Diocese plans major celebration for 50th jubilee

By Jimmy Patterson
Editor / The Angelus

SAN ANGELO — The Diocese of San Angelo will celebrate its Golden Jubilee with a Mass and celebration on October 16, 2011. That Sunday, Bishop Michael Pfeifer has scheduled one diocesan-wide liturgy at 11 a.m., at the San Angelo Coliseum. The Mass will be the only Eucharist celebrated in the diocese that Sunday. Saturday Masses of anticipation will still be as scheduled, and anyone unable to travel to San Angelo for the anniversary Mass on that Sunday will be dispensed from that week’s obligation.

“With great joy and gratitude, the people of the Diocese of San Angelo and I have begun making plans for our beautiful 50th birthday as a Diocese,” said Most Rev. Michael D. Pfeifer. “This is a time to reflect on all the graces God has bestowed upon us in Christ, and the protection we have received from our Blessed Mother during the past 50 years. It is a time also to remember our ecclesial roots, where we have come from, and all the wonderful bishops, priests, women religious, and deacons who have helped us to be what we are today.

“To celebrate our 50th anniversary as a Diocese, we

Please See 50TH/20

Pfeifer celebrates 25 years as Bishop of San Angelo

With his brother, Rev. Ted Pfeifer (center) and the man he succeeded as Bishop of San Angelo, Archbishop Joseph Fiorenza (right), the Most Rev. Michael D. Pfeifer, left, elevates the host during a Mass celebrating his silver jubilee as Bishop of San Angelo, July 26, at Sacred Heart Cathedral in San Angelo. The Mass was attended by priests, deacons and women religious from throughout the diocese, parishioners, several members of Pfeifer’s immediate and extended family, and representatives of the San Angelo faith community, including Rev. Nathaniel Hankins, who, in his remarks, called Pfeifer “Not just the Bishop of the Diocese of San Angelo, but also the Bishop of the entire community of San Angelo.”

Beginning Experience

The Beginning Experience ministry has been active in our Diocese for a number of years and has helped hundreds of people to make a new beginning after the loss in a marriage. See “From The Bishop’s Desk”/Pg. 2

CALENDAR
AUGUST
6 -- The Transfiguration of the Lord
8 -- 19th Sunday of the Year
10 -- St. Laurence, deacon, Martyr
15 -- The Assumption of the Blessed Virgin Mary
22 -- 21st Sunday of the Year
24 -- St. Bartholomew, apostle
29 -- 22nd Sunday of the Year

Just 4 Kids
Jesus encourages his followers to be ready for his return / Pg. 16

Photo by Jimmy Patterson
From the Bishop’s Desk

A beginning experience filled with compassion

By Bishop Michael Pfeifer, OMI

The Beginning Experience ministry has been active in our Diocese for a number of years and has helped hundreds of people to make a new beginning after the loss in a marriage. The Beginning Experience offers compassion, understanding and encouragement to people when the marriage vows end with the death of one partner, or because of divorce or separation in a marriage. The Beginning Experience is part of an international ministry and helps separated and divorced and widowed persons and their children resolve the grief that results from the loss of a marriage.

The Beginning Experience was developed in 1974 in Fort Worth, and has become an international program. The purpose of the Beginning Experience is to facilitate the grief resolution process for adults and children who have suffered loss through death, divorce or separation, enabling them again to love themselves, others and God.

The Beginning Experience is designed to move grieving people through a transformational process to a new beginning in their lives.

With Christian compassion, those involved in the Beginning Experience in our Diocese reach out to help grieving adults and young people resolve the pain of a profound loss. Deeply rooted in the Paschal Mystery, the Beginning Experience programs renew the light of hope in those who grieve.

As peer ministers who have suffered this

(Please See BISHOP/23)

DIOCESAN BRIEFS

5th annual bishop’s golf tourney in Midland August 28

MIDLAND -- The 5th annual Bishop’s Golf Tournament, benefiting Catholic Education in the Diocese of San Angelo, will tee off at 8:30 a.m., Sat., Aug. 28 at the Hogan Park Quail Course. Registration, limited to the first 128 players, begins at 7:30 a.m. Lunch and an awards presentation is set for 1 p.m.

Grand prize in the Hole-in-One Contest on the No. 9 Quail Hole is a 2010 Mule 4010 Trans 4x4. Additional Hole-in-One contests will award winners a set of Callaway Big Bertha irons, a Sharp LCD Flat-Screen TV and roundtrip domestic airfare for 2.

Scratch card prizes and team net prizes also will be awarded. Sponsorships available by calling William Hernandez at St. Ann’s School, 432-684-4563.

"Thank you for being present for this special benefit golf tournament," Bishop Michael Pfeifer said. "May our loving God pour out many blessings on you, your families and our educational programs, and while you swing those clubs for a worthy cause, make sure you have fun, and I ask that a little angel help each of you make par."

Pro Life Mass Sept. 3 in Midland

MIDLAND -- Bishop Michael Pfeifer’s annual Pro-Life Mass will be at 9 a.m., Friday, Sept. 3, at the Downtown Midland Prayer Garden, at the corner of Fort Worth and Illinois streets, across from the Planned Parenthood abortion clinic.

All are invited to attend the Mass celebrated specifically to pray for the unborn and all others affected by abortion.

A social with sandwiches and refreshments will follow the Mass at the parlor annex at St. Ann’s Catholic Church in Midland.

Rohr to attend NM seminar

ALBUQUERQUE, NM — Richard Rohr, OFM, founder of the Center for Action and Contemplation, and three other guest presenters keynoted this year’s Association of Christian Therapists (ACT) conference, "Healing the Roots of Addiction: Inviting Jesus Into the Pain," Sept. 16-19, 2010, at the Hilton Albuquerque in Albuquerque, NM. Joining Rohr as presenters at the ACT conference will be Allen Berger, PhD; David Mee-Lee, MD, and Jackie Sitte, RN, CARN, LADC I.

The conference, which offers up to 16 CEU credits, will focus on human imperfection, flaws and shortcomings and how they surface in the face of our many addictions.

“We encounter addictions in ourselves and in those we love and know, in both our professional and personal lives,” said ACT director Michael White. “How do we help in the face of addiction?”

Seminarian Collection change

The conference will benefit many, from the practicing professional to the person who is simply seeking answers of why human beings are addictive prone and what can be done about addictions in our own lives and the lives of those we serve and love.

Registration fees vary depending on level of participation and time of payment. Member rates apply to those current through 2010. Please consult www.ACTheals.org, for registration information, fees, dates, complete speaker and session information and to download an application, or call ACT International Headquarters at 703-556-9222.

Job Opening

Director of Campus Ministry

SAN ANGELO -- The Diocese of San Angelo is seeking someone to fill the position of the Director of Campus Ministry for the Catholic Newman Center located at Angelo State Univ., San Angelo. Candidates applying for this position must be a practicing Catholic, hold a Master’s degree in theology, or related field, possess a foundation in biblical studies, experience in pastoral counseling/spiritual direction, liturgy and 5 years experience in Church ministry.

The Director of Campus Ministry acts as a liaison between the Catholic Diocese and the University, and other ASU campus ministers. Candidates for this position must be well versed in Catholic Social Teaching, committed to Gospel values, and Vatican II principles. Skills in communication, leadership and collaboration are necessary in order to be effective and build a campus faith community. Responsibilities include opportunities for outreach to the local community and mission experiences, providing a variety of prayer experiences, retreats, liturgies, Scripture study, RCIA, Catholic conscience formation, personal development, building leaders for the future.

Interested candidates should send a resume and academic credentials to Mike Wyse, Diocese of San Angelo, P.O. Box 1829, San Angelo, Texas 76902-1829.

Beginning Experience

SAN ANGELO -- The next “Beginning Experience” weekend retreat will be Sept. 10-12 at Christ The King Retreat Center in San Angelo. The weekend is open to men and women of all faiths throughout the West Texas area, who are either divorced, separated or widowed. The loss of a spouse for any reason is one of life’s most traumatic experiences. The Beginning Experience weekend offers help, hope and healing while dealing with the grief process. Cost is $110, which pays for room and board at the retreat center. For more info or for an application, contact the retreat center at (325) 651-5352 or Kathy Keaton at (325) 944-4746. (See Bishop’s column above.)

Missal Change Info Meetings

Meetings to educate the laity on the forthcoming changes in the Roman Missal will be held in the diocese in October. Dates and details are listed below:

MIDLAND/ODESSA: October 2, Our Lady of Guadalupe Parish and Shrine, 1401 E. Garden Lane. Registration at 432.682.2581 or guadalupe@olmidland.com.

SAN ANGELO: October 9, St. Joseph the Worker Church, 301 W. 17th. Registration at 325.653.5006 or stjosephchurch.sanangelotx@verizon.net.

ABILENE: October 16, Holy Family Church Parish Center, 5410 Buffalo Gap Rd. Register at 325.692.1820 or all@holyfamilyabilene.org.

Meeting times to be announced.

Scheduled Executions

The Angelus publishes the execution dates of Texas offenders on death row each month so that the faithful in the Diocese of San Angelo can pray for them. The following offenders face upcoming execution dates. Please pray for them as well as the victims, families and all who are affected by violence.

