

# Good News

*St. Padre Pio Fraternity gathers regularly on the first Saturday of the month at St. Helen Catholic Church in Georgetown, Texas. Usually we begin with Morning Prayer at 8:30 AM followed by the Gathering at the St. Rita Center, Rm 223. However, due to the Covid virus, we are gathering via Zoom. For mor information, please see the website below.*



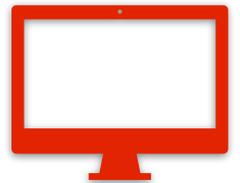
[Website: stpadrepioofs.org](http://stpadrepioofs.org)

## *Prayer Intentions:*

- 1) For our Brother Leonard's healing and Peace.*
- 2) For the continued healing of Jan Parker, now that she is home.*
- 3) For our brother Mark G's Mother, Janet, that she recover from lymphoma.*
- 4) For Erin's health and pregnancy to go according to God's will, and in his mercy.*
- 5) For Peter's son, Nic and his wife, to recover from the hurricane.*
- 6) For the health and well-being of Clarisa, and for her complete healing.*
- 7) For all our Franciscan brothers and sisters, that we may empty ourselves and be open to his divine will.*
- 8) For the health and safety of our brothers and sisters*
- 9) That our nation's leaders will be led by the Holy Spirit.*

- 10) For an assisted care facility in Round Rock named "Rose," where a covid case has caused in a lockdown.
- 11) Mark W. asks that we please pray for Angel and Emily, two people whom Lydia knows through church.
- 12) For Eric Puetz's upcoming surgery, that it may go well, without complications, and include a rapid recovery. for Judy as she cares for him.
- 13) Please also pray for Mary Ann Walsh's surgery on Nov. 4th and for her doctors and nurses to be led by the Holy Spirit.

## Reminders for your Calender



- 1) Free Online Course! On Laudato Si, Please Click on the Link:

[https://laudatosi-school-77aa.thinkific.com/courses/laudato-si-and-integral-ecology?fbclid=IwAR3-gSZe3\\_JpNXvdhusJJxiGRHwboV3mynTVHkapjogsY9chXobb8ozyxJo](https://laudatosi-school-77aa.thinkific.com/courses/laudato-si-and-integral-ecology?fbclid=IwAR3-gSZe3_JpNXvdhusJJxiGRHwboV3mynTVHkapjogsY9chXobb8ozyxJo)

- 2) "Fratelli tutti, on Fraternity and Social Friendship" Link below :

<https://saintmargaretofcortona.org/>

If you have questions, contact : [carlcs3@gmail.com](mailto:carlcs3@gmail.com)

- 3) Mail monthly dues to : Mark Watson, 4300 Far West Blvd., Austin, Tx, 78731

Check payable to Padre PioFraternity

By **PayPal** : [PayPal.com](https://www.paypal.com), (Choose Friends and Family Option) Enter recipient's email : [sppofs.gtx@gmail.com](mailto:sppofs.gtx@gmail.com) If you make a donation via PayPal please also send me a quick email to [mwatson@utesxas.edu](mailto:mwatson@utesxas.edu) to let him know.

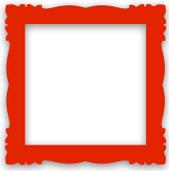
- 4) First Saturday of the month @ 8:15 am > Link to St Helen Morning Mass :

<https://venue.streamspot.com/video/fa7d1a056a>

- 5) **To Donate to the Homeless** : Link Below (You can add new items and buy them here)

[https://smile.amazon.com/hz/wishlist/dl/invite/7ULQDT?ref=cm\\_sw\\_ems](https://smile.amazon.com/hz/wishlist/dl/invite/7ULQDT?ref=cm_sw_ems)

Send items to Gina Livesay's address unless you are attending the Apostolate. Thanks!



[Word on Fire](#) [St Augustine of Hippo](#) [Please Click link below](#)

<http://www.wofdigital.org/videos/wof-augustine-final-with-fixed-audio>

## FOUR PRINCIPLES FOR CATHOLICS DURING ELECTION SEASON

by [Bishop Robert Barron](#) October 6, 2020

Every four years, Catholics face an intense dilemma in regard to the vote. There are ardently Catholic Democrats who wonder how their co-religionists could possibly choose a Republican candidate, and there are ardently Catholic Republicans who express precisely the opposite opinion. And both sides, typically, look with eagerness to their bishops and priests to resolve the tension. Each presidential election cycle, the Church endeavors to clarify the issue, usually to the satisfaction of very few. However, under the rubric of “once more unto the breach, dear friends,” let me try to provide some direction by articulating four basic principles.

