Diocese gains two new priests

Bishop Michael D. Pfeifer, center, with Patrick Okpanobong, right, and Joseph Prem Sunil Thumma received the Sacrament of Holy Orders during a beautiful ordination Mass June 4 in San Angelo. Additional photos, Page 16. (Photo by Alan P. Torre/aptorre.com).

Ex-Planned Parenthood director stresses need for action by all

By Jimmy Patterson
Angelus Editor

SAN ANGELO -- Armed with a clear objective and alarming statistics to support her worthy cause, Abby Johnson, former director of Planned Parenthood in Bryan, spoke at length at San Angelo’s Holy Angels Catholic Church in May about the scourge of abortion upon the country.

Johnson, who converted to her pro-life beliefs after witnessing an abortion at her clinic, called the effort to end abortion in the country a spiritual battle.

“Abortion is one of the most pervasive threats in our church,” she said. “One in three women in the country are having abortions and over 70 percent of them are Christians.”

Johnson conveyed the story of how one woman in her clinic confided in her that she was a Christian, where she went to church and how long she had attended. Perhaps most
From the Bishop’s Desk

Great evil of child pornography is exploding

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

Reports from many different sources indicate that child pornography is exploding as the Internet’s use has become more commonplace. Computer analysts at the National Center for Missing and Exploited Children in Alexandria, Virginia investigate some 2,000 reports a week of suspected child pornography.

The growth of the wireless industry has benefited us all in terms of increased connectivity and access to information, but it also provides an instant and mobile distribution system for pornographic material. The consumption of this material is driving demand for even more commercial sex in our nation and around the globe. Child porn has grown so pervasive on the Internet that many police agencies using the latest tracking-technology file could spend most of their time just arresting offenders.

Experts that deal with child pornography say that the images increasingly seem to feature younger children—infants and toddlers—being molested for the cameras in more violent ways. Sadly, many are abused and photographed by a parent, relative, or someone else in a position of trust. As a nation, we are asleep at the wheel as regards the child porn explosion. There is a vital connection between the consumption of porn and the tragic reality of broken lives, fractured families, and the trafficking and exploitation of our precious young people.

What can be done to deal with this pervasive moral cancer that exploits the most innocent among us—children and infants? Thus far, the government seems reluctant to take steps to address this issue, so families must be on the front line of attack to overcome this tremendous evil. Christian parents are called to respect children and

(DIOCESAN BRIEFS)

Diocesan Marriage Jubilee

All couples celebrating 25, 30, 35, 40, 50, and above wedding anniversaries in the calendar year of 2011 are invited to the Diocesan Marriage Jubilee celebration on June 12, 2011, at 2 p.m. in the Sacred Heart Cathedral, San Angelo. Families and friends are invited to accompany our jubilarians to this celebration. Renewal of vows will take place within of the Mass. This celebration will conclude with a reception in the Cathedral gymnasium to which all are invited. For registration information, please contact your pastor.

Diocese to host Vocations Retreat

The Office of Vocations for the Diocese of San Angelo will host a Vocations Retreat June 28-30 for young men who are high school juniors and older at Christ the King Retreat Center in San Angelo. The retreat will be facilitated by the seminarians for the Diocese of San Angelo and is a 3-day experience of prayer and activities, all revolving around life in the seminary. This is an excellent time for any young man who are discerning a call to the priesthood to get an idea of the life of a seminarian. For more information, contact Deacon Charlie Evans 325-357-4520 or by emailing deacon65@centex.net.

Worldwide Marriage Encounter

Worldwide Marriage Encounter is returning to Midland, Oct. 7-9. This marriage encounter weekend is designed to help married couples communicate more intimately with one another in order to deepen and enrich their relationship.

You will benefit if ... • you want to enrich your marriage; • you want to expand and deepen your communications; • you want to learn to love more deeply.

For more information on the San Angelo retreat, or other upcoming retreats, call: Tom and Susan Williams, 432-697-9904, or email: padanimal@sbcglobal.net, or apply online at: www.newwesttexas.org.

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 as well as the victims, families and all who are affected by violence:

Offender/Scheduled Execution Date

John Balentine / June 15
Taylor Lee June 16
Milton Mathis / June 21
Humberto Leal / July 7

Ministry of the Third Cross recognized for volunteer work

On April 8, members of the San Angelo Ministry of the Third Cross Women's Team joined with MOTC members from San Antonio to receive the Nancy Hees Award – Parole Division at the Governor’s Criminal Justice Volunteer Service Awards Ceremony in Austin. This award was given in recognition of the MOTC’s volunteer work with the incarcerated and paroled. Attending were Sandy Seidel, Lupe Gonzalez, Jennifer Larimore, and Fr. Tom Barley.

Volunteers with the San Angelo Ministry of the Third Cross Women's Team, left to right, Lupe Gonzalez, Sandy Seidel and Jennifer Larimore, with Fr. Tom Barley.
Bishop’s Calendar

JUNE
11 -- MENARD. Mass at 10:30 a.m. at Old San Saba Mission
12 -- SAN ANGELO, Sacred Heart Cathedral – Marriage Jubilee Day Mass at 2 p.m.
14-17 -- SEATTLE, June Meeting of the United States Conference of Catholic Bishops
18 -- SAN ANGELO, Concho River, The Lady in Blue Mass, 10 a.m.
19 -- ABILENE, St. Francis – Confirmation at 9 a.m.
20-22 -- SAN ANGELO, Christ the King Retreat Center – Clergy Convocation on Exorcism
24 -- SAN ANTONIO
25 -- SAN ANGELO, St. Mary – Confirmation at 5 p.m.
26 -- COLORADO CITY, St. Ann- Confirmation at 10:30 a.m.
29 -- SAN ANGELO, Christ the King Retreat Center – Vocations Retreat Mass at 11:30 a.m.
30 -- WINTERS, Rural Life Mass at 6 pm.

JULY
1 -- CHRISTOVAL, Mass to honor the 50th Anniversary of Sister Mary Grace Erl, O.Carm., 10 a.m.
2 -- CHRISTOVAL, Monastery, 20th Anniversary of Hermitage, 10 a.m.
3 -- CLYDE, Sts. Joachim and Ann- Confirmation at 8:00 a.m.
4 -- SAN ANGELO, Sacred Heart Cathedral – Fourth of July Mass, 10 a.m.
5-8 -- Honduras
9 -- WALL, St. Ambrose, Baptism, 11:30 am.
11-16 -- Vacation
17 -- ODESSA, St. Joseph- Install Father Serafin Avenido as Pastor at 11:30 a.m. Mass
19-30 -- Vacation

CHRIST THE KING RETREAT CENTER

JUNE
13 -- Heart of Mercy Prayer Grp
14 -- Adoration of the Blessed Sacrament 5-6 pm
14-16 -- Private Retreat w/Fr. John Kuehner
16-19 -- Girl’s Chrystalis Flight
20 -- Heart of Mercy Prayer Grp
20-22 -- Clergy Convocation
21 -- Adoration of the Blessed Sacrament 5-6 pm
23-26 -- Women’s Catholic Cursillo
27 -- Heart of Mercy Prayer Grp
28 -- Adoration of the Blessed Sacrament 5-6 pm
28-30 -- DOSA Vocations Retreat

JULY
2 -- DOSA Deacons Continuing Education
4 -- Office Closed – 4th of July Weekend
5 -- Heart of Mercy Prayer Grp
6 -- Adoration of the Blessed Sacrament 5-6pm
6-7 -- Teen ACTS Team Arrival
7-10 -- Small Town Teen ACTS Retreat
11 -- Heart of Mercy Prayer Grp
12 -- Deacon’s Quarterly Mtg.
12 -- Adoration of the Blessed Sacrament 5-6pm
14-17 -- Boy’s Chrystalis Flight
18 -- Heart of Mercy Prayer Grp
19 -- Adoration of the Blessed Sacrament 5-6pm
21-24 -- Women’s Walk to Emmaus
25 -- Heart of Mercy Prayer Grp
26 -- Adoration of the Blessed Sacrament 5-6pm
28-31 -- Men’s Catholic Cursillo

2011 Cursillo Dates
- English Women’s Cursillo # 344, June 23-26, Christ the King Retreat Center, San Angelo
- Spanish Men’s Cursillo # 345, July 21-24, St. Elizabeth Ann Seton, Odessa
- English Men’s Cursillo # 346, July 28-31, CKRC, San Angelo
- Spanish Women’s Cursillo # 347, Sept 8-11, St. Joseph’s, San Angelo
- English Women’s Cursillo # 348, Sept 22-25, St. Agnes, Ft. Stockton
- English Men’s Cursillo # 349, Oct 20-23, St. Joseph, Stanton
- Spanish Men’s Cursillo # 350, Nov 17-20, Sacred Heart, Coleman

For more information, call Oscar Hinojos (432-559-7695) for English Cursillos or Elo Gaytan (432-528-1670) for Spanish Cursillos.

NECROLOGY

JULY
2-Rev. Bernard Degan, C.M. (2001)
4-Rev. Msgr. Charles Dvorak (1963)
10-Rev. Emil J. Gerlich (1969)
22-Bishop Thomas J. Drury (1992)
26-Deacon Jose Rosales (2000)
26-Deacon Abel Campos (2002)

From the Editor

Common, unique histories shared

By Jimmy Patterson
Angelus Editor

One of the more fascinating parts of being able to share the story of the history of the diocese of San Angelo has been learning about the early stories of individual parishes and missions that are within our borders. There are so many stories, several of which are likely known only to priests, pioneer families or longtime parishioners at a particular Church or Mission. And so with the release this fall of “50 Years: The Story of the Diocese of San Angelo,” insight into many of the more compelling stories will be available.

Several parishes share similar stories of Masses held in living rooms before there was a Catholic Church in town, or of priests riding horseback into small communities once a month to celebrate Mass until a permanent parish was established.

Some of my favorite stories that I have happened upon in research for our book include:

- At Abilene’s Sacred Heart Parish in the 1920s, the Knights of Columbus was formed to protect the priest at the time from the Ku Klux Klan.

- According to the history provided by St. Patrick in Brady, in 1983, a small twister damaged the original church, and just seven years later, another twister hit Brady, picked up the church, turned it completely around and set it back down on the same spot it was on before the storm.

- Almost 100 years earlier, in Clyde, a tornado destroyed the church. A parish historian would write of the 1895 twister: "The roof of the church had been lifted up and dropped back on the cross of the tabernacle. The small white cross of that tabernacle held the roof beam and protected the Blessed Sacrament within the tabernacle."

- At St. Joseph’s Mission in Loraine, shortly after the church was dedicated and the first Mass celebrated, the church was vandalized and parishioners threatened to stop attending Mass. A statue of St. Joseph was shot during the vandals’ attack, and the bullet hole remains visible today.

- Midland’s St. Stephen’s Church features a tabernacle that was rescued from a church in Paris, France, that was destroyed during World War II, and the Corpus on the crucifix behind the altar is from the 17th century.