Offender/Scheduled Execution Date:

Peter Cantu/August 17
Gayland Bradford/October 14
Larry Wooten/October 21
### Bishop's Calendar

**AUGUST**
- **14** -- SAN ANGELO, Visit with Deacons and Wives
- **15** -- SAN ANGELO, St. Mary – Mass, 6 p.m. for Father Fabian Rosette, O.Carm. 30th Priestly Ordination Anniversary
- **17** -- SAN ANGELO, Diocesan Pastoral Office – Staff Mass, 8:30 a.m.; Staff Meeting at 11 a.m.
- **19-21** -- San Antonio
- **22** -- MERTZON, St. Peter, Confirmation, 9:45 a.m.
- **23** -- COLORADO CITY, Mass at the Wallace Prison Unit, 6 p.m.
- **24** -- SAN ANGELO, Diocesan Pastoral Center – Personnel Board Meeting, 3 p.m.
- **25** -- SAN ANGELO, Christ the King Retreat Center – Liturgy Workshop on the New Roman Missal -10:00 a.m.-3:30 pm.
- **26** -- SAN ANGELO, Diocesan Pastoral Center – Board of Trustees of the Diocesan Catholic Charitable Foundation, 11 a.m.
- **27** -- MIDLAND, St. Ann – Catholic Schools Commission
- **28** -- MIDLAND, Catholic Schools Annual Golf Tournament
- **29** -- WINTERS, Our Lady of Mt. Carmel – Mass, 8:30 a.m.
- **30** -- ROWENA, St. Joseph – Install Father Ariel Lagunilal as Pastor, 6:30 p.m.
- **31** -- ODESSA, St. Mary School – Mass for Students and Personnel of School, 2 p.m.

**SEPTEMBER**
- **1** -- MIDLAND, St. Ann School – Mass at 8:30 a.m. for Students and School Personnel
- **2** -- STANTON, St. Joseph – Meet with Pastoral and Finance Councils at 6:30 p.m.
- **3** -- MIDLAND, Pro Life Mass at Prayer Garden at 9:30 a.m.
- **4** -- COYANOSA, St. Isidore – Mass at 5:30 p.m.
- **6** -- SAN ANGELO, Sacred Heart Cathedral – Labor Day Mass at 10:00 am.
- **7** -- SAN ANGELO, Christ the King Retreat Center - Meet with Mayor San Angelo and Mayors of Surrounding Area at 11:30 a.m.
- **8** -- SAN ANGELO, Newman Center – Mass at 12 noon
- **9** -- SAN ANGELO, Diocesan Pastoral Center – Meeting of the Steering Committee for 2011 Anniversary Celebration at 11:00 a.m. and Lunch
- **10-12** -- DEL RIO, Meeting of Tex-Mex Bishops
- **11** -- SAN ANGELO, 9/11 Memorial Service at the Memorial Monument at 9:00 a.m.
- **13** -- SAN ANGELO, Bishop’s Residence – Dinner for Sisters, Priests, Bishop’s Staff and Retreat Center Staff at 6:00 p.m.
- **15** -- SWEETWATER, Immaculate Heart – Confirmation at 8:30 p.m.
- **19** -- IRAAN, St. Francis – Mass at 9:30 am.
- **20-23** -- CHICAGO, Mission Bishops Conference – The Catholic Church Extension Society
- **25** -- SAN ANGELO, Sacred Heart Cathedral: 8:30 a.m. to 3:00 p.m. : Catholic Families and the Bible: A Workshop for Parish Leaders
- **26-28** -- AUSTIN, Meeting of the Catholic Health Association of Texas at 8:30 a.m., Texas Catholic Conference
- **29** -- SAN ANGELO, Diocesan Pastoral Center – Staff Mass, 8:30 a.m.; Staff Meeting, 11 a.m.
- **30** -- SAN ANGELO, Diocesan Pastoral Center – Presbyteral Council Meeting – 11:00 a.m.

**CHRIST THE KING RETREAT CENTER SEPTEMBER**
- **6** -- Heart of Mercy Prayer Group
- **5** -- Labor Day, Office Closed
- **7** -- Adoration of the Blessed Sacrament 5-6pm
- **10-12** -- Hope Lutheran Women’s Retreat
- **13** -- Heart of Mercy Prayer Grp
- **14** -- Adoration of the Blessed Sacrament 5-6pm
- **15** -- Engaged Encounter
- **19** -- Natural Family Planning Class 2-4
- **20** -- Heart of Mercy Prayer Grp
- **21** -- Adoration of the Blessed Sacrament 5-6pm
- **23-26** -- San Angelo Men’s ACTS Retreat
- **27** -- Heart of Mercy Prayer Grp
- **28** -- Adoration of the Blessed Sacrament 5-6pm
- **29-30** -- Fall Clergy Convocation

### Office of Education & Formation Diocese of San Angelo

In the Fall of 2010, the Basic Formation Process will begin with monthly classes at St. Francis Parish in Abilene. Formation studies give participants the opportunity to explore various aspects of Christian living and leadership. Classes are offered to all parishioners in the diocese.

“This is an opportunity for persons who participate in any church ministry, but especially for anyone who catechizes at any level,” said Sister Hilda Marotta, Director of the Office of Education and Formation for the Diocese of San Angelo. “This educational opportunity reminds us of the importance of adult faith formation. It states "Adult faith formation also benefits children and youth. An adult community whose faith is well-formed and lively will more effectively pass that faith on to the next generation (Catechesi Tradendae)."

The Basic Formation Process strives to prepare lay ministers by:
- fostering the personal development of the participant;
- clarifying the meaning of ministry/service;
- providing opportunities for understanding and internalization of the Scriptures and the content of faith;
- encouraging the practice of various kinds and styles of prayer, including reflection and contemplation;
- developing the skills of communication and collaboration;
- familiarizing participants with the documents of Vatican II and the Catechism of the Catholic Church.

Also starting this fall will be Advanced Formation Classes, at St. Mary’s church in Odessa.

For information on either beginning or advanced formation classes, and for registration information, please contact Sister Hilda Marotta, OSF, at 325.651.7500.

### Basic Formation Process St. Francis, Abilene
- **8:45 am - 4:00pm**

**Year 2010**
- **Aug 28** – Personhood 1
- **Sept 10** – Personhood 2
- **Oct 22** – Christian Scripture 2

**Year 2011**
- **Jan 8** – Spirituality 3
- **Feb 9** – Hebrew Scripture 1
- **Mar 5** – Hebrew Scripture 2
- **Apr 2** – Hebrew Scripture 3
- **May 7** – Hebrew Scripture 4
- **Aug 20** – Christian Scripture 1
- **Sept 10** – Christian Scripture 2
- **Oct 22** – Christian Scripture 3

### Advanced Formation Process
- **St. Mary Parish, Odessa**
- **8:45 am - 4:00 pm**

**Year 2010**
- **Sept 18** – Church History 1
- **Oct 23** – Church History 2
- **Nov 20** – Liturgy

**Year 2011**
- **Jan 22** – Morality 1
- **Feb 26** – Morality 2
- **Sept 17** – Mary, Saints & Angels
- **Oct 8** – Scripture 1
- **Nov 12** – Scripture 2

**Year 2012**
- **Jan 14** – Scripture 3
- **Mar 10** – Social Justice

### Del Escritorio del Obispo

**Una experiencia de un comienzo llena de compasión**

Por el Obispo Miguel Pfeifer, OMI

El ministerio La Experiencia de un Comienzo, Beginning Experience, ha estado activo dentro nuestra diócesis por muchos años y ha ayudado a cientos de personas hacer un nuevo comienzo después de una perdida en el matrimonio. El programa de La Experiencia de un Comienzo ofrece compasión, comprensión y apoyo a gente cuando los votos de matrimonio terminan con la muerte de un compañero, o por divorcio o separación en el matrimonio. El programa de La Experiencia de un Comienzo es parte de un ministerio internacional y ayuda a las personas separadas, divorciadas y viudas y a los hijos en resolver el dolor que resulta de la perdida de un matrimonio.

El programa de La Experiencia de un Comienzo fue desarrollado en el 1974 en Fort Worth, Texas, y ha llegado ser un programa internacional. El propósito de La Experiencia de un Comienzo es para facilitar el proceso de la resolución del dolor para los adultos y niños que han sufrido perdida a causa de muerte, divorcio o separación, capacitándoles de nuevo a amarse a si mismo, a otros y a Dios. El programa de La Experiencia de un Comienzo es diseñada a mover personas desconsoladas por un proceso de...
Gratitude is at the heart of the 25th anniversary celebration

By Bishop Michael Pfeifer, OMI

My dear sisters and brothers in Christ:

Thank you! Thank you! Gracias! Gracias! Gratitude and thanksgiving are the words that ring in my heart as I celebrated with all of you my 25th anniversary of being a Bishop. Yes, first and foremost, I am deeply grateful to our loving God—Father, Son, and Holy Spirit—for the many wonderful blessings that have been showered upon me and our Diocese during these past many years. Of course, God’s love has been manifested to me in a special way by the care and guidance of Jesus, our Good Shepherd, and the protection of our dear mother, the Blessed Virgin Mary, the Mother of Jesus and our Mother.

With all of you, as I did at the anniversary Mass, I continue to offer prayers of gratitude for the many blessings that we have received during the past 25 years. As I pointed out in my homily for the anniversary Mass, the celebration was not only to honor one person, but to honor and recognize the many good things that God has done for us during the past 25 years.

I am deeply grateful to the hundreds who attended the anniversary Mass for your presence with me to offer thanksgiving in our greatest prayer—the Eucharist—the word itself which means to give thanks. And, I am very grateful to all of you for the many prayers and greetings that you sent to me as I marked this special moment in my life of service for God’s people. Because of your prayers and support, I have been able to be your shepherd, and it is a joy to minister to all of you.

