

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXIX, No. 6 JUNE 2009

Diocesan Assignment Changes

Here are the latest diocesan assignment changes, effective May 25, 2009:

- **Rev. Quirino Cornejo**, formerly pastor at St. Joseph-San Angelo, has been assigned Parochial Vicar at St. Stephen's Parish in Midland.
- **Rev. Rodney White**, formerly pastor at Our Lady of Perpetual Help-Ozona/Good Shepherd-Sheffield has been assigned to St. Joseph Parish in San Angelo.
- **Rev. Ruben Covos**, formerly pastor at St. Ann-Colorado City/St. Joseph-Lorraine will enter the Military Services as a Catholic Chaplain for the Air Force.
- **Rev. Felix Okeke**, formerly Parochial

Vicar at St. Joseph/St. Agnes-Ft. Stockton and St. James-Sanderson has been assigned Parochial Administrator at Our Lady of Perpetual Help-Ozona with its mission of Good Shepherd in Sheffield.

- **Rev. Michael Udegbumum**, formerly pastor at Sacred Heart-Menard/St. Theresa-Junction, has been assigned as pastor at St. Ann's in Colorado City with its mission of St. Joseph in Lorraine.
- **Rev. Knick Knickerbocker**, currently Sacramental Minister for St. Theresa-Junction is assigned also to serve as

(More CHANGES/17)



SanAngeloDiocese.org

Updated Monday, Wednesday and Friday
and as needed.

"Thinking About Moral Absolutes"
Making Sense of Bioethics, by Fr. Tad Pacholczyk/Pg. 6



10 Commandments en Espanol -- Our Lady of Guadalupe, Midland



Bishop Michael D. Pfeifer blesses a monument of the Ten Commandments in Spanish, at Midland's Shrine of Our Lady of Guadalupe during a Mass and celebration in April. Photo by Alan Torre. (www.aptorre.com)

Book says S. Angelo was among earliest Christian missions

The Angelus

SAN ANGELO -- A new book reinforces San Angelo's place as a site of one of the earliest Christian missionary works with

■ **Read an excerpt from Marilyn H. Fedawa's "Maria of Agreda"/Pgs. 10-11**

Native Americans in Texas. The author of the book and descendants of those Native Americans will be in San Angelo, June 20-21, to celebrate publication of the book.

Marilyn H. Fedewa, author of "Maria of Agreda: Mystical Lady in Blue," spent years

Please See **BLUE/18**

THIS MONTH IN THE ANGELUS

The Sacrament of God's Mercy



Pfeifer

One of the first gifts that the newly risen Christ gave to His disciples during His first apparition to them was the power and gift of forgiving sins. During that first marvelous apparition on the evening of the first day of the week, the risen Savior told His disciples: "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." / Pg. 2

Obamagate



Obama

Much ado was made over the president's appearance at Notre Dame in light of Obama's stance on life issues. Coverage in our Catholic Voice, Nation pages / Pgs. 8, 9

Teachable Moment



Patterson

All too often in our society good things are done yet go unnoticed. When you see an instance of grace, recognize it, and share it, so the joy can multiply / Pg. 3

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From the Bishop's Desk

Confession -- the special Sacrament for receiving God's mercy



*"Whose sins you forgive are forgiven them."
-- (John 20:23)*

By Bishop Michael Pfeifer, OMI

One of the first gifts that the newly risen Christ gave to His disciples during His first apparition to them was the power and gift of forgiving sins. During that first marvelous apparition on the evening of the first day of the week, the risen Savior told His disciples: "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and

whose sins you retain are retained." (J.20:22-23) Implied to receive this forgiveness is confession of sins which James makes explicit: "Confess your sins to one another and pray for one another that you may be healed." (James 5:16)

Sacrament of Mercy and Reconciliation

This gift of forgiveness of sins given by the risen Christ is what we celebrate in the Sacrament of Penance, Reconciliation, each time that we go to Confession. In each Confession, we share in the merciful grace that comes from Christ's death on

the cross to forgive our sins, and his Resurrection for our justification. Only God forgives sins. Christ, the Son of God, through the person of the priest, forgives our sins that we humbly and sincerely confess, as we contritely and gratefully open our hearts to receive God's pardon. In the Sacrament of Penance, we obtain mercy from God for sins committed against God, and are reconciled to the Church which is wounded by our sins.

(Please See BISHOP/19)

DIOCESAN BRIEFS

Mother Teresa's spiritual director to speak in Abilene

ABILENE -- Father Michael van der Peet, S.C.J., spiritual director of Blessed (Mother) Teresa of Calcutta, will be speaking on and giving insights into Mother Teresa's life and spiritual journey at **Holy Family Abilene** at **7 p.m., June 19**. The presentation is titled "Blessed Mother Teresa and the Dark Night of the Soul."

As this is also the feast of The Most Sacred Heart of Jesus, Fr. Van der Peet will have Exposition of the Blessed Sacrament, Litany of the Sacred Heart, Benediction and Blessing. All are invited.

St. Margaret's to celebrate 60

BIG LAKE -- The parish of St. Margaret of Cortona, Big Lake will be celebrating the 60 year anniversary of her existence as a parish on **Sunday, June 21**. The ceremony will start with a thanksgiving mass which will begin at 10.30 am. After Mass, Bishop Michael Pfeifer will bless the new grotto built in honor of Our Lady of Fatima. A meal will be served after mass in the parish hall.

Rural Life Mass in Midland Co.

MIDLAND COUNTY -- The annual diocesan Rural Life Mass, entitled, "**Seed, Soil and Oil**" is scheduled for **6:30 p.m., Tuesday, June 23**. The Mass location is off of Hwy 80 and County Rd. 1297, just west of Midland International Airport. This year's Mass will focus on the importance oil is to us every day. The Mass celebration will be located at an oil field near 80 and 1297 (signs will direct attendees to the site; parishes will have Google maps available). Bishop Michael D. Pfeifer, OMI, will be the celebrant of the Mass, which is hosted by Midland's Our Lady of Guadalupe. A light meal will be served following the Mass.

Bishop's Golf Tournament

To benefit Catholic Education Scholarship Funds, the Diocese of San Angelo's Catholic Schools are hosting the Bishop's Annual Catholic Education Golf Tournament, **Sept. 19, 2009**, at Quicksand Golf Course in San

2009 Parish Festival Calendar

Saturday-Sunday, June 13-14 ST. ANTHONY'S -- ODESSA

St. Anthony Parish in Odessa will be have its annual festival June 13-14. There will be music, food, bingo, games, volleyball and washer tournaments and a raffle. Everyone is invited from 1pm-10pm.

Friday, June 26-Sunday, June 28 OUR LADY OF GUADALUPE -- MIDLAND

www.olgmidland.com
Friday June 26, 6:00 pm -- Midnight
Saturday June 27, Noon -- Midnight
Sunday June 28, Noon -- 10:00 pm

RAFFLE PRIZES

1st -- Trip for two to Las Vegas; 2nd -- LCD Big Screen TV; 3rd -- Washer/Dryer; 4th -- X-Box; 5th -- Lap Top Computer. 6th-10th place prizes also awarded.

Raffle will be held 10 p.m., Sunday, June 28. (need not be present to win) \$2 per ticket.

Also: Bingo, Cake Wheel, Basket Ball, Softball Throw, Race Track, Bean Bag Throw, Ring Toss, Jumpers, Cascarones, and More

Food: Gorditas, Roasted Corn, Hamburgers, Flautas, Nachos, Aguas Frescas, Funnel Cakes, Tortas, Hotdogs, Turkey Legs, Tripas and more

Sunday, October 25 ST. ANN'S -- SONORA

St. Ann's Church is celebrating its 80th

Anniversary Celebration & Festival Mass at 9 a.m. at St. Ann's Church located at 311 W. Plum in Sonora. Bishop Pfeifer will be the main celebrant.

Brisket with all the trimmings including homemade dessert will be served from 11 a.m. to 2 p.m., at the Civic Center, 1700 N. Crockett Ave.

Music and games for children and adults including Bingo, Cake Walk, Toy Wheel and more from 11 a.m. to 4 p.m. Brisket sandwiches at 3 p.m.; Raffle and quilt drawing will conclude at 4 p.m.

Everyone is invited to attend this special 80th Anniversary celebration especially former pastors and parishioners.

For more information, contact festival coordinators Mary Jean Sims, 325-387-5433 home Janell Sparks, 325-277-2717

August 29, September 5-6 ST. MARY'S -- SAN ANGELO

St. Mary's church has begun planning its Fall Festival. The parish will host a dance, August 29, to kick off the festival and Family Day will be Saturday, Sept. 5, with games for the kids, food booths, etc. Sunday Sept. 6 will feature a meal, auction, bingo, etc.

Email your festival information when it is available to JimmyLPatterson@grandecom.net

Angelo. Registration is at 7:30 a.m. Golfers tee off at 9 a.m.

1st-3rd place prizes will be awarded, as well as contests for longest drive and closest to the pin. Food will also be served. Entry fee is \$100 per player. Format is a 4-Person Scramble.

For more info, contact Bud Gooble, 325.944.1213; Joe Salmon in Odessa, 432.550.2883 or 432.638.2883, or St. Ann's School in Midland, 432.684.4563.

2010 Lenten Pilgrimage to Italy

Holy Angels Catholic Church in San Angelo is preparing a Lenten Pilgrimage to Italy, March 9-18, 2010. Stops on the pilgrimage include Milan, Venice, Florence, Assisi, Orvieto and

Rome, and will include a Papal audience in St. Peter's Square, daily Mass and a special Mass in the catacombs of St. Callisto, Rome.

The cost is \$3,747 roundtrip. Pilgrimage organizers are also offering an optional 5-day Southern Italy extension on the trip, from March 18-23, 2010, for \$1,599 additional. Deposits are due June 1, 2009. Contact Lori Hines at Holy Angels, 325.942.8192 for info.

Seminarian Scholarships

SAN ANTONIO -- Catholic Life Insurance is currently offering two scholarship opportunities to Catholic seminarians who have earned an undergraduate degree, and are now seeking financial support for graduate seminary studies.

The application deadline for the Msgr. Albert G. Henkes and the Msgr. Lawrence J. Stuebben Seminary Scholarships is **June 15, 2009**. The Msgr. Stuebben Seminary Scholarship is available only to seminarians attending Assumption Seminary in San Antonio. The Msgr. Henkes Scholarship is offered to those enrolled in any Roman Catholic seminary throughout the world. Applicants who meet the criteria of each scholarship may apply to both.

Applications may be obtained by visiting the company website at: www.cliu.com or by contacting the Communications Department at 1-800-292-2548. Applications may also be available through Diocesan Vocation Directors.

Natural Family Planning

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. **2009 Dates:** Sep. 13, Dec. 6. Contact Amy at amd@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

Scheduled Executions

The Angelus publishes the execution dates of Texas offenders on death row each month so that the faithful in the Diocese of San Angelo can pray for them. The following offenders face upcoming execution dates. Please pray for them:

Offender/Scheduled Execution Date:

Kenneth Mosley/July 16
Roderick Newton/July 23

The Visiting Priest

The context of our Roman Catholic catechesis

Editor's Note: Washington archbishop Donald Wuerl has written a recurring series on the catechism for adults (originally written in 2006). We will feature his writings occasionally in The Angelus.

By Most Rev. Donald W. Wuerl
Catholic News Service

The need for the new United States Catholic Catechism for Adults is something I believe we have all experienced. There is both a negative, or downside, and a positive, or upside, to what we find in our culture today. Both aspects cry out for a catechetical



Wuerl

renewal, particularly among our young adults, and an appropriate tool to help with this catechesis.

Without belaboring the negative side, it is important to highlight some of the elements that we perhaps all have faced. For example, our culture is aggressively secular. This is true to such an extent that the environment can be actually hostile to Christian faith.

We can begin with the fact that social mores, particularly in large urban centers and reflected in the means of social communications that reach the entire country, have so changed in the past years as to produce a climate that is not only secular but almost entirely focused on the material

world. Many commentators often speak of a generation that has lost its moral compass.

Concomitant with this is the disintegration of the community and social structures that once supported religious faith and encouraged family life. The heavy emphasis on the individual and his or her rights actually has eroded the concept of the common good and its ability to call people to something beyond themselves. This impacts strongly on our capacity as catechists and teachers of the faith to call people to accept revealed teaching that cannot be changed by democratic process and to follow an absolute moral imperative

(Please See **WUERL/13**)

From the Editor

Camp counselor capitalizes on a teachable moment in flight

By Jimmy Patterson

Returning from a week's vacation via an all-day series of flights from New England to West Texas is not something anyone would necessarily relish, but something rather remarkable happened during the Kansas City to Dallas leg of our journey home last month.

All too often in our world today, good things happen but are left unsaid. Such is the case with Chris, a young man from Manchester, NH, who was on his way to The Pines Catholic



Patterson

Camp in Big Sandy, near Tyler (www.thepines.org). My wife Karen and I both noticed Chris as he made his way to a seat behind us. He wore a Franciscan University hoody and he flashed a pleasant smile at us and we both noticed he seemed to be pleasant, a fellow Catholic, but we thought little more of it.

A few moments later, two small boys, one who looked 8, the other who was maybe 10, got on the plane alone and the flight attendant guided them to the first available seats she could find, which happened to be next to the young man with the pleasant smile in the aisle behind us. Over the course of the next hour, as Karen and I would hear, this young man on his way to Catholic camp might have very well changed the lives of two boys, both of whom had mentioned they were on their way to their other set of parents, the products of a divided home.

Chris introduced himself to the boys and for the rest of the flight gave of himself freely and selflessly. He engaged the young boys in conversation. The three talked about movies, played tic-tac-toe and paper-scissors-rock and at a few points during the flight, the opportunity to share more important things arose. Chris told the boys about Mary and how she prays for you if you ask her, and he told them of a time in his life when he had once made decisions that had benefited just himself. "But," he told them, "that didn't work out quite as well as I thought it would, so that's when I would make decisions that would be for God's benefit instead."

Obviously, the young man's decision to serve God is a win-win-win. It's a decision that has been good for God, good for Chris, and on this particular day, good for two young boys who gained a friend even if only for an hour long flight.

(Please See **EDITOR/20**)

CDA state conference convenes in McAllen

The Angelus

"One Faith, One Body, One Lord of All" was the theme of the 46th Biennial Texas State Convention of the Catholic Daughters of the Americas (CDA), April 23-26 at the McAllen Convention Center.

Outgoing State Regent Carolyn Bachmann (R), Scotland, presented the Gavel to 2009-2011 State Regent Elect, Sheila Martinka (L), Houston. Bachmann portrayed her vision of

teamwork in a story she wrote, Together We Are Strong: "Have you ever taken a toothpick to see how easily it can be broken standing alone? Try breaking 3-4 toothpicks and see the strength there is in numbers. Catholic Daughters are very much like this. One member standing alone can accomplish small tasks.

