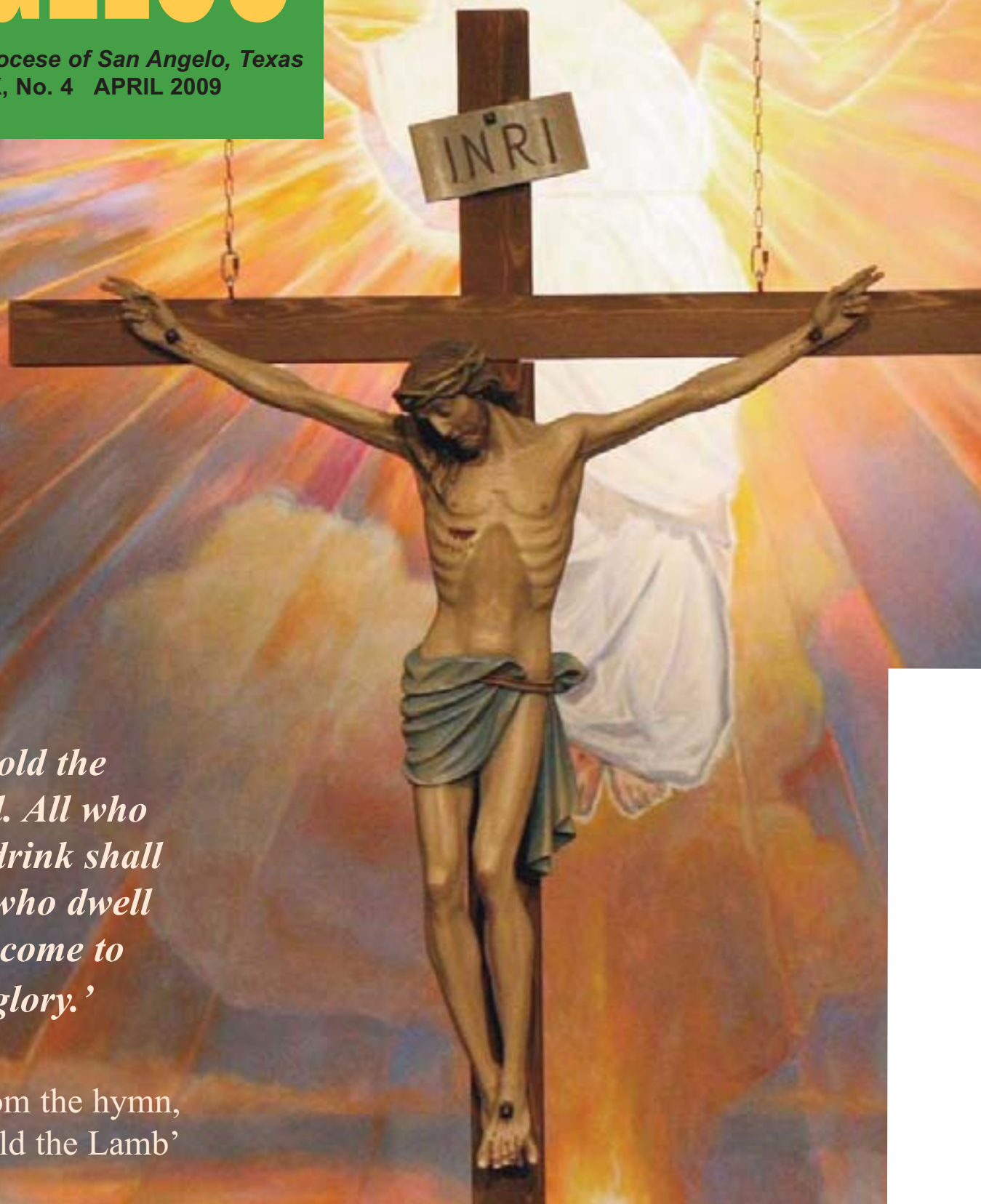


West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXIX, No. 4 APRIL 2009



*‘Behold, behold the
Lamb of God. All who
eat, all who drink shall
live, and all who dwell
in God shall come to
know God’s glory.’*

--From the hymn,
‘Behold the Lamb’

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From the Bishop's Desk

Easter is not just a single day, but is all year long



By Bishop Michael D. Pfeifer, OMI

He is risen! This is the wonderful and hopeful news from the empty tomb on that first Easter morning brought by the women to the Apostles. It was the Good News of – hope, forgiveness, peace, and eternal life.

This is such Good News that we need to celebrate Easter not just on a single day, but all year long, in different ways. We celebrate the Resurrection every Sunday, the “little Easter” of our week. We also cele-

brate it for seven weeks of the Easter season, which is considered one, single feast day called the Great Sunday. The Easter season lasts 50 days, beginning on Easter Sunday and ending on Pentecost Sunday.

In the days and weeks after the discovery of the empty tomb, the Gospels tell us that Jesus' friends encountered him again and again, in Jerusalem, in Galilee, in a locked room, on a road, on a lake shore. Jesus entered into fear and confusion of His disciples and shared with them peace, forgiveness, the power to forgive in His name, the call to feed his sheep, a mis-

sion to teach and to baptize.

The message of Easter is simple and clear: the crucified Jesus has risen and He is alive and on the move. It is a message that death does not have the final word, that we are all bound for glory. What tremendous news this is in our contemporary culture that both fears and denies death. The Easter message states that life is stronger than death.

The risen Lord comes to us in sacraments and

(Please See BISHOP/19)

DIOCESAN BRIEFS

Mertzon's St. Peters to host Cinco de Mayo celebration

St. Peters' Church in Mertzon will host a Cinco de Mayo Celebration from 4 p.m.-Midnight, **Saturday, May 2** in the Mertzon Community Center.

Fajita Plates will be served from 4-7:30 p.m. \$7 for adults, \$5 for children).

A cake walk, games, a craft table will also be featured.

A dance featuring music by Bailes Folklorico will be featured from 8 p.m.-Midnight. Menudo will be sold during the dance.

Holy Angels Spring Festival Celebrate America! at Holy Angels

Sunday, May 3, 2009

Sausage and Brisket Dinner

10:00 a.m.-1:30pm

Arts & Crafts, Live Auction and Game Booths
Tickets: \$7.00 for Adults and \$5.00 for Children
Plates to Go: \$7.00

2315 A&M Ave, San Angelo, TX

Marriage Encounter Weekend

A Marriage Encounter Weekend is scheduled for May 29-31 at the Circle 6 Ranch in Stanton.

Marriage Encounter is designed to give married couples the opportunity to examine their lives together, a time to share their feelings, their hopes, disappointments, joys and frustrations and to do so openly and honestly in a face-to-face, heart-to-heart encounter with the one person they have chosen to live with for the rest of their life. The emphasis on Marriage Encounter is on communications between husband and wife, who spend a weekend together away from the distractions and the tensions of everyday life to concentrate on each other.

Registration fee is \$50. For more information on the upcoming Marriage Encounter weekend at Circle 6, please contact Tom and Susan Williams, Midland, 432-697-9904 or email padanimal@sbcglobal.net.

Other Marriage Encounter weekends upcoming in the diocese include Oct. 30-Nov. 1 at Circle 6, and June 4-6, 2010 in San Angelo.

Marriage Jubilee 2009

All couples who are celebrating their 25, 30, 35, 40, 50, and above wedding anniversaries in the calendar year of 2009 are invited to the **Diocesan Marriage Jubilee celebration on June 7, 2009, 2 p.m.** at the Sacred Heart

Thank You Note

Dear Bishop Pfeifer:

Thank you for your diocesan check for \$111,358.53 which has been deposited in the Retirement Fund for Religious account. This brings your total diocesan contributions for all of the years of the collection to \$1,057,659.27.

Your generosity surely helps us address the many challenges religious face as they age. Religious today continue to make an impact on our society.

May God bless you only as he can.

Sister Janice Bader, C.P.P.S.

Executive Director

*National Religious Retirement Office
Washington, DC*

Cathedral, San Angelo. Families and friends are invited to accompany our jubilarians to this celebration. Renewal of vows will take place within the Mass. This celebration will conclude with a reception in the Cathedral gymnasium. All are invited. For registration information, please contact your pastor.

Fall Festival Calendar

Sunday, October 25 -- St. Ann's Parish Festival in Sonora, celebrating 80 years.

2009 Cursillo Dates

April 16-19 -- Women's Spanish, Our Lady of Guadalupe, Midland

June 25-28 -- Women's English, Christ the King Retreat Center, San Angelo

July 16-19 -- Men's Spanish, St. Mary's, Odessa

July 30-Aug. 2 -- Men's English, Christ the King Retreat Center, San Angelo

September 24-27 -- Women's English, St. Thomas, Big Spring

October 15-18 -- Women's Spanish Cursillo, St. Mary's, San Angelo

October 22-25 -- Men's English Cursillo, St. Thomas, Big Spring

Anyone needing more information may e-mail cursillo.sanangelodiocese@gmail.com or call (432) 413-6136.

Christ the King Retreat Center

MAY

- 4 -- Heart of Mercy Prayer Group
- 5 -- Adoration -- Blessed Sacrament 5-6 pm
- 6 -- Anniversary Celebration- Sr. Malachy Griffin O.P.
- 8-9 -- Deacon Training Program
- 11 -- Heart of Mercy Prayer Group
- 12 -- DRE, CRE, CYM Meeting
- Adoration of the Blessed Sacrament 5-6 pm
- 15-17 -- Engaged Encounter
- 17 -- Natural Family Planning Classes 2-4 pm
- 18 -- Heart of Mercy Prayer Group
- 19 -- Adoration -- Blessed Sacrament 5-6 pm
- 22-24 -- Spanish Couples Retreat
- 25 -- Office Closed -- Memorial Day Observed
- Heart of Mercy Prayer Group
- 26 -- Adoration -- Blessed Sacrament 5-6 pm

Natural Family Planning

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

SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. **2009 Dates:** May 17, Sep. 13, Dec. 6. Contact Amy at amdg@wcc.net.

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

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

Scheduled Executions

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

Offender/Scheduled Execution Date:

Michael Rosales/April 15

Derrick Johnson/April 30

Terry Hankins/June 2

David Wood/August 20

April 25-26: Catholic Home Mission Appeal

My dear Brothers and Sisters:

As you know, the shortage of priests is a growing problem in the United States, including in our own diocese. Thank God, we have received many good international priests who are helping us fill the void, but most of them come here on a temporary basis.

While we do have more young men studying in the seminary, we need to promote more vocations, and the increase of seminarians also increases the funds that are needed to support them. Having a priestly presence in all of our communities is a challenge for our Church today.

A year of training and education for a future priest now costs approximately \$23,000 per year. Currently, more than 400 seminarians are studying for priesthood in America's home missions. The Catholic Home Missions Appeal provides essential funding for seminary formation and for other basic pastoral services.

The annual collection for the Catholic Home Missions takes place on the weekend of April 25-26, and I encourage all to be generous to this collection which helps provide funding for seminarians throughout the United States, including the Diocese of San Angelo. I encourage all to be generous with your spiritual support in prayers for the work of Catholic Home Missions and continue to pray for our seminarians and more vocations for our Church.

I sincerely thank you for your past generosity, and I encourage you to be generous in the special collection for Catholic Home Missions. As a Church, we are called to be in solidarity with our sisters and brothers who need our help to practice their faith right here at home.

Once again I encourage you to be generous to this appeal, and offer your prayers for its success. God's peace.

**Your servant in Christ and Mary,
Most Reverend Michael Pfeifer, OMI
Bishop of San Angelo**

The Visiting Priest

We can't move from democracy to despotism

By Cardinal Francis George
Archbishop of Chicago

Hello. I am Cardinal Francis George, Archbishop of Chicago and President of the United States Conference of Catholic Bishops. I'd like to take a moment to speak about two principles or ideas that have been basic to life in our country: religious liberty and the freedom of personal conscience.



George

On February 27, the Obama Administration placed on a federal website the news that it intends to remove a conscience protection rule for the Department of Health and Human Services. That rule is one part of the range of legal protections for health care workers—for doctors, nurses and others—who have objections in conscience to being involved in abortion and other killing procedures that are against how they live their faith I God.

As Catholic bishops and American citizens, we are deeply concerned that such an action on the government's part would be the first step in moving our country from democracy to despotism. Respect for personal conscience and freedom of religion as

Cardinal urges Catholics to speak out about HHS

WASHINGTON—Cardinal Francis George is urging Catholics in the United States to tell the Obama Administration to retain Health and Human Services regulations governing conscience protections for health care workers.

This is vital to keep the government from "moving our country from democracy to despotism," said Cardinal George, President of the United States Conference of Catholic Bishops.

(He delivered the message via video available on the Web at (www.usccb.org/conscienceprotection) and on YouTube at www.youtube.com/watch?v=6NoCRwMqVzQ) Those who want to protect conscience rights can speak out through an action alert at <http://www.usccb.org/conscienceprotection> <<http://www.usccb.org/conscienceprotection>>

"Respect for personal conscience and freedom of religion as such ensures our basic freedom from government oppression. No government should come between an individual person and God—that's what America is supposed to be about," Cardinal Francis George said. "This is the true common ground for us as Americans. We therefore need legal protection for freedom of conscience and of religion—including freedom for religious health care institutions to be true to themselves."

"I ask you please to let the government know that you want conscience protections to remain strongly in place. In particular, let the Department of Health and Human Services in Washington know that you stand for the protection of conscience, especially now for those who provide the health care services so necessary for a good society," he said.

Cardinal Francis George taped the message after the Obama administration announced in early March that it was rescinding the regulations which guarantee health workers cannot be forced to provide services that violate their consciences, including abortions.

