Texas House Resolution honors Diocese

The Texas House of Representatives unanimously adopted House Resolution 2668 on May 28, celebrating the 50th anniversary of the Diocese of San Angelo. The wording of the resolution is as follows:

WHEREAS, October 16, 2011, marks the 50th anniversary of the founding of the Diocese of San Angelo; and

WHEREAS, Recognizing the growing Catholic population in and around San Angelo, Pope John XXIII established the diocese on October 16, 1961, carving territory previously included in the dioceses of Amarillo, Austin, El Paso, and Dallas-Fort Worth; Thomas J. Drury was appointed as the first bishop of the Diocese of San Angelo; and

WHEREAS, The diocese today encompasses 29 counties and an area of 37,433 square miles, roughly the size of Ohio, and it serves more than 82,000 Catholics in San Angelo, Abilene, Midland-Odessa, Big Spring, Andrews, and many other communities; the diocese is home to 63 priests and 48 parishes/missions, as well as three elementary schools and the Christ the King Retreat Center, which welcomes people of all faiths; since 1985, the diocese has benefited from the wise and compassionate leadership of its fifth and longest-serving bishop, the Most Reverend Bishop Michael D. Pfeifer, OMI; and

WHEREAS, For the past five decades, the Diocese of San Angelo has contributed greatly to the communities it serves, and it has enriched the lives of countless people of faith; now, therefore, be it

RESOLVED, That the House of Representatives of the 82nd Texas Legislature hereby commemorate the 50th anniversary of the founding of the Diocese of San Angelo and extend to its parishioners and clergy sincere best wishes for the future; and, be it further

RESOLVED, That an official copy of this resolution be prepared for the diocese as an expression of high regard by the Texas House of Representatives.

Sister Mary Grace, Sister Malachy honored

Bishop Michael D. Pfeifer, OMI, with Sister Mary Grace Erl, of the Our Lady of Grace Monastery, and Sister Malachy Griffin, Vicar for Women Religious in the diocese. Both sisters celebrated the 50-year anniversaries of their professed vows, July 1, at the monastery near Christoval. Story, photos, Page 4. (Photo by Jimmy Patterson/The Angelus)

Robert Lee running out of water

Annual Seed, Soil & Oil Mass offers hope, support

By Jimmy Patterson
The Angelus

WINTERS -- Gary Jacob pulled out his calendar and added up the totals. A quarter-inch one day. Four-tenths of an inch another. Five one-hundredths of an inch on still another. A half inch — a good day — on another.

“We’ve had three and a half inches this year,” said Jacob, a farmer who tills a spread of West Winds. He and wife Dinell and their family served as hosts of the annual Seed, Soil & Oil Mass, June 30.

People in parts of the Western Permian Basin just dream of 3 1/2 inches of rain.

Three-and-a-half inches would be like living in the Amazon Rain Forest for people in... (Please See DROUGHT/5)
**DIOCESAN BRIEFS**

**Lenten Holy Land pilgrimage in 2012**

A Lenten Pilgrimage to the Holy Land is being sponsored by Sacred Heart Cathedral in San Angelo. Dates for the trip are February 27 to March 7, 2012. Msgr. Maurice Voity, cathedral rector and veteran pilgrimage director, will be with the group as they explore the Fifth Gospel -- the Holy Land. The current pricing is only $3,090 per person in double occupancy, but may fluctuate because of air taxes and fuel supplements. Pilgrims will depart San Angelo via chartered motor coach to the DFW Airport, and then will fly together to Tel Aviv. Those on the pilgrimage will see many of the holiest sites of our faith, and will also have the privilege of attending daily Mass offered by Msgr. Voity at these locations. Some of the locations to be visited include Galilee and the Sea of Galilee, the Mount of the Beatitudes, Cana, Nazareth, the Mount of the Transfiguration, Jericho, the River Jordan, Qumram, Bethlehem and Jerusalem, the Holy Sepulchre and Calvary. Last year's pilgrimage was a sell-out, so book your space early! Reservations are first-come, first-served. For more information, or to request a flyer, please call Sacred Heart Cathedral at 325-658-6567 or contact Msgr. Voity by email at monsignor@sacredheart-sanangelo.org.

**National Catholic Educational Association, eKnowledge team up**

ATLANTA -- eKnowledge is proud to announce the continuation of our partnership with The National Catholic Education Association. The Sponsorship Alliance has provided over 150,000 free and deeply discounted SAT and ACT Prep courses, valued at over $35,000,000 to students and families around the world, including over 1500 NCEA students. With the support of its sponsorship alliance, eKnowledge will donate $200 SAT and ACT College Test Prep programs to all NCEA high school students. The donated PowerPrep™ Programs contain 170 video lessons, hundreds of practice questions with detailed explanations, 18 quizzes and over 40 hours of class work. To learn more: NCEA: www.ncea.org/news/pressrelease/article.asp?article_id=299, or the Sponsorship Alliance Partners: http://www.eknowledge.com/back2school/sponsorship.htm or SAT/ACT DVDs: http://www.eknowledge.com/back2school/dvd-v7_landing.htm

**Gradual introduction of musical settings for implementation of the Roman Missal**

As it has been shared with all the people of our diocese and throughout the United States many times, we will implement the Roman Missal, the Third Edition, on the First Sunday of Advent, November 27, 2011. Much effort, time and study have been given to help our priests to receive with clarity and understanding the updated Missal and through our priests to prepare all the people for the use of the new updated Missal.

As a way of helping all of us to participate in the prayers and singing outlined in the new Missal, the United States Conference of Catholic Bishops has approved for the gradual introduction of musical settings of the people’s responses and acclamations of the new missal and to begin this in September 2011. This will allow all of us to have a more pro-active approach to implementation and becoming more familiar with the Third Edition of the Roman Missal.

Please see an accompanying letter from the USCCB on Page 7 for additional details.

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

Mere humans have no authority to change divine and everlasting meaning of marriage

By Bishop Michael Pfeifer, OMI

A couple of months ago, we learned that our president usurped an authority not given to him by God, nor by law of the land, to withdraw his support and that of his administration for DOMA — The Defense of the Marriage Act — that was overwhelmingly approved by both houses of Congress and signed into law in the mid 1990s by President Bill Clinton. Then, it was with great sadness that we learned in late June that a mere human group of legislators from the state of New York passed a bill for same-sex marriages for the state of New York. Mere men, be they the president or legislators, have not been given the Divine authority to change the everlasting meaning of marriage as given to us by God in many passages of the Bible, that a true marriage can only be between one woman and one man in the sacred bond of matrimony. In making this decision, mere human beings have usurped an authority that has not been given to them by God.

In this article, I share with you the reaction of the Bishops of New York and that of Bishop Salvatore Cordileone, Chairman of the United States Conference of Catholic Bishops’ (USCCB) Subcommittee for the Promotion and Defense of Marriage.

I fully concur with both statements, and I strongly encourage all the people of our Diocese to be much more proactive in expressing our disgust with this decision and to pray that we mere humans will have the common sense to respect what God has determined as regards the union of marriage — one man with one woman.

Here I share you the statement of the Bishops of New York and then that of Bishop Cordileone.

**Statement of the Bishops of New York**

The passage by the legislature of a bill to alter radically and forever humanity’s historic understanding of marriage

(Please See MARRIAGE/19)
**DIOCESAN DATES**

**Bishop’s Calendar**

**JULY**
- 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

**AUGUST**
- 2-5 -- Rest and Prayer
- 6-9 -- CORPUS CHRISTI, Kenedy Foundation Board Meeting
- 11 -- SAN ANGELO, Christ the King Retreat Center, Mass with Seminarians at 11:00 a.m.
- 13 -- BROWNWOOD, St. Mary -- Install New Pastor at 5:00 p.m.
- 14 -- SAN ANGELO, Christ the King Retreat Center -- Mass with Deacons at 11:00 a.m.
- 17-22 -- MADRID, Spain - World Youth Day
- 24 -- SAN ANGELO, Newman Center -- Mass at Noon
- 27 -- ODESSA, St. Mary -- Diocesan School Commission meeting 2:00 to 6:00 p.m.
- 28 -- ODESSA, Golf Tournament for Schools
- 30 -- SAN ANGELO, Christ the King Retreat Center -- Meeting of 50th Anniversary Committee Meeting at 11:30 a.m.

**CHRIST THE KING RETREAT CENTER**

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

**NECROLOGY**

**AUGUST**
- 7-Rev. Andrew DeMuth (1969)
- 10-Rev. Michael Barbarossa, OFM (1981)
- 14-Rev. Bernard Bivens (1992)
- 21-Deacon William Callan (1988)
- 21-Deacon Enemisio Samaniego (2008)
- 23-Deacon Efrain Hernandez (1998)
- 28-Deacon Mario Calderon (1998)

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**From the Editor**

**Assessing the Church and its challenges**

PITTSBURGH, Pa. -- The panelists at the Catholic Press Convention in the Steel City in June were distinguished and well-traveled, and their topic of conversation appealing: Has the Church lost its voice in the public arena? Three journalists who have covered religion for much of their careers addressed the topic for an hour.

What I was more interested in, though, was the suggestions they might have for the Church’s recovery. Cathy Lynn Grossman, a religion reporter for USA Today, says America’s general disdain for rules and authority figures has to do with the Catholic Church’s problems. Fine. Simple, but I’ll buy.

Ann Rogers of the Pittsburgh Post-Gazette added that while the clergy abuse crisis did nothing to help the church’s perception in the public eye, it was Pope Paul VI’s pronouncement that artificial contraception was against God’s plan that was the larger and longer-lasting culprit. The Vatican’s decision to step into the bedroom and dictate matters sexual and personal, she said, “has done as much damage as the sex scandal itself.”

Rogers pointed to Father Andrew Greeley’s statement that the decisions of the church with regard to birth control “has led to two generations of skepticism against the Church.”

Peter Steinfels, Co-Director of the Fordham Center on Religion and Culture and a columnist for the New York Times, said, as did Rogers, that while the priest abuse crisis has been “the clincher” that has muzzled the Church, it has only played a part in the larger decline. Steinfels said that not only has sentiment for the Church soured in many quarters, one out of three Catholics no longer even identifies himself as a Catholic, a stance that Steinfels says indicates a “prolonged, longer-lasting anger” and more than just a loss of the Church’s place in the public arena.

So, we know there are problems. What those problems are depends on what your issue is. What is important is that the Church continue to feed its flock while the storm swirls outside in the public and political arenas. But how?