"Take three or four members with their talents and ideas combined, and the strength that is developed among these women will be felt by many."

San Angelo Diocese Courts

Olfen, Saint Monica #1262
San Angelo, Santa Angela #1736
Wall, St. Catherine of Siena #1762 (District Deputy #3 is Tempe Gerngross of San Angelo);

Rowena, Our Lady of Grace #1734
Brownwood, Ladies of St Mary #2565,

Brady, Daughters of the Sacred Heart of Mary #2566. (District Deputy #56 is Ruth Halfmann of San Angelo).

Del Escritorio del Obispo

El Sacramento especial para recibir la Misericordia de Dios



Obispo Miguel Pfeifer OMI

"A quienes ustedes perdonen los pecados, les quedaran perdonados."

-- Juan 20:23

Por Obispo Miguel Pfeifer

Uno de los primeros dones que el Cristo nuevamente resucitado les dio a Sus discípulos durante Su primera aparición a ellos era el poder y don de perdonar pecados. Durante la primera maravillosa aparición en la tarde del primer día de la semana, el Salvador resucitado les dijo a Sus discípulos: "Reciban el Espíritu Santo. A quienes ustedes perdonen los pecados, les

quedaran perdonados; y a quienes no se los perdonen, les quedaran sin perdonar." (Juan 20:22-23) Implícito para recibir este perdón es la confesión de pecados que Santiago hace explícito: "Confíésense unos a otros sus pecados, y oren unos por otros para ser sanados." (Santiago 5:16).

Sacramento de Misericordia y Reconciliación

Este don de perdonar los pecados dado por Cristo resucitado es lo que nosotros celebramos en el Sacramento de Penitencia, Reconciliación, cada vez que vamos a Confesión. En

cada Confesión, compartimos en la gracia misericordiosa que viene por la muerte de Cristo en la cruz para perdonar nuestros pecados, y Su resurrección para nuestra justificación. Solo Dios perdona los pecados. Cristo, el hijo de Dios, por medio de la persona del sacerdote, perdona nuestros pecados que humildemente y sinceramente confesamos, mientras que arrepentidamente y agradecidamente abrimos nuestros corazones para recibir el perdón de Dios. En el Sacramento de Penitencia, obtenemos la misericordia de Dios por nuestros pecados

(Mira **OBISPO/18**)

DIOCESAN DATES

Bishop's Calendar

JUNE

12 -- EDEN, St. Charles -- Confirmation at 6:30 p.m.
 13 -- SAN ANGELO, St. Mary -- Confirmation at 5 p.m.
 14 -- SANDERSON, St. James- Confirmation at 11:30 a.m.
 15-19 -- SAN ANTONIO, USCCB Spring Meeting
 20 -- SAN ANGELO, San Angelo Museum of Fine Arts -- "The Lady in Blue" program
 21 -- BIG LAKE, St. Margaret -- 50th Anniversary of parish -- Mass at 11:30 a.m.
 23 -- MIDLAND -- Rural Life Mass at 6:30 p.m.
 25-25 -- ST. PAUL, MINN. -- National Association of Catholic Family Life Ministers
 28 -- ABILENE -- St. Francis -- 25th Priestly Anniversary of Bishop Joe Vasquez -- Mass at 9:00 a.m. and 11 a.m.
 28 -- ABILENE -- St. Vincent -- 25th Priestly Anniversary of Bishop Joe Vasquez -- Prayer Service and Dinner at 6:00 p.m.

JULY

1-2 -- SAN ANGELO, Christ the King Retreat Center -- Hosting meeting of Texas-Mexican Bishops
 3-5 -- SAN DIEGO, Ordination of Antonio Ponce, OMI
 6 -- SAN ANGELO, Diocesan Pastoral Center -- Staff Mass at 8:30 a.m. and Staff Meeting at 11:00 a.m.
 9 -- SAN ANGELO, Vocations BBQ for the San Angelo Deanery
 10-25 -- Rest and Prayer

CHRIST THE KING Retreat Center

JUNE

13 -- Deacon Training Program
 15 -- Heart of Mercy Prayer Group
 16 -- Adoration of the Blessed Sacrament 5-6 pm
 18-21 -- Girls' Chrysalis
 22 -- Heart of Mercy Prayer Group
 23 -- Adoration of the Blessed Sacrament 5-6 pm
 25-28 -- Women's Catholic Cursillo
 29 -- Heart of Mercy Prayer Group
 30 -- Adoration of the Blessed Sacrament 5-6 pm

JULY

1-2 -- Bishop's Meeting
 4 -- Office Closed -- Independence Day
 6 -- Heart of Mercy Prayer Group

7 -- Adoration of the Blessed Sacrament 5-6 pm
 9-11 -- TLC Women's Retreat
 13 -- Heart of Mercy Prayer Group
 14 -- Adoration of the Blessed Sacrament 5-6 pm
 16-19 -- Boys' Chrysalis Flight
 20 -- Heart of Mercy Prayer Group
 21 -- Adoration of the Blessed Sacrament 5-6 pm
 23-26 -- Women's Walk to Emmaus
 27 -- Heart of Mercy Prayer Group
 28 -- Adoration of the Blessed Sacrament 5-6 pm
 30-Aug1 -- Men's Catholic Cursillo

AUGUST

1-2 -- Men's Catholic Cursillo
 3 -- Heart of Mercy Prayer Group
 3-7 -- Region X Conference
 4 -- Adoration of the Blessed Sacrament 5-6 pm
 7-9 -- Deacon Training Program

2009 CURSILLO

June 25-28 -- Women's English, Christ the King Retreat Center, San Angelo
 July 16-19 -- Men's Spanish, St. Mary's, Odessa
 July 30-Aug. 2 -- Men's English, Christ the King Retreat Center, San Angelo
 September 24-27 -- Women's English, St. Thomas, Big Spring
 October 15-18 -- Women's Spanish Cursillo, St. Mary's, San Angelo
 October 22-25 -- Men's English Cursillo, St. Thomas, Big Spring
 Anyone needing more information may e-mail cursillo.sanangelodiocese@gmail.com or call (432) 413-6136.

NECROLOGY JULY

2 -- Bernard Degan, CM (2001)
 2 -- Deacon Floyd Frankson (1992)
 4 -- Msgr. Charles Dvorak (1963)
 5 -- Rev. Ray Wilhelm, OMI (2006)
 10 -- Rev. Emil J. Gerlich (1969)
 19 -- Rev. Msgr. Andrew Marthaler (1984)
 22 -- Bishop Thomas J. Drury (1992)
 26 -- Deacon Jose Rosales (2000)
 26 -- Deacon Abel Campos (2002)

When will we receive the new Roman missal?

By Bishop Michael Pfeifer, OMI

"When will we finally receive the complete English translation of the 3rd edition of the *Roman Missal*?" is the question that has been asked me and the Bishops of the country over and over again during the past couple of years. My humorous reply often is: When we get it. Well, there is definite light in the liturgical tunnel, because the body of U.S. Catholic Bishops will be voting on the final sections of the new English translation of the 3rd edition of the *Roman Missal* in November, 2009. Once this is approved, all that remains is the *recognitio*—recognition—from the Congregation for the Divine Worship and the Discipline of the Sacraments in Rome. When this happens, publishers estimate that they will need approximately one year for publication and distribution of the text.

In the process of preparing the new English 3rd edition of the *Roman Missal*, the U.S. Catholic Bishops have reviewed, and sometimes

revised, many times all the different prayers that are used in the *Roman Missal*. As specific volumes were approved by the U.S. Catholic Bishops, these were submitted to Rome for approval, or in some cases, sent back to the official English translating body, known as ICEL, requesting changes.

In view of the fact that the whole process of translation and approval is finally coming to an end, now is the time to begin the formation of our priests and of all the faithful to receive the forthcoming new *Missal*. Once the text has been received, there will be a complete liturgical catechesis on the new text. Already though there should be an opportunity for a general liturgical catechesis and discussion about the process of the new translation of the *Missal* so as to prepare our people for the new texts. This is the purpose of this article, to offer some explanations about the new *Missal*.

It should be pointed out that the *Ordo Missae*—the *Order of the Mass*—which contains the more set

and standard prayers that are used at Mass, is already available—although it is not permitted to be used until the full edition of the *Roman Missal* is given proper recognition. However, I would encourage our priests—pastoral leaders and anyone who wishes—to go to the U.S. Bishops' website to review the changes in the Order of the Mass. I especially encourage our priests to read through these texts, and the Prefaces, and Eucharistic Prayers, so as to get a sense of the proper accents and cadence in proclamation. It is not merely a question of words having changed; in some instances the change in style will necessitate preparation to pray the text well. Now is the time for providing a general catechesis on the Liturgy. The U.S. Bishops' Office will be preparing a catechetical guide for the new *Missal*, and as this is available, I encourage our parishes to publish this as bulletin inserts so that our people can slowly become aware of these

(Please See MISSAL/17)

Human life a precious gift to be defended

By Bishop Michael Pfeifer

Pope John Paul II, in his Lenten Message 2005 affirmed that "Human life is a precious gift to be loved and defended in each of its stages. The Commandment, 'You shall not kill!' obviously requires respecting and promoting human life, from its beginning to its natural end. It is a command that applies even in the presence of illness and when physical weakness reduces the person's ability to be self-reliant."

In its 1973 *Roe v. Wade* and *Doe V. Bolton* rulings, the U.S. Supreme Court created a new "right" to abortion. The Court made abortion legal nationwide throughout the full nine months of pregnancy with no meaningful limitation.

A seismic shift has occurred

Roe v. Wade was a terrible watershed event for the unborn. One day, we were a nation that protected the lives of unborn human beings. The next day, seven justices of the U.S. Supreme Court said that throughout pregnancy, abortion is a fundamental

constitutional right.

Many people sensed that a seismic shift had occurred. The Court had said, in essence, that we were a people who could not be expected to commit to care for the children we helped to create. And we began quickly to make that a self-fulfilling prophecy, as over the next decade the number of abortions skyrocketed to 1.6 million a year.

Roe's Legacy

Since *Roe v. Wade* became the law of the land, more than 50 million unborn children have lost their lives and untold numbers of women have suffered the aftermath of abortion. The practice of medicine has been degraded by those in the profession who participate in destroying life. And society as a whole has been coarsened and degraded by the toleration and even acceptance of the widespread taking of innocent human life. *Roe v. Wade* has poisoned all it has touched.

Legal and Moral Issue

As regards abortion, the moral

issue is clear: human beings deserve respect and protection from harm. The legal issue is clear: *Roe v. Wade* is bad law. The effects are clear: bad medicine and bad social policy. No wonder the vast majority of Americans believe that an unlimited right to abortion is wrong. Science is clear that human life begins at conception when a new human being is formed.

We who are Christian Americans believe in an anthropology that views all persons as members of a community who are made in the image of the Triune God and who have both rights and responsibilities. Therefore, we cannot endorse a women's right to abort an unborn child as a morally neutral decision because we understand that the child also has a right to live and the community has a responsibility to care for this child if the mother is unable to rear it.

Some people would want us to think that "legal abortion is safe, and illegal abortions are dangerous." The

(Please See SACRED/17)

'We are not ashamed of our Catholic faith'

In preparation for the celebration of Confirmation with the young people of the parishes of the Diocese of San Angelo, I write them a letter, asking them to develop a class letter to send me explaining their thoughts on Confirmation, the Holy Spirit, and how Confirmation can be lived in daily life. I also send the Confirmation class my pastoral message on the virtue of chastity and ask for their comments. I am enclosing here the wonderful and inspiring reflections from the Confirmation class of Holy Redeemer Church in Odessa. I celebrated Confirmation with these fine young people, their priest, sponsors, parents, family members, teachers, and friends on April 17, 2009. I am very proud of them.

-- Bishop Michael Pfeifer

March 16, 2009

Dear Bishop Pfeifer,

Thank you for your letter of prayer and encouragement. It is with great joy that we write to you and tell you how excited we are that our Confirmation is close at hand.

Throughout the year, we have studied and prepared ourselves to receive this beautiful sacrament. Through the hard work, support, prayers and love of our parents, our sponsors, our teachers and our priests, we feel that we are prepared to receive our Confirmation in the Catholic Church.

Bishop, when we received your letter you asked us to reflect on several questions.

First, who is the Holy Spirit? What will the Holy spirit do for you?

To us, the Holy Spirit is the Third Person in the Holy Trinity. He is God's gift to us that came at Pentecost and comes to us in our baptism. The Holy Spirit is the one who is strengthened in us at Confirmation. The Holy Spirit will be our guide throughout our lives. It is the Holy Spirit who will give us courage, patience, self-discipline, and discernment in our lives. We will live as committed Christians in whatever vocation we choose.

Second, how can we live the Sacrament of Confirmation in our lives?

We can do this by being the best Catholic we can be. We will make the Eucharist our center and strive to grow in our relationship with and knowledge of Jesus. We will also try to be the answer to the question, 'What would Jesus Do?' by the way we live our lives and the way we

treat others.

Third, How can we use in our daily lives, the wonderful gifts of the Holy Spirit?

First of all, we can do this by not being ashamed of our Catholic Faith. We will be proud of our relationship with Jesus Christ. The gifts of the Holy Spirit will help us to be more like Jesus and live our lives for Him.

Bishop Pfeifer, we also read your **message on chastity**. This was an eye opener. For some of us, we were made very uncomfortable and for others, it was a cause for taking a deeper look into our lives and the choices we have made.

Here are some thoughts and questions that we put together after discussing the letter.

Why does society treat us like a prize to be won or an object to be used for another's selfish motives? Why do we allow this to happen to us or why do we do it to others?

There are some youth that have forgotten that their body is a Temple of the Holy Spirit. We are to give glory to God with our bodies because we are made in the image of God. We should not allow our self image to be distorted because of society's immoral motives.

Society bombards us with so many negative images of chastity that if a person is living a chaste life, he/she is a person to be ridiculed and laughed at. Being chaste is not a norm, it is an out of date concept according to the world. It is scary to see what we are faced with in today's world: on-line pornography on the internet, pornography that is so easily available, cell phone 'sexting,' the music we listen to, media, famous people who view people and relationships as conquests. It is difficult when there are so many negative messages coming our way.

Sexuality has also become very blurred. There seems to be no boundaries and limits. When the world has people trying to change their appearance, men trying to look like women and vice versa, we know that God's gift of human sexuality has become distorted. In our world, society has conformed. Homosexuality and same-sex marriages are becoming a common practice. It can be very scary.

There is also the message of 'safe-sex.' We know that there is no such thing as "safe-sex." Birth control is not 100% effective. With the message of "safe-sex," society gives us the impression that there are no consequences to sex. Yet the pregnancy rate among teenagers is rising as

well as the epidemic of sexually transmitted diseases. Abortions are also on the rise. America has made abortion a form of birth control. It is outrageous. Sex outside of marriage also affects a person's self-worth and self-esteem. We discussed that the only "safe-sex" is abstinence.