As I thank all of you for your prayers and support, I invite you now to join with me in preparing for another celebration of joy and gratitude as we prepare for the 50th anniversary of our Diocese that will be celebrated on October 16, 2011. Much more information will be shared with you in the following months about how we all need to participate in preparation for and the celebration of this beautiful birthday of our Diocese.

As we prepare for the celebration of our golden anniversary, I remind you that after much prayerful study and sharing, all the leadership of the Diocese with me have chosen Family Life and Marriage to be the number one ministry. I invite all of you to pray in a special way during this year in preparation for God’s blessings upon the families of our Diocese, and how we can all prayerfully work to build up each and every family in our Diocese and help our people prepare well for the Sacrament of Marriage and to live this Sacrament in their daily lives.

To close, I share with you the following reflection from the homily of my 25th anniversary Mass: “As I mark this silver anniversary of serving as Bishop, many people ask me—what are my plans and programs for the future? My main goal and priority of leadership, of shepherding our diocese, is not to do my own will, not just to pursue my own ideas, but to listen, together with all the people of our Diocese, to the word and will of the Lord, to be guided by the loving Holy Spirit so that the Lord will lead the Diocese at this hour of our history. Yes, then from all of this we must use the gifts we have to spell out the programs and plans for serving God’s people based on this fundamental principle.”

Thank you again for all your support and prayers. God’s peace.

Your servant in Christ and Mary,
Most Rev. Michael D. Pfeifer, OMI
After 25 years, Sister Malachy says goodbye to Newman Center

By Jimmy Patterson
Editor / The Angelus

SAN ANGELO -- For 25 years a fixture on the campus of Angelo State University, Sister Malachy Griffin, known to many simply and affectionately as Malachy, stepped down from her position as Campus Ministry Director in July largely for health reasons.

The Chicago native will take a brief hiatus to tend to medical needs and visit family before returning to San Angelo to continue her duties as Vicar General for Women Religious in the Diocese of San Angelo.

“It’s been mostly a gift,” Malachy said. “I have been supported and encouraged by not only Bishop Pfeifer but by many priests and certainly the sisters in the diocese. I’ve made many friends.

“I’ve learned a lot. And I hope I’ve been able to witness to what a Catholic sister is about and what she is supposedly called to do.”

Sister Malachy cited her regular Bible studies and the number of young men who have come through the Newman Center and gone on to become good fathers as two of her most pleasant and gratifying memories in her time at ASU.

Malachy will celebrate her Golden Jubilee as a religious sister next year. In addition to her quarter-century as director of the ASU Newman Center, she was also a Catholic School principal for 22 years before coming to San Angelo.

When she was a member of her Dominican order in the midwest many years ago, Malachy recalled how three sisters left on a trip to the southwest and returned to tell her that ASU was in need of a campus ministry director.

The founder of our order said Dominicans should “Go where the work is great and difficult,” S. Malachy said. “Not only are we, as Dominicans, to teach and preach the truth, but we are to do it where it is great and difficult.”

Sister Malachy’s biggest regret is that as she leaves, her and other non-habited religious orders are under investigation by the Vatican for their lifestyle. Malachy says it is an investigation brought because Dominicans and other orders dress in civilian clothes. She called the investigation “demeaning.”

“I think we have tried to deal with the needs of the people of God today and we have tried to follow the sandal-footed carpenter in a lot of ways that people don’t understand.”

Working as a nun in “plain-clothes,” Malachy said, often proves to be far more effective than work done wearing a habit.

Sister Kathy Kudlac, an avowed Franciscan sister, has been named interim Director of Campus Ministry at ASU.

Clarifying the USCCB’s position on CCHD

By Bishop Michael Pfeifer, OMI

By way of this article I share some necessary clarifications about the generous assistance given to thousands and thousands of poor and needy from the annual Catholic Campaign for Human Development (CCHD) collection. Each year, as we approach the campaign, there are negative voices that rise up, criticizing this wonderful effort of the U.S. bishops to assist people with their basic human development, and featuring material that is simply untrue. First, I am happy to report that CCHD has set aside up to $300,000 to help people and groups in the dioceses most affected by the terrible oil spill in the Gulf of Mexico so that these people can have an effective voice in responding to this crisis.

CCHD is also investing in a new partnership among community groups and the bishops’ “Justice for Immigrants” Campaign and an initiative with the National Catholic Rural Life Conference to improve the capacity of groups in rural dioceses to receive CCHD funds.

As we approach the annual collection that does so much good to assist needy individuals and groups in our country, each year there are repeated attacks on CCHD, the USCCB and our leadership as bishops. I offer you here some clear responses to these unproven accusations offered in a letter to the U.S. bishops from Most Rev. William F. Murphy, Chairman, Domestic Justice and Human Development, Most Rev. Roger P. Morin, Chairman, Subcommittee on Catholic Campaign for Human Development and Most Rev. William F. Murphy, Chairman, Domestic Justice and Human Development, Most Rev. Roger P. Morin, Chairman, Subcommittee on Catholic Campaign for Human Development and Most Rev. William F. Murphy, Chairman, Domestic Justice and Human Development, Most Rev. Roger P. Morin, Chairman, Subcommittee on Catholic Campaign for Human Development and

(please see CCHD/23)

Praying for travelers on Tourism Day

This year’s observance set for September 27.

By Bishop Michael Pfeifer

On September 27th, 2010, the Catholic Church celebrates the annual World Tourism Day and all Catholics are asked to pray on that day for all people who travel, that they will have God’s protection and care as they travel on planet earth.

Special prayers are requested on this day for a new respect for biodiversity and its social, economic, environmental and cultural implications of the loss of biodiversity.

Tourism, travel, reminds us of the beautiful gift of planet earth given for all people on this planet we call our home.

So it is natural that we think of biodiversity on World Tourism Day, as tourism takes us to many different environments on planet earth. They go together.

On this special day we think of all people who travel and ask God’s blessings upon them. We especially pray for peace in every part of our world so that people can travel safely. Thank you for joining me in prayer on this important day. God’s peace.
Collection to benefit Catholic University of America Sept. 4-5

A Letter from the Bishop

August 1, 2010

My Dear Sisters and Brothers:

I appeal to you to give generously to the annual National Collection for The Catholic University of America in Washington, D.C. that will be taken on the weekend of September 4-5, 2010.

Catholic University is unique as the national university of the Catholic Church and the only higher education institution founded by the U.S. bishops and chartered by the Vatican. As such, it has a special responsibility to educate future leaders for our Church and our nation. In this sense, The Catholic University of America belongs to all of us in the Church, regardless of where we live.

In our Diocese of San Angelo, we have people who have studied at Catholic University.

The financial sacrifices required of Catholic parents to provide a truly Catholic college education are enormous. All of the funds received through this collection will underwrite the financial aid program at the university. Simply put, your contributions directly benefit students at Catholic University from all over the United States, including our own diocese, by funding scholarships for those who would not otherwise be able to attend. Last year, nearly 3,000 students at CUA received scholarship support through the funds raised via the National Collection for Catholic University.

Students at Catholic University receive personalized attention in a wide range of programs, combining an excellent liberal arts curriculum with courses in their major fields of study. Grounded in the philosophy of the Catholic intellectual tradition, these students are well prepared for success in life and ready to make a difference in today’s world. Thank you for your past generosity and I ask you to be generous to this year’s appeal. Please offer prayers for God’s blessing upon this fine university and all Catholic Education.

Your servant in Christ and Mary,

Most Reverend Michael Pfeifer, OMI
Bishop of San Angelo

Marriage Tribunal Corner

Lack of Form cases that have ended in divorce

By Fr. Tom Barley
Judicial Vicar for the Tribunal
Diocese of San Angelo

Having completed the celebration of the Year of the Priest, we now enter the Year of the Family. As we asked for prayers for our priests, we now ask for your prayers for all of the families in our diocese. We give thanks for the many strong, healthy marriages in our diocese and for the ministry and examples that they give in the name of the Church. In turn, we must also be aware of the marriages in our communities that are in need of prayer, healing, and mending. The Catholic Church offers help for many marital situations from within the parishes in the form of prayer, counseling, and support according to the resources of the parishes. For other situations, the Marriage Tribunal of the Diocese of San Angelo is available to offer assistance in cases where the people have had marriages that ended in divorce and are wishing to enter new marriages, or when they have married outside of the Church and wish to have their marriages regularized in the Church.

This month, let us look at “Lack of Form” cases when people have married outside of the Church and the marriage has ended in divorce. When people in this circumstance wish to marry in the Catholic Church, they must petition to the Tribunal to address the previous marriage. All Catholics are bound by what is called “Canonical Form” when celebrating marriage. This means that for the marriage of a Catholic to be considered valid it must have been celebrated by a priest or deacon and have two witnesses present. When a person does not follow this requirement, the marriage of a Catholic outside of the Catholic Church is called “Lack of Form”. This presumes that both parties in the marriage were “free to marry” – that is having no other previous marriages that have not already been brought before the Tribunal. Lack of Form is when a Catholic marries before a civil official or in a non-Catholic wedding without a “dispensation” from the Bishop to do so.

A “dispensation” is permission by the Bishop for a Catholic to do something that is not normally allowed. To obtain a dispensation in these cases, the person is to visit with their Catholic pastor and request the dispensation some time prior to the event. The priest can easily fill out the proper form and send it to the Tribunal for approval. There is no charge for a dispensation. It usually takes less than a week to send the dispensation back to the parish.