Steinfels offered a four-pronged option to make the Church viable again, not only to the faithful but to the greater population, as well. “There are four basics of transformation needed by the Church,” Steinfels said. “One, it must take a quantum leap in its Sunday liturgy and preaching. Two, it needs to better catechize the young, engaging them more in the formation process. Three, it must give greater recognition to lay workers, women in particular.”

Fourth, Steinfels said, would necessitate that the Church stays out of people’s sexual morality.

The answers would seem as complicated as the issues which landed us here. Steinfels’ suggestions, if ever deemed solutions, would take years at best and generations at most to implement.

Counterpoints were made by session attendees about the panelists’ insistence that there even is a huge problem with the Church. Fort Worth’s North Texas Catholic editor Jeff Hensley pointed to the advent of EWTN and other evangelization tools as keeping the Catholic voice heard today. ACTS, other movements and Small Christian Communities are certainly making inroads — almost one starfish at a time — but are making real and noted differences in the spirituality and faith of its members.

Yes, we have problems. Any entity with over 1 billion among its ranks will. There will be complaining and squawking in the life of the Church, much of it even necessary.

Although there would be exceptions, abandoning ship is not the answer — I did that myself early in my Catholic life and found, warts and all, the Church was the one place I could depend on to fill my personal cup with the shaping and knowledge I needed to get from Point A (here) to Point B (eternity) in an inspiring way as possible.

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**Del Escritorio del Obispo**

**‘Santa Maria, madre de Dios’**

Por el Obispo Miguel Pfeifer

Cada vez que rezamos El Ave María, reconocemos el gran título de María dada a ella por Dios; le llamamos la Madre de Dios. “Santa María, Madre de Dios, ruego por nosotros pecadores ahora y en la hora de nuestra muerte. Amen.” La Iglesia, desde su comienzo, basada en Sagrada Escritura, ha reconocido el singular e increíble título dado a la humilde jovencita campesina de Nazaret, María, llamándola la Madre de Dios. La Iglesia oficialmente se le concedió este título a María en el Concilio de Éfeso en 431, en el que la madre de Jesús fue proclamada Madre de Dios. Poco después de este gran Concilio, el Papa Sixto III erigió en Roma, sobre el monte Esquilino, una basílica dedicada a la Santa Madre de Dios.

Durante el Concilio de Éfeso, el gran padre de la Iglesia, San Cirilo de Alejandría, obispo, dio una homilía brillante e inspiradora enfocando en María con su nuevo título eclesial Madre de Dios. Comparto con ustedes en lo siguiente algunas de las palabras inspiradoras de esa gran homilía de San Cirilo:

(Mira OBISPO/23)
Celebration of the Century

By Jimmy Patterson
The Angelus

CHRISTOVAL — Together, Sister Mary Grace Erl and Sister Malachy Griffin have served the Church and its people for 100 years. And while they have both spent 50 years deflecting honor from themselves onto others, there was little either could do on July 1 other than be honored, as they both well deserve.

The Our Lady of Grace Monastery southeast of Christoval was packed for the celebration of the sisters’ Golden Jubilee of Profession Mass, with the Most Rev. Michael D. Pfeifer presiding.

Father Fabian Maria Rosette, prior of the nearby Carmelite Hermitage, noted that while the two sisters come from different orders -- Sister Mary Grace from the Carmelites and Sister Malachy from the Dominicans -- they both share much in common: they both began their religious life in 1959, professed their vows in 1961 and came to the Diocese of San Angelo to St. Margaret’s in San Angelo during the time Fr. Fabian was pastor of the Church.

Moreover, the bigger picture commonality they share is that, “These two ladies of God are showing us how to seek God through their lives,” Fr. Fabian said.

Pfeifer revealed to the congregation at the monastery that the two shared one other thing: both grew up in suburban Chicago — at the same time, and only a few blocks from each other. It was not until recently that both learned of their proximate roots.

“Isn’t it something how God selected these two women who were from the same community to come together again in West Texas?” Pfeifer asked.

Sister Mary Grace came to West Texas from North Dakota with her order of Carmelite sisters. They landed first in San Angelo and after a tornado damaged their convent in town, moved to the peaceful setting of their Schleicher County monastery after a donation of land by Pierce Holt, a parishioner in San Angelo and former NFL football star. Sister Malachy retired last year as Director of Ministry for Angelo State University where she ran the Newman Center. She remains on as Vicar for Women Religious in the diocese.
Midland and elsewhere.

But drought is drought and it is all bad. Especially this time around, when old-timer after old-timer who survived the drought of the 1950s will tell you this one is worse. And while that should make it official, talk of how this drought is harder lends some perspective on the historic times West Texans are enduring.

Jacob’s cotton hasn’t — and won’t— come up this year, devastating his family’s annual income by 50 percent.

Mrs. Jacob, a firm believer that things will improve, says the Seed Soil & Oil Mass served as a huge reassurance to her family, and gives them the hope that might otherwise wane.

“I don’t know how to put it, how it feels to have all these people here,” Mrs Jacob said, a touch of emotion rimming her eyes. “We’ll have no cotton at all this year and that’s the first time in all the years we’ve been farming.”

All those years total 37 -- in just this generation for the Jacob Family, which has worked the land now for three generations, with a fourth one coming up.

“The drought seems to be affecting us more this time,” Mr. Jacob said. “Back in 2000 when it was so dry, we at least got the cotton up.”

As bad as it has been for his family and others, at least the Jacob farm has escaped the wildfires. Family members instructed the 140 people to park on a caliche area for the Mass and avoid driving near the grass. Any errant spark would be enough to light up most any part of West Texas.

Rev. Hubert Wade, pastor of St. Mary in Ballinger, St. James Mission in Bronte, and Our Lady of Guadalupe in hard-hit Robert Lee, tells stories of one recent wildfire caused by sunlight refracting through a soft drink bottle and catching the dry grass on fire. And he confirms the stories shared after the Mass of ranchers in his pastoral region who have had cattle.

(Please See MASS/23)
The Diocese of San Angelo Celebrates 50 Years

Diocese of San Angelo
50th Anniversary Mass

11 a.m.,
Sunday
October 16, 2011
San Angelo Coliseum
San Angelo

San Angelo to have its own Catholic weekly

The business manager will be the Rev. James Aaron who is financial secretary at the chancery office. The office of the diocesan weekly will be on the same floor of the Chancery Building, 16 E. Bouregard St., in San Angelo.

In writing to Monsignor L. Matthiesen, the editor of the West Texas Register, to inform him of his new venture, Bishop Drury expressed his deep appreciation for being allowed to continue for the past two years to be part of the Amarillo diocesan weekly.

“The infant diocese,” said the bishop, “is now past the crawling stage and should be able to stand on its own two feet. You have been most patient with us and have put up with our many faults. May the West Texas Register grow by leaps and bounds and continue to be what we have always claimed: one of the best editions of the Register system.”

Parish banners -- new info!

The banner should be 4 feet long and 3 feet wide. Allow an extra 6-8 inches for the top so that you can make a loop that will go over the railing at the coliseum to hang the banner. The top of the banner should have Velcro on it so that it can be looped over the railing around the arena and fastened on itself. It will have to loop over a two inch diameter rail and fasten back on itself. Please make your banners strong enough so that they will not begin to fall apart when handled while they are being put up on display. Please have your parishes work on these now so they can be ready in October.

50th Jubilee Choir Forming

Music at the Mass commemorating the 50th anniversary of the Diocese of San Angelo, will be led by the Diocesan Choir, as commissioned by the Liturgy Commission, and will consist of volunteer choristers representing various parts of the Diocese.

If you would like to participate in singing in the choir for this celebration, please register at Our Lady of Guadalupe Parish and Shrine, 1401 E. Garden Lane, Midland, or call 432.682.2581 before April 25. Almost all music selections will be fully bilingual: English and Spanish. Once the number of participants is determined and copyright permissions are obtained, a music rehearsal packet containing recordings and sheet music will be mailed to you in advance so that you may prepare before attending the rehearsals.

If you have any questions you may contact Fr. Edward de León, OMI, Chair of the Liturgy Commission at edlomi@aol.com.

One Mass

Bishop Michael Pfeifer has announced that on Sunday, October 16, the day that marks the 50th anniversary of the diocese’s official establishment, only one Mass will be celebrated throughout the diocese — at 11 a.m. at the San Angelo Coliseum. No masses will be said except for the anniversary Mass in San Angelo and pastors should advise their parishioners of this. Ordinary masses of anticipation and perhaps added masses of anticipation will be said on Saturday, Oct. 15 at individual parishes, but there will be only one Mass in the entire diocese on October 16.” Those unable to attend the anniversary Mass in San Angelo are dispensed of their obligation the weekend of Oct. 15-16.

Editor’s Note: To commemorate the 50th anniversary year of the Diocese of San Angelo, the Angelus each month will reprint an article pulled from its archive. This month’s article, which details the newspaper’s beginning and its alliance with the National Catholic Register Chain, was first published in 1963.

SAN ANGELO -- The Texas Concho Register is the name chosen by His Excellency, the Most Reverend Thomas J. Drury, for the new edition of the Denver Register, which will become the official Catholic paper of the Diocese of San Angelo. Heretofore the West Texas Register served not only the Diocese of Amarillo but the San Angelo Diocese also.

The first issue of the new Catholic weekly will bear the date of January 24, 1964, a date that is still fresh in the minds of many of the people in the area. It was on that date in 1962 that the new diocese was actually set into motion with the solemn consecration and installation of the first bishop in the person of Bishop Drury. The ceremonies took place at the Sacred Heart Cathedral in San Angelo.

Named as editor pro tem of the Texas Concho Register is the Rev. Paul Surlis, D.D. He is a graduate of the famous Maynooth College in Ireland, having been ordained there in 1961, and having completed his work on his doctorate this past June. Later in the summer he went on an exchange basis to Munich where he studied the German language. A relative of the bishop, he was loaned to the Diocese of San Angelo by his own bishop, Dr. Fergus of Achonry. Father Surlis will serve in the capacity of editor until next summer when one of the priests of the diocese will be sent to Denver for a training course at the offices of the parent Register.

FROM THE ARCHIVES: DECEMBER 27, 1963

What we can look forward to in the pews

By Jerimie Hernandez
Diocesan Liturgical Commission

When I first became aware of the new translation of the Roman Missal, Third Edition, which will take effect this November 27th, I was unsure of what opinion to have. If there are others who might be wondering what the “big deal” is about it (like I did), then hopefully this article will be helpful.

