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West Texas

# ANGELUS



The hermits at Mt. Carmel were recently gifted with a new mural at the hermitage. **Story/Pg. 5**

Serving the Diocese of San Angelo, Texas

Volume XXVIII, No. 6

JUNE 2007



## Schedule of Events

June 9, 2007 -- Menard

250th anniversary of Presidio de San Saba and Mission Santa Cruz de San Saba

8:15 a.m. – School buses leave park for mission.

8:30 a.m. – Peace Procession begins at Mission, heading to monument.

10:30 a.m.–Noon – Dedication ceremony

1 p.m. – Remarks by dignitaries, officials

4 p.m. – Mass of Thanksgiving, Sacred Heart Church

## 250TH ANNIVERSARY

### Comanches return for day of remembrance in Menard

MENARD -- When Donna Putnam's great-grandfather was a small boy in 19th-century Fredericksburg, he and another child were taken from their homes by Quixote Indians. One boy eventually returned home; Putnam's great-grandfather remained and learned and lived as a Native American, eventually even marrying a Comanche. Ultimately, Putnam said, her great-grandfather would convert to Catholicism and bring the faith to their family.

Though there is no direct link between Putnam and the Native Americans involved in the massacre at Mission Santa Cruz de San Saba, she and other members of her family will be honored guests as part of the June 9 festivities commemorating the events in 1757.

"He lived to be 93 and he died in 1941," Ms. Putnam said. "I remember. he used to sit and tell me stories."

-- Jimmy Patterson

### Day full of festivities set for Sat., June 9

By Bishop Michael D. Pfeifer

On June 9, a pilgrimage will begin by bus from downtown Menard to the historic site of the first mission to be founded in the area that today is the city of Menard.

The Mission Santa Cruz de San Saba, three miles east of downtown Menard, was built in 1757 and was destroyed one year later during a massacre of priests and laity by the Comanche, Caddo and Wichita Indians.

Mission San Saba was part of the Spanish

(Please See **MENARD/14**)



**TOP:** The original church in Menard, built in 1899. **ABOVE:** A historic mural, which has been recreated for the anniversary, tells the story of the massacre at the Mission Santa Cruz de San Saba.

### New Priests

The U.S. ordination class of 2007 could number as many as **475**.

average age is **35**.

**31%** were born outside the U.S.

about **1 in 10** is Hispanic.

**9%** have served in the military.

**50%** attended Catholic elementary school.

Results taken from a survey of 282 seminarians preparing to be ordained this year.  
Source: Center for Applied Research in the Apostolate  
©2007 CNS

### Lake Ivie Mass

Our Lady of Guadalupe Parish of Millersview is hosting a Thanksgiving mass for Lake Ivie and Water on Tuesday, June 12, 2007. Bishop Michael D. Pfeifer will celebrate a Mass at the Colorado River Municipal Water District Pavilion at 6:00 p.m. All are invited to join us in this 17<sup>th</sup> year anniversary of Lake Ivie. This pavilion is located north of the OH Ivie Reservoir Field Office, watch for signs. Seating is limited so you may want to bring your favorite lawn chair. Refreshments to follow.

### Seed & Soil Mass

MILES -- Amid the celebration of the Feast Day for St. Isidore, Patron Saint of Farmers, about 80 people gathered for the 2007 Seed & Soil-Rural Life Mass May 15 at the Halfmann farm just outside of Miles. **Story, Photos/8-9**

### INSIDE ...

- Diocesan Briefs ..... 2
- Secretary working with 5th bishop..... 3
- Diocesan Dates ..... 5
- BioEthics with Fr. Thad Pacholczyk.... 6
- Seed & Soil Mass in Miles ..... 8-9
- Family ..... 12

### From the Bishop's Desk

## Why is Natural Family Planning good for marriages?

by Bishop Michael Pfeifer, OMI

The Catholic Church teaching about family planning is based on solid, biblical principles, the natural law, and the ongoing teaching of the Catholic Church which has brought much clarity in recent years to the theological and social

dimensions of this critical issue of marriage and family. The Church teaches a moral truth that contraception is an intrinsically evil act, which can never be justified. This includes, of course, the use of the pill—birth control pills (bcp). Many, if not most, of the birth control pills today are designed not

only to prevent conception, but are also abortifacient.

There are many uncontroverted dangers associated with birth control use, including heart attacks, "especially in obese diabetic or hypertensive women," blood clots

(Please See **BISHOP/15**)



**Bishop Michael D. Pfeifer**

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the writer are subject to  
verification. Please include name,  
address and phone number when sub-  
mitting letters.



## Anniversary mass scheduled for June 12 at Lake O.H. Ivie

An anniversary Thanksgiving Mass to thank God for the blessing of Lake O.H. Ivie will be celebrated by the Most. Rev. Michael D. Pfeifer, Bishop of San Angelo, and Rev. Romanus Akamike, pastor of St. Charles Church in Eden, at 6 p.m., Tuesday, June 12.

The host parishes for the Mass are Our Lady of Guadalupe Church in Millersview and St. Charles Church in

Eden, both pastored by Fr. Romanus Akamike

"Psalm 105 says, 'Give thanks to the Lord, proclaim his greatness, tell the nations what he has done.' This is an invitation for a thanksgiving mass for what the Lord has done for us through our Bishop Pfeifer," Fr. Romanus said. "This

Please See IVIE/10



Lake Ivie

## DIOCESAN BRIEFS

### Angelus recognized nationally

Angelus editor Jimmy Patterson was honored with the Knights of Columbus Fr. Michael McGivney Award last month at the Catholic Press Association Convention in New York for a story he wrote and published in the November 2006 Angelus. "Love Thy Neighbor," a story about the efforts of residents in the Big Bend area to help sustain the residents of the tiny Mexican border town of Boquillas, was honored by the Knights for its story of God's work being done in a volunteer effort.

Patterson's winning entry was one of 96 entries from more than 40 Catholic publications nationwide.

### Life Insurance Recipients

SAN ANTONIO - Amanda Jost of Rowena, Marcus Kujawski of Midland, Briley Leggett and Kendra Moeller of San Angelo, Blaine Walker of Garden City and Becca Willmann of Brady have been awarded the All American Scholar Award from Catholic Life Insurance. They are six of 25 graduating high school senior students selected to receive the scholarship award.

The scholarship offsets tuition costs for Catholic Life members attending any accredited college or university and recognizes students whose community service, leadership skills, and academic achievement set them apart from others.

Jost will attend Howard College; Kujawski, Leggett and Willmann will attend Texas A&M University; Moeller will attend Angelo State University; and Walker will attend South Plains College

Each recipient received a \$1,000 non-renewable award.

To apply for the award, applicants were required to submit an application including a letter of recommendation and an essay describing their most memorable volunteer experience. The scholarship was open to Catholic Life members who were graduating seniors. Scholarship winners were selected on the basis of community service, demonstration of leadership qualities and scholastic achievement. Founded in 1901 by a Catholic priest, Catholic Life Insurance offers life insurance, IRAs, retirement annuities and fraternal benefits to individuals, families and businesses.

### Miss W. Texas honored in Austin



Chelsea Schwarz (at left with Speaker of the House Tom Craddick), a 2003 graduate of Garden City High School and 2007 Miss West Texas, visited Austin recently to promote her platform issue, "Action for Healthy Kids." Schwarz, a member of St. Lawrence parish and a 2007 honors graduate from West Texas A&M, was presented with an honorary resolution by Craddick for her many accomplishments. Schwarz and 13 other Miss Texas contestants were introduced on the House floor.



Kujawski

Walker



Jost

Willman



Mueller

Leggett

### Criminal Justice Ministry (CJM) Training

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

#### Abilene Deanery

Wednesday June 6th	St. Ann, Colorado City	6:30pm
Saturday July 28th	Sacred Heart in Abilene	9:00am
Monday September 10th	Holy Family in Abilene	7:00pm
Saturday September 22nd	St. Mary in Brownwood	9:00am

#### Midland / Odessa Deanery

Thursday June 7th	St. Stephen in Midland	7:00pm
Saturday July 21st	St. Joseph in Odessa	9:00am
Tuesday August 28th	St. Agnes in Ft. Stockton	7:00pm
Thursday August 30th	St. Thomas in Big Spring	7:00pm

#### San Angelo Deanery

Tuesday July 17th	St. Mary in San Angelo	7:00pm
Thursday August 2nd	St. Mary in Ballinger	7:00pm
Saturday Sept. 29th	Holy Angels in San Angelo	9:00am

Each session will be about 2 ½ hours long. Select the one that best fits your schedule and please attend. If you attended a training session in 2006, you have already fulfilled the requirement. You are still very welcome to come; however, you are not obligated to do so. If you did not attend a session last year, you will need to do so in order to be commissioned in the fall. Please call Deacon Bob Leibrecht at 432-889-3858 if you have any questions.

### Peter's Pence – June 2007

*My dear Brothers and Sisters in Christ:*

Each year, the annual Peter's Pence Collection, in support of the works of the Holy Father, is held in parishes throughout the world. The proceeds from this Collection fund emergency relief assistance to those who suffer from war, oppression, disease, and natural disasters. Through works of charity, Catholics provide a powerful witness of love and deeds to empower the weak, the defenseless, and the voiceless, and to sustain those who suffer.

The theme for this year's Collection is Let us make sure that none of God's children ever feels alone. The theme is based on a September 2006 homily given by Pope Benedict XVI, in which he explained how those who are baptized create one family of believers who are never alone.

As we participate in this special appeal, we join more than one billion Catholics worldwide in a loving expression of solidarity. We share in the concern of the successor of Peter for the many different needs of the universal Church and for the relief of those most in need around the globe.

This year, the collection in our Diocese is scheduled for the weekend of June 30-July 1, 2007.

I ask you to generously contribute to the Collection this year, and I am grateful for your past generosity. Together let us ask the Lord to bless the Holy Father and us, as well as those in need throughout the world. "I was hungry and you gave me to eat." (Jesus)

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

## Obituary

## Reverend Thomas Paul Diab

Rev. Thomas Paul Diab died May 9, 2007 in Shreveport, La. Father Diab was born on July 20, 1945 to Janet (Vine) and Paul Diab in Fremont, Ohio. He was a retired Major/Catholic Chaplain of the United States Air Force. He leaves behind his dear mother, Janet Diab of Gibsonburg, Ohio, brothers Gene (Anita) Diab in Valdemaro, Spain; George (Judy) Diab in Findley, Ohio, Mark Diab in Plymouth, Michigan and sisters Cheryl (David) McCahon in Chagrin Falls, Ohio, Tina (Bruce) Hickman in Elmore, Ohio and Nancy (David) Kaminski in Sylvania, Ohio. He also leaves ten nieces and nephews and countless caring friends.

Father Diab was an esteemed priest whose life was dedicated to his Church, his country, his family, and his past and current parishioners. A priest ordained for the Diocese of San Angelo, his bishops, Bishop Joseph A. Fiorenza and Bishop Michael D. Pfeifer, OMI, graciously granted him permission to serve as an Air Force chaplain beginning in 1980.

In the Diocese of San Angelo, he served at Sacred Heart Cathedral in San Angelo from July 30, 1971 to May 21, 1973 and at Sacred Heart Church in Abilene from May 22, 1973 to May 1, 1976.

A special Memorial Mass was offered by Bishop Michael Pfeifer, for the repose of the soul of Father Diab in San Angelo on May 18.

Donations in memory of Father Diab can be made to St. Jude's Church, 3800 Viking Drive, Bossier City, La 71111 or St. Michael's Church, 317 E. Madison, Gibsonburg, Ohio 43431.

