Midland physician appointed to NRB
Rhode becomes first Texan appointed to national Catholic governing body

By Jimmy Patterson
Editor
West Texas Angelus

MIDLAND. Three years after being asked to serve on Bishop Michael Pfeifer’s Diocesan Review Board, Midland doctor Joseph Rhode was appointed to the National Review Board for the Protection of Children and Young People.

The appointment was confirmed in June by the Rev. William Skylstad, Bishop of Spokane, Wash., and president of the U.S. Conference of Catholic Bishops.

“I am very appreciative and humbled by the vote of confidence shown to me by this appointment,” Rhode told the Midland Reporter-Telegram in June.

“We would love to see the problem (of sexual abuse) go away. Like any other crime you do the best you can to prevent it.”

Please See RHODE/7

Related Stories/Page 6

Bishops’ conference covers much ground, Pfeifer says on return

By Jimmy Patterson
Editor
West Texas Angelus

For the fourth consecutive year, child sexual abuse and the protection of minors were the central topics of discussion at the U.S. Conference of Catholic Bishops’ Spring Meeting.

Michael Pfeifer, Bishop of the Diocese of San Angelo, said the body’s revision of the charter on sexual abuse will only serve to strengthen the protection of children.

“What we have learned in the past three years since we first published the charter is that we have improved upon it, and we pray that it will be the guiding light for the church in the United States with regard to the critical question of providing protection for children and young people from sexual abuse.”

Pfeifer said the revisions “did not back away from the zero tolerance,” which had become a hot media issue.

The changes, Pfeifer said, will only serve to strengthen policies and procedures set forth by the late Pope John Paul II, who said that once guilt has been proved against a clergy member accused of sexual assault, “there is no place in the church in the United States with the protection of children and young people from sexual abuse.”

Related Stories/Page 6

What is the Eucharist? What is Perpetual Adoration?

By Bishop Michael Pfeifer, OMI

In this year dedicated to the Eucharist, our Holy Father has asked that we focus our attention on two major goals. First, our Holy Father is asking that we come to a new appreciation of the Eucharist, the Mass, and that we renew our commitment to be faithful to be present for the celebration of the Eucharist, and what is Perpetual Adoration, taken from a recent bulletin of the Missionaries of the Blessed Sacrament.

What is the Eucharist?
“*At the Last Supper, on the night he was betrayed, our Savior instituted the...
From the Editor

As a matter of fact Catholics are Christians

My hometown prides itself on its ecumenism. And for good reason. We have good people doing great work together, from efforts as simple as the Midland Association of Churches and ministerial alliance, both with representatives from many denomination to non-denominational projects of Christmas Action, the Faces of Children and Rock The Desert, and humanitarian and mission work being done in Uganda, the Sudan and elsewhere. Those are just a few examples of what people here have done by working together.

So with all this togetherness, all this working together for the common good for a common end result -- to bring good and to enter into the Kingdom of Heaven -- imagine my shock when a couple of months ago an associate walked into my office, looked at me, and said, "Catholics aren't Christians." Catholics aren't Christians.

Three little words working together to destroy any warm and fuzzy ecumenical feelings I might have been holding close. Three little words that work together to tear apart any notion that we are making any progress. Feelings like this are not confined to Midland. Perceptions that "Catholics are not Christians," sadly, exist throughout the country. But if you'll allow me a few moments of your time, I'd like to right what is simply wrong.

The allegations didn't just stop with those three words. There was the supposed substantiation, proof that the accuser was by golly right. And gems such as these were thrown down:
- "Catholics are discouraged from reading the Bible."
- "Catholics don't believe Christ died for our sins and is not the Savior."
- "Catholics worship Mary."
- "Catholics don't pray to God."
- "Catholics believe the only way you confess your sin is through a priest."

Whoa, bubba! And Wow!

The charges were staggering and, as it turns out, based almost totally and solely in ignorance. The person doing the leveling said she grew up in a Catholic church in the northeast. She was proclaimed Blessed in canonization in the Church's history.

Perceptions that "Catholics are not Christians." Like most of her allegations, I have no idea where this comes from. Apparently it's because Catholics don't bring their Bibles to Mass with them. That's because we have these books called missals. Four readings every week, or every DAY -- and all of them from the Bible. That's a lot of Bible reading. For a faith that encourages its parishioners to read the Bible. Oh, and a lot of weekly Catholic church bulletins print the daily readings.

My guess is that's where the faithful can pick up their Bibles and read the passages every day.

(See PATTERSON/11)

Blessed Tekakwitha

SAN ANGELO. Bishop Michael Pfeifer has asked all Catholics to be mindful of the Feast Day for the Blessed Kateri Tekakwitha. A letter sent to all U.S. bishops by Cardinals William H. Keeler, Edward Egan and Justin Rigali asks that the Blessed Kateri’s Feast Day, July 14, will be used to bring the cause to the attention of the people to offer prayers for her canonization. Kateri was persecuted for abandoning her ancestral Native American beliefs and escaped to a Christian village in Canada. She died at 24 and in her short life between her conversion and death became known for her exemplary Christian life, marked by prayer, penance and devotion to the Holy Eucharist and the Blessed Virgin.

She is the only Native American to be a candidate for canonization in the Church’s history. She was proclaimed Blessed in June of 1980 by Pope John Paul II.

To learn more about Blessed Kateri, contact the Bureau of Catholic Indian Missions, 2012 H St., NW; Washington, DC, 20006.

Cursillo

The Cursillo for the remainder of 2005 is:
- Men's Spanish Cursillo at St. Agnes, June 16-19.
- Women's English Cursillo at Christ the King, July 14-17.
- Men's English at Christ the King, August 11-14.
- Women's Spanish St. Mary's in San Angelo October 6-9.
- Men's Spanish at St. Francis in Abilene, November 10-13.

For more information on these Cursillos, they can contact: en Espanol, Raul Castenada, 432-634-8357 or email: rcapostle2@aol.com English, Joey Light, 325-695-0503. Email: jlight@wylie.esc14.net.

St. Margaret's Fall Festival

SAN ANGELO. St. Margaret's Fall Festival is scheduled for August 14, 2005 at the Knights of Columbus Hall. A BBQ brisket dinner will be featured. First prize raffle drawing will be a 4-wheeler. Arts and crafts and an auction will also be featured.