In this article, I will share a little history of the Roman Missal, provide a few examples of some of the new changes in the text, and illustrate on what basis the changes in text were made.

“The Roman Missal is the book containing the prescribed prayers, chants, and instructions for the celebration of Mass in the Roman Catholic Church. Published first in Latin under the title Missale Romanum, the text is then translated and, once approved by a recognitio by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments, is published in modern languages for use in local churches throughout the world.” (USCCB)

Pope Pius V initiated the first official attempt at uniformity in the celebration of Mass by having promulgated an edition of the Missale Romanum and making its use throughout the Latin Church obligatory. In the continuous development of the Liturgy, the Missale Romanum has undergone several revisions since 1604. It was Pope John Paul II who issued the latest revision in 2000, Missale Romanum, Editio iuxta typicam tertiam, published in 2002. This revision includes additions to the Proper of Saints, and addition of new Masses for other circumstances, and it would require that it be translated to the different languages of the world in which Masses are celebrated.

Since that time, the International Commission on English in the Liturgy (ICEL), the body responsible for translating liturgical texts from Latin to English, prepared an English translation for the additions to the Missal, but it also prepared changes to improve the text we recite at Mass today to a more accurate translation of the original Latin text. The proposed translation did receive recognitio from the Holy See in July of 2010. This time, the translation was guided by the principles of Pope John Paul II’s Liturgiam Authenticam. Whereas the first translation (the one we use today) utilized the theory of dynamic equivalence (conveying the meaning), this new translation utilized formal equivalence (translating the Latin word for word and its syntax as closely as possible).

Some have expressed concerns that the vocabulary of the revised English text is vocabulary which is remote from everyday speech, therefore making it difficult for the faithful to understand. A few examples of such words in the translation are ineffable, consubstantial, and inviolate. Father Andrew R. Wadsworth, executive director of ICEL, says that a more formal language in the new translation “is clearly identifiable as one of its characteristics.” He adds that the vocabulary of the Mass prayers “is necessarily rich as it reflects the various mysteries of salvation, conveying concepts which do not always occur in everyday conversation. To radically simplify the language is often to dilute the concept.” (Filteau, USCCB)

Msr. James P. Moroney would likely agree with Wadsworth. Moroney writes, “Many of the changes perform a function as simple as translating words that were omitted in prior renderings. Sometimes the words omitted in the prior translation emphasize our need for God’s mercy, as in the Confiteor [I confess to Almighty God…], where the accurate rendering of the triplex mea culpa and the adjective nimis bring the translation close to the original.” For example, in today’s Confiteor we say “…that I have sinned through my own fault…” but beginning November 27th, we will say “…that I have greatly sinned through my most grievous fault.” These words are catechetical moments.

Let us look at one of these words, so that we can come to a deeper understanding for the change.

Some of the group’s reaction to the new missal’s Confiteor “through my fault, through my most grievous fault” is here we go again old-fashioned guilt. However, that is not what is happening. The priest part in the beginning of the Penitential Rite has also changed. The old calls upon the people to “acknowledge our failures”; where as the new is to “acknowledge our sins.”

The point of the word “sins” is not to make us feel bad about ourselves; rather it is to have us speak truthfully about ourselves. That God loves us even though we have grievous fault (sin). Our God is a God of mercy who died for us and who loves us no matter what. Therefore, the word reminds us who we truly are and calls us to gratefulness for the gift of our salvation. We are all in need of salvation. We are all broken. We all are in need of love, forgiveness and healing. We are all called to humility for everything is a gift from God. Humility is where perfection begins, which leads to dying to self (charity) for our brothers and sisters – the good and the bad.

By Fr. Ed deLeon
Diocesan Liturgy Committee

Many of the words of the Mass were first used in the Mass by the apostles, saints and Church fathers, drawn from the scrolls of the Hebrew Scriptures, written and oral Tradition of the Church. Some are the words of Jesus The Christ. Others are words of those who followed Him. Through the centuries, the faithful have given their lives to say those words. They have also given their lives to ensure that the right words were said.

For all those reasons and more, the words of the Mass matter. They matter a great deal. That is why the forthcoming changes to the English translation is serious business that calls for a bit of time and study to be understood.

A place that I started was downloading the priest parts and the people’s parts from the USCCB website and made copies for a group of people. I read the priest part and they read the people’s parts. When we finished the reading, they had questions so we began to explore the meaning and spirituality of the words. Some of the words were “And with your Spirit” “consubstantiation” “through my fault, through my fault, through my most grievous fault.” These words are catechetical moments.

U.S. Bishops announce phase-in of music settings for new Roman Missal will begin in Sept.

Archbishop Gregory Aymond of New Orleans, chairman of the United States Conference of Catholic Bishops’ (USCCB) Committee on Divine Worship, announced that diocesan bishops may permit the gradual introduction of the musical settings of the people’s parts of the Mass from the new Roman Missal in September. Primarily this affects the Gloria, the Holy, Holy, Holy and the Memorial Acclamations.

This variation to the implementation of the Roman Missal, Third Edition, set to take place all at once on November 27, was authorized by USCCB president, Archbishop Timothy Dolan of New York, and adopted by the committee to allow parish communities to learn the various parts of the new translation “in a timely fashion and an even pace.”

The Committee on Divine Worship made the decision in response to requests from several bishops, echoed by the National Advisory Council. Some suggested that the various acclamations could be more effectively introduced throughout the fall, so that when the full Missal is implemented on the First Sunday of Advent, the congregation will have already become familiar with the prayers that are sung.

“I ask you to encourage this as a means of preparing our people and helping them embrace the new translation,” Archbishop Gregory told the bishops. The announcement took place June 16, during the U.S. Bishops’ Spring Assembly near Seattle.

(Please See PEWS/22)
Seeking solitude in the mountains of New Mexico -- or anywhere

By Moises Sandoval
Catholic News Service

"I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived."

"So, in seeking solitude, we are all reaching for a higher dimension of life."

"My wife and I find solitude in the Ponderosa Forest surrounding our simple house a mile and a half away from the highway. The silence claims our attention."

"The legacy of Jack Kevorkian, 'Dr. Death'

By Stephen Kent
Catholic News Service

"Dr. Death" died last month to the regret of few.

Jack Kevorkian, convicted murderer, was acquitted three times, and one trial ended in a mistrial.

He was convicted of second-degree murder in 1999 after a national television broadcast showed him administering lethal drugs to a victim of Lou Gehrig's disease. Kevorkian was paroled after serving eight years.

"If we can aid people coming into the world, why can't we aid them in exiting the world?" he once asked.

The short answer: The first helps to facilitate life, the latter to terminate it. Kevorkian was just one of those who propose death as a solution, whether for unwanted children, as an element of foreign policy or as part of the justice system.

He said he participated in the deaths of 130 people. Many of those people were not terminally ill, autopsies showed.

Kevorkian would often appear on television wearing a Mr. Rogers-style cardigan sweater to talk about death with dignity. This was coming from one who dropped off bodies at a hospital late at night or left them in a motel room where the suicide took place.

He was no hero, not even to the "right to die" proponents, who found his tactics off-putting even though many say his actions, outrageous as they were, brought the issue to the public eye and led to the voter approval of assisted suicide in Oregon and Washington.

Two weeks after Kevorkian's death, the issue is again raised in public, however, without as much publicity as the flamboyant acts of Dr. Death.

The Catholic bishops of the United States have never, as a group, issued a statement on physician-assisted suicide.

That was overcome when, at their spring general assembly in Bellevue, Wash., on Seattle's Eastside, they considered "To Live Each Day With Dignity."

The draft of the statement said that "physician-assisted suicide does not professional compassion because its focus is not on eliminating suffering but on eliminating the patient."

It discusses "the importance of life-affirming palliative care," and says that "assisted suicide ... can ultimately become an excuse for denying better medical care to seriously ill people, including those who have never considered suicide an option."

"To Live Each Day With Dignity" won't have the popular appeal of "Dr. Death and His Suicide Machine" as a headline grabber, but it is vital when the Kevorkian legacy is continued by those who believe we can kill at the beginning, during and at the end, whenever life is inconvenient, uncomfortable, unwanted.

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(Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at: Considersk@gmail.com.)

Catholic Voices

The legacy of Jack Kevorkian, 'Dr. Death'

By Moises Sandoval
Catholic News Service

Dos veces al año, mi esposa y yo vamos a la sierra de Nuevo México en busca de la soledad.

Siempre una buena destino espiritual, la soledad tiene una atracción universal. Jesús siempre la buscaba, como también los místicos y los santos.

Henry David Thoreau, quien vivió dos años y dos meses solo en el estanque Walden, escribió: "Fui al bosque porque quería vivir deliberadamente, afrontando sólo los esenciales hechos de la vida, y viendo si no podría aprender lo que enseña, y evitar, cuando llegue el momento de morir, descubrir que no he vivido".

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Soledad

By Moises Sandoval Catholic News Service

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(Mira SANDOVAL/23)
A tribute to the late apologist, Father John Dietzen

By Carole Norris Greene
Catholic News Service

Father John Dietzen wrote his weekly "Question Corner" column for Catholic News Service for 35 years, and for 21 of those 35 years I was one of his editors. His column tackled the perplexities that people felt regarding matters of faith, family life, the Bible and church protocol.

I didn't cry right away when I learned of his death. The shock would only allow a lingering and profound sadness. Albina Aspell, his longtime friend who for years helped him by mailing brochures to readers who sent stamped, self-addressed envelopes requesting them, had been keeping me abreast of his progress following quadruple bypass surgery. While it was touch and go for awhile, there had remained a glimmer of hope.

He also knew how to go to the heart of very detailed documents, articulating what they meant for ordinary folks in the pew. In fact, he insisted on an agreement with CNS that the wording of his column would not be changed without our first contacting him to discuss it. On those infrequent occasions when I had to call him, it was a pleasure to speak with this soft-spoken, unassuming man who was always willing to make plain whatever was confusing.

Faithfulness to the church as unto God. Father Dietzen demonstrated an unwavering belief in everything that is authentic and holy about the Catholic faith. He never bashed the church or compromised what it taught.

In a real sense, Father Dietzen was like a bishop shepherding the people of God.

For the foreseeable future, CNS will continue to publish reruns of his column, and Albina Aspell will continue to check his post office box for brochure requests and fulfill them. In fact, the day before Father Dietzen's funeral, she told me that he had just gotten more of his brochures printed at his own expense.

Father Dietzen's book, an updated 560-page collection of columns, "Catholic Q & A: All You Wanted to Know About Catholicism," is also available through Crossroads Publishing Co. (New York).

