

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXVIII, No. 4 APRIL 2008



It's official

Bishop Michael Pfeifer installs the Rev. Bernard Gully as Pastor of Holy Trinity Church in Big Spring during a March 2 Mass./Pg. 10

Results at a Glance

Key figures from the 2007 audit and survey of clergy sexual abuse in the U.S. church

93%	of dioceses are in full compliance with the "Charter for the Protection of Children and Young People."
599	new credible allegations of abuse in dioceses
18%	of new allegations involved female victims
11%	of new allegations found to be unsubstantiated or false
98%	of clergy, employees and volunteers in dioceses complied with background checks
\$420	million spent by dioceses on related costs
\$20	million spent by dioceses on child protection efforts

Source: Office of Child and Youth Protection of the U.S. Conference of Catholic Bishops ©2008 CNS

Children

Church releases latest findings on the Protection of Children./Pg. 6

MAY 2008

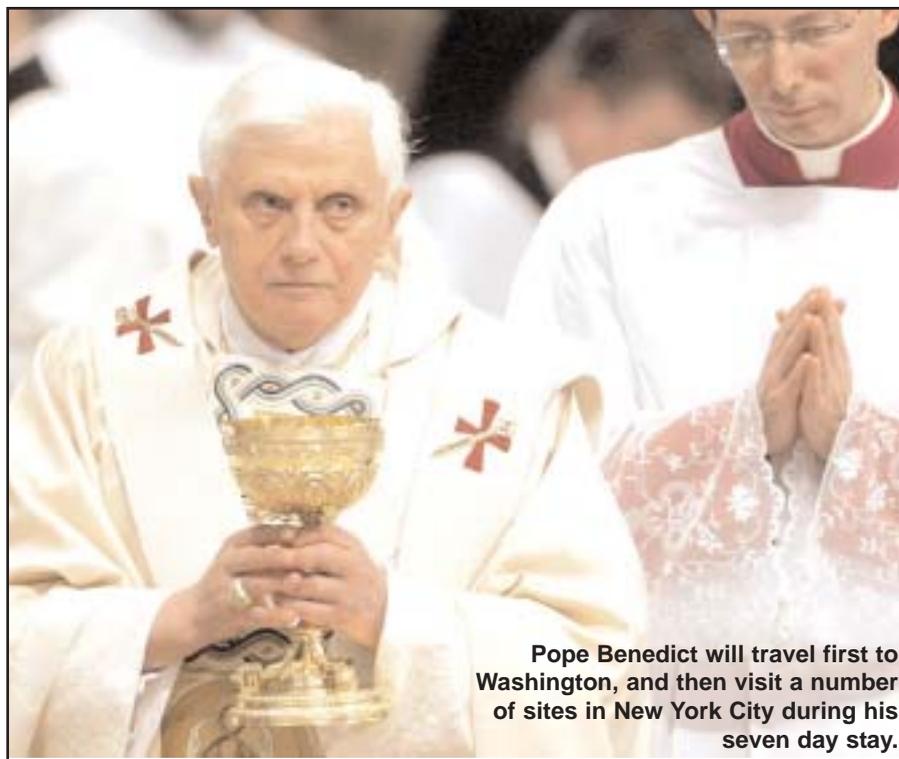
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THIS MONTH In the Diocese

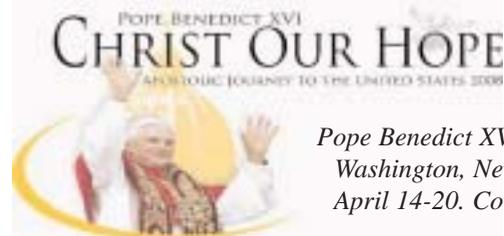
MAY

- 1 -- **ABILENE**, Confirmation at 6 pm at Dyess Air Force Base, Abilene
- 9 -- **SAN ANGELO**, Confirmation at Holy Angels, 6:30 p.m.
- 10 -- **STANTON**, Confirmation at St. Joseph, 5:30 pm
- 11 -- **BIG SPRING**, Confirmation at Holy Trinity, 10:30 am
- 14 -- **ST. LAWRENCE**, Confirmation, 6:30 p.m.
- 16 -- **BROWNWOOD** Confirmation at St. Mary, 6:30 pm
- 17 -- **MIDLAND**, Confirmation at Our Lady of Guadalupe, 5 pm
- 18 -- **ANDREWS**, Confirmation, Our Lady of Lourdes, 10:30 am
- 19 -- **SONORA**, Confirmation at St. Ann, 6:30 pm

FULL CALENDARS/Pg. 4



Pope Benedict will travel first to Washington, and then visit a number of sites in New York City during his seven day stay.



Pope Benedict XVI to visit Washington, New York, April 14-20. Coverage/

Pages 5, 13

Bishop, others to travel to East Coast for historic visit

The Angelus

Pope Benedict XVI is planning his first visit to the United States as head of the Catholic Church, and his visit will feature a diverse series of encounters with government leaders, inter-religious and ecumenical representatives, the academic world, meeting with the Catholic Bishops of the United

States, with priests, religious and the Catholic faithful.

The Pope's events in Washington and New York from April 15-20, 2008 include a meeting with President George W. Bush at the White House and a visit to Ground Zero in Manhattan.

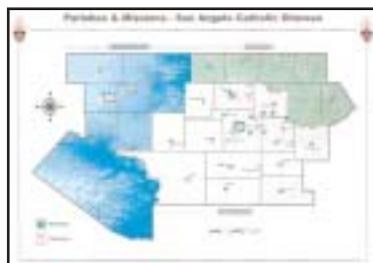
On Wednesday, April 16,

(Please See TRIP/20)

INSIDE THIS MONTH'S ANGELUS...

From the Bishop's Desk

The journey of each soul consists in heeding the direct command and gentle invitation of Christ, "Follow me." When Christ extended this invitation, "Follow me," to the tax collector, Matthew, we read that he got up immediately and followed the One who called him to an unbelievable journey. His life would never be the same again. Christ extends to each one the same invitation: "Follow me." / Pg. 2



Map Inside

In January, we published a diocesan map, but the printing was not completely clear and readable. This month we feature a full-page map of our diocese that is easier to read. Pg. 11

Midland attorney publishes calendar

Midland attorney Tom Morgan awoke several years ago and felt compelled to publish a daily calendar that summarized his Christian/ Catholic beliefs. Now, he is selling "We Know Our Christian God Exists" with proceeds going to benefit Mother Teresa's Missionaries of Charity/ Pg. 3

From the Editor

You've seen the bumper stickers: "Christians aren't perfect. Just forgiven."

A different definition of the word 'perfect' may alter the way you feel about those bumpers.

In her book, "Amazing Grace," Kathleen Norris writes that we are indeed called to be perfect. Not the Martha Stewart brand of perfect, Norris said, but the Jesus kind./ Pg. 3



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From the Bishop's Desk

The journey of each soul heeds call of 'Follow Me'



**Bishop
Michael D.
Pfeifer, OMI**

"Follow Me" (Mt.9:9)

By Bishop Michael Pfeifer, OMI

The journey of each soul consists in heeding the direct command and gentle invitation of Christ, "Follow me." When Christ extended this invitation, "Follow me," to the tax collector, Matthew, we read that he got up immediately and followed the One who called him to an unbelievable journey. His life would never be the same again. Christ extends to each one the same invitation: "Follow me."

Little did Matthew know when he was called how his life would unfold. Neither do we fully understand how our life will turn out as each one of us heeds the command and invitation of Christ to "Follow me." Matthew had the courage and trust in the Lord to walk into the mystery of life not knowing where the journey would take him.

Like Matthew, we are called daily to "leave all and follow" Christ. As we daily journey with Christ, none of us know where we are going to be led once we "get up and follow." When we look down the road of life and see a road all marked out in front of us, we can be sure that it is not our path because the inner journey is one of mystery that gradually unfolds.

We hear in Scripture that on life's journey we "walk by faith, not by sight." As each one of us makes the journey, God does not give all the answers before we set out. However, God does promise never to leave us as we meet the great unknowns of our soul's journey.

In another Gospel, Christ tells us to take up our cross daily and follow him. Christ does not send us down a road to walk alone, but he asks us to follow Him—His example, and use the grace that comes to us from His cross. It is by following Christ that we find light and strength for all difficulties and trials of

life, and avoid the great stumbling block which is sin. Sin leads us down a road that appears to be easy and glamorous, but it is filled with deceptions. One handy way of knowing if we are avoiding sin on our journey, is to ask the question—Are we treating persons like things, and things like persons?

As Matthew heeded the call of Christ, "Follow me," Matthew wanted life not security, and he got it. Matthew was a tax collector of monies, and he learned his lessons the hard way—that money is cold comfort. When the fire of God's love was kindled, he felt it and drew near instantly.

Our journey of following Christ will mean that we have to prioritize, live by Gospel principles, and make hard decisions for Christ. It implies abandoning certain things, and perhaps even personal relationships, but it is the journey that will lead our soul to ultimate fulfillment and happiness.

DIOCESAN BRIEFS

CJM Training in San Angelo

SAN ANGELO -- The diocesan Criminal Justice Ministry (CJM) training will be held on Sat., April 26, from 9-11 a.m. at the St. Mary's Church classroom building. This session will bring all volunteers to the same level of knowledge regarding our ministry, along with guidelines and policies. All are welcome, both active volunteers, as well as those wanting to be informed before making a decision to join this effort. Training is for all volunteers visiting the incarcerated, as well as those ministering in the community. This training is a prerequisite for being commissioned, as a Criminal Justice Ministry volunteer for the diocese. Bishop Pfeifer requests that all ministers attend. Please mark your calendar, and call Deacon Bob Leibrecht at 432-889-3858 if you have any questions.

Holy Angels Spring Festival

"Let the Good Times Roll"

Holy Angels Spring Festival

Sunday, May 4

10:00 am -1:30 pm

Sausage and BBQ Dinner

Tickets \$7.00 adults

\$5.00 children

Plates to go available for \$7.00 from

10:00am -2:00pm

Live Auction

Arts and Crafts

Game Booths

**Holy Angels
2202 Rutgers
San Angelo, TX**

Women's Retreat Cancelled

It is with a sad heart that we must reschedule and relocate the "Gentle Woman Quiet Light Retreat." Its inception was so magical and perfect and the mes-

sage so timely; we are amazed that it was not fulfilled. However, Cindy Jordon and/or Becky Benes will continue doing Spiritual events in the San Angelo area and are available to do events for all churches in our Diocese. They focus on such topics as prayer, meditation, forgiveness, and awakening to the Christ Spirit which dwells within each of us. These events will be on a much smaller scale and more affordable for the people of our Diocese. For more information call Becky at 949-1450 or go to www.onenessoflife.com. -- *Becky Benes*

Midlander awarded SPAN USA Sandy Martin Grassroots Award

WASHINGTON, D.C., — The Suicide Prevention Action Network USA (SPAN USA), the nation's leading grassroots advocacy organization working to advance public policies that prevent suicide, recently announced Healing Hearts Ministries co-founder Anne Cronin Tyson, of Texas, as a recipient of the SPAN USA Sandy Martin Grassroots Award for her national contributions to suicide prevention and educating those who work with suicide survivors.

The award was presented at SPAN USA's Suicide Prevention Legislative Institute, "Achieving Change Through Action," in Washington, D.C. The award is given each year to one or more "unsung heroes" working at the state or local level who clearly exemplify sustained commitment to the mission of suicide prevention.

Tyson, who is a survivor of the suicide death of her son, Ted, her husband's uncle and her niece, is a spiritual director in private practice in Michigan and Texas. She has received advanced training in critical incident stress debriefing, facilitates grief support and survivor support groups and is active in suicide prevention on the local, state and national levels.

"Anne has the ability to understand the spiritual dynamics and challenges survivors face and therefore has a unique understanding of the needs of survivors," Jerry Reed, SPAN USA's executive director, said. "Her work is remarkable and has impacted many people." Tyson is also a member of Spiritual Directors International, Wellness Institute of America, National Association of Death Education & Counseling, National Association of Lay Ministers, American Association of Suicidology, International Association of Suicide Prevention and the Association of Christian Therapists.

Through Healing Hearts Ministries, Tyson co-leads survivor retreats and educational workshops for faith community and mental health professionals who work with suicide survivors.

Tyson attends St. Ann's in Midland.

Flag Day contest deadline nears

SAN ANTONIO – The deadline for the Catholic Life Insurance poster contest to commemorate the 231st birthday of our nation's flag is April 16, 2008. The theme of this year's contest is: "America – The Land I Love."

"Catholic Life sponsors the contest each year in an effort to increase our children's awareness of the principles of liberty and justice for which our nation stands," said Barbara A. Cheaney, Vice President of Communications at Catholic Life.

The design of this year's poster should include a representation (drawing, painting, etc.) of the child's favorite place in America, and it must include the American flag. The place selected as the subject of the poster can either be a nationally recognized location, such as Washington D.C.; or a place that is personal to the contestant, such as a tree house.

Elementary school students in grades K-5 may submit one original poster no larger than 20" x 20." Judges will evaluate posters based

Natural Family Planning Class Schedules, Contacts

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church's total pastoral ministry to Catholic spouses. Fulfillment of this ministry includes both education and pastoral care. This means "instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way" (Pope John Paul II, *Familiaris consortio*, #35). Below are scheduled seminars (San Angelo) and contact numbers for people who can help you with more information:

SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. 2008 Dates: May 25, Sept. 14, Dec. 14 or contact Amy at amdg@wcc.net.

MIDLAND-ODESSA, Our Lady of Guadalupe, call Christina Nevarez, (432) 682-2581;

ABILENE, Holy Family Church, call Mrs. Herman Blahak, (325) 692-1820.

on eye appeal, originality and theme. Winners will receive cash awards.

To receive an entry form and the complete rules for the contest, contact Lorie Bledsoe in the Communications Department at (800) 292-2548 or (210) 828-9921 ext. 141. All entries will become the property of Catholic Life Insurance. You DO NOT need to be a Catholic Life member to enter.

Knights Agents needed

A Career Opportunity for the right Catholic man. Knights of Columbus Agency of West Texas is looking for a Field Agent for the Abilene Territory; a chance to earn professional income, pension plan, 401K, group help, and many more benefits. If you are between 25 – 50 years of age and are honest, persistent, competitive, hard working, and have a Catholic heart call General Agent Jim Seideman @ 877-797-5632.

Midland attorney publishes Christian calendar

May 20 -- Because everything Christ tells us in the Gospels is absolute truth.

December 30 -- Because we shall be judged by our love, not by our hate.

April 10 -- Because Christ required faith before he performed miracles. -- from the calendar, "We Know Our Christian God Exists Because ..."

By Jimmy Patterson
Editor

Tom Morgan is strong in his faith. He became even more so during the early morning hours in March 2006 when he sat straight up in bed one night with a sudden idea to create and publish a perpetual calendar that features 366 of the most important tenets of the Christian faith as he sees it.