His entire statement is printed in this space.

such ensures our basic freedom from government oppression. No government should come between an individual person and God—that's what America is supposed to be about. This is the true common ground for us as Americans. We therefore need legal protection for freedom of conscience and of religion—including freedom

for religious health care institutions to be true to themselves.

Conscientious objection against many actions is a part of our life. We have a conscientious objection against war for those who cannot fight, even though it's good to defend your coun-

(Please See **GEORGE/18**)

From the Editor

Catching up on a few loose ends ...

By Jimmy Patterson

FESTIVAL SEASON: With it being the first part of April, that can only mean one thing: We're just four or five months from when festival season kicks into high gear in the diocese. As soon as you get the dates and details for your festival, don't forget to drop me an email at JimmyLPatterson@grandecom.net so we can start compiling our festival calendar.



Patterson

WEB SITE PICKS UP VISITORS. We are happy to pass along an apparent huge growth in numbers to our diocesan web site. For several months, the site chugged along with minimal hit counts and then recently our web guy informed me that for the last couple of months, we've had between 2,500-3,000 visits a month. Not Huffington Post numbers but not bad. So don't forget to drop by: www.sanangeliocese.org.

We update about 2-3 times a week or as needed and we continue to work and tweak the site to make it better. We post whatever local information we get along with stories from the Angelus, with supplemental information and news from Catholic News Service, and interesting photos and stories of Catholics and events in national or world news.

MARRIAGE JUBILEE: Hope to see many of you at this year's Marriage Jubilee Mass, at 2 p.m., Sunday, June 7, at the Cathedral of the Sacred Heart in San Angelo. All are invited, with couples celebrating anniversaries of 25, 30, 35, 40, 45, 50 and longer.

50TH JUBILEE: Believe it or not, we're just over 30 months from the 50th jubilee celebration of the Diocese of San Angelo. We still need your help in putting together a commemorative history book of the diocese and we need your nominations for the most significant people and events in our history. Email me at the above address with your suggestions.

Prayer Sharing

"Father without you we can do nothing. By your spirit help us to know what is right, and to be eager in doing your will.

"We ask this through our Lord Jesus Christ, who lives and reigns with you in the Holy Spirit, one God, forever and ever. Amen."

-- Submitted by Fran Thetford, Midland

Del Escritorio del Obispo

La pascua no es solamente por un dia, sino por todo el ano

Por el Obispo Miguel D.
Pfeifer, OMI

¡Él ha resucitado! Estas son las maravillosas y esperanzadas noticias desde la tumba vacía en esa primera mañana de Pascua que fueron traídas por las mujeres a los Apóstoles. Eran las buenas nuevas de – esperanza, perdón, paz, y vida eterna.

Estas son buenas nuevas tan maravillosas que debemos celebrar la Pascua no solamente un día, sino todo el año, de diferentes maneras. Celebramos la Resurrección cada domingo, la "Pascua pequeña" de nuestra semana. También la celebramos por siete semanas durante la temporada de la Pascua, que es con-

siderado un solo día de fiesta llamada el Gran Domingo. La temporada de la Pascua dura 50 días, comenzando el domingo de Pascua y terminando en domingo del Pentecostés.

En los días y semanas después del descubrimiento de la tumba vacía, los Evangelios nos dicen que los amigos de Jesús lo encontraban vez tras vez, en Jerusalén, en Galilea, en un cuarto cerrado, en el camino, en la orilla de un lago. Jesús entró en el miedo y confusión de sus discípulos y compartió con ellos paz, perdón, el poder de perdonar en Su nombre, la llamada para alimentar sus ovejas, una misión para enseñar y bautizar.

El mensaje de la Pascua es

simple y clara: el Jesús crucificado ha resucitado y Él vive y está en camino. Es un mensaje que la muerte no tiene la palabra final, que todos estamos destinados a la gloria. Qué noticias tan tremendas son estas en nuestra cultura contemporánea que teme y niega la muerte. El mensaje Pascual declara que la vida es más fuerte que la muerte.

El Señor resucitado viene a nosotros en sacramentos y Escritura, en comunidad, en individuos, y en los eventos de la historia, y en nuestras vidas diarias. Nuestra tarea es de discernir y responder a los movimientos del Señor en nuestros corazones.

(Mira **OBISPO/19**)

DIOCESAN DATES

Bishop's Calendar

APRIL

13 -- SAN ANGELO, Bishop's Residence – Dinner at Bishop's Residence for Priests, Sisters, Diocesan Pastoral Center Staff at 6 p.m.
14-16 -- Rest and Prayer
17 -- SAN ANGELO, American Cancer Fund Raiser – 11 a.m.
17 -- ODESSA, Holy Redeemer – Confirmation at 6:30 p.m.
18-20 -- SAN ANTONIO, MACC Board Meeting
21 -- SAN ANTONIO -- Father Ted Pfeifer's 50th Anniversary
22 -- OZONA, Our Lady of Per.Help-Confirmation, 6 :30 p.m.
23 -- ABILENE, St. Vincent – Dedication of St. Vincent de Paul Building at 6:30 p.m.
24 -- SAN ANGELO, Holy Angels, Confirmation at 6:30 p.m.
25 -- MIDLAND, St. Ann – Confirmation at 5:30 p.m.
26-27 -- SAN ANTONIO, Meeting of Texas Bishops
28 -- COLEMAN, Sacred Heart – Confirmation at 6:30 p.m.
29 -- MIDLAND, St. Stephen – Confirmation at 6:30 p.m.
30 -- WALL, St. Ambrose – Confirmation, 6:30 p.m.

MAY

1 -- ABILENE, St. Vincent – Cinco de Mayo – 6:30 pm. Presentation and dinner
2 -- SAN ANGELO, St. Joseph – Confirmation, 6 p.m.
3 -- ABILENE, St. Francis – Confirmation at 9:00 a.m.
4 -- MIDLAND, O.Lady of Guadalupe – Confirmation at 6:30 p.m.
5 -- ABILENE, Holy Family – Confirmation at 6:30 p.m.
6 -- SAN ANGELO, Diocesan Pastoral Center – 11 a.m. Budget Meeting with Presbyteral Council and Diocesan Finance Council Christ the King Retreat Center-
6 -- SAN ANGELO, 6:30 p.m. Sister Malachy Griffin's 25th Anniversary at Newman Center
7 -- ODESSA, St. Elizabeth – Confirmation at 6:30 p.m.
8 -- MIDLAND-- 10 a.m.

Drug Meeting
8 -- SAN ANGELO, Christ the King Retreat Center –Mary's Grotto 7:00 pm. Pray the Rosary
9 -- SAN ANGELO, Sacred Heart Cathedral Confirmation at 5:00 p.m
10 -- FT. STOCKTON, St. Joseph – Confirmation at 11:30 a.m.
11-12 -- CORPUS CHRISTI -- Kenedy Foundation Board Meeting
13 -- ST. LAWRENCE, St. Lawrence – Confirmation at 6:30 p.m.
14 -- SAN ANGELO, Diocesan Pastoral Center – Staff Mass at 8:30 and Staff Meeting at 11 a.m.
14 -- BALLINGER, St. Mary – Confirmation at 6:30 p.m.
15 -- BROWNWOOD, St. Mary – Confirmation at 6:30 p.m.
16 -- ABILENE, St. Vincent – Confirmation at 5:30 p.m.
17 -- CLYDE, Sts. Joachim and Ann – Confirmation at 8:00 a.m.
19 -- ELDORADO, Our Lady of Guadalupe –Confirmation at 6:30 p.m.
20 -- MIDLAND, Our Lady of San Juan – Confirmation at 6:30 p.m.
21 -- ANDREWS, Our Lady of Lourdes – Confirmation at 6:30 p.m.
22 -- COLEMAN, Sacred Heart – Confirmation at 6:30 p.m.
23 -- ODESSA, St. Joseph – Confirmation at 7:00p.m.
24 -- SONORA, St. Ann – Confirmation at 10:30 a.m.
25 -- AUSTIN, Prayer for Texas Legislature
26 -- MIDLAND, St. Ann School – Graduation at 7:00 p.m.
28 -- SAN ANGELO, St. Margaret – Confirmation at 6:30 p.m.
29-30 -- SAN ANTONIO -- 50th Priestly Anniversary of Father Ted Pfeifer, OMI

NECROLOGY

May

2 -- Rev. Russell Schultz (2004)
5 -- Rev. Clifford Blackburn, OMI (2005)
7 -- Msgr. Kevin Heyburn (2001)
9 -- Rev. Leo Diersing (1999)
9 -- Rev. Tom Diab (2007)
15 -- Deacon Wayne Rock (2006)

The family, human community and environment

By Bishop Michael Pfeifer, OMI

As we celebrate Earth Day on April 22, 2009, I present for your reflection a portion of the inspiring message that Pope Benedict XVI offered to the world in his World Day of Peace statement on January 1, 2008 entitled, "The Human Family, a community of peace." In particular, I share with you the portion of the Pope's message about "The Family, the human community, and the environment."

"The family needs a home, a fit environment in which to develop its proper relationships. For the human family, this home is the earth, the environment that God the Creator has given us to inhabit with creativity and responsibility. We need to care for the environment: it has been entrusted to men and women to be protected and cultivated with responsible freedom, with the good of all as a constant guiding criterion. Human beings, obviously, are of supreme worth vis-à-

vis creation as a whole. Respecting the environment does not mean considering material or animal nature more important than man. Rather, it means not selfishly considering nature to be at the complete disposal of our own interests, for future generations also have the right to reap its benefits and to exhibit towards nature the same responsible freedom that we claim for ourselves. Nor must we overlook the poor, who are excluded in many cases from the goods of creation destined for all."

"Humanity today is rightly concerned about the ecological balance of tomorrow. It is important for assessments in this regard to be carried out prudently, in dialogue with experts and people of wisdom, uninhibited by ideological pressure to draw hasty conclusions, and above all with the aim of reaching agreement on a model of sustainable development capable of ensuring the well-being of all while respecting environmental balances.

"It is essential to "sense" that the earth

is "our common home" and, in our stewardship and service to all, to choose the path of dialogue rather than the path of unilateral decisions. One area where there is a particular need to intensify dialogue between nations is that of the stewardship of the earth's energy resources. The technologically advanced countries are facing two pressing needs in this regard: on the one hand, to reassess the high levels of consumption due to the present model of development, and on the other hand to invest sufficient resources in the search for alternative sources of energy and for greater energy efficiency."

Earth Day is a reminder that the earth is our common home, and the care for planet earth is the responsibility of all. This beautiful gift has been entrusted to us mere creatures by our great Creator, and we are asked to be responsible stewards of the wonderful gifts on planet earth that have been entrusted to our care.

Private belief must be expressed in the public forum on critical doctrines of church

By Bishop Michael Pfeifer, OMI

Catholic politicians, and other Catholic business and media people, who say they are privately against abortion, which kills a baby, but say they do not want to impose their private belief on the public because there is a human law that supports abortion, are objectively speaking, intellectually dishonest, morally deceptive, violate conscience, and fall into an act of cowardice--a failure to stand up for what they know is the truth. One cannot with a sincere conscience separate one's private belief from public action. Pope John Paul II and Benedict XVI have often stressed this vitally important moral principle.

The Catholic Church has clearly and expressly taught as doctrine to be believed by all Catholics that human life is sacred from conception until natural death and that abortion and euthanasia are intrinsically evil. The teaching of the Church on the serious evil of abortion and embryonic stem-cell research is a truth that must be accepted by all Catholics. Pope John Paul II has classified embryonic stem-cell research as eugenic abortion.

Every Catholic, but especially those

who hold important offices in government, business, and media, must accept and promote in the public forum the teaching of the Catholic Church on these vitally important life issues. Catholics in government and in other public positions, who say they must uphold the law of the land which promotes abortion, must remember that their first responsibility as human beings and Catholics is to keep and uphold God's law and the doctrines of the Church as given by the highest teaching authority of the Church--the Pope. Catholic politicians or other Catholics in business or media, who are faced with the critical issue of how to deal with abortion and other life issues, must remember that they were first baptized as Catholics and must first uphold the law of God--thou shall not kill--and the teaching of the Church, before they give approval to a human law that violates the highest teaching of the Catholic Church which has proclaimed as a Doctrine that abortion is an evil that can never be approved.

What compounds the evil and the grave responsibility of Catholic politicians and others in public life who say they are personally or privately against abortion so that they cannot impose their

belief on the wider public, is that these same professed Catholics, who privately hold abortions as a moral evil, become very proactive in the public forum as they support laws, policies and groups that encourage and support abortion that go against Catholic teaching. This is a terrible moral contradiction. If they would stop just with saying that they personally opposed abortion, but do not want to impose their belief on others--this would already be a serious matter--but they go farther and they become proactive proponents of abortion through laws, policies, and programs they vote for. There is a serious moral contradiction here. These people, to be true to a well-formed conscience, should at least stay neutral on these issues.

A Catholic politician who refuses to accept to promote the teaching of the Church in the public forum, in legislation, and other ways, is going against the highest teaching authority of the Church, and putting his or her belief as being more important than that of the official teaching of the Catholic Church, and of recent Popes, which have clearly taught the Doctrine that abortion is a serious

(Please See DOCTRINES/19)

Obama approves federal tax dollars to destroy live human embryos

President Obama speaking before signing an executive order lifting the limits on federal funding of embryonic stem-cell research March 9 in the East Room of the White House.



■ President steps up his attack on the weakest members of society.

By Bishop Michael Pfeifer, OMI

March 9 was a dark and immoral day for the dignity of human life in the United States as President Obama signed an Executive Order that approves for the first time in U.S. history federal tax dollars to be used to encourage researchers to destroy human embryos for experimentation. Cardinal Justin Rigali, Chairman of the U.S. Conference of Catholic Bishops' Committee on Pro Life Activities rightly called Obama's Executive Order on embryonic stem-cell research, "A sad victory of politics over science and ethics."

