Smile & Click
Fr. David Herrera, center, celebrated his 25th anniversary in the priesthood in August. Herrera is currently pastor of Our Lady of Guadalupe Church in Midland. See photos of his celebration, Pg. 14.

Msgr. Francis Frey, longtime diocesan priest, dies at 85

West Texas Angelus

MOUNT LEBANON, Penn. — Monsignor Francis X. Frey, 85, died August 29, 2014, at the Family Hospice and Palliative Care Center in Mount Lebanon, Penn., of complications from pancreatic cancer.

He was born in Pittsburgh, Penn., on December 7, 1928, and grew up in the Shadyside neighborhood of Pittsburgh. He was the ninth of thirteen children born to John William Ambrose Frey and Helen M. (Andrew) Frey.

In Pittsburgh he attended Sacred Heart Grade School and was a member of the Central Catholic High School class of 1946. He attended Duquesne University for 2 years, then transferred to St. Francis of Loretto Seminary, graduating with a Bachelor of Arts degree.

He worked for a short period of time with his father at the Houlihan & Frey meatpacking company in the Polish Hill neighborhood of Pittsburgh. He also worked for a period of time at the Duquesne Brewery in Pittsburgh.

He attended St. Meinrad Seminary and School of Theology in St. Meinrad, Indiana, studying to become a Benedictine brother. While serving as a novice at the St. Meinrad Archabbey, he discovered his vocation to become a parish priest. He was sponsored by the Diocese of Amarillo (from which was later formed the Diocese of San Angelo) to attend St. Francis of Loretto Seminary.

(Please See FREY/4)

Adam Droll, left, with his uncle, Msgr. Larry Droll, following Adam’s diaconal ordination at Sacred Heart Cathedral, August 8. Coverage of both Adam and Ryan Rojo’s transitional ordinations on Pgs. 6, 7.

Like uncle, like nephew

Stephen Kent, Fr. Richard Barron, Fr. Ron Rolheiser and others in Catholic Voices Pages 8-11

Friend the Diocese of San Angelo on Facebook for the latest news, and subscribe to DOSAMail weekly updates at flocknote.com/dosamail.
New bishop continues learning on the job; travels to Rome

By Most Rev. Michael J. Sis
Bishop of San Angelo

Being a Catholic bishop is a tremendous responsibility and a very complex role. When the Pope designates a priest to become a bishop, there is not a particular degree program for acquiring the skills of the job. So, how does a new bishop learn how to carry out his ministry properly?

There are many sources of guidance. First of all, the Church offers written documents that direct the ministry of bishops, such as the 1965 Vatican II decree Christus Dominus on the Pastoral Office of Bishops in the Church, the 1983 Code of Canon Law, and the 2004 Directory for the Pastoral Ministry of Bishops.

The United States Conference of Catholic Bishops also provides guidance and helpful resources. Their staff in Washington is always ready to answer our questions, and they regularly organize conferences and continuing education sessions. For example, in November I will attend a USCCB workshop that explains the process of canonization. Also, individual bishops are available for consultation and fraternal advice.

A bishop learns much from his chief co-workers, the priests of the diocese. The Presbyteral Council is a consultative body of priests who assist the bishop in the governance of the diocese. When a bishop comes from outside the diocese, the Presbyteral Council is extremely helpful in helping him to learn the history and current pastoral needs of the local Church.

Another diocesan body that is vital in assisting the bishop to make good decisions is the Finance Council, which is composed of honorable men and women from around the diocese who are knowledgeable in financial affairs. They provide expertise that is essential for the sound administration of the goods of the Church. There are also several other similar consultative bodies in the diocese.

(Please See BISHOP/22)
Seminarian of the Month

A journey of faith and hope in the Trinity

By Felix Archibong

I grew up as a young boy having specific interest to be around the altar either serving or assisting in any way I could. My parents helped nurture this seed of faith that grew in me till I was of age to make decisions after high school. I can vividly remember my parents never forced me into becoming a priest. What they wished of me was not to give up in service to the church whether as priest or as a married man. I believe that the seed of faith especially becoming a priest that was naturally burning in me, spiritually guided my heart to embrace the holy priesthood of Christ.

As I advanced in age, I also had in mind to become an engineer with specialization in electricity and electronics which was my father’s field of interest. After my High School seminary, I remembered praying before the Blessed Sacrament on a Friday evening for the grace and wisdom to make a choice in accord to God’s plan for me in life. What stayed in me were similar words spoken to Jeremiah by God in (Jeremiah Chapter 1:4-5), “the word of the Lord came to me. Before I formed you in the womb, I knew you, before you were born I dedicated you, a prophet to the nations I appointed you.” Those feelings and desires gave me courage to be bold and firm in my decision to become a priest.

This journey of answering God’s call has not been an easy one. There were years when it was not that smooth. There were moments when it was rough with its blowing and tempting winds just to make me quit.

There were times when the raging waters stop up like a dam just to scare me from answering God’s call. Deep within me I was convinced of hearing God calling on me to follow him even in those rough years. In one of those trying moments, my father had passed on to eternal glory and it was even more difficult. It was not easy without him but I believe God knew better than I did. My beautiful mom became my earthly inspiration and I really do thank God for giving her as a great gift to me. All I could do was trust in God to see me through. I believed that God does not lie and will never lie. Deep within me, I knew that if God called me, surely he will see me to the end. It will be true to say that hope withoutpatience is incomplete. Hence, patience became my watch word in my heart and I guarded it religiously. We all need it in our daily struggles and most especially waiting for granted wish said in prayers to God.

It has been a very fruitful formation (Please See SEMINARIAN/22)

Abilene woman recounts LIFERunners experience

West Texas Angelus

Editor’s Note: Tracy Glass and her family entered the Catholic Church at Easter 2014. Tracy is a national board member of LIFERunners, the largest pro-life running organization in the world, with over 2,400 members. The Glass family are parishioners at Holy Family in Abilene.

Submitted by Tracy Glass

I am a national board member with LIFERunners. We are the largest pro-life running organization in the world with over 2,400 runners/walkers from all 50 states and 17 countries now. As a team, we pray, run, and raise funds for pregnancy help centers across the country and we build awareness on the issues surrounding abortion. As part of the 40 days preceding Easter, we participate in our A-Cross America relay which is a relay that starts on both coasts and meets in South Dakota on Good Friday. Hundreds of miles are covered by runners every day as the West and East arms move towards each other over the 40-day period.

It’s a beautiful sacrifice made by many to be the voices for those who have no voice. I recently took a group from Ft. Worth and Abilene with us as we traveled over 13 hours to Colorado and covered over 50 miles in the mountains in 1 degree Fahrenheit weather!

As interest in LIFERunners has grown, so has the demand for a North and South arm to the relay. I will be organizing the south arm for the run leading up to Easter 2015.

You don’t have to be a runner to be a member. We also encourage walkers to join the movement as well. It’s a way to put our faith in action.

Links to visit for more information include: www.liferunners.org and www.liferunners.org/across.

As a side note, my youngest daughter (6 years) and I joined LIFERunners last year. She wanted to raise money “to help babies live.” She raised over $3,000 for our local pregnancy resource center and ran her first half marathon! We prayed that God would use her run in a big way, but we had no idea how BIG God was thinking … in the process of her run, she made a World Record and the news went viral very fast.

Bishop Emeritus part of USCCB Pilgrimage for Peace in Holy Land

West Texas Angelus

Several months ago at the invitation of various committees of the United States Conference of Catholic Bishops, 25 bishops were invited to take part in a "Bishops’ Prayer Pilgrimage for Peace in the Holy Land," from September 10-19, 2014. The Most Reverend Michael Pfeifer, OMI, Bishop Emeritus of the Diocese of San Angelo, has signed on to be part of this pilgrimage.

This Pilgrimage for Peace, which was organized before the terrible recent bloody conflict in Gaza, is especially timely, given our nation’s urgent initiative to promote peace talks between the Israelis and Palestinians. The bishops who travel on this prayer pilgrimage pray and offer assistance to bring an end to the current hostilities.

The purpose of this pilgrimage is simply to promote peace in the land where Jesus was born, where he lived, where he taught, where he worked miracles to show that he was truly the Son of God, where he suffered and died, where he rose from the dead. This land called the "Holy Land," is of great importance for all Christians, as well as for Jews and Muslims. Another goal of this prayer pilgrimage is to promote peace by visiting sacred places and pray with Christians, and also with Jewish and Muslims leaders. Throughout the pilgrimage, the bishops' will have the opportunity to visit holy sites, talk with Israeli and Palestinian civil society groups and dialogue with public officials, and to see the work of the Catholic church that is being done in this troubled land, especially by Catholic Relief Services.

"Our hope is to help to bring the cycle of violence to an end," Bishop Pfeifer said. "It has been shattered by irresponsible language of collective punishment, and revenge that breeds violence and suffocates the emergence of any alternative. Our role as religious leaders is to speak a prophetic language that reveals the alternatives beyond the cycle of hatred and violence. We have to lift our eyes to heaven and acknowledge one another as children of one father.”

Pope Francis, in his invocation for peace in Isreal and Palestine held in the Vatican on June 8, 2014, stated that, "peacemaking calls for courage, much more so than warfare. It calls for the courage to say yes to encounter and no to conflict: yes to dialogue and no to violence: yes to negotiations and no to hostilities: yes to respect for agreements and no to acts of provocations: yes to sincerity and no to duplicity. All of this takes courage, it takes strength, and tenacity."

Bishop Pfeifer points out, "breaking out of the cycle of violence is the duty of all, oppressors and oppressed, victims and victimizers. All must recognize in the other a brother or sister to be loved and cherished rather than an enemy to be hated and eliminated."

Abilene woman recounts LIFERunners experience
Experience peace through forgiveness

The Angelus

He was ordained a priest of the Diocese of Amarillo on May 31, 1958, at St. Paul’s Cathedral in Pittsburgh. He celebrated his First Solemn Mass June 1, 1958, at St. Bernard Church in Mount Lebanon, Penn.

After his ordination, he began 51 years of active priestly ministry in West Texas. He served in the parishes of St. Elizabeth, Lubbock; St. Mary, Amarillo; St. Anthony, Dalhart; Sacred Heart Cathedral, Amarillo; St. Agnes, Fort Stockton; St. Lawrence, Garden City; Our Lady of Lourdes, Andrews; and St. Mary, Odessa.

He resigned as pastor of St. Mary Church in Odessa on February 9, 2014, at the age of 80.

He was given the honorary title of OMI (1987). He was predeceased by siblings John (George), Bernie Jansen (Catherine), Gerald J. Pry (Ellen), and Charles Kenawell (Alice).

He is also survived by many of his 77 nephews and nieces, grand nephews and nieces, and his favorite dog Amber.

A Memorial Mass was celebrated at 5:30 pm on Monday, September 8, 2014, at St. Mary Church, Odessa, after which he was interred in the columbarium at St. Mary Church. A dinner in the gym will follow the Mass. Arrangements have been entrusted to Warchol Funeral Home in Bridgeville, Penn. (412) 221-3333. In lieu of flowers, memorials may be made to Family Hospice and Palliative Care in Mount Lebanon, Penn.; Holy Child Parish in Bridgeville, Penn.; St. Mary Parish in Odessa, or the charity of your choice.
PARISH FESTIVALS & FAMILY FAIRS

(If your parish’s family fair or fall festival is not listed here, please email the details to jtpatterson@sanangelodioce.se.org so they can be included next week, and in upcoming editions of the West Texas Angelus.)

