He is Risen!
Easter and everyday: Hallelujah! Hallelujah! He is risen

By Most Rev. Michael D. Pfeifer
Bishop of San Angelo

He is risen, alleluia! This is the joyful and hopeful message of Easter. Jesus Christ, who suffered and died to take away our sins, and promised that He would rise from the dead to give us new life. Jesus has fulfilled His promise in His resurrection. Because He rose from the dead, we are given the power and the assurance that we, too, will one day rise from the dead, and that our bodies will join our souls to be forever happy with our God in Heaven. Easter is about rebirth and renewal. It is about sharing in the resurrection of Jesus Christ every day of our lives because of our baptism and the other life-giving sacraments of our Church. Yes, already we share in the power and joy of Christ’s resurrection, and the resurrected Christ wants to let His power shine in us and through us every day of our lives. Every day we are Easter people.

The Easter grace that the risen Christ offers us is intended to heal, transform and empower us, and to liberate and free us human beings from prisons and tombs of our own making. The power of Easter is intended to move into those dark places of the human heart where anger and hate prevail, and bring healing and new hope.

Easter is about making us into a new people, about forming us into the family of God. The grace of the resurrection of Christ that we share in even now has the power to uproot jealousy and resentment, envy and bitterness, and bring forth a love that is pure and unselfish.

(Please See BISHOP/22)

Beginning Experience to host weekend, April 25-27

By Judy Ford

Our journey through life includes many proverbial hills and valleys. The hills lead us onto higher highs, making us feel happy and alive. The valleys catch us off guard, leading us sometimes to be sad and lonely. One of the valleys may be when a loved one, a partner, a friend, or a relative, is taken away from us by death, separation or divorce.

Our Church wants to walk with people (Catholic and non-Catholic) through these valleys. One way the Church does this is with the Beginning Experience weekend. It is a spiritual weekend designed to help these people in throes of great loss to move through the stages of grief. If, while reading this, you are experiencing a “valley” in your life, please consider coming to our next Beginning Experience weekend.

A recent comment from a participant who thought she had resolved all her issues after her divorce might be worth mentioning. She shared, “My husband left me in late 1998, but our divorce was not finalized until 2000. I did not think I needed this retreat. I was OK. I was going for a friend who had been a widow for 5 years, a single parent and need assistance to come to the weekend. I realized by Saturday that I did need to be here. The Beginning Experience forever changed my life for the better. I have since grown and bloomed into a more self-assured woman.”

The next opportunity to attend a Beginning Experience weekend is April 25-27 at Christ the King Retreat Center, in San Angelo. This weekend experience begins on Friday at 8 p.m. and ends on Sunday by 4 p.m. For $115, each participant has his/her own room as well as all meals provided. The only thing you need is to bring comfortable clothes and a willingness to heal. The Beginning Experience weekend is open to men and women of all faiths who have suffered the death, separation or divorce of a spouse. If you are a single parent and need assistance to come to the weekend, please seek out your priest or minister and tell him about your situation.

For more information, visit beginningexperience.org, call Christ the King Retreat Center (325.651.5352) or one of these team members: Judy (432.837.5640), Mary (512.990.4738), Jennifer (432.528.6243) or Kathy (325.944.4746). The Beginning Experience Team is committed to serve you in an effort bring about the healing grace of Christ in your life and the lives of your families.
Knights, diocese co-sponsor ‘Gospel of Life,’ Project Rachel founder

Large pro-life rally set for March 24 in San Angelo

SAN ANGELO — Increasing respect and reverence for human life at all its stages is the focus of a presentation sponsored by the Diocese of San Angelo in cooperation with the Knights of Columbus. The “Gospel of Life” Conference will be held Saturday, March 24, 2012, from 2-4 p.m. at the Sacred Heart Cathedral School, 20 E. Beauregard, in San Angelo.

Bishop Michael Pfeifer, OMI, of San Angelo, proposed the idea for the conference, which is free and open to the public. It will feature talks by the bishop, Project Rachel founder Vicki Thorn, and members of the Sisters of Life. Rev. John Pope, pastor of Galilee Missionary Baptist Church, will offer the invocation.

The Gospel of Life is the English translation of the 1995 encyclical Evangelium Vitae, written by Pope John Paul II, which defines and defends the sacredness of human life from conception until natural death. In his preamble the pope wrote: “Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can, by the light of reason and the hidden action of grace, come to recognize in the natural law written in the heart (Rom 2:14-15) the sacred value of human life from its very beginning until its end.

36 awarded Papal Honors in Mass honoring ‘good fruit’

By Jimmy Patterson
Editor / The Angelus

SAN ANGELO — Three dozen priests, women religious, deacons and lay persons were honored February 20 at the Cathedral of the Sacred Heart in San Angelo.

Bishop Michael D. Pfeifer, OMI, presided over the Holy Mass which also honored those who received the highest pontifical medal, the “Pro Ecclesiae et Pontifice” (“For service to the Church and Pope”): Father Ed DeLeon of Our Lady of Guadalupe in Midland was joined by Sister Mary Grace Erl, O. Carm., Superior of the Carmelite Sisters in Christoval; Sister Regina Javier, OND, Oblates of Notre Dame Sister serving the churches of South Odessa; Sister Esperanza Razura Villarreal, ASC, of the churches, South Odessa; Deacon Roy Ibarra and Minnie Ibarra, of St. Mary’s Church, San Angelo, and Deacon Jesse Guajardo, of Our Lady of Guadalupe Church, Midland.

An additional 22 lay people were honored with the highest papal honors, the Papal Award for Knights and Dames of the Order of Pope St. Silvester, and the Papal Award for Knights and Dames of the Order of St. Gregory the Great.

“Being the branches on the vine and letting the Good Lord work through us, that is the basis for why we are here tonight,” Bishop Pfeifer told the packed Cathedral. “Much can be said about the good fruit produced by everyone here tonight who are receiving these papal honors.”

Contraception: A decision not to share in the divine/human communion for life

By Bishop Michael Pfeifer, OMI

Many Catholics are confused about the teaching of the Catholic Church on contraception, and on the role of natural family planning in marriage. Contraception, as the very word indicates, is against conception, while natural family planning is totally in accord with nature, and works with nature to bring about new life in the setting of responsible marital love.

Many people do not realize that natural family planning is as effective as any type of contraception as far as planning the birth of a child, and there are no negative medical or health side effects for those who use natural family planning, while contraceptives present a number of health risks. Those who have fallen into the contraception trap need to be fully aware that many, if not most contraceptive pills and chemicals are designed to also be abortifacient—that is, to destroy the conceived unborn.

In this article, I share with you the clear teaching of the Catholic Church as regards contraception. I have taken much of this material from the Ethics and Medics newsletter for March, 2006, of the National Catholic Bioethics Center on Health Care and the Life Sciences. Contraception is an Anti-Life Act.

Contraception is the denial and frustration of any
World Water Day: March 22, 2012

By Bishop Michael Pfeifer, OMI

A basic essential element to maintain all life on planet Earth is water. Without water we all die. The need for life-giving water has captured the attention of all of us in West Texas and the entire state as we have been experiencing the driest year for Texas in recorded history. From the death we see around us in nature and the extremely low water levels in bodies of water, we are reminded that indeed water is essential for a life.

To feature the importance of water for maintaining life, we all need to give much more importance to the International World Water Day which is held annually on March 22nd. This day focuses our attention on the importance of freshwater and advocating for the sustainable management of freshwater resources. This international day to celebrate freshwater, was recommended at the 1992 United Nations Conference on Environment and Development (UNCED). The United Nations General Assembly responded by designating March 25, 1993 as their first World Water Day.

Each year World Water Day highlights a specific aspect of freshwater. This year’s World Water Day in 2012 is intended to draw the international, national and local attention on the relationship between water and food security. Food security exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life. And, water is one of the most fundamental input factors for food production. Without water we all die.

There are 7 billion people to feed on the planet today, and another 2 billion are expected to join by 2050. Statistics say that each of us drink from 2-4 liters of water everyday, however, most of the water we drink is embedded in the food we eat.

When a billion people in the world are living in chronic hunger and worldwide there is a scarcity of water, and resources are declining right here in Texas, we cannot pretend the problem is elsewhere. Coping with population growth and insuring access to nutritious food to everyone calls for a series of action we can all help with:

- Consume less water-intensive products;
- Reduce the food waste — 30 percent of the food produced worldwide is never eaten and the water used to produce it is forever lost;
- Produce more food of better quality, much less water.

Questions we all need to ask ourselves are: Do we know how much water we actually consume and use everyday? How can we change our diet and reduce our water input? What can we do to preserve and keep clean our present sources of water? How can we work together to search for new water sources, and look at neighborly ways of sharing water? The availability and quality of water is increasingly under strain. Even if conditions were to remain constant for the foreseeable future, much of the world would find itself in a state of water-related crisis. To make matters worse, populations are growing most rapidly in those areas where water is already in scarce supply.

WATER! It is essential for life and all of us must take much more responsibility for using this wonderful God-given gift, preserving and working together to find new sources of water that are necessary for all life on planet Earth.

World Water Day calls us to a new awareness about sustaining healthy ecosystems and human well-being through addressing the increasing water quality challenges in water management and to raise the profile of water quality by encouraging governments, organizations and individuals around the world, beginning at the local level and in our country, to actively engage in proactively addressing water quality. How? Through pollution prevention, cleanup, more responsible use of water and working together to find and share new sources of the essential for life — WATER.

A personal dream for World Water Day! I would hope that World Water Day, and the suffering we have all experienced because of the extreme ongoing drought, would be the occasion for our great country to begin to develop a nation-wide master plan of how we can cooperate and share together a national water system that would basically assure freshwater for all people, at all times for all parts of our

Resident fill a water container from a truck Jan. 29 in the shantytown of Flor de Amancaes, Peru, where there are no public water hookups. In poor neighborhoods in Lima, the second-largest desert city in the world, after Cairo, life revolves around water. (CNS photo/Walter Huppi)

Feast of the Annunciation also ‘The Day of the Unborn Child’

This day is celebrated on the Feast of the Annunciation, March 25, 2012.

By Bishop Michael Pfeifer, OMI

The Feast of the Annunciation, celebrated on March 25, is the traditional feast day of the incarnation honoring the conception of Jesus Christ. This beautiful feast is also coming to be known as the “Day of the Unborn Child.” This date to honor the unborn was chosen because it falls nine months before the most celebrated birth in history, known throughout the world as Christmas. This symbolic interval of a full-term pregnancy reminds us of the reality and dignity of each human life from conception, beginning with day one when the unborn child is conceived.

The Christian feast of the Annunciation which announces the conception of the Christ Child, is a wonderful way to promote the universal cause of all unborn children who more and more are being threatened by the terrible evil of abortion. The “Day of the Unborn” reminds all to affirm the protection of unborn children as a religious and also as a secular cause. The first human right of a human being is the right to life, and based on many passages of sacred scripture, we believe that as in the case of the Word of God who took flesh in the womb of Mary, that every child from its first moment of conception is made in the image and likeness of God and demands respect and protection.