We also discussed the importance of the Sacrament of Reconciliation. Our CCD teachers, Johnny and Betty Vuelvas, Javier and Maria Salgado, and Lupe Sotelo are old-school. They are not old or old fashioned! They are old-school because they emphasize the importance of going to the Sacraments of the Eucharist and Reconciliation frequently, especially the Sacrament of Reconciliation. They remind us that frequent reception of the Sacrament of Reconciliation is not out of date even though the short lines for confessions seems to be the norm in our churches today. This is a message of hope for some who have lost their virginity or have been sexually active. God's mercy and love flows through this beautiful sacrament. We hear about a "second virginity." The sacrament of Reconciliation offers forgiveness for our sins and the graces to live a chaste life. We are given a "second virginity" spiritually.

Bishop, it is very difficult to live a chaste life.

Yet it is a message that must be spoken to us by our parents who are our first teachers. We must hear it from people who truly love us and love our souls! We must hear it from the pulpits. We must show the message to our family and friends by our example. We cannot be afraid to stand up for chastity and morality any more. The message must be heard in a loud and clear voice, not in a voice that is muffled, distorted, or sugar-coated.

We know that if we turn our hearts to God and pray, we will be able to overcome the temptations and the negative messages that the world gives us. With the Holy Spirit guiding us we will be able to stop, look at the decisions that are before us, see the consequences of our actions, and make the right decision.

Thank you for your letter on chastity. Thank you for not being afraid to share the message of chastity and morality.

Bishop, we know that Confirmation is not the end of our religious education and formation. It is a new chapter that begins in our relationship with God.

In Christ our Redeemer,
The 2009 Confirmation Class of Holy Redeemer Church -Odessa

Family-oriented 'Mariapolis' set for July at ASU

SAN ANGELO -- A family-oriented retreat called Mariapolis — for youth, parents, grandparents, single people, religious, even infants — will be held from July 1-5 at Angelo State University, in San Angelo. The event is sponsored by the Focolare Movement, one of the new ecclesial movements Pope John Paul II esteemed.

"Wisdom: the Light That Comes from Loving," is the theme of Mariapolis this year and highlights the particular emphasis Focolare gives to living out the Gospel-mandate to love. "Who doesn't want a breather in this fragmented life we are leading?" asked Victoria Robles. "At the Mariapolis I experience what Jesus wants us to have: communion with the Father; communion with one another."

While the adult program is underway, separate age-grouped programs run simultaneously for boys and girls, presenting in age-appropriate language and games, the themes underway in the adult program. All presentations focus on living out the Gospel at work, at school, at play. Persons staffing the nursery are committed to living this "spirituality of communion" as well.

Whenever the Mariapolis has been held in his diocese, Bishop Michael Pfeifer has never failed to give his blessing, often traveling long distances to deliver it in person. He expressed his joy that many families could be strengthened through contact with the spirituality of the Focolare.

For more information on the Mariapolis, email: southwest@focolare.us

For more information on Focolare, see: www.focolare.org

Making Sense of Bioethics

Thinking about moral absolutes

By Fr. Tad Pacholczyk

When Pope Benedict XVI visited the United States in April of 2008, I had the chance to attend the opening ceremony at the White House South Lawn. As I listened to President Bush's welcoming remarks to the Pope, I was caught off guard by one line in particular, a powerful statement that seemed almost too philosophical to be spoken by a United States president: "In a world where some no longer believe that we can distinguish between simple right and wrong, we need your message to reject this dictatorship of relativism and embrace a culture of justice and truth."

The President was expressing how we live in a time of history marked by *moral relativism*. This is the belief that there really is no right and wrong, just your opinion and mine about right and wrong, and we should simply "agree to disagree" and learn to get along. That is to say: you may believe that abortion, same-sex marriage, and embryonic stem cell research are fine, and I may not, but there's really no point in arguing, since everything is relative anyway – morality is up to me and you to decide individually. In such a view, there are no moral absolutes or universals, and morality shifts freely with each person's perspective.

Ultimately, however, this position is neither reasonable nor logical.

If morality were merely about your and my moral opinions, the results would be disastrous. If I believe racism against blacks and the institution of slavery built upon it are wrong, but

you believe they're okay, can we both go our merry ways and live according to our own morality? Clearly not, and the United States had to undergo a terrible civil war to address this very question. If I believe serial murder and rape are wrong, but you believe they're OK, can we both go off and live according to our own positions? Clearly not, since both positions cannot be true.

These obvious examples illustrate what each of us already knows, namely, that in the real world "relative" truth doesn't work. Suppose you and I each drive towards an intersection with a traffic light. If it were up to you and me to make up our own minds about what color the light is, without any reference to its real color, there would certainly be a lot of accidents at our intersections. What many fail to realize is that the moral world works similarly. Many people's moral lives are crashing and burning because they fail to respect the non-arbitrary markers of the moral road map guiding our human journey. They've slipped into thinking that they can make up their own rules as they go along, and that it's all relative to their own desires or circumstances.

In the movie *Schindler's List*, much of the action takes place in a Nazi labor camp. The camp commandant decides to take a young, Jewish girl to be his personal maidservant. At one point in the film, this girl has a private and very disturbing conversation with another man, Oskar Schindler, the protagonist of the film. With deep fear in her voice she says to him, "I know that someday my master will shoot me." Schindler at first can't believe what he is hearing, and he does his best to reassure her that the commandant is really quite fond of her. But she insists, "No,

someday he will shoot me." She then speaks of what she had witnessed the previous day. She had seen him walk out of his quarters, draw his gun, and shoot a Jewish woman who was walking by with a bundle in her hand. She described the woman: "Just a woman on her way somewhere. No fatter, or thinner, or slower, or faster than anyone else; and I couldn't guess what she had done [to provoke him]. The more you see of the commandant, the more you see there are no set rules that you can live by. You can't say to yourself, 'If I follow these rules, I will be safe.'"

Fr. Raymond Suriani, commenting on this famous scene from the movie noted how this girl was absolutely correct: *In a world of moral confusion, in a world of moral relativism, there can be no safety, and, consequently, no peace*. She understood that in the "world" of that Nazi labor camp, right and wrong had been blurred to such an extent, that she couldn't determine what was "right" even in the mind of the commandant. What pleased him at one moment might not please him in the next. And if he happened to have power, or to have a gun in his hand when he wasn't pleased, she knew she could easily end up being his next victim.

There are certain important truths and universal moral absolutes which speak powerfully to us as humans about how we must relate to ourselves, to others, and to society. We can draw strength from the prophetic and protective voice of the Church, which speaks tirelessly to us of these moral absolutes and points out the threat to our humanity posed by every agenda of relativism.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. Web: www.ncbcenter.org



Pacholczyk

La sombra de Obama sobre las células madre

(De la serie "Making Sense out of Bioethics")

Padre Tad Pacholczyk

El 9 de marzo de 2009 el Presidente Obama firmó una importante orden ejecutiva que incrementa considerablemente los fondos federales para la investigación con células madre embrionarias humanas, y cruzó una línea ética significativa y preocupante. Esta decisión, y la retórica utilizada durante la firma, alentaron a científicos e investigadores a entrar en el terreno pantanoso de tomar unas vidas humanas para beneficiar a otras. Para sustentar su decisión, el Presidente Obama recurrió durante su discurso a invocar el nombre de Christopher Reeve y el de otros pacientes desesperados por encontrar curas a sus padecimientos.

La desesperación, sin embargo, rara vez favorece a una buena ética.

En una ocasión escuché una historia de la vida real que me conmovió. Se trataba de un padre y sus dos jóvenes hijos. Ellos tenían un lugar en las afueras donde les gustaba nadar y que acostumbraban visitar durante el verano. El padre nunca había aprendido a nadar pero los hijos sí, cuando eran más pequeños, y lo hacían más o menos bien.

El padre acostumbraba sentarse en la orilla mientras los muchachos nadaban en aquel lugar, que tenía una línea de boyas de color rojo brillante para indicar donde la profundidad aumentaba abruptamente. Cada año el padre les decía a sus hijos que no cruzaran esa línea pues si lo hacían él no podría nadar para rescatarlos. Los muchachos obedecían fielmente año tras año, pero un verano en particular decidieron desafiar la autoridad de su padre y se aventuraron a cruzar las boyas. Cuando cruzaron la línea el padre los vio y les gritó que regresaran, pero ellos fingieron no escucharlo y siguieron nadando aun más lejos. El papá se puso nervioso y empezó a entrar al agua, que se hacía más y más profunda, cuando de pronto cayó en el desnivel y empezó a hundirse.

A cierta distancia, los muchachos vieron a su papá que agitaba los brazos en el agua, luchando por respirar y mantener la cabeza fuera y golpeando el agua con sus

(Mira PADRE TAD/16)

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Program	FY 2009/10				% of Budget
	Budgeted	Grants	Own FEEs	NET Assessment	
Clergy Medical & Assistance	\$ 79,416	\$ -	\$ 15,000	\$ 64,416	
Clergy Education	\$ 100,944	\$ -	\$ 5,225	\$ 95,719	
Vocations	\$ 128,260	\$ 20,000	\$ -	\$ 108,260	
Seminarian Education	\$ 556,936	\$ 25,000	\$ 315,955	\$ 215,981	
Women Religious	\$ 3,000	\$ -	\$ -	\$ 3,000	
Permanent Diaconate	\$ 150,959	\$ 10,000	\$ 3,000	\$ 137,959	
Ministerial Support	\$ 1,019,516	\$ 55,000	\$ 339,180	\$ 625,335	27.0%
CKRC Ministries	\$ 497,373	\$ 5,000	\$ 404,900	\$ 87,473	
Religious Education & Formation	\$ 327,542	\$ 130,000	\$ 42,356	\$ 155,186	
Contributions & Assessments	\$ 155,297	\$ -	\$ 40,415	\$ 114,882	
Communications & Paper	\$ 156,415	\$ -	\$ 157,446	\$ (1,031)	
Tribunal	\$ 198,159	\$ -	\$ 14,750	\$ 183,409	
University Apostolate	\$ 104,951	\$ 35,000	\$ 17,134	\$ 52,816	
Liturgy Office	\$ 21,847	\$ -	\$ 3,620	\$ 18,227	
Superintendent of Schools	\$ 17,726	\$ -	\$ 3,500	\$ 14,226	
Criminal Justice Ministry	\$ 39,100	\$ -	\$ -	\$ 39,100	
LIMEX	\$ 10,000	\$ -	\$ 10,000	\$ -	
Human Resources	\$ 72,736	\$ -	\$ -	\$ 72,736	
Ministries & Programs	\$ 1,601,147	\$ 170,000	\$ 694,121	\$ 737,025	42.4%
Administrative Office	\$ 563,690	\$ -	\$ -	\$ 563,690	
Business Services	\$ 509,863	\$ -	\$ -	\$ 509,863	
Bishop's Residence	\$ 31,088	\$ -	\$ -	\$ 31,088	
Capital Renewal/Replacement	\$ 53,500	\$ -	\$ 3,500	\$ 50,000	
Administrative & Fiscal	\$ 1,158,141	\$ -	\$ 3,500	\$ 1,154,641	30.6%
** TOTAL **	\$ 3,778,803	\$ 225,000	\$ 1,036,802	\$ 2,517,002	100.0%

2009-2010 Diocese of San Angelo Budget

A note from Bishop Pfeifer



My Dear Brothers and Sisters in Christ:

I am delighted to present to you the Diocese of San Angelo's approved 2009-2010 annual budget. After having been first thoroughly reviewed by our Ministry/Department heads, the Diocesan Finance Council and the Presbyteral Council, I am accepting this budget as Bishop for the upcoming year.

I am particularly pleased to be able to share with our parishes and missions the

generosity of the late Msgr. Louis Moeller who bequeathed his estate to the diocese. This gift will enable me to reduce the 2009-2010 assessment rate from 16 percent to 15 percent. I am keenly aware of the economic crisis and how it already affects our parishes. I am deeply grateful to all the people of our parishes and missions for their generous support, knowing that we are in trying economic times. I am very happy to apply more than \$157,000 from this special gift for the benefit of our communities through this reduced

assessment.

If you have questions on the budget, I invite you to please call our Finance Officer, Regina Bodiford, at 325-651-7500. With you, let us all ask God's blessings upon our programs of ministry that help make Christ and His message present in all our communities.

Your servant in Christ and Mary,

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

Catholic Voices

What Obama said is more important than where he said it

By Stephen Kent
Catholic News Service

He came, he spoke, he left, and in so doing, provided clarity to a divisive issue often lost amid the fog and smoke of rancorous argumentation.

After all of the pre-appearance conflict about President Barack Obama's commencement address at Notre Dame, now it is more productive to focus on what he said rather than where he said it.

"While we know that the views of most Americans on the subject are complex and even contradictory, the fact is that, at some level, the views of the two camps are irreconcilable," Obama said.

Then he set the tone of the abortion debate by making an appeal to each side of the issue. "Each side will continue to make its case to the public with passion and conviction," he said. "But surely we



Kent

can do so without reducing those with differing views to caricature."

This, he said, requires the assumption of good faith.

"Because when we ... open our hearts and our minds to those who may not think like we do or believe what we do -- that's when we discover at least the possibility of common ground," he said.

Common ground sounds dissonant with irreconcilable, which is defined as opposing compromise or collaboration. It describes conflicting ideas or beliefs that cannot be brought in harmony.

Yet it is possible to collaborate without compromise, as Obama suggested. "So let's work together to reduce the number of women seeking abortions by reducing unintended pregnancies, and making adoption more available, and providing care and support for women who do carry their child to term," he said.

The Vatican newspaper said Obama sought common ground on the divisive issue of abortion. L'Osservatore Romano said, "The presi-

dent invited Americans of every faith and ideological conviction to 'work in common effort' to reduce the number of abortions."

From his days as a community organizer in Chicago, the president recalled the late Cardinal Joseph L. Bernardin as a model of one seeking common ground and civility.

Cardinal Bernardin was unafraid to speak his mind on moral issues, Obama said, "and yet he was congenial and gentle in his persuasion, always trying to bring people together; always trying to find common ground" (and probably not one to refer to the president of the United States as an "agent of death").

Obama's attention-getting views on abortion may be influencing a change in public attitude toward the right to life. A Gallup poll published the same week as his speech showed most Americans opposing terminations for the first time in 15 years of surveys. Some 51 percent of respondents described themselves as "pro-life," while 42 percent considered themselves "pro-choice."

"With the first pro-choice president in eight years already making changes to the nation's policies on funding abortion overseas, expressing his support for the Freedom of Choice Act and moving toward rescinding federal job protections for medical workers who refuse to participate in abortion procedures, Americans seem to be taking a step back from the pro-choice position," said a Gallup commentary on the results.