## Diocesan secretary works for 5th bishop

By Jimmy Patterson  
Editor  
West Texas Angelus

Employers often wonder if the person they hire will work out. If he or she is right for the job. Or if they are the type to have a long future with a company.

The Diocese of San Angelo stopped worrying about Mary Sue Brewer a few years ago. She has proven her worth and her ability. For 45 years.

Brewer has worked for five bishops. She was hired in February 1962, just four months after San Angelo was named a diocese, Oct. 16, 1961.

Never married, Brewer said she has many nieces and nephews and is known for "taking care of and loving children and animals."

She has also had quite an impact on five bishops: Thomas Drury, Thomas Tschoepe, Stephen Leven, Joseph Fiorenza and Michael D. Pfeifer, who succeeded Bishop Fiorenza in 1985.

"Bishop Pfeifer is the hardest-working man I've ever worked for," Brewer said. "I've told him to slow down because he and I are both getting older. He's just one year older than I am and I know I want to slow down some."

Brewer said she loves her job and always has, calling it "a lot of hard work."

"I hope I am making a difference in people's lives," she said. "I have worked with some wonderful bishops and priests and a lot of good people through the years."

Of her first Bishop, the Most Rev. Thomas Drury, Brewer recalls loving his Irish brogue.

"He was pretty strict because he believed all must be done by the rules," she said. "He was here during the Second Vatican Council, so he was gone a lot. He usually left every September and returned in January.

"Our second bishop, Thomas Tschoepe, came to us from Dallas and was born in Pilot Point; he said Pilot Point will always be remembered as the place where Bonnie and Clyde robbed a bank during their criminal activities. Bishop Tschoepe was very quiet and a humble man who liked to handle all correspondence by phone or in person. He was not a paper person. His cousin was bishop in the diocese where the University of Notre Dame is located, and every year he drove



Mary Sue Brewer, in her office at the San Angelo Pastoral Center.

to one of their football games and he would always toss me a speeding ticket he would get on the way up or back."

She recalls Bishop Leven came from a large family and spoke about eight languages, was educated in Europe and spoke twice at the Second Vatican Council. Brewer still occasionally speaks with Bishop Fiorenza, who was Bishop Pfeifer's predecessor. Retired and living in Houston, Brewer says he was warm, hard working, a lover of sports and a scholar.

"I always teased him about having four or five books open at the same time," Brewer said.

Of Bishop Pfeifer, her current boss, Brewer noted he, much like Bishop Leven, can speak several languages and spent several years in Mexico serving as a principal and missionary in the mountains of Oaxaca where he had to travel by

horseback to reach his missions.

"He loves to fish, see movies and garden. He can grow anything and is the hardest working man I have ever worked for."

Brewer said she hopes her health will permit her to work five more years, when she will celebrate 50 years at the diocese.

"I'll do it if my health remains good," she said. "I've been all over the world, Europe, Asia, Hawaii, Alaska (my favorite trip, on a cruise) the Bahamas and most of the United States. The only place left I'd like to see is the Holy Land, but I wish it was more peaceful there."

The diocese was not Brewer's first job: she was plant manager at Wallace Photography Lab, which received negatives from 29 states in the 1940s.

"We made many pictures for Elvis Presley back in those days," she said.

## Del Escritorio del Obispo

## Por que la planificacion familiar natural es buena para su matrimonio?

Por el Obispo Miguel Pfeifer, OMI

La enseñanza de la Iglesia Católica acerca de la planificación familiar está basada sobre firmes, principios bíblicos, la ley natural, y la enseñanza continua de la Iglesia Católica que ha traído mucha claridad en años recientes a las dimensiones teológica y social de este asunto crítico del matrimonio y familia. La Iglesia enseña una verdad moral que la anticoncepción es intrínsecamente una mala acción, que nunca podrá ser justifi-



Pfeifer

ficado. Esto incluye, por cierto, el uso de la pastilla—pastillas anticonceptivas (PA). Muchas, si no la mayoría, de las pastillas anticonceptivas hoy, están diseñadas no solo para prevenir la concepción, sino también son abortivos.

Hay muchos peligros indisputables asociados con el uso de la anticoncepción, incluyendo ataques de corazón, "especialmente en mujeres obesas, diabéticas o con alta presión de la sangre," coágulos y sus asociadas embolias pulmonares que amenazan la vida. Menos mortal, pero efectos que no son de menos aversión incluyen la depresión, el dolor de cabeza y náusea. También hay unos cánceres que están asociados con las pastillas anticonceptivas.

Tristemente, estos efectos peligrosos de la pastilla, raramente son mencionados.

La Iglesia Católica propone un método de planificación familiar que está de acuerdo con la naturaleza y principios de sentido moral y no tiene efectos negativos médicos. Para el resto de este artículo, comparto con ustedes información de El Comité de Matrimonio y Vida Familiar de los Obispos de los Estados Unidos que explica la posición de la Iglesia en cuanto a La Planificación Familiar.

## La situación

La Planificación Familiar Natural (PFN) es una designación general que se da a los métodos de planificación familiar basados en el ciclo menstrual de la mujer. La mujer

experimenta señales claras y visibles que indican cuándo está fértil y cuándo no lo está. Las parejas, cuando aprenden a observar y a entender estas señales, pueden participar en una planificación familiar responsable—ya sea que la pareja desee evitar o lograr un embarazo. (*USCCB, Married Love and the Gift of Life*)

Un estudio muestra que sólo un 3.5% de mujeres entre los 15 y los 44 años, usó alguna vez la PFN, porcentaje que hace siete años era de 4.2%. Los resultados de otra encuesta muestran que sólo unas 230,000 entre las mujeres activas sexualmente utilizan hoy algunos métodos moder-

(Mira OBISPO/15)

# Midland leaders tell horror stories of drug use

By Jimmy Patterson  
The Angelus

MIDLAND -- In startling language and with disturbing realism, several of Midland's civil leaders gathered in May to speak openly on the problem of drugs affecting not just pockets of society, but its entirety.

Drugs have become not just a problem for those who use and abuse them, or for those family members who attempt to circumvent those with addictions, it has become a problem for most everyone. Crime rates are almost solely attributed to drugs in some way; so is the decline of the American family, where everyone from social workers to police officers to federal judges routinely see drug use not occurring just among one member of family, but among parents as well as children.

The drug "epidemic," as it has been often called by San Angelo Bishop Michael Pfeifer, necessitated the communitywide meeting in Midland, which mirrored a similar meeting in San Angelo in March. The more than 60 Midland leaders, including U.S. District Judge Robert Junell, MISD Superintendent Dr. Sylvester Perez and Midland Mayor Mike Canon among others, is expected to lead to a continuing effort as leaders seem committed on making a difference in helping curtail the use of illicit

drugs. A think tank will meet in June; the larger group which met at First Presbyterian Church in May, is tentatively scheduled to meet again August 7.

Attorney Tom Morgan, who said he has represented between 1,500-2,000 clients on drug charges, told the room that recently a ninth-grade student at Midland Freshman was forced by three other male students to ingest cocaine or he would be beaten up, and at Lee High School, a boy bought cocaine for \$2 and the boy who sold it to him called Crimestoppers and turned him in to make \$50. Similar occurrences of the scheme continued, Morgan said, for several months.

"In the federal court system, we only handle the very serious court cases," Judge Junell told the group. "We see cases that mostly deal with distribution and very large amounts of drugs. It is disastrous. Recently, John Klassen, our very fine U.S. Attorney in Midland, sentenced a 33-year-old man who was running a crack cocaine conspiracy between Lubbock and Midland. He had 24 children through 18 different women and he was not married to any of them. Those children don't have a chance. Or they only have a very small chance."

Junell said that he has heard many people say drugs have no victims, but, "there are lots of victims," he said. The judge, a former attorney and state legislator in San

Angelo, said 75 percent of the people he sentences are dropouts. Ninety percent of Judge Junell's docket is drug related.

He said he has seen more than once an instance of marijuana use starting as young as six. Those who start using that young invariably do so because it is introduced to them by a parent or even a grandparent.

"I am so glad to see the bishop doing this," Junell added. "When I was in the legislature, I was a fix-it guy. I told him, I can't fix this. He said, 'I can't fix things either, but we don't stop trying.'"

Mayor Canon pointed out that his wife Judy, executive director of Midland's Gladney Center, deals with birth mothers, a great majority of whom are involved in drugs. Robert Leibrecht, deacon at St. Stephen's and the Director of the Criminal Justice Ministry in the diocese, said more foster homes are needed, and Bruce Cooper, a licensed alcohol and substance abuse counselor at Palmer Drug Abuse in Midland, and a former 17-year methamphetamine addict who has a daughter in the state penitentiary with an inherited drug problem, pointed to a lack of treatment centers to take care of those who seek help.

Dr. Perez, of MISD, said, "We need to stop making it (Please See DRUGS/14)

## Reflections on the document, 'The Hope of Salvation for Infants who Die Before Baptism'

By Bishop Michael Pfeifer, OMI

As many know, recently the Congregation for the Doctrine of the Faith published an important document entitled, "The Hope of Salvation for Infants who Die Without Being Baptized" that came from a recent thorough study of this question by the International Theological Commission. This lengthy document deals with the critical issue of what happens to infants who die without being baptized.

While I encourage all of our pastoral leaders to review this complete document, I present here some of the major conclusions that come from this important statement that inspires much hope.

"101. "As regards children who have died without baptism, the church can only entrust them to the mercy of God as she does in her funeral rites for them. Indeed, the great mercy of God, who desires that all should be saved, and Jesus' tenderness toward children which caused him to say, 'Let the children come to me, do not hinder them' (Mk 10:14; cf. 1Tm 2:4), allow us to hope that there is a way of salvation for children who have died without baptism. All the more urgent is the church's call not to prevent little children coming to Christ through the gift of holy baptism." (134) (Catechism 1261)

"102. With the hope that the church bears for the whole of humanity and wants to proclaim afresh to the world of



**The church teaches that baptism is the ordinary way to salvation for all people and urges parents to baptize infants. But in a newly published document, the Vatican's International Theological Commission said there are good reasons to hope that babies who die without baptism go to heaven.**

today, is there a hope for the salvation of infants who die without baptism? We have carefully reconsidered this complex question with gratitude and respect for the responses that have been given through the history of the church, but

also with an awareness that it falls to us to give a coherent response for today. Reflecting within the one tradition of faith that unites the church through the ages, and relying utterly on the guidance of the Holy Spirit, whom Jesus promised would lead his followers "into all the truth" (Jn 16:13), we have sought to read the signs of the times and to interpret them in the light of the Gospel.

"Our conclusion is that the many factors that we have considered above give serious theological and liturgical grounds for hope that unbaptized infants who die will be saved and enjoy the beatific vision. We emphasize that these are reasons for prayerful hope, rather than grounds for sure knowledge. There is much that simply has not been revealed to us (cf. Jn 16:12). We live by faith and hope in the God of mercy and love who has been revealed to us in Christ, and the Spirit moves us to pray in constant thankfulness and joy (cf. 1 Thes 5:18).

"103. What has been revealed to us is that the ordinary way of salvation is by the sacrament of baptism. None of the above considerations should be taken as qualifying the necessity of baptism or justifying delay in administering the sacrament. ((135) Rather, as we want to reaffirm in conclusion, they provide strong grounds for hope that God will save infants when we have not been able to do for them what we would have wished to do, namely, to baptize them into the faith and life of the church."

Quando lo hicieron con el mas insignificante de mis hermanos lo hicieron conmigo

por el Obispo Miguel Pfeifer, OMI

Ahora, comparto con ustedes un artículo sobre el juicio de Dios según la manera de apoyar y sostener a nuestros hermanos y hermanas mas necesitados y ver la imagen de Cristo en ellos. El artículo viene del Misal Mensual—Noviembre 2005.