The Annunciation, which marks the first day of life of Jesus Christ in Mary’s womb, is an invitation to celebrate the first day of life of every child conceived in a mother’s womb. Hence the Annunciation is a splendid day to mark the first day of conception of every human being under the title of the “Day of the Unborn.” As the Christian community recognizes and honors the conception and prenatal life of Christ who is God, then we should also celebrate each newly conceived child, even of an “unplanned” child.

The most important event of our life is our conception, for this is what makes all the rest of life possible, including our salvation. Likewise, if it were not for the Incarnation of Christ at His conception, there would be no atonement on the cross and no resurrection from the dead. Christ began his salvific mission of redeeming us from the very first moment that He was conceived in the womb of His mother.
**From the Editor**

**Pay heed to God's gentle shoulder taps**

**By Jimmy Patterson / Editor**

Sometimes God will pick you up, gently tap you, and say, ‘Listen to what I am telling you! Please!’ Other times he will talk to you in a way that at first doesn't even seem apparent — until everything starts adding up.

Both have happened recently. I was in a meeting and came within an inch of expressing my disappointment over the way someone had handled a certain matter. Later I found out the person to whom I would have verbalized my displeasure was actually related to the person with whom I was unhappy. God slapped a muzzle on me just when I needed it. And in so doing, even made it abundantly apparent just what I needed to focus on during Lent this year.

God’s big message to me of late is the power of love. It is often overwhelming, and it all came together recently when, oddly enough, news broke that Hall of Fame baseball catcher Gary Carter had died of brain cancer. I listened to sports radio that day hoping to hear some of his former teammates’ reflections as a player. But instead, all I heard these ballplayers talk about was how much they all wished they could have been more like him as a person. Gary, they said, was always happy. If you know anything about baseball, the name Gary Carter conjures up the word “smile.” Gary was always smiling as a player and on the news of his death, it became apparent why he smiled: he had God with him.

God and a loving family. His son wrote on his CaringBridge page upon his death that his dad was in heaven now with Jesus. A former teammate, Andre Dawson, uttered the word “Christian” on secular sports radio, a term seldom heard on any type of secular venue. Then Dawson talked about Carter’s faith-filled life and how much his family loved him. No wonder all his former teammates and rivals wanted to be more like him. There’s so much love out there to be shared, yet so many people who don’t seem to realize it is theirs for the taking.

I went to a funeral recently. I didn’t know the man who died, I only knew of him. He was a friend of my son’s and so the two of us rode together to say goodbye to him. All I knew about

(Please See PATTERSON/23)

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**Del Escritorio del Obispo**

### ¡El ha resucitado!

Por el Obispo Miguel Pfeifer, OMI

¡El ha resucitado, aleluya! Este es el mensaje de alegría y esperanza de la Pascua. Cristo Jesús, quién sufría y murió para quitarnos nuestros pecados, prometió que se resucitaría de la muerte para darnos nueva vida. Jesús ha cumplido su promesa en su resurrección. Porque se resucitó de la muerte, se nos ha asegurado el poder y la seguridad que nosotros, también, algún día nos resucitaremos de la muerte, y que nuestros cuerpos se reunirán con nuestras almas para siempre ser felices con nuestro Dios en el cielo. La Pascua se trata de renacimiento y renovación. Se trata de compartir en la resurrección de Cristo Jesús cada día de nuestras vidas por nuestro bautismo y los otros sacramentos de nuestra iglesia. Si, ya ahora compartimos en el poder y alegría de la resurrección de Cristo, y el Cristo resucitado quiere que su poder resplandezca en nosotros y a través de nosotros cada día de nuestras vidas. Cada día somos gente pascual.

La gracia de la Pascua que el Cristo resucitado ofrece es con la intención de sanar, transformar y darnos poder, y liberarnos de las prisiones y tumbas que nosotros, como seres humanos, nos formamos. El poder de la Pascua es destinado a entrar en esos lugares oscuros del corazón humano donde el coraje y odio prevalecen, y traer curación y nueva esperanza.

La Pascua se trata de hacernos nuevas personas, de formarnos en la familia de Dios. La gracia de la resurrección de Cristo que compartimos aún hoy, tiene el poder de arrancar el celo y rencor, envidia y amargura, e inspirar una manera nueva de vivir en el mundo que se trata del amor incondicional de Dios. La Pascua se trata de remover las piedras de remordimiento y vergüenza que nos mantienen atados en las tumbas de ineficacia, alejamiento y los fracasos y movemos a la luz fuera de esas cuevas obscuras.

El mismo Cristo resucitado, quien nos dio la primera Pascua, aún está en el negocio de remover las piedras de los que están dispuestos de permitir que la Pascua sea parte de sus vidas. Al celebrar la gloriosa fiesta de la Pascua, y toda la temporal de la Pascua, que abramos nuestros corazones, nuestras mentes y nuestro ser completo para que la alegría de la Pascua y esperanza del Cristo resucitado rebosen dentro de nosotros en abundancia. ¡El ha resucitado, aleluya! Que todos tengan una Pascua de alegría y paz con nuestro Salvador resucitado.
CCF-San Angelo completes first year, reports grant awards

By Kathy Webster
Catholic Charitable Foundation of San Angelo

SAN ANGELO — The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo has completed its first full year of operation and is pleased to announce that it has recently awarded a total of $2,700 in grants to assist the Diocese with Seminarian Education in 2012. These grants were made possible by generous donors that have established permanent Endowment Funds at the foundation to support seminarian education.

The Board of Trustees extends its sincere thanks and appreciation to those donors and to all others who have made gifts to the foundation. We appreciate their faith and support of the vision of the foundation from its very beginning.

Ten separately named Endowment Funds have been established and 62 separate contributions have been received by the foundation to date. The foundation is also managing the investments of three separate diocesan organizations and as of February 2012 had a total of $3,721,000 invested with our financial manager.

Holy Family Catholic Church of Abilene, St. Elizabeth Ann Seton Church and St. Mary’s Central Catholic School of Odessa have all established an Endowment Fund at the foundation. Gifts in any amount can be given to one of these endowment funds, to the unrestricted endowment fund or the Endowment for Seminarian Education, established at the foundation at any time.

Contributions can be made either by check or by using the Online Giving Program on our website. Gifts of stocks, bonds, real estate, or miner-

April 6, 2012

My dear Brothers and Sisters in Christ:

The Gospel readings come to life in a special way as we gather to celebrate Holy Week. During our Lenten journey, we may well wonder what would we have done if we had been there on that first Palm Sunday? In the Garden of Gethsemane, would we have stayed awake? When Jesus was arrested and crucified, how would we have responded? What would we have done as followers of Christ in the Holy Land?

Today, Christians living in the Holy Land are called the “living stones” because they are descendants of those who first believed and lived the Christian faith. The challenges that Christians face in the Holy Land every day make life there very difficult.

Each year, all Catholics are invited to support Christians in the Holy Land by making a donation to the Good Friday Collection. Keeping Christianity alive in the Holy Land is the urgent goal of the Church. We have an historical task to help the Christians there.

All Christians are called to assist our brothers and sisters who now live in the land that was sanctified by the Lord’s life, death and resurrection. Today, schools and parishes are signs of peace and hope. Shrines in Bethlehem, Nazareth, Jerusalem and many other locations welcome Christian pilgrims. The Church in the Holy Land provides housing and food for the poor.

This Good Friday, April 6, 2012, our parishes will take up a special collection requested by Pope Benedict XVI. Please be as generous as your abundance allows. Holy Land Christians, along with all of the clergy and religious working there, deeply appreciate your help! I thank you for your past generous spiritual and financial assistance for the people of the Holy Land. Please continue to pray for peace in the Holy Land.

Your servant in Christ and Mary,
Bishop Michael Pfeifer
Most Rev. Michael D. Pfeifer, OMI
Bishop of San Angelo

6 de abril—Viernes Santo

Muy estimadas hermanas y hermanos en Cristo:

Cristianos a través del mundo serán unidos de una forma muy especial durante la Cuaresma, Semana Santa y las Pascuas. Nuestros corazones, pensamientos y oraciones estarán con la Tierra Santa.

Una vez al año, en Viernes Santo, nuestras parroquias son llamadas a apoyar a la Cristiandad en la Tierra Santa. Las vidas de muchos cristianos en la Tierra Santa dependen de nuestras donaciones.

Como una recaudación pontífical pedida por el Papa Benedicto XVI, la recaudación anual de Viernes Santo ofrece una oportunidad a los parroquianos a presenciar paz y de ayudar a proteger los locales sagrados. Cuando usted haga su donación en Viernes Santo, usted estará apoyando a la Cristiandad en la Tierra Santa.

Franciscanos y otros en la Tierra Santa están albergando y alimentando a los pobres, proveyendo información y educación, manteniendo los altares y las parroquias, ministrando. La recaudación de Viernes Santo es pedida por el Padre Santo. Favor de ser lo más generoso posible y recen por la paz en la Tierra Santa.

Su servidor en Cristo y María
Muy Reverendo Miguel D. Pfeifer, OMI
Obispo de San Angelo
Retirement fails to slow down always-busy Brenham priest

BRENHAM — Nine years into retirement, Msgr. Benedict Zientek is enjoying his days back in Central Texas. After serving in the Diocese of San Angelo for more than 40 years, Msgr. Zientek returned to his roots in Brenham, where he was ordained a priest in 1958.

He now resides on the farm in Brenham where he and his six siblings were raised picking cotton, milking cows, and raking hay. He lives on 20 of the original 150 acres of farmland that his family has called home since 1939. To Msgr. Zientek, home is a farm but he clarifies that, “Houston and Dallas people would call it a ranch.”

When not called to duty elsewhere, Msgr. Zientek is only minutes from his home parish of St. Mary’s in Brenham, where he attended grade school. The small German town, best known as the home of Blue Bell Creameries, has been a substantial producer of Catholic priests as well. Since 1917, 11 priests have been raised in the parish, beginning with Msgr. Zientek’s uncle. The next generation of the family provided Msgr. Benedict Zientek and his brother Msgr. Boleslaus Zientek, along with four of their cousins. His younger brother actually served in the Diocese of Austin for 30 years before Austin County was reassigned to the Archdiocese of Galveston-Houston, where he is now retired. Despite the traditional notion of retirement, both brothers remain active in surrounding parishes. Msgr. Benedict Zientek likes to joke that he is “tired and retired.”

The 79-year-old priest refers to his new work as “weekend supply.” But given that the first two and a half months of 2012 were booked at various parishes before Thanksgiving, it appears he has yet to slow down. “Whenever somebody calls, I’ll go help,” Msgr. Zientek said.

However, as the requests continue to pour in, Msgr. Zientek says he is learning to spell, “N-O.”

