

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
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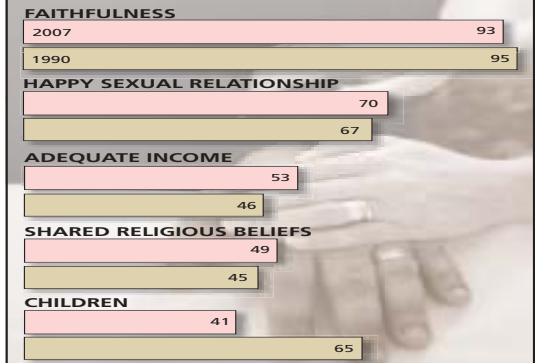


Hollywood goes pro-life?

Think the movie "Knocked Up" is nothing but a trashy Hollywood comedy about girl meets boy, girl gets pregnant? Well, you're partly right, but also think about this: the movie delivers a powerful pro life message and if you can get past the sex and language, it is worth watching, according to Rev. James Bridges, of Midland's St. Stephens.

Happy Marriage

Percent of U.S. adults who say these things are very important for a successful marriage.



Source: Pew Research Center

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August 2007

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

THIS MONTH In the Diocese

7 -- MIDLAND -- Bishop's Drug Task force committee meets in Midland.

10 -- MIDLAND -- Bishop Pfeifer's Annual Pro-Life Mass, Prayer Garden, Downtown Midland.

11 -- SAN ANGELO -- Immigrant Workshop, San Angelo.

26 -- BIG SPRING -- 125th Anniversary of the Church in Big Spring, 10 a.m., Big Spring High School Auditorium

Sept. 1-2 -- ROWENA -- 100th Anniversary of St. Joseph's Church, Rowena.

Additional dates/Pg. 4



Fr. Bhaskar Morugudi came to San Angelo from India in Oct. 2003.

Cowboy Priest

Fr. Bhaskar is a favorite in the small communities he serves

By Jimmy Patterson
Editor

ROWENA -- A smile spreads across his face like first light over the farmland east of San Angelo. The warmth inherent with such a beam of brightness is there also.

The people of the small parishes pastored by the Rev. Bhaskar Morugudi -- St. Thomas in Miles, St. Boniface in Olfen and St. Joseph in Rowena -- love their priest and he heartily returns that shared admiration.

Every Saturday evening, Fr. Bhaskar celebrates Mass at Rowena's St. Joseph, a parish of 250. By 6:30 p.m., he has arrived at Miles, 10 miles southwest, where he dons new vestments and presides over Mass to the 133 families at St.

(Please See PRIEST/16)

St. Joseph's in Rowena 100 Year Celebration

St. Joseph Catholic Church in Rowena will host its 100 Year Celebration, Sept. 1-2. The week-end festivities schedule includes:

Saturday, Sept. 1
7:30 a.m. -- Mass at Cemetery
10 a.m. -- Parade
Noon -- Sausage Sandwich Lunch
1:30 p.m. -- Program (introductions of guests, dignitaries; exhibits and displays; tours of church and school)
5 p.m. -- BBQ Supper
8 p.m.-Midnight -- Street Dance

Sunday, Sept. 2
10 a.m. -- Mass
Noon -- Meal

INSIDE THIS MONTH'S ANGELUS...

From the Bishop's Desk



Jesus through his teachings, mainly through parables, invited his followers to a new approach to life, and to take on new attitudes in accord with the Kingdom of God. In today's terminology we would say that he invites his followers to "think out of the box"/Pg. 2

DID YOU KNOW ...

Actress Patricia Heaton, who played Debra Barone on the popular television program "Everybody Loves Raymond" is a prominent practicing Catholic and appeared on the cover of "Catholic Digest" a few years ago.



Olfen CDA celebrates 70

The Catholic Daughters of America St. Monica Court in Olfen recently celebrated its 70th anniversary / Pg. 7

From the Editor

"You're not Catholic are you?" "I thought Catholics weren't allowed to read the Bible?" and other fun-filled statements from the general populace highlight my month. Why is there so much ignorance out there? Pg. 3



FESTIVAL INFORMATION:

Summer/Fall Festival Information begins to grow. Look for it on Pg. 5. If you've not yet done so, please email 2007 festival info to JimmyLPatterson@grandecom.net

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From the Bishop's Desk

New wine in new wineskins: Thinking outside the box



**Bishop
Michael D.
Pfeifer, OMI**

By Bishop Michael Pfeifer, OMI

Jesus through his teachings, mainly through parables, invited his followers to a new approach to life, and to take on new attitudes in accord with the Kingdom of God. In today's terminology we would say that he invites his followers to "think out of the box."

For example, in his parable about new wine being poured into new

wineskins as found in Matthew chapter nine, Jesus is calling his followers to have a new vision about life. This mini parable insists that the vision caused by belief in Jesus' messiahship calls for a total conversion of heart from which a reinterpretation of all reality comes. New wine is to be poured into new wineskins so that both are preserved. The wine is far more important than the container. The wine is the drink

of celebration.

Thinking out of the box is risky, but it usually brings about new possibilities and benefits. The Pharisees who often tested Jesus and tried his patience were intent on keeping the law as a "secure box," and their expectation was that the Messiah would fit precisely in that box. However, Jesus' invitation to

(Please See BISHOP/15)

DIOCESAN BRIEFS

Pro Life Mass

MIDLAND -- Bishop Michael D. Pfeifer's Annual Respect for Life Mass will be at 10 a.m., **Friday, Aug. 10**, at The Prayer Garden in Midland, at the intersection of Fort Worth St. and Illinois Ave. The Mass will be held across the street from the Midland Planned Parenthood office on a Friday, the day, the day of the week PP conducts abortions. Bishop John Yanta of the Diocese of Amarillo, will be the concelebrant.

Immigrant Workshop, Aug. 11

SAN ANGELO -- On **Saturday August 11, St. Joseph Catholic Church in San Angelo** will host a JUSTICE FOR IMMIGRANTS workshop from 10 a.m.-Noon. The Hispanic Ministry Committee welcomes you to come here Fr. Juan Molina's presentation, which will be bilingual. Fr. Molina is Southwest Regional Coordinator for Catholic Relief Services.

Key issues to be discussed:

- ▶ "Welcome the stranger, for you were once a stranger in Egypt".
- ▶ What is the church's response?
- ▶ Key elements for Comprehensive Immigration Reforms.

Catholic Charismatic Renewal

SAN ANGELO -- Remembering and Celebrating 40 years of Catholic Charismatic Renewal will be the focus of this year's San Angelo Diocesan Day of Renewal. It will be held at Abilene Holy Family's Parish Center on Saturday, **Sept. 22 from 9 a.m.-5 p.m.** Lunch will be provided. Father Robert Bush will be a speaker and celebrant for the Charismatic Mass. Speakers will include those instrumental in the Spiritual Renewal of our Diocese in the past and today. All are invited to attend this time of Joy and Fellowship in the Holy Spirit!

San Angelo Women's ACTS

SAN ANGELO -- San Angelo will be having its 2nd Women's ACTS retreat on **Sept. 27-30, 2007**. The theme of the ACTS (Adoration, Community, Theology and Service) retreat comes from Jn. 8:12

"I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life." Cost for the retreat is \$155. A \$50 deposit is due at the time of registration. For more information, please call Muriel Emerson at 325-651-4633 or 325-450-6971, or Joan Braeutigan at 325-944-3344 or 325-374-6404. We are looking for businesses or individuals who would be able to support those individuals who would like to attend an ACTS retreat but is unable to afford it.

Criminal Justice Training

Training continues around the diocese for August and September. These sessions are being held to bring everyone up to the same level of knowledge regarding our ministry along with guidelines and policies. This training applies to volunteers visiting the incarcerated, as well as those ministering in the community. In the fall of 2007, we will hold commissioning ceremonies, at the parishes for which our volunteers belong. As a prerequisite for being commissioned as a CJM volunteer for the diocese, Bishop Michael Pfeifer requests that everyone (priests, deacons, religious and lay) attend one of these sessions. The planned training sessions are outlined by deanery:

Date	Abilene Deanery Location	Time
Sept. 10	Holy Family/Abilene	7 pm
Sept. 22	St Mary/Brownwood	9 am
Midland / Odessa Deanery		
Aug. 28	St. Agnes/Ft. Stockton	7 pm
Aug. 30	St Thomas/B.Spring	7 pm
Sept. 6	St. Stephen/Midland	7 pm
San Angelo Deanery		
Aug 2	St. Mary/Ballinger	7 pm
Sept 29	Holy Angels/SAngeLO	9 am

Each session will be about 2½ hours long. Select the one that best fits your schedule and please attend. If you attended a training session in 2006, you have already fulfilled the requirement. You are still very welcome to come; however, you are not obligated to do so. If you did not attend a session last year, you will need to do so in order to be commissioned in the fall. Please call Deacon Bob Leibrecht at 432-889-3858 if you have any questions.

Ethics Workshops dates

San Angelo Deanery

Aug 16 St. Paschal/Sterling City 2-5 pm
Aug 28 H. Angels/SAngeLO 6:30-9:30 pm
Aug 29 Our Lady-Perpetual Help, Ozona 6:30-9:30 pm

Midland/Odessa Deanery

Aug 14 St. Stephen/Midland 7-10 pm
Aug 23 OL-San Juan/Midland 7-10 pm
Sept 10 St. Ann/Midland 7-10 pm

Abilene Deanery

Aug 9 St. Mary/Brownw'd 6:30-9:30 pm

KC positions open

Looking for a practical Catholic man who has some sales experience, an outgoing personality, is trustworthy, competitive, aggressive, and is looking for a career serving brother knights and their families. (Must have a good job history.)

Position includes group life, medical insurance, disability insurance, award trips, plus a pension plan and 401K.

Contact: James Seideman
Phone Number: (877) 797-5632
e-mail: james.seideman@kofc.org

Due to the growth of the Knights of Columbus in Texas we have openings in various places in the San Angelo Diocese. This is a unique opportunity to run your own business as a Knights of Columbus Field Agent

Perfect for an outgoing self-starter, selling Fraternal Benefits to our members. If qualified you'll earn better than average income. Excellent benefits and training. You need to have some sales experience, a good work record, ambition to succeed and good people skills.

For more information or an interview, please contact James Seideman, General Agent, toll free, at (877) 797-5632.

NECROLOGY-SEPTEMBER

2 -- Rev. Hilarin Lapinski (1994)
4 -- Rev. John Busch, OMI (2003)
6 -- Rev. Vincent Daugintis (1990)
10 -- Rev. Leo St. John, OMI (1976)
10 -- Rev. James Franchi (1969)
15 -- Rev. Peter Vergauwen (2003)
23 -- Rev. Herman Valladares (1997)
25 -- Rev. William Lensing (1978)
26 -- Rev. William Cadigan, MSC (1971)
28 -- Deacon Paul Ramos (1990)

Ward, Catholicism have sunny future

Former Baptist minister, forecaster deepens faith in conversion

By Jimmy Patterson
Editor, West Texas Angelus

In all likelihood, there are probably not many Roman Catholic parishioners in West Texas like Darrell Ward. He's a:

Celtic musician.

Former OU marching band member and all-state clarinetist.