For my part, I refuse to take his name and contact information off my Rolodex or remove his folder from my files. I want to see his name and remember this giant of a human being as I attempt to contact religious educators and columnists.

I never met Father Dietzen personally, yet I feel that I know about him all that is ever worth knowing about anyone: He belongs to Christ, and in Christ, all of life's questions will finally be settled.

Heart-stirring Catholic eulogies compiled in book

By Antoinette Bosco
Catholic News Service

I have just read a new book that I shall long remember as heartwarming for how it portrays people who, each in their own way, were extraordinary in the lives they lived.

Compiled by Carol DeChant, a writer and founder of a national public relations firm specializing in books and authors, this book does something I have long felt was needed -- honoring so many good people, now dead, who should be remembered, or put better, never forgotten.

Her book is titled "Great American Catholic Eulogies" (Acta Publications), and contains remembrances of heroes, family members, friends, artists, poets and "those who showed us the way," such as Cardinal Joseph L. Bernardin, Cesar Chavez, Elizabeth Ann Seton and a one-time slave who became a priest, Father Augustine Tolton.

In the Foreword, Thomas Lynch, a funeral director and writer who won an Emmy in 2008 for "best art and culture documentary," explains why remembrances of those who have left this earth are important -- because, as he says, "all lead to the conclusion that God's great gift to each of us is one another. In them (eulogies) we get real glimpses of life's meaning and our own."

The book contains amazing surprises, such as the homage paid to murdered President John F. Kennedy, given by then-President Ronald Reagan some 20 years later. "Everything we saw him do seemed to betray a huge enjoyment of life. He seemed to grasp from the beginning that life is one fast-moving train, and you have to jump aboard and hold on to your hat and relish the sweep of the wind as it rushes by. You have to enjoy the journey; it's unthankful not to."

"I think that's how his country remembers him. He knew that life is rich with possibilities, and he believed in opportunity, growth and action."

"And when he died, when that comet disappeared over the continent, a whole nation grieved and would not forget."

"Thank you, President Reagan, and we remember you, too."

I was touched to see the late actress Patricia Neal remembered in a fine eulogy by Terry Mattingly. I had met her many times at the Abbey of Regina Laudis in Bethlehem, Conn. She had spent time there working on her biography, encouraged by the Benedictine nuns of the abbey, especially the foundress, Mother Benedict Duss, and Mother Dolores Hart, known to many as the beautiful movie star who left Hollywood to devote her life to God.

Neal is buried on the grounds of the abbey, "where she had found peace, consolation and meaning to her life during its most turbulent years," Mattingly writes.

The greatest surprise in this book is the inclusion of the story of Mary Surratt, a Catholic mother of three who was executed in 1865, charged and convicted of being involved in the murder of President Abraham Lincoln. I have long known her story but rarely found anyone else who had ever heard of her.

She is now more well-known because (Please See BOSCO/23)
Making Sense of Bioethics

**Does the Church have doubts about brain death?**

By Rev. Tad Pacholczyk

The Catholic Church has long acknowledged the role of the medical profession in declaring death. It is the proper competency of medicine, not theology, to identify reliable signs that death has occurred. The hardening of the body known as rigor mortis, for example, is a reliable medical indicator that death has occurred. When the heart permanently stops beating and the lungs permanently stop functioning (cessation of cardio-pulmonary function), medical professionals recognize these signs as another reliable way to assess that death has occurred. The complete and irreversible loss of all brain function (commonly known as "brain death," is yet another reliable way medical professionals determine that a patient has died.

In an August 2000 address, Pope John Paul II took up the particular question of brain death and concluded: "The criteria adopted in more recent times for ascertaining the fact of death, namely the complete and irreversible cessation of all brain activity, if rigorously applied, does not seem to conflict with the essential elements of a sound anthropology." In other words, he affirmed that the Church does not see any fundamental conceptual problems with the idea of brain death. The complete cessation of all brain function (brain death), is also referred to as "neurological criteria" for determining death, to distinguish it from the classic "cardio-pulmonary criteria" used for centuries.

The medical profession initially accepted the notion of brain death not because it was looking to procure organs for transplant, as is sometimes supposed, but because of a new situation that arose from the burgeoning use of ventilators, with some patients becoming permanently "ventilator-dependent." As early as 1959, well before widespread organ transplantation was possible, Drs. Mollaret and Goulon wrote in the Review of Neurology about a subgroup of these ventilator-dependent patients who had suffered catastrophic brain injuries. This could result in a definable condition from which recovery was impossible ("a state beyond coma"). Patients in this state had died, even though ventilators could continue to oxygenate their bodies and preserve organs for a limited period of time. Following the publication of a pivotal 1968 report detailing this kind of situation by a committee at Harvard Medical School, the notion of brain death gained consensus and became widely accepted within both the medical and legal communities.

The Catholic Church likewise acknowledged these medical developments and has never expressed any serious conceptual reservations about brain death in the years following the Harvard report. Today, medical professionals remain in broad agreement that the complete and irreversible cessation of all brain activity serves as a reliable indicator that a person has died. Major medical societies such as the American Medical Association and the American Academy of Neurology have issued official statements affirming this.

Nevertheless, a certain number of Catholics today insist that brain death is not really death. One moral theologian, for example, recently expressed doubts "that ventilator-sustained brain dead bodies are corpses." Several Catholic physicians have raised similar concerns. As long as thorough and accurate medical testing is performed, however, the Church continues to support the determination of death based on neurological criteria. In addition to Pope John Paul II’s address mentioned earlier, a number of other Church documents and declarations affirm this. These include statements from the Pontifical Academy of Life, the Pontifical Council for Healthcare Workers, and the Pontifical Academy for Sciences, among others. In a recent article on the Catholic News Agency website, Dr. John Haas argues that the number and common thread of these ecclesiastical statements in recent years indicates that the teaching authority of the Church has "generally resolved" the question of the acceptability of relying on neurological criteria as a means for ascertaining death.

In the face of clear church teaching on this issue, Dr. Haas further observes how it is not responsible for Catholics to generate uncertainty by openly and publicly disputing the suitability of neurological criteria for determining death. Such speculations can "cause confusion in the minds of the faithful and unsettle consciences." If consciences become unsettled on this matter, the practical ramifications can be far-reaching: consent to harvest organs is not given, transplants of such organs do not occur, and lives that could validly be saved by such transplants are instead lost.

The fact remains that the Catholic Church to date has expressed no official doubts about brain death, emphasizing instead that a health care worker can use neurological criteria as the basis for assuming at "moral certainty" that death has occurred. Meanwhile, the Church continues to recognize the generous nature of freely-chosen organ donation, an act Pope John Paul II once called "particularly praiseworthy" and an act which can offer "a chance of health and even of life itself to the sick who sometimes have no other hope."

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

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**Reflections on the relation of church, state, religion**

By Bishop Michael Pfeifer, OMI

There is an ongoing discussion at many levels about the relation of church and state, or the role of God and religion in government and public policy. I share here some of my perspectives on this question from the teaching of the Catholic Church.

Based on the Declaration of Independence and the Constitution of the United States with its Amendments, the Catholic church recognizes the distinction that should be made between church and state, but also points out that there should be cooperation. Our earliest foundational documents do not allow for a state church, but the founders of our country did not intend the state to be divorced from religious principles, from the divine, from the free practice of religion. Sadly today at different levels of government, there is a tendency to exclude God from our public life. The Declaration of Independence in its opening words call on people to claim their God-given rights: “For one people...to assume...the separate and equal station to which the Laws of Nature and of Nature’s God entitle them.”

The Declaration goes on to show the connection to the divine when it states: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are life, liberty and the pursuit of happiness.” Obviously, the Declaration in no way meant to exclude God, but wanted to show that these rights come from a higher power.

Then, in the First Amendment to the constitution we read: “Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof.” The free exercise of religion was manifested in the life and teaching of the founders of our country who indeed trusted in God. Why is there such a fuss and mess today about keeping “In God we trust” on our money and having God in the Pledge of Allegiance? Belief in Thomas Jefferson’s Law of Separation between Church and State has become so enshrined in the American mind that few people know that famous phrase was taken out of context. After writing “The first amendment has erected a wall of separation between church and state,” Jefferson added, “The wall is one-directional. It keeps the government from running the church, but it makes sure that Christian principles will never be separated from the government.”

James Madison, the fourth president of our country, known as the Father of our Constitution, made the following statement: “We have staked the whole of all our political institutions upon the capacity of mankind for self-government, upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God.”

Remember, fifty-two of the fifty-five founders of the Constitution were members of the established orthodox churches in the colonies. Every session of congress begins with a prayer by a paid preacher whose salary has been paid by the taxpayers since 1777.

The influence of religion is evident in other public places of our government. As one sits inside the courtroom you can see the wall, right above where the Supreme Court judges sit, a display of the Ten Commandments. There are Bible verses etched in stone all over the Federal Buildings and Monuments in Washington, D.C. As we deal with the issue of the relationship of state, church, religion and the divine, we need to always keep in mind our historical roots which bring out the essential role religion and God played, and must continue to play, in the founding of our country and the documents that we hold so dear to us as Americans. If we lose this foundation, we will be lost.
Diocesan attorney sees positive findings, still expects criticisms

By Louis Fohn  
Diocesan Legal Counsel

The John Jay Report

Revisions approved, work must continue

BELLEVUE, Wash. (CNS) -- The U.S. bishops overwhelmingly approved extensive revisions to their 2002 "Charter for the Protection of Children and Young People" June 16, but the bishop who heads up their efforts to confront the clergy sex abuse crisis said it must remain "a front-burner issue."

Bishop Blase J. Cupich of Spokane spoke at a news conference after the bishops closed the public sessions of their June 15-17 spring general assembly near Seattle with a 187-5 vote in favor of the charter revisions, with four abstentions.

Bishop Cupich, who chairs the U.S. Conference of Catholic Bishops' Committee on the Protection of Children and Young People, said another review of the charter would take place within two years, in order to incorporate any recommendations that the National Review Board might make as a result of the recently released report on "The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010," which had been mandated by the charter.

The report, prepared by the John Jay College of Criminal Justice and released in Washington May 18, concluded that there is "no single identifiable 'cause' of sexually abusive behavior toward minors" and encouraged steps to deny abusers "the opportunity to abuse."

Noting that 125 new U.S. bishops had been appointed since the charter was approved in 2002, along with countless new staff members in dioceses around the country, Bishop Cupich said one of the committee's next challenges is to find ways to ensure that everyone stays informed about the charter's requirements.