While his time at home is limited, Msgr. Zientek remains happy to travel and serve throughout the state. In early December, he traveled to the small town of Ellinger to celebrate its annual Polka Mass, a role he inherited from his cousin when he passed away. The Polka Mass was first celebrated in 1973 by Father Frank Perkovich in Minnesota but quickly spread across the U.S., and only 10 years after the inception, Pope John Paul II invited Father Perkovich to cele-

Conference Day ‘12: ‘Missioned to proclaim the Good News!’

Participants from across the diocese gathered for the annual Diocesan Conference Day held at the McNease Convention Center in San Angelo on February 11, 2012. Anne Scanlan from Renew International was the keynote presenter for the day focusing on the theme “Missioned to Proclaim the Good News.”

The day opened with Bishop Michael Pfeifer welcoming the participants. An opening prayer service followed focusing on the mandate of Jesus to the disciples to proclaim the Gospel to every creature.

In the opening keynote Scanlan reminded everyone that we are all “missioned to proclaim the good news” — a gift that is ours because for the past 2000 years the Gospel has been passed on and each of us has been gifted with the GOOD NEWS! Thus, the day began reflecting on what we understand the ‘good news’ to be and then identifying which aspects we have personally been gifted to share, such as love, compassion, forgiveness, prayer, humility, zeal and so
Catholic Voices

One step is better than none in immigration reform

By Stephen Kent
Catholic News Service

Compared to what really is needed for comprehensive immigration law reform, what came is similar to replacing only a second-floor window on a house that is in need of total rehabilitation.

Yet any step, no matter how small, such as the hardship waiver proposed by the Obama administration earlier this month, is a welcome one.

The waiver benefits those families in which some members are U.S. citizens and others are not. Rather than requiring the noncitizens to return to their home country for as long as 10 years before applying for legal U.S. residency, they would be allowed to return almost immediately to the United States after obtaining visas in their home country.

The effect is to shorten the time in which the family is separated. The change could affect as many as 100,000 undocumented people.

The recognition of family reunification is a necessary ingredient of a comprehensive reform to the nation's immigration law.

This is not the first time that executive rule-making has been used to lessen the harmful effect of immigration law. Under new rules adopted by the Obama administration in 2011, deportation is reserved for felons, national security risks or repeat immigration offenders.

Undocumented immigrants guilty of only minor legal violations and who have long and substantial ties in the United States would have their deportation cases set aside.

Such piecework is no substitute for a comprehensive national policy, but in the meantime it will have to do when Congress repeatedly lacks the will and courage to take up the topic.

Congress has two very strong walls shielding it from having to even consider immigration reform until sometime in 2013 -- if then.

All action is on hold while the U.S. Supreme Court considers the constitutionality of an Arizona law placing restrictions on immigrants and requirements on law enforcement to investigate immigration status.

The case is to be heard in April with a decision expected before the court's summer adjournment. The high court ruling could affect similar legislation passed in Alabama, Utah, Georgia, Indiana and South Carolina.

Those who see immigration legislation as a federal issue -- not a state issue -- hope the Supreme Court will emphasize the "united" of the United States of America.

With presidential and congressional campaigns peaking in the summer and fall, even if the court upholds federal mandate, there will be less than a little enthusiasm for politicians to touch the politically toxic question.

The Catholic Church in the United States opposes an enforcement-only policy and wants to welcome foreigners "out of charity and respect for the human person." It equally recognizes the duty to secure the border and enforce the law for the sake of the common good.

Both must be part of a comprehensive immigration reform policy, which unfortunately remains well out of reach.

The dignity of the human person has been called a primary doctrine of the church. If that can't be immediately provided, then continue to chip away piece by piece until it is. Each step to achieve that goal is to be applauded.

Tim Tebow: Scoring touchdowns on — and off — the field

By Tony Magliano
Catholic News Service

As I write this column, the Baltimore Ravens are headed for the playoffs. Hundreds of thousands of Baltimoreans are highly excited about the team's prospects of going all the way to the Super Bowl and emerging as professional football's best team.

As a native Baltimorean, it would seem that I should be equally elated. But I'm not.

Yes, I would like to see the Ravens go all the way. But is it important to me? No.

Big money, big egos and little compassion have seriously hurt football, as well as professional sports in general.

Forty-five plus years ago, when I was a kid, and the Colts were in Baltimore, I got excited about football.

Back then, most players loved the game and the fans, instead of money and fame.

Johnny Unitas, nicknamed "The Golden Arm" -- arguably the best quarterback in football history -- made a whopping $7,000 in 1957, his first season as the Colts' full-time starter. And even when adjusted for inflation, Unitas' starting salary was nowhere near today's minimum NFL salary of more than $300,000.

In those days, many players worked at regular jobs during the off-season to make ends meet. For instance, in his early years with the Colts, Unitas worked at Bethlehem Steel.

Back then, most players saw themselves as regular guys. They lived, socialized and prayed in working-class neighborhoods alongside their fans.

But today, far too many players see themselves as American idols. And fans have no trouble with that. Sadly, times have changed.

But to be fair, there are some players who display considerable generosity with their wealth and are good role models.

A very good example is Denver Broncos quarterback Tim Tebow, who founded the Tim Tebow Foundation, which among other contributions, is helping to build a children's hospital in the Philippines.

Furthermore, Tebow consistently reflects an unembarrassed public witness to his pro-life Christian faith.

But Tebow is among the admirable exceptions. As a rule, players, coaches and team owners are more concerned about how much of the huge football money pie each will get.

Instead of arguing over all that money, wouldn't it be refreshing if owners, coaches and players agreed to use a significant portion of their revenue -- say 25 percent -- to help their home cities tackle such enormous problems as homelessness, drug addition, deteriorating schools, closed recreation centers and high unemployment rates?

At the Ocean Sky sweatshop in El Salvador, approximately 1,500 workers endure terrible conditions while sewing T-shirts for Reebok -- the NFL's official uniform provider.

According to the Institute for Global Labor and Human Rights (www.iglhr.org), factory drinking water is filthy. And workers -- mostly women -- are paid just 8 cents for every $25 NFL T-shirt they sew. Furthermore, unions and collective bargaining -- rights enjoyed by NFL players -- are strictly forbidden at Ocean Sky.

Please go to www.ustr.gov and click "Ask the Ambassador." Urge Ambassador Ron Kirk to investigate and correct the serious abuses suffered by workers at the Ocean Sky sweatshop in El Salvador, where according to the Institute for Global Labor and Human Rights, workers are denied basic labor rights that are written into the U.S.-Central American free trade agreement.

Your favorite football team's victory on the gridiron will do little to make a difference in the lives of the poor. But our successful efforts on behalf of the Ocean Sky sweatshop workers will be the winning touchdown worth cheering.
Catholic Voices II

Calories, fat intake, carbs, proteins: Weighty subjects all

By Maureen Pratt
Catholic News Service

My maternal grandmother, who lived into her 90s, was an excellent cook. Today, one of the things I cherish most is her treasure trove of recipe cards filed in two worn, metal boxes. This holiday season, I dusted them off, intending to re-create some of those delicious recipes and, perhaps, achieve even a little of the culinary success I remember vividly.

But soon after beginning to read, I was struck by some of the ingredients those dishes called for. Butter. Spelt (spelt?!). Sweet milk. Egg whites AND yolks. I could feel the pounds piling on, the arteries clogging. What a contrast to the "healthy living/healthy eating" clarion call all around us.

How had people survived eating such rich food?
A closer look at the recipes revealed a possible clue: Making things from scratch required lots of work. Whisking, beating, pounding, shaping, kneading. No high-tech gadgets and wonders such as sleek food processors. You wanted bread? You kneaded and punched the dough into being. Talk about upper body workouts.

In fact, "back in the day," almost all housework was very physical. Children played actively and physically. Even working in an office required a certain degree of strength (anyone remember punching the keys of an old manual typewriter?). Many of the abundant calories consumed by adults and children were worked off just by living.

The subject of diet and calories consumed related to weight loss and fitness has been punctuated this year by the recent release of a study published in the Journal of the American Medical Association (www.jama-ama-assn.org, Jan. 4, 2012 -- Vol. 307, No. 7, 47-55).

"Twenty-five men and women volunteered in a 10- to 12-week trial where, for most of that time, they were fed a low-, normal- or high-protein diet 1,000 calories more than the amount that would maintain their beginning weight. Fat intake was adjusted according to the amount of protein, and carbohydrate intake was held steady for all three groups at approximately 41-42 percent of total calories.

Researchers wanted to see if the percentage of protein would influence the amount of weight/fat gained.

The conclusion was revealing: All participants gained weight, regardless of the amount of protein consumed. The low-protein group gained less weight than the others (but lost lean body mass, something that is not optimal for physical health), but, most surprising, all participants' body fat increased by about the same amount.

The study concluded, "Among persons living in a controlled setting, calories alone account for the increase in fat." Also, "neither sex nor race (there were 7 non-Hispanic whites, 16 blacks, and 2 Asians -- 16 men and 9 women) significantly affected the weight gain produced by overfeeding."

What does this mean for us as we go through our daily lives?

Obviously, one study does not tell the whole story, and each person should consult his or her doctor to develop a diet and exercise plan that's individual.

However, if excess calories, whether from protein, fat or carbohydrates, convert to fat if they are not used, perhaps we need to be more vigilant about fat intake so that we can achieve better balance of fat and lean body mass, and be more vigilant about using excess calories. "Calories in/calories out" related to meaningful weight loss and maintenance might be more valid than ever -- and more healthful.

I did make a few recipes from my grandmother's card files, changing some ingredients (2 percent milk for whole milk, for example).

I also tried to continue exercising and moderate the "goodies" while focusing on healthful fare (well, I tried).

Now that 2012 is under way, I'm going to try even harder ... although I've yet to find a suitable substitute for butter!

(Maureen's website is www.maureenpratt.com.)

After 37 years, a farewell to faithful readers

By Antoinette Bosco
Catholic News Service

There comes a time for all of us when we have to make a difficult decision, maybe one that is painful. That is what I am feeling as I write this. The time has come to end my long-standing, wonderful relationship with Catholic News Service and with my faithful readers.

My work with CNS began 37 years ago, in 1975, when the late Richard Guilderson, one of the greatest gentlemen I ever met, and who then worked for Catholic News Service, called me.

He complimented me on my years of writing for Catholic publications and asked me to be a columnist for CNS. I thanked him and said I'd think about it. He knew, of course, I'd never refuse such an honor.

We had worked together at the Long Island Catholic, the newspaper for the Rockville Centre Diocese.

Back then, I was working full time with the Health Sciences Center at the State University of New York at Stony Brook. I was the sole support for six children who were still at home (an older adopted son, Sterling, had served in the Navy and was by then married and a father).

Mr. Guilderson encouraged me to write about the changing issues facing Catholic women. Our place in the world was expanding, with new doors opening as many familiar ones slammed shut. I found excitement in this new opportunity to write for Catholic women, but also to work with tremendous Catholic female editors.

Over the years, I had many responses from my Catholic female readers, sometimes men, too, who, reading about the sorrows I endured in the 1990s as a mother of three deceased sons, offered condolences that brought me joy and lessened my tears.