It is encouraging to believe that the pro-life cause is positively affecting public opinion by making a case for the sanctity of life. Now it is important not to lose momentum by off-putting language.

This need for civility is as important as a tactic as it is genteel behavior. One can be resolute in belief and provide an effective moral witness without being harsh.

The Obama speech could well be read in concert with the Gospel of the Mass of that same Sunday to hear the direction Jesus gave his disciples: "This I command you: Love one another."

Time for Catholics to return to civil conversation

By Effie Caldarola
Catholic News Service

It was Sunday evening, and I was dashing into our church foyer as the 5:30 Mass ended.

I was going to sell boards for Habitat for Humanity. Well, not boards exactly, but the chance to write messages on boards that would be used for Habitat homes. For a \$10 donation, you could write your good wishes on a two-by-four. An additional five spot would let you ink a two-by-six.

Our foyer is a busy place most weekends. The parenting group was selling goodies to raise money for nursery toys, and the parish nurses were waiting to measure blood pressure.

Among those of us waiting, someone suddenly proclaimed in horror -- and with no warning allowing me to slip away -- that on such-and-such a Catholic Web site there's a list of all the folks connected to the University of Notre Dame with "ties to Obama." Gasp.

Being adverse to no-win political debates, I turned tail and walked away mid-sentence. By doing so, I probably gave notice of my opinion, which I muttered to myself as I walked over to my lumber:

By not expressing my opinion civilly, I



Caldarola

contributed to the general state of Catholic political conversation these days, which is, essentially, no conversation.

There's yelling and pontificating, but there's very little earnest, friendly give-and-take. We're scared to talk and feel bullied. What a shame.

This particular Sunday was the occasion of President Barack Obama's speech at Notre Dame. The televised scenes of middle-aged men screaming like banshees at the president of the United States were embarrassing to this Catholic.

Not that I don't agree that abortion is abhorrent. But screaming and excluding those who disagree is not an American solution to the problem.

National Catholic Reporter ran an interesting piece (May 1, 2009) by Michael Sean Winters, who wrote a book called "Left at the Altar: How the Democrats Lost the Catholics and How the Catholics Can Save the Democrats."

It's Winters' contention that Obama has created a "Catholic problem" precisely because he hasn't addressed Catholic concerns. For example, he didn't make a case that revoking the policy that prevented government funding of overseas family planning groups if they provide information on procuring an abortion "was mostly about family planning services, and that it is precisely the absence of such services that has resulted in the high abortion rates

in many developing countries, including Catholic countries."

If Obama is interested in the Catholic vote next time around, he needs to engage us. And we need to engage him.

My pastor asked me what I thought about the Notre Dame invitation, and I said it was appropriate.

He disagreed. But he pointed to the fact that we could agree to disagree civilly as the way Catholic discourse should be.

Amen.

The Vatican apparently has a diplomatic attitude toward leaders who disagree with church teaching. John Thavis, CNS' Vatican correspondent, wrote in his April 3 blog that despite two divorces and his support for legal abortion, French President Nicolas Sarkozy, a Catholic, received an honorary title from the Basilica of St. John Lateran in Rome, and the Vatican did not protest.

In another incident, Thavis reported that Pope Benedict XVI was forced to cancel a speaking engagement at a secular Roman university because of protests from students and staff.

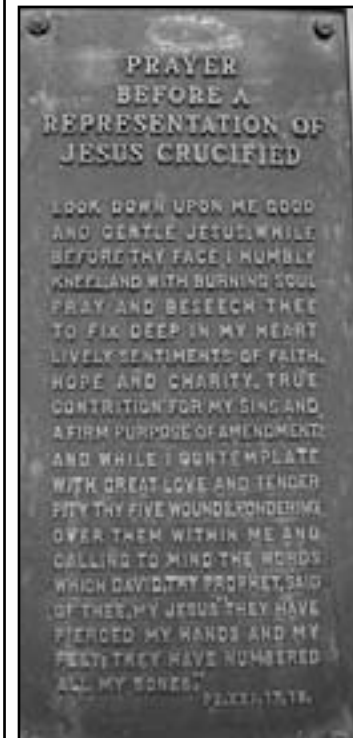
Thavis said, "The episode was viewed at the Vatican as a prime example of intolerance."

Exactly.

I don't agree with Obama on everything. He's not the "seamless garment" politician for whom I yearn.

Let's talk about that.

Prayer Sharing



Prayer monument at Stations of the Cross, Benedictine Monastery, Kennebunkport, ME.

Obama urged to take action on conscience protection

► President urged to turn his words into reality by congress, cardinal, after Notre Dame speech.

WASHINGTON (CNS) -- The president of the U.S. bishops' conference and two members of Congress have called on President Barack Obama to make good on something he said in his May 17 speech to University of Notre Dame graduates, namely that he wished to "honor the conscience of those who disagree with abortion."

In a May 22 statement, Cardinal Francis E. George of Chicago said he was grateful for Obama's promise to support conscience clauses.

At a May 19 press conference in Washington and in a letter sent that day to the president, Reps. James Sensenbrenner, R-Wis., and Chris Smith, R-N.J., urged Obama to forgo rescinding the Bush administration's conscience-protection regulation. They also asked Obama to "commit to defending conscience protections in future rule-making."

In his statement, Cardinal George said health care professionals and institutions "should know that their deeply held religious or moral convictions will be respected as they exercise their right to serve patients in need." He noted that since 1973 federal laws have protected the conscience rights of health care providers.

Protecting conscience rights "will strengthen our health care system and enhance many patients' access to necessary life-affirming care," the cardinal said.

He said he welcomed working with the administration and other policymakers to advance goals Obama has set out for reducing abortions.

"A government that wants to reduce the tragic number of abortions in our society will also work to ensure that no one is



President Barack Obama delivers the commencement address in May at Notre Dame.

forced to support or participate in abortion," Cardinal George's statement said, "whether through directly providing or referring for abortions or being forced to subsidize them with their tax dollars."

Earlier this year, the U.S. Department of Health and Human Services proposed rescinding the conscience clause that gives federal protection to the conscience rights of health care providers.

The rule, which took effect two days before Obama took office, codifies three longtime federal statutes prohibiting discrimination against health professionals who decline to participate in abortions or other medical procedures because of their religious or moral objections.

The letter from Sensenbrenner and Smith to Obama stressed that the president should use all the tools at his disposal "to keep conscience protections in place and reduce the number of abortions in the United States."

"The religious and moral views of health care workers should be respected," Sensenbrenner said during the press conference. "Workers should have the right to refuse to participate in an abortion procedure without the fear of losing their job or being discriminated against."

In his speech at the University of Notre Dame in Indiana, Obama called on people with differing views on abortion to find common ground.

"Let's work together to reduce the number of women seeking abortions by reducing unintended pregnancies, and making adoption more available, and providing care and support for women who do carry their child to term," he said.

"Let's honor the conscience of those who disagree with abortion, and draft a sensible conscience clause, and make sure that all of our health care policies are grounded in clear ethics and sound science, as well as respect for the equality of

women," he added.

Smith noted that he and Sensenbrenner were simply asking the president to make sure "that his deeds match his words."

He said the president could act on the words of his commencement speech by stopping the efforts of his administration to rescind current conscience regulations. "Protecting conscience is the truly pro-choice position and respects the diversity of opinion in our society as well as the sanctity of life," he added.

Dr. David Stevens, president of the Christian Medical Association, said in a May 18 statement that if Obama is "truly concerned about finding common ground, he should meet with doctors and patients who would be affected" by the lack of a conscience-protection clause.

He said the regulation was needed to protect doctors, nurses and other health care professionals from discrimination based on their religious beliefs.

Good reviews: Vatican newspaper sees Obama's start in positive light

By John Thavis
Catholic News Service

VATICAN CITY -- In a season of tension between the U.S. Catholic hierarchy and President Barack Obama, the Vatican newspaper has offered some unexpectedly upbeat reviews of the president's first four months in office.

With Pope Benedict XVI expected to meet Obama in early July, it's worth a closer look at what L'Osservatore Romano has had to say, and what it finds so promising about the new U.S. administration.

The newspaper enjoys a degree of editorial independence, especially under its new editor, Giovanni Maria Vian, so its opinions cannot be read as formal Vatican policy statements.

But it describes itself as "at the service of the thinking of the pope" and in practice works closely with the Vatican Secretariat of State. If its myriad front-page articles on Obama were going in the wrong direction, one can be sure that the editors would feel a swift tug on the reins.

The abortion issue has been front and center in the U.S. bishops' relationship with Obama, especially after the University of Notre Dame invited the president to

speak at its commencement May 17 and gave him an honorary degree. More than 60 bishops were strongly critical of the Indiana university's invitation because of Obama's positions in favor of legal abortion and embryonic stem-cell research.

L'Osservatore did not report on the bishops' criticism in the run-up to the Notre Dame event. In its article on the president's speech, it noted the protests but emphasized Obama's call for "common ground," as well as his commitment to reducing the number of abortions and finding an acceptable "conscience clause" for medical

(Please See VATICAN/13)

‘Maria of Agreda: Mystical Lady in Blue’

Excerpts provided from chapters 6 and 7, with permission from the author and the University of New Mexico Press for one-time use for publication in the West Texas Angelus, June 2009:

“MARÍA of ÁGREDA: Mystical Lady in Blue” *

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Padre Alonso de Benavides was familiar with the Jumanos from the plains to the east. Each year, for the previous six years, they had presented themselves at Saint Anthony’s in Isleta, requesting baptism and the establishment of a mission at their encampment many days’ journey away. They had even asked for a specific missionary, one who had worked with their pueblo brothers at Las Humanas. ⁽¹²⁾ “I didn’t have enough clerics, and so I continued to put off the Humanas . . . until God should send me more workers,” Benavides reported later to his superiors. ⁽¹³⁾

On July 22, 1629, a band of fifty Jumanos arrived at the mission to again make their request. ⁽¹⁴⁾ Although Benavides had not yet left, Perea—as the new custodian—received them this time. Informed by the archbishop’s inquiry, he was now very intent on knowing what had prompted their repeated attempts.

Why had they come? Perea asked them, in a combination of Spanish and sign language. ⁽¹⁵⁾

For the water of baptism, the Jumanos replied similarly.

At whose instruction? Perea wanted to know.

A woman wearing the habit urged us to come, they said.

Trembling with excitement, no doubt, Perea immediately sent for Benavides, and the two continued to engage the Jumanos. The one-eyed Capitán Tuerto led the Jumano delegation. With him were eleven other Indian captains, representing neighboring tribes and allies. ⁽¹⁶⁾

“We called them [in]to the convent.” Benavides wrote later. “Gazing at a portrait of Mother Luisa . . . they said, ‘A woman in similar garb wanders among us . . . preaching.’” ⁽¹⁷⁾ The priests pointed to the same picture of the elderly nun wearing the blue cape of the Conceptionist nuns of Saint Clare, asking if that was the woman.

“The clothes are the same, but not the face,” they replied, describing their Lady in Blue as “not old like this, but young” “and beautiful.” ⁽¹⁸⁾

Why hadn’t they told them before? the priests asked.

“Because you did not ask us, and we thought she was around here, too,” they replied. ⁽¹⁹⁾

“Immediately we decided to send . . . priests,” Benavides wrote. “With these same Indians as guides, they departed on that apostolic mission. After traveling more than one hundred leagues . . . toward the east, they reached the Xumana nation, who came out to receive them in procession, carrying a large cross and garlands of flowers. They learned from the Indians that the same nun had instructed them as to how they should come out in procession to receive them, and she had helped them to decorate the cross,” although the priests did not see her themselves. ⁽²⁰⁾

Conservative estimates gauge the procession of eager Jumanos at about two thousand, while Benavides points to ten thousand, with the neighboring tribes in attendance from the area surrounding Palo Duro Canyon. ⁽²¹⁾ While this area was later abandoned by the Jumanos, perhaps due to conflicts with the Apaches, the tribe remained constant in their desire for a mission. ⁽²²⁾ Three years later they led another missionary party two hundred leagues south of Isleta, along the La Junta de los Ríos area, and then easterly. ⁽²³⁾

“The missionaries from New Mexico came all the way down to San Angelo to the confluence of the three Concho rivers,” said historian Marion Habig (1901–92), who spent several years physically traversing Texas missions and their environs. A protégée of Henry Bolton, noted historian of the West and Southwest at the University of California, Habig gave an interview in 1982 with the University of Texas’ Institute of Texan Cultures and later published his findings in 1990. ⁽²⁴⁾

Compelled by the potential of such a miraculous event, Benavides left Isleta in the autumn of 1629 and arrived in Mexico City in March of 1630. There he reported his findings to Archbishop Manzo and was soon dispatched to Madrid “to inform his Majesty . . . and our father general” of the “notable and unusual things that were happening in their holy custodia.” ⁽²⁵⁾

He arrived in Madrid in August of 1630 and proceeded to write a thorough report on mission activities for his Franciscan superiors as well as the king. To this day, his documentation provides historians with many valuable population statistics and classifications within New Mexico at the time, ⁽²⁶⁾ although many scholars suggest

that his numbers were inflated. In writing his report, Benavides also devoted a chapter to the incident of the Lady in Blue, an account destined to be cited, researched, and recounted by historians and devotees alike from colonial days to the present. In doing so, Benavides speculated that the Lady in Blue was the Conceptionist nun Mother Luisa de Carrión, who in addition to transporting herself from Mexico seemed now to also have the power to make herself appear young and beautiful. ⁽²⁷⁾

The report created an immediate sensation. Extracts were quoted, and it was translated into Latin, German, French, and Dutch. ⁽²⁸⁾ The first printing of four hundred copies was soon devoured, and another set was printed. ⁽²⁹⁾ The Jumano Indians had come a long way, from being ignored for six years at the Isleta mission to being celebrated in a country far across the sea.

Dating his report August 1, 1630, Benavides submitted it to the commissary general of the Indies, Padre Juan de Santander, who then added a preface for the benefit of the king. The 111-page document covered the activities of the fifty friars then serving over sixty thousand Christianized natives in the impoverished Pueblo region of the New World. One by one, Benavides described the Native American tribes residing in ninety pueblos and divided into twenty-five mission districts, making sure to point



out that the numbers of missionaries were few, and they had not yet discovered all the native populations.