Obama's Executive Order on stem-cell action is morally wrong because it encourages the destruction of innocent human life, treating vulnerable human beings as mere products to be harvested. This inhumane decision also disregards the values of millions of American taxpayers who oppose research that requires taking human life. All American Catholics should express their outrage to President Obama for arbitrarily deciding to use millions of hard-earned tax dollars during these tough economic times to destroy innocent human beings in their earliest stages of development. Scientific research has confirmed that the first tiny embryonic cell contains the entire genetic makeup that forms a human being.

The experimentation with human

embryos that causes their destruction is a volatile moral issue and deals with basic principles of the dignity and decency that must be shown all human life from its beginning.

The great renowned spiritual leader and teacher Pope John Paul II has repeatedly classified the deadly procedure that destroys live human embryos for stem-cell research as "eugenic abortion." The long-held Judeo-Christian position on the sacredness of human life from its very beginning is based on Biblical teachings that have been explained in their fullness by the highest teaching of the Catholic Church.

(Please See OBAMA/19)

Dioceses increase spending on prevention of sex abuse; most compliant with *Charter*

The Angelus

The Most Rev. Michael Pfeifer, Bishop of the Catholic Diocese of San Angelo, is very happy to share with the people of West Texas the good news of all the efforts that the Catholic Church is making to provide protection for children and young people. The Diocese of San Angelo is included in the *2008 Annual Report* that follows, and has been given high marks for all the efforts to implement the *Charter* to provide a safe environment for all people, especially young people.

Dioceses spent more than \$23 million nationwide in 2008 to prevent child sexual abuse, an increase of \$2 million from 2007. The figures are part of the *2008 Annual Report on the Implementation of the Charter for the Protection of Children and Young People*. This 6th annual report also found that virtually all U.S. dioceses and eparchies are compliant with the 17-point *Charter*, which was adopted by the U.S. bishops in 2002. The report is produced under the direction of the National Review Board. It includes the audit results of 188 of the 195 dioceses and eparchies in the

United States as well as data collected for calendar year 2008 by the Georgetown University-based Center for Applied Research in the Apostolate (CARA).

Cardinal Francis George of Chicago, president of the United States Conference of Catholic Bishops, said that the bishops hope that with child abuse protection activities, "new ways are being found to improve not only the safety of children in the care of the Church, but also the safety of all children in society."

The report noted that more than 99 percent of people who were required to participate in safe environment training programs did so. The report noted that meeting the requirements of Article 12 of the *Charter*, which governs safe environment training, has many challenges "ranging from data management to training the trainers." Nevertheless, more than 5.5 million, or 96.6 percent of the children, received safe environment training by June 30, 2008, and 1.4 million, or 98.8 percent of volunteers, underwent background checks.

Most recent reports of abuse concerned alleged offenses from 1965-74, 35 to 40 years ago, and most alleged offend-

ers are dead or out of the ministry. Last year, dioceses received 10 new credible allegations of abuse to a person still under 18 years of age.

Compliance Audits conducted in dioceses across the nation by The Gavin Group, Inc., a Boston-based firm founded by former FBI agent William Gavin and overseen by the USCCB Secretariat for the Protection of Children and Young People revealed that only four dioceses were found non-compliant with one or more of the *Charter* articles at the time of the audit. The Dioceses of Tulsa, Okla.; Lansing, Mich.; Las Cruces, N.M., and the Archdiocese of San Francisco were non-compliant at the time of their audits, but became compliant before this report was completed.

"This report stands as evidence that the Church takes seriously its role in preventing child sexual abuse and the healing for and reconciling with past victims," Cardinal George said. "By our prayers, actions and dedication to the Articles of the *Charter*, we are working to make the world less painful for those who are hurting and safer for all young people. This is the right path for us and for everyone."

'Make a Difference' effort continues (miraculously)

By S. Adelina Garcia, OSF

This story begins in June 2008 when I announced that this was the last time the Office of Education and Formation would have the justice service week called MAKE A DIFFERENCE. We had used up all the grant money we had received three years ago for this project. The young people declared, "We can't stop now!" I replied that our funds had run out. A couple of weeks after all the bills had been paid we still had \$4,000.00 left over! This was the third time this "multiplication of the loaves" had happened. It was not enough for the summer program but it was a start.

Last fall we applied for a grant from the Catholic Youth Foundation USA. Last month we received notice that we had received a \$2,000.00 grant for MAKE A DIFFERENCE. I had also received a call from a woman in the area who had heard of the program from a participant and wanted to make a donation. I thanked her and gave her the information she needed expecting maybe \$200.00. A few weeks later I received a check for

\$2,300.00. I kept getting closer to the goal of \$10,000.00.

The next surprise came when I heard "the rest of the story" of this last donation. The money had come from a financial settlement. Here we are in the throes of economic problems and this person chooses to donate the money! I am reminded of the story of the poor widow's contribution in Luke 21:1-4. I was truly humbled by her generosity. She asked to remain anonymous and I respect that request.

I want to take this time to thank her. This program for high school students has been happening since June 2005. The young people and the adults that participate express how they have grown to appreciate the community environment of prayer and study and the opportunity to reach out to the community and make a difference in people's lives. They work hard, very hard and grapple with questions of faith, personhood and society. They learn different prayer styles to enhance their spiritual lives. We hope to be able to continue this program for many years. I believe in miracles!

Making Sense of Bioethics

Caught in the crossfire of parental desires

By Rev. Tad Pacholczyk

Whenever I give a talk on in vitro fertilization, I try to explain to my audiences how new human life must be procreated in the warmth of the marital embrace and in the protective hearth of the maternal womb, not in the icy, impersonal world of the research laboratory, or the manipulative setting of a Petri dish.

On one occasion, after finishing up a talk, a married couple approached me. They had done in vitro fertilization and had several children from the procedure. They appeared to be struggling in conscience, and asked a searingly honest question: "If in vitro fertilization is wrong, are you suggesting it would be better that we didn't have our beautiful children? We can't imagine our life without them."

Imagining a world different from the one we have constructed through our own personal choices is difficult. This is because of our innate tendency to validate our decisions, even erroneous ones, by focusing on "desirable outcomes" and "good intentions." When we venture to look beyond our good intentions, however, we begin to discern other important truths that should inform the choices we make, challenging us to see the bigger plan for our lives in ways that extend beyond our own wants and desires.

I recall once speaking with a woman who had given birth to a little boy out of wedlock. She was raising him as a single mom. He was a source of endless joy and blessing to her and to her extended family of brothers, sisters, aunts and uncles. Yet in a moment of candor, she admitted, "Although I love my son dearly, and I can't imagine my life without him, I've also come to see how it would have been better if I had chosen not to have sex before marriage,

even though it would mean I wouldn't have my beautiful son. I could have, and should have, followed another path."

This woman told me that, by giving herself to the man she hoped might one day be her husband, she supposed she was entering onto a path towards fulfillment. She soon came to realize, though, that her son had been deprived of the presence of a father figure, and that he was subject to various other difficulties as he grew up because of the choice she had made.

Whenever we choose to follow a path that involves intrinsically immoral choices, we necessarily mislead ourselves about the best total state of affairs that could have been ours. We usually also bring harm to others because of such choices.

For the intrinsically disordered choice of in vitro fertilization, it can be doubly difficult to see the harmful nature of the decision we are making because we direct our attention so intensely towards the baby we yearn for. Couples who do in vitro fertilization are doubtless convinced that the best total state of affairs for them would be to have a child, regardless of the steps it might require.

In the conversation with the husband and wife who attended my talk, they admitted that they could see how their own strong parental desires had gotten the upper hand in their decision-making process. They also admitted they were starting to grasp other realities involved in their decision to pursue in vitro fertilization: how a third party, an anonymous laboratory technician in a back room, had actually manufactured the kids, rather than the parents engendering them through their life-giving marital embrace; how they had misused their own bodies and sexuality, becoming little more than sex-cell donors; how pornography and masturbation stood at the origin of their own children; how they had produced a plethora of children, and had frozen some, and discarded others

along the way.

Probably the most difficult truth for us to grasp fully is that even the most desirable ends, like having children of our own, cannot justify the use of inherently immoral means to achieve those ends. We can think that our desires are worthy to be achieved by any means, because we imagine that we are the ones who determine what constitutes the best state of affairs for our lives. It is but a short step to disaster, however, when our own desires become the final arbiter of right and wrong, or when our own willfulness is given center stage.

An infertile couple may suppose they have a right to children, when in truth they possess no such right, because the deeper reality is that children are always a gift. By insisting on or demanding the gift (through in vitro fertilization), the child no longer becomes a gift at all, but a kind of entitlement, where he or she becomes a means or object in the pursuit of parental satisfaction, caught in the crossfire of parental desires. Infertile couples too often may not have paused to reflect on the possibility of another path, nor fully considered the various other important and humanly fulfilling ways of expressing their marital fruitfulness, ways that might include foster parenting, teaching, becoming a "Big Brother/Big Sister" to needy children in the community, or adoption.

The attraction for children can be so strong that it can prevent us from acknowledging honestly the evil aspects that may be interwoven into certain choices we make. By pursuing children in a disordered way, we end up undermining the very blessings we seek for our life and for those around us.

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



Pacholczyk

Ingeniería verbal y el vaivén de la conciencia pública

Padre Tad Pacholczyk

Febrero 2009

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

A través de los años hemos visto que algunas leyes injustas se han ido sustituyendo con leyes más justas. Las leyes que prohíben la esclavitud, por ejemplo, han sido un paso decisivo en la promoción de la justicia y los derechos humanos fundamentales en nuestra sociedad. Sin embargo, en años recientes y cada vez con más frecuencia, particularmente en lo referente a la moralidad sexual, la bioética y la reproducción humana, hemos visto lo contrario cuando leyes sólidas y razonables se han reemplazado con leyes injustas e inmorales. Reversiones así nos obligan a analizar si existe o no coherencia moral en estos cambios tan cruciales.

La preocupación por la coherencia moral siempre ha sido de influencia al momento de elaborar nuevas leyes, como lo fue en 1879, cuando el Estado de Connecticut (Estados Unidos) ratificó una legislación muy firme que prohibía la anticoncepción, especificada como el uso de "cualquier sustancia, artefacto médico o instrumento con el fin de impedir la concepción". Esta ley, al igual que las leyes anti-anticoncepción de otros estados, había estado vigente por casi 90 años. Con ella se ponía en código el dictado de la conciencia pública de que la anticoncepción dañaba a la sociedad pues promovía la promiscuidad, el adulterio y otros males. Partía del razonamiento casi universal de que los niños deben considerarse como un apoyo y una bendición para la sociedad y de que, citando a Joseph Sobran, "una sociedad sana, aunque tolerante en los márgenes, debe fundamentarse en el entendimiento de que el sexo es en esencia procreativo y que su lugar está en una familia amorosa".

Este entendimiento estuvo arraigado profundamente en la sociedad occidental durante

(Mira THAD/7)

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Familia, comunidad humana y medio ambiente

Por el Obispo Miguel Pfeifer

Al celebrar el Día de la Tierra el 22 de abril, 2009, les presento para su reflexión una porción del mensaje inspirador que el Papa Benedicto XVI ofreció al mundo en su declaración de la Jornada Mundial de la Paz el primero de enero, 2008 intitulado, "Familia Humana, Comunidad de Paz". En particular, comparo con ustedes la porción del mensaje del Papa tocante, "Familia, comunidad humana y medio ambiente."

"La familia necesita una casa a su medida, un ambiente donde vivir sus propias relaciones. Para la familia humana, esta casa es la tierra, el ambiente que Dios Creador nos ha dado para que lo habitemos con creatividad y responsabilidad. Hemos de cuidar el medio ambiente: éste ha sido confiado al hombre para que lo cuide y lo cultive con libertad responsable, teniendo siempre como criterio orientador el bien de todos. Obviamente, el valor del ser

humano está por encima de toda la creación. Respetar el medio ambiente no quiere decir que la naturaleza material o animal sea más importante que el hombre. Quiere decir más bien que no se la considera de manera egoísta, a plena disposición de los propios intereses, porque las generaciones futuras tienen también el derecho a obtener beneficio de la creación, ejerciendo en ella la misma libertad responsable que reivindicamos para nosotros. Y tampoco se ha de olvidar a los pobres, excluidos en muchos casos del destino universal de los bienes de la creación."

"Hoy la humanidad teme por el futuro equilibrio ecológico. Sería bueno que las valoraciones a este respecto se hicieran con prudencia, en diálogo entre expertos y entendidos, sin apremios ideológicos hacia conclusiones apresuradas y, sobre todo, concordando juntos un modelo de desarrollo sostenible, que asegure el bienestar de todos respetando el equilibrio ecológico."

"Es fundamental "sentir"

la tierra como "nuestra casa común" y, para ponerla al servicio de todos, adoptar la vía del diálogo en vez de tomar decisiones unilaterales. Un ámbito en el que sería particularmente necesario intensificar el diálogo entre las Naciones es el de la gestión de los recursos energéticos del planeta. A este respecto, se plantea una doble urgencia para los países tecnológicamente avanzados: por un lado, hay que revisar los elevados niveles de consumo debidos al modelo actual de desarrollo y, por otro, predisponer inversiones adecuadas para diversificar las fuentes de energía y mejorar la eficiencia energética."

El Día de la Tierra es un recordatorio de que la tierra es nuestra casa común, y el cuidado del planeta es la responsabilidad de todos. Este hermoso regalo ha sido encomendado a nosotros, simples criaturas, por nuestro Creador, y se nos ha pedido que seamos administradores responsables de los dones maravillosos en el planeta tierra que han sido encomendados a nuestro cuidado.