**Y EL REY LES DIRÁ....**

Yo les aseguro que:

cuando en el mercado le cobraron lo justo al cliente y le dieron el peso exacto...  
cuando fueron amables y serviciales con cuantos llegaban a su ventanilla (en el banco, en la oficina de recaudaciones, en la de quejas)...  
cuando trataron bien a sus empleados y obreros y se preocuparon por resolver sus problemas, aunque no fueran estrictamente laborales...  
cuando procuran hacerle lo más agradable posible la vida al cónyuge y a sus hijos...  
cuando se dieron un tiempcito para visitar a la tía soltera, a los padres ancianos, al familiar o amigo que viven tan solos...  
cuando llevaron aquella cama, aquella ropita, aquellas medicinas o aquella despensa a la familia pobre que conocen o que saben que está en apuros...  
cuando ayudaron a pasar la calle a aquel cieguito a aquella ancianita o le ayudaron a aquella otra persona a empujar su auto...  
cuando salieron fiadores de aquella persona que necesitaba urgentemente un cuartito para vivir...  
cuando le tendieron una mano a alguien, aun a sabiendas de que a lo mejor "se tomaban el pie"...

**TAMBIÉN LO HICIERON CONMIGO**

**DIOCESAN DATES****Bishop's Calendar****JUNE**

6 -- **SWEETWATER**, Immaculate Heart – Confirmation at 7 p.m.

7 -- **SAN ANGELO**, Barrio Mass within St. Joseph's Boundaries at 6:30 p.m.

9 -- **MENARD** – Celebration of the 250th Anniversary of the Santa Cruz de San Saba Mission – Dedication at 11:00 a.m. and Mass at 4:00 p.m.

10 -- **SAN ANGELO**, Christ the King Retreat Center – 3 p.m. Mass for Make A Difference

11 -- **SAN ANGELO** – Christ the King Retreat Center -City-wide Meeting on Drugs 10:30 a.m. to 12:00 noon

12 -- **IVIE DAM** – Special Anniversary Mass of Thanksgiving at 6:00 p.m.

13 -- **SAN ANGELO** – Barrio Mass – 6:30 p.m. with St. Mary's Boundaries

14 -- **COLORADO CITY**, St. Ann- Confirmation at 6:30 p.m.

15-17 -- **MEXICALI, MEXICO** – Priestly Ordination of Osvaldo Fernando Velazquez Sanchez, OMI

18-23 -- **ALBUQUERQUE**, United States Conference of Catholic Bishops Meeting

24 -- **KNICKERBOCKER**, Immaculate Conception Mass at 8:15 a.m.

27-29 -- Rest and Prayer

**JULY**

1 -- **SAN ANGELO**, ASU – Mass for Focolare Group

2 -- **SAN ANGELO**, Diocesan Pastoral Center – Staff Mass at 8:30 a.m. and Staff Meeting at 11:00 a.m.

4 -- **SAN ANGELO**, Sacred Heart Cathedral – Mass at 9:00 a.m.

5 -- **SAN ANGELO**, Meeting at Noon of Big Brothers, Big Sisters

6-14 -- Rest and Prayer

16-21 -- Vacation

23-28 -- Vacation

**Christ The King Retreat Center****JUNE**

5 -- San Angelo & Lubbock Priests Gathering

11 -- Heart of Mercy Prayer Group

11 -- Bishop Pfeifer Drug Awareness Follow Up

Meeting  
10-15 -- Make a Difference Program

12 -- Adoration of the Blessed Sacrament 5-6 p.m.  
18 -- Heart of Mercy Prayer Group

19 -- Adoration of the Blessed Sacrament 5-6 p.m.  
21-24 -- Girls' Chrysalis flight

25 -- Heart of Mercy Prayer Group  
26 -- Adoration of the Blessed Sacrament 5-6 p.m.

28-July 1 -- Women's Catholic Cursillo

**JULY**

2 -- Heart of Mercy Prayer Group

3 -- Adoration of the Blessed Sacrament 5-6 p.m.  
4 -- Independence Day

Holiday- Office Closed  
5-8 -- Boy's Chrysalis Flight  
9 -- Heart of Mercy Prayer Group

9-13 -- Spiritual Companionship Work shop  
10 -- Adoration of the Blessed Sacrament 5-6:00 p.m.

14 -- Diaconate Training Program  
16 -- Heart of Mercy Prayer Group

17 -- Adoration of the Blessed Sacrament 5-6 p.m.  
19-22 -- Women's Walk to Emmaus

23 -- Heart of Mercy Prayer Group  
24 -- Adoration of the Blessed Sacrament 5-6 p.m.

26-29 -- Men's Catholic Cursillo  
30 -- Heart of Mercy Prayer Group

31 -- Adoration of the Blessed Sacrament 5-6 p.m.

31 -- Adoration of the Blessed Sacrament 5-6 p.m.

31 -- Adoration of the Blessed Sacrament 5-6 p.m.

**NECROLOGY -- JULY**

2 -- Rev. Bernard Degan, C.M. (2001)

2 -- Deacon Floyd Frankson (1992)

4 -- Msgr. Charles Dvorak (1963)

5 -- Rev. Ray Wilhelm, OMI (2006)

10 -- Rev. Emil J. Gerlich (1969)

19 -- Rev. Msgr. Andrew Marthaler (1984)

22 -- Bishop Thomas Drury (1992)

26 -- Deacon Jose Rosales (2000)

26 -- Deacon Abel Campos (2002)



## Hermitage receives new mural; profession of vows scheduled for Brother Martin Mary

**CHRISTOVAL** -- The Mt. Carmel Hermitage is now adorned with a new mural depicting the establishment of the hermitage and its blessing in 1991.

Hanging above the main entry way of the hermitage, located south of San Angelo, the painting, created by Midland artist Janet Pontious, shows San Angelo Bishop Michael Pfeifer; Rev. Joseph

Chalmers, the Prior General of the Carmelites, from Rome; Fr. Fabian Maria Rosette, prior of the Mt. Carmel Hermitage, as well as three of the hermitage's brothers, John David, Martin Mary and Elias Mary.

The mural shows Fr. Fabian offering up the hermitage to the blessed mother, seen with the Christ child. The smoke in the mural is representative of the Holy Spirit. The Carmelite coat

of arms is also included and on that coat of arms are three stars at the bottom center of the mural, representing Mary, and the prophets Elijah and Elisha.

The Hermitage will host the solemn profession of vows for Brother Martin Mary at 10 a.m., June 24 at the hermitage. The public is invited. The Mass will feature Rev. Chalmers, from Rome.

## BIOETHICS: Acorns, embryos not alike

(From 6)

Similarly, while it is true that embryos don't become adults unless they are implanted in a uterus, it is incorrect that those embryos are not human beings unless that implantation occurs. When an embryo is not implanted, it is rendered unable to nourish itself, and it gradually starves to death. If a newborn were locked alone in a room where it couldn't ever reach its mother's breast for nourishment, it would eventually die of starvation and dehydration. Because the baby never succeeded in attaching to its mother's breast, this does not imply that it never became a human being. It only implies that it never became an adult human being. Similarly, it

would be false to say that an embryo that never attached to its mother's uterus had failed to become a human being. That embryo was clearly a human being, but one who couldn't find nourishment, and ended up dying before he or she could reach a later stage like infancy, adolescence, or adulthood. The breast and the uterus are really nourishment-delivery systems for helping little human beings during the early stages of their existence — tender maternal mechanisms for sheltering and nourishing them as they grow towards more mature stages.

These examples remind us of the regrettable situation we encounter ever more frequently today, a situation where clear thinking

becomes the first casualty of agenda-driven positions. As lawmakers, Hollywood figures, and even well-educated intellectuals become convinced that we must harvest embryos for parts, they scramble for arguments that may seem seductive at first, but ultimately lack rigor, substance and truth.

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

## Making Sense of BioEthics

**Acorns and embryos: the comparisons are just not there**

By Fr. Thad Pacholczyk

Many present-day bioethical arguments, although intellectually fashionable and trendy, nevertheless remain flawed in their reasoning. An impressive example of this can be seen in a recent *Boston Globe* article by Professor Michael Sandel, who teaches at Harvard. He begins with a reasonable analogy between acorns and embryos, but quickly confuses his terms and ultimately draws an incorrect conclusion:



Fr. Pacholczyk

*"...although every oak tree was once an acorn, it does not follow that acorns are oak trees, or that I should treat the loss of an acorn eaten by a squirrel in my front yard as the same kind of loss as the death of an oak tree felled by a storm. Despite their developmental continuity, acorns and oak trees differ. So do human embryos and human beings, and in the same way. Just as acorns are potential oaks, human embryos are potential human beings."*

The error in this passage can be sum-

marized simply: embryos are not *potential* human beings; rather, they are human beings *with potential*. Embryos are potential taxpayers, potential pianists and potential bank robbers, but the only reason they have all that remarkable potential (and so much more besides) is because of what they already are, namely, *human beings*.

Acorns, of course, become trees, even though an acorn is not itself a mature tree. The acorn and the mature tree, however, are both "oak," and the acorn is just a younger version of the mature tree — the two are different developmental stages of the same oak. Therefore, acorns are not *potential* oaks; instead, they are *actual* oaks with the potential to become mature trees with branches and leaves. Embryos, similarly, produce adults, even though an embryo is not itself an adult. The embryo and the adult, however, are both "beings that are human," and the embryo is just a younger version of the adult — the two, in fact, are different developmental stages of the *same human being*. Hence embryos are *NOT potential* human beings; rather, they are *actual* human beings with the potential to become adults with arms, legs and checking accounts.

Do we treat the loss of an acorn eaten

by a squirrel in the front yard as the same kind of loss as the death of an oak tree felled by a storm? We don't *treat* them the same, because in the case of the felled tree, with its large dimensions, we need a chain saw to clear the debris, while in the case of the acorn, no chain saw is required. Additionally, we are not likely to have much emotional attachment to a little acorn, while we might have strong attachments to the large tree that has been in our front yard for years. But feelings and emotional attachments don't alter the fact that the loss is the same kind in both cases — the loss of an oak — a very little oak in one case, and a very big oak in the other. Because we may become emotionally attached to a big tree, we can slip into mistakenly supposing that the acorn is not an oak. Regardless of whether we might have a personal bias or an emotional attachment to a big oak, or even a prejudice against little oaks, our prejudice cannot alter the hard biological fact that both the acorn and the mature tree are oak. Similarly, by becoming emotionally attached to grown-up human beings, we can slip into mistakenly supposing that an embryo is not a human being. Yet any emotional response or prejudice we may have regarding human embryos cannot change the hard biological fact that both

embryos, and the taxpayers they grow into, are human beings.

Sometimes the acorn analogy is taken one step further, in an attempt to suggest that human embryos do not become human beings until they implant into the uterus. The argument runs like this: an embryo is like an acorn that has not yet been planted in the soil. That acorn is only a potential oak tree, not an actual oak tree. It will become an actual oak tree only after it is planted and grows, and the human embryo will become a human being only after it implants into the uterus and begins to grow. While it is true that acorns don't become mature trees until after they are planted in the ground, it is false that those acorns are not "oak" until they are planted. The reason the acorn can produce a tree at all is that both are already instances of the same thing, namely "oak." The young oak grows and eventually turns into an old oak with the help of nourishment from the soil, water from the sky, and sunshine. The soil, sunshine, and water permit it to grow to a more advanced stage of what it intrinsically is.

