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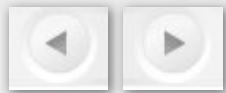
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Theology 101: Why is Jesus called *The Word*?

September/October 2007

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# LaFe

THE MAGAZINE OF THE CATHOLIC DIOCESE OF LAREDO

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marriage matters

**She says:** He doesn't know how to dress right!

**He says:** I can pick my own clothes.

**What do they do?**

spiritual

fitness

**Praying for others** – Why do we do it? How do we do it?

Getting to know the newly ordained Father Gerardo Silos

In his  
**own words**



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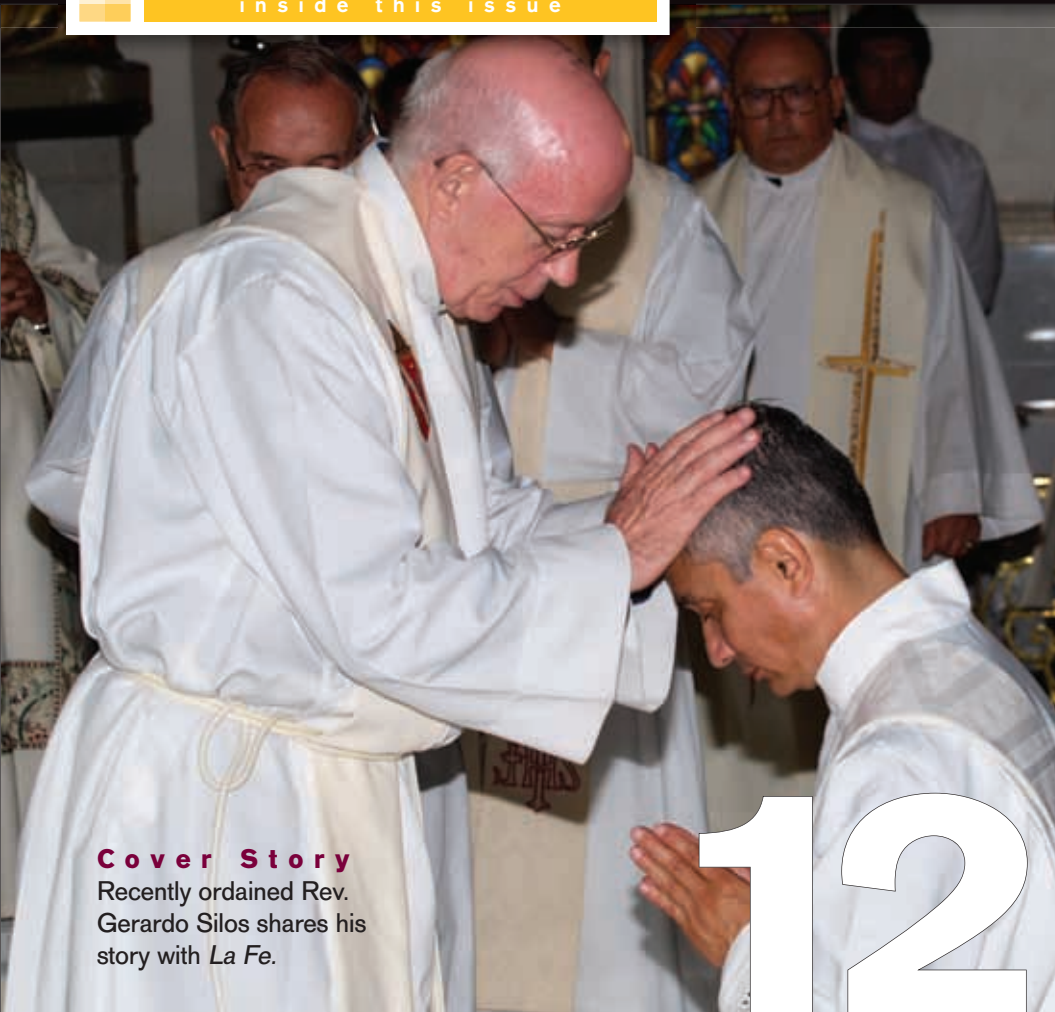
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**Cover Story**  
Recently ordained Rev. Gerardo Silos shares his story with *La Fe*.

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**T**hank goodness it's fall! As this goodness-themed edition rolls out at the end of September, football, among other sports, is in full swing.

Summer has faded into fall. With October just days away, it's a good time to be a sports fan.

This is the time of year when professional baseball crosses paths with football on every level. Come October, Major League Baseball is down to a few teams vying for the coveted World Series.

So on a typical weekend in early October, I can watch a high school football game, a collegiate football game, a professional football game and a professional baseball game – all in a span of three days.

It's almost like being in heaven.

And one person who has enjoyed a career of crossing paths is Salo Otero. The recently retired longtime sports editor of the *Laredo Morning Times* has led a life where the sports world – the public side of his life – has often crossed paths with his personal life and his endeavors with the church.

It wasn't until last year, when I interviewed Salo for *Faith & Football*, the halftime show that airs on KHOY's High School Football Game of the Week, that I realized how dedicated and immersed Salo is in his faith and the mother church.

And that is just the beginning.

His involvement with community nonprofits also speaks volumes about his concerns for the betterment of the community.

As you read his feature story on the subsequent pages, you'll see a side of Salo that extends beyond the sports section.

My favorite short story from Salo is the time Pope John Paul II visited Mexico. Then called the *Laredo Times*, the newspaper decided to send its sports editor to cover the pope. Salo was the closest thing they had to a religion reporter.

For Salo, it was the chance of a lifetime. He seized the opportunity to travel into Mexico and cover the historic visit and worship with millions of pilgrims.

Upon his return, he would find himself interviewing a Little League baseball player.

"You know," Salo began, "one day I'm covering the pope and the next day, I'm back in Laredo covering youth baseball. Where else could this happen, but Laredo. It's been great!"

While it's been good to have Salo cover local sports in the '60s, '70s, '80s, '90s and on into the new millennium, it's been a whole lot better to have him as a dedicated member of the church and of this community.

– Gregorio "Goyo" López is editor of *La Fe*, the magazine of the Catholic Diocese of Laredo.

**iG**racias a Dios que es la temporada de Otoño! Al salir esta edición de tema de bondad al final de septiembre, el fútbol entre otros deportes, está en plena actividad.

Para las personas como yo, el verano se ha opacado con el otoño y con octubre está a unos cuantos días de un buen tiempo para ser un fanático deportista.

En este tiempo del año, cuando el beisbol profesional cruza las veredas con futbol a todos los niveles. Al llegar octubre, la Liga de Beisbol Mayor, se ha reducido a unos cuantos equipos buscando la ansiada Serie Mundial.

Por tanto, en un fin de semana típico a principios de octubre, yo puedo mirar un juego de futbol de preparatoria, un juego de futbol colegial, un juego de futbol profesional, todos en un plazo de tres días.

Es casi como estar en el paraíso.

Y una persona que ha disfrutado de una carrera de cruzar pasos es Salo Otero. El recientemente jubilado editor deportivo del *Laredo Morning Times* por largos años, ha tenido una vida donde el mundo de los deportes, el lado público de su vida, con frecuencia ha cruzado veredas con su vida personal y sus labores con la iglesia.

No fue sino hasta el año pasado cuando entrevisté a Salo para *Fe y Futbol*, un programa de medio tiempo que sale al aire en el programa de KHOY de Juego de Futbol de la Semana, cuando me di cuenta de que tan dedicado y emergido esta Salo en su fe y en la Madre Iglesia.

Y eso es apenas el comienzo.

Como está involucrado en planes no lucrativos de la comunidad, dice volúmenes acerca de sus preocupaciones para el mejoramiento de la comunidad.

Al leer la publicación principal en las páginas subsiguientes, van a ver una lado de Salo que se extiende más allá de la sección deportiva.

Mi historia corta favorita de Salo, es la del tiempo en que el Papa Juan Pablo II visitó a México. El entonces llamado *Laredo Times*, decidió mandar a su editor de deportes a cubrir al Papa. Salo era la persona más cercana que el periódico tenía a un reportero de asuntos religiosos.

Para Salo era una oportunidad de una vida. Se aprovechó y acogió a la oportunidad de viajar a México y de cubrir la visita histórica y de adorar con millones de personas religiosas.

A su regreso se encontraba entrevistando a jugadores de la Liga Pequeña de Beisbol.

"¿Sabías tu," comenzó Salo, "un día estoy cubriendo al Papa y al día siguiente estoy de regreso en Laredo cubriendo a la juventud beisbolera? ¿En que otra parte puede suceder esto, más que en Laredo? ¡Ha sido maravilloso!"

Mientras que ha sido muy bueno tener a Salo para cubrir los deportes locales en los años 60,70, 80, 90 y hasta la entrada del nuevo milenio, ha sido mucho mejor tenerlo como un miembro dedicado de la Iglesia y de esta comunidad.



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# Dear Fr. Joe

Where did we get all the angel stories?

▶▶ College meals are generally unpopular with those who have to eat them – and sometimes with good reason.

“What kind of pie do you call this?” asked one student indignantly.  
“What’s it taste like?” asked the cook.  
“Glue!”

“Then it’s apple pie – the plum pie tastes like soap.”

## The stories about Michael, Lucifer and the angels don’t seem to be in the Bible; where did we get them?

This question offers us a chance to see how the Catholic Church puts together much of its theology. For this article, I’m relying heavily on the *Catholic Encyclopedia*. It’s a great resource, and you can look at it on the Internet at [www.newadvent.org](http://www.newadvent.org). I suggest the sections on Satan, St. Michael, St. Thomas Aquinas, sacred tradition, the church fathers and college football. Well, maybe not that last one ...

Anyway, let’s get right to it.

Most Catholic theology can be traced to the Scripture and the commentaries of our great thinkers about those passages. I know I’ve typed a lot about this before, but to quote Father Isidore Mikulski (the king of the Q&A column), the Bible is the child, not the parent.

For Catholics, the Bible does not necessarily address every theological question – and we don’t believe God intended it to be used that way. Instead, God gave us the wisdom of our church leaders, who use sacred tradition and the great minds and hearts God gave them to guide us into truth.

It’s actually an easy idea to see when you think about it. You know how everyone is talking about the new “gospels” that keep popping up? Most of those have been around since the third and fourth centuries. So, the logical question is: “Who picked the four that we use and discarded the other

bunch?” Our church leaders did, acting under the guidance of the Holy Spirit and the teachings that were given to them by the earliest followers of Jesus. That’s true of a lot of our theology and a very important point for us Catholics.

So, when we ask what happened to the angels and how we know it, we start with the Bible. Then, we look at what God revealed to us when holy men and women pondered what the Bible said.

Let’s look to the Bible first. Here are some passages that will help us:

▶▶ *By the envy of the Devil, death came into the world.* – Wisdom 2:24

▶▶ *How have you fallen from the heavens, O morning star, son of the dawn! How are you cut down to the ground, you who mowed down the nations! You said in your heart: “I will scale the heavens; above the stars of God I will set up my throne; I will take my seat on the Mount of Assembly, in the recesses of the North. I will ascend above the tops of the clouds; I will be like the Most High!” Yet down to the nether world*

*you go to the recesses of the pit!*  
– Isaiah 14: 12-15

▶▶ *The angels too, who did not keep to their own domain but deserted their proper dwelling, he has kept in eternal chains, in gloom, for the judgment of the great day.*

– Jude 1:6

▶▶ *Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.* – Revelation 12:7-9

These are, obviously, just some of the passages that the church uses to teach us what happened. But I think they give us a good foundation.

The next step is to look at who commented on these passages. First, we can look at some individual saints. St. Thomas Aquinas was a big one here. Under the guidance of the Holy Spirit, St.



Thomas used his massive intellect (I wish I knew that burden) and broke down how it all happened. Using the stories that the Bible gave us as a foundation, he built our current theological house of teachings on angels, demons, free will and others.

St. Anselm also asked a lot of the tough questions in his pondering on these mat-

**For Catholics, the Bible does not necessarily address every theological question – and we don't believe God intended it to be used that way.**

ters and gave us some really powerful ideas about the sin of pride from it.

Church councils and documents give us a lot of wisdom on this, too. If you take a look at your catechism, you'll find footnotes that direct you to documents dealing with these issues.

So, in the end, this question demonstrates how deeply interconnected our faith is and how God calls us to use (in the words of Pope John Paul II) our "faith and reason" to grow in wisdom of God.

Enjoy another day in God's presence! – Father Joseph Krupp

**Send your questions to:**

**"In the Know with Fr. Joe"**

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Laredo, TX 78043

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## **Las historias acerca de Miguel, Lucifer y los ángeles no parecen estar en la Biblia; ¿de dónde las sacamos?**

**E**sta pregunta nos da una oportunidad de ver cómo la Iglesia Católica hilvana mucha de su teología. Para este artículo, dependo mucho de la Enciclopedia Católica. Es un gran recurso y la puede consultar en la Internet en [www.newadvent.org](http://www.newadvent.org). Sugiero las secciones sobre Satán, San Miguel, Santo Tomás de Aquino, la tradición sagrada, los padres de la iglesia.

De cualquier modo, entremos en materia.

El origen de la mayor parte de teología católica puede conseguirse en las Escrituras y los comentarios de nuestros grandes pensadores acerca de esos pasajes. Sé que he escrito mucho acerca de esto antes, pero citando al Padre Isidoro Mikulski (el rey de la columna de Preguntas y Respuestas) diré: la Biblia es la hija, no la madre.

Para los católicos, la Biblia no aborda necesariamente toda cuestión teológica, y no creemos que Dios quería que se usara de esa manera. Más bien, Dios nos dio la sabiduría de nuestros líderes de la iglesia, que utilizaron la tradición sagrada y las grandes mentes y corazones que Dios les dio para guiarnos a la verdad.

Realmente es una idea fácil de ver cuando uno piensa acerca de ello, ¿saben cómo todos hablan acerca de los nuevos «evangelios» que siguen apareciendo? La mayoría de ellos han estado presentes desde el tercero y cuarto siglos. Así que la pregunta lógica es: «¿Quién escogió los cuatro que usamos y desechó todos los demás?» Los líderes de nuestra iglesia lo hicieron, actuando bajo la orientación del Espíritu Santo y las enseñanzas que les dieron los más antiguos seguidores de Jesús. Eso es cierto de mucha de nuestra teología y una cuestión muy importante para nosotros los católicos.

Así, cuando preguntamos que les ocurrió a los ángeles y cómo lo sabemos, comenzamos con la Biblia, y luego examinamos lo que Dios nos reveló cuando hombres y mujeres santas reflexionaron sobre lo que la Biblia dijo.