THAD

(Para 6)

milenios, y es de notar que hasta 1930 todas las denominaciones protestantes coincidían con las enseñanzas católicas que condenaban la anticoncepción. No fue sino hasta la Conferencia Lambeth en 1930 que la Iglesia Anglicana, persuadida por la creciente presión social, declaró que la anticoncepción sería permisible en algunas circunstancias. Al poco tiempo cedió por completo permitiendo totalmente la anticoncepción. Desde entonces todas las denominaciones protestantes se adhirieron a esto a pesar de que sus fundadores, incluyendo Lutero, Calvino y Wesley, condenaban sin reservas la anticoncepción afirmando que viola el orden correcto de la sexualidad y el matrimonio. Actualmente la Iglesia Católica es la única que predica esta perspectiva tradicional.

¿A qué se debe tan impresionante reversión de aquella percepción clara de que la anticoncepción es moralmente inaceptable? ¿A qué se debe que hoy estemos viendo una interminable corriente de actividad legislativa que promueve la anticoncepción en casi todos los países grandes del mundo con iniciativas subsidiadas con fondos gubernamentales exorbitantes; con los contribuyentes de impuestos estadounidenses aportando, por ejemplo, más de 260 millones de dólares del presupuesto total asignado a Planeación de la Familia (Planned Parenthood) en 2004? ¿Será posible que algo entendido como malo casi universalmente en el pasado se convierta repentinamente en bueno? ¿No será que esa reversión legislativa es un indicador de la mala aplicación de la ley y de una pérdida de la conciencia pública nunca antes vista? Una ingeniería social de tal magnitud

siempre va precedida, invariablemente, de una astuta ingeniería verbal. Monseñor William Smith, fallecido recientemente, decía que el debate sobre la anticoncepción se acabó cuando la sociedad moderna incorporó a su vocabulario la engañosa frase "control de la natalidad". "Imaginemos —decía— qué habría sido si en su lugar hubiésemos incorporado "evitación de la vida". El gran Gilbert Keith Chesterton lo planteaba así: "Insisten en hablar de Control de la Natalidad cuando lo que eso significa es menos nacimientos y nada de control", y "Control de la Natalidad es el nombre que se le da a una serie de métodos mediante los cuales es posible quitarle lo gozoso a un proceso natural al mismo tiempo que, de manera violenta y antinatural, se frustra el proceso mismo".

Después de estos sísmicos cambios culturales vendría una legislación aún más radical sobre la anticoncepción, que daría paso al aborto a la orden. Desde principios de los años 70 esta ley ha permitido matar quirúrgicamente, en la paz del vientre materno, a mil millones de seres humanos en el mundo. La ingeniería verbal aquí también fue necesaria pues, lógicamente, no era fácil que la ética del aborto se abriera paso con un "Matemos a los Niños". Muchas cosas simplemente no se pueden conseguir cuando la realidad de lo que sucede es tan clara; confundir es esencial.

El niño que crecía en el vientre materno pasó a llamarse "masa de tejido" o "conjunto de células". El procedimiento mismo del aborto se describiría ahora como "eliminación del producto de la concepción", "terminación del embarazo",

(Mira PADRE/18)

PFN respeta dignidad humana, ley natural, dice orador

Por Ana Carey
Catholic News Service

NOTRE DAME, Indiana -- Al decidir un curso de acción correcto, una persona debe determinar no sólo si un medio es eficiente, sino, más importantemente, si éste respeta la dignidad de la persona y la ley natural, dijo una doctora en medicina ante una audiencia en la Universidad Notre Dame el 15 de julio.

La planificación familiar natural, conocida como PFN, provee no sólo planificación familiar eficiente sin efectos secundarios, sino que también es ética porque respeta los propósitos unitarios y procreadores del matrimonio, dijo la Dra. María del Pilar Calva Mercado, de México.

La PFN le enseña a las parejas a identificar los días fértiles en ciclo de la mujer para que la pareja pueda evitar o lograr el

embarazo.

Calva Mercado enseña genética y bioética en el nivel universitario. Ella es también miembro de la Pontificia Academia Para la Vida y sirve en la Comisión Para la Familia del Consejo de Bioética de la Comisión Episcopal Mexicana.

Con ella en Notre Dame estaba Judith Leonard, directora de la Oficina de Vida Familiar y Planificación Familiar Natural de la Diócesis de Wichita, Kansas.

En sus comentarios, Calva Mercado habló de la relación entre la bioética, la PFN y la contracepción.

Una bioética defectuosa basa las decisiones en el valor central de la libertad y así cualquier cosa que sea una opción libre es determinada ser correcta, dijo ella. Otra clase de bioética defectuosa considera que cualquier cosa que avance la ciencia es aceptable, dijo ella.

Tal razonamiento hace que la gente argumente que es

aceptable abortar un niño no nacido que pueda tener anomalías porque su nacimiento haría que sus padres y la sociedad sufrieran, dijo Calva Mercado.

Leonard, quien ha enseñado la PFN durante más de 20 años, reportó sobre un estudio de prueba de mercado realizado en su diócesis para ver si la gente deseaba aprender la PFN y vendría a una clase.

Una campaña publicitaria creada para el estudio incluyó anuncios impresos, de radio, de televisión y de carteles, dijo ella. La coetilla de la campaña era: "99 por ciento de eficaz. 100 por ciento natural. Tu cuerpo sabe".

La campaña casi cuadruplicó el número de llamadas de personas preguntando sobre la PFN, reportó Leonard.

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Catholic Voices

For the journey: Two interesting signs of the times

By Father William J. Byron
SJ Catholic News Service

Two news stories crossed my desk on the same day recently. Their headlines proclaim interesting signs of the times in the life of the Catholic Church in the United States.

First, this headline on a Catholic News Service story: "Former Pittsburgh Catholic church being converted into mausoleum." Then I saw a New York Times headline: "Plan to Turn Catholic Schools to Charters," and that story was accompanied by this inset header: "Bloomberg is described as Noah with a life preserver."

Mausoleum? Life preserver? Death and rescues from death make interesting news at any time but applied to institutions of the church



Byron

they raise signs that should be read carefully by religious believers who should know that although they cannot predict the future, they can chose the future they want to have.

Become the change you want to see occur, said Gandhi. Become the leaders you say your country needs, I tell my students in a leadership course I'm teaching this semester at St. Joseph's University in Philadelphia.

I'm intrigued by the mausoleum image. It is so heavy, grim, gray and immobile. It is just the opposite of the image Jesus conveyed to those who would follow him. He launched a movement. Sadly, many who think of themselves as his followers have permitted it to become a monument. Institutional immobility, unmarketable real estate, obsolete rectories, empty convents, excess classroom capacity, not to mention ceremonial trappings and honorific titles, are making us irrelevant in cities and towns that desperately need what the church has to offer.

Weighed down with the physical, we are impeded in our spiritual, liturgical and apos-

tolic outreach.

The Pittsburgh mausoleum, the former St. Mary Church in Lawrenceville, is serving an admirable purpose -- providing "880 crypts and 712 niches for cremated remains along the interior walls, plus a commitment chapel in the former sanctuary with seating for up to 200 people." It is also providing, for those who have eyes to see, an image that serves to remind that there is need for creative, imaginative, pastoral leadership to guide the "movement" of word and sacrament toward those who need it, especially the young.

Then we have the image of "Noah with a life preserver." He is Mayor Michael R. Bloomberg of New York City. He can, according to the Times, "convert four Roman Catholic schools singled out for closing into public charter schools, an 11th-hour lifeline meant to preserve the education provided in the buildings and stave off potential overcrowding in city schools."

It was Brooklyn Bishop Nicholas A.

DiMarzio who, in unveiling the plan with Mayor Bloomberg at a city hall news conference, recalled the story of Noah's ark. He referred to the "flood situation" facing the church financially. He compared the mayor to Noah, and said: "He's throwing out a life preserver and I'm going to grab it."

The city would lease the buildings from the diocese. There would be no religious instruction or religious symbols in the newly constituted charter schools.

There are legal, political and educational hurdles to be cleared as the negotiations between the diocese and the city proceed.

There is also a lot of planning to be done by the diocese as it looks ahead. A generous supporter of Catholic education in Baltimore once remarked to me, "It wasn't raining when Noah built the ark."

More rain will surely fall over Catholic institutions. More thought has to be given to the design and construction of new arks to keep us afloat.

Creativity and inspiration

By Father Eugene Hemrick
Catholic News Service

According to some commentators, Louisiana Gov. Bobby Jindal lacked creativity and luster in attempting to put a new face on his embattled Republican Party when responding to President Obama's talk on the economy.

Whether this is true or not, it raises the two-pronged question: What is creativity, and what is it suggesting for our trying times?

When we studied creativity as students in our classrooms, perhaps our teachers would draw a circle on the board and point out, "Most people think within a circle of thought." He or she then took the enclosed line that created the circle and extended it in several different outward and jagged directions, pointing out further, "Creative people defy circumscription. They

think outside the box."

Among creativity's qualities is freshness. For example, instead of repeating old ideas verbatim, refashion them to generate deeper insights.

Great classical musicians are forever seeking that extra special sound or nuance that moves a melody from predictability to being awesome. Creativity involves restlessness with the status quo and stagnation. It is forever seeking to reform, restructure, transform, fashion anew and evolve.

To be creative isn't easy. It requires leaving the comfortable confines of the known and venturing into the unknown. Taking risks and going against the current are essential to its makeup.

What makes creativity difficult for some is its demand for change. Change often translates into the death of old habits, principles and traditions in preference of freshness and excellence.

If ever our times needed creativity, it is now! It is calling for imaginative economic models to respond to an expanding world of hereto-

fore unimaginable economics and globalization.

The wars in the Middle East involve not only military battles, but also cultural misunderstandings. Eastern thinking differs greatly from Western thinking. How to bring the two together amicably requires a postmodern creativity in education and diplomacy not experienced in ages past.

As developed as the world of science is, diseases and their mutations that are threatening to annihilate enormous populations are calling for a new millennium creativity that can match their voracity.

Most important of all is the need for a 21st-century prudence to ensure that the age of the atom is not our last age.

The need for increased creativity is everywhere we look.

And what will spark it?

Thinking outside the box, experimentation, rethinking the status quo and heightening an appetite for change for the common good is encouraged as the best means for ensuring our future.

During Lent: What would Jesus do?

By Tony Magliano
Catholic News Service

Of all the many crucial questions we need to ask ourselves this Lent, the first and most important question should be:

What would Jesus do?

Sometimes the answer is obvious. Other times it takes considerable soul-searching and honest dialogue to figure out the Lord's moral high road.

The Ten Commandments give us a foundational guide to morality. They instruct us in the basics. But Jesus calls us beyond the basics. He says, "Come follow me."

The Gospel story of the rich young man is an excellent illustration. A well-off man approaches Jesus with the question: "Teacher, what good must I do to gain eternal life?"

Jesus replies, "Keep the commandments."

After explaining that he has kept all of the commandments, the rich man asks, "What do I still lack?"



Magliano

To that Jesus answers, "If you wish to be perfect, go, sell what you have and give to (the) poor. ... Then come, follow me."

What does it mean to follow Jesus?

In the story of the rich young man, it means more than simply being a decent human being. The Lord directs his followers to be most generous with the poor. But even that's not enough.

Throughout the Gospel, Jesus extends the meaning of the commandments. For instance, he goes beyond the ban on stealing, and warns us to rid ourselves of all greed. Certainly his warning would now include corporate greed.

According to a representative of the International Food Policy Research Institute, U.S. financial giants Morgan Stanley and American International Group (better known as AIG) used regulatory loopholes to buy over 2 billion bushels of grain, which was then kept off the market to send food prices soaring. Their lust for profit caused countless people to go hungry.

Jesus would insist that corporate officials turn away from their greed and make up for all the harm they did to

(Please See **MAGLIANO/18**)

Nation/World



Michael Ochab poses with some of his Detroit Tigers gear on the steps of St. Florian Church in Detroit where he will be on Good Friday, which this year is also opening day for the Tigers' season. (CNS photo/Marylynn G. Hewitt, The Michigan Catholic)

What if they played a Major League baseball game and nobody came?

Detroit Tigers subject of strong backlash for scheduling home game during Good Friday's holiest hours

By Marylynn G. Hewitt
Catholic News Service

HAMTRAMCK, Mich. -- Michael Ochab's 20-year streak of rooting for the Detroit Tigers as part of the opening day crowd is coming to an end. Home opening day this year falls on Good Friday, April 10.

"It's a no-brainer for me," said the 47-year-old lifetime Hamtramck resident. "He died for us on that cross."

As the first pitch crosses the mound at Comerica Park, just after the 1:05 p.m. start of his beloved Tigers facing off against the Texas Rangers, Ochab will be in St. Florian Church for Good Friday

services. He and his eight siblings grew up in the parish, attended the grade school and high school, and he said he spent years there as an altar server.

"I like to have fun on opening day," said the social studies teacher for Detroit City High, an alternative school. "I like to watch the revelries and all. But it just doesn't seem appropriate this year."

Ron Colangelo, vice president for communications for the Detroit Tigers, told The Michigan Catholic, Detroit's archdiocesan newspaper, that the league "tries to accommodate the clubs the best it can. In this instance, we had the Final Four

(Please See **TIGERS/17**)

Despite criticism, Notre Dame head firm on Obama at commencement

By Chaz Muth
Catholic News Service

WASHINGTON -- University of Notre Dame officials were standing firm on their choice of President Barack Obama as commencement speaker at the institution's May 17 graduation, in spite of a large number of Catholics calling on them to rescind the invitation.

