Charity in Truth

Covering a wide range of topics, Pope Benedict XVI's encyclical, "Caritas in Veritate" states plainly that charity in truth is "the principal driving force behind the authentic development of every person and of all humanity. Love -- caritas -- is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace." Read the introduction and conclusion to "Caritas in Veritate" on Pages 11-14 of this month’s Angelus.

Fr. DeLeon: Pilgrimages to view Our Lady of Guadalupe image could affect local economy

MIDLAND (CNS) -- A church-authorized reproduction of the original image of Our Lady of Guadalupe that hangs in the Mexico City basilica dedicated to her is scheduled to arrive in Midland, Aug. 13, to be permanently enshrined at Our Lady of Guadalupe Church and Shrine in Midland. A special Mass and enshrinement ceremony have been planned.

Another authorized duplicate -- both are digital images -- will be sent to Alaska, the only other state that will receive one. The United States is one of about a dozen countries receiving the reproductions.

Germany and Poland are expected to receive the images in the coming months. Countries that already have received reproductions are Chile, Colombia, Cuba, Panama,

(Please See OLG//10)

Abortion’s twisted logic

Many influential people and institutions in our society, including Hollywood and the mass media, strongly support abortion. To justify their position, however, they must adeptly defy logic and ignore certain obvious facts.

Just 4 Kids

Elijah hears the voice of the Lord calling. Read this month's story for young people then learn more and have your kids take a brief quiz / Pg. 16

IN THIS MONTH’S ANGELUS:

Celebrate the Year of the Priest with your pastors

As we continue the Year for Priests, I am asking that the people of our Diocese celebrate the wonderful gift of priesthood given by Christ to our Church by celebrating and honoring the priests of our Diocese who share in this wonderful gift. / Pg. 2
Celebrate the gift of the priesthood with your priests this year

By Bishop Michael Pfeifer, OMI

As we continue the Year for Priests, I am asking that the people of our Diocese celebrate the wonderful gift of priesthood given by Christ to our Church by celebrating and honoring the priests of our Diocese who share in this wonderful gift. I am enclosing here a letter I sent to all Pastoral Councils who represent all the lay people of the Diocese, as regards special celebrations to prepare to honor our priests during this special Year for Priests.

John Paul II's notion for the new millennium defines holiness not only as a state but as a way, our Holy Father asks that we recognize and show our appreciation to the priests who have accepted this gift and so generously use it for the service of God's people. The Year for Priests that during this year, the whole Catholic world will mark the greatness of the Lord; my spirit rejoices in God my savior. ACTS retreats are for anyone who can use a spiritual boost in their lives, whether Catholic or non-Catholic. For more information about the retreat in September or registration in July, please call 325-223-1599 or e-mail conf_info@cth2009.org.

From the Bishop’s Desk

Dear President and Pastoral Council members:

As you have heard, Pope Benedict XVI has declared this year as the Year for Priests, asking that during this year, the whole Catholic world will mark the greatness of the Lord; my spirit rejoices in God my savior. The Year for Priests that during this year, the whole Catholic world will mark the greatness of the Lord; my spirit rejoices in God my savior. The Year for Priests that during this year, the whole Catholic world will mark the greatness of the Lord; my spirit rejoices in God my savior. The Year for Priests that during this year, the whole Catholic world will mark the greatness of the Lord; my spirit rejoices in God my savior. The Year for Priests that during this year, the whole Catholic world will mark the greatness of the Lord; my spirit rejoices in God my savior.

The faith-filled event will feature opportunities to participate and interact with others from around Texas. A separate program for youth will also be presented simultaneously. Speakers will share their experiences and personal knowledge of people such as Pope John Paul II and Blessed Mother Teresa. Rich and dynamic with missionary, theological and apologetic components and liturgies, the weekend will also feature a concert for those attending the simultaneous youth event.

“John Paul II’s notion for the new millennium in his apostolic letter, _Novo Millennio Inuente_, defines holiness not only as a state but as a task,” according to Daniel Cardinal DiNardo, Archbishop of Galveston-Houston. “For Christians, all should strive for a full Christian life, imitating Christ who gave his life for God and his neighbor.”

For more information or for registration information and support information, visit www.cth2009.org or email conf_info@cth2009.org.

Men’s Right of Passage

BLANCO -- Internationally known contemplative Franciscan and speaker Rev. Richard Rohr will present the Men’s Right of Passage, Oct. 21-25, in Blanco.

The MROP program is a 5-day, 4-night prayerful and soulful experience that builds on the classic patterns of male initiation through simple and moving rituals and teaching. Each day includes group prayer, major teachings on central masculine spirituality themes, quiet time for reflection and sharing in the context of a "home group."

MROP is a personal discovery about masculinity and the Holy Mystery; a time to savor the healing and awesome power of nature; a process to address issues of loss, grief and relationships with father, other men and others; an opportunity examine life’s priorities and ask courageous questions about 'your next step'; an invitation to listen to the ‘quiet voice of God’ and a chance to return to life with a renewed commitment to your gifts.

For additional information on attending the Men’s Right of Passage in Blanco, contact Gary Collins in Abilene, at GaryLc2@sbcglobal.net or call 325.670.6026, or Rich Meixner, info@cacradicalgrace.org, or 505.242.9588

Correction

An email address for Gary Collins, who is helping promote the workshop being given by Fr. Richard Rohr in Blanco in October was listed incorrectly. Gary’s email is garyLc2@sbcglobal.net. For more information about Fr. Rohr’s Men’s Right of Passage in Blanco, see the item on this page’s briefs section.

Natural Family Planning

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church’s total pastoral ministry to Catholic spouses. Fulfillment of this ministry includes both educational and pastoral care. This means “instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way” (Pope John Paul II, _Familialis consortio_, #35). Below are scheduled seminars (San Angelo) and contact numbers for people who can help you with more information:

**SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. 2009 Dates:**
- Sep. 13, Dec. 6. Contact Amy at amdq@wcc.net.
- MIDLAND-ODESSA, Our Lady of Guadalupe, call Christina Nevarez, (432) 682-2581;
- ABILENE, Holy Family Church, call Mrs. Herman Blahak, (325) 692-1820

Scheduled Executions

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

**Offender/Scheduled Execution Date:**
- David Wood/August 20
- Stephen Moody/September 16
- Christopher Coleman/September 22
- Kenneth Mosley/September 24
- John Balentine/September 30
- Reginald Blanton/October 27
- Kristian Oliver/November 5
- Yovarjis Valle/November 10
- Robert Thompson/November 19
2009 PARISH FESTIVAL CALENDAR

AUGUST 23
ST. MARGARET OF SCOTLAND – MARA
St. Margaret of Scotland Catholic Church will be having its fall festival Sunday, Aug. 23, at the Knights of Columbus Hall, 3636 N. Bryant, in San Angelo. A delicious brisket dinner will be served from 11 a.m. - 2 p.m. for only $7 per adult plate and $4 per child plate. We will also have drive thru plates to go for $7 each. The festival will run from 11 a.m. - 4 p.m. with activities such as a raffle, auction, washer pitching tournaments, and other new and exciting games for all ages. Everyone is invited.

AUGUST 29, SEP. 5-6
ST. MARY’S – SAN ANGELO
St. Mary’s Church has begun planning its Fall Festival. The parish will host a dance, August 29, to kick off the festival and Family Day will be Saturday, Sept. 5, with games for the kids, food booths, etc. Sunday Sept. 6 will feature a meal, auction, bingo, etc.

SEPTEMBER 20
ST. THERESE- ST. PASCHAL BARNES – STERLING CITY
Annual Fall Festival Knights of Columbus Hall 3636 N. Bryant, San Angelo
A barbecue brisket/homemade German sausage dinner with all the trimmings will be served from 11 a.m. - 2 p.m. The meal may also be purchased from a drive-thru at the same location. Cooked/Uncooked sausage and BBQ brisket may be purchased in the afternoon.

An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon.

Everyone is invited!

OCTOBER 26
ST. ANN’S – MIDLAND
St. Ann’s of Midland will host the 61st annual Family Fair and carnival on the church grounds (Illinois @ Avenue M) on Saturday, September 26, from 10 a.m. till 10 p.m. Additional carnival hours are 6-10 p.m., September 24-25, and 1-6 p.m., September 27.

The raffle’s 1st prize is a 2009 Harley Davidson Fatboy FX DG Motorcycle (MSRP $19,342), 2nd Prize – Samsung 40” LCD TV with stand, and 3rd prize – Xbox 360 Elite Game System with 2 games.

Bishop’s Calendar

AUGUST
3-6 – Rest and Prayer
9 – FORT WORTH – 40th Anniversary of Diocese of Ft. Worth – Mass at 3:00 p.m.
10 – CORPUS CHRISTI – Kenedy Foundation Meeting
12 – SAN ANGELO, Big Brothers Big Sisters Meeting
13 – SAN ANGELO, Personnel Board Meeting, 11 a.m.
14 – MIDLAND – Meeting of Drug Task Force at 11:00 a.m.
15 – MIDLAND, Our Lady of Guadalupe – Special Mass at 11:00 a.m. to receive Image of Our Lady of Guadalupe from the Basilica in Mexico City
16 – MILLERSVIEW, Mass, Our Lady of Guadalupe, 9:30 a.m.
17-19 – Rest and Prayer
21 – MIDLAND – Pro Life Mass at Prayer Garden at 9:30 am
23 – LORAINE, 85th anniversary Mass at St. Joseph. Mission., 10:30 a.m.
24 – SAN ANGELO, Sacred Heart Cathedral – Endowment Board Meeting at 6 p.m.
25 – SAN ANGELO, Knights of Columbus Hall – Forum Regarding Leadership for San Angelo
26 – SAN ANGELO, Newman Center – Mass at Noon
28-29 – MIDLAND, St. Ann Gym – Summit on Catholic Education
30 – MIDLAND – St. Ann – Mass at 11:00 a.m. for Members of the Holy Sepulchre

SEPTEMBER
1 – SAN ANGELO, Bishop’s residence, dinner for all priest s and sisters, 6 p.m.
2 – SAN ANGELO, Diocesan Pastoral Council – Presbyteral Council Meeting at 11 a.m.
3 – ODESSA, St. Mary School – Mass for Students at 2:00 p.m.
4 – MIDLAND, St. Ann’s School – Mass for Students at 8:30 am
5 – ROWENA, Zoar Community Church – Ecumenical Service at 6 p.m.
6 – SAN ANGELO, First United Methodist Church – Presentation at 9:30 a.m.
8 – ODESSA, St. Mary’s School – 50th Anniversary Mass at 2:00 p.m.
10 – SAN ANGELO, Diocesan Pastoral Center – Staff Mass at 8:30 a.m. and Staff Meeting at 11:00 a.m.
11 – SAN ANGELO, at the 9/11 Memorial – Memorial Service at 9:00 a.m.
13 – COLORADO CITY, St. Ann – Confirmation at 10:30 a.m.
18 – BIG SPRING, Sacred Heart – Meet with Priests of Midland/Odessa Deanery at 11:00 a.m.
19 – SAN ANGELO, Quicksand Golf Range – Bishop’s Golf Tournament for Catholic Schools at 9:00 a.m.
20-22 AUSTIN, Texas Catholic Conference – General Assembly
23 – AUSTIN, Meeting of Texas Bishops
24 – SAN ANGELO, Annual Banquet for Pregnancy Center at 6:30 p.m.
25 – ABILENE, Holy Family – Meet with Priests of the Abilene Deanery at 11:00 am.
26 – SAN ANGELO, Sacred Heart Cathedral Gym – Family Formation Faith Leaders Workshop – 9:00 a.m. to 3:00 p.m.
27 – MELVIN, St. Francis Xavier – Mass at 8:00 am.
2009 CURSILLO
Retreat Center, San Angelo

DIOCESAN DATES

SEPTEMBER 24-27 – Women’s English, St. Thomas, Big Spring
OCTOBER 15-18 – Men’s Spanish Cursillo, St. Mary’s, San Angelo
OCTOBER 22-25 – Men’s English Cursillo, St. Thomas, Big Spring
Anyone needing more information may e-mail cursillo@sanangelodiocese.com or call (432) 413-6136.