“The Humana nation,” he added, had “a conversion . . . so miraculous, that it deserves to have its story told.” ⁽³⁰⁾ Benavides recounted the arrival of the Jumanos at the Isleta mission and their renewed request for missionaries and baptism because of the Lady in Blue. Then he told how he and Perea soon sent two priests, Padres Juan de Salas and Diego Lopez, escorted by three soldiers, to follow the Jumanos to their encampment. ⁽³¹⁾

Before the priests arrived there, however, as reported to them later by the Jumanos who awaited them, the springs from which their people drank had dried up, and the buffalo had disappeared. The Jumanos said the “enemy of souls, the devil” then told them that the priests would not come and that they should leave. ⁽³²⁾ A saintly spirit, however—the same woman dressed in blue—advised them differently. Benavides wrote:

At daybreak the saint spoke to each one of them individually. She told them that they should not go, that the clerics they had been searching for were drawing near. Conferring among themselves, they decided to send twelve very reliable captains to see if it were so. On the third day out, they ran into the priests. . . .

The padre showed them the portrait of Mother Luisa de Carrión, about which they said that their lady was dressed like that, but was younger and more beautiful. . . . And always when Indians from those tribes came to see us again, they looked at the portrait and talked among themselves, saying, ‘The clothes are the same, but not the face.’ . . .

[Then] having assembled more than ten thousand souls . . . with a great shout, they all raised their arms, got up on their feet, and asked for holy baptism. . . . It seemed to the padres a great harvest of souls, with few laborers to complete it. ⁽³³⁾

The priests agreed to the Jumanos’ request and began their sacramental benedictions at once, in an area speculated by some scholars to be within present-day San Angelo’s city limits, near what is now known as South College Hills. ⁽³⁴⁾ “Before they left . . . the primary captain [said] . . . ‘Father . . . you can achieve a great deal with God, and with this holy cross. We have a lot of sick people: heal us before you go.’” ⁽³⁵⁾

“They had to bring people in all afternoon, all night,” Benavides reported, “and all the next morning until ten o’clock. There was one cleric on one side and one on the other, making the sign of the cross, [and] saying [prayers]. . . . They instantly got up, cured of all their infirmities — blind people, lame people, people afflict-

ed with dropsy—everyone cured of his afflictions.” ⁽³⁶⁾

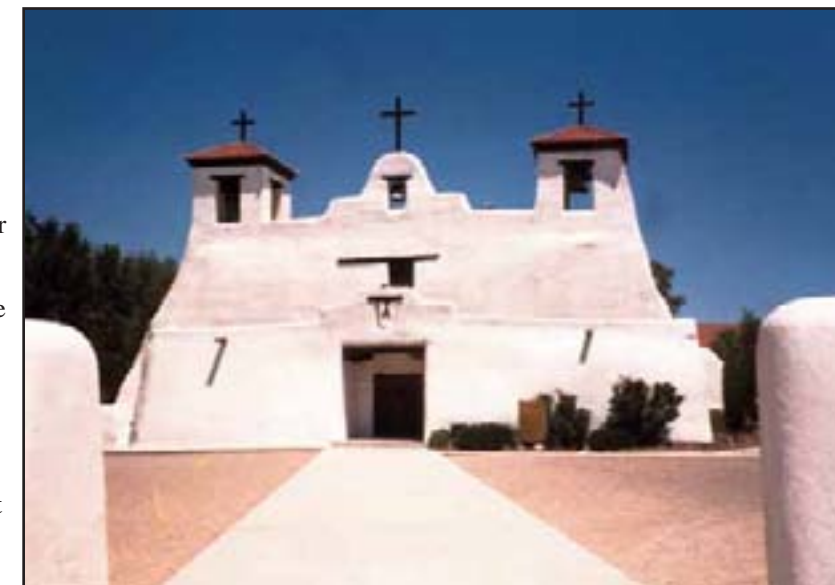
As a result of this event in 1629, and the second missionary trek to the same tribal group, the Jumanos—inspired by their Lady in Blue—may be credited with spurring the first mission activity in the state of Texas, previously relegated to the period between 1682 and 1793.

“One of the missionaries stayed there . . . for six months,” Habig declared. “Established in 1632, that was the first mission in Texas,” he said. “That’s where San Angelo is . . . and the Indians there were the Jumanos.” ⁽³⁷⁾ A historic monument alongside the Concho commemorates the priests’ work with the Jumanos in this location in 1632 and their mission, though it was an operational facility for only six months. ⁽³⁸⁾

Meanwhile, in late August of 1630, Benavides reviewed his report — entitled the Memorial of 1630 — with the minister general of the Franciscan order, Padre Bernardino de Sienna. Sienna reassured Benavides that the Jumanos’ Lady in Blue was Sor María de Jesús, telling him what he knew about her bilocations to America from her own accounts eight years earlier when he had visited ÁgreDA.

On April 30, 1631, Benavides arrived in ÁgreDA. With him he brought Padre Marcilla, Sor María’s former confessor and now the presiding provincial in Burgos. Together with Padre Andrés de la Torre, they would — for two weeks — examine Sor María’s accounts of her experiences. Benavides was immediately taken with her and described her later in detail:

Mother María de Jesús, Abbess now of the convent of the Immaculate Conception, is about twenty-nine years of age handsome of face, very fair in color, with a slight rosy tinge and large black eyes. The style of her habit, as well as that of all the nuns of that convent . . . is the same as ours; that is of brown (pardo) sackcloth, very coarse, worn next to the body. . . . Over this brown habit is worn a white one of coarse sackcloth with a scapular of the same [material] and the cord of our Father Saint Francis. . . . They wear no shoes or sandals other than boards tied to the feet. The cloak is of blue cloth, coarse, with a black veil. ⁽⁴⁾



Benavides may have been charmed by Sor María’s appearance, but one should note that under normal circumstances, he never would have seen her face. In those days, cloistered nuns were protected from the sight of strangers by a veil drawn completely over their faces. Benavides’s task at hand allowed him an exception, in order to compare her actual features with the Jumanos’ descriptions. Too, the Inquisition was still in full swing in Spain, and Benavides was an officer of the Inquisition in the New World. Sor María, on the other hand, as a nun under vows of obedience, was obligated to fully satisfy his inquiries based on an order of the Franciscan minister general. Sor María was clearly intimidated.

Does this mean that Benavides “led the witness”? Probably.

Does it mean that some exaggeration of the truth occurred? Yes.

Does it mean that the bilocations were fabricated? Not according to Sor María.

“I can assure you beyond any doubt,” Sor María wrote to a superior years later, “that the case did in fact happen . . .”

Editor’s Note: In Fedewa’s book, the numbering system for endnotes begins anew with each chapter, and since the material published on these two pages spans two chapters — with some gaps — the numbers will not appear sequential although they are in order.

PHOTOS: (Above) Saint Augustine Church, Isleta Pueblo, New Mexico, site of original San Antonio Mission where Jumano Native Americans identified Lady in Blue to missionaries in 1629. Photo by Jeanne Kendall. (Above Left): Sor María’s original blue cape, habit, veil, and walking stick. On display in convent museum. Photo by author. Map inset: Southwestern U.S. and Mexico, with present-day city locations and (shaded) state lines and names, as references to key locations in the history of the Lady in Blue. Map by author. All rights reserved.



“Maria of Agreda: The Mystical Lady in Blue,” by Marilyn H. Fedewa, is available for purchase at Trudo’s in San Angelo or at the San Angelo Museum of Fine Arts during June 20-21 festivities.

As Sotomayor makes rounds, her history up for analysis

By Patricia Zapor
Catholic News Service

WASHINGTON -- As Judge Sonia Sotomayor was making the rounds of Senate offices for courtesy calls prior to confirmation hearings this summer, a popular exercise among commentators has been trying to define the judicial leanings of President Barack Obama's first nominee to the Supreme Court.

As a current judge of the 2nd U.S. Circuit Court of Appeals and a former U.S. District Court judge, Sotomayor's rulings and dissents were being carefully analyzed by both those predisposed to support her nomination and those looking for reasons to reject her as a potential Supreme Court justice.

One thread of reviews looks at the handful of her opinions that have found their way to the Supreme Court and how they fared: Five of her 232 opinions in 11 years on the appeals court have been reviewed by the Supreme Court; three were overturned. A sixth is currently pending in the Supreme Court.

Those whose principal concern is abortion have sought clues to her judicial temperament -- and any potential she might have for groundbreaking decisions -- in the few cases in which she ruled on some aspect of abortion-related laws. In a 2002 case challenging the Mexico City policy, which bars foreign aid recipients from offering or referring for abortions, she upheld the Bush administration's right to follow the policy. Neither that case nor others related to abortion clinic protests and decided on procedural grounds dealt directly with legal rights and abortion.

Others are parsing what she has written



Supreme Court nominee, The Honorable Sonia Sotomayor, currently judge of the 2nd U.S. Circuit Court of Appeals.

on religious liberty, employee-employer rights or racial discrimination.

The first few days after Sotomayor's nomination was announced May 26 brought a flurry of quickly released statements based largely on impressions of her rulings, background or on the fact that she was nominated by Obama.

Charmaine Yoest, president of Americans United for Life, a public-interest law and policy organization, said in a statement that "for all the president's talk of finding 'common ground,' this appointment completely contradicts that hollow promise." Without explaining why, Yoest said Sotomayor's "judicial philosophy undermines common ground" and called her "a radical pick that divides America."

Other commentators just as quickly leapt to support Sotomayor, also with little explanation for their conclusions.

For instance, Michael Keegan, president of People for the American Way, said in a statement that Obama "used this opportunity to do exactly what he promised in last

year's election -- to select a person who has demonstrated an abiding commitment to core constitutional values of justice, opportunity and equality under the law."

Keegan went on to call the nomination "good news for people who care about the future of our rights and liberties."

Meanwhile, the White House has kept up a steady stream of press releases with praise for Sotomayor from fellow judges, law professors, her one-time supervisors in the New York district attorney's office and her former law clerks.

Until Justice Samuel Alito joined the court in January 2006, becoming the fifth Catholic, there had previously only been a majority of Protestant justices.

The first Catholic on the court was Chief Justice Roger Taney from 1836 to 1864. After the first Jewish justice, Lewis Brandeis, joined the court in 1916, there had regularly been one Catholic justice at a time, along with one or two Jewish justices and a majority of Protestants.

Pro-life leaders, groups condemn murder of Kansas abortion doctor

WASHINGTON (CNS) -- Pro-life advocates universally condemned the May 31 murder of a Kansas abortion doctor, with officials from several U.S. right-to-life groups saying such extreme acts only hurt the pro-life cause.

"We condemn this lawless act of violence," said Charmaine Yoest, president of Americans United for Life. "The foundational right to life that our work is dedicated to extends to everyone. Whoever is responsible for this reprehensible violence must be brought to justice under the law."

Dr. George Tiller, 67, of Wichita, Kan., was fatally shot while serving as an usher at the city's Reformation Lutheran Church during morning services, according to The Associated Press.

A suspect in the shooting, identified as Scott Roeder, 51, was being held without bail on one count of first-degree murder and two counts of aggravated assault, the AP reported June 1.

In 1996, a 38-year-old man with the same name was charged in Topeka, Kan., with criminal use of explosives for having bomb components in his car trunk and sentenced to 24 months of probation, the AP reported. However, the conviction was overturned on appeal the next year after a higher court said evidence against him was seized by law enforcement officers during an illegal search of his car, the AP reported.

Fair Trade products best way to provide justice to millions in need

By Miguel Angel Gomez

The world is full of injustices, poverty, misery, abandonment and so on. Many of us prefer to ignore these problems and close our eyes pretending to be blind, knowing that we make fools of ourselves. Thank God we are blessed to live in a country like ours, thank God we have the abundance of basic needs to survive and the luxury to over spend.

Many of our brothers and sisters in third world countries suffer thanks to our support of products made where there are unjust salaries, unspeakable working con-

ditions, and miserable environments. We buy products not knowing the pain a worker in a third world country went through in making the product. We help increase the misery of those workers through our support in buying these products. But as consumers we have choices and the power to support "just" products.

Buying fair trade products is the best way to provide justice to those people in need. "Fair Trade" is an organized social movement that empowers developing-country producers and promoters through providing just salaries, safe working environments and a healthy living.

Last November, the Diocese of San Angelo, through the Newman Center, gave me (an A.S.U. senior) the opportunity to go to Seattle to learn about Fair Trade with Catholic Relief Services at the event called Students United for Fair Trade.

My purpose here is to raise awareness of fair trade and to motivate you, the reader, to purchase fair trade products. Supporting fair trade products gives a light of hope to those in need of justice. Suffering gives us strength, strength produces character, and character produces hope. I HOPE you join me in solidarity in supporting fair trade and in raising

awareness about it. Solidarity is one of our eight principles of being a Catholic yet one of the hardest to practice. Fair Trade items are available at many grocery stores and at larger "general stores." Ask sales people for assistance and make it a habit to see what is available. Thank you for trying to bring some justice to our brothers and sisters in impoverished countries.

Miguel Gomez is a senior at Angelo State studying International Business and a Newman Center member. He is originally from Uvalde.

VATICAN: Official paper says Obama moving away from abortion rhetoric

(From 9)

personnel opposed to abortion.

That caused some discomfort among conservative Catholics, but Vian defended the editorial line May 20 in an interview with the Italian daily "Il Riformista." Vian said that the U.S. president's Notre Dame speech was "respectful" and left him convinced that "Obama is not a pro-abortion president."

Twice, the newspaper has opined that Obama seems to have moved away from his 2008 campaign rhetoric on legislation that would enshrine abortion as a fundamental right and remove local limitations on the practice of abortion.

"It should be understood that L'Osservatore shares the same position as the American bishops who consider abortion a disaster. It is always a necessary and decisive task, in fact, to promote a culture of life at every level," Vian said.

In fact, the day it reported on the Notre Dame speech, L'Osservatore also carried a news story on the U.S. bishops' campaign against the Obama administration's policy on federal funding of embryonic stem-cell research. And on May 22, the newspaper ran a short article quoting two U.S. bishops who had criticized Notre Dame's decision to honor Obama.

What's striking about L'Osservatore's coverage of Obama has been its attention to the wider range of issues, especially in foreign policy. The newspaper has found much to its liking:

► **The Israeli-Palestinian situation.** Three days after Pope Benedict left Israel with a strong call for a two-state solution based on mutual security, Obama met with Israeli Prime Minister Benjamin Netanyahu with virtually the same message. The Vatican newspaper said the president's position was in "full harmony" with that of the pope, reflecting the Vatican's

strong hope that Obama will get serious about pressing Israel on a settlement.

► **Middle East outreach.** The Vatican newspaper has said Obama's upcoming speech in Egypt in June represents a "new step by the U.S. administration toward an open dialogue with the Arab world." It has reported favorably on the Obama administration's opening of direct talks with Iran and Syria, and its efforts to encourage greater Syrian involvement in a regional peace settlement.

► **Disarmament.** A recent L'Osservatore story headlined "Concrete hopes for disarmament" took Obama at his word when he spoke of the need to rid the planet of nuclear arsenals. This is a sleeper issue, one that makes few headlines in the United States but which is frequently on the minds of Vatican officials, including the pope. Obama's steps toward direct talks with Russia on strategic weapons and his call for strengthen-

ing the nonproliferation treaty have convinced the Vatican that he is serious.

