Media falsely accusing pope on sex abuse decisions


By Bishop Michael Pfeifer, OMI

A recent series of reports in the New York Times and other media have criticized Cardinal Ratzinger, now Pope Benedict XVI, for alleged inaction on sex abuse cases. In particular, the New York Times and the Munich newspaper, Zeitung, are trying to fuel a media frenzy over two cases that “must have crossed Cardinal Ratzinger’s desk” when he was Archbishop in Germany and in charge of the Congregation for the Doctrine of the Faith. However, on detailed examination of the facts, it is clear that there is not a single shred of paper that has surfaced with Cardinal Ratzinger’s signature on it. No evidence has been produced to disprove the

(Please See MEDIA/20)

Lady In Blue Day 2010

Weekend honoring the Lady in Blue, Jumano Indians returns to San Angelo, surrounding area, June 18-20.

The Angelus

SAN ANGELO -- A year after Bishop Michael Pfeifer, of the Diocese of San Angelo, proclaimed June 20 as Lady in Blue Day, event planners and church representatives are ready for the second annual event June 18-20, honoring the memory of Sor Maria of Agreda, a 17th century mystic said to have had the ability to bi-locate. Her appearances are said to have occurred in the Southwest, including in and around San Angelo and Paint Rock, east of San Angelo.

(Please See BLUE/2)

Melvin ranchers to host June 22 Rural Life Mass

The Angelus

MELVIN -- Mark your calendars for this year’s Rural Life Mass, to be celebrated by Bishop Michael Pfeifer, Fr. Hilary Iedidohia, and host church, St. Patrick, of Brady. The Rural Life Mass will be at 6:30 p.m., Tuesday, June 22, off of Hwy. 87 just past Melvin, at the Jacoby Ranch (markers will be posted where to turn into the drive). The physical address is 8552 Hwy. 87.

The Rural Life Mass is celebrated annually to bring attention to the important work done by those who farm, ranch and work in the oilfield.

Last year’s Rural Life Mass was actually a “Seed, Soil & Oil Mass,” celebrated on an oilfield lease west of Midland where Bishop Pfeifer, left, blessed those who work in the oil business.
From the Bishop’s Desk

We thank God for our new class of deacons

By Bishop Michael D. Pfeifer, OMI

With their Diaconal Ordination on June 5, the diocese receives 29 new deacons for ministry for the people of God in our diocese. Along with all the people of our diocese I extend my congratulations to these new deacons and their wives, and we thank God for them and assure them of our prayers and support as they begin their diaconal service. These new deacons with their wives have spent some five years of study, prayer and sharing in preparation for their ordination. Most of their theological input was given by top quality professors from the Oblate School of Theology in San Antonio, and we are grateful to Oblate for this valuable service.

As these new deacons begin their service for our people, it is an opportune moment to reflect on the meaning, function and purpose of ordained deacons. Deacons share in the Sacrament of Holy Orders, and in the ceremony of Ordination, hands are laid on them not for priesthood but for the ministry. Strengthened by a special sacramental grace, they serve the People of God in the service of liturgy, word, and charity in communion with the bishop and pastors. With their ordination, deacons enter the clerical state.

Strengthened by the gift of the Holy Spirit, the deacons help the bishop and priests in the ministry of the Word, of the altar and of charity, showing themselves to be servants to all. They do (Please See BISHOP/21)

DIOCESAN BRIEFS

Bishop to celebrate 10th anniversary of chapel

ABILENE -- On June 29, Bishop Michael Pfeifer will celebrate Mass at Sacred Heart Catholic Church in Abilene at 7p.m. for the 10th anniversary of the Sacred Heart of Jesus Adoration Chapel, commencing with a procession from the chapel grounds to the church. A reception will follow in the parish hall.

The chapel’s history began June 29, 2000, Bishop Pfeifer came and dedicated our chapel and also celebrated Mass for us at Cana of Galilee and then pre- pared for part of the pilgrimage. Current plans include having Bishop Pfeifer celebrate Mass for us at Cana of Galilee and then prepare for the renewal of marriage vows of any couples present. Flyers are available in the vestibule, or you can call the Parish Office. Reservations are first-come (deposits paid), first-served.

Rural Life Mass

Mark your calendars for this year’s Rural Life Mass, to be celebrated by Bishop Michael Pfeifer, Fr. Hilary Ihedioha, and host church, St. Patrick, of Brady. The Rural Life Mass will be Tues., June 22, at 6:30 p.m. off of Hwy. 87 just past Melvin, at the Jacoby Ranch (markers will be posted where to turn into the drive).The physical address is 8552 Hwy. 87.

Adoption options in W. Tex.

Abilene: The Gladney Center (Please See Pg. 1 or visit the official Adoption options in W. Tex.

Natural Family Planning

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

SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. 2010 Dates: September 19. Contact Amy at amd@wcc.net.

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

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

scheduled for the fall.

Scheduled Executions

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

<table>
<thead>
<tr>
<th>Offender/Scheduled Execution Date:</th>
<th>David Powell/June 15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Michael Perry/July 1</td>
<td>Derrick Jackson/July 20</td>
</tr>
<tr>
<td>Peter Cantu/August 17</td>
<td>Gayland Bradford/October 14</td>
</tr>
</tbody>
</table>

Vocations BBQ Schedule

Join us for a day of good fun and conversation about your call to the priesthood or religious life.

Thursday, July 8 - St. Joseph Church, 301 W. 17th, San Angelo

Friday, July 9 - Immaculate Heart Hall at Holy Trinity Church, 1009

Heam, Big Spring

Friday, July 23 - Sacred Heart Church, 837 Jeanette, Abilene

Times - 10 am - 2:00 pm

RSVP by calling Fr. Barry McLean at 325-651-7500 or email frbarrymclean@aol.com

Parish to Parish Partnership

St. Ann’s Parish recently joined with Midland West Rotary Club in shipping 271,000 meals to our parish partner, Most Holy Trinity Parish in Chamelecon, Honduras. These meals will be distributed to the hungry there. Dianne Anderson facilitated the shipping. Midland West Rotary Club has also sent medical supplies, Spanish readers and other food to Holy Trinity Parish. We continue to pray for one another in the parish-to-parish partnership.

Bishop to help lead pilgrimage to Holy Land

The Cathedral Holy Land Pilgrimage will take place from January 24 to February 3, 2011. We are delighted to announce that Bishop Pfeifer will be with us for part of the pilgrimage. Current plans include having Bishop Pfeifer celebrate Mass for us at Cana of Galilee and then pre- side of the renewal of marriage vows of any couples present. Flyers

BLUE: Planners say weekend of June 18-20 full

Maria is said to have visited the Native Americans in the New World over 500 times. There is a legend told in Texas that the morning after her last visit, the land was filled with beautiful bluebonnet flowers as a gift to remember her. After receiving a letter from the Archbishop of Mexico, Father Benavides from Isleta, New Mexico, sent two padres with a group of Jumanos to investigate an unusual occurrence concerning Christian activity with Native Americans. They were greeted by thousands of native Americans bearing crosses covered with flowers. When asked how they came to know their Christianity they told the missionaries they had learned about Jesus from The Lady In Blue.

The weekend of activities will begin with a seminar Friday, June 18, at 2:30 p.m., on the “Earliest History of the Rio Concho Inhabitants.” Saturday’s events include a daylong (11:30 a.m.-9 p.m.) intertribal Powwow, at the San Angelo Paseo, Ave. D and Orient. Sunday’s events include Mass, a reenactment of the procession of the Crosses, an ecumenical service and a ceremony at the sacred pictographs in nearby Paint Rock.

For more information, consult the schedule on Pg. 1 or visit the official website, www.sanangelolady.com.
**Bishop's Calendar**

**JUNE**
11 -- SAN ANGELO, Sacred Heart Cathedral – Closing of Year of the Priest 6:00 p.m. Holy Hour - 7:00 p.m. Mass
12 -- MENDEN, Sacred Heart – Mass at 11:00 a.m. Anniversary of San Saba Mission
13 -- COLORADO CITY, St. Ann – Confirmation at 10:30 a.m.
14-18 -- TAMPA, Fla. – Spring Meeting of the USCCB
19-20 -- SAN ANGELO, Mass at 9:30 a.m.; Celebration of The Lady in Blue
21 -- BRADY, St. Patrick – Confirmation at 6:30 p.m.
22 -- MELVIN, Rural Life Mass at 6:30 p.m. (Jason & Kelli Jacoby's Ranch)
23 -- SAN ANGELO, Diocesan Pastoral Center – Presbyteral Council Meeting 11 a.m.-3 p.m.
23 -- SAN ANGELO, St. Mary – Confirmation at 6:30 p.m., 24-27 – Family Reunion
28 -- SAN ANGELO, Diocesan Pastoral Center – Staff Mass at 8:30 a.m.; Staff Meeting at 11 a.m.
29 -- ABILENE, Sacred Heart – 10th Anniversary of Adoration Chapel at 7:00 p.m.

**AUGUST**
1 -- Women's Catholic Cursillo
2 -- Heart of Mercy Prayer Group
3 -- Adoration of the Blessed Sacrament 5-6pm
5-8 -- Girl's Christsalis Flight
9 -- Heart of Mercy Prayer Group
10-12 -- Seminarian Gathering
13-15 -- San Angelo Diocese Permanent Deacon's Retreat
16 -- Heart of Mercy Prayer Group
17 -- Adoration of the Blessed Sacrament 5-6pm
19-21 -- Education for Ministry Training Episcopal Diocese of North West TX
20-22 -- Leadership Training
23 -- Heart of Mercy Prayer Group
24 -- Adoration of the Blessed Sacrament 5-6pm
25 -- Bishop's Workshop on Roman Missal
26-29 -- Men's Walk to Emmaus
30 -- Heart of Mercy Prayer Group
31 -- Adoration of the Blessed Sacrament, 5-6pm

**CHRIST THE KING RETREAT CENTER**

**JUNE**
11-13 -- Heaven in the Heart
14 -- Heart of Mercy Prayer Grp
15 -- Adoration, 5-6 pm
17-20 -- Girl's Christsalis Flight
21 -- Heart of Mercy Prayer Grp
22 -- Adoration, 5-6 pm
24-27 -- Men's Catholic Cursillo
28 -- Heart of Mercy Prayer Grp
29 -- Adoration, 5-6 pm

**JULY**
4 -- July 4th Holiday Office Closed
5 -- Heart of Mercy Prayer Group
6 -- Adoration of the Blessed Sacrament 5-6pm

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**Your invitation to a Special 25th Anniversary Celebration**

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

~ Bishop Mike

With praise and thanksgiving to Christ and our Blessed Mother, I invite you to be present with me for the concelebrated Mass to celebrate my 25th Episcopal Anniversary on Monday, July 26, 2010 at 6:30 in the evening at Sacred Heart Cathedral
19 S. Oakes
San Angelo, Texas

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

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

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

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**Del Escritorio del Obispo**

**Le damos gracias a dios por nuestros nuevos diáconos**

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

Con su Ordenación Diaconal el 5 de junio del 2010, la diócesis recibirá 29 nuevos diáconos para dar ministerio al pueblo de Dios en nuestra diócesis. En compañía de toda la gente de nuestra diócesis extiendo mis felicitaciones a estos nuevos diáconos y a sus esposas, y le damos gracias a Dios por ellos y los aseguramos de nuestras oraciones y apoyo al comenzar su servicio diaconal. Estos nuevos diáconos y sus esposas han pasado unos cinco años de estudio, oración y compartir en preparación para su ordenación. La mayoría de su estudio teológico fue dada por profesores de alta calidad de la escuela Oblate School of Theology en San Antonio, y estamos muy agradecidos a la Escuela Oblata por su servicio tan valioso.