First, Catholic social teaching clearly goes beyond the split between Republican and Democrat, between liberal and conservative, and therefore corresponds perfectly with neither political camp. Anyone who says that either of our political parties perfectly, or even adequately, represents Catholic social thought is simply misinformed. Broadly speaking, the Democratic Party advocates a number of themes and principles revered by the Catholic tradition: concern for the underprivileged, for the migrant and refugee, and for the environment, as well as opposition to capital punishment and to all

forms of racism. And again, broadly speaking, the Republican Party sides with Catholic teaching in a number of ways: opposition to abortion and euthanasia, defense of the traditional family, advocacy for conscience protection and freedom of religion. Which of the two parties is more “Catholic?” It seems to me impossible to adjudicate the question in the abstract.

Are we left, therefore, simply in a lurch? Not quite, and this leads to the second principle I would like to explicate: among the various values mentioned, a priority must be given to the defense of human life, since life is the most fundamental good of all, the one without which the other goods wouldn’t obtain. Therefore, in the political calculus of a Catholic, opposition to abortion, euthanasia, and capital punishment should take pride of place. Now, just to keep things complicated, Republicans are relatively right in regard to the first two and Democrats in regard to the last one, though, to be sure, the number of those threatened by abortion and euthanasia is far greater than the number of those under threat of capital punishment. Sometimes people will say that all lives are equally sacred, but in this context, that observation is something of a red herring. For the relevant question is not which lives are more sacred—those of the unborn, the elderly, the poor, the migrant—but which lives are more direly and directly threatened.

And this leads to a third principle: a Catholic may never vote for a candidate *because* that candidate supports a morally repugnant position, only *despite* that support and only because of balancing considerations. Thus, for example, a Catholic in good conscience could never say that she will vote for Joe Biden *because* the Democrat is pro-choice, and by the same token, a Catholic in good conscience could never say that he will vote for Donald Trump *because* the Republican is for capital punishment. Each would have to say some version of “despite his unacceptable position, I will vote

for him because, in prudence, I have determined that other commitments of his and/or his own character counter-balances his objectionable opinion.” Does this lead us into somewhat murky waters? Frankly, yes, but that’s necessarily the case when we’re dealing not with matters of principle but matters of prudence.

And this last statement conduces to my fourth and final proposition: Catholics ought never to disagree in regard to moral principles, but they can indeed legitimately disagree about the best means to instantiate those principles. So, for example, I think that every Catholic in America ought to embrace the political ideals that I identified above, some more characteristic of the left and others of the right. *Every* Catholic ought to be for protecting the environment, serving the poor, defending the traditional family, battling social injustice, advocating for religious liberty and freedom of conscience, etc. But not every Catholic is obliged to subscribe to the same means of attaining those ends. Liberal and conservative Catholics can disagree about the Paris Climate Accords, the legitimacy of off-shore drilling, the advisability of reforming our health-care system, changes to our tax laws, the level of the minimum wage, the best policy in regard to Wall Street regulation, etc., etc. Those latter issues are open to legitimate debate and are matters for prudential judgment.

Perhaps I might, in closing, not so much propose a fifth principle, as deliver myself of a *cri de coeur*: Vote! Some Catholics are tempted—and I will admit to feeling the tug of this temptation—that because things are so complicated politically for those who advocate Catholic social teaching, it is best to say, “a plague on both your houses,” and keep to the sidelines. But this is not a tenable position. In the Lord’s Prayer, we petition, “Thy Kingdom come, thy will be done *on earth* as it is in heaven.” The Gospel message does indeed draw us ultimately to eternal life on high with the Lord,

but it also has real-world implications here below. If we Catholics don't involve ourselves in the political process, as messy as that often is, we permit Catholic social teaching to remain a set of harmless abstractions.



Profession Anniversaries



Rey Alaniz	October 27, 2018
Mary Sealy	October 27, 2018
Marv Freeman	October 27, 2018
Hank Thoresz	October 27, 2018
Mary Ann Walsh	October 20, 2002

Bible Trivia : Which jobs/positions in Israelite society did Ezra have?

From Gospel to Life and Life to Gospel

Wisdom, Chapter 1, vs 1-11 Are we applying this wisdom to our lives? Please read, and Reflect!



Bob Pine, ofs, Minister

Gina Livesay, ofs, Vice-Minister

Peter Gruning, ofs, Formation Director

Mark Watson, ofs, Treasurer

Lynn Freeman, ofs, Secretary

Judy Puetz, ofs, Spiritual Assistant

