Catholic Foundation established for diocese

By Bishop Michael D. Pfeifer, OMI

I am happy to announce the establishment of The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo. This new Foundation was approved by me after much review and study by the Presbyteral Council and Diocesan Finance Council. This Foundation provides donors a way to support the Diocese of San Angelo, its parishes, missions, schools and ministries and other charitable works through donations to the perpetual endowment. Gifts to the foundation are permanent and the income from these funds will allow donors to support diocesan ministries and other charitable efforts far into the future.

Donors may make either undesignated gifts or gifts for a specific purpose such as:

(Please See FOUNDATION/22)

New program in Odessa giving families promise

By Jimmy Patterson
Editor

ODESSA -- A new charitable endeavor in Odessa is giving shelter and hope for families with children by providing them with a place to live and meals -- one church at a time.

The premise of Family Promise is to alleviate homelessness by bringing together a network of volunteer organizations that provide shelter, meals and assistance for homeless families and their children.

Fr. Mark Miller, pastor at St. Joseph, says his parish is just one

(Please See PROMISE/14)

Revised missal offers opportunity for liturgical formation

By Rev. Ed deLeon
Pastor
Our Lady of Guadalupe/Midland

The period before the revised translated texts of the Roman Missal are implemented provides an opportunity for the kind of liturgical catechesis --- and, by extension, a deeper understanding of Sunday worship --- that did not take place after the final ratification of by Rome. The new texts include numerous changes in the way prayers are recited by presiders and assemblies at Sunday Mass.

On Nov. 12, 2002, the Latin Church members of the U.S. Conference of Catholic Bishops approved a translation of the Institutio Generalis Missalis Romani (General Instruction of the

(Please See MISSAL/22)

IN THIS MONTH'S ANGELUS:

Our Lady of Sorrows

Recently we celebrated one of the saddest days in the life of our Virgin Mary, the mother of Jesus and our mother: the Day of Our Lady of Sorrows. Imagine the anguish, pain and suffering our precious mother experienced when she stood at the foot of Jesus’ cross.
From the Bishop’s Desk

‘... and your own soul a sword shall pierce’

By Bishop Michael Pfeifer, OMI

Recently we have celebrated one of the saddest days in the life of our Virgin Mary, the mother of Jesus and our mother, the Day of Our Lady of Sorrows. Just imagine the anguish, the pain, the suffering that our precious mother experienced when she stood at the foot of the Jesus’ cross and watched him die like a criminal nailed to the cross. A few moments before dying on the cross, Christ gave us the most precious gift of his own mother to be our mother saying to John and to all of us: “Behold, your mother.” (John 19:25-27)

On that sad day, Good Friday, surely Mary remembered in her tender heart the prophecy that was proclaimed about the baby Jesus when she and her husband presented him to God on the day of the presentation in the temple. We read that the old Simeon said to Mary: “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted and you yourself a sword will pierce so that the thoughts of many hearts may be revealed.” (Luke 2:34-35) The moment the soldier pierced Jesus’ heart with a spear, the sword pierced the heart of our precious Mother.

Mary’s loving and sorrowful presence at the foot of Christ’s cross reminds us that our beloved mother is the person most intimately connected to Christ’s passion and suffering and death for her total surrender to his mission. She shows us how...

DIOCESAN BRIEFS

Marriage Enrichment Day
MARRIED & LOVING IT (MOST OF THE TIME)! Calling all married couples! Would you like to hear about TALKING IN THE SAFE ZONE, or how to have AFFECTION ALL DAY, or how to CONFRONT SO EVERYONE WINS? Then you will want to attend the afternoon enrichment to be held on Saturday, May 15, at Christ the King Retreat Center starting at 2 p.m. and ending around 7:30 p.m. after Mass followed by dinner. This is a special time for couples of all ages to focus on the STRENGTHS in your marriage, and to learn new tools to keep you tuned in to each other, as well as tuned up for smooth running. For more information, call Tom & Jeanie Van Vranken at 432-683-8879 to make reservations by Monday, May 3rd, but spaces are limited. The $26 fee covers dinner and materials.

Bishop to help lead pilgrimage to Holy Land
The Cathedral Holy Land Pilgrimage will take place from January 24 to February 3, 2011. We are delighted to announce that Bishop Michael Pfeifer will be with us for part of the pilgrimage. Current plans include having Bishop Pfeifer celebrate Mass for us at Cana of Galilee and then preside over the renewal of marriage vows of any couples present. Flyers are available in the vestibule, or you can call the Parish Office. Reservations are first-come (deposits paid), first-served.

Heaven in the Heart
“Heaven in the Heart Women’s Retreat”
Finding Heaven in Your Heart
June 11, 12 & 13, 2010
Christ the King Retreat Center
Fr. Anthony Sloan, O.C.S.O.
Psalm 34 vs 14:
“Turn away from evil and do good, seek peace and pursue it.”

Through humility, charity and inner prayer every follower of Christ Jesus can begin to discover God’s abiding presence in the heart. The “Heaven in the Heart” retreat is primarily about inner prayer, prayer in the heart which can only flourish in the fertile soil of humility and charity. By the working of God’s grace and gifts, such prayer brings us a foretaste of heaven – Fr. Anthony Sloan, O.C.S.O.

Heaven in the Heart Women’s Retreat is open to women who have attended an ACTS or Cursillo retreat. The cost for the retreat is $140 (includes all room and meal fees). If you have any questions, contact Margie Schillo, Linda Huerta or Maricela Regino at the Christ the King Retreat Center, 325-651-5352 or 325-651-5358 or email ckrc@zipnet.us.

Fall Festival Information
Please begin to send Fall Festival information as it becomes available so The Angelus can publish it. The Festival will be Tues., June 22, at 6:30 p.m. of Hwy. 87 just past Melvin, at the Jacoby Ranch (markers will be posted where to turn into the drive). The physical address is 8552 Hwy. 87.

Fall Festival Information

Religious Retirement Thanks
Editor’s note: The following letter was received from S. Janice Bader, acknowledging the generous donations from the people of the Diocese of San Angelo.

Dear Bishop Pfeifer,

Thank you for your diocesan check for $67,041.98, which has been deposited in the Retirement Fund for Religious account. Your generosity surely helps us address the many challenges religious face as they age. Religious today, as always, continue to make an impact on our society. Even as they age, their commitment to the ministry of their community, their prayer and spiritual life are vibrant testimony to the faithfulness they promised so many years ago. Your commitment to them is a heartfelt testimony to their faithfulness. Each religious, young and old, is grateful for your support!

Your support and the support of your Retirement Fund for Religious coordinator, pastors, parish priests and deacons are essential to the funds continued success. We are most grateful for all you do! You can rely on the prayers of the over 35,000 religious now over age 70.

Gratefully,
Sister Janice Bader, C.P.P.S.
Executive Director, NRRO

OBITUARY

John A. Marotta, Jr., 90
Father of S. Hilda Marotta

John Anthony Marotta, Jr., 90, died peacefully at Metropolitan Methodist Hospital in San Antonio on Wednesday, April 14, 2010. Mr. Marotta was born on April 29, 1919 in San Antonio to John Anthony Marotta Sr. and Victoria Madrid Marotta. Mr. Marotta worked for various companies namely Karl Aerial Surveys, Studer Photo Co., Baker Optical Co. and the San Antonio Arsenal before being inducted into the Army at Fort Sam Houston in 1941. While in the Army, Mr. Marotta served during WWII, in the European Theatre of Operations in five major campaigns and received the ETO ribbon and a star for each campaign served as well as the Good Conduct Medal. He worked for the US Postal Service from 1947 until his retirement in 1974. Mr. Marotta married Hortencia Resendez on April 14, 1950 and would have celebrated their 60th Wedding Anniversary on the day of his death.

Mr. Marotta is preceded in death by his sister, Mary Catherine Marotta Estrada and his brother, Albert Ernest Marotta.

Mr. Marotta is survived by his wife, Hortencia of San Antonio; son, Edward David Marotta Sr. and wife, Margaret of San Antonio; and daughter, Sister Hilda Marotta of San Angelo; three grandchildren, Edward Marotta Jr., Giovanni Marotta of San Antonio, and Andrea Marotta of Austin; great grandchildren, Daniel Huerta, Kayleigh W. Marotta, Alexandra Marotta, Aranya Marotta and many other family members and friends. The family would like to offer their sincere appreciation to Dr. Joseph Marotta and the nursing staff at Metropolitan Methodist Hospital for the loving care and support given.

(From Page 2 MAY 2010 The Angelus)

From the Bishop’s Desk

‘... and your own soul a sword shall pierce’

By Bishop Michael Pfeifer, OMI

Recently we have celebrated one of the saddest days in the life of our Virgin Mary, the mother of Jesus and our mother, the Day of Our Lady of Sorrows. Just imagine the anguish, the pain, the suffering that our precious mother experienced when she stood at the foot of the Jesus’ cross and watched him die like a criminal nailed to the cross. A few moments before dying on the cross, Christ gave us the most precious gift of his own mother to be our mother saying to John and to all of us: “Behold, your mother.” (John 19:25-27)

On that sad day, Good Friday, surely Mary remembered in her tender heart the prophecy that was proclaimed about the baby Jesus when she and her husband presented him to God on the day of the presentation in the temple. We read that the old Simeon said to Mary: “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted and you yourself a sword will pierce so that the thoughts of many hearts may be revealed.” (Luke 2:34-35) The moment the soldier pierced Jesus’ heart with a spear, the sword pierced the heart of our precious Mother.

Mary’s loving and sorrowful presence at the foot of Christ’s cross reminds us that our beloved mother is the person most intimately connected to Christ’s passion and suffering and death for her total surrender to his mission. She shows us how...
**Your invitation to a Special 25th Anniversary Celebration**

All are invited to share with me in the Mass of Thanksgiving to God for blessings received during the past 25 years.

~ Bishop Mike

With praise and thanksgiving to Christ and our Blessed Mother, I invite you to be present with me for the concelebrated Mass to celebrate my 25th Episcopal Anniversary on

**Monday, July 26, 2010**

at 6:30 in the evening at Sacred Heart Cathedral

19 S. Oakes
San Angelo, Texas

-- Bishop Michael D. Pfeifer, O.M.I.

[The best gift: your presence if possible, prayers, helping a family member in need or a gift to the poor.]

Reception following Mass in the school gym — next to Sacred Heart Cathedral

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**Su invitación a una celebración especial del 25 aniversario**

Les invito a todos a participar conmigo en la misa de agradecimiento a Dios por las bendiciones recibidas durante los pasados 25 años. ~ Obispo Miguel

Con gran alegría y agradecimiento a Cristo y a nuestra Santa Madre, les invito a presenciar la misa concelebrada para celebrar mi 25º Aniversario Episcopal el lunes el 26 de julio del 2010 a las 6:30 de la noche en la Catedral del Sagrado Corazón

19 S. Oakes
San Angelo, Texas

-- Obispo Miguel D. Pfeifer, O.M.I.

(El mejor regalo: su presencia si sea posible, oraciones, ayudar a un miembro familiar necesitado, o un regalo al pobre.)

Recepción después de la Misa en el gimnasio escolar — al lado de la Catedral

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**Del Escritorio del Obispo**

**Una espada atravesará tu propio corazón**

Por el Obispo Miguel Pfeifer, O.M.I.

Hace un poco tiempo hemos celebrado uno de los días más tristes de la vida de la Virgen María, la madre de Jesús y nuestra madre, en el Día de Nuestra Señora de Dolores. Imagínese la angustia, el dolor, el sufrimiento que es experimentó nuestra preciosa madre cuando ella estaba junto a la cruz de Jesús y lo vio morir como criminal clavado en la cruz. Unos momentos antes de morirse en la cruz, Cristo nos dio el don más precioso de su propia madre para ser nuestra madre diciendo a Juan y a todos nosotros: “Ahi está tu madre.” (Jn 19:27)

En ese día tan triste, Viermes Santo, seguramente María se acordó en su tierno corazón la profecía que fue proclamada respeto al niño Jesús cuando ella y su esposo lo presentó a Dios en el día de la presentación en el templo. Leímos que el anciano Simeón dijo a María: “Este Hijo tuyo será un signo de división y provocará la caída y la resurrección de muchos en Israel; y una espada atravesará tu propio corazón.” (Lc 2:34-35) En el momento cuando el soldado penetro el corazón de Jesús con una lanzan, la espada atravesó el corazón precioso de María.