Diocesan Calendar July
14-17 -- Women's Cursillo, Christ the King Retreat Center.
29 -- Natural Family Planning Seminar, CRKC (see Story, Pg. 7)

August
5 -- Ruben Covos Orientation to diaconate, St. Mary, Brownwood, 7 p.m.
10 -- Ariel Lagunailla's Ordination to diaconate, Sacred Heart, Abilene, 7 p.m.
11-14 -- Men's Cursillo, CRKC
11-14 -- Priest's Pension Plan Mtg, 11 a.m., Pastoral Center
15 -- Feast of Assumption, DOSA Offices Closed.
25 -- Presbytery Council Meeting, Pastoral Center, 11 a.m.

Necrology--July

The Necrology consists of priests and deacons who have died since the diocese was formed. Please pray for them (year of death listed in parenthesis):
- Deacon Floyd Fraksen (1992)
- Rev. Msgr. Charles Dvorak (1963)
- Rev. Emil J. Gerlich (1969)
- Bishop Thomas J. Drury (1992)
- Deacon Jose Rosales (2000)
- Deacon Abel Campos (2002)
EUCARÍSTICA PERPETUA? 
La Eucaristía es la expresión de nuestro amor por Jesús que nos dispensa gracia. Es el acto de fe y de amor hacia él que es el Santísimo Sacramento. Por eso es que es Adoración Eucarística Perpetua.

¿QUÉ ES LA EUCARISTÍA?

La Eucaristía es la expresión de nuestro amor por Jesú, quien, porque nos ama tanto, nunca se quiere separar de nosotros y por eso permanece aquí con nosotros en el Santísimo Sacramento. El dice “He aquí que yo estoy con vosotros todos los días”, porque “Con amor eterno te he amado: por eso he reservado gracia para ti.” (Mt. 28, 20; Jr. 31, 3)
Promoting common good, building the public order

By Bishop Michael Pfeifer, OMI

In the pastoral statement of the U.S. Catholic Bishops, "Responsibility, Rehabilitation, and Restoration," the Bishops present a synopsis of the staggering statistics relative to crime, conviction, and imprisonment across our land. These statistics can seem overwhelming. The predictions of penologists for the future are not encouraging. These challenges alone urge us to a new way of thinking and acting. To help bring about these changes in thinking and in acting, there needs to be more emphasis placed on restorative justice.

Justice involves right order. Restorative justice involves the return to right order, effected through the acceptance of responsibility, the assignment of appropriate punishment, the return or restoration of as many as possible to the human community, and promotes healing and forgiveness in accord with the Gospel.

In varying degrees, we all share responsibility to promote the common good and strengthen a just public order based on restorative justice. I present here some proposals that will help all people of good will help to develop this vision of restorative justice. The proposals that I share here have been taken from the recent letter of the Louisiana Bishops in their statement, “Crime, Punishment, and the Common Good”:

- To support the National Victims Bill of Rights and provide resources for victims of crime and their families (material, spiritual and psychological).
- To provide opportunities for victims and their loved ones who wish to meet with offenders who are willing to repent and contribute to restorative healing.
- To offer continuing education and professional training to the dedicated men and women in the corrections system and to ensure that they receive adequate wages.
- To develop juvenile and youthful offender programs which emphasize education, work skills, counseling and, when possible, restoration to the family and community.
- To promote creative programs which can reduce the readmission rates.
- Faith-based initiatives ministering to prisoners, staff and families of staff.
- Effective drug courts that can oversee the medical treatment of nonviolent offenders with substance-abuse addictions. Rather than treating addiction as a crime society would then view it as a disease. Treatment would include counseling, education, community service and job placement.
- More rehabilitative opportunities, alcoholic treatment centers and mental health treatment facilities.
- Increased opportunities for community service by prisoners.
- Community sentencing, through which courts, rather than incarcerating nonviolent offenders, would place the convicted in a setting which allows for work, counseling and education, with the goal of being integrated back into society. Sufficient resources need to be allocated to ensure adequacy of community supervision.
- Improvement and expansion of prerelease programs to facilitate the transition from incarceration back into the community.
- Housing and work for ex-offenders.
- Realistic review of rehabilitation efforts relative to pardon or parole.
- To provide for the parole of older prisoners and the terminally ill who have served a significant number of years and no longer pose a threat to other citizens.
- To plan to eliminate housing of out-of-state prisoners and operation of for-profit prisons.
- To reject, in the name of the Gospel of Life, the death penalty as an effective and moral way of dealing with crime. There are other more humane ways of dealing with these cases.

As we work to bring about an attitude and way of acting in accord with restorative justice, we need to remember that it is the love of Christ which heals the deepest wounds and transforms our brokenness so that we all may walk aright in his ways.

Five minutes with Bob Leibrecht, Deacon

Deacon Bob Leibrecht heads up the diocese’s Criminal Justice Ministry. The effort is being revamped and will see changes and the need for additional volunteers in coming months. Deacon Bob sat down and spoke with us recently.

Angelus: The Diocese’s Criminal Justice Ministry (CJM) was revamped last fall. Briefly tell us what the ministry’s main focus is in its new form and has it changed significantly in its revamp?

Leibrecht: The CJM efforts are fourfold in terms of, first, ministry to the incarcerated; second, support for the ex-offender and families; third, assistance to victims and their families and fourth, social justice issues related to the broad area of criminal justice.

Angelus: What are the CJM’s long-term goals?

Leibrecht: There is a long-term goal associated with each area of emphasis. First, to provide the incarcerated with full access to all sacraments along with proper training to adequately prepare them. Second, to have an effective mentoring program to assist ex-offenders in making a positive return to society. Third, to develop a restorative justice program to reconcile victims, offenders and the community in the midst of crime and, fourth, to engage the diocese in social justice efforts that will lead to prevention and control of crime in the future.

Angelus: What about objectives for the next 6-12 months?

Leibrecht: The first objective is to build parish CJM teams with some members involved in ministry to the incarcerated, and to encourage those not interested in prison visitation to help families, ex-offenders and victims in caring for their needs. The second objective is to kick start the recently established CJM council, which will be invaluable in terms of sharing ideas within the diocese through a communication network as well as addressing individual deannery needs. Also, to increase CJM awareness in the diocese, October 15-16, 2005 will become Criminal Justice Ministry Sunday. Activities planned for the weekend are being developed and will be announced soon.