CHRIST THE KING
Retreat Center
August
11-12 – Seminarian Gathering
13-16 – Girls’ Chrysalis Flight
17 – Heart of Mercy Prayer Group
18 – Adoration of the Blessed Sacrament 5-6 pm
20-23 – Men’s Walk to Emmaus
24 – Heart of Mercy Prayer Group
25 – Adoration of the Blessed Sacrament 5-6 pm
28-30 – San Angelo’s Deacons
Annual Retreat
30-Sept 1 – Texas Realtors Leadership Program
31 – Heart of Mercy Prayer Group

NECROLOGY
SEPTEMBER
10 – Rev. Leo St. John, OMI (1976)
23 – Rev. Herman Valladaras (1997)
26 – Rev. William Cadigan, MSC (1971)
28 – Deacon Paul Ramos (1990)

Del Escritorio del Obispo

Pueblo de dios, celebren el don del sacerdocio

Por Obispo Miguel Pfeifer, OMI

Al celebrar el Año del Sacerdote, pido que los feligreses de nuestra diócesis celebren el don maravilloso de sacerdocio dado por Cristo a nuestra Iglesia por medio de celebrar y honrar a los sacerdotes de nuestra Diócesis quienes comparten en este don admirable. Adjunto una carta que he mandado a todos los Consejos Parroquiales que representan todos los laicos de la diócesis, en cuanto a preparar celebraciones especiales para honrar a nuestros sacerdotes durante este año especial, Año del Sacerdote.

1 de julio de 2009
Estimado Presidente y miembros del Consejo Parroquial:

Como han escuchado, el Papa Benedicto XVI ha declarado este año como el Año del Sacerdote, considerado como el patrón de sacerdotes. Una idea de esta celebración se ha planteado que este año se debe dedicar a honrar a los sacerdotes de nuestra Diócesis. La Iglesia celebra el Año del Sacerdote coincidiendo con el 150 aniversario de la Ordenación de los Hermanos de María de la Inmaculada en México y los 15 años de la Ordenación de los Hermanos de la Inmaculada en esta Diócesis. En esta ocasión, se celebra el don precioso del sacerdocio que se le ha dado a nuestra Iglesia. En una manera especial, el Santo Padre nos pide que reconozcamos y enseñemos nuestro aprecio por los sacerdotes quienes han aceptado este don y lo usan tan generosamente para el servicio del pueblo de Dios. El Año del Sacerdote comenzó con la fiesta del Sagrado Corazón el 19 de junio de 2009, y terminará con la fiesta del Sagrado Corazón el 11 de junio de 2010. El Papa Benedicto proclamó el Año del Sacerdote para que coincidiera con el 150 aniversario de la muerte de San Juan Vianney, quien es considerado como el patrón de sacerdotes.

(Mira SACCERDOCIO/22)
Apostolic penitentiary grants indulgences in Year for Priests

Bishop establishes Wednesdays of every week during ‘Year for Priests’ as a day when the faithful may gain a plenary indulgence

As we all know by now, Pope Benedict XVI recently announced the Year for Priests in honor of the 150th anniversary of the death of Saint John Mary Vianney. During this year for Priests, special indulgences can be obtained that are explained in this article. In accord with the Decree, I, as Bishop, am establishing that each Wednesday of every week, during the Year for Priests as a day when the faithful can also gain the plenary indulgence mentioned. I share with you here the Decree.

Shortly the day will come on which will be commemorated the 150th anniversary of the pious departure to Heaven of St. John Mary Vianney, the Curé d’Ars. This Saint was a wonderful model here on earth of a true Pastor at the service of Christ’s flock.

Since his example is used to encourage the faithful, and especially priests, to imitate his virtues, the Supreme Pontiff Benedict XVI has established that for this occasion a special Year for Priests will be celebrated, from 19 June 2009 to 19 June 2010, in which all priests may be increasingly strengthened in fidelity to Christ with devout meditation, spiritual exercises and other appropriate actions.

This holy period will begin with the Solemnity of the Sacred Heart of Jesus, a day of priestly sanctification on which the Supreme Pontiff will celebrate Vespers in the presence of the holy relics of St John Mary Vianney, brought to Rome by the Bishop of Belley-Ars, France.

The Most Holy Father will likewise preside at the conclusion of the Year for Priests in St Peter’s Square, in the presence of priests from across the world who will renew their fidelity to Christ and the bond of brotherhood.

May priests commit themselves, with prayer and good works, to obtaining from Christ the Eternal High Priest, the grace to shine with Faith, Hope, Charity and the other virtues, and show by their way of life, but also with their external conduct, that they are dedicated without reserve to the spiritual good of the people something that the Church has always had at heart.

The gift of Sacred Indulgences which the Apostolic Penitentiary, with this Decree, issues in conformity with the wishes of the August Pontiff, graciously grants during the Year for Priests will be of great help in achieving the desired purpose in the best possible way.

A. Truly repentant priests who, on any day, devoutly recite at least morning Lauds or Vespers before the Blessed Sacrament, exposed for public adoration or replaced in the tabernacle, and who, after the example of St. John Mary Vianney, offer themselves with a ready and generous heart for the celebration of the sacraments, especially Confession, are mercifully granted in God the Plenary Indulgence which they may also apply to their deceased brethren in suffrage, if, in conformity with the current norms, they receive sacramental confession and the Eucharistic banquet and pray for the Supreme Pontiff’s intentions.

Furthermore the Partial Indulgence is granted to priests who may apply it to their deceased brethren every time that they devoutly recite the prayers duly approved to lead a holy life and to carry out in a holy manner the offices entrusted to them.

B. The Plenary Indulgence is granted to all the faithful who are truly repentant who, in penitencia Apostle concede indulgencias para el año del sacerdote

Se enriquecen con el don de sagradas indulgencias algunas prácticas de piedad que se realicen durante el año sacerdotal convocado en honor de san Juan María Vianney.

Ya se acerca el día en que se conmemorará el 150° aniversario de la piadosa muerte de san Juan María Vianney, cura de Ars, que aquí en la tierra fue un admirable modelo de auténtico pastor al servicio de la gracia de Cristo.

Dado que su ejemplo ha impulsado a los fieles, y principalmente a los sacerdotes, a imitar sus virtudes, el Sumo Pontífice Benedicto XVI ha establecido que, con esta ocasión, desde el 19 de junio de 2009 hasta el 19 de junio de 2010 se celebre en toda la Iglesia un año sacerdotal especial, durante el cual los sacerdotes se fortalezcan cada vez más en la fidelidad a Cristo con pious medita-
ciones, prácticas de piedad y otras obras oportunas.

Este tiempo sagrado comenzará con la solemnidad del Sagrado Corazón de Jesús, Jornada de santificación de los sacerdotes, cuando el Sumo Pontífice celebre las Vísperas ante las sagradas reliquias de san Juan María Vianney, traídas a Roma por el obispo de Belley-Ars. Benedicto XVI concluirá el año sacerdotal en la plaza de San Pedro, en presencia de sacerdotes procedentes de todo el mundo, que renovarán su fidelidad a Cristo y su vínculo de fraternidad.

Esfuercese los sacerdotes, con oraciones y obras buenas, para obtener de Cristo, sumo y eterno Sacerdote, la gracia de brillar por la fe, la esperanza y la caridad, y otras virtudes, y muestren con su estilo de vida, pero también con su aspecto exterior, que están plenamente entregados al bien espiritual del pueblo, que es lo que la Iglesia siempre ha buscado por encima de cualquier otra cosa.

Para conseguir mejor este fin, ayudará en gran medida el don de las sagradas indulgencias que la Penitenciaría apostólica, con este Decreto, promulgado de acuerdo con la voluntad del Sumo Pontífice, otorga benignamente durante el Año sacerdotal.

A. Los sacerdotes realmente arrepentidos, que cualquier día recen con devoción al menos las Laudes matutinas o las Vísperas ante el Santísimo Sacramento, expuesto a la adoración pública o reservado en el sagrario, y, a ejemplo de san Juan María Vianney, se ofrecen con espíritu dispuesto y generoso a la celebración de los sacramentos, sobre todo al de la Penitencia, se les imparte misericordiosamente en Dios la indulgencia plenaria, que podrán aplicar también a los
The Miles High School Baseball team won the 1A State Championship in June in Austin. To honor the team, the Diocese of San Angelo, Bishop Michael Pfeifer, and St. Thomas Parish in Miles hosted an evening hamburger supper and social for team members, coaches and parents. During the celebration, St. Thomas Pastor, Fr. Magnus Chilaka read a letter to the team from Bishop Pfeifer.

It said,

"Dear Baseball Team Members:

Congratulations on winning the State championship! Incredible! Yes, but very believable because of the hard, dedicated work of all of you who formed a great team. The City of Miles and all from the surrounding area are very proud of you. As Bishop of the Catholic Diocese of San Angelo, I am extra proud of all of you because many of you attend beautiful St. Thomas in Miles. As I congratulate you, I thank God with you for this special victory, and I ask our loving God to pour out many new blessings upon all. Keep working together as a team and keep using your gifts to the best of your ability. You will be great winners in life.

Sincerely in Christ,
Most Rev. Michael D. Pfeifer, OMI
Bishop of San Angelo"

**Man turns from drugs, alcohol to spreading good news in CJ Ministry**

My name is Roy Perez, and I would like to share with you my experience as a Criminal Justice Lay Minister.

My ministry started 4 1/2 years ago, after I had a living encounter with Christ. Before I met Christ, I spent most of my life drinking and using drugs. For some people that’s nothing unusual, but I am sure some will understand about what a person goes through when going through withdraws.

I was a man who did not believe there was a God who could love a person like me, until the night I had a dream of a man with a face as bright as the sun. My dream was given to me through the repentance of my sins. The dream started with 3 crosses spinning before my eyes; suddenly the one in the middle stopped, then a man with a face shining bright as the sun, walk towards me and gave me a hug. I could see my self from afar, with my head hung down, and this man hugging me. Days later I went to Mass, and I asked the Lord through prayer, “Jesus, I don’t know you. Teach me who you are.”

Ever since I said that prayer, my life changed dramatically. I would never in my life think, I would be a Jail Coordinator in San Angelo. The first time I walked in the jail, I knew it was my calling. I’ve seen many people hungry to hear the Gospel, but I encountered one problem. I was the only Catholic attending regularly. By the Grace of God, all has changed now. I am proud to say there are many Catholics involved, but we are still short, but let me explain why sometimes we ignore our own personal calling to the Criminal Justice Ministry.

Before my ministry I took life for granted and it seemed that nothing could go wrong. I constantly lived in my comfort zone, forgot about the needy, and I couldn’t give a hoot about the incarcerated until my only brother was charged with drug possession, landing in prison. Then it hit home. My five nephews and nieces were without a father figure due to his 25 year sentence. I felt at fault because I was doing the same thing he was doing; I just wasn’t getting caught. That experience made me ask God to take this kind of life style away.

We never think we would ever have a loved one incarcerated but it can happen to anyone, at any given moment. For some us troublemakers, incarceration is expected. I believe with all my heart, if only the faithful would rise from our seats, we can end abortion and capital punishment (the death penalty) through the Criminal Justice Ministry.
Honduran visitor speaks of social teaching’s biblical basis

By Jorge Porras

SAN ANGELO -- During the past month of March, Carlos Paz, Director of Caritas Internacionalis (an equivalent of Catholic Relief Services), in San Pedro Sula, Honduras, made a visit to San Angelo for a friendly talk about Catholic Social Teaching. The main purpose of his presentation was to promote a concern for the study and practice of the Social Doctrine of the Church as an “instrument of evangelization.”

He focused on three main aspects of social teaching:

- A God who is near, whose love makes us participants in his will.
- Today’s church mission and its fidelity to the tasks assigned by the Lord.
- Social teaching in the church and the relationship to the announcement of the good news stated in the Bible.

Making an emphasis on the unity of the church as a treasure of our own, which we must use in our everyday life as a tool for our personal goals and decisions, Paz explained how God, as he is close to us, invites us to participate in his struggle to find everyone who is lost, referring to those who have turned away from him, like the parable of the lost coin (Lk. 15, 8-10). At the same time, the invitation extends back from the Old Testament, where after saving his people from Egypt, God asks us to respect and love the strangers because we should never forget that we were once strangers in Egypt (Lev. 19, 33-34). By describing how God loved us first, and how he is concerned for the poor, Carlos stated clearly our responsibility towards solidarity and justice among all our people.