- Perhaps most touching of all, though, is the early story of St. James in Sanderson where short

(Please See HISTORY/17)

Del Escritorio del Obispo

Nuestro ministerio diocesano principal: vida familiar y matrimonial

Por el Obispo Miguel D. Pfeifer, OMI

Como he enfatizado vez tras vez, muchas veces durante los pasados dos años, el ministerio principal para nuestra diócesis es vida familiar y matrimonial al celebrar el aniversario de 50 años de ser una diócesis. En preparación para este año de jubileo, el liderazgo pastoral de nuestra diócesis, después de mucho estudio y revisión y consulta, ha determinado que la vida familiar y matrimonial ha de ser nuestro ministerio principal, y en especial queremos dar un nuevo enfoque a este ministerio al nivel parroquial, donde la vida familiar

Obispo Miguel Pfeifer
OMI

se vive. También, claramente he señalado que nuestra prioridad en este ministerio es de trabajar para vencer el mal de aborto que mata a un miembro de la familia y debilita a la familia y el matrimonio. Para apoyar este esfuerzo, la diócesis ha abierto una nueva Oficina de Vida Familiar y Matrimonial.

Nuestra gran celebración del aniversario de 50 años en el 2011, que se celebrará en el Coliseo de San Angelo, Texas en el día que llega ser una diócesis—16 de octubre—será una celebración familiar, celebrando y honrando a las familias de nuestra diócesis. Estamos invitiando a todas las familias de nuestras parroquias a participar en esta hermosa celebración diocesana.

(Mira OBISPO/22)
St. Ann’s principal extends thanks for special collection

By Joan Wilmes
Principal
St. Ann’s School

MIDLAND — In 2010, the Bishops of Texas held an Education Summit for the Catholic schools of Texas. Since that time, Catholic schools have been integrating goals created during the summit into long-range strategic plans. A goal involving the whole Catholic community of the Diocese of San Angelo was in the area of finances. The Diocesan Commission asked Bishop Pfeifer if a second collection could be taken up for Catholic Schools. In turn, the funds received from this collection would be divided amongst the Catholic Schools of the Diocese of San Angelo. Pending approval from Bishop Pfeifer and the Presbyteral Council, this was implemented for the first time in February.

As a result, the question soon becomes “What should St. Ann’s School do with this unexpected money?” In light of this development, the St. Ann’s School Board determined the area that would most benefit the school and its students was the Monsignor Murphy Scholarship Fund. The philosophy of St. Ann’s School has always been that “every child should have access to the benefits of a Catholic education regardless of family income.”

The collection monies will provide tuition assistance for needy children in the Midland community allowing all students an opportunity to benefit from an educational program at St. Ann’s Catholic School if desired.

In West Texas, we have realized some difficult economic times. There are families that continue to endure the harsh realities related to such difficulties. Moving forward, we continue to look for financial support. Through the generosity of benefactors, St. Ann’s School continues to assist families through our scholarship funding.

These benefactors may be students, alumni, parents, community members and/or friends of St. Ann’s School. We greatly appreciate their continued blessings.

The benefit of receiving an education at an institution like St. Ann’s School is clear. In the past five years, the high school graduation rate of school alumni is 100%, with many of these students attending college programs. In comparison to our local public school districts graduation rates, the advantages of a Catholic education like the one received at St. Ann’s does make a significant difference.

We are amazed by the diversity of career choices and opportunities taken by our alumni. Their service to communities are in the fields of medicine, politics, sciences, engineering, finances and yes, even education to name a few.

In addition to creating successful careers and fulfilling family obligations, many alumni continue to be active in the Church. Alumni are seen in choirs, as lectors, participating in missionary work, on pastoral councils and working in many parish ministries often from the time of graduation from St. Ann’s Catholic School. Some examples of the loyalty and commitment developed from the faith based foundation received as children include the alumnus who was in town for the Christmas season and joined St. Ann’s Choir for the Mass celebration.

Another alumnus called from New York City to offer a tuition grant to help sponsor a student for the coming school year. To date, there are six alumni currently employed at St. Ann’s School who continue to devote themselves to Catholic education.

St. Ann’s School is grateful for the support of Catholic education by the United States Conference of Catholic Bishops. A note of appreciation goes to those who support Catholic education, especially in the San Angelo Diocese. Their kindness and generosity is an extraordinary testimony of the belief that an integral education touches the mind and soul of our children.

July 1: World Day of Prayer for Priests

By Bishop Michael Pfeifer, OMI

I am publishing here a letter that I have sent to all the priests of our Diocese, reminding them of the World Day of Prayer for the Sanctification of Priests, which is celebrated on the Solemnity of the Sacred Heart of Jesus, July 1, 2011. I ask all the people of our Diocese to pray for the gift of holiness for our priests, and to renew your appreciation for the Priests of our Diocese, reminding them of the World Day of Prayer for the Sanctification of Priests. On Priest Sanctification Day, let us pray for one another, support one another, and encourage our people to pray for us, and let us spend quality time in prayer and study on the beautiful gift of priesthood. Let us also pray for more vocations for priesthood and religious life. May the Sacred Heart of Jesus fill you with His love. God’s peace.

Your servant in Christ and Mary,
Bishop Mike
Most Rev. Michael D. Pfeifer, OMI

“Please announce in your bulletins the World Day of Prayer for the Sanctification of Priests. On Priest Sanctification Day, let us pray for one another, support one another, and encourage our people to pray for us, and let us spend quality time in prayer and study on the beautiful gift of priesthood. Let us also pray for more vocations for priesthood and religious life. May the Sacred Heart of Jesus fill you with His love. God’s peace.

“May the Sacred Heart of Jesus fill you with His love. God’s peace.

Our Most Reverend Bishop Pfeifer:

We the Confirmation class of Our Lady of Lourdes in Andrews, I had the privilege of celebrating Confirmation with this class on May 1, 2011.

Our Most Reverend Bishop Pfeifer:

We the Confirmation class of Our Lady of Lourdes, Andrews, welcomed the opportunity to receive you on May 01, 2011.

One of the things we would like to state in the beginning is that, without sounding conceited in any way or boastful, we are a class of advanced intelligence in our respective classes in school; however, we have found that to not necessarily be true of our faith. In the beginning, most of us did not see the need to be here except for the fact that our parents told us we needed to do this. Many of

(Please See ANDREWS/21)
HATS OFF: GRADUATION DAY 2011

Conception, Mo.

Ryan Rojo of St. Joseph/St. Anthony Parishes in Odessa, Adam Droll of St. Margaret’s Parish in San Angelo and Thomas Shows of Holy Family Parish in Abilene with Bishop Michael Pfeifer, OMI, at commencement exercises at Conception Seminary College in Conception, Mo., Saturday, May 14, 2011. The graduating class is pictured at left. Bishop Pfeifer preached the homily at the Baccalaureate Mass the following day.

Dioce-Scenes

Midland

Bishop Michael D. Pfeifer, left, and Msgr. Larry Droll, of St. Ann Church in Midland, during the Divine Mercy Sunday Mass. (Photo by Alan P. Torre/aptorre.com).

Brady

These children just completed their first Communion Mass at St. Patrick’s in Brady. (Courtesy photo).
Worldwide admiration for Pope John Paul II

Editor’s Note: As part of our coverage commemorating the 50th anniversary of the diocese, the Angelus will publish historical articles during 2011. This month’s article is taken from Most. Rev. Joseph Fiorenza’s “Heart to Heart” column in June 1981 in the weeks following the assassination attempt on Pope John Paul II, beatified May 1, 2011 by Pope Benedict XVI.

By Most Rev. Joseph Fiorenza Bishop of San Angelo

The recent attempt on the life of Pope John Paul II caused an unusual outcry of dismay and indignation from world leaders. From communist leaders to the leaders of the western democracies there was a unanimous shock that someone would try to kill this man of peace and obvious goodness who has gone to the corners of the world to preach the gospel of love and justice that alone brings true peace.

The assassination attempt also was the occasion of a worldwide display of genuine admiration and respect for the Pope as world leader. Some thoughtful commentators think that he is the only world leader today who enjoys universal acclaim for his efforts to achieve true peace and love among the peoples of this earth. The admiration for Pope John Paul II goes beyond his religious leadership; it seems that for many the world over he is the best sign of hope for humanity.

Even those who disagree with some of his strong convictions nevertheless have sincere admiration for his leadership abilities. It seems that almost in spite of themselves they recognize in him a true leader for truth, for justice, for basic goodness and for decency. It cannot be denied that there is a strong bias in the world press and electronic media for abortion, sterilization and obstructive contraception. There seems to be a concerted effort to have the Pope perceived as an enemy of women’s rights and scientific progress, among other things. Of course, even a cursory study of his teachings reveals the opposite. The point I want to make is that those who wish to oppose him have a high regard for his unusual gifts and talents as a world leader.

(Please See FIORENZA/23)
Engaged Encounter enables prayerful sharing with one another

By Bishop Michael Pfeifer, OMI

Some six or seven times a year at Christ the King Retreat Center, the Diocese offers the Engaged Encounter program, which is a special way of encouraging young couples, and some a little bit older, to prepare well for the beautiful Sacrament of Matrimony. The Engaged Encounter Weekend is led by two married couples and a priest and focuses on enabling future spouses to share with one another in a prayerful way, by putting Christ at the center of their lives. I am very grateful to the married couples and priests, who for many years have been so faithful in leading these Engaged Encounters at our Retreat Center. They have helped to prepare well hundreds and hundreds of couples for the Sacrament of Matrimony, teaching them about the biblical and Church principles and values that are necessary for a truly successful, happy and holy marriage.

For the rest of this article, I feature some of the comments that have been made by some of the young couples have recently taken part in Engaged Encounter at Christ the King Retreat Center.

“This weekend has been very enlightening and I have enjoyed the writing and sharing time we have had. The writing has helped me to see things about myself and what is in my heart. I have enjoyed spending time with my future spouse and getting to know him better. I believe our relationship has been strengthened and a deeper love for Christ has been developed. Thank you for all your hard work and dedication.”

“This weekend has truly been a blessing for both my fiancé and me. We have grown closer and examined in more detail different aspects of our character and our relationship with God, and adjustments that we need to make to improve both. Thank you for your time and efforts in helping to guide engaged couples to a deeper relationship with their future spouses and with God. God bless you!”

“This retreat has really brought us closer to one another. It has opened our eyes, hearts, and minds to the different aspects of this sacrament. We now know that God is going to take first place throughout our marriage and future lives together. Thank you for this wonderful experience and the way you gave us your examples of what you all had been through made it worthwhile. I really do hope our relationship will be an example to others according to the way you gave us a good example.”

“This weekend has meant a lot to me because I have learned many skills and rules like the rules for arguing that will be helpful in marriage. The sponsor couples are great role models and it was great to hear their stories and examples. … For our relationship, we really got a chance to block out the rest of the world and focus on each other. This weekend definitely strengthened our relationship especially the spiritual side.”

I am very grateful to the married couples and priests who give their presence, time, experience and gifts in helping so many people of our Diocese prepare well for the beautiful Sacrament of Matrimony. I encourage our priests and other pastoral leaders to send those who are preparing for marriage to these Engaged Encounters.

