Easter: Our Day of Days

Easter Sunday, and the entire Easter season, is a time of rejoicing, of joy, of hope and happiness. This is the Day of Days, because on that first Easter Sunday, Christ worked His greatest miracle, as He predicted, by rising from the dead.

Diocese keeps giving to Haiti at record clip

The generosity of the people of the Diocese of San Angelo continues at a record level with the announcement in early March that a total of $178,724.06 has been raised to help the people of Haiti following a devastating earthquake in January.

“I continue to be deeply grateful for the generosity of our people. This is the best collection ever for people in need,” said Bishop Michael Pfeifer. “May we all continue to pray for the people of Haiti.”

Pfeifer announced on March 2 that a similar opportunity to benefit Chilean earthquake victims would also be available in the diocese. Please see story on page 6.

Abilene son installed as Bishop of Austin

The Most Rev. Joseph Vasquez, right, a native of Stamford, north of Abilene, grew up in Abilene’s St. Francis’ parish and was inspired by many priests in the Diocese of San Angelo. Vasquez was installed as Bishop of Austin on March 8 in Round Rock.

Leadership traits identified early in Bishop Joe Vasquez’s life, father says.

ROUND ROCK -- Joe Vasquez, a product of the cotton fields of Taylor and Jones counties and a resident of the Diocese of San Angelo for much of his formative years, was installed as Bishop of Austin, March 8, in a Mass in Round Rock.

Describe by an early contemporary as “outstanding without standing out,” Vasquez spent one of his summers between college terms working the cotton fields north of Abilene just so he could have a better appreciation for not only what his parents endured, but what modern day laborers and migrants face.

Vasquez, 52, received much of his early religious formation at St. Francis parish in Abilene. An early inspiration in what

By Jimmy Patterson
Editor / West Texas Angelus

Just 4 Kids

Jesus prays, speaks with Moses, Elijah / Pg. 16

Please See VASQUEZ/21)
From the Bishop’s Desk

Easter signals a new beginning and a new chance

By Bishop Michael Pfeifer, OMI

Easter Sunday, and the entire Easter season, is a time of rejoicing, of joy, of hope and happiness. This is the day of days, because on that first Easter Sunday, Christ worked His greatest miracle, as He predicted, by rising from the dead. All of our faith—all of our beliefs—hinge on this great event, this beautiful miracle of the Resurrection of Jesus.

Christ had promised that He would rise from the dead. If He would not, His whole life would have been a failure. His teachings would have lost their meaning, because He promised something more—He promised to give us new life, a new beginning, and eternal life by His rising from the dead. St. Paul, in one of his writings, sums this up very well when he tells us that if Christ did not rise from the dead, then our faith is vain, and we are hopeless. However, Christ did rise from the dead and His resurrection signals a new beginning and a new chance for all of us.

We are Easter people, because Christ lets us share in the glory and grace of His Resurrection even now. We especially receive the new life He offers us each time we celebrate the Eucharist, in which we remember His suffering and death, but especially His Resurrection and ascension. It is the Risen Christ that we receive in Holy Communion.

Easter is about overcoming and rising above the darkness, oppression, and despair. The Easter event

(Please See BISHOP/23)

DIOCESAN BRIEFS

Priestly Assignment

The Rev. Arturo Pestin, who most recently served parishes in Midland and Fort Stockton but was returned to his native Philippines at the calling of his bishop, has returned to the Diocese of San Angelo following his provincial’s issuance of a three-year stay in West Texas. Pestin, who many know as The Singing Priest, will begin serving the diocese in the parish of Holy Redeemer Catholic Church in Odessa.

Scheduled Executions

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

Offender/Scheduled Execution Date:
March 11 -- Joshua Maxwell
March 24 -- Henry Skinner
March 30 -- Franklin Alix
April 22 -- William Berkley
April 27 -- Samuel Bustamante

Adoption options in W. Texas

Abilene: The Gladney Center (800) 452-3639  http://abilene-tx.adoption.com/
Lubbock: Children’s Connection: 800.456.4862  www.childrensconnections.org

Natural Family Planning

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church’s total pastoral ministry to Catholic spouses. Fulfillment of this ministry includes both education and pastoral care. This means “instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way” Scheduled seminars (San Angelo) and contact numbers for people who can help you with more information.

SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. 2010 Dates: May 23, September 19. Contact Amy at amdg@wcc.net.
MIDLAND-ODESSA, Our Lady of Guadalupe, call Christina Nevarez, (432) 682-2581.
ABILENE, Holy Family Church, call Mrs. Herman Blahak, (325) 692-1820

EDICTAL SUMMONS

February 25, 2010
CASE: YARBROUGH (LOPEZ) -- COOK
NO.: SO 10/09

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Brian Christopher Cook.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of March 2010, to answer to the Petition of Melinda Rebecca Yarbough, now introduced before the Diocesan Tribunal in an action styled, “Melinda Lopez and Brian Cook, Petition for Declaration of Invalidity of Marriage.” Said petition is identified as Case: YARBROUGH (LOPEZ) -- COOK; Protocol No.: SO 10/09, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 28th day of February 2010.

Reverend Tom Barley, MSW, MBA, M. Div., JCL Judicial Vicar

EDICTAL SUMMONS

February 25, 2010
CASE: YARBROUGH (LOPEZ) -- NORMAN
NO.: SO 10/10

The Tribunal Office of the Catholic Diocese of San Angelo is seeking David Howard Norman.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of March 2010, to answer to the Petition of Melinda Rebecca Yarbough, now introduced before the Diocesan Tribunal in an action styled, “Melinda Lopez and David Norman, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: YARBROUGH (LOPEZ) -- NORMAN; Protocol No.: SO 10/10, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 28th day of February 2010.

Reverend Tom Barley, MSW, MBA, M. Div., JCL Judicial Vicar

YEAR OF THE PRIEST

Our pastor has had a great impact on our lives

Publisher’s Note: I have asked the newly confirmed of our diocese to write their reflections on the priests who serve them. Below is the letter I received from the 2009 Confirmation Class at St. Mary’s Church in San Angelo.

-- Bishop Michael Pfeifer

Dear Bishop Pfeifer:

In coming together as a class to write about our thoughts and feelings toward Fr. David, we discussed not only the great impact he has had not only in our Christian Community but also in our individual lives.

The Mass and the sacraments have been brought to life for us as Fr. David has taught us to “fall in love with the Eucharist and everything else will fall into place.”

Through his spiritual direction, he has walked with us in our darkest times. His encouraging words and genuine concern for us has inspired us to take up our crosses and grow in our faith. He has united our community and has really helped strengthen our growing youth programs such as LifeTeen, SEARCH, the 30-hour famine retreat, adoration, the altar server program, college ministry and our faith formation classes.

We have all come to enjoy and look forward to attending Mass more regularly, to the point that over 50 youth and young adults participate in daily Mass and adoration. Father David’s love and passion for our Catholic faith has helped inspire this class.

As we celebrate the Year of the Priest, we celebrate our pastor, Father David, and the renewed faith he has brought to St. Mary’s Church here in San Angelo.

Please know that we are praying for all the priests in our diocese and most especially for you! May God Bless you for all your dedication and commitment to our diocese.

Sincerely,
The Confirmation Class of St Mary’s Catholic Church
San Angelo, TX
We should seize moment, prepare for coming changes in the liturgy

By Bishop Michael Pfeifer

As the Catholic Church in the United States awaits the final text of the Third Edition of the Roman Missal from the Holy See, expected to be received sometime late in 2010, it is important that we seize the moment and ensure that we have a good catechesis and teaching to prepare for the changes of many of the prayers that we are accustomed to pray at mass. To prepare for these changes, I am asking our pastors to begin having teachings in our parishes about these changes, and I am preparing a special workshop for our priests and deacons on these changes to be held at Christ the King Retreat Center on August 25, 2010. Workshops are also being set up in each deanery for pastoral leaders and all the people to prepare well for these changes. The dates of these deanery workshops will soon be announced.

To help all of us understand and implement these changes that will soon be made in the Roman Missal, our official mass prayer book, I am asking our priests, working with our pastoral councils to prepare teachings at a parish level on these changes that are soon to happen. There is much material available that can be obtained from the Office of the U.S. Catholic Bishops and also from the Federation of Diocesan Liturgical Commissions.

Nearly 40 years have passed since the introduction of the changes in the Roman Missal by Pope Paul VI and its translation into English. Since that time, much has changed, including our ability to understand, articulate and translate the words we use during the Mass. So, it is very important that all of us, guided by our priests and pastoral leaders, prepare well for these changes so that once the official books are ready we can make a smooth transition as regards the use of the new Missal.

As already mentioned, to help all of our people become familiar with these changes, I am asking the Diocesan Liturgy Commission to prepare special workshops in each deanery for all pastoral leaders and all people so that we can do our best to understand the reasons for these changes, how they help us to best pray and take part in the liturgy, and to make the liturgy a dynamic living part of our daily lives.

The updated Roman Missal is a book that not only expresses our faith as people of God, but constantly challenges us to move that faith into what is the heavenly liturgy. These new liturgical changes help us to better understand how God wants us to inter-twine and inter-work the liturgy into all aspects of our human life.

We have come to an historic moment, and we need to prepare well to receive the new changes that are coming soon in the Roman Missal. While even the best possible translations of the new Missal will not suit every individual’s preference, these changes will help us to best express our faith in the prayers we celebrate in the liturgy.
The trap of porn: Easy to get caught, tough to get out

By Dr. Karen Shumway
Angelo State University

A man I know, H.D., seemed like he was on top of the world. He had a great job as a high ranking official with a large university, a Ph.D., a beautiful baby daughter, a lovely wife, and a wonderful home. Then he threw it all away, first for the fleeting excitement of meeting people in chat rooms, then for an addiction to pornography, ultimately for finding someone in a chat room that would feed his pornography addiction and help him ruin his life.

The downward spiral started for H.D. in his office at work. To escape the pressure of his job, he started surfing the Internet, visiting chat rooms and pornography websites that intrigued him. It was intoxicating how much stimulation he could get from people he had never met and photos of girls in a variety of erotic poses. And, for him, the best part was he did not have to pay for it. In his mind, that meant it wasn’t hurting anyone and was something he could do in the privacy of his own home late at night after his wife and baby were sleeping. He started staying up later and later at night, often not shutting down his computer until 3 or 4 a.m. He met a woman in a chat room who had a picture of a nude female in her signature line. They would meet online and talk for hours, sometimes transferring their conversation to private venues where they could share their interest in pornography.

The problem was that each time H.D. went onto a pornographic website, it took new and more hard-core images to satisfy his lust. He started exploring websites that required special passwords and linkages to access. The photos were progressively more shocking, including images of acts he thought he would never commit, but he could not stay away. It was his exciting, dirty little secret that was fun to feed and protect. Pretty soon, he was searching for more shock value and he stumbled onto the world of homemade pornography. The woman with the nude female signature line moved across the country to be with him. She would do the things for him he saw in the pictures, participate in the making of homemade pornographic films, and she had no problem with experimenting with acts that his wife found distasteful or immoral.

When he was finally caught, he was on the edge of experimenting with child pornography to feed his never ending lust for more shocking photos.

I also know a woman, F.S., who works in the field of healthcare. She has a teenage son, successful husband, nice home, and strong ties with extended family. F.S. has permanently destroyed her relationship with her husband because of her numerous affairs with other men, some of them online through social networking sites like MySpace and Facebook. The only reason F.S. and her husband still live in the same house is that their teenage son has health problems that require 24 hour care. For F.S., the downward spiral started when she began feeling neglected because her husband worked so many hours and their son required so much care. She met men online who made her feel desirable again. Those men weren’t real, in her mind. They were just her private fantasies, she thought, and fantasies never hurt anyone. However, the fantasies progressed to the next step and she started trading pornographic pictures of herself with men on the internet. Soon, that wasn’t enough to satisfy her and she started engaging in online sex talk with men while committing solo sex acts. She rationalized that she was only having a little fun, no one was getting hurt, and she wasn’t really cheating on her marriage because she wasn’t really with those on-line men. Besides, it was fun to go to work and talk with her girlfriends about her newest online liaison and shock them with details. When her husband got suspicious and started monitoring her computer, the game was up. Her home is now riddled with suspicion and distrust. Her marriage is now a fragile shell, ready to break at a moment’s notice.

While both of these characters are fictitious, their stories are not. These are stories of real people who have destroyed their lives with pornography and the Internet.