La presencia de María junto a la cruz de

**NECROLOGY**

**JUNE**

8 -- Rev. Felix Cubelo (2007)
28 -- Bishop Stephen Leven (1983)

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(Mira OBISPO/23)
Dear Bishop Pfeifer:

Thank you for your letter of prayer and encouragement. Throughout the year, we have studied and prepared ourselves to receive this beautiful sacrament. Through the hard work, support, prayers and love of our parents, our sponsors, our teachers and our priests, we have been in preparation to receive our Confirmation in the Catholic Church.

Bishop, you asked us to reflect on several questions about confirmation, the Holy Spirit and your message on chastity. As regards your letter on chastity, to be honest, some of us liked it, some of us did not like it because it made us uncomfortable. Some of us did not want to hear the truth about ourselves. You challenged us to take an honest look at ourselves and the lives we are living. After discussing the letter, we asked ourselves several questions.

When did society decide that we are objects and possessions instead of human beings created in the image of God? Why have we forgotten that our body is a Temple of the Holy Spirit that should give glory to God because we are made in the image of God?

The world’s message tells us that chastity is outdated and obsolete. It is scary to see what we are faced with in today’s world: on-line pornography on the internet, pornography that is so easily available, cell phone ‘sex’ting’, the music we listen to, famous people who make fun of chastity. We are told that there are no consequences to our actions and decisions. Immoral acts are defended, and at times glorified by the media. It can be so confusing.

Why does the world want us to forget who we are: children created in the image of God? When the world has people trying to change their appearance, men trying to look like women and vice versa, we know that God’s gift of human sexuality has become distorted. In our world, society has conformed. Homosexuality and same-sex marriages are becoming a common practice. There seems to be no boundaries and limits.

There is also the message of “safe-sex.’ We know that there is no such thing as ‘safe-sex.’ Birth control is not 100% effective. With the message of ‘safe-sex,’

(Please See REDEEMER/23)

Abstinence-centered education most effective way to reduce teenage sex

By Bishop Michael Pfeifer, OMI

The landmark study, published in the February 2010 edition of the Archives of Pediatric and Adolescent Medicine strongly adds to the growing body of research showing the effectiveness of abstinence education programs. This important study reinforces that abstinence education is very effective in reducing teen sex, and works better than both “comprehensive sex education” and “safe sex” programs. This research was widely covered by every major media outlet, including the Washington Post, The New York Times, and USA Today. Even those who have been hesitant to acknowledge the value of abstinence education in the past have called this study a “game changer.”

This study signifies rigorous research demonstrating effectiveness of abstinence-centered education and joins 17 other abstinence studies with positive behavioral impact included in the National Abstinence Educational Association [NAEA] “Abstinence Works 2010.”

Sadly, in spite of the good news that abstinence really works to reduce teen pregnancies, the 2010 budget by the White House disregards the growing body of evidence supporting the effectiveness of abstinence education. Unfortunately, President Obama’s budget ignores research that documents a 50% decrease in sexual onset among teens that are enrolled in abstinence programs. These evidence-based findings should encourage our President and Congress to reconsider the previous decision to eliminate all abstinence funding. Supporting effective ways to reach teens should be our primary concern, and provide funding for effective approaches that will help to address the complex issue of teen sex.

At a time when teens are subjected to an increasingly sexualized culture, it is vitally important that common-sense legislators from both sides of the isle reject this extreme attempt by our Congress and President to defund the only approach that removes all risk.

Our President and members of Congress should listen to youth and parents in their districts who overwhelmingly support the value-based programs of abstinence.

The President’s new budget eliminates funding for effective abstinence education programs, and focuses attention rather on Comprehensive Sex Education programs. However, evidence clearly shows that these programs do not decrease sexually transmitted diseases or teen pregnancies. If the President is really interested in funding only programs that work, there is not sufficient evidence to either increase funding for comprehensive sex programs, nor to eliminate the funding for abstinence education.

In the past, the abstinence education programs funded by the government, which now is removing the funds for this program, focused primarily on health, not on morals. It is illegal for the federally-funded program to teach religion. At the same time, we, Christians, realize that when we add morals and Christian values to abstinence education, the risk of teen pregnancy and sexually transmitted diseases is vastly decreased. The newly published research on abstinence is a golden opportunity and call for our President and Congress to continue to support abstinence education, giving it a primary status in federal, state and local funding policies and decision-making.
Encountering Jesus in the Holy Land

By Dr. Lorenzo V. Penafiel

A pilgrimage is not just visiting holy places – it is a spiritual journey and a religious act that seeks to strengthen one’s faith. During a recent pilgrimage to the Holy Land, led by Rev. Msgr. Maurice Voity, rector of the Sacred Heart Cathedral of San Angelo, I had the rare opportunity to observe how each holy site visited, its relation to the gospels and its biblical significance could affect one’s spirituality. While our experiences could differ in profoundity and in the meaning of the holy places to each one of us, I feel that whatever they are, our encounter with Jesus would have a significant influence on our relationship with the Lord.

Our pilgrimage started with a trip to Capernaum, the center of Jesus’ ministry where he preached and performed miracles. We visited St. Peter’s Primacy and Tabgha where the multiplication of the loaves and fishes took place. During a boat ride across the mystical Sea of Galilee, with a gentle breeze barely rocking the boat, we meditated and prayed in silence, and the serenity made us feel the presence of the Lord and his disciples. Attending mass later at the Mt. of Beatitudes church reminded us of Jesus teaching the Sermon on the Mount to a crowd surrounding him. (All masses during the pilgrimage were concelebrated by Msgr. Voity, Fr. Joseph Choutapalli of St. Margaret Parish, San Angelo and Fr. Piotr Zaczyński of St. Joseph Parish, Sault Ste. Marie, Michigan.)

The tour of Nazareth, Jesus’ boyhood town, began with a visit to St. Joseph’s Church where the dwelling of the Holy Family is venerated. In Cana, we were reminded of Jesus’ first miracle – turning water into wine. Kneeling during mass celebrated at the Basilica of the Annunciation we could see inside the Grotto of the Annunciation, a holy chamber that witnessed the salutation of the angel Gabriel to Virgin Mary.

At the Church of Transfiguration in Mt. Tabor, mass was celebrated to commemorate Jesus’ transfiguration. A plaque at the ruins surrounding the church reads “The hour of Transfiguration came for Jesus when He was about to enter the night of suffering and death. As members of His body, we can only receive the grace of Transfiguration, which He has won for us, by following the same path – the pathway of humiliation and purification.”

On the way to Jericho, the oldest city on earth (remember the blind men?), we stopped at the spot of the Jordan River which is considered as one of the most important sites of Christianity – where Jesus was baptized by John the Baptist. The following day we descended to the Dead Sea and visited Qumran where we had a glimpse from afar of the archeological site of the Dead Sea Scrolls which are believed to shed light on the Bible. In the afternoon we were on our way to the Holy City of Jerusalem through the wilderness of the Judean desert where Jesus roamed for 40 days and was tempted by the devil.

The next five days in Jerusalem were the most memorable for many of us. As
A Seminarian's Life

Lorenzo Hatch: ‘Learning our faith should be something to be desired’

(Part 1 in a series featuring seminarians from the Diocese of San Angelo.)

By Lorenzo Hatch
Seminarian
Oblate School of Theology

SAN ANTONIO -- My name is Lorenzo Hatch and I am currently a second year graduate theologian studying at Assumption Seminary in San Antonio, Texas. My class has an anticipated priestly ordination date of June 2013. My father, Brian Hatch, is a police supervisor for Angelo State University; my mother, Lisa Hatch, is a retired Funeral Director and has since gone back to school; my older brother, Freddie Hatch, is a DPS Trooper; and my younger brother, Andrew Hatch, passed away November 3rd, 2008 at the age of 21. My biological father, Freddie Quintana, lives in Paragould, Arkansas.

When I was young, my family and I were Baptist. I remember church being such an integral part to our lives. We were at church everyday the doors were open and participated heavily in the life of the community. My brothers and I loved going to Sunday School, AWANAS, mission trips, and summer camps. It was at one particular summer camp that I first received the call to ministry. Throughout the week, I felt some kind of “pressure”; the feeling where I needed to do something but I simply could not figure it out. Finally, on the last night, the preacher was ending the sermon with the usual tag: “God is calling each and everyone of us to ‘Go out and preach the Gospel....’” As he was saying that, he seemed as if he were speaking only to me. I immediately felt an affirmation within me, telling me “this is it!” I approached the altar (at least what Baptists consider the “altar” to be) and told the preacher that I wanted to vow myself to God and His service... that I was going to be a preacher. Now at this point in my life, I was around 11 or 12. The preacher just looked at me and said, “Son, this is a huge dedication that you want to make. One can not take it lightly.” I explained that I knew EXACTLY what I was doing, and so, I vowed my life to God that very night.

Of course, as I got older, the vow that I made to God got placed on the “backburner.” The first job I took, I was 15 years old, working at a nursing home as a “hospitality aide” and later a “certified nurse assistant.” Working in that environment really set the stage for my love of the medical profession. I was like a sponge, just soaking up every bit of knowledge I could from the nurses. One night, I decided to play the piano for the residents while they ate. A nurse friend of mine approached and told me that she needed me to play for her daughters upcoming wedding as she had nobody to play as of yet and the wedding was in three months away. I agreed to play, but once I found out it was at the Catholic Church, I immediately regretted agreeing to play. One day, I mustered up the courage to actually go to the church. The office staff gave me the key to get in and told me where the piano / organ were located. Once I entered the church, I immediately felt sick to my stomach... everything that I was taught about the evils of Catholicism were staring me now in the face. (The Crucifix, statues of the Saints, Mary, Holy Water, etc) I pushed through my disgust of the Church and made it through the wedding ceremony, unscathed. The priest asked me after the ceremony if I would be willing to get paid to play for their services. He stated that they only had canned music if I would be willing to pay for their services. He stated that they only had canned

Charismatic renewal comes to the Diocese of San Angelo

By Daniel Seidel

The Charismatic Movement is a move of the Holy Spirit whereby those whose lives are touched and changed by the Holy Spirit live a New Life in Christ. A quote from the document, the Constitution on the Church states, “It is not only through the sacraments and church ministries that the same Holy Spirit sanctifies and leads the people of God and enriches it with virtues.

Alotting the gifts “to everyone according as God wills” (1Cor. 12:11) God distributes special graces among the faithful of every rank. “The manifestation of the Spirit is given to everyone for profit” (1 Cor.12:7) ... these charismatic gifts are to be received with thanksgiving and consolation for they are exceedingly suitable and useful for the needs of the church. (Lumen Gentium, n. 12)

The Bishop has appointed me and my wife, Sandy, to lead the Diocesan Service Committee, which has representatives from each Deanery-- Abilene: Dee Halbert, Mike and Gail Waldman, Mike and Buffy Awtrey, Raymond and Ofelia DeLeon. San Angelo: Daniel and Sandy Seidel, Angie and Juan Carlos Serrano, and Marissa Gonzales. Midland/Odessa: Richard and Linda Light, Jesse and Lupe Estrada, Pilar and Romelia Ornelas. Some of our goals this year are to have English and Spanish Life in the Spirit seminars, quarterly deanery prayer meetings, and to put together a diocesan conference for next year. Our emphasis is to bring the Baptism in the Holy Spirit to all the baptized and to empower families to live a conscious life with God.

We are blessed to have prayer groups in our diocese in every deanery where the Charismatic gifts are exercised and the fruit in people’s lives is evident. The people are active in many roles in the Church, beginning first in our families. Some of the ministries people are active in are; lectors, Eucharistic ministers, CCD teachers, jail ministry and many more.

Please call the parishes in your deanery to find the prayer meeting closest to you. You can always expect God to pour out more grace than we can imagine. Please join us.
A Letter from the Bishop

Catholic Communications Campaign collection scheduled for May 15-16

My dear Sisters and Brothers in Christ:

As in past years, our diocese will be participating in the Collection for the Catholic Communication Campaign (CCC). This effort remains one of the most important in the Church, because CCC keeps us connected to our faith – no matter where we are – through all the communications media we use every day. Please be generous in contributing to this year’s collection that will be taken in all of our parishes on the weekend of May 15-16, 2010.

