Catholic priest. Scandals associated with sexual abuse of minors, clericalism among many priests, anticlericalism among many who do not like priests, defections, loneliness, vilification in the mass media, unhelpful generalizations, demonization, among other negative realities, are rampant. A relative asked me not long ago, “How can you still have friends who are Catholic priests?” The question took me aback. I have had friends who are priests most of my life. Did the question imply that because some priests have failed, then friendship with them is no longer possible? I do not think so.

Hosffman Ospino Catholic News Service  
Journeying Together

### Attacking life and choice

Congress is heading for a collision on the Hyde amendment, and the stakes could not be higher.

This amendment to bills appropriating funds for the U.S. Department of Health and Human Services, named after prime sponsor Rep. Henry Hyde, has prevented federal funding of almost all abortions since 1977.

President Joe Biden now opposes the amendment, after many years of supporting it.

And Rep. Rosa DeLauro, chair of the House subcommittee drafting this year’s appropriations bill, boasts that through the bill “we ensure equal treatment for women no matter what their ZIP code is by finally repealing the discriminatory and harmful Hyde amendment.”

Opposing her effort are pro-life Americans inside and outside Congress, including the Catholic bishops through their campaign called notaspayertobortion.com.

DeLauro’s “discriminatory” claim may refer to a charge by Planned Parenthood and other organizations that decline to be involved in abortion. This is a blow to federal tax dollars.

Ironically, Planned Parenthood itself has been accused of racism by hundreds of present and former employees; they point out that the organization’s founder, Margaret Sanger, was “a white, racist woman.”

The tragic reality is that even now, Black women in the U.S. have over three times the abortion rate of white women. It is hard to see how a further increase in the number of abortions can make them anxious.

Richard Doerflinger Catholic News Service  
A More Human Society

See FARREWELL, Page 23

See DOERFLINGER, Page 23

Black children who are aborted is a blow against racism.

DeLauro’s odd mention of ZIP codes underscores the doubly coercive aspect of her bill. It will not only force all Americans to pay for abortions through their federal taxes. With Hyde gone, the Medicaid statute will require all states to provide matching funds for abortions the federal government funds.

So the 33 states that have freely chosen, by legislative action or direct vote of the people, to ban use of their state funds for most abortions will have to rescind those policies, or face ejection from Medicaid. And pro-life Americans in every state, city and village will have to fund abortions through both their federal and state taxes.

This coercive agenda reaches further. The last part of the Hyde amendment, sponsored by Florida physician Rep. Dave Weldon, forbids state and federal governments to discriminate against individual and institutional health care providers and health plans that decline to be involved in abortion. This
**How to answer kids when prayers go unanswered**

When I was 11 years old, wrestling with my brother's recent death, the new parish priest came bounding into our religious education class. With his words floating on the air, he announced that he would take our questions (submitted anonymously) to answer in his next homily.

When the all-school Mass arrived and the priest approached the ambo to proclaim the Gospel, my heart started beating wildly. Which questions would he pick? Did anyone ask anything like mine?

To my shock, he pulled out a piece of paper and unfolded the loose-leaf on which I'd poured my questions: "Does God really hear us when we pray?" Then why doesn't God answer our prayers?"

To this day, I cannot remember the particulars of the priest's response. What mattered to me most was that he heard my question and was willing to wonder about it alongside me.

He told me — and a church full of children — that doubting God or struggling with prayer was not a failure but held the heart of faith.

After writing about grief and loss, I often receive questions from parents. How do I explain prayer to my child, they ask, when it looks like our prayers weren't answered?

No easy answers exist for the problem of suffering. Countless theologians have written about theodicy (why God permits evil), yet each believer stumbles into the same thorny questions: Why doesn't God intervene in the world in the ways we want? How could a good God let people suffer?

Scripture tells us that God will not give us bad things in response to our prayers. It's possible that God is intervening in other ways. Perhaps our suffering can help others find solace.

In my own life, I've learned that God often takes longer than I want to work things out. But I believe God always knows what's best for us, even when it's a little confusing.