Research by The Heritage Foundation indicates that pornography consumption is associated with the following trends that undermine the bonds of marriage and family life:

- Increased marital distress, and risk of separation and divorce,
- Decreased marital intimacy and sexual satisfaction,
- Infidelity
- Increased appetite for more graphic types of pornography and sexual activity associated with abusive, illegal or unsafe practices,
- Devaluation of monogamy, marriage and child rearing,
- An increasing number of people struggling with compulsive and addictive sexual behavior.
- Decreased parental time and attention for their children
- Increased risk of children encountering pornographic material
- Increased risk of parental job loss and financial strain

(www.heritage.org/Research/Family/tabid/111405a.cfm)

The Internet and other forms of electronic communication are the most prevalent formats for sharing and viewing of pornography. If you or a family member spends excessive amounts of time on the Internet, there is an increased risk that pornography will become a part of your household. If you are using pornography or if you have a family member you believe is using pornography, seek professional and spiritual help. Don’t let your marriage and/or family fall victim to the devastating effects of pornography consumption.

Dr. Karen Shumway is an associate professor of management at Angelo State University in San Angelo.

PROVO, Utah (CNS) -- Catholics and members of the Church of Jesus Christ of Latter-day Saints must continue to stand together as a "vital bulwark" against those in American society who want to "reduce religion to a purely private reality," the president of the U.S. Conference of Catholic Bishops told a historic gathering at Brigham Young University in Provo.

Cardinal Francis E. George of Chicago spoke Feb. 23 on "Catholics and Latter-day Saints: Partners in the Defense of Religious Freedom" as part of the Mormon school's forum series. Cardinal George praised the Mormons for their work with Catholics to protect the conscience rights of health care providers and institutions that do not want to participate in abortion or assisted suicide and to defend marriage as the union of a man and a woman.

"When government fails to protect the consciences of citizens, it falls to religious bodies to defend them," he said.

True religious freedom means not just freedom to worship or "individual conscience rights as long as you don’t make anyone unhappy," but the right to "influence the public square," he added.

The cardinal said Catholics and Mormons shared not only a common understanding of religious freedom, but the common experience of growing from a small, sometimes persecuted religious minority to larger communities.

"Both our communities have prospered in a nation that respects religious freedom and recognizes that government should never stand between its citizens and almighty God," he said.

Catholics and Mormons also have stood side by side in efforts against "the degradations associated with pornography" and in promoting "respect for the lives of those waiting to be born and respect for marriage," he added.
Scouting, Church hold many commonalities in moral teachings

By Bishop Michael Pfeifer, OMI

Boy Scouting / Girl Scouting and the Catholic Church go hand in hand, each one of these three teaches the boys /girls how to be a good person for the betterment of themselves and for their community by remembering that we all have to answer to one powerful and mighty God and how to treat others as we would have others treat us.

This is the Scout Oath, “On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; to help other people at all times; To keep myself physically strong, mentally awake, and morally straight.”

The Scout Law reflects our beatitudes, “A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent to God.”

The boys and girls also obtain different merit badges that teach them of the different types of jobs available to them as they grow up to be young, productive men and women of our community.

In the past couple of years, our Scouting efforts at a diocesan level have waned, and only a few parishes have Catholic Scouting groups. The following men have generously volunteered to form a new Scout leadership for our Diocese. I appreciate their service and the time and effort they will give to revitalize with me our Catholic Scouting program. Here are the names of the three people who have offered to form our new Scout leadership, representing each deanship of the Diocese:

Deacon Sador F. Sotelo, teacher/ instructor coordinator of the deanery Midland/ Odessa and surrounding areas. Contact # home 1-432-689-9411, cell # 1-432-557-6847

Deacon candidate Dr. Daniel Vaughan, teacher/instructor for the deanery of Abilene and surrounding areas. Contact # 325-670-3930.

Deacon Candidate Mark Mata, teacher/ instructor coordinator for the deanery of San Angelo and surrounding areas. Contact # 325-486-2985.

I am pleased to announce that Father Rodney White, Pastor of St. Joseph’s Church in San Angelo, has offered to continue to be the Chaplain for our Scouts. With these new leaders, I invite all of our priests, deacons, women religious, to be more proactive in promoting the Boy and Girl Scout programs by chartering a Scouting program at their respective parishes. The Scouting program helps develop the same faith and moral values that we in the Church hold dear in our lives. Scouters also do service projects that can and will help build up the quality of life both for our Church and the wider community. Please contact one of the three diocesan Scout leaders for more information on starting a Scouting program if you do not have one. Our Scout leaders of the respective deaneries are there to help train our Scouts for the Religious Emblems that are given to them by the Church. I am happy to announce that we will once again have an annual Scout Mass that will be held on Saturday, February 5, 2011 at Sacred Heart Cathedral in San Angelo.

World Water Day continues to receive little attention in USA

By Bishop Michael Pfeifer, OMI

The U.N. General Assembly has designated March 22 of each year as World Water Day in conformity with the recommendations of the United Nations Conference on Environment and Development [UNCED].

Despite the call for U.N. member nations to observe the day and to work toward improvement of water management situations globally, this day has received little attention in the USA and apparently most countries on planet Earth.

Water is vitally essential for sustaining all life and no other substance on Earth carries so profound a spiritual meaning. Looked at globally, the principal difficulty today is fairness of distribution of water and water quality; not absolute scarcity of water.

Nearly 1.1 billion people [17% of world population] are without access to improved sources of water, and about 2.4 billion [40%] have no access to any form of improved sanitation services. The United Nations projects that by 2025, 3.5 billion people, or nearly 50% of the world’s population, will face water scarcity.

"World Water Day is March 22, 2010.

When observed in the background of these frightening figures, World Water Day should take on a new importance for the whole world and especially for us here in West Texas. We know from hard, dry experience of recent droughts how important water is for our farms and ranches, for all of nature—for all of us.

World Water Day is a time to thank God for the wonderful gift of water we have and to renew our appreciation of this most precious life-giving gift. Water, a creative force, is essential for all life. It is the common heritage of all creation, a sacred gift. Water is essential for maintaining life, and it cleanses and washes away impurities, it purifies objects for ritual use as well as for making a person clean, physically and spiritually. Preserving and making available fresh water as regards a sacred legacy is a collective responsibility that includes the involvement and participation of all.

MacKillop, Bessette to be canonized by Pope, Oct. 17

VATICAN CITY (CNS) — Pope Benedict XVI will create six new saints Oct. 17, including Blessed Mary MacKillop, who will be Australia’s first saint, and the Canadian Blessed Andre Bessette, who will be the first saint of the Holy Cross Brothers.

The pope announced the date for the canonization ceremony at the end of what is known as an ordinary public consistory, a very formal ceremony opened and closed with prayer, during which cardinals present in Rome express their support of the pope’s decision to create new saints.

Archbishop Angelo Amato, prefect of the Congregation for Saints’ Causes, read brief biographies of the six in Latin.

Blessed MacKillop, founder of the Sisters of St. Joseph of the Sacred Heart, was born Jan. 15, 1842, in Fitzroy near Melbourne; she died in Sydney Aug. 8, 1909.

Although her sainthood cause was initiated in the 1920s, it faced some serious hurdles, not the least of which was her brief excommunication and the temporary disbanding of her religious order.

Sister MacKillop and other members of the order were committed to following poor laborers into remote areas of the country in order to educate their children. But local church officials disapproved of the sisters living in isolated communities, often cut off from the sacraments.

Within a few months, the bishop who had excommunicated her lifted his censure and a church commission cleared the sisters of all wrongdoing.

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

Criminal Justice Ministry
Diocesan Office
325-651-7500

www.san-angelo-diocese.org/cjm.html
By Jimmy Patterson
Editor / The Angelus

MIDLAND -- Rita Diller, former Communications Director and Pro-Life Director for the Diocese of Amarillo who now leads a nationwide Stop Planned Parenthood effort, told a rapt capacity crowd at the St. Stephen’s parlor in February how to properly go about confronting the local Planned Parenthood with the objective of ultimate closure of the non-profit abortion facility.

Diller and Amarillo Bishop John Yanta are widely credited with taking actions that ultimately resulted in the closures of 19 Planned Parenthood organizations in the Panhandle, according to Diller and STOPP International.

Speaking to Midland Catholics for Life she provided the life supporters with a 16-point plan for challenging PP, a presentation she created on Easter Sunday 2009. Within days after her presentation, Pro-Life Supporters protested at Midland’s Yucca Theater and Odessa’s Globe Theater during fundraisers for Planned Parenthood.

Diller’s 16-point plan states those interested in challenging PP should proceed with the following:

1. Have a weekly Pro-Life Mass in the diocese.
2. Leave room for the Holy Spirit to work.
3. Bring men’s groups such as the Knights of Columbus onboard to support the effort.
4. Bring post-abortive women onboard for support of your effort.
5. Get on Planned Parenthood’s mailing list to learn what is going on.
6. Visit inside a PP and check them out.
7. Research is essential – check your daily newspaper everyday for info on PP and their directors and volunteers.
8. Hold prayer vigils at PP centers.
9. Hold signs at protests that focus on abortion and also on how Jesus forgives and heals.
10. Answer any objections posed with the question, “What about the babies?”
11. Oppose PP in your local paper.
12. Confront PP on every comer – “Wherever they are, there we shall be also.”
13. Educate people about PP’s agenda.
14. Educate PP award winners about what PP really does.
15. Reach out to your youth.
16. Don’t use abortionists’ words, which have been twisted to confuse what they do.

To read more, visit STOPP Int’T’s web site at www.stopp.org and select “Plan to Stop Planned Parenthood.”

Letter from the Bishop: Support for Chilean earthquake victims

March 2, 2010

To: Priests and pastoral coordinators of the Diocese of San Angelo

From: Bishop Michael Pfeifer, OMI

My dear brother priests and pastoral coordinators:

Once again I turn to you and the people you serve, appealing for your generous financial assistance for our suffering sisters and brothers in Chile after that country experienced one of the most powerful earthquakes ever, of the 8.8 magnitude.

This powerful earthquake, which struck Chile on Saturday has killed hundreds, has injured large numbers of people, and some 500,000 houses were destroyed or badly damaged. A growing number of people are listed as missing.

As you know, a few weeks ago I turned to you for your generosity, appealing for our sisters and brothers in Haiti, who suffered an even worse calamity due to the catastrophe brought upon that country by a similar earthquake. Already you and our people have answered my appeal for help by sending over $176,000 for the suffering people of Haiti. All of this has been sent to these victims through Catholic Relief Services.

While I hesitate to so soon appeal once again to your generosity and spiritual support, I feel obligated by Christ our Good Shepherd to ask for your help, prayers and support for the people of Chile during this extremely difficult time. It must be remembered that Chile was one of the first countries to give help to the Haitians in their suffering.

While the ideal would be to take up a special collection to assist the suffering people of the Body of Christ in Chile, perhaps you might consider making a donation from your parish for this purpose.

Please bring to the attention of all our people my appeal for the suffering in Chile, and please also ask them for their prayers and spiritual support, especially during these days of Lent. The assistance that you will send to my office will be forwarded to the suffering people of Chile through Catholic Relief Services.

I sincerely thank you for considering this request and ask God’s abundant blessings upon you. God’s peace.

Yours in Christ and Mary,

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

A reflective look at the effects of Lenten observance

By Francis Onyekozuru
Assumption Seminary

Lent is a popular word. It seems so common because almost every reasonable individual in Christianity and even beyond could trace its history, meaning and characteristics. Asking the question: “What is the meaning of Lent?” would attract time-consuming explanations since there would always be some echoed responses that “Lent is a period of 40 days from Ash Wednesday to Holy Thursday: a period of fasting, prayer and almsgiving; a period for instructing the converts in anticipation of being baptized; a period when we retreat into the wilderness with Jesus; a period we decorate our churches with the color purple; and generally, a period we prepare for Easter.”

Lent is much more than these beautiful definitions. It is a symbolic period in Christianity. It is deeply rooted in the Judeo-Christian tradition because 40 days is a traditional number of discipline, devotion, and preparation in the Bible. For example, Moses stayed on the Mountain of God for 40 days where he met God and subsequently got the Ten Commandments (Exodus 24:18 and 34:28); the Israelite spies stayed forty days as they spied on the promised land (Numbers 13:25); Elijah traveled for 40 days before he reached the cave and Mount Horeb where he met God (1 Kings 19:8-18); and Nineveh was given 40 days in warning of repentance (Jonah 3:4). Most symbolically, prior to undertaking his ministry, Jesus spent 40 days in the wilderness praying and fasting (Matthew 4:2). The last of these biblical events is more striking and it draws firm support and strength from the Church’s documents to symbolize Lent. Thus, the Catechism of the Catholic Church states: “By the solemn 40 days of Lent the Church unites herself each year to the mystery of Jesus in the desert” (CCC 540).