Television weatherman.

Degreed in history.

18-year veteran villain in Midland melodrama.

Music minister.

Licensed Baptist minister.

Occasional Baptist preacher.

All this is to exclude one other part of his life: Ward may have the largest suspender collection in these parts.

Ward moved to Midland in the 1970s and went to work at NewsWest 9, the NBC affiliate in Midland, in 1986. He would meet Arminae Forest, who would become his wife, in 2000 and they would marry in 2002. Ward later adopted Arminae's twin sons. The couple met when Arminae worked at Safe Place and projects between the TV station and the non-profit brought them together frequently.

Always a believer, Ward says his spirituality and faith in Christ deepened when he converted to Catholicism prior to marriage. He calls his relationship with Christ more personal and the Mass "a more intimate understanding of Christ."

A native of Bartlesville, Okla., Ward is the longest-tenured on-air weather forecaster in the Midland-Odessa market and one of the three longest-tenured on-air personalities



currently on television.

He ministered at two Baptist churches, one in Odessa, a second in West Odessa, and his experiences ran the gamut.

"Over the years, especially when ministering in West Odessa, I was associated with a lot of spectra, from very conservative to seriously pentecostal, laying on of hands, rolling on the floor. I've had hands laid on me, and have been prophesied over, and it was all very interesting," Ward said.

When he left the world of Protestantism, he thought he'd seen the last of the charismatic movement.

"I forget which book I was reading, something about why do Catholics do what they do," Ward said, "but there was a line in there, and I hadn't really realized it, but the author talked about charismatics and said the Catholic Church is the largest charismatic body in the world because the Church believes in miracles. I'd never really thought about it

that way."

Ward said when he was young and of another faith practice, he saw Catholicism as an impersonal, far away religion filled with mysterious ritual.

"Once I was exposed to the faith and discovered the depth and ritual, I discovered that it is a very personal faith; the personal involvement with the Mass I have really taken to. You're there. Christ is there, and you are partaking of that, and that has been a very personal thing and very strengthening and sustaining to me spiritually."

As for the suspenders, Ward is known throughout Midland-Odessa for two things: his years-long role as the villain in Summer Mummies productions and his suspenders. He said he began wearing them in 1989 for practical reasons.

"I lost some weight," he said, "so instead of buying a bunch of new pants, I started buying suspenders; now I have a pair for most all occasions."

From the Editor

Intolerance, lack of education are forever issues

By Jimmy Patterson

It's been 20 years now since I first started my other job at the newspaper in Midland. I've been a Catholic for 23 years, since I "married into" the faith in 1984.

The ride has been mostly good, but I still remember one night early in my career at the *Reporter-Telegram* when someone I had considered quite the intellectual said something during a conversation we were having one night while waiting for the newspaper to roll off the press.

"I guess I don't understand all the voo-doo stuff you Catholics do," the woman said.

I don't know precisely what "the voo doo stuff" about our faith is. I suppose to someone of another faith who is not familiar

with how the Mass works, she must have been speaking of the transubstantiation, or maybe the incense. Smoke is often mistaken for voo doo, I suppose, never mind that the smoke of the incense is symbolic of the Holy Spirit, who can hardly be termed "voo doo" by anyone of the Christian faith.

Earlier this month someone said to me, "I didn't think Catholics could read the Bible unless it was read to them." Ahhh, Exhibit B. How many times and how many ways and what exactly must we do to get people to understand that yes we are Christians and yes we do in fact read the Bible. (I, in fact, know many Catholics who actually *own* Bibles. Some of them *more than one*. It's really not all that uncommon).

Geez whiz.

Two weeks ago, we picked our son up from camp. He thought he had lost his rosary because a friend had been "playing with it." When the kid picked it up and started twirling it in his fingers, he said to our son, "You're not Catholic are you?" with a heavy emphasis on that word *Catholic* as if to suggest that our son suffered from some disease both incurable and highly contagious.

He replied that he in fact was Catholic and the little boy tossed the rosary on the bed.

I don't understand a lot about other Christian faith practices, but I have always made it a point in my life to never question, condemn or ridicule others for the way they choose to worship. About the only belief I have difficulty with is the notion that unless you come to "Church A" you will not go to heaven. I've always found that rather odd and just a wee bit narrow-minded. How exactly do these people know? Exactly what book of the Bible can I find that one in, I wonder? The book of "It's Not Good Enough to be Just a Christian, You Have to be a Christian *and* Come to My Church Only?" Sorry, but I get riled about that one.

With the goodness and grace we are given by God, certainly there must be a way we can all travel our own paths and not worry about what others are doing or thinking. To paraphrase a bumper sticker I saw recently, "Jesus is too big for just one church."

After all, we all want the same thing: to leave this world having loved and believed in Christ, having carried his message in our words and deeds, and having lived as he would have had us live so that the gates of heaven will swing wide open upon our arrival.



Patterson

Del Escritorio del Obispo

Vina nuevo on cueros nuevos



Por el Obispo
Miguel Pfeifer

Jesús por medio de sus enseñanzas principalmente por medio de las parábolas, invitó a sus seguidores a un nuevo enfrentamiento a la vida y a tomar actitudes nuevas de acuerdo con el Reino de Dios. Hoy en día en la terminología nueva podemos decir que el nos invita a "pensar afuera de la caja".

Por ejemplo, en su parábola sobre

echar vino nuevo en cueros nuevos que se encuentra en San Mateo capítulo nueve, Jesús está llamando a sus seguidores a tener una nueva visión sobre la vida. Esta parábola breve insiste que la visión causada por la creencia en Jesús como el Mesías hace la llamada a una conversión total de corazón de donde una reinterpretación de la realidad viene. Vino nuevo se echa en cueros nuevos para que ambos sean conservados.

Es un riesgo pensar afuera de la caja, pero usualmente trae posibilidades y beneficios nuevos. Los Fariseos frecuentemente le ponian

pruebas a Jesús y a su paciencia y estaban decididos en mantener la ley en una "caja asegurada", y sus expectativas que el Mesías iba a caber precisamente en esa caja. Sin embargo, la invitación de Jesús de echar vino nuevo en cueros nuevos era una manera de invitarlos a "pensar afuera de la caja". Expectaciones de donde está el Mesías, como iba a actuar, que iba a decir y como iba a comportarse los estaba cegando a la realidad que el Mesías ya estaba allí. El compasivo Jesús rompió las ideas preconce

(Mira OBISPO/15)

(Please See EDITOR/15)

DIOCESAN DATES**Bishop's Calendar****AUGUST**

12 -- CLYDE, Sts. Joachim and Ann – Mass at 8 a.m.
14-16 -- SAN ANTONIO, Assumption Seminary – Dedication of the Archbishop Patrick Flores Residence Hall
17 -- SAN ANGELO, Diocesan Pastoral Center – Personnel Board, 11 a.m.; Presbyteral Council at 1 p.m.
18 -- ODESSA, St. Elizabeth Ann Seton – 25th Anniversary of Parish
19 -- COAHOMA, St. Joseph, Mass, 9:15 a.m.
21 -- ANDREWS, Our Lady of Lourdes – Install New Pastor, Father Joey Faylona at 6:30 p.m.
23 -- BROWNWOOD, St. Mary – Install New Pastor, Father Serafin Avenido at 6:30 p.m.
24-25 -- DALLAS – Mass for 40th Anniversary of Holy Spirit Circle
25 -- SAN ANGELO, Christ the King Retreat Center – Deacon Retreat
26 -- BIG SPRING – 125th Anniversary of the Catholic Church in Big Spring – 10 a.m. at High School Auditorium
27 -- SAN ANGELO, Convention Center – Summit of Social Agencies of the Concho Valley, sponsored by Mayor J.W. Brown and Bishop Pfeifer, 10 a.m.-3 p.m.
28 -- SAN ANGELO, Diocesan Pastoral Center – Meeting of Diocesan Liturgy Commission at 10 a.m.; ... **OZONA**, Our Lady of Perpetual Help – Install New Pastor, Father Rodney White at 6:30 p.m.
29 -- SAN ANGELO, Diocesan Pastoral Center, Meet with Fr. Samuel Russell, OSB of Conception Seminary, Missouri.
30 -- FORT STOCKTON, St. Joseph – Install Parochial Administrator, Father Arturo Pestin at 6:30 p.m.

SEPTEMBER

1 -- ROWENA, St. Joseph – Parade and Dedication of Monument, 10 a.m.
2 -- ROWENA, St. Joseph – Mass of 100th Anniversary of Parish at 10:00 a.m.
3 -- SAN ANGELO, Sacred Heart Cathedral-Labor Day Mass at 9:00 a.m.
4 -- McCAMEY Sacred Heart – Install Father Laurent Mvondo as Parochial Administrator at 6:30 p.m.
5 -- ODESSA, St. Mary School – Mass for Students at 2 pm.
6 -- MIDLAND, St. Ann – Mass for Students at 8:30 a.m.
8 -- SAN ANGELO, Sacred Heart Cathedral – Rite of Candidacy for Deacon Candidates at 1:00 p.m.
9 -- MIDLAND, St. Ann – Organ Dedication Concert at 7:30 p.m.
11 -- SAN ANGELO, Christ the King Retreat Center – Co-Workers in the Vineyard Workshop -10:00 a.m. to 3 p.m.
11- SAN ANGELO, 11 a.m. Memorial Service at 911 Memorial ... **SAN ANGELO**, Holy Angels – Presentation to RCIA at 6:30 pm.
12-14 -- Rest and Prayer

15 -- MIDLAND, St. Ann's Church – Baptism at 11:00 a.m.; ... Bishop's Golf Tournament at the Nueva Vista Golf Course to benefit our Catholic Schools
16-17 -- SAN ANTONIO – Meeting of Texas Bishops
18 -- SAN ANGELO, Diocesan Pastoral Center – Staff Mass at 8:30 a.m. and Staff Meeting at 11:00 a .m.
19 -- SAN ANGELO Diocesan Pastoral Center – Meeting of International Priests 10:00 a.m. to 12:00 Noon
22 -- SAN ANGELO – Blessing of Motorcycle Rally in Memory of Cheyenne Fiveash at 8:00 a.m.
23 -- JUNCTION, St. Theresa – Mass to Dedicate the New Church at 11:15 a.m.
24 -- SAN ANGELO, Diocesan Pastoral Center – Liturgy Commission meeting at 10:00 a.m.
25 -- SAN ANGELO, Diocesan Pastoral Center – Presbyteral Council Mtng, 11 a.m.
26 -- SAN ANGELO, Newman Center – Mass at Noon
27 -- SAN ANGELO, Christ King Retreat Center – Social Justice Workshop -7-9 p.m. Sept. 29-Oct. 1 Philadelphia – 100th Anniversary of the Ukrainian Catholic Church in the USA

Christ The King Retreat Center**AUGUST**

10-12 -- Diaconate Training Program
13 -- Heart of Mercy Prayer Group Drug Awareness Follow up Mtg.
14 -- Adoration of the Blessed Sacrament, 5-6 p.m.
15 -- Feast of Mary's Assumption-Office Closed
16-19 -- Men's Walk to Emmaus
20 -- Heart of Mercy Prayer Group
21 -- Adoration of the Blessed Sacrament, 5-6 p.m.
24-26 -- Deacon's Annual Retreat
27 -- Heart of Mercy Prayer Group
27 -- Directors of Religious Education 10 a.m.-3 p.m.
27 -- Coordinators of Religious Education & Coordinators of Youth Ministry 7-9 p.m.