When a Lack of Form has occurred – having been married outside of the Church – the ones who are petitioning for this are to bring to the priest 1) a recent baptismal form – issued within the last six months from the parish of Baptism, if Catholic, and 2) their civil marriage license. The priest will then help them complete the petition for a Lack of Form. These documents will be sent in to the Tribunal. There is no charge for this petition. These cases can usually be handled very quickly, if all of the required documentation is submitted with the completed petition.

There are two Lack of Form forms. The blue form is used when the petitioner is Catholic. The green form is used when the petitioner is non-Catholic and the ex-spouse is Catholic. A Baptismal certificate is not needed with the green form. This color differentiation helps the Tribunal to know at a glance what kind of case has been submitted and what documents should accompany the petition.

Please note, if the person petitioning for a Lack of Form has other past marriages. They must all be submitted at the same time as the Lack of Form. So when talking to the priest about a past marriage, discuss all past marriages during the first visit with the local parish priest. Also, if the other party that the petitioner intends to marry has any previous marriages, these also must be submitted to the Tribunal at the same time. It should take only a few minutes to complete the Lack of Form petition.

After the Lack of Form petition has been returned by the Tribunal to the priest, the couple is to receive marriage preparation from their parish priest or people prepared to do this to help them in their upcoming marriage. This is to be taken seriously since marriage is a sacred relationship and a sacrament of one’s vocation as called by God.

If there are any questions concerning a case, please contact your parish priest. If he has any questions, he can contact the Tribunal at 325-651-7500.

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

EDICTAL SUMMONS

July 6, 2010

CASE: GARZA (RODRIGUEZ)--CARDENAS
NO.: SO 10/27

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Joseph Humberto Cardenas.

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 August 31, 2010, to answer to the Petition of Roberta Garza (Rodriguez), now introduced before the Diocesan Tribunal in an action styled “Roberta Garza and Joseph Cardenas, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: GARZA (RODRIGUEZ) -- CARDENAS; Protocol No.: SO 10/27, 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 6th day of July 2010.

Reverend Tom Barley
MSW, MBA, M. Div., JCL
Judicial Vicar
No. 1 ministry: Family life, marriage; No. 1 priority: The unborn

By Bishop Michael Pfeifer, OMI

Many times, in many ways, I have pointed out that the No. 1 ministry of our diocese as we approach our 50th anniversary is Family Life and Marriage, and under this umbrella, the No. 1 priority is the protection of the unborn, and praying and working to bring an end to the terrible evil of abortion. If the unborn are not given a birthday, all family life is weakened. Sadly, as I have also pointed out many times there are three abortion centers, provided by Planned Parenthood, in each of the three deaneries of the diocese. One is located in Midland, another in San Angelo and another in Abilene. My brothers and sisters in Christ, over and over I have pleaded with all to be much more involved in this number one priority of protecting the unborn and praying and working to bring an end to abortion which destroys a helpless innocent member of the family. I stress this because we are literally dealing here with a life and death situation. Sadly, for the vast majority of the Catholic people of our diocese, this plea has fallen on deaf ears, and sadly only a handful of Catholics, compared to the total number of Catholics, are active in the three major cities to combat the terrible evil that destroys human life at its earliest beginnings at the Planned Parenthood centers.

In the spirit of truth and honesty as your bishop, I must point out that the overall response to my urgent plea to overcoming the evil of abortion at the death centers of Planned Parenthood has been very weak in general by our priests, deacons, women religious, and special Catholic groups—like Knights of Columbus [whose number one priority is pro-life], Cursillistas, ACTS, Charismatics, young adults, youth and others.

Thank God that in most of our parishes we do pray, at least on Sunday, for a new respect for the dignity and sacredness of human life that begins at conception. However, these prayers are not being as effective and meaningful as they should be because little action follows from our prayer. The Eucharist, as we know, is a call to commit our lives totally to the Body of Christ, and then to go out and commit ourselves in love and compassionate service to be the Body of Christ for all people—especially the unborn, the weakest, but most innocent members of Christ’s Body. Sadly, the second part of the Mass is being carried out in a weak manner. If we do not hear and heed the cry for help of these holy innocent ones, how can we expect God to hear our cry for help? Over and over, Pope Benedict XVI insists that

(Please See PRIORITY/22)

Keep the home fires burning: 7 ways families can shape society

Editor’s Note: Excerpted from an address to the New Families Movement in Rome in June 1993.

By Chiara Lubich

The family, every family, can take a lead role in shaping this era. Devised by God as a masterpiece of love, the family is able to inspire the guidelines that can contribute to changing tomorrow’s world. In fact, if we look at the family, if we were to take an x-ray of it, we would discover enormous and precious values, which if projected and applied to all of humanity have the potential to transform it into one big family.

The family is founded on love, a bond that has many dimensions: love between spouses, parents and their children, grandparents, uncles and aunts with nieces and nephews, and brothers and sisters.

It is a love that grows continuously, always going beyond itself. In the same way, the love between spouses generates new life, and the relationships among brothers and sisters become friendships. Since the various roles are expressions of love, authority is naturally accepted.

1. In the family it is spontaneous to put everything in common, to share everything and to have a single economy. Savings are not considered hoarding, but rather prudent foresight. It is normal to provide for the needs of those who are not yet productive or of those who no longer are.

   It is natural for a family to put everything in common.

   This could be the seed from which an economic system based upon service to humankind can spring forth, a seed of a culture of giving, of an economy of communion.

2. In the family people of all ages live together. It is natural to live for the other, to love one another. Education occurs in a natural way; it is enough to think of a baby’s first steps or his or her first words. Punishment and forgiveness are given only for the good of the person.

   In the family one lives for the other, one “lives the other.”

   This is the seed of acceptance among groups, peoples, traditions, races and societies that opens the door to reciprocal enculturation.

3. A sense of justice is normal in the family, just as it is normal to feel the other’s guilt and shame. It is natural to suffer and to sacrifice oneself for the family, to carry one another’s burdens. Solidarity and faithfulness to one’s family are automatic.

   The passing on of values from generation to generation comes spontaneously in the family.

   This could be an incentive for placing new emphasis upon education in society. Furthermore, the example of correction and forgiveness in the family can be a model for the justice system.

4. In the family, someone else’s life is just as precious as our own, at times even more so; one feels concerned about everyone’s health and takes care of those who are not well.

   The family is the place where life normally begins and ends and where the disabled, elderly and terminally ill find acceptance, affection and care.

   The life of another member of one’s own family is valued as one’s own.

   This is the seed of the culture of life that must enlighten the laws and the structures of society.

5. In the family each member is clothed and nourished according to his or her needs.

   The home is built and taken care of with everyone’s participation.

   The family takes care of the home and tries to have it reflect the harmony among its members.

   This is the seed of a renewed awareness of the environment and of ecology.

6. In the family everyone teaches and everyone learns: everything serves for the growth of all. Its members may have different cultural values, but all these diversities become enrichment for all.

   In the family studies are aimed at the development of the person.

   This is the seed that can lead to cultural, scientific and technological research aimed at discovering, little by little, the mysterious design of God for humanity, and at working for the common good.

7. In the family communication is also spontaneous; everyone participates in everything and shares everything.

   Communication in the family is impartial and constructive.

   This is the seed for a social communication system aimed at the service of humankind — one that highlights and transmits the positive and seeks to be an instrument of world peace and unity.

   The task of every family is to live its vocation with such perfection that it becomes a model for the entire human family and, by example, passes on all of its values.

Love is the natural bond among the members of the family. This is the seed of structures and institutions that work for the good of the community and individuals, and that aspire to universal brotherhood, giving value to each individual nation.

God created the family as a model for every other human coexistence. This, therefore, is the task of families: to always keep the fire of love burning in every home and to reawaken those values that God entrusted to the family, in order to bring them generously and tirelessly to every sector of society.
Critical thinking now being scorned as elitist

By Stephen Kent
Catholic News Service

Elite suffers a bad reputation in some circles.

The elite in sports are admired: a professional golfer who consistently shoots below par on many courses; a baseball pitcher with a low earned run average and high strike-to-ball ratio is heroic.

But pity those who are elite in the world of ideas. They have been disparaged for years -- for reasons unknown -- by the shape of heads: egghead, pointy-headed; terms used to express disdain for intellectuals.

They have been disparaged for years -- for reasons of class and education; terms used to express disdain for intellectuals.

But in the time of a continuing decline in critical thinking, there is little appreciation of discussion or debate. More than concern for the lack of civility in discourse, the concern is for lack of discourse altogether at a time when it is essential.

When culling out my bookshelves recently, I came across a book given almost biblical status by marketers and communicators in the 1980s. 

"Megatrends," by John Naisbitt, identified 10 new directions he predicted would change the world in the coming years. "Megatrends" sold more than 9 million copies and was on The New York Times bestseller list for more than two years.

One statement from the book stands out over the years. "We are drowning in information but starved for knowledge," Naisbitt wrote.

That was true when the book was published in 1982 -- before the dawn of computers in every home -- and is even more so now.

"We seem to be a society of events, just moving from one incident -- sometimes, even crisis -- to the next, rarely pausing (or caring) to notice the process going on underneath," he wrote.

There is lot of data out there with not enough processing to give it meaning, thus the need for critical thinking.

Naisbitt predicted a shift from author to receiver in what he called "sovereignty over text." At one time, people were paid to create knowledge from information, and then give it to us in a newspaper, book, magazine or television program. New technology, Naisbitt predicted, would allow users to create their own package.

"The accumulated impact of people exercising sovereignty over text will undoubtedly have a strong effect on the new society we are shaping," a statement written 30 years ago and now a massive understatement of current conditions.