There is still more to Lent than the articulation of its beautiful definitions and the expression of its marvelous symbolic background. There are sweet effects of Lent that are apparently subsumed in the general understanding of Lent. For most Christians and non-Christians, associating happiness with Lent seems so strange and even seems to be a misnomer. At first glance, the season of Lent seems not to carry happiness with it. But a deeper reflection on the real reason and meaning of Lent

(Please See LENT/23)

Lent: Dying to our sins, rising to new life with Jesus

By Thomas Van Vranken

As we enter into the Liturgical season of Lent, the Church gives us this annual period of 40 days to reflect interiorly on the state of our spiritual life. We use this time to discover those areas in which we fall short and to perform spiritual exercises as a means to bring us to repentance and conversion. Normally, these exercises include some form of self denial, increased prayer intensity, and giving to those in need. In addition, we recall the passion, death, and resurrection of our Lord as the means of expiation for our sins and our way to salvation. While contemplating the brutality of Jesus’ death, it is frequently asked, “Did Jesus have to suffer and die in order to bring about salvation for us?”

It is easy to fall into the fallacy that since Jesus is God, he probably willed at least some of that pain away so he would be able to endure all he suffered. Or, that Jesus’ death and resurrection alone, without suffering, would be enough to suffice for our salvation. Certainly, God could have planned salvation another way, or could he? In the Garden of Gethsemane, Jesus asked, “Father, if you are willing, take this cup away from me; still not my will but yours be done.” Luke 22:42. Of course in his divine nature, Jesus knew from the beginning what had to be done. Perhaps however in his human nature, knowing the vast number of souls that would reject him and willingly march into hell in spite of him, was asking his Father, could there be another way?

God did not create evil and sin. Sin was ushered into the world through the fall of man at Adam’s disobedience. Then thereafter, man, even until now, has contributed to the destruction of God’s creation.

It was evident that man needed an escape, a savior, and since man brought sin into the world, man would have to abolish it. But man could not save himself. How could sinful man conquer sin if he himself were sinful? Still, like fighting fire with fire, sin could only be destroyed in the exact same way it was brought forth. A tree was the instrument used by Satan that caused Adam to sin and bring about death and it was a tree that our Savoir hung from that conquered death and brought about life.

A virgin, Eve, the mother of the living, gave in to temptation and became the mother of the dead. A virgin, Mary the mother of Jesus, said yes to God and became the mother of the living, the new Eve. Finally, God sent his only son, born of a virgin, to restore on earth what man had destroyed. It took God made man, the new Adam, to accomplish this.

It was fitting then, that Jesus suffer. Sin, which caused much suffering, could only be destroyed by a more powerful suffering. So Jesus not only took the burden of all our sin, he became sin so as to destroy sin. St. Paul writes to the Corinthians about being reconciled with God, “For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him,” 2 Cor. 5:21.

In becoming sin, Jesus also took onto himself every despicable act one human could do to another. He also suffered the pain of rejection, betrayal, and all types of suffering that befall mankind including the final blow, a broken heart. Jesus became all sin, wrapped up all at once and took it to the cross where his death upon the cross became that pure act of reparation that wiped sin and its effects

(Please See VAN VRANKEN/22)
Moser: Recognize what is important -- and what is essential -- in life

Submitted by S. Hilda Marotta and Sister Adelina Garcia
Office of Education and Formation
Diocese of San Angelo

SAN ANGELO -- Participants from throughout the diocese gathered at the San Angelo McNease Convention Center for the annual Diocesan Conference Day February 13. The theme this year was “Christ…In Our Families…In Our Hearts…In Our World.” After a welcome by Bishop Michael Pfeifer, participants were called to prayer focusing on the virtues of a holy family: compassion, love, kindness, humility, meekness, patience, peace, thankfulness.

Greg (Dobie) Moser, D.Min., presenter, led the participants in the three sessions throughout the day.

Session One
Christ In Our Families: Start Where You Are
Participants were invited to consider where they are in their faith journey, how God’s grace and spirit are already present in their lives and in the church. Our speaker spoke about the celebration of Eucharist at the altar table. He also spoke about eucharist at the dinner table and asked, can we name our mad, sad, and glad experiences of the day. Where is God here? Moser stressed the importance of reminding parents to “eat meals together” as a family. He invited participants to celebrate the God of the Ordinary and the God of the Extraordinary. “We are swimming in the sea of God's grace—learn to ride the waves to celebrate and embrace the gift of life.”

Session Two
Christ In Our Hearts: Challenges on the Road
This session identified some of the specific challenges that families and the church are facing in trying to live and pass on the treasures of our Catholic faith. These challenges come externally from our American culture and internally from how the Church identifies and interprets the signs of the times. Dr. Moser spoke of recognizing the difference between what is important and what is essential in life. Not everything important is essential. Letting go of our non-essentials can be life-giving and liberating. As one makes decisions in life, one needs to remember that it is not just about my family…it is about the human family. Another challenge is to use technology in order to serve the People of God.

Session Three
Christ In Our World – We Have What We Need To Do What We Must
The final session identified a compelling vision that is broadened to include building up faith in families, in parishes, in the church, and in the world. Moser spoke of the importance of recognizing that belonging leads to believing which then leads to behaving. This shift is important to understand as we continue to share our Catholic faith with others. Moser identified five tasks of living: 1) seeking forgiveness 2) granting forgiveness 3) expressing love 4) expressing gratitude and 5) letting go. Examples were given of what is possible and how we can work together with God to make great things happen.

The day concluded with the celebration of Eucharist with Bishop Pfeifer presiding and Msgr. Larry Droll concelebrated. A collection amounting $931.88 was taken up for the people of Haiti and sent to Catholic Relief Services. The generosity of the People of God in the Diocese of San Angelo is gratifying.

People must listen to God in order to be fulfilled, says pope

By Carol Glatz
Catholic News Service

VATICAN CITY (CNS) -- In order to realize their full potential, people need to listen to others and especially to God, Pope Benedict XVI said.

"Man is not perfect in himself; man needs relationships, he is a being in relation," to others, he said Feb. 27 at the end of his annual Lenten retreat.

The pope and top Vatican officials took part in a weeklong retreat at the Vatican, which was led this year by Salesian Father Enrico dal Covolo. The priest offered talks and meditations on the priesthood in the 21st century.

At the end of the spiritual exercises, held in the Redemptoris Mater Chapel of the Apostolic Palace, Pope Benedict said people need the capacity to listen to others, especially to God.

In his Angelus address Feb. 28, Pope Benedict said the transfiguration of Jesus shows the faithful that "life's joys sown by God are not the goal, but are lights that God gives along the earthly pilgrimage."

Jesus alone is the law and he alone is all that people need for guidance along life's journey, he said.
By Raquel Gabriel

Saint Peter was taking a vacation from manning the Pearly Gates. A gentleman by the name of John Michael was sent to help. St. Peter knew this gentleman had analyzed his work and had come up with a method called “St. Peter’s Method” but that didn’t worry him.

After what seemed to be a week, St. Peter came back from vacation to find only a few people at the gate and no one in the lobby. At the top of the gate, there was an electrical device that resembled an Arch. The lights at the top scanned the faces of those that sought entrance.

“My, my, you seem to have everything in order.” Said St. Peter.

“Tell me, John Michael, how do you work this gadget?” St. Peter asked as he was looking at a cloud that resembled a flat panel television screen suspended to the side of the Gate.

Below the screen, stood a pillar four-feet high, with a keyboard built onto the top of pillar called the ComPillar.

John Michael was excited; he was looking forward to showing St. Peter. He was hoping St. Peter would be pleased and would look forward to using this new device to lessen the wait time for those in line. He was so excited to tell St. Peter, he stammered with his words. So instead, he handed St. Peter the manual he had written with step-by-step instructions on how to work the “St. Peter’s Method Software,” built into the ComPillar.

“Type in the name of the person at the gate, press the control key, then the letter M,” read St. Peter.

“The arch will scan their faces, process the information onto the TV screen, and will show all the mistakes they have made through their life in order of the mistakes.”

“Well, that’s very efficient John Michael, very efficient. Mistakes huh? Hmm, what about what they have done to make-up for their mistakes?” St. Peter asked patiently, as he was looking at the cloud.

“Well, I’m still working through the bugs in the software. For some reason it’s not computing the learning process of the mistakes.”

“I see” said St. Peter.

“I tried recovery, but it keeps confusing it with things rather than actions,” frowned John Michael.

“How long have you been using this?” Asked St. Peter, as he was looking through the manual.

John Michael was so happy and eager to tell St. Peter that he had installed the software not long after his first day at work. He couldn’t figure out why so many people had been showing up because he had to turn most of them away.

“I see.” Said St. Peter.

“Well John Michael, very good, your job today is to bring everyone you turned away back up here.” St. Peter said, smiling at John Michael.

John Michael was devastated. But, he did as St. Peter requested.

When John Michael had returned with everyone, he saw St. Peter at the keyboard.

“John Michael, I found the problem.”

“I was looking at your life and did as the manual instructed, pressing ‘control and M’ and watched.”

John Michael looked concerned.

“It’s ok John Michael. After I saw all your mistakes, I looked at your life thoroughly.”

“Well, I thought, what if I press ‘control G’ for good? A lot came up. And then, I thought about ‘control shift G’? A lot more came up. These were all the moments you talked to God, asked God’s help, thought about God, acted as God would have you do, and spoke as God would have you speak.”

John Michael sat down bewildered. “I always wondered how I made it up here. When I was told to be here, I thought the software was the reason.”

“Your intentions came from your heart. The act of pure goodness is what counts. Let me show you some of these divine moments.” St. Peter said as he pressed keys on the keyboard.

On the screen, John Michael saw himself. He remembered that very moment being shown on the screen. The burial of his father had taken place that very afternoon. My gradu-
Making Sense of Bioethics

How men are also harmed by abortion

By Fr. Tadeusz Pacholczyk

An important but often unacknowledged angle of the abortion debate involves the serious effects that legalized abortion has on men.

A recent scandal surrounding John Edwards, former North Carolina Senator and US presidential candidate, brought this issue into plain view. Mr. Edwards publicly acknowledged an extramarital affair with Rielle Hunter in the summer of 2008, a few months after pulling out of the presidential race.

Even after admitting to the affair, however, he continued to deny having fathered Ms. Hunter’s daughter, Quinn, until January of 2010 when he finally admitted that he was, in fact, her father.

A former aide to Mr. Edwards has just published a tell-all book describing how Mr. Edwards tried to coerce Ms. Hunter to get an abortion. Commentator Jill Stanek analyzed the situation this way:

“Fortunately, Hunter resisted this all too typical coercive attempt by a sexually exploitative and irresponsible man to abort his own baby. Of course Edwards is a pro-abort, which as we see is incredibly self-serving for men. Edwards was ready to sacrifice his own baby for political and personal expediency.”

Mr. Edwards’ extramarital activities remind us how legalized abortion has the clear and pronounced effect of supporting sexual infidelity, providing “cover” and encouraging men to become less responsible and accountable for their personal choices. It enables men to justify and get away with sexual license.

Abortion hurts men in other, more direct ways as well. The fact that upwards of 3000 abortions occur each day in the US implies the obvious corollary that about 3000 men lose a son or daughter each day to abortion. Some of these men may have encouraged or pressured their partners to abort; others may have strongly resisted; still others may not have known they were fathers until afterwards.

What is not widely acknowledged is that men can and do suffer emotionally and spiritually from their loss. It seems fair to say that men are not often encouraged to acknowledge their emotions around this issue – whether relief, grief, anger, or resentment.

As post-abortion healing ministries like Rachel’s Vineyard have expanded in recent years, many women along with their husbands or male partners have come to seek help in dealing with the negative effects of their abortion. A growing number of men have found themselves regretting their involvement in an abortion, and various websites now include testimonies from men who have lost a child this way (cf. rachelsvineyard.org or priestsforlife.org).

Many of the testimonies are poignant, raw and searingly honest. Phil McCombs, a Washington Post Staff writer shared his own post-abortive struggles in a 1995 article in the Post:

“I feel like a murderer, which isn’t to say that I blame anyone else, or think anyone else is a murderer. It’s just the way I feel and all the rationalizations in the world haven’t changed this. I still grieve for little Thomas. It is an ocean of grief. From somewhere in the distant past I remember the phrase from Shakespeare, the multitudinous seas, “incarnadine.” When I go up to the river on vacation this summer, he won’t be going boating with me on the lovely old wooden runabout that I can’t really afford to put in the water but can’t bring myself to discard, either. He won’t be lying on the grass by the tent at night looking at the starry sky and saying, “What’s that one called, Dad?” Because there was no room on the Earth for Thomas.