CCC provides faith-centered television and radio programming, Catholic news, helpful marriage and family resources, audio versions of the daily Scripture readings and so much more. These projects, delivered in a wide variety of ways, aim to connect everyone to the faith, the Church and God’s Word.

I ask you to please be generous to CCC in your parish Collection. We need your support to remain a strong voice in today’s world and to continue to spread the gospel message through all media. Remember that our diocese keeps half of all the proceeds it raises from this collection to fund local communication projects, especially the cost of the West Texas Angelus.

For more information on the important work of the Catholic Communication Campaign, please visit www.usccb.org/nationalcollections. Thanks for your past contributions and pray God’s blessing upon our communication ministry.

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

Cardinal Mahoney praises LA’s new coadjutor as ‘most effective leader’

By Paula Doyle
Catholic News Service

LOS ANGELES -- Cardinal Roger M. Mahony praised his new coadjutor, Archbishop Jose H. Gomez, as "a most effective leader" working with priests serving the Spanish-speaking communities across the country.

"His leadership in proclaiming the dignity and rights of our immigrant peoples has helped motivate many people to advocate for our immigrants," said the cardinal, who noted that Archbishop Gomez is the Chair-elect of the U.S. Conference of Catholic Bishops’ Committee on Migration.

Surrounded by Easter lilies in front of the archbishop’s chair in the Cathedral of Our Lady of the Angels, the cardinal introduced Archbishop Gomez of San Antonio as coadjutor archbishop of Los Angeles at an April 6 press conference.

Pope Benedict XVI named the 58-year-old Texas archbishop as coadjutor April 6. He will automatically become head of the archdiocese upon Cardinal Mahony’s retirement. The cardinal will turn 75 next February, the age at which bishops are required by canon law to submit their resignation to the pope.

He is the first Latino archbishop to serve the archdiocese and the third Mexican native to be a Los Angeles prelate. The first was Bishop Francisco Garcia Diego Moreno, a Franciscan who was the first bishop of both Californias — the territory that became the U.S. state of California in 1850 and Mexico’s Baja California. The second is one of the archdiocese’s six current auxiliaries, Bishop Gabino Zavala.


He stood alongside Cardinal Mahony as he

Two longtime Dallas priests ordained as auxiliaries of diocese

DALLAS (CNS) -- With Catholic Church dignitaries, friends and family watching in a packed Cathedral Shrine of the Virgin of Guadalupe, two longtime Dallas priests were ordained bishops April 27.

Bishops J. Douglas Deshotel and Mark J. Seitz became auxiliary bishops of Dallas and will assist Bishop Kevin J. Farrell in ministering to a growing diocese that exceeds more than 1 million people and stretches across nine counties of North Texas.

Because of the limited seating at the cathedral, the ordination was broadcast via TexasCatholicTV.com and simulcast to the parish communities of St. Monica and St. Rita, where hundreds of people, including schoolchildren, watched the Mass.

Eighteen bishops, about 150 priests, dozens of deacons and more than 50 seminarians attended the ordination Mass.

Bishop Farrell thanked them and also thanked the families of the two men, including Janet Seitz, mother of Bishop Seitz.

"The mother of a priest is a very special person, so I want to thank you for being here," he said.

"Each of you brings important gifts to the episcopacy," Bishop Farrell told the two men. "You have been and will continue to be pastors. This will not change."

He also said they would remain brother priests who would mentor other priests, deacons and religious in special ways, telling them that they must "respect the flock that you have been called to shepherd."

"The prayer of ordination admonishes you to work tirelessly to serve people in the night and day," he said.

"Your episcopal ministry will be to lead, not goad; inspire, not shame; encourage, not rebuke the sheep that comprise the pilgrim church on earth."

"This diocese is a brilliant myriad of cultures, of countries of origin, of dialects, of languages," he said. "It is a mosaic and a stained-glass window that comes to life every single day just like the rising of the sun. As bishops, I exhort you and all us here today to revere Christ, who comes to us in each other."

In the rite of ordination, the two bishops-designate stood, sat and knelt at the foot of the altar. After the reading of a mandate signed by Pope Benedict XVI and Bishop Farrell’s homily, the two men laid prostrate in front of the altar.
Music director at St. Patrick's makes a joyful noise

By Mark Pattison
Catholic News Service

WASHINGTON -- As music director at St. Patrick's Cathedral in New York, Jennifer Pascual makes a joyful noise.

She is in her seventh year in the post. By her own count, she plays the cathedral organ for at least five Sunday Masses, including one that airs live over Sirius XM Satellite Radio. She's responsible for the music at more than 20 other Masses each week at St. Patrick's, too.

The first woman to serve as music director at St. Patrick's, Pascual said she was picked for the job after the previous archbishop of New York, Cardinal Edward M. Egan, attended a Christmas concert at St. Joseph's Seminary in Dunwoodie, N.Y., and Pascual was directing the seminary choir. "It was a matter of being at the right place at the right time," she told Catholic News Service. "It was his presence at the concert that caused the wheel to turn, and here I am."

Pascual, 39, has a master's degree in piano performance and a doctorate in organ performance. Since it can be tough to gain access to church organs to practice, she has an electric keyboard in her New Jersey home with a foot-pedal board plugged into it to keep her skills sharp.

"I really didn't want to spend the rest of my life in a small, tiny room practicing. What kind of a career are you going to have" as a pianist, she said. With the organ, Pascual added, "you make a ton of music and share it rather than being by yourself."

Pascual got her start playing Masses at Bishop Kenny High School in Jacksonville, Fla., on a pro bono basis, while she was still a student there. By the time she got to college, though, she had become a professional keyboardist.

In an e-mail exchange with CNS, Pascual shared some insights into her life and profession.

Q: Many people imagine the church organist as playing the weekend Masses and the occasional wedding and funeral. How different from that is your job at St. Patrick's?

A: My job is well over 40 hours a week. We have a minimum of 22 Masses with music during the weekdays. I select all of the music for every cathedral liturgy and coordinate most of the music for the archdiocesan Masses that take place at the cathedral, if not select it and execute it. The days off as liturgies that require me to be at the cathedral also happen on Fridays and Saturdays. Even when I am able to take those days off, I am still working, answering e-mails, etc. I also teach and direct music at St. Joseph Seminary, so that takes up a lot of time as well.

Q: What bothers you the most when you hear other organists playing in church?

A: When they play too slow, or too loud!

Q: What was the biggest beef you and a pastor ever had over the way something happened at Mass?

A: It was a Good Friday at St. Patrick's. Every year, there is a Three Hours Service, and a big work by Theodore Dubois called "The Seven Last Words of Christ" is usually sung every year during the Three Hours Service, with each movement interspersed with a hymn, a reading and a prayer. It was a long-winded three hours that ended up being three-and-a-half hours. I received a message very close to the end that the rector at the time wanted to cut the seventh word. I was furious, because the words of Christ are traditionally known as the seven last words of Christ, not the SIX last words of Christ!

Q: By the same token, what hymn or song has flown under people's radar for too long and deserves to be played more often?

A: In general, Gregorian chant. People think it is archaic and too difficult to sing. I teach seminarians how to read music, and they tell me it is easier to read in chant notation than modern notation.

Vatican confirms new version of missal; no implementation dates set

By Catholic News Service

WASHINGTON (CNS) -- The U.S. Conference of Catholic Bishops announced April 30 that the Vatican has given its "recognitio," or confirmation, of the new English translation of the Roman Missal, but said the exact date for its implementation in U.S. parishes remains to be determined.

The approval came in a letter dated March 25 from Cardinal Antonio Canizares Llovera, prefect for the Vatican Congregation for Divine Worship and the Sacraments, although the missal is still undergoing final editing by Vatican officials, the USCCB announcement said.

The Vatican also approved a series of adaptations and proper texts for use in the United States.

Cardinal Francis E. George, USCCB president, received the decrees personally while he was in Rome for meetings of the Vox Clara Committee, an international group of bishops who advise the divine worship congregation about English liturgical translations.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the USCCB Committee on Divine Worship, expressed gratitude for the approval.

"I am happy that after years of study and review, the congregation for divine worship has concluded its work and provided us with a text that will enable the ongoing renewal of the celebration of the sacred liturgy in our parishes," he said.

In the coming weeks, Bishop Serratelli's committee will give Cardinal George its recommendation on when to implement the new translation in U.S. parishes. The cardinal will then announce the date to the bishops, along with an implementation timeline and process.

A parish implementation guide has been in development at the USCCB and will be distributed to parishes throughout the country when the timeline has been set. In addition, priests and diocesan worship officials have been participating in a series of workshops to help prepare for the changes.

Msgr. Anthony Sherman, director of the USCCB Secretariat for Divine Worship, said "a great effort" to produce the new missal is under way now "among the publishers of liturgical books, along with the other necessary resources by publishers of liturgical music and catechetical resources."

"Even as that work is under way, a full-scale implementation of catechesis for the new missal should be taking place in the parishes, so that when the time comes, everyone will be ready," he added.

For more information on the missal, see also:
www.catholicnews.com/data/stories/cns/1001802.htm and
www.catholicnews.com/data/stories/cns/1000560.htm
Pope meets abuse victims, expresses shame, sorrow for suffering

By Carol Glatz
Catholic News Service

VALLETTA, Malta -- Pope Benedict XVI met with eight victims of priestly sex abuse in Malta and promised them the church would do "all in its power" to bring offenders to justice and protect children.

The pope was "deeply moved by their stories and expressed his shame and sorrow over what victims and their families have suffered," a Vatican statement said after the private encounter April 18.

"He prayed with them and assured them that the church is doing, and will continue to do, all in its power to investigate allegations, to bring to justice those responsible for abuse and to implement effective measures designed to safeguard young people in the future," the statement said.

"In the spirit of his recent letter to the Catholics of Ireland, he prayed that all the victims of abuse would experience healing and reconciliation, enabling them to move forward with renewed hope," it said.

The meeting at the apostolic nunciature in Rabat came after a group of victims had asked to meet with the pope to tell him of their ordeal and ask for an apology. The encounter was not part of the pope's official itinerary and was only announced publicly by the Vatican after it had happened.

Participants said the victims cried as they told their stories, and that the pope had tears in his eyes as he listened.

"We now have peace in our hearts, even because the pope found time to meet us. We now look forward to the end of the court case, and closure of this chapter," one unidentified victims told the Times of Malta.

The Vatican spokesman, Jesuit Father Federico Lombardi, told journalists that the private meeting in the chapel of the nunciature lasted about 20 minutes. He said the pope, Archbishop Paul Cremona of Malta, Bishop Mario Grech of Gozo and eight male victims of abuse began the encounter kneeling in silent prayer.

The pope then stood by the altar and met with each victim one by one to hear his story and to speak with each privately, Father Lombardi said. The victims were in their 30s and 40s, Father Lombardi said.

At the end of the meeting, participants said a prayer together in Maltese and the pope blessed the victims. One victim said the pope gave each of them a rosary and promised them they would be in his prayers.

One of the victims, Lawrence Grech, told the Maltese paper that the two bishops with them shed tears during their meeting. Another said the pope had tears in his eyes.

"I admire the pope for his courage in meeting us. He was embarrassed by the failings of others," said Grech.

Grech, one of the victims who had asked for the papal meeting, has said he and others were abused as boys by four priests at the St. Joseph Orphanage in Santa Venera.

The meeting came after the pope returned from a public Mass to the nunciature, where he has been staying during his April 17-18 pilgrimage to Malta. Father Lombardi had told journalists before the trip that any eventual meeting with abuse victims would not be announced in advance and would take place out of the media spotlight to guarantee "the real chance of listening and private conversation."

During his public events in Malta, the pope did not refer explicitly to the problem of the sexual abuse of minors by priests. He did make two subtle references to the problem when he spoke to journalists aboard the papal flight from Rome to Malta.

Speaking about the vitality of the Catholic faith in Malta, he said even when the body of the church "is wounded by our sins, God loves this church, and its Gospel is the true force that purifies and heals."

He then spoke of how St. Paul turned the tragedy of being shipwrecked on Malta into a positive opportunity when he decided to heal the sick and preach the power of Christ. Out of tragedy can come a new beginning and "life's shipwrecks can be part of God's plan for us and they may also be useful for new beginnings in our lives," the pope said.

Father Lombardi told journalists aboard the plane that the pope's comments were in reference to the sex abuse crisis facing the church.