After this, Carlos reminded us how Jesus came to change the idea that the poor were to be seen as condemned by God and the rich as blessed ones of him. We now know his words; “Blessed are those who are hungry, for they will be fed” (Lk. 6, 20 21), which gives us an idea of God’s preference for the poor.

The presentation concluded with an analysis of the guiding principles as listed by Catholic Relief Services: the sacredness and dignity of human persons, their rights and responsibilities, their social nature, the common good, solidarity, subsidiarity, option for the poor and stewardship. These are strong and well defined statements that help us Catholics understand the justice and charitable dimensions of church in both a theoretical and a practical way.

Jorge Porras is an exchange student from Chihuahua, Mexico, majoring in communications. Jorge was active in the Newman Center during the spring 2009 semester.

Health care reform bill would mandate funding for abortion

By Bishop Michael Pfeifer

The Obama White House and many congressional leaders are pushing for votes on massive health care reform bills that contain sweeping mandates to expand access to abortion on demand.

These bills would override state abortion laws and establish federal funding of abortion.

Two Senate committees and three House committees are near the end of the process of drafting these health care reform bills that would result in mandatory insurance coverage of abortion on demand, federal subsidies for abortion, and funding for local abortion facilities.

These bills, if passed, would nullify many state limitations on abortion.

If passed, this legislation would empower panels of appointed officials to mandate coverage of abortion on demand in virtually all health plans. These bills would also result in massive federal subsidies for abortion on demand, and would empower federal officials to order expansions of abortion providers in many areas of the country.

The pro-abortion movement sees this federal health care reform legislation as a splendid opportunity to force-feed abortion throughout the country. Pro-life Americans should vigorously oppose these oppressive federal health care reform pieces of legislation insisting that abortion in no way should be included in getting a health care plan.

This is the moment for pro-lifers to send messages to our two U.S. Senators and Representatives in the House of Representatives to urge them to oppose any federal health care reform legislation that would include abortion. Of course, we also need to triple our prayers to the Holy Spirit to make sure that such deadly legislation never would become part of the law of this land.

Our bodies are living tabernacles

Reflections from confirmation students in Sweetwater, Roscoe

The following reflection was sent to me by the Confirmation Classes mentioned above as they prepared to celebrate Confirmation on June 11, 2009. In their letter, they were sharing with me their reflections on the virtue of chastity.

Dear Most Rev. Bishop Michael Pfeifer OMI:

After reading your letter, we have come to understand the idea of chastity better, in a way that we will reflect it in our lives in the present, and in the future. We have come to comprehend that our bodies are actually living tabernacles, and that we should treat them with respect.

Also, before we read your letter, we never thought of our bodies as something that precious and sacred.

We know that pressure from our peers to be sexually active occurs daily, but we have learned that it is better to follow the rules of the sixth commandment rather than face the consequences of having a child, getting a std, not to mention the fires of hell.

We did not realize that we would offend God by not abstaining from sexual activity. To Him, our bodies are sacred and His Tabernacles, and we should cherish the gift he has bestowed upon us. Through your letter, we learned that we cannot commit to chastity by ourselves, but that we have to pray daily and keep God close to our hearts. We were created in the image of God, and it is not right to disregard our bodies He has given us. Sex was given to us as a special bond for marriage; He did not intend for us to abuse this precious gift.

It is through your letter that we are enlightened about the subject of chastity. We thank you very much for your letter that has helped us open our eyes on the subject.

-- Sincerely in Christ

The Confirmation Class of St. Albert, Holy Family, and Immaculate Heart of Mary.
Bishop decrees June 20 as ‘Lady in Blue Day’ in diocese

By Bishop Michael Pfeifer, OMI

During a special ecumenical service that brought together for the first time in modern times the descendants of the Jumano Indians with me and hundreds of God’s people of the city of San Angelo on June 20, I declared that every June 20 in the future would be observed as “Lady in Blue Day” for the city of San Angelo and the entire 29-county Diocese of San Angelo. This prayer service, held at the site of the historical markers on the banks of the Concho River on Concho Avenue and Bell Street, and other celebrations remembered and honored the fascinating “Lady in Blue” who was instrumental in bringing Christianity to this area of West Texas and beyond in the 1600s. This service remembered in particular the meeting of the Franciscan missionaries and Jumano in the area which marks the joining of the two Concho Rivers in San Angelo near Bell Street.

Prayer cause for Sor Maria de Jesus de Agreda (The Lady in Blue)

Sor Maria de Jesus of Agreda, Spain (b. April 2, 1602) wrote Mystical City of God, the biography of Christ’s Mother Mary. Sor Maria advised King Felipe IV of Spain on spiritual and worldly matters and with the king contributed to the dogmatic definition of the Immaculate Conception. She taught Christianity through mystical apparitions to the Jumano Native Americans of Texas and New Mexico, where she is beloved even today as the Lady in Blue.

Our Prayer

Lord God you created and illumined the universe with Divine Light. Help us to open our hearts and souls to the truth of your love and light just as you graced your Venerable servant Sor Maria of Agreda with spiritual vision. Grant the tribute of sainthood soon to Sor Maria, so that increasing numbers of people will be inspired by her heroic life of virtue and will, through her writing, experience the wisdom of your Son’s beloved Mother Mary. This we ask of you (and additional requests) in the name of your Son, in honor of Sor Maria, and through the intercession of our blessed Mother Mary, Amen (Our Father, Hail Mary, Glory Be).

‘The Lady in Blue’

By Cynthia Jordan

Down by the river / a long time ago
Maria de Agreda / Came to the Jumano
She taught the love of Jesus /
With a heart and soul so true
She’s remembered in San Angelo
As the Lady In Blue

She lived in Agreda / A village in Spain
And somehow by God’s hand /
She came to western plains
She never left her country /
But thousands all knew
The way of the cross /
From the Lady In Blue

Maria was a woman
With a spirit strong and true
And the Natives all knew her
As the Lady In Blue

From her convent in Agreda
For hours she would pray
She’d come to America
In a strange and mystic way
Somehow in the ethers
The Jumano spirits knew
How to understand
The Lady In Blue

Maria told the Natives
Go to Santa Fe
And tell the missionaries there
To further teach the way
To know the love of Jesus
This they must do

They came to Benavides
From the Lady In Blue

Maria was a woman
With a spirit strong and true
And the Natives all knew her
As the Lady In Blue

When missionaries came
Much to their surprise
They discovered on their journey
A wonder to their eyes
They were greeted with flowers
On crosses tall and true
They had learned about Jesus
From the Lady In Blue

There were harsh unbelievers
In the country of Spain
Some thought she was crazy
It all seemed insane
The Inquisition questioned
Benavides spoke the truth
He gave them his report
On the Lady In Blue

Maria was a woman
With a spirit strong and true
And the Natives all knew her
As the Lady In Blue

There’s a legend in Texas
From the last time that she came
On the very next morning
There on Texas plains
The Jumanos awoke
To a lovely field of blue
Flowers shaped like bonnets
From the Lady In Blue

Imprimatur 2007
Most Rev. Carl F. Mengeling
Bishop, Diocese of Lansing, Mich.
Making Sense of Bioethics

The twisted logic underlying abortion

By Fr. Tad Pacholczyk

Many influential people and institutions in our society, including Hollywood and the mass media, strongly support abortion. To justify their position, however, they must adeptly defy logic and ignore certain obvious facts.

One example of this side-stepping is the oft-repeated argument for abortion that it’s all about a woman’s body. As actress Amy Brenneman, who starred in the TV show Judging Amy, once put it, "Unless a woman really wants to be pregnant, she has the right to have an abortion." She then argued, "I am personally opposed to abortion, but I don’t want to impose my moral values on others." Coulter also couldn’t resist exposing the faulty moral logic behind such pro-abortion rhetoric and sloganeering, as in: "If you don’t believe in abortion, then don’t have one," to which she replied: "If you don’t believe in abortion, then don’t shoot abortionists." Perhaps no one has so clearly summarized the deadly logic of the pro-abortion position as Mother Teresa, when she declared in her 1979 Nobel Peace Prize speech: "...If a mother can kill her own child - what is left for me to kill you and you kill me - there is nothing between."

The moral chaos of abortion often begins when advocates feign not to know when life begins. George Jonas, in his cleverly entitled essay Thoughts from an Ex-Fetus, observed how advocates must "pretend not to realize that life is an autonomous process, a continuum from zygote to old-age pension, a self-elaborating force that begins when it begins and keeps growing unless it’s vacuumped out first... They must pretend not to see that if a fetus were not alive, it wouldn’t have to be killed."

Perhaps the most plausible explanation of why abortion advocates will so readily defy logic and ignore the obvious came from writer Dale Vree. He had been invited to a "living-room discussion" on abortion in 1989 which included six prominent pro-life-ers, six prominent pro-choice-ers, and one or two undecideds.

Vree expected that the heart of the debate would hinge on when life began, but it didn’t. It didn’t even turn on the hard cases — rape and incest. When one of the radical feminists argued that abortion is simply about the right to make choices, one of the pro-life-ers replied that the choice was made back when the woman agreed to have sex. Then one of the pro-choice-ers finally blurted out: "We’re pro-sex and you’re anti-sex," meaning, according to Vree, that "they’re for lots of sex in lots of forms while we pro-life-ers feel it should be limited to heterosexual marriage.... They made it abundantly clear that they’re committed to the sexual revolution, and that revolution will wither without the insurance which is abortion and this is their bottom-line concern."

This indeed appears to be the crux of the matter, the central concern that has motivated radical feminists, Hollywood, and many other advocates of abortion to sacrifice untold millions of unborn babies since the early 1970’s. George Jonas zeroed in on this same bottom-line explanation: "We invent euphemisms, such as ‘choice’ for killing, and sophomoric dilemmas, such as pretending not to know when life begins, to ensure that nothing hinders Virginia’s quest for Santa Claus. No obstacle must interfere with her goal of self-fulfillment — least of all an issue (as it were) of her healthy sexual appetite."

In the final analysis, this stands as probably the single greatest tragedy of our time, that the unordered and inordinate sexual desires of men and women have been allowed to twist the most rudimentary moral logic to the point of death for so many of our children.

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

¿Qué Hacer con los Embriones Congelados?

Padre Tad Pacholczyk

(De la serie “Making Sense Out of Bioethics”)
Papal encyclical: Benedict’s vision of a new economic future

By Stephen Kent
Catholic News Service

In a way it is unfair to criticize the presentation and reception of an encyclical which seemingly states the obvious to a world always looking for a new angle and instant solution.

"Pope calls for ethics in economy" headlines stir the same excitement as "NASA supports law of gravity."

Thus "Caritas in Veritate" ("Charity in Truth"), Pope Benedict XVI incorporates and builds upon the teaching and philosophy developed over 2,000 years. As such, it cannot be placed on the same plane as a political platform or a new plan for the world economy.

It is a global, philosophical view of a world, and it risks being undervalued by the confusion of media messengers attempting to understand it as a political document.

A New York Times reporter wrote: "In many ways, the document is a somewhat puzzling cross between an anti-globalization tract and a government white paper, another indication that the Vatican does not comfortably fit into traditional political categories of right and left."

Indeed, it does not fit, nor is it trying to.

This is not the First World talking to the Third World by pitying the poor or the Third World talking to the First World by chastising the well-to-do. It is written by a pastor with a universal view. He sees the prospect of a world in need of profound cultural renewal, a world that needs to rediscover fundamental values on which to build a better future."

Pope Benedict says much more than "be less greedy and give money to the poor." Charity is not donations. Love is not an emotion.

Charity is the principal driving force behind the authentic development of every person and of all humanity, says the encyclical. Love is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace.

Charity is at the heart of the church’s social doctrine.

Charity needs to be understood in the light of truth. Pope Benedict said: "This is a matter of no small account today in a social and cultural context which relativizes truth, often paying little heed to it and showing increasing reluctance to acknowledge its existence."

He makes a rather different appeal to self-interest in saying charity is not only moral, it is profitable. Development aid for poor countries must be considered a valid means for creating wealth for all, he said.

When the pope speaks of development, he is not speaking of a new shopping mall or attracting industry to a city.

Development "depends on recognition that the human race is a single family working together in true communion, not simply a group of individuals who live side by side," he said.

His remarks about greater international control of economic affairs will be a hard sell in the United States, but at the same time valuable in helping people realize that a pope is not the chaplain of the chamber of commerce.