Another anonymous father wrote a letter, excerpted here, to his deceased son as part of his own journey towards healing and peace:

My Dear John Peter — This past weekend I did something I should have done a very long time ago. I confessed to your death by abortion. John, you would today be a young man of twenty, vibrant and alive... Tears come again John, as they did Saturday night... In the fall, John, when the leaves fall from the trees I shall think of you, for you too fell from life. In the cold of winter, John, the snow shall remind me of you: for like the snow you were and are white and pure. In the spring, John, I shall think of you: for the birth of spring shall remind me that you, too should have been born into this world. John, I shall think of you in the summer: I shall imagine your laughter. I shall see you as you might have been, a little boy running and playing, scraping your knees from a fall. I shall miss, John, all that I might have gained from your life. My Little One, John Peter, I can only now ask you to forgive me as Jesus and God have done. May you rest in the arms of God — Dad

The deep emotional scarring of both men and women that follows in the wake of legalized abortion should be a growing concern for all of us, and should challenge us to craft a more just society where every man, woman and child is unconditionally protected, respected, welcomed and loved.

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

Puntos Ciegos en la Ética

Padre Tad Pacholczyk

En mi viaje a Auschwitz hace algunos años, una pregunta daba vueltas en mi mente: ¿Lo sabían? ¿Sabía la gente de Alemania lo que estaba pasando en este campo cercano a su propia frontera, en sus propios territorios ocupados? ¿Con los trenes yendo y viniendo año tras año, con las largas filas de prisioneros y las humeantes chimeneas? ¿Miraban acaso con ojos ciegos las atrocidades? ¿Se habían desensibilizado a tal punto que no podían ver las operaciones de muerte que tan cuidadosamente se coreografiaban en las cercanías?

Algunos campos de concentración, como el de Dachau, estaban asentados en confortables suburbios dentro mismo de Alemania, y los habitantes podían pasar cerca durante sus rutinas diarias. El césped en ese lugar seguía creciendo tan verde como en cualquier otra parte, las personas se casaban, los bebés nacían, los hombres iban al trabajo y la vida continuaba.

Al pasar por un lugar como Dachau o Auschwitz, uno se pregunta, ¿Podría suceder de nuevo? ¿Podría presentarse un escenario similar en la clase media de Estados Unidos? Muchos contestarían instintivamente “no” — después de todo, vivimos en una cultura y en una época más instruidas. Sin embargo, si miramos con más atención, podemos discernir paralelos problemáticos. En ninguna parte son tan evidentes estos paralelos como en los temas bioéticos de la actualidad. Nuestra sociedad, de hecho, enfrenta virtualmente la misma tentación que Alemania: la tentación de estandarizar ciertas operaciones de muerte, bien diseñadas dentro de una sociedad respetable.

Si vemos hacia el interior de nuestra propia cultura y en nuestra propia época, nos damos cuenta de que las máquinas de aspiración han tomado el lugar de las chimeneas, y de que las clínicas de fertilidad (Fertility Clinics) y los centros de salud para la mujer (Women’s Health Clinics) han substituido a los alambres de púas. En esta respetable sociedad, seres humanos por nacer y bebés embrionarios son desechados con la misma...
We must take responsibility to observe and report

By Stephen Kent
Catholic News Service

Seattle's light rail train system is less than a year old, so the city lacked what usually makes news in other major cities: muggings, shootings and assorted other assaults on public transit.

When bad things happen underground, as they did recently in Seattle, which prides itself on civic nice-ness, it is disturbing, especially when the video of an assault has played repeatedly on national television, blogs and Web pages.

The incident, which happened not long after the execution shootings of four policeman 30 miles to the south of Seattle, raises the civic question: What's gone wrong? Who's to blame?

A 15-year-old girl was punched, stomped and kicked by another 15-year-old girl in the underground station while unarmed security guards watched. The victim was followed by a group of young people into the underground station. Apparently feeling threatened, the victim approached two uniformed security guards for help but was given no assistance.

Immediately after that she was attacked by another girl. The images of the attack were captured by a surveillance video that showed the guards doing nothing to intervene. It was that video, procured by a local television station and shown weeks later, that gave the assault national attention.

The security guards are not sworn law enforcement officers. Their orders are to "observe and report," not to intervene.

It was the "observe and report" that provoked the most outrage. Doesn't that remind you of the wine cooler commercials of the 1980s?

"Frank, looks like that young lady is getting beat up."

"Yep, you're right Ed, looks that way to me too. Think we ought to report it?"

The 15-year-old assailant was arrested and charged, but the case continues to be the topic of conversation.

This was still part of public conversation when another revelation jolted the civic pride. This involved published reports of tape-recorded conversations from jail by a man who days later fatally shot four police officers.

Maurice Clemmons spoke to his wife on the phone from jail where he was lodged for violating parole. In many calls he told her he would need a gun as soon as he was released and talked of a killing spree as revenge for what he saw as a lifetime of abuse by law enforcement.

He posted bond and was released Nov. 23. On Nov 29 he entered a coffee shop and fatally shot four officers. He was shot to death during his arrest two days later.

What is the "lesson" of these crimes? There was outrage that the security guards stood by during the transit tunnel attack.

But you get what you pay for. Private security guards were used because they come cheaper than police, and people are complaining about taxes.

Regarding Clemmons, many said his like should be behind bars forever. Maybe, if money was not a question, a better education, counseling or some sort of intervention would have helped him.

Unquestionably, both Clemmons and the tunnel assailant must be held responsible for their actions. But since they weren't going to behave themselves, society should have been better protected.

Blame public officials? The same ones who we demand react to public pressure to reduce spending instead of raising revenue?

Christianity is about community, and supporting a community requires resources. We can't deny the resources -- acquired through taxes -- to the community and expect much better.

In the spirit of "observe and report," let's observe what happened and report:

"There is a disconnect. "No new taxes" cannot coexist with "lock 'em up and throw away the key."

(Kent, retired editor of archdiocesan newspapers in Omaha and Seattle, can be contacted at: Considersk@comcast.net.)

Priests and practical ecumenism

By Father Peter J. Daly
Catholic News Service

I flipped on the TV and stopped in my tracks.

There on the screen was a good friend from seminary days, Father Eugene O'Hagan.

He was singing "Panis Angelicus." Next to him was his brother Martin, also a priest. There was a third priest singing with them whom I did not know, Father David Delargy. All are from Northern Ireland.

The banner at the bottom of the screen said they were singing at Armagh Cathedral in Northern Ireland. Behind them was a full orchestra and chorus.

It was magical. Then PBS interrupted to ask for money. I sent them some money so I could get the CD. The CD, entitled simply "The Priests," went platinum last year. Since then they have come out with another CD called "Harmony."

It was a magical moment to see someone I know singing on television in such a setting.

I have known Father Eugene for more than 25 years. Eight years ago he sang at the dedication of our parish church. Five years ago he and his brother Martin sang at the dedication of our parish family life center and theater.

But now they had hit the big time, recording contract and all.

Over the years I have heard Father Eugene sing many times. During our time in Rome he often sang for the pope at Masses. I remember once when his mother was visiting Rome, and she showed me a picture of Eugene singing for Pope John Paul II. She said in a classic Irish phrase, "There is himself, singing for himself." I knew what she meant.

Gene was the deacon at the ordination Mass when I was ordained to the deaconate. He frequently entertained the Irish College community on St. Patrick's Day and other occasions. He was a participant in our talent shows at the North American College.

But the most significant thing about Father Eugene and his singing was his use of music in his ministry. He used music to try to heal the wounds and divisions of Northern Ireland. He called it practical ecumenism.

Back in the 1990s, I visited Father Eugene in Belfast. At the time he was working for the archdiocesan tribunal as his day job. He processed annulments and such.

But in the evenings he had a ministry with a Presbyterian minister, hosting singalongs. The idea of Protestants and Catholics getting together to sing popular music does not seem so radical in the American context, but in Northern Ireland it is positively revolutionary.

Father Eugene and his companion would travel to community centers and parish halls in little towns around the north of Ireland and bring people together for a musical evening. It might be the first time in their lives that some of them had shared a social occasion with someone from across the religious chasm.

(Please See DALY/20)
WASHINGTON — The new English translation of the Roman Missal is in the final stages of translation and will be approved by the Vatican this June, said the Congregation for Divine Worship and the Sacraments, which is responsible for overseeing such projects.

The translation, which was approved by the Vatican in 2002 when Pope John Paul II issued the new missal in Latin, will be implemented in the U.S. by the end of 2011, when the start of Advent and the beginning of the church’s liturgical year will begin.

But before that can happen, priests, bishops and diocesan administrators, members of liturgical commissions and diocesan music and worship aids for the congregation about the translation of the Roman Missal into English.

Several factors govern date of implementation of new missal

Several factors govern the date of implementation of the new missal, according to Cardinal Francis George of Chicago, president of the U.S. Conference of Catholic Bishops.

Once he sets the date, the USCCB Publishing office will make available a parish implementation kit that will include calendars, planning workbooks designed to make the catechetical period a time of parish implementation.

By Cindy Wooden

Catholic News Service

CATHOLIC CITY — The Congregation for Divine Worship and the Sacraments is pulling together the final version of the English translation of the complete Roman Missal, the book of prayers used at Mass.

The Vox Clara Committee, an international group of bishops established to advise the congregation about the translation of the Roman Missal into English, met in Washington April 21-26.

A statement released at the end of the meeting said members reviewed the last two sections of the Roman Missal translation to be approved by bishops’ conferences in English-speaking countries. The statement included a planning guide, suggested a calendar for implementation, and set the date for implementation.

One Spirit, One Christ — The package will include more than 80 hours of training on the translation of the Roman Missal, which was implemented was in 1975.

The National Association of Catholic Book Publishers, the National Association of Parliamentarians, the National Catholic Welfare Conference and the liturgical commission of the U.S. Conference of Catholic Bishops.

In addition to the Vox Clara committee, the presiding officers of the U.S. bishops’ conference will decide when the new missal will be introduced in each diocese in the country.

Most English-speaking bishops’ conferences are preparing materials to introduce and explain the new missal, and local groups will begin using it in parishes at the beginning of August.

By Nancy Frazier O’Brien

Catholic News Service

WASHINGTON — When liturgists in the English-speaking world talk about what the new edition of the Roman Missal will look like once it is approved by the Vatican, they talk about the translation of the missal in Latin.

But the time between the “recognitio” and the translation of the missal could be more than 12 months, depending on when the Vatican approves the missal.

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Catholic News Service

Vatican making final approvals of English liturgical translation

The Vatican is making final approvals of the English-language translation of the Roman Missal, which will be implemented in the U.S by the end of 2011, when the start of Advent and the beginning of the church’s liturgical year will begin.

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**CHILEAN EARTHQUAKE**

**Church coordinates aid, offers condolences to quake victims' families**

LIMA, Peru (CNS) -- As Chile's Catholic Church coordinated aid to victims of the massive earthquake that struck the country's central coast on Feb. 27, church leaders expressed their condolences to families of the more than 700 people killed. "This has been a catastrophe," said Bishop Alejandro Goic Karmelic of Rancagua, president of the Chilean bishops' conference. "We ache for our brothers and sisters who have lost their lives, and we pray for their families and friends and those who have lost all the possessions for which they have worked all their lives."

After praying the Angelus Feb. 28, Pope Benedict XVI said, "I am praying for the victims and am spiritually close to those affected by this serious catastrophe. For them, I ask God to grant relief of suffering and courage in this adversity."

Chilean President Michelle Bachelet declared the southern regions of Maule and Bio-Bio a disaster area, ordered the army to reinforce the police and imposed a nighttime curfew on the region to halt looting of stores. She also asked other countries to assist with field hospitals, water purification and communications equipment, and generators.

Telephone communication with Chile was difficult March 1, and Chileans abroad struggled to contact relatives. Much of the disaster area and even some communities around the capital, Santiago, were without electricity. Most deaths were in the Maule region, about 200 miles south of Santiago, where a quake-triggered tidal wave swept through coastal villages.