**Uprooting the weeds in our spiritual life**

I recently became a first-time homeowner. After renting for nearly three decades, I have immediately recognized the blessings of this status change.

For starters, my husband and I have the opportunity to put equity into something we can call our own. We have the space to expand our family and dream about our future, and our children will have a place that they associate with the formation of their identity.

The challenges are also evident: the buck stops with us in terms of repairs and maintenance. It's not convenient. But it's also exciting to watch and ponder as we transform our new home.

But the greatest challenge so far has been our yard. In the three months that we've owned our home, my husband and I have weeded our gardens and flower beds more hours than we can tally. We have since learned how much mulch is required to help in this eternal struggle.

I don't mind the physical work. There is something satisfying about getting one's hands dirty and pulling up a weed by its roots. What has been demoralizing is that with just a little bit of rain, the weeds come back bigger and stronger, longer and more sprawling than before.

All of this landscaping has me thinking about certain aspects of our Catholic faith. Naturally, the parable of the weeds and wheat has come to mind, namely how God permits the upright and the immoral to coexist until some future time.

I've been thinking a lot about how in ecclesial life today, many people are

**Road trips remind us we pass by this life only once**

It was our first cross-country road trip since the COVID-19 pandemic had shut down the world as we knew it.

I'll admit I had some angst as my husband and I ventured forth into areas that might or might not be well vaccinated or observing indoor masking. But it had been nearly 16 months since we had seen family, including a new granddaughter. It was time.

One thing I love about long road trips, assuming I'm not the driver, is the chance to watch and ponder as this amazing world rushes by my car window.

It seems like God's invitation to sit still, observe and be present. The verdant hills and Midwestern cornfields, the occasionally weird or crazy billboards, the houses and farms tucked away from the Interstate, the fleeting, crowded cities — they invite imaginative flights of prayer.

There are also the brief encounters with strangers on the journey, people I'll never see again but with whom I share a few moments of this short life. Standing with my luggage outside a hotel, waiting for my husband to bring the car up to the curb after a pleasant stay, a woman passes me with her family, suitcases in tow.

For no particular reason, she looks at me, a stranger, and says, "Well, that was a nightmare hotel."

"Really?" I reply. What else can I say? The journalist in me wants to follow her around and ask what happened.

The happy traveler in me wants to urge her to keep a reminder I've taken to heart. How often do I jump to conclusions about people's intentions?

Traveling starkly reminds us that we only pass this way but once. Every journey is a little pilgrimage.

**Catholic Voices**

Laura Kelly Fanucci  
*Catholic News Service*  
Faith at Home

Elise Italiano Ureneck  
*Catholic News Service*  
Finding God in All Things

*See FANUCCI, Page 22  
See URENECK, Page 22*

**Cartoon Corner**

*See URENECK, Page 22*
**Holy Family gets first new priest in 25 years**

By Loretta Fulton

Following in the footsteps of a man who served in one place “since the days of Noah’s Ark” won’t be easy. Bishop Michael Sis of the Catholic Diocese of San Angelo believes he chose the right man for the job, Father Santiago Udayar, who was installed as priest at Holy Family Catholic Church in Abilene on Sunday, Aug. 1.

“I thank the Lord for sending me here to serve you as pastor of this beautiful parish,” Udayar said. “You are beautiful people.”

Udayar assumed his duties on July 1. He also will continue to serve as vicar general or second in command of the diocese. He will live at the Holy Family rectory.

Sis made the joke about Udayar’s predecessor, Msgr. Frederick G. Nawarskas, better known as “Father Fred,” during the Aug. 1 service. Nawarskas, 81, served as priest at Holy Family from 1996 until the end of June 2021. He will continue to serve Holy Family in the role of “reduced active ministry.”

Udayar, a native of India, thanked the bishop and the many people who made the service and luncheon that followed possible.

Holy Family, one of four Catholic parishes in Abilene, was packed for the installation. Music from combined choirs, an organist, and various musicians added to the splendor of the ceremony. Sis preached the homily for the service, drawing from the scripture readings for the day. God provided enough manna for one day at a time for the Israelites, Sis noted.