(Please See **BIOETHICS/5**)

**Brady's St. Patrick conducts 'Sock Hop for Christ'**

*(In preparation for Confirmation in our parishes, I write each class a letter of prayerful encouragement as they prepare for this Sacrament of the new coming of the Holy Spirit. In turn, I ask each Confirmation class to send me a letter, sharing with me their reflections on the Holy Spirit, and the gifts of the Spirit, and in a particular way, how they can live out Confirmation in their daily lives. I share with you here the letter that was sent to me from the Confirmation class of St. Patrick's Church in Brady where I celebrated the Sacrament of Confirmation with them on the sixth Sunday of Easter, May 13, 2007. These young people provided me with many wonderful insights as regards their understanding of this Sacrament of Initiation. —Bishop Michael Pfeifer, OMI)*

"Dear Bishop Pfeifer,

We, the candidates of the St. Patrick's 2007 Confirmation Class, feel that we are prepared for a glorious milestone in our lives. Our journey has led us to many discoveries within ourselves and our under-

standing. Together as a close confirmation class, we are confident that we will continue our journey with Christ and our Catholic faith.

To help us better understand how to be better Catholic Christians, we tried to address many of the Seven Corporal Works of Mercy. We collected canned goods for Helping Hands during Halloween to help feed the hungry. For burying the dead, we prepared taco soup to serve to the family after the funeral of one of our parishioners. During Christmas, "to visit the sick," we sang Christmas carols at local nursing homes. For the elementary "sock hop" (a 1950s dance), we prepared water to give to the young kids to give drink to the thirsty. Relay for Life gave us another opportunity to serve the sick by selling luminaries and walking for the cure. Through our participation in these projects we have learned the value of volunteering for our community and church.

One of the statements in the first reading that struck us was how when there was a disagreement with the people, the apostles discussed it and were in agreement with the whole church before they sent out representatives to deal with the

conflict. The second reading for our Confirmation day tells us about the majestic Kingdom of God. Just as in the city discussed in the Book of Revelation where there was no need for the sun or moon, Jesus is also our light. The Gospel reading for our Confirmation day could not have been better selected because it reminds us of the words that Jesus spoke, "I have told you this while I am with you. The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you." We reflect on these meaning-

ful words because they resemble the process we are currently going through.

Who is the Holy Spirit to use and what will he do for us? The Holy Spirit is our guidance counselor, the "little voice in our head," Provider of the seven gifts. When we use these gifts, they will produce charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, fidelity, modesty, continence, and chastity.

We realize that getting confirmed does not mean our journey ends there. We will

(Please See **BRADY/10**)

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[www.san-angelo-diocese.org/cjm.html](http://www.san-angelo-diocese.org/cjm.html)

## NATION

## Joliet Diocese's 'Operation Rosary Bowl' offers prayers for troops

By Paul Storer  
Catholic News Service

KANKAKEE, Ill. — Catholic youths from the Joliet Diocese formed a 30-foot human rosary May 19 on Armed Forces Day to pray for America's soldiers.

The participants, students at five area Catholic high schools, spread across Bishop McNamara High School's Memorial Field in Kankakee in five different colors, making up the beads of the giant rosary. They took turns reciting the prayers during the evening event, "Operation Rosary Bowl." About 200 people sat in the stadium bleachers or on lawn chairs and blankets on the field.

Jeri Bollwit, a member of St. Teresa Parish in Kankakee, had the idea for sponsoring the rosary bowl and described it as a "wonderful opportunity to show our Catholic faith in such a positive manner." Bollwit's husband, Mike, a lieutenant colonel in the Air National Guard, recently returned home from a 45-day tour of duty in Afghanistan.

During the event, Julia Bollwit, a fourth-grader at Aquinas Catholic Academy, publicly presented her father with a corded rosary she made for him at school.

Area students worked for months to make rosaries to be sent to troops under the supervision of Paula Goodwin, a member of St. Joseph Parish in Bradley, and

other women from the Kankakee area.

"It's an ongoing project," Goodwin told the Catholic Explorer, diocesan newspaper of Joliet. She said the knotted rosaries don't make any noise when people use them to pray and they don't retain heat so they work well for soldiers on the battlefields.

Retired Auxiliary Bishop Roger L. Kaffer of Joliet blessed the handmade rosaries that would soon be dispatched across the globe. He also served as principal celebrant of an outdoor Mass that followed the rosary recitation during Operation Rosary Bowl.

At the start of the liturgy, Bishop Kaffer expressed his personal delight at being present at "God's outdoor cathedral." During his homily, he said, "I think this is wonderful to have the first rosary bowl here at Bishop McNamara in Kankakee." He praised the organizers of the event for their dedication to the cause of peace. "And, I commend all of you for coming out today," he



Young people from various parishes form a human rosary May 19 on Bishop McNamara High School's Memorial Field during "Operation Rosary Bowl" in Kankakee, Ill.

CNS Photo by Paul Storer

told the participants.

At about the same time as the rosary bowl in Kankakee, more than 50,000 believers were praying for world peace during the annual Rosary Bowl at

the Rose Bowl stadium in Pasadena, Calif., sponsored by Holy Cross Family Ministries and its Family Theater Productions in conjunction with the Archdiocese of Los Angeles.

Bishop Kaffer praised the Kankakee faithful for launching a similar bowl in the Midwest. "You are the pioneers. I'm very happy to be with you today," he told them.

As people departed from the field after the event, Natalie Martin, a 15-year-old sophomore at Bishop McNamara High School, said, "Praying the rosary like that was amazing."

"It was a whole different experience," she added.

## Bishop Wenski testifies before U.S. House immigration panel

By Andrea Slivka  
Catholic News Service

WASHINGTON — The problem that must be solved by immigration reform "is not the immigrants" but "the broken system," the former chairman of the U.S. bishops' Committee on Migration told a House subcommittee.

In testimony May 22 before the House Subcommittee on Immigration, Citizenship, Refugees, Border Security and International Law, Bishop Thomas G. Wenski of Orlando, Fla., urged lawmakers to produce legislation that would reform the current immigration system and respect the dignity and rights of immigrants and migrant workers.

He spoke on behalf of the U.S. bishops about comprehensive immigration reform, joining representatives of other religious denominations in giving testimony to the subcommittee.

Before the hearing, Bishop Wenski told Catholic News Service that one of the most important aspects of immigration reform is to ensure that policies would help unite families and

not divide them.

He expressed concern in his testimony that the current Senate bill would separate families by replacing the family preference system with a merit-based system and by capping the number of visas for parents of U.S. citizens.

"From the church perspective, a family member from Central America, Africa, Asia, the Caribbean or elsewhere could well offer the country as much as a computer software engineer," he said. "We should not abandon family unity as the cornerstone of our immigration system."

He also encouraged lawmakers to reconsider the temporary worker program, the reconfiguration of the legal immigrant system and the legalization program in the Senate bill.

On May 23, senators passed an amendment to the bill to reduce the number of temporary workers from 400,000 to 200,000.

Bishop Wenski said the temporary worker program would create an "underclass of workers in our society who are easily exploitable and without full rights and privileges in the society."

## Voice of the Faithful facing crises

By Father Bill Pomerleau  
and Lynne Sullivan  
Catholic News Service

SPRINGFIELD, Mass. (CNS) — Voice of the Faithful, the church reform movement begun in 2002 in reaction to the nationwide clergy abuse scandal in the Catholic Church, is now in a financial and organizational crisis, according to a report recently posted on its Web site.

Twenty-two people, including officers of Voice of the Faithful and members of its National Representative Council from across the United States, met in the Boston area April 27-29 for its semi-annual gathering. Among the attendees were Bill Casey, who chairs the organization's board of trustees, and Mark Mullaney, interim executive director.

According to an account of the meeting posted on the organization's Web site at [www.votf.org](http://www.votf.org), "Both Bill Casey and Mark Mullaney described the financial shortfall VOTF will face in the coming months. Although the number of individual contributors has increased, in the past year or so the number of major donors has declined. VOTF

must reverse this trend to erase a projected \$100,000 deficit in the next fiscal year."

Council members discussed a variety of strategies to bolster the organization's finances, including charging membership dues and hiring a development director who "can focus entirely on bringing in major donors, obtaining foundation grants and donations, and increasing the level of giving from both," according to the notes.

Voice of the Faithful, based in Newton, has been without a permanent executive director since Jan. 19, when Ray Joyce left the position after 20 months of service. Joyce himself replaced Steve Kreuger, who held the position from 2002 to September 2004.

Joyce's arrival in May 2005 occurred as part of a reorganization in which the group changed many of its directors and established an advisory council to strengthen its ties to local affiliates across the country.

Eight months later, the group laid off its two part-time office workers, citing "financial and program changes." However, the changes apparently have not been enough to address Voice

of the Faithful's deteriorating finances.

Until 2006, the group reported relatively stable levels of contributions of around \$600,000 each year. It rose to \$661,774 for the year ending May 31, 2006.

Gifts to the group for the seven-month period from June to December 2006, the last period posted on the Internet, totaled \$333,438.

During the past five years, Voice of the Faithful has spent rising amounts to solicit contributions. It reported \$64,224 in fundraising expenses in 2003, \$111,089 for 2004, \$151,549 for 2005 and \$143,603 in 2006.

It reported \$133,261 in development expenses for the first seven months of its current fiscal year.

John Moynihan, spokesman for Voice of the Faithful, told The Catholic Observer, Springfield diocesan newspaper, May 17 that "the problem is being solved" through increasing development efforts. He said attention to the group's major donors has been neglected in the past, a situation which he said should be corrected when the organization hires a part-time development director.

# Seed & Soil Mass 2007



## Farmers celebrate Seed & Soil Mass on patron's Feast Day

By Jimmy Patterson  
Editor

MILES -- Amid the celebration of the Feast Day for St. Isidore, Patron Saint of Farmers, about 80 people gathered for the 2007 Seed & Soil-Rural Life Mass May 15 at the Halfmann farm just outside of Miles.

On the south lawn a short distance away, a collection of cattle quietly grazed as Bishop Michael D. Pfeifer, OMI, blessed items common to farming that were presented at the altar.

"Farmers are either the biggest gamblers or the greatest believers, or a bit of both," Pfeifer said. "Even though you may have a gambling spirit, in your heart you

are people who care for the land and believe in Jesus Christ."

Pfeifer spent several minutes drawing a spiritual comparison between items of the earth, equating seed with the word of God, soil with the human heart, sun with the Son, water with Holy Water and farmers with the human person.

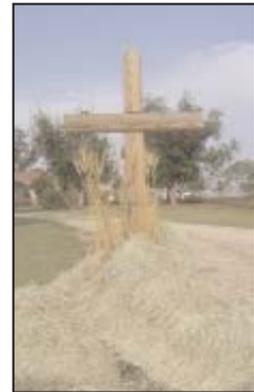
"We need both a spiritual realm and a human realm to make it work," said Pfeifer.

Farming, Pfeifer said, is "a hard job but a job of stewardship. You might not be able to see that when you are sitting on a tractor or when there is dirt in your eyes or there has been no rain in months, but farming is stewardship."

The bishop opened the Mass

with a prayer for the farmers and their families, saying, "May the example of St. Isidore urge us to share our food with the hungry and to serve humankind."

Pfeifer, a board member of the National Rural Life Committee, noted that St. Isidore, born in Spain, was employed for a large part of his life as a laborer on a farm outside of Madrid. Marvelous and ultimately miraculous events occurred in the fields where he worked and even long after his death. It is said that angels helped him work in the fields. St. Isidore was canonized in 1622 and in 1947 was proclaimed the patron saint of farmers.



## Farm Bill needs to prioritize policies

By Bishop Michael Pfeifer, OMI

Congress is in the process of debating the 2007 Farm Bill. Hopefully our lawmakers will work together to build a more just framework for a bill that strengthens the livelihood of rural communities, helps lift people out of hunger and poverty at home and abroad, ensures all an adequate, nutritious diet, especially for our children, and safeguards the integrity of God's creation for generations to come.