The Indiana university, run by the Congregation of Holy Cross, and the White House announced March 20 that Obama would be Notre Dame's 2009 commencement speaker and confirmed he will receive an honorary doctor of laws degree at the graduation.

"The invitation to President Obama to be our commencement speaker should not be taken as condoning or endorsing his positions on specific issues regarding the protection of human life, including abortion and embryonic stem-cell research," said Holy Cross Father John I. Jenkins, president of the University of Notre Dame.

"Yet, we see his visit as a basis for further positive engagement," he said in a March 23 statement.

The announcement on Obama was promptly followed by a flurry of criticism from Catholics, who said the president's support of legal abortion and embryonic stem-cell research makes him an inappropriate choice to be the commencement speaker at a Catholic university.

The Cardinal Newman Society -- a Manassas, Va.-based Catholic college watchdog group -- announced March 23 it had collected more than 54,000 signatures so far in an online petition that calls for Notre Dame to rescind its invitation to Obama to be this year's commencement speaker.

"We fully expected some criticism and have received it, though nothing more than we anticipated," said Dennis K. Brown, a spokesman for Notre Dame. "I can't foresee us rescinding the invitation."



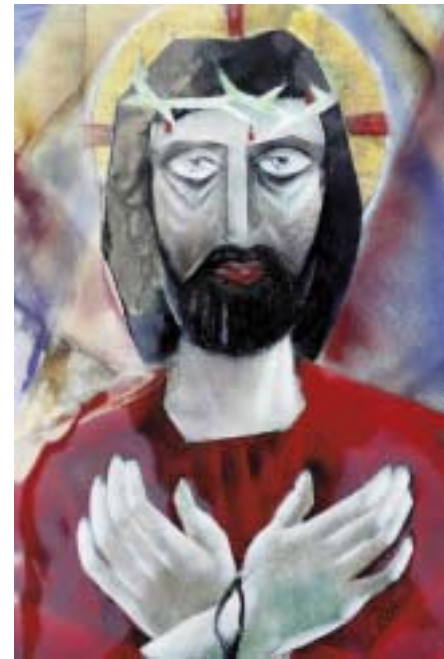
Holy Cross Father John I. Jenkins, president of the University of Notre Dame, and other university officials confirmed their choice of President Barack Obama as commencement speaker May 17 despite widespread criticism. Father Jenkins is pictured in an undated photo.

(Please See **NOTRE DAME/18**)

Images of Stations of the Cross at the Pope John Paul II Cultural Center in Washington.

Stations of the Cross

Station images created by Pittsburgh artist Virgil Cantini.



Station 1
Jesus is condemned to death.



Station 2
Jesus carries the cross.



Station 3
Jesus falls for the first time.



Station 4
Jesus meets his mother.



Station 5
Jesus is helped by Simon



Station 6
Veronica wipes the face of Jesus.



Station 7
Jesus falls for the second time.



Station 8
Jesus meets the women of Jerusalem.



Station 9
Jesus falls for the third time.



Station 10
'Jesus is stripped of his garments.



Station 11
Jesus is nailed to the cross.



Station 12
Jesus dies on the cross.



Station 13
Jesus is taken down from the cross.



Station 14
Jesus is laid in the tomb.

The Journey Within ... The Experience of Lent

Even though Lent is over for 2009, the following suggestions, compiled by an anonymous author, are still good to remember regardless the season:

Here are a few suggestions to help you in your Lenten resolutions:

- Give up bitterness; turn to forgiveness.
- Give up negativitism; be positive.
- Give up complaining; be grateful.
- Give up harsh judgments; think kind thoughts.
- Give up worry; trust Divine Providence.
- Give up discouragement; be full of hope.
- Give up anger; be more patient.
- Give up pettiness; be more mature.
- Give up gloom; enjoy the beauty around you.
- Give up jealousy; pray for trust.
- Give up gossiping; control your thoughts.
- Give up sin; turn to virtue. --

Submitted by Bishop Michael Pfeifer

Peace in Matiri: Efforts of a peace ambassador

By **Tore Anderson**

Much to my surprise, this January I got a little package in the mail. Holding that small brown envelope with brightly colored stamps, it took me a little while to register that it was pictures from Karimi! I was so excited to open them. I had been waiting for these pictures from Africa for over a year. Seeing the pictures was amazing!

It all began about a year ago this month. OK, it actually began a few years ago when the Peace Panel came to give a dialogue at my church. The panel included two Christians, two Muslims, and two Jews, all spearheaded by the Bishop of the Catholic Diocese, Michael Pfeifer. By the end of the speech they asked for Jr. Peace Ambassadors. Many kids signed up. When it came time to come to the meetings though, I was the only one that followed through. I started a program initiating Jr. Peace ambassadors. The mission was to promote peace by doing random acts of kindness. I made a little business card and got some peace necklaces. I even sold booster cards to raise money for my projects. I have been doing various projects in the Concho Valley to help spread peace and in association with the Peace Panel and



Kenyans wear shirts sent by San Angelo's Tore Anderson.

their activities.

Each year I try to do something special to celebrate International Peace Week and Peace Day which is September 21. Last year I held a "Peace Week" at Trinity Lutheran School, and it was similar to a Red Ribbon Week. I had different activities such as Popcorn and Pepsi for Peace or Pajama Day for Peace. The school had coloring sheets for the little chil-

dren, and the Peace Panel sponsored an art contest for everyone to show how they view Peace. We had several creative entries such as paintings, carved soap bars, and even a cake! At the end of the week the Bishop, Mr. Fritsche and some members of the Peace Panel did a presentation and had a Peace Rally for the entire school.

After holding the Peace Week at Trinity, I was busy planning what I would do to celebrate International Peace Day in 2008-09. For about eight years now my family and I have been sponsoring a young girl named Lucy Karimi Katherinya who lives in Matiri, Kenya, Africa. Then it came to me: I would celebrate Peace with Karimi and her classmates in

(Please See **TORE/17**)

OBITUARY

Deacon Lassaro G. 'L.G.' Sevier

L.G. Sevier, 82, of San Angelo, died Thursday April 2, 2009 at his residence.

Rosary was Sunday, April 5, 2009 at St. Mary Catholic Church.

Mass of Christian burial was Monday, April 6, 2009 at St. Mary Catholic Church with Bishop Michael D. Pfeifer, OMI and Father David Herrera co-officiating. Burial followed at Lawnhaven

Memorial Gardens. Arrangements are by Robert Massie Funeral Home.

L.G. was born December 17, 1926 in Christoval to Napoleon and Inez Garcia Sevier. He married Belia Briones on July 6, 1949 in San Angelo and they shared 59 wonderful years together. L. G. was a deacon for the Catholic Diocese of San Angelo serving St. Mary Catholic Church since 1979. He worked as a supervisor at Sante Fe Railway for over 40 years before his retirement.

He was preceded in death by his parents, a brother, Silvano Sevier.

Survivors include his wife, Belia Sevier of San Angelo; daughter; Irene Farrell of Winter Haven, FL.; son; Fernando Sevier and wife, Esperanza of Beeville; daughter; Leticia Kurtz of San Angelo; Grandchildren; John Farrell and wife, Karen of New Bern, NC, Kristi Farrell of Winter Haven, FL., Wesley Sevier and wife, LeAnne of Winter Haven FL., and Jason Kurtz of Ames, Iowa; Jessica Walthers and husband, William of Orangeburg, SC; Jennifer Kurtz of Sarasota, FL.; Great Grandchildren are Blake, Brooke and Brock Farrell of New Bern NC.; Skylar Sevier of Winter Haven FL., and Madelyn and Caiden Walthers of Orangeburg, SC.; brother; Victor Sevier and wife, Celia, of San Angelo; sisters Martha Soliz of Omaha, NB., and Otila "Tillie" Coronado of Bakersfield, CA.

Pallbearers were Sevier's grandsons and deacons of the diocese.

L.G.'s obituary and memorial guest-book may be viewed online at www.robertmassie.com

Tribunal personnel study church law at annual spring conference

Archdiocese of San Antonio

SAN ANTONIO – The Department of Judicial Vicars of the Texas Catholic Conference held its 34th annual spring conference here at the Oblate Renewal Center March 10-11, examining the roles of judges and other personnel who serve in Tribunal Ministry.

The presenter for the event was Father Patrick R. Lagges, judicial vicar and vicar for canonical affairs for the Archdiocese of Chicago.

Father Lagges has worked in Tribunal Ministry since 1982, and served as secretary of the Canon Law Society of America from 2000 to 2002. He received his doctorate in canon law from St. Paul University in Ottawa in 1988.

His writings have appeared in *The Jurist*, *Loyola Magazine*, *Liguorian*, and *Marriage and Family*.

He is an adjunct member of the faculty at Mundelein Seminary at the University of St. Mary of the Lake, and is also an instructor at the Catholic Theological Union in Chicago.

Father Lagges presented four talks during the two-day conference in the Alamo city, and the first of the sessions was titled, "The Pastoral Work of Judges."

Although the marriage nullity process is a legal process in the church, the Code of Canon Law and *Dignitas Connubii* -- the Vatican instruction on the norms to be observed by ecclesiastical tribunals in matrimonial proceedings -- still contain many places where judicial discretion is called for. In these cases, the judge acts as pastor, deciding what is good and equitable. Papal texts have also drawn attention to this aspect of judicial ministry. This presentation examined some of these texts and the ways in which the judge exercises pastoral discretion in handling a case.

In "Discretion of Judgment in Reaching a Decision," the "discretion of judgment" that ought to be expected of judges in coming to a decision in marriage nullity cases was examined. This presentation examined the procedural and substantive canons of the Code of Canon Law and the articles of *Dignitas Connubii*, with particular attention paid to the judicial discretion of judgment.

Culture

Reflections and menus offer satisfying glimpse into saints' lives

Reviewed by **Rachelle Linner**
Catholic News Service

"Saints at the Dinner Table" is simple and satisfying in its idea and execution: to create and present menus inspired by reflections on the lives of 12 saints. The book is informed by author Amy Heyd's gratitude for her family, her faith and her vocation as a wife, mother of three children and gifted cook.

Heyd's inspiration for the book was the realization that her prayers were more confident when she felt a connection with a saint's life. She writes about praying to St. Joseph in the dark hours when her father was hospitalized with a serious stroke. "In that quiet and heart-wrenching moment, I felt that Joseph himself had stepped off the pedestal, took my hand and walked into my dad's room with me." In St. Joseph's strength and presence she found a "wonderful listener" and "friend I could talk to in my time of need."

"In my quest to 'relate' to the saints, I started an intentioned journey to find a collection of saints on whom I could call," Heyd writes. She began with those who, like her, were interested in "food

and caretaking."

The fruit of this journey is this lovely book of meditations and recipes that celebrate three biblical saints (Joseph, Andrew the Apostle and Martha); eight historical European saints (Brigid of Ireland, Isidore the farmer, Margaret of Scotland, Hildegard of Bingen, Clare of Assisi, Elizabeth of Hungary, Notburga and Didacus of Spain); and the recently canonized Sudanese St. Josephine Bakhita.

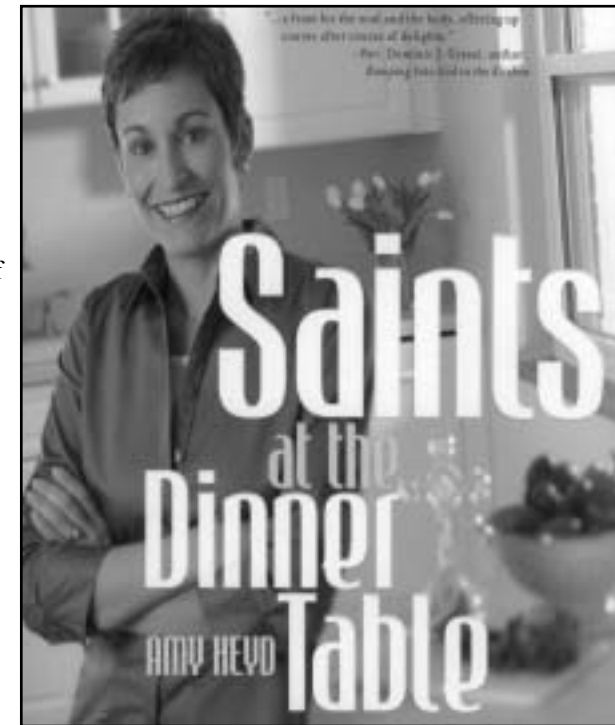
Each chapter begins with several pages of text (an explanation of the saint's historical or scriptural context, a reflection and a description of the meal) followed by the recipes (usually a main course, salad, vegetable and dessert) and concluding with thoughtful questions for dinner conversations and a prayer. The meals are well-balanced, though heavy on meat and dairy products and sometimes an unfortunate use of processed commercial foods.

Many of the menu plans include traditional foods from a saint's country or region, such as the chicken saltimbocca for St. Clare, colcannon for St. Brigid, and Sudanese beef and potatoes for St. Josephine.

Other menu choices, like those honor-

ing St. Joseph, are metaphorical. "The lamb chops remind me of how Joseph helped raise Jesus, the lamb of God. The breadcrumbs on top of the Carpenter Tomatoes resemble the sawdust that must have scattered the floors in Joseph's workshop. The mashed potatoes are a traditional comfort food and signify the comfort that St. Joseph has always given me. The Rocky Road Cake is symbolic of the difficult roads, both literally and symbolically, that Mary and Joseph had to travel during Mary's pregnancy and throughout Jesus' childhood."

The best part of this book are Heyd's simple, well-crafted reflections on how the saints speak to her life. She writes about St. Josephine's remarkable imitation of Christ in the ability to forgive those who abused her when she was a slave and the acceptance of God's will in illness and infirmity. "As she neared the end of her life, she couldn't walk and required a wheelchair to get around. The bishop approached Bakhita and asked her what she did while sitting in her wheelchair. Bakhita replied, 'What do I do? Exactly what you are doing -- the will of God.'"