Angelus: What is the ministry’s greatest need at this point?

Leibrecht: The greatest needs are funding and volunteer support. A grant from the Kenedy Foundation has been requested, and if received it would be a big boost to the ministry in terms of providing materials, offering training and holding conferences within the diocese. With a shortage of volunteers, especially those bilingual, the level of Catholic teaching is limited. Also, more priests are needed to offer Mass and confession.

Angelus: Given the size of the diocese, how can you best implement the program to ensure widespread success?

Leibrecht: The CJM council will be very helpful as volunteers around the diocese begin to share ideas and materials being used in the various facilities. In establishing the parish teams, successes, as well as shortcomings, can be shared as other parishes begin to get involved. A good communication network in the diocese should help facilitate broader success if council members are willing to share the good as well as the bad.

THE TRADITIONS OF THE CHURCH

‘and in Jesus Christ, his only son’

Part 2 in a series on the Apostle’s Creed

When Catholics begin reciting the Apostle’s Creed at Mass, the words they say are certainly a reflection of their beliefs and their very faith, but often some of the phrases hold meaning that may not have been considered or thought of in a while.

“(We believe) in Jesus Christ, his only son,” the second article of the Creed, is an example.

“We take that for granted so to speak and we take it for granted because we have what has been given us from the Bible and down through the ages through sacred tradition,” said Bishop Michael Pfeifer. “In the first centuries, there was much discussion whether Jesus Christ was truly the son of God. But we take that for granted now because we have all the experience of history. Some said he was adopted, some denied his divinity. But in those two phrases, the church gives profound teaching to clarify just who Jesus Christ is.”

Born to a distinguished Italian family, Benedict studied in Rome. When he wearied of Rome’s worldliness, he lived as a hermit. Disciples joined him and he built 12 monasteries, each for 10 monks. Pressure from local clerics forced their move to Monte Cassino, where they built a monastery and Benedict wrote his famous Rule. He is believed to have died there shortly after the death of his sister, Scholastica. Pope Paul VI named this patriarch of Western monasticism patron of Europe, and Benedict XVI took his name as pope in 2005.

Benedict

c. 480-547

feast – July 11

Born to a distinguished Italian family, Benedict studied in Rome. When he wearied of Rome’s worldliness, he lived as a hermit. Disciples joined him and he built 12 monasteries, each for 10 monks. Pressure from local clerics forced their move to Monte Cassino, where they built a monastery and Benedict wrote his famous Rule. He is believed to have died there shortly after the death of his sister, Scholastica. Pope Paul VI named this patriarch of Western monasticism patron of Europe, and Benedict XVI took his name as pope in 2005.
Diocesan partnerships visit San Pedro Sula

The Diocesan Partnership Teams representing San Angelo, Tyler and San Pedro Sula, Honduras, met in the Central American country, June 13-16, to assess the activities of the relationship and plan for the future.

Urged by the apostolic exhortation The Church in America, dioceses in Texas and Honduras are working together in a number of ways. Fr. David Herrera, of the Diocese of San Angelo, served for nine months at Our Lady of Mount Carmel Parish in Cojradia, Honduras. Many of his friends have visited him there.

Plans for the future involve continue to develop relationships. In September 2006, the partnership will mark its 5th anniversary, with events scheduled in San Angelo. In July, 10 members of St. Ann’s in Midland will take a mission trip to Chamelecon, a barrio of San Pedro Sula, to work with fellow Catholics on housing projects and to share the faith in prayer and celebration.

For more information, contact Msgr. Larry Droll, 432.889.7266.

In top photo: Members of the Partnership Team pose with Bishop Angel Garachana at the Centro de Capacitacion San Pedro. Left to right, Carlos Paz, Leticia Velasquez, Msgr. Larry Droll, Jorge Paniagya, Sr. Malachy Griffin, Bishop Garachana, Waldina Munday, Deacon Ruben Natera, Guadalupe Natera, Jane Manley and Fr. Bernard Gully. In bottom photo: Students learn the mechanics of refrigeration in a tech school operated by Sacred Heart Parish in Puerto Cortez, Honduras. The school, Centro de Integracion Juvenil y Ensenanzas Laborales Federico Ozanam, provides training for marketable jobs.

Patterson named Director of Communications

Jimmy Patterson, editor of the West Texas Angelus since May, has been appointed to the position of Director of Communications for the Diocese of San Angelo. Patterson assumes the position left vacant by the retirement of Pete Micale.

Patterson also serves as editor of the Angelus, the diocesan paper which serves 18,000 families throughout West Texas. As Director of Communications, he will oversee all public relations matters, media contacts and questions, marketing efforts and radio-television contracts.

“Jimmy brings much experience and professionalism to the position of director of communications,” said Bishop Michael Pfeifer, OMI, in making the appointment. “Jimmy has already demonstrated the good quality of his work with the recent publication of the Angelus.

Communication is considered by the Church to be a ministry, and it is a way of serving our people, keeping them informed and enlightened about so many issues that affect our Church and our world. I am very happy that we have a man of the caliber of Jimmy Patterson serving in this special ministry, and helping me as I continue to try to communicate with all the people of the Diocese.”

In his role as Director of Communications and Angelus Editor, Patterson will office from Midland, but will travel to San Angelo and other points around the diocese as needed.

“The opportunity to serve the Church in this capacity is, for me, a distinct privilege as both a Christian and a journalist,” Patterson said. “I consider it more a ministry than a job. To be entrusted with the responsibility of helping disseminate the Church’s message and God’s word to the West Texas faithful is one that does me great honor. I look forward to working closely with Bishop Pfeifer, the diocesan staff and the numerous clergy, religious and faith-ful throughout West Texas.”

Patterson was educated at the University of Texas at Arlington, raised in Irving and has lived in Midland since 1988. He was employed by the Midland Reporter-Telegram for 12 years, first as a sports writer, and finally as a religion editor and columnist. His newspaper work has won him awards from the Associated Press, the Texas Association of Broadcasters and the Hearst Corporation.

Since leaving the Reporter-Telegram in 1999, Patterson has worked in the non-profit community in Midland, serving as Director of Marketing and Communications with the United Way of Midland and most recently as Director of Public Relations with the Midland Chamber of Commerce.