Young people ask pope for guidance in facing fears, doubts

By Carol Glatz
Catholic News Service

VALLETTA, Malta -- In an unexpected display of honesty and frankness, five young Maltese men and women spoke to Pope Benedict XVI about their hopes, doubts, and fears as well as the contradictions they sense within the Catholic Church.

Their testimonies were part of a music-filled and prayerful gathering of about 40,000 youth along the Valletta waterfront April 18.

The first young man on stage spoke on behalf of young people such as homosexuals, substance abusers, or children of broken or dysfunctional families who may feel marginalized by the church.

He told the pope "we should be treated with more compassion -- without being judged -- and with more love."

Being shunned or looked down upon by some members of the Catholic community causes some young people to call God's love into question, he said.

"How can we believe that God accepts us unconditionally when his own people reject us?" he asked.

Catholics who feel marginalized can experience great confusion and suffering especially when secular society seems more willing than the church to accept them and treat them with dignity, he said.

"Your Holiness, what must we do?" he asked, and the crowd applauded.

The next speaker, a young woman, spoke on behalf of Catholics who are active members of the church. She said faithful Catholics, "as a group, feel excluded by society."

They work to keep Catholic teaching and values alive in society even though they know that "we are consciously
Towards ‘Passive Euthanasia’

By Rev. Tadeusz Pacholczyk

In recent years, some medical practitioners have suggested that death from dehydration may not be such an unpleasant way for patients to die. This conclusion, however, remains rather doubtful. Thirst and appetite are very primal drives, and anyone who has ever done a voluntary fast knows well the discomfort that arises from even a single day of fasting. Thus, we ought to consistently maintain a presumption in favor of providing nutrition and hydration to patients in our care, using all reasonable and effective (or "proportionate") means at our disposal to nourish and hydrate such patients, whether by spoon-feeding or by tube feeding.

The intense pains of dehydration and starvation have been graphically described by patients who were previously in a so-called "vegetative state" and had their feeding tubes withdrawn.

Kate Adamson, who was in a vegetative state due to a stroke, and later came out of it, recounted her experience in an article she wrote:

I was half listening to a talk radio broadcast about a 40-year-old woman in Florida, Terri Schiavo, who was going to be starved to death. This woman had been disconnected from her feeding tube. She was without food for eight days.

Suddenly the broadcasters had my full attention. When I was paralyzed, I, too, had a feeding tube disconnected for eight days and I knew what that felt like. Her husband had been saying that being starved was a relatively painless way to go. I nearly shouted at the radio dial, "That is not true. That is a lie. You ought to try it!"

When Mrs. Adamson was interviewed on The O'Reilly Factor, she provided further details:

O'Reilly: When they took the feeding tube out, what went through your mind?

Adamson: When the feeding tube was turned off for eight days, I thought I was going insane. I was screaming out in my mind, "Don't you know I need to eat?" I just wanted something. The fact that I had nothing, the hunger pains overrode every thought I had.

O'Reilly: So you were feeling pain when they removed your tube?

Adamson: Yes. Oh, absolutely. Absolutely. To say that - especially when Michael [Schiavo] on national TV mentioned last week that it's a pretty painless thing to have the feeding tube removed - it is the exact opposite. It was sheer torture, Bill.

Elsewhere, she described the obsessive thirst she felt when her feeding tube was removed:

I craved anything to drink. Anything. I obsessively visualized drinking from a huge bottle of orange Gatorade. And I hate orange Gatorade. Patients in a vegetative state are clearly a "voiceless" population of humans, unable to advocate for themselves. Another voiceless group includes patients facing dementia. Because individuals with dementia are apparently "out of it," they may also be unable to communicate coherently regarding any discomfort or pain they may experience. The assumption may be too facilely made by health care professionals that because people are demented, they no longer can truly experience suffering, pain, hunger or thirst.

When patients with dementia are brought to the hospital because they can no longer swallow, some physicians will be aggressive in persuading the family not to give an IV or put in a G-tube. They may suggest that it will only prolong the person's death, forcing him or her to live a "low quality of life." In one such scenario that I am aware of, a physician indicated to the family that if an IV were given, the patient would likely perk back up and live for perhaps another year or two, but, he continued, what would be the point? In a different case, another physician stated that the cause of death would indeed be dehydration and not the patient's disease, but he still advocated declining an IV so that the patient would die. Decisions like these, when assisted hydration would be non-burdensome and effective, are sometimes termed "passive euthanasia."

When someone dies from dehydration, of course, it is not always an example of passive euthanasia. In some instances, tube feeding will be ineffective or cause significant complications like vomiting or chronic infections. In these circumstances, declining assisted nutrition or hydration may be a reasonable choice, not with an intention of ending life, but acknowledging that unduly burdensome or ineffective treatments may be legitimately refused.

This hearkens back to statements by both Pope John Paul II in 2004 and the Congregation for the Doctrine of the Faith in 2007 which noted that the administration of food and water (whether by natural or artificial means) to a patient in a "vegetative state" is morally obligatory except when they cannot be assimilated by the patient's body or cannot be administered to the patient without causing significant physical discomfort. Recognizing that dehydration is a painful way to die serves as a helpful starting point to assist family members in addressing the nutrition and hydration needs of their loved ones who may find themselves in compromised states or approaching the end of life.
Church supports moving away from nuclear weapons

By Tony Magliano
Catholic News Service

"Nuclear weapons must be banned," declared Pope John XXIII in his famous encyclical "Peace on Earth" ("Pacem in Terris").

Good Pope John's condemnation of nuclear weapons should be universally echoed. After all, these weapons are unequaled in their ability to cause massive death and destruction.

With at least eight nations currently possessing more than 23,300 nuclear warheads, the threat of nuclear war, the acquisition of nuclear weapons by terrorists and the possibility of an accidental launch of nuclear missiles places the world's survival in peril!

Yet, defying common sense, many politicians and citizens in the U.S., as well as in the other nations that have nuclear weapons, take pride in the fact that they possess weapons of mass destruction.

The Catholic Church continues to warn against such insanity. Archbishop Celestino Migliore, the Vatican's representative to the United Nations, said on May 4, 2005, "The Holy See emphasizes that the peace we seek in the 21st century cannot be attained by relying on nuclear weapons. ... Nuclear weapons assault life on the planet, they assault the planet itself and in so doing they assault the process of the continuing development of the planet."

Since the U.S. and Russia possess more than 96 percent of the world's nuclear weapons, it is an absolute moral imperative that we lead the way toward a world completely free of these weapons of mass destruction.

Pope Benedict XVI, in his Jan. 1, 2008, World Day of Peace message, wrote "I feel bound to entreat those in authority to resume with greater determination negotiations for a progressive and mutually agreed dismantling of existing nuclear weapons."

On April 8 President Barack Obama and Russian President Dmitry Medvedev moved in the direction called for by the pope.

By signing the new Strategic Arms Reduction Treaty they agreed to reduce their operational strategic nuclear warheads -- those highly destructive long-range air, sea and land-based nuclear weapons -- to 1,550 each.

While that number of nuclear warheads still leaves each side capable of destroying the world many times over, it's a significant step away from the abyss.

But for this treaty to become law it must be ratified by the Russian parliament -- the Duma -- and obtain the approval of two-thirds of the U.S. Senate.

We will never get from more than 23,300 nuclear warheads to zero in one step. It will take several major treaties to reach the total global nuclear disarmament called for by the Holy See. But this treaty, if ratified, will get the world moving in that direction.

However, Senate approval is not at all certain. That is why it is essential that each of us e-mail and/or phone (Capitol switchboard: (202) 224-3121) our two U.S. senators, urging them to vote for ratification of the new Strategic Arms Reduction Treaty.

One final thought regarding the evil of nuclear weapons: According to a new report by the Carnegie Endowment for International Peace, the United States alone spent more than $52 billion in 2008 on nuclear weapons and related programs.

Imagine the number of people around the world who could have been fed, housed, educated and employed with that huge sum. And imagine the good will and resulting peace that would have been achieved.

Disparity between rich, poor ruins life

By Father Eugene Hemrick
Catholic News Service

As two students of St. Vincent College in Latrobe, Pa., reported their experience of working with the "dump people" in Guatemala, the idea "ruined for life" coursed through my mind.

Dump people reside in garbage dump areas where they live on what they can find there.

A lay volunteer who had served in a poor country once told me, "The experience ruined me for life! Returning home to our affluence after living with the poor left me feeling extremely uncomfortable with our way of life."

This same sentiment was echoed by the students of St. Vincent in recalling their Guatemalan experiences.

The squalid huts that dump people live in are constructed of scrap corrugated tin. Sickening odors of garbage permeate the air. Paved streets are nonexistent, and young, innocent children living among the rubble contract debilitating diseases.

What appalled the students of St. Vincent was a four-story supermarket crammed with food and luxury items within walking distance of these people. The disparity between the poor and the wealthy living side by side was a sad reminder that inequality often exists around the corner for many of us.

Student projects like these, more often than not, are meant to broaden their education primarily. Not so with these students! Their primary mission aimed at bringing Christ to the dump people. They were there to bring joy, peace and beneficence, three of love's precious qualities. They didn't picture themselves as social workers so much, but rather as living witnesses of Christ's redemption.

Will they return? Yes they will, but the next time they plan to be more fluent in Spanish. Although they were able to communicate relatively well, fluency is an equalizer that says, "I am one with you and not above you by struggling to master your language rather than remaining comfortably in my own."

We Americans are extremely blessed in having most of our needs met. However, this has a flip side of becoming absorbed with these needs, self-centered and forgetting how the other half lives.

Today, universities and colleges realize the propensity to be insular and inward looking. To counter this, they are including community service as part of the curriculum.

For these institutions of higher learning, education is not solely about learning to get ahead and serving one's own needs; more important, it is about being altruistic, humane and serving others.

Our young people are the future of America. From what I have experienced around the country, many of today's students are receiving well-rounded educations through projects like this that are aimed at ensuring a bright and wholesome future.
SAN ANGELO -- When the 29 diaconate candidates are ordained June 5 at the McNease Convention Center in San Angelo, the diocese will officially have more deacons (80) than priests (58).

The graduates of the intensive, five-year course, will represent the fourth diaconate class since the restoration of the permanent deacon program in the diocese in the 1960s, but the second class in just over 10 years.

Deacon Tim Graham, appointed to oversee the program in the diocese after the late Rev. Tom Kelley fell ill with cancer, says this year’s class is "awesome."

"To put it in the vernacular," Graham said, "they blow me away."

As Graham said, becoming a deacon is "a huge commitment just to show up."

The process of becoming a deacon begins with a six-month discernment period to allow potential candidates time to decide if it is a commitment they can fully and wholly undertake. The program requires candidates and often their wives to make a trip to San Angelo for weekend classes that last from Friday night until Sunday afternoon once a month for five years. In-depth reading is required, research papers are written and graded, tests to measure what the candidates are learning are given. The curriculum is graduate level and the homework intense, but the reward is immeasurable.

"Ordained deacons are the leaven in the world that would otherwise be missing," Graham said. "Priests and sisters are, of course, seen as clergy. A deacon is ‘Good old Joe from next door.”

This year’s candidates, Graham said, have repeatedly astounded him with their ability to challenge visiting professors.

"We’ll have a professor come in to handle, say, ecclesiology, and the professor will start talking and my expectation has been that these guys won’t keep up, but all of a sudden a professor will be challenged," Graham said.

By Jimmy Patterson
Editor / The Angelus

The Ordination of the Class of 2010
Saturday, June 5, 2010
10 a.m.
McNease Convention Center
500 Rio Concho Drive
San Angelo

Reception to follow

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Front row, left to right: Dwain Hennessey; Danny Holquin, Jr.; Andy Gonzales; Walter Hammons, II; Frederico Medina, Jr.; Victor Ramirez; Reynaldo Nuñez. Middle row, left to right: Daniel Shannahan, Robert Selvera, Stanley Lange, Francisco Aguirre, Alfred Camarillo, Ricardo Torres, Daniel Vaughan, Luis Villareal, Jesus Napoles, Jesus Vasquez, Marcos Mata, Gary Rhodes, Steven Zimmerman, Robert Moreno. Back row, left to right: Claudio Sanchez; Hector Mendez; Michael Lopez; David Workman; Deacon Alan Neff; San Angelo Bishop Michael D. Pfeifer, OMI; Deacon Tim Graham; Leonard Hendon, Jr.; Alan Lange; Luis Mata, Sr.; Mark Main.