"Saints at the Dinner Table" by Amy Heyd. St. Anthony Messenger Press (Cincinnati, 2008). 158 pp., \$19.95.

When the V-chip isn't enough: Content-control tech takes spotlight

By **Mark Pattison**
Catholic News Service

WASHINGTON -- Congress passes its fair share of laws, but after a bill becomes law measuring the effect of that bill often becomes a forgotten task to the citizens who elected their members of Congress.

But federal agencies, in most cases, take their charge seriously. One case in point is the Federal Communications Commission.

In early March, the FCC opened an inquiry into media content-control technologies. The FCC was required to open the inquiry by the Child Safe Viewing Act, which passed in the last Congress and became law in December 2008.

What will fall under the scope of this inquiry? One area is whether any fixes should be made to the V-chip and the TV Parental Guidelines -- the industry-policed television ratings system. There has long been dissatisfaction expressed over the ratings given by a show's producers to its programming. There also has been a distinct lack of reporting on the use of the V-chip. The device is part of every new TV sold over the past decade.

Another area for the inquiry is whether commercials should be rated. Again, there are some self-policed industry standards that seem to be weakening in a declining advertising market, as ads for hard liquor and condoms make their way onto screens earlier and earlier in the

evening hours, and on a growing number of channels.

Some broadcasters impose a standard against broadcasting ads for movies and other adult content when a certain percentage of the viewing audience is too young to buy the product being advertised. (While toy commercials aren't rated, the FCC has strict guidelines on the quantity of ads show during kids' programming, and a ban on cross-promotion between the program and the toy being advertised.)

The FCC's inquiry is not restricted just to broadcast TV, though. It includes cable and satellite TV, the Internet and mobile devices -- any platform that can show video.

"The media environment that children encounter is becoming increasingly complex," said the FCC in a March 3 statement announcing the opening of the inquiry.

"In the majority of homes with children, there are at least three television sets, some of which receive signals over the air and others that are linked to cable or satellite," the FCC said.

"In addition, many homes have DVD players, computers with Internet access, and a variety of mobile devices, such as iPods or other MP3 devices and wireless devices such as cell phones and smart phones, that are capable of playing both audio and video," it continued.

"Each of these media outlets has its own type of password and/or program-blocking system, which poses a significant challenge for parents trying to direct or supervise their children's exposure to video and audio program-

ming," it said.

Now this is where things can get interesting. Common Sense Media, which offers lists of recommended programs to the TiVo company for its content-control technology called Kidzone, is on board with the inquiry. TiVo makes the popular digital video recorder of the same name.

"Parents want to keep their kids safe and smart in this 24/7 media world, and we should empower them with information that is clear, accessible and works across all media platforms," said a statement from Jim Steyer, Common Sense Media's CEO.

Even more interesting is that a Common Sense Media board member, Julius Genachowski, was nominated by President Barack Obama to be the new FCC chair. That alone should ensure that this inquiry won't get lost in the shuffle.

The results of the inquiry are to be reported to Congress no later than Aug. 29. Then it will be the citizens' turn to keep them from being buried.

Pattison is media editor for Catholic News Service.

Editor's Note: When you keep your eye on TV, what do you see? What are your likes or dislikes? What are your concerns and criticisms? Be as general or as specific as you wish. Send your comments to: Mark Pattison, Media Editor, Catholic News Service, 3211 Fourth St. NE,

Family/Humor

Bishops get hip to the Web, so let's start a Catholic Craig's List

By Dan Morris
Catholic News Service

The Vatican is considering a major document on the "new media." I suspect you and I are thinking the same thing: Please don't forget Craigslist!

A number of bishops like Boston Cardinal Sean P. O'Malley and Bishop Gerald F.

Kicanas of Tucson, Ariz., have blogs. Some bishops can be found on Facebook. The Vatican itself has launched a news channel on YouTube.

And, the Vatican even admitted it might have been able to avoid a bit of unpleasant public relations if it had Googled the background of a certain bishop whose excommunication was lifted.

In short, gone are the days when church leaders were intimidated by any media technology exceeding an Etch-a-Sketch. Bishops all over the place are hip to the Internet, Web sites, blogs, iPods, iTunes, viral marketing, e-mail blasts and, of course, online giving.

All the more reason for them to embrace Craigslist, which

is basically free and allows persons (many of whom are Catholics) to sell, trade or share anything from antique dentures to views on the Middle East.

Last week I sold an old pull-chain toilet so fast and had so many calls that I wondered if I should go into the pull-chain toilet business. Yesterday I scored a pick-up load of free cedar kindling for our fireplace.

If I can use Craigslist to sell hanging commodes and secure free firewood, I am confident the church could use it to evangelize, fundraise, encourage vocations and in general "go where they (the people of God) are," in the words of San Francisco Archbishop George H. Niederauer, who is chairman of the U.S. bishops' communications committee.

The good archbishop was also one of the prelates from 82 countries from around the world who met in Rome March 9-13 to talk about "new media" and the church. I wonder if they calculated how much cheaper it would have been to try "new media" teleconferencing instead of making travel plans involving 82 countries.

Anyway, the archbishop said the church needs to use Internet entities like Twitter and Facebook to reach younger generations.

I just know he probably also wanted to mention Craigslist. After all, it reaches all generations, especially the

Old Cheapskates Crowd (OCC).

As much as we all want to encourage youth and the young to have active lives in the church, it is only fair to remind all those bishops who met in Rome that it tends to be OCC members who show up for work parties, retreats, fundraisers and liturgies -- and use the collection envelopes.

Yep, we do. And a lot of us might find it fun and inspiring to see some Craigslist Catholicism.

Envision an entry from the parish liturgy committee: **Headline:** "Excellence in Worship." **Text:** "Join the St. All Saints Parish Liturgical Committee and gain a say in how your fellow Catholics stand, pray, sit, sing, walk, talk, kneel, recite, worship, enter, exit, start, stop, line up, greet, meet and mingle. Facility with Latin welcome, but not required. Beady eyes optional. E-mail liturgypolice@saintallsaints.org."

Or an entry from the vocations club? **Headline:** "Now Hiring Catholics." **Text:** "Catholic men and women are being sought to answer the question, 'How am I called to serve God?'" Are you a potential priest, sister, brother or deacon? E-mail lowpayhappyjob@saintallsaints.org."

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



Morris

Bill & Monica Dodds

Elder care: preventing slips and falls

By Bill and Monica Dodds
Catholic News Service

It wasn't that long ago that the catch phrase "I've fallen and I can't get up" was popular among a lot of comedians. To members of the youngest generations, the idea seemed silly.

Children fall all the time. Yes, they may cry a bit, they may get a skinned knee, but they bounce right back.

Younger adults fall too. Riding on a bike or pair of rollerblades. Hiking along a trail.

They may not bounce right back. A bruise maybe. A sore muscle. Or, at worst, a cast for a month or so. But properly equipped with a helmet and other safety items they suffer no long-term effects.

It's members of the middle and senior generations who were least likely to find the "I've fallen" line amusing. They're the ones most likely to realize how devastating a fall can be for an elderly family member.

The Centers for Disease Control and Prevention (CDC) knows that, too. In its "Falls Among Older Adults: An Overview,"

the CDC reports:

- ▶ More than one third of adults 65 and older fall each year in the United States.
- ▶ Among older adults, falls are the leading cause of injury deaths. They're also the most common cause of nonfatal injuries and hospital admissions for trauma.
- ▶ In 2005, 15,800 people 65 and older died from injuries related to unintentional falls, about 1.8 million people 65 and older were treated in emergency departments for nonfatal injuries from falls and more than 433,000 of these patients were hospitalized.
- ▶ Twenty percent to 30 percent of people who fall suffer moderate to severe injuries such as bruises or head traumas. These injuries can make it hard to get around and limit independent living. They also can increase the risk of early death.
- ▶ Many people who fall, even those who aren't injured, develop a fear of falling. This fear may cause them to limit their activities, leading to reduced mobility and physical fitness, increasing their actual risk of falling.

Needless to say, prevention is the key to avoiding falls.

The CDC advises that older adults can take several steps to protect their independence and reduce their risk of falling, including:

- ▶ Exercising regularly. (Exercise programs

like tai chi that increase strength and improve balance are especially good.)

- ▶ Asking their doctor or pharmacist to review their medicines -- both prescription and over-the-counter -- to reduce side effects and interactions.

- ▶ Having their eyes checked by an eye doctor at least once a year.

- ▶ Improving the lighting in their home.

- ▶ Reducing the hazards in their home that can lead to falls, such as safely tucking telephone and electrical cords out of walkways, keeping the floor clear and clean, using nonskid throw rugs to reduce the chance of slipping on linoleum or vinyl and installing handrails along stairways and grab bars in the bathroom.

The bottom line here? Falls can be devastating. But there are easy ways to help a loved one avoid becoming the victim of a simple slip that could land him or her in so much trouble.

On the Web: Preventing Falls in the Home and Community

The National Safety Council has a list of resources and information that can help families. Go to: nsc.org/resources/issues/fallstop.aspx.

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine.



Monica and Bill Dodds



"Both my parents have given up pizza for Lent, so if there's any pizza to be eaten, I guess it's up to me."

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ANSWERS

2. Phoenicians
5. Italians
7. Babylonians.



READ MORE ABOUT IT Acts 2 Q&A

1. On what day were the Christians praying together?
2. What did Peter want the people to know Jesus was?

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 Peter so important to the history of the church?

BIBLE ACCENT

The Acts of the Apostles was written by Luke, who also wrote one of the Gospels. This book reads like a great adventure, opening with the ascension of Jesus into heaven and recording many of the important events of the lives of the early

Christians.

After the Holy Spirit came upon the disciples on the day of Pentecost, they were empowered to spread the good news of Jesus to the Gentiles as well as the Jews. The disciples healed people, just as Jesus did. Stephen became the first Christian martyr, and many people were baptized and became believers.

The story of Paul's conversion from a persecutor of Christians to a dynamic missionary also is included in Acts.

Paul later wrote many of the letters that are included in the New Testament.

PUZZLE

The New Testament contains letters written to people of different places. Cross out the names below not part of the New Testament:

1. Romans, 2. Phoenicians, 3. Galatians, 4. Ephesians, 5. Italians, 6. Thessalonians, 7. Babylonians, 8. Colossians

JUST 4 KIDS

God gives the Holy Spirit to the followers of Jesus

On the day of Pentecost, the apostles who had followed Jesus and others who came to believe in him were in one place praying together. A mighty wind came down from the sky and filled the house, and tongues of fire appeared above the heads of everyone there. They all began to speak as the Holy Spirit moved them.

A large crowd gathered outside the house. People had come to Jerusalem from all over the world, and they wondered what was happening.

"Are not all these people who are speaking Galileans?" someone asked. "Then how does each of us hear them in his own native language?"

"What does this mean?" another man asked.

Not everyone who heard thought a miracle was happening. "They have had too much new wine," a skeptic said.

Then Peter stood up to address the people who had come. "Let this be known to you," he said, "and listen to my words. These people are not drunk, as you suppose, for it is only 9 o'clock in the morning. No, this is what was spoken through the prophet Joel: 'It will come to pass in the last days. ... I will pour out a portion of my

spirit upon all flesh. Your sons and your daughters shall prophecy. ... And I will work wonders in the heavens above and on the earth below.'"

Some of the people who heard Peter dismissed his words and left the crowd. Many others remained to hear what he might say. Peter spoke very directly to the crowd.

"You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders and signs, which God worked through him in your midst, as you yourselves know.

"This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it."

Peter reminded the people that David was a prophet who lived and died but who knew a Messiah would come from the family of one of his descendants.

Then, to make sure everyone understood exactly what he was trying to say, Peter said, "Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified."

Avoiding labels: Discover your box and break free

By Erick Rommel
Catholic News Service

Even people who aren't fans of baseball find the game remarkable. It's more than a sport; it's a sign of hope. Fans renew their faith in a favorite team. Those who aren't fans see the re-emergence of baseball as a sign that winter is truly in its last days.

Over the past few years, baseball has become synonymous with something else. In the eyes of many, those who take the field are no longer grown men playing a game; they're potential subjects of a future question on "Jeopardy": "This former baseball star was disgraced when he admitted using performance-enhancing drugs."

It's easy to typecast someone with a single word, especially when you don't truly know the person. Go through a list of

your classmates and you'll realize you think you know them far more than you actually do.

Brain. Jock. Geek. Flirt. It's human nature to put people in a box until they find a way to break free.

That's especially true for people in the public eye. Whether you're a sports fan or not, chances are you know very little about the players whose names you know. That doesn't stop you from forming an opinion.

We recently learned that Alex Rodriguez, arguably the greatest player currently in baseball, tested positive for performance-enhancing drugs six years ago. This makes him a fallen role model, a cheat, a villain in the eyes of many.

It's an easy image to create in our minds.

Over the course of one weekend, Rodriguez went from being the player people felt would save baseball from scandal to the player who was an example of scandal.

A few days after the revelation, something else happened that we wouldn't have known if it wasn't for reporters tracking Rodriguez's every move. He spoke at the dedication of a base-

ball field named in his honor, an honor he received because he donated a large amount of money so the field could be built.

Cheater or philanthropist -- which word labels his box?

The truth is that there is no box. Those one-word descriptions don't say anything about the person we label, but they say a lot about us.

That doesn't mean the descriptions aren't accurate. It's easy to tell if someone is a flirt or a jock. That's the beginning of understanding, however, not the end.