Cecilia Espinoza, a Maryknoll lay missioner, had just returned to Santiago with a group of students from Notre Dame and Marquette universities before the earthquake struck. While the group was unharmed, Espinoza was trying to learn if the people they had visited in the Maule region, where she and her family worked for many years, were safe. In the coastal fishing village of Constitucion, "we saw a beautiful parade of folk groups in the plaza, which is a couple of miles from the beach and blocks from the river," Espinoza wrote in an e-mailed update. "Now there are boats in the middle of the plaza, and the coastline and beach have disappeared."

The magnitude 8.8 quake, one of the eight strongest on record, struck at 3:34 a.m. local time Feb. 27. Over the next two days, more than 115 aftershocks measuring more than 5.0 were recorded, nine of them registering more than 6.0. The strongest earthquake on record, which measured 9.5, struck the same area in 1960.

Although earthquake-prone Chile has upgraded its infrastructure over the years to withstand tremors, bridges collapsed and highways crumpled during the most recent temblor. In the hardest-hit area, around Linares, Chillan and Concepcion, Chile's second-largest city, people slept in the streets after the disaster.

In Santiago, the airport reopened to limited flights Feb. 28 and parts of the subway also were back in service. Government officials announced that the school year, scheduled to start March 1, would begin a week later.

President-elect Sebastian Pinera, who was scheduled to take office March 11, toured the disaster area and pledged that the country would rebuild with "budget reallocations and the solidarity of the private sector."

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**Pope prays for victims of massive earthquake in Chile**

VATICAN CITY (CNS) -- Pope Benedict XVI prayed for the victims of the massive earthquake in Chile and pledged the assistance of Catholic relief organizations.

The pope made the remarks at his noon blessing Feb. 28, the day after a magnitude 8.8 quake struck the South American country, triggering giant waves and leaving at least 700 dead.

"My thoughts are with Chile and with the populations stricken by the earthquake, which caused great loss of life and terrible damage," the pope said from his apartment window above St. Peter's Square.

"I am praying for the victims and am spiritually close to those affected by this serious catastrophe. For them, I ask God to grant relief of suffering and courage in this adversity. I am sure solidarity will be shown by many, in particular by church organizations," he said.

Chile was moving about 10,000 troops into affected cities to maintain order and prevent looting. Many stricken towns in central Chile, the worst-hit area, were still cut off, so authorities feared the death toll could climb much higher.

Bishop Alejandro Goic Karmelic of Rancagua, president of the Chilean bishops' conference, said in a message to the country that the Catholic Church would mobilize to help meet the people's spiritual and material needs. "With the strength of the Gospel, we are bearers of hope in moments of anguish, pain and devastation. To the public authorities, to those working for the state and to volunteer organizations, we offer our help," he said.

A superior of the Sons of Divine Providence religious order in Chile, Father Roberto Simionato, reported that churches and church administrative buildings were among those damaged in the hard-hit city of Concepcion.

He said that when the earthquake struck at 3:34 a.m., he thought it would pass like other previous tremors in Chile. But after 30 seconds, the quake was still getting stronger, he told the Vatican missionary agency Fides.

"It was frightening in its intensity. As it went on, things began to collapse, the noises grew louder and the lights went out. I remained still in bed. When it was over I went down to the courtyard and found all the priests. We checked to make sure we were all there and that no one was harmed," he said.

He said the damage in Concepcion was extremely heavy, with collapsed houses, fires, sunken streets and no electricity, water or telephone service.

Caritas Internationalis reported from its Rome headquarters that Caritas Chile was mobilizing to respond to the catastrophe, and working with civil authorities to establish a national help network. The first emergency aid was being distributed in Maule and Bio-Bio, the worst-affected regions, according to a Caritas statement.

"We are collecting food to be sent immediately to communities which have been most affected by the earthquake and where shortages are already being reported. Our own communications network and capacity to offer warehouses and points of collection and distribution are immediately available," said Caritas Chile Director Lorenzo Figueroa.
Our Faith

Being hopeful about the atheist’s future

By Father John Catoir
Catholic News Service

What do you say to the scientist who claims there is not a shred of evidence in the entire universe for the existence of the supernatural? I would say nothing! Isn’t that a bit dismissive?

Not really. If you try deductive reasoning on them, saying, "Something doesn't come from nothing," they reply, "Why does the universe have to have a first cause? What if the universe always was?"

Deduction gets you nowhere.

Albert Einstein, the greatest scientist who ever lived, believed that there has to be a supreme intelligence behind the universe, but the atheist is not impressed. They suffer from deliberate inadvertence, which is a malady of the will.

Do you give up on nonbelievers? Not at all! I just speak more to God about them than to them about God.

Where would you begin if you did decide to engage one of them?

I'd begin with joy. Joy is the infallible sign of God’s presence.

I know atheists want test-tube proof, not words. Perhaps they would say, "If that’s true, how come so many nonbelievers are joyful?"

They may not get it, but I'd answer, "Life and love and joy are all gifts from God, and signs of God’s presence."

Even if you don't want to admit that God exists, it doesn't follow that you do not have life, love or joy.

Nonbelievers like to explain the origins of the universe with the theory of evolution. What do you say about evolution? It explains some aspects of creation but doesn't explain enough. If mankind came from the ocean, you still have the question, Where did the ocean come from?

Let me return to the idea of joy. If joy is a sure sign of the presence of God, why are so many good people depressed or sad? Does that mean God has left them?

Not at all! Sadness and joy are not mutually exclusive.

Saints in training do not think of themselves as saints. They are joyful in their loving service; however, in quiet moments they often feel sad about their sins and shortcomings. When they repent and feel remorse, they realize that God has loved them in spite of their weakness.

God sends both joy and sorrow to keep them honest, to guard them from becoming too proud.

(Please See CATOIR/22)

Countering disillusionment by turning to the Bible

By Father Eugene Hemrick
Catholic News Service

The renowned writer F. Scott Fitzgerald wrote: "A new generation ... grown to find all Gods dead, all wars fought, all faith in man shaken." His dark picture of life is a reminder that disillusionment is forever lurking around us.

In the political world, it is common for political parties to plant seeds of disillusionment about the performance of opposing parties. In the church, attempts to overturn the liturgical changes of the Second Vatican Council are considered to be a major source of disenchantment for many priests and laypeople.

No matter our state in life, a pall of discouragement is cast over us if even one person or institution that we trusted becomes questionable or fails.

Undesirable side effects of disillusionment range from distrust, skepticism and diminished zest to a laissez-faire disposition and depression.

How might we keep our balance in light of this situation? The Bible is our best place to begin.

If anyone should be disappointed with life, it should be God. Seldom does humankind fulfill his designs for them. And yet, God never loses patience. Patience is never allowing anything to break our spirit. As frequently as humankind goes astray, God never gives up on us.

Two lessons follow from this:

1. We must face the reality that humankind has failed miserably throughout history and will continue to do so. History does and will continue to repeat itself.

2. We need to imitate God and never give up on life or on ourselves.

Disillusionment tends to make us see only the negative. Sir Philip Sidney once said, "They are never alone that are accompanied with noble thoughts," reminding us to immerse ourselves in wholesome, positive ideas and to avoid negative, destructive ideas that saturate our news and culture.

Sidney's wise saying prompts us to be forever on the lookout for healthful, constructive ideas that remind us of our dignity, self-respect and worth in the eyes of God.

Theologian Father Romano Guardini adds to this principle, encouraging us to reflect more deeply on the extraordinarily creative happenings we are presently experiencing, to always be searching for hopeful signs in the future and to feed our imaginations daily.

When Christ died, we get the sense that the apostles were somewhat disillusioned. However, when they more fully realized Christ's mission for his church, they found the exuberance needed to overcome disillusionment.

They were in a new light, and like a sunny day, they contained the power needed to lift spirits and to see the light that is beyond the tunnel.

Many other means exist for countering disillusionment. Seek them out and you will find yourself in the best state of mind in these often disheartening times.

Our Holy Father’s Monthly Intentions 2010

MARCH

World Economy. That the world economy may be managed according to the principles of justice and equality, taking into account the real needs of peoples, especially the poorest.

Churches in Africa. That the Churches throughout Africa may be signs and instruments of reconciliation and justice.

APRIL

Fundamentalism and Extremism. That every tendency to fundamentalism and extremism may be countered by respect, tolerance, and dialogue among believers.

Persecuted Christians. That persecuted Christians may persevere, sustained by the Holy Spirit, in witnessing to the love of God for all, even for those who persecute them.

Daily Offering Prayer

O Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians. I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.

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Sat. -- 12:00-5:00
Jesus tried to explain to his disciples that he would only be with them a short time, and then he would be gone. While he was here, there were certain things that would happen to him, and he wanted to prepare his friends. "The Son of Man," he told them, "must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised."

Jesus also wanted his disciples to know about the commitment it would take on their part to be one of his followers. "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me."

After a week had passed, Jesus was alone with his apostles Peter, James and John, who were three of his closest friends. He asked them to accompany him when he went up to a quiet place on the mountain to pray. As Jesus was praying the apostles saw a change come over Jesus. His face looked different and his clothes looked as if they were giving off a bright, white light. And two men appeared with Jesus, who began to speak with him. They were Moses and Elijah, and they told Jesus about the many things they knew he was going to perform and complete in Jerusalem.

Peter, James and John each saw what was happening, so they knew they were not dreaming. They did not know what they should do in the presence of such a holy event, but they felt they should offer to do something.

So before Moses and Elijah departed, Peter said to Jesus, "Master, it is good that we are here; let us make three tents, one for you, one for Moses and one for Elijah."

As Peter was speaking to Jesus, a dense cloud formed over their heads and a dark shadow fell upon the apostles. Then the cloud settled and completely engulfed them. The men were filled with fear. Out of the mist of the cloud, a voice declared, "This is my chosen Son; listen to him."

Before the three men could react, the cloud was gone, and they were once again with Jesus. He was no longer changed, and Moses and Elijah were no longer with him.

Peter, James and John did not speak to Jesus about what had happened, and they did not tell anyone else what they had seen.
Family

Driver’s ed is over and my life is instantly better

By Jimmy Patterson

By the time you read this, all three of our children will have completed driver's education classes. Successfully. Well, it took our oldest (our master's degree candidate) three times to pass the driving test, but aside from that it’s been a huge success. OK maybe not huge, but we are still here and it has gone mostly without incident. I am happy to say none have ever been involved in a serious accident and two possess the ability to charm their way out of a borderline traffic citation, although that’s never happened either. When our daughters have received tickets, they've deserved them and there’s been nothing iffy about them.

I tried, with a magnificent lack of success, home-schooling our oldest child in driver's ed. I failed so miserably that her license still has a TBD restriction (Taught By Dad) denoting that I tried and fell flat and the rest of the world should be particularly careful when encountering our daughter on the road.

Our second child's driving career has been blissfully uneventful save for being sandwiched in a left turn lane one afternoon while returning to school from lunch a few years ago.

And now comes The Boy, who apparently knows so much about driving (even though he is only half-way through the course) that he feels it should be his responsibility to single-handedly rewrite the course instruction book.

Experts tell us that all children are different; they have different wants, needs, expectations and goals. These experts obviously never had children in driver's ed, because children in driver's ed are all the same when it comes to one topic: entitlement. It is impossible to walk to the family car with a teenager in driver's ed without them asking the question: Can I drive?

Saying 'yes,' in their mind, is the only answer. They've earned it, after all. They've been exposed to needless, boring instruction for two weeks. And we've been driving our entire life. So it must be their time to drive. Every ... time ... the family ... gets ... in the car.

Saying 'no' to their 'Can I drive?' demand just because you as a parent are not in the mood to take on the added risk of the teen driver at that particular moment is not really an option because they will always argue you into near submission.

It does take a while to check mirrors, lock doors, buckle seatbelts and complete the pre-drive checklist with a teenage driver, but allow me to give you one piece of advice if you’re new at this: The answer to the ‘Why can’t I drive?’ question should never, never, never be: “Because I want to get there faster than you can.”

Not good.

The one good thing about having teenagers in driver’s ed is that for one of the last times under our roof, we have something to hold over our child’s head.

Clean your room if you want to drive.

If you don’t wash the dishes, there’ll be no driving for you, pal.

Be disrespectful and you can forget not only driving but we won't go car shopping until you're married with three kids, buddy.

Life is so often a game of maneuvering with our kids. It's all about getting what we want out of them. We have

(Please See PATTERSON/22)

Your Family

The difference between healthy pride, pompous ego

By Bill and Monica Dodds

Catholic News Service

Let’s start with a short quiz on pride and ego:

1. It could be said the "ego" was discovered by:
   a) Freud; b) Adam and Eve; c) every toddler on the planet old enough to say "Mine, mine, mine!"