Naisbitt's view of the future from three decades ago had its flaws. "Computer buying" will never replace shopping, he predicted, nor will teleconferencing ever succeed.

As computers begin to take over some of the basics of education, schools will be more and more called upon to take responsibility for teaching values and motivation, if not religion," Naisbitt wrote.

And we've seen how that has worked out.

As the do-it-yourself mode increased, the need for critical thinking grew, but the ability to do it declined.

The responsibility is too often excused by "active lifestyle" or "busy life." Not only is there no time to think, there doesn't appear to be an appreciation for the ability to think.

The golfer becomes elite by hundreds of practice rounds, the elite pitcher by thousands of pre-game pitches, the citizen by reflecting and analyzing.

"We must learn to balance the material wonders of technology with the spiritual demands of our human nature," Naisbitt wrote, by balancing high tech and high touch.

Things didn't turn out to be as high touch as he thought they would be. The need to be together is not something new in 2010, or discovered in 1982, but exists from the beginning of time.

There is a greater need than ever for what can create a human community. The church comes to mind as a good instrument for that.

It's high time for high touch.

School punished for dealing with cyberbullies

By Erick Rommel
Catholic News Service

In a recent issue of The New York Times, an extensive article discussed issues associated with cyberbullying, why it's so pervasive and difficult to control.

Part of the article focused on an eighth-grade girl in Beverly Hills, Calif., who videotaped a group of friends making mean and inappropriate sexual comments about another classmate. She can be heard encouraging them to go even further with their vile comments.

J.C. (the name the girl is known by in court papers) posted the video on YouTube; the next day she was suspended from school for two days.

Surprisingly, her father sued the school, claiming it had no right to suspend her for something that happened outside of the school day.

This brings up a number of avenues of discussion: There is the girl and her friends who did something reprehensible, there is the school system acting against activities it is ill-equipped to handle and there is the father who appears to make decisions based on legality rather than morality.

What interests me is the amazing lack of personal responsibility by everyone involved.

J.C.'s father took no responsibility for his daughter's actions, which reflect upon his parenting skills. He reportedly told her, "That wasn't a nice thing to do."

Furthermore, he doesn't even think what she did was cyberbullying. When J.C. offered to take the video offline, he made her keep it online. He didn't care about the girl his daughter humiliated; he only cared about making a point against the school system.

His daughter didn't take responsibility either. Not only did J.C. hold the video camera and record the comments her friends made, she encouraged them. Since that video is still online, I'm sure it will make a great character reference when it's college application time.

And what about her friends? They're the other perpetrators of this story. They apparently didn't get suspended and weren't involved in a legal action designed to condone their activities.

That doesn't mean they're innocent; that just means they're lucky. If one of them had stood up for what's right, the rest would have backed down.

The only involved party who behaved appropriately was the school system, because it took quick and decisive action to prevent the situation getting worse.

Ironically, the school lost the lawsuit.

That's right, J.C.'s father won his court case and the school had to cover his legal expenses -- $107,150.80.

The Times article said that the judge "found that the off-campus video could be linked to the school: J.C. told perhaps 10 students about it; the humiliated C.C. (the target of the insults) and her mother showed it to school officials; educators watched it and investigated."

However, the legal test, wrote the judge in his 57-page decision, was whether the video had caused
The Angelus AUGUST 2010 Page 9

Catholic Voices II: Immigration
We could see immigration reform before year's end

By Tony Magliano
Catholic News Service

"Send all illegals and their kin back to where they came from ... starting with (President Barack) Obama."

These harsh, uninformed sentiments from a recently spotted bumper sticker sadly reflect the feelings of countless people fortunate enough to be legal residents or citizens of the world's wealthiest nation.

However, these sentiments are not shared by me.

I come down on the side of Pope John XXIII, who taught us that "every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to emigrate to other countries and take up residence there" ("Peace on Earth," No. 25).

Among the just reasons given by Pope John for a human being to immigrate is "his right to a decent standard of living." And that's exactly the reason the vast majority of immigrants come to the United States.

Relatively few of our poor brothers and sisters south of the border are granted U.S. work visas. But their poverty compels them to come anyway -- through America's back doors of dangerous deserts and automobile trunks.

Why can't millions of U.S. citizens understand their needs? After all, most of us are descendants of immigrants who came to U.S. shores seeking a decent standard of living. And the nation's doors were open wide to all of them until 1875 when the United States passed its first immigration law.

Newcomers have often been treated with discrimination. For example, even though Irish immigrants during the mid-1800s were providing hard manual labor by building essential railroads and canals, they were looked down upon by many American-born citizens.

And Chinese immigrants who helped build the railroads were treated even worse. No doubt race was an added reason for discrimination here.

And speaking of racial discrimination and forced immigration, one word says it all: slavery.

Today, the heavy weight of U.S. discrimination, which is overwhelmingly unfounded, is being carried predominantly by Hispanics, especially the estimated 11 million hardworking, undocumented Hispanics.

The vast majority of immigrants -- documented and undocumented -- are not criminals, and they do not take jobs away from American-born workers.

Robert J. Sampson, a Harvard University sociology professor, wrote in a New York Times article that immigration of Hispanics may be associated with a decrease in crime.

A 2006 Pew Hispanic Center report provides evidence that increased immigration levels have not hurt prospects for American workers. In fact, millions of necessary jobs considered undesirable by most American-born workers (such as slaughterhouse positions, dishwashing, landscaping and farm labor) are filled by Hispanics.

The spiritual and physical health of the United States depends to a great degree on tearing down walls of selfishness, nationalism and the fear and hatred of foreigners symbolized so brazenly by the barrier wall along the U.S.-Mexican border.

Unless our congressional representatives clearly hear that Americans strongly desire comprehensive immigration reform legislation, which includes a fair and just pathway to legalization for the undocumented and family unification, they will not act on it during this election year.

For more information and an easy way to contact your senators and congressperson, go to www.usccb.org and click on "Social Justice Issues." Follow "Immigration" under that link, which will lead to "Take Action" and "Current Action."

At their best, Catholic and American traditions build bridges, not walls.

Let's be at our American and Catholic best.

The advances of America's Hispanic immigrants

By Moises Sandoval
Catholic News Service

At the recent commencement ceremony at Westchester Community College in Valhalla, N.Y., Jasiel Morales, 18, an immigrant from the Dominican Republic, was the youngest graduate. And although she came to Yonkers, N.Y., just five years ago and found a new language and culture "challenging," she was the top student in the class of 2010.

Next fall she will enter New York University to study business and then go to law school, according to the local paper. Among 1,581 graduates, there were young men and women from 30 countries, including South American nations stretching from Argentina to Venezuela.

In the current anti-immigrant climate, public opinion clings to the view that Hispanics are a dysfunctional culture with the potential of lowering the nation's standard of living. That is at the base of the opposition to undocumented immigrants. Lawrence Downes of The New York Times wrote that bigots pour all their loathing of Spanish-speaking people into the word "illegal," and "call them congenital criminals, lepers, thieves, unclean."

The success of Jasiel Morales and of many others challenges that perception. In the recent ordination ceremony for the Archdiocese of New York, two of the 10 new priests are immigrants from Latin America: Enrique Salvo from Nicaragua and Fredy Patio Montoya from Colombia. The young man who eventually succeeded me as editor of Revista Maryknoll is David Aquije, an immigrant from Peru. The woman who drew my blood for a medical test the other day told me she is from Ecuador. The dental assistant who recently took my X-rays at my brother's clinic in Aurora, Colo., came from Honduras.

Of course, immigrants from all over the world are all around us, many in leadership positions. In my parish in Croton-on-Hudson, N.Y., priests from various parts of Africa have served short-term assignments in recent years. Father Loyola Amalraj, from India, has been parochial vicar for years.

The priest shortage hit home a few weeks ago. Father Michael Keane, the pastor, announced the end of one Sunday Mass. To get incardinated, Father Amalraj must serve in another parish. There is no one to replace him.

Father Keane said that only the presence of several hundred priests from other countries will enable the archdiocese to avoid dire cuts in coming years. Mainstream society is simply not producing enough priests, to say nothing about sisters, brothers and deacons.

The same thing is happening in the workplace. In my neighborhood, the workers I see shoveling snow in the winter, mowing lawns in the summer, replacing roofs, building stone walls, cleaning yards and gutters or houses and hotel rooms are all Hispanics.

The other day, for the first time, I saw one about 60 feet above ground roped to a cable between two huge branches and systematically cutting chunks of one of them with a chainsaw hanging from his safety belt. When I looked up, he gave me a big grin and made the sign of the cross.

(Please See ADVANCES/23)
On difficult pregnancies, precarious choices and the value of innocent life

By Rev. Tad Pacholczyk

Some medical conditions can be made worse by becoming pregnant. Pulmonary hypertension, for example, is often exacerbated by pregnancy: the additional blood volume of the pregnancy burdens the mother's weakened heart and, in extreme cases, can result in heart failure and the death of both mother and child.

Although direct abortion is sometimes counseled to pregnant women who face this life-threatening difficulty, such a choice can never be moral. In these circumstances, medical strategies which seek to care for both mother and child need to be pursued, as they often provide satisfactory outcomes for both.

Recent advances in obstetrics and pre-natal medicine, along with so-called "expectant management" (close monitoring of a pregnancy with tailored interventions), have enabled an ever greater number of these high-risk pregnancies to be managed at least until the child reaches viability. Labor can then be induced or a C-section delivery can be scheduled. This ordinarily allows both mother and child to be saved.