SUNDAY, SEPTEMBER 21

ELDORADO. On Sunday, September 21, 2014, Our Lady of Guadalupe in Eldorado will celebrate its annual fall festival at the Schleicher County Courthouse square from 11:00 am until 4:00 pm. There will be food booths, drinks, children games, cake walk, music, and lots of family fun.

SUNDAY, SEPTEMBER 21

CARLSBAD/SAN ANGELO. St. Therese Catholic Church of Carlsbad will host its annual festival on Sunday, September 21, at the Knights of Columbus Hall, 3636 N. Bryant, in San Angelo. A barbecue brisket/homemade German sausage dinner with all of the trimmings will be served from 11:00 a.m. to 2:00 p.m. Plates for adults, children, and Drive-Thru To-Go plates will be available. Adult and To-Go plates are $10; Children plates for 10 and under: $6. Cooked/Uncooked sausage and barbecued brisket may be purchased in the afternoon. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese Catholic Church: 1-325-465-8062.

SATURDAY, SEPTEMBER 27

MIDLAND. St. Ann’s of Midland will host the 66th annual Family Fair on the church grounds, 1906 W. Texas, Saturday, September 27, from 10am-10pm. Carnival hours are Thursday, September 25 (6-10 p.m.); on Friday September 26 (6-10 p.m.); Saturday September 27 (10 a.m.-Midnight) and Sunday September 28 (6-10 p.m.). The raffle’s 1st Prize - 1966 Ford Mustang (MRSP $14,300) 2nd Prize - Carnival Cruise Lines gift card (Value $2,000), 3rd Prize - Apple gift card (Value $100). Tickets are $3 or 11 for $30. There will be non-smoking bingo, arts and crafts, dunking booth, a country store, and the famous odds and ends booth. Some of the great food available includes burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes and more. For more information, please call 432-682-6303. The Family Fair benefits St. Ann’s Catholic School.

SUNDAY, SEPTEMBER 28

JUNCTION

St. Theresa Church Fall Festival
Saturday, Sunday, September 28, 2014, 11 a.m.-3 p.m.
Raffle, silent auction, Mexican food, games for children, bake sale, and much more.

FRIDAY, OCTOBER 3-SATURDAY, OCTOBER 4

ABILENE. The St Francis Annual Grand Jamaica will be held Oct 3rd - 4th on the church festival grounds, 826 Cottonwood St (between North 8th and 10th Street on Treadaway Street in Abilene TX). This year's festivities will begin on Friday October 3rd at 5:00 PM with the blessing of the animals. Festivities continue with music and food throughout the evening and a performance by the Texas Tornados at 7pm on Friday. Saturday will continue with more family fun starting at 11:00 am and concluding at 11:00 pm. We will start the morning with a demonstration by the K-9 Unit of the Abilene Police Department.

SUNDAY, OCTOBER 5

ST. LAWRENCE. Lunch will be served from 11:00 - 2:00 p.m. ONLY. The menu features Barbeque Brisket, Homemade German Sausage and all of the trimmings including homemade desserts (as well as diabetic desserts), tea, coffee or water. Sausage sandwiches and other food concessions will be available after 4:00 p.m. for purchase.

~PLATES TO GO~ will also be available from 11-2
~MEAL TICKETS~ noon meal tickets can be purchased from 10:45 a.m. until 1:45 p.m. Adult tickets will be $12.00 each and tickets for children 12 and under will be $10 each. SAUSAGE~ uncooked, homemade German Sausage will be sold for $ 7.00 per pound in the SAUSAGE HAUS with a minimum of 5 pounds, please. ACTIVITIES include Grab Bag, Coke Ring Toss, Jumpy Houses, Duck Pond and many others will be open from 11:00 a.m. ~ 4:00 p.m. The KOUNTRY KITCHEN will be stocked with local handcrafts, baked and canned goods, the RELIGIOUS BOOTH will feature a wide variety of Religious items for purchase and will open at 10:30 a.m. The CONCESSION STAND will be available throughout the day for refreshments. BINGO~ Bingo will be from 12 noon-4 p.m. under the church pavilion. There will be a SILENT AUCTION from 10:30a-2:30p. The LIVE AUCTION will begin promptly at 2:00 p.m. in the PARISH HALL.

SUNDAY, OCTOBER 5

SAN ANGELO. St. Margaret of Scotland will be having its annual festival on October 5th at the Knights of Columbus Hall. A brisket dinner will be served starting at 11. An auction, games for the kids, and a country store will also be available

SUNDAY, OCTOBER 5

St. Patrick’s Church Fall Festival
BRADY. At the Ed Davenport Civic Center. There will be a turkey & dressing meal with German sausage and all of the trimmings served from 11:00-2:00 Price $8 a plate. Take outs available! Daily Events consist of Silent Auction, Country Store, Cake Walk, Bingo, Large Auction, & outdoor kids' games. 2014 Ford Supercrew along with other prizes Only 500 Tickets Sold $100.00 Each; $500.00 Early Bird Drawing on September 7. For more information or to buy a ticket, contact the Parish office at 325.597.2324
Office hours Mon. - Wed. 9-12&1-3, Thur. 9-12

SUNDAY, OCTOBER 12

OLFEN. St. Boniface Fall Festival at Olfen will be held on Sunday, October 12th at the Parish Hall.

SATURDAY, OCTOBER 18

COLORADO CITY. St. Ann Parish will hold its Fall Festival On October 18 From 10am to 10pm. Everybody is invited.

SUNDAY, OCTOBER 19

WALL. The St. Ambrose Fall Festival on Sunday, October 19, 2014 marks the 75th Annual Jubilee Celebration at the St. Ambrose Catholic Church in Wall, TX. The turkey, dressing and sausage meal will be served from 11 a.m. to 2 p.m. Adult tickets are $9. Children plates are $5.00. Children games begin at 10:30 a.m. Bingo starts at noon, entertainment at 1:00 p.m. and live auction will begin at 1:30 p.m. Shuttle bus is available from the school parking lot to the church.

SUNDAY, OCTOBER 19

COLEMAN. Sacred Heart Catholic Church in Coleman, Texas is having their annual Parish Fall Festival on Sunday, October 19, 2014. Activities will begin at 11 a.m. with a delicious authentic Mexican Dinner. There will be a Country Store, Silent Auction, Raffle, Outdoor and indoor games & activities which include: Bingo, Train-ride for the children, Cake-Walk, Horse-shoe tournament, and much more. Please join us for a great time for good food, great buys, lots of fun and fellowship. For more information, please contact Festival Chairperson: Becky Slayton at (325) 214-4164.

FRIDAY, OCTOBER 24-SATURDAY, OCTOBER 25

BIG SPRING. Friday, October 24, from 11 a.m.-7 pm and Saturday, October 25, the Festival will be selling FOOD! ASADO PLATES! CARNE GUISADA PLATES! And GORDITA PLATES! On Saturday, October 25, the FUN begins at 6 p.m., with GAMES! Basketball, Football, and Baseball Throw! Duck Pond, Fish Pond, and Hole in One golf! Bingo! And many more games! Join us for good food, fun games and live MUSIC!

SUNDAY, OCTOBER 26

SONORA. 11am-6 pm. Everyone welcome! Food booths, games, silent auction and activities on the St. Ann's Church grounds, 311 W. Plum in Sonora. Raffle drawing for prizes at 5pm. Music and dancing 4-6pm. Only one mass on this Sunday at 10am. The Festival Queen will be announced during Mass. For more information, contact 325-387-2278.

SUNDAY, NOVEMBER 9

ROWENA. St. Joseph Catholic Church 92nd Annual Fall Festival. More details in upcoming issues of The West Texas Angelus.

SATURDAY, OCTOBER 25

MIDLAND. St. Stephen's of Midland will be hosting its Annual Fall Festival and Silent Auction in the Church Hall, 4601 Neely Ave., Saturday, October 25, 6-9 p.m. Your ticket into the festival, is a bag of candy per family. There will be a cake walk, a baked goods store, face painting, children games, silent auction and much more fun. Don't forget to wear your costume as there will be a costume contest, so let your imagination run wild and be creative. For more information, please call 432-520-7394.
The Transitional Ordinations of Adam Droll and Ryan Rojo

By Jimmy Patterson
Editor
West Texas Angelus

SAN ANGELO — The Diocese of San Angelo welcomed two new transitional deacons to the Church in August. Ryan Rojo, of Odessa, and San Angelo native Adam Droll, both in their final years at Mundelein Seminary in Chicago, were two of three transitional deacons to be ordained before the end of the year.

Droll’s ordination Mass was Friday, August 8 at the Sacred Heart Cathedral; Rojo was ordained at St. Joseph’s Church in Odessa, on Saturday, August 9. A third final-year seminarian/transitional deacon candidate, Felix Archibong, will be ordained on Saturday, October 11, at Our Lady of Guadalupe Church in Midland.

“Well, here we go,” said Droll, at the conclusion of his ordination Mass. Droll is the nephew of diocesan vicar general, Msgr. Larry Droll.

San Angelo Bishop Michael J. Sis quipped that he felt it was perhaps fitting that the first deacon he ordained in his role as bishop was named Adam. In both Rojo’s and Droll’s ordinations, Sis spoke directly to the two young men, encouraging them in what was ahead of them and the duty and responsibilities they had chosen to pursue.

“The Lord Jesus has set an example that just as he himself has done, so also you must do,” Sis said. “Remember the words of St. John of the Cross: Where we put love, we will find love. As you go through the years of your ministry, never allow yourself to be turned away from the hope that is offered by the Gospel. Now you are not only a hearer of this Gospel, but you are also its minister.”

Rojo admitted that he has been “absolutely astonished by God’s goodness since entering the seminary in 2005. The Odessa native credited the “good people of West Texas” for nourishing his faith and felt compelled to reciprocate that goodness in some small way.

Droll told the crowd gathered for this ordination that it had been quite a ride. “More days than not have been a blessing and there has been a lot of growth in me over these seven years and I am sure more to come as I continue to discern the Lord’s will for the rest of my life.”

‘You are no longer a hearer of the Gospel, but also its minister’

Editor’s Note: At the ordination Masses of Deacon Adam Droll and Deacon Ryan Rojo, August 8 and 9, Bishop Michael J. Sis spoke directly to each of the diocese’s new transitional deacons. Below are Bishop Sis’ remarks to Ryan Rojo.

You are about to be raised to the Order of the Diaconate. A sacred character will be impressed upon you. By this Ordination, you become a cleric, and you are incardinated into the Diocese of San Angelo.

The Lord Jesus has set an example that just as he himself has done, so also you must do. In the Gospel passage you selected for this Mass today, from John 15, it takes place at the Last Supper when Jesus washes the feet of his Apostles. He calls them to humble service to meet the needs of God’s people.

Jesus tells them, “Love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends.” Today, as we pray the Litany of the Saints, you will literally lay yourself down on the ground here, humbly placing yourself in service to God.