Al comenzar estos diáconos nuevos su servicio para nuestra gente, es un momento oportuno para reflejar en el significado, función y propósito de los diáconos ordenados. Los Diáconos comparten en el Sacramento del Orden y en la Ceremonia de Ordenación se les imponen las manos no para el sacerdocio, sino para el ministerio. Fortalecidos con la gracia sacramental especial, sirven el Pueblo de Dios en el ministerio de liturgia, de la palabra y de la caridad en común con el Obispo y con (Mira OBISPO/23)
Cohabitation: Living together without benefit of marriage

By Bishop Michael Pfeifer, OMI

"Living together without Marriage" is part of the proposed pastoral letter on marriage of the U.S. Catholic Bishops. I share here with you some important pastoral reflections from the very timely draft letter of the U.S. Bishops on the issue of cohabitation.

Today many couples are living together in a sexual relationship without benefit of marriage. Many cohabiting couples believe that their desire for each other justifies the sexual relationship. This belief reflects a misunderstanding of the natural purpose of human sexuality, which can only be realized in the permanent commitment of marriage. Sexual intercourse is meant to express the total natural purpose of human sexuality, belief reflects a misunderstanding of the justifies the sexual relationship. This believe that their desire for each other in a sexual relationship without benefit of marriage. Many cohabiting couples

Couples offer various reasons for cohabiting, ranging from economics to convenience. Frequently, they have accepted the widespread societal belief that premarital cohabitation is a prudent way to determine whether they are truly compatible. They believe they need a trial period before proceeding to the lifelong commitment of marriage.

Social science research, however, finds that cohabitation has no positive effects on a marriage. In some cases, cohabitation can in fact harm a couple’s chances for a stable marriage. More importantly, though, cohabitation is intrinsically evil and thus always diminishes the capacity for love.

Clearly, there is no substitute for the binding lifelong commitment of marriage. Only the public and legal commitment of marriage expresses the complete gift of self that is the basis of marriage. To refuse the full commitment of marriage expresses something distinctly less than the unconditional trust required of complete self-giving. At the heart of cohabitation lies a reluctance or refusal to make a public, permanent commitment.

Cohabitation can also have a negative impact on children. Many cohabiting couples bring children into the relationship, or children result from the relationship. The unstable nature of cohabitation puts these children at risk. With regard to the good of the children, a stable marriage between the parents is “the most human and humanizing context for welcoming children, the context which most readily provides emotional security and guarantees greater unity and continuity in the process of social integration and education.” [Family, Marriage, and “De Facto” unions, p.26]

The findings of the social sciences confirm that the best environment for raising children is a stable home provided by the marriage of their parents.

The importance of marriage for children and for the upbringing of the next generation highlights the importance of marriage for all of society. Marriage is not merely a private institution. It is the foundation for the family, where children learn the values and virtues that will make good Christians as well as good citizens. In particular, parents train their children to be free and responsible persons who understand that “every person

The Hands of Priests

Dear esteemed and loving priests:

In a few days we will be celebrating the closing of the Year of the Priests, a year dedicated by Pope Benedict XVI to remember the patron of priests, St. John Vianney and to pray for all the priests of the world, and to thank them for their very dedicated service to God’s people. My brother priests, I share with you a message of appreciation and respect from me and from all the people of the diocese of San Angelo. First of all, again, I want to sincerely thank you for the constant and generous service that you offer with much love and sacrifice to the body of Christ.

Look at the palms of your hands and remember back to that day when your bishop anointed them with Holy Chrism and sent you forth to love and serve us...

Remember the plans you had that day for these hands to gather and minister to your people. Think back to the babies these hands have baptized. Think of the children these hands have prepared for First Communion, and Confirmation... Think of the hundreds of homilies these hands have

written; carefully chosen words that transformed lives...Think of the countless times these hands have held to us in blessing and forgiveness in the Sacrament of Reconciliation.

Now think of your last mass, and so many others, when you took plain bread and wine into these hands and changed them into the Body and Blood of Jesus Christ...Think of the hands, our hands, into which you placed His precious Body and the cup of His precious Blood. Think of the retreats, the missions, the days and nights of renewal that these hands have prepared... Think of the people these hands have gathered and touched and sent forth from these experiences, with a new understanding and love for each other and for our Catholic Church... Think of the times these hands have reached out and grasped ours in a prayer circle of love... Think of the hands, young and nervous, which your hands have joined in the Sacrament of Matrimony... Think of the sick in mind and body who have come to you seeking help and left with hope alive in their hearts again... Think of the dying bodies these hands have anointed into Paradise.

Today, we anoint your hands anew with our love; with the love of all the families of the parishes in the diocese of San Angelo. If ever, in the days ahead, you feel lonely and discouraged, please remember these words. Please hold up your hands and look at them, and remember how they fed us the Bread of Life, how they brought hope back into our lives, how they comforted us, healed us, and welcomed us home to our church again. These hands have guided our youth to be faithful followers of Christ and children of Mary.

These hands of yours are the hands of the Sacrament of Holy Orders. We reverence them and we cannot live our lives without them. Thank you for faithfully loving and serving us. We are so proud that you are OUR beloved Priests. We wish we could take you by the hand and stand at the busiest intersection in town and shout to the world: Look Everyone! These are our beloved priests, in whom we are well pleased!

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

The people of God of the Diocese of San Angelo

Las manos de los sacerdotes

Muy estimados y queridos Sacerdotes:

En unos pocos días vamos a celebrar la clausura del Año Sacerdotal, un año dedicado por el Papa Benedicto XVI para recordar el patrón de los sacerdotes, San Juan Vianney y para rezar por los sacerdotes del mundo, y para agradecerles por su servicio tan dedicado al pueblo de Dios. Mis hermanos sacerdotes, les dirijo a ustedes un mensaje de gratitud y respeto de un servidor y todo el pueblo de la diócesis de San Angelo. Primero les doy de nuevo las más sinceras gracias por el constante y generoso servicio que brindan con mucho amor y sacrificio al cuerpo de Cristo.

Mira las palmas de sus manos y recuerden aquel día cuando su Obispo las unió con el Santo Crisma y los encaminó hacia adelante a amar y servirnos.

¿Recuerda los proyectos que tenían aquel día en que esas manos fueron ungidas para conducir y administrar a su pueblo? Hagan memoria hacia esas criaturas a los cuales, esas manos han bautizado y han preparado para la Primera Comunión y Confirmación...piensen en los cientos de homilías que esas manos han escrito; cuidadosamente escogiendo las palabras que transformarían vidas...piensen en las innumerables veces que esas manos se han estrechado hacia nosotros en bendiciones y absoluciones en el Sacramento de la Reconciliación o Confesión.

Ahora recuerden su última misa y las tantas otras, cuando tocaron pan sencillo y vino entre sus manos y los transformaron en el Cuerpo y Sangre de Jesucristo...piensen en las manos nuestras, en las cuales depositan el Cuerpo precioso y la copa de Su Sangre preciosa. Piensen en los retiros, las misiones, los días y noches de renovación que esas manos prepararon...piensen en las personas que esas manos han
Students show love for Mother Earth

Publisher’s Note: During the Earth Day Mass I celebrated April 22, I asked the children at Angelo Catholic School to share their reflections on that special day. Below are a selection of their wise comments and reflections. -- Bishop Pfeifer

“I think Earth Day is a day when we remember all the living things and what they do for us. Plants give us food; animals gives us food. God blessed us with this earth and we cannot throw it away. We have to help. We should care of our earth here and now is our test. Because God allows us to choose where we want to go when we die. The earth is a gift and God gave it to us. We should help it live, not kill it.”

-- Adachi Wong
Fifth Grade

“Earth Day is important because it is the one day set aside to thank God for God giving us the beautiful gift of the earth. We should thank him every day, but this gives us a special day in which to give thanks. We can also thank God for giving us life. On Earth Day, as every day, we should thank God for giving us everything.

-- Adam Ramirez
Fifth Grade

“Earth Day means love. It means care. When I talk about Earth Day I think I CAN make a difference. I CAN help. God gave us this beautiful, wonderful, amazing earth and I love it. You should too.”

-- Mary Graham
Fifth Grade

By Becky Benes

SAN ANGELO -- Over the years I have practiced and taught several different modes of meditation and contemplation all of which have expanded my conscious awareness of God. One of the principles in Hermetic Philosophy is “As above, so below; as above, so above” (The Kybalion). This philosophy suggests, as does science, mystics and religious of the differing faith traditions, that we can learn much by contemplating nature. This is one of my favorite meditation and contemplation practices.

I love a story from the Upanishads, a scripture of ancient India. When wondering about the mysteries of the Universe, a pupil was given the assignment to break open a banyan seed, which grows into a huge and magnificent tree. The student broke open the atomic seed and found it hollow inside. This perplexed the student. The enlightened teacher said, “Now you have begun to explore the great mystery of God. From the nothingness inside this tiny seed the mighty banyan tree springs. Just so, from the silent transcendence of God springs the entire universe. How this happens, we can never understand. We can only appreciate it, and wonder” (Jeffery Moses. Oneness. pg. 121).

Recently when asking the question in my morning meditation, “How do we grow spiritually?” I was given the insight, “Becky, you can learn a lot from a hermit crab.” Now mind you, I have never owned a hermit crab; I might have seen one three times in my life; and I knew absolutely nothing about them, so this message shocked me. As I continued my meditation, more was revealed.

When a crab is born, it is flung into the ocean waters as a small dot. It must find its first baby shell in which to make a home. (How does this dot know to do this?) That’s another story. As the crab grows, it continually leaves its shell to move into a bigger more suitable shell. When it leaves one shell for another, the crab must take a risk, it may be exposed and open prey for other sea creatures. However, if the crab does not move, it will stunt its growth and fail to thrive. O.K. this is interesting, what does it have to do with spiritual growth? It really has to do with mental, physical and spiritual growth if you pay close attention.

When you are born, you are born into a family. Your soul, so to speak, is flung out into the ethers and searches for a body and then a welcoming shell -- a home. The shell you find residence in molds and shapes you. Eventually you out grow your shell and become ready to move along your journey. With each move, you take what helps you to move forward and thrive, but you also leave behind beliefs, ideas, and programming that no longer allow you to thrive and to grow.

With each transition, you must risk, becoming fully exposed, vulnerable and teachable. Each new shell is bigger and more expansive and it stretches your belief systems; it is usually uncomfortable in the beginning. You must relax
Diocese to host series of meetings to explain changes in Missal

By Fr. Ed deLeón
Pastor/Our Lady of Guadalupe

The Vatican has given its “recognitio,” or statement of acceptance, of the proposed U.S. version of the new edition of the Roman Missal. The United States Conference of Catholic Bishops (USCCB) now must decide when to authorize its use in dioceses and parishes in the United States.

In a letter from Cardinal Antonio Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, dated March 25, 2010, (Protocol Number 269/10L) the text of the English translation of the Roman Missal, third edition, has been approved with the required recognitio.

Q. What does this mean?
A. The structure of the celebration of the Mass does not change, the hymns we currently sing won’t change, there are no changes that affect the readings proclaimed at Mass. The prayers and responses we use at Mass will be changing (to some degree) from what we’ve been using for the past 40 years. The change is to help bring out the deep scriptural imagery and meaning found in the Latin original. We have entered what the USCCB is calling the period of “proximate preparation” for receiving the Roman Missal. This is a period that the USCCB says should be marked by diocesan and parish teams that will study the changes in the Mass text and will help others come to understand the changes. Sometime in the near, but still unknown, future the revised Roman Missal will be printed and available for sale in the U.S. and on a date to be established by the USCCB, all parishes and dioceses will begin to use the revised Mass texts.

Q. What changes will we be seeing?
A. For the people, changes to:
-- the greeting "The Lord be with you" we soon will respond "and with your spirit".
-- the Gloria text is modified;
-- the Holy, Holy and Mystery of Faith texts are changing;
-- the response to the invitation to communion, "Lord I am not worthy that you should enter under my roof".
For priests:
-- the structure and language of all the Mass prayers change.
-- We will hear more scripture in the prayers used at Mass;
-- the language is heightened to reflect in a different way the mystery we celebrate.