"We must provide training for the new generations, in order to keep fresh the insights" gained from experience over the years, he said, adding that the bishops' major responsibility is to provide healing for victims of clergy sex abuse.

Introducing the document to the bishops June 15, Bishop Cupich said the experiences of the past nine years have shown that "the charter works."

"The charter has served the church well," he said. "It is a helpful tool as we keep our pledge to protect children, promote healing and rebuild trust."

The proposed revisions reflect changes in church law since the last revision in 2005, bringing it in line with recent Vatican instructions in response to the crisis of sexual abuse of minors by priests. These include mentioning child pornography as a crime against church law and defining the abuse of someone who "habitually lacks reason," such as a person with mental retardation, as the equivalent of child abuse.

They also outline procedures to follow if a bishop is accused of having sexually abused a child and another bishop becomes aware of it.

Bishop Cupich said the recent Vatican documents related to sex abuse have "reinforced the commitment we bishops made in 2002."

"They are also a source of encouragement that the decisions we made are making a positive impact on the universal church," he added.

There was little debate on the proposed revisions before the vote. But not every bishop is on board with the charter's provisions, as evidenced by the 28 amendments proposed by Bishop Fabian W. Bruskewitz of Lincoln, Neb., and rejected by the committee.

Most of the amendments suggested by Bishop Bruskewitz were aimed at weakening the charter's wording because, the bishop said in a rationale included with the amendments, "The USCCB bureaucracy cannot bind bishops to obey the charter."

"It is fundamentally dishonest to tell the faithful and the general public that the USCCB has any authority whatsoever to bind dioceses/eparchies to obey the charter," Bishop Bruskewitz wrote. "The more commitments, the more grounds for lawsuits."

Retired Archbishop Francis T. Hurley of Anchorage, Alaska, also raised questions June 16 about the "zero tolerance" policy outlined in the charter, which requires the permanent removal of any priest who admits or is found to have abused a child.

The archbishop said a zero-tolerance policy is contrary to the Catholic principles of reconciliation and forgiveness, treating every case "as if everyone is the same type of person, and they are not."

He said Catholic priests and laypeople are experiencing "anger at the bishops at the way we have failed to handle this situation, and we need to start handling it."

Bishop Cupich said the charter does not affect the spiritual value of reconciliation, but "the sacrament of reconciliation does not lift the penalty against crimes."
Scenes from an Ordination

Rev. Patrick Chris Okpanobong, of Nigeria, right in above photo, and Rev. Prem Sunil Thumma, left, 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 southside of Odessa.

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 to begin his priestly life.

Photos by Alan P. Torre/aptorre.com.

The Ordination of
Father Prem Sunil Thumma
and
Father Patrick Okpanobong
Jesus calls himself the bread of life

Catholic News Service

Jesus spoke to the large crowd of people that had been searching for him. The news had spread that Jesus had fed thousands of people with only five barley loaves and two fish, and more people wanted to see this man who performed such miracles.

"Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you," Jesus said.

Someone in the crowd asked, "What can we do to accomplish the works of God?"

Jesus answered, "This is the work of God, that you believe in the one he sent."

The people reminded Jesus that their ancestors ate manna from heaven when they were hungry in the wilderness, and he replied, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world."

"Sir, give us this bread always," they said.

"I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst," Jesus answered.

There were some Jews in the crowd who were angered by what Jesus had said. They asked each other, "Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, 'I have come down from heaven'?"

Jesus, who was always aware of what people were thinking, said, "Stop murmuring among yourselves. ... Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

Again the Jews argued over the meaning of Jesus' words, so Jesus told them, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him."

Coming of Age

Living a life that's better than a dream

By Erick Rommel
Catholic News Service

The moment you transition from being a student to being a graduate is one of the greatest changes that takes place in your life.

For many, this takes place upon the completion of high school and again after four years of college. Others then seek advanced degrees, while some make the quest for another diploma a lifelong affair.

Regardless of the number of times that you've graduated or plan to graduate, each moment is a milestone. No longer are you seeking knowledge to gain the approval of a teacher; you quickly trade one grading system for another. You must begin to please yourself -- and the grading curve is much steeper.

We all set goals based upon what we'll do after our formal education ends. We plan to buy a car or go on a vacation in the same way we plan for an upcoming test. We imagine a successful career, a family and a perfect life much the way we look at year-end finals.

Then we peer into the distant future and imagine a retirement, surrounded by loved ones, and enjoying a routine without school or work, just as we longed for a graduation still years into the future.

These short- and long-term goals drive us forward and compel us to succeed, but what happens when life doesn't proceed the way we imagine? Finding any job, let alone the perfect job, is always tough, especially nowadays. Seniors who start looking for a job in their career field today may still be looking a year from now.

The important thing to remember is to remain calm. Don't panic. The life you live will be far different from the one you imagine, but different can still be great. In fact, different is often greater than you can dream.

Many of the most famous people in the world finished school and immediately failed to find success. For example, when he was 30, Sylvester Stallone wrote the movie "Rocky," which won an Oscar for Best Picture. Before that? He worked as a deli attendant.

Andrea Bocelli has one of the best voices in the world. When he finished school, he didn't start his worldwide tour. Instead, he worked as a lawyer, singing during his free time at a piano bar late at night. His first break as a singer didn't come until he turned 34.

(Please See ROMMEL/22)
Remember to be the best dads you can be

By Bishop Michael Pfeifer, OMI

Recently we celebrated Fathers Day, and we continue to show our appreciation and gratitude to our dear fathers, who with our mothers have given us life and done so many wonderful good things for us. We continue to pray for our fathers, asking God’s eternal peace for our fathers who have been taken from us and to ask God to bestow many new graces and much new love upon our fathers who are still with us. I assure all fathers my prayers.

Fathers, as we recently celebrated your day, it is a great time to take a little inventory about what it means to be a father, and how fathers can be better dads. In this regard, I share with you ten reflections here from the National Fatherhood Initiative that I have adapted as regards how to be better dads.

Respect your children’s mother: a father and mother who respect each other and let their children know it, provide a secure environment for their children.

Spend time with your children. How a father spends his time sends a message about his priorities. If you always seem too busy for your kids, they’ll feel neglected no matter what you say. Earn the right to be heard. All too often, the only time a father speaks to his children is when they’ve done something wrong. Take time and listen to your kids’ ideas and problems. Discipline with love.

Guidance and discipline help children set reasonable limits. Fathers who discipline in a calm and fair manner show love for their children and are respected by their children.

Be a role model. Whether they realize it or not, loving fathers help girls know they deserve to be treated with respect by boys, and they can teach sons good values by demonstrating honesty, humility and responsibility.

Be a teacher. A father who teaches his kids about right and wrong, encouraging them to do their best, will see his children make good choices.

Eat together as a family. Shared meals do more than provide structure to a busy day. They are a good time for kids to discuss their activities and desires, and for dads to listen and give good advice. And, most importantly, fathers and mothers need to pray with their children.

Read to your children.

Instilling your children with a love for reading is one of the best ways to ensure they will have a lifetime of personal and career growth.

Show affection. Parents, especially fathers, need to feel both comfortable and willing to hug their children.

Showing affection every day is the best way to let your children know you love them.

Realize that a father’s job is never done. Fathers are an essential part of the life of their children as they grow and perhaps rear children of their own.

Dear fathers, I ask our loving, heavenly Father to pour out many new blessings upon you, and may all fathers strive to grow into a deeper relationship with our Lord and Savior, Jesus Christ, and to imitate and follow the example of the father of Jesus, dear St. Joseph.

For Your Family

There is help available for men who are family caregivers

By Bill and Monica Dodds
Catholic News Service

Online family resources:
For Your Marriage.org

A good jumping off point if you want to read more about Marriage and Family Life and learn about the Church’s positions would be “For Your Marriage.org” (www.foryourmarriage.org).

The site has helpful tips and information categorized under five easily navigable tabs, including Dating & Engaged, Parenting & Family, For Every Marriage and the Marriage Resource Center.

Under the Marriage Resource Center tab look for valuable information, including “Why Marriage Matters,” “Marriage Help and Support,” “Weekly Dating Ideas,” “News and Blogs” and “Book of the Month.”

The page also includes a link entitled “7 Reasons Not to Get Married,” and helpfuly instructs those considering the sacrament who may have concerns. Some problems that could serve as warning signs that it may not yet be time for marriage include:

› Marrying to “get out of the house”
› Marrying because “No one will ask me to marry him/her.”
› “It’s just time”
› Being hit, slapped or threatened
› You and your partner have major items which you avoid

For Your Family

There is help available for men who are family caregivers

By Bill and Monica Dodds
Catholic News Service

In many ways, today’s male caregivers are pioneers, playing a much more active -- and sometimes primary -- role in caring for a loved one.

Historically, a wife, daughter or daughter-in-law was most likely to be the family caregiver. In their formative years, men weren’t necessarily taught how to provide the kind of help a care-receiver needs. It wasn’t expected that they would learn it or give it.

Now that continues to change. According to a 2009 report by the National Alliance for Caregiving, in collaboration with AARP, one-third of family caregivers are men.

No doubt, like their female counterparts, they’ve quickly discovered caregiving can be one of the most challenging periods of their lives.

But at the same time and generally speaking, it can be different for a man who’s helping his spouse, aging parent or other loved one. It is harder to:

› Provide personal assistance, such as bathing or dressing.

› Not to have "the answer" and not to be able to "just fix" the problem or problems.
› Admit to others that he is at the end of his rope.
› Ask for help.

With that in mind, here are a few suggestions and points to consider if you’re a male caregiver:

(Please See DODDS/22)
Confirmation and chastity.  

regards their reflections on my letter on Confirmation Class of Holy Redeemer in Odessa as them a letter on chastity, and I invite their reflections on the gifts of the Spirit in their lives. I also send you a class letter sharing their reflections on Confirmation as part of each class being confirmed and ask them to continue to reflect on what they have learned through their participation in the communities of our diocese, I send a letter to parents of the students in each class to encourage them to reflect on what their children are learning. I also invite them to reflect on their own lives and to consider how they can support their children in their journey of faith.