The world audience has changed since the last encyclicals on economic matters. Now when the pope speaks of economic reform to people more affected by the current global crisis, he should find a more receptive audience.

The encyclical is not a dry document meant for theologians and scholars. As with all encyclicals, it is meant for "all people of good will." Pope Benedict, a writer of grace and clarity, provides a valuable resource to help understand, to see and to judge current events through the light of faith.

"Caritas in Veritate" will reward the reflective reader by providing a solid understanding of how the difficulties of the present time become, as Pope Benedict says, "an opportunity for discernment in which to shape a new vision for the future."

(Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle.)

Don’t worry ... it’s only money, right?

By Father Peter J. Daly
Catholic News Service

It's only money.

In tough economic times, it is important to remember that.

A few weeks ago we had a terrible spate of murders and suicides in our area, all of them thought to be related to the recent economic meltdown.

In one terrible case a man killed his wife and three children and then took his own life. He was apparently $460,000 in debt, half of it on credit cards. He had been a good Catholic, worker and father. He just gave up.

Across the Potomac River from me, the acting chief financial officer of Freddie Mac, the huge government-backed mortgage company, took his own life at age 41. He had worked for Freddie Mac for 16 years, his entire professional career.

He had watched the company melt down. He had become the acting CFO only a few months before. Under huge stress, he tried to resign. His boss was concerned and told him to take a few days off and think it over.

He went home and reportedly hung himself in the basement.

Just to the north of me in Baltimore, a lawyer from Long Island, who was visiting his daughter, a sophomore at Loyola College, killed his wife and two daughters and then himself at a suburban hotel. The housekeeping staff made the terrible discovery.

Evidently the lawyer had run some kind of investment fund. It had gone bankrupt. One friend of his had invested $500,000. The friend needed the money immediately. In despair and shame the lawyer annihilated himself and his family.

These men despairs. Why?

In God’s great mercy, I’m sure they are forgiven. God knew their clouded thinking. God knew the dark curtain of despair that had come over them. But these poor men were wrong.

We have to remember that money is only money. It is not the measure of our worth. It is not our true security. It is not our ultimate salvation.

For men especially, so much of our identity is tied up in our ability to provide for our families. Our self-worth comes from our work. Failure as a provider and a worker seems like failure as a father, husband and person.

But it isn’t. We need the resignation of Job: "The Lord gives and the Lord takes away, blessed be the name of the Lord."

We need the acceptance of the father of the prodigal son in Luke's Gospel. So, the money was gone, but the boy is alive. Kill the fatted calf and let’s rejoice.

Money is important in consumer culture. It gives us security. It gives us dignity. And work gives us joy because we feel productive.

But when it all collapses, it is not the end.

If these men had confided in their wives and children, I’m sure each would have said, "It’s OK, Dad, we can start over. So long as we have each other, we will survive and thrive."

If only they had called their pastors.

In the last few months, I have dealt with three different families facing financial ruin and foreclosure. What did I try to get across to them?

Do not despair.

You are more than your bank account.

You are more than your house.

You are more than your credit rating.

As Christians, our hope is not in the things of this world. Our hope is in Christ. That is more than a theological proposition. It is the bedrock on which we build our lives.

See the lilies of the field. See the birds of the air. Are you not worth more than these?!

Work and security are important. But money is only money.

Friend me?

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Nation

After days discussing legal philosophy, court nominee heads for vote

WASHINGTON (CNS) – Judge Sonia Sotomayor appeared to be headed for the Supreme Court after at least half a dozen Republican senators said at the conclusion of her confirmation hearings July 16 that they would vote to affirm her appointment to the high court.

After opening day for the hearings July 13, the 55-year-old appeals court judge faced detailed and often repetitive questions from the Senate Judiciary Committee about court cases both well-known and arcane July 14-16.

Questions aimed at getting at how Sotomayor would rule on particular types of cases, including abortion, proved as unsuccessful in eliciting a specific answer as they have at previous Supreme Court nominees’ confirmation hearings.

In contrast to the two most recent appointees to the court, Sotomayor received no questions from senators about how her Catholic faith might influence her judicial decision-making.

Chief Justice John Roberts and Associate Justice Samuel Alito, who joined the court in late 2005 and early 2006, respectively, both were questioned about how being Catholic might influence them on the court. Alito’s answers were similar to this response by Roberts to one version of the question:

"There’s nothing in my personal views based on faith or other sources that would prevent me from applying the precedent of the court faithfully," Roberts said.

Though Sotomayor would become the sixth Catholic on the nine-member court, the most in history at one time, the only references to her religion came up in passing in introductory statements by several senators. Sotomayor’s own opening statement July 13 noted only that she attended Cardinal Spellman High School in the Bronx borough of New York, without describing it as Catholic.

There were plenty of questions targeted at figuring out how Sotomayor would rule on specific issues such as abortion, which some suggest might be swayed by her personal feelings and which others say should be influenced by the teachings of the church.

On July 15, Sen. Tom Coburn, R-Okla., questioned her about the legality of a woman terminating a pregnancy at 38 weeks if it were discovered the unborn child had spina bifida, a congenital defect often resulting in paralysis.

Sotomayor said she could not answer because the hypothetical situation was too abstract.

"I would have to look at what the state of the state’s law was on that question," she explained. Even if she had that kind of information, she said, she could not answer because such a case might come to the court.

Coburn asked Sotomayor whether advances in medical technology should have any effect on the legality of abortion as determined by Roe v. Wade, the 1973 ruling legalizing it nationwide. He cited as an example medical technology that allows premature babies born at 21 weeks to grow into healthy children.

"All I am asking is should viability be considered as we discuss these delicate issues?" he said.

Sotomayor said she could not answer Coburn’s question because the issue in the Roe decision was the constitutional right of a private citizen, not the viability of a fetus.

"I can’t because that is not a question the court reaches out to answer," she said.

Committee chairman Sen. Patrick Leahy, D-Vt., set a vote on Sotomayor’s confirmation for July 21. Though there was some indication Judiciary Committee Republicans might exercise their right to postpone the vote for up to a week, it was expected the confirmation would move on to the full Senate before the congressional summer break, scheduled to begin Aug. 10.

The nomination is expected to win the support of perhaps all of the Senate’s 60 Democrats and 10 or more Republicans.

Six GOP senators had announced by July 17 they would vote to confirm her.

Sotomayor was nominated by President Barack Obama May 26 to replace Justice David Souter, whose retirement was effective at the end of the 2008 term June 29.

The court’s 2009 term opens in October but the justices will rehear a case on the Campaign Finance Reform Act of 2002 several weeks early, on Sept. 9.

Sotomayor, a Catholic, graduated from Cardinal Spellman High School in the Bronx and went on earn scholarships to Princeton University and Yale Law School.

OLG: Image offered to bishop by former student who now promotes Marian devotion

(From 1)

Nicaragua, Cameroon, Nigeria and Zambia.

"As bishop of the Diocese of San Angelo, it gives me great joy to receive one of the very unique images of Our Lady of Guadalupe," said Bishop Michael D. Pfeifer. The reproduction coming to his diocese has, like the others, been touched to the original image in Mexico City.

Bishop Pfeifer explained that "the special image" was offered to him for his diocese by one of his former students.

For some years after his priestly ordination as a Missionary Oblate of Mary Immaculate in 1964, he served in Mexico.

Today, his former student, Fernando Anuchstegui of Mexico City, promotes devotion to Mary under the title of Our Lady of Guadalupe and planned to bring the reproduction to West Texas himself.

In December 1531 Mary appeared to St. Juan Diego at Tepeyac, Mexico. She left her image on his "tilma," or cloak. It is that same cloak that hangs in the Mexico City basilica.

Our Lady of Guadalupe is the patroness of the Americas. For nearly 478 years her image has been a symbol of unity, peace, compassion and hope for people around the world. Her feast day is Dec. 12.

"The Blessed Mother is again appearing to us here," said Father Ed deLeon, pastor of the Midland church and shrine. "Many people cannot travel to Mexico City to see her and she wants to be with us and this is a great occasion for her to be with us forever."

Like the bishop, he noted that "when the church gave permission for the copies to be made and distributed around the world" the reproductions "were laid on the original before being sent to each continent."

"Anyone or any parish is welcome to come see her, to touch her and to pray to her, asking for her intercessions," Father deLeon added.

He also said the presence of the image would spur an increase in pilgrimages to his church and shrine and in turn would have a direct impact on the local tourism industry, which will help the area’s economy.
Caritas in Veritate

“Charity in Truth”

Encyclical Letter of
the Supreme Pontiff Benedict XVI
to the
Bishops, Priests and Deacons,
Men and Women Religious, the Lay Faithful
and All People of Good Will
on Integral Human Development
in Charity and Truth.

Introduction

1. Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love - caritas - is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, eternal Love and absolute Truth.

Each person finds his good by adherence to God's plan for him, in order to realize it fully. In this plan, he finds his truth, and through adherence to this truth he becomes free (cf. Jn 8:22). To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity.

Charity, in fact, "rejoices in the truth" (1 Cor 13:6). All people feel the interior impulse to love authentically: Love and truth never abandon them completely because these are the vocation planted by God in the heart and mind of every human person. The search for love and truth is purified and liberated by Jesus Christ from the impoverishment that our humanity brings to it, and he reveals to us in all its fullness the initiative of love and the plan for true life that God has prepared for us. In Christ, charity in truth becomes the face of his person, a vocation for us to love our brothers and sisters in the truth of his plan. Indeed, he himself is the truth (cf. Jn 14:6).

2. Charity is at the heart of the church's social doctrine. Every responsibility and every commitment spelled out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire law (cf. Mt 22:36-40). It gives real substance to the personal relationship with God and with neighbor; it is the principle not only of microrelationships (with friends, with family members or within small groups) but also of macrorelationships (social, economic and political ones).

For the church, instructed by the Gospel, charity is everything because, as St. John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first encyclical letter, "God is love" (Deus Caritas Est): Everything has its origin in God's love, everything is shaped by it, everything is directed toward it. Love is God's greatest gift to humanity, it is his promise and our hope.

I am aware of the ways in which charity has been and continues to be misconstrued and emptied of meaning, with the consequent risk of being misinterpreted, detached from ethical living and, in any event, undervalued. In the social, juridical, cultural, political and economic fields - the contexts, in other words, that are most exposed to this danger - it is easily dismissed as irrelevant for interpreting and giving direction to moral responsibility. Hence the need to link charity with truth not only in the sequence pointed out by St. Paul of veritas in caritate (Eph 4:15), but also in the inverse and complementary sequence of caritas in veritate.

Truth needs to be sought, found and expressed within the "economy" of charity, but charity in its turn needs to be understood, confirmed and practiced in the light of truth. In this way not only do we do a service to charity enlightened by truth, but we also help give credibility to truth, demonstrating its persuasive and authenticating power in the practical setting of social living. This is a matter of no small account today in a social and cultural context that relativizes truth, often paying little heed to it and showing increasing reluctance to acknowledge its existence.

3. Through this close link with truth, charity can be recognized as an authentic expression of humanity and as an element of fundamental importance in human relations, including those of a public nature. Only in truth does charity shine forth, only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: It grasps its meaning as gift, acceptance and communion.

Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. In a culture without truth, this is the fatal risk facing love. It falls prey to contingent subjective emotions and opinions, the word love is abused and distorted to the point where it comes to mean the opposite. Truth frees charity from the constraints of an emotionalism that

(See CARITAS/12)
Caritas in Veritate: Charity in Truth

deprives it of relational and social content, and of a fiducial and universal, transcendent and universalizing horizon and universalizing. In this way, the church's social doctrine receives it, assembles a particular dimension of this way. It can only really and effectively pursue its goals through the hearts through the Holy Spirit (Rom 5:5). As the object of God's love, men and women become subjects of charity, they are called to make themselves instruments of grace to as to pour forth God's charity and to weave networks of charity.

This dynamic of charity received and given is what gives rise to the church's social doctrine, which is rooted in the in the proclamation of the goodness of the kingdom of God. To be more or less inter-changeable with a pool of good-will, but it can also be denoted by a lack of genuine desire but of little relevance. In other words, there is no social conscience and responsiveness to the values and substance of things.

4. Because it is filled with truth, the earth is 'graced' with it,(2) an integral part of truth. It is the primordial truth of the natural law. It is entrusted us with the task of traveling the path to charity: Justice is inseparable of all we are just toward them. Not only to treat others as we wish to be treated, but it never lacks charity.