Q. When may the Diocese of San Angelo be implementing these changes?
A. When the USCCB sets an implementation date, it is projected, but not yet confirmed that it will be Advent 2011.

Q. How will these changes be addressed?
A. Currently Bishop Pfeifer has arranged a meeting for priests and deacons for August 25, 2010 to learn about the background to the changes.

Fr. Ed. DeLeon is Director of Liturgy

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Rosary Girl

For Lent this year, the Sandoval family of San Angelo gave up television. To make up for the void, Rosie Sandoval, at right in photo at left, a student at Angelo Catholic School, made 100 rosaries with the help of her mom and dad.

Rosie worked at her family’s puzzle table every night on the 60-bead prayer chains, intending to make just a few before deciding that what she was doing would make for a rewarding task during the Lenten season.

The rosaries were blessed by San Angelo Bishop Michael D. Pfeifer, OMI, and Rev. Msgr. Maurice Voity, rector of Sacred Heart Cathedral in San Angelo.

Pennies for Peace group reads book, acts on story’s kindness

By Becky Benes

SAN ANGELO -- Have you ever read a book, an article, or heard a story from a friend or on TV that grabbed your attention, penetrated your heart and pulled you into action? This is exactly what happened after a group of people from West Texas read “Three Cups of Tea” by Greg Mortenson and heard about Pennies for Peace.

“Three Cups of Tea” is a book about Mortenson’s mission to promote peace by building one school at a time in remote regions of Afghanistan and Pakistan. Over the past 15 years, Greg and his 501(c)(3) Central Asia Institute have successfully built over 130 schools, educated over 58,000 children and accomplished a multitude of other initiatives.

Pennies for Peace is a fund raising initiative organized by the youth from West Side Elementary in Wisconsin and based in Evergreen, Col., to help Greg in his mission. As of November 2009, they have raised over 30 million pennies since its inception in 1994. Pennies for Peace has participation from over 4,000 programs worldwide in over 20 countries, on six continents.
ARIZONA: Situation calls for cooperation in all states

The last civil war in the mid-19th century was clearly tied to the inhumanity of state-sanctioned slavery. However, the real point of contention was the economic dependence of the "slave states" on this immoral institution and the fear of financial collapse were it to be abolished. The reasons for unrest about immigration in our country are quite complex. But in Arizona, the tipping point appears to have been the increasing economic burden borne by that state in policing criminal, largely drug-related activities along the border.

Tellingly, within days after the law went into effect, in the wake of Amnesty International’s accusation of some officials turning a blind eye or even participating in the rape, kidnapping and murder of migrants in Mexico, Mexican officials have begun to acknowledge their complicity in the problem by the failing to address it adequately in their country.

Clearly, this situation also demands cooperation among all of the states with the federal government. Our elected officials will require uncommon courage to face up to this growing humanitarian crisis. Unfortunately, attempts to initiate immigration reform are typically burdened by other issues that impede political progress, such as controversial provisions that would permit same-sex couples to receive immigration benefits equal to married couples. The crux of the problem, however, is the economic and political conditions in the sending countries, which impel people to migrate beyond their borders to seek support for their families.

International cooperation, therefore, is also an essential component in any lasting resolution.

LAW: House arrest feelings

The parish is setting up resources, offering a place to pray, legal assistance and in some cases help with food, rent and "any kind of problem that could result from detention," he said.

"These families, these communities are people who trust in the Lord. They don't have money or power," Father Goraieb said. "They are simply trying to develop a good life for their kids. So is the Lord going to abandon these people? I don't think so."

Connie Anderson of Valley Interfaith Project said some of the churches that the group works with are reporting attendance down by as much as one-third.

"Many people act as though they're under house arrest," she said. "Going to the store is a scary prospect because they've heard the sheriff will be doing more roundups."

PEACE: Proud moments for all those involved

Inspired by Mortenson and the Pennies for Peace efforts, the Peace Ambassadors of West Texas and the Faith Club wanted to do something to help. They moved into action during 2009. The 11 Days of Peace committed to raise $12,000 in 11 days to build a school in Afghanistan or Pakistan. Clueless how this would transpire, but trusting that God would honor their interfaith mission to promote peace and to make a difference for all of humanity, they forged ahead.

Doors began opening at organizations, schools, and churches for speeches and presentations about Three Cups of Tea and Pennies for Peace.

Mrs. Gist’s first grade class at Ft. Concho joined the mission making Pennies for Peace boxes to collect money. The Christian Breakfast, the youth of First Christian Church and Unity Church, the Gathering and many others embraced the program by raising money and spreading the word.

Amazing was the enthusiasm.

At the closing ceremony of the 11 Days of Peace held at the Newman Center, September 21, 2009, the pennies were gathered. West Texans had raised a whopping $1,300,000 pennies, $13,000. However, the momentum did not stop there, within four more days the total had jumped to over $17,000.

Thanks to Austin College and Dr. and Mrs. Fazlur Rahman several Peace Ambassadors and members of the Faith Club were invited to meet Greg in Dallas and to present him with a check.

It was a proud moment for our small town.

Harold Peterson, a member of the Faith Club, asked Greg what would happen with the money. Greg said it is enough to build a school and it would also be leveraged to build five more schools. During Greg’s presentation, he said that ignorance in the U.S., Afghanistan, Pakistan, and across the globe is the “enemy.” It is through education that we will know and experience peace.

Greg has recently launched a continuation of his story and his new book, Stones into Schools, promoting peace with books, not bombs, in Afghanistan and Pakistan.

Admiral Mike Mullen, chairman, Joint Chiefs of Staff, and one of Greg’s greatest supporters states, “What Greg understands better than most—and what he practices more than anyone else I know—is the simple truth that all of us are better off when all of us have the opportunity to learn, especially our children. By helping them learn and grow, he’s shaping the very future of a region and giving hope to an entire generation.”

The people of West Texas, by generously giving children in Afghanistan and Pakistan the opportunity to learn, can sleep well knowing that they have made a difference and a step toward peace in our world by promoting literacy and education.

Web site: onenessoflife.com/beyondscripture.blogspot.com

Diocesan Pro-Life Plan for the Unborn

Unborn need our voices, prayers, involvement, action

By Bishop Michael D. Pfeifer, OMI

In my preaching and writings I have stressed many times the necessity and responsibility of all the people of our diocese to more actively participate in the Pro-Life Ministry based on the God-given dignity and sacredness of all human life from the moment of conception until its natural end as determined by God. We must be Pro-Life at every stage of life.

In a particular way I have called all of our people — priests, deacons, women religious, pastoral leaders, teachers, members of all Catholic organizations, especially the Knights of Columbus — all people old and young — to be much more proactive in supporting the precious life of the unborn by combating the evil of abortions that take place in the three death centers of Planned Parenthood in Midland, San Angelo and Abilene. I state again, that the protection of the unborn, overcoming abortion, and reaching out to the parents, especially mothers, who struggle with a pregnancy decision, must be the number one pastoral concern of our Diocese.

Why? The reason is simple and clear — because we are dealing with a life and death issue, and the unborn needs our voices, our prayers, our involvement, our action. This concern is an essential part of our number one priority — Family Life and Marriage.

For this purpose I have invited the leaders of the three Pro-Life leadership groups of Midland, Abilene and San Angelo, to develop with me a Diocesan Pro-Life Plan for the unborn.

These three Pro-Life leaders (Presently: Jerry Peters, Pebbles Kincheloe, and Fr. Michael Rodriguez) form our new Diocesan Pro-Life Committee, under the direction of Jerry Peters, who is the Pro-Life Director for the Diocese. I am grateful to these three leaders representing the three deaneries of our diocese for the presence, time and effort they have given to help me develop this Pro-Life Plan for the unborn and to end abortion at the Planned Parenthood Centers. Now, I beg, encourage and pray that all of our people will come together in implementing this plan.

As we address this critical issue of abortion, we must be mindful that love and prayer are our main tools in overcoming this evil. This is the work of Christ and our Blessed Mother, and we are simply their agents, their instruments.

The Bishop and our Diocesan Pro-Life Committee for the unborn ask all the priests and people of our Diocese to be more actively involved in the Diocesan Pro-Life Ministry by supporting the following. (While much of this applies primarily to parishes where Planned Parenthood is located, all parishes are asked to share in the program.)

Funding

1. All the Knights of Columbus of all Councils are asked to be actively involved in all the dimensions of the Diocesan Pro-Life Plan for the unborn. Specifically each Council of the

(Please See UNBORN/22)
Fear of Arizona law leads some to leave; others plan for arrests

By J.D. Long-Garcia
Catholic News Service

MESA, Ariz. -- Thirty-five years after he first began trying to make a life in the United States, Manuel Gutierrez, a legal resident from Mexico, is taking his family out of Arizona.

Although Gutierrez first came to the United States illegally in 1975 and was soon deported, he returned several times, pursuing legal residency that finally became permanent in 2007. He now runs a successful business and all but his eldest child are U.S. citizens.

But after Gov. Jan Brewer signed a tough immigration bill that would make being in the state illegally a crime, Gutierrez is worried enough about repercussions, especially for his eldest son, that he has found a job in another state.

The measure requires law enforcement to make a "reasonable attempt" to determine legal status during any lawful "stop, detention or arrest" and to arrest those who can't prove their immigration status.

The stepped-up enforcement requirement and the criminalization of illegal status has Gutierrez feeling spooked.

"I feel helpless," he said about the law, scheduled to take effect in late July. "Our brothers are our brothers. If they hurt, I hurt."

Many people are feeling panicked, according to Imelda Flores, Hispanic ministry director at Most Holy Trinity Parish in Mesa.

Hermelinda and Manuel Gutierrez talk to a reporter during a May 13 interview in their home in Mesa, Ariz. Manuel Gutierrez said his family would be leaving Arizona despite being legal residents. A new law signed by Gov. Jan Brewer aimed at curbing illegal immigration makes legal immigrants feel unwelcome, he said. (CNS photo/J.D. Long-Garcia, Catholic Sun).

"We've received many calls from people who are undocumented, but whose adolescent children are citizens," she said. "They're worried about what their children will do if they're deported."

Flores said people need legal advice and help forming an action plan.

Delia Salvatierra, an immigration attorney, is urging families with undocumented members to have plans in case someone is arrested or deported.

"If they're pulled over and a policeman asks if they're here illegally, they don't need to answer the question," she said. Salvatierra said that puts the burden of proof on the police.

Families with undocumented members should hire an immigration lawyer, she said. Just because someone is arrested, she said, it doesn't preclude a process known as "cancellation of removal."

An undocumented immigrant must meet four criteria to qualify for cancellation: He must have been living in the country for more than 10 years; have a qualifying relative who's a legal resident; be of good moral character; and prove that deportation would cause "exceptional and extremely unusual hardship" for a relative who's a U.S. citizen.

"Families need to know what to do if someone is in detention," Salvatierra said. "You need to act quickly. Timing is crucial."

But they shouldn't wait until then, she said, urging people to find immigration lawyers now to see if they're eligible to become legal residents, Salvatierra said.

It's also a time for families to remember their faith, according to Gutierrez. He and his family are part of a charismatic prayer group at St. Anne Parish in Gilbert, which has been a source of hope.

"I've always had a lot of faith that God would protect us, that he wouldn't let our family be separated," Gutierrez said, adding that some undocumented members of the prayer group are sad and morale is low.

Father Charlie Goraieb, pastor of Queen of Peace Parish, celebrated a Mass of consolation and hope three days after the bill was signed.

"There was no room. It was like Ash Wednesday," he said. In his homily, he spoke of the value the Catholic Church recognizes in the presence of immigrants in Arizona -- documented or not.

"They feel very wounded by this, and many people are planning on leaving," Father Goraieb said, adding that most are waiting to see if the law is actually implemented.

"Something important will come from this suffering," Father Goraieb said. "I don't know what. Our political leaders are unpredictable and unreliable. But God is going to bring something better for them."