I have had letters from readers that brought humor, smiles and often laughter into my life. I have also heard from readers bearing great pain. While I knew my responses could not take away their sorrow, I could always hope that perhaps something I wrote could help, even if just a bit.

One truth we must all learn in life is that we are not always in charge of what happens, but we can and must take charge of how we respond to life's challenges. Right now I face a major challenge: growing old.

But no complaints: God is good, and celebrations are frequent when you have grandchildren. And I do have a few: 17 grandchildren and 16 great-grandchildren (thanks to my adopted son Sterling in heaven).

Now I can look forward to spending more time with them, and perhaps, as one of my beloved granddaughters suggested, write another book.

Again, I want to say thank you from my heart to all those I call sisters and brothers because of our fidelity to our Lord Jesus, because of the church he gave us and the teachings he left us. This is, as a nun once told me long ago, "the gift that keeps giving" -- and I learned long ago that if Sister said it, it has to be true.

Finally, I must say thank you to Carole Greene, who had been my main editor for a quarter century. She is a faith-motivated professional -- and a friend.

Be wise, just don't pray

"It was just fifteen minutes of fame, but they were real doozies."
Making Sense of Bioethics

Nickels, dimes and family size: on being strapped in the 21st century

By Father Tad Pacholczyk

A few years ago, I spoke with a young man preparing to get married. His aunt told him that she thought he and his fiancée were too financially-strapped to have a child, and that it wouldn’t be fair to bring up a baby in poverty. Keenly aware of his joblessness and his minuscule bank account, he concluded she was probably right.

The young man and his fiancée were ready to tie the knot in a few months and they expected that preparedness might be the ideal moment. As they would be able to consummate the marriage while avoiding bringing a child into the world. They agreed they would use Natural Family Planning (NFP) after that to avoid a pregnancy. A few years later when they felt financially secure, he told me, they would have their first child. He admitted, however, that he was conflicted about whether they were really being “open to life” in their marriage if they were going into it with this kind of forethought and intention of avoiding children.

In marriage, it can certainly be challenging to harmonize spousal love with the responsible transmission of life. Janet Smith and Christopher Kaczor, in an illuminating passage from one of their recent books, acknowledge this challenge and point to the need for a “spirit of generosity” when it comes to procreation:

“Pope John Paul II spoke of ‘responsible parenthood,’ in which a couple uses practical wisdom, prayer and a spirit of generosity in determining how many children they should have. Some Catholics believe that the Church permits the use of NFP only for reasons that verge on the truly desperate, such as a situation where a pregnancy would threaten a woman’s life or a family is living in dire poverty. Magisterial documents, however, state that spouses may have physical, psychological, economic or social reasons for needing to limit family size, using several different adjectives to describe those reasons: One can have ‘just’ reasons, ‘worthy’ reasons, ‘defensible’ reasons, ‘serious’ reasons and ‘weighty’ reasons. In short, the Magisterium teaches that spouses must have unselfish reasons for using NFP and limiting their family size.”

At times, then, our justifications for avoiding a pregnancy may merit further reflection and scrutiny on our part. When it comes to “poverty,” for example, would we put poverty, in the true sense of the word, mean that the child would be malnourished and without warm clothing, or would it simply mean that he or she would forego some of the latest hi-tech gadgets that other children in the neighborhood might be enjoying?

I recall what a father of seven children on a tight budget once told me in a conversation: “Honestly, there’s always room around the table for one more, and with ‘hand me down’ clothing we always manage. And my goodness, isn’t it a momentous thing to receive that trust of preparing another soul for an eternal destiny with God?” His wife pointed out how the older children ended up helping with raising the younger ones, lessening the burdens on mom and dad, and turning it into a “team effort.”

The ancient Christian teaching on the two-fold purpose of marriage, namely, the “procreation and education of children,” and the “mutual help and sanctification of the spouses,” accurately summarizes the inner order of marriage. As the future John Paul II wrote in his great 1960 book “Love and Responsibility,” radical personal openness to both of these purposes is essential to the success and meaning of any marriage. We should never enter into marriage with active opposition to the very ends for which it exists. If a couple is preparing to embark upon marriage with the immediate intention of avoiding offspring (even if they are using morally acceptable means such as NFP), they perhaps ought to consider delaying the exchange of their vows until they have resolved the various impediments, whether financial, career-related, or personal, that are leading them to be closed to the idea of having children.

I recall hearing about another family that had six children. They didn’t have two nickels to rub together. After the father came down with mental illness, the mother had to support the family single-handedly. A clear-thinking woman with an unflinching faith, now elderly and reflecting on her past, she memorably remarked to her neighbor: “I’ve never seen the Lord send a child without also sending a lunch pail.” God, who is the very source of the immortal souls of our children, is a provident God who invites us to examine the very heart of our marriages. He invites us to entrust ourselves to him, so that we might be courageous and authentically open to the gift of life he sends us in the midst of the marital embrace.

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.ncb-center.org

Abilene young adults make pilgrimage to Washington DC, Right to Life March

Eight dedicated crusaders from Abilene made the trek to Washington, D.C. for the Right to Life March, January 23.

The rally and march serve as a reminder of Roe vs. Wade, the Supreme Court decision from 1973 that allowed the “right” for a woman to have an abortion. The Catholic Student Association recently formed in Abilene organized the trip. Catholic students from Hardin Simmons, McMurry and Abilene Christian universities came together to strengthen their Catholic faith as members of this group. Lorenzo Hatch, a Seminary intern, is working with the group as well as Mr. and Mrs. Tom Macke.

Parishioners from Sacred Heart Parish assisted the participants with fund raising and financing for the trip.

The Youth Rally and Mass held on the morning of the march made everyone aware of the youth involvement in the church and the homily by the Reverend Monsignor Charles Pope was empowering. He stressed the importance of standing up for your principles. The march itself was unbelievable. The most powerful messages were from women who expressed their regret of having an abortion. We all experienced a greater appreciation of life and our responsibility to take part in the decision making process. Our faith was strengthened by participation in this effort. — Katie Koch, President, Abilene Catholic Student Association

Seminarian approaching end of school makes Right-to-Life trip with Abilene Catholic students

By Lorenzo Hatch
Pastoral Intern
Sacred Heart Parish / Abilene

ABILENE -- It is hard to believe that seven years have gone by since becoming a seminarian for the Diocese of San Angelo. The actual day was Wednesday August 10th, 2005. I received a phone call from Bishop Pfeifer around 10 a.m. telling me the good news of my acceptance as a seminarian for the diocese. He also informed me there would be a diaconal ordination of the pastoral intern, Ariel Lagunilla, that very evening at Sacred Heart Parish in Abilene, Texas.

I was more than excited to attend that ordination as it was my first day to be a seminarian and to experience one of the other seminarians ordained to the diaconate. Who would have thought that seven years later, I would be assigned to Sacred Heart Parish as the pastoral intern and have my diaconal ordination here as well? Talk about divine providence!

Part of the internship requirements was to look at establishing some kind of ministry where there was a need. It did not take too long to realize there was a huge need to establish a college ministry for the students attending one of the institutions of higher learning here in Abilene. After consultation with several parishioners and pastors, we

(Please See STUDENTS/22)
life-giving properties of the conjugal act. The object of the contraceptive act is, by virtue of a chemical or mechanical device, to prevent the formation of another human person. It is an anti-life act. The suggestion that contraception leads down the slippery slope, to abortion, cloning, embryonic manipulation, and genetic engineering, has annoyed many Catholics, non-Catholics, and even pro-life advocates. Indeed, the encyclical *Humanae vitae* has caused significant dissent within the Church among some theologians. Many Catholics and non-Catholics alike who regard abortion with horror, and unambiguously judge sex outside of marriage to be immoral, hold dissenting views on contraception.

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

**Contraception is not in Harmony with the Nature of Human Sexuality**

Some would argue that contraception is an exercise of intelligent human dominion over nature and is justified on the grounds that it is in harmony with the nature of human sexuality. However, contraception places an unnatural and immoral control over the transmission of life and violates the unitive and procreative meaning of the conjugal act. Those who defend contraception often view human fertility as something sub-personal in nature that needs to be subjugated by the will. Human fertility, they imply, belongs to the biological or the material world, but not the human world. This clearly demonstrates a type of dualistic thinking that separates human sexuality and fertility from any spiritual, commun-

**DISHARMONY**

(From 3)

The church after its pews were removed, above left; Father Emilio Sosa, above right, and the completed renovations at St. Joseph The Worker, at right.

**St. Joseph the Worker facelift completed**

The Angelus

After many years of planning, saving, and praying, St. Joseph the Worker Church in San Angelo has received a much needed facelift.

Since its dedication in 1983, the church had been lovingly maintained but had not received any major renovations — until now. With permission and blessing from Bishop Michael D. Pfeifer, OMI, the project began with enthusiasm. The work took four weeks to complete thanks to dedicated volunteers who worked long hours into the days and nights. The task began with the careful removal of old pews.

During the renovation, Masses were held in the old mission building, which brought back a flood of memories for many of the long-time parishioners who had worshiped there from 1957 until the move to the current building.

In the main church, flooring was replaced by shiny new marble and a new layout was created which allowed better access in all areas. Attention to detail was paid as special areas were designated for wheelchair seating.

In addition, niches were carved into the walls to give a special setting for the antique statues to allow parishioners to worship with the Communion of Saints.

Fr. Emilio Sosa took on a special project as he hand-painted a glass door with the images of the old San Jose Mission along with the new St. Joseph the Worker Church logo and other art including lilies (the symbol of St. Joseph) and the crest of the Diocese of San Angelo.

A special blessing was given by Bishop Pfeifer during the dedication of the newly remodeled church on the weekend of February 11-12. Many thanks and blessings go out to all who dedicated their services, time, efforts, financial pledges, and prayers towards this undertaking. If you wish to view the “new” church, St. Joseph the Worker Church is located at 301 W. 17th Street (on the corner of Bryant and 17th Street) in San Angelo. All are welcome.

(The Please See HUMANA/19)
Photos of recipients (by corresponding number)

1. Oblate Father Eddie de Leon, OMI, Pastor of Our Lady of Guadalupe Church, Midland.
4. Sister Esperanza Razon Villarreal, ASC, of the churches, South Odessa.
5. Mr. and Mrs. Ken Burgess of Sacred Heart Cathedral, San Angelo.
6. Mr. and Mrs. Raymond Castillo, of St. Margaret’s Parish, San Angelo.
7. Louis Fohn, Diocesan Attorney and member of St. Ambrose Church, Wall.
8. Joy Hoelscher, of Holy Angels Church, San Angelo.
9. Deacon Jesse Guajardo, of Our Lady of Guadalupe Church, Midland.
10. Deacon Roy Ibarra and Minnie Ibarra, of St. Mary’s Church, San Angelo.
11. Margaret Mattheisen of Sacred Heart Cathedral, San Angelo.
12. Deborah Mrhalsowicz, a member of St. Therese Parish, Carlsbad, and a Peace Ambassador.
13. Dr. Jim and Mrs. Kathy Webster of Holy Family Parish, Abilene.
14. Doris Helen Block of Sacred Heart Cathedral, San Angelo.
15. Anita Diaz of Holy Redeemer Church, Odessa.
17. Dolores Gully of St. Ambrose Church, Wall.
18. Carol Ann Hunt, St. Ann’s Church, Midland.
20. Howard and Penny Pope of Holy Family Church, Abilene.
22. Ernest Blanco of St. Margaret’s, San Angelo.
23. Frank Chiappa of Holy Family Church, Mereta.
24. Teresa Figueras of Good Shepherd Church, Crane.
25. Geraldine Fischer of St. Therese, Carlsbad.
27. Anne Humann of Holy Angels, San Angelo.
28. Manuel and Maria Elena Molina of St. Ann Church, Colorado City.