The problem with only knowing a little bit or, even worse, picking and choosing the facts we give value to, is that we often discard those that don't fit the picture we've already created.

Is Alex Rodriguez a cheater or is he a philanthropist?

It depends on the word you use.

Unfortunately, those words are far more absolute than the people they define. There are no good people or bad people. We are all flawed.

(Please See ROMMEL/19)



Rommel

Initiative hopes to recruit 1 million against poverty

By Dennis Sadowski
Catholic News Service

WASHINGTON -- Catholics across a broad spectrum of the church are being mobilized in a renewed effort to fight global poverty.

Baltimore-based Catholic Relief Services and the U.S. Conference of Catholic Bishops are seeking 1 million Catholics during the next two years to join an initiative designed to show that the difficulties Americans are facing during the current financial crisis are intricately intertwined with the plight of the poor around the world.

The effort, Catholics Confront Global Poverty, is tied to Pope Benedict XVI's World Peace Day message of Jan. 1 in which he called for humanity to work toward greater human dignity through the promotion of peace and international aid that promotes human development, said Stephen Colecchi, director of the U.S. bishop's Office of International Justice and Peace.

"Our future is linked to theirs. Our security is linked to theirs. Our prosperity is linked to theirs," Colecchi told a nationwide webcast Feb. 11.

Colecchi joined Bill O'Keefe, senior director in the advocacy department at CRS, in announcing the initiative, which will be launched during the annual Catholic Social Ministry Gathering in Washington Feb. 23.

Both agencies have worked side by side in a global anti-poverty campaign in recent years, but see new opportunities in which poverty initiatives that



Albertine Sisters Symforoza Kicka and Noemi Gil receive patrons of the St. Blase Soup Kitchen in Argo, Ill. The US Conference of Catholic Bishops and Catholic Relief Services have begun an initiative to recruit 1 million Catholics to confront global poverty issues.

Poverty: What you can do in your parish

- ▶ Individuals and groups can sign up to be part of 1 million Catholic voices raised up to confront global poverty.
- ▶ Encourage social concerns committees and others in your network to read and utilize the stories and backgrounders at the CCGP web site <http://www.usccb.org/sdwp/globalpoverty/> -- which put a face on the initiative's seven key issues.
- ▶ Help the USCCB publicize recent articles, "Catholics Confront Global Poverty," by Archbishop Timothy Dolan in *Commonweal* magazine, an article by Bishop Howard Hubbard in *America* magazine and the article by Bishop Fernando Marie Bargallo on the Catholic News Service blog.

promote human development are welcomed by the incoming administration of President Barack Obama and members of the 111th Congress.

"We want to respond to the call of the Holy Father and respond to our brothers and sisters around the world who as a result of the global economic meltdown are suffering," O'Keefe said.

The effort also will work with Catholic Charities USA's ongoing campaign to reduce domestic poverty to demonstrate the connection between the needs of poor Americans and poor people around the world.

O'Keefe warned that the progress that has been made since 1990 to raise an estimated 400 million people out of extreme poverty -- defined as

living on less than \$1.25 per day -- can reverse as quickly as the global financial crisis deepens, food shortages mount and climate change intensifies.

"Our progress aside, the situation still demands our moral attention," O'Keefe said.

The initiative will focus on grass-roots efforts at parishes, schools, universities and diocesan social action offices to get people involved. It will rely in large part on the Internet to link people together through an improved global poverty Web site, which will include opportunities for social networking, prayer, advocacy through messages to elected officials, podcasts and Web-based seminars.

"We need to start with our base and use the language of our faith that motivates people," Colecchi said.

The revamped Web site -- with access points at www.usccb.org/globalpoverty and www.crs.org/globalpoverty -- will be up and running after the Feb. 23 announcement in Washington, where more than 500 Catholics engaged in social justice work will gather.

The two organizations have identified seven areas where changes in worldwide policy and government practices can begin to make an immediate difference for the world's poorest people: debt relief for poor countries, the work of industries that fail to provide adequate compensation to countries for the resources they use, American foreign assistance, peace, global climate change, migration and international trade practices.



Our Holy Father's Monthly Intentions 2009

April

General: That the Lord may bless the farmers with an abundant harvest and sensitize the richer populations to the drama of hunger in the world

Mission: That the Christians who work in areas where the conditions of the poor, the weak and the women and children are most tragic, may be signs of hope, thanks to their courageous testimony to the Gospel of solidarity and love.

May

Lay Vocation Promoters. That the laity and Christian communities may embrace their responsibility for promoting vocations to the priesthood and religious life.

A Missionary Church. In response to the Lord for the gift of faith, may the younger Catholic communities generously participate in the universal mission of the Church to proclaim the Gospel to the ends of the earth.

Daily Offering Prayer

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

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

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

Criminal Justice Ministry
Diocesan Office
325-651-7500

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



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TORE: Message of peace is universal and uniting, S. Angelo student writes

(From 12)

Matiri. Correspondence takes a couple months and I started in January, 2008. After hearing back from Sister Mary Elvine from the Matiri Mission in March, 2008 and getting the OK, I was ready to put my plan in action. I decided to initiate 100 new Peace Ambassadors by sending 100 Jr. Peace Ambassador T-shirts, 100 peace necklaces, and 100 Jr. Peace Ambassador Cards to Karimi's classroom. With many donations, and a great deal of work, we

sent the boxes overseas in August, 2008. My friend Caitlyn and I decided to draw posters to send in the boxes and enclosed disposable cameras. We were hoping they could take pictures and send them back to us. I got a letter in November from Karimi saying they had received the boxes and the contents inside. She told me that after their term exams, they would celebrate Peace Week. Even though the week had already passed, I was just excited to hear that they received everything. Really, the idea isn't to celebrate on the exact day,

but to just enjoy a peaceful, fun day with your friends, which brings me back to the pictures. Every child had my T-shirt on, and there was even a picture of Karimi and her mom holding the posters Caitlyn and I made! The pictures showed Karimi and her classmates playing games with the school staff, and just having a fun time. I was so happy, because that was the whole purpose of this project, to spread peace with people who really need it. In the letter that came with the pictures, Karimi said that she would never forget me. That made me feel

so special to know I impacted someone's life so far away and so much, and with something as small as some T-shirts and necklaces. Hopefully one day I can go to Matiri and meet her and her classmates. For me, this project proved that the message of Peace is universal and can bring people together. I also learned that with a little determination and a lot of patience we can all make a difference in the world.

Tore Anderson is a sophomore at at San Angelo Central High School and parishioner at Holy Angels.

AFRICA: Pope touches on continent's many wars, says Christianity the answer

(From 20)

down a direct challenge to international organizations that, in his words, were undermining society's foundations by promoting abortion as a form of reproductive health care. The working document for next October's Synod of Bishops, delivered by the pope to African bishops, said globalization "infringes on Africa's rights" and tends "to be the vehicle for the domination of a single, cultural model and a culture of death."

The pope hit hard on African wars and ethnic conflicts and repeatedly held out Christianity as the answer. If Africans grasp that the church is "God's family," he said in Cameroon, there is no room for ethnocentrism or factionalism. In effect, he presented the church as the only institution capable of bringing Africans together in a way that goes beyond political or economic expediency.

Although the pope had two one-liners

about corruption, typically portrayed in the West as the quintessential "African" problem, he did not engage in finger-pointing -- even in Cameroon, which is usually at the top of the corruption charts of human rights organizations. Indeed, he called Cameroon a "land of hope" for Africa.

The reason is that he knows local African church leaders are already on the front lines in denouncing political corruption. In Cameroon, for example, a year ago Cardinal Christian Wiyghan Tumi of Douala took the unprecedented step of publicly opposing President Paul Biya's constitutional meddling that allowed the president to serve yet another seven-year term -- a position the cardinal reiterated during the pope's visit.

Significantly, the pope treated corruption not as a problem to be eliminated in return for foreign aid, but as a practice incompatible with the demands of the Gospel. He added, however, that Africa deserves a similar change in attitude from the developed world

-- not "more programs and protocols" but "conversion of hearts to sincere solidarity."

His visit to the sick in Cameroon illustrated that the church must invest its resources in love and care for the needy, but with a special focus: Human suffering can only make sense in light of Christ's crucifixion and his "final victory" over death, he said.

Even the pope's defense of women's rights in Africa was very much a "Benedict" approach, based not on human rights declarations but on the biblical account of creation. Here, too, his point that men and women have "complementary" roles will no doubt find critics.

The pope's method in Africa was not to lay down the law but to lay down a challenge, asking people to examine their own lives and their relationships in the light of the Gospel. He believes that Christianity is a perfect fit for Africa but that, in view of cultural trends, it won't necessarily be an easy fit.

Pope tells reporters he feels 'sense of God in Africa'

ROME (CNS) -- Pope Benedict XVI said he felt a great sense of family and respect for the sacred during his weeklong trip to Africa.

Speaking to reporters aboard his plane back to Rome March 23, the pope thanked everyone involved in the visit, including the journalists who covered it.

"I was particularly struck by two things: on one hand, an impression of this friendliness, of almost exuberant joy, Africa in celebration. And it seemed to me that in the pope they saw the personification of the fact that we are a family of God," he said.

"On the other hand, I was impressed by the spirit of concentration in the liturgy and a strong sense of the sacred," he said. There was no "self-presentation and self-animation" by participating groups at Mass, but a focus on the divine presence, he said.

TIGERS: Good Friday gametime a 'big affront' to Christians, baseball fan says

(From 9)

being played on Monday (April 6) so they'll open the season on the road."

As it turns out, each of the 30 teams in Major League Baseball played on Good Friday this year, though not all are afternoon games.

"And don't forget," Colangelo said, "the NBA plays on Christmas and so does the NFL."

When the Tigers' opening day fell on Holy Thursday in 2004, Ochab was there as the Tigers beat the Minnesota Twins 10-6, "but it didn't really feel as festive." After the afternoon game, he headed to Mass.

Jesuit Father Mark George, pastor of SS. Peter and Paul Parish in Detroit, said being within walking distance of Comerica Park

and Ford Field, home of the Detroit Lions football team, is an opportunity for his parish.

"We're trying to make sure all the hotels in the area know we're here so people can plan for Palm Sunday and Good Friday while they're here," he said. This year basketball's Final Four game will be played at Ford Field, an indoor stadium, on the week-end of Palm Sunday.

He was an associate pastor in Cleveland two years ago when the opening day for the Indians fell on Good Friday. Although the game was started, it couldn't be finished and was called because of a snowstorm. "Not only was that game snowed out, so was their whole first series. Was it because they tried to play opening day on Good Friday? That's one interpretation," he said with a laugh.

Five blocks from Comerica, Spiritan Father Ed Vilkauskas, pastor of Old St. Mary Church in Detroit's Greektown, said having opening day on Good Friday "is kind of appalling.

"I think it's a pretty big affront to Christians," he said. "It's one of the most sacred and solemn days of the Christian calendar and to do that is insensitive to our faith.

"Not too many years ago, stores actually closed noon to 3 p.m. Even banks were closed," said Father Vilkauskas.

With the church so close to the ballpark, it means "we'll be massively affected by the traffic," he said.

While many will walk to church from their downtown offices, regular parishioners who come in from the suburbs "may be turned away by all the traffic," he said.

Father Vilkauskas said he is hoping the traffic flow will be much clearer at 8 p.m. Good Friday when the church presents the "Stabat Mater" ("Sorrow of the Blessed Mother") by Franz Joseph Haydn with a soloist, choir and orchestra.

"We want people to know the church is open even after the game," he said. "We hope they come."

While Ochab said he's hoping others also pick Good Friday services over the game, he knows the already-sold-out stadium will be filled with people of all faiths.

Ochab is a 27-game ticket holder, and an opening-game ticket was included in his plan. He muses that it might go to a Muslim friend "since I don't think I'd give it to another Catholic or a Christian."

And in the meantime, he said, "I'm praying for rain."

NOTRE DAME: Obama appearance stirs nationwide controversy among Catholics

(From 9)

Brown told Catholic News Service March 23 that he has heard anecdotally that most students are pleased with this year's choice of Obama as the commencement speaker and feel honored the first black U.S. president would accept Notre Dame's invitation from among the many he has received.

The 44th president also will deliver the commencement addresses at Arizona State University May 13 and the U.S. Naval Academy May 22, White House press secretary Robert Gibbs said March 20. The U.S. president traditionally delivers a speech to graduating students at one of the U.S. military academies.

Obama will be the ninth U.S. president to receive an honorary degree from Notre Dame and the sixth to be a commencement speaker. In 2001, President George W. Bush addressed the graduating class about the importance of faith-based organizations.

The petition drive initiated by the Cardinal Newman Society called it "an outrage and a scandal" for the university to honor Obama and asked Father Jenkins to "halt this travesty immediately."

"This nation has many thousands of accomplished leaders in the Catholic

Church, in business, in law, in education, in politics, in medicine, in social services and in many other fields who would be far more appropriate choices to receive such an honor," the petition says.

By close to noon EDT March 24, the Web site www.notredamescandal.com reported having received more than 60,150 signatures on the petition.

Bishop John M. D'Arcy of Fort Wayne-South Bend -- the diocese where Notre Dame is located -- said through a spokesman March 24 that he would issue a statement about the issue later in the day.

"By inviting Barack Obama as commencement speaker, Notre Dame is telling the nation that the teaching of the Catholic Church on this fundamental matter (of

‘By inviting Barack Obama as commencement speaker, Notre Dame is telling the nation that the teaching of the Catholic Church on this fundamental matter (of abortion) can be ignored.’

-- Ralph McInerny
philosophy professor at Notre Dame

abortion) can be ignored," Ralph McInerny, a philosophy professor at Notre Dame, said in a March 23 column on his Web site, *The Catholic Thing*.