Examinemos primero la Biblia. Aquí hay algunos pasajes que nos ayudarán:

*Por la envidia del Diablo, la muerte vino al mundo.* Sabiduría 2:24

*¡Cómo has caído de los cielos, Estrella de*

*la mañana, hijo del amanecer! ¡Cómo te han humillado contra el suelo, tú que aniquilabas las naciones! Dijiste en tu corazón: «Subiré a los cielos, por encima de las estrellas de Dios fundaré mi trono; me sentaré en el Monte de la Congregación, en los recovecos del Norte. ¡Ascenderé sobre las cimas de las nubes, seré como el Altísimo! ¡Pero abajo, al mundo subterráneo, a los recovecos del pozo has ido! Isaías 14: 12-15*

*Los ángeles también, que no guardaron su propio dominio, sino desertaron su lugar, Él ha mantenido encadenados para siempre, en la tenebrosidad desoladora, esperando el juicio del gran día.* Judas 1:6

*Entonces se desató la guerra en los cielos; Miguel y sus ángeles combatieron al dragón. El dragón y sus ángeles respondieron, pero no se impusieron y ya no hubo lugar para ellos en el cielo. El enorme dragón, la antigua serpiente, llamada el Diablo y Satán, que engañó a todo el mundo, fue lanzado a las entrañas de la tierra y sus ángeles con él.*

Revelación 12:7-9

Estos son, obviamente sólo algunos de los pasajes que la iglesia utiliza para enseñarnos lo que pasó. Pero creo que nos dan una buena base.

El siguiente paso es examinar quiénes comentaron sobre estos pasajes. Primero podemos estudiar individualmente algunos santos. Santo Tomás de Aquino se destacó en esto; bajo la guía del Espíritu Santo, utilizó su vasto intelecto (desearía conocer esa carga) y desglosó lo ocurrido. Usando las historias que la Biblia nos dio como base, construyó nuestra actual casa teológica de enseñanzas sobre ángeles, demonios, libre albedrío y otros.

San Anselmo también se hizo muchas de las difíciles preguntas en sus meditaciones sobre estos asuntos y nos dio de éstas algunas ideas verdaderamente poderosas acerca del pecado de la soberbia.

Los concilios y documentos de la iglesia también nos dan mucha sabiduría sobre esto. Si examina su catechismo, hallará notas al pie que le dirigen a los documentos que tratan estos asuntos.

Así que, al fin de cuentas, esta cuestión demuestra cuán profundamente interrelacionada está nuestra fe y cómo Dios nos llama a utilizar (en las palabras del Papa Juan Pablo II) nuestra «fe y razón» para crecer en la sabiduría de Dios.

¡Disfruten otro día en la presencia de Dios!

– Padre José Krupp



**I**n this issue of *La Fe*, we focus on goodness as one of the fruits of the Holy Spirit.

Just more than a month ago, I had the joy of ordaining my third priest as bishop of the Diocese of Laredo.

And how good that felt, to have another join the most exclusive fraternity in the world.

Rev. Gerardo Silos was ordained at San Agustín Cathedral in early August and the goodness of the Holy Spirit bathed our blessed sanctuary with in the light of our creator.

A standing-room-only congregation witnessed this ordination as Father Silos made his promise to serve our Lord, and the people of this diocese, for the remainder of his life.

Father Silos, as you'll read in the subsequent pages of *La Fe*, is a bit older than your traditional seminarian. Father Silos' ordination brought to mind our Holy Father, Pope Benedict XVI.

As the prefect for the Congregation for the Doctrine of the Faith at the Vatican and as the second-highest ranking individual in the Roman Catholic Church, then Joseph Cardinal Ratzinger sought to retire as the final years of Pope John Paul's II papacy came to an end.

After all, Cardinal Ratzinger had already served in this capacity since 1981. He was already 78 years old, three years past the retirement age.

Little did he expect, especially at his age, of becoming the next pope.

He did not hesitate, though, when called to serve as the Vicar of Christ. He realized that the Holy Spirit had guided the College of Cardinals to select him as the next successor of St. Peter.

Just as Pope Benedict had done two years earlier, Father Silos heard our Lord say, "Come follow me."

They serve as a reminder that God calls us all to do good. After all, goodness is consistent with God's nature and his will for us.

Moreover, God also gives us chance after chance to respond to his unique call to us and we have the opportunity to let God create us anew each and every single day.

The ability and the choice to do good things is a gift from God and it is something to be treasured.

Our Holy Father and Father Silos, along with countless others, have done just that. They have seized the opportunity to spread God's word and his love – to do good.

Almost two years after Pope Benedict XVI was installed as the bishop of Rome, Father Silos followed in his footsteps and was ordained "a priest forever according to the order of Melchisedech." Psalm 109:4 Father Silos enters the priesthood and the Diocese of Laredo ready and eager to serve God and his people *Todo Con Amor!*

- Most Rev. James A. Tamayo is bishop of the Catholic Diocese of Laredo.



TR Estuvel

**E**n este ejemplar de *La Fe*, nos enfocamos sobre la bondad de uno de los frutos del Espíritu Santo.

Hace poco más de un mes, tuve la fortuna y el placer de ordenar al tercer sacerdote en la historia de la Diócesis de Laredo.

¡Y qué bien se sintió eso! De tener a otro para unirse a la más exclusiva fraternidad en el mundo.

El Rev. Gerardo Silos en la Catedral de San Agustín a principio de agosto y la bondad del Espíritu Santo bañó nuestro sagrado santuario en la luz de nuestro Creador.

Una audiencia de casa llena fue testigo de esta ordenación cuando el Padre Silos hizo su promesa de servir a Nuestro Señor y a ustedes, la gente de esta diócesis, por el resto de su vida.

El Padre Silos, como ustedes leerán en las siguientes páginas de *La Fe*, es de edad un poco mayor del seminarista tradicional. La ordenación de Fr. Silos trajo a la mente a nuestro Santo Padre, Papa Benedicto XVI.

Como el Prefecto para la Congregación para la Doctrina de la Fe en el Vaticano, y como el individuo del segundo más alto rango en la Iglesia Católica Romana, el entonces José Cardenal Ratzinger, buscó retirarse cuando los años finales del Papa Juan Pablo II llegaban a su fin.

Después de todo, el Cardenal Ratzinger ya había servido en esta capacidad desde 1981 y ya tenía 78 años de edad, tres años más allá de su edad de retiro.

Poco esperaba él, especialmente a su edad, de llegar a ser el próximo Papa.

No se detuvo, sin embargo, cuando llegó el llamado para servir como Vicario de Cristo. El se dio cuenta que el Espíritu Santo había guiado al Colegio de Cardenales a seleccionar a un válido sucesor de San Pedro.

Tal como el Papa Benedicto había hecho dos años antes, Fr. Silos oyó a Nuestro Señor decirle: "Ven, sígueme."

Ellos sirven como un recuerdo que Dios nos llama a todos para hacer el bien. Después de todo, la bondad es consistente con la naturaleza de Dios y su voluntad para con nosotros. Además, Dios nos da oportunidad tras oportunidad de responder a su singular llamado a nosotros y tenemos la oportunidad de dejarle a Dios que nos dé una nueva creación en cada uno de nuestros días.

La habilidad y la elección de hacer cosas buenas es un don de Dios y es algo digno de ser atesorado.

Nuestro Santo Padre y Fr. Silos, juntos con incontables otros, han hecho eso justamente. Han tomado la oportunidad de llevar la palabra de Dios y su amor – para hacer el bien.

Casi dos años después de que Papa Benedicto XVI fue instalado como el Obispo de Roma, Fr. Silos sigue sus huellas y es ordenado "un sacerdote para siempre de acuerdo con la orden de Melquisedec." Salmo 109:4 Fr. Silos entra al sacerdocio y la Diócesis listo y con entusiasmo para servir a su parroquia *Todo Con Amor.*

# *Un hombre fuerte para apoyarse en un momento difícil.*

Estimado Caballero Supremo:

Cuando mi esposo se hizo Caballero de Colón, nos presentaron a nuestro agente de seguros, Mike Walter, e inmediatamente nos dimos cuenta que Mike se ocupaba de su carrera como si fuera un "ministerio" en vez de un cargo de ventas. Nunca me imagine en ese entonces lo que ese ministerio habría de significar para mí.

Durante nuestras reuniones, no fuimos fáciles de persuadir. Mike nunca se dio por vencido y siempre buscó la forma como demostrarnos que la necesidad existía. Nos ayudó hasta que por fin pudimos comprender el valor de contar con la protección de un seguro de vida.

Mi esposo murió repentinamente el otoño pasado. Su muerte fue un golpe para todos nosotros. Aunque desde el punto de vista médico no debería haber sucedido, me imagino que Dios pensó que había cumplido con su labor en esta tierra. Pude contar con Mike de inmediato. Estuvo en el velorio, asistió al funeral y permaneció a mi lado para ayudarme en cuanto fuera posible. Lloré por mi esposo igual que yo.

En este mundo en donde todos se preocupan sólo de las ganancias, presencie lo que los Caballeros son verdaderamente capaces de hacer. Pude contar con ellos cuando más lo necesité.

— Amber Díaz\*



\*Basada en una carta verdadera. Los nombres se han cambiado para que se mantengan anónimos.

Para localizar un agente de Caballeros de Colón, visite [KOFc.org](http://KOFc.org) y haga clic en "Encontrar un agente", o bien llame al 1-800-345-5632.

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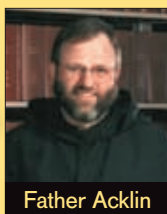




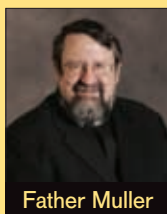
Why is that one of his titles?

This year, *La Fe* is exploring Christology – the study of Jesus Christ. We asked several eminent seminary professors some questions about Jesus. Their answers are enlightening and thought-provoking.

Meet the professors



Father Acklin



Father Muller



Father Stevens

- ▶ **Father Thomas Acklin** is a monk of St. Vincent Archabbey in Latrobe, Pa. He is a graduate of Duquesne University, St. Vincent Seminary, The Catholic University of Louvain and Pittsburgh Psychoanalytic Institute.
- ▶ **Father Earl Muller** is The Bishop Kevin M. Britt Professor of Theology/Christology at Sacred Heart Seminary in Detroit. He formerly taught at Marquette University in Wisconsin.
- ▶ **Father Gladstone Stevens** is on the faculty of St. Mary Seminary in Baltimore.

**LA FE: What does John mean when he calls Jesus “The Word”? How is that relevant to us?**

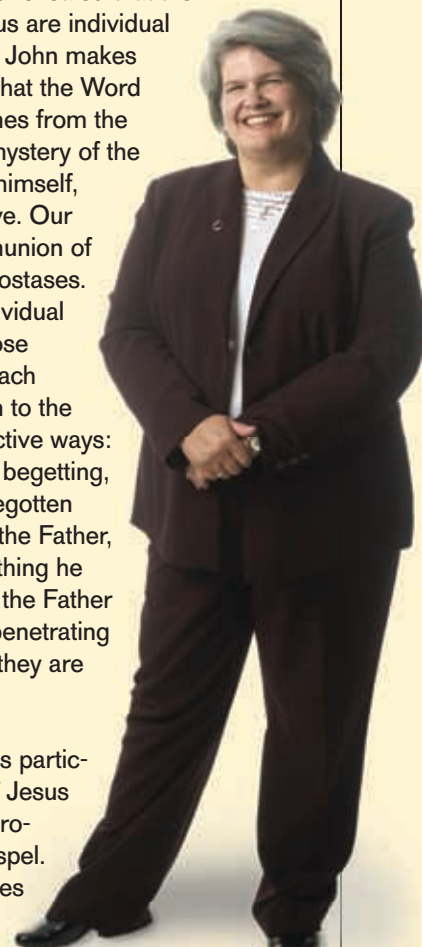
**Father Stevens:** There are so many ties to the Old Testament in this. The Jewish people became a nation after the Exodus, but it took more than just this event. The absence of slavery is not freedom. People need a shape, a form for their lives. The Torah

did this for the Israelites – it gave them the Word. The giving of this word establishes the people. The Jewish imagination moved from that experience to the recognition that everything came from the word, *debar*. We are not created out of God’s struggle with demonic forces – not a people built on the body of a slain dragon – but rather the loving creation of God’s spoken word. Whenever God speaks, he creates something new. When he speaks to a prophet, that person becomes a prophet. The word from which everything came is not an impersonal word – it is the Word, the son of God.

**Father Acklin:** There are three personifications of God in the Old Testament: word, wisdom and spirit. They are not yet fully revealed as persons. The Word, as we find out in John’s Gospel, is the Son of God. Through him all things are made. In the Old Testament, the spirit of the Lord descends upon a prophet or king. But in the New Testament, it is revealed that the Holy Spirit and Jesus are individual and divine persons. John makes it particularly clear that the Word is the Son who comes from the Father. This is the mystery of the Trinity – God is, in himself, a communion of love. Our one God is a communion of three individual hypostases. There are three individual divine persons, whose self-giving love to each other is totally given to the other in their respective ways: the Father eternally begetting, the Son eternally begotten and returning all to the Father, the Spirit saying nothing he does not hear from the Father and Son. The interpenetrating love is so total that they are perfectly one.

**Father Muller:** This particular identification of Jesus only occurs in the prologue of John’s Gospel. It contains the echoes

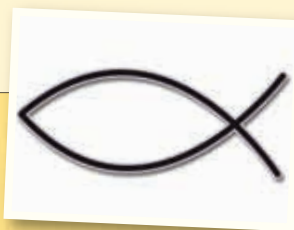
John makes it particularly clear that the Word is the Son who comes from the Father. This is the mystery of the Trinity – God is, in himself, a communion of love.





of the Old Testament's constant refrain: The word of the Lord came to Jeremiah, to Isaiah, to all the prophets. If you look at the *Septuagint*, the Greek for that Old Testament experience is translated as, "The word became." It's that language that John picks up in his Gospel. In saying this, I differ from what some older scriptural exegetes saw: an infusion of Hellenistic philosophy. I think John is summarizing and integrating the Old Testament in his reference to the Word. "The Word became flesh" is an interesting statement, because the first mention of flesh in Scripture is the story of Adam and Eve — "flesh of my flesh and bone of my bone." It's as if John is saying that Jesus entered into a nuptial relationship with his people.

— Elizabeth Solsburg



what does that symbol mean?