As we look to the future of our Diocese and prepare for our 50th anniversary, the No. 1 priority is family life and marriage. Our Diocese and the entire Church and the wider community is as strong and vibrant as each married family. I encourage all the people of our diocese to work with me, your pastors, and all pastoral leaders to make this No. 1 priority come alive in all of our communities. In a special way, I encourage all to pray for those who are preparing for marriage, and may all married couples and families strive to imitate the beautiful example of the Holy Family—Jesus, Mary and Joseph.

Canon Law: Holy Communion should be taken no more than twice a day

By Tom Burke

Diocesan Tribunal Office

Recently, a question arose concerning how many times a Catholic in good standing may receive the Body and Blood of Christ within the same day. I thought it a simple answer is…twice in one day. Yet, if you like history as much as I, here’s how ‘one a day’ became ‘two a day.’

In 1917, a Code of Canon Law was promulgated. In that Code, Canon 857 declared that Catholics were permitted to receive Eucharist only once in the same day. Vatican Council II occurred between 1962 and 1965. And, in 1963, the Constitution on the Liturgy (Sacro sanctum concilium) was promulgated, which set in motion a comprehensive reform of the Roman Catholic liturgy. And, it was the Sacred Congregations of the Roman Curia which undertook much of these reforms. Here is a smattering of work offered by the Sacred Congregations which pertains to our topic:

— On May 4, 1967, an Instruction was issued by the Sacred Congregation of Rites. In paragraph 14 of Tres abhinc annos, we read, “The faithful receiving communion at the chrism Mass on Holy Thursday may receive again at the evening Mass on the same day.”

— On May 25, 1967, the Sacred Congregation of Rites issued an Instruction, Eucharisticum mysterium. In paragraph 28 we read, “The faithful who begin to celebrate the Sunday or holyday of obligation on the evening of the preceding day may go to holy communion even if they have already done so that morning.”

— On January 29, 1973, the Sacred Congregation of the Sacraments issued the Instruction Immensae caritatis. Section Two of this Instruction is entitled “A More Extensive Faculty to Receive Communion Twice in One Day.” This section begins, “The discipline now in force permits the faithful to receive communion a second time on the same day.” Then, it proceeds to detail various situations in which Catholics might find themselves attending two Eucharistic celebrations in the same day.

As we read, the Holy See was précising its rule regarding the reception of the Eucharist twice in one day. And, as we have come to know the Roman way, it is the final document on any matter that is most important to Catholics. So, the final document was issued when, on January 25, 1983, Pope John Paul II promulgated the current Code of Canon Law. Canon 917 of the 1983 Code of Canon Law altered radically canon 857 of the previous Code, incorporating the work of the Sacred Congregations. It declares, “A person who has already received the Most Holy Eucharist can receive it a second time on the same day only within the Eucharistic celebration in which the person participates, without prejudice to the prescript of can. 921, §2.” (FYI – Canon 921, §2 declares, “Even if they have been nourished by holy communion on the same day, however, those in danger of death are strongly urged to receive communion again.”)

This radical change caused significant concern among the faithful and that concern was communicated to the Holy See. So, the Holy See turned to its recently created Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. On June 26, 1984, the Code Commission wrote this interpretation:

In order to receive Communion a second time on the same day, one must receive it only during the Mass at
Remembering spiritual moments of the Space Age

By Stephen Kent
Catholic News Service

At the beginning, we never thought that there would come an end.

This month contains the bookends of man's attempts to "slip the surly bonds of earth and touch the face of God."

It was 50 years ago on May 5, 1961, that Alan B. Shepard Jr. took a 15-minute ride 115 miles to become the first American to enter space. After that, nothing was beyond our reach, it seemed.

And now, 50 years later at the end of May, the next-to-the-last American space journey is scheduled. The final shuttle flight is expected at the end of June, closing a five-decade history of space exploration.

Thinking back to the excitement of that May a half-century ago while anticipating the final flight feels somewhat like Columbus being told by the king of Spain after the last voyage, "Thanks, Chris; that will do it." Or Lewis and Clark being told by President Thomas Jefferson that their information was appreciated and would be filed, as if there were no frontiers left to explore.

In the beginning, space missions were divinely named Mercury, Gemini and Apollo. At the end, mission STS-134 has all the romance and glamour of a commercial airline flight.

The Obama administration canceled the $100 billion NASA program to return astronauts to the moon, but said it remained committed to space exploration with a mention of a mission to Mars.

Priorities have changed, yes; a strong case can be made that $100 billion could be devoted to more urgent national problems.

Something may happen in future. But most likely it will be several decades until Launch Pad 39A at Cape Canaveral again sees a 30-story-tall white rocket spewing vapor, then a torrent of flame before leaving earth.

The generation who has seen the first may not see the next.

Some memories transcend the scientific aspect. As Apollo 8 orbited the moon on Christmas Eve of 1968, the world was given a respite from the events of that terrible year as the three astronauts read of God's creation from Genesis. It was televised and watched by a quarter of the people on earth 240,000 miles away.

The photograph that the astronauts made of the blue-and-green planet Earth rising above the gray barren surface of the moon is an icon of humans' proper place in the universe.

Japanese people can teach us a few things about a few things

By Moises Sandoval
Catholic News Service

Looting often occurs in the lawless atmosphere following natural disasters worldwide. But it has not been present in Japan after the recent devastating earthquake and tsunami. Instead, we saw video of people in long orderly lines, sometimes blocks long, waiting patiently to get groceries or bottled water, receive shelter or medical care.

Yahoo! News reports that the Japanese have been drilled in discipline and resilience since childhood. The country has a "vast reservoir of social strength" that enabled it to overcome the devastation of World War II, including the obliteration of two of its cities by atomic bombs, and to become a vibrant, prosperous society.

A network reporter marveling at the orderliness, asked a woman in line about it. She replied, "It is a time to get together."

"We have seen so much generosity here," Diane Sawyer, ABC news anchor, said against the backdrop of the devastation. A noodle shop owner, who lost his own home, continued to come to work daily, serving free noodles to everyone. He said he wanted to do something for the problems we face. Our nation's economic crisis cannot be solved by cutting programs for the poor. Nations must confront global warming together while there is still time.

"We are safe and secure in our homes and communities. The tax system works obeyed by all. The tax system works.

Other remarks at the time provoke sadness for their unfulfilled promise. In another speech, Pope Paul VI said: "Hunger still afflicts entire populations. Where is real humanity? Where is brotherhood? Where is peace?"

These are questions still asked and not yet answered so many decades later.

(Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He may be contacted at considorsk@gmail.com.)
Catholic Voices II

In Alaska, a bishop helps clean a mess he didn't create

By Effie Caldarola
Catholic News Service

The theologian Paul Tillich said, "The first duty of love is to listen."

Bishop Donald J. Kettler of the Diocese of Fairbanks, Alaska, is fulfilling that duty tirelessly.

The tall, distinguished-looking Kettler could pass for a CEO or corporate attorney. I envision him on a sunny golf course wearing a designer polo shirt and heading to the club at cocktail hour.

What a completely different life this former South Dakota pastor leads than the one I’ve just imagined.

Nine years ago, Bishop Kettler was appointed bishop of the largest diocese in the United States, geographically. Life in the Far North has not been placid.

Few places in the United States have been hit in such a uniquely painful way by the clergy sexual abuse crisis than the Fairbanks Diocese. This soft-spoken parish priest, through no fault of his own, walked into a culturally. Life in the Far North has not been placid.

First, some history: When white people came to Alaska, their missionaries divvied up the giant land, one fifth the size of the contiguous United States. That’s why some parts are largely Orthodox, others Moravian, some Episcopal. Much of the large Alaska Interior became Catholic.

The Jesuits dominated the area that would become the Fairbanks Diocese. Bishop Kettler is the first Fairbanks bishop not to have been a Jesuit.

I came to the diocese in the early 1970s as part of the Jesuit Volunteer Corps and taught at a predominantly Yup'ik Eskimo boarding school run by the Jesuits and Ursuline Sisters. Some of the priests I met there were among the finest men I’ve ever known.

It’s horrifying to realize that a few others were wreaking heinous evil on hundreds -- perhaps more -- of innocent victims.

Most mid-20th-century Catholics put priests on a pedestal, which is one reason the crisis simmered in a murky cauldron for so long. But the gentle Yup'ik people seemed particularly susceptible. Isolated in villages unconnected by roads, they graciously embraced the Catholic faith, despite the cultural repression it initially imposed on their language, arts and traditions.

Both the Oregon Province of the Society of Jesus (which covers the Northwest region of the U.S.) and the Fairbanks Diocese have gone into bankruptcy in the wake of clergy sex abuse revelations. But that’s just the surface scab.

Bishop Kettler was instructed by the court to apologize in the villages. He’s doing much more. In the year since he has been allowed by the legal system to speak to victims, he has visited more than 30 of his far-flung parishes to apologize and to listen: apologizing for something he had no part in whatsoever, but apologizing nonetheless for the grief, betrayal, suicides and the loss of faith that oozes beneath this vile scab.

Because of population migration, Anchorage is often called "Alaska's largest Native village." So Bishop Kettler came to our archdiocese for a listening session here as well. He believes Jesus is the great healer, he said, and healing comes when people are able to speak and be heard.

I attended and heard a woman describe, in a soft Yup'ik accent, how as a young girl in the village, "I thought I was the only one this was happening to. I knew he was sinning, but I thought I was sinning, too."

She described subsequent struggles with alcoholism, depression, suicidal thoughts. And then, for about two minutes, we listened as she wept deeply, her crying eventually turning into a primitive keening that cut through the room like a dagger.

Obviously, Bishop Kettler is not the victim here. But maybe say a little prayer for him, anyway. He has been gently listening to this keening for quite a while.

Commandment Amendment

By Carole Norris Greene
Catholic News Service

The president of the United States went on national television May 1 to announce that Osama bin Laden was dead, killed by Navy SEALs who stormed the notorious terrorist's luxurious compound in an army town in Pakistan. DNA testing, the president said, made those involved in the 10-year search for bin Laden "99.9 percent certain" that their target was him.

Besides, what is to stop people from being haunted by questions about the photos' authenticity in an age where technology allows for phenomenal doctoring?

What I do believe is that people who have a need to see a photo of a man whose head is blown off betray hatred within themselves that could never be satisfied with that gore.

Jesus said in Matthew 5:21-22: "You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgment."

In short, Jesus was concerned not just about an action (murder), but about what is going on in the heart (hatred) that can also destroy if left to fester.

It is that heart action that makes the difference between even a just war and unwarranted brutality.

Equally disturbing to me are the subtle attacks on the president for his handling of the matter.

One radio commentator on a religious broadcast station said that he was disappointed in how Barack Obama heaped praise upon himself, saying "I did this" and "I did that."

I listened to the same speech, which detailed the raid, and I was fascinated to understand how a commander in chief interacted with the military in this campaign.