“But Jesus is the bread of eternal life,” Sis said. Jesus emphasized that he came to serve, not to be served. His followers are expected to do the same. And priests of the church are called to set an example.

“Being a pastor is about servant leadership,” Sis said.

Udayar is replacing a man much beloved at Holy Family and beyond. “Father Fred” received a rousing standing ovation at the conclusion of his last service as lead priest at Holy Family on June 27. But he isn’t going far.

Father Fred moved from the rectory to a house he bought just down the street from the church. In his “reduced active ministry” role, Father Fred will continue to celebrate two Masses a week and will hear confessions twice a week, in addition to other duties that the new pastor assigns him. He almost made it through his final service on June 27 without showing emotion — almost.

“I thank you for your kindness and support,” Father Fred said as he neared the end of his sermon. “It’s been a very exciting and beautiful experience for me.”

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Loretta Fulton is a freelance writer and creator and editor of Spirit of Abilene. This article first appeared at www.spiritofabilene.com.
UNITY
Continued from Page 7
Traditions Custodes (Guardians of the Tradition), declaring the liturgical books promulgated after the Second Vatican Council to be “the unique expression of the lex orandi (law of worship) of the Roman Rite,” restoring the obligation of priests to have their bishops’ permission to celebrate according to the “extraordinary” or pre-Vatican II Mass and ordering bishops not to establish any new groups or parishes in their dioceses devoted to the old liturgy.

Priests currently celebrating Mass according to the old missal must request authorization from their bishop to continue doing so, Pope Francis ordered, and for any priest ordained after the document’s publication July 16, the bishop must consult with the Vatican before granting authorization.

Pope Francis also transferred to the Congregation for Divine Worship and the Sacraments responsibility for overseeing the implementation of the new rules.

In 2007, Pope Benedict XVI issued Summorum Pontificum on the use of the pre-Vatican II Roman liturgy. It said any priest of the Latin-rite church may, without any further permission from the Vatican or from his bishop, celebrate the "extraordinary form" of the Mass according to the rite published in 1962. The Roman Missal based on the revisions of the Second Vatican Council was published in 1969.

The conditions Pope Benedict set out for use of the old rite were that there was a desire for it, that the priest knows the rite and Latin well enough to celebrate in a worthy manner and that he ensures that the good of parishioners desiring the extraordinary form "is harmonized with the ordinary pastoral care of the parish, under the governance of the bishop in accordance with Canon 392, avoiding discord and favoring the unity of the whole church.”

The now-retired pope also insisted that Catholics celebrating predominantly according to the old rite acknowledge the validity of the new Mass and accept the teachings of the Second Vatican Council.

In his letter to bishops, Pope Francis said that responses to a survey of the world’s bishops carried out last year by the Congregation for the Doctrine of the Faith "reveal a situation that preoccupies and saddens me and persuades me of the need to intervene. Regrettably, the pastoral objective of my predecessors, who had intended to do everything possible to ensure that all those who truly possessed the desire for unity would find it possible to remain in this unity or to rediscover it anew, often has been seriously disregarded."

"Ever more plain in the words and attitudes of many is the close connection between the choice of celebrations according to the liturgical books prior to Vatican II and the rejection of the church and her institutions in the name of what is called the ‘true church,'” Pope Francis wrote.

To promote the unity of the church, Pope Francis said, bishops should care for those Catholics "who are rooted in the previous form of celebration" while helping them "return in due time" to the celebration of Mass according to the new Missal.

The pope also indicated he believed that sometimes parishes and communities devoted to the older liturgy were the idea of the priests involved and not the result of a group of Catholic faithful desiring to celebrate that Mass.

Pope Francis asked bishops "to discontinue the erection of new personal parishes tied more to the desire and wishes of individual priests than to the real need of the holy people of God."

However, he also said that many people find nourishment in more solemn celebrations of Mass, so he asked bishops "to be vigilant in ensuring that every liturgy be celebrated with decorum and fidelity to the liturgical books promulgated after Vatican II Council II, without the eccentricities that can easily degenerate into abuses.”