(Please See LAW/7)

Arizona's secession sends shock waves across the union

Catholic News Service

Responding to editors' requests for a regular sampling of current commentary from around the Catholic press, here is an unsigned editorial titled "Immigration dilemma," which appeared in the May 8 issue of The Tablet, the diocesan newspaper in Brooklyn, N.Y.

Only one state so far has "seceded" from the Union. The new immigration law in Arizona, harsh and unpredictable in its consequences, has sent shock waves around the country that have been felt throughout the world. Already some lawmakers in Texas are calling for a version of their own. Who will be next? Undocumented immigrants in Arizona are now seeking shelter in other states. But the lives of many American citizens -- and not only Arizonans -- also stand to be disrupted by the ethnic profiling which the law will clearly engender.

Mayor Michael Bloomberg has spoken of the most dire consequences in terms of "national suicide." And, although he has lambasted the Arizona law, he makes clear that this is as much about a failure of national leadership. Absent comprehensive federal immigration reform, a likely scenario is that some states, one by one, will take matters into their own hands and create a division of policy and law enforcement practice that this country has not seen since the war between the states.

While it is easy to frame (and inflame) the issue with prejudicial and xenophobic language (and there are always those who will demean others for the most superficial reasons like an accent or different style of dressing), neither arrests nor deportations will resolve the dilemma.

As we understand it, provisions in the Arizona law permit law enforcement officials to detain anyone who looks to them like an undocumented immigrant, whatev-
Holy Spirit creates unity, universality of church, pope says

By Cindy Wooden
Catholic News Service

VATICAN CITY -- The gift of the Holy Spirit creates the unity and universality of the Catholic Church, overcoming barriers of nationality and language and opening people's hearts to work with and serve one another, Pope Benedict XVI said.

"The church is, by its nature, one and universal, destined to live among all nations, all peoples and in the most varied social contexts," the pope said May 23 during his homily at a Mass celebrating the feast of Pentecost.

The gift of the Holy Spirit, poured out on the Apostles on the first Pentecost, continues to be given to Jesus' disciples, the pope said.

Where there are tensions and misunderstandings, the Spirit "creates unity and understanding," he said. And in the modern world, when many people see themselves simply as "individuals in competition or in conflict with one another," the Spirit "opens them to the experience of communion" and helps them form one church, he said.

"Unity is the sign of recognition, the 'calling card' of the church," he said. The unity of believers is important in parishes and dioceses, Pope Benedict said, but it also is essential that local Catholic communities are in full union with the universal church and its head, the pope.

Pope Benedict also said that the Holy Spirit's constant movement toward unity is a key tool for determining whether a person or action is truly Christian.

"If a person or a community is closed off in its own way of thinking or acting, it is a sign that it has moved away from the Holy Spirit," the pope said.

But, he said, the Holy Spirit's unifying action does not grind away all differences among believers; rather, it values different gifts and helps people place them at the service of the entire church.

"The church is never a prisoner of political, racial and cultural boundaries; it cannot be confused with nations or even federations of nations because its unity is of a different kind and aspires to cross all human frontiers," he said.

Pope: Politics needs truth-based love

By Carol Glatz
Catholic News Service

VATICAN CITY -- The world of politics and governance requires "a true revolution of love" in which citizens are inspired by the Christian values of solidarity and truth to work for the common good, Pope Benedict XVI said.

For Christians to be effective in the world of politics, which is "a complex art" of balancing ideals and individual interests, they must transform their "intelligence of faith into an intelligence of reality," which is key for making sound judgments and bringing about true social transformation, he said.

The pope made his comments in an audience May 21 at a meeting of the Pontifical Council for the Laity. The council's plenary assembly May 20-22 focused on the theme, "Witnesses to Christ in the Political Community."

Pope Benedict told his audience that the current culture of "confused relativism and utilitarian and hedonistic individualism weakens a democracy and promotes the domination of the most powerful."

"Authentically Christian politicians are needed" -- laypeople who are true witnesses to Christ and the Gospel in the civil and political spheres, he said.

Politics needs to be renewed by "authentic political wisdom," which is open to real dialogue and collaboration with all sectors of society and is not limited by an ideological viewpoint or utopian assumptions, he said.

The church's role is not to promote any particular political party or system nor tell people how to run a country, he said. However, the church is called to preach the faith, teach social doctrine and give moral guidance on matters regarding public life, fundamental human rights and the salvation of souls, he said.

Assisted by the church, laymen and women must demonstrate through their personal, social and political lives how Christian faith and values can effectively address current issues, he said.

The lay faithful need to actively participate in political life in a way that is consistent with Church teaching, the pope said.

By using arguments founded on reason and inspired by great ideals, Catholic citizens can seek broad consensus with everyone who cares deeply about defending human life and liberty, safeguarding the truth and the well-being of the family, promoting solidarity with those in need and seeking the common good, he added.

Cardinal Stanislaw Rylko, president of the Pontifical Council for the Laity, told Vatican Radio May 20 that the church needs to give laymen and women proper formation so they live in a way that is consistent with church teaching and courageously give witness to Christ in the public realm.

He also said attitudes of apathy and skepticism toward the world of politics need to be overcome so citizens will reengage with their communities and promote the common good.

In his address to the plenary assembly, Italian Archbishop Rino Fisichella said the key to transforming politics was for parties and individual politicians to build broad political platforms that are based on a clear moral and ethical vision of humanity.

Laws impact the way people understand what is right and wrong, he said in his address, which was published in part by the Vatican newspaper, L'Osservatore Romano, May 21.

Benedict calls for greater ethics, solidarity in effort to stabilize world economy

VATICAN CITY (CNS) -- Pope Benedict XVI called for the universal recognition of a set of values aimed at promoting the common good of humanity in social and economic development projects.

The pope also called on politicians and legislators to develop ethically based oversight in finance to prevent the "irresponsible speculation," which he said was the root of the current economic crisis.

Pope Benedict made his remarks May 22 to members of the Centesimus Annus Pro Pontifice Foundation, which seeks to implement the Catholic social teaching presented in Pope John Paul II's 1991 encyclical, "Centesimus Annus."

The pope told participants that "the common good is the end that gives meaning to progress and development," otherwise "consumerism, waste, poverty and imbalances prevail."

The difficulty many people are suffering in today's economic climate "is due to a lack of trust and adequate inspiration for creative and dynamic solidarity aimed at the common good," he said.

The pope said ethical values to govern the financial markets should be spelled out in an orderly way and respected and promoted by national and international institutions.

"In view of the development of a whole family of peoples," he said, "the establishment of a real classification of values is fundamental." Only with proper ordering of priorities for the common good is it possible to know what type of development should be promoted, he said.
Procuring organs ‘over my dead body’

By Rev. Tad Pacholczyk

While it may cost an arm and a leg to live in the state of New York these days, it may soon cost a liver or kidney to die there.

Residents of the state have been debating a legislative measure, put forward by a state lawmaker that would automatically enroll all residents as organ donors. The law would rely on what is termed "presumed consent" and allow for the harvesting of a deceased resident’s body parts unless that resident had specifically opted out of "donating" in this way when signing up for a driver’s license.

This approach to organ procurement raises significant ethical concerns. Would we allow a bank (or even a worthy charity) the right to automatically raid customers’ bank accounts upon their death unless they "opted out" of the program? As one commentator described the situation, "It really does smack of something quite dark when a system’s default mode exploits the fact that dead men not only tell no tales, they refuse no proposals."

A recent editorial in the Buffalo News carried the analysis further: "A corpse may not have many rights, but one of them ought to be that the handling of it is not based on an invasive presumption. Informed consent should remain the standard. What is needed is to increase the number of donors through leadership and persuasion, not state-facilitated confiscation."

State-facilitated salvaging of organs in the absence of explicit consent undercuts the essential character of organ donations as a gift. As Pope Benedict XVI noted in 2008: "Informed consent is a precondition of freedom so that the transplant can be characterized as being a gift and not interpreted as a coercive or abusive act."

In fact, informed consent is so fundamental that the Catechism of the Catholic Church points out: "Organ transplants are not morally acceptable if the donor or those who legitimately speak for him have not given their informed consent."

So what might be the anticipated effects of mandated presumed consent? Perhaps the very opposite of what advocates were hoping for - it might, paradoxically, cause people to step back from donating. As one commentator, half in jest, declared: "So now, if you’re ‘dead enough’, they’ll just pull the plug and walk off with your entrails under the guise of presumed consent which makes me think very strongly against being an organ donor."

Prof. James F. Childress commented on the importance of trust issues at the center of a very sensitive decision like organ donation: “If you ask why people do not currently sign donor cards, some of those reasons have to do with inertia, with not having thought about it, but some of them just have to do with trust and mistrust of the system.”

Even among those who are fortunate enough to receive a scarce organ, there could be an awkward hesitancy introduced by such a legal maneuver. One organ recipient named Alison posted this comment about the presumed consent law on an internet discussion site: “As an organ recipient I would not have signed up for the UNOS [United Network for Organ Sharing] list if a law such as this were in place. I could not live with a transplant not knowing if the person was indeed dead when the organ was taken or if their religious beliefs were against organ donation and they just had not filled out an opt-out card... Frankly for me personally, the burden of knowing that someone had to die (accident, suicide, ..., homicide, some family’s tragedy) for me to live is hard enough and the only thing that helps is knowing they gave willingly...."

By forcing the issue of presumed consent, rather than patiently seeking to convince potential donors to "opt-in" of their own free will — which is the way organ donation occurs in most American jurisdictions — lawmakers and organ procurement agencies may experience significant setbacks as people respond to a perceived assault on their freedom.

Lawmakers and the medical establishment should rather educate potential donors as to the importance of organ donation and seek to win their trust throughout the procurement process. Building up such trust through the process of informed consent all the way to the procurement of the organs themselves will go a long way towards increasing organ availability for future transplant patients. Novel approaches such as mounting a public relations campaign from Hollywood might also increase the number of willing donors. The effect of having a noted celebrity on TV urging people to check the organ donor box on their driver’s license renewal form could be significant. Building up an authentic culture of life — and encouraging organ donation in ethically acceptable ways — needs to be a real priority for medicine and society, as organ transplantation offers significant and enduring health benefits to the sick who oftentimes have no other hope.

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

Cicatrices del aborto en los varones

Padre Tad Pacholczyk

Febrero, 2010
(De la serie “Making Sense Out of Bioethics”)
Bio-ethical Reform Center brings light to American genocide

By Tony Magliano
Catholic News Service

The deliberate and systematic destruction of a national, racial, religious, political, cultural, ethnic or other group defined by the exterminators as undesirable” (Webster's New World Encyclopedia).

The deliberate, systematic dismembering of 1.2 million "undesirable" unborn babies annually, at the estimated 1,787 U.S. abortion mills, clearly fulfills the definition of genocide.

Abortion is genocide!

And the Center for Bio-Ethical Reform is courageously working to make that fact known to everyone. Their Genocide Awareness Project is a traveling large-scale photo exhibit that compares other forms of historical genocide -- like the Holocaust of six million Jews by the Nazis and the more than 800,000 Rwandans killed during their civil war -- with the modern genocide of abortion.

Because legal access to abortion is so commonplace today, the word "abortion" has lost the ability to convey its horror. To counter that, the Genocide Awareness Project travels to university campuses throughout the United States to educate students about the facts of abortion and the genocide it continues to cause.

Since words cannot adequately portray the inhumanity of genocide, large documented pictures of victims of various forms of genocide -- including real-life images of aborted babies -- are put on display to give witness to the truth.

Through its extensive experiences on university campuses, the Genocide Awareness Project has learned that these graphic pictures provide the best evidence that abortion is an act of violence that kills human beings.

Recently my wife Denise and I participated in one of the project's events at the University of Delaware. It was an eye-opener!

Many students were unaware of the scientific facts. They presented the old false argument that an embryo or fetus is part of a woman's body and therefore not a human being.

But when we pointed to the amazing pictures of unborn human development, many students began to see the truth that human life is a continuum that begins at conception and moves through its various stages of life: zygote, blastocyst, embryo, fetus, newborn, toddler, pre-adolescent, adolescent, young adult, middle-aged adult and old adult.