SEPTEMBER

3 -- Labor Day- Office Closed
4 -- Adoration of the Blessed Sacrament , 5-6:00 p.m.
7-9 -- Diaconate Training Program Beginning Experience
10 -- Heart of Mercy Prayer Group
11 -- Adoration of the Blessed Sacrament, 5-6:00 p.m.
 Workers in the Vineyard
14-16 -- Engaged Encounter
16 -- Natural Family Planning Class 4-6 p.m.
17 -- Heart of Mercy Prayer Group
18 -- Adoration of the Blessed Sacrament 5-6:00 p.m.
20-23 -- Women's Walk to Emmaus
24 -- Heart of Mercy Prayer Group
25 -- Adoration of the Blessed Sacrament, 5-6:00 p.m.
27-30 -- CKRC Women's ACTS Retreat.

Odessans hold vigils for condemned

By Rev. Mark Miller

Our Bishop has been encouraging us this year to become more involved in the corporal and spiritual works of mercy. This comes after much was said last year about the spirituality of reconciliation and how we are called to be “ambassadors of reconciliation” within our families and world. There are two prime expressions of engaging in corporal and spiritual works of mercy: one is through direct assistance, such as giving a sandwich to a hungry person; the other is through systemic change, such as responding to the problem of hunger in the world. The parishioners of the Catholic Churches of South Odessa have been engaged in calling attention to the usage of capital punishment within the State of Texas since February. Each evening when we, the people of Texas, execute someone

on death row, people are gathering for a silent witness and a prayer service for the one being executed and his/her family as well as the victims and their families. While standing along Dixie Blvd, people hold signs inviting those who are driving by to reflect upon their own stance regarding the death penalty. This “Holy Hour” takes place between 5:30-6:30pm. The first half hour is “standing in vigil” along the street and the second half hour is dedicated to prayer and meditation in the church.

As of June 30, we have executed 18 people since Jan. 1, 2007. Two others have received “stays of execution.” You may wonder why I keep using the word “we” when I am talking about these executions. It is simple. These executions are done in our name. Not one of us can

(Please See EXECUTION/7)

Her friends call her ‘Mal’

By Jerry Price

Catherine Ann Griffin was raised in Oak Park Illinois, a Chicago suburb, by Irish-Catholic parents together with her two younger sisters, Mary Grace “Gus” and Jean Marie. She went to a Catholic parochial grade school taught by Sisters of Mercy, and followed in her mother’s footsteps at Trinity High School, a “Dominican College Preparatory School for Young Women.” Following high school graduation, Catherine Ann went to the all-girls Mount Mary College in Milwaukee taught by School Sisters of Notre Dame.



S. Marie Malachy, born Catherine Ann Griffin

A Dominican priest, a prior chaplain at Trinity High School, conducted the Sophomore Retreat. Catherine Ann recalls the words he spoke to a room full of young women, “God is calling a minimum of 10% of you to religious life.” Her immediate thought was, “No thank you God, send your call to someone else.”

Further contemplation resulted in her entering at Sinsinawa later that year. She was an older postulant with a “delayed vocation.” She was 20 with most of the others being only 18. In 1959, seminary or convent “drop-outs” suffered some disfavor in their Catholic communities – for many it was hard to go home. Catherine Ann’s parents supported her decision to try Sinsinawa and vowed they would accept any decision she later made. They had a code phrase; “roses,

roses, roses.” If said by her it meant “Dad, come and get me now!”

At Sinsinawa, she studied French, Music, Liturgy, Theology, and Church History. She received her habit in 1960 and took first vows in 1961. She then went to the Dominican all girls Edgewood College of the Sacred Heart in Madison, Wisconsin where she worked toward her degree in Elementary Education. The Dominican alternate was Rosary College in River Forest, Illinois that specialized in Secondary Education. It may have been a bit too close to her Oak Park home for Catherine Ann.

She left Edgewood in 1962, 12 credits shy of her degree, and moved to Faribault, Minnesota to teach 6th grade at Immaculate Conception grade school. She spent the following summer at Rosary College to complete her degree from Edgewood. Her sister “Gus” (Sr. Mary James), who had also taken vows with the Sinsinawa Dominicans, was attending Edgewood and walked for Sr. Marie Malachy’s degree at this graduation.

She renewed her vows for two years in 1964 and made her final profession of vows in 1966. From here, her ministry blossomed through a series of schools, cities and states, eventually bringing her to Angelo State University to lead the campus Newman Center.

Sister Marie Malachy had taken a sabbatical in 1983 spending time at Our Lady of the Mississippi Trappistine Abbey, for time of contemplative prayer. There, she prayed and worked in the Abbey’s caramel factory (These caramels

(Please See MALACHY/15)

PARISH FESTIVALS

Aug. 12 -- St. Margaret's, S. Angelo
St. Margaret's of San Angelo will host its Fall Festival at the Knights of Columbus Hall, 3636 N. Bryant, from 10 a.m.- 4 p.m., Aug. 12. There will be BBQ brisket plates for \$7 (adults) and \$4 (children) from 10 a.m.-2 p.m. (Plates to go are available.) An auction will be at 1 p.m. Raffle, games, country store, and a lot of family fun also.

Aug. 12 -- St. Peter's, Mertzon
 Come to the St. Peter's Festival for a day of family fun. There will be games, food, arts & crafts, auction, raffle, and Our Junk-Your Treasure booths. at the Community Center, 110 W. Duncan, in Mertzon.

Sábado y Domingo: 25-26 de Agosto
St. Joseph Parish: Odessa Se lleva a cabo en la parroquia de San Antonio, 1321 West Monahans en Odessa. Comienza el Sábado al mediodía y el Domingo a la una de la tarde Música, Juegos, Buena Comida Compañerismo, Baile y Rifa

Sept. 8 -- Sacred Heart, Menard
Sacred Heart will host its Fall Festival **Sept. 8, at Club Victoria** in Menard beginning at 11 a.m. with games; fajita dinner at 11:30 a.m.; a dance from 9 p.m.-1 a.m. features Ozona's Estilo Band, with vocals by Hope Cardenas.

Sept. 9 -- St. Mary, Ballinger
St. Mary, Star of the Sea in Ballinger will hold its annual Fall Festival on **Sun., Sept. 9th.** A meal of beef fajitas begins at 11 a.m. with refried beans, Spanish rice, salad. Bingo, kid's games and a country store will also be featured before the auction begins at 1 p.m. Antiques, handcrafted quilts and many other items are included. All are invited to attend.

Sept. 15-16 -- St. Margaret, Big Lake
 7th Annual Family Festival featuring men's softball tournament, Paul Romero Washer Tournament, King & Queen Contest, kids booths, food booths, games, a free street dance. Saturday from 4-6 p.m. Call church office, 325-884-3221 for more information.

**Sept. 16 -- St. Therese, Carlsbad/
 St. Paschal, Sterling City**
The St. Therese-Carlsbad/St. Paschal-Sterling City Annual Fall Festival will be held **Sun., Sept. 16,** at the Knights of Columbus Hall, 3636 N. Bryant, San Angelo. A BBQ brisket/homemade German sausage dinner will be served from 11 a.m.-2 p.m. The meal may also be purchased from a drive-thru at the same location. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and games will be available. The public is invited to attend.

**Sept. 30 -- Immaculate Conception,
 Knickerbocker**
Immaculate Conception Church, Knickerbocker, Sun., Sept. 30, will host its annual Fall Festival, **Sun., Sept. 30,** featuring mesquite brisket/sausage plates served from 11 a.m.-3 p.m. Also featuring raffle-bingo-auction-games.

Oct. 14 -- St. Boniface, Olfen
St. Boniface, Olfen, Fall Festival, Sun., Oct. 14.

Oct. 21 -- St. Ambrose, Wall
St. Ambrose Fall Festival, 11 am to 2 pm
 Turkey, Dressing, Sausage Dinner
 Adults \$7.00 Child \$5.00

Big Spring area Catholics to mark 125 years

BIG SPRING -- To commemorate the arrival of the Catholic faith to the Big Spring area 125 years ago, Bishop Michael Pfeifer will join Catholics from Big Spring's four area churches Aug. 26 for a Mass celebrating the significant occasion.

Pfeifer will preside over a 10 a.m. Mass at the Big Spring High School Auditorium. Parishioners from Big Spring's St. Thomas, Sacred Heart and Immaculate Heart churches as well as St. Joseph in Coahoma have worked together in the planning of the anniversary.

"A group of Carmelite missionaries settled in Stanton shortly before this date 125 years ago and began going out by train to the nearby towns on the railroads, and the reason we have chosen this date is because we offer as evidence that on this date in the Stanton record book, is the recording of a baptism that took place in Big Spring, and for us to baptize makes the church," said Fr. James Plagens, of Sacred Heart and St. Thomas, who along with Fr. Richard Regan have coordinated much of the planning of the event.

"Celebrating this anniversary is a significant step in the efforts of these four churches to come together and be one Catholic faith community for the Big Spring area."

A number of non-Catholic leaders have also been invited to the celebration, though organizers fully realize many will be in worship services at their own churches during that day and time.

"Recognizing that others will be in their own churches, we respectfully ask the prayers of people from other faiths on this special day."

Odessa's St. Elizabeth Ann Seton turns 25

ODESSA -- St. Elizabeth Ann Seton Parish in Odessa will mark its 25th anniversary with three days of parish events. The anniversary celebration will begin with a family picnic at 6 p.m. on the parish grounds on Fri., Aug. 17. On Sat., Aug. 18 a solemn Mass at 5 p.m. will be concelebrated, followed by a banquet in the parish hall. On Sun., Aug. 19, an organ concert will take place in the church at 3 p.m. The parish recently installed a new organ, which will be dedicated during the ceremony.

Joining San Angelo Bishop Michael D. Pfeifer at the anniversary Mass, Aug. 18, will be Galveston-Houston Archbishop Joseph A. Fiorenza, who was Bishop of San Angelo at the time St. Elizabeth Ann Seton was founded; St. Elizabeth's founding pastor Father Bridges and Father Francis Frey along with Father Woodruff and other area priests will also celebrate the occasion. At the banquet following the anniversary Mass, a check will be given Bishop Pfeifer paying off the parish's debt. It will be the first time in 25 years the parish will be debt free. However, a youth building is already in the planning stages. Father Woodruff says, "Let's enjoy these debt-free days while we can."

Fr. Frey purchased land for a new northside parish while pastor of St. Mary's Church during the late 1970s. In mid-1982, the Catholic community of Odessa had grown sufficiently for a new parish, Odessa's fifth. On June 11, 1982, Bishop Fiorenza, then bishop of San Angelo, announced the boundaries of the new parish, named after the recently canonized St. Elizabeth Ann Seton. Opening date for the new parish was August 1, 1982, and Father Bridges, then pastor of St. Mary's in Odessa, was named the founding pastor.