► **The Americas.** The newspaper has commented favorably on Obama's overtures to several leftist Latin American states, most specifically his lifting of restrictions on Cuba.

► **Multilateralism and human rights.** L'Osservatore has applauded Obama's "turn toward multilateralism" in the international arena, especially when it comes to international organizations shunned by previous U.S. administrations. When the administration announced, for example, that the United States would seek a place on the United Nations Human Rights Council, it sent a positive signal of change, the newspaper said. A proposal to close the U.S. detention center in Guantanamo Bay, Cuba, was described as another human rights step in the right direction.

WUERL: Gatherings of faithful evidence of people's need to search for God

(From 3)

that is not the result of prior popular approbation.

However, our experiences are not all darkness and gloom. On the brighter side is a sense among some of our young people that the secular, material world does not provide them sufficient answers for their lives. Over and over, the phenomena of youth gatherings from as large as World Youth Day to as modest as small parish programs speak of the searching for value and direction that characterizes a growing number of our faithful. There is a hunger for God and the things of the Spirit, but it needs to be encouraged, informed and directed.

In reaching out to the young, I have experienced their openness, sense of searching and desire for a clear affirmation of the faith. The basic truths of the faith often evoke in them a positive and affir-

mative response. Often in meeting with young people, whether in a university class setting, an RCIA discussion or a simple conversation about the faith, I find a willingness in many to explore what the church brings to our world and the human condition that no other voice provides.

This openness says to me that it is not a time for any of us to be hesitant to speak about our faith and explain our beliefs. This may entail on our part a more thorough study of the teaching of Christ and his church. In this context, there is a welcome place today for the United States Catholic Catechism for Adults.

In parishes I am also greatly heartened by the recognition of more and more of the faithful that the work of catechesis is not confined or reserved solely to clergy, catechists and teachers. Increasingly there is an affirmation of the principles articu-

lated in the General Directory for Catechesis that "catechesis is a responsibility of the entire Christian community." The same directory instructs us that "Christian initiation indeed should not be the work of catechists and priests alone, but of the whole community of the faithful" (220).

The entire faith community must be invited into both the recognition that there is a need to evangelize and catechize, and also the commitment to participate in this effort. This is perhaps the most challenging aspect of the catechetical renewal today. All of us together must assume responsibility for sharing with others the faith that we have received and so cherish.

However, ecclesial catechesis is not an undifferentiated or nondirected activity. The bishop, as head of a local church, has the primary responsibility for catechesis in the particular church. This he does by being actively engaged in the teaching of

the faith where this is possible and certainly through the oversight of all who teach the faith. By extension, this task falls also to each priest by virtue of his ordination.

I hear from a number of priests that they regularly use the bulletin as a catechetical tool. Their own more active engagement in the oversight of the various catechetical initiatives of the parish is another testimony to priestly teaching of the mystery of faith. And still others highlight their teaching presence in the parish utilizing the pulpit and Sunday liturgy homily.

Our current situation then gives us all the more reason to rejoice in the United States Catholic Catechism for Adults as a welcomed instrument in adult faith formation at every level throughout the archdiocese and, most particularly, within each of our faith-filled parishes.

BORCHARD: Maybe mom was onto something after all

(From 15)

translator (if I can use that term) has published a book of conversations with angels. In "Angels in My Hair" (Random House), Irish mystic and author Lorna Fitzgerald Byrne describes her encounters and conversations with angels, and in doing so, offers readers a message of

hope and love. "Angels are here to comfort and to teach us," she says. "All you have to do is ask."

Byrne was brought up in poverty and suffered from learning disabilities, and has had her share of skeptics. Yet she's won over many who were not prepared for her sense of serenity and innocence.

Byrne once told a reporter that she

doesn't like to call herself a psychic and is even afraid to say she is a healer even though she says she sees things about a person's life and helps the person to understand it.

She also refuses to "tell fortunes," explaining that she feels "that is too dangerous."

I don't tell my kids to take their angels

with them like my mom did, because I don't want to get the rolled eyes that my mom got when she commanded her kids to request some heavenly help. But I'm rethinking that, after reading Byrne's curious and uplifting testimony.

Maybe my mom was on to something after all.

Family

Mt. Washington: The scariest most beautiful place

By Jimmy Patterson

NEW HAMPSHIRE -- I should probably be completely honest with you and share a little something that happened when Karen and I were on vacation last month, visiting New Hampshire to celebrate our anniversary.

I threw out a simple suggestion to her. How about we go to the top of Mount Washington? I asked, knowing she'd refuse.

The notion of such a mind-blowing trip, which consists of a vertical gain of almost 6,000 feet, was preposterous in my mind. My wife has never been much for heights and I figured she'd turn me down flat and be spared any embarrassing moments on our way up the Auto Road as I navigated the way safely for her, peering out like a bald eagle soaring bravely amid the beauty of the White Mountain landscape.

"Let's do it!" she shot back. The sound of an exclamation point at the end of her sentence told me she was serious.

Any hope I'd have of saving her from being humiliated with her fear of heights was gone. I figured our whole trip might be ruined because of this ridiculous sugges-



Patterson

tion I'd made. I kinda felt sorry for her.

Mt. Washington is a picturesque mountain of 6,288 feet. It is the tallest peak in all of the northeast. It towers majestically over its lesser surroundings and scientists confirm that it is consistently home to the harshest weather in North America because it is positioned at the confluence of three jet streams that often converge on the mountain top creating horrific conditions. The highest wind speed ever record, 231 mph, was recorded at the summit. But we were goin' anyway.

The day we went to the top, you could see forever. To the west lie Vermont's Green Mountains and to the south-east the Atlantic and the Maine coast, which could be seen earlier in the day, but not so much by the time we started our ascent, about 2:30 p.m.

The ticket taker at base camp (who has probably never been to the top of the mountain if her self-assuredness was any indication) gave us a helpful tip: "They say the trick to making it up and back and not being bothered by the height is to just look out onto the faraway vistas and see all the beauty and avoid looking down at the mountainside just below you, which is when any fear of heights will kick in."

Sure enough.

My wife bobbed up and down in the second seat of our

four-row van like an excitable puppy with his head out the window and wind blowing in his face. Rich, our driver, shifted into auto-guide using his finest mountain road commentator voice. Should he be talking and driving up a dangerous mountain road at the same time, I wondered?

I held down the third seat, snapping photographs as we gained altitude. Some of the photos contained only sky. Some of them had glimpses of a few peaks in the distance. A couple of photos were merely of blades of glass speeding by or scenes of blackened blurry asphalt. It's hard to focus in on a picture when you are lying prone in the backseat, holding your camera above your head, aiming at something you cannot see and hoping it will take a good picture by itself since you are too chicken to sit up and look out the window.

Karen continued to ooh and even ahh at the appropriate places in the driver's commentary. (Should he be talking and driving at the same time? I wondered. Still.) I clutched at seat backs, jackets, door handles, my wife's clothing, and finally my own throat as the world seemed to close in around me.

I was OK as long as there were trees outside my window. But when the trees disappeared, so did I. And Karen had a nice little laugh about it. Here I was, successful

(Please See PATTERSON/16)

Your Family

Ten easy ways to make summer a bummer

By Bill and Monica Dodds
Catholic News Service

To rephrase Psalm 118:24: "This is the summer the Lord has made; let us rejoice in it and be glad."

But that's not always easy to do, is it?

Summer 2009 may be a tough one for your family for any number of reasons, including household economics! But here are 10 easy ways to guarantee your summer is a bummer:

1. Assume that because money is tight, joy is impossible. If you can't make it to the major theme park or rent that cabin in mountains, what's the point? Never mind that several trips to the local park and some nights in an old camping tent in the backyard can be sources for a lot of happy memories. (Note to self: S'mores can be made using the microwave.)

2. Don't plant a small vegetable garden. Don't plant flowers. After all, who

wants more vegetables? And what good are flowers? Sure, the produce you don't eat yourselves can be given to friends or donated to the local food bank. And, yes, flowers will brighten up your home and make great gifts for family and friends but ...

3. Don't plan Sunday brunch picnics for after Mass. You bring food into a lovely park and the next thing you know there are ants or, worse, there are yellow jackets or other bees. And it could be hot out.

4. Avoid at all costs the temptation to look in the newspaper or go online to find out what shows, exhibits or other events in your area are free or have a low, low cost. If you're not careful, your children will be exposed to great music and art. Or they'll want to see another play or go to another (semipro) ballgame. Worse still, they may start thinking about playing a musical instrument, drawing, writing or sharpening their athletic skills themselves!

5. Money's not a problem? Get the kids so involved in organized activities that they don't have time to lie in the grass, stare up at the clouds and daydream.

6. Pin all your hopes on next summer. It has to be better, right? Assume

this one is a total loss and next year's will be nearly perfect. Absolutely no troubles, challenges, setbacks or disappointments.

7. Stall through summer 2009 because it won't be too many more summers before your children are off on their own.

8. Let Sunday Mass attendance slide. Lots of people do that, don't they? You deserve an extra day to sleep in. Your kids and your spouse aren't always keen on going anyway. You're doing them a favor. Hey, it's summer! Right?

9. Still employed? Point out at work that your employer didn't schedule you for the two weeks off you really wanted. Do the same at home. Frequently. They need to know how hard it is being you.

10. When in doubt, mope. Your children depend on you to show them how to handle a variety of situations, including a summer that seems less than ideal. Increase their vocabulary by demonstrating what "surly" really means.

On the Web: Lots of Resources
Type in "free summer fun families" on any search engine and you'll find a lot of sites. Also, check out the sites for your local newspaper and television stations. They can have great ideas, too.



Monica and Bill Dodds



"Can't I stay up for the ten o'clock news just this once? I'm on it!"

ANSWERS

- | | |
|-------|-------|
| 1. b, | 2. c, |
| 3. f, | 4. e, |
| 5. d, | 6. g, |
| | 7. a. |



JUST 4 KIDS

Jesus and his apostles prepare for Passover

While they were celebrating the first day of the Feast of Unleavened Bread with Jesus, one of his disciples asked him, "Where do you want us to go and prepare for you to eat the Passover?"

Jesus called two of his friends over and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there."

The two men immediately left for the city, and everything happened exactly as Jesus said it would.

When they returned and told Jesus, he told his disciples to come with him, and they went to the room that had been prepared for them.

Later that night, when Jesus was dining with his disciples, he said something that shocked them. "Amen, I say to you, one of you will betray

me."

His friends all shook their heads and denied that they would do such a thing. But they knew that Jesus would not have said such a thing if it was not true, and they wondered which of them was the one Jesus referred to.

Jesus continued, "One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

Then Jesus took the bread, blessed it, gave it to his friends, and said, "Take it; this is my body."

He took the cup, gave thanks, gave that to them as well, and said, "This is the blood of my covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God."

Then Jesus and his disciples sang a hymn and went out to the Mount of Olives.

READ MORE ABOUT IT:

Mark 14 Q&A

1. What holy day did Jesus want to prepare for?
2. What did Jesus say about the bread he broke?

BIBLE ACCENT

A number of feasts were established to celebrate special events or miracles that God had performed for the early Hebrew people. The rituals that govern some of these feasts can be found in the Pentateuch, or the first five books of the Old Testament.

Jesus and his disciples were celebrating the Feast of Unleavened Bread. Unleavened bread, which the Jewish people call "matzo," is bread made without yeast. This seven-day festival signaled the time to harvest the grain.

The connection between this feast and Passover is explained in Exodus 12. Passover refers to the angel of the Lord

passing over Egypt to destroy the firstborn of the household, unless the angel saw the doorframes marked with blood.

The disciples asked Jesus about their own preparation for the Passover celebration in today's story.

PUZZLE

Match the sacraments with the symbols, concepts or items that go with them:

1. Baptism
 2. Eucharist
 3. Confirmation
 4. Holy orders
 5. Matrimony
 6. Anointing of the sick
 7. Reconciliation
- a. Forgiveness
 - b. Water
 - c. Host
 - d. Wedding rings
 - e. Priests
 - f. Holy Spirit
 - g. Holy oil

Take your angels with you -- you never know when you'll need them

By **Therese J. Borchard**
Catholic News Service

Growing up, my mom would tell me and my three sisters every morning before school, "Take your angel with you."

"Yeah, yeah, yeah, goodbye," we'd say.

She was so predictable. So convinced that a heavenly presence was beside us, protecting us from harm.

I never gave it too much thought until my older sister smashed her car into a wall and walked away unscathed, my twin sister totaled her car and walked home, and I spent many a drunken night in the "ghetto" off-campus housing area of the University of Dayton without getting



Borchard

myself into too much trouble.

Maybe her invocation did matter.

I've always been intrigued by the presence of angels, and I'm hardly alone when you consider the popularity of angel books, pins and statues.

I used to work for a religious giftware company, and let me tell you: Without angels, we would have had to do something really creative with the saints. You know, something besides the St. Joseph Home Sales Kit.

The writings of bestselling author Joan Wester Anderson have long inspired me. I get goose bumps every time I read her story about her son and a friend being saved by an angel in the middle of a snowstorm on an isolated country road in Indiana.

A tow truck appeared out of the blue and offered to pull the stalled car to a nearby friend's house. But as soon as the two boys turned around to pay the kind and generous

man, he was gone. And there was just one set of tire tracks in the snow: that of the boy's car (not the tow truck).

Writes Anderson in "Where Angels Walk": "Angels don't submit to litmus tests, testify in court or slide under a microscope for examination. Thus their existence cannot be 'proved' by the guidelines we humans usually use. To know one, perhaps, requires a willingness to suspend judgment, to open ourselves to possibilities we've only dreamed about.

"Was it an angel? Our family will never know for sure. But on Christmas Eve in 1983, I heard the whisper of wings as a tow-truck driver answered a heavenly summons and brought our son safely home."

Joan now has company, because another believer, or

Please See **BORCHARD/9**

PATTERSON: On top of the world, but never more scared

(From 14)

hiker of two of Texas' tallest peaks, unable to merely sit up and look out the window. There she was -- someone who had once been petrified to sit in the mezzanine section of the Ballpark at Arlington -- bouncing up and down like it was the most exciting trip of her life.

Rich was driving 10-15 mph around hair pin curves when there was nothing out the passenger side window except the end of my life. By the time we got into his van that afternoon, it was his third trip to the top THAT

DAY. Yet I was certain that after there had been no reported accidents or deaths on the mountain road since it opened in 1861, today was the day that it would finally happen. And I was the victim.

We arrived at the summit and I was astounded at just being there. Getting there was one thing. Being there was quite another. I felt alive, refreshed, renewed, as if I had just accomplished a major hurdle in my life. So what if I did it lying in the back seat whining like a baby that I was about to die and would never see my children again? I

walked around the mountain top with a measure of confidence, admiring the spectacular views that the mountains provided and full of self-gratification that I had made it.