He and his wife Karen have three children: Jennifer, 19; Kelsey, 16, and James, 11.

-- Les Maiman, Chancellor
Diocese of San Angelo

St. Lawrence prayer group returns from trip to Morelos, Mexico

Submitted by Willie Sosa

ST. LAWRENCE. The St. Lawrence Prayer Group has done it again ... This time, we went to Morelos, Mexico, for a weekend retreat. Talk about praying hard to get $15,000 worth of musical equipment across the American border and back again.

It was an incredible weekend of healing and deliverance but the best part was that people’s faith was being renewed, revived and truly becoming a vibrant living faith. Talk about a hunger for God. People throughout Mexico are hungering for God and there are few to feed them. The church where the retreat was held had never had anything like it. The group “Los Redimidos de Cristo” has for several years been playing in many locations through West Texas and then in May in Morelos.

A few years ago, I went to Mexico with a Protestant group. Why are Protestants so successful? They are organized and on the move; we’re not. Our priests and nuns cannot do it alone -- they don’t have the time and there are not enough of them. We need to just get out there and do it!

As much as 90 percent of our growth is directly related to the way we take on responsibility for reaching out to our friends, neighbors and even our own family.

Bottom line: we are the people of God and we need to get out of our comfort zone and get out and beat the bush. Living in our comfort we do not realize the importance of evangelization. There is a great need in the world today -- all around us -- for the word of God. People are hungry for something real in their lives. They are hungry for the life that comes in Christ Jesus. There are some, however, that are realizing this and are moving to reach out. Don’t wait for a training program or for someone to teach you ... just go do it. Move out in faith!
Education plays ‘vital role’ in church mission

By Jerry Filteau
Catholic News Service

CHICAGO — “Catholic schools play a vital role in the evangelizing mission of the church,” the U.S. bishops said June 17.

On the second day of their June 16-18 meeting in Chicago as the U.S. Conference of Catholic Bishops, the nation’s Catholic leaders issued a 17-page statement, “Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium.”

Adopted by a vote of 224-10, the statement says, “Our young people are the church of today and tomorrow. It is imperative that we provide them with schools ready to address their spiritual, moral and academic needs.”

We are convinced that Catholic schools continue to be the most effective means available to the church for the education of children and young people. ... We must work with all parents so they have the choice of an education which no other school can supply — excellent schools so they have the choice of an education young people. ... We must work with all parents so they have the choice of an education which no other school can supply — excellent schools so they have the choice of an education young people. ... We must work with all parents so they have the choice of an education which no other school can supply — excellent schools so they have the choice of an education young people. ... We must work with all parents so they have the choice of an education which no other school can supply — excellent schools so they have the choice of an education whom we call the church of today and tomorrow. It is imperative that we provide them with schools ready to address their spiritual, moral and academic needs.”

By Jerry Filteau
Catholic News Service

Priestly formation program raises bar on theological preparation

By Jerry Filteau
Catholic News Service

CHICAGO — After some debate over tougher seminary academic and formation standards, the U.S. bishops June 17 adopted a revised Program of Priestly Formation by an overwhelming margin, 231-3.

If approved by the Vatican it will replace the fourth edition of the program, which has set the norms for U.S. seminary programs and seminary admission policies since 1992.

Most of the debate centered on language in the new document calling for a minimum of two years of pre-theology studies for new seminarians who got their college degree outside the seminary system.

The discussion also drew new attention to a long-expected Vatican document on the admission of homosexually oriented men to seminaries, raising speculation among journalists at the meeting about when that document may appear and what it will say. The discussion arose out of a statement in the new program that U.S. seminaries will follow Vatican guidelines in that area.

Bishop John C. Nienstedt of New Ulm, Minn., chairman of the bishops’ Committee on Priestly Formation and of the subcommittee that drafted the fifth edition of the Program of Priestly Formation, introduced the proposed new document to the bishops June 16 and guided the debate before the vote the following day.

Like earlier editions, the program will set national norms and principles that must be applied in all U.S. seminaries once it is approved by the Vatican’s Congregation for Catholic Education, which oversees Catholic colleges, universities and seminaries around the world.

Bishop Nienstedt said at the Vatican’s request the bishops would seek to make the new document effective for a five-year period, anticipating that revisions will be in order following an approaching Vatican-supervised visitation of all U.S. seminaries to assess how well they form future priests in celibacy and related areas.

Like the fourth edition in 1992, the fifth edition of the program speaks of four dimensions of formation that seminarians must develop and integrate in their years of preparation for priesthood: intellectual, pastoral, spiritual and human.

Those dimensions were spelled out by Pope John Paul II in “Pastores Dabo Vobis” (“I Will Give You Shepherds”), a 1992 document on priestly formation issued only months before the fourth edition was adopted.

One of the major insights in the papal document was its emphasis on “human formation” — the social, psychological, psychosexual, emotional and relational maturation of the seminarian — as an integrating factor for the spiritual, intellectual and pastoral formation on which seminary programs traditionally focused.

Human formation gets stronger, more detailed treatment in the new document than it got in 1992. The main section on formation for celibacy, for example, came under the heading of spiritual formation in 1992, but it is treated mainly under the human formation heading in the new edition.

While the 1992 edition focused more on the theology of celibacy, the new document places more emphasis on the concrete skills, attitudes, behaviors and supports needed to build an effective, mature commitment to a chaste, celibate life.

Besides giving fuller treatment to the different types of formation in seminaries, the fifth edition significantly expands its discussion of admission requirements.

One new element is the statement, “Any evidence of criminal sexual activity with a minor or an inclination toward such activity disqualifies the applicant from admission.”

The admission norm is reinforced with a formation norm that says, “Any credible evidence in the candidate of a sexual attraction to children necessitates an immediate dismissal from the seminary.”

The 1992 program made no specific mention of homosexuality, but the new one says, “With regard to the admission of candidates with same-sex experiences and/or inclinations, the guidelines provided by the Holy See must be followed.” The Vatican has been working for some time on developing such guidelines.