The first Masses for the new parish were held at Blanton Elementary



School on Tanglewood Drive in Odessa. In a stunningly generous ecumenical gesture, the congregation of Odessa's St. Barnabas Episcopal Church made their church available for the young congregation. "St. Elizabeth's" worshiped at "St. Barnabas" until its church building was ready at the end of 1985.

Not long after the new parish was established, a dynamic Building Committee began planning the parish facilities. Instead of concentrating on just one building, a master plan encompassing the major parish structures was agreed on. The church, in Spanish mission style, was the first

building to be constructed. It was available for use on Christmas 1985. Bishop Pfeifer dedicated the church in mid-1986, the first such structure he dedicated since becoming bishop of the Diocese of San Angelo in 1985.

In 1990 a million dollar parish hall was completed, and in 1999, another million dollar structure, this time the parish office & education building, was completed. Along with the education building, the courtyard with its cloister look was finished. The courtyard has been the site of many parish gatherings including festivals

(Please See 25/7)

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

Criminal Justice Ministry
 Diocesan Office
325-651-7500



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

Olfen's Catholic Daughters of America court celebrates 70 years

From left to right, Kathy Halfmann, regent; Charlene Matthiesen, financial secretary; Harriet Fischer, vice-regent; Sharon Rohmfeld, treasurer; Mary Lou Multer, recording secretary, and Ruth Halfmann, Texas District 3 deputy.



The Catholic Daughters of America-St. Monica Court (No. 1262) of Olfen, celebrated its 70th Anniversary June 2 at Mass presided over by native son, Curtis Halfmann, celebrant and homilist.

Instituted May 3, 1937, four of the 47 charter members are still active in the CDA: Agnes Halfmann Fuchs and Irene Dierschke Bruchmiller of the Olfen Court, and Lucille Lange Franke and Irene Schuhmann Jansa who transferred to the Rowena Court 50 years ago.

At the social hour and meal in the parish hall, memorabilia displayed included the charter and numerous scrapbooks which received first and second place in state and national competitions. Officers of Court St. Monica, Olfen, include Kathy Halfmann, regent; Charlene Matthiesen, financial secretary; Harriet Fischer, vice-regent; Sharon Rohmfeld, treasurer; Mary Lou Multer, recording secretary, and Ruth Halfmann, Texas District 3 deputy.

EXECUTION: Vigils serve as acts of mercy, justice

(From 4)

exempt ourselves from this responsibility. It is true that we do not hold the needle that contains the lethal injection but the one who does is doing it in our name. We have given this authority to the Governor and to those in power within our State to execute those guilty of certain crimes. We do not call it murder; we call it "legal homicide."

Currently, we are only calling attention to this outdated and unnecessary form of capital punishment through our silent witness and prayer. However, at some point we will engage in the calling for a systemic change in the laws by having people write letters, make phone calls, sign petitions, or whatever seems appropriate so that we can become one more State that will choose "life without parole" rather than the "death penalty" for those who commit capital crimes.

Join us in the cause for justice. Join us in this work of mercy. Start your own vigil at your church and become more informed of what is happening in our name.

Fr. Mark Miller, C.P.P.S.

Parochial Vicar, Catholic Churches of South Odessa

(On April 16, the Dallas Newspaper printed the following on their editorial page: "The state holds in its hands the power of life and death. It is an awesome power, one that citizens of a democracy must approach in fear and trembling, and in full knowledge that the state's justice system, like everything humanity touches, is fated to fall short of perfection. If we are doomed to err in matters of life and death, it is far better to err on the side of mercy and caution. It is far better to err on the side of life. The state cannot impose death – an irrevocable sentence – with absolute certainty in all cases. Therefore the state should not impose it at all.")

A Prayer to Abolish the Death Penalty

By Helen Prejean, CSJ

God of compassion,

You let your rain fall on the just and the unjust.

Expand and deepen our hearts so that we may love as you love, even those among us who have caused the greatest pain by taking life.

For there is in our land a great cry for vengeance as we fill up death rows and kill the killers in the name of justice, in the name of peace.

Jesus, our brother, you suffered execution at the hands of the state but you did not let hatred overcome you.

Help us to reach out to victims of violence so that our enduring love may help them heal.

Holy Spirit of God, you strengthen us in the struggle for justice.

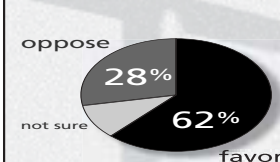
Help us to work tirelessly for the abolition of state-sanctioned death and to renew our society in its very heart so that violence will be no more.

Amen.

(You can order this prayer from Pax Christi USA, 532 West Eighth Street, Erie, PA 16502 (814) 453-4955)

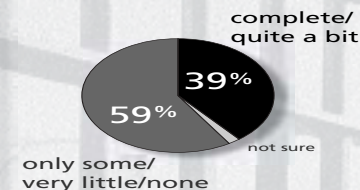
Death Penalty

Do you favor or oppose the death penalty for persons convicted of murder?



From interviews of 1,000 U.S. adults conducted March 8-11. Margin of error is plus or minus 3 points.

How much confidence do you have that the criminal justice system always sentences only guilty people to death?



Source: Death Penalty Information Center ©2007 CNS

25: Odessa welcomes archbishop

(From 5)

and wedding receptions since then.

Fr. Bridges served as founding pastor of St. Elizabeth's. He was transferred to St. Stephen's in Midland in July 1996 and Father Mark Woodruff, formerly of Sacred Heart in Abilene, replaced him. Since 1996, Our Lady of San Juan Mission (the North Rancho) has been under St. Elizabeth's care.

Outside the parish, St. Elizabeth's has been an ardent supporter of Catholic Charities of Odessa and also St. Mary's Central Catholic School. In fact, for the last seven years, St. Elizabeth's pastor has served as administrator of the school. All

St. Elizabeth Ann Seton 25th Anniversary

- ▶ **Wednesday, Aug. 15:** Memorial Mass for all deceased parishioners
- ▶ **Friday, Aug. 17:** Family picnic, games, swimming for children; music & entertainment at St. Elizabeth's.
- ▶ **Saturday, Aug. 18:** Solemn Mass w/ bishops and guests, 5 p.m., reception, formal dinner.
- ▶ **Sunday, Aug 19:** 3 p.m., Organ concert, dedication.

Odessa parishes make contributions of two vital elements of Catholic education – students and cash – with St. Elizabeth's a close second to the official school sponsor, St. Mary's Parish.

Pilgrim Journeys – Regina Tours

*Alexandra Morris, CDS
International Specialist*

Journey with us this 17 October to The Shrine of Our Lady of Guadalupe and Puebla, with stops at Our Lady Ocotlan, San Miguel del Milagro, and others, led by Msgr. Larry Droll.

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Letters from Rome

In releasing two papal letters, Pope Benedict XVI stirs a bit of controversy



Bishop says pope's message on Latin Mass done to appeal to many in the world

By Jimmy Patterson
Editor

Twice in a handful of June days, Pope Benedict XVI released letters from the Vatican that were met with a wide array of feelings.

The Pope cleared the way for the use of the Latin missal promulgated by John XXIII in 1962, saying that the rite can be celebrated in parishes without permission of the diocesan bishop.

The move is expected to have far greater impact in other parts of the United States where more parishioners recall the Latin Mass. Bishop Michael D. Pfeifer, of the Diocese of San Angelo, said not many parishioners are expected to show an interest in celebrating the Latin Mass and in fact indicated only one parish within the diocese had made an inquiry about it in the month after the pope's decision.

"The vast majority prefer using the vernacular, English or Spanish," Pfeifer said. "But the pope looks at the whole world and he knows there are some areas where there are stronger wishes to use the Latin mass."

Pfeifer noted that many of the largest cities in the US have at least one Latin Mass available. Pfeifer said he felt the pope was also trying to reach out to a couple of groups that had broken from the church.

"I understand his reasoning," Pfeifer said. "I don't think we have much need for it in West Texas, though. The pope has pointed out that two basic requirements must be met before using the Latin Missal: one is to be familiar with the rubrics, or guidelines, of the Latin Mass; the other would be that the people would have to be able to respond in

Latin, and I don't think there are many people who would do that. Most priests ordained in the last 20 years don't know Latin and would not be able to offer Mass in Latin."

Pfeifer said based on 22 years spent in the Diocese of San Angelo he "doesn't see a real need."

Shortly after Benedict's decision on the Latin Mass, the pope reaffirmed the primacy of the church, asserting that it is the one true Catholic and apostolic church.

Such a statement is not new to Catholics, but the affirmation did serve to upset Protestants.

Those offended were upset that the media indicated that the pope had said that non-Catholic churches were not "true" churches.

According to the Catholic News Service, though, "Christian communities born out of the Reformation do not enjoy apostolic succession -- the unbroken succession of bishop's

going back to St. Peter -- and therefore cannot, according to Catholic doctrine, be called 'churches' in the proper sense."

The explanation did little to appease Rev. Setri Nyomi, general secretary of the World Alliance of Reformed Churches, who called the pope's assertions "exclusivist."

Added Pfeifer: "The pope is saying that from our perspective, the Protestant churches don't have the fullness of truth and holiness because they do not have the apostolic succession. Ecclesial communities commonly call themselves churches and they do have certain means of salvation, but from our perspective the Catholic Church as the full means of truth and holiness and salvation."

Pfeifer noted that Protestant churches do not recognize apostolic succession but that it is very important to the succession in the church.



The Latin missal, at top left and top right, and a priest celebrates the Mass in Latin, above left. Above, Pope Benedict XVI addresses a capacity audience in St. Peter's Square.



Protestant groups dismayed at document on identity of 'church'

By Cindy Wooden
Catholic News Service

ROME -- Several Protestant organizations reacted with dismay to the Vatican's recent document on the identity of the church, but the Vatican's chief ecumenist, an Orthodox leader and a Swiss bishop said that, by clarifying its position, the Vatican actually is helping ecumenical dialogue.

The document from the Congregation for the Doctrine of the Faith, "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church," was released July 10 at the Vatican.

It reaffirmed Catholic teaching that the Catholic Church is the one, true church of Christ, even if elements of truth and Christ's saving grace can be found in separated churches and communities.

The most ecumenically sensitive part of the new document was its assertion that while the term "sister church" can be used to refer to any of the Orthodox churches, a Christian community born out of the Protestant Reformation cannot be called "church" in the way Catholic theology defines the term.

The text said the Orthodox churches, although separated from the Catholic Church, have preserved apostolic succession, the ordained priesthood and the Eucharist. Nevertheless, they "lack something in their condition as particular churches" because they are not in union with the pope.

The Protestant communities, however, are not churches because they do not have apostolic succession -- the unbroken succession of bishops going back to St. Peter, it said.

The Rev. Setri Nyomi, general secretary of the World Alliance of Reformed Churches, published an open letter July 10 addressed to Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity.

"An exclusivist claim that identifies the Roman Catholic Church as the one church of Jesus Christ ... goes against the spirit of our Christian calling toward oneness in Christ," Rev. Nyomi wrote. "It makes us question the seriousness with which the Roman Catholic Church takes its dialogue with the Reformed family and other families of the church. It makes us question whether we are indeed praying

together for Christian unity."