Others had no qualms about voicing how they thought it would be distasteful if Obama used his increased approval rating to enhance his campaign for re-election.

Is what the president did not good enough, or, on a deeper level, is he himself still not good enough?

It is one thing to respectfully disagree with the president; it is another to maintain a jaundiced eye, no matter what he does.

People don't need photos of bin Laden's mutilated corpse; they need a mirror and a good, long look into their own eyes that are the mirrors of their souls.
Married Catholics today often struggle to understand the moral difference between using contraceptives to avoid a pregnancy and using natural family planning (NFP), NFP relies on sexual abstinence during fertile periods in a woman’s cycle, as assessed by various indicators like cervical mucus or changes in body temperature. To many, the Church’s prohibition of contraception seems to be at odds with its acceptance of NFP because in both cases, the couple’s intention is to avoid children. That intention, however, is not the problem, as long as there are, in the words of Pope Paul VI, “serious motives to space out births.” Dietrich von Hildebrand puts it this way: “The intention of avoiding conception does not imply irreverence as long as one does not actively interfere in order to cut the link between the conjugal act and a possible conception.”

That link between the conjugal act and a possible conception is a key source of meaning for our human sexuality. Sex, by its very nature, involves the capacity and driving energy to produce offspring. Anyone in a high school biology class already understands this. We are able to recognize the purpose (or “telos”) of many different processes in the world: the telos of fire is to generate heat and to consume combustibles; the telos of an acorn is to become an oak tree; the telos of human sexuality is to draw man and woman together to procreate and raise children in the family unit. William May observes, “This is the meaning objectively rooted in the marital act itself and intelligibly discernible in it; it is not a meaning arbitrarily imposed upon or given to the act.”

Seeing the telos of a process can reveal authentic goods to us which can then guide the moral choices we make.

Any time a married couple engages in sexual activity that has been intentionally rendered infertile by contraception, they are powerfully acting against the telos of the sexual act they share. Elizabeth Anscombe notes how their act is no longer “the kind of act by which life is transmitted, but is purposely rendered infertile, and so changed to another sort of act altogether.” Contraception striking at the heart of the marital act. When a couple impedes the inherent procreative powers of that act through the use of a condom, a pill or other means, they are engaging in disruptive and contradictory behavior by seeking to perform the act on the one hand, while simultaneously blocking it on the other.

In natural family planning, on the other hand, they are not directing any contraceptive measures towards the fertility of a specific conjugal act; the natural order and telos of the act is respected. As Janet Smith and Christopher Kaczor observe, “Contracepting couples make themselves infertile; NFP couples work with an infertility that is natural.”

Consider an analogy: a woman who is blind wants to talk to her husband each evening and tell him about the events of her day. He, meanwhile, wants to relax in the evenings by listening to baseball on the radio. He decides that while listening to his wife talk, he will at the same time plug in headphones and follow the game, so his attention will be divided between his wife and the game. He will occasionally say things like “yes, dear” and “uh huh” to give the impression that he is listening with full attention.

A woman on the pill similarly gives the impression that she is receiving her husband fully in the marital embrace, while, in fact, she is shutting down her own fertility in order to ward off his fruitfulness. On a deep level, she is rejecting his life-giving masculinity and speaking a false language to him with her body, much as the sports-minded husband is speaking a contradictory language with his headphones and “yes, dear” responses. If a man uses a condom with his wife, or even if both spouses agree to use contraception, they still speak a false and inauthentic language to one another right at the core of their intimacy.

Suppose that on alternating days of the week, the sports-minded husband agrees to stop listening to the radio and instead visits with his wife in a direct and focused manner. Both spouses agree to delay their gratification (he practices “sports abstinence”; she practices “verbal abstinence”), on alternating days, rather than acting against the good of their personal communication by employing contraceptive measures like headphones. This is similar to the case of a couple using NFP. On some days, they fully share with each other in the conjugal act; on other days, they delay sexual gratification and freely choose abstinence, so as to avoid speaking inauthentically to each other through contraceptive sex.

In sum, contraceptive intercourse always represents a radically different kind of act than intercourse during a known infertile period.

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

Making Sense of Bioethics

Natural Family Planning and the ‘purpose’ of sex

By Rev. Tad Pacholczyk

Enfrentando la Muerte en Solidaridad y Esperanza

Padre Tad Pacholczyk

Cuando doy alguna plática sobre las decisiones de fin vida, a veces al concluir se me acerca alguien del auditorio con algún comentario más o menos así: “Sabe, Padre, mi mamá murió hace seis años, y viéndolo ahora en retrospectiva, no estoy seguro si las decisiones que tomamos mis hermanos y yo en cuanto a su cuidado fueron las correctas”. Comentarios como éste nos recuerdan que las circunstancias en torno a la muerte son importantes no sólo para la persona que fallece, sino también para los que se quedan.

El “bien morir” generalmente implica la confluencia de muchos elementos: morir rodeado de nuestros seres queridos, preferentemente en el hogar o en un ambiente de casa hogar para cuidados terminales; recibir el tratamiento adecuado para controlar el dolor; tener los tratamientos médicos razonables (evitando aquellos injustamente pesados); estar en paz con la familia y amigos; estar en paz con Dios (y recibir los últimos sacramentos); y unirnos con Cristo en su momento de sufrimiento.

Cuidar de aquellos que padecen y sufren nos enfrenta a un doble reto: tomar decisiones éticas por ellos en cuanto a sus tratamientos, y asegurarnos un ambiente que los apoye y enriquezca humanamente mientras se acercan a sus últimos días y horas.

Al brindarle a la persona próxima a morir un entorno de dedicación y esmero le ayudamos enormemente a superar sus sentimientos de aislamiento. La Hermana Diana Bader, O.P., nos describe muy bien el reto de hoy en la atención médica:

“En épocas pasadas, el morir era algo que se enfrentaba en comunidad. Los más allegados al paciente hacían ministerio de diversas maneras: lo cuidaban y oraban con él; lo escuchaban, conversaban, reían y lloraban con él. En solidaridad, la comunidad siempre cercana y siempre unida, se hacía cargo de la dolorosa experiencia. Hoy en día, debido a la excesiva dependencia de la tecnología médica, la muerte ha pasado a ser considerada cada día más como un fracaso de la ciencia médica. Los pacientes terminales institucionalizados se sienten alejados del calor humano y de la compasión, privados de la presencia humana por la tecnología que domina en el ambiente institucional, que es donde se viven casi todos los momentos particulares del proceso”.

Proporcionar un ambiente humanamente enriquecedor a quienes están enfrentando la muerte significa explícitamente poner atención a la presencia y contacto humanos, aún en medio de la abundante tecnología que pudiera estar alrededor del paciente.

Por ejemplo, gracias al impresionante desarrollo de las sondas alimenticias, el nutrir e hidratar al paciente que tiene dificultad para ingerir su alimento oralmente, se ha convertido ya en cosa relativamente simple. Estas sondas, particularmente cuando se insertan de manera directa en el estómago, son un medio altamente efectivo para asegurar la nutrición e hidratación de los pacientes en diversos tipos de instituciones. Sin embargo, la facilidad de inyectar al estómago el alimento y los líquidos con esta sonda significa que después de cada inyección el personal médico puede pasar rápidamente y eficientemente al siguiente paciente, descuidando tal vez la necesidad humana misma de acompañamiento. El personal tal vez prefiera la eficiencia de estas sondas, pero el contacto humano quizá se reduce con este proceso.

(Mira BIOETICA/23)
C’mon in, let’s celebrate

With more than 50 percent of all marriages ending in divorce, the time has more than come to place an added emphasis on this age-old sacrament; a sacrament being assaulted from any number of angles, including the highest levels of government.

Recently, Bishop Michael Pfeifer stated that the No. 1 ministry in the Diocese of San Angelo is marriage and family life.

So important is this ministry that a Family Life and Marriage office has been added to the many functions of the pastoral center, and The Angelus, at the encouragement of the Office of Education and Formation, will increase the number of articles on marriage and family life.

“As we stress and give importance to this number one ministry, we are reminded that Pope Benedict XVI constantly points out the new efforts we must give to building up the domestic Church in each family, and the U.S. Catholic Bishops have also made family life and marriage one of the top priorities for our Episcopal Conference in the USA,” writes Bishop Pfeifer in his column that begins on Page 12.

It is that important. As the secular world seeks to undermine this sacrament, we must do all we can to work to ensure its future.

Sacraments, nor any work of God, after all, should be tampered with.

“The Family Room” will be a place where you can come each month for family-related features, resources and even some humor. We hope you like what you will read.

If you know of a family who has a good story, or an interesting marriage-related feature, please contact me at JimmyLeePatterson@gmail.com.

-- Jimmy Patterson, Editor
Sister Mary Grace celebrate 50 years in service

Sister Mary Grace, at right, and the Carmelite Sisters of Our Lady of Grace Monastery near Christoval (Courtesy photo).

By Jimmy Patterson

As I have stressed over and over, many times during the past two years, the number one priority for our Diocese is our family life and marriage as we celebrate this 50th anniversary of the Catholic Church in the United States.

In preparation for this jubilee year, the pastoral leadership of our Diocese, after much study and review and consultation, has determined that family life and marriage are the No. 1 ministry, and that we especially need to pray, work for new appreciation of family life and marriage, and provide assistance for family life. This is a time for us to work vigorously to overturn the presidential decision to abandon support of a belief in the primacy of the family as the basic unit of society and the central focus of public life.

Families come in all forms, and the Carmelite sisters at the Our Lady of Grace Monastery near Christoval will commemorate the 50 year jubilee of their superior, Sister Mary Grace Erl, on July 1.

By Jimmy Patterson

Angelo on the day we became a Diocese — October 16 — will be a family celebration, honoring all the families of the Catholic Church: the 50th anniversary of the Catholic Church in the United States. It will be a time for celebrating and honoring all the families of the Catholic Church.

By Bishop Michael Pfeifer, OMI

Sister Mary Grace, at right, and the Carmelite Sisters of Our Lady of Grace Monastery (Courtesy photo).

By Jimmy Patterson

We need to pray in a special way for all families, and that the Holy Spirit will guide us in our understanding of marriage and family life and to provide support for this priority, especially by the Presbyteral Council, that at a

By Jimmy Patterson

Joseph Clinton back in 1998. President Obama, with this radical decision, is leading us away from the path of respect for the moral teachings of the Catholic Church. This is a time for us to work vigorously to overturn this decision in a proactive way, to implement our nine strategies for Family Faith Formation.

By Bishop Michael Pfeifer, OMI

It isn't until three days before the wedding that our contractor finally popped up one day from under a rock and started work.

Don't get me wrong, he did a fantastic job. We have a new kitchen, and a month after the jambowrker was stawed away for good, the dust is almost gone.

If he would have stayed another three days we would have been able to claim him as a dependent on next year's tax return.

This story would not be complete unless I mention briefly that an unfortunate automobile accident that severely injured our future son-in-law resulted in our daughter and her fiancé having to postpone their wedding until later this year. Everyone is resting comfortably now and all will be OK.