And then Rich walked up. "Van leaves in 5 minutes, you guys ready?"

As if someone had let the air out of my knees I began to wobble like a nudged bowling pin. I began searching frantically for the nearest trail to the bottom. Karen caught me in time, poured me back into the van, and had the audacity to ask me if I wanted to ride shotgun on the way down. "What,

you want me to die a half second before you?" I asked her.

Fifteen minutes later, the evergreens and firs began popping up at the side of the road and I found I too could again sit upright.

I wiped the sweat from my brow. They said the trip up and down would be breathtaking. No one mentioned anything about lunch taking.

"You doin' OK back there, sweetheart?" Karen asked me.

"Piece a cake," I said.

"Ready to go again.

But between you and me... my palms were sweatin' a little.

PADRE THAD

(Para 6)

manos. Se dieron cuenta de que su padre se ahogaba y nadaron hacia él. Cuando estaban ya cerca el papá les gritó que no se acercaran. "¡Aléjense! ¡No me toquen!", les gritaba. Atemorizados, los muchachos guardaron distancia, hasta que el papá dejó de luchar y empezó a hundirse dejando burbujas.

Al perder el padre el conocimiento, los muchachos se acercaron y lo sujetaron lo mejor que pudieron, arrastrándolo a la orilla, donde empezó a arrojar el agua y recuperar la conciencia, finalmente expulsando toda el agua. Más tarde los hijos le preguntaron por qué les gritaba que se alejaran. Les dijo que temía que al ponerles la mano encima los hundiría junto con él. Sabía que una persona desesperada se aferra a lo que sea, incluso hasta de sus propios hijos, con tal de salvarse, y él no quería hacer eso.

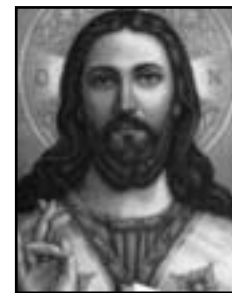
Nosotros también debemos preocuparnos de manera similar cuando en nuestra sociedad los científicos y pacientes desesperados están tentados a poner la

mano encima de nuestros niños en embrión, en un intento por aliviar el sufrimiento o salvarse a sí mismos. Tristemente, la decisión del Presidente sobre las células madre alienta este tipo de comportamiento no ético al recurrir a una apelación emocional a la desesperación de los pacientes. El error ético del Presidente se acentúa por el hecho de que existen alternativas científicas notables y sólidas, tales como la reprogramación celular, por una parte, o el uso de células madre de cordón umbilical de adulto por otra, ninguna de las cuales requiere ponerle la mano encima a un embrión humano.

La decisión del Presidente sobre las células madre también manifiesta un giro preocupante hacia una forma de opresión aún más perversiva y sistémica en nuestra sociedad. El presidente Obama les está ofreciendo a los estadounidenses la perspectiva de recurrir al potencial de la ciencia para oprimir, o más precisamente, suprimir a los integrantes más pequeños de la familia humana para servir a los intereses de los más grandes y más ricos. Les está ofreciendo a los estadounidenses la

perspectiva de reducir a nuestros congéneres a partes y componentes en la línea de ensamblaje del complejo industrial en el negocio de la medicina. Sin embargo, muchos ciudadanos de Estados Unidos, parecen no estar muy enterados de las implicaciones de la decisión del Presidente. El Juez de la Suprema Corte William O. Douglas comentó en una ocasión sobre cómo la opresión puede irse estableciendo entre nosotros sin que nos demos cuenta: "Así como la noche no llega en un instante, la opresión tampoco llega así. En ambos casos hay un momento de crepúsculo en el que todo parece seguir igual, y es en ese crepúsculo que debemos estar conscientes del cambio que se está dando para no terminar siendo víctimas de la obscuridad".

Habrà quien opine que quizá ya nos cubrió la noche. Pero tal vez todavía queden algunos momentos de crepúsculo en los cuales los estadounidenses pueden hacer retroceder la obscuridad moral que amenaza a nuestra sociedad y a nuestro futuro.



Our Holy Father's Monthly Intentions 2009

JUNE

Foreign Debt Relief. That international efforts to help poorer nations bring prompt, concrete results to relieve the crushing burden of foreign debt.

The Church in Areas of Violence. That local Church communities serving areas torn by violence may be supported through the love and help offered by Catholics around the world.

JULY

Christians in the Middle East. That Christians in the Middle East may live their faith in complete freedom and become instruments of reconciliation and peace.

Humanity Reconciled. Through the witness of the faithful, may the Church be the seed and soil of a humanity reconciled to be God's one true family on earth.

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.

Loved One In Jail / Prison? "Let us help you"

**Criminal Justice Ministry
Diocesan Office
325-651-7500**

www.san-angelo-diocese.org/cjm.html



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MISSAL: Church 'within sight' of receiving results of much hard work

(From 4)

changes. The catechesis to prepare to receive the new *Roman Missal* will strongly speed up and enhance the understanding of the new text once it is received.

Years of study, review and rewriting of texts have gone into the preparation of the new *Roman Missal*. This process has been guided by an important Instruction from the Congregation for Divine Worship called in Latin, *Liturgiam authenticam* — *A document for the right implementation of the Constitution on the Sacred Liturgy*. A few years ago, at a meeting of the U.S. Catholic Bishops for reviewing some of the texts of the new *Missal*, Cardinal Avery Dulles offered a very insightful analysis of the whole process and finality of the new *Roman Missal* when he stated, "The central purpose of the Instruction (from the Congregation for Divine Worship) was to insure the integral transmission of Revelation through translation of Scriptural and liturgical texts." He pointed out that this guiding document

achieves this aim "by its dual emphasis on literal accuracy and on language conducive to reverence."

The Instruction for the translation of the new *Roman Missal* from the Latin texts into the English is based on a number of principles that assure fidelity and exactness to the original. Some of these basic principles are:

▶ the texts must be translated integrally and in the most exact manner — without omissions or additions in terms of their content — and without paraphrases or glosses.

▶ the translation must always be in accord with sound Doctrine.

▶ the kind of language should be easily understandable, yet preserve the texts' dignity, beauty and doctrinal precision.

Many very talented and highly qualified people have worked hard to produce the English texts that we will be receiving in the near future. We should be patient with the new translation of the *Roman Missal*, as it will take work to get used to it, and in many cases will require patient instruction of the lay faithful so they can become familiar with the new

expression of a number of prayers.

The process used in the translation, based on the Instruction, brings about a deeper communion with the Church spread throughout the world not only in our time, but with the Church through all time. As our American English vernacular version of the *Roman Rite* is not an American Rite based on the Roman one, but the *Roman Rite* in English, so we are confirmed in our communion with all those particular churches that use this Rite throughout the world.

The two dimensions of ecclesial communion — communion in space and communion in time — made possible through the medium of the *Roman Rite*, given to us in the English translation — are themselves mean more final and ultimate communion: a deeper sharing and communion with God the Father, God the Son, and God the Holy Spirit.

All of us know that the Second Vatican Council called the people of God to a full, conscience, and active or actual participation in the sacred Liturgy. Without a *Roman Missal* that is the same in

English as in Latin, this basic goal is unachievable.

We are within sight of receiving the results of much hard work and dedication that has produced the new English *Roman Missal*. It is incumbent on us to be ready to take wholehearted possession of this translation when it is completed and becomes the text we pray at the Holy Eucharist. We are, of course, ready to accept the new translation on the basis of the authority of the Church, with which she gives this new prayerbook to us.

CHANGES

(From 1)

Sacramental Minister for Sacred Heart-Menard.

• **Deacon Tim Graham**, currently Pastoral Coordinator at St. Theresa-Junction is assigned also to serve as Pastoral Coordinator at Sacred Heart-Menard.

SACRED: Pray, learn, talk, serve, organize just five things you can do

(From 4)

fact is that abortion is more dangerous to more women now than before it was legal. Former abortionist Bernard Nathanson has admitted that he helped invent the story about back alley abortion fatalities. Legal is not safe. Besides, the best doctors don't aspire to be abortionists.

Some continue to dispute, in spite of scientific research, that human life exists from the moment of conception. However, when there is any doubt that there exists a human being's life to preserve and protect, such doubt shall be resolved in favor of the existence of a human being, and when two or more human beings are in a situation in which their lives are mutually endangered, all available ordinary means and reasonable efforts shall be used to preserve and protect the life of each and every human being endangered.

The Politician's Song

As regards abortion, the politician's song has been sung so often for so long that it sounds quite logical — and sadly some pro-lifers believe it. "I'm absolute-

ly against abortion," they insist, "except, of course, in the cases of rape and incest." They argue that it's somehow "compassionate" to offer the woman victim the opportunity to eliminate the results of an attack. The ultimate question, however, is: "What about the baby?"

In simple terms, two wrongs do not make a right. A second wrong only makes a bad situation worse. Abortion for rape cases punishes the innocent child more severely than the guilty rapist. An "innocent bystander," if you will, is given the death sentence while the criminal has the opportunity to amend his life.

The Greatest Human Rights Movement

The pro-life movement is the greatest human rights movement on earth — a struggle founded on unconditional love — even for the pro-abortionists — unconditional empathy for the victims, both the child and his or her mother, and unconditional courage.

With each passing year, the horrific toll on women's lives becomes more evident. And it's time the media stopped censoring this truth. Women deserve bet-

ter than abortion and the compelling stories of the brave post-abortive women who are silent need to be heard. These very special women bear witness not only to the agony and trauma of their own abortion but to the hope of healing, reconciliation, and inner peace as well.

Now what can you and I do each day to help love and defend human life that is a precious gift to be loved and defended in each and every one of its stages? Here are some concrete recommendations that I present for your reflection, and hopefully for your implementation.

What can I do?

Pray every day that our nation will again respect the lives of every human being from the moment of conception to natural death. I ask that at every Sunday Mass, prayers be offered for peace, for a new respect for human life, and for an end to abortion.

Learn the facts about abortion. Read Catholic magazines and the *West Texas Angelus*. The newsletter *Life Insights*, and other educational materials are available from the bishops' Secretariat for Pro-Life Activities. Also visit

www.nccbuscc.org/prolife and www.hopeafterabortion.org.

Communicate with others. Believing in our hearts that abortion and infanticide are evil and beneath us as a people is not enough. We need to speak out when we can. It is in speaking with others that we can help them to understand and touch their hearts with a message of respect for human life.

Serve with your gifts. Programs that serve pregnant women and children always need extra hands. Offer to help. Help for women and men suffering because of abortion requires special expertise. You may want to help financially, or in other ways.

Organize on behalf of life. The most effective vehicle for building a community that respects each and every human life is to establish a Parish Respect Life Committee or similar committee. Together parishioners can encourage prayer, educational activities, and involvement in the public realm. Through parish Respect Life Committees we can make a difference.

BLUE: Citywide celebration planned for San Angelo June 20-21

(From 1)

researching the life of Sor Maria of Agreda, a cloistered abbess in Agreda, Spain, who appeared to the Jumano Indians in the San Angelo area in the early 1600's.

One of the exciting results of Fedewa's research is locating and interviewing the Jumano chieftain, Gabriel Carrasco, who lives near El Paso, as well as a number of Jumanos living in Redford in Big Bend, including the Jumano tribal historian, Enrique Madrid.

Many people in San Angelo thought the Jumanos no longer existed as a distinct tribe. In fact, they had gone into hiding and affiliated with the Apaches for self-protection. The chieftain, the tribal historians, and several other Jumanos plan to be at the June celebration.

A melodious and beautiful musical score dedicated to the Lady in Blue has been composed by Cindy Jordan (first known for her song "Jose Cuervo, (You are a Friend of Mine).") Her new CD, titled "The Lady in Blue" was recently cut in Nashville and includes the song,

"The Legend of the Bluebonnets," which tells the story of how every time The Lady in Blue appeared, when her blue cape touched the ground, bluebonnets sprang up.

Schedule of Events

Saturday, June 20

10 a.m. -- Ecumenical service, Bishop Pfeifer; Pastor Janie Kelley, Unity Church and area pastors, at the Jumano marker, Rio Concho Dr. (confluence of the Concho River near the Bell Street Crossing) Original music by Cindy Jordan and a children's choir

5 p.m. -- Book, CD signing party, San

Angelo Museum of Fine Arts. Featuring a short musical program by Jordan followed by brief remarks by the Jumano chieftain. Author, Marilyn Fedewa, keynote speaker. Books and CD's will be available for sale.

Sunday, June 21

8:30 a.m. -- Mass will be celebrated in honor of the Jumanos and the artists at the Carmelite monastery, at Our Lady of Grace Monastery, 15 miles outside of Christoval, down Toenail Trail Road, turning left CR 339 (Rudd Road).

OBISPO

(Para 3)

cometidos en contra Dios, y somos reconciliados con la Iglesia que es herida por nuestros pecados.

El Ministro del Acto Sagrado de Dios

Unos de nuestros amigos no-Católicos ponen énfasis en que ellos confiesen sus pecados directamente a Dios. Nosotros, Católicos, también decimos, de acuerdo con la premisa bíblica, confesamos nuestros pecados a Dios en el Sacramento de Penitencia, administrada por el sacerdote que representa la comunidad cristiana. Cristo ha confiado el ejercer del poder de absolución al ministerio apostólico que Él encargó con el ministerio de reconciliación. [C. 1442] Este ministerio sigue desempeñándose hoy por sacerdotes ordenados. Como en todos los Sacramentos, Cristo designa un representante humano – el sacerdote – para ser el ministro del acto sagrado que celebramos con nuestro Dios.

El Sacramento de Penitencia – Confesión – es el Sacramento de la gran misericordia y perdón de Dios que es ofrecido al pueblo de Dios. En el *Catecismo de la Iglesia Católica*, leemos: "Cristo instituyó el sacramento de la Penitencia a favor de todos los miembros pecadores de su Iglesia, ante todo para los que, después del Bautismo, hayan caído en el pecado grave y así hayan perdido la gracia bautismal y lesionado la comunión eclesial." [C. 1446]

Un Don Muy Malentendido

Tristemente, el Sacramento de Penitencia – Reconciliación – es uno de los dones más malentendido de nuestro bueno, querido Padre Todopoderoso. En este don, Dios perdona nuestros pecados y nos llena con misericordia, y este Sacramento también tiene el poder para calmar violencia, para restaurar unidad

donde hay división, ayudar a sanar matrimonios y familias que están en conflicto y dificultad. La verdad gozosa del Sacramento de Confesión – Reconciliación – es que Dios quiere sanarnos más que lo que queremos ser sanados. Nuestro Padre en el cielo nos ama tanto que el quería manifestar Su amor en una manera visible y razonable por pedir a su Hijo que fuera encarnado, para que Dios pudiera tocarnos con carne semejante a la nuestra, ver dentro nuestros ojos con ojos humanos y hablarnos con palabras humanas. Tenemos a Jesús, el signo que es el gran Sacramento de nuestro Dios amoroso.