The liturgical life of the church has changed and developed over the centuries, the pope noted.

"St. Paul VI, recalling that the work of adaptation of the Roman Missal had already been initiated by Pius XII, declared that the revision of the Roman Missal, carried out in the light of ancient liturgical sources, had the goal of permitting the church to raise up, in the variety of languages, ‘a single and identical prayer’ that expressed her unity,” Pope Francis said.

“This unity I intend to re-establish throughout the church of the Roman Rite.”

FOUNDATION
Continued from Page 11
where Larry served on the Parish Council and as President of the Parish Council for several years. Larry and Mary started and ran the parish youth program for five years at Holy Family and are both members of The Equestrian Order of the Holy Sepulcre of Jerusalem.

Recognition of Service
The Catholic Charitable Foundation and its Trustees extend their most sincere appreciation to Mr. Trey Berry for his selfless service to the Board of Trustees over the past three years. During his time with the Foundation, Berry served on both the Grants and Investment Committees of the Foundation. He worked diligently alongside his fellow trustees to ensure that the Foundation’s assets were securely managed and adhered to the United States Conference of Catholic Bishops’ Socially Responsible Investment Guidelines. May God continue to bless Mr. Berry, his family, and all his work.

New Endowments Established in the Foundation
The Catholic Charitable Foundation has recently facilitated the creation of two new endowments to benefit two parishes in the Diocese of San Angelo. The St. Charles Catholic Church in Eden, Texas Endowment Fund was established on May 13, 2021, by Father Bala Antony Govindu. This endowment will benefit St. Charles Catholic Church in Eden, Texas, in perpetuity.

The Dick and Joann Vestal Endowment Fund was established on July 14, 2021, by the Vestal Family and Friends — Children, Grandchildren and Great Grandchildren. Andy Vestal, son of Dick and Joann, coordinated the establishment of the fund in honor of his parents’ 70th wedding anniversary. This endowment fund will benefit Holy Family Catholic Church in Abilene, Texas, in perpetuity.

Looking Forward
Over the past eleven years, The Catholic Charitable Foundation has connected faith with charitable giving by facilitating donor-driven endowment creation to benefit the Diocese of San Angelo. Working alongside Catholic parishes, schools, and ministries throughout the diocese, the Catholic Charitable Foundation will continue to educate individuals and families on how they can make a lasting impact on Catholic institutions within the diocese through endowment creation.

If you are interested in learning more about existing endowments, or in creating an endowment, please contact Mercedes Rassi, Executive Director of The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo, at 325-651-3717 or mrassi@sanangelodiocese.org.

Inquiry opens into migrant facility for minors at Texas' Fort Bliss

EL PASO, Texas (CNS) — The Office of the Inspector General for the Department of Health and Human Services is investigating allegations of abuse at a Texas camp for unaccompanied migrant minors. The inquiry follows whistleblower complaints about conditions at the shelter, particularly as the number of unaccompanied minors coming into the country grows. The government watchdog agency said in the months since the Fort Bliss facility opened to minors near El Paso, Texas, "several individuals have raised concerns about the quality of case management provided there, and its negative impact on children's safety and well-being. " Some of the complaints allege of lack of clothing, including underwear, provided to minors, outbreaks of lice, inadequate facilities or staff trained to care for minors, as well as confusion leading to anxiety among the population, who is said to receive little information about when they could be released. Figures from HHS show that as of July 19, there were some 14,300 unaccompanied migrant minors in government custody. The Fort Bliss tent, one of the largest facilities to house the minors, has 10,000 beds available. Catholic organizations as well as bishops, including El Paso Bishop Mark J. Seitz, have argued that smaller facilities run by the church and other nonprofits, with family-like settings, are better suited to care for the minors.

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I have encountered small, seemingly innocuous weeds that can at times look like good plants or ground cover. I liken them to venial sins. Left unattended, they build bad habits in us and even inhibit our ability to recognize them as problematic.