An April 2010 research study showed impressive survival rates for pregnant mothers with pulmonary hypertension. This was achieved by combining multi-specialty collaboration with planned and managed delivery. The results, published in the British Journal of Obstetrics and Gynecology (BJOG), indicated that all nine of the patients in the small study group survived along with their unborn children.

Nevertheless, there are times when our best medical efforts to save both mother and child will fail, and we face the heart-wrenching situation where nature may have to take its course. In these circumstances, some ask: Wouldn't a direct abortion be permissible to save the mother (for example, a suction curettage procedure, a common form of abortion where the fetus is often dismembered and parts are evacuated from the uterus)?

An analogy can help us grasp the unacceptability of direct abortion in a situation like this.

Let's suppose that several firefighters enter a burning building to evacuate a child trapped on the 3rd floor. The firefighters discover that part of the building has collapsed onto the only stairwell, with heavy, immobile concrete girders blocking the passageway further up to the landing. There is only a small hole in the girders that the firemen would need to crawl through to get to the trapped child, but the passage is blocked by the body of a man who collapsed from smoke inhalation right in the crawl space where the firefighters need to go. He is wedged in there in such a way that his unconscious, but living, body cannot be moved aside or out of the way.

As the fire pulses dangerously around them, it becomes apparent that the only way the firefighters might be able to quickly pass would be to take a saw and cut the body of the collapsed man into pieces, causing his death, and then pull out sections of his body until a passage large enough for them to pass through had been opened up. Clearly, the firefighters would be obligated to try everything else to save the child and the collapsed man (shifting his body this way or that, trying to rouse him from his unconsciousness, etc.) but they could never choose to directly kill him by cutting up his body, even for the very good reason of gaining access to the next floor and saving the trapped child.

This example points towards an old adage sometimes cited by moralists: Better two deaths than one murder. Some might say that "murder" would not fit here, given that the term generally connotes a callous, wanton, and premeditated act of killing, instead of an urgent, emotional and difficult decision in the face of few or no alternatives. But even the strongest emotion and the greatest difficulties surrounding such cases must be focused through the lens of a similar affirmation: Better two deaths than the direct taking of an innocent life.

Directly killing an innocent human being, even in the hopes of saving his or her mother, is an instance of engaging in an intrinsic — or absolute — evil, even if good may follow. By always repudiating the direct killing of the innocent, and acknowledging that this represents an exceptionless norm, we set in place the framework to safeguard human dignity at its root. Affirming this most basic norm leads us away from the injustice of playing God with other people's lives. These challenging "life of the mother" cases allow us to begin acknowledging some of our own limitations, and the mystery of God's greater Providence, in the realization that we may not be able to "manage" or "correct" every difficult medical situation we face.

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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

Preparing your family for ‘The Great Flood’

By Becky Benes

My family prays with the expectation and anticipation to receive, and our prayers are usually answered quickly and in dramatic ways. However, over the past year, our prayers have been seemingly lost in the ethers. When this happens with my spiritual direction clients, I recommend they clean house. Clean out their emotional, spiritual and physical baggage.

The first step is usually to clean out your physical home, your car, your closets, your garage, and your work space. Look around and ask yourself, "Are these areas clean and uncluttered? Are they filled with things that I use, that I absolutely love and bring me much joy? Or are they filled with things I never use, that zap my energy every time I dust or move them? Are my spaces cluttered and disorganized, robbing me of precious time and money every time I need to find something? Is my clutter keeping me from relationships with my children, family and friends, out of shame, guilt and feelings of overwhelm? Am I overly attached to my stuff? Is my lifestyle ridged and inflexible? Is my stuff blocking me from the blessings God has in store for me?"

In most cases, our physical surroundings reflect our inner spiritual life.

When I asked myself these questions, the answer was a big fat "YES!" So practicing what I teach, our family planned to clean out every room. We began this venture on Saturday. My plan was to finish by the following Friday. I was in a hurry and on a mission when I was moving one closet into the other, without thoroughly releasing things. My wise daughter caught me in the act, called me on this behavior and said, "Mom, if we are going to do this, we need to do it right and get rid of stuff!" She was correct; yet, I was resistant and not wanting to do all that was required.

It was clear that our house needed a thorough cleaning out and I needed to release a lot more than I was willing. Monday morning as our family went about our day away from home; God had other plans and sent the great flood. We arrived home to find water running out of our house into our yard.

Tuesday morning during meditation I asked, "O.K. God, what is this about?" I received; it is the story of Noah and the ark, of course! "Really," I said, "What does that mean?"

I knew the story of Noah’s Ark, it is a favorite children’s bible story among Jewish, Christian and Muslim faith traditions. The question is what does his story have to do with my house flooding?

Noah, an inspired man, routinely communed with God through prayer and meditation. He followed instructions and did whatever was required for God to use him in a great way. Noah had to be willing to release all of his belongings, keeping only what was essential to move forward and to begin anew. He had to trust that God would provide all he required to begin his new life and that God would give him signs of hope along the way.

Of course, the flood began in my bathroom creating the most damage in my closet, room, office and kitchen: my areas of the house. Who was the one in resistance? Who was the one being forced to release more stuff? Who is praying the prayer of Jabez; praying for God to expand my territory for the common good of all? ME!
Bishop Michael Pfeifer celebrated his 25th year as leader of the Roman Catholic Diocese of San Angelo with a capacity crowd at Sacred Heart Cathedral July 26, 2010.

‘What I’ve Learned’

Editor’s Note: To close his homily at a July 26 Mass celebrating 25 years as Bishop of San Angelo, the Most Rev. Michael D. Pfeifer told the capacity crowd at Sacred Heart Cathedral what all he had learned. What follows is excerpted from Bishop Pfeifer’s homily:

I have learned how much I still need to learn.
I have learned that everything is a pure gift from God.
I have learned that our God is a loving and forgiving God, and has given us the best that God had to offer by giving us His own son, Jesus Christ.
I have learned that I have forgotten more than what I remembered.
I have learned that God’s ways are very often not my ways, but that God’s way is still the best way.
I have learned that I learn more by listening than by talking or speaking much.
I have learned more from people than they have learned from me.
I have learned that babies and small children are still the best teachers.
I have learned that the poor, the forgotten and abandoned, the immigrants, can teach me much about the real, true meaning of life.
I have learned that God is truly good and loves me and all people, regardless of their race, religion, creed or social status.
I have learned that I most often learn more from my mistakes than from doing things the right way – and that it is still better to do good than evil.
I have learned that we should be glad that God doesn’t give us everything we ask for, but always gives us what we need – not what we want.
I have learned that everything I have is pure gift, and that gratitude should be a foundational part of my life.
I have learned that money doesn’t buy class – nor true happiness.
I have learned that it is those small daily happenings that make life so spectacular.
I have learned that under everyone’s hard shell is someone who wants to be appreciated and loved.
I have learned that the Lord didn’t do it all in one day. What makes me think I can?
I have learned that to ignore the facts doesn’t change the facts.
I have learned that when you plan to get even with someone, you are only letting that person continue to hurt you.
I have learned that love, not time, heals all wounds.
I have learned that opportunities are never lost, and someone will take the ones that I have missed.
I have learned that when you harbor bitterness, happiness will dock somewhere else.

To read Bishop Pfeifer’s entire “What I Have Learned” message, visit the diocesan web site, at www.sanangelodiocese.org.
‘Christ has led me to be a servant leader’

Pfeifer addresses packed cathedral at Mass celebrating his 25 years

By Jimmy Patterson
Editor / West Texas Angelus

SAN ANGELO — With his sister, brother, cousins, aunts and uncles amid a capacity crowd at Sacred Heart Cathedral, the Most Rev. Michael D. Pfeifer, enjoyed a Mass celebrating his 25th anniversary as Bishop of San Angelo on Monday, July 26.

Almost half of those in attendance were clergy, from priests of the diocese to women religious, deacons, seminarians and even a small group of hermits from the Mt. Carmel Hermitage, south of San Angelo.

The Rev. Nathaniel Hankins, a member of the ecumenical ministerial community in the Concho City and one who helped deliver the prayers of the faithful, Hankins said to Pfeifer, “Not only are you the bishop of the Diocese of San Angelo, you are the Bishop of the entire community of San Angelo.”

Following a 15-minute opening procession that featured Fourth-degree Knights of Columbus as well as the diocese’s contingent of the Knights and Ladies of the Holy Sepulchre, Pfeifer delivered an all-encompassing homily that covered much of his career and focused heavily on servant-leadership: his objective upon being named bishop of the diocese in 1985.

(See 25/14)
What the Pope said:

Benedict issues congratulatory note, prays for bishop, diocese

Editor’s Note: Pope Benedict XVI issued a congratulatory note to Bishop Michael Pfeifer and the people of the Diocese of San Angelo for his 25 years of service to the Church. The letter was entirely in Latin and did not include an English translation. In an email the week after the bishop’s jubilee, Msgr. Larry Droll, versed in Latin and the vicar general of the Diocese of San Angelo, offered a translation of what Benedict said in his note:

Pope Benedict notes in his letter that with the coming of the month of July, Bishop Pfeifer will be celebrating his silver anniversary as a bishop. He thanks God with the bishop for God’s blessings and offers God praise. He recalls briefly Bishop Pfeifer’s service as an Oblate of Mary Immaculate in Texas and Mexico.

He recalls Pope John Paul II’s naming him a bishop, to proclaim the Word of God. He quotes the Vatican II document “The Church in the Modern World” #58, where it speaks about the good news and how “by riches coming from above, it makes fruitful, as it were from within, the spiritual qualities and gifts of every people and of every age. It strengthens, perfects, and restores them in Christ.”