Morgan, a respected Midland criminal attorney, said he was inspired to create the calendar for a number of reasons.

"The first thing that comes to mind



Midland attorney and calendar creator Tom Morgan.

is the 11 disciples. After Christ returned to earth they no longer had any fear whatsoever, yet all of them had abandoned Christ during the time of his crucifixion out of pure fear," Morgan said. "When he was resurrected, they devoted every bit of their lives spreading the Christian faith. And these people had been so fearful

of the crucifixion that they would not have done that (spread the faith) if they thought what they were telling people was false."

Another inspiration Morgan speaks of are the miracles of Christ. As much as the Sadducees, Pharisees and scribes despised Christ, none of them (Please See **ATTORNEY/18**)

From the Editor

Denver Moore's better definition of perfection

By Jimmy Patterson

You've seen the bumper stickers: "Christians aren't perfect. Just forgiven."

A different definition of the word 'perfect' may alter the way you feel about those bumpers.

In her book, "Amazing Grace," Kathleen Norris writes that we are indeed called to be perfect. Not the Martha Stewart brand of perfect, Norris said, but the Jesus kind. In the author's estimation, perfection, in the Christian sense, means "becoming mature enough to give ourselves to others. Whatever we have, no matter how little it seems, is something that can be shared with those who are poorer."

Giving of one's self is Norris's quite interesting definition of perfection.

Denver Moore is an example of perfection in Norris's sense. Denver and his best friend, Ron Hall, co-authors of the book "Same Kind of Different As Me," will share their remarkable story at Odessa Mayor Larry Melton's Annual Prayer Luncheon, 11:30 a.m., Thursday, May 1, at the MCM Grande. In their book, which is filled with so many examples of perfection, Denver tells the story of visiting a dying man, Mr. Ballantine, in the hospital. The two men had known each other since Ballantine first showed up at the same Fort Worth mission Denver frequented. Ballantine hated people of color. He hated Christians. He hated his life. His family disowned him. Ballantine walked into the mission after he was shoved out of a car that did not stop as it passed the mission.

Throughout the story, Ballantine referred to Denver as the derogatory 'n' word, even after Denver started visiting him and taking care of him as he lay dying in the hospital. Ballantine's harsh words and judgment continued but Denver continued to visit him, bringing him cigarettes and Ensure, like Ballantine had requested.

Denver never stopped giving of himself even in the wake of the harsh treatment the old man offered up in return. It wasn't until the end of his life that Ballantine would soften up some after attending a Bible study group with Denver. The old man eventually apologized for his repeated use of the 'n' word, but Denver told me recently that the last thing Mr. Ballantine said to him was, "You'll always be an 'n.'" Denver said he took Ballantine to mean that he would always be who and what he was and that nothing could ever change that, and for that he had no shame in his heritage.

Perfection is not clean dishes, a neatly folded cloth napkin, a rib-eye cooked just right. Denver Moore, a once homeless black man who was feared on the streets of Fort Worth and who rose to persevere in the streets and through the harshness of racism to help a bitter man become a better man, is the kind of perfection for which we can all strive.



Patterson

Del Escritorio del Obispo

La jornada de cada alma

"Sígueme" (Mt. 9:9)
Por el Obispo Miguel Pfeifer

La jornada de cada alma consiste en escuchar el mandato directo y la invitación gentil de Cristo, "Sígueme." Cuando Cristo extendió su invitación, "Sígueme," al recaudador de impuestos, Mateo, leemos que él se levantó inmediatamente y siguió al Uno que le llamó a una jornada increíble. Su vida nunca sería la misma. Cristo extiende a cada uno la misma invitación: "Sígueme."

Poco sabía Mateo cuando fue llamado como su vida iba a desarrollarse. Tampoco nosotros comprendemos completamente como nuestra vida salga como cada uno de nosotros escucha la llamada e invitación de Cristo a "Sígueme." Mateo tuvo la garantía y confianza en nuestro Señor para caminar dentro del misterio de la vida no sabiendo a donde esta jornada le iba a llevar.



Obispo Miguel Pfeifer OMI

Como Mateo, somos llamados diariamente a "dejar todo y seguir" a Cristo. Como diariamente caminamos con Cristo, nadie sabe a donde se le lleve una vez que "nos levantemos y seguir." Cuando nosotros miramos el camino de la vida y vemos un camino con todo señalado en frente de nosotros, nosotros podemos estar ciertos de que no es nuestro camino porque la jornada interior es de misterio que se desarrolla gradualmente.

Escuchamos en la Sagrada Escritura, que en este mundo "caminamos por la fe, no por la vista." Como cada uno hace su viaje, Dios no le da todas las respuestas antes de comenzar. Sin embargo, Dios promete nunca abandonarnos cuando nos enfrentamos con las cosas desconocidas de la jornada del alma.

En otro Evangelio, Cristo nos invita para tomar nuestra cruz diariamente y seguirlo. Cristo no nos manda caminar solitos, pero nos invita para seguirlo—seguir su ejemplo, y abrir nuestros corazones para recibir la gracia que Él nos ofrece por medio de Su cruz. Siguiendo a Cristo, nosotros encontramos la luz y la fuerza para sobrellevar todas las difi-

cultades y contratiempos de la vida, y evitar el mal grande que es el pecado.

El pecado nos guía por un camino que a primera vista se va fácil y espectacular, pero es un camino lleno de decepciones. Una manera fácil para saber si estamos evitando el pecado en nuestra jornada, es hacernos la pregunta--¿Estamos tratando personas como cosas, y las cosas como personas?

Así como Mateo aceptó la llamada de Cristo, "Sígueme," Mateo quería la vida y no la seguridad, y la recibió. Mateo fue un recaudador de impuestos, y aprendió como nosotros la lección en una manera un poco difícil—el dinero no nos da la felicidad. Cuando el fuego del amor de Dios se encendió en él, él lo sintió y durante toda su vida se acercó más y más a Cristo.

Nuestra jornada de seguir a Cristo significa establecer prioridades en nuestra vida, vivir según los principios evangélicos, y a veces tomar decisiones difíciles por Cristo. Implica abandonar ciertas cosas, y quizás ciertas relaciones personales, pero sí es la jornada que nos llevará a una alma a su último cumplimiento y felicidad.

DIOCESAN DATES**Bishop's Calendar****APRIL**

10 -- WALL, St. Ambrose – Confirmation at 6:30 p.m.
11 -- ODESSA, Holy Redeemer Confirmation, 6:30 p.m.
12-14 -- SAN ANTONIO, MACC Board Meeting
15-18 -- WASHINGTON, Papal Visit
19 -- ROWENA, St. Joseph – Confirmation at 5:00 p.m.
20 -- SANDERSON, St. James – Confirmation at 2:00 p.m.
22 -- SAN ANGELO, Holy Angels/Angelo Catholic School – Earth Day Mass at 11:00 a.m.
22 -- BRADY, St. Patrick – Confirmation at 6:30 p.m.
23 -- BIG LAKE, St. Margaret – Confirmation at 6:30 p.m.
24 -- ABILENE, Holy Family – Confirmation at 6:30 p.m.
25 -- BALLINGER, St. Mary – Confirmation at 6:30 p.m.
26 -- MIDLAND, St. Ann – Confirmation at 5:30 p.m.
27 -- ODESSA, St. Joseph – Confirmation at 2:00 p.m.
28 -- MIDLAND, St. Stephen – Confirmation at 6:30 p.m.
29 -- SAN ANGELO, Diocesan Pastoral Center – Joint Meeting of Presbyteral Council and Diocesan Finance Council
30 -- FT. STOCKTON, St. Joseph/St. Agnes – Confirmation at 6:30 p.m.

MAY

1 -- ABILENE, Confirmation at 6:00 pm at Dyess Air Force Base, Abilene
2 -- SAN ANGELO, Rosary at the grotto at Christ the King Retreat Center at 6:30 pm
3-4 -- DALLAS, Annual Knights of Columbus State Convention, Dallas, TX
5-9 -- SAN ANGELO, Annual retreat of the priests of the Diocese, Christ the King Retreat Center
9 -- SAN ANGELO, Confirmation at 6:30 pm at Holy Angels
10 -- STANTON, Confirmation at St. Joseph, 5:30 pm
11 -- BIG SPRING, Confirmation at Holy Trinity, 10:30 am
12-13 -- CORPUS CHRISTI, Meeting of Board of Directors of Kenedy Foundation.
14 -- SAN ANGELO, Meeting of Big Brothers, Big Sisters, noon
14 -- ST. LAWRENCE, confirmation, 6:30 p.m.
15 -- SAN ANGELO, CARES drug meeting at 1 pm, Central High School library
16 -- BROWNWOOD, Confirmation at St. Mary, Brownwood at 6:30 pm
17 -- MIDLAND, Confirmation at Our Lady of Guadalupe, 5 pm
18 -- ANDREWS, Confirmation, Our Lady of

Lourdes, 10:30 am
19 -- SONORA, Confirmation at St. Ann, 6:30 pm
21 -- ELDORADO, Confirmation at Our Lady of Guadalupe, 6:30 pm
23 -- OZONA, Confirmation at Our Lady of Perpetual Help, 6:30 pm
24 -- ABILENE, Confirmation at St. Vincent Pallotti, 5:30 pm
25 -- SAN ANGELO, Eucharistic Procession and Mass at St. Mary.
27 -- COLEMAN, Confirmation at Sacred Heart, 6:30 pm
28 -- COLORADO CITY, Confirmation, St. Ann., 6:30 pm
29 -- MIDLAND, Confirmation, Our Lady of San Juan, 6:30 pm
30 -- ODESSA, 50th priestly anniversary celebration Mass for Fr. Francis Frey at 11 am, St. Mary

Christ the King Retreat Center**APRIL**

11-13 -- Deacon Training Program
 14 -- Heart of Mercy Prayer Group
 15 -- Adoration of the Blessed Sacrament, 5-6 p.m.
 18-20 -- Engaged Encounter
 21 -- Heart of Mercy Prayer Group
 22 -- Adoration of the Blessed Sacrament, 5-6 p.m.
 22 -- Coordinators of Rel. Ed. & Youth Ministry, Directors of Religious Education Meeting
 24-27 -- Walk to Emmaus
 28 -- Heart of Mercy Prayer Group
 29 -- Financial & Presbyteral,
 29 -- Adoration of the Blessed Sacrament, 5-6

NECROLOGY**May**

2 -- Rev. Russell Schultz (2004)
5 -- Rev. Clifford Blackburn, OMI (2005)
7 -- Msgr. Kevin Heyburn (2001)
9 -- Rev. Leo Diersing (1999)
15 -- Deacon Wayne Rock (2006)
28 -- Rev. Frances Hynes, C.M. (1996)

Ethics and Integrity in Ministry Workshops

April 21 -- Monday, St. Stephen, Midland, 7:00-10:00 pm
May 6 -- Tuesday, St. Stephen, Midland, 7:00-10:00 pm

April: Child Abuse Prevention Month

Keeping our promise to protect

By Bishop Michael Pfeifer, OMI

Child Abuse Prevention Month will be marked in parishes and dioceses around the United States in April, including in all the churches of the Diocese of San Angelo, which takes in 29 counties in West Texas. This Child Abuse Prevention Month [April] is celebrated during the Easter season, and there is no better time than Easter to celebrate the protection of our most valuable gift from God—our children. (*See related story, page 7*)

The Catholic Church has made significant progress in dealing with sexual abuse of minors, but we must continue to be vigilant, because healing is a long-term process. Part of the ongoing challenge is to incorporate The Charter for the Protection of Children and Young People approved by the U.S. Catholic Bishops in Dallas in 2002 into the fabric of Church life. In the past six years, dioceses throughout the U.S.A. have taken unprecedented steps to confront the critical issue of abuse and to assist victims, to seek forgiveness, and to assure the safety and protection of our children.

Our people need to know what efforts have been made, and are being made, to address the terrible issue of abuse, especially sexual abuse of minors. The Catholic Church is the only group that has undertaken a comprehensive program to educate children and the people who work with them. After much failure, there is now a great success story to tell, but there is still much work to be done and we are challenged to be vigilant. We have to be vigilant that we are doing the right thing as we move forward, and not grow complacent presuming that the issue has been completely settled. There are victims and their families that have been deeply hurt and still need our support and healing.

For the human family, earth is home

By Bishop Michael D. Pfeifer

Earth Day, April 22 is a reminder that all need to care for the environment as it has been entrusted by God to the stewardship of all humans. In his inspiring reflection on ecology in the message for World Day of Peace on January 1, 2008, Pope Benedict XVI points out the integral connection of the family, human community and the environment. I share some of his reflections in this article.

“The family needs a home, a fit environment in which to develop its proper relationships. For the human family, this home is the earth, the environment that God the Creator has given us to inhabit with creativity and responsibility. We need to care for the environment: it has been entrusted to men and women to be protected and cultivated with responsible free-

Our Diocese mandates that all people who work with children and youth in our parishes and schools must undergo child abuse prevention training. We have ongoing teaching for both parents and our young people. The training that has been offered focuses on five steps to prevent child abuse:

1. Know the warning signs!
2. Control access to children by carefully selecting the adults who work with children and youth.
3. Monitor all programs for safety of children and youth.
4. Be aware of and sensitive to what is going on in the lives of children.
5. Communicate concerns to the appropriate person in authority.

While the Catholic Church in recent years has taken giant steps to address the critical issue of sexual abuse by clergy and others who work for the Church, sexual abuse is widespread and prevalent in all of society. In surveys of adults, one out of five women and one out of ten men reported that they were sexually molested before they were 18 years old. This means that an estimated 40 million adult survivors of child sexual abuse are living in the United States today. An estimated 9.6% of all school children will be molested by an educator or an employee of a school between kindergarten and 12th grade. Between 13 and 34% of all females will be victims of sexual assault before the age of 18, and 7 to 16% of all males will also be victimized before they are 18.

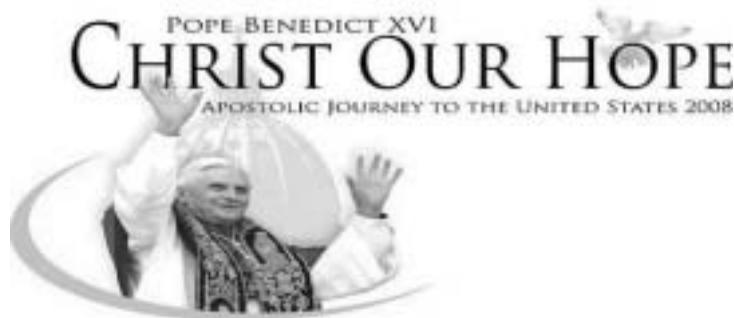
We can never rest when it comes to protecting our children and teenagers. They are gifts entrusted to us by God and our future is in their hands. The prevalence of child abuse in society calls for vigilance of parents, pastors, teachers, indeed all responsible adults. Child Abuse Prevention Month deserves our attention in both prayer and action.

dom, with the good of all as a constant guiding criterion. Human beings, obviously, are of supreme worth vis-à-vis creative as a whole. Respecting the environment does not mean considering material or animal nature more important than man. Rather, it means not selfishly considering nature to be at the complete disposal of our own interests, for future generations also have the right to reap its benefits and to exhibit towards nature the same responsible freedom that we claim for ourselves.