(Please See DEACONS/14)
PROMISE: Program now operates in 5,000 churches across the country

(From 1)

of 13 church communities in Odessa that provide food and shelter for homeless families. With 13 churches participating, families will stay at each church four times a year.

"What the volunteers in Family Promise are doing is straight out of Matthew 25," said Fr. Miller. "We try to describe it as a hand up not a hand out. To supply their immediate needs of food and shelter on a short term basis is the first goal, and to get them into an independent way of life, to live with the dignity of a family supporting themselves, and of being a benefit to themselves and to the rest of the community. While the program does supply the family’s immediate needs, the goal is to help them get back on their feet and to do what we can to end the homelessness situation in Odessa and Ector County."

The program was started in Odessa in January, but also exists in other communities in the state, including Lubbock. Midland churches are also starting the program and St. Ann’s parish has approved participation.

In Odessa, the program was initiated through the Odessa Ministerial Alliance, where it was introduced, sponsored and encouraged, Miller said. In addition to the 13 host churches, three additional congregations are signed on as support churches, congregations that are too small to host, but can still provide support and volunteers.

“The support churches help others in terms of cooking, taking care of families, sitting with them and different things that need to be done,” Miller said.

Volunteers cook the evening meal. They will also cook breakfast and have food available for a sack lunch.

“The first time we hosted, I saw the interaction of the families and our folks who were cooking or serving as host during dinner time. It was like a bunch of normal folks just getting together for a meal, with a lot of laughter and kids playing together,” Fr. Miller said.

Teresa Garcia, secretary of the Board of Director for Family Promise of Odessa, said currently the program is hosting two guest families; the program’s first guest family found long-term housing and is no longer utilizing the program.

Host churches in Odessa are the southside Catholic churches (St. Anthony, St. Joseph and St. Martin), St. Elizabeth Ann Seton, Crescent Park Baptist, Faith Church of the Nazarene, First Presbyterian, Grace Christian Fellowship, Life and Grace Lutheran, Church of Our Risen Lord, New Life Chapel, Redeemer Lutheran Church of Joy, St. Andrew Cumberland Presbyterian, St. Barnabas Episcopal, Westminster Presbyterian.

Support congregation are Antioch Christian, Faith Temple Fellowship and First Christian.

“We feel like it’s been a big success,” Garcia said. “We’ve had a lot of donations and we’ve been very successful there. We do have long-term goals and ideas we want to accomplish and we’re working on those slowly.”

Odessa Family Promise is one of 152 networks in 39 states and Washington D.C. with 125,000 volunteers and 5,000 churches and synagogues. Over 45,000 families have been served nationwide; 80 percent of guests do find long-term housing through the program.

Web site: www.familypromise.org.

DEACON: Long journey nears end as deacons prepare for ordination June 5

(From 12)

and not just by two or three guys, but by a good representation of the class, and by the wives, too.”

When candidate David Workman is ordained, he will return to Ballinger’s St. Mary’s Star of the Sea parish, assisting Pastor Hubert Wade.

“Going through the diaconate formation process has been an enlightening experience and one that has brought much happiness,” said Workman. “On November 5, 2005, my wife Brenda and I entered a classroom of mostly strangers. Now, some 4 1/2 years later, those strangers are now our diaconate family. The formation process seemed so long in the beginning; looking back now, it seems as though it was very short. The difference is the people with which Brenda and I made the journey. We came from different walks of life, different cultural backgrounds, and different ethnic origins; but we all had the same desire to serve God’s people. What formed us as a family was praying together. We were exposed to a wide variety of educational instruction to help form us into deacon material; however, what prepared us to be servants was prayer. There is no doubt that the instructional portion of the formation was difficult at times. I learned a great deal about God, the Bible, and the Catholic Church. I am blessed because the instructors from the Oblate School of Theology in San Antonio shared their knowledge with me.

I am also blessed that through the difficult studies, I was surrounded by my brothers and sisters in Christ as we prayed together.”

Workman, who has been active in the criminal justice ministry and local food pantry said when his diaconate is complete he anticipates assisting further in RCIA, baptismal preparation, marriage preparation, and other sacramental functions. Workman also plans to develop an outreach ministry to those estranged from the Church that will “hopefully lead them back to the Body of Christ.”

Dan Vaughan, a neurologist who plans to become involved in bioethics issues as a deacon, said the process of going through the program is long but rewarding.

“It’s a long road, but one advantage of that long road is it really allows you to reflect on what you are doing and to grow,” Vaughan said. “In a way it’s like making a stew. It marinates for a long time oftentimes you end up with a better stew. I don’t want to liken the diaconate to culinary pursuits, but it gives you that opportunity to reflect and it allows you to see the various aspects of the church.

For me, the whole process was a gradual process. I didn’t have an ‘aha’ moment. This was something that just grew and it wasn’t a spur of the moment thing it’s something that came over a long period of reflection and growth.”

Added Graham: “This class is so ready. I’m astounded by them; they are going to be much better deacons than I ever thought about being.”
Our Faith

Facing up to a clergy sex abuse scandal

By Father William J. Byron, SJ
Catholic News Service

Holy Week was heavier this year for many Catholics due to allegations of clergy sex abuse of children in Ireland, Germany, the Netherlands, Austria, Switzerland and other countries. Catholics worldwide are shaken by criticism of Pope Benedict XVI.

Concern for victims is on our minds. The search for reasons, which began here in the U.S. eight years ago, is reopened. How, we ask, can the church make amends and what must be done to prevent a recurrence ever again?

For me, the path of analysis begins at the entry gate -- two gates really. The first is the threshold one crosses when entering a seminary; the second is advancement to orders.

If I were a bishop or admitting provincial, I would want to know the sexual history of every candidate. This is extraordinarily intrusive, I know, and invasive of privacy.

No one would be forced, however, to continue or even to begin to participate in this conversation, but the conversation between the candidate and the admitting authority to a seminary should, I believe, touch on the delicate questions of how one has managed his sexuality, on whether one's sexual identity is adequately known to himself and whether one feels truly called to and capable of meeting a commitment to celibacy.

If the candidate had ever been sexually abused, that fact should be known. Not that it would of itself be disqualifying, but it should open up an honest examination of whether or not the psychological impact of the violation has been dealt with so that the probability of the victim ever becoming a violator would be judged to be minimal.

Exquisite care would have to be taken to avoid creating the impression (or aggravating an impression already there) that the young man caused the abuse or is morally responsible for it. Any victim of abuse as a child must be a psychologically healthy young adult when entering the seminary.

On this point, I would say that serious doubt should be disqualifying.

Similarly, when it is time to advance a seminarian to orders, the same kind of special, even sacred, conversation should take place. If the commitment to celibacy has proved to be unmanageable, if anything even remotely resembling the criminal behavior that produced the scandals we all now deplore occurred during the seminary years, the candidate should be denied admission to orders.

As harsh as these steps appear when laid out here in cold print, it would be wise for bishops, superiors and seminary rectors to apply them now retroactively and confidentially to those famous "files" that have been turned over, however belatedly, to criminal prosecutors.

What if these procedures had been in place many years ago when the tragic figures now called "cases" sought admission to the seminary or requested advancement to ordination? Could some cases of subsequent abuse have been prevented?

If, as we say perhaps too glibly when we

(Please See BYRON/21)

Being there, and praying to be a better priest

By Father Peter J. Daly
Catholic News Service

I wish I were a better priest. I wish I prayed more. Then maybe I would have grace to share when needed.

I wish I knew the Scriptures better. Then I would have the right words to say when sorrows come and tragedy visits a household.

But time and again I know that I am inadequate. This is not phony humility. I am not begging for consolation or a compliment; it is the truth. I don't have the holiness, the wisdom or even the faith that some authorities claim.

I often think of this month's Monthly Intentions.

On this month's list is a New Jersey woman dying of breast cancer. Her body was so distorted by the disease that I did not recognize her even though I had seen her every week for five years.

She had been so brave and confident through the course of her treatment that I never really understood how sick she really was. Ever the optimist, she waved off any worry.

So when I was called to the hospital to anoint her I was stunned.

She could not talk or swallow because of the tubes down her throat. If they were removed she would die. The hospital was keeping her alive until her husband could get back. He is in the Navy and was out at sea on a submarine. The Navy made extraordinary efforts to get him back. The sub had to surface and return to a nearby port.

I've seen many deaths in the last 25 years, but this one really got to me.

On the way back from the hospital I lost it. In the car I started shouting at God. It wasn't exactly a prayer. It was more of a complaint.

"Some loving God you are! You let this good woman, who by the way, is so dedicated to you, die. You leave her young children without a mother. You expect me to love you? Well, I don't!"

It was a long drive home. After a few miles my anger passed. Then I started pleading with God: "Why can't you just give me this one? It doesn't cost you anything. What is the value of taking a mother of three little girls? Why do you create so many people and then let them suffer? They are not guilty. You are guilty, God!"

I was angry, like Psalm 10: "Why, O Lord, do you stand aloof? Why hide in times of distress?"

A few days later she died. There was some consolation. Her husband had returned in time to see her.

When I went down to the house to visit with the husband and the girls and grandma, all I could do was sit there in silence, like the friends of Job.

Nobody ever said anything about this when I was in the seminary. It probably would not have mattered if they did. Nothing can ever equip you for such sorrow. This sorrow was only a tiny drop in the ocean of suffering in the world.

But, at such moments, all we have is faith. We trust that somewhere in the heart of the universe is the heart of a God who loves us.

I don't really have any words of wisdom or grace that will take away the pain.

I wish I were a better priest. Maybe then I would.

(Please See DAILY OFFERING/23)
JUST 4 KIDS

Q&A

1. What happened when the Christians were praying in Antioch?
2. What did Paul say he and Barnabas would be to the gentiles?

BIBLE ACCENT

Luke, a Syrian who had converted to Christianity, wrote the Acts of the Apostles after Jesus had ascended into heaven. He addressed the book to Theophilus, a man whose name means "one who loves God," but most scholars believe the book was intended for everyone who loves God. Luke described the events that became the foundation of the church, and he recounted the words and deeds of the important early Christians.

A significant portion of Acts is devoted to the conversion and missionary work of Paul. An important message of the book is that salvation had become available to everyone, not just the Jews. If that had not been the case, Luke would not have been able to become a Christian, and neither would the gentiles.

BIBLE TRIVIA

What was Paul's name before he was called Paul?
Answer: Saul.

PUZZLE

Which titles of New Testament books can you spell using only the letters of the sentence below? Paul and Barnabas glorified Jesus Christ.

Answers/ Pg 17

READ MORE ABOUT IT

Acts 13

1. What happened when the Christians were praying in Antioch?
2. What did Paul say he and Barnabas would be to the gentiles?

SPOTLIGHT ON SAINTS

St. Catherine of Siena
Catherine of Siena (1347-1380) was born in Italy on the feast day of the Annunciation. Her twin sister lived only a short time, making Catherine the youngest of 25 children. She was a cheerful young girl who demonstrated a strong devotion to Mary, even when she was as young as 6 years old.

Her parents wanted her to dress well and keep herself well-groomed because they wanted her to attract a good husband. But Catherine wanted instead to remain unmarried, hoping to pursue a religious life, and she later joined the Third Order of St. Dominic. She had a vision of Jesus and earned a reputation of holiness, and many miraculous deeds are attributed to her ministry.

Her life was not without political controversy, but she never lost sight of her love of God. We remember her on April 29.

Paul, Barnabas tell Gentiles about God

When a group of Christians in one of the churches in Antioch were praying, the Lord spoke to them and said, "Set apart for me Barnabas and Saul for the work to which I have called them." The Christians laid hands on Paul and Barnabas, praying for them as they began their missionary work for the Lord.

Their first stop was at Cyprus, and they also visited Pisidia and Perga. Paul gave a sermon at the synagogue, reminding the people of all that God had done for Israel since the time they were enslaved in Egypt. Paul made such an impression on the people with his eloquence and the authority with which he preached that he was invited to speak on the following Sabbath.

Almost everyone in the city came to hear Paul preach the word of God. Some of the Jews who saw the crowds that had come to hear Paul were very jealous of his popularity, so they contradicted what Paul was saying.

In answer to this criticism, Paul and Barnabas spoke to the people: "It was necessary that the word of God be spoken to you first, but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the gentiles. For so the Lord has commanded us, 'I have made you a light to the gentiles, that you may be an instrument of salvation to the ends of the earth.'"