As a deacon, that is, as a minister of Jesus Christ, who came among his disciples as one who served, I encourage you to do the will of God from your heart. Serve the people of God that you are called to serve just as you would serve Jesus Christ himself.

(Please See HOMILY/20)
From the Editor

**Much planning, many decisions at work in ordinations**

*By Jimmy Patterson*

SAN ANGELO, ODESSA — When I was 20 years old I spent half of a paycheck on a ticket to see the Doobie Brothers on their “One Step Closer” tour as it made a swing through Dallas. The other half of that paycheck went for another ticket: to see the Doobie Brothers on the same tour the next night at The Summit in Houston.

I was a big fan.

There I sat in the packed stands at The Summit in full anticipation of being re-energized by this great band. Before the show was over 2 1/2 hours later it had finally dawned on me: I had paid good money to see the same exact thing on consecutive days.

The choreography, the song selection and order, even the point where guitarist Patrick Simmons jumped out into the audience and ran to the balcony to play among the adoring throng of Houstonians — we’d both been there and seen that, Pat and me.

I was pretty bummed.

Call me naive, but I had no idea the whole thing was staged.

It would have been like going to see “Ghostbusters” one night in Abilene and driving to Fort Stockton the next night to see it again. What’s the point?

Weird as it may sound, as I drove to Odessa on Saturday, August 9, the memory of the double Doobie experience came to mind.

I had been to Adam Droll’s ordination the night before in San Angelo. Twelve hours later, Odessa’s St. Joseph’s Church was SRO for Ryan Rojo’s ordination Mass. I certainly had no reason to believe I was in for a repeat of the concert replication from 34 years earlier — at least there wouldn’t be a member of the choir running to the balcony for a solo mid-Mass.

While the structure of the Mass is of course unchanging, there are elements that were unique to the two deacon candidates’ ordinations. Adam’s and Ryan’s decisions on readings, gospels and even vesting brought each Mass its own unique imprint while retaining the elements on which we can always count. It was indeed a blessing to witness both.

Droll chose the Gospel about the grain of wheat (John 12:24-26), for the same reason he chose his second reading (Acts 6:1-7): “Unless I continue to die to my self-centered tendencies, I will never be fruitful in my ministry,” he said.

(Please See *CHOICES*/20)

---

**Diaconal class gathers for tenth reunion**

*West Texas Angelus*

Ten deacons and their wives from the 27-member diaconal class of 2004 in the Diocese of San Angelo, celebrated a 10-year reunion the weekend of June 27-29, 2014, at San Miguel Arcangel Church in Midland. Fr. Bernardito Getigan presided over the group’s Mass celebrating the anniversary. The gathering was hosted by San Miguel Arcangel Church, former parish of the late Fr. Tom Kelley, formation director of the class of deacons.

Twenty-seven men were ordained in the diaconal class; five have left the diocese, one deacon, Mark Reeh, died February 20, 2005. Fr. Kelly died February 21, 2005.

In addition to the 27 ordained deacons that year, three others — Art Casarez, Mike Kahlig and Mike Lamonica — are also considered a part of the class. Casarez and Kahlig were ordained early because of their completion of the LIMEX Course; LaMonica because of his holding of a Master’s Degree in Theology from the University of Dallas.

In its 10 years, among many other works, the class of deacons established a memorial for Deacon Mark Reeh, located at St. Lawrence, Reeh’s home parish.

*Information provided by Dcn. Bob Leibrecht.*

---

**Fr. Hilary installed at St. Mary’s**

Photos from the Mass installing Fr. Hilary Ihedioha as pastor of St. Mary’s Church in Odessa, August 10, 2014. Ihedioha, most recently pastor at St. Patrick’s in Brady and its mission, St. Francis Xavier in Melvin, assumes the pastorate following the departure of Fr. Santiago Udayar, who will be attending Canon Law School in Canada.

(Photos by Alan P. Torre / aptorre.com)
The journey begins for diaconal candidates

By Tom Collier
Diocesan Candidate
Diocese of San Angelo

Sometimes you just have to do what you’re told. Sometimes you just have to go where you are sent. And if it’s God that you are following, the joy can be amazing.

About seven years ago, I felt a stirring that I was called to become a permanent deacon. Initially, I did nothing and told no one. After all, what were the chances I’d actually act on this? At about the same time, my wife Pat had a sense that I should be a deacon. And she told no one – not even me.

After about a year of praying on my own, the stirring I originally felt became stronger, more insistent to the point where I could no longer keep quiet. Although I really don’t remember the specifics, our first serious conversation about the diaconate may have gone something like this:

Pat: “Do you think we should grill some salmon for supper tomorrow night?”
Tom: “I think I’m supposed to become a deacon.”
Pat: Stunned silence.

Appreciated ordained ministry has very little to do with seafood.

And so our discernment process began. I say “our” process because both Pat and I are intimately involved. We pray together, we attend classes together, and we study together. “Discernment” is different than simply deciding. The discernment process slows down the rush to a decision in order to allow the Holy Spirit to enter into the conversation. Not that He isn’t there from the beginning, but for engineering types like me, stepping back to gain a richer understanding and taking some time to listen is a good thing. And so Pat and I prayed – a lot. And read. It’s amazing how many books are available on the diaconate and discernment. (The most practical advice came from books written by deacon’s wives.) We shared our thoughts with our pastor and few close friends, and asked for their feedback and prayers.

In 2013, the Diocese of San Angelo began the formation process for men who might be called into the diaconate. We attended a “Come and See” meeting, followed by monthly inquiry meetings designed to help us understand what we were getting ourselves into. The process also involved four interviews for Pat and I, a marriage assessment survey and report, and both a psychological evaluation and physical for me. Pat even had to provide a hand-written letter to the bishop giving her consent! It became clear early on that this was more than your basic volunteer ministry.

So what exactly is a deacon? I’ll start by describing what they are not. Deacons are not “assistant priests,” even though we see them on the altar. Deacons are not “super volunteers,” although we often see them working alongside volunteers in service ministries. Deacons are ordained clergy who bring the love of Christ and His Church into the world in which they live and work. Deacon Bill Ditewig describes a deacon as a man who through ordination is publicly and permanently conformed to the image of Christ the Servant. When this reality first sunk in, I remember thinking, “Who is worthy of that?” No one is. How is it then that we have any deacons at all? The answer to that is fairly simple. It’s the Holy Spirit that issues the call, and it’s His power acting through the sacrament of Holy Orders that makes it possible to carry out this calling.

Diaconal formation in the Diocese of San Angelo is a five year process designed to discern the calling, deepen the spirituality, and develop the skills required for this ministry. And they are serious about it. Following a year of inquiry dedicated to understanding the diaconate and the formation process, twenty-one men were invited by the bishop into the next phase, called Aspirancy. The Aspirants and their wives meet once a month from Friday evening to Sunday afternoon and do our best to squeeze a semester of study into each month. The Aspirancy year focuses on prayer and discernment. The next three years are called Candidacy, and are dedicated to spiritual and intellectual development.

Pat and I, along with the Church, will be discerning my call to the diaconate up to the moment of ordination. If I am ultimately not ordained, that in itself will be following God’s will and the time that we spent in formation will make us stronger Catholics. Which it will be only God knows.

And so we pray and we leave it in His hands.
Making Sense of Bioethics

Is artificial insemination wrong even for married couples?

By Fr. Tad Pacholczyk

Artificial insemination introduces sperm into a woman’s body by use of a thin tube (cannula) or other instrument to bring about a pregnancy. Artificial insemination can be either homologous (using sperm from a woman’s husband) or heterologous (using sperm from a man she is not married to). Both forms of artificial insemination raise significant moral concerns.

Bringing about a pregnancy by introducing a cannula through the reproductive tract of a woman and injecting sperm into her body raises concerns about reducing her to a kind of conduit for the purposes of obtaining a child. These actions fail to respect the most personal and intimate aspects of a woman’s relational femininity and her sexuality. She ends up being treated or treating herself as an “object” for the pursuit of ulterior ends. A man also violates his sexuality, as his involvement becomes reduced to “producing a sample,” usually by masturbation, which technicians then use in order to impregnate his wife or another woman. Similarly, any child conceived in this manner is potentially treated as an object or a “project to be realized,” rather than as a gift arising from their shared bodily intimacy and one-flesh union.

Back in 1949, a prescient Pope Pius XII already recognized some of these moral concerns when he wrote: “To reduce the common life of a husband and wife and the conjugal act to a mere organic function for the transmission of seed would be but to convert the domestic hearth, the family sanctuary, into a biological laboratory. Therefore… we expressly excluded artificial insemination in marriage.”

The Catholic Church addressed this matter again in greater detail in 1987 in an important document called Donum Vitae (On the Gift of Life), noting that whenever a technical means “facilitates the conjugal act, it is morally illicit [unacceptable]. Artificial insemination as a substitute for the conjugal act is prohibited.”

Some Catholics have nevertheless suggested that artificial insemination might occasionally be permitted in light of another passage from the same document which they interpret as allowing for an exception: “Homologous artificial insemination within marriage cannot be admitted except for those cases in which the technical means is not a substitute for the conjugal act but serves to facilitate and to help so that the act attains its natural purpose.”

Interestingly, at the present time, there do not seem to be any real-world examples of insemination technologies that facilitate the conjugal act. Hence, while the statement above is true in a theoretical way, in practice there do not appear to be any specific technical methods to which the statement would in fact apply, so the claim of some Catholics that an exception exists for homologous artificial insemination does not appear to be correct. The core problem remains that even if sperm were collected without masturbation, the subsequent steps of introducing a sample into a woman’s reproductive tract, through a cannula or other means, would invariably involve a substitution or replacement of the conjugal act, which would not be morally acceptable.

To procure sperm without masturbation, a couple could use a so-called “silastic sheath” during marital relations (a perforated condom without spermicide). This would allow some of the sample to pass through, and some to be retained and collected, and would assure that each marital act remained ordered and open to the possibility of transmitting the gift of life.

Yet even when using a morally-permissible sperm procurement technique, the subsequent mechanical injection or insemination step itself would raise serious moral concerns. Clearly, a marital act would not cause the pregnancy, but at best would cause gamete (sperm) collection. The pregnancy itself would be brought about by a new and different set of causes, whereby the mechanical actions of a technician would substitute for, and thus violate, the intimate and exclusive bond of the marital act.

Homologous artificial insemination, in the final analysis, does not facilitate the natural act, but replaces it with another kind of act altogether, an act that violates the unity of the spouses in marriage, and the right of the child to be conceived in the unique and sacred setting of the marital embrace.

The beauty of the marital embrace and the noble desire for the gift of children can make it challenging for us to accept the cross of infertility and childlessness when it arises in marriage, even as it offers us an opportunity to embrace a deeper and unexpected plan of spiritual fruitfulness that the Lord and Creator of Life may be opening before us.

Rev. Tadeusz 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.

‘Am I dying or is this my birthday?’ and other famous last words

By Erick Rommel
Catholic News Service

We all look to others for insight and guidance. Sometimes we find it through the words of our family and friends. And sometimes, we seek meaning from the words of those we only know from a distance.