As I have repeatedly reminded, that he will be a member of the family for so long, he will not be walking my daughter down the aisle.

Jimmy Patterson is Editor of The Texas Angelus.
world today is full of tragedy and disasters. In the past
what I should be doing with my time. After all, our
more important than fear.
Wedding when there were such awful things going on
spending so much time on something as trivial as a
death in the newspapers and on television the next day.
watch something that would no doubt be covered to
believe that I'd sacrifice precious hours of sleep to
wedding on a Friday to watch the wedding of Great Britain's
Catholic News Service
By Karen Osborne

Jesus tells apostles he is the way to God
By Joe Sarnicola/Catholic News
While Jesus was having dinner with his apostles, he said to them,
"Do not let your hearts be troubled. You have faith in God; have faith
also in me. In my father's house there are many dwelling places. If
there were not, would I have told you that I am going to prepare a
place for you? ... Where (I) am going you know the way."
Thomas, who was always one to
ask questions, said, "Master, we do
not know where you are going; how
can we know the way?"
Jesus replied, "I am the way and
the truth and the life. No one comes
to the Father except through me. If
you know me, then you will also
know my Father. From now on you
do know him and have seen him."
Then Philip spoke. "Master, show
us the Father, and that will be
enough for us."
Shaking his head as he spoke,
Jesus answered, "Have I been with
you for so long a time and you still
do not know me, Philip?" Then
Jesus addressed all of his friends.
"Whoever has seen me has seen
the Father. How can you say, 'Show
us the Father'? Do you not believe
that I am in the Father and the
Father is in me?'"
Jesus explained that he speaks
the words his Father gives him and
that the Father works through him.
Then he said, "Amen, amen, I say
to you, whoever believes in me will
do the works that I do, and will do
greater ones than these, because I
am going to the Father. And whatev-
er you ask in my name, I will do, so
that the Father may be glorified in
the Son. If you ask anything of me
in my name, I will do it."
Jesus told his apostles that after
he left them to be with his Father,
he would send a helper to them.
"The Advocate, the Holy Spirit that
the Father will send in my name --
he will teach you everything and
remind you of all that (I) told you."
Then Jesus offered a blessing to
his friends and apostles, "Peace I
leave with you; my peace I give to
you. Not as the world gives do I
give it to you. Do not let your hearts
be troubled or afraid."

Lessons from a Royal Wedding: Hope more important than fear
By Karen Osborne
Catholic News Service
My niece thinks I'm a little crazy.
When I told her that I was getting up at 4 in the morn-
ing on a Friday to watch the wedding of Great Britain's
Prince William and Kate Middleton, she couldn't
believe that I'd sacrifice precious hours of sleep to
watch something that would no doubt be covered to
death in the newspapers and on television the next day.
Other friends thought I was crazy, too. Why was I
spending so much time on something as trivial as a
wedding when there were such awful things going on
around the world?
I watched the royal wedding because I think hope is
more important than fear.
At first glance, my friends seem to be right about
what I should be doing with my time. After all, our
world today is full of tragedy and disasters. In the past
few years, earthquakes devastated Chile, Japan and
Haiti. Tsunamis wiped whole towns off the map from
Sri Lanka to Indonesia and beyond. Innocent men,
women and children are being killed in wars and revo-
lutions across the Middle East.
Closer to home, friends living in Alabama lost every-
thing after a tornado destroyed their entire town.
It can seem the same way at school, with the social
and academic earthquakes and tornados that modern
teens experience every day: the effects of drugs and
alcohol, breakups, bad grades, feeling like nobody real-
ly understands them and "gets" where they're coming
from. It's a dark thing for teens to feel like they're all
alone in a crowd; it can color their whole world the
blackest obsidian.
Why spend time watching a wedding when these
things are happening to everyone everywhere?
Think about what a wedding -- any wedding, from
the smallest courthouse exchange of vows to the display of
pageantry at Westminster Abbey -- really says: Despite
the rate of divorce, despite all the bad things that may
occur, no matter what happens, these couples believe in
hope. They believe things can and will get better.
It's important to fight the darkness with everything we
have -- with our money, with our talents and with our
time. It's important to fight homelessness, to feed the
hungry, raise the poor out of poverty, fight for the stu-
dents who get bullied in the cafeteria, volunteer to help
the ones who have trouble learning to succeed in
school, and to help lift our friends out from their sad
times.
It is equally important to hang onto moments of hope, no
matter what terrible times are presented to us.
Today's teens face some pretty tough struggles. No mat-
ter what happens, though, I urge them to just remember
this: Things will get better.
Tell me I'm crazy.
But I believe in hope.
And that makes all the difference.

Divorce Facts
• There has been a modest decline in the
divorce rate since it reached an all-time
high in 1980; there are now 18 divorces
(rather than 22) per 1,000 married women.
(The National Marriage Project: The State
of Our Unions 2004)
• The projected rate of divorcing still
stands at around 50%—this represents
the percentage of marriages (first and
remarriage) entered into during a particu-
lar year that are projected to end in
divorce or separation before one spouse
dies. (The National Marriage Project: The
State of Our Unions 2004)
• Approximately 60-67% of second mar-
rriages end in divorce, and about 74% of
third marriages end in divorce.
• About one-third of adults who have ever
been married and are still living have
experienced a divorce. This percentage
rises to 46% for the baby boom genera-
tion.
• Catholics are substantially less likely
than Protestants to get divorced (25% ver-
sus 39%). (The Bama Group, 2004)
Source: www.foryourmarriage.org

BIBLE TRIVIA
How many books of the New Testament are named after John?
Answer: Four.

PUZZLE:
In each of the questions below, one word or name does not
belong with the other two. Using the hints, cross out the
incorrect words:
1. John, Matthew, Paul. (Gospels)
2. Exodus, Kings, Genesis. (Books of law)
3. Isaiah, Ezekiel, Proverbs. (Books of prophecy)
4. Adam, Moses, Eve. (The first two people)
5. Last, New, Old. (Biblical Testaments)
6. Saul, David, Jacob. (Kings of Israel)
7. Deacons, lectors, priests. (Holy orders)

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On becoming a godparent; annulments of marriages

By Father John Dietzen
Catholic News Service

**Q. How might a Catholic respond when asked to be a godparent for children of a Catholic who has left the practice of the faith? In this case, the former Catholic has joined another (Presbyterian) congregation. I know this question will arise in our family soon. (New York)**

A. It is the Catholic understanding that godparents should be members of the church or community in which the baptism is being celebrated. Godparents do not merely become, at least partly, responsible for the child's Christian upbringing as a friend or relative. They normally represent and support the community of faith into which the infant is being baptized.

However, it is also Catholic belief that every baptism, regardless of the church or denomination in which it takes place, incorporates a person into Christ and creates the bond of unity that exists among all who are reborn through this sacrament.

Because of the baptism that we share in common with other Christians, a Catholic may serve as Christian witness to the baptism of a person in another Christian denomination along with a godparent of that denomination. In this case, of course, responsibility for the Christian upbringing of the child falls on the godparent who is a member of the Christian community in which the infant is baptized.

The fact that the parents of the child were formerly Catholic does not change the rule.

These provisions are found in the Vatican's Directory for the Application of the Principles and Norms on Ecumenism (March 1993; Nos. 92-98), and in Canon 874.

**Q. If a Catholic is married outside the church and soon after obtains a divorce, why does she need an annulment to marry another man? My friend is puzzled by this since the church does not recognize the first marriage anyway. (Illinois)**

A. Anytime a Catholic has been married, even if only a civil ceremony, a formal declaration of nullity, an annulment, is necessary before the Catholic may enter a subsequent marriage in the church.

The reason is to make certain that the first marriage outside the church was actually invalid and that the person is therefore free to enter another marriage.

The process for this type of annulment is not lengthy or complicated. Basically it simply requires gathering relevant documents -- that the individual was baptized Catholic, that the original marriage was never validated in the church and so on.

No lengthy statements by the petitioner, no complicated testimonies by witnesses about the previous marriage, are required. Therefore, the process is nothing to be apprehensive about.

When someone is dying ... go visit them

By Father Peter J. Daly
Catholic News Service

When someone is dying, drop what you are doing and go see that person. I learned that lesson a decade ago when a priest friend was dying in Kansas City. The nun at the nursing home where Monsignor was living called and said he wanted to see me. I said that I would come the next month. He died the next week. I regretted it ever since.

This Palm Sunday weekend, I got a call from Beatrice, the wife of my dear friend Ed Noriega. She said that Ed was dying and that he wanted to talk to me.

She put him on the phone. He was very weak.

"Hi, Father," he whispered.

"Hang in there, Ed," I said. "I'll get down there to Texas to see you right after Easter."

Bea came back on the phone. "I don't think he will last more than a few days," she said. "I talked to my doctor. He said, 'It won't be long.'"

Ed had stopped eating. His lungs were taking on fluid.

The next day I was on a plane from Washington, D.C., to Brownsville, Texas. It was a real experience of the passion during Holy Week.

Ed had been a good friend. Sixteen years ago, when I first came to St. John Vianney Catholic Church in Prince Frederick, Md., he volunteered to do our maintenance. We ate lunch together most days. He also helped me to put together a funeral team. We did well over 150 funerals together.

Ed was at every men's club meeting and Knights of Columbus event. When the Latino community started to grow in our area, he helped us with the Spanish-language liturgy. He translated for the migrant workers. He corrected my Spanish. We made a trip together to Mexico to establish our sister parish relationship in Hidalgo.

Ed is a good man; not a perfect man, but a good man. Like any pastor, I know the light and the shadow.

But I also know that Ed is as much a member of my family as any blood relative.

We were very different, Ed and I. He was 20 years older, a son of South Texas, from a border town. His mother spoke only Spanish. He also was a military man. For him, the Air Force was his ticket out.

I was from Chicago, an ethnic urbanite. My family is Irish and German, city people from the frozen North. For me, the church was my ticket out.

Despite our differences, we shared the faith. We became pals. We traveled together to Israel, Italy, Turkey and Greece. We made day trips to Philadelphia on parish business. We went down to the beach on days off.

Two years ago, Ed moved home to Texas. Nobody said so at the time, but we knew he was going there to die. We talked on the phone, but Ed never liked talking about his health. Instead, we talked about happy memories. We laughed a lot.

Another parishioner, George Sullivan, joined me in Texas on this last trip. George and Ed have worked together on many projects. They also shared a love of cigars, fine scotch and an appreciation of the feminine form.

As we were leaving Ed's house to fly back home, I said, "Adios amigo, goodbye old friend, I will see you in heaven. Hold the door open for me. I'm right behind you."

Ed cried.

George leaned over and said, "We have to work out some kind of signal, so you can tell me whether or not the women wear any clothes in heaven."

Ed laughed.

The tears and the laughter were the best medicine for the three of us.