#### Fish

►► **The fish is probably the oldest symbol used by the early Christians.**

The symbol derives from the letters of the Greek word for fish, *ichthys*, which are the first letters of the statement, *Iesous Christos Theou Ouiou Soter* (Jesus Christ, Son of God, Savior).

## LA FE: Jesús como la Palabra ¿Por qué es ese uno de sus títulos?

**El Padre Stevens:** Hay tantos lazos al Antiguo Testamento en esto. El pueblo judío se hizo una nación después del Éxodo, pero hizo falta más que sólo este hecho. La ausencia de esclavitud no es libertad. La gente necesita una estructura, una forma para sus vidas. La Torah hizo esto para los israelitas; les dio la Palabra. La concesión de esta palabra establece a la gente. La imaginación judía se movió de esa experiencia al reconocimiento que todo venía de la palabra, *excluir*. No somos criaturas salidas de la lucha de Dios con fuerzas diabólicas, ni una gente construida sobre el cuerpo de un dragón muerto, sino la creación amorosa de la palabra hablada de Dios. Cuando Dios habla, crea algo nuevo. Cuando le habla a un profeta, esa persona se hace un profeta. La palabra de la cual todo procede no es una palabra impersonal; es la Palabra, el hijo de Dios.

**Padre Acklin:** Hay tres personificaciones de Dios en el Antiguo Testamento. Palabra, sabiduría y espíritu. Ellas no son todavía plenamente reveladas como personas. La Palabra, como averiguamos en el Evangelio de Juan, es el hijo de Dios. Por medio de él todas las cosas son creadas. En el Antiguo Testamento, el espíritu del Señor descende sobre un profeta o un rey. Pero en el Nuevo Testamento, se revela que el Espíritu Santo y Jesús son personas separadas y divinas. Juan aclara particularmente que la Palabra es el Hijo que viene del Padre. Este es el misterio de la Trinidad; Dios es, en sí mismo, una comunión de amor. Nuestro Dios único es una comunión de tres hipóstasis individuales. Hay tres personas divinas individuales, cuyo amor que se autoentrega a uno al otro se da totalmente a los otros en sus respectivas maneras: el Padre eternamente engendrando, el Hijo eternamente engendrado y devolviendo todo al Padre, el Espíritu diciendo nada que no oye del Padre y del Hijo. El amor interpenetrante es tan total que son perfectamente uno.

**Padre Muller:** Esta identificación particular de Jesús sólo ocurre en el prólogo del

Evangelio de Juan. Contiene los ecos del refrán constante del Antiguo Testamento: La palabra del Señor vino a Jeremías, a Isaías, a todos los profetas. Si examina la Septuaginta, el griego para esa experiencia del Antiguo Testamento se traduce como «la Palabra se hizo». Es ese lenguaje que Juan recoge en su Evangelio. Al decir esto, difiero de lo que algunos exegetas de las Escrituras vieron: una infusión de filosofía

## Jesús como la Palabra ¿Por qué es ese uno de sus títulos?

helenística. Creo que Juan está resumiendo e integrando el Antiguo Testamento en su referencia a la Palabra. «La Palabra se hizo carne» es una afirmación interesante, porque la primera mención de carne en las Escrituras es la historia de Adán y Eva; «carne de mi carne y hueso de mi hueso». Es como si Juan dijera que Jesús ha concertado una relación nupcial con su pueblo.



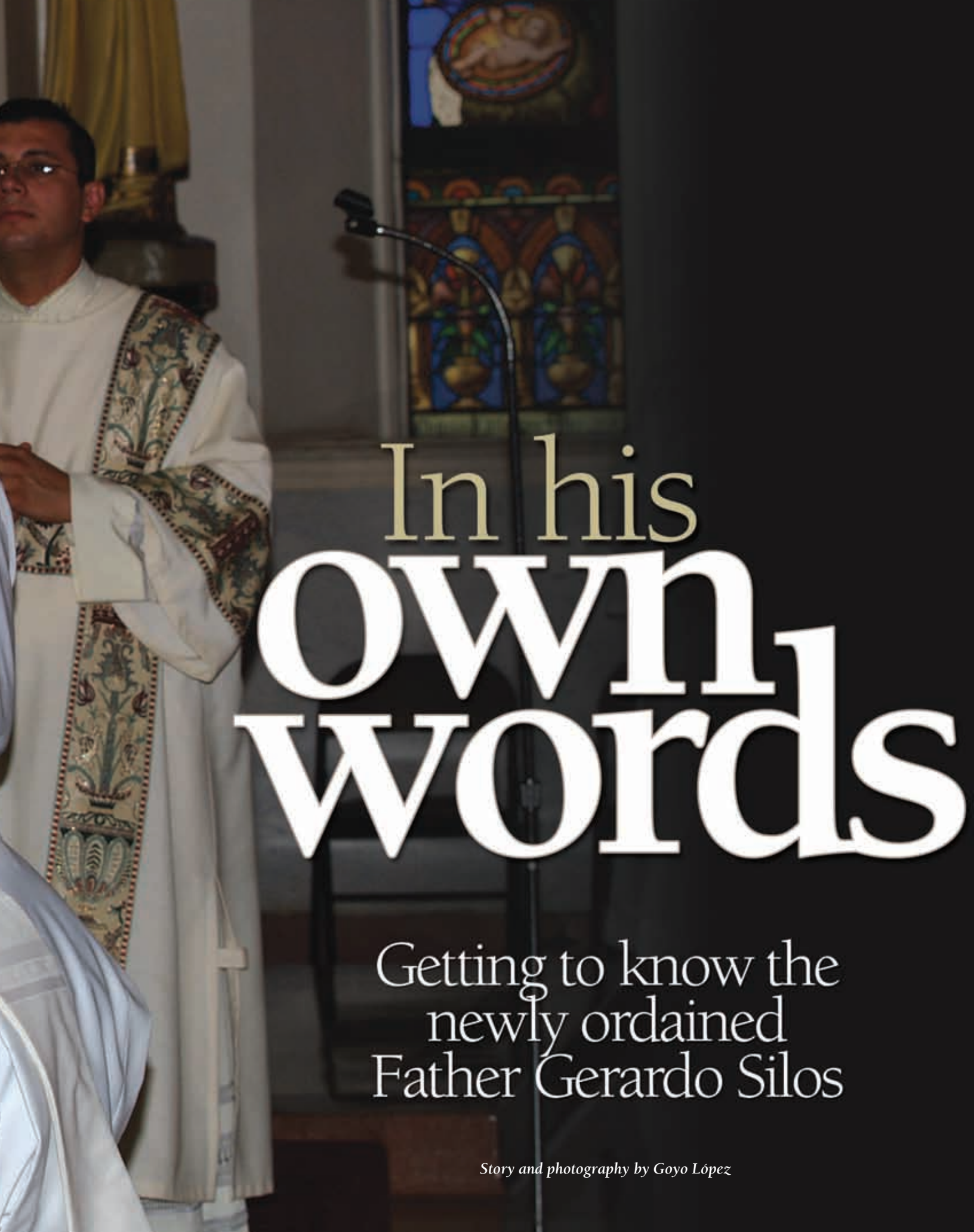
¿Que significa?

#### Pez

►► **El pez es probablemente el símbolo más antiguo utilizado por los cristianos primitivos.** El símbolo proviene de las letras de la palabra griega para pez, *ichthys*, que son las primeras letras de la afirmación, *Iesous Christos Theou Ouiou Soter* (Jesucristo, Hijo de Dios, Salvador).







In his  
**own**  
**words**

Getting to know the  
newly ordained  
Father Gerardo Silos

*Story and photography by Goyo López*



### Tell us a little about yourself.

My name is Gerardo Silos Garcia and I am 43 years old. I am the third of eight children and we are all from San Luis Potosí, Mexico. My father is Humberto Silos Rangel and he is a medical doctor. My siblings are Elvia Margarita, Humberto, Elizabeth, Alejandro, Antonio, Elisa and Guillermo. My mother died when I was very young.

### Tell us a little about your education. Did you work prior to entering the seminary?

All of my education took place in Mexico. In college, I studied to become a geological engineer. This was before I studied to become a priest. I graduated with my bachelor's degree in 1987 with a specialization in mine geology. I worked for about four years in the mines of Mexico. It wasn't until I reached the age of 32 that I decided to leave my career and enter the seminary.

### When did you realize that God was calling you to the priesthood?

I realized that God was calling me to the priesthood while I was working in the mines, where I witnessed all the injustices and discrimination against the laborer. In contrast, I also experienced how well an engineer is treated. There is an enormous difference in the way a laborer and a professional is treated. The men who are 50 years old look like



### Platicame un poco de tu historia. ¿De donde eres? ¿Quienes son tus familiares?

Mi nombre es Gerardo Silos Garcia, tengo 43 años. Soy hijo numero tres de ocho. Somos ocho hijos, cinco hombres y tres mujeres. Somos de San Luis Potosí, México. Ahi siempre hemos vivido. Mi papá se llama Humberto Silos Rangel y es Medico. Mis hermanos son Elvia Margarita, Humberto, Elizabeth, Alejandro, Antonio, Elisa y Guillermo. Mi mamá murió cuando yo era muy chico. Mi papá a todos nos proporcionó una carrera profesional.

### ¿Dime de tu educacion en Mexico? ¿Trabajastes como ingeniero antes de entrar al seminario?

Toda mi educación fue en México. Yo antes de estudiar para ser sacerdote, estude para Ingeniero Geólogo. Me gradué en 1987, hice una especialidad en Geología de minas. Y trabaje por cuatro años en la minería. A la edad de 32-años tome la decisión de renunciar a mi trabajo y entrar al seminario.



they are 70. The engineers received the best in safety equipment, while the workers received the worst or the least amount. The miners are the ones who need the safety equipment the most because they spend at least eight hours inside the mine on a daily basis. Do you know what working in a mine is like? In my short time working there, at least 40 miners died while on duty. That's when I realized that our God is one of equality and justice.

**Right now, becoming a priest is the biggest joy in my life because I worked for more than 11-years to become ordained**

### What advice would you give a younger Gerardo?

I would tell a younger Gerardo to treat everyone with the same respect and with love and care, just as Jesus has always done. I'd also tell him to remember that you reap what you sow, to always see others as Christ and to always help the less fortunate.

### When have you seen true justice?

I have witnessed true justice in those who have fought, and those who continue to fight, for the rights of the weak and the unprotected. I have also seen true jus-



### ¿Cuándo te distes cuenta que Dios te estaba llamando hacer sacerdote? ¿Como y cuando discernistes la llamada?

Me di cuenta de que Dios me llamaba al sacerdote en mi trabajo, al ver las injusticias hacia los obreros, y la discriminación hacia ellos. Y en contraste a eso lo bien que tratan al ingeniero. Es enorme la diferencia entre un profesionista y un obrero. Los señores de 50 años ya parecen de 70, el mejor equipo de seguridad era para nosotros y lo peor para los trabajadores que ellos en verdad lo aupaban más. Pues trabajaban dentro de las minas por mas de ocho horas por día. ¿Usted sabe como es el trabajo de minería? En todo ese tiempo murieron por accidentes más de 40 obreros. Así es como me di cuenta de que Dios es un Dios de iguales y de justicia. No de desiguales e injusticias.

### ¿Cuales consejos le darías a un Gerardo mas joven?

A un Gerardo más joven los consejos serian siempre ser igual con todos, amable, respetuoso, y tratarlos con cariño y amor, como siempre te ha tratado Jesús. Lucha por tus ideales de justicia y amor para con todos. Y recuerda que lo que siembras cosechas. Ve en el otro la imagen de Jesús, y siempre ayuda al necesitado. No le des la espalda.

### ¿Cuándo has visto justicia verdadera?

He visto justicia verdadera en aquellos que lucharon y siguen luchando por los derechos de los más débiles y desprotegidos. En aquellos padres y religiosos que de verdad viven el evangelio, que de verdad viven lo que predicán, que de verdad son coherentes con su estilo de vida. En aquellos que arriesgan su vida por los demás. Pero sobre todo en Cristo Jesús el verdadero justo, el que dio todo para que todos tuviéramos todo, la vida eterna. En aquellos que ven al mexicano como hermano, como igual, en aquellos que ven en el emigrante a Cristo mismo.

### ¿Que has aprendido sobre la gente de la Diócesis de Laredo?

He aprendido de la gente de Laredo su amabilidad, su cordialidad, su sencillez, su espíritu de lucha y de salir adelante, de trabajar y servir y de ser alguien en la vida.



tice in those priests and religious who truly live the Gospel and who truly practice what they preach. I also see true justice in those who see Jesus in the immigrant. But above everything, I see true justice in Jesus Christ – the one who gave everything so that we could have eternal life.

### What have you learned about the people of this diocese?

I've learned the people here are friendly, cordial, simple and that they possess an indomitable spirit to come out ahead. I've also learned the people here are hard workers and that they all try to be the most that they can become.

### What is the biggest joy in your life?

Right now, becoming a priest is the biggest joy in my life because I worked for more than 11 years to become ordained. Celebrating the Eucharist is an obvious joy in my life, as well as spending time with my family and friends.

### If you had the opportunity to speak to God, what would you ask him?

I already talk to him. We all talk to God every time that we pray. The things I have asked God about during my time in prayer are how to love others in the manner that he loves us and how to be faithful to him, his Word and to the mission he has assigned for me.

### What would you like to hear when you get to heaven?

Upon arriving in heaven, I would like to hear God say, "Well done, my good and faithful servant ... Come, share your master's joy." Matthew 25:21

### Would you like to share any comments or thoughts on something I may not have asked?

I would just like to say that I have come to this diocese to serve and not to be served. I have come here with the most profound desire to serve my parish, just as Christ served and continues to serve our church. I desire to see in everyone a brother or a sister with whom I can talk to, learn from and help. Finally, that I continue being the same man that I was as a seminarian, as a deacon and now as a priest. ☩



### ¿Cual es tu gozo o alegría mas grande en este mundo?

Ser sacerdote porque lo he buscado por mas de once años, y el servir y estar con la gente. Celebrar la Eucaristia es otro gozo y estar con mi familia y con mis seres queridos.

### ¿Si tuvieras la oportunidad de conversar con el Señor, que le preguntaras?

Si converso con el Señor, pues cada vez que oramos estamos platicando con él. Y lo que más le he preguntado. es sobre su amor, como hacerle para amar como él nos amó y nos sigue amando. Y también como hacerle para ser siempre fiel a él, a su palabra y a la misión que me ha encomendado.