Over time, I’ve come to realize that I find deep meaning in moments of significant challenge. Sometimes, those words come from real life. At other times, they come from books or television or theater. No matter where they originate, the words that stay with me come from a place of truth.

In high school, I kept a notebook of quotes that inspired me. While the book is unfortunately lost, there is still one quote I remember by heart: ”In spite of everything I still believe that people are really good at heart.”

Written in her diary while in hiding, I often think of Anne Frank’s words when faced with difficult people.

Knowing how I feel about words and their meaning, it probably comes as no surprise that I immediately purchased the book "Famous Last Words" as soon as I found it at a local bookstore.

Thumbing through it, I saw a wide range of sentiments from optimistic (“I've never felt better,” Douglas Fairbanks) to fearful (“God, don't let me die. I have so much to do,” Huey Long) to amazingly self-aware (“Don't let it end like this. Tell them I said something,” Pancho Villa).

In each instance, the words expressed more about the person who said them than I thought possible. In reading, I realized those words have importance, not because they were final but because, in many cases, they provided a better life summary than any biography.

Ida Straus stayed on the Titanic rather than leave her husband behind. Her words, “We have been together 40 years, and we will not separate now,” speak eloquently of their love and devotion.

Love and devotion also were reflected in Lady Astor’s final words. Instead of reflecting upon her life as the first female member of the British House of Commons her thoughts were more simple: "Am I dying, or is this my birthday?” That’s what she said when she saw her family surrounding her bed -- not a small group by any measure.

On the surface, the statement seems superficial; then, you look deeper. Lady Astor made an impact privately and publicly. Her family wanted to see her one last time and say goodbye.

We don’t know when we’ll speak our last words. But if our words in the days, weeks, months and years leading up to that final statement aren’t indicative of how we wish to be remembered, those last words will make little impact.

We remember people because the way they lived is worth remembering.
Bad actions always ricochet back, causing unhappiness

By Fr. Ron Rolheiser

In 1991 Hollywood produced a comedy entitled, City Slickers, starring Billy Crystal. In a quirky way it was a wonderfully moral film, focusing on three, middle-aged men from New York City who were dealing with midlife crisis. As a present from their wives, who are frustrated enough with them to attempt anything, the three are given the gift of participating in a cattle drive through New Mexico and Colorado. And so these three urbanites set off to ride horses through the wilderness. The comedy part of the film focuses on their inept horsemanship and their naivété about cattle and the wilderness. The more serious part of the movie tracks their conversations as they try to sort through both their own struggles with midlife crisis, that is, their naiveté about cattle and the wilderness. The comedy part of the film focuses on their inept horsemanship and their naivété about cattle and the wilderness. The more serious part of the movie tracks their conversations as they try to sort through both their own struggles with midlife crisis, that is, their naiveté about cattle and the wilderness.

As a present from their wives, who are frustrated enough with them to attempt anything, the three are given the gift of participating in a cattle drive through New Mexico and Colorado. And so these three urbanites set off to ride horses through the wilderness. The comedy part of the film focuses on their inept horsemanship and their naivété about cattle and the wilderness. The more serious part of the movie tracks their conversations as they try to sort through both their own struggles with midlife crisis, that is, their naiveté about cattle and the wilderness.

By Very Rev. Robert Barron

I was chagrined, but not entirely surprised, when I read Woody Allen’s recent ruminations on ultimate things. To state it bluntly, Woody could not be any bleaker in regard to the issue of meaning in the universe. We live, he said, in a godless and purposeless world. The earth came into existence through mere chance and one day it, along with every work of art and cultural accomplishment, will be incinerated. The universe as a whole will expand and cool until there is nothing left but the void. Every hundred years or so, he continued, a coterie of human beings will be

Woody Allen and his bleak vision of life and the hereafter

Prior to the modern period, Taylor observes, the contrary idea of the “porous self” was in the ascendancy. This means a self that is, in various ways and under various circumstances, open to a dimension of existence that goes beyond ordinary experience. If you consult the philosophers of antiquity and the Middle Ages, you would find a very frank acknowledgement that what Woody Allen observed about the physical world is largely true. Plato, Aristotle, and Thomas Aquinas all knew that material objects come and go, that human beings inevitably pass away, that all of our great works of art will eventually cease to exist. But those great thinkers wouldn’t have succumbed to Allen’s desperate nihilism. Why? Because they also believed that there were real links to a higher world available within ordinary experience, that certain clues within the world tip us off to the truth that there is more to reality than meets the eye.

One of these routes of access to the transcendent is beauty. In Plato’s Symposium, we can read an exquisite speech by a woman named Diotima. She describes the experience of seeing something truly beautiful—an object, a work of art, a lovely person, etc.—and she remarks that this experience carries with it a kind of aura, for it lifts the observer to a consideration of the Beautiful itself, the source of all particular beauty. If you want to see a more modern version of Diotima’s speech, take a look at the evocative section of James Joyce’s Portrait of the Artist as a Young Man, wherein the narrator relates his encounter with a beautiful girl standing in the surf off the Dublin strand and concludes with the exclamation, “Oh heavenly God.”

John Paul II was standing in this same

What we breathe out is what we will eventually re-inhale. This is a nonnegotiable truth written into the very structure of the universe, written into life itself, written into every religion worthy of the name, written into the teachings of Jesus, and written into every conscience that is still in good faith.

Where does this principle ground itself and why can it never be violated without consequence? The principle is alienable because the universe protects itself, because Mother Earth protects herself, because human nature protects itself, because the laws of love protect themselves, because the laws of conscience protect themselves, because God has created a universe that is moral in its very structure.

Being moral or not is something we can choose or not choose. We don't have that prerogative because God created a morally-contoured universe, one that has deep, inalienable moral grooves which need to be honored and respected, irrespective of whether we get caught or not when we cheat.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com.
The deported of the past, the heroes of today

Los deportados del pasado, los heroes de hoy

Moises Sandoval

La frenética demanda que se deporten dieces de miles de niños quienes llegaron recientemente sin familiares a nuestra frontera sureña me hace acordar deportaciones de otros tiempos. Durante la Gran Depresión cientos de miles de "mexicanos," muchos de ellos ciudadanos de Estados Unidos, fueron expulsados a México.

Uno de ellos fue Santos Vega, nacido en Miami, Arizona, en 1931. Tenía sólo seis meses, todavía estaba en los brazos de su mamá en 1932 cuando toda la familia fue deportada a México. Sus padres, sus dos hermanas y dos hermanos de 7 a 17 años fueron expulsados aunque todos, menos el padre, eran ciudadanos estadounidenses de tercera y cuarta generación. Esta columna es sobre Santos, quien es una inspiración.

(Mira SANDOVAL/22)

At first, he taught at an elementary school in Florence, Arizona, and later at Central Arizona College and the University of Arizona, where he also coordinated a student support program.

In 1979, he moved to Aurora, Colorado, where he directed the Hispanic ministry program at St. Thomas Theological Seminary for three years. Between 1984-1986, he directed the Tercer Encuentro process in the U.S. bishops’ ecclesial region XIII and directed the St. Vincent de Paul Society in Denver.

Returning to Arizona, he was a professor at Arizona State University’s Hispanic Research Center. "I taught 44 years at different levels, including elementary, community college, university and seminary, and also directed educational, religious and community development programs," Santos summed up.

He married Edilia Gamica in 1956 and they had nine children, four of whom have college degrees and all of whom are gainfully employed. Santos still found time for civic activities.

He served on the town council and as vice mayor of Florence, was on the board of directors of the Aurora public schools system, was president of the Arizona Association of Chicano Educators for Higher Education, and served as a member of the board of directors of the Arizona Historical Society and as executive director of the Braun Sacred Heart Center.

He wrote many articles, booklets and several books on Mexican-American literature, history, religion, theology and health. He wrote about Mexican-Americans for the Latino Encyclopedia. A self-published novel deals with his family’s exile experience.

Santos, a self-effacing man, has unbounded energy and optimism. When his wife died in 1999, he met and later married Josephine R. Vega.

Now, still going strong in his early 80s, he said: "I volunteer in pastoral ministry in my parish and at the Tempe St. Luke’s Hospital where I serve as director of spiritual care. I pray for sick patients and give them holy Communion. As president of our hospital auxiliary, I am writing the story of our hospital from that perspective. I just have to write the histories of our people at every opportunity."

Is there anyone who would not welcome Santos Vega or another person like him in his community, school, town, school board or church?
Holy bats! Teens conquer clergy in SummerSlam

By Brandon McAuliffe
Special to The Angelus

SAN ANGELO – The first annual Batting with the Holies SummerSlam softball game on August 10 was meant for the youth of the dio-
cesis to get to know the priests and seminarians on a personal level. It brought together a team composed of priests, deacons, and seminarians for the Diocese of San Angelo.

Knowing that the youth had athletes like Juan Luna, who plays for San Angelo Lake View High School during the school year, Bishop Michael Sis thought it would be a fun thing to do. It feels good to come out here with the priests and they’re all having a good time.”

Bishop Sis had taken part in a game of a sim-
ilar nature when he was in the Diocese of San Antonio, so it’s not like the youth brought in a bunch of ringers.

“(Being a high school athlete) didn’t really give us an unfair advantage,” said Luna, “but it was a fun thing to do. It feels good to come out here with the priests and they’re all having a good time.”

Bishop Sis said the main goal of the event was to have fun. In his last-minute instructions he said, “No bad language – remember that, we’ll learn how to play the game.”

“We were able to mix and have fun instead of being dressed in our fancy vestments for Mass.”

The Holies were designated as the visiting team and they came out swinging. They led 1-0 after the top half of the first inning, before the youth struck back with a pair of runs in the bottom of the frame.

After a scoreless second, the Holies added three more runs in the third and a single run in the fourth inning to take an impressive 7-2 lead, but that would be the last time they scored despite a couple more golden opportunities.

On two occasions they finished the inning with three men on base.

“It was a great time to play with the seminari-
rians and the youth, and I knew I had a great time.”

Deacon Adam Droll said “It was a great time. They got to see us as a God-loving and God-fearing people.”

Droll was ordained a transitional deacon just two days prior to the game as he nears the end of his studies before being ordained as a priest.

Droll is now back in the seminary for another year in the Chicago area as prepares for priestly ordination next summer.

“(The Holies) definitely played a lot better than I expected them to,” Abilene’s Jacob Winkle said. “Everybody showed a lot of great sportsmanship and both teams really brought it.”

Winkle added that to see the priests and seminarians as normal people was awesome and it cast the seminary in a good light.

Several times between innings, a few of the Holies started dancing along with music played by a DJ. “I think we were better at dancing than we were at playing softball,” the bishop told the crowd, chuckling laughter. The dancing didn’t help distract the youth, who exploited for free runs in the bottom of the fourth to tie the game.

The Holies had a chance to take the lead back in the fifth, but Tony Franco popped out with the bases loaded to end the frame. Franco was one of the best hitters the Holies had in the contest.

The youth took the momentum from there with a single run on the fifth as well as two runs in both the sixth and eighth to provide the final margin.

The event isn’t expected to be just a one-time affair, however.