If somebody calls and says a friend is dying, go. Becoming a godparent; annulments of marriages outside the church.
The Ordination of Fr. Prem Sunil Thumma and Fr. Patrick Okpanobong

Rev. Patrick Chris Okpanobong, of Nigeria, left in photo at near right, and Rev. Prem Sunil Thumma, left in photo at far right, both graduates of Assumption Seminary and the Oblate School of Theology in San Antonio, have increased the ranks of priests in the diocese by two upon the occasion of their ordination, Saturday, June 4.

Fr. Okpanobong celebrated his first Mass June 5 at Immaculate Heart of Mary Church, in Big Spring.

He will begin his priestly service to the churches on the south-side of Odessa.

Photos by Alan P. Torre/aptorre.com.

Rev. Prem Sunil Thumma, left in photo above, presided over his first Mass June 5 at San Angelo’s Sacred Heart Cathedral. Fr. Sunil Thumma has been assigned to St. Stephen’s in Midland.
Freedom could be top issue facing future Church

By George P. Matysek Jr
Catholic News Service

TOWSON, Md. -- John Garvey is convinced that religious freedom will be the most important issue facing the Catholic Church in the United States over the next half century.

"This is so because our culture is evolving in ways that are indifferent and sometimes even hostile to religion," said Garvey, president of The Catholic University of America in Washington.

The sexual abuse crisis has particularly wounded the Catholic Church, he said, contributing to a loss of moral authority. In the past decade, he said, legal restrictions aimed at the church garnered a sympathetic hearing. The church now finds itself in the same position as religious minorities, he said.

"In fact, its position is worse," Garvey said, "because when a state like the Commonwealth of Massachusetts enacts laws that are aimed at the church, it may not seem discriminatory to people because a majority of the legislators who passed the laws were baptized as Catholics."

Religious people have traditionally sought shelter in the Constitution, he explained, "and that's an area where the shade has been diminishing in the last decade."

Garvey spoke May 10 at an inaugural lecture on religious liberty, hosted by Archbishop Edwin F. O'Brien of Baltimore at Calvert Hall College High School in Towson. The gathering attracted an estimated 150 people.

Garvey focused much of his talk on the 1990 Supreme Court ruling, Employment Division v. Smith. The ruling held that the First Amendment protects religious actors against discrimination, Garvey said, but not against laws that are neutral and generally applicable.

David Kinkopf, an attorney with Baltimore-based Gallagher, Evelius & Jones who represents the Archdiocese of Baltimore, argued that the Smith ruling is inadequate in protecting church liberty.

"If Congress passed a general law reinstating Prohibition -- absolutely outlawing alcohol (even for sacramental use)," Kinkopf said, "Congress would be free to do that under the Smith doctrine. It could criminalize something that's so central to our sacramental life."

(Please See FREEDOM/23)
### USCCB Video Ratings

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### Culture: Books & Film

#### Shiver me timbers! (And wake me when it’s over)

- Disney’s latest installment in the ‘Pirates of the Caribbean’ franchise a little long in the telling.

NEW YORK (CNS) -- The fourth movie in the series inspired by the Disneyland attraction, “Pirates of the Caribbean: On Stranger Tides” (Disney), spins a yarn that leads to the Fountain of Youth. No wonder it makes the popular franchise feel long in the tooth. While not a bust or a bore, “On Stranger Tides” would benefit from more vim and vigor.

After 2007’s convoluted, never-ending installment “At World’s End,” producer Jerry Bruckheimer hired director Rob Marshall to do just that. Known for big-screen adaptations of the musicals “Chicago” and “Nine,” Marshall is an odd choice to helm an adventure-comedy set on the high seas. Although his Broadway sensibility isn’t alien to the spirit of the often flamboyant material, a trade-off has occurred. In exchange for a leaner, more compact entertainment, this picture lacks awe-inspiring visuals and a grand scale -- notwithstanding copious digital effects and it being the first in the series photographed in 3-D.

“On Stranger Tides” amounts to miniaturized hokey -- the cinematic equivalent of a ship in a bottle. There’s not much memorable swashbuckling and the humor isn’t particularly jolly. Johnny Depp doesn’t appear enthused about reprising the role of foppish Captain Jack Sparrow, despite being given a worthy new love interest played by Penelope Cruz.

Much of the enervating aura can be attributed to the fact that few scenes take place on the open ocean. Marshall heightens the sense of claustrophobia by favoring medium shots and close-ups, adopting the perspective of a spectator in the front row of the orchestra section rather than that of a viewer in the back of the auditorium positioned to take in the full breadth of the spectacle. On the plus side, the scenario doesn’t attempt to incorporate previous story lines or introduce a confusing array of new characters.

In mid-1700s London, we learn of Jack’s interest in finding the Fountain of Youth discovered by explorer Ponce de Leon two centuries earlier. Reluctant to join his rival Captain Barbosa (Geoffrey Rush) on an expedition backed by England’s King (Please See PIRATES/21)

### ‘Amish Grace’: Author looks at mercy, forgiveness


Reviewed by Christine Lebednik Catholic News Service

"Amish Grace" shows no hesitation to tackle hard questions. The authors, who had all written on Amish culture previously, set out to present to the mainstream an explanation of Amish reaction to the Nickel Mines school shooting. In so doing, they present intriguing questions, including:

- Is forgiveness with such immediacy genuine/authentic?

-- Does anyone have the right to dispense forgiveness on behalf of another who cannot do so for himself or herself, such as a murder victim?
-- Does too-ready forgiveness possibly unleash serial predators into society to harm others?
-- Is it not the grief process, over time, also a God-given mechanism, rightfully influencing forgiveness to occur gradually rather than with immediacy?
-- Where, if anywhere, does individual accountability fit into forgiveness models?
-- Should grief/healing and forgiveness be seen as separate, if related, process (Please See BOOK/21)
Church takes serious steps toward understanding and reducing problem of sexual abuse of minors by priests

By Bishop Michael D. Pfeifer, OMI

As all know from various media sources, the long awaited report on the Causes and Context of sexual abuse of minors by Catholic priests in the United States 1950-2010 was recently made public. This report outlines the results of an empirically based study of the Causes and Context of the phenomenon of sexual abuse of minors by Catholic priests in the United States between 1950-2010. It is the second of two major studies produced by researchers at John Jay College of Criminal Justice about sexual abuse by Catholic priests. The first study – The Nature and Scope study – focused on the description and extent of the problem from 1950 to 2002 and was published in February 2004. This second report on the Causes and Context of sexual abuse of minors, brings out the organizational, psychological and situational factors that contributed to the vulnerability of individual priests in this period of normative change.

This latest report on the Causes and Context, has been shared with all the Bishops of USA and is very lengthy and detailed. I share here the conclusion of the report which hopefully will give all of our people a better understanding about this critical issue.

CONCLUSION

The Catholic Church has taken serious steps toward understanding and reducing the problem of sexual abuse of minors by priests. Diocesan leaders began these discussions as a body in the mid-1980’s, when the problem of sexual abuse was becoming known, but actions to address the behavior at that time were inconsistent. In 2002, at the height of discourse relative to the crisis, the bishops signed a charter committing to study the problem, address it, and implement policies to prevent it from occurring in the future. They are continuing through the model of organizational change and are on their way to implementing what are considered to be best practices in terms of education about abuse for potential victims, potential abusers, and potential guardians. The church has responded to the crisis, and as a result, a substantial decrease in the number of sexual abuse cases has come about at present. However, handling the crisis within the organization, with a lack of transparency to outsiders who also were trying to understand and respond to the crisis, led to cynicism about the church’s response, even though the response was consistent with both the understanding of victimization at the time and also with typical organizational response to deviant behavior.

It is intended that this research, as presented in this report, will support the desire for long-standing change expressed by many victims and those affected by this crisis. It is also intended that the findings be useful to other organizations, for child sexual abuse is not a phenomenon unique to the Catholic Church. It is a pervasive and persistent problem that can often be found in organizations in which mentoring and nurturing relationships develop between adults and young people. It is hoped that this report will further assist other institutions in understanding this serious social problem and that many will undertake an assessment of their own policies in order to prevent abuse of the young people therein.

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The Adult Catechism

Pope Benedict XVI: Anniversaries and writings

By Cardinal Donald Wuerl
Archbishop of Washington

On the Monday of Holy Week, April 18, we will celebrate the Chrism Mass that evening in the Cathedral of Saint Matthew the Apostle, as is our custom. The focus of that Mass is priestly ministry and the priesthood. However, this year's Chrism Mass has special meaning as it takes place on the eve of the sixth anniversary of the election of Pope Benedict XVI as Bishop of Rome and Chief Shepherd of the Universal Church. In his years as pope, Joseph Ratzinger, now Benedict XVI, has demonstrated his extraordinary teaching ability at the service of the whole Church.

The Chrism Mass celebration also marks the third anniversary of the visit to our archdiocese of the Vicar of Christ. At that time, we welcomed the Pope precisely because of his role as Chief Shepherd and he reminded us in the midst of his homily during the Mass at Nationals Park on April 17, 2008 that "in the exercise of my ministry as the successor of Peter, I have come to America to confirm you, my brothers and sister, in the faith of the Apostles (cf. Luke 22:32). I have come to proclaim anew, as Peter proclaimed on the day of Pentecost, that Jesus Christ is Lord and Messiah, risen from the dead, seated in glory at the right hand of the Father and established as judge of the living and the dead (cf. Acts 2:14ff)."

As we reflect on our Holy Father's anniversary and his mission to confirm us in the faith, I would like to turn specifically to a number of his writings in the form of encyclical letters and post-synodal apostolic exhortations. Here we find a rich vein of spiritual guidance and pastoral instruction.

The very first of his encyclical letters, Deus caritas est (God is love), was published at Saint Peter's on Dec. 25, the Solemnity of the Nativity of the Lord, in the year 2005, the very first of his pontificate. This letter provides a profound meditation on the understanding of God who is love and the relationship of God's love in creation and in salvation history. In Part II the encyclical outlines for us the obligations of love. Entitled "Caritas, the

Practice of Love by the Church as a 'Community of Love,'" the Pope calls us to live out the love that God has so wonderfully, graciously and freely bestowed on us. It is in this section that we are reminded that "the Church's deepest nature is expressed in her threefold responsibility: of proclaiming the Word of God (kerygma - martyria), celebrating the sacraments (leitourgia), and exercising the ministry of charity (diakonia)." The Pope goes on to tell us that "these duties presuppose each other and are inseparable."

Shortly after his election, Pope Benedict convoked the Synod of Bishops to address the topic of the Holy Eucharist. It was my privilege to participate in that synod and to experience the changes the Pope introduced into the synod process to encourage more discussion and interaction among the bishop members. I also marveled at the wisdom and theological profundity of his personal interventions.

Out of the 2006 synod came the apostolic exhortation Sacramentum Caritatis in which the Pope reflects with the Church on the Holy Eucharist, the sacrament of charity, that "is the gift that Jesus Christ makes of himself, thus revealing to us God's infinite love for every man and woman."

What was particularly helpful in that apostolic exhortation is the division of the teaching into three parts: "The Eucharist, A Mystery to Be Believed," "The Eucharist, A Mystery to Be Celebrated" and "The Eucharist, A Mystery to Be Lived."