First of all, justice. Ubi societas, ibi ius: where there is a widespread tendency to private interests and the logic of power, there is no social conscience and responsiveness to the values and substance of things.

The first condition for justice is the recognition and respect of the fundamental dignity of every human person. This means that we must respect the freedom of conscience of every individual, which is a fundamental right and a necessary condition for the exercise of the other rights and duties. It also means that we must respect the right to life, which is the most fundamental right of all.

5. Another important consideration is the recognition that justice is a right, a duty, and a good for the whole society. It is a moral requirement that is universal and timeless. It is a fundamental principle that is binding on all, and that must be observed by all.

6. "Caritas in veritate" is the principle around which the church's social doctrine, a principle that takes on practical form in the creation that governs moral action. I would like to consider two of these in particular of special relevance to the commitment to development in a increasingly globalized society: justice and the common good.

For the church, the common good is the ultimate goal of all our efforts. It is the ultimate measure of what we do. The common good is the well-being of all humanity, the good of all, not just of some.

7. Another important consideration is the recognition that charity is the ultimate goal of all our efforts. It is the ultimate measure of what we do. Charity is the well-being of all humanity, the good of all, not just of some.

In 1967, when he issued the encyclical Populorum Progressio, my venerable predecessor Pope Paul VI illuminated the great theme of the development of peoples and nations(5) in such a way as to shape the earthly city in unity and peace, rendering it to some degree an anticipa-tion of the Christian vision of the unified city of God.

We must work to ensure that justice and charity are not seen as competing values, but as complementary and necessary for the common good. We must work to ensure that justice and charity are not seen as competing values, but as complementary and necessary for the common good.

8. In 1967, when he issued the encyclical Populorum Progressio, my venerable predecessor Pope Paul VI illuminated the great theme of the development of peoples and nations(5) in such a way as to shape the earthly city in unity and peace, rendering it to some degree an anticipa-tion of the Christian vision of the unified city of God.

As we reflect the vast amount of work to be done, we are sustained by our faith that God is present alongside those who work for justice and for peace. Paul VI expressed it so well when he said: "I am with you always, to the close of the age" (Mt 28:20).

The church does not have technical solu-tions to offer(10) and does not claim "to interfere in any way in the politics of states."(11) She does, however, have a mission of truth to accomplish in every time and circumstance for a society that is appointed to his dignity, to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to his vocation and to
The greatest service to development, then, is a Christian humanism(157) that enkindles charity and takes its lead from truth, accepting both as a lasting gift from God. Openness to God makes us open toward our brothers and sisters and toward an understanding of life as a joyful task to be accomplished in a spirit of solidarity. On the other hand, ideological rejection of God and an atheism of indifference, oblivious to the Creator and at risk of becoming equally oblivious to human values, constitute some of the chief obstacles to development today. A humanism that excludes God is an inhuman humanism. Only a humanism open to the Absolute can guide us in the promotion and building of forms of social and civic life - structures, institutions, culture and ethos - without exposing us to the risk of becoming ensnared by the fashions of the moment.

Awareness of God's undying love sustains us in our laborious and stimulating work for justice and the development of peoples amid successes and failures in the ceaseless pursuit of a just ordering of human affairs. God's love calls us to move beyond the limited and the ephemeral; it gives us the courage to continue seeking and working for the benefit of all, even if this cannot be achieved immediately and if what we are able to achieve alongside political authorities and those working in the field of economics is always less than we might wish.(158) God gives us the strength to fight and to suffer for love of the common good because he is our All, our greatest hope.

79. Development needs Christians with their arms raised toward God in prayer, Christians moved by the knowledge that truth-filled love, caritas in veritate, from which authentic development proceeds, is not produced by us but given to us. For this reason, even in the most difficult and complex times, besides recognizing what is happening we must above all else turn to God's love.

Development requires attention to the spiritual life, a serious consideration of the experiences of trust in God, spiritual fellowship in Christ, reliance upon God's providence and mercy, love and forgiveness, self-denial, acceptance of others, justice and peace. All this is essential if "hearts of stone" are to be transformed into "hearts of flesh" (Ez 36:26), rendering life on earth "divine" and thus more worthy of humanity.

All this is of man, because man is the subject of his own existence; and at the same time it is of God, because God is at the beginning and end of all that is good, all that leads to salvation: "The world or life or death or the present or the future, all are yours; and you are Christ's; and Christ is God's" (1 Cor 3:22-23).

Christians long for the entire human family to call upon God as Our Father! In union with the only begotten Son, may all people learn to pray to the Father and to ask him in the words that Jesus himself taught us for the grace to glorify him by living according to his will, to receive the daily bread that we need, to be understanding and generous toward our debtors, not to be tempted beyond our limits and to be delivered from evil (cf. Mt 6:9-13).

At the conclusion of the Pauline Year, I gladly express this hope in the apostle's own words, taken from the Letter to the Romans: "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor" (Rom 12:9-10).

May the Virgin Mary - proclaimed Mater Ecclesiae by Paul VI and honored by Christians as Speculum Iustitiae and Regina Pacis - protect us and obtain for us through her heavenly intercession the strength, hope and joy necessary to continue to dedicate ourselves with generosity to the task of bringing about the "development of the whole man and of all men."(159)

Given in Rome, at St. Peter's, on June 29, the solemnity of the holy apostles Peter and Paul, in the year 2009, the fifth of my pontificate.
Our Faith

What to say when Jesus stops by the parish

By Father Peter J. Daly
Catholic News Service

Jesus called.
Not Jesus, our lord and savior, but Jesus, a Mexican-American man who occasionally comes to our parish.
He wanted to talk about God. We talked for a couple of hours.

For centuries, the fear of eternal damnation, even for petty offenses, was taught in the name of religion. George Carlin, the late comedian, abandoned his faith because he saw the absurdity of believing in a God who would send you to hell for all eternity for eating meat on Friday. Many Catholics left the church for the same absurdity of believing in a God who would send you to hell for all eternity for eating meat on Friday. Many Catholics left the church for the same

How to free yourself from needless guilt

By Father John Catoir
Catholic News Service

The fullness of joy the Lord wants you to have cannot be attained until you free yourself from the many heresies that have crept into the church from the earliest days. Seeing them for what they are can help you to be free of needless guilt and fear.

For centuries, the Manicheans explained the existence of evil by teaching that there are two Gods: the good god, who created the spirit world; and a bad god, who created the material world. They saw the material world, including the body, as evil, and the soul as good.

Once they came to see me when they were about to lose their house to foreclosure. I sent money to save their property. They were grateful, but seemed to take it for granted. In their eyes, the Catholic Church is a big, rich institution. The priest is a community official. You go to him when you need something, but not to talk about faith.

On the rare occasions when they come to our Spanish-language Mass, they fall into the pattern of our sister parish in Mexico. The men mostly sit in the back. They don't pay any attention to the liturgy. They mostly don't go to Communion.

Some Latino men see religion as something for women and children. They are not unique. Throughout the world, men see religion as a "female" thing. They need to be desperate before they seek the face of God.

So, for the first time, Jesus and I sat down and really talked about faith.
He had recently gone through a conversion experience. A couple of weeks before, he had touched bottom, and a cousin took him to see a Pentecostal pastor. Jesus really listened. He did not see the pastor as some sort of social service agency.

The pastor said the right thing. He told Jesus, "I can't help you, but there is One who can." Then he opened the Bible and pointed to Christ.

(Please See JESUS/19)

As a result, many came to the conclusion that we have a better chance of saving our souls if we run away from the world to keep it from corrupting us. Thus the early desert fathers were considered the holiest of Catholics.

The truth is that the holiest Catholic is the one who is most loving and kind.

St. Ignatius Loyola, bishop of Lyon, France, was the first great Catholic theologian. He encouraged people to be more loving to one another in order to purify the world.

St. Augustine (c. 354-430), bishop of Hippo, was actually a Manichean in his youth. Later he became a Catholic and then a bishop. He taught that there is only one God, and everything he created, both soul and body, is good.

St. Benedict (c. 480-550) started out as a hermit, moving away from the world, but when a community gradually built up around him, he started a monastery. Group living became a means of promoting social order.

Pope St. Gregory the Great (c. 540-604) became an ardent promoter of Benedictine monasticism. He urged people to live together in joy and holiness.

Centuries later, the Manichean plague reappeared in the form of Albigensianism. This heretical sect, named from the city of Albi where it began, spread throughout Europe from the 11th century to the 14th century.

Its followers were also referred to as the "Cathari." For them, enjoying food was a sin, so too was the enjoyment of sex, even in marriage. St. Dominic (c. 1170-1221) reacted to these errors, and founded an order of friars to preach against them. St. Thomas Aquinas (c. 1225-1274) carried on after him with the aim of winning back lapsed Catholics.

Cornelius Jansen (c. 1585-1638) preached a theology of pessimism, which eventually infected America like a plague. Pope Innocent X (1574-1655) condemned the errors of Jansen, whose severity in matters of sexuality and ecclesiastical discipline led to so much emotional pain.

Cardinal John Newman (c. 1801-1890) also preached against this heresy. He encouraged Christians to trust in God's love as a way of freeing themselves from needless fear and guilt.

In John 15:11, Jesus said, "I have told you this so that ... your joy may be complete." You would be wise to take the Lord at his word.

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JUST 4 KIDS

Elijah hears the voice of the Lord calling

King Ahab was very angry when he learned that Elijah had all of the prophets of the false God Baal killed. Elijah had shamed the prophets by showing the mighty power of God, who sent fire down from heaven and burned an altar even though Elijah has soaked it with water.

Ahab told Jezebel what had happened, and she sent a messenger to find Elijah. The messenger reached Elijah, and said, "May the gods do thus and so to me if by this time tomorrow I have not done with your life what was done to each of them."

Elijah was frightened, and he ran to Beer-sheba in Judah. He left his servant there and continued on for another day by himself into the desert. He found some shade under a broom tree and sat down to rest and to pray. "This is enough, O Lord," he cried out. "Take my life, for I am no better than my fathers." Then Elijah fell asleep under the tree.

An angel appeared, and he touched Elijah and told him to get up and to have something to eat. Elijah saw that a hearth cake and a jug of water had been placed near him. After eating and drinking, he tried to go back to sleep.

The angel of the Lord came back and woke Elijah up again.

"Get up and eat," said the angel, "else the journey will be too long for you!"

Elijah finished the food and walked for 40 days and 40 nights until he reached Horeb, the mountain of God. There, Elijah found shelter in a cave.

When he entered the cave, the Lord called out to him, "Why are you here, Elijah?"

Elijah answered, "I have been most zealous for the Lord, the God of hosts, but the Israelites have forsaken your covenant, torn down your altars and put your prophets to the sword. I alone am left, and they seek to take my life."

"Go outside and stand on the mountain before the Lord; the Lord will be passing by."

Elijah stepped out of the cave. A wind blew with such force that its power crushed the rocks that it pushed off the mountain. But the Lord was not in the wind. An earthquake shook the ground, but the Lord was not there. Then there was fire, but the Lord was not in it.

Then Elijah heard the voice of the Lord in a whisper.

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READ MORE ABOUT IT:
1 Kings 19
Q&A

1. Why did Elijah run away?
2. Who called Elijah from inside the cave?

BIBLE ACCENT
We recite the Lord's Prayer at Mass because Jesus gave it to us, but it is also referred to as the Our Father because those are the first two words of the prayer. First we acknowledge that God is in heaven and that his name is holy. Next we ask that God's promised kingdom come down to earth and that God's will be obeyed on earth as it is in heaven.

When we ask God for our "daily bread," a reference to the manna sent to the ancient Israelites, we are also asking God to meet all of our spiritual needs.

We ask God to forgive our sins at the same time that we promise to forgive people who have hurt us.

We close by telling God we are weak by ourselves, and we ask him to keep us from temptation and to deliver us from any evil.

SPOTLIGHT ON SAINTS
St. Laurence
What we know of St. Laurence (d. 258), a deacon under Pope Sixtus II, is taken from the writings of St. Ambrose and other Christian scholars.

When the Emperor Valerian published his edicts against Christianity in the year 257, one of the first Christians put to death under those edicts was the pope.

Laurence asked why his friend and teacher was leaving him. The pope replied that Laurence would join him in three days.