“Next year, we hope to play in the Midland/ Odessa area,” Bishop Sis said. “Maybe by then we’ll learn how to play the game.”

Youth in San Angelo battle to defeat team of clergy members in inaugural Batting with the Holies SummerSlam Softball game in San Angelo, August 10.

By Brandon McAuliffe
Special to The Angelus

SAN ANGELO – The first annual Batting with the Holies SummerSlam softball game on August 10 was meant for the youth of the dio-
cesis to get to know the priests and seminarians on a personal basis. It brought together a team of youth from several parishes and a team composed of priests, deacons, and seminarians for the Diocese of San Angelo.

Knowing that the youth had athletes like Juan Luna, who plays for San Angelo Lake View High School during the school year, Bishop Michael Sis’ squad knew it needed to jump out to an early lead. Luna attends St. Joseph’s in San Angelo, so it’s not like the youth brought in a bunch of ringers.

“(Being a high school athlete) didn’t really give us an unfair advantage,” said Luna, “but it was a fun thing to do. It feels good to come out here with the priests and they’re all having a good time.”

Bishop Sis had taken part in a game of a sim-
ilar nature when he was in the Diocese of San Antonio, so it’s not like the youth brought in a bunch of ringers.

“(Being a high school athlete) didn’t really give us an unfair advantage,” said Luna, “but it was a fun thing to do. It feels good to come out here with the priests and they’re all having a good time.”

Bishop Sis said the main goal of the event was to have fun. In his last-minute instructions he said, “No bad language – remember that, we’ll learn how to play the game.”

“We were able to mix and have fun instead of being dressed in our fancy vestments for Mass.”

The Holies were designated as the visiting team and they came out swinging. They led 1-0 after the top half of the first inning, before the youth struck back with a pair of runs in the bottom of the frame.

After a scoreless second, the Holies added three more runs in the third and a single run in the fourth inning to take an impressive 7-2 lead, but that would be the last time they scored despite a couple more golden opportunities.

On two occasions they finished the inning with three men on base.

“It was a great time to play with the seminari-
rians and the youth, and I knew I had a great time.”

Deacon Adam Droll said “It was a great time. They got to see us as a God-loving and God-fearing people.”

Droll was ordained a transitional deacon just two days prior to the game as he nears the end of his studies before being ordained as a priest. Droll is now back in the seminary for another year in the Chicago area as prepares for priestly ordination next summer.

“(The Holies) definitely played a lot better than I expected them to,” Abilene’s Jacob Winkle said. “Everybody showed a lot of great sportsmanship and both teams really brought it.”

Winkle added that to see the priests and seminarians as normal people was awesome and it cast the seminary in a good light.

Several times between innings, a few of the Holies started dancing along with music played by a DJ. “I think we were better at dancing than we were at playing softball,” the bishop told the crowd, chuckling laughter. The dancing didn’t help distract the youth, who exploited for free runs in the bottom of the fourth to tie the game.

The Holies had a chance to take the lead back in the fifth, but Tony Franco popped out with the bases loaded to end the frame. Franco was one of the best hitters the Holies had in the contest.

The youth took the momentum from there with a single run on the fifth as well as two runs in both the sixth and eighth to provide the final margin.

The event isn’t expected to be just a one-time affair, however.

“Next year, we hope to play in the Midland/ Odessa area,” Bishop Sis said. “Maybe by then we’ll learn how to play the game.”
Rowena parish opens new Family Center

ROWENA — It was over eight years in the making, but St. Joseph Family Center has become a reality. After parishioners voted to go ahead with the project, a building committee was formed which now includes Fr. Ariel Lagunilla (pastor), Mario Medrano, Karen Hoelscher, Alan Pelzel, Paul Rollwitz, Paula Frerich, John Frerich, Bruce Matschek, Brent Jones and Larry Schwertner. They put in many hours during the planning and building stages of the project and continue to monitor the final steps of its completion.

Bishop Michael Sis was welcomed to St. Joseph’s on Sunday, July 20, for the dedication of the building, which followed Mass concelebrated by the Bishop and Fr. Ariel. Assisting at the altar were Deacon Stanley Lange and Deacon Charlie Evans. Following church services a dinner was held in the parish hall for parishioners and guests.

The multi-purpose building will house the church offices and includes classrooms for religious education classes and Children’s Liturgy. Space will be available for parish organization meetings and the bi-monthly blood drive. The building includes restroom and kitchen facilities which will make it ideal for smaller gatherings such as showers, weddings, funerals, reunions, etc., where the larger space in St. Joseph Parish Hall is not needed.

Parishioners are looking forward to utilizing and enjoying the facility and are grateful that future generations will reap the benefits, much as present day parishioners are grateful for the faith, courage and foresight of early parishioners who began the parish community of St. Joseph’s over 100 years ago.

Scenes from the August 9, 2014 celebration of the 25th anniversary of the priesthood for Fr. David Herrera, pastor of Our Lady of Guadalupe Church in Midland.

Photos by Alan P. Torre / aptorre.com
The Angelus SEPTEMBER 2014  Page 15

**All Saints Gathering**

An invitation to all our beloved brethren in Christ:

Saturday, November 1, 2014
9 a.m.-5 p.m.
Holy Family Parish Center
5410 Buffalo Gap Rd.
Abilene, TX

Join us for the “All Saints Gathering” Christian unity event at Holy Family Abilene, November 1.

The event is jointly sponsored by our San Angelo Catholic Charismatic Renewal Diocesan Service Committee and United In Christ ecumenical team (www.united-in-christ.com)

Join us in celebrating our mutual Baptism in the Holy Spirit as brothers and sisters in our Lord and Savior Jesus Christ in Joyous Praise, Prayer, Pardon, Prophecy and Petition to our Heavenly Father to fulfill the prayer of Jesus “that they may all and we don’t have the opportunity to receive the precious blood of Jesus. I don’t know the rules on who can receive from the chalice; I would be very grateful for an explanation in your column, in case other parishes are doing the same. (Appleton, Wisconsin)

A. Sometimes I choose a question for the value of the question itself, as well as for the answer. Such is the case here. Your question serves as a reminder that the same consideration must always be given to people with disabilities as to other members of the congregation.

When the congregation is offered the opportunity to receive the Eucharist under both species, that same privilege should be accorded to parishioners who are disabled. The U.S. Conference of Catholic Bishops in 2002 issued norms for the distribution and reception of holy Communion under both kinds, saying that receiving under both species was the norm for the first millennium of the church’s existence and more clearly fulfills Christ’s invitation to “take and eat ... take and drink.”

The norms cautioned that when the chalice is used, there should be “no danger of the profanation of the sacrament.” Special care should therefore be taken that the precious blood not be spilled, but that should not be an issue when those who are disabled are seated in a convenient location (in your case, in the first row of seats.)

Q. The Gospel that is read on the feast of the Assumption has always puzzled me. How are we to know that these words were actually spoken by Mary? Did she relate them to Luke at a later time? (To further my confu-

Our Faith

By Father Kenneth Doyle
Catholic News Service

Q. The church that we attend has front-row seating for disabled members of the congregation, and that is where my husband and I sit. At Communion time, the host is always brought to us at our seats.

However, many times the ministers of the cup forget us and we don’t have the opportunity to receive the precious blood of Jesus. I don’t know the rules on who can receive from the chalice; I would be very grateful for an explanation in your column, in case other parishes are doing the same. (Appleton, Wisconsin)

A. Luke was a careful historian. Much more than the other Gospel writers, he intertwines the life and ministry of Jesus with events in the wider world. At the start of Chapter 3, for example, he begins his account of the preaching of John the Baptist by identifying the political leaders at the time in five different jurisdictions.

Luke also focuses more than the other evangelists on the experiences of Mary, the mother of Jesus. Luke alone tells of Mary’s surprise at the message of the angel Gabriel, the visit to her cousin Elizabeth, the presentation of the Lord in the temple and the anxious time of separation in Jerusalem when Jesus was 12.

Mark and John begin their Gospels at the start of Christ’s public life. Matthew, though he includes an account of Christ’s birth, uses far less detail than Luke. Luke even includes a glimpse into Mary’s thinking (Lk 2:19): “Mary kept all these things, reflecting on them in her heart.”

Where did Luke get all of this information? Well, right at the outset he explains (in Lk 1:2) that he is relying on the testimony of “those who were eye-witneses from the beginning.” Might one of those witnesses have been Mary herself? Though no one knows for certain, that is a possibility.

Luke was a gentile, a physician from Antioch in Syria. He was a companion of Paul on his missionary journeys and arrived in Jerusalem about the year 57. Mary might still have been alive, though by then she would have been in her 70s. Another possibility is that Luke took his information about Mary from James, the leader of the church in Jerusalem. (James is described in Galatians 1:19 as “the brother of the Lord,” perhaps the son of Joseph from an earlier marriage.)

As for your concern about the use of Old Testament phrases in Mary’s Magnificat, Mary would have been steeped as a child in the Hebrew Scriptures, and it would have been no surprise for her spontaneous song of praise to incorporate words from Scripture.

In fact, Mary’s Magnificat bears striking parallels to the hymn of Hannah (1 Sm 2) when Hannah learns that she will bear a child.

Q. I appreciate your "Question Corner" column, read it faithfully and have learned a great deal from it. But as a convert, one thing still puzzles me. I would like to know why the church has an annulment process that actually may involve a tribunal sitting in judgment on a person’s previous marriage.

It would seem to me that Jesus taught forgiveness and mercy (along with many other things.) Why can't the Catholic Church ask a divorced person to repent of the sin of divorce and receive forgiveness during a confession, then accept that person as a full member of the church, able to marry again without going through the process of annulment?

I believe that the key is forgiveness: understanding, mercy and an attempt to show God’s love to a person who has probably suffered enough while going through the divorce. (Columbia, Missouri)

A. Before answering your question, I need to remind readers that it is not always necessary (in your words) for the "divorced person to repent of the sin of divorce and receive forgiveness during a confession."

The Catechism of the Catholic Church reminds us in No. 2386 that divorce is not always sinful: "It can happen that one of the spouses is the innocent victim of a divorce decreed by civil law; this spouse therefore has not contravened the moral law."

Following the breakup of a marriage, a civil divorce may be necessary to ensure certain legal rights and the proper care of children. As for your question, the answer is in your own observation -- that Jesus taught "many other things" along with forgiveness and mercy.

One of those other things Jesus taught, the church believes, is that marriage is a covenant between a man and a woman, one that establishes a partnership for life. Christ said in Matthew 19:9, “Whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery.”
Pope: Being envious, mean-spirited may be human, but it's not Christian

By Carol Glatz
Catholic News Service

VATICAN CITY — Envy, jealousy and meanness are human instincts, but they are not Christian, since the division they cause among believers is the work of the devil, Pope Francis said.

"Instead, God wants us to grow in the ability to come together, forgive each other and love each other in order to be ever more like him," he said at his weekly general audience Aug. 27.

A strong breeze and temperatures around 80 degrees made it possible to move the weekly event from the indoor air-conditioned Vatican audience hall to St. Peter's Square, where more than 12,000 people gathered for the pope's catechesis and blessing.

The Creed describes the Catholic Church as being "one and holy," the pope said, yet its members are sinners, who "experience, every day, their own fragility and wretchedness."