Rev. Nyomi also said, "For now, we are thankful that our calling to be part of the church of Jesus Christ is not dependent on the interpretation of the Vatican. It is a gift of God."

In a July 11 statement, Cardinal Kasper said that while initial reactions were marked by "irritation among Protestant Christians" a second reading of the document should lead to the conclusion "that the document does not say anything new," but rather provides a synthesis of Catholic teaching.

By explaining what still divides Christians, he said, the document "does not limit dialogue, but promotes it."

"The document does not say that the Protestant churches are not churches, but that they are not churches in the precise sense, that is, they are not churches in the way that the Catholic Church uses the term 'church,'" he said.

At the same time, Cardinal Kasper said, all Christians must recognize that "at the basis of dialogue there is not just that which divides us, but that which unites us, and that is greater than what divides us. For that reason, one should not skim over what the declaration affirms in a positive way about the Protestant churches, and that is that Jesus Christ is effectively present in them for the salvation of their members."

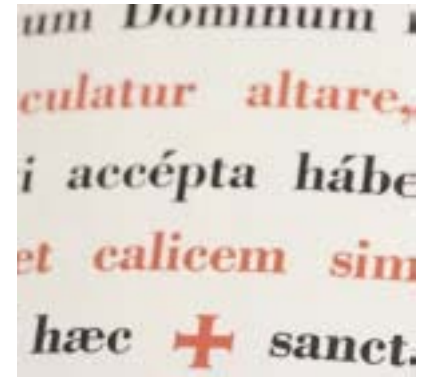
"The document renders a service to clarity and, consequently, to progress in the dialogue," he said.

Thomas Wipf, president of the Community of Protestant Churches in Europe, said the original characteristics of the church of Christ are preaching the Gospel and administering the sacraments.

"That -- and no more -- is needed to be able to be seen as an authentic expression of the one church of Christ," he said.

"The Gospel, and not apostolic succession in the sacrament of ordination, constitutes the church," he said. "We recognize the Roman Catholic Church as a church. It is and remains regrettable that this is not made possible the other way around."

At the same time, Wipf said that making explicit the fact that the document represents the Roman Catholic understanding of "church" could lead to greater clarity in ecumenical dialogue.



Family

From the Easy Chair

Parting with plasma for profit always an option

By Jimmy Patterson
Editor

It was meant to be a nice leisurely trip during which we would take our college-age daughter to lunch on the way back from picking up her little brother from band camp in the Texas Panhandle. It did not exactly happen that way.

Things began to run aground the night before when our oldest daughter called in tears. A lot of tears. Very emotional. Indecipherable almost.

OK, she was blubbing like a baby.

We'd been through the tears thing before so we weren't quite sure exactly how concerned we should be when we first picked



Patterson

up the phone.

Long story short: Work is going bad. Ends are apparently not being met.

"I NEED MONEY!" she screamed politely.

After several minutes of this, she pulled out this one: "I'm afraid I might have to go sell my plasma just so I can eat."

We thought about cancelling our trip because the phone conversation was about all we could handle, but we finally decided SOMEBODY has to go pick up our son. *We can just bypass Lubbock on the way home.*

In the end we decided it best to go. I imagine our oldest daughter is like yours: there are many tears at the beginning of each personal Apocalypse. Yet, once the realization comes that the world is in fact NOT ending, there is a certain amount of room to reason with them rationally. But we must first get past those feelings that the end

times have drawn nigh.

By the time we arrived in Lubbock, our daughter was ready to have a rational conversation. Let me rephrase: I was ready to have her listen to me rationally. And she did. On a park bench outside a restaurant across from a statue of Will Rogers on horseback, she sat and listened, and it seemed to work. But as rational as I was, one fact remained: she had no money nor any immediate means of making any money.

"I hear there's money to be made in plasma sales?" I offered.

Her mother and I agreed to pay her rent for the month and so I wrote a check.

She cried when we gave her the check because it meant she could keep her apartment and her plasma for another month.

She ate and dabbed away the tears from her eyes. And when lunch was over, I wrote a check for that, too.

This all unfolded on the day that the seventh Harry Potter book was released. Our oldest is 21 and she has always loved every turn of the page of the story and, always being one to encourage reading, I had planned for awhile to buy her, her own copy. I had already written that check. And we gave it to her and she cried again and I asked her if she was OK. And she cried a little more and said she was going to be OK and that the \$10 she had for food should last her until she got paid in a week and I opened our checkbook and did what was necessary.

Karen noticed I had gone pale and she asked me if I was OK.

"We just need to go home," I said.

Our daughter looked at me and said, "Daddy, what's wrong?"

"We have to go. I'm out of checks."

Jimmy Patterson is editor of the West Texas Angelus.

Bill & Monica Dodds

Family means having to say 'I'm sorry'

By Bill and Monica Dodds
Catholic News Service

Pardon us. We know it's the middle of summer, but let's begin with a pop quiz on forgiveness:

1. Who said, "To err is human, to forgive divine"?

- Pope Alexander
- Alexander Pope
- Your spouse, looking for mercy

2. Which apostle wanted to find out exactly how often a follower of Christ is supposed to forgive another person?

- Judas
- Peter
- Sneezy

3. "Love means never having to say you're sorry" can be attributed to:

- Ali McGraw
- Jennifer Cavalleri
- Erich Segal

Pencils up! Didn't do too well? No need to apologize. Here are the answers:

- b. There have been eight Pope

Alexanders, the first at the beginning of the second century, the last at the end of the 17th. And while your spouse may repeat this adage frequently, it was written by Alexander Pope (1688-1744), an English poet and satirist. The line comes from "An Essay on Criticism," which also notes that "a little learning is a dangerous thing," and holds this gem which could be applied to fashion: "Be not the first by whom the new are tried / Nor yet the last to lay the old aside."

2: b. Peter, of course. You'll find that in Matthew 18:21-22. The expression Jesus uses means an infinite amount. (Rats!)

3: All the answers are correct. McGraw played Cavalleri in "Love Story"; the script was by Segal. Needless to say, if you have parents, siblings, spouse, children or extended family you know that line is baloney.

Except for the Trinity and Mary, love does mean having to say you're sorry (sometimes quite often) because all of us who are not sinless do things (sometimes quite often) for which we need to ask forgiveness.

You're Being Watched

The good news for parents is that every time your children see you ask to be forgiven you're help-

ing them learn how to do that too. This certainty is based on the very firm foundation that the majority of children's learning comes from monkey-see/monkey-do.

Demanding of your child, "Tell your brother you're sorry!" is much less effective than that child observing you sincerely apologizing to someone.

It also means if you want your youngsters not only to take advantage of the sacrament of reconciliation (confession, penance) but to come to know the beauty of encountering Christ in this way, you need to set the example there too.

What you would like them to avoid is some form of the public "non-apology apology" that's so popular these days. "If I have offended you, I'm sorry" is second only to "This is not something I'm proud of." Neither, you'll note, says flat out, "I'm sorry. I was wrong."

Then, too, accepting another's apology isn't always easy either. That also takes some observation and practice. St. Augustine (354-430) assures us it's well worth the effort: "There are many kinds of alms the giving of which helps us obtain pardon for our sins; but none is greater than that by which we forgive from our heart a sin that someone has committed against us."



Answers

(From 11)

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Ruth.

AGE: Too old? There's no such thing as 'too old'

(From 11)

my dad's adventures on the entertainment board at his college, my mom's tales of being a young journalist, my grandfather's teenage cross-country road trip and the things he did along the way.

Ostia is quiet now, its only life being groups of tourists clambering over its stones and the crickets nesting in overgrown patches of rough grass. But you can still see the marble tables in the taverns, and if you close your eyes and imagine hard enough, that wall grows, forms a roof and becomes an apartment building, a church, a market or a firehouse.

There people are laughing, crying and living, just like people today -- the elderly and the teenagers, teenagers who become the elderly.

The old things aren't all that different from the new things after all. The people who came before us share our fears and hopes, whether they're friends, strangers or ancient Romans. All we have to do is be open enough to listen and learn.

Old? A matter of opinion. Obsolete? Never.



READ MORE ABOUT IT
Genesis 18
Q&A

1. Why was the Lord going to destroy Sodom?
2. How many innocent people had to live in the city to save it?

CATHOLIC BOOKS

A book about Catholic teachings, beliefs or topics receives an "imprimatur" if it is considered to be in agreement with the official position of the church. The practice of granting the imprimatur started in order to prevent Catholics from being deceived by writings that were promoting heresy.

There are three levels of approval that may be granted by the church, all of which use Latin terms. "Imprimi potest" ("it can be printed") means the work has been reviewed by a scholar working on behalf of the church. "Nihil obstat" ("nothing stands in the way") declares the work has no errors in faith or moral teaching. The official who grants this is usually a theologian who is appointed by a bishop or other church official. "Imprimatur" ("let it be printed") means the work has been approved by a bishop or other high-ranking church official.

These declarations are usually found in the front of the published book or document.

SPOTLIGHT ON SAINTS
St. Theobald

Theobald (d. 1247) came from a prestigious French family. He received the best education his parents could afford and

was trained also in the military arts.

In spite of all this, Theobald preferred to spend time in prayer and contemplation. One of his favorite places was a church that had received large donations from his family.

He became a monk in the Cistercian fraternity in 1220 and became the abbot of a monastery in 1235. He developed a reputation of being a servant to others, especially those who were poor. He continued his daily hours of prayer until he died.

We remember him on July 27.

BIBLE TRIVIA

What is the name of the book that explains what Catholics believe? (The church calls these beliefs its "doctrines.")

Answer: Catechism of the Catholic Church.

PUZZLE

The following groups of books of the Old Testament are out of order. In the spaces provided, put them in the correct order. Try to do it without looking at your Bible first:

Judges	Deuteronomy
Genesis	Exodus
Leviticus	Numbers
Ruth	Joshua

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

JUST 4 KIDS

Abraham bargains with God for Sodom

Three men had come to visit Abraham. He knew they were special guests, and he prepared a special dinner for them. After they had eaten, he escorted them as they prepared to continue on their journey. One of the men was the Lord in disguise. He looked toward the cities of Sodom and Gomorrah.

The Lord thought to himself, "Shall I hide from Abraham what I am about to do, now that he is to become a great and populous nation, and all the nations of the earth are to find blessing in him?"

Then the Lord spoke directly to Abraham: "The outcry against Sodom and Gomorrah is so great, and their sin so grave, that I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out."

The Lord remained with Abraham, but the other two men walked ahead.

Abraham said to the Lord, "Will you sweep away the innocent with the guilty? Suppose there were 50 innocent people in the city; would you wipe out the place, rather than spare it for the sake of 50 innocent people within it?"

The Lord answered, "If I find 50 innocent people in the city of Sodom, I will spare the whole place for their sake."

Then Abraham said, "See how I am presuming to speak to my Lord, even though I am but dust and ashes! What if there are five less than 50 innocent people? Will you destroy the whole city because of those five?"

"I will not destroy it," the Lord said, "if I find 45 there."

Abraham continued, "What if only 40 are found there?"

"I will forebear doing it for the sake of the 40."

"Let not my Lord grow impatient if I go on," said Abraham. "What if only 30 are found there?"

"I will forebear doing it if I can find but 30 there."