### ¿Algun dia cuando llegas al cielo, que te gustaria escuchar del Señor?

Lo que me gustaria escuchar del Señor al llegar al cielo es: Ven siervo bueno y fiel entra al banquete preparado para ti, por que cumpliste con lo que te mandé. Porque has perseverado hasta el fin.

### ¿Gustas comentar or escribir algo que yo no e preguntado?

Solo me gustaria comentar que he venido a esta diócesis de Laredo para servir y no para servirme de ella. He venido con el más profundo deseo de servir a mi parroquia como Cristo sirvió y sigue sirviendo a su Iglesia. Deseo ver en cada persona un hermano y hermana con quien platicar, ayudar y aprender. Ser siempre el mismo como seminarista y como diacono que fui y como sacerdote que ahora soy. ☩





## “I don’t want to go to Mass.” What do you say when your child doesn’t want any part of church?

**W**hen I was 11, Msgr. Galvin spotted me wandering around the church courtyard — a sorrowful child in a crowd of people who had just attended services for my grandma. His suggestion that we head into the rectory for a quick piece of cake was just the distraction I needed. Rectories and convents were mysterious worlds whispered about on our school playground. Monsignor’s kind words shared over a treat helped my healing process begin.

In recent years, when I described my visit to the rectory, faces grow somber until listeners realize they are hearing a simple tale of a compassionate priest. But the initial tension reveals underlying concerns about those who found abuse rather than healing through the church, and those whose stories were kept in the shadows. As our children mature and confront these issues, some become disillusioned. Issues involving the ordination of women and married men are challenging to others. As parents, how do we deal with adolescents who distance themselves from the church?

### **Make decisions about church attendance.**

►► **Set household expectations for church attendance rather than having weekly battles.** How flexible are your family’s options? Is an evening Mass a possibility? Perhaps late Saturday evenings and a sleep-deprived teen are contributing to the problem. Is there a Catholic friend who could be picked up on the way to church and brought home for dinner?

### **Put your faith into action.**

►► **If your church sponsors meals for the homeless, a food cupboard or other service opportunity, consider becoming involved as a family.** Allowing God to use their hands to benefit others helps adolescents see the benefit of working in the community.

### **Encourage prayer despite the disillusionment.**

►► **Relationships with God are active and real.** That means that all emotions can be shared, including anger about what happens within the church. Problems exist, and all our feelings can be shared in prayer.

### **Listen without defensiveness.**

►► **A mature faith confronts the shadow side of life as well as the joy.** Try not to be drawn into a power struggle or to become defensive.

Remember that, as concerned as you are about the spiritual well-being of your children, God’s tender compassion is even greater. Many priests who knew St. Monica thought that her constant prayers for her pagan son would not be answered in the way she hoped. Yet after 17 years, St. Augustine converted to Catholicism. Trust God to continue to offer opportunities for your children to be nourished by his word, his body and his blood.

— Dr. Cathleen McGreal



## “No quiero ir a Misa.” ¿Qué dice usted cuando su niño no no quiere nada de la iglesia?

**C**uando tenía 11 años, Monseñor Galvin me vio vagando alrededor del patio de la iglesia; un niño afligido en una multitud de gente que había asistido a las exequias por mi abuela. Su sugerencia que fuéramos a la casa parroquial para comernos un pedazo de biscocho era justamente la distracción que yo necesitaba. Las rectorías y los conventos eran mundos misteriosos tema de susurros en el patio de recreo de la escuela. Las bondadosas palabras de Monseñor compartidas con el obsequio me ayudaron a sobreponerme.

En años recientes, cuando describí mi visita a la rectoría, las caras se hacen sombrías hasta que los oyentes comprenden que están oyendo una simple historia de un sacerdote compasivo. Pero la tensión inicial revela las preocupaciones subyacentes acerca de aquellos que hallaron abuso más bien que consolación, y aquellos cuyas historias fueron mantenidas en las sombras. A medida que nuestros niños maduran y enfrentan estos problemas, algunos se desilusionan. Los asuntos que entrañan la ordenación de las mujeres y de los hombres casados ofrecen un desafío a otros. Como padres, ¿cómo hacemos con los adolescentes que se distancian de la iglesia?

### **Tome decisiones acerca de la asistencia a la iglesia.**

►► **Establezca expectativas familiares para la asistencia a la iglesia en lugar de sostener batallas semanales.** ¿Cuán flexibles son las opciones de su familia? ¿Es la misa de la tarde una posibilidad? Quizás el traspaso del sábado por la noche y un adolescente privado de sueño están contribuyendo al problema. ¿Hay un amigo católico que podría ser recogido al ir a misa y llevado a cenar a la casa?

### **Ponga su fe en acción.**

►► **Si su iglesia patrocina comidas para los sin techo, un banco de alimentos u otra oportunidad de servicio, considere participar como familia.** Permitir que Dios use sus manos para beneficiar a otros ayuda a los adolescentes a ver el beneficio de trabajar en la comunidad.

### **Aliente la oración pesar de la desilusión.**

►► **Las relaciones con Dios son activas y reales.** Eso significa que todas las emociones pueden compartirse, la cólera acerca de lo que pasa dentro de la iglesia inclusive. Los problemas existen, y todos nuestros sentimientos pueden compartirse en la oración.

### **Escuchar sin una exagerada actitud defensiva.**

►► **Una fe madura enfrenta el lado oscuro de la vida igual que la alegría.** Trate de no ser arrastrado a una discusión de lucha o ponerse exageradamente a la defensiva.

Recuerde que, aunque está preocupado acerca del bienestar espiritual de sus hijos, la tierna compasión de Dios es todavía mayor. Muchos sacerdotes que conocieron a Santa Mónica pensaron que sus oraciones constantes por su hijo pagano no serían respondidas de la manera que ella esperaba. Sin embargo, después de 17 años, San Agustín se convirtió al catolicismo. Confíe que Dios continúe su oferta de oportunidades para sus hijos de ser nutridos por su palabra, su cuerpo y su sangre.

*Editor's Note: La Fe commemorates the 100th anniversary of the Sacred Heart Children's Home with this article. More than 50 children currently reside at the south Laredo home. Boys between the ages of 5-10 and girls 5 years of age and older are the residents of the home.*

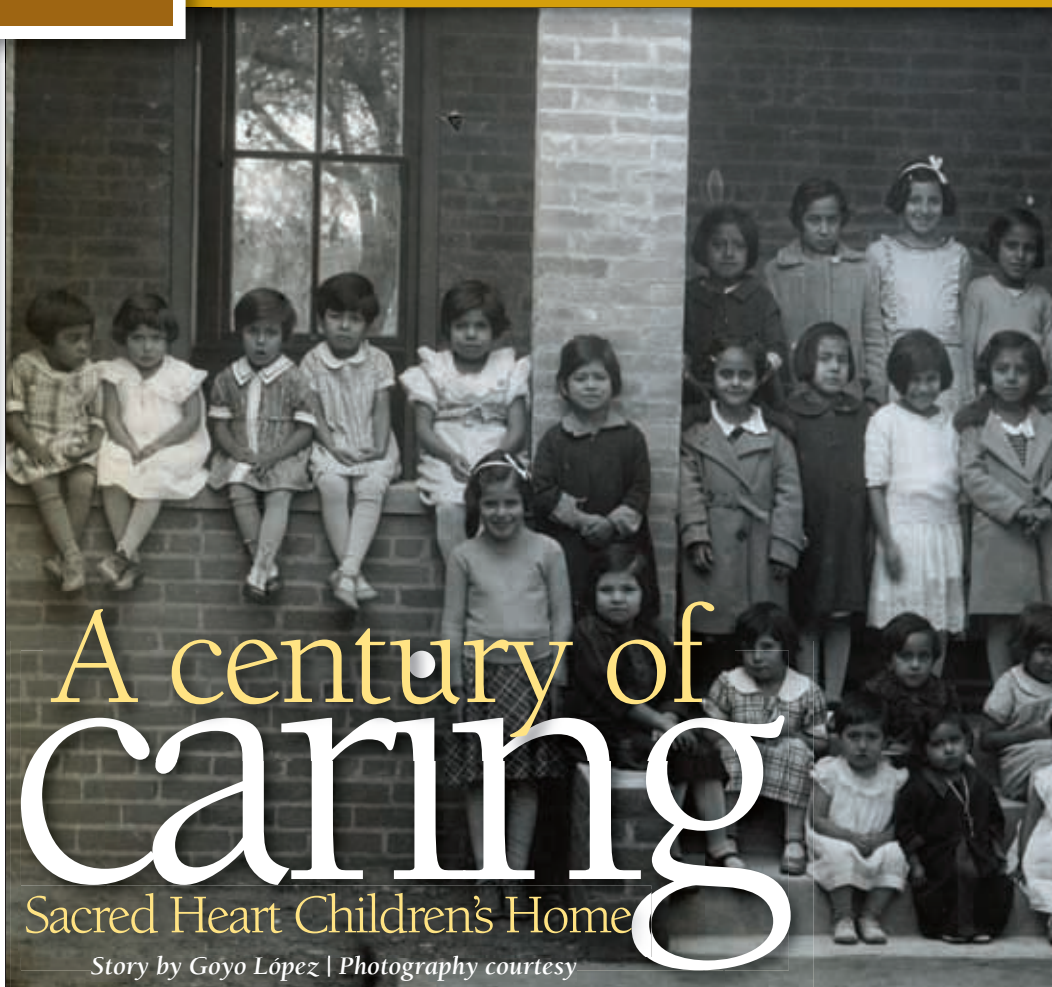
**H**ave you ever fulfilled the dying wish of a loved one?

How about seeing to fruition the dying wish of a person who would become a saint.

This is the story of how the Sacred Heart Children's Home and the Congregation of Servants of the Sacred of Jesus and of the Poor (SSHJP) started their much-needed ministry in Laredo.

According to the journal at the original children's home founded on the outskirts of León, Guanajuato, Mexico, founder Saint José Maria de Yermo y Parres expressed his desire for their vocation to be taken to the north while on his death bed in September 1904.

St. José realized that Mexico was in a religious turmoil and it marked the beginning of a historical period when



# A century of caring

## Sacred Heart Children's Home

Story by Goyo López | Photography courtesy

*Nota del Editor: La Fe conmemora el Aniversario 100 del Hospicio del Sagrado Corazón con este artículo. Como unos 53 niños actualmente residen en la casa al sur de Laredo. Niños entre las edades de 5 a 10 años y niñas de 5 años de edad y mayores, componen los residentes del hogar.*

**¿H**a cumplido usted con el último deseo de moribundo de un ser amado?  
 ¿Qué tal si vemos la fruición de un deseo moribundo de una persona que llegaría a ser un santo?

Esto es la historia de cómo el Hospicio del Sagrado Corazón y la Congregación de Servidores del Sagrado de Jesús y de los Pobres, comenzaron su muy necesitado ministerio en Laredo, Texas.

De acuerdo con los jornales, en el hospicio original fundado a las orillas de León, Guanajuato, México, el fundador, San José Maria de Yermo y Parres, expresó su deseo para que su vocación fuera llevada hacia el norte, cuando yacía en su cama de muerte en septiembre de 1904.

San José se daba cuenta de que México pasaba por un tumulto religioso y que marcaba el principio de un periodo histórico cuando muchos religiosos huían de la persecución, inmigrando a los Estados Unidos, y especialmente a los pueblos fronterizos como Laredo, San Ygnacio, Zapata e Eagle Pass.



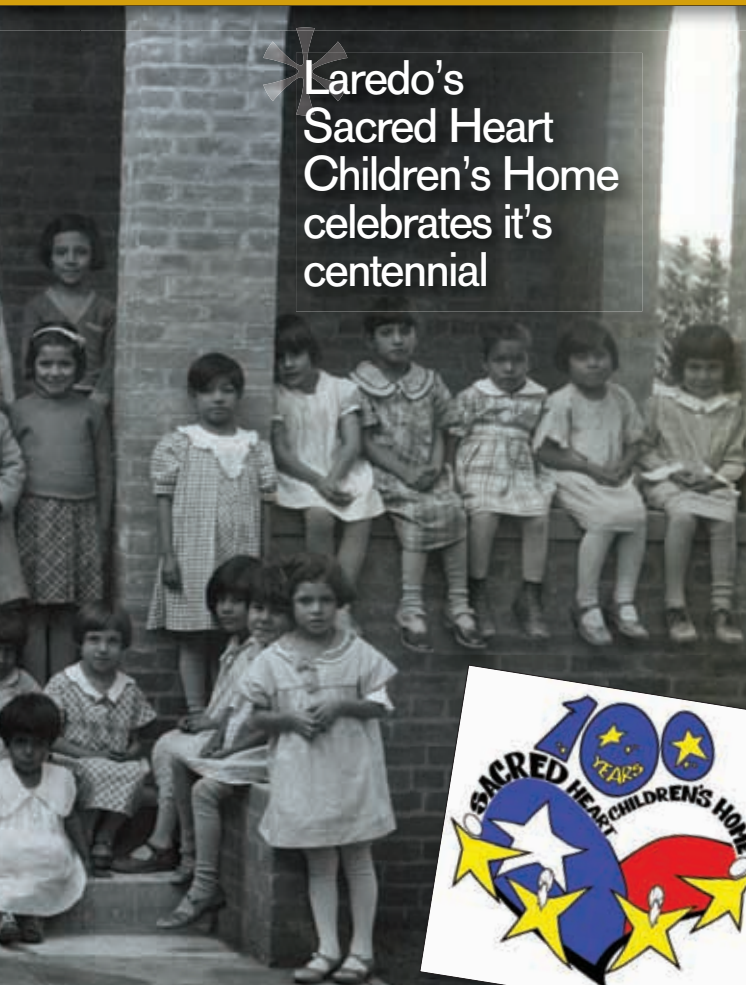
Children from Sacred Heart visiting the old Laredo Air Force Base.



Residents line-up at the original Sacred Heart Children's Home in commemoration of its 20th anniversary.



## Laredo's Sacred Heart Children's Home celebrates it's centennial



many religious fled persecution by immigrating to the United States and specifically border towns such as Laredo, San Ygnacio, Zapata and Eagle Pass.

While he was still, the native of Malinalco, Mexico, Mexico, tried to purchase land in San Antonio with the remnants of his family inheritance. Unfortunately, he did not possess the economic means to acquire the land and open a new convent in.

Soon after his death, Mother Concepcion G. de Quevedo decided to fulfill this saint's dreams and left León, Guanajuato, for Laredo.