"That's why this faith we profess impels us toward conversion, to have the courage to live in unity and holiness every day," he said.

"If we are not united, if we are not holy, it's because we are not being faithful to Jesus," who is the source of all unity and holiness, the pope said.

Divisions are manifested not only in schisms or major rifts among Christians; they also frequently occur on the local level, as "parochial sins," in Catholic parishes, schools, communities and organizations, Pope Francis said.

"Sometimes, in fact, our parishes, which are called to be places of sharing and communion, are sadly marked by envy, jealousy, resentment."

"This is human, but it is not Christian!" the pope said.

"How much gossip (goes on) in parishes," the pope lamented. "We mustn't do it! I won't tell you to cut off your tongue. No. Not that. But do ask the Lord for the grace to not do it, all right?"

The refusal to gossip, in fact, is such an outstanding Christian virtue, it should make a person a saint overnight, the pope said.

He recalled the sterling reputation of an elderly woman who used to work in a parish in his former Archdiocese of Buenos Aires, Argentina.

People remembered her as someone who "never talked badly of others, never gossiped, was always with a smile. A woman like that can be canonized tomorrow! This is beautiful, this is a great example," he said to applause.

Conflict arises when people judge others; look only at others' defects, not their gifts; give more weight to differences than common ground; make themselves the top priority; and follow their own ambitions and points of view, he added.

"In a Christian community, division is one of the gravest of sins because it turns it into a sign not of God's work, but of the devil, who, by definition, separates, ruins relationships and instills prejudice."

The pope asked people to examine their consciences and sincerely repent "for all the times in which we caused division or misunderstanding in our communities."

He asked people pray for the grace to better reflect the "beautiful and joyful" unity of Jesus and the Father, and the grace "to not talk badly about others, not criticize, not gossip, and to love each other."

"This is the holiness of the church: in recognizing in each other the image of God," who calls for continual conversion in everyone.

Despite the faults of his followers, "Jesus never leaves us by ourselves, he doesn't abandon his church. He walks with us, understands us, our weaknesses, our sins and forgives us," inspiring people to forgive each other, too.

---

The text of the pope's audience remarks in English is available online at www.vatican.va/holy_father/francesco/audiences/2014/documents/papa-francesco_20140827_udienza-generale_en.html.

Catholic schools determine how to take part in ALS fundraising effort

By Carol Zimmermann
Catholic News Service

WASHINGTON — The ALS Ice Bucket Challenge, a major fundraising effort that began this summer to raise money to research a cure for amyotrophic lateral sclerosis or Lou Gehrig's disease, has left many people scratching their heads.

The challenge involves dumping a bucket of ice water on someone's head and nominating others to go through the same process within 24 hours or make a donation to the charity of one's choice to support further research to treat and cure ALS. The ALS Association, based in Washington, is the largest organization researching the disease.

The challenge went viral on social media. As of Aug. 26, the ALS Association had received $88.5 million in donations from July 29-Aug. 26 compared to $2.6 million during the same time period a year ago.

Friends have challenged friends on Facebook and celebrities have joined the fundraising fray. Now with schools starting their new year, Catholic schools across the country have also considered the challenge. But there has been some hesitation, particularly after reports that the ALS Association, which is researching for a cure for the disease, uses embryonic stem cells in some of its research.

Some dioceses have issued statements urging schools that participate to send donations to other research organizations, such as the John Paul II Medical Research Institute in Iowa City, Iowa, which does not use embryonic stem cells in its research.

The Catholic Church opposes any research involving the destruction of human embryos to create stem cells. Adult stem cells, so called because they are derived from living human beings, also have promising scientific value but do not require destruction of an embryo. The reprogrammed stem cells can sometimes be used to replace damaged cells.

Carrie Munk, a spokeswoman for the ALS Association, told Catholic News Service in an Aug. 26 email that the organization primarily funds adult stem cell research and is at the end of funding one single embryonic study, which is funded by one specific donor.

She said that if someone "is uncomfortable with any type of research we do, they can restrict their gift" stipulating that it not be used in the embryonic stem study or any

(Please See ALS/21)
Diocesan Conference Day
Diocese of San Angelo
McNease Convention Center
Saturday, October 18, 2014

Echoing God’s Word Together in Today’s World

9:00 A.M. – Welcome/Prayer

9:30 A.M. – Presentation – A Winning Team – Bishop Michael J. Sis
There are many different ministries represented at this conference day. All of us must echo God’s Word in the way we carry them out. Bishop Sis will offer some basic principles for quality leadership and effective teamwork in exercising the variety of ministries in the Church.

10:15 A.M. – Break

10:30 A.M. Presentation–Go! Make Disciples! Baptize! Teach!...Not An Option – Anne Comeaux
At the end of Matthew’s Gospel, Jesus gives the “orders” to the disciples. We are to do likewise. This is the mission of the Church. Let’s find concrete ways to make the mission come alive today.

11:15 A.M. – Break

11:30 A.M. – Eucharist

12:30 P.M. – Lunch

1:30 P.M. – 2:30 P.M. Break Out Sessions – Round A
1. Catechesis: It is NOT for Everyone - Anne Comeaux
2. Digital Disciples – Part A: The Role of Technology in Ministry - Angel Barrera
3. Fortaleciendo Familias en la Fe - S. Adelina Garcia OSF
4. Global Solitary in Action – Marcos Martinez
5. The RCIA Team – Get It Together – Carol Hunt
6. We Are All One Body - Tom Burke

2:40 P.M. – 3:40 P.M. – Break Out Sessions – Round B
1. Catechesis: It is NOT for Everyone - Anne Comeaux (repeated)
2. Digital Discipleship – Part B: Showcase of Technology in Ministry - Angel Barrera
3. Strong Catholic Families, Strong Catholic Youth - S. Adelina Garcia OSF
4. Misionero Sin Dejar Mi Casa – Marcos Martinez
5. Liturgical Ministry – Carol Ann Hunt
6. Prison Ministry – Fr. Tom Barley and Deacon Mike Medina

3:55 P.M. – Prayer

4:15 P.M. – Departure
Helping those who face the humanitarian crisis in Iraq

By Caroline Brennan
Catholic Relief Services

Sitting the humanitarian crisis here is like taking a blow to the stomach. I have been left speechless and even have had to discreetly leave abandoned buildings, where thousands of families are living, to compose myself between conversations.

What families are experiencing is our worst night-mare: they are being singled out and targeted for attack, based on their faith. And, they have had to leave in a terrifying moment: Many describe their phones ringing at 2 or 3 in the morning, and a family member or community leader on the line saying, “Get out: ISIS militants have come.” They raced to get their children and extended relatives into their cars and get away fast, only to find themselves on jammed roads with thousands of families trying to do the same.

Since January, 1.2 million people have fled the life they had built and cherished. Many Christians and Yazidi minorities are finding refuge within Kurdistan in the north, where cities like Irbil and Dohuk are absorbing the massive influx. Many Shia Muslims are also fleeing for safety and have largely fled to other areas of the country, or gotten out of the country entirely.

The Catholic Church compounds here now look like refugee camps—covered in tents and bursting at the seams with families staying in every inch or patch of ground or room available. You also find families filling abandoned buildings, school classrooms, and the area back to 1,000 years before Christ and inhabited by mostly Christians for 2,000 years. More than 100,000 people are displaced from Mosul alone.

“One of the major objectives of the visit was for the patriarchs, as a unified voice, to plead together for help, not just because most of those affected are Christians but because they are human beings and they are being eradicated.

Patriarch Laham had just ordained Father Wakim a few days earlier, Aug. 16, in Damascus, Syria.

Seeing the situation in Irbil "made me realize that the mission of a priest is very difficult, and very heavy at this time," particularly in the Middle East, Father Wakim said.

"People look up to priests and bishops as the only solution, the only help they can get at a time where -- of course we need to pray with them -- but at this time prayer alone doesn't seem enough and actions are required."

The displaced Iraqis pleaded with the patriarchs to find a solution for them; many asked to either help them leave the country for the West, or to arrange for a safe return to their homes.

The patriarchs tried to encourage them not to be afraid, Father Wakim said. The prelates encouraged the displaced to be patient and to try to stay in Iraq, where Christianity dates back 2,000 years.

Father Wakim said the prelates promised to do everything possible for the displaced Iraqis and to speak for them internationally, wherever they visit, in their name and for their cause.
The Adult Catechism

Forming Good Shepherds: The impact of Pope John Paul II

By Cardinal Donald Wuerl
Archdiocese of Washington

Each June our thoughts turn to ordinations. On Saturday, June 11, we have the ordination of deacons who are preparing for priesthood. Then, on Saturday, June 18, we celebrate the ordination of men to the priesthood. On the following Saturday, June 25, the ordination of permanent deacons takes place at the Cathedral of Saint Matthew the Apostle.

A month ago the Church joyfully celebrated the beatification of Pope John Paul II, now "Blessed." Later this year we will dedicate our new archdiocesan seminary named Blessed John Paul II. These events suggest that we would benefit from some reflections on the thoughts of Blessed John Paul II concerning the formation of good shepherds.

His post-synodal apostolic exhortation Pastores Dabo Vobis (On the Formation of Priests in the Circumstances of the Present Day), takes its name from a passage in the Book of Jeremiah: "I will appoint over you shepherds after my own heart" (3:15). In these words from the prophet, God promises his people that he will never leave them without shepherds to gather them together and guide them. The exhortation is the fruit of the eighth ordinary assembly of the Synod of Bishops, held in Rome in October 1990.

This synod, in which I was privileged to participate, was devoted to priestly spirituality and the formation of priests. It addressed two major areas in this lifelong spiritual growth: pre-ordination formation (seminary life) and post-ordination formation (ongoing priestly spiritual renewal).

Pastores Dabo Vobis remains the seminal document for priestly formation in the Church today. In that exhortation, Pope John Paul addresses priestly formation under four basic headings or areas of formation: human, spiritual, intellectual and pastoral. He affirms the sentiment of the synod that priestly formation needs suitable human formation. Because the priest is called to be a living image or icon of Christ who is head and shepherd of his Church, he should seek to reflect in himself as far as possible the human perfection that was so visible in the incarnate Son of God. Since it is the task of the priest to proclaim the word, to celebrate the sacraments, and to guide the Christian community in charity in the name and in the person of Christ, he must seek to do this in a way that makes himself an effective minister to other human beings.

Pastores Dabo Vobis reminds us that while the priest acts in the name and in the person of Christ, "all this he does dealing always and only with individual human beings" (43.1).

For Pope John Paul II, at the heart of human formation is the quest for maturity. If a priest is going to undertake a life of self-giving ministry in obedience to his bishop and in committed celibacy for the sake of the kingdom, he must be mature enough to recognize the implications of his actions, the significance of his choices, and the obligations of his promises. The challenge today, as it has always been, is to provide an education for sexuality that recognizes the validity, value and gift of celibacy. A love for Christ, which overflows from a dedication to everyone, is of the greatest importance in developing affective maturity. Thus the candidate, who is called to celibacy, will find in an affective maturity a firm support to live chastity in faithfulness and joy (44.4).