“Indeed the safest road to hell is the gradual one — the gentle slope, soft underfoot, without sudden turnings, without milestone, without signposts,” writes Scretape.

And of course there are weeds that are more like mortal sins, those which stand tall with a sort of pride and moxie. These are the big and flashy failings that do things like fuel addiction, fan the flames of anger and overpower our goodwill and self-possession.

There has been a lot of discussion and ink spilled in recent weeks over Catholic’s plans for a eucharistic revivial, as well as the nature of the sacrament itself. But what I find lacking in this conversation is a robust reference to the sacrament that precedes it — the one in which we are reconciled to God. The Eucharist indeed is medicine for the sick. But before we take any medicine, we consult doctors about the nature of our illness or ailment. We get a game plan in place to get better.

Of course, we think of the doctors when we receive the word himself only when we have made our bodies and souls into fertile soil. Otherwise, it will get choked out by the weeds that are always ready to take more ground.

As the bishops prepare their document on the meaning of the Eucharist and their plans for a eucharistic revivial, it would be good to see them encourage pastors to make the sacrament of reconciliation more widely available and to ensure that the experience of the faithful who avail themselves to it is one characterized by mercy and practical direction for improvement.

Evangelization requires something like curb appeal, not just moral coherence, but recognizable fruitfulness and beauty in the lives of believers.

More opportunities for confession could make all the difference.

Elise Italiano Ureneck is a communications consultant and a columnist for Catholic News Service.
Continúa de Página 17

no quieren a los sacerdotes, el aislamiento, los vilenidos constantes en los medios de comunicación, las generalizaciones que ayudan poco, desaliño, entre otras realidades negativas.

Un familiar me preguntó recientemente, “¿Cómo puedes tener todavía amigos que son sacerdotes católicos?” La pregunta me sorprendió. He tenido amigos que son sacerdotes la mayor parte de mi vida. Sugerí que porque algunos sacerdotes han fallado, la amistad con otros no es posible. ¿Dudamos de la bondad y dignidad de todos los sacerdotes porque algunos han fallado?

No voy a negar que es perturbador escuchar que un sacerdote es acusado de cometer alguna falta mayor. Cuando esto ocurre, pienso inmediatamente en los muchos sacerdotes que no lo han sido, y aquellos con quienes compartí el don de la amistad. Pienso en sacerdotes como Álvaro.

Ser amigos con un sacerdote es una invitación a reconocer y a acoger a la persona, la “imagen Dei” (imagen de Dios), detrás de los atuendos clericales. Es una oportunidad de entrar en relación con un ser humano que, al igual que cualquier otra persona, anhelaba la oportunidad de relacionarse con otras en una experiencia de intimidad sana. Un amigo sacerdote es alguien con quien peregrinamos en los caminos de la vida y su vocación eclesial me ayuda a apreciar mi propia vocación.

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CORREGIDO

La congregación tiene prominencia en la historia de mi familia. Las conocí aproximadamente en 1935 cuando cuatro catequistas llegaron a nuestro ranchito en las estribaciones de la cordillera Sangre de Cristo para prepararnos para hacer nuestra primera confesión y comunión. Luego, cuando nos mudamos en 1944 a Brighton, Colorado, fui como si ellas nos hubieran seguido. En la parroquia de San Agustín, enseñaron clases en doctrina y organizaron un grupo grande de monaguillos, Los Caballeros del Altar. Seis de mis hermanos y yo éramos miembros. Las hermanas querían mucho a mi familia, especialmente a mi Mamá. Correspondemos por muchos años.

La celebración del centenario empezó con un Misa en la capilla memorial Noll presidida por el obispo Kevin Rhoades de la Diócesis de Fort Wayne-South Bend, Indiana, pero muy pocas monjas quedaron.