Accompanied by Mother Maria Josefina Rivero Rosas, the duo arrived in Laredo on Aug. 8, 1907, and were welcomed by Most Reverend Pedro Verdaguier, bishop of the diocese. He immediately approved the founding of this new institution for the welfare of Laredo's children.

Seventeen days later, Sister Luz Morales, Sister Estefania Muñoz and Sister Maria de Jesus Gonzalez joined Mother Concepcion and Mother Maria in Laredo. On Aug. 25, 1907, the first Sacred Heart's Orphanage opened with the aforementioned nuns and Mother Maria as the superior.

Armed solely with their devout faith and inspired to fulfill a deathbed wish, the Sisters began accepting children immediately.

However, there was a problem. They had little money and no home. They invested all they had, about \$1,300, into a small, humble home on Farragut Street. The rest serves as a testimonial to warmth of Laredoans.

Mientras que él estaba aún vivo, el nativo de Malinalco, México, ese país trató de comprar terrenos en San Antonio, con los remanentes de su herencia de familia. Desdichadamente él si poseía los medios económicos para adquirir y para abrir un nuevo convento en Texas.

Poco después de su muerte, la Madre Concepción G. de Quevedo, decidió cumplir con los sueños de este santo, y se apartó de León, Guanajuato para ir a Laredo, Texas

Acompañada por la Madre Maria Josefina Rivero Rosas, este dúo llegó a Laredo el 8 de agosto de 1907, y recibió la bienvenida del Reverendísimo Pedro Verdaguier, Obispo de la Diócesis. Él inmediatamente aprobó la fundación de esta nueva institución para el bienestar de los niños de Laredo.

Diecisiete días más tarde, la Hermana Luz Morales, Hermana Estefanía Muñoz y la Hermana María de Jesús González, se unieron a la Madre Concepción y la Madre María, en Laredo. El 25 de agosto de 1907, el primer Hospicio del Sagrado Corazón se abrió con las anteriormente mencionadas monjas y la Madre María como Superiora

Armadas únicamente con su fe devota e inspiradas para cumplir con un deseo de moribundo, las hermanas comenzaron a aceptar a niños y niñas de inmediato.

Sin embargo, hubo un problema. Tenían muy poco dinero y no tenían hogar. Inviertieron todo lo que tenían, mas o menos \$1,300 dólares en una pequeña y humilde casa en la calle Farragut. El resto sirve como un testimonio de la calurosa simpatía de los Laderenses.

"Hay solamente una razón por la que todavía estamos aquí celebrando nuestro centésimo aniversario," explicó la Hermana María Teresa Grajeda, tesorera del Hospicio del Sagrado Corazón. "Nosotras estamos aquí debido a la generosidad de la buena gente de Laredo. Las puertas permanecen abiertas y continuamos ayudando a la niñez necesitada debido a esta generosidad."

Y las contribuciones caritativas comenzaron inmediatamente en 1907 en cuanto las Servidoras del Sagrado Jesús y de los Pobres, solicitaron ayuda.

"Ellas no tenían dinero, ni los medios para cuidarse a ellas mismas,



Rev. Jesus Prieto poses with the residents in this circa 1926 photo.



“There is only one reason that we are still here today celebrating our 100th anniversary,” explained Sister Maria Teresa Grajeda, treasurer for Sacred Heart Children’s Home. “We are here because of the generosity of the good people of Laredo. The doors remain open and we continue to help children in need because of this generosity.”

And the charitable contributions began immediately in 1907 upon the Congregation of Servants of the Sacred of Jesus and of the Poor asking for help.

“They didn’t have any money or any means of taking care of themselves, let alone the children,” Sister Maria Teresa continued. “You know how they did it? They went door to door asking for help and the people responded.”

For at least the next 43 years, the Congregation of Servants of the Sacred of Jesus and of the Poor reenacted the Posada of Joseph and Mary knocking on the doors of friends and strangers asking for help to continue running the home and to continue helping the children.

The first Sacred Heart Orphanage that opened on Farragut Street was only for girls. By 1926, they opened the St. Joseph’s Orphanage for boys on Water Street.

**“We are here because of the generosity of the good people of Laredo. The doors remain open and we continue to help children in need because of this generosity.”**

Eventually, the girls outgrew the shelter on Farragut and moved to a home in the 1400 block of Guadalupe Street that eventually would become El Rio Family Center.

The move coincided with a significant event that would directly affect the subsequent 50-years of the sister’s ministry.

They began to receive annual funding from the local leaders.

“In the late 1950s, Elmo Borchers put the children’s home in the community chest,” explained Sister Maria Teresa. “Before there was ever a United Way in Laredo, there was a United Fund and before that it was the Community Chest.”

Just like in the game of Monopoly.

Obviously, this had a more noteworthy and realistic impact on the lives of children and women religious.

Eventually, the landowner sold the home on Guadalupe for commercial development. Mrs. Anita Ugarte de Ortiz then used the proceeds from the real estate sale to purchase the famed Tapeyste Ranch south of Laredo, situated on the banks of the Rio Grande.

In June 1964, ground was broken on the new orchard-and grove-filled property and a capital campaign was begun to fund the construction.

As in years past and present, Laredoans responded generously. By April 1965, the new and renamed Sacred Heart Children’s Home opened.

And thanks goodness that it has remained open ever since. ☺

ayuda y la gente respondió.”

Por cuando menos los próximos 45 años, la Congregación de Servidoras de Sagrado Jesús y de los Pobres, volvieron a revivir la Posada de José y María, tocando a las puertas de amigos y desconocidos solicitando ayuda para continuar la administración del hospicio y para continuar la ayuda a la niñez.

El primer Orfanato del Sagrado Corazón que se abrió en la calle Farragut, fue únicamente para niñas. En 1926 ellas abrieron el Orfanato de San José para Niños en la calle Water.

Eventualmente, las niñas se incrementaron y dejaron el hospicio en Farragut para irse a un hogar en la calle de Guadalupe que eventualmente llegaría a ser El Centro de Familia El Río.

Este cambio coincidió con un evento significativo que afectaría directamente los subsecuentes 50 años del ministerio de las hermanas. Comenzaron a recibir fondos anuales de líderes locales.

“A finales de la década de 1950, Elmo Borchers colocó al asilo para la niñez en el armario de la comunidad,” explicó la Hermana María Teresa. “Antes de que hubiera un United Way en Laredo, había un United Fund, y antes de eso, era el Armario de la Comunidad.”

Era como el juego de Monopoly.

Obviamente esto tuvo un impacto más notorio y real sobre las vidas de la niñez y de las damas religiosas.

Con el tiempo, el propietario vendió la Casa en Guadalupe para desarrollo comercial. La Sra. Anita Ugarte de Ortiz entonces usó las ganancias de bienes raíces para comprar el famoso Rancho Tapeyste al sur de Laredo y situado en las orillas del Río Grande. En junio de 1964, se inició sobre esta nueva propiedad de huertos la construcción y se inició la campaña de capital para financiar la construcción. Como en los años pasados y presentes, los Laderenses respondieron generosamente. Para abril de 1965, se abrió el nuevo hospicio con el nombre de Hogar de la Niñez del Sagrado Corazón. Y bendito sea Dios, ha permanecido abierto desde entonces. ☺





## teen saint's life was no bed of roses

**St. Thérèse of Lisieux**  
**Birthplace: Alençon, France**  
**Feast Day: Oct. 1**  
**Patroness of Missionaries**

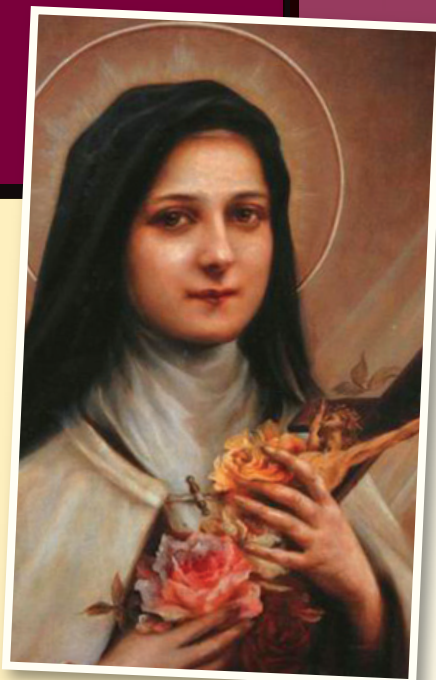
►► **Claim to Fame:** The much-loved youngest daughter of a religious French family, Marie Françoise Thérèse Martin was born in 1873. Even as a child, precocious Thérèse was aware of her spiritual vocation. At age 14, she asked her widowed father to let her enter the cloistered order of Carmelites. Although her father agreed, the Carmelite superiors and the bishop insisted she wait. So, on a pilgrimage to the Vatican in 1887, Thérèse pleaded directly to Pope Leo XIII, begging him to allow her to enter the convent at age 15. Although impressed with her fervor, the pope advised patience, saying, "You shall enter if it be God's will." Nearly a year and many prayers later, she joined the order. She was named Sister Thérèse of the Infant Jesus; later "and of the Holy Face" was added.

►► **What made her a saint?** Sister Thérèse spent her days in penitence, meditation and work. In her autobiography, *The Story of a Soul*, she described herself as "the little flower of Jesus" in God's garden of souls. As she reached her 20s, Thérèse desperately wanted to join the Carmelites in French Indo-China. Tragically, incurable tuberculosis dashed any chance for her to serve as a missionary. Instead, she counseled two missionaries, writing them often to offer spiritual encouragement.

►► **How she died:** As she lay dying in agonizing and constant pain at the age of 24, Thérèse could see the roses she loved blooming outside.

►► **Best quote:** Confident of God's love, she promised, "After my death, I will let fall a shower of roses. I will spend my heaven doing good upon earth." Through the years, some of Thérèse's petitioners have said that they smell or see roses when their petitions are answered.

►► **Prayer:** *O Thérèse of the Child Jesus, please pick for me a rose from the heavenly gardens and send it to me as a message of love. O Little Flower of Jesus, ask God to grant the favors I now place with confidence in your hands. St. Thérèse, help me to always believe as you did in God's great love for me, so that I might imitate your Little Way each day. Amen.* – Jan Rynearson



**Santa Teresa de Lisieux**  
**Lugar de nacimiento: Alençon, Francia**  
**Día de la santa: 1 de octubre**  
**Patrona de los misioneros**

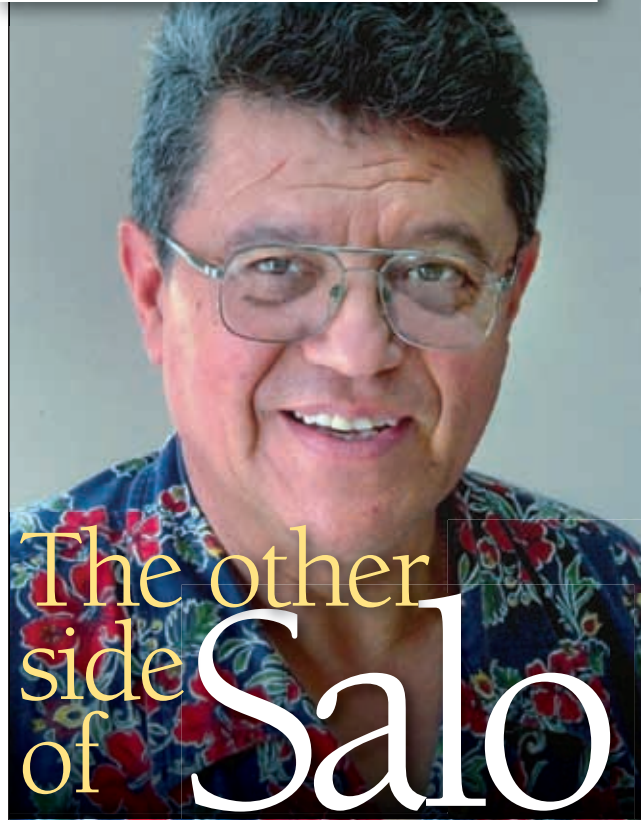
►► **Lo que la hizo famosa:** La hija más joven y muy querida de una familia religiosa francesa, Marie Françoise Therese Martin, nació en el año 1873. Cuando Teresa era niña, precozmente ya estaba consciente de su vocación espiritual. A los 14 años le pidió a su padre, que era viudo, que le permitiera ingresar a la orden de claustro de las Carmelitas. Aunque su padre aceptó, los superiores de las Carmelitas y el obispo insistieron en que ella esperara. Así que en el año 1887, en una peregrinación al Vaticano, Teresa le suplicó directamente al Papa León XIII que le permitiera entrar al convento a la edad de 15 años. Aunque él quedó impresionado con el fervor de la joven, el Papa le aconsejó que tuviera paciencia, diciéndole, "Entrarás si es la voluntad de Dios." Después de casi un año y de muchas oraciones, Teresa ingresó a la orden. La llamaron Hermana Teresa del Niño Jesús; y más tarde se le agregó "y del Rostro Santo."

►► **Lo que la hizo santa:** La Hermana Teresa pasó sus días haciendo penitencia, meditando y trabajando. En su autobiografía, *Historia de un Alma*, ella se describe a sí misma como "la pequeña flor de Jesús" en el jardín de almas de Dios. En su segunda década de vida, Teresa deseaba fervientemente unirse a las Carmelitas en la Indo-China francesa. Trágicamente una tuberculosis incurable le truncó la posibilidad de servir como misionera. En su lugar, ella asesoró a dos misioneros, escribiéndoles para ofrecerles aliento espiritual.

►► **Forma en la que murió:** A la edad de 24 años, mientras yacía postrada agonizando sufriendo un dolor constante, Teresa podía ver las rosas que ella amaba y que estaban floreciendo afuera.

►► **Su mejor cita:** Confiada en el amor de Dios, ella prometió que "Luego de mi muerte voy a hacer que caiga una lluvia de rosas. Voy a pasarme en el cielo haciendo el bien sobre la tierra." A través de los años, algunos de los peticionantes de Teresa han dicho que ven rosas o sienten su aroma cuando sus plegarias son respondidas.

►► **Oración:** *Oh Teresa, Niña de Jesús, escoge para mí una rosa del jardín celestial y mándamela como un mensaje de amor. Oh, Pequeña Flor de Jesús, ruégale a Dios que me conceda los favores que con confianza pongo ahora en tus manos. Santa Teresa, ayúdame a creer siempre, como tú lo hiciste, en el gran amor que Dios tiene por mí, para que yo pueda imitar tu Caminito todos los días. Amén.*



# The other side of Salo

**B**ill Green, publisher of the *Laredo Morning Times*, likes to tell everyone about his longtime, and recently retired, sports editor.