2. Complete this common phrase: "_______ goeth before a fall."
   a) lack of ambition; b) pride; c) a summer

3. Pride is one of the seven deadly sins. Which of these are not among the other six?
   a) envy, gluttony, lust; b) anger, greed, sloth; c) chocolate, karaoke, tabloid television.

That wasn't too hard, was it? The answers: 1. All of them! 2. b (but c makes a lot of sense too). And 3. c, but they can be tempting, can't they?

You did well, didn't you? Of course, you don't want to strut around because that would be acting proud, wouldn't it?

On the other hand, you don't want to downplay the fact that you have some intelligence.

So there's the dilemma. How much pride is good? And what kind of pride is good pride? And if we're psychologically and emotionally healthy, shouldn't we have a sturdy ego -- without being egotistical?

Then, too, how do you instill a healthy pride -- a holy pride -- in your children?

It would seem a key is honesty. Be honest about who -- and what -- you are. And who -- and what -- you aren't.

Who and what are you? A child of God, created because he loves you, redeemed and sustained by that Supreme Being who still thinks more than the world of you and always will.

Who and what aren't you? An equal with that Creator (Adam and Eve's downfall!), a perfect human being (blameless, sinless), better than most other humans (if not all).

A healthy pride says you're not a doormat. A pompous ego says some other people -- especially those around you -- are.

It can be hard to accept both what you are and what you aren't without the honesty of others who love you and have your best interests at heart. That's because your true friends gently tell you when you're starting to get off track, when you're acting like a doormat or when you're treating others that way. Good friends speak those hard truths softly but firmly.

As a friend, parent, spouse or family member, sometimes you're asked to say those things too -- to gently point out a basic truth to that person you hold dear.

Three on the Dangers of Unhealthy Pride:

"When pride comes, disgrace comes; but with the humble is wisdom" (Prv 11:2).

"You must ask God to give you power to fight against the sin of pride which is your greatest enemy -- the root of all that is evil, and the failure of all that is good. For God resists the proud" (St. Vincent de Paul).

"A proud man is always looking down on things and people; and, of course, as long as you're looking down, you can't see something that's above you" (C.S. Lewis).

Web: The Bible Online

The quote in Question 2 of the quiz is based on Proverbs 16:18. You can read more of that book or choose any book from the Bible at the U.S. Conference of Catholic Bishops' site. Go to: www.usccb.org/nab/bible.

ANSWERS

1. Mary
2. John
3. net
4. slave
5. sleeping
6. greatest
Catholic comic actor helps bankroll U.S. speedskating team

By Mark Pattison
Catholic News Service

WASHINGTON -- Stephen Colbert, the Catholic comic actor best known for "The Colbert Report" on cable's Comedy Central, stepped up to help sponsor the U.S. Olympic speedskating team after its original sponsor, a Dutch bank, went under during the global financial slump, leaving the U.S. team $300,000 in the red.

The gesture even garnered Colbert a photo with some of the speedskaters on the cover of Sports Illustrated magazine in December.

Colbert, in November and December, asked his show's viewers and fans, whom he calls "Colbert Nation," to contribute funds for the speedskaters' cause.

He also took a comic swipe at Canadian Olympic officials' refusal to let skaters from other nations practice on the Olympic speedskating oval, calling them "iceholes."

Colbert's remark drew the ire of some in the Canadian media, and even from U.S. speedskating team member Shani Davis, who won gold and silver medals in the 2006 Olympics. Asked about Colbert during a World Cup meet in Calgary in the run-up to the Olympics, Davis was quoted by The Associated Press as saying, "He's a jerk. You can put that in the paper."

"When Colbert first began sponsoring us, everyone was like, 'Is he going to make fun of us?'" said 2010 short track Olympian Katherine Reutter. "But he has never done anything like that. He has really given us a lot of respect for going out there and doing the best that we can."

"At the same time" Reutter added in an NBC interview, "we do need to realize we skate in tiny circles in spandex suits."

Colbert later said he had forgiven Canada because the skating practice oval was opened up to foreign skaters, and he planned to be in Vancouver.

The Olympic speedskating events were slated to take place Feb. 13-27, with only Feb. 19, 22 and 25 as the athletes' off days.

Colbert honed his comic talents as part of Chicago's famed Second city improvisational troupe. He adopted the pronunciation of his surname as "coal-BEAR" rather than the typical "COAL-burt" to emphasize the mock self-importance of his Comedy Central persona.

In a 2005 interview, he told The New York Times that he was Catholic.

"I have a wife who loves me, and I am oddly normative. I go to church," he said.

"I would say that there would be plenty of Catholics in the world who would think of me as not that observant, but for the world I move in professionally, I seem monastic."

Colbert combined his Catholic and his comic bona fides in a 46-second YouTube video that can be seen by typing in the words "Stephen Colbert" and "liturgical dance." The video has already received more than 21,000 views since it was first posted.

Oakland A's prospect trades in uniform for seminary

By Jacqueline Gilvard Landry
Catholic News Service

OAKLAND, Calif. -- When top Oakland A's baseball prospect Grant Desme capped off a stellar minor league season by announcing his January retirement to join the priesthood, reporters across the country clamored to ask him why.

The 23-year-old California native, who will enter St. Michael's Abbey in Silverado this August, has capitalized on the surprising attention.

In numerous interviews with mostly secular media outlets, Desme has explained his calling to readers, viewers and listeners far beyond the ballpark. "It's almost miraculous," he said. "God has

Definitely used this more than I could imagine."

And his story is certainly compelling, given that the outfielder had just enjoyed a phenomenal comeback year after injuries benched him for much of the 2008 season.

Among other accolades, he was voted the A's No. 8 prospect by Baseball Magazine and was named most valuable player of the Arizona Fall League, batting .288 for the year. There was even speculation that he'd be invited to big league spring training with the Oakland team, also known as the Athletics.

"But every time I prayed, I said 'Is there something more, God, than just baseball?'" Desme said. "Even after I had a wonderful season -- better than I ever could have expected -- there still wasn't a peace or really a sense of fulfillment," he told The Catholic Voice, newspaper of the Oakland Diocese.

Despite -- and because of -- the glare of attention, Desme said he feels peace now. "It has reinforced my decision because God has worked so much good through one little decision," he said.

Now he said he's staying grounded with loved ones' support. "And I still make sure I get up and go to Mass every morning and try to get my 'lectio divina' and my rosary in," he said.

He also said it will be nice to drop from the public eye when he enters the abbey, a monastic community of Norbertine priests in the Orange Diocese.

Desme was drawn to St. Michael's Abbey by its austere lifestyle and emphasis on liturgy and living in community. It will take nine to 10 years of study and formation before he can be ordained.

Desme said he had a devout upbringing in Bakersfield with his parents, younger brother and younger sister, who have been "extremely supportive" of his decision. He grew up serving Mass at San Clemente Mission Parish in his hometown, and the family began attending St. Francis Parish when the Latin Mass moved there.

The Oakland A's drafted him in 2007 after his junior year of college, but in 2008, Desme said, he began to feel the pull to serve God. His discernment about his vocational calling ramped up while he sat out most of the season with shoulder and wrist injuries.

"Baseball ruled my life, so when that was taken away, that made me (think), why am I here on this earth if something that I love and have put so much effort into can end one day," he said.

Desme also took an impromptu pilgrimage to Rome to see the exhumed body of St. Padre Pio, his confirmation saint. "The whole experience of Rome was really edifying and helped me love my faith and the church," he said.

The 6-foot-2 Desme said he grappled
Movie Ratings

By Catholic News Service

NEW YORK (CNS) -- Here is a list of recent films that the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops has rated on the basis of moral suitability.

The first symbol after each title is the USCCB Office for Film & Broadcasting classification. The second symbol is the rating of the Motion Picture Association of America.

Office for Film & Broadcasting classifications: A-I -- general patronage; A-II -- adults and adolescents; A-III -- adults; L -- limited adult audience, films whose problematic content many adults would find troubling; O -- morally offensive.

MPAA ratings: G -- general audiences. All ages admitted; PG -- parental guidance suggested. Some material may not be suitable for children; PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13; R -- restricted. Under 17 requires accompanying parent or adult guardian; NC-17 -- no one 17 and under admitted.

**A**
- Alvin And The Chipmunks: The Squeakquel, A-I (PG)
- Bandslam, A-I (PG)

**B**
- The Boys: The Sherman Brothers Story, A-I (no rating)
- The Blind Side, A-III (PG-13)
- Bandslam, A-I (PG)
- The Book of Eli, L (R)

**C**
- Capitalism: A Love Story, A-III (R)
- A Christmas Carol, A-I (PG)
- The Collector, O (R)

**D**
- Daybreakers, O (R)
- Dear John, A-III (PG-13)
- Did You Hear About the Morgans?, A-III (PG-13)

**E**
- Edge of Darkness, L (R)
- Extraordinary Measures, A-III (PG)

**F**
- Fantastic Mr. Fox, A-I (PG)
- The Fourth Kind, A-III (PG-13)
- From Paris With Love, O (R)

**G**
- Old Dogs, A-II (PG)

**H**
- House, A-III (R)

**I**
- Invictus, A-III (PG-13)
- It's Complicated, L (R)

**L**
- Leap Year, A-III (PG)
- Legion, O (R)
- The Lovely Bones, A-III (PG-13)

**M**
- The Men Who Stare at Goats, A-III (R)
- M.I.A., O (R)

**N**
- Nine, O (PG-13)
- Ninja Assassin, O (R)

**O**
- Percy Jackson & The Olympians: The Lightning Thief, A-II (PG)
- Planet 51, A-I (PG)
- PONYO, A-I (PG)
- A Previous Engagement, O (no rating)
- The Princess and the Frog, A-I (G)

**P**
- The Road, L (R)

**S**
- Sherlock Holmes, A-III (PG-13)
- The Spy Next Door, A-II (PG)
- The Stoning of Soraya M., L (R)

**T**
- Tooth Fairy, A-II (PG)
- Transylvania, O (R)
- 2012, A-III (PG-13)

**U**
- Up in the Air, L (R)

**V**
- Valentine's Day, O (PG-13)

**W**
- Where the Wild Things Are, A-II (PG)
- The Wolfman, A-III (R)

**Y**
- Yoo-Hoo, Mrs. Goldberg, A-II (no rating)
- Youth in Revolt, O (R)

The Adult Catechism

An Archbishop’s Appeal:

I will give you thanks, O Lord

By Most Rev. Donald Wuerl
Archbishop of Washington

Each one of us has reason to say, “I will give you thanks, O Lord.” For some, the reasons are more obvious than others.

But when we think about it, we are all the beneficiaries of God’s blessings.

When we reflect on what we have so freely been given, we need to start with the great gift of Christ himself. We come to Mass because we know that here we encounter the risen Lord who is sacramentally present. In the great exchange of gifts, we offer Christ our humanity and he offers us a share in his divinity.

The Mass is the Church’s great prayer of thanksgiving.

We can never take for granted, we can never cease thanking God for Christ and his enduring presence with us as we make our way through life. At the altar we recognize Jesus truly present and the work of our redemption is carried out. This is the faith from which generations of Christians down through the ages have drawn strength.

Saint Paul tells us that he passed on what he himself had received. God so loved us he sent his Son. Jesus so loved us, he died, was buried and rose from the dead for our salvation - so that we might have new life. You and I count among our blessings the very gift of faith. This we profess in the creed.

Each of us is called in our own way to give thanks to God for all that he has given us. One way is through the Archbishop’s Appeal which reaches so many who - right now - need some help, even as they look for reasons to give thanks to God. Perhaps this is a moment when, because they are so overwhelmed, it is hard to see motives for gratitude. We can be a part of their experience of God’s love touching them. We can help them give thanks to God.

The Archbishop’s Appeal allows all of us to respond to the many people who turn to Christ’s Church for help. Whatever the need - spiritual, moral, physical - Christ invites us to work with him to give people a renewed cause to give thanks to the Lord. We can accomplish, working together, what otherwise might be beyond us. It is also our opportunity to give thanks for what we have received.

Each year, I ask your help simply because you are so generous and there are so many in need. They look not only for assistance, but also to know that there are those who care.

Through the Appeal, we can make it possible for others to experience the caring touch of the Church and thus to give thanks to the Lord.