A strong agricultural economy and healthy food supply are an essential part of the foundation of our society. The time is now for a dramatic reform of U.S. agricultural policy so that rural communities in the United States and the developing countries can survive and prosper. Over the past decade, the U.S. government has made unprecedented, bipartisan commitments to address the deadly poverty that kills one person every three seconds in our world.

Hence, now is the time to prioritize policies that reduce hunger and poverty in the United States and around the world with a Bill that includes the following principles:

### The 2007 farm bill should:

- ▶ Increase investments that combat rural poverty and strengthen rural communities
- ▶ Reauthorize the food stamp program which is the first line of defense against hunger
- ▶ Strengthen and expand programs that reduce hunger and improve nutrition in the United States
- ▶ Strengthen and increase investment in policies that promote conservation and good stewardship of the land
- ▶ Provide transitions for farmers to alternative forms of support that are more equitable and do not distort trade in ways that fuel hunger and poverty
- ▶ Protect the health and safety of farmworkers
- ▶ Expand research related to alternative, clean and renewable forms of energy
- ▶ Improve and expand international food aid in ways that encourage local food security.

Farming ought to be regarded as a sacred calling to take care of the land and to bring forth the food and fiber that sustains the community. We need a hunger free America!



Images of the 2007 Seed and Soil Mass photographed by Jimmy Patterson (photos on Page 8) and Stanley Lange (photos above)

## IVIE: Anniversary Mass to also feature additional prayers

(From 2)

dam at Lake Ivie was blessed by the Bishop about 17 years ago and shortly after that blessing the dam was filled with water as a sign of God's response to the prayers offered by the bishop"

Also helping to coordinate the Mass is Deacon Charles Evans, Director of Rural Life for the Diocese of San Angelo. Deacon Evans said the Mass will also include petitions for additional beneficial rainfall.

"Bishop Pfeifer has pointed out that now is the time to gather to thank God for the beautiful blessing of this wonderful reservoir of water and to ask God to constantly send more water into the reservoir," deacon Evans said. "Hopefully people from all over the area will be present for the special Mass of thanksgiving to petition for more rain."

There will be a meal served following the Mass

(NOTE: The location of the Thanksgiving Mass and reception that will follow is 10 miles from Paint Rock. Take Hwy. 83 to Hwy. 1929 approximately 18-20 miles to the north side of the dam. The metal building is the CRWMD Field Office and the gates will be marked.)

## BRADY: Students cherish unwrapping of the Holy Spirit

(From 4)

live the sacrament of Confirmation in our daily lives by using good judgment to deal with peer pressure. For instance, the courage of saying no to drugs, wisdom to wait until marriage to have sex, the ability to understand the importance of Jesus in our life, understanding friends to build relationships, knowledge and courage to speak to others about our Catholic faith effectively, the reverence to listen in church and to respond when Jesus calls on us, and the spirit of wonder and awe to appreciate our environment such as family, friends, and nature.

We cherish the "unwrapping" of each gift of the Holy Spirit and applying them to everyday life. After all, what good is a high school diploma if you don't use it? In our case, we hope to turn Confirmation into positive action in the future for Christ.

Program	FY 2006/07				% of Budget
	Budgeted	Grants	Own FEAs	NET Assessment	
Clergy Medical & Assistance	\$ 162,159	\$ -	\$ 1,238	\$ 160,921	
Clergy Education	\$ 88,802	\$ -	\$ 2,750	\$ 86,052	
Vocations	\$ 129,493	\$ 20,000	\$ 13,000	\$ 96,493	
Seminarian Education	\$ 242,086	\$ 25,000	\$ 217,086	\$ 0	
Women Religious	\$ 3,000	\$ -	\$ -	\$ 3,000	
Permanent Diaconate	\$ 98,723	\$ 10,000	\$ -	\$ 68,723	
<b>Ministerial Support</b>	<b>\$ 724,263</b>	<b>\$ 55,000</b>	<b>\$ 234,073</b>	<b>\$ 435,189</b>	<b>22.7%</b>
CKRC Ministries	\$ 427,425	\$ 5,000	\$ 306,423	\$ 116,002	
Religious Education & Formation	\$ 308,105	\$ 130,000	\$ 49,124	\$ 128,981	
Contributions & Assessments	\$ 146,782	\$ 10,000	\$ 37,233	\$ 99,549	
Communications & Paper	\$ 171,886	\$ -	\$ 150,287	\$ 21,598	
Tribunal	\$ 145,484	\$ -	\$ 12,000	\$ 133,484	
University Apostolate	\$ 96,170	\$ 35,000	\$ 16,984	\$ 44,186	
Liturgy Office	\$ 14,255	\$ -	\$ -	\$ 14,255	
Superintendent of Schools	\$ 16,572	\$ -	\$ 3,500	\$ 13,072	
Criminal Justice Ministry	\$ 32,800	\$ -	\$ 12,000	\$ 20,800	
LIMEX	\$ 7,100	\$ -	\$ 7,100	\$ -	
Human Resources	\$ 79,730	\$ -	\$ -	\$ 79,730	
<b>Ministries &amp; Programs</b>	<b>\$ 1,446,309</b>	<b>\$ 180,000</b>	<b>\$ 594,651</b>	<b>\$ 671,658</b>	<b>45.4%</b>
Administrative Office	\$ 494,149	\$ -	\$ -	\$ 494,149	
Business Services	\$ 421,358	\$ -	\$ -	\$ 421,358	
Bishop's Residence	\$ 28,567	\$ -	\$ -	\$ 28,567	
Obligations Renewal / Repairs	\$ 69,720	\$ -	\$ 3,500	\$ 66,220	
<b>Administrative &amp; Fiscal</b>	<b>\$ 1,013,794</b>	<b>\$ -</b>	<b>\$ 3,500</b>	<b>\$ 1,010,294</b>	<b>31.8%</b>
<b>** TOTAL **</b>	<b>\$3,184,365</b>	<b>\$ 235,000</b>	<b>\$ 832,224</b>	<b>\$ 2,117,141</b>	<b>100.0%</b>



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June 2007

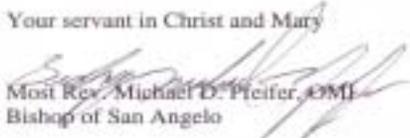
My Dear Brothers and Sisters in Christ:

I am presenting to you the approved budget for the Diocese of San Angelo for 2007-2008 which has been thoroughly reviewed by our Ministry/Department heads, the Diocesan Finance Council and the Presbyteral Council and which I am accepting as Bishop for the upcoming year.

I am extremely grateful for the support of our diocesan ministries and wish to similarly express my appreciation for your generosity to your individual parish and mission communities.

If you have any questions on the budget, please feel free to call our finance officer, Mr. Les Maiman at (325) 651-7500. I ask the Lord to continue to bless our ministerial efforts in West Texas during this upcoming 2007-2008 year.

Your servant in Christ and Mary

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

**2007-2008  
Diocesan  
Budget,  
Letter from  
Bishop**

# DIOSE-SCENES

## *Corpus Christi Procession, Abilene*



On May 13, 2007, a Corpus Christi procession and Coronation of the Blessed Mother took place at Sacred Heart Church Abilene. About 200 people attended. The First Communicants offered the flowers to the Blessed Mother. The Queen's Court danced before the Blessed Sacrament and offered flowers to the Blessed Mother then the Youth of the parish crowned her as Mother and Queen. Fellowship followed in the Parish Hall.

## *Brady Confirmation*



Father George Thirumangalam, Jacque Behrens, Deacon Charlie Evans, Bishop Michael D. Pfeifer, Nick Garcia, Samantha Aguirre, Becca Willmann, Clarissa Lombrana and Frank Alfaro

## *Drug Awareness Presentation*



Mr. Theodis Talbert, AKA Mr. T, is the Drug Demand Reduction Program Manager, for Dyess Air Force Base. His Office is in the Life Skills Support Center, 7th Medical Operations Squadron, 7th Medical Group. Here, Mr. T makes a presentation to the youth of Saint Francis of Assisi Catholic Church. The presentation was in response to Bishop Pfeifer's Drug Awareness Program.



Mr. Theodis Talbert, aka Mr. T, is the Drug Demand Reduction Program Manager, for Dyess Air Force Base. His Office is in the Life Skills Support Center, 7th Medical Operations Squadron, 7th Medical Group. Here, Mr. T makes a presentation to the youth of Saint Francis of Assisi Catholic Church.

## *Good Friday, St. Francis, San Angelo*



As the cloudy skies and chilly weather hit San Angelo this Good Friday, about 400 people bared their cross through the neighborhoods of San Angelo led by Bishop Michael D. Pfeifer, O.M.I. as they prayed the rosary and sang praises to Our Lord. The Annual Procession began at St. Margaret of Scotland Church and ended on the banks of the Concho River at Christ the King Retreat Center where we entered into the Stations of the Cross remembering the passion and crucifixion of Our Lord, Jesus.

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**FAMILY**

From the Easy Chair

**Sad but true tales from pre-graduation extreme home makeovers**

By Jimmy Patterson

I am sleeping with Rand McNally. And Merriam Webster. And with the little wicker basket we keep the church envelopes in. And the other night I rolled over and snuggled up to "Spiderman 2."

I am sleeping with my stuff. I don't wanna sleep with my stuff but I have no choice. Oh, I used to sleep with my stuff when I was but a boy, but I put away all my childish things and learned to be a man. Until Karen said it was time to get the house ready for graduation.

Rule No. 1: In order to fully prepare for your child's graduation, you must move everything out of your living room. And then decide what you want to do to it to make your living room look cleaner. I would have been fine with running the vacuum.



Patterson

Karen, who makes the decisions where pre-graduation extreme home makeovers are concerned, wanted to raze the place and start over. So we were forced to compromise. Which meant a lot of work for me. To prepare, we had to move all of our stuff from the living room into the bedroom. What was once cramped now feels like a closet. But it's all for the benefit of our lovely daughter, I am continually reminded.

I tried to tell our daughter that it would be so much easier and so much less expensive if she would just forego graduation and get a GED. It didn't work.

I never dreamed what needed to be done to whip a house into shape for a couple of inlaws, an uncle and a grandpa.

New fence. New sink. New faucet. New paint job inside. Carpet cleaned. Yes, we got everything AND the kitchen sink for graduation.

Our house will be so clean I won't be able to do anything in it for at least six months. Those days of drinking a Coke and eating a Little Debbie Swiss Cake Roll in my recliner

are over for a while, I'm afraid. And I just hate it when that happens.

A couple of days ago, we had the inside of the house painted. Our walls had been too white I was told. Karen sold me on the need to soften the look inside, thus the need for the paint job. So when we took down all the stuff from the walls to prepare for the paint job, she said, "Look how dirty these walls are. They don't even look like they're white anymore."

"WAIT!! ... The other day you said they were too white. Now they're not white enough. HELP ME UNDERSTAND YOU!"

She said nothing, so obviously, I'd been had. The "too white" line was just a slick sales job that worked me up into signing off on a few buckets of \$33 paint.

Karen decided on tan and off we went to the paint store. And really, for my money, there's no place more boring in the entire world than a paint store. I really couldn't care less about paints and shades and buckets and pans. I don't care what color our walls are. Any color is good with me. Just get me

out of Sherwin Williams and keep me out. My stomach churns at the sound of the mixing machines. I can live with whatever color she chooses. Really, I can.