Bishop Nienstedt told the bishops that in earlier drafts the writers of the new document tried to spell out cautions and guidelines on the admission of homosexuals, but the Catholic education congregation suggested it would be better simply to link the U.S. standards to the forthcoming Vatican policy, which should be applied around the world.
Monstrance due in San Angelo for August Mass

Tour of vessel will help promote Eucharist, priesthood, religious life

By Jimmy Patterson
Editor
West Texas Angelus

SAN ANGELO. A monstrance blessed by Pope John Paul II will arrive in San Angelo in August and will hold the Body of Christ during a special Mass to encourage vocations to the priesthood and religious life.

Making a year-long trek through the U.S. and Canada at dioceses under request of local bishops, the monstrance is one of six blessed by John Paul II. The others are on display similarly on the five remaining populated continents.

A monstrance is a vessel in which the consecrated Host is exposed for the adoration of the faithful.

The Angelus July 2005 Page 7

The revised charter and norms are to take effect for five years.

It was the fifth time revisions had been made to the charter and norms to be set within individual dioceses. A descriptive study on the “Nature and Scope” of the problem of sexual abuse of children and young people in the Catholic Church was so deep that the bishops do periodically, Pfeifer said “in accordance with the latest teaching of the Church.”

Pfeifer said the urgency of the priest shortage in the Church was so deep that the bishops should be set within individual dioceses.

Next month: A look at the bishops’ discussion on the importance of Catholic schools in the 21st century.

The USCCB: Bishops encourage establishment of Day of Prayer for vocations

Congress will sponsor the event.

Friday, July 29, 2005. The Department of Renewal Center, in San Antonio.

Fr. Edward Burns, executive director of the Secretariat for Vocations and Priestly Formation for the U.S. Conference of Catholic Bishops, said the goal of the monstrance’s journey through different areas is “to promote prayer services centered around adoration of the consecrated host.”

Bishop Blase Cupich, of Rapid City, S.D., said he felt the monstrance will “Create great synergy in the country.”

“This will be an opportunity to raise up the minds of the faithful that the need is not only to pray but also to create a culture of vocations.”

“I think this was a splendid idea Pope John Paul II had,” Pfeifer said. “The priesthood and Eucharist are intimately connected and as soon as I heard the USA Council of Bishops International was going to be overseeing this, I made sure San Angelo was on the list.”

The inaugural stop for the monstrance was at the Crypt Church, Basilica of the National Shrine of the Immaculate Conception, in Washington, D.C.

The monstrance will remain in San Angelo through August 19.
NASHVILLE, Tenn. -- When Nashville police officer Pete Lynch was shot in the line of duty last summer, a lot of thoughts ran through his head. Instead of dwelling on the pain or worrying that his life might be in danger, he thought of his little girl.

"I thought about Kaylee, that I need to make it through, to get home and see my daughter. She needs her dad," he told the Tennessee Register, Nashville diocesan newspaper.

Lynch, a 1992 graduate of Father Ryan High School in Nashville, is a single father with full custody of his 4-year-old daughter. While he loves his job as a uniformed patrol officer, "if it ever conflicted with her, I'd give it up," he said of Kaylee. "She's a lot more important to me than my job."

Lynch followed in the footsteps of his grandfather and great-grandfather to become a police officer and relishes the variety and excitement of the job. The six months he was off the streets after being shot above the kneecap last July "was killing me," he said. He recently underwent another surgery, but planned to be back on full duty in mid-June.

He said he will begin working as a field training officer, teaching rookies "how to put to use on the streets" what they learned in the police academy. Lynch is also looking forward to working as a counselor this summer at the Fraternal Order of Police overnight camp for underprivileged children in Mount Juliet.

When he was injured last summer, after pursuing a suspect-car thief on foot, doctors originally told Lynch that he would never be able to run again and would not walk without a significant limp. But "I've already proved that wrong," Lynch said. He can walk up and down stairs and is determined to regain the full use of his leg.

While Lynch has always known that his job is inherently dangerous, being in several car wrecks and being shot "does make you re-evaluate," he said. "I'm not as aggressive as I used to be."

However, he has no plans to change careers anytime soon. "I don't really see me doing anything else but police work," said Lynch, who works from 10 p.m.-7 a.m. patrolling the East Precinct. "It's rare to find someone who loves going into work," he said, and "this is something I really love."

When he's not on the job, Lynch is usually at home taking care of Kaylee. On a recent Monday evening, he watched as she brought her stuffed animals and dolls to the living room, quickly abandoning them to find the family cat, then went to the kitchen for a snack. He smiled, shaking his head at the combination of her short attention span and high energy. "I was like that when I was her age," he said.

Until April, when Lynch's father passed away, both his parents lived with him and Kaylee. His mother remains "really great" about filling in the gaps between day care and his work schedule, Lynch said.

"On the rare occasion I go on a date," he said, his mother will baby-sit Kaylee. "I think she'd like to see me get out more often but I'd rather spend that time with Kaylee. I don't want to look back and say that I missed all that time with her."

Lynch sees her mother one weekend a month "and I and I work pretty well together," Lynch said. "When parents split up they tend to put the kids in the middle but we make decisions on what's best for her," he said. "I believe in family; it's very important."

With only a handful of friends who have children, Lynch takes his single fatherhood duties in stride. He said he does see single dads becoming more prominent, as well as more stay-at-home dads. Lynch's brother and his wife are trying to adopt a child and he plans to stay home when that comes through, Lynch said.

"This is not something I had to do," Lynch said about agreeing to have full custody of his daughter. But it's what worked best for him and Kaylee's mother, who has four other children at home.

Kaylee, Lynch said, "is by far the best thing that's ever happened to me."
So we watched, and prayed, and heard the cable news outlets begin speculating that a crime may have been committed in the case of Brennan.

Our family watched with particular trepidation because as Brennan remained missing in Utah, our 11-year-old Tenderfoot son was to leave on a 7-day Boy Scout summer camp in Oklahoma in less than a week.

We became particularly worried about sending our son to Scout camp -- could there be something amiss at the camp that we don’t know about that might befall our son as had maybe befallen — according to CNN -- Brennan?

And then a simple miracle happened. Brennan stepped out of the woods onto a trail as a searcher drove up on his ATV. And suddenly tragedy turned to triumph and the nation smiled collectively at the news of the boy’s rescue.

When Brennan’s mother stood before cameras, she thanked God. When his uncle talked to the Today Show, he said it was the family’s faith and belief in Jesus Christ that upheld them through the four-day ordeal.