"For one whose 54-year career as a member of the Notre Dame faculty is coming to an end this June, it is a bitter thing to reflect on the 2009 commencement speaker," he said.

Father Jenkins pointed out that U.S. presidents from both parties have come to Notre Dame for decades to speak to its graduates about a wide range of pressing issues -- from foreign policy to poverty, from societal transformation to social service.

"We will honor Mr. Obama as an inspiring leader who faces many challenges -- the economy, two wars, and health care, immigration and education reform -- and is addressing them with intelligence, courage and honesty," he said.

"It is of special significance that we will hear from our first African-American president, a person who has spoken eloquently and movingly about race in this nation. Racial prejudice has been a deep wound in America, and Mr. Obama has been a healer," he said.

Jesuit Father Thomas J. Reese, a senior fellow at the Woodstock Theological Center at Jesuit-run Georgetown University in Washington, said he found it curious that Notre Dame would receive so much flak about its choice of commencement speaker, given that no such outrage occurred when the archbishop of New York invited Obama to speak at the 2008 Al Smith dinner.

The annual see-and-be-seen political roast is named for the famed 1920s Catholic New York governor.

"This is absurd," Father Reese said in a statement. "If Cardinal Edward Egan of New York can invite Obama to speak at the Al Smith dinner in October of 2008 when he was only a presidential candidate, then there is certainly nothing wrong with Notre Dame having the president speak at a commencement.

"Other pro-choice speakers at Al Smith dinners included Al Gore and Tony Blair, a Catholic," he continued. "What is OK for a cardinal archbishop is certainly OK for a university."

PADRE

(Para 7)

o simplemente "el procedimiento". Aquellos "a favor de la elección personal" (pro-choice) no vieron claramente lo que estaban

eligiendo. Como alguien comentara, "creo que una frase más realista sería 'a favor de matar bebés'".

Usar un lenguaje engañoso tiene, desde luego, su razón de ser. Encubre aquello que

tememos; es de naturaleza defensiva; suaviza los términos tabú, y deja fuera del vocabulario los temas que no se quieren enfrentar directamente. Un proceso legislativo sano, sin embargo, se abstiene de la ambigüedad y del disimulo; se fundamenta en la verdad y en la coherencia moral; protege y promueve una conciencia pública elevada, especialmente al momento de elaborar leyes relacionadas con realidades humanas fundamentales como son la moralidad sexual, la bioética y la protección de la vida humana.

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

MAGLIANO: Christ would respect all dignity

(From 8)

hungry people. However, since a quick repentance is unlikely, and since regulatory loopholes were never closed, the government has a responsibility to ensure that these innocent victims are rescued.

Many American corporations like Walmart purchase much of their merchandise from sweatshops in poor countries where employees are treated almost as slaves.

Certainly Jesus would not put "everyday low prices" above human suffering. He would, and is, calling us to challenge these greedy companies.

Instead of taking advantage of desperately poor workers, shouldn't we be urging such companies to ensure just wages, decent working conditions and reasonable hours for these brothers and sisters? (For assistance, visit www.nlcnet.org).

The Lord calls us beyond a mere observance of the law. "Be perfect, just as your heavenly Father is perfect." Jesus is inviting us to aim higher, to love as he loves!

The Fifth Commandment insists that we not murder. But in traditional Jewish understanding of the law, killing in war or capital punishment is not forbidden by this commandment.

But to bring this commandment to fulfillment, Jesus teaches, "But I say to you, love your enemies, and pray for those who persecute you. ... Do to others whatever you would have them do to you."

Jesus makes no exception to killing. He is calling us to follow him and totally abolish both war and capital punishment. He is directing those who will listen to respect the life and dignity of every single person -- even enemies and murderers.

That's what Jesus would do!

GEORGE: Speak out to your government

(From 3)

try. We have a conscientious objection for doctors against being involved in administering the death penalty. Why shouldn't our government and our legal system permit conscientious objection to a morally bad action, the killing of babies in their mother's womb? People understand what really happens in an abortion and in related procedures—a living member of the human family is killed—that's what it's all about—and no one should be forced by the

government to act as though he or she were blind to this reality.

I ask you please to let the government know that you want conscience protections to remain strongly in place. In particular, let the Department of Health and Human Services in Washington know that you stand for the protection of conscience, especially now for those who provide the health care services so necessary for a good society. Thank you and God bless you.

OBAMA: Embryonic stem cell research has thus far not produced a single cure

(From 5)

Embryonic stem-cell research, which has proven destructive of human life and costly, thus far has not produced one cure. Instead of destroying human life, President Obama should have approved tax dollars for ethically sound means for advancing adult stem-cell science and medical treatments that have been discovered with the recent reprogramming of regular adult skin cells that can be converted into highly flexible pluri-potent stem-cells. A year ago, this new scientific breakthrough rocked the scientific world. It has been called “biological alchemy,” something like turning lead into gold. Many scientists are hailing cellular reprogramming as a breakthrough of epic proportions. Also, present adult stem-cell research, which utilizes cells from adult tis-

sues or umbilical cords, does not require the destruction of human life. It has been proven successful in treating about 70 kinds of

cancer and auto-immune diseases, such as multiple sclerosis. It is in this type of research that Obama should have invested federal taxpayers dollars.

As I pointed out in a previous article, in his inaugural address, President Obama spoke about care and protection for the

‘More than ever, we need to pray to our God to bring an end to the terrible scourge of abortion and all the threats that are being made on the unborn human life that is made in the very image and likeness of God.’

-- Bishop Pfeifer

ing federal money to international groups that perform abortion or provide abortion information. With his Executive Order on stem-cell research, Obama is increasing his attack on innocent human life. And the worst might still be to come—because Obama, in his campaign, stated that he

weak and defenseless, but on his third full day in Office, Obama unleashed an attack on the weakest members of human society, the unborn, by striking down the ban on giv-

would sign into law the most terrible abortion Bill ever, if it is passed by Congress. This deadly piece of legislation is known as the Freedom of Choice Act. All Catholics of the United States have been encouraged by all the U.S. Catholic Bishops to take part in the campaign cards to be sent to Congress, asking our Representatives and Senators to never pass such terrible legislation that will remove all restrictions on abortion.

More than ever, we need to pray to our God to bring an end to the terrible scourge of abortion and all the threats that are being made on the unborn human life that is made in the very image and likeness of God. We need to plead with our President to stop using taxpayer money to fund actions that destroy innocent unborn life.

DOCTRINES: Catholics must accept and support church's teachings on basic life issues

(From 4)

moral evil and a crime. Catholic politicians and those in the business and media field who support abortion must remember that this will lead to moral disaster.

Pope Benedict XVI has often spoken about faith, belief, and eucharistic and moral consistency. What the Pope is saying is that what we say we believe, we must express by the way we act not only in our private lives but also by the way we act and by the way we promote our beliefs in the public forum. If we are not consistent in our belief and moral behavior, then we are not worthy to receive Christ in the Eucharist.

A Catholic who does not accept and support the catholic teaching on the basic life issues must refrain from receiving the lord

in Holy Communion, because that person has cut himself or herself off from the full belief and teaching of the Catholic Church which consequently affects in a negative way his or her deeper union with Christ and the Church in Holy Communion. A person's failure to believe and accept the full teaching of the Church on Doctrine and serious moral issues makes one unworthy of Holy Communion. It stands to reason that if one freely chooses not to put into practice what one believes, then one is not in full communion with the Catholic Church.

In the middle of the first century, the Apostle Paul addressed eucharistic inconsistency – moral behavior that was not in accord with being worthy to receive Christ in Communion: “Therefore whoever eats the bread or drinks the cup of the Lord

unworthily will have to answer for the Body and Blood of the Lord. A person should examine himself(herself) and so eat and drink the cup. For anyone who eats and

drinks without discerning the Body, eats and drinks judgment on himself (herself).” (1 Cor.11:27-28).

ROMMEL: Discovering boxes, breaking free

(From 15)

Alex Rodriguez is no different than you or me, except that he has a lot more money and everybody knows his name.

Six years ago, he and 103 other baseball players made a mistake. They're still anonymous. He is no longer.

Would you trade the anonymity of your life for Rodriguez's fame and fortune? Could you

live being placed in a box by people you don't know, even if that box does nothing to reflect who you are?

These aren't rhetorical questions. Just as you box those around you, you are boxed as well.

Do people call you a brain? A jock? A geek? A flirt? Are you who people think you are, or are you your own person?

Don't you owe it to yourself to break out of your box?

OBISPO

(From 3)

Somos gente Pascual cada día, y Cristo nos invita que demos Su mensaje Pascual a todos que encontramos. Vivimos el mensaje Pascual de vida por medio de ayudar a la gente entender el significado de la vida, de alimentar y atender a los necesitados, por medio de palabras alentadoras, por medio de ser evangelistas, por medio de perdonar y compartir, por medio de testificar y hablar.

La bendita Madre Teresa de Calcuta comprendió lo que significaba ser una persona Pascual llamada a traer la belleza y felicidad de Dios a esas personas cuyas vidas ella tocó cada día. Su mensaje era que estamos aquí en la tierra para ser “algo hermoso por Dios.” Ella vivió su mensaje Pascual pasan-

do por las calles de Calcuta, asistiendo a los más pobres de los pobres y trayendo consuelo y compasión a los agonizantes.

El primer mensaje del Salvador resucitado a sus discípulos es “La paz sea con ustedes.” Vivimos el mensaje Pascual hoy por medio de ser instrumentos de paz de Jesús y por medio de construir el Reino de Dios. El Papa Juan XXIII nos dice que la paz tiene cuatro satélites: la verdad, la caridad, la libertad y la justicia. Nos probamos ser gente Pascual al grado que somos agentes de la verdad [no de la mentira], de caridad [no de indiferencia u odio], de la libertad [no de la esclavitud u opresión] y de justicia [no de injusticia]. Somos gente Pascual por medio de ser constructores del reino de Dios.

(From 2)

Scripture, in community, in individuals, and in the events of history, and in our daily lives. Our task is to discern and respond to the Lord's movements in our hearts.

We are Easter people every day, and Christ invites us to bring His Easter message to all we meet. We live the Easter message of life by helping people understand the meaning of life, by feeding and tending those in need, by encouraging words, by being evangelists, by forgiveness and sharing by witness and word.

Blessed Mother Theresa of Calcutta understood what it meant to be an Easter person called to bring God's beauty and joy to those whose lives she touched each day.

Her message was that we are here on earth to do “something beautiful for God.” She lived the Easter message roaming the streets of Calcutta, assisting the poorest of the poor and bringing comfort and compassion to the dying.

The first message of the risen Savior to his disciples was “Peace be with you.” We live the Easter message today by being instruments of the peace of Jesus and by working to build up the Kingdom of God. Pope John XXIII tells us that peace has four satellites: truth, charity, freedom and justice. We prove ourselves to be Easter people to the extent that we are agents of truth (not the lie) of charity (not indifference or hatred), of freedom (not slavery or oppression) and of justice (not injustice). We are Easter people by being kingdom builders.

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POPE BENEDICT IN AFRICA



At left, above
and below,
scenes from
Africa where
Pope Benedict
XVI visited in
March.

Pope challenges attitudes, cultural trends

By John Thavis
Catholic News Service

LUANDA, Angola -- Pope Benedict XVI's in-flight statement opposing condom distribution in AIDS prevention drew sharp criticism and was seen by many as a distraction from his main message in Africa.

But a closer look reveals that very little of what the pope had to say during his March 17-23 African journey was easy or accommodating. On issues ranging from abortion to corruption, from women's rights to economic development, he preached the Gospel in a way that took issue with common practices and prevailing attitudes.

His conviction, expressed on his first day in Cameroon, is that Christianity is the answer -- the only real answer -- to the chronic problems plaguing Africa. His fear is that Africa, caught up in economic and cultural globalization, will follow the secularized West and lose touch with its own best values.

Condom campaigns are, to Pope Benedict, a small but very real part of this threat. But his concern extends to virtually every area of social, economic and political life.

"At a time when so many people have no qualms about trying to impose the tyranny of materialism, with scant concern for the most deprived, you must be very careful," he told Africans in Cameroon.

"Take care of your souls," he said. "Do not let yourselves be captivated by selfish illu-



sions and false ideals."

News accounts usually leave out the words than inevitably followed these papal warnings, but for the pope they were the most important part of his message in Africa: "Only Christ is the way of life." "The Lord Jesus is the one mediator and redeemer." "Christ is the measure of true humanism."

The transformation the pontiff asked of Africans was, as he described it, one that must begin with a radical conversion to Christ that redirects every aspect of life.

"The Gospel teaches us that reconciliation, true reconciliation, can only be the fruit of conversion, a change of heart, a new way of thinking. It teaches us that only the power of God's love can change our hearts," he said at an outdoor Mass in Angola.

The pope kept reminding listeners that, in

his view, inside and outside Africa the Christian message lived to the full is profoundly countercultural.

That was eminently clear when he addressed young people in an Angolan soccer stadium, telling them that their power to shape the future was directly dependent on their "constant dialogue with the Lord."

"The dominant societal culture is not helping you live by Jesus' words or to

practice the self-giving to which he calls you," he said. In fact, he said, today's "individualistic and hedonistic" values prevent young people from reaching maturity.

At his Mass the next day, the pope continued in the same vein, saying that "living by the truth" was not easy in the face of the "hardened attitudes" of selfishness that dominate much of contemporary social relations.

Abortion was very much on the pope's mind in Africa. His first speech on the continent reminded Africans of their traditional values and said the church was the institution best able to preserve and purify them -- unlike agencies that want to impose "cultural models that ignore the rights of the unborn."

In a speech to foreign diplomats, he laid

(Please See **AFRICA/17**)