We are not human beings with souls, rather, we are created in the image of God. Society says that we are conquests and prizes to be won and then discarded by others who claim to love us. We heard your message on what society says about sex. Society says that there are no consequences to premarital sex. We realize that there are not only physical consequences such as unwanted pregnancies and diseases, there are other consequences. The loss of our soul if we die in mortal sin is a spiritual consequence. The mind games that people play with us is another consequence. Another consequence is the emotional effects that premarital sex in a relationship has on a person. People suffer from low self-esteem, they isolate themselves or abuse themselves in some situations, commit suicide as a consequence to a broken relationship involving premarital sex. There is a saying, “There is no condom for the heart.”

Abstinence is the only safe-sex that has only good consequences. We will have a high self-esteem and self-respect for ourselves. We will be proud because we will be able to develop healthy and lasting relationships based on Christian values and respect. We came to the conclusion that even though chastity sounds like a hardship to us, we do not give it up for the sake of others. God calls us to wait until marriage.”

We also did the value check at the end of your letter. You asked us to reflect on what matters the most to us. We had a tough reality check because some of us did not have a clear answer in our own lives. We have to search ourselves to see what is really important and that we have to come up with an answer quickly or we will be lost in society’s value.

2011 Confirmations, Graduations

ST. JOSEPH-ROWENA. The parish family of St. Joseph’s, Rowena, honored 11 graduating high school seniors at Sunday Mass, May 22nd. Each graduate was presented with a Bible and Rosary. Photo: Front row: Stephanie Hite, Senior Class CCD Teacher, Brittany Hurt, Trevor Lange, Jessica Hite, Father Ariel, pastor, McKenzie Matschek and Logan McCoy. Back row: Taylor Jones, Josh Daniels, Skyler Schniers, Kyle Halfmann, Bryan Halfmann, Mason Matschek and Rick Halfmann, Senior Class CCD Teacher.

SACRED HEART-COLEMAN. From left to right, Marcos Aaron, Dylan Blair Buzzard, Jayden Shl Brudney, Samantha Marie Jimenez, and Edgar Barrios, the Sacred Heart Confirmation Class, with Bishop Michael D. Pfeifer, center, and Father Romanus Akamike.

(Please See CONFIRMATION/21)
By Father Peter J. Daly  
Catholic News Service

This year brings the 25th anniversary of my ordination. Lately, my thoughts have turned to how and why I became a priest in the first place. Today it seems a strange vocational decision. But in the 1950s and 1960s, it seemed as natural as breathing.

Every Catholic boy considered it. Why not? The priests of our experience were the coolest guys we knew. Everybody liked them. Everybody knew them. Moreover, they brought us Christ.

Who wouldn't want to be a priest? I had two uncles who were priests.

My Uncle Jim was a Dominican. He was an intellectual who played chess and talked to me like an adult.

My Uncle Bill was a Jesuit. He was a Golden Gloves boxer and had been a missionary to India. He was the very spirit of adventure.

But, like many of the priests of my childhood, both of my uncles left the priesthood for a while.

My Uncle Jim was lonely and disillusioned with his community. He held a doctorate in philosophy, and they offered him a teaching and coaching job in a high school. They gave him little friendship and support.

My Uncle Bill became an alcoholic when he returned from India. He entered a monastery to deal with his alcoholism and to reflect on his future.

Both uncles returned to the priesthood as diocesan priests. Jim went to New Orleans, and Bill to Kansas City, Mo. Both seemed happier. Their experiences probably had something to do with my choice of the diocesan priesthood.

In the past 20 years or so, the priesthood has been battered. The "cool" priesthood of my youthful illusion is gone. Our faults have been laid bare for the whole world to see. The scandal of recent years has made us realize that we are a priesthood that is often in need of reform and always in need of renewal.

When my Uncle Bill died in 1991, I had a sort of epiphany about the priesthood. Bill never became a pastor. He was never named a monsignor. He never held any prominent diocesan job.

His ministry was to the broken, to alcoholics like himself. He was the chaplain to Catholic Alcoholics Anonymous groups. He gave retreats at Leavenworth Prison. He organized AA meetings for the longshoremen on the docks along the Missouri River.

At his funeral, I was in the sacristy vesting when Bishop Charles H. Helmsing, the retired bishop of Kansas City, came up to me. Someone told him that I was Bill Daly's nephew.

He put his hands on my shoulders and looked me in the eyes, and said, "Your uncle was an alcoholic."

"I know," I said.

The bishop continued. "I wish all my priests were alcoholics. Bill knew how to embrace the cross." Then the bishop turned and walked away.

After the funeral, weathered-looking men with tattoos all over their arms came up to me and said, "Your uncle got me through 20 years of sobriety." Others said things like, "Your uncle helped me through 10 years of hard time in Leavenworth."

It was an epiphany for me. I had a better vision of the priesthood.

This was not the priesthood of the "cool" guy of my childhood; this was the priesthood of the broken guy who gives everything. It is a priesthood that boasts not of strength, but of weakness.

Like St. Paul said, "For when I am weak, then I am strong" (2 Cor 12:10). It is then that God's grace is manifest.

That insight was a comfort to me. Despite my weakness, sin and failings, God has a use for me.

After 25 years, that is the vision of priesthood that sustains me.

There will be doubt and confusion all the way along. Even the saints lived in emotional turmoil as they tried to lift up their spirits. We gain heaven one day at a time, even though we may never be clear about what's happening to us.

Father Thomas Merton, the Trappist monk who wrote his autobiographical "Seven Storey Mountain," was no stranger to controversy and suffering. He also wrote a very helpful book on solitude, revealing his interior struggle. Here is an excerpt:

"My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so.

"But I believe that the desire to please you in fact does please you. And I hope I have that desire in all that I am doing. I would like to please you in every way I can."

(Please See CATOIR/23)
Culture: Books & Film

Despite harrowing action, 'Cars 2' ideal family film

NEW YORK (CNS) -- Start your engines for the road trip of the summer in "Cars 2" (Disney/Pixar), a winsome round-the-world adventure that provides fun for the entire family. This sequel to the 2006 hit "Cars" expands its universe beyond Route 66 as our anthropomorphic car heroes meet their foreign counterparts -- including the Popemobile -- with hilarious results.

Along the way, amid clever sight gags and belly laughs, "Cars 2" offers good lessons about friendship, family and self-esteem.

"Cars 2" picks up where its predecessor left off, in Radiator Springs, whither Lightning McQueen (voice of Owen Wilson) returns home after winning his fourth Piston Cup race. Waiting for him is his faithful pal, the hapless tow truck, Tow Mater (voice of Larry the Cable Guy).

"We've got a whole summer's worth of best-friend fun to do," Mater promises.

But there's more in store than tipping tractors in corn fields. McQueen accepts a challenge from cocky Italian Formula One racecar Francesco Bernoulli (voice of John Turturro), to compete in the first-ever World Grand Prix across three countries. The race is organized by Sir Miles Axlerod (voice of Eddie Izzard) to promote Allinol, his alternative clean-burning fuel. (This is just one of the film's many environmental messages.)

Traveling by equally anthropomorphized airplanes, trains, and boats (with Disney's merchandising possibilities taking, no doubt, a quantum leap in the process), McQueen and Mater visit Tokyo, Italy and London, and the inevitable clash of cultures ensues.

Meanwhile, there's a parallel story straight from the James Bond playbook. The super spy of British Intelligence, an Aston Martin named Finn McMissile (voice of Michael Caine) and his assistant, the comely Holley Shiftwell (voice of Emily Mortimer), are tracking evil autos bent on world domination. An American agent holds the key. Mater is mistaken for the Yank operative, and the entertaining mix-ups begin.

As with "The Incredibles," our car spies face danger with much bravado and derring-do. The villains are cars no longer in production -- such as Pacers and Gremlins -- unloved by the public and labeled lemons. Subject to ridicule, they share a lack of self-esteem with Mater. Acceptance of others and embracing differences are among the film's key themes.

Much of the humor springs from sight gags, as director John Lasseter claims the human world for machines. Passing through airport security, cars remove their tires. Gambling cars throw fuzzy dice at casino tables, and head for the restroom when they begin to leak oil.

Asked an obvious question, Mater responds, "Is the Popemobile Catholic?" And before you know it, there he is, in a nonspeaking cameo, a stately white vehicle topped with a miter, watching the Italian leg of the race, and escorted by trams which appear to wear clerical biretta.

As in "Toy Story 3," some of the action in "Cars 2" -- mainly the spy scenes showcasing explosions, gunfights, and car "torture" -- may be too intense for the littles of viewers. Those elements aside, though, this is an ideal family film.

The Catholic News Service classification is A-I -- general patronage. The Motion Picture Association of America rating is G - general audiences, all ages admitted.

'Bad Teacher': Here's what NOT to learn at school

MINI REVIEW

Coarse comedy celebrates a morally impaired middle-school teacher (Cameron Diaz) bent on landing a rich husband. Foul-mouthed, slyly racist, and conniving, she sets her sights on a new substitute teacher (Justin Timberlake) while feuding with one full-time colleague (Lucy Punch) and rejecting the attentions of another (Jason Segel). Working from a script by Gene Stupnitsky and Lee Eisenberg, director Jake Kasdan has fashioned a monotone picture in which every stab at humor derives from humiliation. All in all, the tawdry exhibition fails to shock, subvert, or entertain. Several scenes depicting nonmarital sexual activity, much drug use and alcohol consumption, at least one instance of upper female nudity, frequent explicit sexual humor, some uses of profanity, pervasive rough, crude, and crass language, some scatological humor. The Catholic News Service classification is O - morally offensive. The Motion Picture Association of America rating is R - restricted. Under 17 requires accompanying parent or adult guardian.
leaves us deeply disappointed and troubled.

We strongly uphold the Catholic Church’s clear teaching that we always treat our homosexual brothers and sisters with respect, dignity and love. But we just as strongly affirm that marriage is the joining of one man and one woman in a lifelong, loving union that is open to children, ordered for the good of those children and the spouses themselves. This definition cannot change, though we realize that our beliefs about the nature of marriage will continue to be ridiculed, and that some will even now attempt to enact government sanctions against churches and religious organizations that preach these timeless truths.

We worry that both marriage and the family will be undermined by this tragic presumption of government in passing this legislation that attempts to redefine these cornerstones of civilization.

Our society must regain what it appears to have lost—a true understanding of the meaning and the place of marriage, as revealed by God, grounded in nature, and respected by America’s foundational principles.

Statement of Bishop Salvatore Cordileone for the United States Conference of Catholic Bishops

Bishop Cordileone expressed “grave disappointment with the legislature’s [New York] abandonment of the common good.”