When Pope John Paul II turns to spiritual formation, he notes that all believers, not only priests, are called to grow in communion with God. In God's wonderful plan, each person should be open to the realization that beyond us is an all-encompassing Absolute and that, as Saint Augustine pointed out, our hearts are restless until they rest in God. The exhortation tells us, "The educational process of a spiritual life, seen as a relationship and communion with God, derives and develops from this fundamental and irrepressible religious need" (45.2).

Those called to serve the Church in the leadership capacity of priesthood must recognize that they are to lead not only by word, but also by example. In the realm of spirituality, the priest should be a leader. People should be able to turn to him for counsel and encouragement as they develop their own spiritual lives. In the priest, they should see a level of prayer, a spirituality focused on the priest's sacramental ministry, and a communion with God that both inspires and encourages them.

As we reflect on this teaching of Blessed John Paul II, we are encouraged, as well, to pray for our new priests soon to be ordained, asking God's blessings on them so that they will be a blessing for this Church.

The Doctor Is In

Family Life: Five ways to live the Catholic difference

By Dr. Gregory Popcak
Guadalupe Radio Network

Have you ever wondered if Catholic families should be different somehow? If so, you're not the only one. In fact, this October, the whole Church is meeting in Rome for the Extraordinary Synod on the Family to consider the question of what makes a Catholic family a Catholic family. Many Catholics might be surprised to think that Catholic families should be different in some way. Even those who aren't surprised by this idea might be hard-pressed to say exactly why or how.

But the truth is, we are called to be different. God wants to use our families to evangelize the world. Each Catholic family is called to bear witness—in the very relationships between mom, dad, parents, and kids—that the kind of love everyone craves really is possible as long as we put God first in our lives and let him teach us how he wants us to love one another.

But how do we create this kind of family? How should we as Catholic families live this witness to the Catholic vision of love?

In considering the Church's writings on family life, I would propose five "marks" that distinguish the Catholic vision of family from other views. I don't mean to suggest that this is a complete list, but I think it is a good way to start a conversation about how we might all be more intentional about living out our faith in the home.

The Five “Marks” of a Catholic Family--A Proposal

1. Catholic Families Worship Together. The Eucharist is the source of our love and the sign of the intimacy God calls all families to share. That's why, as a family, we attend Sunday mass weekly as well as Holy Days (and at other times as we are able) and we actively participate in parish life—our spiritual home away from home. We also recognize that, because of sin, families struggle to be the loving community they are called to be. Therefore, as a family, we regularly go to confession (recommended: monthly) to seek God’s healing and grace so we might be better equipped to live his vision of love in our homes.

2. Catholic Families Pray Together. As “domestic church,” Catholic families recognize that we can't love one another as God loves us unless we ask him, together, to teach us what this means. So, in addition to our individual prayer life, we pray as a family each day. In our family prayer time, we praise and thank God for his blessings, we ask him for the grace to love each other and the world better, we seek his will for our lives, and we pray for both our needs and the needs of the Family of God. We recognize ourselves in the words of Servant of God, Fr. Patrick Peyton, “the family that prays together, stays together.”

3. Catholic Families are Called to Intimacy. Tertullian once proclaimed, “The world says, ‘Look at those Christians, see how they love one another!’” The Christian life is first and foremost a call to intimate communion. We recognize that families are “Schools of Love.” That's why, as a Catholic family,

(Please See POPCAK/21)
CHOICES
(From 7)

“The Gospel from John has always been associated with the diaconate,” Rojo explained. “It’s important to recognize the context of the passage. Jesus had just finished washing his disciples’ feet, and he turns to what is commonly known as the ‘farewell discourse.’”

Rojo said the second reading, from St. Paul’s Second Letter to the Romans, presents, “a beautiful analogy of the Church as Christ’s body,” while his selection for the first reading, from the book of Numbers (3:5-9), deals with serving and ministering alongside a priest even before the days of the diaconate existed.

“I wanted the readings to speak to the mystery and purpose of the diaconate,” Rojo said.

Droll said he wanted the theme of all of his musical selections to reflect joy as well as to tell the stories of the service and self-denial that is essential to serving as a deacon and ultimately as a priest.

Rojo’s hymns reflected theology; his Mass opened with “All Creatures of our God and King,” which “reflects a theological purity and richness.” Rojo’s choice for an offertory hymn, “Pescador de Hombres, was a favorite of his grandmothers.

Droll and Rojo also chose their vestments as well as who vested them. Droll was vested by Deacons Dan Pena and Victor Ramirez. Deacon Ramirez’s commitment to prayer and daily Mass, Droll said, served as “a beautiful example for me.”

Repetition may not work well in a rock concert setting, but, amid the unique elements in the ordinations, it works well in our Mass, which has served as our rock for over 2,000 years.

HOMILY
(From 6)

How is it that you are called to serve? How should we serve the Lord? With uncomplicated joy, in unfeigned love, and with unassuming authority.

In this Ordination, you are conformed to Christ. Never forget that Christ has a special concern for the sick, for the poor, for the imprisoned, and for those who live on the margins of our society.

As you pray the Liturgy of the Hours every day, for the rest of your life, you will not only be nourished by that prayer, but you will also be offering your prayers for the benefit of the entire human race.

Since, by your own free choice, you present yourself for the Order of the Diaconate, you should strive always to be a man of good reputation. As a minister in the Church, you must seek to earn the respect of the people you serve. Ask the Lord that you may be filled with the wisdom of the Holy Spirit, as were those once chosen by the Apostles for the ministry of charity through the Diaconate in the Acts of the Apostles.

Remember also that all baptized Christians are called to exercise the virtue of chastity. Married couples are to live their chastity according to their particular state in life. All others are to live the virtue of chastity through the practice of continence.

In your ordination today, you are being consecrated to Christ by your public acceptance of celibacy. You will exercise your ministry committed to the celibate state. Remember that celibacy is a sign of pastoral charity, it is an inspiration to charity, and it is a source of spiritual fruitfulness in the world. Today, and every day for the rest of your life, you will wake up in the morning and say “Yes” again to the gift of celibacy. It is truly a gift from God.

Compelled by the sincere love of Christ the Lord and embracing this celibate state with total dedication, you will cling to Christ more easily with an undivided heart. You will also make yourself more completely available for the service of God and others, and you will minister more effectively in the work of spiritual renewal of the people.

Firmly rooted and grounded in faith, you are to show yourself as chaste and beyond reproach before God and others, as is proper for a minister of Christ and of a steward of God’s mysteries.

Today you will also promise respect and obedience to me and my successors. One of the concrete expressions of this obedience is moving from one parish to the next whenever sent by the bishop. In your life, you have had plenty of experience of moving around. You have lived in many different places.

In a similar way, in our ordained ministry we move around. We invest ourselves fully in the life of the parish where the Church has assigned us. Then, when the Church needs us to move, we let go freely, and move on to the new assignment, and then we again invest ourselves fully in the lives of the people of our new parish home.

Remember the words of St. John of the Cross: Where we put love, we will find love. As you go through the years of your ministry, never allow yourself to be turned away from the hope that is offered by the Gospel. Now you are not only a hearer of this Gospel, but you are also its minister.

I encourage you to hold the mystery of faith with a clear conscience. Express by your actions the word of God which your lips proclaim, so that the Christian people, brought to life by the Spirit, may be a pure offering acceptable by God.

Then, on the last day, when you go out to meet the Lord, you will be able to hear him say, “Well done, good and faithful servant, enter into the joy of your Lord.”

CRS
(From 18)

s under the highway overpasses—literally on the side of the road.

People tug at their shirts and tell you they have been wearing clothes for weeks. “I was a businessman,” one man, Noel, told me at St. Joseph’s Church in Erbil. “I had to sell my wedding ring for food. This is not life.”

People are entirely dependent on the Church and the support of generous Iraqi families in these communities for food and any kind of materials—mattresses to sleep on, blankets and a roof to seep under, soap to stay clean, and food and stoves to be able to eat.

Despite this dire backdrop, you see slivers of light in the many acts of kindness among those who have nothing left. Meeting with Iraqi families in their tents or sitting on the ground, they offer me a bottle of cold water—in short supply here—and tea, apologizing that they can’t offer more. If you were here with me, they would invite you into their tent, give you two kisses on each cheek, introduce you to their families, and ask about yours. It means so much to know that others are thinking of them and supporting them, but they fear what is to come. Just weeks ago they were working as bankers, teachers, corporate managers, and today they are sleeping on the ground, unable to provide for their children on their own. They clearly are still coming to grips with this reality.

Which is why I want to thank you so much for your support, and for all that you do that affects people’s lives so deeply. Your generosity makes such a difference.

A father of six said to me yesterday, “I don’t want you to feel sorry for me. I don’t want to hurt your heart. I’m sorry you are meeting me in this circumstance.”

I tried to let him know it wasn’t that my heart was hurt, but that it wanted to do more. Thankfully, by coming together, we can.

With gratitude from Erbil, Caroline.
ALS  
(From 16)  
stem cell research.  
In a statement about its research funding, the association said it "primarily funds adult stem cell research. Currently, the association is funding one study using embryonic stem cells, and the stem cell line was established many years ago under ethical guidelines set by the National Institute of Neurological Disorders and Stroke."  
An Aug. 20 statement from the Archdiocese of St. Louis points out: "There is nothing immoral about raising awareness for diseases and ethical research towards curing diseases; there is no reason Catholics can't participate" in the ice bucket challenge." The key, however, is to ensure that donations from participation are being utilized to support morally licit research."  
The statement also explains the church's stance against embryonic stem cell research, saying it is "always morally objectionable because a human person must be destroyed to harvest his or her stem cells."  
The archdiocesan statement quotes the Congregation for the Doctrine of the Faith, which said: "The use of embryonic stem cells or differentiated cells derived from them -- even when these are provided by other researchers through destruction of embryos or when such cells are commercially available -- presents serious problems from the standpoint of cooperation in evil and scandal."  
The archdiocesan statement urged Catholic participants in the challenge to send donations to the John Paul II Medical Research Institute.  
Similarly, New Orleans Archbishop Gregory M. Aymond told archdiocesan priests and employees in an Aug. 13 email that is "possible to participate in the ice bucket challenge and to do so in a way that is morally acceptable."  
"We have received questions on this project. Many people do not realize that some of the research is done with embryonic stem cells, which is against our pro-life stance," he wrote.  
The archdiocesan statement urges participants in the challenge to specify how their donations should be used or to send their money to charities that do not use embryonic stem cells in research.  
He noted that many people in the New Orleans archdiocese suffer from ALS, including Jesuit Father Ray Fitzgerald, former principal of Jesuit High School New Orleans, who announced he was stepping down last year because he had been diagnosed with ALS; and Steve Gleason, a former football player with the New Orleans Saints, who was diagnosed with ALS and is an active advocate for ALS patients.  
An Aug. 20 memo to archdiocesan pastors and principals from the Respect Life Office of the Archdiocese of Newark similarly urged Catholics considering the fundraiser to be aware of where their money is going or to specify how it should be allocated.  
"There is no stigma in restricting your contributions to ALS to research using adult stem cells only or to non-stem cell research," it said.  
The statement also encouraged donations to local organizations or hospitals caring for those with a particular disease.  
It noted that this particular fundraiser provides a unique opportunity to engage parishioners, staff members and students "in a conversation about the church's position on stem cell research."  
The memo urged church leaders to "be present, as Christ wants us to be, to those who may approach us with the idea of participating in a particular fundraising event because someone in his or her family suffers from the disease."  
"That person's pain and anguish is very real, and as a church, we should work to ease that burden," it said.