It is in the first section dealing with the mystery to be believed that the Pope addresses the sacramentality of the Church and how the Eucharist is related to each of the seven sacraments that are expressions of the profound sacramentality of the whole Church by which Christ continues to be present in the world.

While we translate Sacramentum Caritatis as "The Sacrament of Charity" the holy Father gives as the fuller name of this exhortation "A Reflection on the Eucharist as the Source and Summit of the Church's Life and Mission."

As we prepare for the introduction of the new English translation of the Third Edition of the Roman Missal and direct our attention more completely to a renewal of our understanding of the Mass, this exhortation can be a rich source of both information and inspiration.
CARMELITES

(From 12)

together we do something beautiful for God.”

Another of Mother Teresa’s famous quotations is certainly applicable in the work and prayer of the Carmelite sisters: We all can’t do great things but together we can do small things with great love. It is a sentiment that applies in many ways to the daily life of the sisters.

“No one can be everywhere doing everything, and that’s why St. Therese of Lisieux felt; she wanted to help everyone and in her contemplative life she could by living at the heart of the Church by helping and by pumping blood to the whole body,” Sister Mary Grace said. “We help from behind the scenes, and in turn we are greatly supported by the people, very much so. Not only by their material help, but by what they give to their Christian living. It’s been a very great inspiration.”

Sister Mary Grace said when she received her calling from God to enter the Church was one of the high points of her past 50 years. “Certainly there have been struggles and joys, and the whole lot of human life has gone into this, but it’s all been for the same goal and that is what I wanted when I entered and what I still feel: to get closer to God and to bring others closer to God and that’s why I am here.”

In the true spirit of sharing, Sister Mary Grace’s 50th jubilee on July 1 will also be celebrated by Sister Malachy Griffin, vicar of women religious in the diocese. Sister Malachy, who celebrated 25 years as director of the Newman Center at Angelo

BOOK

(From 18)

es that quite rightfully can proceed at different paces?
-- Do the Amish understand forgiveness differently from other Christians; or do they just more effectively practice what others preach but do not practice?
-- Are the Amish hypocritical in forgiving outsiders while practicing shunning in their own community?

The authors speculate on base-line answers; but avoid hard and fast conclusions. Instead they offer readers an opportunity to reflect and arrive at individual conclusions.

This book evoked reflections on such isolated (versus community-based) forgiveness events lived out by the families of Jeffrey Curley, a Boston-area murder victim; Todd Beamer and John Oganowski, victims of the Sept. 11, 2001, attacks; and both the personal- and family-forgiveness witness demonstrated by Kai Leigh Harriott, who was crippled by a stray gunshot, and her family. "Amish Grace" suggests the Amish would be quick to support such forgiveness witnesses elsewhere than in their own communities.

Both books are a worthwhile read; and readers may prefer one over the other or perhaps both depending on their own journey with Christian values of mercy and forgiveness.

Indeed, perhaps the highest value offered in either book is as a keystone for personal reflection on the forgiveness value and its application to each Christian’s life.

JOHNSON

(From 1)

startling though, was this: “We even had women who had been on the other side of the fence who had been praying for us come in and have abortions.”

Abortion, Johnson said, has seeped into our culture, an occurrence that she said the Church and its people have allowed.

“Women who sit in these pews, women who go to church in it doesn’t matter what church or what town, women and men have made abortion decisions in every single church across this country and they are silent,” she said. “It’s not because they don’t know abortion is wrong. We have enough resources today that everyone should know it’s wrong. It’s just we are not talking about it.”

Johnson blamed apathy for why abortion remains legal.

Johnson’s book “unPlanned” tells the story of her conversion. In the book, and in her presentation at Holy Angels, she spoke of another conversion: that of the late Dr. Bernard Nathanson, not only a former abortionist, but a former atheist abortionist who converted to pro-life Catholic in 1996.

“Dr. Nathanson used to say that as an abortionist he knew that anti-abortion advocacy would end if the churches would get on board with it,” she said. “And, he said abortion would take off if we could duped the church into believing we were providing a necessary evil. If we could just convince the church that we really needed abortion in this country, he said, if we could somehow sneak that in, then abortion would soon take over our society. And it would soon become kind of normal and abortionists would win the fight. And that’s exactly what has happened.”

Johnson said she wasn’t surprised at the success of her book and even noted that some Planned Parenthood clinic workers had thanked her for giving them a voice.

COMMUNION

(From 7)

which one is participating, i.e., attending. It is not lawful simply to enter Mass at Communion time in order to receive a second time. One must be participating in the whole celebration. Those who are in danger of death may receive Viaticum during or outside Mass, even if they have already received Communion that day. Reception of Communion a third time in one day is illicit, except in the case of a priest who must trinate [preside at a third Mass that same day].

Now, we need to define the meaning of “day.” This is important since, as Catholics, our ‘Sundays’ and ‘holy days of obligation’ begin at Vigil and that practice might lead to some confusion. Canon 202 (1983 Code) declares, “In law, a day is understood as a period of 24 continuous hours beginning at midnight…” So, a Mass celebrated at Vigil is celebrated on a distinct day, according to Church law.

So, there you have it. If you and I are Catholics in good standing who participate in two Eucharistic celebrations in the same day or have the priest administer Viaticum on the same day on which we had already received the Body and Blood of Christ, we have the privilege to receive a second time. Now, it is for each of us to become that which we receive.
PIRATES
(From 18)

George (Richard Griffiths), Sparrow is conscripted by sword-wielding old flame Angelica (Cruz). Angelica's father is the malevolent pirate Blackbeard (Ian McShane), a character schooled in the dark arts and the only one wearing more eye mascara than Jack. They set sail aboard his vessel Queen Anne's Revenge, crewed by zombie officers.

Meanwhile, the Spanish crown has dispatched three galleons to the island where the font of eternal life is supposedly locat-ed. The ritual necessary to unlock its regenerative powers entails obtaining a mermaid's fresh tear. The movie's centerpiece is an aquatic melee involving a host of these enticingly beautiful yet predatory creatures. Philip Swift (Sam Claflin), a missionary clergyman in Blackbeard's custody, falls in love with one, whom he dubs Syrena (Astrid Berges-Frisbey).

Their romance adds a youthful note to "On Stranger Tides," but Swift's faith also affords screenwriters Ted Elliott and Terry Rossio the chance to fortify the plot by contrasting his theistic worldview to one rooted in magic, including voodoo, and a pagan belief in Fate. There's considerable banter about the salvation of souls promised by Christianity and the fountain's superficial kind of redemption. This includes some mildly provocative comments regarding religion, and Catholicism in particular. They needn't deter potential viewers, however, especially since the values of compassion and kindness championed by faithful agents are appropriately affirmed.

And yet plotwise, the tension between theology and magic does end in a sort of stand-off. As regards the handling of almost any substantive topic in a mainstream summer movie, "On Stranger Tides" hedges its bets, taking great care not to offend -- or to say anything of real consequence.

The film contains recurring action-adventure violence and peril, including non-graphic knife play and swordplay; some lightly suggestive humor and innuendo; several scary sequences; one rude expression; and frequent alcohol consumption.

The Catholic News Service classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

FAMILY
(From 13)

without going into the details that have been included in seminars and corres-pondence that have already been shared with all of our priests and pas-toral leaders. These nine strategies for supporting family life and marriage are:

■ **Strategy 1.** Make family life formation a goal of congregational life and ministry.

■ **Strategy 2.** Utilize church ministries and programming to teach, model, and demonstrate family faith practices, and then provide the resources for families to live the practice at home.

■ **Strategy 3.** Build on practices families are already engaged in.

■ **Strategy 4.** Involve the whole family in congregational life, programs, and leadership roles.

■ **Strategy 5.** Offer family and inter-generational learning programs.

■ **Strategy 6.** Develop family faith formation around life-cycle milestones.

■ **Strategy 7.** Offer a variety of developmentally-appropriate family service projects.

■ **Strategy 8.** Provide at-home resources for the core family faith prac-tices.

■ **Strategy 9.** Use the Internet to resource and connect families.

I sincerely thank you for all the support you are giving to this number one ministry of our Diocese, and as we continue through our jubilee year, let us all strive to help to build up family life and marriage, especially by looking at implementing these strategies to help the newly married live their sacrament, and especially to help couples when the family begins to develop with the first baby. Remember, we have the Holy Spirit guiding us, we have Christ our Good Shepherd leading us, and we have Mary our Mother always protecting us. She is the teacher of the first greatest Teacher, and she is the one who can do so much to show us how to be holy families, imitating the greatest Holy Family -- Jesus, Mary and Joseph.

BISHOP
(From 2)

protect them from this growing evil. Families need to join with other families to talk about and address this ever-growing evil. Churches have a major role to play in addressing this evil through teaching, preaching and by call-ing people to live according to Christian values. We must continue to educate and empower parents to deal with this moral cancer.

We are followers of Christ and should begin to take the necessary steps to address this ever-growing evil that is corrupting our society. Prayer is our most powerful tool, and parents need to regularly pray and discuss with their children about the evil of pornography and how to protect themselves from this great evil.
Al poner énfasis y dar importancia a este ministerio principal, se nos recuerda que el Papa Benedicto XVI constantemente señala los nuevos esfuerzos que debemos dar para edificar la Iglesia domestica encada familia, y los Obispos Católicos de los EE.UU. también han hecho la vida familiar y matrimonial una de sus prioridades para nuestra Conferencia Episcopal en los EE.UU.

Tristemente, al dar nueva énfasis a este ministerio principal de la vida familiar y matrimonial, la oficina más alta del país está retirando el apoyo para nuestro matrimonio. Tristemente, recientemente el Presidente Obama indicó que su administración ya no defenderá el Acta de Defensa Matrimonial (DOMA, por sus siglas en inglés), que fue aprobada arreglándola por el Congreso y puesta en ley por el Presidente Clinton en el 1996. Presidente Obama, con esta decisión radical, es el primer Presidente en la historia que quiera cambiar el entendimiento bíblico y Judeo-Cristiano reconocido por edades que el matrimonio es una unión de un hombre y una mujer en la alianza sagrada determinada por Dios. A ningún ser humano se le ha dado la autoridad de cambiar lo que el Espíritu Santo nos ha enseñado, comenzando con el primer libro de la Biblia y continuando con las enseñanzas de Cristo Jesús mismo.

Por lo tanto, más que nunca, necesitamos orar y trabajar por un nuevo aprecio de la vida familiar y matrimonial, y hacer nuevos esfuerzos pastorales y espirituales para fortalecer cada vínculo matrimonial y proveer asistencia para vida familiar. Necesitamos rezar de una manera especial por todas las familias, y que el Espíritu Santo nos guíe para trabajar vigorosamente para derrocar la decisión presidencial de abandonar el apoyo del entendimiento tradicional del matrimonio. Este es el tiempo para que todos los Católicos protesten su decisión en una manera proactiva por medio de hacer que nuestras voces se escuchen en campañas de carteles con nuestros legisladores pidiéndoles por su apoyo para el significativo divino del matrimonio, y cartas de protesta a nuestro Presidente, pidiéndole que anule su decisión. Gracias a Dios, el Presidente de la Cámara de los Representantes ya ha indicado que él dará su fuerza total para hacer que el entendimiento tradicional del matrimonio sea apoyado por ley.