Pope Benedict notes the participation of Bishop Pfeifer in the USCCB and its Committee on Hispanic Concerns.

He praises God, with Bishop Pfeifer, quoting “How can I repay the Lord for all the good done for me? I will raise the cup of salvation and call upon the name of the Lord.” (Psalm 116.12-13).

He prays that the “Holy Spirit, Lord and Giver of Life, through the intercession of the Blessed Virgin Mary, may confirm and strengthen His gifts in you.”

The Pope says he grants his apostolic blessing “to you, Venerable Brother, and to the ecclesial community of the Diocese of San Angelo.” He quotes 1 Cor 16.24: “My love to all of you in Christ Jesus.”

The letter is personally signed by the Pope and sealed with his coat of arms.

-- Msgr. Larry Droll
Vicar General, Diocese of San Angelo
Pastor, St. Ann’s Church, Midland

25: Pfeifer mixes humor with earnestness in jubilee Mass at cathedral

(From 13)

“Each time that we come to the Eucharistic table to receive our Lord Jesus, He gets down on his knees and washes our feet,” Pfeifer said. “He humbles himself, as he did during the last supper, to be our servant. If we really and truly are to be important in the eyes of Jesus, once we have celebrated the eucharist, we are then called to be footwashers for the people of God, entrusted to our care. As I mark this anniversary of my being a bishop and my many years in the priesthood, the question of Jesus pierces my heart and challenges my mind when I hear Jesus ask: ‘Michael, do you realize what I have done for you?’ My brothers and sisters in Christ: do we realize what Christ has done for us? Do we realize what Christ does for us in each Eucharist? How are we washing the feet of our people is the main question—the feet of the unborn, the marginalized, the alienated, the immigrant, as well as all those disciples of Christ we serve each day? Do we use scalding hot water, or cold shocking water? Or water that is warm and comforting? Do we care for our people with the same care, compassion and concern of Jesus? How do we wipe the feet of the people we serve with the towel of forgiveness, encouragement, hope and humility? Jesus says, ‘I have given you a model to follow, so as I have done for you, you should also do.’ The first quality of being a disciple and minister of Christ is to be a loving footwasher of Jesus.

The evening was not without its moments of humor, as Pfeifer recounted a story of how 25 years ago — “Or was it 100?” he asked jokingly — the San Antonio Express News featured an article featuring the quote, ‘Fr. Pfeifer says he does not know how to be a bishop.’

“I often think that I still do not know how to be a bishop—and in case I forget, many of my good priests and friends tell me, ‘You still do not know how to be a bishop.’

“Be that as it may, I have been a bishop for 25 years and remember I am still learning.”

Pfeifer said in his visits throughout the diocese, children frequently ask him if he is important because he wears a big, pointy hat. The bishop said he reminds the children that they, too, are important, especially in the eyes of God.

“Jesus said the important people and those who are truly members of his kingdom are the ones who are children, and only these will enter into his eternal kingdom,” Pfeifer said. “In the past 25 years as bishop, children and babies have taught me a very much about true importance and what it means to be a servant of the Lord.”

Pfeifer also distributed a three-page autobiography, which included the following:

“As I review my life I see the wisdom of my father’s words when I was just a toddler. He said that one day, I would be a big, fat bishop. That prophesy has come true with regard to me being a bishop. God’s ways are not our ways. Although I do not fully understand what is happening, the good Lord surely does and this is what is important to him and I trust him. The first thing I tried to do as bishop was to give myself time to know the people and the reality they live in. I don’t really know how to be bishop but I know Christ has led me to be a servant leader and that I strive to be. I will always strive to serve all the people as servant leader.”
**Our Faith**

**RCIA and marriage, anonymous confessions**

By Father John Dietzen  
Catholic News Service

Q. I am Catholic and my wife is not. For several personal reasons, we were married outside the church. We've discussed convalidation of our marriage, and my wife has expressed interest in the Catholic faith, which has led us to discuss the Rite of Christian Initiation of Adults with our parish director of religious education.

We're told that before she can be baptized and received into the church, we must validate our marriage. This makes me ask: What happens when a married couple, neither of whom is Catholic, go through the RCIA? Is their marriage validated by the RCIA process? Or, what happens when only one spouse goes through the RCIA if neither is Catholic? Is there a similar validation issue? (Indiana)

A. The information you were given about the need for your marriage to be validated before your wife can be received into the Catholic faith is correct. This is to facilitate the ability of both you and her to receive the other sacraments of the church after her conversion.

As you are aware, every Catholic who has not formally rejected the Catholic faith must be married before a priest (or bishop or deacon) to be married according to the laws of the church.

This rule does not apply to people of other faiths, however. If neither partner is Catholic, if both are free to marry (neither one has a previous marriage, for example) and they were married before a qualified minister or judge, the Catholic Church recognizes this as a true, valid marriage.

If, for instance, two Hindus marry before a Buddhist monk, we acknowledge that as a true marriage bond. Furthermore, if both spouses are baptized Christians, such as two Lutherans or Methodists, we Catholics view that union as not only a valid marriage but as a Christian sacrament.

Thus, in your first instance, if two validly married non-Catholics embrace the Catholic faith, nothing needs to be done to "validate" their marriage. It's already valid.

Something similar is true in your second case. If one spouse in a valid non-Catholic marriage wishes to become Catholic, nothing needs to be done to "fix" that marriage. It's already fine.

I sincerely hope you and your wife are not hesitating to do what's needed for her and you to live a full, Catholic sacramental life. From your information, it seems neither of you was married before, so the whole process will be brief and simple.

If one of you were married before, it's still worth pursuing for your own personal good and for the spiritual growth of your marriage.

**Q. In recent years, a larger "reconciliation room" was arranged in our church for the sacrament of penance, allowing for confession face-to-face with the priest or anonymously. Some months have passed since the room was arranged. A couple, neither of whom is Catholic, has approached me. They wish to discuss their marriage with me. Is this allowed? (Indiana)**

A. If the Catholics have both been free to marry (neither one has a previous marriage, for example) and they married a non-Catholic, they may receive a blessing or counseling, or have their marriage validated by the RCIA process. This is to facilitate the ability of both you and her to receive the other sacraments of the church after her conversion.

**Sister Thea Bowman: Communicator of joy**

By Antoinette Bosco  
Catholic News Service

About 30 years ago, I had the privilege of meeting Sister Thea Bowman, the first African-American woman to enter the Franciscan Sisters of Perpetual Adoration in La Crosse, Wis. A granddaughter of slaves, she became the first African-American woman to receive a doctorate in theology from Boston College.

She was gorgeous, brilliant and immensely talented. I knew when I met her that I would never forget this incredible woman.

I agree with veteran journalist Mike Wallace, who spoke with Sister Thea for a "60 Minutes" profile in 1987, writing afterward: "I don't remember when I've been more moved, more enchanted by a person" than by Sister Thea Bowman.

Now, Sister Thea's life story is told in an authorized biography written by Sister Charlene Smith, her special friend and member of her religious order. Co-authored with John Feister, "Thea's Song: The Life of Thea Bowman" (Orbis Books) is the amazing story of how Sister Thea converted to Catholicism at age 9 and was determined at age 15 to join the Franciscan Sisters of Perpetual Adoration.

Sister Thea, who was the only daughter of a physician and teacher, became a teacher herself, then a singer and lecturer who believed so strongly in the good news of Jesus Christ.

Sister Celestine Cepress, another friend and member of her religious order, referred to Sister Thea as a "shooting star." That would be my memory, too.

My encounter with Sister Thea happened when we both were presenters at a huge program about the journey of faith that was sponsored by the Archdiocese of St. Paul and Minneapolis. This was to be a gathering for growing awareness of what it means to have -- and share -- faith.

Arrangements were made for both of us to stay at the same hotel. We had breakfast together and then walked to the auditorium and spoke of our lives. At the time I was 10 years older than she and a single mother of seven. Sister Thea was then the consultant for intercultural awareness for the Diocese of Jackson, Miss.

Sister Thea brought reality and song to the program that day. She was blessed with one of the most beautiful operatic voices I had ever heard! She could have had an amazing secular career, but she chose to be a living rainbow in God's family.

I was deeply saddened when I heard that she was dying of cancer. Amazingly, she still gave talks and interviews until the cancer overtook her. She said constantly, "Let me live until I die," and she never wavered.

God took her home 20 years ago on March 30, 1990.

I have read much of Sister Thea's writings, and I was especially moved by what she dictated three weeks before she died:

"Unless we personally and immediately are touched by suffering, it is easy to read Scripture and to walk away without contacting the redemptive suffering that makes us holy. ..."

"Let us resolve to make this week holy by sharing holy peace and joy with the needy, the alienated, the lonely, the sick and afflicted, the untouchable. ..."

"During this Holy Week when Jesus gave his life for love, let us truly love one another."

That truly expresses who Sister Thea was -- and is! -- a lover of all of God's people!
Jesus encourages his followers to be ready for his return

Jesus wanted the people who came to hear him to know that he loved them and that his Father loved them. He also wanted them to know they did not need to worry, because God would provide for all their needs.

"Do not be afraid any longer, little flock," he told them, "for your Father is pleased to give you the kingdom."

Jesus asked only that the people keep an attitude of readiness: "Gird your loins and light your lamps and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival."

Jesus explained the reward the master would give those servants who were found ready: "Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants."

Peter often asked Jesus to explain what he was talking about. "Lord, is this parable meant for us or for everyone?" Peter asked.