"He's maybe one of two guys in all of Laredo, where you can go anywhere and everyone knows him by his first name," said Bill Green at a coach's barbecue in early August. "You mention Salo's name and everyone knows who you're talking about."

And the majority of the people Green refers to know Salo because of the local sports section. Beginning on July 4, 1968, Salo covered sports in Laredo and south Texas. With the exception of 1985 and 1986, Salo has served as sports editor of the local daily. That led Salo to write a weekly column for every year that he worked at the Times.

"In 37 years," Salo then pauses for emphasis and continues, "in 37 years, I never missed a column. Not one. I've been very blessed that I could do that."

But there's a life that Salo leads that isn't in the spotlight very often. For an equal amount of time, Salo has spent his life serving the Catholic Church and this community.

When he first arrived from his native Albuquerque, N.M., the newspaper was headquartered in downtown Laredo, where Danny's Restaurant is now situated.

As a result, Salo looked for a residence near his office and moved into the El Cuatro neighborhood. He quickly joined St. Peter's Parish.

"That's what you did. It's part of the order of things. You turn on the electricity, the telephone and you sign-up at your parish," explained Salo. "Back then we had the old (Catholic

**B**ill Green, el publicador de the *Laredo Morning Times*, le gusta platicarle a todos acerca de su editor de deportes desde hace mucho tiempo y recientemente jubilado.

"El es quizá, uno de dos personas conocidas en todo Laredo, no obstante por donde vayas, y todo el mundo lo conoce por su primer nombre," dijo Bill Green en una barbacoa a principios de agosto. "Mencionas el nombre de Salo y todos saben de quien estás hablando."

Y la mayoría de las personas a quienes se refiere Green, conoce a Salo por la sección local de deportes. Comenzando el 4 de julio de 1968, ha cubierto los deportes en Laredo y en el Sur de Texas. Con excepción de 1985 y 1986, Salo ha servido como editor de deportes de un diario local. Esto lo llevó a Salo a escribir una columna semanal por cada año que trabajó con el diario Times.

"Durante los 37 años," Salo hace una pausa para dar mayor énfasis y continúa, "durante los 37 años, nunca dejé una sola columna. Ni una sola. Me he sentido muy bendecido de que pude hacer eso."

Pero existe otra vida que Salo lleva, que no llega a la luz con mucha frecuencia. Por un periodo de tiempo semejante al de su trabajo, Salo ha pasado su vida sirviendo a la Iglesia Católica y a su comunidad.

Cuando recién llegó de su lugar de origen, Albuquerque, Nuevo México, el periódico estaba ubicado en el centro de la ciudad de Laredo donde ahora esta situado el Restaurante Danny's. Como resultado, Salo buscó una residencia cerca de su oficina y se mudó a la vecindad conocido como el cuatro, y rápidamente se unió a la Parroquia de San Pedro.

"Así hacia uno las cosas. Era parte del orden de todo. Prendías la luz y el teléfono y luego te inscribías como miembro de tu parroquia," explicó Salo "En aquellos tiempos teníamos el viejo CYO (Organización de la Juventud Católica) y sus programas, yo llegué a ser el líder del grupo para San Pedro."

Salo permaneció involucrado con su parroquia hasta que el periódico se mudó a su sitio actual en Esperanza Drive, al norte del Mall del Norte.

Tal como lo había hecho algunos años anteriores, se unió a la recién formada Parroquia de San Patricio y se uniría al Club de Varones, después de su eventual formación.

Salo atribuye, al hecho de haber crecido con su abuela, el desarrollo de la fuerza de su fe y por la cultivación de su deseo de servir a la madre iglesia.

"Mi madre y mi abuelita eran una muy fuerte influencia en mi vida, y mi padre era el modelo de San José – un dedicado trabajador," dijo Salo. "Pero mi abuelita era muy especial. Me fui a vivir con ella cuando tenía yo cinco años, y viví allí hasta los 18 años."

Fue durante estos años formativos que el amor de Salo para la iglesia creció al contemplar las acciones de su abuela Catalina Castillo.

"Mi abuelita se levantaba todas las días a las cuatro de la mañana, se sentaba a rezar el rosario," enfatizaba Salo. "Nada más lo hacía. Nunca me decía cosa alguna. Me enseñaba mediante sus acciones. Eso es la verdadera





Youth Organization) programs and I became the youth group leader for St. Peter's."

Salo remained involved with his parish until the newspaper moved to its current site on Esperanza Drive, just north of Mall del Norte.

Just as he had done a few years earlier, he joined the newly formed parish of St. Patrick and would join the Men's Club after its eventual formation.

Salo attributes growing up with his grandmother for developing his strong faith and for cultivating his desire to serve the mother church.

"My mom and my grandmother were very strong influences in my life and my father was a model of St. Joseph – a very hard worker," said Salo. "But my grandmother was very special. I went to live with her when I was 5 years old and lived with her until I was 18."

It was during these formative years that Salo's love for church grew by watching the actions of his grandmother, Catalina Castillo.

"My grandmother would get up every day at 4 a.m., sit up and pray the rosary," emphasized Salo. "She just did it. She never said anything. She showed me through actions. That's real goodness."

Salo's growth in the faith led him to realize just how fortunate Catholics are when it comes to worship.

"Catholicism is such a beautiful faith and religion because we have the opportunity to go everyday to fully experience the Eucharist," said Salo. "And we can go to any Catholic church anywhere in the world and experience this. It's universal and it's just amazing."

So astonished by the gifts bestowed upon him by God, Salo decided to be a good steward of his gifts and give to his church and to his community.

One way he has given back is by helping with the CCD classes. Some parishioners at St. Patrick have come to know Salo as the man with the stop sign in the parking lot.

"I help direct traffic every Saturday during CCD classes," said Salo. "It's a couple of hours that I give of my time to the church. It's something that I can do and contribute and so I do it."

Just like his grandmother Catalina.

Helping out in the CCD parking lot also led Salo to other opportunities.

"And I'm not talking about the breakfast taquitos and the good coffee," he said laughingly. "A few years ago, when the Perpetual Adoration Chapel opened at St. Patrick's, which is a marvelous thing, the church was looking for people to volunteer at least one hour a week to ensure the Eucharist is not left alone. So I asked what time and I was told Saturday nights between two and three in the morning. At first, I thought they were crazy. Then I realized that I was being called for something good and noble. So I said yes."

His actions have led to a deeper devotion for the man actively involved with the Boys and Girls Club of Laredo, the South Texas Food Bank and the Laredo Noon Optimists Club.

"Some people tell me that it's an un-godly hour to be volunteering at the Perpetual Adoration Chapel at 2 a.m. And I tell them that it may be an un-godly hour for them but it's a godly hour for me."

Just like his grandmother Catalina. ☺



bondad."

El crecimiento de Salo en la fe, lo llevó a darse cuenta lo afortunado que son los Católicos cuando se trata de adorar.

"El Catolicismo es una fe y una religión tan hermosa porque tenemos la oportunidad de ir todos los días a tener la experiencia total de la Eucaristía," dijo Salo. "Y podemos ir a cualquier iglesia Católica, en cualquier parte del mundo, para experimentar esto. Es universal y es sencillamente maravilloso."

Así es que sorprendido por los bienes que Dios le ha dado, Salo decidió ser un buen administrador de sus bienes y de compartirlos con su iglesia y su comunidad.

Una forma en la que ha contribuido es la de ayudar en las clases de CCD. Algunos parroquianos de San Patricio han llegado a conocer a Salo como el hombre que lleva la señal de "deténgase" en el estacionamiento de la iglesia.

"Yo ayudo a dirigir el tráfico todos los sábados durante las clases de CCD," dijo Salo. "Es un par de horas que doy de mi tiempo a la iglesia. Es algo que puedo hacer y así contribuir y por eso lo hago."

Tal como su abuelita Catalina.

Ayudando en el estacionamiento de CCD también ha llevado a Salo a otras oportunidades.

"Y no estoy hablando de los taquitos del desayuno o del rico café," dijo riéndose. "Hace unos cuantos años cuando la Capilla de Adoración Perpetua fue abierta en San Patricio, fue una cosa maravillosa. La iglesia estaba buscando personas voluntarias por cuando menos una hora a la semana, para asegurar que la Eucaristía no se quedara sola. Así es que pregunté a que horas y me dijeron que los sábados en la noche, entre la dos y tres de la mañana. Al principio creí que estaban locos. Luego me di cuenta de que me estaban pidiendo algo nuevo y noble. Así es que respondí que sí."

Las acciones de Salo lo han conducido a una devoción más profunda para un hombre activamente involucrado en el Club de Niños y Niñas de Laredo, en el Banco de Alimentos de South Texas y el Club de Optimistas de Medio Día de Laredo.

"Algunas personas me dicen que es una hora ingrata de ser voluntario en la Capilla de Adoración Perpetua a las 2:00 de la mañana. Yo les digo que tal vez en una hora ingrata para ellos, pero una hora de Dios para mí."

Tal como su abuelita Catalina. ☺

# He said She said what do they do?



romance



**What's that in the fridge?**

▶▶ Wouldn't it be wonderful if one day you opened the refrigerator to find a little bouquet of flowers with your name on it? Or a special card taped to the steering wheel of the car? Your spouse would like that, too!

money



**Life has no guarantees**

▶▶ True, but we are supposed to plan prudently. Make sure your insurance coverage is adequate to replace your home at its full value if some catastrophe occurs. Keep a list of all your personal possessions – even better with photos – in a location away from home, like a safe deposit box.

**C**huck and Elaine are newlyweds. When they go out for the evening, Elaine lays out clothes for Chuck to wear. This is causing some resentment on Chuck's part.

## He doesn't know how to dress right without my help

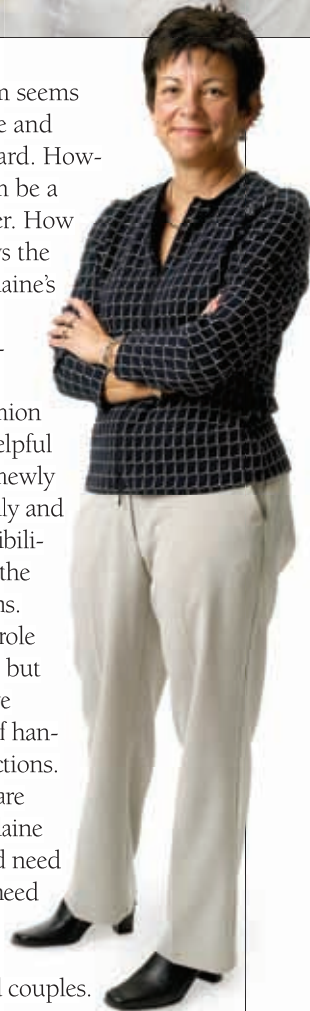
she says

**Elaine says:** I love Chuck, but let's face it, he's no fashion model. If I didn't lay out his clothes for him sometimes, he can look like a geek. For example, when we went to a friend's wedding last month, Chuck would have worn his jeans, white socks and sneakers. To a wedding! He can look stunning when he dresses up – I don't see why he can't just take some advice.

expert says

This problem seems pretty simple and straightforward. However, early in a marriage this can be a red flag for possible trouble later. How we handle these early issues lays the groundwork for Chuck's and Elaine's future marital relationship.

I am a big believer in communication. Chuck gives us a good idea of how he perceives the fashion advice. He does not view it as helpful or necessary. It is important for newly married couples to discuss openly and honestly their roles and responsibilities. I wonder if Elaine takes on the mothering role in other situations. Sometimes this seems a natural role for the woman in a relationship, but it can be overwhelming when we mother those who are capable of handling their own decisions and actions. And in a few years, when there are children to raise, it is possible Elaine will grow to resent her perceived need to 'mother' Chuck. She and he need to be partners to each other, not parents. This is part of the beauty of God's plan for married couples.



## She's not my mother – I can pick my own clothes

he says

**Chuck says:** It's not fashion advice; it's more like the fashion police. Elaine neglected to mention that the wedding was an outdoor barbeque – yes, some of the guests were dressed up, but there were certainly a number of them in jeans. When Elaine lays clothes out on the bed for me to wear, it makes me feel as if I'm a 5-year-old. Elaine is my wife – not my mother.

**When Elaine lays clothes out on the bed for me to wear, it makes me feel as if I'm a 5-year-old.**



Occasionally, we all need empathy and support from our partners, but this support should be clearly requested or offered – and not expected – by either partner.

The roles in a new marriage need to be mutually acceptable and beneficial. Communication is critical. It is often easy to let these little aggravations go and avoid handling them. After all, it's only 'suggesting' how one should look or dress. Chuck may think, "I'm making a mountain out of a molehill." Resist this temptation to minimize the feelings and the issue. I don't think you can over-communicate in a marriage. What we do know is that we can under-communicate. That happens all the time – with negative results.

It is important to set clear expectations in relationships. Using the speaker/listener technique is often a helpful way to communicate these expectations. First, set a time aside to discuss issues privately and regularly. Listen to your partner. Then repeat back what you heard. Ask for confirmation from your partner regarding the issue at hand: Is what I understood what you really said or meant? Then respond: This is how this issue makes me feel.

So would it have been so awful if Chuck were not the fashion model at the wedding? Probably not. Would Chuck be willing to dress so Elaine finds him more attractive? I bet he would! Had they talked first, a compromise could have been reached. They could learn from each other what really matters in their relationship – and it's not clothes.

Please remember that if you and your spouse find yourselves in a situation where you are unable to resolve your marital issues with these techniques, professional counseling help is recommended. Your local Catholic Charities agency can help.

communication



Take a hike

►► Sometimes it's hard to find time to communicate – especially if you want to talk about the kids and they're right there underfoot! If they are old enough to stay home alone for a few minutes, take a walk together. The quiet and lack of distraction leads to better conversation. Can't leave the kids? Try sitting on the front porch instead.

time



It's about time!

►► Fool the brain to fuel the relationship. Discover in your daily routine what doesn't get canceled, postponed or delayed. Maybe it is taking medicine or watching the evening news. Re-label it and enter it on your calendar, i.e. "Take relationship medicine for us", or "Watch my sweetheart across the table."

**C**huck y Elaine son recién casados. Cuando salen de noche, Elaine le ordena y despliega la ropa de vestir a Chuck. Esto está causando algún resentimiento por parte de Chuck.