“Marriage, the union of a man and a woman, forms the foundation of social well-being by promoting love and respect between the two most fundamental repre-

sentatives of the human community,” he said. “The institution of marriage also affirms the vital and unique importance to children of receiving care from both their mother and father together. Making marriage law indifferent to the absence of either sex creates an institutional and cultural crisis with generational ramifications yet to be seen. To eliminate marriage’s very essence -- its essence as the union of husband and wife -- from its legal definition is to ignore not only basic anthropology and biology but also the purpose of law generally. Law is meant to uphold the common good, not undermine it. Now, New York’s government will be forced to ignore that children have a basic right to be raised by their mother and father together. Also, as demonstrated in other states where marriage redefinition has occurred, officials will be in a position to retaliate against those who continue to uphold these basic truths. This is a mark of a profoundly unjust law. Marriage is a fundamental good that must be protected in every circumstance. Exemptions of any kind never justify redefining marriage.”

There is at this time a strong effort in other states to change the traditional and everlasting meaning of marriage as given by God. Now is the time for all Catholics to stand up in support of the Divine meaning of marriage and to be much more proactive in working against any law by any human being that would attempt to change the meaning of marriage. Soon we will be in the political process of electing new officials, and this must be a critical issue that all Catholics must take into account when they cast their votes for candidates for public office.

EDICTAL SUMMONS

June 28, 2011

CASE: RAMIREZ -- VELEZ  NO.: SO 11/29

The Tribunal Office of the Diocese of San Angelo is seeking Gilbert Sanchez Velez.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 29th day of July 2011, to answer to the Petition of Melissa Castilleja Ramirez, now introduced before the Diocesan Tribunal in an action styled, “Melissa VELEZ and Gilbert Velez, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: RAMIREZ -- VELEZ; Protocol No.: SO 11/29 on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 28th day of June 2011.

Reverend Tom Barley, MSW, MBA, M. Div., JCL
Judical Vicar
Bishop: Newspapers still have vital role in faith

By Sam Lucero
Catholic News Service

PITTSBURGH (CNS) -- Although social media is the rage in today's world of communication, one Catholic bishop offered an impassioned speech in support of Catholic print publications.

During a panel discussion June 23 at the 2011 Catholic Media Convention, Pittsburgh Bishop David A. Zubik said Catholic newspapers and magazines continue to be the best way to reach people in the pews.

"There has been no greater and more consistent success in Catholic communications in the United States than through the use of print," the bishop said.

He cited figures from the Catholic Press Association's official directory, which showed that Catholic newspapers and magazines in the United States and Canada reach almost 13 million households.

"That is an extraordinary number and that is still going on today," said Bishop Zubik. "We can and we must use every means of social communications available to us today: television, radio, Twitter, Facebook, Skype and whatever has evolved since you and I began our meeting this morning. But I believe that it is incumbent on us as bishops and on us as church to maintain a vital Catholic print presence."

His remarks were greeted with applause.

Bishop Zubik noted that he could not predict whether the printed word would still have the same impact in 20 years, but today, "absolutely and fundamentally the best option ... to evangelize the evangelizers, is through Catholic print."

The cost of publishing a newspaper remains an obstacle for diocesan publications, Bishop Zubik said, offering several suggestions.

"First of all, the key is circulation," said Bishop Zubik. "Bishops ... need to know the content of their newspaper. But they also must know how the newspaper operates financially."

A large circulation helps generate advertising, he said, "and the advertising revenue pays the bills."

Ideally, newspapers can exist without subsidies through circulation and advertising revenues, but this can only be done through the parishes," Bishop Zubik continued.

He said that his diocesan newspaper, the Pittsburgh Catholic, with a circulation of 111,250, has been operating with a parish mandate since 1972.

"The mandate is based on 40 percent of the number of households in each given parish. This has generated in turn enough advertising income that we in Pittsburgh have not had to raise our subscription rates in nearly 10 years," Bishop Zubik said. "The higher the circulation, the more attractive (the paper is) to advertisers."

While not all dioceses have a concentrated Catholic population like Pittsburgh, Bishop Zubik said all dioceses do have something advertisers want: a "coveted niche audience and that goes a long way for paying for the newspaper. Build circulation and that is a step well in the direction of financial stability."

He said bishops/publishers must use the newspaper consistently "as the chief means to communicate with all of the people of the diocese," and they also "must be the most vocal supporter of the diocesan newspaper."

He said it is critical the diocesan newspaper be integrated into the diocesan structure.

"Our newspaper operates as a separate corporation and I recommend strongly that its financial operations be completely distinct from diocesan operations and they are," he explained. However, management of the newspaper, specifically the general manager and/or the editor, has to be directly involved within a central administration of the diocese to be kept fully abreast on what is going on."

VATICAN launches web portal that streamlines print, TV, online news

VATICAN CITY (CNS) -- Pope Benedict XVI himself will give a cyber spark of life to a new Internet portal that gathers all Vatican news into one multimedia website, officials from the Vatican's communications office announced.

With a click on a tablet device on the evening of June 28, Pope Benedict will officially launch the aggregator of news content from the Vatican's newspaper, radio, television and online outlets, they said.

The site, www.news.va, will be fully functional June 29, said Archbishop Claudio Celli, who heads the Pontifical Council for Social Communications.

The date coincides with the feast of Sts. Peter and Paul and the 60th anniversary of Pope Benedict's ordination into the priesthood.

Archbishop Celli explained at a June 27 news conference that the site will streamline news from the Vatican newspaper, L'Osservatore Romano; Vatican Radio; the Vatican television station CTV; the Vatican Information Service (VIS); the Fides missionary news agency; the Vatican press office; and the main Vatican website.

It will offer print, video and audio material in Italian and English. New languages will be added gradually, beginning with Spanish, followed probably by French and Portuguese, he said.

Forgiveness from Heaven ...

Memoirs of An Aborted Baby

By Azzy Empero

It could be a long blessed journey for me.

God promised me not to worry about anything.

Right now, the best safe place for me is in my mother’s womb.

The sound of my mom’s heartbeat keeps me moving.

My job is to rest, eat, practice my smile, and listen to the music of the heart.

Every day I am getting time to practice my smile, sucking my thumb and to show my mom how much I love her, with thoughts of being in her arms in 9 months.

After five months, suddenly, I felt something was wrong. I was worried about her.

I prayed for her health. I did not want anything bad to happen to her.

The day arrived. I was moving a lot. My mom’s heartbeat was beating at a faster pace.

I asked God if everything is ok.

I wish I could see what’s going on outside my womb. I was getting terrified for both of us.

Suddenly, I felt a sharp pain on my body. I felt so much pain.

I was calling my mom for help, begging, crying why is this happening.

Then I heard that familiar voice, my mom. She was telling the doctor to get rid of me!

What did I do? What did I do to deserve this kind of torture?

God gave life and a gift to my mom.

Why do you want to kill me? Don’t you want to see me or hold me in your arms?

Don’t you want to see my first walk and hear my first words? I will say “mama” for you.

Mom, I beg you, let me show you my love. Let me show you my smile. God will take care of us forever!

Don’t create this turmoil within you and I. I am your baby!

But, I guess evil is in control now.

Mom, you did not keep your promise to love me and care for me.

I felt the knife cutting inside of me, scraping and breaking me apart.

I was discarded like trash with no semblance of my human nature.

Do you call yourself “Doctor”? A doctor should take care of the human life from conception to birth.

I did not have a chance to know my mom and follow our dreams.

That day, there was no respect for me. No formal blessing. No formal final rites. Just destruction and agony for all!

My mom may have shown relief, but I will be a haunting memory that will last forever in her mind.

In time she will regret her decision to abort me. She will be lonely and miserable, for that life inside of her wanted to be with her so much.

The millions of babies I see here in Heaven all have the same story. But one thing for sure, we will pray for our mothers and fathers, because even though they did not love us, we love them.

I asked God to change my mom, forgive her, and give her another chance to have God’s Gift, a healthy loving baby like I could have been!

God Bless All You Mothers and Fathers!

-- Baby Doe, An Angel in Heaven
burned in the wildfires. The cattle, though, weren’t burned to death, only injured. Death only came when the rancher was forced to shoot each of them to end their misery. They would not survive had he not taken such action. One rancher was forced to repeat the mercy killings 150 times after a recent wildfire. Another had to put down 100. Still another story shared told of 100 head of deer in the countryside that went into a brushy area to escape a raging blaze. Once in, they could not get out and were burned alive.

As horrific as the scenes are, perhaps the most unsettling news of all, according to Father Wade, is the reality that if it doesn’t rain in the town of Robert Lee, its water supply will run dry by the middle of August. This August. Next month.

Nearby Lake Spence, which provides water through the Colorado River Municipal Water District, is two percent full. There is no outdoor watering allowed in either Robert Lee or Bronte and community leaders are drilling wells and even trying to find a town with a more plentiful water supply into which they can tap.

“We tell them to pray, but we invite them to be water conscience and safe. We don’t need any more fires,” Father Wade said.

Bishop Michael D. Pfeifer, OMI, who

presided over the Seed, Soil & Oil Mass at the Jacob’s farm, repeatedly served up words of encouragement for those in attendance, reminding them to stay hopeful and prayerful.

“Farmers are the greatest people of faith,” Pfeifer said. “They are the greatest gamblers in the world or the greatest believers. Every year is a gamble and every year takes a lot of faith and we’re going through a tough time right now.”

Pfeifer pointed to Psalm 10 noting God’s reassurance even in the hardest of times.

“The Lord is saying trust me even though the land is dry,” Pfeifer said. “He said, ‘I can still make it rain.’ If we keep having faith and reaching out God will hear us because He loves us and wants to help us.”

Faith and belief that the corner will some day be turned is what the people who live in Texas must have to survive this. Getting through the extended dry period will be a long process and one drenching rain would not end the drought in the area. It would only provide relief.

“The people here have a very deep faith and a strong family ethic, and to be able to come out and celebrate that in the middle of this drought is tremendous. Gary and Dinell Jacob have been preparing for this Mass for two weeks and all the family has helped and the neighbors wanted to be here tonight to support not just them but each other and everyone.”

Thank you Bishop for being a voice of truth and for having the courage to reach out to us with your letter on chastity.

Please remind our parents, our priests, our catechists, and our other adults leaders that we still need guidance and not to be afraid to speak the truth to us. We want to be challenged and we want to grow in our faith.

We want to have happy lives. Yes, we may roll our eyes at you, act like we are not listening and even get angry, but we want you to speak to us. We really are listening.

We will take your message to heart and try to live it. ‘The only true way to live a happy, holy and health life is by practicing chastity.’