Without a doubt, these large pictures of human development and aborted unborn babies are powerful witnesses to the truth that human life begins at conception and that the nearly 3,500 abortions performed every day in the United States is genocide.

Sadly, many Christians -- both clergy and laity -- object to the graphic pictures of aborted babies. But the project's organizers explain that since educators properly insist on using shocking imagery to teach about other forms of genocide, they have the right to do the same.

From their experiences on public university campuses across the U.S., the project has learned that "when abortion is hidden, abortion is tolerated." But "when abortion is seen, everything changes!"

Surprisingly, the project is having trouble getting on Catholic university campuses. Gregory Grimm, the project's development coordinator, told me that the universities contacted to date -- the University of Notre Dame, Thomas Aquinas College, Gonzaga University and Seton Hall University -- have all denied the project's request.

With so much ignorance and misinformation about abortion in society, there is no sound intellectual or moral reason for Catholic institutions of higher learning to deny their students such an exceptional opportunity to be exposed to the truth.

The Center for Bio-Ethical Reform and their Genocide Awareness Project exist "to make abortion impossible to ignore or trivialize." Have the courage to view a real abortion on their website www.abortionno.org.

The best and worst of shepherding

By Father Eugene Hemrick
Catholic News Service

The Easter Gospels that speak of the good shepherd are timely!

In his first ordination of priests as pope, Pope Benedict XVI exhorted them to be good shepherds who listen to their people and are willing to lay down their life for them.

As I watched a recent news report on volunteers working in Haiti, I was reminded that priests aren't the only ones expected to be good shepherds. Doctors, Red Cross workers and volunteers who leave the comforts of home to serve those in need around the world are also good shepherds.

As a firefighter, I learned that no matter the danger to oneself, when human beings are in danger, personal safety and comfort are secondary.

When cries for help are sounded, an urgent duty to respond suddenly surfaces. What causes this?

One answer was given by Pope John Paul II who believed that every person has the breath of God in him or her, that we possess a sacred, innate desire to be the good shepherd. This is one reason we experience so many inspiring acts of self-sacrifice in the midst of horrific disasters.

Christ often contrasted the good shepherds with the bad shepherds who don't hear the cries of their people and who are more interested in serving themselves than those they serve.

As we have good shepherds today, so too we have bad shepherds who have betrayed their sheep. Within our church, present scandals reflect the exploitation of the sacred role of shepherding and in some cases the protection of self rather than those under its protection.

On Capitol Hill, some in Congress have dishonored and betrayed their role of shepherding due to sexual scandals and corruption.

Recently it has been learned that Boy Scout leaders and coaches who looked after our children have done irreparable harm to the very sheep entrusted to them. And we can only guess what harm has been perpetrated by some dishonorable employees of the Securities and Exchange Commission, which shepherds our financial resources.

When as children we were bad, my mother would say, "You have the devil in you!" As true as it is that we have God's breath in us, so too there is an ever-present dark spirit trying to smother God's breath.

We have an old spiritual saying, "There but for the grace of God go I." If ever there was a time for being shepherds in need of additional grace, it is now. The ribbon between a good shepherd and a bad shepherd is ever so thin, and the temptations to cross the line between good and evil are ever so many.
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ORDINATION

Several of the diocese’s current deacons await their procession into the San Angelo Convention Center for the ordination of 29 men into the permanent diaconate June 5.

Newly ordained deacons watch as Bishop Pfeifer lays his hands on another of their colleagues Saturday.

Deacon Leonard Hendon of St. Stephen’s in Midland is charged with listening to and preaching the word of God after his ordination by Bishop Pfiefer Saturday.

Diaconate Photos on pages 12, 13 and 1 by Gary Rhodes

Deacon candidates prostrate themselves on the floor during the ordination Mass, above, as Bishop Pfeifer looks on above right. At right, newly-ordained Austin Bishop Joe Vasquez, right, who grew up in Abilene, addresses the ordination class.

The Diocese of San Angelo 2010 Diaconate Class

Francisco Aguine
Alfred Camarillo
Antonio Gonzalez
Walter Lewis Hammons II
Leonard Deo Hendon, Jr.
Dwain Todd John Hennessey
Daniel Holguin, Jr.
Allan Joseph Lange
Stanley Wallace Lange
Michael Lopez
Marc Philip Main
Luis Raul Mata, Sr.
Marcos Antonio Mata
Federico Medina, Jr.
Hector Mendez
Robert J. Moreno
Jesus Napoleon
Raymundo Orellana
Victor Ramirez
Gary Alexander Rhodes
Claudio Sanchez Sanchez
Robert Selvera
Daniel George Shannahan
Ricardo Torres
Jesus Angelo Vasquez
Daniel James Vaughan
Luis Calzada Villareal
David Workman
Steven John Zimmerman

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Diocese of San Angelo
2010-2011 Budget

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Young people’s full-time job? Keeping up with technology

By Karen Osborne
Catholic News Service

Your cell phone is your full-time job. That's the conclusion of the Kaiser Family Foundation, which recently released a report stating that, on average, young people spend more than seven and a half hours a day watching television, playing video games, listening to music, chatting online and using their cell phones. That's 53 hours a week -- much more than adults with a full-time job spend at the workplace answering phones, making up expense reports and holding meetings!

Technology is essential to everything we do these days, whether it's gathering friends for dinner and a movie or running the country. I depend on my phone for pretty much everything I do, from finding a recipe for dinner to keeping in touch with friends.

Cell phones and the Internet are marvelous things, connecting us to our world and to other people in ways that previous generations could have only imagined. At the same time, though, media technology is evolving so rapidly that we really don't know how it's going to affect our lives in the future.

But we can make some predictions.

For one, the Kaiser study found that students who spend more than 16 hours with media per day tend to get lower grades than those students who put limits on their consumption.

Another study run by scientists at Stanford University shows that people who multitask -- chatting while doing homework or watching a movie while studying -- put themselves at risk for lower performance in school and elsewhere.

Clifford Nass, the professor who authored the Stanford study, said that college students who multitask have difficulty filtering relevant information from irrelevant information and difficulty focusing on the information that is truly important.

This means, in the short run, that you might remember the plot of "The Vampire Diaries" but not the equations you need for your algebra test the next day.

It also means that making a habit of being a heavy media consumer might put your brain in danger of making the wrong connections -- connections that could actually make you less successful in whatever career you are dreaming of entering after high school.

This doesn't mean you have to shut off the television for good, chuck your iPod or throw away your phone.

That would be silly, and in our media-saturated world, impossible. Instead, make a decision to be an active and conscious media consumer. Turn off your cell phone and television when you're doing homework or when they would otherwise take your attention away from something important.

Seven hours is a long time -- hours upon hours that could be filled with some pretty fantastic fun.

In seven and a half hours you could fly across the country, climb a mountain, attend a cool outdoor concert, play paintball or laser tag, bake hundreds of cookies or build a time capsule of all the awesome things you and your friends did this year so that you all could look back on it 10 years from now.

It is important for you to have fun, talk with your friends and catch up on what's going on around the world.

It's also important to set a foundation for the future. Technology should help your progress, not keep you away from your dreams.
On authentic and superstitious devotions

By Fr. John Dietzen Catholic News Service

Q. I am a former Protestant, now Catholic for 10 years. I've come to realize there are fundamentalists and zealots in every denomination. Somehow, this seems connected to a rejection of grace, when these groups apparently thrive on the feeling they have it right and one can "earn" a special position with God only by adopting their ideas, which typically involve a bunch of legalistic requirements.

Recently, in the Easter season, I saw a film and was honestly mortified. It described the graces one receives on Mercy Sunday (Sunday after Easter) as essentially an eighth sacrament, how people must say certain prayers exactly in a specific format to receive the graces of God's mercy.

When do promoters of these "devotions" go too far and become just another extreme group? (New York)

A. Unfortunately, it is not uncommon for Catholics (or people of other faiths for that matter) to become so enamored with a particular expression of faith that they want to freeze it and make it, as you say, an eighth sacrament, nearly necessary for salvation for everyone else. That's understandable perhaps, given human nature, but spiritually unhealthy at the very least.

Some structured forms of prayer have become accepted by long tradition in the church. Even these, however, need to be understood correctly or they might become seen as a sort of magic.

Novenas are a good illustration. Nine consecutive days of prayer as a sign of faith and expression of persevering trust in God's love can be an excellent way of laying our petitions, praise and thanksgiving before the Lord.

We do not, however, attribute anything miraculous or automatic in the number nine. When we become wrapped up in pious specifics, they become hard to distinguish from plain superstition.

According to one popular devotion, for example, we are told that "families who keep a holy hour of reconciliation on Thursdays and Fridays will receive a special grace through which (Mary) will free a member of their family from purgatory within eight days, if one of them keeps one day of fasting on bread and water."

Those who fast thus on Mondays will free a priest from purgatory. Those "who say one Hail Mary during November will free 10 souls from the place of suffering."

(Another common element in most of these unusual devotions is their eccentric fascination with purgatory.)

Nothing in Catholic tradition or teaching gives basis or credence to this brand of spirituality.

At what point does this expression of "religion" cease to be spiritually authentic and healthy? St. Thomas Aquinas says it is when one carries religion too far, giving more importance to external details of religious observance than to what is going on in the heart (Summa Theologiae II-II, 93, 2).

Catholic Church at its best when it is charitable

By Father Peter J. Daly Catholic News Service

The Catholic Church is at its truest and best self in charity.

Our saints not only lived as poor people, as did Francis of Assisi, but they helped poor people, as did Vincent de Paul.

Jesus said very little about sexual morality. But he said a great deal about concern for the poor. He told us that if we want to be perfect, we should sell all we have and give to the poor.

He told us that in the final examination, our last judgment will be based on how we treated the homeless, the hungry, the thirsty and the stranger.

Responses to the poor in any parish is not some extra function or adjunct work. It is just as essential to the work of the church as are the sacraments.

Between Sundays it is the thing that takes up most of our time. That is as it should be. If we don't forget the poor, God will not forget us.

But the question is always how to help. How do we properly remember the poor?

And how do we know when we are being charitable and when we are being played as chumps?

It is hard to know.

I am sure that frequently we are cheated. Often a person's needs of the moment are the long-term fruit of addictions. Other times they are brought on by mental illness that defies a solution.

But abuse of our charity comes with the territory.

I would rather that people occasionally play us as suckers than brand us as hard of heart. As the monks say, "He who knocks is Christ."

My parish is relatively prosperous. The Washington area has relatively low unemployment, thanks to the presence of the federal government. Even so, in this last couple of years we have seen a parade of people needing help.

We have a fund for rent, mortgage and utility payments. Some generous parishioners make major gifts to that fund every year. At funerals, when people give us gifts, we put the money in that fund. Several times this money has kept a local family from losing their home. It often keeps the lights on or the fuel-oil tank filled.

In addition to the housing fund, we have the poor box. That money goes to nonhousing needs, like car insurance, gas or medicine. Just down Main Street from our church is the local Catholic Charities office. They have a food bank.

This charity does not depend on me. We use an army of volunteers. They check on the stories and visit the homes. They are bringing Christ to others just as surely as our eucharistic ministers.

No matter how prosperous a society or generous the government, there will always be a need for direct personal charity in the name of Christ.

At the close of the age, when Jesus comes back to judge us, I don't think he will care too much about the style of our liturgies or the rigor of our theology.

But he will care about our deeds of love and service to the poor.

In the seminary no one ever talked to us about how pastors would be expected to care for the poor. No one ever told us that priests should be the companions to needy and ministers of the poor. There were a few faculty members who modeled this service to us, however.

A church that does not have charity for the poor at its center does not have Christ in its heart.

Our Holy Father’s Monthly Intentions 2010

JUNE

Respect for Human Life. That every national and international institution may strive to guarantee respect for human life from conception to natural death.

Churches in Asia. That the Churches in Asia, a "little flock" among non-Christian populations, may communicate the gospel well and give joyful witness to their faith.