Nor must we overlook the poor, who are excluded in many cases from the goods of creation destined for all. Humanity today is rightly concerned about the ecological balance of tomorrow. It is important for assessments in this regard to be carried out prudently, in dialogue with experts and people of wisdom, uninhibited by

ideological pressure to draw hasty conclusions, and above all with the aim of reaching agreement on a model of sustainable development capable of ensuring the well-being of all while respecting environmental balances.

“In this regard, it is essential to “sense” that the earth is “our common home” and, in our stewardship and service to all, to choose the path of dialogue rather than the path of unilateral decisions. Further international agencies may need to be established in order to confront together the stewardship of this “home” of ours; more important, however, is the need for ever greater conviction about the need for responsible cooperation. One area where there is a particular need to intensify between nations is that of stewardship of the earth’s energy resources.”



Nuncio: Pope comes to strengthen faith, love of U.S. church

By Julie Asher
Catholic News Service

WASHINGTON -- When Pope Benedict XVI celebrates his first papal Mass in the United States, it will be a "familial" gathering at the apostolic nunciature in Washington, said the Vatican ambassador to the United States, Italian Archbishop Pietro Sambi.

The pontiff also will celebrate his 81st birthday that day, April 16.

Archbishop Sambi said the approximately 30 staff members at the nunciature are "all excited to have this morning" with the pope.

He also said he hopes the message U.S. Catholics get from the papal visit is "one of the things that the pope pronounced the first day after being elected pope: Don't be afraid. Jesus Christ takes away nothing from you, but he will enrich you."

Pope Benedict will visit Washington April 15-17 and New

York April 18-20.

Aside from a meeting with President George W. Bush and a major U.N. address the pope will deliver April 18, the papal trip is first and foremost "a pastoral journey," said Archbishop Sambi.

The pontiff "comes to strengthen the faith, the hope and love of the Catholic Church in the United States," the archbishop said, adding that he hopes the pope's visit will "bring a new wind of Pentecost ... a new springtime" to the U.S. church.

But the pope also "will bring his friendship and his holy word to all the people of the United States," he added.

Archbishop Sambi, who smiles easily and has a warm, affable way about him, spoke about the papal trip with Catholic News Service in late February at the nunciature, where the pope will stay while he is in Washington.

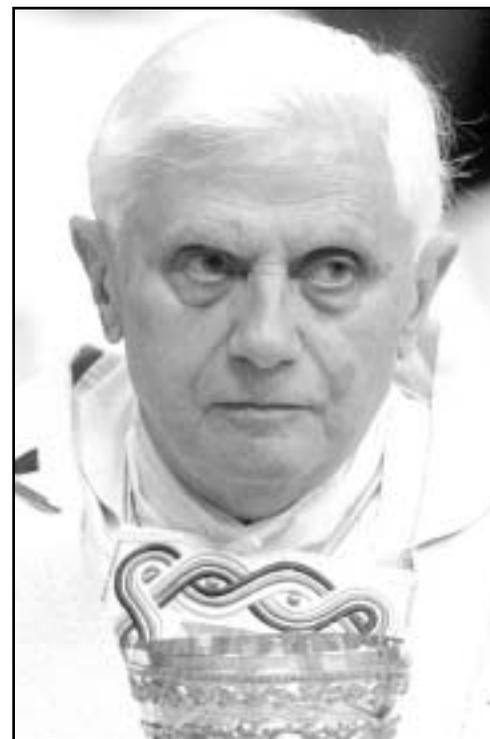
Preparations for the pontiff seemed to be well under way as workers cleaned and polished the floors.

Those who think the pope will have a message for Catholic voters because he is visiting during a presidential election year should remember "the pope is not a political but a religious leader," Archbishop Sambi said. "To America he will bring the voice and the love of Jesus Christ.

"If there is something that is an exclusive prerogative of the Americans, it is the choice of their leaders. And the foreigners should not interfere," the archbishop added.

Asked what the pope and Bush will discuss when they meet, he said, "If it's private, it's private."

A Feb. 15 statement from the White House press secretary's office said the two leaders will continue discussions begun during Bush's 2007 visit to the Vatican, including "advancing peace throughout the Middle East and other troubled regions, promoting interfaith understanding and strengthening human rights and freedom, especially religious liberty, around the world."



Pope Benedict XVI will visit America April 14-20.

People will have chance to see pope as he moves from site to site

WASHINGTON (CNS) -- Washingtonians and visitors to the nation's capital will have opportunities to greet Pope Benedict XVI during his April 15-17 visit to Washington.

"An important part of the pope's demanding itinerary includes opportunities for the public to see the pope as he travels to some events," according to a March 19 news release from the U.S. Conference of Catholic Bishops.

The release said details of the pope's travel routes were still being finalized, but that there will be several opportunities for the general public to welcome the pope as he travels in the popemobile.

Created for his predecessor, Pope John Paul II, the customized, bullet-proof vehicle allows for as much visual contact as possi-

ble between the pontiff and members of the public who gather to get a glimpse of him.

The pontiff is expected to arrive at 4 p.m. April 15 at Andrews Air Force Base in Maryland just outside Washington on an Alitalia flight dubbed "Shepherd One." Several Vatican officials and more than 60 members of the Vatican press corps will be on the same plane.

President George W. Bush and first lady Laura Bush will be there to greet the pope, as will several church officials, according to the USCCB. They will include Archbishop Pietro Sambi, Vatican nuncio to the United States; Cardinal Francis E. George of Chicago, who is USCCB president; Archbishop Donald W. Wuerl of Washington; and Archbishop Timothy P. Broglio of the U.S. Archdiocese for the

Military Services.

Among several hundred other guests will be military families and young people from several area Catholic high schools. Before the pope's arrival, the U.S. Air Force Band will provide entertainment.

When the pope arrives, a color guard will offer its customary greeting for a head of state. The welcoming ceremony will be brief and there will be no speeches.

The next morning Pope Benedict will meet with Bush at the White House, and the general public will be able to see the pope as he leaves there and travels across town to return to the papal nunciature, where he will stay while he is in Washington. Pope Benedict will ride in the popemobile for part of the route.

Later, the public will be able to see the

pope as he travels in the popemobile to the Basilica of the National Shrine of the Immaculate Conception in another part of the city. At the shrine he will celebrate vespers and meet with the U.S. bishops.

On April 17, following a 5 p.m. address to the heads of more than 200 U.S. Catholic colleges and universities at The Catholic University of America, the pope will travel across campus to the Pope John Paul II Cultural Center for an early-evening interfaith meeting with Buddhists, Hindus, Jews, Muslims and representatives of other religions.

Access to viewing areas on the campus to see the pope April 16-17 were being

(Please See **SCHEDULE/19**)

Former pastor in Rowena, Miles, Big Spring now Bishop in S. India

By Jimmy Patterson
The Angelus

Prasad Gallela, former priest at the clustered parishes of St. Joseph (Rowena), St. Thomas (Miles) and St. Boniface (Olfen), in the Diocese of San Angelo, has been elevated to Bishop of the Diocese of Cuddapah, located in the Andhra Pradesh State, in South India.

The diocese has a Catholic population of 81,000, roughly the same amount as the Diocese of San Angelo. It also has 104 priests and 355 religious men and women working in the diocese.

Gallela came to the United States from Rome in 1996 to preach mission appeals. He began serving the Diocese of San Angelo in 2000 and served as parochial vicar at Immaculate Heart of Mary in Big Spring.

Rev. Bhaskar Morugudi, current pastor at the same three clustered parishes where Bishop Gallela served, was in attendance at the Mass during which Gallela was installed as the bishop.

"I am awed by what all God has

done for me from the beginning of my life," Gallela said via email last week. Gallela said he is unworthy of the position of bishop, a position granted him "by the conviction that is none other than the Lord who can work with imperfect instruments and calls us to serve the Church in the Diocese of Cuddapah as its fourth bishop.

"It gives me the spiritual courage to go and serve wherever the Lord calls," Bishop Gallela said.

"I enjoyed serving the good people of Rowena, Miles, Olfen and Big Spring and was enriched with their strong faith and I loved their commitment to the Church and their faithfulness to family and responsibility to their community development. I have much affection and love for them; it was very hard to let go when I left the parish and it was the same situation for them too, to let me go back to India."

Gallela said he felt the people of West Texas gave them a home for him when he served here and added that the same holds true for those he met here: "You all have a home in India whenever you need to visit India."



The Most Rev. Prasad Gallela, above center and right in photo at left, formerly of the Diocese of San Angelo, was recently ordained a bishop in South India. Representing the Diocese of San Angelo at Gallela's episcopal ordination was Rev. Bhaskar Morugudi, current pastor of the same parishes Bishop Gallela served in Rowena, Miles and Olfen.



Rohr coming to Abilene, Apr. 21-22

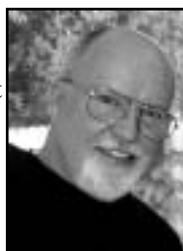
The Angelus

ABILENE -- Fr. Richard Rohr, OFM, will be the speaker at a conference in Abilene on Mon., Apr. 21 and Tues., Apr. 22.

Fr. Richard is a Franciscan of the New Mexico province and founder of the Center for Action and Contemplation. He is gifted with a style of preaching the Gospel that is both prophetic and challenging to all.

Rohr will speak on his "Breathing Under Water" and the sequel, "How We Can Breathe Under Water," a "radical" approach to working spirituality and the 12 Steps.

"My concern is I am primarily a priest concerned about theological questions and I've been trying to connect the classic 12 step work with the Gospel and the history of spirituality to show it is mainline tradition very much," Rohr said. "It just uses much more modern language. Detachment and letting go in a purgative way in the spiritual life is what Bill Wilson (the founder of Alcoholics Anonymous) was teaching in a very practical way.



Rohr

Rohr said in the teaching of the 12 steps, the first step has always been to admit powerlessness, and that is the key to recovery, even much more so than will power.

"We, as Western folks, tend to think the key is will power, but again I would say exactly what Jesus was talking about: you've got to lose yourself to find yourself. We don't need more will power. It's letting go. Trusting and surrendering is a very counter-intuitive approach for most Americans. We're into the can-do spirituality, but Jesus' whole approach to the cross was surrendering. Letting go.

Rohr's term of 'Breathing Under Water' came from a 1985 poem that he read; it was liked by so many people, the movement continued to use it.

There will be a \$100 registration fee for this conference, with the proceeds going to benefit 'Our House', an emergency/transitional shelter and program for homeless teenagers. Following this conference, Fr. Richard will be speaking again before a general assembly in the evening (details unknown as of yet). Tuesday morning, he will be speaking before a breakfast crowd on the subject of the MROP (Men's Rite of Passage), the title given to his program of men's initiation. The breakfast will be served by MROP alumni, and all are invited (including women who are interested in hearing about it). The conference will be held at McMurry University. Make plans to attend this important event. Contact Gary Collins at garyl2c@sbcglobal.net for more information.

Farmers wait for Congress' passage of Farm Bill; Rural Life Mass June 4

The Angelus

Through the passage of the Farm Bill, the U.S. Congress resets the country's farm policy every five years. As of early April, Congress and President Bush have been unable to agree on a new bill, which would help sustain the work of farmers and ranchers nationwide. Debate on the bill has been ongoing since Fall 2007. The new deadline for passage of a Farm Bill has been extended until April 18.

U.S. Agriculture Secretary Mike Johanns says the USDA's Farm Bill proposals "represent a reform-minded and fiscally responsible approach to making farm policy more equitable, predictable and protected from challenge."

Deacon Charles Evans, director of the Farm and Rural Life Ministry for the Diocese of San Angelo, says passage of the new farm bill is important to farmers and ranchers and others who depend on the land.

"The new farm bill demonstrates fiscal responsibility, supports emerging priorities such as increasing funding for renewable energy, conservation, research, rural development and trade, and ensures a strong safety net for for

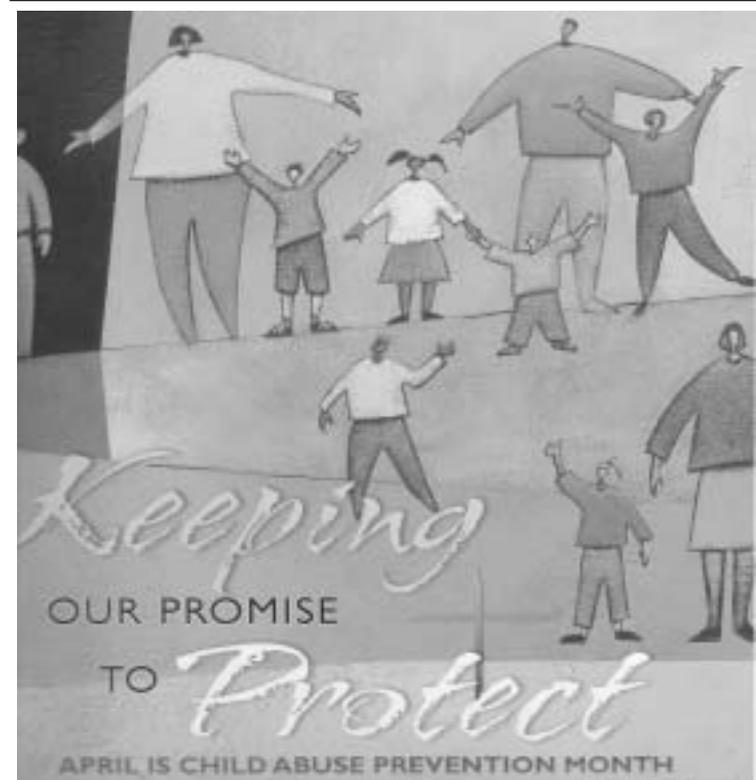
producers," Evans said.

San Angelo Bishop Michael Pfeifer seconded Evans' comments, saying "People in areas of our diocese that depend on what the earth can give us wait patiently for this important bill to be passed," Pfeifer said.

"With an abundance of farm and ranch land throughout our diocese, many people depend on what Mother Earth can provide for us, and what our government officials in Washington can agree upon. Since so much debate has transpired, we urge quick passage of the farm bill and are optimistic of that passage by on or before the April 18 deadline."

Other key highlights in the USDA Farm Bill proposal include: increase conservation funding by \$7.8 billion; provide \$1.6 billion in new funding for renewable energy research, development and production; provide \$1.6 billion in lands and \$500 million in grants for rural communities; and dedicate nearly \$400 million to trade efforts.