**Ella dice: No sabe cómo vestirse bien sin mi ayuda**

**Elaine dice:** Yo quiero a Chuck, pero seamos sinceros, él no es un modelo de modas. Si no le ordenara y desplegara sus ropas para él algunas veces, puede verse como un mamarracho. Por ejemplo, cuando fuimos al matrimonio de un amigo el mes pasado, Chuck se habría puesto sus vaqueros gastados, sus medias blancas y zapatos de goma. ¡A un matrimonio! Se puede ver imponente cuando se viste bien; no veo porque no puede aceptar algo de consejo.

**Él dice: Ella no es mi mamá; puedo escoger mis propias ropas**

**Chuck dice:** No se consejo de modas; es más bien policia de modas. Elaine omitió que el matrimonio era una barbacoa al aire libre; si algunos de los huéspedes estaban elegantes, pero había muchos de ellos vestidos con vaqueros. Cuando Elaine dispone la ropa en la cama para que me la ponga, me hace sentir como si fuera un niño de cinco años. Elaine es mi esposa, no mi mamá.

**Los expertos dicen:** Este problema parece muy sencillo y claro. Sin embargo, temprano en un matrimonio, esto puede ser una señal de alarma de posibles problemas posteriores. El modo de manejar estos problemas temprano sienta las bases para la relación marital futura de Chuck y Elaine.

Pongo mucha fe en las comunicaciones. Chuck nos da una buena idea de cómo él percibe el consejo sobre modas. El no lo ve como útil o necesario. Es importante para las parejas recién casadas discutir abierta y honestamente sus roles y responsabilidades. Me pregunto si Elaine adopta el rol maternal en otras situaciones. Algunas veces esto parece un rol natural en la relación para la mujer, pero puede ser abrumador cuando tratamos de ser madres de aquellos que son capaces de manejar sus propias decisiones y acciones. Y en pocos años, cuando hay niños que criar, es posible que Elaine llegue a resentir su percibida necesidad de hacer de «madre» de Chuck. Ella y él necesitan ser pareja uno del otro, no padres. Esta es parte de la belleza del plan de Dios para las parejas casadas.

Ocasionalmente, todos necesitamos empatía y apoyo de nuestra pareja, pero este apoyo debe ser pedido u ofrecido claramente, y no esperado por ninguno de los dos.

Los roles en un nuevo matrimonio necesitan ser mutuamente aceptables y beneficiosos. La comunicación es esencial. A menudo es fácil dejar pasar estas pequeñas irritaciones y evitar manejarlas. Después de todo, es sólo «sugerir» cómo uno debe verse o vestirse. Chuck podría pensar, «Estoy haciendo una montaña de un grano de arena». Resista la tentación de minimizar los sentimientos y el problema. Yo no creo que uno se pueda comunicar demasiado en un matrimonio. Lo que sabemos es que podemos no comunicarnos suficientemente. Eso sucede todo el tiempo; con resultados negativos.

Es importante establecer expectativas claras en las relaciones. Utilizando la técnica del hablante y oyente es, a menudo, una forma útil de comunicar estas expectativas. Primero, fije y aparte un lapso para discutir problemas privada y regularmente. Escuche a su pareja. Entonces repita lo que oyó. Pídale una confirmación a su pareja concerniente al problema actual. ¿Es lo que entendí lo que realmente dijiste o quieres que yo entienda? Entonces responda: Esta es la manera como esto me hace sentir.

Por lo tanto, ¿hubiera sido tan terrible si Chuck no fuera el modelo de modas en el matrimonio? Probablemente no. ¿Estaría dispuesto Chuck a vestirse de modo que Elaine lo encuentre más atractivo? ¡Apostaría que sí! Si hubieran hablado primero, se hubiera logrado un compromiso. Podrían aprender uno del otro lo que realmente importa en su relación; y no es la ropa.

Por favor recuerden que si usted y su cónyuge se encuentran en una situación en la cual no pueden resolver sus problemas maritales con estas técnicas, se les recomienda orientación y ayuda profesional. Su agencia de Caridades Católicas puede ayudar.



# praying for others

## why do we do it?

## how do we do it?



Jesus said, “Amen, amen, I say to you, whatever you ask the Father in my name He will give you. ... ask and you will receive, so that your joy may be complete.” (John 16:23-24) God wants us to intercede for each other so that we will be filled with joy.

So how do we intercede for each other? If you know how to ask for help, it is not hard.

The saints of the church offer great examples of the constancy, perseverance, faith, hope and passionate benevolence that are necessary ingredients for powerful intercession. Take St. Rita for example.

As a young woman, Rita wanted to enter a convent and dedicate her life to God and to intercessory prayer. Her mom and dad were against it. They wanted her to get married. Rita was obedient to them. What a great example of keeping the Fourth Commandment! Unfortunately for her, mom and dad were no matchmakers. She obeyed them and married a man who was an abusive drunk. With kindness and love, Rita continued to witness to her husband the way of Christ. They were blessed with two boys, but they grew up more like their dad than their mom. Rita never lost her faith, and increased her prayers for her husband and her two sons. She asked God to give them faith and convert their hearts so that they would live at peace with God and others. After 18 years of marriage, and countless prayers offered by Rita, her husband did convert!

Rita was so happy, but before she could embark on a new life with her husband, he was killed. Her two sons were bent on plans of revenge. Rita then turned to God and prayed that God would keep them from sin, and if that meant taking their lives, so be it. Well, both of them caught an illness that eventually did take their lives. While they were sick, they both repented of their desire for vengeance and reconciled with God. They died very peacefully with their own mother taking care of them. Rita was eventually led by God to join the convent and spend the rest of her life praying for others and doing penance for her sins and the sins of humanity.

At the end of her life, she continued to pray for others, especially for her husband and two sons who had died long before. She asked God to bring them to heaven and even asked for a special favor – some sign that would help her know they were with the Lord. In the middle of winter, St. Rita knew God would give her a sign. She told one of her relatives to go and see if a rose had bloomed. The sister thought she might be delirious, but went and investigated. To her great surprise and joy, she discovered a rose shooting up from the snow at Rita's home. Rita smiled and then asked her relative for two figs from the fig tree in her garden – another impossible request that was granted. Rita died in peace, and many miracles happened, and continue to occur to this day through her intercession.

So now it is our turn! The Lord is counting on us to join Him and countless saints in interceding for the salvation of all people. He wants us to pour out our hearts in faith and in union with Him before God the Father.

– Fr. Bill Ashbaugh

**P**rayer has power. How good it is to hear someone say, “I am praying for you!” While people of faith have known for thousands of years the power of prayer, even modern skeptics are beginning to change their outlook. Studies are showing the positive effects of prayer – both for the individual who prays, and for the recipient of the prayers.

Why are our prayers powerful? Because of Jesus! Christians, by their baptism, are united to Jesus, Christ, who sits at the right hand of the Father where he intercedes for us. (Rom 8:34) He is our high priest who offered himself on the cross for our salvation. His priesthood is eternal. “Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them.” (Heb 7:24) Jesus enables our prayers to have effect because we share in his priesthood through baptism. United to the one high priest, we intercede with him for others.

It is great to think of Jesus praying for each of us at every moment. Jesus wants each person to receive salvation. He desires that we have a thirst and hunger for the salvation of others, too. The love and desire for our salvation is at the heart of Christ's intercession for us. During his ministry, Jesus spent all night in prayer. (Mark 1:35, 6:46) He prayed for the sick (Luke 4:40), for the possessed (Luke 4:41), for his disciples (John 17), for Simon Peter in a special way (Luke 22:31-32), and for all who would believe. Jesus' prayer of intercession was an extension of his very self in an offering of love. The Father wants us each to be just like Jesus in our own unique way. So, the Father wants us to learn to intercede – to pray on behalf of others – like Jesus did. As we pray for other's needs, we grow less selfish and become more like Jesus. We grow in our awareness of the interconnectedness of the human family and that our prayers of love have the power to help others because of the goodness and mercy of God.



▶ The Lord is counting on us to **join Him and countless saints in interceding for the salvation of all people.** He wants us to pour out our hearts in faith and in union with Him before God the Father.

▶▶ For our spiritual fitness this month, I suggest we make a conscious effort to intercede for the needs of others.

**1** In private prayer, ask the Holy Spirit to help you pray for others and then listen to your heart. Write down the intercessions or people the Lord inspires you to pray for and pray for them each day of this month.

**2** Make a conscious effort to listen well during Mass to the prayers of intercession and really join your heart and will to the public prayer of the Church.

**3** When someone asks you to pray for them – do it right away.

### 3 suggestions before you begin any kind of prayer

**1** Spend quality time each day with God. Some pray in the car or other places, and, of course, this is good. But it is not really the kind of environment that will be conducive for the quiet needed to give one's whole self and attention to God. If we want God to hear our prayers, we ought to show God a deep reverence and respect and, when we can help it, not put ourselves in the way of distraction.

**2** Remember who you are talking to – it is

God! God loves you and He is very close – not far away! Have faith!

**3** Consider the time you have with God as something precious.

### 8 aids to intercessory prayer

**1** Obey God. Obey those God has put in authority over us. God's providence works through all things, even what we believe to be their mistakes of judgment. Obedience always helps in intercession, because we will become more docile to the movement of God in our soul when he calls us to pray for someone else.

**2** Believe the Lord has called you to intercede and the Father hears your prayers through Jesus. Many people find it helpful to pray with our Blessed Mother, or pray with a saint. A person can feel greater confidence and faith when they know they are not alone in their intercession and that when we pray with others, the power of the prayer of intercession is amplified.

**3** Recognize that "we do not know how to pray as we ought." (Rom 8:26) Sometimes we think we know what another person needs. Maybe we do, but maybe we don't! Jesus said

we must remove the log from our own eye first. So to be a good intercessor for anyone, we first must acknowledge our own poverty to God.

**4** Ask the Holy Spirit to help us intercede. The Holy Spirit will intercede for us according to the will of God.

**5** Do not give up or lose heart when you intercede. Read Luke 11:1-13. Pray often and be persistent. Some prayers take many years to be answered.

**6** Pray with confidence and thanksgiving. God will answer the prayer according to His will. You never need to worry. "What father would hand his son a snake when he asked for a fish!" (Luke 11:11)

**7** Offer your prayer of intercession during weekly or daily Mass. The greatest prayer of all is the Mass.

**8** Join a prayer group and offer your intercession with others. Most prayer groups have a time of communal intercession. If you cannot find a prayer group, then start your own. Unite your friends together and begin to pray. Pray the rosary, Divine Mercy chaplet or a similar devotion and announce the intentions and intercessions before you begin the prayer.

▶▶ Para nuestra nuestras buenas condiciones espirituales este mes, sugiero que hagamos un esfuerzo consciente para interceder por las necesidades de los demás.

**1** En oración privada, pídale al Espíritu Santo que lo ayude a rezar por otros y luego escuchar a su corazón. Escriba las intercesiones o gente por la cual el Señor le inspira a rezar y rece por ellos todos los días de este mes.

**2.** Haga un esfuerzo consciente para escuchar bien durante la Misa a las oraciones de intercesión y una verdaderamente su corazón y voluntad a la oración pública de la Iglesia.

**3** Cuando alguien le pida que rece por ellos; hágalo inmediatamente.

### Tres sugerencias antes de que comience cualquier tipo de oración.

**1** Invierta tiempo importante cada día con Dios. Algunos rezan en el automóvil, u otros lugares, y por supuesto esto es bueno, pero no es realmente el ambiente que es conducente a la tranquilidad necesaria para entregarnos y atender a Dios. Si queremos que Dios escuche nuestras oraciones, debemos mostrarle a Dios una profunda reverencia y respeto y cuando podamos hacerlo, no exponernos a las distracciones.

**2** Recuerde a quién le está hablando; ¡Es Dios! Dios le ama y Él está muy cerca; ¡no lejos! ¡Tenga fe!

**3** Considere el tiempo que tienen con Dios como algo precioso.

### Ocho ayudas para la oración de intercesión

**1** Obedezca a Dios. Obedezca a aquellos a quienes Dios les ha dado autoridad sobre nosotros. La providencia de Dios actúa a través de todas las cosas, aún lo que creemos que son sus errores de juicio. La obediencia siempre ayuda en la intercesión, porque nos haremos más dóciles al movimiento de Dios en nuestra alma cuando Él nos llama a rezar por otros.

**2** Crea que Dios le ha llamado para interceder y que el padre escucha sus oraciones a través de Jesús. Mucha gente encuentra útil rezar con nuestra Madre Bendita, o rezar con un santo. Una persona puede sentir mayor confianza y fe cuando saben que no están solos en su intercesión y que cuando rezamos con otros, el poder de la oración de intercesión se amplifica.

**3** Reconozca que «no sabemos como rezar como deberíamos». (Romanos 8:26) Algunas veces creemos que sabemos lo que otra persona necesita. Quizás lo sabemos, pero

¡quizás no! Jesús dijo que primero debemos quitarnos el leño de nuestros propios ojos. Así, que para ser un buen intercesor para cualquiera, primero debemos reconocer nuestra propia pobreza a Dios.

**4** Pídale al Espíritu Santo que nos ayude a interceder. El Espíritu Santo intercederá por nosotros conforme a la voluntad de Dios.

**5** No se rinda ni se descorazone al interceder. Leed Lucas 11:1-13 Rece frecuentemente y sea persistente. Puede tomar años para que algunas oraciones sean respondidas.

**6** Rece con confianza y agradecimiento. Dios le responderá sus oraciones conforme a SU voluntad. No necesita preocuparse nunca. «¿Qué padre le daría a su hijo una serpiente cuando le pide un pez?» (Lucas 11:11)

**7** Ofrezca su oración de intercesión durante la semana o la misa diaria. La mayor oración de todas es la Misa.

**8** Únase a un grupo de oración y ofrezca su intercesión con otros. La mayoría de los grupos de oración tienen un tiempo de intercesión comunal. Si no puede encontrar un grupo de oración, entonces comience el suyo propio. Reúna a sus amigos y comience a rezar. Rece el rosario, la coronilla de la Divina Misericordia o una devoción similar y anuncie las intenciones e intercesiones antes de comenzar la oración.