Abraham was not ready to give up. "Since I have thus dared to speak to my Lord, what if there are no more than 20?"

"I will not destroy it for the sake of the 20."

Still Abraham persisted. "Please, let not my Lord grow angry if I speak up this last time. What if there are at least 10 there?"

"For the sake of those 10," the Lord promised, "I will not destroy it."

Then the Lord left, and Abraham returned to his home.

Coming of Age: Old? It's only a matter of opinion

By Karen Osborne
Catholic News Service

Old things. In the city of Rome, they're everywhere. Walk down one street and you're peering at a palace from the Renaissance or a third-century fresco. Turn the corner and you're face to face with the majesty of the Imperial Forum.

Before coming here for vacation, I used to refer to my circa 1870 house as "old," but that's small potatoes compared to the Renaissance-era Palazzo Spada. A church in my town originally established in the late 1600s is now regarded as a historical landmark. But old? Only if you ignore the open-air

ruins of the sixth-century Christian basilica in Ostia Antica, Rome's ruined port city. Rome, it seems, likes to teach people that "old" is really only a matter of opinion.

American culture has a tendency to push aside things that are considered "old." Americans raze blocks and forests to construct new big-box stores instead of renovating older buildings. Sometimes, it becomes like the birth of the first St. Peter's Basilica, whose builders snatched marble from the walls of the Colosseum -- a tragedy that today's conservators lament. It is unlike other parts of Rome where people still live in apartments whose foundations date back to the 13th century.

Rome learns from the old and coexists with

it. It's hard to ignore the accomplishments, advancements and excesses of ancient Romans and Renaissance artists, because modern people can see and touch them. Old churches, lit first by torches, are now wired top-to-bottom with state-of-the-art lighting.

Lessons from Republican Rome and its neighbor Greece form the underpinnings of Western society regarding governance, literature, architecture and history. In some parts of Europe, old Roman roads still exist -- and people still use them.

All "old" things have a lot to tell us about who we are today. As a teenager, I found it hard to believe my parents and grandparents could speak to the same concerns I was having

until I opened up and told them some of the problems I was having at school. Turns out they'd gone through much the same thing, and talked about what they did when they were hanging by the same thread I was.

If I had taken society's advice that the "old" could have nothing to do with my "modern" experiences, I may have had a very cold, hard fall semester.

The old things in my life make me who I am: the memories inherited from my grandparents, the history of my town, the history of my family and the lessons of the past -- even if those lessons are painful. Today I appreciate

(Please See AGE/10)

Nation/World/Vatican

Vatican official: Pope pained by clerical sex abuse in Los Angeles

PIEVE DI CADORE, Italy (CNS) -- Pope Benedict XVI's closest aide said the pope was pained and concerned by the "devastating scale" of clerical sexual abuse in the Archdiocese of Los Angeles.

Cardinal Tarcisio Bertone, Vatican secretary of state, held a wide-ranging press conference July 18 in Pieve di Cadore, near where Pope Benedict is vacationing in the northern Italian Alps.

Even if the percentage of priests who have sexually abused children "is a minority," he said, just one instance "clashes with the identity and mission we are called to

undertake."

"The problem of pedophile priests is one that pains all churchmen," he said, adding that the problem "in the diocese of Los Angeles was on a devastating scale."

Cardinal Bertone also was asked about concerns over the prayer for the conversion of the Jews in the Good Friday liturgy of the 1962 Roman Missal.

After Pope Benedict issued his letter allowing greater use of the Tridentine Mass according to the 1962 missal, several Jewish leaders and Catholics involved in dialogue expressed concern over the

missal's prayer for the conversion of the Jews, which asks God to remove "the veil from their hearts" and help them overcome their "blindness."

Since the Second Vatican Council, in the Good Friday prayer approved by Pope Paul VI in 1970, the Jews are referred to as "the first to hear the word of God" and the prayer asks that "they may continue to grow in the love of his name and in faithfulness to his covenant."

Cardinal Bertone said "the problem can be resolved" either by closely following Pope Benedict's limits on using the 1962

Missal during Holy Week "or through a reflection that would lead to a decision valid for everyone -- for the traditionalists and for those who want to celebrate the Mass according to the reforms of the Second Vatican Council" -- that only the 1970 prayer be used at any Good Friday liturgy.

The Good Friday prayer for the Jews is one of a long set of prayers for various intentions, including prayers for the church, its ministers, other Christians, other believers in God and those who do not believe in God.



African-American Catholics convene and worship recently in Buffalo.

Black Catholic congress closes; challenges, responses ahead

By Jennifer Burke
Catholic News Service

BUFFALO, N.Y. -- The 10th National Black Catholic Congress came to a close July 15, after more than 2,000 black Catholics spent four days praying, celebrating and learning more about the eight principles that pose challenges to African-American communities and how those challenges relate to the seven sacraments.

The theme of the July 12-15 gathering was "Christ Is With Us: Celebrating the Gifts of the Sacraments."

"Take what you have learned in the workshops and share it with the people back at home.

Communicate that back home, and allow the Lord to use you," said Father Raymond Harris, a priest of the Archdiocese of Baltimore, at the congress's final session on "Foundations for the Future."

During the session, representatives from each of the congress's eight leadership commissions told participants what the commissions had been doing about the organization's eight core principles: Africa, Catholic education, HIV/AIDS, parish life, social jus-

tice, racism, spirituality, and youths and young adults.

"The Africa principle commission established a vision to foster a unifying, healing mutual dialogue between the continent of Africa" and the U.S. black Catholic community, said Kim Mazyck. "We feel that uniting to build a strong relationship with our brothers and sisters in Christ honors all of the sacraments."

The commission would like to develop a curriculum about Africa for parishes and schools and help communities host annual or biannual events celebrating Africa's culture, she said.

U.S. Bishops to talk war in Iraq with House Democrats

WASHINGTON (CNS) -- The U.S. bishops have agreed to meet with a group of Catholic House Democrats to discuss how to pursue the goal of a "responsible transition" to end the war in Iraq.

They also reiterated their call for members of Congress and the Bush administration to break the political stalemate in Washington and "forge bipartisan policies on ways to bring about a responsible transition and an end to the war."

"The current situation in Iraq is unacceptable and unsustainable," wrote Bishop Thomas G. Wenski of Orlando, Fla., chairman of the bishops' Committee on International Policy, in a July 17 letter to Rep. Tim Ryan, D-Ohio. A copy of the letter was released July 18 by the U.S. Conference of Catholic Bishops.

Bishop Wenski's letter was a response to a June 28 letter Ryan wrote to Bishop Wenski and Bishop William S. Skylstad of Spokane, Wash., USCCB president. Ryan's letter, sent on behalf of himself and 13 other Catholic House Democrats, urged the bishops to increase their involvement in efforts to end the war in Iraq.

In the July 17 letter, Bishop Wenski said the bishops "share your deep concern for the dangerous and deteriorating situation in Iraq," and would welcome the opportunity "to meet with you and other policymakers to discuss ways to pursue the goal of a 'responsible transition' to bring an end to the war."

"Too many Iraqi and American lives have been lost," he wrote. "Too many Iraqi communities have been shattered. Too many civilians have been driven from their homes."

He also added that the "human and financial costs of the war are staggering" and that church and government officials should use their "shared moral tradition" to guide their dialogue with other leaders in seeking a way to "bring about a morally responsible end to the war."

The bishop noted that, prior to the war in Iraq, when "too few members of either party in Congress opposed authorizing the use of force," the U.S. bishops, along with Pope John Paul II, "repeatedly raised grave moral questions about military intervention in Iraq and the unpredictable and uncontrollable negative consequences of an invasion and occupation."

Culture

Beyond negative elements, 'Knocked Up' leaves strong pro-life message

Editor's Note: Fr. James Bridges is pastor of St. Stephen's Church in Midland and a movie aficionado.

By Rev. James Bridges

Good movies have claimed much of my admiration and attention most of my life. All the talent and special effects as well as huge budgets available to tell stories is no less than incredible. Lately I've worn out a lot of shoe leather walking out of even big budget movies. I'm a friend of the real. I have no interest in science fiction or fiction in general. On the other hand, nothing interests me more than creative peeps at human behavior. How we react to each other and various situations has a claim on my attention and charms me deeply when done well. The raves the critics and reviewers are giving the comedy "Knocked Up" caused me to spend two hours of my life and \$5.50 (seniors) of my

money to view it. It was like drilling a successful oil well. All the dirt and smut you have to go through in this movie to get to the best Pro-Life message one could ever imagine, made it all worthwhile.

The story opens hilariously with beautiful Alison celebrating a big job promotion at a local tavern with her married sister who left her there with Ben, a friend of twenty minutes. The two get drunk together, have sex with a misunderstanding about the use of condoms. In a few weeks she discovers she is pregnant. She decides to keep the baby. Because she didn't know his last name, with difficulty she finds Ben, who is a fatty 22-year-old boy-man who lives with three other stoned roommates. Neither Alison nor Ben were ready for a relationship or a baby. All their significant people except Ben's Jewish dad begs them to get a quick fix, abort the kid, and get on with their lives.

As they resist all this and many more pressures, we become shockingly aware of how unfriendly our society is to our helpless, unborn kids. The clue surfaced while Alison's mother was pleading for her to get an abortion. She tells Alison about her cousin who got an abortion but later married and had a "real" child. Their child became real to Alison and Ben when they saw the heartbeat of their baby via ultrasound at eight weeks. When I was growing up, we didn't see the blacks who were absent from our classrooms. Somehow they weren't real. When we dropped bombs aimed at one man in Baghdad we didn't see thousands of women and children. Somehow they weren't real. Many still can't see the poor in prosperous Midland. Somehow they aren't real. The Pro-Choice can't see millions of unborn babies so clearly identified by modern technology. Somehow they are not real. No wonder Jesus' mira-

cles were focused on blindness more than any other abnormality. Let us never cease praying with Blind Bartimaeus, "Lord, that I may see." (MK 10:51)

Few have seen more movies than me. Yet, I have never seen a better piece of creative acting-out of a scene on the part of everyone than the scene in the delivery room when Ben and Alison's baby popped out. I was simply star struck. The joy this newborn brought to all was incredible — especially to those who only a few months earlier were doing everything possible to put an end to the baby's life. If you are beyond childbearing and can get by the smut and filth of sexual promiscuity and the dope-infested decadence of not a few of our young adults, this movie will give you a sharp, very up-to-date commentary of current pop culture. If you are not beyond childbearing, it will give you a fresh look at the amazing wonderment of every human life.

5th Potter film still as fresh as earlier installments

By Harry Forbes
Catholic News Service

NEW YORK -- The fifth release in J.K. Rowling's durable franchise -- "Harry Potter and the Order of the Phoenix" (Warner Bros.) -- is scarcely less fresh than the very first, thanks to the ongoing quality of production and employing different directors for recent installments in the series.

At the start, teenage wizard Harry (Daniel Radcliffe), who's on summer break from Hogwarts, is being cruelly taunted by his overbearing cousin, Dudley (Harry Melling). But when, moments later, two horrible Dementor creatures attack them, Harry uses magic to save Dudley and himself.