Evans and a number of volunteers in the diocesan farm and rural life ministry are organizing the annual Farm/Rural Life Mass, June 4, near Ballinger.



USCCB releases report on Protection of Children

The United States Catholic Conference of Bishops (USCCB) has released its 2007 Annual Report on the Implementation of the Charter for the Protection of Children and Young People. The report indicated that according to audits of dioceses across the country “Virtually all U.S. dioceses are compliant with the U.S. bishops’ charter”. Audits were conducted by The Gavin Group, Inc., a Boston-based firm founded by former FBI agent William Gavin and overseen by the USCCB Secretariat for the Protection of Children and Young People, which was specifically created in 2002 by the bishops to address the clergy sexual abuse crisis. The report, released March 7, includes the audit results of 190 of the 195 dioceses and eparchies in the United States as well as data collected by the Georgetown University-based Center for Applied Research in the Apostolate (CARA). Cardinal Francis George of Chicago, president of the USCCB, stated that child protection is a priority issue for the bishops and that “Roman Catholic Bishops and Eastern Rite Eparchs have continued to work diligently to implement the Charter.” He went on to describe the Charter as “a covenant they made in 2002 with their people, their priests, and with the public at large.”

The report states that 5,883,940 or 96.6 percent of minors and those working with them have participated in safe environment training, and 1,307,973 or 97.8 percent of those working with youth underwent background checks. Cardinal George stated, “We believe the mobility of the population to be trained makes 100 percent compliance difficult, but note proudly that millions of American Catholics have received this training since 2002.” The CARA survey reported that in 2007 more old cases came to light as 689 victims made allegations against 491 offenders, about 60 percent of whom had been identified in previous allegations. Most incidents took place decades ago, most frequently in the 1970-79

(Please See **CARA/18**)

Satan: A roaring lion looking for someone to devour

By Bishop Michael Pfeifer,
OMI

To deal with and overcome the great evil one—the devil, Satan—St. Peter, the Apostle, instructs us to “Be sober and vigilant. Your opponent, the devil, is prowling around like a roaring lion looking for someone to devour. Resist him steadfast in faith.” [1 Peter 3:8-9] In Scripture, the devil is called the father of lies and sin. The devil showed his true nature from the very beginning; his existence is for sin and sinning. The mission of Jesus as Son of God was to break the bonds of the devil and to break the bondage of sin, as he pointed out this is a sign of the presence of God: “If it is by the finger of God that I drive out demons, then the kingdom of God has come upon you.” (Lk.11:20) During his public life, Jesus revealed Himself as the one who breaks the stronghold of demons. Already in Mark 1:24, demons recognized that the Son of God has come to annihilate them. The Gospels contain no fewer than seven specific accounts of Jesus confronting evil spirits and delivering those under demonic influence. The word “Satan” is used 34 times in the Gospels, and the name “devil” occurs 36 times in the New Testament.

THE DEVIL EXISTS

Demons, Satanism, and other related phenomena are quite popular today and they disturb a great part of our society. Our technological and industrialized world is filled with magicians, wizards, occultism, spiritualism, fortune tellers, amulets, and well as satanic sects.

Many intellectuals do not believe in demons today, conceiving of the devil simply as a symbol, a manner of speaking that refers to the sum of the world’s moral evil or collective alienation from good, and stating there is no scientific proof of the devil. Science and scientific measure-

ments can reveal only so much. Our own experience tells us there is much more to us, and to the world around us, than meets the scientific eye. There are some things in this world that we simply must accept on the basis of faith and human experience. But sacred Scripture and the constant Tradition of our Catholic Church clearly insist that the devil, Satan, does exist.

As far as human experience is concerned, Satan tries to influence our minds by sending as it were “flaming darts” of discord, blame, guilt or depression. (Ephesians 6:16). In this battle to influence our minds and emotions, the most common place to find the demons at work is in the realm of personal relationships. The devil doesn’t just hate God; he hates every manifestation of God’s love in this world. He is committed to sowing division, suspicion and hatred wherever he can.

The principal proof of the existence of demons in the Gospel is not the numerous healings of possessed people, since ancient beliefs about the origins of certain maladies may have had some influence on the interpretations of these happenings. Rather, the proof is the temptations of Jesus by the devil in the desert.

However, the most important thing that our Christian faith teaches us is not that demons exist, but that Christ has defeated Satan and all the demons. For Christians, Christ and demons are not two equals, because Jesus is the only Lord and the devil is a creature. With Christ we have nothing to fear.

THE REALITY OF SATAN IS NOT A NEW DOCTRINE

That the Catholic Church acknowledges the reality of Satan and evil spirits is not a new doctrine. The Catechism of the Catholic Church clearly expresses the faith of the Church in these words, “Behind the disobedient

choice of our first parents lurks a seductive voice, opposed to God, which makes them fall into death out of envy. Scripture and the Church’s Tradition see in this being a fallen angel, called “Satan,” or the devil. The Church teaches that Satan at first was a good angel, made by God: the devil and the other demons were indeed created naturally good by God, but they became evil by their own doing.” [391] These evil spirits are fallen angels, led by Lucifer, the prince of darkness, who turned away from God at the beginning of creation. These malicious demons, as Peter says, roam the earth, seeking to incite men and women in their rebellion against God.

From a theological viewpoint, these fallen angels are described as spiritual beings with great intelligent power. This power is not infinite, of course, but it is real and exercised primarily through lying, deceiving, and spreading confusion. Jesus says of Satan that he “does not stand in the truth, because there is no truth in him—he is a liar and the father of lies.” [Jn.8:44] A common practice of the devil is to deceive people by making them believe that happiness is to be found in wealth, power and carnal pleasure, and that they have no need of God, that they are self-sufficient without the need of grace and salvation. Today the devil tries to influence the lives of people, especially with the abuse of alcohol, drugs, illicit sex, pornography, and turning to Satan for power. The French writer, Baudelaire, is said to have wisely pointed out over a century ago, that the devil’s strategy is to make people believe that he does not exist so he can go about his work without interruption.

The devil is evil personified. To spell the word, devil, all one has to add to evil is “d”—devil. The devil (dia-bolos meaning breaking

(Please See **SATAN/17**)

Our Catholic Faith

Do lapsed Catholics ever experience backbone of creed?

By Father Eugene Hemrick
Catholic News Service

"If everyone raised Catholic stayed (with their religious affiliation), Catholics would be one-third of the population."

This observation was made by John Green, a senior research fellow and a principal author of the "U.S. Religious Landscape Survey" recently conducted by the Pew Forum on Religion & Public Life.

With Catholic adults presently comprising 25 percent of the American population when they



Hemrick

should be 33 percent of it, we need to ask: Why are so many Catholics leaving?

In past studies, researchers found that the one reason the Catholic Church was so strong was because of the creed. Our clear-cut understanding of and commitment to what we believe not only attracts people to Catholicism, but keeps Catholics in the church.

As much as we sometimes resisted being a dogmatic church, our dogma was and is the ballast that keeps us balanced and strong.

If we focus on this finding alone, it gives us several reasons why we might be losing Catholics.

Could it be, as the last two popes have pointed out, our present age is becoming increasingly resistant to absolute truths and is moving toward greater relativism?

Applying this question to our church, do we believe in the one true Catholic Church? Does this truth hold strong appeal for us? If not, why remain a Catholic since it then becomes relative to how a religion is seen?

Could it be our truths are watered-down and have weakened the beauty and strength of the church? In the apostolic exhortation "On Evangelization in the Modern World," Pope Paul VI points to the bite that truth must possess to be attractive:

"For the church it is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and as it were upsetting, through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration

and models of life, which are in contrast with the word of God and the plan of salvation."

Here we learn that the truth of the Gospel must be upsetting, challenging people to rethink their present values and what inspires them most.

Could it be our people want to be challenged and it isn't happening; that we aren't making people stop, think and rethink; that the presentation of our beliefs don't have bite, cutting-edge thinking, or that they don't reveal deep commitment on the part of those presenting them?

No doubt many other reasons exist for the exit of Catholics. Whatever they may be, they come down to one question: "Are those who are leaving doing so because they never experienced the backbone of our creed?"

After Easter

A magnificent 'eucatastrophe!'

By Douglas W. Kmiec
Catholic News Service

J.R.R. Tolkien was a famous British writer whom most know for "The Lord of the Rings" trilogy recently popularized in film. But he also was a prominent Christian thinker and close acquaintance of C.S. Lewis.

Tolkien coined the word "eucatastrophe," which can help us -- if we reflect upon it -- to keep the spirit of Easter alive beyond the Sunday of overflowing church pews and new spring outfits.

A eucatastrophe, said Tolkien, is "the joy in a sudden glimpse of the underlying reality or truth."

Quite simply, a good ending not expected.

Surely to the frightened apostles on Good Friday this was the meaning of the resurrection, and likewise for us the "good ending unexpected" of Easter ought not be shut away as one might save a basket for next year.

To know the joy of the resurrection, we must hold fast to the significance of Christ's death beyond the weeks we recite the Stations of the Cross.



Kmiec

Christ's death is not mere historical fact -- the tale of a heroically good man standing up to the injustices of the world and being crushed for his trouble. This is a compelling and instructive story line, but it is also an incomplete accounting of the faith.

To say that Jesus died because those in power ordered him killed does not reveal the great truth of his death. We come closer when we say that Jesus died for our sins and in fulfillment of God's plan of salvation.

But even this falls short, either because it is too glib or because it leaves us baffled how any father, let alone our Father, would give a son over to the profound suffering of the crucifixion.

What's more, our own mind revolts at the notion of an innocent man being punished for the transgressions of others.

C.S. Lewis reminds us in "Mere Christianity" that Jesus was not being punished in a retributive sense but in the sense of generously paying a debt or footing a bill -- our bill -- the debt we incur each time we assert that we belong to ourselves.

This rebellion of spirit of course began with Adam and Eve, but it continues for each of us in every act of selfishness or self will. Our self-conceit

is all the worse because it is made in the face of the infinite abundance of God's gift of life and creation to which we have no entitlement.

All humanity was greatly "in the hole," as Lewis would say, with no way out. The debt that Jesus assumed for us was frankly beyond our capacities to fulfill. And if we think about it, were it not for the Incarnation, beyond God's.

It was not in God's divine nature to spurn, as we spurned, unmerited gifts of love. He could do it only by assuming our nature and then by dying unto it. Only then would the debt be paid.

So in these days after Easter, let us not understate the significance of Christ's passion, death and resurrection.

Most of all, let us not run up a new debt by putting undo emphasis upon the next success in material things, by constantly demanding to be entertained rather than accepting the day and the opportunities to do good that it brings.

The Easter season continues. It does not end on Easter Sunday. It is a eucatastrophe!

The resurrection is the eucatastrophe of the story of the incarnation, a story in Christ Jesus that, as Tolkien observed, begins and ends with joy -- if we open ourselves to it.

Lost ... Two golden hours, each set with 60 diamond minutes

By Antoinette Bosco
Catholic News Service



Bosco

Not a day goes by for most of us without someone somewhere focusing on time and those ticking minutes. We use time, lose it, kill it, buy it; bide time, take time, waste time; we budget time and manage it. We worry that time is running out, knowing that time waits for no one, but goes on and on.

One thing for sure is that we can't "save" time. We can't gather it, harvest it, put it into a savings account, a safe or a vault and then reclaim it at some future point.

Time as a topic for reflection is not new, of course. People have been talking about how precious time is for centuries. The Persian poet and astronomer Omar Khayyam cautioned, "Pass, therefore, not today in vain, for it will never come again." And Ben Franklin said bluntly, "Do you love life? Then do not squander time, for that's the stuff life is made of."

In fact, time is just about all we have that comes to us in generous amounts, unearned. It comes with the gift of life, free, to be ours to use from the first to the last breath.

When someone asks for your time, they are asking
(Please See BOSCO/13)

Making Sense of Bioethics

Embryos must be treated as if they have souls

By Rev. Thad Pacholczyk

People are sometimes surprised to hear that the wrongness of destroying a human embryo does not ultimately depend on when that embryo might become a person, or when he or she might receive a soul from God. They often suppose that the Catholic Church teaches that destroying human embryos is unacceptable because such embryos are persons (or are "ensouled"). While it is true that the Church teaches that the intentional and direct destruction of human embryos is always immoral, it would be incorrect to conclude that the Church teaches that zygotes (a single-cell embryo) or other early-stage embryos are persons, or that they already have immortal, rational souls. The magisterium of the Church has never definitively stated when the ensoulment of the human embryo takes place. It remains an open question. The Declaration on Procured Abortion from the Congregation for the Doctrine of the Faith in 1974 phrases the matter with considerable precision:

This declaration expressly leaves aside the question of the moment when the spiritual soul is infused. There is not a unanimous tradition on this point and authors are as yet in disagreement. For some it dates from the first instant; for others it could not at least precede nidation [implantation in the uterus]. It is not within the competence of science to decide between these views, because the existence of an immortal soul is not a question in its field. It is a philosophical problem from which our moral affirmation remains independent.

That being said, the moral teaching of the Church is that the human embryo must be treated as if it were already ensouled, even if it might not yet be so. It must be treated as if it were a person from the moment of conception, even if there exists the theoretical possibility that it might not yet be so. Why this



Pacholczyk

rather subtle, nuanced position, instead of simply declaring outright that zygotes are ensouled, and therefore are persons? First, because there has never been a unanimous tradition on this point; and second, because the precise timing of ensoulment/personhood of the human embryo is irrelevant to the question of whether or not we may ever destroy such embryos for research or other purposes.

Interestingly, ensoulment has been discussed for centuries, and so-called delayed ensoulment was probably the norm for most of Christian history, with immediate ensoulment gaining some serious momentum of its own beginning in the 1600s (and representing the position most widely held today).

Augustine seemed to shift his opinion back and forth during his lifetime between immediate and delayed ensoulment. In the 1200s, Thomas Aquinas held that human ensoulment occurred not right at the first instant, but at a time-point removed from the beginning. This, he argued, would enable the matter of the embryo to undergo development and become "apt" for the reception of an immortal soul from God (by passing through simpler initial stages involving "vegetative" and "animative" souls). Even today in various quarters, the discussions continue, with new embryological details like twinning and chimerization impinging upon the debate, and new conceptual questions arising from the intricate biology surrounding totipotency and pluripotency.

We must recognize that it is God's business as to precisely when He ensouls embryos. We do not need an answer to this fascinating and speculative theological question, like counting angels on the head of a pin, in order to grasp the fundamental truth that human embryos are inviolable and deserving of unconditional respect at every stage of their existence. Rather, this moral affirmation follows directly on the heels of the scientific data regarding early human development, which affirms that every person on the face of the planet is, so to speak, an "overgrown embryo". Hence, it is not necessary to know exactly when God

(Please See **BIOETHICS/19**)

Padre Tadeusz Pacholczyk

Cuando la Ideología Corrompe la Ciencia y la Práctica Médica

Algunos médicos e investigadores no logran reconocer el importante papel de la ética y de la religión en el mundo de las ciencias médicas. Otros, inclusive, están prestos a hacer totalmente a un lado la religión cuando se abordan los valores morales que deben guiar el comportamiento de la ciencia y de los científicos.