While some of the Jews were angered by Paul's words, the gentiles rejoiced that such a wonderful gift had been offered to them. They glorified the Lord in thanksgiving. The word of the Lord spread throughout the region and many people came to believe in Jesus.

The Jews who were jealous and angry used their political connections to gain the support of the influential men and women of the community to try to persecute Paul and Barnabas. The two men were told to leave.

But Paul and Barnabas knew they were obeying what God had told them to do. They shook the dust off their feet as a protest against their critics and proceeded on to Iconium, rejoicing because they were filled with the Holy Spirit.
Teaching your children the 'facts of love'

By Bill and Monica Dodds

Catholic News Service

Explaining the facts of life to a son or daughter has always been challenging for a mother or father but, in recent times, it's become even tougher.

Bombarded with sexualized messages in advertising and music and on television and the Internet, a child doesn't have a problem realizing there's a physical aspect to all this. What the child isn't going to absorb from those sources is that there are also emotional, psychological and spiritual aspects too.

In our uncertain world you can be certain of this: Sexual content in the secular media is going to increase because sex sells.

What was considered daring only five or 10 years ago has become, or quickly will be, old hat. Yes, part of that constant push is capitalism's drive to make more money, but certainly another part is plain old evil.

Sometimes the devil doesn't go about like a roaring lion looking to devour us (1 Pt. 5:8). He's more like a multimedia advertising campaign that, with enough repeated images, mentally desensitizes us. The immoral moves from wrong to neutral to good.

So, abandon all hope ye who enter parenthood? No. Thanks be to God.

Here are two hopeful points to consider:

1. Even though big business spends billions annually to make sales, you -- yes, you! -- have a greater influence on your child. You and his or her peers do more to shape that little mind, heart and soul than any advertising campaign, no matter how seemingly limitless its budget or increasingly lower its sense of common decency.

2. Still, as you know, you need to pay attention to what your children watch, play and listen to. And be careful about what you watch, play and listen to when those little ones are around. (A movie, video game or song that may be perfect for someone your age can be absolutely inappropriate for someone his or her age.)

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Teaching the facts of love is much more than controlling exposure to the negative. It's emphasizing, it's living the positive. It's showing your children that day in and day out being in love is much more than an emotion. (You also well know that sometimes someone you love deeply can drive you right up the wall. And you may be willing to admit that -- once or twice -- you've done the same to your sweetie.)

The facts of love are more than romance. That's not to say romance dies. It just ... gets tired after a day filled with kids, job and life's hassles.

While there may be some gaps between those candlelit dinners, there can always be a kiss goodbye, a hug hello, holding hands, a kind word of encouragement, a term of endearment and a habit of using "please" and "thank you."

Yes, those little things matter to you as a couple but they also do as parents because those little eyes are watching you!

On the Web: "Making Love on a Budget"

That's a great headline, isn't it? You can find the article on http://ForYourMarriage.org, which is sponsored by the U.S. Conference of Catholic Bishops.

Next: Do No-Meat Lenten Fridays Count Less If You Like Fish?

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Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is www.FSJChome.org. They can be contacted at MonicaDodds @YourAgingParent.com.
‘Date Night’: Funny moments, yes, but seediness, too, abounds

By John Mulderig
Catholic News Service

NEW YORK -- Occasionally, amid the frenetic proceedings of the romantic comedy-action blend "Date Night" (Fox), the tale's two protagonists -- an ordinary married couple from suburban New Jersey -- pause to reflect on their enduring commitment to each other and on the threat posed to the vitality of their union by the exhausting demands of professional life and child rearing.

But these well-intentioned elements of Josh Klausner's script are eventually overwhelmed by an increasingly seedy milieu and by the wayward behavior of a number of the characters the pair encounter during the unexpected nocturnal odyssey through the streets of Manhattan on which the plot -- which hinges on a case of mistaken identity -- launches them.

Anxious to get out of their rut, financial adviser Phil (Steve Carell) and real estate agent Claire (Tina Fey) Foster spontaneously decide to shift the venue of their weekly date night from a local tavern to a popular and pricey Gotham restaurant. With no reservation and no hope of ever being seated, they take the opportunity of another couple's no-show to snap the table they had reserved under the name Tripplehorn.

As the mild-mannered Fosters soon discover, however, Tripplehorn is an alias used by two lowlifes (James Franco and Mila Kunis) -- he a drug dealer and she a stripper -- who are involved in a blackmail scheme that has roused the ire of local mob boss Joe Miletto (Ray Liotta).

Pursued by two of Miletto's thugs (played by Common and Jimmi Simpson), Phil and Claire turn for help to a former client of hers, James Bond-like international intelligence agent Buff Holbrooke (Mark Wahlberg). Buff Holbrooke -- whose perpetual shirtlessness and flirtations with Claire are played for laughs -- proves willing to cooperate, despite the fact that the Fosters' visit has interrupted his commitment-free bedroom frolic with a female Israeli agent of his acquaintance.

As directed by Shawn Levy, the Fosters' further adventures bring them into contact with the cohabiting duo whose absence from the eatery started all the misery, and lead on to an underground sex club, awash in scantily clad, pole-dancing bimbos, where they briefly find themselves forced to entertain a powerful patron with perverse tastes.

Though their travails aid Phil and Claire to rekindle their flickering love for each other, and though the well-paired Carell and Fey provide at least a few scenes of enjoyable, understated humor, the sordid doings of the comic foils they meet on their frequently bullet-ridden journey preclude endorsement for most viewers.

The film contains considerable, though bloodless, action violence, partial rear nudity, much sexual humor, including gags about casual sex, masturbation and aberrant practices, at least one use of profanity and of the F-word and some crude and crass language. The USCCB Office for Film & Broadcasting classification is L -- limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

‘No Gods But One’: Deuteronomy for the 21st Century American


Reviewed by Sister Mona Castelazo
Catholic News Service

In "No Gods But One," Jesuit Father Daniel Berrigan interprets the Book of Deuteronomy in the light of the universal human condition, offering valuable insights for today's world. The author sees the Bible as a text which, although full of contradictory messages, transcends itself, bringing hope and redemption to its readers whose "tradition of law and choice" it reflects.

The author sees Moses as a perhaps tragic hero who, having led the people, spoken to God on their behalf, experienced their betrayal and reminded them of God's goodness, somehow "misses the mark." He is mysteriously denied entrance into the land of promise, foretelling a dark future of empire, decline, fall and exile for his people.

Deuteronomy is mainly a book of laws, sometimes known as "the second Torah." Father Berrigan contrasts the laws with the actual behavior of both the Israelites and of Yahweh in the Old Testament.

The author's major theme is the "vaulting ideology of imperialism" of the kings of Israel that is challenged by the prophets. With the advent of kings, a warrior culture arises. God, war and king are united, as reflected in the list of blessings in Deuteronomy, which includes the conquest of enemies. Yahweh seems as unpredictable as his people. Father Berrigan questions the contradiction between the exhortation to welcome and protect orphans, widows and foreigners with the divine command to annihilate the Canaanites. "The moral universe is patient," he writes, "but not forever -- empires self-destruct."

The prophets arise to announce a compassionate God, speaking out against god and king and people who have "befouled the original vision." The author suggests that the prophets' message is "God is not like that. You are like that" in reference to the idea of a warlike, threatening, punitive or bloodthirsty god. Father Berrigan emphasizes the difference between the true God and an idol -- might, wealth, or power -- by the use of "god" for the latter.

The book reveals that the God of compassion and the god of violence appear alternatively in the biblical text, reflected in the familiar words, "For a brief moment, I abandoned you, but with great tenderness ... take you back." Isaiah in particular points out that God is for all, not just for a certain tribe or nation. In contrast to the god of anathema, Father Berrigan highlights the God of mercy and compassion of Jesus, who was himself unarmed, nonviolent and vulnerable, giving life rather than taking it.

The Christian message today, says the author, is suffering from "socialized amnesia," leading to the "high road of folly" which condones nuclear weapons, bombing, invasion, racism, cronyism, special interests and "slavey media." He includes a letter from a Jesuit moral theology professor questioning the U.S. bishops' defense of embryos, but not of human life in Afghanistan, Palestine and Iraq. An activist himself, Father Berrigan recounts numerous efforts of resisters to violence, whom he compares to the prophets.
NEW YORK (CNS) -- Here is a list of recent films that the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops has rated on the basis of moral suitability.

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

Office for Film & Broadcasting classifications:

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

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

The Boys: The Sherman Brothers Story, A-I (no rating)
Brooklyn's Finest, O (R)

Cop Out, O (R)
The Crazies, O (R)
The Collector, O (R)

Daybreakers, O (R)
Dear John, A-III (PG-13)

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

From Paris With Love, O (R)

Green Zone, L (R)

Hot Tub Time Machine, O (R)
House, A-III (R)
How To Train Your Dragon, A-II (PG)

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

The Last Song, A-II (PG)
Leap Year, A-III (PG)
Legion, O (R)
The Lovely Bones, A-III (PG-13)

Nothing Like the Holidays, A-III (PG-13)

Percy Jackson & The Olympians: The Lightning Thief, A-II (PG)
A Previous Engagement, O (no rating)

The Road, L (R)

Shutter Island, O (R)

Tooth Fairy, A-II (PG)

When in Rome, A-III (PG-13)
The Wolfman, A-III (R)

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

Editors: Letters of the alphabet have been omitted where there are no movies beginning with that letter.

The Adult Catechism

Knowing more about sin can help our understanding

By Most Rev. Donald Wuerl
Archbishop of Washington

Talking about sin could be depressing. Going into considerable detail describing the various types and kinds of sin might appear morbid. Yet when we look at both the Catechism for the Catholic Church and the United States Catholic Catechism for Adults, we find that the section on sin and the definition of the many types of sin come under the part that deals with "Life in Christ." In fact, the figure for the opening chapter of this section to whom our attention is turned is Jesus the Teacher. We cannot truly understand the fullness of the gift that Jesus freely offers us in new life with him if we do not at the same time realize what keeps us away from the splendor of the new creation. For this reason we need to take the time simply to review, as do the Church's catechisms, what we mean when we use the term "sin."

Some sins are directed against the very kingdom that God came to establish, such as sins against love, peace, justice, kindness and understanding. All the elements of the kingdom of God. But there are also sins of passion. A person can get so caught up in the desires of the flesh that they overwhelm every other consideration. There are also sins against truth. We can distort, hide, cover and spoil the reality of God's truth in our lives in such a way that we create a world of error and falsehood that leads to division and hatred.

There are also sins against the unity that God plans for the human family. These sins are rooted in racism, in divisions of people against other people for reasons that have nothing to do with what is good and bad but rather with superficial things such as where they were born, the color of their skin, how they speak and the name they might have. We find these types of sins all around us, sins that disrupt and tear apart the very fabric of the human family.

There are many kinds of sin, but in the tradition of the Church the two great classifications are mortal and venial. A mortal sin is one that separates a person from friendship with God and deepens alienation from God. There is a sharp distinction between mortal and venial sin. Formal mortal sin, which is incompatible with divine love, destroys the life of grace in the soul. Venial sin weakens but does not destroy the gift of grace.

Certain specific kinds of actions are in themselves always materially mortal. These are so seriously wrong that they exclude one who deliberately commits them from the kingdom of heaven. The Church does not teach that the passages in Scripture which list mortal sins contain exhaustive designations but rather teaches that there are kinds of grave evil acts which are strictly forbidden by God, and that one who knowingly and deliberately does such acts is freely and consciously turning away from God.

Not all sin is mortal, although all sin is serious. The Catechism speaks of venial sin. This type of sin does not deprive one of the life of grace and friendship with God. It is not a turning away from God, but a shortcoming, a hesitation or misstep as it


**WUERL:** According to catechism, just one sin can beget more sin

(From 7)

Jesus Christ, and I can attest that both of us share a common commitment to Christ and to the church, and that both of us are interested in promoting the teachings of the church fully as well as bringing the words and example of Christ to today's society and world," Cardinal Mahony said.

In his remarks, Archbishop Gomez alternated between English and Spanish, as had the cardinal before him. He also apologized for them being so brief, because it was "the kind of moment (when) words cannot fully describe my feelings."

The coadjutor said he would entrust his new ministry in the archdiocese to Our Lady of Guadalupe's love and protection. He was briefly overcome with emotion, needing to take a sip of water, when talking about his time with the people of San Antonio, where he has been archbishop since February 2005.