We look forward to seeing you on May 6th as we celebrate our Confirmation.

May God bless you as you shepherd the Diocese of San Angelo.

In Mary our Mother,
Holy Redeemer’s Confirmation Class of 2011

Mark E Chopko, a Washington, DC attorney, and a former General Counsel of USCCB, sums it up thus:

“It is important that we emphasize that the Report did not conclude that no one is being victimized or that the need for

‘laicize’ (remove a priest from the clerical state) was faced with initiating a lengthy, and often, contentious “canonically,” or church court, procedure. Perhaps these recent pronouncements by Rome will enable the enactment of more “streamlined” canonical procedures, to laicize certain offenders, without the historic entanglements posed by Canon Law. This remains to be seen.
sinned… (from Latin quia peccavi nimis - nimis meaning greatly).” With the new translation, we will also include the origi-
nal mea culpa by saying “…and in what I have failed to do, through my fault, through my fault, through my most
grieve fault…”

The Susciptiat also underwent a change in translation, the part before the priest begins reciting the Eucharistic prayer.
The priest today says “Pray, brethren, that our sacrifice may be acceptable….”
However, the translation will change that to “Pray, brethren, that my sacrifice and yours…” The Latin text for this is “meum ac vestrum sacrificium.” This
may seem to be a minor or insignificant change from “our sacrifice” to “my sacrifice and yours.” In his DVD, “A New
Translation for a New Roman Missal,”
Msgr. Moroney tells about the signifi-
cance of this change when he says, “This phrase has been restored in order to help
us appreciate that all the sacrifices of
the faithful gathered together join to the one
perfect sacrifice of Christ.”

The Ecce Agnus Dei in English also
had some changes to reflect the biblical
references of the Latin text. The priest
today says, “This is the Lamb of God
who takes away the sins of the world;
happy are those who are called to His
Supper.” It will become instead, “Behold
the Lamb of God, behold him who takes
away the sins of the world. Blessed are
those called to the supper of the Lamb.”
The first sentence reflects John 1:29, the
words of John the Baptist, and the sec-
ond sentence reflects Revelation 19:9.
Our response to this invitation will also
change to “Lord, I am not worthy that
you should enter under my roof, but only
say the word and my soul shall be
healed,” an echo of the centurion written
of in Luke 7:6-7: “And Jesus went with
them, but when he was only a short dis-
tance from the house, the centurion sent
friends to tell him, “Lord, do not trouble
yourself, for I am not worthy to have you
enter under my roof. Therefore, I did not
do not consider myself worthy to come to you;
but say the word and let my servant be
healed.”

Other parts of the Mass underwent
changes, too, which will affect the words
we sing. Perhaps no other part of the
Mass underwent more change to its cur-
rent English translation than the Gloria.
Msgr. Moroney reports that 55% of the
lines of the existing English Gloria were
changed in this translation, an example
which he points out is a sign of good
translation. The “Holy, Holy, Holy…”
will undergo a slight change in wording
to “Holy, Holy, Holy Lord of hosts…” Of course today we sing “Holy,
Holy, Holy Lord God of power and
might…” The Memorial Acclamation
will also change up a bit when we sing
(or recite) it, too. The options will be (1)
“We proclaim your Death, O Lord, and
profess your Resurrection until you come
again,” or (2) “When we eat this Bread
and drink this Cup, we proclaim your
Death, O Lord, until you come again,” or
(3) “Save us, Savior of the world, for by
your Cross and Resurrection you have
set us free.”

In closing, I want to share with you
that, as I was writing this article, I vivid-
ly recalled several childhood moments
of my altar serving (mostly at Mass in
Spanish) where I asked myself during
Mass in English why “things” didn’t
compare in both languages. If as children
we can notice these things, then I pray
that, as adults, God open our hearts to
see the things even beyond the limita-
tions of language.

REPORT

(From 21)

vigilance is past. Abuse and exploitation
can happen anywhere in a church with
64 million people, but we take this seri-
ously. We train parents, staff, and chil-
dren to be alert, and we are part of the
solution. The Report's conclusion that
the Church was no different and not
immune from the other cultural stressors
is both good news and bad news. The
good news is that we were no worse.
The bad news is that we weren't better,
and we're ashamed to admit that. We're
sorry.”

In conclusion, this landmark report

seems to suggest, that in spite of recog-
nized shortcomings, the Bishops are
clearly doing something right, that is
decades ahead of society at large. It has
taken serious steps toward understanding
and reducing the problem of sexual
abuse of minors by priests. It is an
undeniable fact, that sexual abuse of
children and minors is not a “Catholic
Problem,” but found throughout our
society. Perhaps the findings and conclu-
sions of this historic John Jay report, will
help set to rest the popular myth that the
U S Catholic Bishops bear the blame for
failure to detect and prevent the “epi-
demic” of clerical sexual abuse of chil-
dren.
OBISPO

(Para 3)

“Te saludamos, María Madre de Dios, tesorro digno de ser venerado por todo el orbe, lámpara inextinguible, corona de la virginidad, trono de la recta doctrina, templo indestructible, lugar propio de aquel que no puede ser contenido en lugar alguno, madre y virgen…”

“Te saludamos, a ti, que encerraste en tu seno virginal a aquel que es inmenso e inabarcable; a ti, por quien la santa Trinidad es adorada y glorificada; por quien la cruz preciosa es celebrada y adorada en todo el orbe; por quien exulta el cielo; por quien se alegran los ángeles y arcángeles; por quien son puestos en fuga los demonios; por quien el diablo tentador cayó del cielo; por quien la criatura, caída en el pecado, es elevada al cielo… por quien han sido fundamentadas las Iglesias en todo el orbe de la tierra; por quien todos los hombres son llamados a la conversión…

“Y ¿qué más diré? Por ti el Hijo unigénito de Dios ha iluminado a los que vivimos en tiniebla y en sombra de muerte; por ti los profetas anunciaron las cosas futuras; por ti los apóstoles predicaron la salvación a los gentiles…

“¿Quién habrá que sea capaz de cantar como es debido las alabanzas de María? Ella es madre y virgen a la vez; ¿qué cosa tan admirable! Es una maravilla que me llena de estupor. ¿Quién ha oído jamás decir que le esté prohibido al constructor habitar en el mismo templo que él ha construido? ¿Quién podrá tachar de ignominia el hecho de que la sirviente sea adoptada como madre?

“Mirad: hoy todo el mundo se alegra; quiera Dios que todos nosotros reverencienm y adoremos la unidad, que rindamos un culto impregnado de santo temor a la Trinidad indivisa, al celebrar, con nuestras alabanzas, a María siempre Virgen, el templo santo de Dios, y a su Hijo y esposo inmaculado.”

BISHOP

(From 2)

you, the light of the only-begotten Son of God has shown upon those who sat in darkness and in the shadow of death; prophets pronounce the word of God; the apostles preach salvation to the Gentiles ….

“Who can put Mary’s high honor into words? She is both mother and virgin. I am overwhelmed by the wonder of this miracle. Of course, no one could be prevented from living in the house He had built for Himself, yet who would invite mockery by asking His own servant to become His mother?

“Behold, then, the joy of the whole universe. Let the union of God and man in the Son of the Virgin Mary fill us with awe and adoration. Let us fear and worship the undivided Trinity as we sing the praise of the ever-virgin Mary, the holy temple of God and of God Himself, her Son and spotless Bridegroom.”

SANDOVAL

(Para 8)

En abrazar la soledad, nos abrimos a una dimensión de vida más alta.

Mi esposa y yo encontramos la soledad en un bosque de pinos Ponderosa que rodea nuestra casa simple a una milla y media de la carretera. Él silencio reclama nuestra atención inmediatamente. Luego, poco a poco, nos damos cuenta de la brisa susurrando por los pinos, los cantos de muchos pájaros, el distante mugido de las vacas, y, a veces, el alarido de coyotes en la noche.

El ojo se delicia con las doradas salidas y puestas del sol y con el cambio de colores de las montañas cada día. Al anochecer, el cielo brilla con innumerables estrellas, millones y hasta billones de años luz de lejos. El efecto de todo esto es un tremendo sentido de reverencia por la creación de Dios y asombro sobre lo que significa.

Sin embargo, todo en la vida moderna conspira a negarnos la soledad que necesitamos. No es sólo la plétera de medios de comunicación, la cacofonía de la vida urbana. Un experto en la prevalencia del desorden déficit de atención hiperactiva entre ambos niños y adultos observa que “simplemente hay demasiado que hacer.”

En nuestra rutina diaria o en la práctica de la fe, el énfasis está en participación comunitaria. Sea en la Misa, o en un peregrinaje o en un retiro, todo se hace en grupo.

No obstante, uno pregunta si para enriquecer la fe, una visita al santísimo sacramento, un peregrinaje individual, o meditación personal no podría ser lo que más necesitamos. Aún, la soledad tiene otra dimensión. La portada del número del 2 Agosto 2010 de la revista New Yorker es un cuadro de J. J. Sempé de un ciclista en una de las vacas.

En tales ocasiones, el alma clama por acompañamiento.

Casi 40 años atrás, me encontré en la sala de cuidado intensivo en el hospital Lenox Hill en Nueva York con una infección de amebas que amenazaba mi vida. Aunque continuamente me atendían, examinaban y hacían pruebas, jamás me había sentido tan sólo. Pero tenía una enfermera cuya compasión penetró mi soledad y me dio esperanza.

Me duele que se me olvidó su nombre. Una fuerte joven irlandesa, linda de corazón y alma, ella venía todos días, siempre con palabras animadoras.

Un día me engatuso a levantarme y a dar unos pasos. Poco a poco, con sus brazos soportándome, empecé a caminar un poco por el pasillo.

Un viernes, dándose cuenta que estaba al punto de rendirme, me dijo: “¿Escúchame! Yo no trabajo este fin de semana. Pero te quiero ver cuando regreses el lunes. Prométete eso”.

Lo hice y creo que eso salvó mi vida.

CATOIR

(From 17)

hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it.

"Therefore I will trust you always though I may seem lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone" (" Thoughts in Solitude").

This humble prayer expresses what most of us feel at times in our life. We are always trying to rise above confusion and doubt, attaining cheerful acquiescence. It sounds impossible, but with God's grace all things are possible.

God wants to give us a share in his happiness. Trust his love and carry on in all circumstances.

Never be discouraged. Pick yourself up, brush yourself off, and start all over again.

In this way, you can die in the peaceful knowledge that even though you were confused at times, you tried to do your best.

God smiles down upon you.
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