Hace poco tiempo leí unos comentarios escritos por el profesor Richard Sloan de la Universidad de Columbia referentes a la relación entre la medicina y la religión. El profesor Sloan hace notar que aunque el aborto es un "procedimiento perfectamente legal", algunos médicos retienen información sobre ésta actividad en relación a sus pacientes, y que manifiestan que esta decisión está justificada por sus creencias religiosas.

Además expresa su descontento por el hecho de que algunos estados han promulgado cláusulas alusivas a la conciencia, "para permitir tales faltas profesionales motivadas por la religión". El profesor Sloan llega a afirmar que en algunas partes del país los pacientes bien pueden "no tener otra alternativa más que los médicos que piensan que su obligación principal es honrar sus convicciones religiosas en lugar de actuar en función de lo que más conviene a los intereses de sus pacientes".

Los comentarios del profesor Sloan revelan una verdadera tensión entre quienes consideran que el cuidado médico moderno debe guiarse según los valores de una conciencia formada éticamente, y aquellos que piensan que debe conducirse en base a diversas ideologías. Una ideología ampliamente difundida en el campo de la medicina en la actualidad promueve el disponer directamente de la vida humana mediante el aborto, la eutanasia y la experimentación con embriones, haciendo a un lado los ancestrales códigos de ética médica que establecen claramente que el primer deber del médico y del científico es "no hacer daño".

Cuando un médico quita directamente la vida a

otro ser humano, está, de hecho, cometiendo faltas médicas profesionales y actuando, a todas luces, en contra de su misión suprema como doctor, que es la de sanar. El aborto, por su propia naturaleza, nunca será compatible con el enaltecimiento de la dignidad humana. No respeta a la persona en lo absoluto. Invariablemente está en contra de los intereses de los pacientes. Como parte que es de una ideología anti-vida aún más extensa, representa una fuerza corrosiva en hospitales, en laboratorios de investigación científica, y en otras instituciones de enseñanza superior. Cuando una ideología empieza a desechar el sólido razonamiento ético que tiene sus raíces en la religión, ha llegado el momento de preocuparnos.

Recuerdo la historia que un día mi padre me contó y que se relaciona con esa capacidad corrosiva de las ideologías, algo de lo que él había vivido de primera mano bajo el sistema comunista, cuando trabajaba como profesor de física en la Universidad de Varsovia. Para poder ingresar a la universidad, todos los solicitantes tenían que aprobar tres exámenes orales, uno de física, otro de matemáticas y el tercero sobre algo que se llamaba "Política y Marxismo". Los tres exámenes se aplicaban en un solo salón y en mesas diferentes para cada materia.

Un día mi padre y otro maestro estaban entrevistando candidatos. Llegado su turno, un joven se acercó. Ellos inmediatamente se dieron cuenta de que era muy inteligente y talentoso, y que sería un excelente alumno. También se enteraron de que no había logrado ser admitido en la universidad en los dos años anteriores debido a que, a pesar de que se había desempeñado brillantemente en los exámenes de física y matemáticas, no había conseguido aprobar el examen de Política y Marxismo.

Mira **PADRE THAD/19**)

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Installation of Fr. Bernard Gully, Big Spring



Fr. Gully installed as pastor at Holy Trinity in Big Spring

By Jimmy Patterson
Online Editor

BIG SPRING -- Frequently referring to a glass half full of water he was holding, Bishop Michael Pfeifer used the half full vs. half empty analogy as a central part of his theme during a homily at a Mass installing Rev. Bernard Gully as pastor of the recently formed Holy

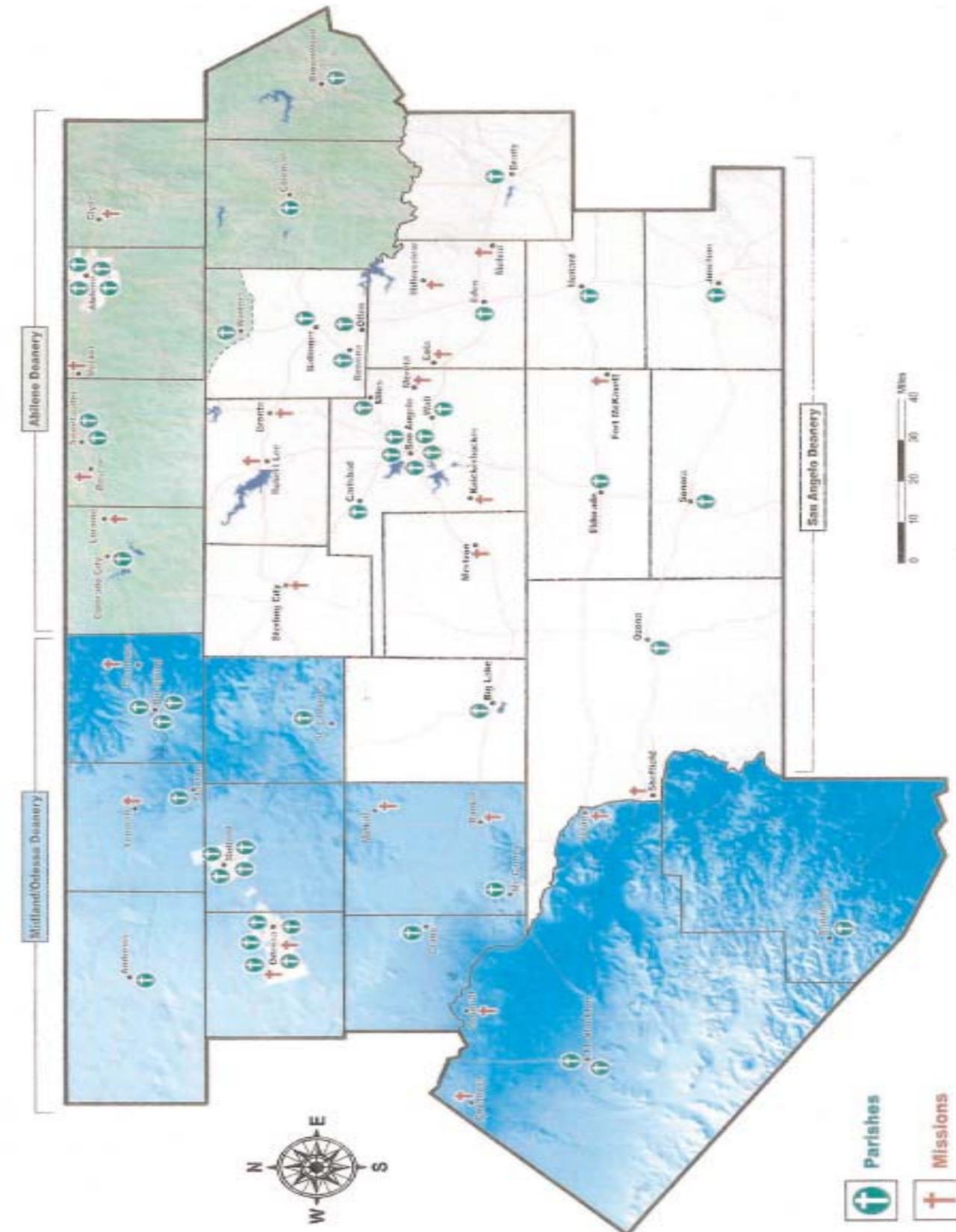
Trinity Catholic Church in Big Spring. Gully was joined by parochial vicar Rev. Ariel Lagunilla, Deacon Juan Arguello, pastoral associate Richard Light and members of the community's new finance and parish council in being installed during the March 2 Mass at Big Spring High School Auditorium. After several years of discussion and meetings the decision to unite the

three Big Spring parishes and St. Thomas Mission in Cohoama was made last year and officially took effect in mid-February. Gully, who has served a number of churches in the Diocese of San Angelo, and Lagunilla, will take the place of the Rev. James Plagens, who was assigned to St. Ann's Church in Midland, and Rev. Richard Regan, who began a medical leave.



Fr. Bernard Gully, behind podium, reaffirms his vows, as Pastoral Associate Richard Light, left; Bishop Michael D. Pfeifer, Rev. Ariel Lagunilla; Deacon Juan Arguello, right, and members of the parish and financial councils look on. Gully was installed as pastor of the newly formed Holy Trinity Catholic Church in Big Spring.

Parishes & Missions - San Angelo Catholic Diocese



Catholics representative of married nation

A RESPONSE TO THE RESEARCH
Archbishop Joseph E. Kurtz
 Chairman Subcommittee on
 Marriage and Family Life
 United States Conference
 of Catholic Bishops

The Center for Applied Research in the Apostolate (CARA) has rendered a valuable service in conducting this landmark national research project on U.S. Catholics and marriage (October 2007) for the United States Conference of Catholic Bishops in connection with our National Pastoral Initiative for Marriage. I am very grateful to Dr. Mark M. Gray, Ph.D. and his colleagues at CARA for their work and to Dr. Carl A. Anderson and the Knights of Columbus for funding the project. These research findings and the initial analysis contained in the report provide a valuable resource for pastoral reflection, decision-making, and practice.

This is the first time that such a varied and comprehensive body of data about Catholic patterns in marriage has been collected and analyzed. The study establishes a needed baseline of demographic information about the marital status and related characteristics of adult Catholics across a generational timeline. We now have important, accurate information on such things as: the percentages of Catholics who are unmarried, married, or divorced; family and educational background; religious affiliation of the spouses; number of children; and the extent of participation in religious activities including Mass attendance.

The study also provides much information and insight about Catholics' familiarity with Church teaching on marriage, their views on a variety of issues, their attitudes, values and behaviors regarding certain aspects of marriage and family life. Not surprisingly, the study paints a mixed

picture. It gives us reasons to be grateful and hopeful. It also raises concerns and presents us with challenges.

Marriage and divorce

In terms of marital status and certain attitudes about marriage, we see that Catholics are very similar to the general population. Sadly, this trend also holds true for divorce. Here both the good news and the bad news are the same: in general, Catholics are neither more nor less likely to get divorced than anyone else. It is necessary, however, to make distinctions about sub-groups within the general Catholic population. Those who attend Mass weekly are more likely than those who attend less frequently to be currently married, to have a Catholic spouse, to say they are very familiar with Catholic teaching on marriage, and to have views about marriage that are informed by their faith and consistent with Church teaching. These findings seem to be consistent with a general conclusion of social research, namely, that religious affiliation and practice are related positively to marital stability and vice versa.

When we look at the specific patterns of divorce we see that Catholics of the generation born between 1943 and 1960 are more likely to have been divorced. Thirty-eight percent of this generation has experienced a divorce at some point in their life compared to sixteen percent of all other adult Catholics. We are very concerned about this fact inasmuch as divorce in the parents' generation can reverberate in negative ways into succeeding generations. In this way, a "culture of divorce" gains a foothold and competes against a "culture of marriage."

However, the research also shows that married Catholics are more likely to have parents who are (or who were before their death) married to each other. This shows the power communicated by a positive example of fidelity. Another finding, on which we

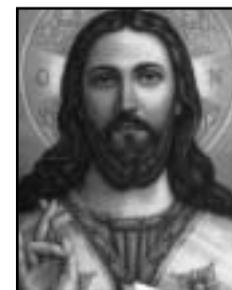
can build, is that two-thirds of Catholics say their view of marriage is informed by their family background and experience.

The next generation of young Catholics is being influenced strongly by the marriages of their parents today. Will the influence be positive or negative? This is a key question. We realize the necessity of ministry not only to those preparing for marriage but also to those who are now married. It must be offered not only for the sake of today's couples but also for the well being of marriage and family life in future generations. Church teachings We are encouraged to learn that the majority of Catholic adults say they are either somewhat or very familiar with Church teachings on marriage. They express a wide-ranging understanding of the nature and purposes of marriage that includes beliefs about permanence, commitment, openness to children, the value of spousal love, and the centrality of God in a marriage. Moreover, more than half the respondents said their Catholic faith has informed their view of marriage. All of this provides a good foundation here on which we can build further education and deeper spiritual development.

A good example of both the need and the opportunity for education is in the area of divorce. Some aspects of Church teaching about divorce are not well understood by Catholics or are very challenging to them. On the one hand, Catholics are significantly less likely than the U.S. population to agree that divorce is usually the best solution when a couple can't seem to resolve their marriage problems. Eighty-seven percent of Catholics say they consider marriage to be a lifetime commitment. Yet, twenty-three percent of adult Catholics have gone through a divorce – a

(Please See **KURTZ/17**)

Our Holy Father's Monthly Intentions 2008



April

PROCLAMATION OF THE RESURRECTION: That Christians may not tire of proclaiming with their lives that Christ's resurrection is the source of peace and hope.

FUTURE PRIESTS: That the future priests of the young Churches may be formed to evangelize their nations and the whole world.

May

HUMAN DIGNITY: That Christians may use literature, art and mass media to create a culture that defends and promotes the values of the human person.

MARY'S GUIDANCE: That the Virgin Mary, Star of Evangelization and Queen of the Apostles, may still guide missionaries with maternal affection, just as she accompanied the Apostles in the early stages of the Church.

Daily Offering Prayer: O Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians.

I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.

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Pope Benedict: We cannot do simply what we want to with this earth

'Our earth is talking to us and we must listen to it and decipher its message.'

-- Pope Benedict XVI

By Most Rev. Michael Pfeifer, OMI
Bishop of San Angelo

Recently Pope Benedict XVI in a session of sharing that he had with clergy and seminari-

ans, addressed the issue of ecology in a question presented to him, giving the following reply.

Pope Benedict said, "We cannot simply do what we want with this Earth of ours, with what has been entrusted to us.

World religions have shown a growing interest in the environment, particularly the ramifications of climate change. We must respect the interior laws of creation, of this Earth, to learn these laws and obey them if we

want to survive. This obedience to the voice of the Earth is more important for our future happiness—than the desires of the moment. Our Earth is talking to us, and we must listen to it and decipher its message."

BOSCO: Time is life, and must be savored

(From 8)

for a chunk of your life. We rarely think of time-stealing intrusions as requests to lop off chunks of our life. Yet, they are.

There's a catch to this free gift of time, of course. The small print that we so easily miss is that eventually the day comes when we have to account to ourselves for how we used this gift of time, and here, I think, we may run into some confusion.

The messages in our everyday life tell us time is money; it has to be organized, budgeted and oriented to the goals of achievements, material gain and success.

The messages of our hearts tell us that time is life, and so it must be savored and spent on the enduring values of living -- such as loving and learning, emotional and intellectual endeavors.