"In their patience and generosity, they taught me how to be a bishop," he said.

Calling the archdiocese "one of the great Catholic communities in the world," Archbishop Gomez described Los Angeles, with its diversity of populations, as being like no other city in the world in reflecting "the global face of the Catholic Church."

"That fact," continued the archbishop, "invites us to do two things: first, to thank God for our diversity and the energy it creates; and second, to commit ourselves more deeply to the things that unite us -- a zeal for Jesus Christ; confidence in the Gospel; reverence for the Eucharist; service to the poor; defense of the unborn child, the immigrant and the disabled; and a love for the church as our mother and teacher."

In answer to a question from the press about Opus Dei, Archbishop Gomez said the prelate's emphasis on the universal call to holiness had helped him to grow in his spirituality. He noted that Opus Dei was considered a "liberal" group in its early years and, since the Second Vatican Council has been perceived as "conservative."

Archbishop Gomez also admitted that he needed prayers "for conversion."

"My basketball team has always been the San Antonio Spurs," he said with a smile. "I need to become a Los Angeles Lakers' fan."

**HOLY LAND:** Despite inconveniences, trip forever memorable

(From 5)

written in the Bible ... "(Jesus) took the Twelve aside and said to them, 'Behold, we are going up to Jerusalem and everything written by the prophets about the Son of Man will be fulfilled ... "' (Luke 18:31)

The first day we toured Bethlehem, located just outside Jerusalem, and attended mass at the Basilica of the Nativity. It was an indescribable feeling to kneel before the nativity grotto and to peer inside a dark room where Jesus was born. Also in Bethlehem we visited the Shepherds' Field, St. Catherine's Church, and finally Ein Karem, the birthplace of John the Baptist.

During the succeeding days we had the opportunity to see the important biblical places inside the city of Jerusalem. From the Mt. of Olives we were able to get a partial view of the city, and we meditated Jesus' agony as we stopped and prayed in the Garden of Gethsemane. We heard mass at the Basilica of the Agony (aka Church of all Nations). Inside this church lies before the altar a huge rock - the Rock of the Agony - where Jesus knelt in agony of death. In the afternoon we enjoyed an excursion to Mt. Zion, site of King David's tomb, place of the Last Supper, and the Dormition Abbey where the Virgin Mary is believed to have ended her earthly life. We also prayed at the Church of St. Peter at Gallicantu where "... the Lord turned and looked at Peter. ... He went out and wept bitterly." (Luke 22:61,62)

We visited the Jewish Quarters and prayed at the Western (Wailing) Wall. We later went to the Temple Mount where we saw from the outside the Dome of the Rock, an Islamic holy place. Passing through the Sheep Gate, where St. Stephen was martyred, we entered the Old City of Jerusalem to visit the Church of St. Anne and the excavations of "Lithostrotos" pavement which is believed to be the site of the crowning of thorns and the mocking of Jesus Christ.

At five o'clock in the morning of our fourth day in Jerusalem we prayed the Stations of the Cross along the Via Dolorosa, the narrow streets of Jerusalem where Jesus carried the cross staggering beneath its heavy weight on his way to crucifixion. "Who would not discover Jesus' heart along the Via Dolorosa, the street of sorrows where He bore His cross?" writes M. Basilea Schlink (Holy Places Today). At six, after the Stations of the Cross, we were inside the Church of the Holy Sepulcher where a mass was celebrated just for our group while a throng of other pilgrims and tourists was at the courtyard waiting for their turn to enter the Holy Sepulcher. What an awesome experience it was for each one of us to touch the vault where Jesus was once buried.

The other biblical places we visited were Bethany and Emmaus. It is believed that Jesus stayed in Bethany with Mary, Martha and Lazarus when he was not in Jerusalem. It is also where Jesus raised Lazarus from the dead. Emmaus is where Jesus met his disciples after the Resurrection. "Emmaus brings us an encouraging message ..." for just as Jesus drew near the grief-stricken disciples and transformed their sorrow into love and joy, He will do the same today." (From the text of a plaque in the ruins of the ancient basilica in Emmaus.)

Experiences, sentiments, emotions from the group include:

"I will never forget what I experienced when we went to Calvary and placed my head where my dear Lord was crucified." (Muriel Emerson).

"The Scriptures mean much more since we visited the Holy Land." (LaVerne Knesek).

"Most significant was seeing the sunrise over the Sea of Galilee and imagining Jesus walking on the water." (Susan Geisel)

"Our most memorable experience was the predawn walk through the Old City of Jerusalem on the silent empty streets, and then celebrating the Holy Eucharist in the tomb of Christ, the Holy Sepulcher." (Arnold and Deborah Michalewicz)

"Feeling the presence of Jesus in places we visited in the Holy Land deepened my faith." (Rae Flannery) "Praying and meditating on the mysteries of the rosary are now more meaningful after our pilgrimage to the Holy Land." (Tessie Penafiel)

"It was an emotional experience to walk barefoot along the Via Dolorosa as a sacrifice to the Lord, and I cried as I kissed the site where Jesus was crucified and died for me." (Fr. Joseph Choutapalli)

In spite of some travel and weather-related inconveniences everyone found spiritual joy and contentment. We all came home safely, filled with unforgettable experiences of visiting and revering biblical holy places and treasuring the friendships we developed during the pilgrimage. As Father Bob Colaresi, a Carmelite, observed during his own pilgrimage to the Holy Land, "The gentle breeze that breathes through souls on pilgrimage is beyond words, yet wings the spirit into deeper experiences of faith."

Dr. Lorenzo V. Penafiel is a retired Angelo State University professor of accounting. He is currently a member of the Finance Councils of both the Sacred Heart Cathedral and the Diocese of San Angelo.
BYRON: Even one report of misconduct is too many

(From 15)
talk about cases of clergy sexual misconduct, "even one is too many," would it not follow that application of a guideline that would bar advancement to ordination, harsh as it may appear to be, would have served the interest of protecting children?

Conversations along these lines are now happening in many dioceses and religious orders around the world. This is an obvious preventive measure. It is also a welcoming, encouraging and positive assist, on the part of those in authority, to healthy young men of generosity and talent, whom God is calling to ordained ministry.

We can only hope and pray that they will not be discouraged by reports of past failures in the wounded church they want to serve.

(Jesuit Father Byron is university professor of business and society at St. Joseph's University, Philadelphia. E-mail: wbyron@sju.edu)

YOUTH: Doubts, fears voiced to pope over crisis

(From 9)
estranging ourselves from our contemporary culture."

She told the pope that it feels like "it is our faith itself that impedes us from entering further into dialogue with society."

Sometimes efforts to build a better world, be at the service of others and bring people closer to God feel like "a fruitless exercise," like an unfinished building that "is far too expensive to complete," she said.

"We wish to leave our mark on the church even as we are young. Your Holiness, what must we do?" she asked.

The next to speak were a young man and woman preparing to be married within the church.

They said they want to have a marriage that is guided by God's own spirit, and yet they are afraid "that life offers too many hurdles for us to live our married lives in God's light."

A major concern, they said, was trusting completely that God would provide for their family.

"We are not sure about our own interpretation of God's providence: whether it is totally gratuitous or whether it is a form of compensation for our wisdom and prudence in raising our children," the young woman said.

"Show us the way to live our married life as a calling from God. Your Holiness, tell us, what must we do?" they asked.

The last young person spoke on behalf of all the young men and women preparing for consecrated life.

He said God's call to live one's life completely for the Lord stirs up feelings of both happiness and despair. Those preparing for consecrated life are excited to be part of a community that is dedicated to building bridges with, not walls against, the modern world, he said.

However, he said, they are often not taken seriously by members of society, especially at a time when there is heightened attention to "priests who fail other persons."

HATCH: Master’s thesis focus to be on preparation for married life

(From 6)

— music and really needed me... and since I really needed the money, I agreed. (If this would have never happened, not only would I not be Catholic and studying for the priesthood, BUT, I probably would not have excelled at playing the piano and would have NEVER learned how to play the organ.)

Over the months that I was playing for them, I would ask questions to the priest such as: “Why do Catholics worship Mary?” and “Where does it say in scripture ______?” The priest was very knowledgeable and could always answer my questions in a very concise, orderly, down-to-earth way. I was still going to my Baptist church for services, but there came a time when I started to feel that I was getting more out of church from the Catholics than I was my own Baptist church; that was when I made the decision to “convert.” (Although, technically since I was already baptized, the correct term is “enter into full communion.”) I started to attend RCIA classes and found that I couldn’t get enough of Catholicism. It is true however, that there were a few “hard pills to swallow.” Such as the veneration of Saints / Mary, the Eucharist being the actual body and blood, soul and divinity, of our Lord and Savior Jesus Christ under the accidents of bread and wine, and etc. I also felt myself being drawn to the ministry of the priest. I spent so many hours at Church, that finally I was asked, “Since you’re always at Church and around father... have you ever thought about being a priest yourself?” That hit me like a ton of bricks. I never made the connection that the ministry that father does IS the priesthood. In my tradition, we did not have “priesthood.” The vow that I had made started to resurface and this was the first time that I felt called to the priesthood.

I graduated from Dumas High School in May of 2002. That June, the Bishops convened in Dallas to create the Charter for the protection of children and vulnerable persons. I was immediately concerned and so there was no way that I wanted to go to seminary. I decided to go to paramedic school in Amarillo. I received some very good training there and quickly found my niche in pre-hospital emergency care. I excelled in 12-lead EKG interpretation, Advanced Cardiac Life Support, and advanced airway skills such as intubation. At this point, God took the “backburner.” I was so engaged in my studies as well as living the party life, that God was not even on my radar screen.

I moved to San Angelo in 2004 and worked at a number of jobs. One day, I was talking to a coworker about how I used to go to church and wanted to do it again. She told me that she attended Mass at the Cathedral and invited me to attend. I showed up for Mass, but she wasn’t there. As I was waiting in the back, a guy named Tony Schillo approached me and welcomed me to the Cathedral. We had a nice chat and after the Mass, he introduced me to his wife, Margie; and it was that fateful encounter that launched me back into the Church. I began to participate in the youth group, sang in the choir, and even hired on to play the piano for the Spanish Mass.

At this point, it was really easy to “have a vocation.” I kept hearing from so many people on how they thought that I would make a good priest. In April of 2005, I left Texas to join the Society of Divine Vocations in the Newark/New York area. I wanted to “test” the waters. Did I really have a vocation was the question that I sought to answer. After I became a postulant, I toured the different apostolate assignments of the order...one being the parish. It was during that time that I discovered that my heart lies in the parish. “Parish Priesthood” is the very essence of diocesan priests. I made the decision to call Fr. Rodney White, then vocation director of our diocese, to start the process of becoming a seminarian for the diocese. Since this process started in late July and we were trying to accomplish the paperwork to start the seminary in August, all the gray hair (if any is still left) on Fr. Rodney is all my doing. That August, I began my seminary career at the BEST college seminary in the nation, “Conception Seminary College.” CSC was established by the Benedictine Monks and is therefore rich in its monastic heritage. It was at CSC that I first learned how to play the organ and develop a love and appreciation for chant and sacred music. During my time there, I was elected to serve as student body president and I graduated in May of 2008 with a BA in Philosophy. In August of 2008, I began my graduate studies at Assumption Seminary in San Antonio. I am currently a candidate to receive three degrees: Master of Divinity (M.Div.), Master of Arts in Theology (MA.Th.), and the Bachelor of Sacred Theology (S.T.B.). For my MA thesis, I desire to focus on marriage, in particularly pre-marital preparations. I feel that our society is losing its focus on what it truly means to be married and the implications of married life lived in and through the “domestic church.” For my M.Div. project, I will focus on both adult and child catechesis. There is a sense that we are a dying church, many Catholics do not know much about their faith. My project will attempt to create an atmosphere where learning our faith is something to be desired and not something that is forced.

Thank you for your prayers and support! I want to thank especially Court Santa Angela of the Catholic Daughters, Cathedral Parish of the Sacred Heart, the Knights of Columbus, and Bill and Elvia Tarn for their support, without which I couldn’t survive financially.
MISSAL: New translation may be challenging, but will be ‘easily embraced’

(From 1)

Roman Missal) prepared by the International Commission on English in the Liturgy. The translation was confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments on March 17, 2003; the GIRM was promulgated that year.