Para ayudar a todos a llegar a un mejor entendimiento de la vida familiar y matrimonial y para proveer apoyo a esta prioridad, le he pedido, en conjunto con el Consejo Presbiteral, a un nivel diocesano y parroquial, que todos trabajáramos para implementar esta prioridad principal, especialmente por medio de implementar las nueve estrategias del Planeamiento para Formación Familiar de Fe. En varios tiempos, estas nueve estrategias se han presentado a la atención de todos, y aquí hago mención de estas nueve estrategias sin entrar en detalle que han sido incluidas en seminarios y en correspondencia que ya han sido compartidas con nuestros sacerdotes y líderes pastorales. Estas nueve estrategias para apoyar la vida familiar y matrimonial son:

■ Estrategia 1 – Hacer de la formación de la vida familiar una meta de vida comunitaria y ministerial.
■ Estrategia 2 – Utilizar los ministerios y programas de la Iglesia para enseñar, ser ejemplo y demostrar prácticas de fe familiar, y así proveer recursos para que las familias los vivan y practiquen en sus hogares.
■ Estrategia 3 – Edificar sobre prácticas familiares ya establecidas.
■ Estrategia 4 – Involucrar a toda la familia en la vida comunitaria, programas y en el papel de liderazgo.

■ Estrategia 5 – Ofrecer programas de aprendizaje intergeneracional y familiar.
■ Estrategia 6 – Desarrollar la formación de una fe viva alrededor de un núcleo familiar en sus varias etapas.
■ Estrategia 7 – Ofrecer una variedad de proyectos al servicio familiar, apropiadamente desarrollados.
■ Estrategia 8 – Proveer en el hogar, recursos de fe en la estructura familiar.
■ Estrategia 9 – Usar el Internet como recurso y conexión familiar.

Nos doy las sinceras gracias por todo el apoyo que le están dando a este ministerio principal de nuestra diócesis, y al continuar por este año de aniversario, que sigamos esforzándonos para ayudar a edificar la vida familiar y matrimonial, especialmente por medio de implementar estas estrategias para ayudar a los nuevos matrimonios vivir sus sacramentos, y especialmente para ayudar a parejas cuando la familia comience a crecer con el primer bebé. Recuerden, tenemos el Espíritu Santo guándonos, tenemos a Cristo nuestro Buen Pastor guándonos, y tenemos a María nuestra Madre siempre protegiéndonos. Ella es la maestra del primer Maestro más grande, y ella es la que puede hacer más para enseñarnos como ser familias santas, imitando la más grande Sagrada Familia—Jesús, María y José.

(From 16)

decades ago," Terry said.

But, she added, "the vulnerability to abuse remains a risk in any organization where adults form mentoring and nurturing relationships with minors."

In response to a question, Terry stressed that the report was prepared independently by the John Jay researchers, without any influence on the findings from the bishops or the National Review Board.

"We did the work, we did the writing, we came to the conclusions," she said.

Bishop Cupich said the sexual abuse of children "is a human problem," not just a church problem.

"Our church is committed to being part of the solution," he said. "The very fear that abuse would ever recur in the church compels us to take whatever action is needed to see that it does not arise again."

He also pledged the bishops to "build partnerships with leaders in the civic community to rally the entire adult world to put an end to this societal scourge."

Bishop Cupich praised the John Jay researchers and the funders of the study "for helping us better understand what happened in this sickening period of our history."

Knight, who has served on the National Review Board since 2007 and chaired it since 2009, said nothing in the John Jay report "should be interpreted as making excuses for the terrible acts of abuse that occurred. There are no excuses."

"There is much that the church has to learn from this report, and much of it is difficult," she added. "The bottom line is that the church was wrong not to put children first for all of those years, all of those decades."

Knight said the sexual abuse crisis had caused a "shattering of trust in God's very representatives."

"We would be a sorry church if such news of sexual abuse were treated as commonplace," she said. "Protection of children must be part and parcel of every parish, school and faith community in America, indeed, in the entire world."

The U.S. bishops are to review their 2002 charter during their June meeting in Seattle, but Bishop Cupich said its policy of "zero tolerance" for any priest credibly accused of sexual abuse of a minor "must remain in effect."

That policy not only protects children, he said, but also protects "the tens of thousands of priests who have suffered greatly in this crisis, all the while quietly serving with honor and self-sacrifice every day of their lives."

Asked why bishops sometimes returned abusive priests to ministry with children after treatment, Bishop Cupich said those decisions were based on "the science of the day," which indicated that a person could be "cured" of abusive behavior.

"That was a bad mistake, shared by people across the board," he said. "We know better now."

Terry, dean of research and strategic partnerships at John Jay, defended the report’s findings that few of the priests who abused minors during the peak of the abuse crisis in the 1960s and 1970s were pedophiles.

"Very few priests exhibited behavior consistent with the persistent abuse of prepubescent children," she said. Instead, she said, the majority were "generalists" who abused multiple minors of different ages based on the opportunities available to them.

For the purpose of comparing the behavior of sex offenders, the John Jay report defined a priest-abuser of children age 11 or younger as a pedophile, and a priest-abuser whose victims were all boys over age 12 as an "ephebophile."

In addition, Terry said, most of the victims of abusive priests were young males, not because most priest-abusers were homosexuals, but because their work gave them more access to males and more opportunities to abuse them.
FREEDOM

(From 17)

"Time and time again," he added, "this neutrality isn't a sufficient protection of religious liberty."

Garvey and Kinkopf pointed to several recent challenges to religious freedom. One was the recent law passed by the Baltimore City Council that required pro-life pregnancy centers in the city to post signs indicating that they did not provide abortion or birth control. Similar signs were not required of Planned Parenthood requiring that organization to state what services it didn't provide.

Archbishop O'Brien challenged the law in federal court as a violation of the First Amendment.

"We ought to be concerned about the government -- under threat of criminal prosecution -- forcing private speakers to provide a government-mandated message," Kinkopf said.

Kinkopf said land-use cases are another area where religious liberty can be at risk. When the Archdiocese of Baltimore sought to demolish an apartment building to make way for the Pope John Paul II Prayer Garden, it ran into difficulty with historic preservationists. If the city would have failed to allow the church to demolish the building, Kinkopf said, it would have violated the Religious Land Use and Institutionalized Person Act. The city allowed demolition to proceed.

"The case really turned on the question of whether there was a substantial burden on the religious exercise of a person -- including a religious assembly or institution," Kinkopf said.

Garvey cited other cases where religious liberty runs into laws that compel religious institutions to do something against their beliefs or obey laws that apply to everyone. Examples include abortion counseling at Catholic hospitals, gay adoption and contraceptive coverage in health insurance.

Archbishop O'Brien noted that Pope Benedict XVI has spoken out strongly on the importance of defending religious liberty around the world -- stipulating that the right to religious freedom should be viewed as an agent of the fundamental dignity of every human person. "Let's uphold this right through the work of our own vocations and preserve it for future generations," Archbishop O'Brien said.

FIORENZA

(From 6)

His long travels to many nations in the short time of his papacy has exposed him to millions of people. Perhaps never in the history of the world has one person been seen personally by so many people. This in itself is a reason why it is so well known, but also that he is well loved because of his message, his personality and his style in which people instantly feel that he is indeed a man sent by God. Throughout the centuries the Church has been blessed by the popes who have been chosen to serve us as Vicars of Christ. Each one has made a special contribution to the vitality of the Church, and each one has served the Church with great love and devotion through their gifts and talents. The prestige and respect for the papal office grows under the leadership of each pope. Today the papacy enjoys a universal recognition as a respected office for proclaiming goodness, justice and peace. This is due in large measure to the personal charisma of Pope John Paul II.

These thoughts come to mind not only because of my continuing prayers for the complete recovery of the pope’s health, but also because of the approaching feast of Saints Peter and Paul (June 29). The feast of the two saints have a special significance for the Catholic world because of their martyrdom in Rome where Peter had gone to become the bishop of that important city of the ancient world. Christ willed that Peter be the head of His Church and those who follow Peter as Bishop of Rome also received the fullness of power to govern, teach and sanctify the universal Church. John Paul II is the 263rd successor of St. Peter as Bishop of Rome and Pope.

For us Catholics this is of the greatest importance. The one aspect of our Church which distinguishes us from all other Churches is that we are a papal church. We believe that Christ entrusted to Peter supreme authority over the Church He founded. The successors in the See of Peter have the same authority by divine right. We look to Peter, and his successor today, Pope John Paul II, to confirm us in faith and to guide and direct the Church. Thank God for the man who now sits in the Chair of Peter. Please do not fail to pray that he will recover his full strength so that he can continue shepherding the Church during these exciting times of great challenge and opportunity.

BIOETICA

(Para 10)

Si el paciente puede todavía ingerir oralmente pequeñas cantidades de alimento, sería preferible alimentarlo manualmente en lugar de recurrir a la sonda. Al dedicar tiempo, esfuerzo y amor alimentando con la mano a otra persona estamos propiciando un contacto humano muy valioso, mismo que no debiera sacrificarse en un afán de mecanizar la atención médica o de ahorro económico. Con esta atención dedicada de nuestra parte por ser verdadera presencia hacia quienes enfrentan la muerte estamos manifestando solidaridad humana, reafirmamos su dignidad de personas, expresamos benevolencia y mantenemos el lazo de comunicación humana con ellos. Esto también los ayuda enormemente a superar el sentimiento de soledad y el temor de ser abandonados.

Tener compasión hacia los que sufren es mucho más que sentir lástima sin apoyo. Más bien, es una verdadera voluntad de entrar en su situación. La palabra compasión (de las raíces latina y francesa con "con" y pati “sufrir") significa “sufrir con”, sufrir junto con, participar en el sufrimiento. El Papa Benedicto XVI dejó muy en claro en 2007 la importancia de la compasión, al escribir:

“Una sociedad que no logra aceptar a los que sufren y no es capaz de contribuir mediante la compasión a que el sufrimiento sea compartido y sobrellevado también interiormente, es una sociedad cruel e inhuma. ... En efecto, aceptar al otro que sufre significa asumir de alguna manera su sufrimiento, de modo que éste llegue a ser también mío. ... La palabra latina consolatio, consolación, es expresa de manera muy bella, sugiriendo un "ser-con" en la soledad, que entonces ya no es soledad. Sufrimos junto con nuestros seres queridos, conscientes de que interiormente parte de nosotros también sufre y muere cuando alguien a quien amamos sufre y muere. Nuestra comunión con ellos en cuanto humanos y nuestra solidaridad en sus sufrimientos nos conducen invariablemente, tanto a nosotros mismos como a los que se nos adelantan, a participar del misterio y la gracia del bien morir.

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.
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