This is a classic conflict that is expressed in the well-known New Testament story of Martha and Mary. Martha was busy with providing the meal and hospitality, with practical cares, while Mary basked in the glorious presence of Jesus, who, as we know, didn't tell Martha to stop what she was doing.

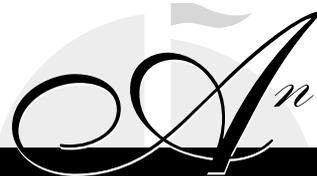
Jesus wasn't saying that Martha was wrong in being tangibly productive. He pointed out, however, that her timing was off. When he was with them, time was especially precious and important. He expressed this simply by saying that Mary had chosen "the better part."

When it comes to how we are going to spend our time -- that is, our lives -- we are faced with continuous choices. I know that if I want to utilize more of my time in thoughtful, artistic or recreational activities, I have to work at getting more hour-power out of the daily 24.

I hope, too, to keep taking Jesus' advice by honestly seeking to understand and choose what is the better part.

With the Lord's help, we should be able to free ourselves from making the same notation that the 19th century educator Horace Mann once made at the end of a day:

"Lost: Somewhere between sunrise and sunset, two golden hours, each set with 60 diamond minutes. No reward is offered, for they are gone forever."



An invitation

to attend, or help others to attend,

the International Eucharistic Congress, held in the beautiful North American city of Quebec - June 15th-22nd, 2008



Dear Friend in Christ,

This coming June of 2008, the Church in North America will celebrate a great event for the Faith, an event that is being watched with great anticipation.

The Holy Father has given me the privilege of leading this event, the International Eucharistic Congress, in Quebec City.

And I, in turn, have invited the Holy Father to celebrate our final Mass of the Congress.

Would there be a possibility that you and your family and friends might be able to join us in Quebec in June, and even to send us your support today?

The International Eucharistic Congress is a great opportunity for the new evangelization of North America. It is an occasion to rekindle the flame of the Catholic faith in our countries, where in the past there was a deep unity between the culture and the Faith.

Now, the urgency of Faith is obvious for an increasingly secular and materialistic world. It is not too late to regenerate Christian culture.

Each day, catechesis and testimonies will be offered to the thousands of participants—the present and the future leaders of the Church—and a solemn Eucharistic liturgy will be celebrated. There will also be processions of the Blessed Sacrament, as well as special religious events for young adults and families, and activities to promote brotherhood.

We hope that the International Eucharistic Congress will bring about a greater emphasis on the sacred character of the Eucharistic celebration, a deepened understanding of its sacrificial dimension, and a renewal of Eucharistic adoration, prayer, and good works.

This theme, the Eucharist as "Gift of God for the life of the world," will begin with Sunday's invocation of the Holy Spirit, who reminds the Church of all that Jesus did and then left in our care.

Monday will focus on Jesus' institution of the New Covenant, completed by the offering of His own blood, while the following day concentrates on the sacrificial dimension of the Eucharist. Wednesday invites us to explore the first result of this gift of God; in giving Himself and in being received in the faith of the Church, the Eucharistic Christ founds the Church and opens up the communion of divine persons for the communion of human persons.

The Eucharist gives life to worship, which embraces all of life, prayers and ritual gestures, but also gives life to human relationships, work, joys and sorrows, sufferings and hopes. Thus, Thursday focuses on adoration, as the evening concludes with a public procession with the Blessed Sacrament in the heart of the city.

The theme of Friday is the Eucharist and mission: it emphasizes charity and engagement for peace and justice.

Finally, the week concludes with teaching on "ordinary" holiness at the heart of the world, inspired and nourished by the Eucharist.

At this great gathering, which will be closely watched and reported by the news media around the world, public testimonies for the essential role of the Faith and witness to the centrality of Jesus in our lives will give us an unparalleled opportunity to evangelize millions upon millions of people, and especially those in our troubled countries—for example, perhaps your own neighbors, family and friends!

First, by your fervent prayers to Almighty God that the Congress will reawaken the faith and ecclesial life of the people of Canada, especially the people of Quebec. For many dioceses throughout North America, there is a direct link to Quebec, which gave birth to the Church on our continent.

Second, the Eucharist is the source and summit of the Christian life, as Pope John Paul II, and now Pope Benedict XVI, have repeated so often in their magnificent teachings. We are invited to celebrate this Congress together.

Third, I invite you to help me to make this Eucharistic Congress a possibility, a reality, and a blessing for many people in Latin America and in the Third World who might never have the opportunity to experience the graces and blessings of the International Catholic gathering without your generosity and financial assistance.

There will also be a myriad of other costs associated with an event of this magnitude – yet our budget is modest, and we seek only to cover what is necessary.

Without the support of our brothers and sisters in the Faith from the United States, our effort cannot be called a complete success.

We must not fail, with the eyes of a skeptical secular world and the media upon us. On the contrary, together with the Holy Father himself, we must show even the doubters the way to Christ!

I need your assistance, and I thank you in advance for your generosity in helping to make the International Eucharistic Congress accessible to many people.

Yours in the Eucharistic Jesus,

Marc Cardinal Ouellet

Marc Cardinal Ouellet
Archbishop of Quebec
Primate of Canada
President, 49th International Eucharistic Congress

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Family

Avoiding "tsk tsk" when leaving Mass early for good reason

By Dan Morris
Catholic News Service

There are many, many things that can cause some of us pew dwellers to go "tsk tsk" at Mass. Four-year-olds clogging on wood pews with their new cowboy boots come to mind. Cell phones going off is certainly one, and actually answering it and talking to someone during Mass is a double "tsk tsk."



Morris

Of course there is balancing one's checkbook during the sermon or listening to a ballgame with earphones that leak sound. (OK, even if they don't leak sound it is a "tsk tsk," but if they are going to leak sound at least let it be clear enough so that those near can know what is going

on in the game too.)

Tsk tsk.

Filling in the o's and zeroes in the song-books and missalettes with the pew pencil is a "tsk tsk," for sure, as is doing a crossword puzzle.

But, all that said, one of the capper "tsk tsks" has to be leaving Mass early, notably right after Communion or as the closing hymn begins.

Ya know?

I bring this up because I personally was "tsk tsk'd" pretty severely recently for doing just that -- leaving Mass early.

I had to. If I had not, I would have missed a shuttle to the airport which would have meant I would have missed my flight, which meant I would have missed a weekend getaway with my wife, which means I might have been on the phone sooner than later with Retrouvaille (the Catholic group that works with troubled marriages).

To make matters worse, I stuck out my tongue at the woman who had rolled her eyes and "tsk tsk'd" me. Yes, this was a childish thing to do. And I am pretty sorry about it. If I had it all to do over, I definitely would have stuck my finger in my nose instead.

Actually, I did not have time to explain the shuttle, plane, getaway, Retrouvaille issue to her, but I wish I could have.

So that is why I think we as a caring Catholic community should come up with a liturgically acceptable signal, gesture or sign that can communicate to others at Mass when we are leaving Mass early for a legitimate reason if circumstances require it.

Naturally those leaving Mass early for not-so-good reasons would be tempted to use the OK-to-go gesture, but we have to trust fellow Catholics to be generally fair in this regard.

So, what form should the mea-culpa-but-

I-gotta-rush gesture take?

One idea might be to place an arm across our chest and walk with heads bowed, kind of like a pitcher who is pulled from a baseball game.

Another thought might be to have post-it notes at the entrance to church that you could stick on your forehead as you depart. This might also have an added brownie-points factor of communicating to others that you knew you had to leave early and that it was not an impulse caused when you could not remember if you turned off the front burner with the pot of oatmeal on it.

Regardless, I am going to remove others leaving Mass early from my "tsk tsk" list, with the possible exception of people wearing earphones and talking on their cell phone.

(Comments are welcome. E-mail Uncle Dan at cnsuncle01@yahoo.com.)

Bill & Monica Dodds

Using Easter as a fresh starting over point

By Bill and Monica Dodds
Catholic News Service

Golfers -- hackers, not pros -- have the right idea.

Mess up a shot and you can declare a "mulligan," a do-over. That would be mighty handy when it comes to your family, friends, work and on and on.

Of course, Easter isn't really "starting over." It's more fixing what was messed up and making it as it was meant to be in the first place.

So how can you fix what you've messed up? How can you make things as they were meant to be in the first place? A few suggestions:

► **Never underestimate the power of "I'm sorry,"** both sacramentally (in confession) and socially (between you and others). Neither is easy because we hate to admit to ourselves that we are wrong and we really hate admitting that to others.

► **Accept another's "I'm sorry" graciously.**



Bill and Monica Dodds

Just as God offers you grace when you celebrate the sacrament of reconciliation, you can gracefully receive another person's admission of guilt and his or her asking for forgiveness. This can be challenging too because it just feels so darned good to say, "Yes, I forgive you, but ...," and then get in a few shots, digs, pointed comments. ("I told you so" is an all-time favorite.)

► **Create an atmosphere in your home, in your marriage that makes it easier to ask and to offer forgiveness.** How? Want only the best for each other. Be aware that you play a central role in helping those loved ones become better people and they have the same responsibility toward you. Love builds them -- and you -- up. Grudges and resentment do the opposite.

► **Be patient with yourself.** God, who is all-knowing, hasn't given up on you. So you, who are not all-knowing, would be more than a little foolish to throw in the towel with "I'll never ...," "I just can't ..." or "There's no way I'm going to" ► **Curb your tongue.** Quit smoking. Focus at work and get the job done. Get along with that one person who tends to drive you right up the wall! (Humility and perseverance can accomplish a lot!)

► **Remember Judas and Peter.** Each

messed up big-time. Judas betrayed Jesus. Peter denied him -- three times! One assumed what he did was unforgivable. The other returned to Christ and then went on to lead the early church and to sainthood.

► **Realize that even though some things can't be undone** -- the harm you caused another or the harm that you endured because of another -- you can choose to move forward and do good. To acknowledge the past, accept the past and know that even though in some ways it may hobble you, you're not shackled to it. With God, all things are possible.

With God, Easter is possible.

A Little Advice from Pope John Paul II

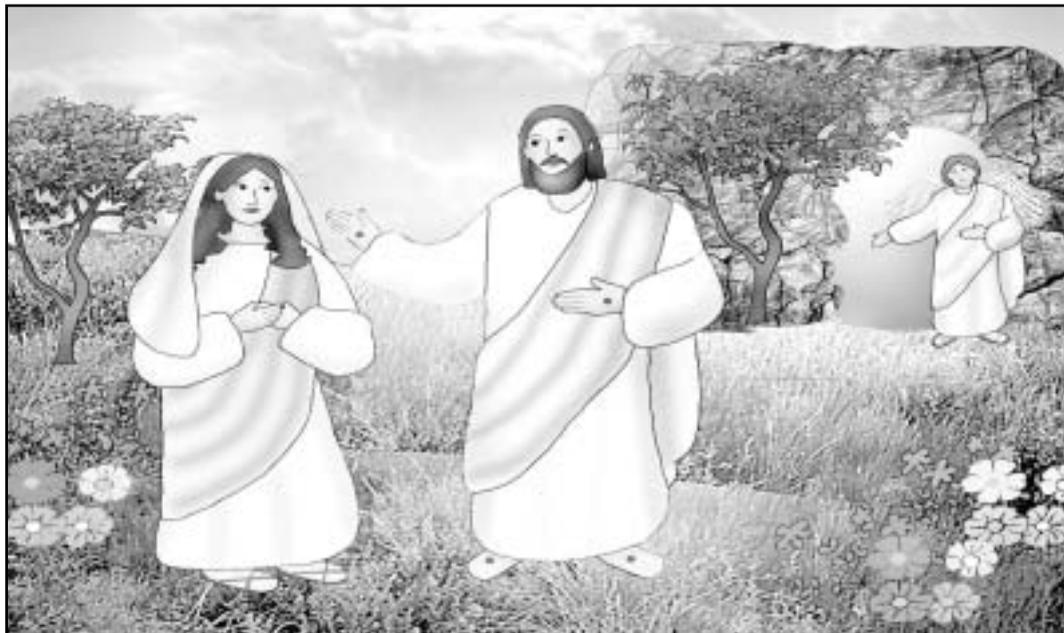
This spring marks the third anniversary of the death of Pope John Paul II. Here's a little advice he offered on starting over and Easter: "The future starts today, not tomorrow. ... Do not abandon yourselves to despair. We are the Easter people and alleluia is our song."

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is www.FSJC.org. They can be contacted at MonicaDodds@YourAgingParent.com.



ANSWERS

(From "Puzzle," Pg. 15) 1. Peter, Paul, 2. Stephen, Philip, 3. James, Thomas, 4. Andrew, Simon, 5. Matthew, John.

**READ MORE ABOUT IT:****John 20****Q&A**

1. What did Mary find at the tomb?
2. Who did she see inside the tomb?

BIBLE ACCENT

Easter is the most important holy day of the church, because not only did Jesus die for our sins, but he rose from the dead so that we could live.

When we recite the profession of faith at Mass, we say, "On the third day he rose from the dead."

The Catechism of the Catholic Church declares, "The resurrection of Jesus is the crowning truth of our faith in Christ."

The first sign that Jesus may not have been dead was the empty tomb found by Mary of Magdala. Then Jesus appeared to his disciples. Thomas did not believe what he saw, but after he touched Jesus, he said, "My Lord and my God!" Let us rejoice that Jesus is alive for eternity.

SPOTLIGHT ON SAINTS**St. Leonard Murialdo**

Leonard Murialdo (1828-1900) was born into a very rich and very religious family. He felt the call to become a priest and studied at the University of Turin. Instead of working in a parish, like most young priests, he used his family's influence to receive permission to continue to study theology.

He eventually joined a group of other priests to help them teach the catechism,

preach and hear confessions. After leaving for a year to study in Paris, he was put in charge of a college founded by another priest. He excelled in this position and he promoted music, theater and gymnastics.

Later he established several agricultural centers to help juvenile delinquents become more productive young men. He was devoted to Mary, the mother of Jesus. We honor him on March 30.

BIBLE TRIVIA

What is the name of the day on which the promised Holy Spirit first came to the Christians?

Answer: Pentecost.

PUZZLE

In each of the lines below are hidden the names of two of the early Christians. Can you find them all?

1. poeiteersamloeamuuwprq

2. snteehphtevnspanthionlyips

3. jaabmcedsetfhgohmiajsz

4. annodirreewplksrimnmnohhtn

5. wgeqtrtuapmandoxhvjn

(Answers, Pg./ 14)

JUST 4 KIDS

The risen Christ talks to Mary of Magdala

The sun had not yet risen on the first day of the week. Mary of Magdala came to the tomb where Jesus had been buried. She knew a heavy stone had sealed the entrance, but when she arrived the stone had been moved. The tomb was open and empty. She ran to see to see if she could find any of the disciples.

She found Peter and John and said to them, "They have taken the Lord from the tomb, and we don't know where they put him."