JULY

Justice in Elections. That elections in every nation may be carried out with justice, transparency, and honesty, respecting the free decisions of citizens.

Urban Culture. That Christians may strive to promote everywhere, but especially in our cities, education, justice, solidarity, and peace.

Daily Offering Prayer

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

After Jesus had risen from the dead but before he had ascended into heaven, he told his apostles to wait in Jerusalem for "the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.

The apostles obeyed, and they waited in Jerusalem.

On the day of celebration of Pentecost the disciples were together praying. Out of a calm sky there was a loud noise, as if a powerful wind was blowing. The wind filled the room. Then tongues of fire appeared in the air above the heads of everyone there. They were then filled with Holy Spirit, and they began to speak in other languages, praising God and rejoicing as the spirit led them.

Jews from all over the world were in Jerusalem at the time of Pentecost. They were attracted to the noise coming from the building where the apostles were praying. They wanted to know what was happening. And they were amazed by what they heard when they got closer.

Many of them said to each other, "Are not all these people ... Galileans? Then how does each of us hear them in his own native language? We are Parthians, Medes and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."

Others asked, "What does this mean?"

And some, who did not believe in spite of what they heard, said, "They have had too much new wine."

At a certain time, Peter stood up along with the other 11 apostles and spoke to the crowd that had gathered: "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. These people are not drunk, as you suppose, for it is only nine o'clock in the morning."

Then Peter said that they were seeing the fulfillment of one of the prophecies of Joel, when he wrote that God said, "It will come to pass in the last days ... that I will pour out a portion of my spirit upon all flesh ... and it shall be that everyone shall be saved who calls on the name of the Lord."
**Family**

**Progress, success in life measured in different ways**

By Jimmy Patterson

Success in life is measured in different ways with different people. Since our oldest daughter and I are baseball fans, we'll work with that perspective for this story.

Jennifer graduated from Texas Tech with honors in May with a Masters Degree in Occupational Therapy. Save for my brother's son who is a preacher in Maine, it's the only Master's ever bestowed upon anyone in the family and for that my chest is, admittedly, about to burst.

Before Jennifer was a master's candidate, she was a baseball fan; has been since she hit an inside-the-park groundball homer in her first at bat in t-ball.

A couple of weeks ago, she mentioned again that before long she would be moving from West Texas and would be forced to attend -- gasp! -- Astros games. "But I'll never be a fan," she insisted.

And then she said, "Daddy, could we go to one more Ranger game together before I move?"

What's a daddy to do?

So we loaded up the car, just the two of us, and set out on a father-daughter trip to Rangers Ballpark in Arlington. She told me on the way that she gets excited about going to the Ballpark the way most young people get excited about going to Disney World. (She was saying all the right things).

We were fortunate to choose what might have been the Rangers' best game of the season -- a 10-1 schooling of Oakland during which Texas knocked out five home runs and saw a gem of a game pitched by one of their up-and-comers.

It was a huge treat for us, that we were able to watch such a good game, and also that we could do it together.

She only yelled at the umpire a couple of times, and for that I was relieved because we had really nice, close-in seats. As the game progressed and Jennifer kept to a vocal dull roar, I thought to myself how proud I was at how far she had come in the last five years.

And I'm not talking about her studies or her accomplishments at Tech. I'm talking about her behavior at Major League Baseball games. I refer specifically to the time the whole family was together in the outfield in May of 2005 (that's the game in the photo above), as the Rangers hosted the New York Yankees. It was Johnny Damon's first trip to Arlington as a Yankee, after having bolted the Boston Red Sox. Months earlier, he had helped lead the Red Sox to their first World Series title in 86 years. Jennifer felt it was wrong for Damon to be pulling on a uniform for the Evil Empire after all he had done for Boston, her second favorite team behind the Rangers. And so she let him know about it.

(Please See PATTERSON/23)

Your Family

**Distraction: A serious problem of modern life**

By Therese J. Borchard

So, to give myself the best shot at concentration, I'd carry around wax earplugs and shove those things deeply into my ear canals to block out the tapping of a pencil next to me or the sigh of the guy three desks away. To keep myself focused on the paper in front of me, I'd visualize a set of blinders for my eyes and an imaginary fort around desk.

But according to Maggie Jackson, columnist for the Boston Globe and author of the book "Distracted: The Erosion of Attention and the Coming Dark Age," there is much more at stake in our culture today than a few bad test scores and an epidemic of decoding problems.

Jackson says, "The way we live is eroding our capacity for deep, sustained, perceptive attention -- the building block of intimacy, wisdom and cultural progress. Moreover, this disintegration may come at great cost to ourselves and to society. ... The erosion of attention is the key to understanding why we are on the cusp of a time of widespread cultural and social losses."

Jackson didn't set out to write a book about distraction and the role of attention to a culture. She was merely curious as to why so many people are stressed out and feel trapped in pressured lives despite all the resources we have as a country.

In her research, she discovered that despite all the advantages of our technological gadgets, they are bringing about the same problems inherent in the first industrial and high-tech revolutions (telegraph, cinema, railways).

Moreover, she was surprised to learn in her research how central attention is to a culture, and what happens when you let go of the powers of attention.

As for me, this column took an additional hour to write because I couldn't resist checking my e-mail as well as following up my tweets and reading my Facebook and LinkedIn mail. I suspect I am a good case in point for Maggie's research.

However, all hope is not lost. Maggie said, "We can create a culture of attention, recover the ability to pause, focus, connect, judge and enter deeply into a relationship or an idea." We do that with attention exercises and by using something I have a shortage of lately: discipline.

Or, Maggie says, "we can slip into numb days of easy diffusion and detachment. ... The choice is ours."
‘Shrek 4’: Turn up the charm, turn down the ruckus

NEW YORK (CNS) -- The green ogre and his princess bride come full circle in "Shrek Forever After" (Paramount), a more conventionally heartwarming and less raucous animated riff on fairy tales than its three predecessors.

Those relishing the cheeky idioms that helped the franchise achieve blockbuster status (and occasionally push the PG envelope) might be disappointed to learn its swan song has so much in common with the Disney canon it began by parodying.

On the other hand, though less amusing absent so many snarky pop-culture references, "Shrek Forever After" affirms the values of love and fidelity in a way that should gladden parents. Director Mike Mitchell and company opt for the sweeter, more traditional charms of "It's A Wonderful Life," which their slightly convoluted plot mimics.

The story begins before the action of the first film. Just before Shrek (voiced by Mike Myers) rescued Fiona (voice of Cameron Diaz) from the tower in which she was imprisoned by a dragon, her royal parents (voiced by Julie Andrews and John Cleese) were about to sign a Faustian bargain with Rumpelstiltskin (voice of Walt Dohrn). By forfeiting the kingdom of Far Far Away, they would save their daughter. Thankfully, Shrek's heroics made the transaction unnecessary.

Fast-forward to the present and the swamp where Shrek and Fiona have settled down with their cuddly triplets. Although being a peace-loving father has its rewards, Shrek finds domesticity lacking: No one fears and opens one to the mysteries as they grow into this new phase of your development, knowing that this new shell offers you the same yet expanded version of the one you first knew.

Wow, this is the process of spiritual growth! We move from our childhood workshop, check out Onenessoflife.com.

and thus the kingdom of Far Far Away falls into Rumpelstiltskin's devious hands after all.

Shrek is just another ogre in this scenario, while Fiona leads the ogres' underground resistance against Rumpelstiltskin and his witch minions. She has no idea who Shrek is and, as they try to overthrow Rumpelstiltskin together, Shrek must steal True Love's Kiss, thus breaking the spell and allowing everyone to live happily ever after.

Donkey (voice of Eddie Murphy) and a portly Puss in Boots (voice of Antonio Banderas) lob wisecracks and otherwise help reunite the lovebirds to end tyranny's reign. Shrek falls for Fiona all over again and becomes keenly aware of his good fortune.

The franchise's high production values are in evidence, with the actors' strong characterizations matched by expressive animation featuring a vibrant palette and many creative perspectives. Whether there's any good reason (other than higher ticket prices) to project the movie in 3-D as well as conventional format is debatable. As before, an array of pop music ballads and rock 'n' roll songs are engagingly deployed.

CRAB: Take time out and contemplate the beauty of nature

and grow into this new phase of your development, knowing that this new shell offers you the same yet expanded version of the one you first knew.

Wow, this is the process of spiritual growth! We move from our childhood workshop, check out Onenessoflife.com.

ings passed down through the generations, keeping God at bay. It tends to focus on a God out there somewhere which usually sets up boundaries, separation and division resulting in conflict and rigidity.

As we progress spiritually and take up meditative and contemplative practices, we move into our adult faith — an esoteric faith. An esoteric faith moves us beyond separateness and the boundaries and opens one to the mysteries as they are revealed within. And as a reader wrote, "When the deeper sameness is encountered, the more superficial differences are met with an accepting, tolerant, respectful spirit.”

When I discussed this meditation and analogy with my 8 year old, she said that I missed the most important lesson from the hermit crab. She said, “Every time a crab moves to a bigger home, it leaves a nice home behind for someone else. It is always giving all that it has as it receives more.” Wow, we not only could learn a lot from a hermit crab, we can all learn from an eight year old.

I encourage you all during this beautiful summer month, to take time out and contemplate the beauty of nature, the majesty of a tree, the magic of rain. God created it all, it all has a deeper meaning.

If you are interested in a meditation workshop, check out Onenessoflife.com.
### USCCB Video/DVD Ratings

**By Catholic News Service**

NEW YORK (CNS) -- Here is a list of home video releases of theatrical movies that Catholic News Service has rated on the basis of moral suitability.

These classifications refer only to the theatrical version of the films below, and do not take into account home video releases' extra content.

The first symbol after each title is the Catholic News Service classification. The second symbol is the rating of the Motion Picture Association of America.

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

MPAA ratings: G -- general audiences. All ages admitted; PG -- parental guidance suggested. Some material may not be suitable for children; PG-13 -- parents strongly cautioned.

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Some material may be inappropriate for children under 13; R -- restricted. Under 17 requires accompanying parent or adult guardian; NC-17 -- no one under 17 and under admitted.

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### The Adult Catechism

#### Spiritual pastoral vitality in parishes sign of larger good

By Archbishop Donald Wuerl

Archdiocese of Washington

One of the signs of the spiritual strength of our archdiocesan church is the vitality - spiritual, pastoral, educational and administrative - of the 140 parishes throughout the District of Columbia and the five Maryland counties that make up this archdiocese. Over the past few years I have visited every one of our parishes, experiencing firsthand the lived vibrancy of our faith throughout the region.

From the celebration of the Eucharist, to participating in different events and from speaking with many, many of our parishioners, it is clear that while there is always more to do, we can take great pride in each of our parishes and its pastoral leadership.

My personal visits are a wonderful and important way to learn about our parishes, but additional information is gathered in other ways. The deans - 13 priests, each of whom represents a geographic area in the archdiocese - visit the parishes in their deaneries regularly. Every third year each conducts an extended visit involving the pastor together with his parish leadership and senior staff. An ongoing archdiocesan-wide review of religious education programs by the Office of Religious Education and annual parish reports on the state of schools and parish finances, as well as surveys conducted by different offices in the central pastoral administration, provide additional information on the vibrancy of the parishes.

Added to this are my annual visits to each deanery - 13 priests, each of whom represents a geographic area in the archdiocese - and do not take into account home video releases' extra content.

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My personal visits are a wonderful and important way to learn about our parishes, but additional information is gathered in other ways. The deans - 13 priests, each of whom represents a geographic area in the archdiocese - visit the parishes in their deaneries regularly. Every third year each conducts an extended visit involving the pastor together with his parish leadership and senior staff. An ongoing archdiocesan-wide review of religious education programs by the Office of Religious Education and annual parish reports on the state of schools and parish finances, as well as surveys conducted by different offices in the central pastoral administration, provide additional information on the vibrancy of the parishes.