Si alguien quiere verdaderamente saber que bueno es Dios y como quiere enseñar su misericordia y perdón, solamente tenemos que leer en el evangelio acerca de la compasión, el perdón y sanación que Cristo ha traído a la gente cuando caminó esta tierra. Necesitamos, especialmente, humildemente y tristemente arrodillarnos al pie de la cruz, reconociendo que Jesús dio su vida para perdonar nuestros pecados muriendo como un criminal en la cruz. El mismo Jesús amoroso que enseñó perdón y misericordia durante su vida en la tierra, todavía nos está dando la bienvenida ansiosamente y con todo corazón para la reconciliación, ofreciéndonos sanación, perdón y paz en el Sacramento de Confesión. Cristo no está interesado en castigarnos ni en regañarnos. En su homilía en el Estadio Nacional en 2008, el Papa Benedicto XVI enfatizó la gran importancia del Sacramento de Penitencia para nuestra vida espiritual: "En gran medida, la renovación de la Iglesia en América, y por todo el mundo, depende de la renovación de la práctica de penitencia y en el crecimiento de la santidad que el Sacramento ambos inspira y logra."

Superando el Orgullo—"He pecado"

En el Sacramento de Confesión, se les pide a los sacerdotes que sean agentes de la misericordia y perdón de Dios mientras nos ayudan a reconocer nuestros pecados, y para abrir nuestros corazones a recibir la misericordia abundante de Cristo. Muchos católicos no toman ventaja de este gran don misericordioso dado por Cristo a nuestra hermosa Iglesia Católica. ¿Por qué? Tal vez por falta de conocimiento o aprecio completo de la hermosura, los beneficios, y la necesidad de este Sacramento para nuestra vida espiritual. Otros, tal vez, sean temerosos y sean superados por el orgullo, faltan el valor y humildad para simplemente decir – "He pecado — necesito el perdón de Dios." El espíritu y actitud necesitada es la misma del Hijo Prodigio quien cae a las rodillas de su padre misericordioso, confesando — "Padre, he pecado contra Dios y contra ti." (Lc. 15:18) Luego nuestro Padre celestial corre, nos abraza y nos perdona. La palabra central en que la Iglesia pone énfasis en el Sacramento de Confesión es reconciliación. Cuando permitimos que el pecado posea nuestro espíritu, nos hacemos extraños a nosotros mismos y hasta a nuestros vecinos y a nuestro Dios. El perdonar y la reconciliación van juntos. El perdón de Dios por nuestros pecados en Confesión requiere que nosotros también perdonemos a otros, y llama para poner un esfuerzo sincero para dedicarnos a la reconciliación. En "El Padre Nuestro" rezamos que nuestro Padre celestial nos perdone según la manera que perdonemos a otros. Reconciliación es juntar de nuevo lo que fue una vez uno. Es descubrir la unidad y amor que Dios quiere para nuestra vida.

El Mal del Pecado

El Sacramento de Confesión nos ofrece el perdón de Dios por nuestros pecados.

Hoy quizás hemos perdido mucho del entendimiento del mal del pecado, y lo mal que trae a nuestras vidas y nuestras relaciones con otros. El pecado es la libertad de permitir que nuestra relación con Dios se pone en tensión, o aun ser rota. Para recibir sinceramente los frutos del Sacramento de Penitencia, la Confesión, antes que nada, nosotros tenemos que reconocer humildemente nuestra debilidad y admitir humildemente que hemos pecado. Si pecáramos seriamente—pecado mortal — destruiría la caridad en el corazón del hombre por una infracción grave de la ley de Dios prefiriendo un bien inferior [1855]. Celebrando el Sacramento ofrece reconciliación. Si alguien ha pecado gravemente, entonces no ha de recibir la Comunión, porque esto sería un pecado aun peor—un sacrilegio. Para prepararnos bien para Confesión, necesitamos tomar tiempo de examinar nuestras vidas verdaderamente y honestamente con el Espíritu Santo, admitir nuestros pecados, expresar nuestra pena en oración por estos pecados, y entonces manifestar humildemente estos pecados a Dios por medio del sacerdote en Confesión, y cumplir nuestra penitencia y resolver, con la gracia de Dios, de no pecar de nuevo. La acción más importante de la penitencia es el arrepentimiento, tristeza sincera y aversión por el pecado cometido junto con la intención de no pecar más.

Paz y Serenidad de Consciencia

Todo el poder del Sacramento de Confesión consiste en restaurar la gracia de Dios y juntarnos con nuestro Dios en una amistad íntima y personal. Cuando nosotros admitimos humildemente y confesamos nuestros pecados, nosotros

(Mira **CONFESION/19**)

CONFESION

(Para 18)

encontramos una nueva paz y la serenidad de conciencia, esperanza espiritual, y consuelo y fuerza espirituales, para ayudarnos a vivir buenas vidas Cristianas, para vencer hábitos de pecado y superar la tentación. La gracia poderosa que se nos ha dado en el Sacramento de Confesión no solo perdona nuestros pecados, sino también nos ayuda a humilde y sinceramente tratar con la raíz de nuestro

pecado. Para habilitar crecimiento en gracia, deberíamos recibir este Sacramento con cierta frecuencia. Al recibir el Sacramento de Penitencia, la gracia de Dios es restaurada para los que han cometido un pecado grave. La frecuente y cuidadosa celebración de este Sacramento es también un buen remedio para superar pecados veniales y nos ayuda a vencer nuestra culpa predominante o tendencia al pecado, y tratar con la causa de raíz del pecado.

El Buen Confesor

Cuando celebra el sacramento de la Penitencia, el sacerdote ejerce el ministerio del Buen Pastor que busca la oveja perdida, el del Buen Samaritano que cura las heridas, del Padre que espera al hijo pródigo y lo acoge a su vuelta, del justo Juez que no hace acepción de personas y cuyo juicio es a la vez justo y misericordioso. El sacerdote es el signo y el instrumento del amor misericordioso de Dios con el pecador. [C. 1465]

Todas nuestras iglesias tienen tiempo especial para la celebración del Sacramento de Penitencia – Confesión – y animo a nuestros sacerdotes que recuerden a nuestra gente en los boletines de este tiempo especial designado para la celebración de este Sacramento maravilloso. También animo a nuestros sacerdotes y otros líderes pastorales a predicar y enseñar sobre el Sacramento de Reconciliación, Penitencia, que nos da la misericordia de Dios.

BISHOP: Confession not only good for the soul, but for greater church community

(From 2)

The minister of the sacred act of God

Some of our non-Catholic friends stress that they confess their sins directly to God. We, Catholics, also say that in accord with a biblical premise, we confess our sins to God but in the Sacrament of Penance administered by the priest who represents the Christian community. Christ has entrusted the exercise of the power of absolution to the apostolic ministry which He charged with the ministry of reconciliation [C.1442]. This ministry continues to be carried out today by ordained priests. As in all of the Sacraments, Christ designates a human representative—the priest—to be the minister of the sacred act we celebrate with our God.

The Sacrament of Penance —Confession — is the Sacrament of God’s great mercy and forgiveness that is offered to God’s people. In the *Catechism of the Catholic Church*, we read: “Christ instituted the Sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion.” [CC 1446]

A very misunderstood Gift

Sadly, the Sacrament of Penance—Reconciliation — is one of the most misunderstood gifts from our kind, loving Almighty Father. In this gift, God forgives our sins and fills us with mercy, and this Sacrament also has the power to calm violence, to restore unity where there is division, to help heal marriages and families that are in strife and difficulty. The overwhelming truth about the Sacrament of Confession—Reconciliation—is that God wants to heal us more than we want to be healed. Our heavenly Father loves us so much that he wanted to manifest His love in a visible and sensible way by asking His Son to be Incarnate, so that God could touch us with flesh like our own, look into our eyes with human eyes, and speak to us

with human words. We have Jesus, the sign that is the great Sacrament of our loving God.

If anyone wants to truly know how good God is and how much God wants to show His mercy and forgiveness, all we have to do is read in the Gospels about the compassion, forgiveness and healing Christ brought to people when He walked this earth. We especially need to humbly and sorrowfully kneel at the foot of the cross, recognizing that Jesus gave His life to forgive our sins by dying like a criminal on the cross. The same loving Jesus who showed forgiveness and mercy during His life on earth, is still eagerly and heartily welcoming us to reconciliation, offering us healing, pardon and peace in the Sacrament of Confession. Christ is not interested in punishment and reprimand. In his homily at National Stadium in 2008, Pope Benedict XVI stressed the great importance of the Sacrament of Penance for our spiritual life: “To a great extent, the renewal of the Church in America, and throughout the world, depends on the renewal of the practice of penance and the growth in holiness which the Sacrament both inspires and accomplishes.”

Overcoming Pride – “I have sinned”

In the Sacrament of Confession, priests are asked to be agents of God’s mercy and forgiveness as they help us to recognize our sins, and to open our hearts to receive the abundant mercy of Christ. Many Catholics do not take advantage of this great merciful gift given by Christ to our beautiful Catholic Church. Why? Perhaps because of lack of understanding or appreciation of the beauty, benefits, and need of this Sacrament for our spiritual life. Others, perhaps, are fearful and overcome by pride, lack the courage and humility to simply say — “I have sinned — I need God’s forgiveness.” The spirit and attitude that is needed is that of the Prodigal Son who falls at his merciful father’s knees, confessing—“Father, I have sinned against God and against you.” (Lk.15:18) Our compassionate heavenly Father then runs, embraces us, and forgives us.

The central word the Church emphasizes in the Sacrament of Confession is reconciliation. When we allow sin to possess our spirit, we become a stranger to ourselves and even to our neighbors and to our God. Forgiveness and reconciliation go together. God’s forgiveness of our sins in Confession demands that we then forgive others and calls for sincere efforts to work for reconciliation. We pray in the Our Father that our Heavenly Father forgive us to the degree that we forgive others. Reconciliation is putting back together what was once one. It is rediscovering the unity and love that God wants for our life.

Evil of Sin

The Sacrament of Confession offers God’s forgiveness for our sins. Today perhaps we have lost much of the understanding of the evil of sin, and the evil that it brings to our lives and to our relationships with others. Sin is the willingness to let our relationship with God be strained, or even to be broken. To truly receive the fruits of the Sacrament of Penance, Confession, first and foremost, we have to humbly recognize our weakness and to humbly admit that we have sinned. If one were to sin seriously — mortal sin — it would destroy charity in one’s heart by a grave violation of God’s law; turning one away from God by preferring an inferior good to him. [CC 1855] Celebrating the Sacrament offers reconciliation. If one has sinned grievously, then one should not receive Communion, as this would be a worst sin—a sacrilege. To prepare well for Confession, we need to take time to examine our lives truthfully and honestly with the Holy Spirit, admit our sins, express our sorrow in prayer for these sins, and then humbly manifest these sins to God through the priest in Confession, and perform our penance and resolve with God’s grace not to sin again. The most important act of the penitent is contrition, heartfelt sorrow and aversion for sin committed along with the intention of sinning no more.

Peace and serenity of Conscience

The whole power of the Sacrament of Confession consists of restoring us to God’s grace and joining us with our God in an intimate, personal friendship. When we humbly admit and confess our sins, we find new peace and serenity of conscience, spiritual hope, and strong spiritual consolation and strength, to help us lead good Christian lives, to overcome habits of sin and deal with temptation. The powerful grace that is given us in the Sacrament of Confession not only forgives our sins, but helps us to humbly and truthfully deal with the source of our sin. To enable our growth in grace, we should receive this Sacrament with a certain frequency. By receiving the Sacrament of Penance God’s grace is restored to those who may have committed grave sin. Frequent and careful celebration of this Sacrament is also a very useful remedy for venial sins, and helps us to overcome our predominant fault, or tendency to sin, to deal with the root cause of sin.

The Good Confessor

When the priest celebrates the Sacrament of Penance, the priest needs to realize that he is performing the ministry of the Good Shepherd who seeks the lost sheep, or the Good Samaritan, who binds up wounds, or the father who awaits the prodigal son and welcomes him on his return, and of the just and impartial Judge whose judgment is just and full of mercy. The priest is the sign and instrument of God’s merciful love for the sinner. [CC 1465]

All of our churches have special times for the celebration of the Sacrament of Penance—Confession—and I encourage our priests to remind all of our people in the bulletins about these special times designated for the celebration of this beautiful Sacrament. I also encourage our priests and other pastoral leaders to preach and teach about the wonderful Sacrament of Reconciliation, Penance, that brings us God’s mercy.

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San Angelo



DIOCE-Scenes

Brownies bearing Cookies: Girl Scouts from Midland's St. Ann's School collected 153 boxes of cookies by asking people to donate a box to Helping Hands during this year's cookie drive. Helping Hands is a Midland charitable organization benefiting those in need.

Seven young children of St. Joseph Parish, Rowena, received First Communion on Sunday, May 3. Shown here with pastor, Father Magnus, the communicants included: 1st row: Haley Matschek, Kennedy Byler and Christopher Correa; 2nd row: Hannah Pullin, Taylor Halfmann, Cole Zentner and Carrie Medrano. Their teachers were Rhonda Legg, Clara Halfmann and Susan Jacob. Werner Halfmann and Stanley Schniers, representing Catholic Life Insurance Union Branch #40 of Rowena presented gifts of prayer books to the communicants to mark the special day.

Rowena



Midland



EDITOR: Grace abounds, when you see it, pass it on

(From 3)

I wanted to chat with Chris when our plane landed, but we were running late and had less than 15 minutes to catch our connecting flight to Midland.

I shook his hand and told him what great work I'd heard him doing. He looked at me, smiled and nodded gratefully, but said nothing. To top off everything else good about this young man, his humility was obviously firmly intact as well.

Chris' actions aboard that airplane brought to mind the time on a New York subway in April

2008 when Karen, our son and I crowded onto the train after having heard Pope Benedict XVI address more than 50,000 at Yankee Stadium. Also in that car were five seminarians from St. Josephinum in Columbus, Ohio. As the train picked up speed and took us further away from the holiness of the day that had just occurred in The House That Ruth Built, one of the seminarians began singing Hail, Holy Queen. Two notes later, they were all singing. The subway car fell silent but for the sound of these young men. When it was over, there was applause and joy at the spontaneous outpouring of song and

prayer that had just occurred. Subway riders, hardened New Yorkers, had tears in their eyes.

In many ways, listening to this young camp counselor give so selflessly of himself reminded Karen and I of those moments aboard that subway train.

Grace abounds. Goodness is all around. And when you see it, share it with others so that it can multiply.

Jimmy Patterson is editor of the West Texas Angelus.