This year, I again give thanks to the Lord for you and for your goodness. The Appeal gives all of us an opportunity to offer others the blessing of our faith. It allows our support, for example, of:

- Catholic chaplaincy, a ministry

(Please See WUERL/22)
**FICTION**

*(From 9)*

The next scene was an hour later. I was in my room crying, thinking how much I hated my father and why he made me sign that slip. I vowed to never kill a living soul. Then, when it was dark, I left my room to get a drink. As I walked down the stairs, I could hear my dad talking in the den. "... hardest thing I've ever done, making my own son sign that slip of paper. Can you believe I cried on the way to the pet cemetery?"

"It's a hard lesson, teaching the value of life." My mom said.

"Stan was a good dog. His remains will be delivered tomorrow after lunch." Dad continued.

"Perhaps you should go upstairs have a talk with John," my mother said.

"No, John knows. I don't need to say anything. He'll be all right." I walked back upstairs and asked God to forgive me for judging my dad so harshly. The picture faded and the screen shut itself off.

"Now come on, we have a job to do." St. Peter walked to the Gate. John Michael, with tears of joy, followed St. Peter.

St. Peter had the gift of reading people's souls. The most profound spiritual moments were only seen by St. Peter. But the machine was useful. St. Peter had programmed the ComPillar to show each person's good deeds and most memorable moments when they had turned to God, when they shifted their perception towards soulful goodness, towards God.

John Michael had learned from his mistakes by turning to God for help and taking action as God would have him do. John Michael stood back and watched St. Peter at work. He was in awe of what he saw, Divine Goodness. St. Peter didn't have to look at the Cloud. He greeted everyone by their nickname and conversed with them as if he were an old friend.

**DESME: Player ‘drops his nets, leaves everything’ for priesthood**

*(From 18)*

with walking away from his talents. "God has blessed me with skills and talent as an athlete, but there is a higher good. And I would consider the skills and talents to be on the lower end of the spectrum," he said.

As for suggestions that he stay in baseball to use the sport as a pulpit, Desme said, "Maybe the perception is athletes can help, but really the prayers of other people and the sacraments that the priests give are what help sustain us."

He also rejected the option of playing for awhile before entering the priesthood. When Jesus called St. Peter and St. Andrew, he said, they "dropped their nets and left everything, right then..." When God calls, you answer."

He will ease into abbey life by taking preparatory classes before he begins his four-month postulancy Aug. 27, the feast of St. Monica.

For Desme, God’s call wasn’t a thunderclap, but a tug he felt during prayer and in everyday events. Anyone feeling that tug should investigate further, he said. "It doesn’t mean you have to be a nun or a priest or a brother," he said. "Pray about it."

Desme said that just considering a religious vocation "is a grace from God." And even if his pursuit of the priesthood falls short, he doesn’t anticipate any regrets. "In the end, going to the seminary would help me be a better father and husband anyway. Baseball wouldn’t (have done that)," he said.

That’s not an indictment of the sport, Desme indicated, and described the support of his teammates and A’s management as "humbling."

Although his new uniform will be a little different, he feels the sports experience will help ease him into living in community, noting that he has "been on a team my entire life."

**PADRE**

*(Para 10)*

insensibilidad y facilidad que se hacía con los internos de aquellos campos de concentración, y ni una sola palabra se mencionaba al respecto. Nuestras grandes universidades, que debieran servir como una voz moral, permanecen mudas e inclusive apoyan tales maldades, como lo hace la prensa, y pocos se atreven a hablar del aire de muerte que flota en el ambiente.

No hay más que mirar hacia las clínicas para la planeación del hijo (Planned Parenthood) localizadas por todo el país. Las generaciones futuras muy probablemente se sorprenderán ante las estadísticas: casi dos millones de muertes por año. Seguramente se harán preguntas respecto a aquellos que terminaron con las vidas de sus propios hijos mediante el aborto por elección, a razón de 1 cada 23 segundos. Se preguntarán, seguramente, ¿Cómo pudieron hacer eso? y, ¿Lo sabían?".

Sólo hay que dirigir la mirada hacia las clínicas para la fertilidad (Fertility Clinics) presentes en cualquier ciudad grande de Estados Unidos. Las próximas generaciones se escandalizarán, seguramente, con los números: la fertilización in vitro produciendo cientos de miles de humanos embrionarios que luego son congelados en nitrógeno líquido y convertidos, según palabras de un comentarista, en "paletas heladas". Se conmemorarán por los muchos otros embriones humanos tratados como objetos, eliminados como desechos médicos, que terminaron en el drenaje o fueron objeto de experimentación, minas de oro por sus células madre embrionarias.

El mal puede mostrarse como una trivialidad. No necesariamente se presenta de una manera monstruosa o dramática. Puede adoptar la forma de una simple conformidad con lo que todos los demás hacen, con lo que los líderes dicen que es correcto, con lo que los vecinos hacen. La intrusión gradal de la maldad en nuestras vidas puede ser algo que ni siquiera notamos debido a que no estamos poniendo atención; puede ser algo que está apenas en la periferia de nuestra conciencia.

La mayoría de quienes han colaborado en los más terribles crímenes y falsedades de la historia no eran necesariamente unos monstruos inhumanos. Muchas veces se trataba de personas como nosotros. Eran capaces de dar y recibir compasión y amor; podían tener bellos sentimientos e ideales nobles. Una maladía casi increíble podía coexistir con el heroísmo, la lealtad, la familia y la cultura.

Durante los años nazis, no había decisiones trascendentales que tomar a favor o en contra del mal. La gente estaba ocupada en sus asuntos diarios y, en ese momento, el nazismo parecía bueno: aparentemente traía prosperidad, hacía que las cosas funcionaran, permitía a las personas sentirse bien consigo mismas y con su país. Los temas morales —los que ahora vemos como centrales, cuidadosamente se evitaban—

Cuando todo el horror del nazismo se hizo visible al final de la guerra, el pueblo de Alemania respondió, “Nosotros no sabíamos”. Cuando se le preguntó a un habitante local respecto a si sabía lo que estaba pasando en el campo, él dio una respuesta más amplia: “Sí, sabíamos que algo estaba sucediendo, pero no hablábamos de ello, no queríamos saber demasiado”.

(Mira BIOETICA/22)
VASQUEZ: Described by Gully as ‘outstanding without standing out’

(From 1)

would be his ultimate decision to enter
the priesthood was Msgr. Bernard Gully. As he discerned his future he was guided
by a young diocesan vocation director
named Fr. Larry Droll, another lifelong
diocesan native and current vicar general
and pastor of St. Ann's parish in
Midland.

“I really think to achieve something
like this, you have to keep things in
perspective,” Vasquez said in a phone inter-
view after receiving his appointment.

“The first thing I think of is to put your-
self in perspective. Before God we all
stand humble and we realize that we are
completely and ultimately dependent
on Him for all blessings we have.

Everything is dependent on Him for all
the good we achieve, that’s really God’s
gift.”

Vasquez was ordained a priest in 1984
and achieved the distinction of being the
first priest from the Diocese of San
Angelo to be named a bishop when he
was appointed auxiliary for the
Archdiocese of Houston-Galveston in
2002. In somewhat of a rare occurrence,
as Vasquez described, he was ordained
both as priest and bishop by the same
provincial: Archbishop Emeritus Joseph
A. Fiorenza, of Galveston-Houston, and
the Bishop of San Angelo prior to
Michael D. Pfeifer, the diocese’s current
bishop.

Vasquez, educated in public schools
before entering the University of St.
Thomas and St. Mary’s Seminary in
Houston, and Gregorian University in
Rome, says his decision to enter the
priesthood was likely made during a
SEARCH retreat one weekend in
Fort Stockton in 1976.

“It was then that I really began to
think seriously about vocations and I felt
God was asking me to consider a voca-
tion in the priesthood,” Vasquez said.

Vasquez was born to Juan and the late
Elvira Vasquez, native Texans who
descended from a line of migrant workers
who picked cotton and vegetables near
San Antonio before following work
migration to the Abilene area. He credits
family — which also includes five sib-
lings, grandparents, aunts, uncles and
cousins — with cultivating his love and
respect for the Catholic Church. In
Stamford, Vasquez grew up within blocks
of his extended family, who would fre-
quently bring him to daily Mass as a
young boy.

“Bishop Fiorenza said he saw some-
thing in my son,” Juan Vasquez said. “He
told me, ‘This man is a leader and he has
the qualities of a leader.’”

Shortly thereafter, the Vasquez family
made and sold tamales to raise money so
they could attend Vasquez’s diaconal ordi-
nation in Rome.

The elder Vasquez, an auto body repair-
man in Abilene, recalled the year he tried
to convince his son to get a job in an
office.

“During the summer he would always
come home from college; one year I told
him, ‘Why don’t you get a job in an
office?’ He told me, ‘I don’t want to work
in an office. I want to work in a field just
like you did.’ Everything he has ever
done he has worked hard for,” Juan
Vasquez said.

Bishop Vasquez’s mother, Elvira, a
convert who would grow to become a
very devout Catholic, died five years ago.
Both father and son say Mrs. Vasquez
would have been very proud to see what
her son has accomplished in the church.

In the Diocese of San Angelo, Vasquez
served as parochial vicar and pastor at
parishes in Odessa, Fort Stockton and
San Angelo. Coincidentally, each of
the parishes he served in the diocese is
damed after St. Joseph.

Daniel Cardinal DiNardo, of the
Archdiocese of Galveston-Houston, issued
his congratulations to Vasquez in a state-
ment issued in January, when word of his
appointment first came.

“For eight years he has blessed our
archdiocese with a clear vision for serving
Christ’s people,” DiNardo said. “He has
been a humble, joyful bishop and it has
been a privilege to know him and to
work with him as my chief collaborator
in this local Church.

“Bishop Vasquez has shown himself to be
a generous and dedicated priest who
brought a great sense of pastoral wisdom
and administrative excellence to his min-
istry, most especially as vicar general/
Chancellor of our diocese.”

Bishop Pfeifer seconded the cardinal’s
congratulatory words.

“I am very happy to learn that my
friend and colleague in ministry, Bishop
Vasquez, has been named the new bishop
of the Diocese of Austin,” Pfeifer said.
“I had the privilege of serving with Bishop
Joe while he was a priest of the Diocese
of San Angelo for some 17 years before
he became auxiliary of the Archdiocese of
Galveston-Houston. Bishop Vasquez was
a people priest, and I know he will be a
people bishop.

“I know that Bishop Vasquez’s model of
ministry is that of a shepherd and his
sheep, and he also has great respect and
appreciation from all the co-workers in
the vineyard of the Lord. Being bilingual,
fluent in Spanish and English, Bishop
Vasquez brings the message of Christ
with clarity to the people of God in his
preaching, teaching and in all liturgical
celebrations. Bishop Vasquez, you have
my prayers and support as well as from
all the people in the Diocese of San
Angelo.”

Msgr. Droll, former diocesan vocation
director in San Angelo, remembered the
Holy Spirit seemed to be urging him to
speak to Vasquez about the priesthood dur-
ding Vasquez’s SEARCH weekend in
Fort Stockton in 1976.

“When I did speak to him, he was open
and receptive,” Droll said. “I also worked
with him during his days at St. Mary’s
Seminary in Houston and North American
College in Rome. He was a good student
and always demonstrated the qualities of a
prospective priest. He is a compassionate
pastor for his people and he has led the
flock with wisdom and responsibility.”

Msgr. Gully, currently pastor of Holy
Trinity Catholic Church in Big Spring,
remembers Vasquez as being a quiet leader.
When he was installed as auxiliary bishop
in Galveston-Houston, Vasquez publically
thanked Msgr. Gully for his guidance and
early inspiration, a statement that Gully
said, “blew me out of the water.”

“I remember those days at St. Francis
that he was a leader in youth group,”
Gully said. “He was kind of a quiet leader,
and he hasn’t changed all that much in
that sense. Right now when you see him
or observe him in a group he’s just very
peaceful and present and humble, a very
humble man. He’s outstanding without
standing out.”

As Auxiliary Bishop in Galveston-
Houston, Vasquez, at 44 was the nation’s
youngest active bishop. He held that posi-
tion for eight years — from January 2002
to January 2010. Bishop Vasquez suc-
cedes Archbishop Gregory Aymond, who
left the Diocese of Austin in June 2009 to
be installed as the Archbishop of New
Orleans. Monsignor Michael Mulvey,
who had been serving as temporary
administrator of the Austin Diocese, was
named Bishop-elect of the Diocese of
Corpus Christi January 18.

Vasquez says he will enter his service
to the Diocese of Austin with no agenda
and will spend much of the next several
months visiting individual parishes and
listening to the faithful talk to him about
the diocese.