Added to this are my annual visits to each deanery - 13 priests, each of whom represents a geographic area in the archdiocese - and do not take into account home video releases' extra content.

The second symbol is the rating of the Motion Picture Association of America.

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

MPAA ratings: G -- general audiences. All ages admitted; PG -- parental guidance suggested. Some material may not be suitable for children; PG-13 -- parents strongly cautioned.

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#### By Archbishop Donald Wuerl

Archdiocese of Washington

One of the signs of the spiritual strength of our archdiocesan church is the vitality - spiritual, pastoral, educational and administrative - of the 140 parishes throughout the District of Columbia and the five Maryland counties that make up this archdiocese. Over the past few years I have visited every one of our parishes, experiencing firsthand the lived vibrancy of our faith throughout the region.

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Vatican’s statement that Cardinal Ratzinger knew nothing of the decision to reassign a predator priest. The New York Times reporting of the case is blatantly inaccurate.  

The New York Times, in the case of a Father Murphy of the Archdiocese of Milwaukee, states that Father Murphy was never disciplined. The Chancery records of the Archdiocese clearly state that this simply is not true. In reporting the case on Father Murphy, interestingly the New York Times never made an attempt to check with the Judicial Vicar for the Archdiocese of Milwaukee who at that time was responsible for the internal Church trial in the case, and pointed out that Cardinal Ratzinger was not involved in that case. The New York Times was very selective in presenting its information, but leaving out essential facts.  

It must also be stated very clearly that Pope Benedict has been the most reactive and proactive of any international church official in history as regards taking action on the scourge of clergy sexual abuse of minors. The churchman with the best track record and the best pastoral sensitivity in handling this case was Cardinal Ratzinger, who is now Pope Benedict XVI.  

The reforms of the Church as regards these cases have been extensive, indicating anything but complacent. When Cardinal Ratzinger was head of the Congregation for the Doctrine of the Faith, he arranged for abuse cases to be moved from another Vatican office to his own—not for the purposes of cover-up, but so that such cases could be dealt with in a more expeditious manner. The accusations directed against Pope Benedict are obviously unjust, and it has been shown that no one has done as much as the Pope to condemn and to combat properly such crimes. When he became Pope, Benedict XVI has made a resolution to address abuse a priority. Instead of attacking this Pope, we should be thanking him for helping the Church and all of society to confront this crisis in a way that benefits victims, the Church, and the entire society.  

The hyper-concentration on the Catholic Church is not by accident. The Church preaches an ethic of sexual restraint—a profound counter-cultural idea—so when a priest fails, it is tempting to highlight it. But the media does not give the same constant and wide-spread coverage to other institutions. Sexual abuse is wrong and immoral, and it should not matter what the identity of the abuser is. Selective justice is the highest form of injustice.  

Westminster Archbishop Vincent Nichols in the Times London points out that Cardinal Ratzinger led important changes made in Church law: the inclusion in canon law of internet offenses against children, and points out that Cardinal Ratzinger led the important changes of the Catholic Church law as regards norms and laws to deal with these cases.  

Many have heard of the sexual abuse by clergy in Catholic Schools in Germany. However, at the time these reports were surfacing, it was learned that a prestigious, private German boarding school had an unspeakable record of abuse of its own. Where were the media headlines proclaiming that this model school was engaged in the systematic molestation of children?  

No other social institution has put safeguards in place that even begin to approach those that have been established by the Catholic Church in the USA. There is nothing on a national level that tracks abusive teachers, for example. Such negligence by other institutions leave thousands of children at risk.  

The sexual abuse of minors, especially by priests or other ministers, is a terrible moral evil and is a crime that must be prosecuted. With sadness and sorrow we humbly admit that there were some priests in the USA that were involved in such terrible behavior. The percentage was very small compared to the vast majority of good, generous priests. However, since the U.S. Catholic Bishops issued their Charter in 2002, which was supported by Cardinal Ratzinger, who is now Pope Benedict XVI, the Catholic Church in the United States has made dramatic progress in dealing with these critical cases.  

We as a Body of Christ must do all we can to prevent sexual abuse from happening by anyone who is involved in or is in ministry within the Catholic Church. Our first concern must be to provide holistic assistance to victims of abuse, especially children, and we must give generous resources to developing Safe Environment Programs for all, especially children. After much diligent work by the U.S. Catholic Bishops and those serving with them, since the Charter of 2002, there is not a widening problem of child sexual abuse in the Catholic Church—at least not in our country. The media reports would want to imply that this is not the case. A comprehensive causes and contents study conducted by the John Jay College of Criminal Justice showed that by the early 1990s, this problem was largely corrected because many Bishops had already put in place Safe Environment programs and zero tolerance policies. In 2002, the U.S. Bishops took additional steps to reach out to victims and to assure the safety of children and young people by issuing their landmark Charter and Norms. For our Church serving almost 70 million American Catholics, there were six allegations of child sexual abuse by priests occurring in 2009. No other national institution working with children gets close to this level of safe environment.  

The latest audit conducted by an independent agency, the Gavin Group of Boston, shows in the 2009 report the fewest number of victims, allegations and offenders in dioceses since 2004, and states that most cases reported to dioceses were from decades ago. Data for the 2009 calendar year were collected by the Georgetown University-Based Center for Applied Research in the Apostolate which began gathering data on sexual abuse of minors by clerics in 2004 as part of the bishops’ annual report in compliance with the Charter of 2009. The audit report reported that almost 6 million, or 96% of children in Catholic Schools or religious education programs, underwent Safe Environment training during 2009 and that background evaluations were performed on over 2 million priests, deacons, seminarians, educators, employees and volunteers of the Catholic Church in the USA. The media has given very little coverage to this outstanding record of the Catholic Church in confronting the issue of sexual abuse of children that is rampant in our country. The constant cry of the Church is for fair, equal, objective and truthful reporting on the negative and positive dimension of this issue.  

As certain media tries to discredit the Catholic Church, and the courageous actions of Pope Benedict XVI, we must tell the story about the many good things the Catholic Church has done in the United States of America to deal with the critical issue of sexual abuse of minors, especially by the ordained. Sexual abuse is a rampant problem in our country, and the vast majority of institutions and agencies in the USA have not been willing to address this growing moral cancer that affects all dimensions of society, and is especially prevalent in our public schools.  

The Associated Press’ investigation in October, 2007, indicates that sexual misconduct plagues public schools. There are 3 million public school teachers nationwide, most devoted to their work and caring of their students. Yet the number of abused students by educators, nearly three for every school day, speaks of a much larger problem in a system that is stacked against victims, and much of the media has been very reluctant to report this startling situation. Most of the cases never get reported, and cases reported often end with no action. The conclusions of the AP’s report are startling and frightening: “Beyond the horror of individual crimes, the larger shame is that the institutions that govern educators have only sporadically addressed a problem that has been apparent for years.”  

These findings draw obvious comparisons to sex abuse scandals in other institutions, among them the Roman Catholic Church. An intense study by America’s Catholic bishops, conducted by the John Jay Institute, found that about 4,400 of the 110,000 priests were accused of molesting minors from 1950–2002. Clergy abuse within the Catholic Church and in other religious denominations is part of the national consciousness after a string of highly publicized cases. But until now, there has been little knowledge and sense of the extent of rampant abuse in the field of education. Beyond the horror of individual crimes, the larger shame is that the institutions that govern education have only sporadically addressed a problem that has been apparent for years. Sadly, legal, moral, and social means have not been fully taken to address this critical and increasing festering cancer of abuse of children by those in the field of education.  

A report ordered by Congress and released in 2004 examined previous studies and surveys of the teacher sexual misconduct and sent a troubling message. This report estimated that 4.5 million students out of 50 million in American public schools “are subject to sexual misconduct by an employee of a school sometime between kindergarten and 12th grade.” Sadly, that alarming and
BISHOP: Thank God for our new Deacons

(From 2)

this in the spirit of Christ, who said he came not to be served but to serve. As ministers of the altar, Deacons stand next to the priests offering the Mass, proclaim the Gospel, they help to prepare everything at the altar for the sacrifice of the Mass, and distribute the Lord’s Body and Blood to the Faithful. It is the duty and privilege for deacons to also preach at Mass and at other liturgical services with the proper permission of their pastors.

Deacons are also asked to be teachers to exhort believers and unbelievers to become more knowledgeable of God’s Word and the teaching of our Catholic Church. The deacons also preside over the prayer and worship of the Faithful. Deacons administer baptism and prepare people for the celebration of this Sacrament, and they also prepare people for marriage, and bless these marriages. Deacons also officiate at funeral and burial rites, and administer Sacramentals.

The Deacons are also called upon to perform works of charity in the name of the Bishop or their Pastors, and to live the charism of love and service beginning in their families, in their service of God’s people in their parishes, in their work, and in other areas of service to the wider community.

Once again, I want to extend my gratitude and appreciation to these new special servants of the Lord, along with their wives, for all the time of study and preparation that they have given to become ordained deacons for our Diocese. As most deacons are married, they use their Sacrament of Ordination to enrich their married and family lives, and supported by their wives and families, they reach out in service to God’s people as they continue to fulfill their many ministries.

Each deacon is being assigned to a parish and given official canonical faculties to carry out their service with the graces that come with the Sacrament of Diaconal Ordination. By diocesan policy, deacons are ex-officio members of their parish pastoral councils and they are to be the first and closest collaborators with their pastors in all parish ministries. Each deacon is required to make a Covenant of Service with his pastor so that there is clarity for the responsibilities and duties that are expected of the deacon in service to the people of the parish where he is assigned.

Dear deacons and wives and family members: May Christ our Good Shepherd lead you in love and may God’s Holy Spirit inspire you with new joy as you fulfill your ministry. Do everything you do in the spirit of faith, humility and surrender as exemplified in the life of Mary, the mother of Jesus and your Mother.

MEDIA: Jewish leaders say attacks are anti-Catholicism

(From 20)

challenging report, compiled by expert Carol Shakeshaft, head of the educational leadership department at Virginia Commonwealth University, was largely ignored. The written testimony that Shakeshaft submitted to the Colorado Legislature stated: “The physical sexual abuse of students in public schools is likely more than 100 times the abuse by priests.” While this statement is understood in the context that there are more students in public schools than in Catholic schools, the percentage is alarming.

Shakeshaft did a second study of 125 cases of public school teachers whose school districts were convinced they were abusers. In only one case did an administrator not only fire the teacher but made sure he received no further school work. In most cases nothing was done.

In the landmark Charter document issued by the U.S.Catholic Bishops in 2002, there was a radical and new call to address the clergy abuse situation by the Church that had created many victims. There was also a new moral and spiritual call for the Church to provide healing for victims and to address the causes of this abuse and to deal more forthrightly and openly with offenders. The Charter also called the Catholic Church to invite and encourage other institutions of society to join in the effort to address the often hidden but rampant issue of sexual abuse, especially of young people, in society. After 8 years of intensive pastoral and professional study and many pastoral-social audits, constant teaching provided for young people and parents, development of new, updated policies calling for the highest standards for those serving in the Church on a full-time or voluntary basis, the establishing of diocesan and National Review Boards composed of qualified lay people, mandating crucial background checks, the Catholic Church is now inviting other institutions, especially in the field of education, to join in addressing this critical issue of sexual abuse in our schools and all of society. The Catholic Church clearly recognizes that much work still remains, especially in reaching out and providing help for victims and families. While the Church was sadly an example of how not to handle sexual allegations, the Church in recent years is now a leader in how to prevent sexual abuse of minors and others.

Let me conclude with some observations on this issue from the Jewish former Mayor of New York: “The continuing attacks by the media on the Church and Benedict XVI have become manifestations of anti-Catholicism.” He continued: “The reason, I believe, for the constant assaults is that there are many in the media, and some Catholics as well as many in the public, who object to and are incensed by positions the Church holds, including opposition to all abortions, opposition to gay sex and same-sex marriages, retention of celibacy rules for priests, exclusion of women from the clergy, opposition to birth control measures involving condoms and prescription drugs and opposition to civil divorce.”