Karen and I again felt good about letting James go away to camp, although in spite of the Utah rescue we had difficulty dealing with the fact that our son would be gone for seven days.

On a seemingly unrelated note, but one that is actually very much on topic, I tend to freak out when I hand over the keys to my car to our 16-year-old daughter, who received her driver’s license and has been driving less than a month. When she drove me home from work one day she plowed clean through a red light in downtown Midland. A knot tightens slightly in my stomach and feelings of helplessness and doom can descend on me.

Not my wife. Karen has an uncanny knack for dealing with issues that she says are too big for her.

I’m out of my hands, she will say. If you just give it to God, you’ll be at peace.

I must admit giving it to God is not always easy, but as she so often is, Karen is right: if you can’t take care of something personally and the outcome of a situation depends on someone other than you, turning it over to God -- as Brennan’s family did during his ordeal -- will bring a sense of peace and resolve otherwise unattainable.

You might try it sometime. It’s worked wonders for me.

Jimmy Patterson is Director of Communications for the Diocese of San Angelo. His book of family humor, “Sticky Doorknobs,” is available at www.amazon.com or www.bn.com. He and his family live in Midland.

FAMILY/YOUTH

On lost Boy Scouts, teen drivers and lots of prayer

By Jimmy Patterson

ike thousands of others, I watched my television anxiously as searchers combed the mountains northeast of Salt Lake City, Utah, looking for 11-year-old Brennan Hawkins. Like others, I watched a mother and father shaking with fear and my heart went out to them as they spoke with TV reporters while their son was... out there somewhere.

We’ve seen it all before: a child goes missing and soon after an Amber alert is issued. Then, what happens all too often is that the child’s body is found. And any parent feels the anguish and heartbreak of the parent that has to face life ahead without a part of them -- their child.

Imagine not only the death of a child, but the fear that the child must endure in the hours after he or she is abducted or alone, as was Brennan’s case. It’s a horrible feeling watching from afar. I cannot imagine experiencing it firsthand.

So we watched, and prayed, and heard the cable news outlets begin speculating that a crime may have been committed in the case of Brennan.

Our family watched with particular trepidation because as Brennan remained missing in Utah, our 11-year-old Tenderfoot son was to leave on a 7-day Boy Scout summer camp in Oklahoma in less than a week.

We became particularly worried about sending our son to Scout camp -- could there be something amiss at the camp that we don’t know about that might befall our son as had maybe befallen — according to CNN -- Brennan?

And then a simple miracle happened. Brennan stepped out of the woods onto a trail as a searcher drove up on his ATV. And suddenly tragedy turned to triumph and the nation smiled collectively at the news of the boy’s rescue.

When Brennan’s mother stood before cameras, she thanked God. When his uncle talked to the Today Show, he said it was the family’s faith and belief in Jesus Christ that upheld them through the four-day ordeal.

Karen and I again felt good about letting James go away to camp, although in spite of the Utah rescue we had difficulty dealing with the fact that our son would be gone for seven days.

On a seemingly unrelated note, but one that is actually very much on topic, I tend to freak out when I hand over the keys to my car to our 16-year-old daughter, who received her driver’s license and has been driving less than a month. When she drove me home from work one day she plowed clean through a red light in downtown Midland. A knot tightens slightly in my stomach and feelings of helplessness and doom can descend on me.

Not my wife. Karen has an uncanny knack for dealing with issues that she says are too big for her.

I’m out of my hands, she will say. If you just give it to God, you’ll be at peace.

I must admit giving it to God is not always easy, but as she so often is, Karen is right: if you can’t take care of something personally and the outcome of a situation depends on someone other than you, turning it over to God -- as Brennan’s family did during his ordeal -- will bring a sense of peace and resolve otherwise unattainable.

You might try it sometime. It’s worked wonders for me.

Jimmy Patterson is Director of Communications for the Diocese of San Angelo. His book of family humor, “Sticky Doorknobs,” is available at www.amazon.com or www.bn.com. He and his family live in Midland.

A note from the publisher:

‘We can now choose Christ and his church for ourselves’

Dear Bishop Pfeifer,

Greetings in the name of our Lord Jesus Christ.

We, the 10th grade class of St Lawrence CCD, are eager to receive the Holy Sacrament of Confirmation.

At Baptism, we all received the great virtue of love. In the last 2 years, we have seen how the sacrament of Confirmation is making that love grow.

With loving hearts, we have performed works of mercy—both physical and spiritual:

- We visited the sick in the hospital at Big Spring.
- We have helped to clothe the naked at St. Vincent de Paul.
- We gave “Barnabas bears” to children in need in the Midland community.
- We picked up pecans for Deacon Mark Reeh when he was sick.

Our class seemed to show the most love when we reached out to others spiritually.

All year we prayed for the conversion of prisoners on Death Row. During every class, we prayed for each prisoner by name, and we also raised money to have 3 Masses said for them.

Our next project was to adopt an unborn child who was in danger of abortion. We prayed for this child everyday, asking for the intercession of Our Lady of Guadalupe, the Protector of the unborn.

Please See YOUTH/11

© 2005 CNS

© 2005 CNS
More than two hundred attended the Farm/Rural Life Mass, June 9 near Stanton. Among them were County Judge Corky Blocker and Mayor Lester Baker, Bishop Michael Pfeifer allowed them to say a few words during the service. Also attending were, three county commissioners: Sonny Garza, David Pribyla, and Bobby Owen Kelly, Agriculture Extension Agent Lee Howard, Extension Agent for Family and Consumer Services Leticia Ezell, USDA Farm Service Agent; Nestor Hernandez and representatives from Lenorah Four Way Gin and Farmers Coop Association. Also attending were Chamber President Melissa Villa, Councilman Steven Villa. Some came from St. Lawrence and Rowena, and all enjoyed a Bar-B-Q dinner provided by the Knights of Columbus. In bottom photo, Bishop Pfeifer is photographed with County Judge Charles Blocker and his wife, Sarah, at left, and Mayor Lester Baker and wife, Jim.
**PATTERSON: We can’t seem to grasp Freedom of Religion**

(From 2)

"Catholics don’t believe Christ died for our sins and is not the Savior.”