Laurence sold the church's sacred vessels, gave the money to the poor, then gathered as many of the poor, unfortunate and unhappy people as would follow him, and he brought them before the prefect, who wanted the money for the army and was furious at such a showing of people.

Laurence told him, "Behold the treasures of the church."

For his actions, Laurence was sentenced to death by slow burning, but his memory is still cherished by many Christians. We honor him on Aug. 10.

PUZZLE

Can you find the names of at least five Old Testament prophets that are hidden in the letters below? Each letter is used only once.

J J I E E S O O O Z N R E E A

K A B M I I I I A E H H H L

(Answers, Pg. 17)
Family

God Bless America indeed: A perfect ending to dad's full life

By Jimmy Patterson

IRVING — We buried my father on my 50th birthday. While that may sound like a difficult day, it was in fact a high honor to be able to remember him and speak about him at his funeral that day. The spiritual symmetry -- celebrating his birth into a new and better world 50 years after he celebrated my birth into this world -- was a beautiful stroke of God's grace. Our family shared many warm remembrances and much love.

What occurred to get to that place, where we were saddened to see him go yet glad he was reunited with my mother, was quite another story; a story in which you don't question what happens, you just marvel at God's orchestration of what would be the final few moments of my beloved dad's life.

Many of my memories as a young boy are of enjoying the game of baseball with my father. Learning the ins and outs, and ups and downs; enjoying the stories, the history, and being entertained by the greatness of the game alongside him.

Dad and I attended the very first Texas Ranger baseball game in 1972. I was a wide-eyed 12-year-old kid, he an appreciative man of 48 who was happy a Major League team had finally come to his hometown. We watched together in awe as Frank Howard, a 48-year-old who was happy a Major League team had finally come to his hometown, and all its horrors.

But he never talked about what he did in combat. Until the day he died, July 26, 2009, he never discussed the ugly part of war but you could see in his eyes through his non-answers that what he had been asked to do in the war still troubled him. Dad always had a deep respect for human life, and a powerful disdain for war and all its horrors.

Dad was patriotic without being political. An American without need for any further labeling.

And, as I think I mentioned earlier, he loved his baseball. And he handed that love down to his children. He was, at one time early in life, the No. 1 hose man for the St. Louis Cardinals' farm team in Springfield, Mo., until a big, young Cardinal prospect showed up at the field and knocked him down to No. 2 hose man. That kid's name was Joe Garagiola. (When it became apparent baseball would not work as a career, Dad would later turn to airplanes. He became a teacher, making his living by helping instructors learn how to teach mechanics to fix 747s and DC-10s and other large jets at DFW Airport. I was always impressed with how smart he had to be to do that.)

In the last two years of dad's life he developed a passion for a small independent league baseball team, the Grand Prairie Air Hogs. My brother purchased season tickets so my dad could go watch the team as often as he wanted. They played maybe three or four miles from his home in south Irving. The Air Hogs are a team without the huge crowds that he didn't like fighting at Ranger games, and it was a team without the unnecessary side shows and sordid soap operas so often inherent with Major League teams. It was just baseball stripped down, and dad's love for the Air Hogs spread through the entire family. It was almost as if they had formed just for my dad's enjoyment in the last years of his life. The day we buried him, 25 family members attended an Air Hogs game that night in Grand Prairie. And what a fitting tribute it was.

I write all of this to set the stage for what were my dad's last few minutes. He died on a Sunday afternoon at 3:25 at Hearthstone Hospice in Irving.

He was surrounded by a dozen of his children, their spouses and grandchildren as everyone joined together and formed a circle of love and life. Standing in the midst of the death of a loved one is an indescribably painful and powerful experience; one of the most difficult things I have ever been a part of.

Dad spent his final two days in a private hospice room. A common area for the family was just outside that room. In

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(Please See PATTERSON/19)
Prayer for Priests

Pope Benedict XVI has declared this to be the Year of the Priest. Thousands of priests and bishops pray for one another and ask the faithfulness of the Catholic Church to please pray with and for our priests and bishops each day. Please pray that we will be good, holy and happy priests, completely dedicated to our sacred calling.

Let Us Pray For:
The Holy Father
- Fill him with your grace, Lord.
Cardinals, Archbishops, and Bishops
- Give them your gifts, Lord.
Diocesan priests
- Never leave them, Lord.
Religious Priests
- Make them perfect, Lord
Priests in seminary work
- Give them understanding, Lord
Priests in prison and jail ministries
- Keep them safe, Lord
Priests who work in youth ministry
- Give them Joy, Lord
Priests in hospital work
- Give them constancy, Lord.

Priests who are ill
- Heal them, Lord.
Priests in danger
- Deliver them, Lord.
Priests who are weak
- Strengthen them, Lord.
Priests who are poor
- Relieve them, Lord
Priests who are zealous
- Help them, Lord.

Priests who want to love you
- Enkindle their hearts, Lord.
Priests who are sad
- Console them, Lord.
Priests who are worried
- Give them peace, Lord.
Priests who are old
- Sustain them, Lord.
Priests who are young
- Impel them for your glory, Lord.
Priests who are alone
- Accompany them, Lord.
Missionary Priests
- Protect them, Lord.
Priests who are preachers
- Enlighten them, Lord.
Priests who direct souls
- Instruct them, Lord.
Parish priests
- Give them prudence, Lord.
Priests and religious who have died
- Bring them to glory, Lord.
On all the Church, militant and suffering
- Lord, have mercy.
For all priests
- Give them your wisdom, Lord.
- Give them virtues.
- Give them patience and charity.
- Give them obedience and kindness.
- Give them a burning zeal for souls.
- Give them an intense love for the Eucharist.
- Give them loyalty to the Holy See and to their Bishops
- Give them respect for their dignity.
- Give them a great love for Mary.
- Give them rectitude and justice.
- Give them the gift of counsel.
- Give them strength in their labors.
- Give them peace in their sufferings.
- Give them humility and generosity.
- Let them be the light of the souls.
- Let them be the salt of the earth.
- Let them practice sacrifice and self-denial
- Let them enkindle hearts with the love of Mary.
- Let them be other Christs.
- Let them be holy in body and soul.
- May they be men of prayer.
- May faith shine forth in them.
- May they be concerned only for the salvation of souls.
- May they be faithful to their priestly vocation.
- May their hands know only how to bless.
- May they burn with love for you and for Mary.
- May all their steps be for the glory of God.
- May the Holy Spirit possess them, and give them his gifts and fruits in abundance.

Let us pray.
O God, Father, Son, and Holy Spirit, you are the soul and life of the Church. Hear the prayers we offer for priests. We ask this through the Immaculate Heart of Mary, their protector and guide. Amen.

Oración para Sacerdotes

El Santo Padre Benedicto XVI ha declarado que este es el Año del Sacerdote. Miles de sacerdotes y obispos oran uno por otro and piden a los fieles de la Iglesia Católica que oren con y por nuestros sacerdotes y obispos cada día. Por favor oren que seamos sacerdotes buenos, santos y alegres, completamente dedicados a nuestra llamada santa.

Oremos por:
El Santo Papa
- Lléñalo con tu gracia, Señor.
Los Cardinales, Arzobispos y Obispos
- Regáleles tus dones, Señor.
Sacerdotes diocesanos
- Nunca los abandones, Señor.
Sacerdotes religiosos
- Llevarlos a la perfección, Señor.
Sacerdotes que obran en los seminarios
- Dáles sabiduría, Señor.
Sacerdotes en el Militar
- Cuidalos, Señor.
Sacerdotes en el ministerio a los encarcelados
- Dáles entendimiento, Señor.
Sacerdotes en el ministerio a los jóvenes
- Dáles gozo, Señor.
Sacerdotes en el ministerio de los enfermos
- Dáles constancia, Señor.
Sacerdotes que se encuentran enfermos
- Sáñales, Señor.
Sacerdotes en peligro
- Récatelas, Señor.
Sacerdotes que son debil
- Dáles fortaleza, Señor.
Sacerdotes pobres
- Ayuda, Señor.
Sacerdotes fervorosos
- Ayuda, Señor.
Sacerdotes que quieren amarte
- Enciéndan sus corazones, Señor.
Sacerdotes que están tristes
- Consolalos, Señor.
Sacerdotes que están preocupados
- Dáles paz, Señor.
Sacerdotes ancianos
- Sosténalos, Señor.
Sacerdotes jóvenes
- Impélalos para tu Gloria, Señor.
Sacerdotes que están solos
- Acompañalos, Señor.
Sacerdotes Misioneros
- Protejelos, Señor.
Sacerdotes que son predicadores
- Ilúmlalos, Señor.
Sacerdotes que dirigen almas
- Instrúyelos, Señor.
Sacerdotes en parroquias
- Dáles prudencia, Señor.
Sacerdotes y religiosos que han muerto
- Llévalos a la Gloria, Señor.
Sobre toda la Iglesia, militant y sufriendo
- Señor, ten misericordia.
Por todos los sacerdotes
- Dáles su sabiduría, Señor
- Dáles virtudes.
Dáles paciencia y caridad,
- Dáles obediencia y amabilidad.
- Dále un fervor por almas.
- Dáles un amor intenso por la Eucaristía.
- Dáles lealtad por la Santa Sede y a sus Obispos.
- Dáles respeto por su propia dignidad.
- Dáles un gran amor por María.
- Dáles rectitud y justicia.
- Dáles el don de consejo.
- Dáles fuerza en sus labores.
- Dáles paz en sus sufrimientos.
- Dáles humildad y generosidad.
- Dáles ser luz de las almas.
- Dáles ser sal de la tierra.

Oremos,
O Señor, Padre, Hijo, y Espíritu Santo, Tú eres el alma y vida de la Iglesia. Escucha las oraciones que ofrecemos por los sacerdotes. Te lo pedimos por el Corazón Inmaculado de María, su protectora y guía. Amén.
Faithfulness of Christ, Faithfulness of priests

By Bishop Michael Pfeifer, OMI

The theme for “The Year for Priests” proclaimed by Pope Benedict XVI is “Faithfulness of Christ, Faithfulness of Priests.” This theme reminds me and my brother priests that as we go through this special year, the most important thing for us to renew our faithfulness to Christ in our personal lives and in our ministries. In the Old Testament, we are reminded that even though we may be unfaithful to God, God will never be unfaithful, and God will always forgive a contrite heart.

As I reflect on the theme of faithfulness, first and foremost, I want to thank the priests of our Diocese for the faithfulness they have shown in living their vocation as other Christs, and for the faithful service they have given to all the people of our Diocese. From my personal contact with each one of you and from my visit to your community, I can verify that our priests are truly striving to be faithful followers of Christ and to carry out His mission today for the people we serve.

The main aim of the “Year for Priests” is to focus on priesthood and the persons who share in this gift—our priests. This year stresses the holiness and grace of the Sacrament of Orders of Priesthood and how each priest is called by Christ to become holy, and to be instruments of God’s grace through the Sacrament of Orders.

20
The Year for Priests began on the beautiful feast of the Sacred Heart of Jesus, and will end with the feast of the Sacred Heart on June 2010. Our Holy Father, in calling for this special year to recognize our priests, chose this year especially because it is the 150th anniversary of the death of the great Saint, John Mary Vianney, who is the patron of all priests, especially parish priests.

Brother priests, during the Year for Priests, I invite you with me to a deeper devotion to Jesus Christ, our priest and brother, who has given us the privilege of sharing in His own priesthood. May we especially renew our faithfulness to Christ by the way we celebrate the Eucharist, and by renewing our devotion to Christ in Eucharistic Adoration.

Kind lay people of our Diocese, Deacons, and Women Religious, during this Year for Priests, I invite you to reach out in a new way to support our priests, and to spiritually adopt priests and to pray for individual priests. As you adopt a priest, hopefully first and foremost your own parish priest, write a letter to your priest and often remind him during this year that he has been adopted by you in a spiritual way. Surprise your priests with special kind acts.

The Year for Priests began on the feast of the Sacred Heart of Jesus on June 19. This is a reminder that the Sacred Heart of Jesus is a priestly heart, and the outpouring of grace from our Lord symbolized in the Sacred Heart is meant really to be the example and sustenance of priests—that we must give ourselves in love and in service for the evangelization for the world, for the ongoing catechesis of our flocks. Sacred Heart of Jesus, bless your priests and may our Mother keep them in your care.