Well, umm ... except for whatever color it is on the walls now. Karen says it's tannish (note how it used to be tan; now it is tannish). But ... there is no tan in my wall. The painter called it peach, which I could really hurt him for. But when I look at the walls, all I see are those old creamsicles we used to eat when we were kids. Creamsicle! It's actually now the color of the inside of my house. Women will love it (or SAY they love it). Men will say nothing (because they hate it and want out of the house immediately).

But my wife likes it and the inlaws will only be here for a day, so I don't really care. Just keep me out of the paint store and give me my dictionary to sleep with and I'm good.

*Jimmy Patterson is editor of the Angelus. He can be emailed at JimmyLPatterson@grandecom.net.*

Antoinette Bosco

**What's unique about being Catholic?**By Antoinette Bosco  
Catholic News Service

This spring I had a most unusual surprise from my granddaughter Stacy. She made a request that made me really think. Stacy, who lives in another state, was in a confirmation class that was given an assignment by their religion teacher. Stacey explained her assignment in a simple e-mail:

"Dear Grandma Ann: For confirmation I have to interview a

Catholic I know. So I was wondering if I could interview you. The question is, 'What do you think is unique about being Catholic or the way Catholics see the world?' Then I have to write about your response. Thank you. Love, Stacy."

After two days of thinking, jotting down notes, erasing some and praying, I decided to go with my heart. I told Stacey I would just try to summarize what I believe is unique about being a Catholic in three areas -- our history, message and gift.



Bosco

First, consider how unbelievable Catholicism's history is. In an obscure part of the world where Jewish people ruled by Roman conquerors lived, a carpenter's son named Jesus showed up with a new message about how their God, whom he called his "Abba" (meaning something like "Daddy"), wanted all people to live. His way was vastly different from anything these people had ever heard. Not surprisingly, Jesus radically shook up the establishment, both the Jewish religious leaders and the Roman rulers. So they got rid of this troublemaker Jesus, ignominiously executing him.

How did it happen that Jesus' message didn't die, and he became ever after the most remembered person that ever lived? I believe it happened because Jesus' message he gave was forever and truthfully held and passed on by the Catholic Church.

Second, we must ask: What was Jesus' life all about? His message! Jesus spelled out how his Father wanted us to live with love and forgiveness, healing others, feeding the hungry, visiting the sick, the lonely and the prisoners, playing and laughing with children, respecting creation and nature and so much more.

The bottom line was and is that we should cherish life, the ultimate gift

Jesus' Father has given us.

The Catholic Church keeps the unedited message of Jesus alive!

Thirdly, there is a most unique gift given to us by Jesus -- his body and blood to nourish us when we eat bread and drink wine consecrated by Catholic priests as Jesus did at the Last Supper. We believe in the true presence of Jesus in consecrated bread and wine.

Long ago it struck me that the idea of feeding people so they could internalize divine life forever was so mind-blowing.

Finally, as Catholics we see the world as God's sacred creation, and we believe that every created thing -- humans, animals and plants -- should be revered for the purpose for which each was made. That's why Catholics cherish life -- or always should.

Imagine the joy I felt when Stacy sent me a "thank you" and told me that she said the following to her teacher and class: "Her answer was so powerful to me and made me think of things about my faith that I had never thought of before. I decided to put her responses in quotes so it can have the same effect on you as it did on me. It explained everything so well."

God bless grandchildren for trusting us enough to ask us hard questions.

**Answers**

(From puzzle on Pg. 13)

1. Romans
2. Timothy
3. Jude
4. Hebrews
5. Galatians
6. Acts.

**AGE: Bees can show humans importance of interdependence**

(From 13)

crops to survive year after year, ensuring the endurance of villages.

Interdependence is the name of the game from the crop field to the ball field. Even our decisions impact our friends and families with repercussions we often don't see when we make them.

The plight of the bee makes the need to recognize and promote interdependence more imperative than ever. We must make responsible decisions that take into account the lives beyond our own.



**READ MORE ABOUT IT:**  
**John 20:19-29**  
**Q&A**

1. Who appeared mysteriously to the disciples?
2. What did Thomas do in order to believe?

**BIBLE ACCENT:**

Jesus lived on earth for a little more than 30 years. During that time he fulfilled the prophecies made about him by Old Testament prophets. He showed us that God loves us and he taught us what to do to show that we love him in return.

The two most important events in the life of Jesus are celebrated as the two most important holidays of the church calendar. The celebration of his birth is Christmas, but even more important than that day is Easter, the day we celebrate his victory over death, a death that was caused by our sins.

After Jesus rose from the grave, he appeared to some of his disciples. He told them he was going to leave them to be with his Father in heaven. They were to remain in Jerusalem until another very special event happened, the day when the Holy Spirit came down upon them. We celebrate that day as Pentecost.

**SPOTLIGHT ON SAINTS**  
**St. Dunstan**

Dunstan (910-988) was born into a noble Anglo-Saxon family. He studied under British and Irish scholars and earned a position in the court of King Athelstan.

After being persuaded by the Bishop of Winchester, Dunstan joined a religious order. From that point on he prayed and studied. He also made bells and sacred vessels for the church and copied or illustrated manuscripts.

After being appointed as the abbot of Glastonbury, he immediately made plans to restore the monastery buildings. When Edred became king, he made Dunstan one of his chief advisers. From that position, Dunstan instituted a policy of reform and religious observance.

After Edred's death, Edwy became king. Because of his inappropriate conduct, Dunstan criticized him and was then exiled. His position and property were forfeited. This was only temporary as Edwy was quickly replaced by his brother Edgar. Dunstan was reinstated and later appointed as Archbishop of Canterbury. We honor him on May 19.

**BIBLE TRIVIA**

What are the three sacraments of initiation?  
 Answer: Baptism, Eucharist, Confirmation.

**PUZZLE**

Cross out the letters P, Z, F, K, Q and V. Then unscramble the remaining letters on each line to find the name of a New Testament book:

1. N R P O S V Z A M Q
2. M T F Y I K T O P H
3. Z D P U F J K Q V E
4. E S H P B F W R P E
5. G I A O L N A S T Z
6. C P Z Q S T V K F A

## JUST 4 KIDS

### The risen Jesus appears before his disciples

**T**he disciples were together on the first day of the week. They were thinking about the events of the past few days. Jesus had been arrested, tried and sentenced to death by crucifixion. They had all seen it with their own eyes.

They knew their master and teacher was dead. He had been placed in a tomb, and the tomb had been sealed shut. They were sure of that.

And they also were sure the room they were in was locked. They were afraid that someone might accuse them of being close to Jesus, and they might be punished, too. But then they heard a voice that sounded like Jesus'.

"Peace be with you," he said. Jesus was in the room. Jesus knew his disciples were shocked to see him, so he showed them the holes the nails had made in his hands, and the gash the soldier's spear had made in his side.

Then the disciples rejoiced. Their teacher was alive again.

Jesus said, "Peace be with you. As the Father sent me, so I send you." Then Jesus breathed on his disciples and said, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Then Jesus vanished before their eyes.

Suddenly there was a knock on the door. It was Thomas, another disciple of Jesus. He was not in the room when Jesus had appeared. The other disciples let him in and locked the door again. "We have seen the Lord," they told him.

But Thomas did not believe. "Unless I see the mark of the nails in his hands," he said, "and put my finger into the nailmarks and put my hand into his side, I will not believe." A week passed with no other word from Jesus.

Then he appeared in the locked room again. This time Thomas was present.

"Peace be with you," Jesus said to everyone. Then he looked at Thomas and said, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe."

Thomas did as Jesus told him. He bowed his head and said, "My Lord and my God!"

Jesus replied, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

# Dying bees in a world of interdependence

By Karen Osborne  
 Catholic News Service

Everything that walks, crawls, flies or grows has a significant role to play in the existence of everything else. Nothing in nature is truly independent. Everything consumes and is consumed, and returns to Earth to fuel the cycle. Even actions have a domino affect.

For example, a teen's decision to drink or take drugs seems like an independent one at first. Only the person with the beer can decide whether or not to drink. But everyone in the car will be affected if that person chooses to drive. Only the person who lights up a cigarette or smokes a joint can decide to do so, but the smoker won't be the only one who suffers from addiction. Family, friends and co-workers will feel it as well.

In nature, the absence of something so small

and seemingly insignificant as a honeybee could have devastating effects. Just how devastating this loss could be we may soon find out, for bees are dying in record numbers.

Why? Nobody seems to know.

Across the world Western honeybees are falling victim to a syndrome called "Colony Collapse Disorder." Entomologists can't be any more specific than that because the cause is still unclear.

Once a colony sickens, bees flee and never return; those left behind die riddled with pathogens. The dead bees exhibit lowered immune systems, viruses, bacteria and fungal infections. With up to 60 percent of bee colonies across North America affected by this mysterious sickness, the future for the honeybee -- and much of the agricultural economy it serves -- looks dismal.

While the busy honeybee is not native to North

America, and many native crops are seed-based and do not need pollination, today's expanded agriculture now depends on it. Mobile beekeepers take their apiaries from one orchard to another each spring, trusting the bees to do what they do best: fly about pollinating orange trees in Florida, almond plants in California, and blueberries, grapes, cotton, apples, peaches and strawberries everywhere. These products may disappear from the shelves and from our lives without the honeybee.

Such is the interdependent nature of the world around us.

Some beekeepers say the die-off of honeybees is a result of certain chemicals used in lawn and garden products, or an agricultural economy that concentrates on growing crops with very low genetic diversity. Others blame a modified ultraviolet light field, cross-pollination of genetically

modified plants and simply stressing the bees with how they're cared for.

The only thing everyone can agree on is that decisions we humans have made may be to blame.

Some people strive to live their lives "independently." Even then they are dependent upon of a massive supply chain that includes truckers, farm workers, butchers, textile workers and power plant operators.

Native Americans in the Northeast depended on three food crops: corn, beans and squash. They called them the "three sisters," planting each season in an interdependent manner. Tall cornstalks served as excellent support structures for growing beans which, in turn, provided nitrogen to the soil. Finally, low-lying gourds prevented weeds. This "companion planting" made it easier for all three

(Please See AGE/12)

# MENARD: Day's events to begin with procession

(From 1)

colony that was established on the San Saba River; the remaining portion was the Real Presidio de San Saba, the "Royal Fort."

To mark the establishing of the Mission and Presidio 250 years ago, the city of Menard and surrounding area will be celebrating this event during the week of June 9-16 with a large array of events.

Such facilities were typical of Spanish colonies, the Presidio housing soldiers who protected the Catholic Missionaries and people residing in the Mission San Saba along with the newly converted Indians. Through their Mission, the Franciscan priests hoped to get Lipan Apache Indians to adopt a settled, civilized way of life and to convert them to Christianity.

## PROCESSION

To remember the anniversary of the founding of this mission 250 years ago, those who travel to the original mission site by bus will return in a walking procession back to the city of Menard where there will be a dedication of the historical cultural, religious, memorial which has been established inside the original Catholic Church that was built in Menard in 1899. In the past several months the inside of the old rock church building has been restored to serve as the official 250th anniversary marker of the beginning of Mission San Saba.

## Rosary begins procession

To begin the procession from the mission site back to the memorial monument, I will offer a prayer and lead the praying of a decade of the Sorrowful Mysteries of the Rosary to remember those who died at the mission and for all who have given their service, labor and love to bring Christianity to West Texas so that all are able to praise and love God freely from open persecution. The procession is also one of gratitude for God's countless blessings on the Church and society during the past 250 years. The people of various backgrounds walking together will also signify the spirit of forgiveness and healing for historical mistakes and be a sign of the unity and peace that God wants for all people. During the procession, there will be music and singing which will feature bagpipe playing by Roxanne Fargason, the singing of special hymns by the choirs of Sacred Heart Church in Menard and St. Theresa Church in Junction and special pieces that will be sung and played on the guitar by Cindy Jordan. The Goodfellow Air Force Honor Guard will also join the procession.