Well, if that's not Jesus up on the cross in every Catholic church in the world, who is it? Perhaps this notion is because a lot of times we name our churches after Mary or some other worthy saint that spent his or her life in total worship and devotion to Christ. But again, every Catholic church you walk into has a crucifix hanging on the wall. It's a requirement handed down by the Vatican. Which brings up another misconception: the image of Christ on the cross does not mean Catholics don’t believe Jesus rose from three days. We just see as important the suffering Christ endured for us on the way to his death. If Christ didn't endure the pain and heartbreak before his crucifixion, what would his death and resurrection mean? He could have come and died quietly in his sleep, but my guess is the impact of his death would have been greatly diminished.

"Catholics worship Mary.”

Uhh, no. We think quite a lot of her and we hold her in pretty high esteem, given what all she did for Christianity. And we figure if God had enough confidence in her ability to carry and give birth to the Savior of the world, she must be a pretty OK person. And so we think so, too. If God thinks that much of her, so too shall we.

"Catholics don’t pray to God.”

I'm gonna guess that most of our prayers during Mass begin with the words, "Heavenly Father." The others start out, "In the name of the Father, and the Son and the Holy Spirit.” Perhaps people think we don't pray to God because we practice something called intercessory prayer, or we ask saints to pray for us. Saints were pretty good people. Not infallible, but pretty good folks. Mother Teresa is not a saint yet, but likely will soon be. She is the one example that most people can understand in terms of what a saint is like: total devotion to God and, in her case, to the poor (a lot like Jesus). So on occasion, we ask saints to help us by praying for us to God. Kinda like when you ask a friend to pray for your mom when she's sick. But saints are dead, you say? Well, chances are they're in heaven and, being saints, they have God's ear.

"Catholics believe the only way you confess your sins is through a priest.”

Another good one. But wrong. At every Mass, we recite the "Our Father," or the Lord's Prayer as Catholics call it. We have not taken out the line, "Forgive us our trespasses as we forgive those who trespass against us.” We talk to our priests about our sins because unloading the burden of sin on another human who can listen to us is great relief. It makes a person lighter and subsequently closer to God. We've cut back a little on the confession requirements, but many Catholics still practice the sacrament regularly. But again, it makes a sinner feel better when he or she can talk about what they've done wrong. Kinda like talking to a friend about something you wished you hadn't done. It may not be called confession in the non-Catholic world, but people confess their sins to other humans every day.

I hope that answers any questions. I'm fairly sure the Church would never publish any of my explanations, but I hope it clears up a few things, especially to any non-Catholics that may stumble upon this.

That said, only one thing is left to stick (and stay) in my craw: We are living in the 21st century. We have technology to get us things faster and make our lives simpler. With the exception of war and violence and assorted lesser evils, America is a better place to live than it was when it was founded over 500 years ago and when we drew up the paperwork making us a free nation in the 1700s. As you likely remember, part of all the red tape when forming our country was something called Freedom of Religion.

So why is it that 200 plus years after all those fine Americans signed the Constitution, we still seem to be having a problem with that one?

**EUCHARIST: Jesus not an idea, feeling or memory, but living person**

(From 1)

Eucharistic sacrifice of His Body and Blood" (Sacrosanctum Concilium, 47).

The bread and wine at Mass, "By the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood" (Catechism of the Catholic Church, # 1333). The Eucharist is Jesus! The Eucharist is nothing less than Jesus' complete and Personal gift of Himself to us-Body, Blood, Soul and Divinity-under the appearances of bread and wine in the consecrated Host, the Blessed Sacrament.

"Jesus is not an idea or a feeling or a memory, Jesus is a living 'person' always present among us. Love Jesus present in the Eucharist." The Eucharist, in the Mass and outside of the Mass, is the Body and Blood of Jesus Christ, and is therefore deserving of the worship that is given to the living God, and to Him alone" (Pope John Paul II, September 29, 1979, Phoenix Park, Ireland; cf. Mystenium Fidei, 55). The Eucharist is "the source and summit of the Christian life" Lumen Gentium, (Vatican II document), 11). Jesus hides His immense glory, beauty and dignity in the Blessed Sacrament because He wants us to come to Him in faith that we may love Him for Himself.

**What is Eucharistic Adoration?**

Eucharistic Adoration is visiting and spending time with Jesus in the Sacred Host. It is an expression of our love for Jesus, who loves us so much that He never wants to leave us and stays with us day and night in the Blessed Sacrament. He says: "Behold I am with you always," "I have loved you with an everlasting love, so I am constant in my affection for you" (Mt. 28:30; Jer 31:3). "The visit to the Blessed Sacrament...is a great treasure of the Catholic faith. It nourishes social love and gives us opportunities for adoration and thanksgiving, for reparation and supplication. Adoration of the Blessed Sacrament [is] ...in full accord with the teaching of the Second Vatican Council" (Pope John Paul II, Phoenix Park, Ireland, 1979).

**What is Perpetual Eucharistic Adoration?**

Perpetual Eucharistic Adoration is when a parish sets aside a small room, or chapel, that is open 24 hours a day, 7 days a week, with permanent exposition* of Jesus in the Most Blessed Sacrament, the Holy Eucharist. It is simply our response to Jesus' love for us, where-by each person is willing to spend a quiet holy hour of prayer in His Eucharistic Presence once a week, so that Jesus is never left alone, and the chapel is always open for anyone to visit Him.

* Exposition is when the Holy Eucharist is placed in the Monstrance-a sacred vessel designed to elevate Jesus in the Sacred Host, so that people may look upon and adore Him. When we visit Jesus exposed in the Blessed Sacrament, we can talk with Him "face to face," as a friend. Pope John Paul II describes Adoration as looking upon the face of Christ. He says, "Eucharistic adoration strengthens Christian life...I exhort you to continue along this adoring path, putting before the gaze of Jesus Christ the anxieties, the hopes, the worries and even the sins of all humanity. Before Him everything takes on a new face" (Rome, March 25, 1996)

(From 9)

There were other spiritual works of mercy performed that were not planned by our class: In the last two years as we prepared for the sacrament of Confirmation, our class lost a loved father-Doug Plagens.

We have lost a devoted grandmother-Alberta Halfmann.

We have lost a close and wonderful friend-Todd Weishuhn.

We have lost our Pope, John Paul II, who had such a great love for the youth.

Over and over, we found ourselves comforting the sorrowful. Our hearts were full of pain, but each time we found our hearts full of love to give to our family and friends.