Others receiving the Pro Ecclesia et Pontifice award and were not in attendance include:

- Oblate Father Louie Lougen, OMI, present Superior General of the Missionary Oblates of Mary Immaculate.
- Tom and Gayle Benson of New Orleans, La., and San Antonio.

Awards received were:

- The Papal award of Knights and Dames of the Order of Pope St. Sylvester.
- The Papal award of Knights and Dames of the Order of St. Gregory the Great.
To highlight the bishop’s No. 1 priority of marriage and family life, The West Texas Angelus will frequently publish questions on the issue in this and upcoming editions. The questions are taken from the USCCB’s Marriage and Family site.

**From USCCB.org**

**Q: Marriage: What’s a good starting point?**

**A:** To understand what marriage is, the best place to start is with the human person. After all, marriage is a unique relationship between two specific persons, one man and one woman. We must ask, “What does it mean to be a human person, as a man or as a woman?” First, men and women are created in the image of God (see Gen 1:27). This means that they have great dignity and worth. Also, since “God is love,” (1 Jn 4:8) each person – created in God’s image - finds his or her fulfillment by loving others. Second, men and women are body-persons. The body – male or female – is an essential part of being human. Gender is not an afterthought or a mere social construct. The body shapes what it means to love as a human person. To sum up, when we think about marriage, we must think about who the human person is – created with great dignity, and called to love as a body-person, male or female.

**Q: Where does marriage come from?**

"God himself is the author of marriage ."

*(Please See MARRIAGE 21)*

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**Guest Columnist**

**Take care of them, Lord, please, take care of them all**

**By Effie Caldarola**

*Catholic News Service*

Many evenings, my phone rings and it's one of my daughters calling as she walks home. You don't have to be terribly old to remember the days when no one called you as they walked down the street.

We were tethered to our phones at our desks or kitchen cabinets. We never dreamed then the phones would accompany us on every excursion.

You also don't have to be older to recall the first time you saw someone walking down the street, chattering away into thin air and felt a twinge of pity. Poor deranged soul, you thought. No more.

Now of course, the streets, the shops, the airports, even theater seats and restaurants are full of vivid conversations with invisible partners.

When the phone rings, I answer never knowing from what far-flung spot my children may be calling. A road trip to a Pennsylvania winery? A journey to Canada to play in a rugby match? A twilight walk home?

It's an adventure, these modern phone calls from kids, and yet oddly consoling. As kids get older and range farther afield, those "mobiles," as the Brits call them, provide some comfort.

Just out of college, I traveled to Ireland for a summer and wrote letters home -- yes, the kind with stamps and envelopes. How long did my mother wait for me and wrote letters home -- yes, the kind with stamps and envelopes. How long did my mother wait for a reply? How many weeks before she knew I had fulfilled my obligation to kiss the Blarney Stone? I'm not sure I called home the whole trip. Phone calls then were difficult and wildly expensive.

So, my daughters' habit of calling me as they walk home brings a sense of communion.

One daughter lives in a row house near Center City in Philadelphia. She works downtown. Sometimes she'll drive or take the trolley near her apartment.

But often, I will chat with her as she makes her journey home on foot, through the university district, past the Ethiopian restaurants, near the mosque, by the coffee houses.

She lives, I like to think, on something akin to Sesame Street -- a polyglot neighborhood where her summer block party is organized by a black man, enthusiastically supported by a couple of Jewish doc

*(Please See CALDAROLA/18)*

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**Your Family**

**Confessions of two writers who didn't read as children**

**By Bill and Monica Dodds**

*Catholic News Service*

We have encouraging news for moms and dads whose children show no interest in reading.

Neither of us cared about reading when we were children.

We did our schoolwork. We turned in book reports on time. But we never sat down with a book just for fun.

We didn't have anything against reading or had any trouble reading. There were so many other things to do, so many things we preferred doing.

Can you see God's sense of humor in all this?

We ended up writing books, including a couple of novels for young readers. (The newest is "My Great-grandfather Turns 12 Today.") Bill visits schools and talks about reading and writing, and tells students that when he was their age, he wasn't keen on reading books for pleasure.

Always a few heads nod "yes" to that.

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It's another story if your child has trouble reading. If for him or her, the letters and words take effort and at times seem jumbled, then it's likely you've already addressed that issue.

Getting professional help can make a difference. Keep that concern on your personal prayer list.

What we're talking about here is the student who does well in school and has no trouble reading but simply prefers not to read unless it's an assignment -- the ones like us.

Looking back, we remember our parents were both readers and so were our siblings.

We climbed into the car with our parents were both readers and so were our siblings.

We were our siblings.

Our parents were both readers and so were our siblings. Like them, we brought home books were our siblings.

We lived in homes where books were appreciated and talked about. We climbed into the car with our brothers and sisters and made regular trips to the public library.

Like them, we brought home books each time, but ours remained unopened.

Our parents never made a big deal. They never forced us or bribed us to read. If our siblings received a certificate or other recognition for reading a certain number of books over the summer, our parents never made us feel guilty.

So what changed? Simply put, we were late bloomers. Bill began to read more in high school. Monica took to reading as a young adult.

We started to find books and authors we enjoyed and had no problem quickly abandoning those that didn't grab our interest, entertained or engaged us. It's still the same. If we aren't hooked in the first couple of pages, that's that.

What do we advise for parents of children who can read but choose not to?

Keep yourself reading. Keep books in the house. Make family trips to the library. Gently steer your child to a book on a subject that interests him or her. Don't apply pressure.

Give it time. Have faith. Down the road, there may be a book dedicated to you that was written by your non-reading child.

That was the case for our parents.

On the Web: The organizationReading Is Fundamental (www.rif.org) has a great article here: http://tinyurl.com/readingmore.

(Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their website is www.FSJC.org. Bill's latest books are "How to Write Your Novel in Nine Weeks" and "The World's Funniest Atheist.")
Cost is too great when you are tempted to sell your soul

By Erick Rommel
Catholic News Service

There once was a man whose greed always possessed him to want what he didn't have. Because he was miserly, he became quite rich over the years.

One day, he learned that a special jewel would be on display in his town and he decided he wanted it. It was not for sale so he searched for a person who would steal it.

In the New Testament, Jesus celebrated the Passover feast with his apostles with a meal we know as the Last Supper.

KIDS' CLUB

Share your thoughts on this week's Bible story with family and friends by writing an essay in response to this question:

Why is Lent such an important part of the preparation for Easter?

Puzzle

More than half of the books of the Bible are named after people.

In most cases, the books are named after the authors of those books.

Below are some books of the Bible not named after people. Cross out the names of the books that are not in the Bible.

Bishops Chronicles Credentials Deuteronomy Ecclesiastes Ecumenicals Judges Kings Numerology Queens

Jesus destroys, rebuilds temple

By Joe Sarnicola

The people of Jerusalem were preparing for the celebration of the Passover feast, which was not far off. Jesus thought this would be a good time to visit Jerusalem, so he went there with his apostles. But Jesus was not happy about what he found when he arrived.

When he reached the temple, he found a place that looked more like a shopping area instead of a place of worship. Tables had been set up. Merchants were selling oxen, sheep and doves. Money-changers, men who exchanged currency of different regions or countries for a profit, also were busy making money off of their customers.

Jesus was furious. He found some cords and made a whip out of them. Then he used it to drive the merchants and the money-changers away. He threw the coins of the money-changers on the ground and overturned all of the tables. To the men selling doves he said, "Take these out of here, and stop making my Father's house a marketplace."

When the apostles saw what Jesus had done they remembered the words written in the Psalms, "Zeal for your house will consume me."

The Jews said to him, "What sign can you show us for doing this?"

Jesus replied, "Destroy this temple and in three days I will raise it up."

The Jews could not believe what Jesus had said to them, so they asked, "This temple has been under construction for 46 years, and you will raise it up in three days?"

Jesus was not referring to the temple building. He was talking about the temple that was his body. The apostles remembered these words after Jesus rose from the dead on the third day.

Jesus stayed in Jerusalem for the Passover, and he continued to offers signs and wonders that caused many to believe he was the Son of God.

"What kind of woman do you think I am?" she asked in shock.

"We've already determined what kind of woman you are," the man said in response, "You're a thief and cheat, just like me. Now we're simply negotiating the fee for services rendered."

A bawdier version of this story is attributed to Winston Churchill, the prime minister of the United Kingdom during World War II. The moral of the story is simple: If something, such as stealing, is wrong, it's wrong no matter the price. If you're willing to forego your morals for money, you're demonstrating that risk vs. reward mean more to you than right vs. wrong.

While each of us has a moral standard about what is acceptable, right and wrong should be absolute.
Pope creates 22 new cardinals, including three from US, Canada

By Cindy Wooden
Catholic News Service

VATICAN CITY -- Pope Benedict XVI created 22 new cardinals from 13 countries -- including three from the United States and Canada -- placing red hats on their heads and calling them to lives of even greater love and service to the church.

The churchmen who joined the College of Cardinals Feb. 18 included Cardinals Timothy M. Dolan of New York; Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem and former archbishop of Baltimore; and Thomas C. Collins of Toronto.

In their first official act in their new role, the new cardinals were asked to join their peers in giving the pope their opinion, in writing, on the canonization of seven new saints, including Blessed Kateri Tekakwitha, an American Indian, and Blessed Marianne Cope of Molokai, Hawaii.

The pope announced at the consistory that the canonization ceremony would be celebrated Oct. 21 at the Vatican.

Cardinal Collins said, "I am delighted that my first action as a cardinal was to join with the College of Cardinals in affirming the canonization of Blessed Kateri Tekakwitha, who has been such an inspiration for the people of our First Nations and so many others in Canada and the United States."

Cardinal Dolan also mentioned the consultation on the canonization of Blessed Kateri, who was born in what is now New York state, and Mother Marianne, who served there before going to Hawaii.

"As grateful as I am for being a cardinal," he told reporters later, "I really want to be a saint. I mean that, but I have a long way to go."

St. Peter's Basilica was filled to overflowing for the ceremony, and several thousand people sat in a sunny St. Peter's Square watching on large video screens. Choirs from New York and from several Italian dioceses provided music for the service.

At the end of the ceremony, the College of Cardinals had 213 members, 125 of whom were under the age of 80 and, therefore, eligible to vote in a conclave to elect a new pope.