La congregación sufrió una gran disminución de vocaciones en los últimos 50 años, desde que los matrimonios empezaron a tener menos hijos. Ahora, la congregación ya ni es dueña de su bello campus. Vendió 107 acres de bosque y pradera a ACRES Land Trust para preservar el sitio para el placer de próximas generaciones. Las facilidades médicas ahora pertenecen a las comunidades de Santa Ana, sirviendo a los ancianos, y los demás edificios se trasladaron al condado para servicios contra la drogadicción. El liderazgo de la congregación, ahora residiendo en Huntington, Indiana, continuará en misión por el tiempo que los años y la salud permitan. Ellas no conocen otro modo.

No se me olvidarán las muchas conversaciones que Álvaro y yo tuvimos. Él me escuchó y leyó mis reflexiones sobre mi vida como esposo, padre de familia y académico. Yo le escuché y leí sus reflexiones sobre su ministerio sacerdotal, su familia y nuestros amigos en común.

Hablamos de interrogantes existenciales. Divagamos sobre asuntos eclesiales y realidades que afectan al mundo; criticamos y afirmamos; lamentamos lo malo y soñamos lo mejor. Acabo de perder a un amigo sacerdote. Adiós Álvaro Rincón y adiós a los muchos otros buenos sacerdotes cuyas vidas han sido acortadas durante esta pandemia.

Ospino es profesor de teología y educación religiosa en Boston College.

SANDOVAL

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e el auto con un par de caballos. Pero las hermanas, de fincas el medio-oeste, ciudades grandes y pequeñas, y barrios hispanos enfrentaban los obstáculos como aventuras.

Una vez, la hermana Mary Frances Meyer y otra religiosa viajaban de un lugar llamado Pintada a Antón Chico en el Valle de Pecos en Nuevo México. Diecinueve millas de su casa, en un área muy desolada, la transmisión de su auto mal funcionó. No caminaba el carro adelante pero sí al reverso. Seguimos preocuparse, ellas manejaron las 11 millas en retroceso. Todavía a ocho millas de su casa, preocupadas que no las vieran llegar recelando, investigaron y descubrieron que el problema se había corregido.

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FAREWELL

Continued from Page 18

others is not possible? Are we to cast doubt on the goodness and dignity of all priests because of the failures of some?
I am not going to deny feeling profoundly shaken when I hear about a Catholic priest being accused of some misconduct. When that happens, I intentionally remember the many priests who are not, and those with whom I share the gift of friendship. I remember priests like Alvaro.

DOERFLINGER

Continued from Page 18

policy, in effect for 17 years, will also be rescinded.

Hyde/Weldon has helped save the careers of doctors, nurses and nursing students who faced pressure to violate their pro-life convictions. It has also been invoked against policies in California and elsewhere that force almost all private health plans in the state to include elective abortions.

The significance of this attack on Hyde and Weldon is hard to overstate.

For over half a century, despite the Supreme Court’s legalization of abortion, an unwritten law has governed the court’s rulings and the abortion debate among most lawmakers of both parties: Everyone of us who want to allow abortion will not force others to support or perform it.

The campaign for abortion has prided itself on being “pro-choice,” and that even means respecting (however grudgingly) the choice of those who disagree.

That effort to maintain some minimum level of mutual respect on our nation’s most divisive issue seems to be over. Pro-life Americans, including faithful Catholics in the healing professions, are to be treated with disdain and forced into actively supporting the destruction of unborn children, violating their own basic moral convictions.

How anyone promoting that campaign could call himself or herself a devout Catholic is a mystery.

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Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.
After taking a year off for COVID, the youth of the Diocese of San Angelo once again met the diocese’s clergy and seminarians on the kickball diamond. The game is hosted each year around the diocese by the diocesan Vocation Office. This year’s game was at the Texas Bank Sports Complex in San Angelo on Sunday, Aug. 1.

For the first time in the history of the friendly competition, the youth of the diocese secured a victory, pulling ahead of the “Men in Black” in the bottom of the final inning. The youth of the diocese now return to school victorious, showing that while the clergy may be the teachers of the faith, they can still stand to learn a thing or two about kickball. Time will tell if the clergy can reclaim their dominance on the diamond.

Coach Ernie Acevedo used a lightning delay wisely, inspiring the youth with a pep talk before their come from behind defeat of the clergy team.