Bishop Vasquez maintains a devotion to
Our Lady of Guadalupe. His episcopal
motto is “Sigueume,” or “Follow Me,”
which references Christ’s invitation to fol-
low His lead on the journey of faith.

“I thank God for the gift of the priest-
hood which has brought me such joy for
25 years,” Vasquez said, “and I trust in the
Holy Spirit to enlighten me for this next
step in my journey.”

Religious attacks by the media must be rejected, say officials

VATICAN CITY (CNS) — Anti-religious
commentary distributed by media outlets
can create tensions and incite violence
and therefore must be rejected, said Vatican
and Muslim representatives.

Attacking religion in the mass media
especially via satellite television channels
must be opposed considering "the danger-
ous effect" that these broadcasts can have on
social cohesion and on peace between reli-
gious communities, said a statement issued
after the annual meeting of officials from
the Pontifical Council for Interreligious
Dialogue and from al-Azhar University in
Cairo, Egypt.

The Vatican released a copy of the state-
ment to journalists March 2.

The Feb. 23-24 meeting in Cairo focused
on the role religions can play in either
causing or preventing religious violence.

The al-Azhar meeting was chaired by
Cardinal Jean-Louis Tauran, president of
the pontifical council, and by Sheik
Mohammed Abd al-Aziz Wasil, president of
al-Azhar’s permanent committee for dia-
logue with the monotheistic religions.

The meeting’s final statement said greater
attention must be paid to the fact that
manipulating religion or religious beliefs
for political or other interests can lead to
violence.

It called for ending discrimination on
the basis of religious identity and said that if
laws are to be just they should guarantee
the "fundamental equality" of all people
regardless of religious affiliation.
**BIOETICA**

(Para 20)

Los alemanes no sabían porque no querían saber. Porque realmente lo que querían era no enterarse. …Los que sabían no hablaban; los que no sabían no hacían preguntas; los que sí preguntaban no recibían respuestas. De esta manera el ciudadano típico de Alemania ganaba y defendía su ignorancia, lo cual le parecía justificación suficiente para su adherencia al nazismo. Cerrando la boca, sus ojos y sus oídos, construía para sí mismo la ilusión de no saber, y por lo tanto, de no ser cómplice de las cosas que estaban sucediendo justo frente a su puerta”.

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**WUERL:** Each one of us is called to God in our own personal way

(From 19)

that brings comfort, consolation and the sacraments to the sick and dying;  
- Immediate and direct care through Catholic Charities to the homeless, the sick, those in need of clothing, medical and dental care or help in knowing where to turn to find the assistance they need;  
- Ministry to people who are home-bound, individuals with developmental disabilities and people in prisons;  
- Pro-life efforts so women can choose life for their unborn babies;  
- Support and formation for our seminarians, and direct support and tuition assistance to students who might not otherwise have an opportunity to receive a Catholic education.

In all of this we give thanks to God and help others to do the same.

Saint Paul reminds us, “Because of the grace of God, I am what I am and the grace of God has not been ineffective in me.” Because of the grace of God, we are members of Christ’s Church and God’s blessings continue to be abundant in our lives. We recognize who we are as God’s family and we try to give thanks to God and to do so in a way that God’s love works through us.

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**PATTERSON:** Bill Cosby could always wrap up a parent’s feelings

(From 17)

so little time to coerce and manipulate them. Eighteen years is really not long at all.

In our house, if everyone does what is expected of them (and, well, honestly, if mom’s happy), then all will fall into its logical, smiley face place and you can drive to school in the morning or to the store or to church on Sunday. But if you don’t, well, mom and dad hold the keys and we know the way to the driver’s license office and you don’t, not that you have any way to get there, bubba.

This whole driving game that parents and teenage wannabe drivers play can really be summed up quite well by remembering what Bill Cosby once said so eloquently:

You need me more than I need you.

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**CATORIE:** Atheistic blindness must certainly be only temporary condition

(From 15)

Good people who have accomplished a lot in their lives know down deep that every good and gracious deed they have ever performed has been possible only by the grace of God. They give him the glory and praise.

But how can joy and sadness prove God’s existence?

It can’t, at least not in the scientific sense, but it does open the question of how one intends to master the art of living.

It is extremely helpful to know that joy prevails over sorrow. Once you know that God loves you, you can learn to live joyfully because of his love. You can put on a grateful heart in all circumstances.

Divine revelation teaches us that God loves each one of us and wants us to love him in return. From the time we were in our mother’s womb, God loved us and continued to love us even when we denied him.

That’s why I am hopeful about the atheist’s future. I don’t feel I have to win any argument with him or her, because I believe this kind of blindness is only a temporary condition.
LENT: Season aims at stripping us of our distractions for 40 days

(From 7)

brings out the satisfaction that characterizes our redemption: HAPPINESS.
Faithful observance of Lent brings happiness to the soul as a foretaste of the eternal happiness.

In Lent we are urged to keep aside our material quests and take spiritual stock concerning our lives. It is a special period of self-examination, soul-searching, penance, abstinence, and repentance.

Consider a person (ages 14 to 60) who fasts and prays fervently during Lent; one who keeps away from sins and does penance for his/her sins and those of the whole world. What about a person who does great acts of charity during Lent as he/she has never done before? What of a whole world. What about a person who keeps away from sins and does penance for his/her sins and those of the whole world. What about a person who keeps away from sins and does penance for his/her sins and those of the whole world.

Lent aims at stripping us of our distractions and bordering paraphernalia at least for a period of 40 days. Lent seeks to unite us with the great mystery of our redemption. Thanks to the wisdom of the Church; Lent begins with a reminder that we are made of dust and ashes; a reminder that our being and happiness neither lie in worldly possessions, in food, in drinks, nor in feasting; a reminder that after death we shall go back to the Creator without clothing, jewels, or shoes. It is a period of happiness; happiness from knowing that we can survive without applying heavy make-ups; we can survive without flashy and gorgeous jewelry; we can survive without much alcohol; we can survive without going to parties or clubs; and we can survive without sinful thoughts and behaviors. There is genuine happiness that comes from the awareness that our happiness does not lie in our lower longings or possessions but in the core values of our Christian Faith – Agape (Charity/Love which does not need much of material things to come true).

The greatest happiness comes from remembering that our salvation is assured through Christ's Cross and Resurrection. It is not a false or pretentious happiness. It is a happiness that ought to radiate and beam our faces with smiles in observance of Lent and anticipation of Easter – if we journey, fast, give, pray, and die with Christ, we shall also rise with him in the joy of Easter.

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Francis Onyekozurui is a second-year seminarian from the Diocese of San Angelo at Assumption Seminary in San Antonio.

OBISPO

(From 3)

nos deja compartir en la gloria y gracia de Su resurrección aun hoy. Nosotros especialmente recibimos la vida nueva que Él nos ofrece cada vez que celebramos la Eucaristía, en la cual recordamos Su sufrimiento y su muerte, pero especialmente Su Resurrección y ascensión. Es el Cristo Resucitado quien recibimos en la Sagrada Comunión.

La Pascua se trata de superar y sobrevenir la oscuridad, opresión, y desesperación. El evento Pascual volcado las vidas de los Apóstoles y los primeros Discípulos de Cristo. También puede voltear nuestras vidas y causar que nos levantemos y caminemos hacía la luz del nuevo día, de un nuevo comienzo.

La Pascua es un símbolo de marcharnos de una vida de muerte hacia una vida completa. Se trata de la cultura de vida y amor. Nos da el poder de superar la cultura de muerte con sus muchas caras tristes y terribles expresiones.

Al resucitar de entre los muertos, Cristo conquistó nuestros más grandes temores y enemigos y nos invita a compartir en la nueva vida de Su Resurrección. Cristo superó sufrimiento, pecado, muerte y Él conquistó al más malo—Satanás. Porque Cristo se resucitó de entre los muertos, no tenemos que temer el sufrimiento, pecado y la muerte, porque Cristo, por medio de Su Resurrección, nos da el poder, esperanza, y gracia de superar hasta el más grande enemigo—el diablo. Él nos da la oportunidad para un nuevo comienzo cada día de nuestras vidas si ponemos nuestra confianza en Él. La Pascua se trata de abrir nuestros corazones, mentes y almas—nuestro ser completo—para celebrar la nueva vida de la Resurrección de Cristo que se nos ha dado en nuestro bautismo, y que Cristo quiere reforzar y hacer fuerte por medio de los Sacramentos de la Iglesia, especialmente la Eucaristía. La Pascua se trata de aceptar la gracia alegre de nuestro Cristo Resucitado y soltar las cosas que nos detienen de ser verdaderamente lo que Dios quiere que seamos. La mayoría de nosotros queremos estar en control de nuestras vidas, y muy a menudo tenemos que dejar de luchar en lo desconocido por la fe. Hay muchos que prefieren quedarse en la oscuridad y confusión, y otros no quieren soltarse, porque el precio de rendirse es muy alto. El Cristo Resucitado nos llama a salir fuera de las tumbas que nos atrapan, ofreciéndonos nueva vida por medio de poner toda nuestra confianza en Él. Les deseo a todos una bendita y feliz Pascua con nuestro Salvador Resucitado. Que todos abramos nuestras vidas y dejemos que el Salvador Resucitado nos enseñe como hacer un nuevo comienzo en nuestras vidas, y

BISHOP: Easter’s new beginnings can turn our lives around

(From 2)

turned around the lives of Christ’s Apostles and first Disciples. It can also turn around our lives and cause us to rise and come forth into the light of a new day, of a new beginning.

Easter is a symbol of walking away from death style into lifestyle. It is about the culture of life and love. It gives us the power to overcome the culture of death with its many sad faces and terrible expressions.

By rising from the dead, Christ conquered our greatest fears and enemies and invites us to share in the new life of His Resurrection. Christ overcame suffering, sin, death, and He conquered the evil one—satan. Because Christ rose from the dead, we do not have to fear suffering, sin, and death, because Christ, through His Resurrection, gives us the power, hope and grace to overcome even our greatest enemy—the devil. He gives us the opportunity for a new beginning every day of our life if we put our trust in Him.

Easter is about opening our hearts, our minds, and our souls—our entire being—to celebrate the new life of Christ’s Resurrection that has been given to us in our baptism, and that Christ wants to strengthen and make strong through the Sacraments of the Church, especially the Eucharist. Easter is about accepting the joyful grace of our Risen Christ and letting go of those things that hold us back from truly being all that God wants us to be. Most of us want to be in control of our lives, and often we are afraid to give up what we know in order to walk in the unknown in faith. There are many who prefer to stay in darkness and confusion, and some don’t want to let go, because the price of surrender is too high. The Risen Christ calls us out of the tombs that entrap us, offering us new life by placing all of our trust in Him.

I wish all a blessed and joyful Easter with our Risen Savior. May we all open our lives to let the Risen Savior show us how to make a new beginning in our lives, and to turn around our lives.
**Washington, D.C.**

*We Hear Their 'Cry*

*We Are Their 'Voice'*

In top photo, a portion of the crowd of 250,000 that attended the Pro-Life Rally in Washington D.C., January 22. Above, Monica Keyes on the steps of the Supreme Court Building with the sign she carried in the march.

The poem above right was written by Monica Keyes, sister of St. Joseph’s parishioner Pat Vancil in Rowena.

**Midland**

Knights of Columbus Council 9215 (Our Lady of Guadalupe, Midland), from left to right, Rudy Carrasco, Joe Olgin, Chris Garcia, Leonard Hernandez, Isaul Montez, Juan Lujan and, seated, Saul Herrera, pose with a monument of the Ten Commandments in both English and Spanish. The monument, reportedly the first of its kind, is located at the Shrine to Our Lady of Guadalupe in Midland.

**THE CRY OF THE UNBORN**

By Monica (Franke) Keyes

I am so very small, so minute!
Yet, I am a major controversial issue in the world!

I am conceived through an “act of love.”
Yet, I will never experience being loved.

I will never have the opportunity to experience joy and laughter.
Yet, I have experienced great torment and pain.

I was not given the freedom to life.
Yet, I do live among the free.

I will never see the beauty of nature in a butterfly or colorful sunset.
Yet, during my brief existence I have witnessed turmoil, violence and total darkness!

I do not want society to show compassion on me.
Yet, I ask that compassion be shown to society!

I know that this issue has and will continue to exist for a long time.
Yet, I regret that my time of existence was so brief!

I do not wish to be born into a world of riches and wealth,
Yet, I just ask that I be able to be born!

I do not want you to feel sorrow at this time,
Yet, be grateful! Grateful for your “conscience-loving” parents, whom I never had!