Peter and John immediately ran toward the tomb. John was the faster of the two and he saw the clothes Jesus had been buried in, but he did not go into the tomb. When Peter arrived, he went into the tomb. He saw the burial clothes in one place, and the cloth that had been wrapped around Jesus' head in another spot. Then the two men returned home.

Mary stayed outside the tomb and cried. Not only was Jesus dead, but now his body was gone. Who could have taken it, and why?

Then she heard a voice ask her from within the tomb, "Woman, why are you weeping?"

Mary looked inside the dark tomb and saw two angels in white. One was sitting where the head of Jesus had been, and the other sat where his feet had been. She answered, "They have taken my Lord, and I don't know where they laid him."

As soon as she spoke, a man appeared behind her. He said, "Woman, why are you weeping? Whom are you looking for?"

Mary did not recognize the man, and thought he was the gardener. "Sir," she said, "if you carried him away, tell me where you laid him, and I will take him."

Then the man, who was Jesus, although he had hidden his identity from Mary, said, "Mary!"

Then Mary knew who she was talking to. "Rabbouni," she said, which means, teacher.

Jesus said, "Stop holding me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'"

After Jesus had left, Mary went to the disciples and said, "I have seen the Lord." Then she delivered the message Jesus had given to her.

Culture



Singers who will perform for pope consider it a singular experience

By Beth Griffin
Catholic News Service

NEW YORK -- Performing for a papal event is not just another gig, even for those whose names are usually rendered in boldface type.

Headline entertainers who will sing for the crowds assembled to greet the pope at St. Joseph's Seminary in Yonkers and at Yankee Stadium in the Bronx spoke of the opportunity as a singular experience and one they are eagerly anticipating.

Kelly Clarkson, 25, a pop singer who gained national attention by winning the inaugural "American Idol" competition in 2002, will sing several of her standards for the youths awaiting the pope in Yonkers April 19.

When the pope arrives, she will sing "Ave Maria" by Franz Schubert. Through her publicist, she said, "I was so excited to be asked to sing for the pope! I grew up singing church music, and it's always been a dream of mine to perform 'Ave Maria.' To have that dream come true on such a special occasion is truly a blessing."

Clarkson, who was raised Baptist, will

return from a European performance tour as the pope arrives in the United States.

At Yankee Stadium April 20, guitar virtuoso Jose Feliciano will sing "Lean on Me," "Que Sera, Sera" and "God Bless the USA."

In an interview with Catholic News Service, Feliciano's wife, Susan Feliciano, said: "This is a great gift, the opportunity of a lifetime, to be able to participate in something so special."

She said the family attends the Church of the Assumption in Westport, where Jose is a lector, she is a catechist and eucharistic minister and their three children are altar servers.

Feliciano performed at the Vatican in 1997 with Andre Bocelli.

Metropolitan Opera tenor Marcello Giordani will sing before and during the Mass at Yankee Stadium. In the early afternoon, he will perform the Giacomo Puccini aria "Nessun Dorma" from the opera "Turandot." At Mass, he will sing "Panis Angelicus" by Cesar Franck.

Giordani, who has sung at St. Patrick's Cathedral, was invited to sing by New York Cardinal Edward M. Egan. Giordani



Texas-born singer and American Idol winner Kelly Clarkson, left, will sing for youths in Yonkers as they await the arrival of Pope Benedict XVI.

School in New Orleans.

Salvatore Licitra, a tenor with the Metropolitan Opera, will sing at the pope's Mass

at St. Patrick's Cathedral April 19. He will perform "Domine Deus," from "Messe Petit Solennelle" by Gioachino Rossini.

In Washington, tenor Placido Domingo and mezzo-soprano Denyce Graves will sing at the Mass at Nationals Park April 17.

Domingo, general director of the Washington National Opera, will sing Franck's "Panis Angelicus" Communion, and Graves will sing "We Are One in the Spirit" just before the processional.

Stig Edgren is the producer for the entertainment portions of the New York events. He performed a similar role for Pope John Paul's visits to Dodger Stadium and the Los Angeles Coliseum in 1987 and Central Park in New York in 1995.

Edgren told CNS that each of the New York events will have its own flow. He said that the two-hour Yankee Stadium program will be marked by "pageantry and an orchestral, classical feel."

told CNS that he, his wife and their two children attend St. Patrick's during the months they live in New York.

"It's a great honor for me to sing for the pope. It's my first experience and I'm real excited. The pope is our icon; he's Jesus on earth," he said.

Giordani said he has performed, without a microphone, at outdoor venues in Italy and France, but never in one as large as Yankee Stadium. Asked if he might be nervous performing for Pope Benedict and 55,000 Massgoers, the tenor said, "I will close my eyes and sing."

The Irish singer Dana will also perform at the stadium. She has sung at papal events in the past, including World Youth Day in 1993, 1997 and 2002. She also sang at the Superdome in New Orleans when Pope John Paul II visited there in 1987.

Jazz singer Harry Connick Jr. will perform two pieces he is composing for the event. Connick attended Jesuit High

'Horton Hears a Who' a charming adaptation

By John Mulderig
Catholic News Service

NEW YORK -- "A person's a person, no matter how small!" So runs the motto of the title character in "Dr. Seuss' Horton Hears a Who" (20th Century Fox), an enchanting computer-generated animated adaptation of Theodore Geisel's classic 1954 children's book.

The story is a familiar one: Enjoying his jungle bath one day, the warm-

hearted elephant (voice of Jim Carrey) hears faint noises coming from a speck of dust. What he's discovered, thanks to his outsized ears, is the existence of Who-ville, a microscopic but fully developed community which he gladly undertakes to protect.

Working with the tiny town's slightly eccentric mayor (Steve Carell) Horton comes up with a plan to transport Who-ville to the safety of a far-off mountain peak. Even as he sets out on what will prove a perilous journey,

Horton faces the mounting opposition of his closed-minded fellow animals, led by the naysaying busybody Kangaroo (Carol Burnett).

The film, co-directed by Jimmy Hayward and Steve Martino, promotes excellent values, such as compassion, self-sacrifice, persistence and teamwork. (Seuss' story has even been read by pro-life activists as upholding the dignity of the unborn, a not unreasonable interpretation.)



SATAN: Like a roaring lion waiting to devour the unsuspecting

(From 7)

apart) is the one who throws himself across God's plan and his work of salvation accomplished in Christ. Again the Catechism of the Catholic Church describes the evil essence of Satan, the devil, by calling him "a murderer from the beginning—a liar and the father of lies." Satan is "the deceiver of the whole world. Through him sin and death entered the world and by his definitive defeat, all creation will be freed from the corruption of sin and death." [2852] We know that we are of God, and while the world is influenced by the devil, Jesus Christ is the greater power and conqueror of the devil. The victory over the prince of this world was won once for all at the hour when Jesus freely gave Himself up by dying on the cross to break the bondage of the evil one and remove sin from our lives. The reason the Son of God appeared was to destroy the works of the devil.

SATANIC OCCULTISM

Despite warnings from Scripture and Tradition about the lure of Satanism, today many teens and young adults see involvement in Satanic occultism as an acceptable cultural and social option.

Satanic occultism wears the deceptive guise of white magic. White magic employs

the use of occult powers to supposedly do good. Black magic, on the other hand, uses occult powers to do evil.

The difference often made between white magic and black magic is woefully erroneous and dangerous. The goodness or badness of an act of witchcraft or magic is not determined only by the purpose of its use. Its moral quality comes from its origin. The origin of all occult powers is the demonic realm. Consequently, all magic involving the use of occult powers is intrinsically evil. The Catechisms of the Catholic Church makes this point abundantly clear: "All practices of magic or sorcery, by which one attempts to tame occult powers, so as to place them at one's service and have a supernatural power over others—even if this were for the sake of restoring their health—are gravely contrary to the virtue of religion. These practices are even more to be condemned when accompanied by the intention of harming someone, or when they have recourse to the intervention of demons" (No.2116)

CHRIST HAS ALREADY CONQUERED SATAN

We are all tempted by the devil, and the devil is constantly trying to influence us to do evil in very seductive ways. Satan is a highly intelligent being with very strong pervasive powers. However, we must real-

ize that Christ has already gained the victory over Satan, and has promised us deliverance from the evil one and given us the power of deliverance, and we share in that victory—deliverance—in our baptism and through the power of the other Sacraments. We have the new power of the Holy Spirit in us, and need to be convinced that because of the resurrection of Christ, we have a greater power than Satan, and if we turn to the power of the Holy Spirit in Christ's name, we will never be overcome. We also have the motherly protection of the mother of Jesus and our mother, Mary, who is constantly there watching over us and protecting us from the roaring lion. We also have the guidance of the powerful Archangel Michael who in God's name battled and beat Satan, called the dragon, in the Book of Revelation. By surrendering our lives to God each day, we are confident that the devil will never overcome us, as we heed the advice of James: "Submit yourselves to God. Resist the devil, and he will flee from you." (James 4:7)

PRIESTS NEED TO USE PRIESTLY POWER OF DELIVERANCE AND HEALING

The Catholic Church, in its history, has proclaimed the power of the name of Jesus over evil, commonly called Satan or Beelzebub by name. [Acts 19:13-20] The

Church, in its prudence and discernment, empowers and encourages priestly ministers to use the spiritual power of personal prayer, preaching, counseling, and the administration of the sacraments to dispel the oppression and obsession of Satan and to bring deliverance from the devil. This special power to overcome the enemy is given to priests in the Sacrament of Holy Orders.

While an official exorcism may be undertaken only with the explicit permission of the bishop, priests, through the power of ordination, are encouraged to use their priestly power to administer inner healing prayers, which brings about deliverance from the influence and temptation of the devil. Priests need to realize what great power has been entrusted to them by Christ in the celebration of the Sacrament of Reconciliation, Penance, which is a special way of bringing inner healing and deliverance to people whose lives are influenced by sin and the working of the devil.

The common need for most people who feel the influence of the devil is deliverance, which every priest should feel comfortable to administer.

People are in dire need of priests exercising this priestly power of deliverance.

(Please See DEVIL/18)

KURTZ: Few Catholics seem willing to seek church-sponsored help in marriage

(From 12)

figure similar to the U.S. population as a whole. Also, 76 percent believe divorce to be acceptable in some cases and seventeen percent think it is acceptable in all cases. Findings like these reveal how conflicted people can be about divorce as well as how important it is to give more support to couples to help them sustain and, if necessary, reconcile and restore their marriages.

Marriage Preparation

The Catholic Church in the United States devotes much time and effort to marriage preparation. The CARA research indicates that our resources are well placed. Ninety percent of engaged couples meet with a priest to discuss the sacrament of marriage prior to getting married. Most types of marriage preparation currently being offered are rated at least somewhat helpful by about sixty percent of the respondents. It is interesting to note that the issues (trust and commitment, openness to having children) most dealt with by couples in their preparation period are the very issues that

married couples subsequently found to be among the least challenging in their relationship. It seems that the right topics are being addressed in a timely manner. Living the sacrament of marriage

Although marriage preparation receives high marks for its helpfulness, it is sobering to note that relatively few Catholics seem willing to seek church-sponsored help for difficulties once they are married. A similarly small percentage of people say they are interested in participating in church-sponsored educational sessions for married couples. We must find ways to offer couples a more integrated, continuous and varied ministry that will help them to grow in happiness and holiness through the entire lifecycle of a marriage.

We are concerned that 30 percent of Catholics have neither married in the Church nor have had their marriage subsequently sanctified by the Church. This reveals a lack of understanding and appreciation of the sacrament of marriage by Catholics and points to the need for more extensive and creative attempts to convey the rich meaning of this sacrament.

An even greater concern is the growing rate (41%) of marriage outside the Church among younger Catholics as well as the fact that more than half of unmarried young Catholic adults do not consider it important to be married in the Church. These data may indicate an increasing number of Catholics who are unlikely to experience the full value and graces of the sacrament in the future. The importance of children

There is encouraging evidence about the importance of children. Most Catholics see children as an essential purpose of marriage and understand that openness to children is a fundamental teaching of the Church regarding marriage. For example, 67 percent understand that part of the sacrament of marriage is lived through the experience of having children – an experience that is meant to bring the couple closer together and therefore closer to God. Seventy-eight percent agree that watching children grow is life's greatest joy. Seventy-five percent of never married Catholics consider it somewhat or very important that they and their future spouse

agree on the number of children they will have.

Conclusion

Urgency and opportunity This new research on Catholics and marriage confronts us with a sense both of urgency and opportunity. It identifies strengths and accomplishments on which we are eager to build. It shines a light on challenges and difficulties which we must address. Our National Pastoral Initiative for Marriage includes both efforts. The Initiative draws its life and direction from the Catholic Church's teaching on marriage. The Initiative also places great value on the experience of married couples and on the expertise available from many sources, including the social sciences. This CARA research report brings the work of our Pastoral Initiative to a new level of understanding. It enhances our commitment to teaching about the gift of marriage, to offering pastoral care for couples and families, and ultimately to the renewal of marriage and family life in our Church and society.

ATTORNEY: Morgan to donate profits of sale of calendar to Missionaries of Charity

(From 3)

ever disputed any of the miracles attributed to him. Another inspiration is the stigmata and ministry of Padre Pio.

Morgan considers his work as a criminal defense attorney a ministry more than a job. He regularly visits jailed clients, speaking to them about life and faith. Always a faith-filled man, Morgan's spiritual life took a huge leap forward in December of 2004. He was at work, reading Mother Teresa's daily devotional, "The Joy of Living," and that particular day's reading said simply, "Joy begins with prayer."

"I kept thinking about that," Morgan said. "And I told myself I need to have a seriously long prayer. So during the Noon hour, I went around and locked all the doors to my office and I prayed out loud. For 30 minutes I thanked God for everything I was grateful for. It was a turning point in my life, a major event. At the split second I finished the

prayer, at that very moment, I felt the greatest feeling of joy and exhilaration I'd ever felt in my life."

Morgan said it was Mother Teresa's book that got him on his knees, but it was during that prayer in his office that he said he realized how God crafted the human heart.

Morgan's faith continued to develop over the next several months. He developed an even deeper concern for the world and frequently reminds people (including on his January 21 calendar entry) that "Since recorded history began, there have been 20 great civilizations which are no longer around; only two were actually overrun by the use of force -- the other 18 gradually died out from moral decay."

Morgan's calendar includes many biblical and Catholic traditions and also frequently mentions saints and martyrs of the faith and their stories, but he also fills many entries with his interpretations of Christianity and personal stories that have shaped him. On June 2, for instance, Morgan's entry talks of how the Nazis raided the house where Karol

Wojtyla (Pope John Paul II) lived to either kill him or take him to a concentration camp: "We know our Christian God Exists, Morgan writes, "because ... (the Nazi's) did not look behind the door where he was hiding."

Other entries are strictly personal, including "Because our great-grandparents said so" and on Oct. 1, "Because Leonardo da Vinci -- the second smartest person to ever live -- was a devout Christian who firmly believed in The Annunciation, which is one of his greatest paintings."