Recently, the U.S. bishops approved the English translation and U.S. adaptations of five final sections of the Roman Missal (the book of prayers used at Mass) in voting at their annual fall general assembly in Baltimore.

Liturgy officials in Rome, in accord with ICEL, have explained that these changes represent an effort to make English-language prayers conform more closely to the Latin that is the basis for all translations. The proposed changes --- which have caused consternation among some --- have been debated and discussed among U.S. bishops for several years.

People, who have worked with liturgical publishers as they prepare the revised texts for sales and distribution at the appropriate time, acknowledged that many will continue to have problems with the revisions and the new texts. On the other hand, I suggested that the new Roman Missal will be more readily embraced, or at least better understood, if our diocese offers proper catechesis prior to implementation.

We are invited to receive this as a pastoral opportunity to teach our people how to pray the Mass.

Each parish is to give priority to the Sunday celebration of Mass as the primary occasion and opportunity for revitalizing the spiritual life of the community and, accordingly, make appropriate provision for the full, conscious and active participation of the faithful.

As the diocese defines pastoral approaches to be used in catechizing its people, I must stress the importance of considering that "average person's encounter with the liturgy." Consideration of all the senses --- the languages of gesture, posture, color, as well as the texts themselves" --- is likewise key.

Among the points that should be stressed in such a liturgical formation processes are:

- The primacy of the Word of God in the Eucharistic celebration.
- The need for all --- presiders and assembly --- to recognize silence as an essential element of the Mass, notably after Communion.
- The need to involve everyone --- lay and ordained --- in this liturgical formation process. We're all in this together. My hope is that this will be emphasized in the training that will take place.
- There will be a need for presiders "to be trained in effective presentation, notably at the Eucharistic Prayer, to communicate that this is the prayer of everyone."
- The training for priests is very important. Our people are starving for spiritual food, and the best place to provide that is at Sunday liturgy.
- There will be a need for reflection on the importance of well-prepared bilingual and multilingual liturgies to illustrate the council's vision for liturgy; involving different media (including videos for YouTube) to present catechetical training (perhaps utilizing college and high school media departments); and, perhaps most significantly, presenting the coming changes in the least unsettling way --- in baby steps, with repetition, omission. It will be important in this process to build bridges, and not polarize people.

Noting wryly that there will be liturgical police on the left and right who will make our lives as difficult as they can, I think that nonetheless pointed out that the process of implementing change is bound to be an improvement over what took place after Vatican II, when changes were implemented with virtually no catechesis, leaving assemblies often bewildered and sometimes frustrated, at least initially.

That's why it is so critical to begin this catechetical process before there is implementation. We won't do it all perfectly, but we will do it better than was done 40 or 45 years ago.

FOUNDATION: Permanent endowed funding now possible for variety of ministries

(From 1)

as for the support of a particular parish, school or project. The Foundation Board of Trustees and Grant Committee comprised of the Bishop and people of the Diocese of San Angelo will be responsible for determining how income from undesignated gifts will be distributed while using designated gifts for the purpose indicated. Grants from the foundation will assist parishes, missions, schools, ministries and charitable works in carrying out their various projects. In some cases, grants may make worthy projects possible that would not otherwise be within the financial resources of the diocese, parish or ministry.

Reputable experts from the banking, trust and charitable foundation industries were consulted before establishing the new foundation. With the creation of the foundation, donors will have the knowledge that the gifts they make will continue to exist and provide funding for ministry projects in their name into the future. Prior to the foundation's existence, the Seminary Bursar Fund, which supports seminarian education, was the only way for donors to make permanent endowment gifts to the diocese. The foundation now allows donors to provide permanent endowed funding for a variety of ministries.

I am sincerely appreciative of the generous financial support of the good people of the diocese upon whom our church ministries depend. Your material generosity helps those who serve the diocese to fulfill our mission of serving Christ's people. It is my hope that our people will keep the Foundation in mind when they are considering charitable contributions in addition to those they make to their parish. I especially ask that the Foundation be considered in estate planning and when our people are preparing their wills.

BISHOP: This May, let us give more devotion to Blessed Mother, all mothers

(From 2)

we should also participate in Christ's passion through our own suffering, whether it is illnesses, the sense of being abandoned or rejected, the anguish of our daily lives, etc. It is at these moments that we should place ourselves at Mary's side at the foot of the cross and humbly and confidently unite ourselves to the precious heart of our mother who is always present with us to help us in our sufferings and hard times. The Blessed Virgin Mary was intimately joined to the passion and death of her Son. This is why she is associated in such a particular way to the glory of his resurrection. Mary's compassion, which we celebrate on this feast, reminds us that at the foot of the cross Mary's maternal love and compassion reached the whole body of Christ, which is the Church, all of us.

Finally, I remind you of some of the words of the sequence of mass of Our Lady of Sorrow that express the pain that our Mother felt when with a broken heart she watched her son Jesus in his final agony:

At the cross her station keeping,

Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword had passed.

Oh, how sad and sore distressed
Was that Mother highly blessed
Of the sole begotten One!
Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son.

For the sins of his own nation

Saw him hang in desolation
Till his spirit forth he sent.

O sweet Mother! Font of love,
Touch my spirit from above,
Make my heart with yours accord.

In the month of May, as we honor and pray for our mothers who have given us life, may we especially show our love and devotion for Mary, the Mother of Jesus and our own Mother. The best way to honor Mary is by living in faith the one and only command she ever gave, “Do whatever he (Jesus) tells you.”
REDEEMER: Youth faced with many challenges in today’s material world

((From 4))

We discussed the importance of going to the Sacraments of the Eucharist and Reconciliation frequently, especially the Sacrament of Reconciliation. These Sacraments give us a message of hope for some who have lost their virginity or have been sexually active and strength to those of us who face temptations. God’s mercy and love flow and sanctifying graces are given through these beautiful Sacraments.

Bishop, it is very difficult to live a chaste life. Yet we know it is not impossible with the grace of God.

Chastity is a message that must be spoken to us by our parents who are our first teachers. Parents must not be afraid to speak to us. We promise we will listen. We must hear it from people who truly love us and love our souls! We must hear it from the pulpit. We must show the message to our family and friends by our example. We cannot be afraid to stand up for chastity and morality anymore. The message must be heard in a loud and clear voice, not in a voice that is muffled, distorted, or sugar-coated. We want truth.

With the Holy Spirit guiding us we will be able to stop, look at the consequences of our actions, and make the right decision.

Thank you for your letter on chastity. Thank you for not being afraid to share the message of chastity and morality. Thank you for being that ‘voice in the desert crying out’. Bishop, we know that Confirmation is not the end of our religious education and formation. It is a new chapter that begins in our relationship with God.

There are many challenges that we face in today’s world. We know that there are many temptations and obstacles that we have to face in our journey of life. We know that there will be suffering and pain that we will have to face just as Jesus did in His life. However, we also know that we will be empowered by the Holy Spirit and have a reason for hope in our future. We will stand for Jesus Christ and we will do our best to live out our baptismal promises everyday of our life. We will be a light for Christ in today’s dark world.”

OBISPO

(Para 3)

Cristo nos recuerda que nuestra querida madre es la persona más íntimamente conectada a la pasión y sufrimiento y muerte de Cristo por su entrega total a la misión de su hijo. Ella nos enseña como nosotros también debemos participar en la pasión de Cristo por medio de nuestros sufrimientos, quizás la enfermedad, el sentido de ser abandonado o rechazado, las angustias diarias de la vida, etc. En estos momentos nosotros debemos ponernos al lado de María junto a la cruz de Jesús y unirnos a su corazón precioso como madre quien siempre está presente con nosotros para ayudarnos en nuestros sufrimientos y contratiempos. La santísima Virgen María estuvo íntimamente unida a la pasión y muerte de su Hijo. Por eso está asociada de un modo particular a la gloria de su resurrección. La compasión de María, que celebramos en esta fiesta, nos recuerda que al pie de la cruz la maternidad de María se extendió a todo el cuerpo de Cristo, que es la Iglesia, es decir, a todos nosotros.

Para terminar les recuerdo de algunas de las palabras de la secuencia de la misa de Nuestra Señora de Dolores que expresan el dolor que sintió nuestra Madre cuando ella vio a su hijo Jesús en su última agonía:

La Madre piadosa estaba junto a la cruz, y lloraba mientras el Hijo pendía; cuya alma triste y llorosa, traspasada y dolorosa, fiero cuchillo tenía.

¡Oh cuán triste y afligida estaba la Madre herida, de tantos tormentos llena, cuando triste contemplaba y dolorosa miraba del Hijo amado la pena!

Por los pecados del mundo, vio a Jesús en tan profundo tormento la dulce Madre. Vio morir al Hijo amado que rindió desamparado El espíritu a su Padre.

En el mes de Mayo, al honrar y rezar por nuestras madres quienes nos han dado vida, que especialmente demostremos nuestro amor y devoción a María, la Madre de Jesús y nuestra propia Madre. La mejor manera de honrar a María es por medio de vivir fielmente el único mandamiento que ella dio, “Hagan todo lo que él (Jesús) les diga.”

PADRE

(Para 10)

primer parto a término completo, especialmente en mujeres jóvenes, aporta un importante efecto protector contra el cáncer de seno.

Ante estas evidencias de investigación, algunos científicos y médicos (particularmente aquellos conectados a la industria del aborto) se apresuraron a indicar que dichos resultados eran “inconsistentes” y que realmente no conducían a “conclusiones definitivas”. Es por eso que hoy en día las jóvenes rara vez reciben de sus médicos la información sobre estos riesgos. El aborto se mercadea agresivamente como un “derecho de la mujer” y es el procedimiento más común y lucrativo en Estados Unidos actualmente. Una parte importante del sistema de salud aquí, incluyendo varias asociaciones profesionales como la American Medical Association, parece evadir las discusiones serias en torno a los riesgos de salud por el aborto. Hace algunos años el Dr. George Lundberg, ex editor del Journal of the American Medical Association, en una entrevista para la revista Health Affairs, comentaba que el aborto y el tabaco son “temas sensibles” que por muchos años han estado en la lista de “no tocar” de la American Medical Association.

El peligro que representa el cáncer de seno a causa del aborto inducido constituye un riesgo de salud muy serio del cual la mujer merece ser informada completa y adecuadamente. Es notoria y preocupante la falta ética del sistema de salud y de las diversas asociaciones encargadas de vigilar al respecto. Y mientras que los profesionales de la medicina moderna no vuelvan a incluir el repudio al aborto directo como parte de su credo profesional, como antes lo profesaban en el Juramento Hipocrático, poco vamos a avanzar en cuanto a los serios problemas de salud de la mujer relacionados con el aborto, entre ellos el cáncer de seno.

La medicina de hoy necesita desesperadamente salir de ese persistente estado de negación en que se encuentra y limpiar sus manos de la perjudicial e immoral práctica del aborto, si es que aspira a profesarse de una manera cabalmente responsable ante las necesidades médicas de las mujeres embarazadas y de sus bebés.

El Padre Tadeusz Pacholczyk hizo su doctorado en neurociencias en la Universidad de Yale y su trabajo post-doctoral 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.
Dioce-Scenes

Odessa

The group photo of the 2008-2010 Basic Formation Class, which has been learning its curriculum presented by the Diocese of San Angelo’s Office of Education and Formation at St. Mary’s in Odessa the last two years. The OEF’s formation classes rotate among the three deaneries every two years. This class’s closing celebration was held May 1. Photo by Alan P. Torre./www.aptorre.com.

Midland

Odessa

Above, left to right, Samantha Foster, Alyson Lyssy, Erin Bamford and Rachel Eyler, sophomores at Midland High and St. Ann’s of Midland parishioners, came to the rescue of the Midland SPCA after the girls’ geography teacher, Sharon Hillis, expressed concern over a recent lack of funding at the animal shelter. The girls collected $550 in donations during their fourth period class, went to Sam’s to purchase the pet chow and delivered it.

Above right, Fr. Santiago Udayar, pastor of St. Mary’s in Odessa, poses at the Legion of Mary ACIES annual renewal of vows at St. Mary’s. In photo at right, Fr. Santiago Udayar, pastor of St. Mary’s in Odessa, gathered several Knights of Columbus councils in the area to discuss upcoming building projects for St. Mary’s Catholic School. Several area councils have pledge support for the project. Photos at right by Alan P. Torre.