The consistory took the form of a prayer service. After the Gospel reading, in what the Vatican described as an allocution, not a homily, the pope told the cardinals that love and service, not an air of greatness, are to mark their lives as cardinals.

"Dominion and service, egoism and altruism, possession and gift, self-interest and gratuitousness: These profoundly contrasting approaches confront each other in every age and place," Pope Benedict said, but the cardinals must model their lives on that of Jesus, loving others to the point of giving up his life for them.

Cardinal O'Brien told reporters afterward that the ceremony and the pope's remarks underlined that becoming a cardinal "is not a reward, it brings on greater responsibilities -- something the pope experiences every day."

He said that when he knelt before the pope, "I thanked him; I said I'd serve him.

"As grateful as I am for being a cardinal," he told reporters later, "I really want to be a saint. I mean that, but I have a long way to go."

Cardinal Dolan's position as archbishop of New York and especially the brilliance of his presentation on new evangelization Feb. 17 to the College of Cardinals, the New York prelate is bound to be given special responsibilities in the universal church.

Cardinal Dolan was also asked about being "papabile" -- "pope-able" in Italian -- and he laughed it off, claiming -- in Italian -- that he did not understand the question.

The two U.S. cardinals had both served as rectors of the North American College, the U.S. seminary in Rome.

After the consistory, the halls and courtyard of the seminary were filled with thousands of well-wishers.

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Asked about his titular church, St. Sebastian on the

(Please See CARDINALS/23)

Meet the press: New US cardinals share quips, serious reflections

ROME -- Dressed in red from head to toe -- well, almost -- the two new U.S. cardinals met the press after the consistory Feb. 18, sharing humorous quips and serious reflections.

Cardinal Timothy M. Dolan of New York warned photographers not to take pictures of his feet because, he said, "I forgot to put on my red socks."

Meeting the media at Rome's Pontifical North American College before a reception, both Cardinal Dolan and Cardinal Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem, said the first thing on their minds as they walked up to Pope Benedict XVI to receive their red hats was not to trip and fall.

An Italian newspaper writer had described Cardinal Dolan as a possible candidate for pope one day.

As Cardinal Dolan's position as archbishop of New York and especially the brilliance of his presentation on new evangelization Feb. 17 to the College of Cardinals, the New York prelate is bound to be given special responsibilities in the universal church.

Cardinal Dolan was also asked about being "papabile" -- "pope-able" in Italian -- and he laughed it off, claiming -- in Italian -- that he did not understand the question.

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(Please See PRESS/21)
Faith encourages us to show concern for our neighbors

By Father Eugene Hemrick
Catholic News Service

I was shopping when I heard the bad news about the bloodshed and conflict in Syria. I said to the salesman waiting on me, "When are we ever going to experience true peace in this world?"

To my surprise, he went into a rage saying that the United States should not get involved with nations in trouble. "Look at all our soldiers who have been killed, and the money we have wasted," he screamed.

I left the store and my thoughts turned to the movie "Monsenor: The Last Journey of Oscar Romero," which I had just reviewed. It is an upcoming documentary on the life and murder of Archbishop Oscar Romero, who was assassinated in 1980 while celebrating Mass in his country of El Salvador.

The movie shows actual footage of assassinated villagers, of Salvadorans not sleeping in their homes for fear of being kidnapped, and many fleeing to the mountains. It is a powerful reminder that turning our backs on the helpless and innocent is inhuman.

Valuing money over human life is to devalue life. Fearing the loss of human life in trying to help the helpless is the antithesis of our nobility.

The ultimate reason for lending aid to the helpless is found in the belief held by Blessed Pope John Paul II that we are brothers and sisters in Christ. Even though we have a diversity of cultures, we are one family. What did Pope John Paul II base his belief on? We all come from one Creator.

With the struggling economy in the United States, people out of work and many losing their homes, some feel as if our world is crashing. The natural reaction is to protect what we have and let the rest of the world fend for itself.

We want to focus on our problems and avoid those of others.

As difficult as it is to change this, our faith encourages us to counter our natural inclinations with a supernatural response. As God entered our world to redeem and free us, it is also our duty to enter into the world of others who are enslaved -- even if it is halfway around the world.

From the life of Christ, we learn that God's greatest love is for those who have heart. Christ often criticized the scribes and Pharisees for their hardness of heart. The Scriptures ring with the admonition to practice mercy and to possess the compassionate heart mercy requires. Many times Christ encouraged those around him, "Do not fear," meaning don't lose heart.

Why do we get involved in the problems of other countries? It is because we are blessed with a heart whose health depends on letting it be touched in response to bleeding hearts.

Our Faith

First Friday devotion; bagpipes in church

By Father Kenneth Doyle
Catholic News Service

Q. In order to receive the promise of the grace of final penitence, my understanding is that one must attend Mass on the first Friday for nine consecutive months. Recently I was attempting to complete that devotion, but on the ninth first Friday, our parish had a Communion service. Is that considered a Mass, and would the promise be granted? (Hydeville, Calif.)

A. First Friday devotion dates back to the last decades of the 17th century, when Jesus appeared to St. Margaret Mary Alacoque in France. In a series of conversations, Jesus urged her to make known the deep love symbolized by his sacred heart.

Among the promises made to her by Christ was that "my all-powerful love will match that devotion with a virtuous life devoted to the frequent Eucharist would try to complete that consecration, offered to God in union with the sacrifice of Jesus and then received.

Did the Communion service "count" as your ninth first Friday? Of course it did. God is not a giant referee in the sky with a whistle in his mouth looking for fouls to call. He is a loving Father seeking to give us the benefit of every doubt.

You wanted to go to Mass on the ninth first Friday and tried to. You did your best and -- in my mind and, I think, in God's -- that's enough.

Q. For many years, my son has played the bagpipes for Catholic weddings and funerals. Recently, he was hired to play for a Catholic wedding where the bride wanted bagpipes as she processed up the aisle with her father.

The priest celebrating would not allow the bagpipes in church. He said, "Bagpipes are an instrument of war" and could not be played inside a church. My question is: Was that a diocesan or a personal stance? What, if any, guidelines are there regarding the use of bagpipes in a Catholic church? (Williamstown, N.J.)

A. The priest was most likely expressing a personal preference rather than a diocesan rule. Some dioceses have guidelines regarding music at liturgies, such as, that the music be dignified and of a religious nature.

For the most part, the choice of instrumentation is left to the discretion of the local pastor. (I had never heard, by the way, of disallowing bagpipes because they are instrument of war. For that matter, trumpets were, too.)

Recently, a New York City police officer was killed responding to a robbery. At his funeral, held at a Catholic parish on Long Island, the casket was led into church with a procession of bagpipes and drums playing "Amazing Grace."

The media commented on the power and dignity of the ceremony.

Our Holy Father's 2012 Monthly Intentions

MARCH

General Intention: Contribution of Women. That the whole world may recognize the contribution of women to the development of society.

Missionary Intention: Persecuted Christians. That the Holy Spirit may grant perseverance to those who suffer discrimination, persecution, or death for the name of Christ, particularly in Asia.

APRIL

General Intention: Vocations. That many young people may hear the call of Christ and follow him in the priesthood and religious life.

Missionary Intention: Christ, Hope for Africans. That the risen Christ may be a sign of certain hope for the men and women of the African continent.

Daily Offering Prayer

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.

Answers (from Pg. 15 quiz): Bishops, Credentials, Ecumenicals, Numerology, Queens
Innovation becomes tradition: 2011's top 10 films

By John Mulderig
Catholic News Service

NEW YORK -- In late 1965, the three-decade-old National Legion of Decency announced that it was changing its name to the National Catholic Office for Motion Pictures.

That switch represented more than just altered terminology. It signaled an intent on the part of the U.S. church's officially sanctioned film agency to take a more open and positive -- though by no means uncritical -- approach in its assessment of cinema.

In keeping with this new emphasis, that same year, the film office issued its first list of the 10 best movies released over the previous 12 months.

As with many an innovation, the list gradually became a tradition, one that the Media Review Office of Catholic News Service -- which now performs the work originally done by the Legion and its successors -- intends faithfully to honor. So here -- in alphabetical order -- are, first, our choices of the Top 10 films of 2011 suitable for a variety of audiences, followed the 10 best films for family viewing.

Here are the 10 best films overall from 2011:

A modern-made silent film, "The Artist" recounts the contrasting fortunes of a dashing star (Jean Dujardin) for whom the arrival of the "talkies" presages decline, and one of his adoring fans (Berenice Bejo) who's destined for stardom. French director Michel Hazanavicius' film is, by turns, zany and hilarious, sad and affecting, uplifting and inspiring (A-III, PG-13).

"The Conspirator" is an engrossing historical drama about the lawyer (James McAvoy) who defended Mary Surratt (Robin Wright), the pro-Confederate widow charged with conspiring to assassinate Abraham Lincoln. Director Robert Redford's portrait of a protagonist admirably committed to the rule of law is made all the more effective by the fair assessment of those with other legitimate priorities (A-III, PG-13).

Stylish -- though frequently violent -- "The Debt" follows a game of cat-and-mouse across two time periods as three Mossad agents (Helen Mirren, Tom Wilkinson and Ciaran Hinds) track down and capture a Josef Mengele-like Nazi war criminal (Jesper Christensen). While suitable only for mature viewers, as directed with flair by John Madden, this gritty and affecting, uplifting and inspiring (A-III, PG-13).

In "Harry Potter and the Deathly Hallows, Part 2," director David Yates' gratifying wrap-up to a decade of blockbuster adaptations, the titular wizard (Daniel Radcliffe) continues to battle his evil nemesis (Ralph Fiennes) aided, once again, by his two closest friends (Rupert Grint and Emma Watson). Many of the symbols and themes in this final narrative portray the efforts of a rebellious white Southerner and would-be journalist (Emma Stone) to write a book documenting the lives of group of black housemaids (most prominently Viola Davis and Octavia Spencer). Writer-director Tate Taylor's adaptation of Kathryn Stockett's best-selling novel uses vivid characterizations to bring the Civil Rights-era struggle for human dignity alive (A-III, PG-13).

The 3-D fable "Hugo" follows the adventures of a 12-year-old orphan (Asa Butterfield) who lives in one of Paris' great train stations during the 1930s. Director Martin Scorsese's paean to the City of Lights, the human imagination and the pioneers of early cinema casts a charming spell (A-II, PG).

"The Ides of March" is a savvy but raw political drama about an up-and-coming press spokesman (Ryan Gosling) who discovers that the campaign manager (Philip Seymour Hoffman) for whom he works and the candidate (George Clooney) in whom he deeply believes are not all they seem. With a sharp script and a powerful cast, Clooney, who also directed and co-wrote, turns in a slick study in the corrupting effects of power (L, R).