And on Sept. 22, Morgan writes, as he often does, of his love of Mother Teresa.

Morgan in fact loves and respects Mother Teresa and her work so much that he has vowed to donate a significant portion of proceeds from the sale of the calendar to Mother Teresa's order, the Missionaries of Charity.

And if for some reason the calendar doesn't sell like he hopes, Morgan says, "I consider this my gift to God as being a genuine attempt to bear fruit for the kingdom."

DEVIL: Christ defeated Satan; wants us to share in that triumph

(From 17)

There is a need to develop the ministry of inner healing so that the exorcism and deliverance flow out of the holiness and ministry of the Great Shepherd, to and for His priests, to the faithful. All the faithful, because of the power of the Holy Spirit given in Baptism and Confirmation, need to constantly pray individually and in community for deliverance and healing for those who are troubled or influenced by the devil.

DIABOLICAL POSSESSION AND EXORCISM

What does it mean to be possessed by the devil, diabolical possession? We are all familiar with movies that give dramatic if sometimes overblown, depictions of possession—and they are frightening. But to be more precise, theologically possession happens when the devil takes over someone's body, persuasively influencing the imagination, emotions and senses, touching even a person's basic personality. As rare as this is, it is also quite dangerous. That is why no one apart from an official exorcist functioning in the authority and in the name of the Church should try to deal with a possessed person. It is important to remember that in cases of diabolical possession, a person's free will cannot be taken over by the devil unless freely surrendered to the devil.

While possession is rare, harassment or oppression by

the evil spirits is not so rare, and temptation is very common. We live in a world where the devil strikes out at God, undermining God's Church and people, and we see this happening every day. Families are divided. People are hurt. Many people are living with hatred and resentment.

I offer here a word about exorcism as explained in the Catechism: "When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism. Jesus performed exorcisms and from him the Church has received the power and office of exorcizing. In a simple form, exorcism is performed at the celebration of Baptism. The solemn exorcism, called "a major exorcism," can be performed only by a priest and with the permission of the bishop. The priest must proceed with prudence, strictly observing the rules established by the Church. Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church. Illness, especially psychological illness, is a very different matter; treating this is the concern of medical science. Therefore, before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil One, and not an illness." [1673]

DIVINE PROVIDENCE GUIDES ALL THINGS

The teaching of the Church in the Catholic Catechism assures us of God's constant assistance in dealing with the devil: "The power of Satan is, nonetheless, not infinite. He is only a creature, powerful from the fact that he is a pure spirit but still a creature. He cannot prevent the building up of God's reign. Although Satan may act in the world out of hatred for God and His Kingdom in Christ Jesus, and although his action may cause grave injuries—of a spiritual nature and indirectly, even of a physical nature—to each man and to society, the action is permitted by Divine Providence, which with strength and gentleness guides human and cosmic history. It is a great mystery that Providence should permit diabolical activity, but "we know that in everything God works for the good with those who love Him." [395]

In confronting the existence and influence of the evil one, the devil, we place our confidence in the Risen Christ who has conquered Satan. 1John 5:18-19 teaches that the evil one does not touch someone born of God. However, this baptismal gift of lived filiation is not something automatic. The victory of the Lord Jesus over Satan presumes our cooperation. The victory of Jesus is ours when we pray, trust in God and live our faith. Jesus entirely defeated the devil for us, but He wants us to share His triumph by enduring temptation and choosing Him through acts of faith, hope and love.

CARA: San Angelo Diocese found in full compliance after 2007 independent audit

(From 7)

period. The CARA survey found five credible accusations of abuse that occurred in 2007 to persons who were minors in that year. The CARA survey also found that nearly 80 percent of the offenders identified in 2007 are deceased, already removed from ministry, already laicized or missing.

In 2007 a pilot program began in which audits were conducted at the parish level as well as at the diocesan level in some dioceses. In 2008 this process will be expanded to include many more dioceses. Although the Diocese of San Angelo was not part of the parish audit pilot program, Bishop Michael Pfeifer, Bishop of San Angelo, directed that internal audits take place in

35 of the 72 West Texas parishes and missions across the diocese. All parishes audited by the diocese were found to be in compliance but one which was brought into compliance shortly after the audit.

In July 2007 the Diocese of San Angelo was audited by the Gavin Group and found to be in full compliance with all articles of the bishops' Charter. The Diocese of San

Angelo has volunteered to participate in parish level audits during its next national audit. Since implementation of the bishops' Charter in 2002 the Diocese of San Angelo has undergone four annual audits in which it was found to be in full compliance with all articles of the Charter.

PADRE THAD

(Para 9)

Mi padre y su colega ya habían sido testigos de eso anteriormente. Los miembros del partido comunista que conducían estas entrevistas ponían la mira en los solicitantes que podrían tener puntos de vista religiosos, les hacían preguntas agudas y discriminatorias que no podrían contestar en buena fe, para luego reprobarlos en el examen. Para fortuna de este joven, existía una norma que establecía que los maestros podían moverse libremente entre las mesas y hacer preguntas cuando cualquier otro departamento estuviera aplicando exámenes de ingreso. Así que cuando el esperanzado muchacho se acercó a la mesa de Política y Marxismo, mi padre y su amigo también lo hicieron y se sentaron uno a cada lado del oficial que haría la entrevista.

La primera pregunta fue: "Por favor explique en qué forma la Iglesia es retrógrada y oprime a la gente". El joven se quedó callado, pues era católico. Mi padre y su colega intervinieron: "Bueno, se ve que él no ha comprendido la pregunta. Permítame repetírsela: "¿Qué es lo que el Marxismo enseña sobre la forma en que la Iglesia Católica es retrógrada y oprime a la gente?"

El joven rápidamente se integró y pudo entonces responder correctamente, afirmando que la ideología del Marxismo enseñaba tal y cual cosa. Las preguntas continuaron y también las precisiones por parte de mi padre y su compañero, hasta que el oficial del partido comunista se puso visiblemente incómodo. El

SCHEDULE: Essay winner to be introduced to Pope

(From 5)

made available only through tickets the university allocated to local church-sponsored Catholic organizations.

The university held a student essay contest to find one lucky winner who will be introduced to Pope Benedict by

muchacho terminó pasando el examen de Política y Marxismo junto con el de física y matemáticas, y fue aceptado en la universidad. No obstante que la historia tuvo un final feliz, el brillante estudiante ya había perdido dos años de una exitosa carrera a causa de las ideologías cerradas y antirreligiosas que prevalecían en el ambiente académico universitario bajo el sistema comunista.

En los escenarios médicos todavía encontramos fuertes ideologías antirreligiosas, como los comentarios del profesor Sloan nos lo hacen ver, y pueden traer consecuencias aún más nocivas que un simple retraso para ingresar a la universidad. Conforme las ideologías anti-vida, por ejemplo, son toleradas y hasta promocionadas como parte de la medicina, no solamente muchos seres humanos mueren debido al aborto, la eutanasia, la fertilización in vitro y la experimentación con embriones, sino que, por otra parte, los médicos y científicos que se niegan a colaborar en esas actividades temen que sus carreras profesionales puedan estar en riesgo.

Forzar el cuidado médico y la investigación científica a abrazar tales ideologías anti-vida es pervertir, y a la larga corromper, toda la medicina moderna. Ejemplos de esa corrupción ya se han dado frecuentemente en el pasado, cuando profesores, investigadores y médicos han optado por minimizar las exigencias de una conciencia ética y se han adherido a ideologías seriamente equivocadas. Los códigos de ética como el Juramento Hipocrático, el Código de Nuremberg, y la

Vincentian Father David M. O'Connell, the school's president, when the pope visits the campus.

By the March 18 deadline, a total of 128 undergraduate, graduate and law students had turned in 500-word essays on "How Catholic education has changed my life." The winner of the contest will be

Declaración de Helsinki, nacieron a partir de que varias ideologías torcidas lograron afianzarse haciendo que el sistema médico sufriera un ablandamiento tal que permitió que médicos e investigadores colaboraran en crímenes en contra de la humanidad. La historia nos recuerda, tristemente, lo fácil que puede ser para la conciencia humana perderse en el turbulento mar de las tentaciones ideológicas y terminar en la vía rápida hacia el crimen y la atrocidad.

Aquellos que luchan por proteger la integridad ética de la medicina mediante leyes que salvaguardan la conciencia, y aquellos profesionales de la medicina que con firmeza practican la recta conciencia personal oponiéndose, entre otras cosas, a acciones que dañan o destruyen la vida humana en sus inicios, nos ofrecen un valioso testimonio y un contrapeso sólido a las poderosas y destructivas ideologías que operan en círculos académicos y en el sistema médico en la actualidad.

El Padre Tadeusz Pacholczyk hizo su doctorado en neurociencias en la Universidad de Yale y su trabajo post-doctoral en la Universidad de Harvard. Es Sacerdote para la Diócesis de Fall River, MA, y se desempeña como Director de Educación en el Centro Nacional Católico de Bioética en Philadelphia. The National Catholic Bioethics Center: www.ncbcenter.org

Traducción: María Elena Rodríguez

announced on or before April 9. Both the winner and the runner-up will attend the pontiff's address to college officials and a post-address reception.

Father O'Connell also has invited students from other Washington area Catholic colleges and universities to join in welcoming the pope to Catholic University's campus.

BIOETHICS: Human person must always be safeguarded in absolute way

(From 9)

ensouls the embryo, because, as I sometimes point out in half-jest, even if it were true that an embryo did not receive her soul until she graduated from law school, that would not make it OK to kill her by forcibly extracting tissues or organs prior to graduation.

Human embryos are already beings that are human (not zebra or plant), and are, in fact, the newest and most recent additions to the human family. They are integral beings structured for maturation along their proper time line. Any destructive action against them as they move along the continuum of their development disrupts the entire future time line of that person. In other words, the embryo exists a whole, living member of the human species, and when destroyed, that particular individual has perished. Every human embryo, thus, is unique and sacrosanct, and should not be cannibalized for stem cell extraction.

What a human embryo actually is, even at its earliest and most undeveloped stage, already makes it the only kind of entity capa-

ble of receiving the gift of an immortal soul from the hand of God. No other animal or plant embryo can receive this gift; indeed, no other entity in the universe can receive this gift. Hence, the early human embryo is never merely biological tissue, like a group of liver cells in a petri dish; at a minimum, such an embryo, with all its internal structure and directionality, represents the privileged sanctuary of one meant to develop as a human person.

Some scientists and philosophers will attempt to argue that if an early embryo might not yet have received its immortal soul from God, it must be OK to destroy that embryo for research since he or she would not yet be a person. But it would actually be the reverse; that is to say, it would be more immoral to destroy an embryo that had not yet received an immortal soul than to destroy an ensouled embryo. Why? Because the immortal soul is the principle by which that person could come to an eternal destiny with God in heaven, so the one who destroyed the embryo, in this scenario, would preclude that young human from ever receiving an

immortal soul (or becoming a person) and making his or her way to God. This would be the gravest of evils, as the stem cell researcher would forcibly derail the entire eternal design of God over that unique and unrepeatable person, via an action that would be, in some sense, worse than murder. The human person, then, even in his or her most incipient form as an embryonic human being, must always be safeguarded in an absolute and unconditional way, and speculation about the timing of personhood cannot alter this fundamental truth.

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

EDICTAL SUMMONS

March 17, 2008

CASE: KOYA – KELSO

NO.: SO 08/01

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Melodie Gaynor Kelso.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the April 30, 2008, to answer to the Petition of Uday Kumas Koya, now introduced before the Diocesan Tribunal in an action styled, "Uday Koya and Melodie Kelso, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: KOYA – KELSO; Protocol No.: SO 08/01, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the April 1, 2008.

**Mr. Thomas C. Burke,
STB, MCL, JCL
Judge/Ponens**

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JimmyLPatterson@grandecom.net.

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Third Friday of every month.

Photos should be in jpeg format.

Letters to the editor are welcome,
and should be emailed to
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the discretion of the editor and iden-
tities of the writer are subject to
verification. Please include name,
address and phone number when
submitting letters.



DIOCE-SCENES



San Angelo

A group of volunteers from several parishes in the diocese helped with sprucing up the Christ the King Retreat Center recently. CKRC director Tom Burke was especially grateful to the group for the hours and talents donated during the clean up and hoped others could see who all participated.



Benjamin Settle, representing Angelo Catholic School's fifth/sixth grade, Matti Jones, representing the fourth grade, Annalisa Rios, representing the second grade, and Andrea Lugo, representing the third grade, present a check for \$187.77 to Sandra Franke, Executive Director of the Pregnancy Help Center of the Concho Valley, Inc. Students from Angelo Catholic School participated in a Baby Bottle Boomerang to raise the money. Students and teachers keep a baby bottle in each classroom to remind them to pray for all unborn babies.



On March 7-9, a retreat at Sacred Heart explored the implications of Baptismal vows (which Catholics renew each Easter Sunday). Retreatants heard talks on the four major Catholic lifestyles, namely, the single life, the married life, the consecrated life and the priesthood. Fr. Barry Mclean gave the talk on the priesthood and talked at all the Masses that weekend to the parish as a whole. The picture is one of the participants in the retreat.

Wall



Knights of Columbus Crown Free Throw Champions

Lupita Vasquez, age 12, and Estevan Lopez, age 11, were crowned champions for their age bracket at the regional competition held in Wall on March 2. They both advanced to State competition, March 8, in San Antonio. This was Lupita's third year in State competition in as many years, and the first for Estevan.

Pictured are: front row, left to right – Estevan Lopez and Phillip Estrella; back row, left to right – Lupita Vasquez, Fabian Martinez and Ruby Olivias.

Phillip Estrella placed second in the 10 year old bracket and Fabian Martinez placed third in the 14 year old bracket.

TRIP: Bishop Pfeifer to leave for NY, historic trip, April 15

(From 1)

at 5:30 pm, Pope Benedict XVI will meet with about 350 U.S. Bishops at the Basilica of the National Shrine of the Immaculate Conception in Washington. The meeting will begin with a prayer service. Bishop Michael Pfeifer, OMI, of the Catholic Diocese of San Angelo will also be present for this historic meeting of the U.S. Catholic Bishops and Pope Benedict XVI. Thirty people from the Diocese of San Angelo plan to take part in some of the papal events.

On Thursday, April 17, Bishop Pfeifer will be present for the Pope's Mass that will be celebrated in Nationals Park in Washington, the first non-baseball event at the new stadium.

Bishop Pfeifer is asking all Catholics, and all people throughout West Texas, to pray for Pope Benedict's first visit as Pope to the United States, so that this will be a new moment to unite Catholics in a spirit of faith, hope, and love, and to affirm and increase ecumenical dialogue with other Christians and people of other religions, and to promote peace.

Bishop Pfeifer will be leaving for Washington on Tuesday, April 15, 2008.