POPCAK  
(From 19)  
we're always looking for new ways to be even more open with and loving to each other. We recognize that children are supposed to be a visible sign of the loving union between husband and wife so we work to live this out both in our openness to life and by constantly working to improve the quality of our relationships. Further, we parent in a way that makes each member of the family willing to open up to one another and seek to freely give themselves to create a deeper “community of love” and practice all the virtues that help us live life as a gift.  
4. Catholic Families Put Family First. We recognize that because our family relationships are the primary way God perfects us and challenges us to become everything we were created to be—family life, itself—is our most important activity. To protect the intimacy we are called to cultivate as the domestic church, we recognize the importance of regular family rituals and we are intentional about creating and protecting those activities such as family dinner, family prayer and worship, a game night and/or “family day”, and regular time for one-on-one communication and relationship-building. We hold these activities as sacred rituals of the domestic church and value them over all other activities that would seek to compete with them.  
5. The Catholic Family is a Witness and Sign. God wants to change the world through our families. We allow ourselves to be part of his plan for changing the world in two ways. First, by exhibiting—in every way possible in our daily interactions—the love and intimacy that every human heart longs for. We must show the world that this love is both possible and worth striving for. Second, we will carry this love outside the home by serving the world-at-large. We'll do this by practicing the corporal and spiritual works of mercy within our home and outside of it. The ways we, as a family, try to fulfill this responsibility will be a regular topic of conversation in our homes.  
Although this may be an incomplete list, it begins to get at the heart of what living the Catholic difference in family life looks like in a nuts and bolts kind of way. Maybe you do a lot of these things, maybe you don't do any of them. Regardless everyone can do a little more. Make small changes each week, each month, each year. Know that God wants great things for your family, and with his grace, you can accomplish all this and more.

Gratic Radior Program Schedule  
The Guadalupe Radio Network (GRN) operates 3 English language Catholic radio stations in the Diocese of San Angelo:  
• Abilene - 91.7 FM, KQOS  
• Midland-Odessa - 1150 AM, KLPF  
• San Angelo - 91.5 FM, KPDE  
The GRN (Radio for Your Soul) is an EWTN Affiliate. The Top 10 weekday programs (most are “live” call-in shows) are:  
7 AM - Mass (EWTN Chapel)  
8 AM - Catholic Connection  
9 AM - Fr. Ricardo  
10 AM - Women of Grace with Johnette Benkovic  
11 AM - More to Life  
12 PM - The Doctor Is In  
1 PM - Called to Communion (Tues./Thurs.)  
2 PM - EWTN Open Line  
3 PM - Divine Mercy Chaplet; Kresta in the Afternoon  
5 PM - Catholic Answers Live  
Schedule Exceptions  
The GRN produces 3 other shows:  
• Mon., 1 PM - We Sing Our Faith  
• Wed., 11 AM - Made for Each Other  
• Wed., 1 PM - A Good Habit  
For a complete schedule, or to listen live, please go to:  
www.grnonline.com
BISHOP

(From 2)

The members of the diocesan staff, based on their competence in their respective areas of expertise, ensure the smooth functioning of diocesan services and the necessary continuity in administration. In many important ways, they help a new bishop to become familiar with the existing programs, policies, and practices of the local diocese.

There is one more tool for learning how to exercise the office of bishop that I would like to highlight here. For many years, the Vatican Congregation for Bishops has offered an annual orientation workshop in Rome, called the “Conference for New Bishops.” It is sometimes affectionately called the “Baby Bishop’s School.” I plan to attend this two-week program on September 8-19, 2014.

The Conference for New Bishops is attended by newly appointed bishops from around the world. The packed schedule includes liturgies, lectures, and discussion groups. The event is considered a pilgrimage to the Tomb of St. Peter. We will celebrate Mass at the Basilica of St. Peter and have an audience one morning with Pope Francis.

We will have the opportunity to meet those who serve in the various dicasteries (departments) of the Holy See, in order to facilitate harmonious collaboration in the future. They will seek to encourage us, explain policies, clarify priorities, and respond to our questions.

Since the new bishops and presenters come from around the world, the lectures will be translated simultaneously into the major world languages, including Italian, French, English, Spanish, and Portuguese. Some of the topics will include the spirituality of the bishop, the bishop as teacher of the faith, the participation of the laity in the life and mission of the Church, the promotion of vocations, and the pastoral care of the family.

I am very grateful for this opportunity to learn more about the expectations of my role from the perspective of the Holy See, so that I may serve faithfully and fruitfully as your diocesan bishop. Please pray for the Holy Spirit’s active presence in this gathering, so that I and my fellow “baby bishops” may become the shepherds that Christ intends us to be.

SEMINARIAN

(From 3)

experience in the diocese of San Angelo. The people are loving and caring always willing to pray for us seminarians. God willing, in October 11th, 2014, I will be ordained a deacon and in a few months as a priest to serve God in his people in our great diocese and beyond. Please kindly keep me in your prayers during this last phase of my seminary formation.

It has been an awesome experience with my brother seminarians and priests. I thank Fr. Rodney White and Fr. Hugh Wade for their time and attention they give me in my formation. They have been very helpful in many ways. Many personal sons have played various roles in my life to see to it that I do not give up on God’s call. I wish to express my gratitude to my brother and sisters for their love and support and especially my friend and brother Fr. Patrick Akpanobong for his love, support, and advice. I Pray God to bless him abundantly. I salute Fr. Barry of blessed memory, my Bishop Emeritus, Michael Pfeifer, and my current bishop for their love, care, and support.

I wish to encourage all young people or anyone who wants to embrace the vocation to priesthood and religious life. There is nothing as beautiful as bringing God’s grace, love and blessings to other people. It is an amazing experience to be a media-tor between God and humanity. If you are thinking about it, give it a trial, pray unceasingly, be patient with God and yourself even when it gets rough. He knows better if you allow him to guide you and take control of the wheels as you journey along this path. Finally to all families and friends, do not give up on God because he will never give up on us. God will surely grant your prayers and do unimaginable things we did not expect for our own happiness. All we need to do is keep trusting in the Trinity. God bless you all. Amen.

PRAY FOR FELIX

He will be ordained a transitional deacon OCTOBER 11, 2014

SANDOVAL

(Para 11)

La familia se asentó en Sinaloa, la tierra natal del padre. Allí vivieron en extrema pobreza en una aldea indígena. No había ropa, ni sacerdote debido a la Guerra Cristera que duró de 1926 a 1929. Cultivaban tierra al lado del río El Fuerte. Allí pasaron seis años hasta 1938, cuando murió el padre. Entonces, la mamá regresó con sus hijos a Estados Unidos.

“Al regresar a Miami, asistí a una escuela segregada, Bullion Elementary, donde aprendí el inglés”, dijo Santos.

“Me gradué en 1950 de la secundaria en tres años, y serví en la Fuerza Aérea de 1950 a 1954. Recibí mi licenciatura en 1958 y mi maestría en educación en 1959, ambos de la Universidad de Arizona.”


Al principio fue profesor en la escuela primaria de Florence, Arizona, luego en el Colegio Central de Arizona y la Universidad de Arizona, donde también coordinó un programa apoyando los alumnos.

En 1979, se mudó a Aurora, Colorado, donde por tres años dirigió el programa de ministerio intercultural del Seminario Teológico de Santo Tomás. Entre 1984-1986, dirigió el proceso de Tercer Encuentro en la región eclesial XIII y la Sociedad de San Vicente de Paul en Denver.

Después, volviendo a Arizona, fue profesor en el Centro de Estudios Hispánicos de la universidad estatal. “Enseñé 44 años en diferentes niveles, primaria, colegio comunitario, universidad y seminario, y dirigi programas educacionales, religiosos y de desarrollo comunitario”, resumió Santos.

Se casó con Edilia Gamica en 1956 y tuvieron nueve hijos, cuatro recibieron títulos universitarios y todos están empleados productivamente. No obstante, Santos halló tiempo para servicio cívico. Fue miembro del ayuntamiento municipal y vice-alcalde de Florence, Arizona, miembro de la mesa directiva de las escuelas públicas de Aurora, Colorado, presidente de la Asociación de Educadores Chicanos para Educación Universitaria, miembro de la mesa directiva de La Sociedad Histórica de Arizona y director ejecutivo del Centro del Sagrado Corazón Braun. Escribió muchos artículos, folletos y varios libros sobre literatura, historia, religión, teología y salud mexicamericana.

Una novela publicada por sí mismo detalla el exilio de su familia. Santos es un hombre humilde, con gran energía y optimismo. Después de que murió su esposa en 1999, llegó a conocer a Josefina R. Vega y luego se casaron. Ahora, todavía muy activo en sus ochen-tas, dijo: “Soy voluntario en ministerio pastoral en mi parroquia y en el Hospital de San Lucas en Tempe, sirvo como director de asistencia espiritual. Oro por los pacientes y distribuyo la santa Comunión. Como presidente de los auxiliares en el hospital, estoy escribiendo la historia del hospital desde la perspectiva de los auxiliares. Siempre me siento obligado de escribir las historias de nuestro pueblo”.

¿Habrá alguna persona que no le diera la bienvenida a Santos Vega o a una persona similar en su comunidad, escuela, ayuntamiento, mesa directiva escolar o iglesia?
sponsoring families to assist the refugees in resettlement. The governor was present to greet the refugees as the first plane arrived in Washington state.

He did no more than lead and, like other governors and mayors at the time, did so without a photo op.

"I'm exceedingly proud of the volunteer sponsors, support organizations and legislators who welcomed these productive new citizens to our state," Evans wrote, recalling the contributions many of those refugees later made.

"But that was 40 years ago. What should we do today about immigration?" Evans asked in the Aug. 2, 2014, opinion piece.

"First, receive the children fleeing from repression in Central America the same way we welcomed refugees from Vietnam 40 years ago," he said.

Then the House should pass its version of an immigration bill as the Senate has done.

"It is unconscionable to delay just because the issue is politically uncomfortable," Evans wrote.

Evans led at a time when there were still state men. Profiles in courage are now mere shadows, especially when the fate of refugees is referred to as a "side issue," when seeing a problem firsthand is theater.

But it doesn't always have to be that way.

*Kent is the retired editor of two archdiocesan newspapers and has a master's degree in spirituality.*

---

**BARRON**

(From 10)

tradition when, in his wonderful letter to artists, he spoke of the artist's vocation as mediating God through beauty. To characterize artistic beauty as a mere distraction from the psychological oppression of nihilism is a tragic reductionism.

A second classical avenue to transcendence is morality, more precisely, the unconditioned demand of the good.

Although difficult to say why anyone should be morally upright. If there are...
The 2014 Priest Retreat, Christ the King Retreat Center, San Angelo, Texas, May 26-30, 2014

Photo by William Scherz, Scherz Studios, San Angelo