"Of Gods and Men" is a brilliant dramatization of real events, recounting the fate of a small community of French Trappist monks (led by Lambert Wilson and including Michael Lonsdale) living in Algeria during that nation's civil war in the 1990s. Using the tools of the monastic life itself, director Xavier Beauvois finds a path to the heart of the Gospel through simplicity, a compassionate sense of brotherhood and an atmosphere of prayer (A-III, PG-13).

In "The Way," after his semi-estranged son (Emilio Estevez) dies while hiking the ancient pilgrimage route to the Spanish shrine of Santiago de Compostela, a California doctor (Martin Sheen) resolves to complete the journey as a means of honoring the lad's memory. Estevez, who also wrote and directed, takes viewers on a reflective, and ultimately rewarding, exploration of elemental themes that challenges materialistic values (A-III, PG-13).

Next month: The 10 best family films of 2011

CALDAROLA

(From 14)

My other daughter walks the hills of Seattle. She occasionally borrows an old rattletrap car left behind by a friend who went fishing in Nicaragua for the season, but mostly she's on foot between her university on a hill and the coffee shop in the city where she works.

Her apartment is in a so-so neighborhood, near student housing, close to campus, near a day shelter for men.

Strawberries grow wild, but nobody eats them, she told me.

As she talked on her stoop one night, she mentioned that down the block she was certain a man was peeing against the wall. No, don't eat the strawberries.

When either one of them calls, I sit in my cozy house and envision their footsteps against the pavement as I listen to their sweet voices.

"Are you home yet?" I'll finally ask, and when they are, I say goodbye. I say the prayer that every mother has said long before modern communication made the miles and the oceans seem closer.

It's a big world out there, Lord. Take care of them, please, take care of them.
The annual Tri-Vacation Bible School in Miles was held in July 2011 at the St. Thomas Catholic Church in Miles. There were between 90-100 attendees every night and the children enjoyed a wonderful Son Surf time! A competition was held among the class levels for donations of canned goods and pictured is the winning group of children and its teachers. The canned goods were then given to the Miles Food Bank which greatly appreciated the wonderful donation.

Andrews

Bishop Michael D. Pfeifer, OMI, installs Fr. Joseph Ogbonna as Pastor of Our Lady of Lourdes Church in Andrews recently. Fr. Ogbonna, originally from Nigeria, most recently served as pastor in Eden. In photo at left, Bishop Pfeifer gives the key to the Tabernacle to Fr. Ogbonna.

Odessa

On November 22, 2011, Odessans celebrated the 18th Anniversary of the Odessa Perpetual Eucharistic Adoration Chapel with Mass and a covered dish supper at St. Elizabeth Ann Seton Church. Bishop Pfeifer was the celebrant. The Adoration Chapel was the idea of Msgr. Bob Bush, former pastor, and Bishop Pfeifer. The different parishes in Odessa take turns manning the adoration chapel 24/7. Pictured at left, left to right, are Deacon Antonio Gonzalez, Deacon Ignacio and Elva Cisneros, and Julie and Ricardo Caballero. All have been active participants at the chapel for all 18 years.

Midland

St. Stephen’s church sponsored a concert appearance for its youth program featuring Tony Melendez, a Catholic Christian artist who, without benefit of arms, plays a guitar with his feet. The concert was held at the Midland High auditorium.

HUMANA

(From 11)

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

Humanae Vitae (Of Human Life)

Pope Paul VI had the courage to write Humanae vitae so that we might have a proper understanding of the gift of human fertility and sexuality, and what it means to be responsible parents based on the moral principles of the Gospel and the teaching of the Church. Today we more and more recognize the prophetic character of Paul VI’s great encyclical warning about the inevitable consequences of the contraceptive mentality. As the pope warned, widespread use of birth control would lead to “grave consequences,” including marital infidelity and a general erosion of morality. In reality, the “pill” allowed a near-total abandonment of Christian sexual morality. Once the sex act was severed from the likelihood of child bearing, the traditional structure of sexual morality collapsed. Have we not seen this happen? Now that we have had the sexual revolution, we realize we were duped. It is obvious to almost everyone that we have a problem, and it is killing us as a people.

Theology of the Body

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

According to Pope John Paul II, the human body is not merely an “organism of sexual reactions.” It is, at the same time, the means of expressing the entire person, which reveals itself through the language of the body. Man and woman, by means of the body, engage in that dialogue which, according to Genesis 2:24, had its beginning on the day of creation. Man and woman express themselves in the truth of the whole person. This truth consists of the spiritual, physical, intellectual, communicative, and emotional attributes of humankind. This truth in the
conjugal union cannot be expressed in a contraceptive mentality that is not open to life and the inclinations of the natural law.

Do people really know what they do when they contracept?

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

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

They used statistics to show that more than 14 percent of Planned Parenthood patient care focused on cancer screening and prevention, while only 3 percent of patients were provided with abortion services.

Their argument was simple and clear -- abortion is only 3 percent of Planned Parenthood, so why should you get upset about such a small number?

What the statistics don't show is the numbers behind those percentages. In 2010, Planned Parenthood screened almost 1.6 million people for cancer. During the same time, they provided abortion procedures to more than 330,000 women while providing prenatal care to 31,098.

You have the information, now answer the question. What kind of person are you? If you're opposed to abortion, is it acceptable to support an organization responsible for more than 330,000 of them? After all, it's only 3 percent.

If so, how many abortions would make that number unacceptable?

What about the opposite question? What if you don't oppose abortion? Those who support Planned Parenthood demanded that their beliefs be respected and they made the Komen foundation reverse its decision. Are they willing to give the respect they demand? Are you?

In your heart, you know your moral standard. You know what you think is right and what you think is wrong. Stay true to yourself and everything will work out.

Don't sell your soul. The cost is too great.

and can affirm the right of every human being to have this primary good respected to the highest degree” (E.V. 2).

The Gospel of Life conference will promote the value of human life as well as address the harm inflicted on persons and society when it is disregarded.

Living the Gospel of Life will be the topic of a presentation by Sister Grace Dominic S.V., a member of the Sisters of Life. Her religious community was founded in 1991 by Cardinal John O’Connor, Archbishop of New York. Like all religious orders, the Sisters of Life make traditional vows of poverty, chastity and obedience. They also profess a fourth vow, to protect and enhance the sacredness of human life.

Sister Grace Dominic will travel from New York with three other Sisters of Life for the conference. In her talk she will discuss the gift of life and inform participants about ways in which they can become more aware of the threats against it.

Vicki Thorn, who founded Project Rachel, is the executive director of the National Office of Post-Abortion Reconciliation and Healing, in Milwaukee, Wisc. She is an international speaker and writer, whose topics include abortion’s aftermath in women and men, the process of post-abortion healing, and the biology of bonding and attachment. Additionally, she has written about the effects of stress in making abortion decisions, as well as ways to help women in crisis pregnancies.

In her presentation, Abortion: Soul Wound of the World, Mrs. Thorn will discuss the harmful effects of abortion on individuals and society at-large. The antidote to these destructive effects is confidence in God’s merciful live and a renewed appreciation for the gift of life.

“Acting with and promoting respect for human life is the responsibility of every Christian,” said Bishop Pfeifer. The Book of Genesis tells us, ‘In the beginning ... God created mankind in His image; in the image of God He created them.’ This means, each and every human being, in every time and place, bears a likeness to God. God also became man, incarnate in the person of Jesus Christ,” the bishop continued. “Mankind has been redeemed and forever graced through God’s taking on human flesh. How can any of us fail to be in awe of the sacredness of every human life?”

Rommel

Beliefs should not change because of convenience.

Unfortunately, that is exactly what a large group is advocating.

A few weeks ago, the Susan G. Komen for the Cure foundation announced it would cease its funding of services provided by Planned Parenthood because new rules forbid it from supporting organizations under congressional investigation.

The decision was praised by Planned Parenthood critics, especially those opposed because the organization provides abortions. It wasn't long until Planned Parenthood supporters shared a graphic on Facebook and other social media sites.
MARRIAGE

(From 14)

riage” (GS, no. 48). When God created human persons in his own image, as male and female, he placed in their hearts the desire, and the task, to love – to give themselves totally to another person. Marriage is one of two ways someone can make a total self-gift (the other is virginity, devoting oneself entirely to God) (see FC, no. 11). Marriage is not something thought up by human society or by any religion – rather, it springs from who the human person is, as male and female, and society and religion affirm and reinforce it. The truth of marriage is therefore accessible to everyone, regardless of their religious beliefs or lack thereof. Both faith and reason speak to the true meaning of marriage.

Q: What is marriage?
A: Marriage is the lifelong partnership of mutual and exclusive fidelity between a man and a woman ordered by its very nature to the good of the spouses and the procreation and education of children (see CCC, no. 1601; CIC, can. 1055.1; GS, no. 48). The bond of marriage is indissoluble – that is, it lasts “until death do us part.” At the heart of married love is the total gift of self that husband and wife freely offer to each other. Because of their sexual difference, husband and wife can truly become “one flesh” and can give to each other “the reality of children, who are a living reflection of their love” (FC, no. 14).

A: Marriage between a baptized man and a baptized woman is a sacrament. This means that the bond between husband and wife is a visible sign of the sacrificial love of Christ for his Church. As a sacrament, marriage gives spouses the grace they need to love each other generously, in imitation of Christ.

ZIENETEK

(From 7)

brate the Polka Mass at St. Peter’s Basilica.

Although the constant travel can be exhausting, Msgr. Zientek said that any gesture of appreciation makes it all worthwhile. “When people come and say ‘thank you,’ that means more than anything else,” Msgr. Zientek said.

This gratitude is often felt most in times of suffering. Msgr. Zientek emphasizes the importance of listening to people, especially when they have lost a loved one.

“At the time of death, people really express their emotions. For me this is always an important moment because that’s when people need someone to listen,” Msgr. Zientek said.

One of the most touching moments of his career occurred just recently after a funeral when he received a pecan pie, along with a pound of pecans, from the widow and son. Msgr. Zientek was astonished when the gift arrived priority mail and during a pecan shortage no less! No gesture goes unnoticed by him.

Another memorable moment came while attending the 50th anniversary celebration of the Diocese of San Angelo in November. As the only priest present both now and in 1961 when the diocese was founded, Msgr. Zientek was honored to be seated next to Cardinal Daniel DiNardo, a privilege he had looked forward to for 53 years, he said.

The anniversary celebration spawned recollection of the early days, back when he arrived in San Angelo to continue what the Franciscans had started. At the time, all of the parishes in the city and surrounding towns were staffed by Franciscans, and while Msgr. Zientek was not initially affiliated with the order, he was later invited to join the Third Order of St. Francis, which is open to both ordained and lay people.

As the new kid on the block, Msgr. Zientek learned a great deal from his Franciscan friends, including the game of poker. He recalls another priest upstaging the bishop during his first evening at the poker table. After being asked, “Don’t you know you’re not supposed to beat the bishop?” the priest replied, “I put in as many chips as you did, Bishop, and I had the better hand.” In that moment, Msgr. Zientek found a new pastime, new friends and a new perspective on authority.