JESUS: Never miss an opportunity to discuss your faith

(From 15)
Good.
I was not defensive about it. I am glad when people authentically find God, no matter how. But I was discouraged. Why, after all these years of helping them, did he go to the Pentecostal minister for conversion?
When Jesus came to see me, we also opened the Bible.
I read to him from the story of the cripple whom St. Peter met at the Temple gate in Jerusalem. The cripple wanted money.
St. Peter said to him, "Silver and gold I have not, but what I have I give to you. In the name of Jesus Christ, arise and walk."

WUERL: Doctrine of the Holy Trinity revealed gradually

(From 21)
Spirit. The Quicumque Creed, more popularly known as the Athanasian Creed which dates from the fourth century, declares "now the Catholic faith is this: that we worship one God in the Trinity, and the Trinity in unity ... The Father is a distinct person, the Son is a distinct person, and the Holy Spirit is a distinct person, but the Father and the Son and the Holy Spirit have one divinity, equal glory and co-eternal majesty" (DS 75).
The preface for the Mass on Holy Trinity Sunday summarizes our belief in what God has told us about himself: "We joyfully proclaim our faith in the mysteries of your Godhead. You have revealed your glory as the glory also of your Son and of the Holy Spirit: three Persons equal in majesty, undivided in splendor, yet one Lord, one God, ever to be adored in your everlasting glory" (Roman Missal).
The doctrine of the Trinity was not revealed with full clarity at the very beginning of God’s revelation to us. Only gradually, step by step, did God make known to his people the mystery of his inner life. The word "trinity" does not appear in the New Testament, and the meaning of the words "person" and "nature" in the precise sense in which they are used to bear the mystery of God had to be carefully refined in order that they might be properly understood. Yet in truth what the New Testament teaches us is captured with clarity and reverence in the statements of the early councils of the Church that we use today—the Apostles’ Creed, the Nicene Creed and the Athanasian Creed.

EDICTAL SUMMONS
August 31, 2009
CASE: SCHAEFER - MCKINNEY
NO.: SO 09/20

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Rhonda Faye McKinney.
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 31st day of August 2009, to answer to the Petition of John Edward Schaefer, now introduced before the Diocesan Tribunal in an action styled, “John Schaefer and Rhonda McKinney, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: SCHAEFER - MCKINNEY; Protocol No.: SO 09/20, 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 31st day of July 2009.

Reverend Tom Barley, MSW, MBA, M. Div., JCL
Adjudant Judicial Vicar

PATTERSON: Father’s death sadness, celebration

(From 17)
that common area was a television mounted on a wall. For much of his final two days, the TV mercifully remained off. On the afternoon of his death someone had turned it on but left the volume down.
As his family circled around him and it became apparent Dad was in his final few moments, the sound of singing could be heard. My niece looked at me, then at others, as we all tried to figure out what it was that had broken the sacred silence, and why all of a sudden the TV had been turned up. No one could explain. Soon enough, it became apparent to everyone that the song filling the room -- and coming from the television in the family room -- was “God Bless America” being sung during the seventh inning stretch of a Rangers game that afternoon.
As the song’s final notes drifted away and the song ended, dad took two or three final breaths, closed his eyes and was gone.
Email Jimmy at JimmyLPatterson@grandecom.net.
Review: Concerns overplayed, 'Half-Blood Prince' 4-star worthy

By John Mulderig
Catholic News Service

NEW YORK -- Played out on a vast -- sometimes overcrowded -- canvas, "Harry Potter and the Half-Blood Prince" (Warner Bros.) is a richly textured adventure narrative in which good and evil are clearly delineated, but characters present a range of moral shading.

As they did in the franchise's earlier films, magical elements in this sixth adaptation of J.K. Rowling's hugely popular fantasy novel series serve merely as props in a study of loyalty, friendship and the varied human responses to temptation. Unlike the moral lessons on display, these spells and potions are not intended to have any more application to real life than the flying monkeys in "The Wizard of Oz."

Instead, the basis of the story continues to be the struggle between a now-teenage Harry (Daniel Radcliffe) and the forces of darkness known as the Death Eaters whose leader, Lord Voldemort, murdered Harry's parents while he was still an infant.

As Harry prepares for another year at the Hogwarts School of Witchcraft and Wizardry, his wise headmaster and mentor Albus Dumbledore (Michael Gambon) asks him to ingratiate himself with incoming potions professor Horace Slughorn (Jim Broadbent), a veteran faculty member returning to Hogwarts after an absence of many years.

Dumbledore believes Slughorn's memories of the youthful Voldemort -- whom he taught when the archvillain was a relatively innocent Hogwarts student known as Tom Riddle -- may explain Voldemort's embrace of evil and help to defeat him. As seen in flashbacks, Riddle is a potentially good character ultimately led astray by his desire for power.

Harry's principal student rival, Draco Malfoy (Tom Fenton), is driven -- by jealousy of Harry's prophesied status as the "Chosen One" -- to act as Slughorn's agent within Hogwarts, though a scene in which he breaks down in sobs while alone shows the strain this alliance causes him, and suggests that he, too, could be capable of better things.

Temptation comes Harry's way when he discovers a series of secret notes in his worn copy of the school's potions textbook made by a long-ago student who signed himself the Half-Blood Prince. While these markings originally prove helpful, they turn out to include destructive curses that could draw Harry across the moral divide.

Both Slughorn and Hogwarts' newly installed teacher of Defense Against the Dark Arts, Severus Snape (a scene-stealing Alan Rickman), seem ambiguous, if not downright suspicious. Slughorn has a sarcastic tone as black as his habitual clothing.

Interwoven with the main plot is the story of the toll adolescent romantic tensions are taking on Harry's long-standing friendship with Hermione (Emma Watson) and Ron (Rupert Grint). There is much talk of "snogging," i.e. kissing, but -- a lone double entendre aside -- Steve Kloves' script remains appropriately innocent.

Though some details may confuse viewers who have not seen the earlier installments, a gilt-edged supporting cast, including Maggie Smith, Helena Bonham Carter and Robbie Coltrane, together with top-flight special effects, add luster and help prevent this two-and-a-half-hour epic from dragging.

"Harry Potter and the Half-Blood Prince" will be shown on both Imax and conventional screens.

The film contains moderate action violence, occasional peril, a couple of crass expressions and a few vaguely sexual references. The USCCB Office for Film & Broadcasting classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested. Some material may not be suitable for children.

Mulderig is on the staff of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops. More reviews are available online at www.usccb.org/movies.

Vatican newspaper praises values in new Harry Potter film

By Cindy Wooden
Catholic News Service

VATICAN CITY -- The Vatican newspaper gave the new Harry Potter movie four stars for promoting "friendship, altruism, loyalty and self-giving."

As "Harry Potter and the Half-Blood Prince" was set to open worldwide July 15, L'Osservatore Romano, the Vatican newspaper, once again downplayed concerns that the film and book series by J.K. Rowling promote magic and witchcraft.

"Certainly, Rowling's vision lacks a reference to transcendence, to a providential design in which people live their personal histories and history itself takes shape," the paper said in its July 14 edition.

But, it said, the new film and the books make clear "the line of demarcation between one who does good and one who does evil, and it is not difficult for the reader or the viewer to identify with the first."

"This is particularly true in the latest film," the review said. "They know that doing good is the right thing to do. And they also understand that sometimes this involves hard work and sacrifice."

The magic in Harry Potter is similar to the magic found "in classic fairy tales," it said.

When the book is finished or the film credits roll, what is remembered are "the values of friendship, altruism, loyalty and self-giving" rather than the magic tricks, the newspaper said.

L'Osservatore said the film "Harry Potter and the Half-Blood Prince," the sixth Harry Potter film, is the best adaptation so far.

"As the characters -- now adolescents on the threshold of adulthood -- have grown, the tone of the story has as well and the film benefits," it said.

The Vatican newspaper said the fact that the teen stars are starting to experience a bit of romance, "with the right balance, makes them more credible" because "they are called to face the same problems as their 'Muggle' peers."

In the Harry Potter series "Muggles" are people not endowed with magical powers.
Recent Movie Releases-USCCB Summaries

By Catholic News Service

"The Ugly Truth" (Columbia/Relativity)
Low-minded relationship comedy in which a romantically inept TV producer (Katherine Heigl) enlists the help of the boorish new star (Gerard Butler) of her morning news program -- a shock jock who proclaims the supposed ugly truth that all men are sex-obsessed animals -- to inveigle her gentlemanly neighbor (Eric Winter) into a relationship. As directed by Robert Luketic, the formulaic odd-couple proceedings feature a relentless barrage of raunchy humor. Brief graphic premarital sexual activity, fleeting rear nudity, pervasive sexual humor and references, much rough and crude language, and a few uses of profanity. The USCCB Office for Film & Broadcasting classification is O -- morally offensive. The Motion Picture Association of America rating is R -- restricted. Under 17 requires accompanying parent or adult guardian.

"I Love You, Beth Cooper" (Fox Atomic)
A nerdy high school_valedictorian (Paul Rust) uses his speech to declare his love for the head cheerleader (Hayden Panettiere) after which the unlikely pair have a series of graduation night adventures in the company of his sexually conflicted best friend (Jack T. Carpenter) and her two closest pompom pals (Lauren London and Lauren Storm). In director Chris Columbus' comic misfire, adapted by Larry Doyle from his novel, a potentially charming central relationship gets lost in the shuffle of well-worn social stereotypes, harshly violent confrontations with the heroine's boyfriend (Shawn Roberts) and free-wheeling sexual attitudes and behavior. Brief non-graphic, nonmarital sexual activity, an off-screen three-way encounter, benign view of group sex and homosexuality, underage drinking, drug references, much sexual and occasional irreverent humor, at least one use of the F-word, much crude language and a half-dozen uses of profanity. The USCCB Office for Film & Broadcasting classification is O -- morally offensive. The Motion Picture Association of America rating is R -- restricted.

"Bruno" (Universal/Media Rights Capital)
Wild social satire follows the exploits of a hyper-gay Austrian fashion reporter (Sacha Baron Cohen) as he travels to America in search of fame, and flaunts his proclivities -- and eccentricities -- to the discomfiture of many. As directed by Larry Charles, provocateur Cohen scores a few points at the expense of clueless celebrities and irresponsible parents determined to launch their babies in Hollywood, but his wince-inducing exploration of sexual mores is simplistic, excessively explicit, and includes something to offend everyone. Strong sexual content, including graphic perverse and adulterous sexual activity, full nudity, pervasive sexual and some irrelevant humor, implicit acceptance of homosexual activity, much rough and some crude language. The USCCB Office for Film & Broadcasting classification is A-III -- adults. The Motion Picture Association of America rating is R.

"My Sister's Keeper" (Paramount)
Generally well-acted if sometimes soggy family drama about a strong-willed mother (Cameron Diaz) in a not-always-likable part, in denial about her teenage daughter's (Sofia Vassilieva) losing battle with cancer; the loving but conflicted father (Jason Patric); and sister (Abigail Breslin), who hires a lawyer (Alec Baldwin) for "medical emancipation" so she won't be forced to donate her kidney to her sister. Affecting, despite basic plot contrivances and a couple of morally questionable elements, co-writer and director Nick Cassavetes' tear-jerker ultimately presents a positive view of marriage and family. A nongraphic nonmarital sexual encounter, in vitro conception, disturbing hospital imagery, brief rough and crude language and a couple of profanities, domestic discord, some mild sexual bickering and brief teenage drinking. The USCCB Office for Film & Broadcasting classification is L -- limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

"Public Enemies" (Fox)
Mostly delightful animated sequel in which a mammoth man (voicing Johnny Depp) as he orchestrates prison breaks, continues his bank-robbing spree across the Midwest, repeatedly eludes capture by special agent Melvin Purvis (Christian Bale) of the nascent FBI, and romances Chicago coat-check girl Billie Frechette (Marion Cotillard). Though the bullwark in director and co-writer Michael Mann's sleek adaptation of journalist Bryan Burrough's 2004 history, the violence never becomes excessive, and the focus remains on Dillinger's complex personality, his perverse popularity and the moral limits circumscribing law enforcement. Considerable action violence, brief torture, cohabitation, brief nongraphic premarital sexual activity, at least one use of the F-word, and occasional crude and profane language. The USCCB Office for Film & Broadcasting classification is A-III -- adults. The Motion Picture Association of America rating is R.