## 7th Annual Altar Server Mass



▶▶ The 7th annual Altar Server Mass was held on Aug. 4 at San Agustin Cathedral. More than 450 altar servers vested and sitting with their parish participated in the Mass. The parishes participating this year included Blessed Sacrament, Christ the King, Divine Mercy, Holy Family, Holy Redeemer, Immaculate Conception of Asherton, Immaculate Heart of Mary of Encinal, Nuestra Senora del Rosario, Our Lady of Guadalupe of Carrizo Springs, Our Lady of Guadalupe of Hebbronville, Our Lady of Lourdes Mission of Eagle Pass, Our Lady of Lourdes of Zapata, Our Lady Of Refuge of Eagle Pass, Sacred Heart of Cotulla, San Agustin Cathedral, San Carlos Mission, San Luis Rey, San Martin de Porres, Santa Monica, Santa Margarita de Escocia, Santa Rita de Casia, Santo Nino Mission, San Vicente De Paul, St. Agnes of Mirando City, St. Bridget of Oilton, St. Frances Cabrini, St. John Neumann, St. Joseph, St. Jude and St. Patrick.

## Altar Server of the Year

▶▶ Steven Flores from Our Lady of Guadalupe in Hebbronville was selected Altar Server of the Year from more than 450 candidates from throughout the Diocese of Laredo. Bishop James A. Tamayo presented the recognition to Flores at the conclusion of the annual Altar Server Mass held at San Agustin Cathedral in early August.



## Diocese celebrates 7th anniversary



▶▶ Bishop James A. Tamayo celebrated a special Mass on Aug. 9 commemorating the seventh anniversary of the erection of

the Diocese of Laredo. Representatives from throughout the diocese gathered at the cathedral to mark this historic anniversary.

## Mass at Bethany House

▶▶ Bishop James A. Tamayo celebrated a special Mass at Bethany House in downtown Laredo on Aug. 3. Bethany House is Laredo's only shelter for the homeless and provides a complimentary hot meal on a daily basis. If you would like to find out more about the Bethany House, call 956.791.1102.



## Life in Christ Youth Group

▶▶ The Life in Christ Youth Group from Blessed Sacrament Parish in Laredo participated in a weeklong retreat camp in Anadarko, Okla., in June. Father Wojcieck Przystasz, then the parochial vicar at Blessed Sacrament, celebrated Mass for the youth group and chaperones on a daily basis. The Life in Christ Youth Group also participated in activities such as challenge courses, human foosball and repelling. They also traveled to the top of Mt. Scott – the second highest point in Oklahoma. If you would like more information on the youth group activities at Blessed Sacrament, please call the sponsors, Felipe and Lali Martinez, at 722.1231.



## Explore Week at Casa Guadalupe

▶▶ More than a dozen teens gathered at Casa Guadalupe for a retreat entitled Explore Week. The five-day retreat ended on July 14 and brought together young men serious about their Catholic faith and who have considered entering the priesthood. Call Casa Guadalupe for more information at 956.727.2140.





## Charismatic Conference

▶▶ Hundreds of faithful disciples turned out for the 21st Catholic Charismatic Conference held at the Laredo Civic Center in mid-July. Keynote speakers from as far away as California participated in the event. If you would like to become more involved in the Charismatic movement, call Deacon Anastacio Bernal at 956.724.2659.



## Asherton, Big Wells, Catarina and Carrizo Springs Mission

▶▶ Casa Guadalupe sponsored a mission entitled Explore Your Faith with high school and collegiate students from Asherton, Big Wells, Catarina and Carrizo Springs.



Father Toribio "Toby" Guerrero and Casa Guadalupe resident José de Leon organized and conducted the weeklong mission together with Cindy Lugo and Juanita Smith.

"This mission invited them to build a deeper relationship with God, to meet others, to participate in the sacraments and to take responsibility of their faith for they are the present and the future of our church," said Father Toby, director of vocations and seminarians for the diocese.

Call Father Toby at 956.727.2140 or e-mail him at [vocations@dioceseoflaredo.org](mailto:vocations@dioceseoflaredo.org) if you would like to organize a mission at your parish, or if you would like to find out more about vocation opportunities.

## Catholic Schools Convocation

▶▶ The Department of Catholic Schools kicked off another school year with a convocation for its teachers, administrators and staff in mid-August. Brother Robert BiMonte, currently executive director of the Elementary Department of the National Catholic Educational Association, delivered the keynote speech.

He previously served as secretary of Catholic education in the Diocese of Buffalo, overseeing both Catholic schools and religious education.

Brother Robert has also served as a teacher and administrator on both the elementary and high school levels and holds graduate degrees in education, psychology and theology.

Brother Robert has conducted numerous retreats and workshops on a wide variety of topics, including collaborative learning, the power of myth, transformational leadership and brain-compatible learning. His work in brain-compatible learning has been recognized by the Hewlett/Packard Foundation.



## Disabilities Summer Camp

▶▶ The Persons with Disabilities Ministry for the Diocese of Laredo organized an inaugural picnic summer camp at the Cursillo

Center at San Francisco Javier Church. Over a period of three days, the participants took part in activities including arts and crafts, dancing, skits, talent shows and in a special Mass. During the Mass, two volunteers signed for those who cannot hear. Call the Persons with Disabilities Ministry at 956.727.2140 for more information and ask for Mary Macias.



## Fr. Lucatero receives Ph.D

▶▶ Rev. Heliodoro Lucatero, administrator of San Agustin Cathedral, received his doctorate in liturgical studies at Notre Dame this past May. Fr. Lucatero already possessed a BA in philosophy from Gonzaga University, as well as a BA in religious studies and a STB in theology from the Catholic University of Louvain in Belgium. La Fe salutes Fr. Lucatero on earning his Ph.D.



## Abstinence and Chastity Talks



▶▶ St. Patrick Parish invited high school students to participate in talks about Abstinence and Chastity presented by the Understanding Sexuality ministry headed by Lulu Sanchez, RN, BSN. Held on two separate days, one for boys the other for girls, Sanchez spoke candidly about the responsibilities of each person and about the sanctity and appropriateness of these types of relationships. You can call Sanchez at 956.727.2140 to find out more about Natural Family Planning and Understanding Sexuality.

## Back to School Shoes

▶▶ Dismas Charities brought together members of the public and private sector to give away new shoes and backpacks to students at Santa Monica Mission in El Cenizo at the beginning of August. The US Customs and Border Protection, the US Federal Probation Office and Falcon International Bank combined resources to provide shoes and backpacks for the Santa Monica kids. If you would like to help Santa Monica Mission, call Sister Theresa Sarich, OSU, at 956.723.3343.



## Tony Melendez Concert

▶▶ Acclaimed musical artist Tony Melendez and his ToeJam Band performed in Laredo on July 20th at the Laredo Civic Center. The benefit concert raised money for the youth group at San Luis Rey Parish in Laredo who are planning to attend the 2008 World Youth Day with Pope Benedict XVI in Sydney, Australia.



## Assumption Seminary residence hall dedication

▶▶ SAN ANTONIO • Last fall, Assumption Seminary welcomed the largest class of men studying to become Catholic priests in decades. In just seven years, Assumption Seminary has grown from 34 to 96 students.

In anticipation of this remarkable growth at the seminary, a \$13 million capital campaign was initiated in 2004. The funds were earmarked to restore the campus infrastructure and to build a new 50,000 square foot residence hall named for Archbishop Emeritus Patrick F. Flores. The new structure will soon be home to 80 students and four faculty members.

The dedication of the facility was held Aug. 15, the feast of the Assumption of Mary, for which Assumption Seminary was named. It also marked the 29th anniversary of the ordination of Archbishop José H. Gomez.

Archbishop Gomez and Archbishop Flores were joined in the celebration by Cardinal Francis E. George, OMI, of Chicago. The cardinal serves on the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments. He is also vice president of the U.S. Conference of Catholic Bishops (USCCB) and is a member of the USCCB Committee on the Liturgy.

The evening began with the celebration of Mass at the Assumption Seminary Chapel. Cardinal George was the principal celebrant, and Archbishop Gomez and Archbishop Flores were the principal concelebrants.

Archbishop Gomez, in his homily, said it was very fitting that the Archbishop Flores Residence Hall be dedicated on the feast of the Assumption.

Speaking directly to his predecessor, he said, "Archbishop Flores, we're honored today to name this hall for you. It is a tribute to your tireless efforts to spread the gospel of love, to

proclaim the great things of God here in San Antonio.

He recalled the words of one of the favorite saints of the archbishop emeritus, St. Rafael Guizar y Valencia, who said, "A bishop can do without the miter, the crozier and even without the cathedral. But he cannot do without the seminary, since the future of his diocese depends on it."

"I'm proud to say that Assumption Seminary is a pioneer in preparing men to meet that special calling — to proclaim God's mercy and reconciliation in a society that is both bilingual and multicultural," Archbishop Gomez concluded. "We are forming strong, prayerful and virtuous men who have an intimate knowledge and friendship with Jesus Christ."

Following the Mass, attendees processed to the Flores Residence Hall, where Cardinal George conducted a blessing.

The centerpiece of Flores Residence Hall is the Adoration Chapel, which includes antique stained glass windows that once adorned a church in Philadelphia and a silver tabernacle to hold the Blessed Sacrament. The chapel will eventually have additional stained glass windows, designed and crafted by San Antonio's Cavallini Stained Glass Studio. — Story and photos by Jordan McMorrough, Today's Catholic



Prelates in attendance at the Aug. 15 dedication Mass for the new Archbishop Patrick F. Flores Residence Hall at Assumption Seminary in San Antonio included, from left, Bishop Michael Pfeifer, OMI, of the Diocese of San Angelo, Bishop Kevin Vann of the Diocese of Fort Worth, Bishop Armando Ochoa of the Diocese of El Paso, Bishop Raymundo Peña of the Diocese of Brownsville and Bishop James Tamayo of the Diocese of Laredo.



## What is authentic Goodness?

**W**hen I think of goodness, two things come to mind.

The first is perceived goodness – that which we see, but may not be based on goodness. Some people will do things in order to make an appearance of being good.

The best way to describe this is by using an old south Texas phrase, *para quedar bien*. In other words, I do things for you because I have an agenda or an ulterior motive.

In contrast, real goodness is imbued in the person. Here, things are done with no expectations. You just do what's good. Just like the Christmas song says, "You'd better be good, for goodness sake."

Have you ever seen that commercial on TV for an insurance company which shows a chain reaction of people doing good deeds for total strangers?

Have you ever seen a biker with all his gear on and with a bag of food and you think of negative things like, "Oh, he must've stolen it," or, "He has the munchies." Instead, he's taking food to a hungry person.

Our perception of the biker was negative, but his actions were positive. That's real goodness.

Or when an innocent bystander rushes to the aid of someone in need at an automobile accident. That, too, is real goodness.

Those are the authentic good actions that you want to commit. Those are acts of kindness or charity you do without thinking about it. It's spontaneous.

However, I also believe perceived goodness can sometimes lead to real goodness. As you exercise your fundamental option to do good, the more you exercise it the more natural and spontaneous it becomes.

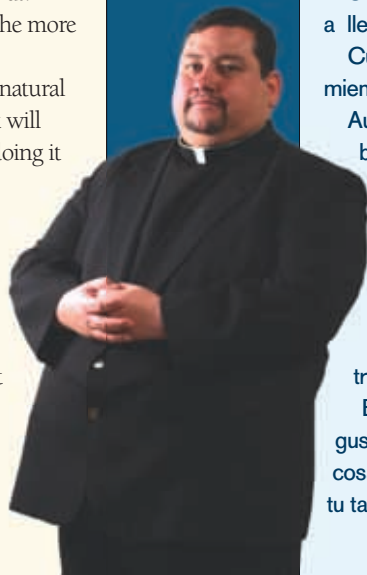
So even what is not true goodness could become natural goodness. Hopefully, the more you do it, the more it will become part of your nature. Eventually, you'll stop doing it for the ulterior motive.

There's a lady, I don't even know who she is, who brings a box of food to us at Casa Guadalupe. She tells me, "Father, I know you have guys here and I'd like to bring you food on a monthly basis." And she brings us staples.

That's authentic goodness, and I'm not saying that because I love to eat. I'm saying this because she does it without expecting anything in return. She does it for goodness sake. And so should you.

– Father Toribio Guerrero is director of vocations for the Diocese of Laredo.

As you exercise your fundamental option to do good the more you exercise it the more natural and spontaneous it becomes.



**C**uando pienso en la bondad, hay dos cosas que llegan a la mente.

La primera es bondad percibida— aquello que podemos ver, pero que quizá no está basado sobre la bondad. Algunas personas hacen cosas con el fin de que parezcan ser buenas.

La mejor forma de describir esto usar la vieja frase del sur de Texas de para quedar bien. En otras palabras, yo hago esto para ti porque tengo una agenda o un motivo ulterior.

En contraste, la verdadera bondad está saturada en la persona. Aquí, las cosas se hace sin expectativas. Simplemente haces lo que es bueno. Tal como dice la canción navideña: "mejor es ser bueno, por el bien de la bondad."

¿Has visto alguna vez ese comercial en la televisión para una compañía de seguros, que muestra una reacción en cadena de personas haciendo obras buenas para totalmente desconocidos?

¿Has visto alguna vez a una persona en motocicleta con todos su equipos puestos y con una bolsa de alimentos, que te hacen pensar de cosas negativas como: "O, debe haberlo robado," o "el se llevó los taquitos." Pero en vez, le está llevando comida a una persona con hambre.

Nuestra percepción del ciclista era negativa, pero sus acciones eran positivas. Esa es verdadera bondad.

O así como cuando una inocente persona corre para ayudar a alguien que necesita ayuda por un accidente de automóvil. Esa también es verdadera bondad.

Esas son las buenas acciones auténticas que quieres llevar a cabo. Esos son los actos de bondad o de caridad que haces sin pensar acerca de ellos. Es espontáneo.

Sin embargo, también creo que una bondad percibida, puede a llegar a bondad real.

Cuando llevas a cabo tu fundamental opción de hacer el bien, mientras más lo haces, se convierte en más natural y espontáneo. Aún cuando no es la bondad verdadera, puede convertirse en bondad natural. Ojalá, que mientras más lo haces, lo más se convierte en parte de tu naturaleza. Eventualmente, dejarás de hacerlo por el motivo ulterior.

Hay una dama, y ni siquiera se quien es, y que nos trae una caja de alimentos a nosotros en Casa Guadalupe. Me dice: "Padre, yo se que usted tiene personas aquí y me gustaría traerles comida sobre una base mensual." Y nos trae alimentos.

Eso es bondad auténtica, y no lo estoy diciendo porque me gusta comer. Lo estoy diciendo porque ella lo hace sin esperar cosa alguna de regreso. Ella lo hace por el bien de la bondad. Y tu también debes hacerlo.

# I know what I want out of life!

**Daniel Cisneros,  
Laredo**

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