What is this LOVE, and where does it come from? We have learned that the HOLY SPIRIT is the LOVE between the Father and the Son. This is the love that we received in Baptism and are about to receive a new outpouring of in the holy sacrament of Confirmation.

As we grow into adults, we will be taking many new steps. But confirmation will be one of the most important steps of them all. When we were born, it was our parent's decision to baptize us into the Catholic Church. Since then, we have been strengthened through the sacraments of the Eucharist and Reconciliation. Now we are ready to take the next step: Confirmation.

As young adults, we now have the chance to choose Christ and His church for ourselves. We are ready to make this step to become more like Christ and to stand up for our faith. We are ready to live the sacrament of Confirmation by bringing Christ to the world in word and action. We will have the tools to do this when the Holy Spirit and His gifts are strengthened in us. At Confirmation, the Holy Spirit will renew in us certain gifts that will help us to know God's will and certain gifts that will help us to do God's will. The Holy Spirit will help us to "walk the talk" and to become true disciples of Jesus.

We also have confidence in our patron saints that we have picked to help support us on our journey to heaven.

The First Reading from the prophet Isaiah tells us that the Spirit of the Lord is always with us and we were put on earth to spread our faith with others. So many things in this reading describe what we tried to do as a class for the past 2 years. We brought glad tidings to the lowly and healed the broken-hearted. We released the prisoners by praying to release their souls from sin. Because the Spirit of the Lord was upon us, we gave comfort to the mourning. The "oil of gladness" that Isaiah speaks about reminds us of the Chrism that we will be anointed with in Confirmation.

In the Gospel, Jesus teaches us the Beatitudes which we studied in class. We learned that if times are tough, just remember that you will someday have treasures in heaven. It also reminds us to be peacemakers and to show mercy to everyone. We can be God's hands and feet, and be a channel of His blessings to others.

In conclusion, we would like to end with a prayer that was in our textbooks, written by St. Richard of Chichester. Through the sacrament of Confirmation, we hope to fulfill the words of this prayer:

O most merciful Friend, my Brother, and my Redeemer, may I know you more clearly, love you more dearly, and follow you more nearly, day by day, day by day. Amen.

Sincerely,

The Confirmation Class of 2005
St. Lawrence Catholic Church

**YOUTH: Teen group battles difficulties, has memorable year**
The gospel according to Harry Potter


Reviewed by Jean Gonzalez
Catholic News Service

The sixth installment of the Harry Potter series — “Harry Potter and the Half-Blood Prince” by J.K. Rowling — will hit U.S. stores July 16. But not everyone is wild about Harry. Three new books offer insight about the young wizard’s tales: two for and one against. The “pro” books will have Potter fans racing for highlighters to underline insightful passages, tips on talking to children about the books and keys to symbols in the series. The single “con” book could be boiled down to: “Read Daniel 12:18.”

“Looking for God in Harry Potter” by John Granger asks on the cover, “Is there Christian meaning hidden in the best-selling books?” His answer is “Yes.” Granger is the “Harry Potter Professor” at Barnes and Noble University, a free, online offering of courses and reading groups where he has taught a course on using the series in children’s literature classes. He guides readers seeking the spiritual messages in the books and uses Bible passages to back up his notions. Granger senses in the Potter books such Gospel values as the ultimate triumph of love over evil, loyalty, friendship and the good or bad consequences individual choices have on an entire community.

Granger finds it significant that Potter, like the characters in the "The Chronicles of Narnia" by C.S. Lewis, uses incantational, not invocational, magic. "Incantational magic is about calling in evil spirits for power or advantage — always a tragic mistake.” It is invocational magic that is contrary to Scripture, he says. Thus, concern that the books might lay a foundation for occult practices is “misplaced” because Potter magic is not “demonic.”

Potter fans will love the insight Granger has about the Potter symbols and scenarios, especially the chapter on the historical and spiritual significance of alchemy. Throughout the book are highlight-worthy passages.

Don’t put that highlighter away if you grab Mary Margaret Keaton’s “Imagining Faith with Kids,” subtitled “Unearthing Seeds of the Gospel in Children’s Stories from Peter Rabbit to Harry Potter.” Keaton looks at how the messages of Gospel stories, fables and literary classics can enrich children’s lives. The voice behind the prose is someone who loves to read and values storytelling. When Keaton, who is a journalist, scholar, catechist and mother, mentions a book or story, readers will want to pick it right up and read it. Keaton includes both an index and reference lists of age-appropriate stories.

Keaton suggests ways parents and catechists can look for “seeds of Gospel messages” within stories and spark conversations with children about those messages. In one example, Keaton parallels “The Little Engine That Could!” to the parable of the good seed.


This latest in Houghton Mifflin’s “Scientist in the Field” series features scientists and their work at the Neal Smith National Wildlife Refuge in central Iowa. Collard’s photography captures multiple aspects of refuge life: a controlled burn, animal activity, workers, wildflowers and butterflies, to name a few. His text tells a good story, but the nature and people photography will open many readers’ eyes to a whole new world. (Ages 8-12)


Mayo’s colorful illustrations make this book, but special children’s features add to its charm. Large-font story type blends well with the pictures, but some pages contain even larger type with simple phrases or sentences for beginning readers. Each story has a Bible citation on which the tale is based, and some stories have small matching or sorting games for nonreaders. For example, “How many colors can you see?” is under the illustration of Joseph’s coat of many colors. The book works especially well if older readers read along or read aloud. (Ages 3-8)


From the opening paragraph, this first-person tale of a teenage boy fighting poverty and an alcoholic father will draw in the reader. Deuker addresses additional issues of friendship, survival and values with realism. A compelling plot will keep teens turning pages as they see how Chance Taylor finds his way. (Ages 12-15)


This is possibly the most clever book of poetry I have ever read in my life! From acrostics to haiku to rhymes to free verse, Lewis proves himself to be an accomplished wordsmith with an unlimited imagination. Each poem has something to do with reading, books or stories. Stone’s colorful and humorous paintings make this book, to steal the title of one poem, “Ab-so-lu-tas-ti-cal!” It is billed as a book for beginning readers, but as Lewis writes, “A children’s book is a classic/If at six, excitedly/You read it to another kid/Who just turned sixty-three.” (All ages)