The Adult Catechism

By Most Rev Donald Wuerl
Archbishop of Washington

We trace the cross on our body as we sign ourselves in the name of the Father and of the Son and of the Holy Spirit. The sign of the cross is the most familiar and concise summary of our Catholic faith. We believe in three persons in one God. As the United States Catholic Catechism for Adults reminds us, "All Christians are baptized in the name of the Father and of the Son and of the Holy Spirit. The Trinity illuminates all the other mysteries of faith" (Chapter 5).

The Holy Trinity is, in the strictest sense of the word, a mystery of faith. It is one of those incomprehensible realities that the First Vatican Council in its Dogmatic Constitution on the Catholic Faith describes as "hidden in God which, unless divinely revealed, could not come to be known" (DS 3015, Chapter 4).

The fact that incomprehensible realities such as the Trinity can be grasped only by faith is in no way an affront to human reason. Divine mysteries are not contrary to human reason nor are they incompatible with rational thought. Even in our relationship with other human persons, we must fall back upon faith—a form of human faith—to know the truth of their inmost lives and their love for us. When we speak of the inner life of God, it is a life so far beyond us that we can never completely and fully comprehend its true meaning, but we can nonetheless be aware of the truth that God tells us about himself.

Centuries ago, St. Thomas Aquinas in his theological masterpiece, the Summa Theologiae, pointed out, "It is impossible to believe explicitly in the mystery of Christ without faith in the Trinity, for the mystery of Christ includes that the Son of God took flesh, that he renewed the world through the grace of the Holy Spirit, and again, that he was conceived by the Holy Spirit" (II-II, 2, 8). Obviously, one could not believe that Jesus is the Son of God and true God sent by the Father if one did not believe in the plurality of persons in one God. Neither would we be able to understand the meaning of eternal life, nor the grace that leads to it, without believing in the Trinity, for grace and eternal life are a sharing in the life of the most Holy Trinity.

The importance of the Trinity in Catholic teaching is evident from the beginning of the Church. When Christ sent the apostles forth to go and "make disciples of all the nations," he instructed them to baptize in the name of the Trinity: "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19). From the earliest centuries of the Church and in the most ancient professions of faith, we find a belief in the Trinity of the Father, the Son and the Holy Spirit.
Respecto a los embriones que terminan abandonados en nitrógeno líquido, frecuentemente surge esta pregunta: ¿Sería moralmente permisible darlos en adopción a otras parejas para implantarlos, gestarlos y criarlos como hijos propios? El debate sobre este asunto continúa entre teólogos católicos de recta formación, y técnicamente el tema sigue abierto. Un reciente documento vaticano, Dignitas Personae (Dignidad de la Persona), manifestó serias reservas morales sobre esta aproximación, aunque sin condenarla explícitamente como inmoral. Pero es fácil ver algunas razones por las que sería imprudente promover la adopción de embriones. En el clima actual que prevalece en la industria de la fertilidad, donde predomina una enorme ausencia de reglamentación, si la adopción de embriones se convirtiese en una práctica estándar, lo que se estimularía en realidad sería la producción de más embriones; los encargados de las clínicas de fertilización in vitro estarían más a sus anchas pensando: “No tenemos de qué preocuparnos si producimos embriones adicionales pues siempre habrá alguien dispuesto a adoptar los sobrantes”. Esto daría a las clínicas un pretexto más para continuar, e incluso expandir, sus actuales prácticas inmorales.

Hay quienes sugieren que quizá una solución moralmente aceptable para el problema de los embriones congelados podría estar en la aplicación del principio de que no es obligado recurrir a medios “extraordinarios” para prolongar la vida humana. Sostienen que mantener la vida de un embrión en estado criogénico es usar un medio extraordinario y que no hay obligación de hacerlo. Sin embargo, de hecho, la decisión de continuar crioconservando un embrión en nitrógeno líquido quizá no sea recurrir a medios extraordinarios, ya que la carga y los costos que implica el cuidar de esta manera a los bebés en embrión son mínimos. Cuando tenemos hijos, tenemos el deber de vestirlos, alimentarlos, cuidarlos y educarlos, todo lo cual cuesta mucho dinero. Cuando nuestros hijos están congelados, no hay necesidad de vestirlos, alimentarlos o educarlos; cuidamos de ellos únicamente pagando el recibo mensual para reabastecer el nitrógeno líquido en los tanques de almacenamiento. Esta forma de cuidar a nuestros bebés es obviamente inusual, pero no parece moralmente extraordinaria en términos de hacer posible el fin de salvaguardar su integridad física.

En mi opinión, los padres están obligados a cuidar a sus hijos de esta forma hasta que se tenga otra opción en el futuro (quizá una sofisticada “incubadora de embriones” o un “útero artificial” o algo así), o hasta que tengan una certeza razonable de que han fallecido por propio deterioro o por “quemadura por congelamiento”, que puede presentarse cuando los embriones permanecen congelados por periodos largos. Quizá después de algunos cientos de años todos los embriones congelados habrán fallecido, y podrán finalmente ser descongelados y recibir una sepultura digna. Por esta vía no nos involucraremos en la elección directa de acabar con sus vidas retirándoles el nitrógeno líquido que los mantiene vivos.

Sin lugar a dudas, los embriones congelados nunca deberán ser donados a la ciencia. Tal decisión significaría entregar, no cadáveres, sino seres humanos vivos, para ser desmembrados por las manos de científicos que investigan con células madre. Esto sería una falta rotunda de los padres en cuanto a su deber de proteger y cuidar a sus hijos.

Estas consideraciones nos hacen ver lo difícil que es contestar la pregunta de qué hacer con los embriones humanos congelados. Nos recuerdan también que las decisiones pecaminosas tienen consecuencias, y que la decisión primera de violar la ley moral recurriendo a la fertilización in vitro invariablemente trae consecuencias graves, como los predicamentos aquí considerados, y para los cuales parece no existir solución moral.

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

Traducción: María Elena Rodríguez

As a special way of honoring the priests and raising the spirit of the entire community, this year is a splendid opportunity to acknowledge our priests and thank them for their service. Hopefully each Pastoral Council will have some celebration to recognize our priests between now and Christmas, and then another celebration between Christmas and the Feast of the Sacred Heart on June 11, 2010 when the Year of the Priest will end. I leave it up to each council to work out the particulars for these celebrations. I do ask that you prepare your celebrations and decide on dates, that you will let me know so that hopefully I will be able to take part in some of these celebrations. This year is also a splendid opportunity to look at new ways to pray and work for more vocations for priesthood.

Dear Pastoral Council members, I thank you for accepting my special request and for honoring the good priests who serve you. These celebrations are a beautiful way of honoring our priests and building up the spirit of the entire community. God’s peace.

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

(From 4)

Presbíteros difuntos como sufragio si, de acuerdo con las normas vigentes, se acercan a la confesión sacramental y al banquete eucarístico, y oran según las intenciones del Sumo Pontífice.

A los sacerdotes se les concede, además, la indulgencia plenaria, también aplicable a los presbíteros difuntos, cada vez que recen con devoción oraciones apropiadas, para llevar una vida santa y cumplir santamente las tareas a ellos encomendadas.

Por último, se concede la indulgencia parcial a todos los fieles cada vez que recen con devoción en honor del Sagrado Corazón de Jesús cinco padrenuestros, avemarias y gloria, u otra oración aprobada específicamente, para que los sacerdotes se conserven en pureza y santidad de vida.

Este Decreto tiene vigor a lo largo de todo el Año sacerdotal. No obstante cualquier disposición contraria.

Dado en Roma, en la sede de la Penitenciaria apostólica, el 25 de abril, fiesta de San Marcos evangelista, año de la encarnación del Señor 2009

**DECRETE:** Indulgences effective until 150th anniversary of passing

(From 4)

Church or in chapel, devoutly attend the divine Sacrifice of Mass and offer prayers to Jesus Christ the Eternal High Priest, for the priests of the Church, and any other good work they have done on that day, so that they may sanctify them and form them in accordance with His Heart, as long as they have made expiation for their sins through sacramental confession and prayed in accordance with the Supreme Pontiff's intentions: on the days in which the Year for Priests begins and ends, on the day of the 150th anniversary of the pious passing of St John Mary Vianney, on the first Thursday of the month or on any other day established by the local Ordinaries for the benefit of the faithful.

It will be most appropriate, in cathedral and parish churches, for the same priests who are in charge of pastoral care to publicly direct these exercises of devotion, to celebrate Holy Mass and to hear the confession of the faithful.

The Plenary Indulgence will likewise be granted to the elderly, the sick and all those who for any legitimate reason are confined to their homes who, with a mind detached from any sin and with the intention of fulfilling as soon as possible the three usual conditions, at home or wherever their impediment detains them, provided that on the above-mentioned days they recite prayers for the sanctification of priests and confidently offer the illnesses and hardships of their lives to God through Mary Queen of Apostles.

Lastly, the Partial Indulgence is granted to all the faithful every time they devoutly recite five Our Fathers, Hail Marys and Glorias, or another expressly approved prayer, in honor of the Sacred Heart of Jesus, to obtain that priests be preserved in purity and holiness of life.

This Decree is valid for the entire duration of the Year for Priests. Anything to the contrary notwithstanding.

Given in Rome, at the Offices of the Apostolic Penitentiary on 25 April, the Feast of St Mark the Evangelist, in the year of the Incarnation of our Lord 2009.
Rowena

During Sunday Mass June 28, Fr. Magnus Chilaka, pastor of St. Joseph, extended a special blessing to Damien Halfmann, a 2009 graduate of Ballinger High School, who enlisted in the USMC. Following the blessing, veterans were invited to come forward as the congregation joined them in a "Prayer for Those In Service." Damien left July 13 to begin training in San Diego. He is the son of Steve and Ann Halfmann, the grandson of Maurice and Dorine Moeller, and Clara and the late Clarence Halfmann -- all of St. Joseph's Parish. He is also the great-nephew of the late Msgr. Louis B. Moeller.

Most Rev. Prasad Gallela, Bishop of the Diocese of Cuddapah, India, paid a visit to St. Joseph in Rowena, July 8. Bishop Prasad, left, is in the U.S. visiting with priests of his diocese who are currently serving in churches in this country. He visited with Bishop Pfeifer before arriving in Rowena, was welcomed by Fr. Magnus Chilaka, pastor, and celebrated Mass at St. Joseph's July 8, visiting with those in attendance before catching an 11 a.m. flight to New York. Bishop Prasad served as pastor of the cluster parishes of Rowena, Miles and Olfen from 2000-2004. He returned to India where he was consecrated Bishop of Cuddapah in March 2008.

DIOCE-Scenes

San Angelo

The Diocesan Service committee for Charismatic Renewal hosted a Leadership Training for Life In the Spirit Seminars at Christ the King Retreat Center the weekend of June 5-6. Eighty participants representing all the deaneries in the diocese. The participants listened to talks on Living a New Life In the Spirit and through the laying on of hands and prayer experienced a fresh outpouring of the Holy Spirit called "Baptism In the Spirit." Many charisms of the Holy Spirit were released or strengthened in them such as prophesy, praying in tongues, interpretation of tongues, word of knowledge, dreams, visions, discernment of spirits, healing, intercession, teaching, preaching, compassion, joy and many more. The seminar was conducted in both English and Spanish. Additional seminars are planned for St. Mary’s-San Angelo and Sacred Heart-Coleman. For more information about Life In the Spirit Seminars in your area call Daniel or Sandy Seidel, Diocesan Liaisons, at 325-223-1509.

On June 21, St. Margaret of Cortona in Big Lake celebrated its 60th anniversary. Mass was celebrated by Bishop Pfeifer and was attended by Fr. Barry McLean, Fr. Joel Byrne OFM, Msgr. Maurice Voity, all former priests in Big Lake, and current pastor Fr. Isidore Ochiabuto. After Mass church members watched as Pfeifer blessed our new grotto. After a meal, the members visited and gathered in fellowship; while the young children swung at piñatas and gathered candy. After the piñatas were broken, parishioners played bingo and children also played various games. Congratulations to St. Margaret of Cortona Catholic Church, and may God bless all of its members.

Knights of Columbus Council 2316 in San Angelo helped cook the meal following last year’s Bishop’s Golf Tournament benefiting Angelo Catholic School. For more information on how to register for and play in this year’s tournament, September 19, see the item in this month’s Angelus Briefs on Page 2.