## DEDICATION

Once the pilgrimage has arrived back in Menard, there will be a special dedication and blessing ceremony to be held in the newly established memorial in the original Catholic Church located at the corner of Canal and Bevens Streets.

The dedication ceremony will feature the unveiling of the painting of the destruction of the original mission on March 16, 1758 by Lorenzo Castenada of San Angelo. This painting which is 10 feet long and 7 feet high will be placed in what was the sanctuary of the old church. During the dedication and blessing ceremony of this memorial and painting, there will be various presentations by a number of dignitaries including the Ambassador from Spain, Juan Romero de Terreros; archaeologist Grant Hall, who discovered the mission site; County Judge Richard Cordes; Justice of the Peace Robert Hernandez; Carlton Kothmann, President of the Presidio Society in Menard, and myself.

To mark this historic occasion of the 250th anniversary of the founding of the Mission, a special hymn will be sung by Cindy Jordan, who at my request, has written a ballad, *El Corrido de San Saba*, to remember this historic mission. This hymn will be framed and left in the church. The ballad is at the end of this article.

## HISTORY OF THE MISSION

The following is a short account of some of the historical highlights of the original mission. The mission of Santa Cruz de San Saba was founded by the Spanish Franciscan Missionaries in 1757. In the month of March 1758, the mission was destroyed and two of the Franciscan priests, Father Jose de Santiesteban and Father Alonso Giraldo de Terreros were killed, along with 17 other people. A third Franciscan priest was seriously injured but survived to tell the story of the terrible burning of the mission. The mission was destroyed by the Comanche Indians who had approached the mission in an external show of friendship, but once permitted inside by the kindly padres, began to plunder and destroy.

Historical records indicate that the bodies of the two Franciscans were initially buried on the grounds of the mission compound. The recent excavations have not discovered their graves nor any other remains. Apparently the bodies were transferred for burial to another site, but recent research has not turned up any of their remains. Were they subsequently buried at the Presidio—the fort? Were their remains transferred to San Antonio where the Franciscans had already established several communities?

The San Saba Mission was part of the Presidio of the Spanish Army which was located some 4 miles west from the mis-

sion on what is today the San Saba River. When the Spanish soldiers first arrived in the Menard area, they named the river San Saba after Saint San Sabbas, a venerated figure in the Catholic Church. The date when they reached the newly discovered river was St. Sabbas on their calendar. Ambassador Terreros' ancestors were Don Pedro Romero de Terreros, who financed the expedition to found the mission led by a relative, Father Alonso Giraldo de Terreros, who was head priest at the mission. The mission was established for the conversion of the Apache Indians, who were inherent foes of the Comanches. The actual site of the mission was lost for some 100 years and only a marker on the highway indicated the general area where the mission was originally situated. Only in 1993 was the actual site of the mission discovered by a team of archaeologists led by Dr. Grant Hall from Texas Tech University.

## RESTORATION FUNDING, ADDITIONAL DETAILS

The major contributors to finance the memorial monument were: The Catholic Church Extension Society, the Missionary Oblates of Mary Immaculate, who served in Menard for more than 50 years, the Catholic Diocese of San Angelo, Sacred Heart Parish in Menard, St. Theresa Parish in Junction, Catholic Life Insurance of San Antonio, Menard County, Mr. and Mrs. Bruce Redwine of San Angelo, Mr. Carlton Kothmann, and several others. All contributors are mentioned on the dedication plaque.

The dedication ceremony of June 9 will also include the dedication of the newly restored paintings that hang on the wall of the old Mission Theater located across from the original Sacred Heart Church which feature dimensions of the original mission. These repainted pictures will be part of the dedication ceremony.

The procession from the mission, as well as the dedication ceremony is open to the public and people of all churches are invited to take part in this historic event which remembers not only the bringing of Christianity to the area of what today is known as Menard County, but also the beginning of a new civilization.

At 4 p.m., a special Mass of thanksgiving will be offered in the present Sacred Heart Church in Menard, and Bishop Pfeifer has invited Franciscan priests and brothers from around the United States to be present and to concelebrate the Mass with him. I plan to use the chalice that is from the chapel of the Santa Cruz de San Saba Mission. This chalice is housed at the Fort Croghan museum in Burnet, and will be brought to Menard for the memorial/thanksgiving Mass. Historical records indicate that the priests offered Mass at the mission the very morning of the massacre,

and probably used the chalice that will be used during the memorial Mass. They have very little information on it, but it was given to the museum by Thomas Chamberlain, a prominent "old-timer" (now long deceased) who lived in Burnet. He said he picked the chalice up at the ruins of the mission around 1800.

Interestingly, the story of the massacre of the 2 Franciscan friars and the 17 lay men at the San Saba Mission in 1758 is told in Indian paintings on a bluff overlooking the Concho River a short distance from the town of Paint Rock.

Spanish Franciscan priests Father Santiesteban and Father Terreros, who were killed at the mission, are commonly held to be martyrs for the faith, and even the state marker recognizes this. I have been in contact with church authorities in Rome strongly recommending that the process of canonization be begun by the proper office of the Church to officially recognize the martyred priests as Saints.

Additionally during the week of June 9-16, 2007, to commemorate this special anniversary, many activities will be held in Menard, including archaeological excavations at the Presidio by more than 500 archaeologists, students from Texas Tech's Archaeological Department, and a large representation of school-age youth and teachers.

## DRUGS: Leaders try to gain edge in fight

(From 4)

OK in Midland, Texas, to drink beer and provide beer at private parties and all of a sudden drugs are something different. We need to stop denying we have a problem.

"But this has to come from the community, not the superintendent.

Perez also said that people have to change and not concentrate on students' weaknesses but on their strengths. Education, Perez said, is the key and "we are going to do everything we can at MISD to get real, to address this and to confront this."

"God has to be the answer, He's the one who is going to do the healing so we can plant the seeds," Leibrecht said.

Added Morgan: "I was a history major in college and the most important thing I learned in college is this: Since recorded history began there have been 20 great civilizations that are no longer around. Only two were overrun by use of force. The other 18 gradually died out from moral decay."

# OBISPO

(Para 3)

nos de la PFN comparado a 750,000 que todavía están utilizando el antiguo método del ritmo basado en el calendario.

Las parejas que desean planificar sus familias en forma responsable prefieren un método natural y no invasor que les brinde información sobre sus funciones reproductivas, que tenga un impacto positivo en su comunicación personal, que no disminuya el placer y que sea eficaz.

## Ciencia Social

Los obispos de Estados Unidos auspiciaron un estudio que muestra que un 70% de parejas casadas estaban satisfechas con el uso de la PFN. Otro estudio confirmó esto mostrando que un 74% de personas que usan la PFN expresó opiniones positivas sobre su experiencia. Aunque para muchos la abstinencia temporal exigida por el método representaba un desafío, la mayoría se benefició debido a una mejor dinámica en la relación que dio como resultado unos lazos más fuertes, mejor comunicación y mejor conocimiento de su sistema reproductivo.

La eficacia (uso apropiado) del método de PFN es de 97-98%. La eficacia real en el usuario es de 85-95%. Estas variaciones reflejan la intención de los cónyuges. En aquellos casos en que

es poco aconsejable que la pareja conciba, la eficacia real se asemeja más al índice del método. Sin embargo, cuando las parejas parecen estar más receptivas a tener hijos, éstas muestran menos deseos de seguir todas las directrices de la PFN. Por esta razón, cualquier análisis de la eficacia de la PFN deberá tomar en cuenta la investigación social concierne a los deseos de la pareja.

Aunque los métodos anticonceptivos artificiales ponen el peso de la responsabilidad principalmente en la mujer, la PFN trata de fomentar una comunicación íntima entre los cónyuges a la vez que éstos cooperan para informarse más sobre la fertilidad y la planificación familiar responsable.

## Enseñanza de la Iglesia / Respuesta Pastoral

La enseñanza de la Iglesia reafirma la relación entre los fines unitivos y procreadores del matrimonio. A fin de mantener este lazo necesario, las parejas deberán mantenerse abiertas a la vida cada vez que tengan relaciones sexuales. Los métodos modernos de la planificación familiar natural ayudan a las parejas a cumplir con la voluntad de Dios para la familia, una comunidad de vida y amor, permitiendo a las parejas a espaciar el nacimiento de sus hijos cuando así lo crean necesario. (*U.S. Catholic Catechism for Adults*, USCCB, 409)

Existe una relación inherente entre la enseñanza moral de la Iglesia y la felicidad personal y conyugal de las personas. En lo que respecta al apoyo que la PFN ofrece a las parejas que buscan cooperar con la estructura y con el propósito del amor conyugal otorgados por Dios, el Papa Pablo VI describe los frutos de la PFN como serenidad y paz, consideración, y atención mutua. (*Humanae Vitae* 21)

A lo largo de su pontificado, el papa Juan Pablo II deseó integrar el estudio científico de las relaciones personales con la revelación del plan de Dios para el matrimonio. Recordando sus reflexiones acerca de las relaciones entre el hombre y la mujer, Juan Pablo II habló sobre la manera en que los métodos de la PFN permiten a la pareja mantenerse abierta al don de la vida otorgado por Dios mientras responde por la persona total con la “aceptación del diálogo, del respeto recíproco, de la responsabilidad común y del dominio de sí misma”. (*Familiaris Consortio* 32)

El Comité de obispos de Estados Unidos para la investigación y prácticas pastorales nos dice que los métodos contemporáneos para la PFN son eficaces y saludables, ofrecen un enfoque holístico de la sexualidad, fomentan la comunicación íntima entre los cónyuges sobre los asuntos vitales y alientan

formas diversas y creativas para expresar su afecto. (*Faithful to Each Other Forever*, 42) Recientemente, los obispos estadounidenses afirmaron que “El apoyo de la Iglesia a la PFN no se basa en que la planificación sea “natural” en lugar de artificial. Más bien, la PFN respeta el poder otorgado por Dios de amar una nueva vida para crearla, incluso cuando no estemos procurando activamente ejercer dicho poder”. Luego explican que la PFN es algo que todas las personas pueden aceptar, no sólo desde una perspectiva moral sino también al percatarse de los beneficios que la PFN ofrece tanto en lo físico—al no modificar el cuerpo mediante sustancias o medios dañinos—como emocionalmente, llevando a las parejas a demostrar mayor atención y respeto mutuo. (*USCCB, Married Love and the Gift of Life*)

## Conclusión

La PFN es saludable, segura y eficaz. Además, la ciencia social ha encontrado que los métodos naturales para la planificación familiar mejoran en varias maneras la comunicación interpersonal de las parejas casadas. La Iglesia anima a todas las personas a fomentar más investigación, concientización y educación y el uso de la planificación familiar natural como algo moral y beneficioso para la felicidad y la plenitud de las parejas casadas.

# BISHOP: Natural Family Planning is safe, healthy and effective

(From 1)

and their associated life-threatening pulmonary emboli. Less lethal, but no less obnoxious side effects include depression, headaches, and nausea. There are also some cancers that are associated with birth control pills. Sadly, these dangerous side effects of the pill are seldom ever mentioned.

The Catholic Church proposes a method of family planning which is in accord with nature and sound moral principles and has no negative medical side effects. For the rest of this article, I share with you information from the U.S. Catholic Bishop's Committee on Marriage and Family Life which explains the Church's position on Natural Family Planning.