The Franciscan influence remains evident in West Texas, where many parishes include mission churches located up to 30 miles away. Msgr. Benedict Zientek earned his first job as pastor at St. Joseph in Rotan because of his ability to celebrate Mass in Spanish. With the parish, he also gained the mission of Aspermont where he travelled each Sunday to celebrate Mass in a parishioner’s home. Since there was no church, and this was prior to the days of face-to-face reconciliation, he would hear confessions seated in a closet of the home.

While in Rotan, Msgr. Zientek received the nickname “Padre Otras Cosas” after announcing, in his limited Spanish, the upcoming meal of “tamales, menudo, enchiladas, y otras cosas” and a parishioner was disappointed to discover he could not get a plate of other things (“other things”) for dinner. The nickname stuck for one lady who recently recognized the pastor from her childhood when he said Mass at St. Vincent Pallotti Parish in Abilene.

“Holy cow, they haven’t forgotten me!” said Msgr. Zientek.

From his hat to his suspenders to his years of faithful service as a priest, Msgr. Zientek is indeed a man who will never be forgotten.

PRESS

(From 16)

Palatine Hill, Cardinal O’Brien said he tried to visit it “the other day -- but it was locked.”

The church, whose foundations date back at least to the 10th century, stands amid the ruins of imperial Roman residences. It was built on the site of ancient Rome’s Temple of the Unconquered Sun and is believed to be the site of St. Sebastian’s martyrdom in the third century.

While "one hopes it doesn't happen too soon," the most important task of a Catholic cardinal is to elect a new pope, Cardinal O’Brien said. "It's a weighty responsibility and always in the back of one's mind."

Before the consistory, he said, he had "three quiet days" to pray and reflect, which was important because the details involved in getting red robes, planning pilgrimages and gatherings with friends "can get in the way, clouding and distorting the whole thing."

Cardinal O’Brien said the ceremony and the pope’s remarks underlined that becoming a cardinal "is not a reward, it brings on greater responsibilities -- something the pope experiences every day" in his ministry to the universal church.

When the cardinal knelt before the pope, he said, "I thanked him; I said I'd serve him completely with my whole heart."

Cardinal Dolan said that when he knelt before the pope, the pope thanked him again for his presentation to the College of Cardinals. "I said thank you for this, I'm the one who is grateful," he said.

"The Gospel and the homily were very sobering," he said, because they recalled the words of Jesus that "we're not in it for the prestige, we're not in it for the honor, we're not in it for the glory. We're in it to serve."

Cardinal Dolan said he was reading the Gospel story of the devil tempting Christ and said to himself, "Dolan, you've got temptations galore. I've always had them and now I've got one more -- to let this go to my head literally. And you can't because it's all about humility, and it's all about service and love and being close to God and his people."

The cardinal said another eye-opening moment was sitting next to Cardinal John Tong Hon of Hong Kong during the consistory and listening to him at the Feb. 17 cardinals’ meeting talk about the struggles of being a Christian in China. Several of the cardinals in the room have experienced oppression or persecution "and they know what this red means," he said, referring to his robes, reminders of the call to serve even to the point of giving one’s life.

He also told reporters that he has no choice but to be himself.

"The Italians say you make gnocchi with the dough you've got. Lord knows I've got a lot of dough," Cardinal Dolan said, holding his stomach, "so you just keep at it."

Cardinal Dolan's titular church in Rome is Our Lady of Guadalupe, a church consecrated in 1932. Unlike Cardinal O’Brien’s church, Our Lady of Guadalupe was open when he visited. And the priest told Cardinal Dolan about the leaky roof, the cracked walls and the broken heater.

"I said, 'Look, I could have stayed home for that,'" he said.
**STUDENTS**

(From 10)

decided to give it our best effort and form the Abilene Catholic Student Association. A Board of Directors was established to help oversee the program and to ensure its vitality. It consists of parishioners made up of each parish in Abilene. A student government was established soon afterwards with an executive committee made up of a president, vice-president, treasurer, and secretary. The student officers are de-facto members of the board and so there is a close relationship of the directors with the student body. A constitution was drafted and voted into effect by the board which serves as an anchor by which the ACSA will function.

Our efforts this year have been almost entirely focused on establishing a solid foundation for this organization... so come this Fall, we will be ready to welcome the new and returning students on each campus with information about who we are and offer them a place of not only fellowship, but also a place by which they can nourish their Catholic faith. Almost a quarter of each campus' student body is made up of Catholics. Catholic students are the fastest growing demographic of Hardin-Simmons University, a Baptist affiliated university.

Our first college Mass was held on October 23, 2011 and was hosted by McMurry University, a Methodist affiliated university. We had a decent turnout even though we were competing against a concert of a major Christian band that was occurring during the same time. Since that first gathering, we held a frequent Bible study which anticipates the upcoming Sunday Readings. The students are being trained in how to conduct a Bible study utilizing a template I received in my Pastoral Catechetics class at Oblate School of Theology. We have also held a Theology on Tap which focused on who we were as Baptized Christians and what its implications are. We used Canon Law, Vatican II, and of course Scripture as references during that talk.

The ACSA received permission from Bishop Pfeifer to represent the entire diocese for the Annual March For Life held in Washington, D.C. I’ve asked our President of the ACSA to write about her experience of the trip and we have included her message in this article. Next year, we hope to plan a trip of all the college ministries in the diocese to travel together to represent the diocese for this incredible important witness of our Faith. I want to end by thanking all the many parishes, the Knights of Columbus, the many individuals, and especially to Sacred Heart Parish which has so graciously donated time, treasure, and talent in helping fund us in traveling to DC. It was entirely because of you that this trip was even possible... to voice for all of you that we as Catholics will not tolerate this unjust law that has killed millions of precious babies. Thank you and may God Bless you all!

(Lorenzo Hatch is a Fourth Year Theologian undergoing his pastoral internship at Sacred Heart Parish in Abilene.)

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**UNBORN**

(From 4)

er, Mary. The reflection on the reality that Christ’s Incarnation began at His conception in Nazareth, is a reminder of the sacredness of every conception which is the beginning of every human life.

Historically, the Feast of the Annunciation has been regarded both as a feast of Christ and Mary. It would be difficult to speak of the Unborn Christ without mentioning Mary. The day that Christ was conceived, the day that Christ became Incarnate, reminds us of Mary’s faith reply of total surrender to God with her “yes” – “Behold the handmaid of the Lord; be it done to me according to your word.” All Christians can readily agree that both for Jesus and Mary, and the whole human race, the moment when God became man in the womb of the Virgin at Nazareth is the most inspiring event of history and should also be commemorated, under the title of the “Day of the Unborn Child” especially today when prenatal life is under such grave attack.

This year as the Feast of the Annunciation, March 25, falls on a Sunday, its celebration is transferred to Monday, March 26, 2012. Hence, I am asking that on the celebration of the Feast of the Annunciation, March 26, that we also celebrate in our Diocese the day known as the “Day of the Unborn Child.” On this beautiful day when we celebrate the beginning of the life of Jesus Christ and the beginning of each human life, I ask that all the priests of our Diocese to celebrate Mass on March 26, first to thank and honor Jesus and Mary, but also for all the unborn of our Diocese and the world. Also, I encourage all of our priests to especially invite all couples who are expecting a baby to be present to receive a special blessing for each little one waiting to be born.

This should also be the occasion to stress the dignity and sacredness of all human life, from its first moment of conception, and to encourage all people to become more involved in the pro-life movement. I ask that this information be published in our bulletins.

Here follows a Prayer to Christ Unborn in English and Spanish. I encourage all to pray each day this prayer, especially in the month of March, as we prepare for the Feast of the Annunciation:

**PRAYER TO CHRIST UNBORN**

Dear Lord Jesus in the womb of Blessed Virgin Mary, before your birth You filled the unborn Baptist with the joy of the Holy Spirit. Inspire us to see You in every unborn child. Grant us the perseverance to defend vulnerable human life from abortion, abandonment, experimentation, and all violations. Fill us with reverence for the moment of your Incarnation in Nazareth when the Word became flesh.

Oração a nuestro Señor Jesucristo por Nacer

Querido Senor Jesús en el vientre de nuestra bendita Virgen María, antes de tu nacimiento llenaste a Juan el Bautista por nacer con el gozo del Espíritu Santo. Inspirémonos para que te veamos en cada niño sin nacer. Regalamos la perseverancia para defender la vulnerable vida humana del aborto, abandono, experimentación, y todas las transgresiones. Llénanos de reverencia por el momento de tu Encarnación en Nazaret, cuando el verbo se hizo carne. Amen.

**WATER**

(From 4)

great country. There is more than sufficient freshwater in our country to make this happen. Already there are some regional efforts in this regard, but it is obviously becoming more urgent that we develop a national system of sharing freshwater with all parts of the country and collecting so much good water that is wasted every year especially through flooding in many parts of the country. Our country has met the challenge of uniting our nation together through transportation, travel, communication, sharing of fuel and energy of various sorts, and bringing our economy and disaster resources together. Now is the time to create a national water system to share the abundant freshwater that we have in various parts of the country and of capturing the huge amounts of water that is wasted through generous rainfall and flooding. This would require federal and state cooperation and yes, it would be costly, but in the long run it would more than pay for itself and create scores of thousands of new jobs. Think of the billions we have lost just this year due to the drought. Hopefully many will pick up on this dream and make it come true.
"We're not in it for the prestige, we're not in it for the honor, we're not in it for the glory. We're in it to serve."  
— Cardinal Timothy Dolan

The Foundation provides a venue for donors to either set up a separate named Endowment Fund or contribute to an already established Endowment Fund. An endowment is a permanent fund that is primarily meant to be invested in perpetuity. The goal of the Foundation is to preserve and maintain the real purchasing power of the principal of the endowment assets. The year to year benefits from an endowment come primarily from the earnings on the investments that are then distributed out as grants under the direction of the Board of Trustees. Donors can make a gift to the Foundation knowing that their original gift will be preserved and used to benefit our Catholic community forever.

Please contact Regina Bodiford, Secretary Treasurer of the Foundation at 325-651-7500 or me, Kathy Webster, President of the Foundation at 325-698-7206 or via email from the Foundation website with any questions. They will be happy to arrange a personal visit with anyone wishing to discuss the Foundation as a way to meet their philanthropic goals.

My true meaning and worth are shown to me not by my estimate of myself but in the eyes of the one who loves me. And that one must love me as I am, with my faults and limitations, revealing to me the truth that these faults and limitations cannot destroy my worth in the eyes of that one who loves me; and that I am therefore valuable as a person in spite of my shortcomings, in spite of the imperfections of my exterior 'package.' The package is totally unimportant. What matters is the infinitely precious message, which I can discover only in my love for another person. And this message, this secret, is not fully revealed to me unless at the same time I am able to see and understand the mysterious and unique worth of the one I love."

"Now do you understand?" He said.
Gospel of Life Conference

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featuring
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Our Lady of Guadalupe Patroness of the Unborn

“Through moral conscience God speaks to each of us, inviting us to defend human life at all times.”

Pope Benedict XVI
March 1, 2011