For thus using sorcery in the Muggle (i.e., real) world, Harry is to be expelled from Hogwarts School, though his allies in the Order of the Phoenix, a group dedicated to combating the evil Voldemort (Ralph Fiennes), inform him there's to be a final hearing run by Minister of Magic Cornelius Fudge (Robert Hardy).

Fudge discredits Harry's claims that the "Dark Lord" has truly returned (as transpired in the last film), and the "trial" seems fated to end with Harry's permanent expulsion. He's acquitted thanks to the last-minute intercession of headmaster Albus Dumbledore (Michael Gambon). Once back at Hogwarts, however, Harry's treated like a pariah.

Only his chums Hermione (Emma Watson) and Ron (Rupert Grint) stick by



A scene from "Harry Potter and the Order of the Phoenix."

him, but Harry is tortured by an intense feeling of loneliness, and further plagued by nightmares. It becomes clear that Voldemort is somehow infiltrating Harry's brain, and Professor Snape (Alan Rickman) works with Harry to evade Voldemort's mental intrusion.

To undercut both Dumbledore and Harry, Fudge installs the pink-bedecked Dolores Umbridge (Imelda Staunton) to teach Defense Against the Dark Arts. But underneath her perpetual smile and cloying sweetness, she proves a steely lady indeed.

She forbids the actual practice of the magic that Harry and his colleagues know they will need to defend themselves against the evil forces. And at every turn, she brazenly undermines Professors McGonagall (Maggie Smith), Trelawney (Emma Thompson), and even Dumbledore himself.

With Hermione's prodding, Harry forms

a secret splinter group of students that calls itself Dumbledore's Army to master the techniques that its members can use to vanquish Voldemort when he returns.

Besides Umbridge -- and Staunton is a real bright spot with her funny/scary portrayal -- there's also a new Harry ally in the person of the unflappable Luna Lovegood (Evanna Lynch), and Hagrid's half-brother giant, Grawp (Tony Maudsley). Harry gets his first screen kiss from classmate Cho Chang (Katie Leung).

With director David Yates confidently at the helm, this installment is arguably the best yet. Performances by the blue-chip British cast are excellent, and the maturing Radcliffe and his young friends exhibit greater depth. Other pluses are more wondrous effects, a coherent narrative and sensible balance between action and human drama.

'No Reservations'

New Zeta-Jones movie delightful

By Harry Forbes
Catholic News Service

NEW YORK -- Very nearly on a par with the delightful 2001 German film "Mostly Martha," on which it is based, "No Reservations" (Warner Bros.) scores as the very sweet, engaging story of a woman who learns to open herself up to life.

Now set in New York, the film focuses on utterly work-obsessed master chef Kate (Catherine Zeta-Jones), who rules the kitchen of the trendy (fictional) Greenwich Village eatery run by Paula (Patricia Clarkson).

Despite some formulaic and overly sentimental moments, director Scott Hicks maintains a reasonably realistic tone, allowing the engaging story to unfold at an unhurried pace, while the performances are immensely appealing. Zeta-Jones is all brisk efficiency in the kitchen, but delineates the lonely person underneath. Breslin is convincing as the bereaved child, wise beyond her years. And Eckhart, though almost too perfectly agreeable as written, makes a persuasive leading man.

Notwithstanding a few moments, "No Reservations" registers as a good, old-fashioned romantic comedy. Hot on the heels of "Ratatouille," the movie makes this a good season for food movies.

BIOETHICS: Reasons behind church's teachings on contraception run deep

(From 6)

allows marital sexuality to devolve into a kind of mutual masturbation where each pursues erotic satisfaction apart from the total gift of self, and apart from any openness to life. Because of contraception, marital sexual activity slips into a subtle mode of mutual exploitation — a lifeless, self-focused, needs-centered apparatus.

Malcolm Muggeridge, the famous BBC correspondent who converted to Catholicism late in life, instinctively appreciated how the Church was resisting this trivializing of the gift of sex by its strong stance against contraception:

It was the Catholic Church's firm stand against contraception and abortion which finally made me decide to become a Catholic . . . As the Romans treated eating as an end in itself, making themselves sick in a vomitorium so as to enable them to return to the table and stuff themselves

with more delicacies, so people now end up in a sort of sexual vomitorium. The Church's stand is absolutely correct. It is to its eternal honor that it opposed contraception, even if the opposition failed. I think, historically, people will say it was a very gallant effort to prevent a moral disaster.

The idea of serially eating and purging, in order to be able to eat and purge yet more, is a striking example of misusing our body in its most integral design. The one who dines in this way is seeking in a sense both to eat and not eat at the same time. Objectively speaking, he is engaging in damaging and contradictory behavior, violating the inner order and meaning of his own body, and cheapening the basic and quintessential human activity of eating. This destructive behavior crosses a real moral line insofar as a person freely and knowingly chooses to do it.

Contraception involves this same sort

of destructive and contradictory behavior. Unlike the case of the vomitorium, however, sex is an inherently *relational* activity involving two people. For that reason, the damage done by engaging in contraceptive sex as a couple will extend beyond the fabric of their individual persons and trigger damage at the heart of that delicate relationship which is their marriage.

The choice to use a condom during sexual intimacy speaks the same contradictory language of the vomitorium: the language of trying to have sex, but not really have it; of trying to do it, without really doing it. One is militating directly against the sexual act itself, violating its inner order and harmony by actively flustering its obvious life-giving designs. Contraception, thus, always involves an objectively contradictory language, namely, that of not giving oneself totally to the other in the face of that innate language

of sex which calls for a complete self-giving.

The reasons behind the Church's teaching thus run deep and flow from profound considerations regarding the integral design of human sexuality. Pope John Paul II put it well when he stressed how couples who use contraception in their marriage presume to, "act as 'arbiters' of the divine plan and they 'manipulate' and degrade human sexuality and with it themselves and their married partner by altering its value of 'total' self-giving."

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

CONTRACEPTION: Act's immorality revealed in truth of marriage as sacrament

(From 6)

and non-Catholics alike who regard abortion with horror, and unambiguously judge sex outside of marriage to be immoral, hold dissenting views on contraception.

The view of some that contraception within marriage is at times licit is mistaken. The position that contraception is illicit was traditional in the Church, both East and West, and both Catholic and Protestant, from the earliest days of Christianity to the mid-twentieth century. There is a long Christian tradition that considers contraception to be anti-life. Couples who contracept introduce a countermeasure whose sole purpose is to make it impossible for a new life to come to be. It would seem, then, that contraception is an act that can only express the will that any baby that might result from a sexual encounter not be conceived; it is a direct attack against new life.

Contraception is not in Harmony with the Nature of Human Sexuality

Some would argue that contraception is an exercise of intelligent human dominion over nature and is justified on the grounds that it is in harmony with the nature of human sexuality. However, contraception places an unnatural and immoral control over the transmission of life and violates the unitive and procreative meaning of the conjugal act. Those who defend contraception often view human fertility as something sub-personal in nature that needs to be subjugated by the will. Human fertility, they imply, belongs to

the biological or the material world, but not the human world. This thinking clearly demonstrates a type of dualistic thinking that separates human sexuality and fertility from any spiritual, communicative, or personal implications. The biological product of reproduction is thought to be not a person made in the image of the Creator, but rather a material entity to be regulated by the intellect and will of man. This type of thinking renders the conjugal act to be an exercise in genitality only. If we carry this a step further, then sex is for recreation, and procreation can be a separate event. If we follow this to its logical conclusion, since procreation is not part of a divine-human communion, but is only biological, this would indicate that humans should have complete control over this biological phenomenon. This twisted thinking leads to the conclusion that we have the intellect and technology to produce good embryos, designer babies, and we know how to destroy the defective ones.

Humanae Vitae (Of Human Life)

Pope Paul VI had the courage to write *Humanae vitae* so that we might have a proper understanding of the gift of human fertility and sexuality, and what it means to be responsible parents based on the moral principles of the Gospel and the teaching of the Church. Today we more and more recognize the prophetic character of Paul VI's great encyclical warning about the inevitable consequences of the contraceptive mentality. As the pope warned, widespread use of birth control would lead to "grave consequences,"

including marital infidelity and a general erosion of morality. In reality, the "pill" allowed a near-total abandonment of Christian sexual morality. Once the sex act was severed from the likelihood of child bearing, the traditional structure of sexual morality collapsed. Have we not seen this happen? Now that we have had the sexual revolution, we realize we were duped. It is obvious to almost everyone that we have a problem, and it is killing us as a people.

Theology of the Body

Pope John Paul II, in his many teachings on human sexuality, especially in the "theology of the body," gives a strong teaching against the contraceptive mentality and an inspiring defense of human life. The "theology of the body" for John Paul II is not merely a theory, but is rather a specific evangelical and Christian pedagogy of the body that derives from the Bible and especially from the Gospels. As a message of salvation, it reveals man's true good for the purpose of modeling, according to the measure of this good, man's earthly life in the perspective of the hope of our future well-being.

According to Pope John Paul II, the human body is not merely an "organism of sexual reactions." It is, at the same time, the means of expressing the entire person, which reveals itself through the language of the body. Man and woman, by means of the body, engage in that dialogue which, according to Genesis 2:24, had its beginning on the day of creation. Man and woman express themselves in

the truth of the whole person. This truth consists of the spiritual, physical, intellectual, communicative, and emotional attributes of humankind. This truth in the conjugal union cannot be expressed in a contraceptive mentality that is not open to life and the inclinations of the natural law.

Do people really know what they do when they contracept?

Do people really know what they do when they contracept? Contraception constitutes a decision not to share in the divine-human communion. It is a decision to remove the Holy Spirit from this facet of one's life. Does this not portray the contempt and hubris of the Garden of Eden? By using contraceptives, the couple is rejecting the Holy Spirit because in the mind of the Creator, marriage is a divine-human cooperation; it has to be if it can produce creatures in the image and likeness of God.

The immorality of contraception is revealed in the integral truth of marriage as a sacramental sign. It is especially important that the language of the body be read in truth within the consummate sign of married love. Contraception negates this truth and falsifies the divine Word inscribed in the body. Responsible parenthood requires that spouses embrace the harmony of biology and personality. Thus, the essence of the Church's teaching on contraception lies in maintaining an adequate relationship between dominion over the forces of nature and mastery of self.

BISHOP: Jesus invites us to live outside the box

(From 2)

put new wine into new wineskins was a way of inviting them to “think out of the box.” Expectations of where the Messiah is, how he would act, what he would say and how he would behave were blinding them to the fact that the Messiah is already here. The compassionate Jesus shattered pre-conceived ideas about how God’s mercy and forgiveness would

be manifested.

Today, Jesus invites us as his followers to think and to also live out of the box. What exactly do we expect Jesus to be doing for us? Thinking out of the box is another way of saying the Holy Spirit has a divine way of bringing about change that is inclusive and open to all people of goodwill. Situations that seem frustrating and without meaning are often fertile ground for the

Lord’s abundance. Trying new methods, being faithful and loving in challenging times, help to redirect our energies in other ways, to see things from another angle and ultimately to get out the new wineskins that are never found “in the box” as we thought they were.

To follow Jesus means to find true life, and to discover new possibilities and to find Christ right in the reality of everyday life.

OBISPO

(From 3)

bidas sobre la misericordia y perdon de Dios y como serían manifestados.