Sexual abuse of young people is a crime and a moral evil, and it must be addressed. However, this abuse is found not only in the Catholic Church but in every area of society. Much of the media focuses attention on what is happening in the Catholic Church while seldom mentioning the greater abuse that happens in so many other areas of society. There is definitely a bias here, even a vendetta, as much of the media focus on the Catholic Church because of the Church’s teachings on sexual morality, marriage and family life.

The sexual abuse crisis that the Church and all areas of society have and are experiencing will not be resolved just by new laws, or better enforcement of present laws, nor by establishing more bureaucracy, nor court decisions with financial settlements, but by only addressing the moral spiritual dimension which is at the core of this crisis. The solution lies in a renewal based on biblical and solid moral principles. The starting point is respecting the image and likeness of God in each person—especially in each child. More emphasis needs to be given to total moral renewal in family life, in schools, churches, in media, in entertainment—in all of society. At the core of the problem of sexual abuse is a failure to live out the covenant relationship with God that goes back to the Ten Commandments, and that was ratified in a new way with the sacrifice, the death and resurrection that we celebrate in each Eucharist.

MANOS

Para 4

reunido y tocado y luego enviarlas hacia delante con esas experiencias, con un nuevo entendimiento y amor entre unos y otros y por nuestra Iglesia Católica...piensen en las veces que esas manos se han extendido y tomado las nuestras en un amoroso circulo de oración...piensen en las manos jóvenes y nerviosas, por las cuales sus manos han unido por medio del Sacramento del Matrimonio …piensen en los enfermos de mente y cuerpo los cuales han venido a ustedes solicitando ayuda y se han ido con la esperanza viva en sus corazones…piensen en los cuerpos moribundos, en que sus manos han ungido y que por esa unión los han enviado al Paraíso.

Ahora, nosotros ungimos sus manos sacerdotales de nuevo, con nuestro amor; con el amor de todas las familias de las parroquias de la diócesis de San Ángelo. Si en cualquier momento en los días siguientes se sienten solos y desalentados, por favor recuerden estas palabras. Por favor levanten sus manos sacerdotales y mirenlas y recuerden como nos alimentaron con el Pan de Vida, como nos devolvieron la esperanza a nuestras vidas, como nos confortaron, sanaron, y nos recibieron de nuevo a nuestra iglesia. Estas manos han guiado a la juventud para ser fieles seguidores de Cristo e hijos e hijas de María.

Esas manos suyas de sacerdotes, son las manos del Sacramento de Las Sagradas Ordenes. Las veneramos y no podemos vivir nuestras vidas sin ellas. Gracias por amarnos y servirnos fielmente como nuestros sacerdotes. Estamos tan orgullosos de que ustedes sean nuestros queridos Sacerdotes. Ojalá pudiéramos tomarlos de la mano y pararlos en la intersección más transitada de la ciudad y gritarle al mundo, ¡Miren todos! estos son nuestros queridos Sacerdotes en quien estamos bien complacidos.

Muy Reverendo Miguel D. Pfeifer, OMI, Obispo de San Ángelo
El pueblo de Dios de la Diócesis de San Ángelo
WUERL: Parishes look to plan for future while assessing current needs

(From 19)

We do all of this gathered around the parish priest - the pastor who is the visible representative of Christ's sacramental presence in the Church.

In his letter announcing a Year for Priests, our Holy Father highlighted the important role of the parish priest in providing the spiritual and pastoral leadership in a parish, particularly in the effort to revitalize aspects of parish life.

One reason why I take such great consolation in recognizing the well-being of our parishes is the realization that a healthy archdiocese rests on and is reflective of healthy parishes. The archdiocesan Church is essentially reflected in the parishes, ministries and programs that manifest the Church's mission.

Many parishes are in the midst of the type of self-evaluation that allows for planning for the future and assessment of current needs, using a parish self-assessment tool provided by the archdiocesan Secretariat for Pastoral Ministry and Social Concerns. This instrument looks at the life of the parish under specific headings and invites the pastor and parish leadership to review the life and ministry of the parish using these easily identifiable assessment norms. This is not intended to be one more program, but rather an aid to the parish as it looks at how well it carries out its mission.

In a future article, I would like to reflect with you on the various indicators of vitality that make up this parish self-assessment.

UNBORN: Pro-life plan to include many aspects of faithful in diocese

(From 7)

Knights of Columbus in our Diocese is asked to give an annual contribution of at least $250 to the Diocesan Pro-Life Committee effective with new fiscal year (July 1, 2010).

This could be either a contribution from the councils or KC supported fund raisers that involve parishes. The Pro-Life Committee will annually send a letter to all the councils requesting this support to be sent to the Diocese for our Pro-Life Ministry — activities, information and events. I strongly remind all the Knights of our diocese to be actively involved in this Pro-Life Ministry as this is basic to what it means to be a Knight of Columbus, a Knight of Christ.

2. Increase Diocesan support for the budget of Pro-Life Activities. This could be done through grants, the assessment of special donations from parishes, or other groups.

Structure — Prayer and Education

1. The Diocesan Pro-Life Committee for the Diocese is made up of the three deanery leaders of Pro-Life activities in each deanery. In each of the three deaneries of the diocese, a Pro-Life Deanery Committee is to be formed involving at least two representatives from each parish of the bigger cities where Planned Parenthood is located. The Pastors, encouraged by the dean, will select the two people from each parish.

2. The Knights of Columbus, whose first concern is Pro-life, will have at least two of their members on the Pro-Life Deanery Committees.

3. The Diocesan Pro-Life Committee, with the Sacramento of the Pro-Life Committee will be in constant dialogue and involvement with the Pro-Life Pregnancy Centers in Midland, San Angelo, and Abilene and invite these centers to share in our Pro-Life plan. All members will be pro-active in reaching out to all women contemplating having an abortion, letting them know that the Pregnancy Centers and our parishes are ready to offer spiritual, emotional, pastoral and financial assistance. All women who had an abortion should know that our God through our churches offer forgiveness and healing. These women should be invited to be part of the deanery Pro-Life Committees.

4. All Pro-Life meetings will begin with prayer and sharing of the Word of God, invoking the Holy Spirit for guidance.

Communication & Literature

1. The Pro-Life Committee throughout the year will provide literature to be placed in the back of each church throughout the diocese. This can be done through bulk purchasing of materials and distribution to the deaneries for parish distribution.

2. The Bishop and the committee are asking priests, deacons, women religious, individuals and Catholic organizations of the parishes (like: Knights of Columbus, ACTS, Catholic Daughters, Social Justice Groups, Guadalupanas, Young Adult and Youth Groups, Charismatic Movement, Cursillistas and others) where Planned Parenthood is located to write on a monthly basis Pro-Life letters to the editor of the newspapers, and Pro-Life columns, and to contact government representatives at a local, state, and national level about legislation to overcome abortion.

3. The Deans are asked to constantly encourage the priests and people of our parishes to more active participation in the Pro-Life Ministry in each of the major cities where Planned Parenthood is located and to work closely with local Pro-Life committees and to encourage priests of the surrounding area to take part in Pro-Life activities. The Diocesan Pro-Life Committee will form or strengthen Deanery Pro-Life Committees in the cities where Planned Parenthood is located. The committee will ask the pastors to name a point or contact person in the smaller towns that are in local proximity to the larger cities who will keep the Pro-Life Ministry as part of the local pastoral program of each parish and mission. This is important because the three Planned Parenthood facilities service all of West Texas, and all priests and pastoral leaders are to be involved.

4. The Pro-Life Committee will create a bi-monthly Email Pro-Life Newsletter that will contain information on activities and latest developments from the USCCB and other Pro-Life organizations.

5. The Pro-Life Committee will send a letter two times a year under the Bishop's and Pro-Life Director's signature to all the clergy (priests and deacons) in order to keep them focused on Pro-Life issues and encourages their participation.

6. The leaders of the Diocesan Pro-Life Committee, representing the three deaneries, will meet at least twice a year in person or via teleconference to exchange ideas and information on Pro-Life.
Bajo la luz de la noche, puedo echar al agua pero que no me vaya de vacaciones al río este verano, él inmensos mares “enrojecen”. Cuando como un océano de sufrimiento. Desde el logrado cambiar este sentimiento. Todavía serlo o que pienso que también son “Me siento como un asesino, aunque no

PATTERSON: Behavior at a ballgame, in real life two different things entirely

“Me siento como un asesino, aunque no quiero decir con esto que culpo a otros de serlo o que piense que también son asesinos. Es sólo como yo me siento, y ninguna racionalización en el mundo ha logrado cambiar este sentimiento. Todavía hoy sufre por el pequeño Thomas. Es como un océano de sufrimiento. Desde el pasado distante llega a mi memoria aquella frase de Shakespeare, de que los inmensos mares “enrojecen”. Cuando vaya de vacaciones al río este verano, él no navegará conmigo en aquel viejo y hermoso bote de madera que en realidad no puedo echar al agua pero que no me decido a desechar tampoco. En la noche, no se tumbará en la hierba, a un lado de la tienda, para mirar al cielo lleno de estrellas, ni me dirá “¿Cómo se llama aquella, papá?”. Porque no hubo en la Tierra espacio para Thomas”.

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

Jennifer was blessed with a strong vocal ability and her verbal assault on the Yankee outfielder continued throughout much of the game. At one point -- no lie, no embellishment here -- Damon even turned around and looked in our direction as Jennifer gave it to him with all she had. I could imagine him thinking to himself “What sort of nut would be this mad at me in Arlington, Texas?” And I imagined my response to him would be, "Well sir, that nut is my daughter.

My Dad chuckled uncomfortably as he squirmed in his chair for much of that night. He likely hadn't seen an outburst like this since he'd enjoyed one of former Baltimore manager Earl Weaver's back-handed tirades in the 1970s.

Jennifer's display in Arlington was somewhat more subdued than the one we witnessed in 2005, although there was the occasional tasteful (in comparison) outburst aimed at the direction of the umpires and the opposing A's. Had he been alive to see it, Dad would have felt much more at ease with his grand-daughter's new-found dignified behavior at the ballpark.

It took her five years to get where she is. At least where her studies are concerned. I'm not quite sure she'll ever completely behave herself at a ballgame. At least not one in which Johnny Damon plays.
** Dioce-Scenes **

** New Orleans **

Clockwise from top left, Bridget Hyde (left) and Jayne Krawietz (second from left) process in during LIMEX Graduation ceremonies at Loyola University of New Orleans. Six women of the Diocese of San Angelo graduated this spring from LIMEX (Laity in Ministry Extension program), sponsored by Loyola University of New Orleans. The following then attended Commencement Exercises in New Orleans on May 8: Bridget Hyde & Jayne Krawietz, Diana Ramos, Marilyn Hemann, and J’Lynn Wheeler. Monsignors Larry Droll and Bernard Gully represented the parishes of the graduates and the Diocese of San Angelo.

** Odessa **

Participants and supporters of a recent Casino Night fundraiser for St. Mary’s School in Odessa.

The 8th Graders of St. Ann’s School in Midland, below left and right, went on their class trip to Washington, DC, May 18-22. They were accompanied by their teacher, Dana Ellis; their pastor, Msgr. Larry Droll; and 12 parents as chaperones. They visited the Shrine of the Immaculate Conception in Washington (below left) and the Basilica of the Assumption in Baltimore, as well as government buildings, museums and Arlington Cemetery. They met with Congressman Mike Conaway (below) at the Capitol and enjoyed a dinner cruise on the Potomac River.

Confirmation students from St. Thomas in Miles and St. Joseph’s in Rowena pose with Bishop Pfeifer, at left.

** Miles-Rowena **

Photos should be in jpeg format.

Letters to the editor are welcome, and should be emailed to JimmyLPatterson@grandecom.net. Letters to the editor are printed at the discretion of the editor and identities of the writer are subject to verification. Please include name, address and phone number when submitting letters.

** Washington **

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