## The Situation

Natural Family Planning (NFP) is a general name for the methods of family planning that are based on a woman's menstrual cycle. A woman experiences clear, observable signs indicating when she is fertile and when she is infertile. By learning to observe and understand these signs, couples are enabled to participate in responsible family planning, whether a couple's situation calls for avoiding or achieving pregnancy. (*USCCB, Married Love and the Gift of Life*)

One study found that only 3.5% of women, age 15-44, had ever used NFP, down from 4.2% seven years ago. The results of another survey show that only 230,000 of sexually active women are

currently using modern NFP methods in comparison to 750,000 who still use the outdated Calendar Rhythm method.

Couples seeking to responsibly plan their families prefer a method that is natural and non-invasive, provides knowledge about reproductive functioning, has a positive impact on personal communication, does not diminish pleasure, and is effective.

## Social Science

The U.S. Bishops sponsored a study which revealed that 70% of married couples were satisfied with their use of NFP. Another study confirmed this, finding that 74% of NFP users expressed positive views of their experience. While many were challenged by the temporary abstinence required by the method, a majority benefited from improved relationship dynamics resulting in stronger bonds, better communication, and enhanced reproductive knowledge.

NFP method effectiveness (proper use) is 97-98%. Actual user effectiveness is 85-95%. Variations reflect the intention of the spouses. In cases where it would be inadvisable for a couple to conceive, actual effectiveness is closer to the method rate. When couples are able to be more receptive of children, however, they often have less of a desire to follow all the NFP guidelines. For this reason, analysis of the accuracy of NFP must take into account the social research concerning couple's desires.

While artificial methods of contraception place the burden of responsibility pri-

marily on women, NFP encourages intimate communication between spouses as they cooperate in fertility awareness and responsible family planning.

## Church teaching / Pastoral Response

Church teaching affirms the link between the unitive and procreative ends of marriage. To maintain this necessary connection couples must remain open to life in every act of sexual intercourse. Modern methods of natural family planning aide couples in following God's will for the family, a community of life and love, by enabling couples to space births when it may be necessary. (*U.S. Catholic Catechism for Adults*, USCCB, 409)

There is an inherent connection between the Church's moral teaching and people's personal and marital happiness. Regarding the support NFP provides for couples seeking to cooperate with the God-given structure and purpose of married love, Pope Paul VI described the fruit of NFP methods as peace and tranquility, thoughtfulness, and loving consideration. (*Humanae Vitae* 21)

Throughout his pontificate Pope John Paul II desired to integrate the scientific study of personal relationships with the revelation of God's plan for marriage. Recalling his reflections on the relationships of men and women, John Paul II spoke about how NFP methods enable a couple to remain open to God's gift of life while accounting for the whole person by “accepting dialogue, reciprocal respect, shared responsibility and self-

control.” (*Familiaris Consortio* 32)

The U.S. Bishops' Committee for Pastoral Research and Practices stated that contemporary NFP methods are effective and healthy, provide a holistic approach to sexuality, foster the intimate communication of spouses on vital subjects, and encourage diverse and creative ways of expressing affection. (*Faithful to Each Other Forever*, 42). More recently, the U.S. Bishops affirmed that “The Church's support for NFP is not based on its being ‘natural’ as opposed to artificial. Rather, NFP respects the God-given power to love a new human life into being even when we are not actively seeking to exercise that power.” They go on to explain that NFP is something that all people can accept, not only from a moral perspective, but also through realizing the benefits NFP offers both physically, by not changing the body through drugs or devices, and emotionally, leading couples to show greater attentiveness to and respect for each other. (*USCCB, Married Love and the Gift of Life*)

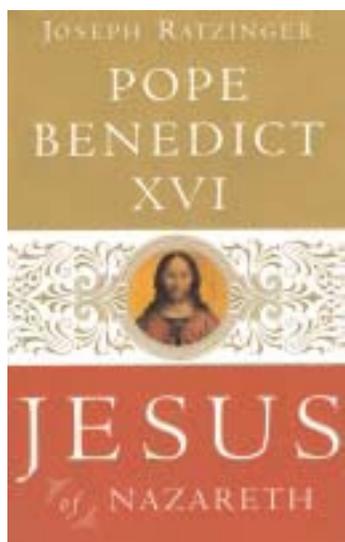
## Conclusion

NFP is healthy, safe, and effective. In addition, social science has found that natural methods of family planning enhance the interpersonal communication of married couples in a number of ways. The Church encourages all people to promote further research, awareness and education, and use of natural family planning as both moral and beneficial to married couples' happiness and fulfillment.

## THE BACK PAGE

# Benedict seeks to enrich views on Jesus

Reviewed by **Wayne A. Holst**  
Catholic News Service



**"Jesus of Nazareth" by Joseph Ratzinger, Pope Benedict XVI, translated by Adrian Walker. Random House/Doubleday (New York, 2007). 374 pp., \$24.95.**

Pope Benedict XVI believes that a serious gap has developed between two classic and complementary ways of describing Jesus. His new book, "Jesus of Nazareth," the first he has published since his election as pontiff two years ago, attempts to close that gap and to reclaim what he considers to be a proper understanding of Jesus.

At the outset, the pope makes it clear that this book (one of two he plans to write on the subject) reflects his own opinions which are not necessarily those of the magisterium — the church's official teaching office. The book is solely "an expression of my personal search 'for the face of the Lord' (Ps 27:8). Everyone is free, then, to contradict me. I would only ask my readers for that initial good will without which there can be no understanding."

"Jesus of history" and "Christ of faith" have long served as parallel terms for

describing Jesus, Pope Benedict writes in the foreword. The first affirms his humanity while the second asserts his divinity.

The author feels deeply that too much modern theology (a lot of it well-intentioned) has had the effect of downplaying the supernatural reality of God and the divinity of Jesus.

Over the past 50 years, the historical-critical approach to Scripture studies (while a great gift to biblical scholarship) has weakened our experience of Jesus as the core of our faith.

Much has justifiably been made of the man Jesus as moral teacher, social revolutionary, inspired religious founder, prophet and sage. But this has also blurred our encounter with Jesus as personal lord and savior who reveals God to us — a conviction that permeates the Gospels.

The scientific approach to the Scriptures was an attempt to make God more accessible and Jesus more amenable to modern Christians and non-Christians alike. But it has also led to a relativization of God and a humanization of Jesus at the expense of their ideal natures.

When the church fails to communicate the

powerful "otherness" of God revealed through Jesus, the pope concludes, its highest public service is compromised.

Pope Benedict believes that there can be no true civil society or genuine moral progress apart from a right understanding of God.

For that to occur, the church needs to proclaim to the world a divine vision. Jesus Christ offers this vision. He is "the sign of God for all humans." Jesus is the one to whom all Scripture — Old and New Testaments alike — bears witness. We need to reclaim this Jesus as the word of God, revealed to us throughout the Bible.

By writing this book, the pope hopes to foster in his readers "a living relationship with Jesus."

"Jesus of Nazareth" combines pastoral and theological vigor. It demonstrates the author as a man of faith, a refined theologian and a sincere servant of God's people. It reveals this octogenarian as an astute, enthusiastic student of the Scriptures who lives personally with the Bible.

## 'Pirates' 3: Time to abandon ship, matey

By **John P. McCarthy**  
Catholic News Service

NEW YORK — Any sailor worth his or her salt knows it's vital to lay in ample provisions and then ration them over the course of a long voyage.

Evidently, director Gore Verbinski and the crew steering the generally listless "Pirates of the Caribbean: At World's End" (Disney) drank up all the rum and fresh water during the first two parts of their blockbuster series based on the theme-park ride.

The talky follow-up to 2000's "The Curse of the Black Pearl" and last summer's "Dead Man's Chest" is enervating compared to its mirthful, rollicking predecessors. There's not much swashbuckling and what does occur is hard to make out thanks to hesitant camera work and murky effects. Cast additions Chow Yun-Fat, playing pirate Capt. Sao Feng, and Rolling Stones guitarist Keith Richards as Capt. Teague, father to Capt. Jack Sparrow (Johnny Depp), don't provide any vim or vigor.

The movie begins in earnest in Singapore, where Elizabeth (Keira Knightley), Will (Orlando Bloom), and Barbossa (Geoffrey Rush) grab the charts and equipment they need to rescue Jack from Davy Jones' locker — in other words, to bring him back from the dead. That task is completed with relative ease and the quartet must decide whether to lead members of the Nine Lords of the Brethren Court — a



**Johnny Depp, left, and Orlando Bloom in**

**"Pirates of the Caribbean: At World's End." Harris), whom squid-faced Davy Jones (Bill Nighy) loves, and whom the Brethren Court frees from captivity. Turns out she is the sea goddess Calypso, but when she unleashes her fury it's a major letdown. Elizabeth**

and Will's romance is kept spinning long enough to effect a nonsensical conclusion with the emotional impact of a fashion magazine spread.

The most interesting segment is Jack's surreal encounter with stone crabs and a sand-surfing galleon inside the realm of the dead. Among his hallucinations are multiple versions of himself. Later, mini-Jack Sparrows perch on his dreadlocks and whisper contradictory advice, yet the promising motif goes unexploited. In general, there are only a few flashes of Jack's scallywag charm.

Many faults could be overlooked if the lashed-together movie were more fun. One can only assume people on both sides of the camera were exhausted and fatigue allowed the creative equivalent of scurvy to set in.

veritable rainbow league of multiracial pirates — against the tyrannical forces of the East India Company, which currently rules the seas.

Scaling back on the action-adventure pyrotechnics isn't a bad idea if there's a stirring and coherent story to take up the slack. Alas, the splintered plot consists of a series of confusing double-crosses and half-hearted bits of comic rigmarole.

Keeping abreast of every shift of allegiance during the numerous tete-a-tetes isn't necessary because we're on a fixed heading. Destination: a clash between the capitalist villain Lord Cutler Beckett (Tom Hollander) and our criminal heroes, whose code of honor is hoisted above the "civilized" ethos that permits the execution of impoverished men, women and children who dare side with pirates.

Standing in the way of screen justice is gypsy priestess Tia Dalma (Naomie

**"Shrek The Third" (right) is in wide release.**



## 'Shrek The Third' doesn't disappoint (like other scallywagging sequels)

By **Harry Forbes**  
Catholic News Service

NEW YORK — Not that it will matter to most how critics — or even the august Office for Film & Broadcasting — weigh in, but we're happy to report that "Shrek the Third" (DreamWorks) lives up to the high standards of the first two films, and therefore can be warmly recommended for family viewing, albeit with some minor cautions.

Near the start of this new installment, everyone's favorite green ogre, Shrek (voiced by Mike Myers) finds himself scarily on the precipice of assuming the throne, as his frog father-in-law (John Cleese) is about to, uh, croak.

Just before he does, the king blurts out the name of another potential heir who might assume the burdens of statehood: Arthur Pendragon.

Dreading the restrictions of royal life, Shrek is determined to find this substitute ruler at all costs, and sails off posthaste with his trusty buddies — Donkey (Eddie Murphy) and Puss in Boots (Antonio Banderas) — to find young Artie (Justin Timberlake), not the knight he first espies (Lancelot), but a bullied loser at a high school. (Today's teenage jargon — "like" and "totally" peppering every utterance — is hilariously on target.)

While Shrek is away, however, the evil Prince Charming (Rupert Everett) has talked a host of fairy-tale villains and ne'er-do-wells — Captain Hook (Ian McShane) and Snow White's Evil Queen (Susanne Blakeslee), among them — to rise up against the heroic characters.

Writer and co-director (with Raman Hui) Chris Miller's latest installment has a somewhat darker edge (for example, the king's death and funeral and the destruction of the town), though there's no stinting on laughs. (And there are plenty of witty asides and smart cultural references — like the opening jibes about dinner theaters — to keep adults smiling as much as the kids.) So, too, the animation is better than ever, and visually the film offers a rich palette.