Ahora, Jesús nos invita como sus seguidores a pensar y vivir afuera de la caja. ¿Qué precisamente esperamos que Jesús haga para nosotros? Pensando afuera de la caja es otra manera de decir que el Espíritu

Santo tiene una manera divina de traer cambio que es inclusivo y abierto a toda la gente de buena voluntad. Situaciones que parecen ser frustrantes y sin razón son frecuentemente tierras fértiles para la abundancia de la gracia del Señor. Tratando nuevos metodos, siendo fiel y amoroso en tiempos desafiantes, ayudan a redirigir nuestras

energias en otras maneras, a ver cosas de otro ángulo y últimamente sacar los cueros nuevos que nunca se encontraron “en la caja” que pensabamos que estaban.

Para seguir a Jesús quiere decir encontrar una vida verdadera, y para descubrir nuevas posibilidades y para encontrar a Cristo en la realidad de la vida de cada día.



Spiritual Direction

SPIRITUAL DIRECTOR SEMINAR: Spiritual Directors, deacons and others from throughout the diocese gathered at Christ the King Retreat Center in San Angelo for 5-day seminar in July. Rev. Gerry Weber was the featured speaker.

EDITOR: Christians all hope to live as Christ would want

(From 3)

We want that. And so do people of all Christian traditions. I guess I will forever wonder why some people have to be so “concerned” about the way another Christian practices.

I’m not sure it’s all gonna matter how we did it -- as long as we did it -- once we reach our final destination.

MALACHY: During sister’s tenure, three men have begun studies in priesthood

(From 4)

remain her special treats for friends and priests). She then spent 7 weeks serving as the primary caregiver for her dying father before returning to the Mound awaiting a new assignment.

Through dialog with her superior, they decided she would interview for the Angelo State University Newman Center position. This was being filled by Sr. Sigrid Similik who was completing studies in Clinical Pastoral Education at Shannon Hospital in San Angelo. Sr. Malachy flew to San Angelo for the interview with Bishop Joseph Fiorenza, only to learn that he was on retreat. She departed leaving her resume behind. A phone call from Bishop Fiorenza questioned if she had ever taught CCD. She gave an affirmative reply, the interview was over and the Newman ministry position was offered.

Fr. Bernard Gully, a newly ordained priest organized the initial Catholic Campus Ministry Program at Angelo State. He gathered a small group of Catholic students together in a University classroom. Over time, Fr. George Fey CPPS, chaplain at St. John’s Hospital, was responsible for recruiting Sr. Rebecca Otter, O.P. (Great Bend Dominican) who was followed by Sr. Sigrid. Simlik, O.P. (Sinsinawa).

Mr. Omer Drieling appealed to the Bishop of San Angelo to acquire a near campus home to create a Newman Center facility. This was a 15 year old home -

originally 2 bedrooms, expanded several times by enclosing a rear porch, adding a bedroom and a dining room. Mr. Domingo Galindo added a concrete block chapel in the rear of the property. The Newman Center grew, having the appearance of the “House that Jack built,” but it served its purpose for many years.

S. Malachy began her tenure at the Newman Center in 1984. Initial activities included the Wednesday Mass by a local priest and lunch. This attracted about 20 students. She later added a Monday and Friday lunch with programs and prayer experiences. These added days were used to introduce guest speakers, teach and build community. Newman became the desired “home away from home” for many students, and was the start of the Newman Family. S. Malachy, known to the Newman Family as “Mal,” saw the growth of regular membership create need for a larger facility, and on October 1, 2000, the new Newman Center was dedicated.

Malachy’s week featured the Monday lunch & teaching. Tuesday has Confirmation classes, weekly lector and Eucharistic Minister training. (Each semester, she teaches one student to conduct a full Eucharistic Service). Wednesday has Mass or a Eucharistic Service, lunch attended by students, faculty, staff, parents, grandparents, administrators and friends. Wednesdays now have as many as 86 attendees and 65 for lunch. Friday includes lunch, teaching and once a month, a guided meditation.

Newman members do fund-raiser baking 6 times each Fall semester. Mal conducts a six-session class entitled “Why Catholic?” during each Fall and Spring semester. In her “spare time,” Mal has a variety of other duties that include personal counseling, preparation of the Newman newsletter, an annual “begging letter,” correspondence with Newman family members, banking, shopping, liturgy preparation, class preparation, menu planning, special events planning, sacramental preparation and RCIA as needed. She also serves the Diocese of San Angelo as Vicar for Women Religious, Coordinator of Retirement Fund for Religious every November & December and serves the Marriage Tribunal as a field advocate.

During her 22 year tenure at Newman, she has had three students begin studies for the priesthood. Fr. Emiliano Zapata O.P., is now a Dominican priest and frequent Newman visitor. Josh Book entered the Congregation of Holy Cross Novitiate in Cascade, Colo., after doing “leveling studies” at the University of Notre Dame. Eric Ramirez is currently studying with the Jesuits. Currently, several students are discerning a call to the priesthood. Many former grads keep in regular touch, especially at Christmas. This Fall, five alumni visited the Newman Center and there are many calls and e-mails throughout the year. Once a person is a member of Newman, he or she is a permanent part of the Newman family. In addition to being known to all as “Mal,” she is often

referred to lovingly (by local clergy) as “Mother Superior.”

In May 2001, Mal was invited to become a member of a partnership team that linked the Dioceses of Tyler (TX), San Angelo, and San Pedro Sula, Honduras. This “Hermanamiento” has been a motivating force in working toward peace and justice, a source of life, numerous blessings, and of spiritual and intellectual growth. In these past six years, Mal with members of Newman have visited Honduras and hosted visits from their priest and students on several occasions. It seemed providential to the Newman Family that the formal document of solidarity among the three dioceses was signed on the evening of September 11, 2001.

Jerry Price and his wife Sally (Zaffiro) are both products of Sinsinawa Dominican education. He graduated from St. Matthew’s School (Milwaukee Wisconsin) in 1947. Sally graduated from St. Rose School in 1948 and from St. John Cathedral High School in 1952 – (both in Milwaukee Wisconsin). Both treasure their Sinsinawa educations. Daughter Kathleen Price, PhD. is an Associate Professor at Angelo State University. All three are members of the Newman Family.

PRIEST: Fr. Bhaskar, parishioners plan big centennial in Rowena

(From 1)

Thomas. On Sunday morning, he rises to say Mass at Miles at 8, then it's back to Rowena by 9:30 and finally, on to Olfen's St. Boniface Church, population 66 parish families at 11 a.m.

Five masses. Nineteen hours.

"I do love to interact with the people," Fr. Bhaskar said. "Each one of my parishioners is special to me. I am with them in their times of greatest joy and during their deepest sorrows. They are each special to me and they are constantly in my heart and prayers."

Fr. Bhaskar says one of the great joys of his life is to see the people he ministers to and talk to them about their lives.

Born in Guntakal, a city in southern India, Morugudi attended public school until 10th grade. At 16, he enrolled in seminary. He achieved a bachelor's degree in philosophy and theology and also studied spirituality.

Ordained in 1999, Morugudi began his priestly service as a diocesan youth director, pastor and orphanage director in his home diocese in India.

"In May 2003, my bishop came to me and told me he wanted to send me to the United States," Morugudi remembered. "I remember him saying, 'Bhaskar, you have two choices: either you listen to me, or you do what I say.' Needless to say, I was on my way to Texas."

Morugudi arrived in San Angelo in October 2003.

Just four years later, he finds himself pastor of a parish -- Rowena's St. Joseph -- that is neck deep in planning a huge celebration for the church's 100-year celebration.

"It's such an honor to be the pastor in Rowena at this very special time," Fr. Bhaskar said. "We are all working so very hard to bring the celebration together. We have a wonderful Centennial Committee and they are the backbone of the celebration. They have been planning this for the past two years. We have many fun programs for all ages planned, so come out and join us."

St. Joseph's celebration will take place over Labor Day weekend,

Sept. 1-2 (See Pg. 1 of the Angelus for a schedule of events).

Asked what he considered to be his strength as a pastor, Morugudi wouldn't commit to whether homiletics, counseling, administration or some other aspect of the priesthood was his strong point, but did say, "I believe that the people are the best judges of that. One thing for sure, my people just love me for my homilies because they are too short." He closed his quote with a smiley face at the end of his sentence.

"It is a joy to see the people here and talk to them about their daily lives," he said. "I feel so special and welcomed by them. I truly feel I am a part of their lives. They make me feel accepted because they love me and show such concern for me."

"My parishioners are hard working people. In a very special way, when it comes to a farmer's life, my faith is strengthened because they totally trust in God. It is very touching to me that when one of the families has a crisis, all the other families stop their work and go help that family. I see true Christianity among our people. They love the church and are generous in all ways possible toward it. We are a close knit family with open arms."

Maybe all the admiration given him is due to the fact that, regardless of the fact that he is a native of India, he doesn't mind looking the part of a cowboy.

"I am a cowboy! Ha Ha!," Morugudi said. "Even in India, we hear about Texas cowboys! People even enjoy watching movies about the 'Wild West.' It is almost legendary. Texans are so proud of their culture and I have enjoyed so much learning about it."

Fr. Bhaskar admitted it wasn't completely easy to come to the states and submerge himself in such a radically different culture as his native land.

"But I have learned some Texas slang like 'ya'll,' 'howdy' and 'fixin' to,'" he admitted. "When I first came, everyone was telling me 'See ya later!'. I thought that 'Seeyalater' was the person's last name! I look back at that now and laugh at myself."

DIOCE-SCENES



MIDLAND: Josiah and Katherine Mooney of Tyler spent a year in Guatemala doing missionary work through Catholic Relief Services. On July 22, 2007, they gave presentations at St. Ann's Parish in Midland about their work. They are pictured with Fr. Emilio Sosa and Joe and Robin Colvin of St. Ann's.

BRADY: Brady's St. Patrick Youth Group, at right, took part in a community service project July 15, painting Casa Care (a non-profit after school center)



MIDLAND: St. Stephen's youth, left, took a step toward strengthening its relationship with Jesus and received far more than they bargained for. New youth minister Sara Primera, along with several chaperones and 22 youth attended the Steubenville West Conference in Tucson, Ariz. Many had been to previous retreats and conferences, but all longed to experience Jesus in a deeper way. During the conference, they learned about the importance of letting Jesus lead their lives and surrendering themselves completely to Him through lives of prayer.



MIDLAND: Our Lady of San Juan Youth attended the Steubenville South Conference in Alexandria, La., June 21-23. Attending, left to right, was Jesus Garnica, Peter Lara, Veronica Magallanes, Jill Jackson, Denise Rodriguez, Carla Repman and Laura Rodriguez.



OLFEN: St. Boniface celebrated an historic event when Fr. Bhaskar Morugudi baptized 13 children April 15. The children ranged in age from 2-15. Seven of the older children received their First Holy Communion Sunday, April 22.



MIDLAND: Knights of Columbus Council 12567, of St. Stephen's rebuilt a wheelchair ramp for a man who had to move into a house not equipped with wheelchair accessibility. The ramp is expected to last 10 years. Helping in the effort were Ron Skalenda, Eric Ottemann, Joe Sanchez and Sammy Gonzales.