Jesus asked Peter a question in return: "Who then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute (the) food allowance at the proper time? Blessed is that servant whom his master on arrival finds doing so. Truly, I say to you, he will put him in charge of all his property."

If the master returned and did not find the servant performing his duties faithfully and with compassion, Jesus said the master would deal with that servant in a different way: "But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the menservants and the maidservants, to eat and drink and get drunk, then that servant's master will come on an unexpected day and at an unknown hour and will punish him severely and assign him a place with the unfaithful."

Looking at his followers who were listening carefully, Jesus said, "Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more."
Dealing with fears in the middle of life’s storms

By Effie Caldarola
Catholic News Service

I remember how the midday sky would turn ominously black and a sultry stillness would pervade the charged air. I was just a kid growing up on a Midwestern farm, but even children knew how tornado weather felt. I still get that tightening in my stomach as I remember Dad surveying the flat Nebraska landscape for funnel clouds. You looked at the bottom of the black cloud, where a border showed evidence of daylight beneath, and if a funnel formed, it would drop malevolently down through the blackness and be silhouetted against the lighter sky below.

We usually didn’t wait for that evidence, especially if it was nighttime, you couldn’t see the sky clearly and the forecast on the radio was menacing. We’d head for the basement, or worse, to the storm cellar out back of the farmhouse. How I feared that cellar.

It was really a root cellar used for storing vegetables in the old days. It had one ventilation pipe that rose up out of a hill of dirt and a wooden door lying at a slant against the earth. There was no light, and although neither Indiana Jones nor Harry Potter had been created yet to battle giant spiders, I could have crafted the image for them out of what I imagined lurked in that cellar.

Less terrifying and truly awe-inspiring were the thunder and lightning storms that one could experience in the Midwest. Even though the interior of Alaska can receive hundreds of lightning strikes in a day, Anchorage’s storms are pathetically puny compared to a good Midwestern storm.

Once, years ago, we had a relatively noisy storm in Anchorage, and I was so excited I did something virtually unheard of in motherhood: I woke up my 3-year-old from a nap to experience it.

A surprising number of my childhood memories deal with storms, such as the time we crossed the Platte River with a car full of cousins and were forced to park as massive, swirling sheets of rain eliminated visibility for several minutes. The car rocked violently, and we all wondered if we were headed for Oz.

It’s in the context of these memories that I recently reread the story of Christ calming the seas. It’s no wonder, is it, that the Gospel writer uses a storm to capture our attention?

Most of us have lived through violent weather, and the older we get, the more we understand their metaphorical value for the many other storms that beset our lives.

The overwhelmingly comforting presence of Christ waking in the boat to calm the seas is enough to embrace.

(Please See CALDAROLA/22)

Finding joy in a family’s ‘ordinary time’

By Bill and Monica Dodds
Catholic News Service

As always, there are ups and downs and a few sideways.
As always, ordinary time is filled with extraordinary blessings and graces.
As always, they’re easy to overlook or dismiss, and so it’s easy to overlook the joy and peace that can be a part of some very chaotic or seemingly very routine family periods.

(When the church talks about “Ordinary Time” during the liturgical year, it just means “ordered” or “numbered” Sundays, not “blah periods” separating spring’s Easter season from fall’s Advent season.)

If all of us, nostalgic as we are, don a pair of rose-colored glasses when we look back, perhaps when we try to see the here-and-now we tend to be like a person looking at himself or herself in a motel mirror under harsh fluorescent lighting. (If you’ve ever done this, you know what we mean. Yikes! If you’ve never done this, we suggest you avoid it. Every facial wrinkle, bump, crack and flaw is clearly visible along with horrible coloring.)

Neither view is fully accurate. Neither is fully wrong. Each is a matter of perspective.

How can you get a better perspective on your current family life? A few suggestions:

Remember that at times God tests us like gold in the furnace (Wis 3:6) and "disciplines" (teaches) us like a parent (Heb 12:6). Each action has its unpleasant moments, but each gives us strength and wisdom and empathy. This might be such a time for you or your family.

Keep in mind that you'll seldom (if ever) have enough time and money simultaneously. It's easy to fall into the if-we-had-more-money trap, especially in our consumer-driven society.

Imagine it's 10, 20 or more years from now and you're looking back. What do you think you'll see? What do you think you'll wish you had done or had done more often?

On the Web: ‘Ordinary’ Changes from Year to Year
Beloit College in Wisconsin has an annual list of what incoming freshmen have always known or not known. You can find the items for the graduating class of 2010 at www.beloit.edu/mindset/2010.php. Read it and feel old.

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their website is www.FSJC.org. They can be contacted at MonicaDodds@YourAgingParent.com.

ANSWERS
1. f
2. c
3. e
4. d
5. a
6. b
Bad language still largely absent from TV despite court ruling

By Mark Pattison
Catholic News Service

WASHINGTON -- Despite the decision in July by the 2nd U.S. Circuit Court of Appeals that struck down the Federal Communication Commission's policy on indecency, there has been no glut of ruder and cruder content on the small screen.

The floodgates did not open. The sun still rose in the morning. The republic stood.

Why did this happen?

For one thing, we're in rerun season. And the few new programs trotted out to spell the summer TV viewing dol-

drums were produced while the old policy was still intact.

For another thing, most advertisers will not stand for it -

-cruder content, that is. While you and I want to watch TV for the shows, advertisers want you to watch their commercials; to them, the shows are just an inconvenient intermission before the next round of ads.

More importantly, advertisers rarely want to be associat-

-ed with controversy. Controversy creates headlines. And headlines make most advertisers uncomfortable. They do not want to be associated with shows that gratuitously toss off vulgarisms.

But sometimes advertisers can't help when their spots air. Because, despite their power over the airwaves, they are largely powerless when it comes to having their ads aired.

Advertising is sold in large part by the networks on the basis of the total number of eyeballs it reaches. Flakey-

-Flake Soap will buy $10 million in advertising time, and the network guarantees the company that its commercials will reach a minimum number of people. Those minimums are based on the demographics of the people watching that network's programming. To fit in $10 million in ads, the network will place ads at say, 8 p.m. Mondays, 9 p.m. Tuesdays, 9:30 p.m. Wednesdays, 8

(Please See TV/21)

EWTN to air ABC special on Ceausescu-era nuns

NEW YORK (CNS) -- Between the end of the Second World War in 1945 and the fall of the Romanian dictatorship of Nicolae Ceausescu in 1989, the regimes of the Soviet bloc pursued a policy of official atheism that entailed some degree of persecution for believers of every stripe throughout Eastern Europe.

The hourlong documentary "Interrupted Lives: Catholic Sisters Under European Communism" provides a poignant look at the devastating effects of this campaign on the region's women religious.

Written and directed by Franciscan Sister Judith Ann Zielinski, the special which orig-

inally aired on ABC affiliates as part of the Interfaith Broadcasting Commission's "Vision & Values" series, will be rerun three times on EWTN: Sunday, Aug. 15, 1-2 a.m. CDT; Wednesday, Aug. 18, Noon-1 p.m. CDT; and Saturday, Aug. 21, 1-2 p.m. CDT.

Using interviews with survivors, archival photographs and re-enactments, the program chronicles the various forms of affliction to which the sisters were subjected.

Milder governments, such as those of Hungary and Czechoslovakia, nationalized Catholic schools and hospitals,

(Please See EWTN/20)

‘Jesuit Guide’ an enormous wealth of information


Reviewed by Allan F. Wright
Catholic News Service

Jesuit Father James Martin, author of numerous books including the best-seller "My Life with the Saints," draws primarily from the writings of St. Ignatius of Loyola and the wisdom of other Jesuits to bring to life an abundance of spiritual and practical insights for living in today's world full of complexities and confusion.

In "The Jesuit Guide to (Almost) Everything," the insights of St. Ignatius, a 16th-century mystic and saint, are presented as relevant today as they ever were. Through the skillful writing and pastoral nature of Father Martin, the Ignatian way of "finding God in all things" is made accessible to scholar and layperson, believer and nonbeliever alike on each page of this book.

Father Martin's gift as a writer and story-teller allows the reader to feel right at home with the writings and thought of St. Ignatius, who becomes a friend on the journey rather than an archaic, antiquated saint whose spirituality is out of touch with the 21st-century thinker. Quite the opposite. Questions that confront all people are addressed in this book including: How do I know what I'm supposed to do in life? How do I make good

(Please See JESUITS/21)
USCCB Movie Capsules

Angelina Jolie stars in 'Salt,' a movie the USCCB rates 'L' -- for limited adult audiences. The Motion Picture Association of America has given the movie a PG-13 rating.

By Catholic News Service

NEW YORK (CNS) -- The following are capsule reviews of movies recently reviewed by the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

"Cats & Dogs: The Revenge of Kitty Galore" (Warner Bros.)
Entertaining and inventive 3-D spy adventure -- seamless blending live action, puppetry, and computer animation -- in blending live action, puppetry, and computer animation -- in

"Charlie St. Cloud" (Universal)
After losing his younger brother (Charlie Tahan) in a car accident for which he was indirectly responsible, a gifted sailboat racer (Zac Efron), racked by guilt and grief, becomes the caretaker of the cemetery where his sibling rests, on the edge of which, briefly each evening, he is mysteriously able to see and communicate with the lad. But his reclusiveness is challenged when a high school classmate returns to town and captures his heart. Though unusually spiritual and even explicitly religious, director Burr Steers' melancholy portrayal of the scarred youth's recovery is presented somewhat awkwardly. Despite those reservations, the film's charm and the warm performances deliver a satisfying and serene conclusion.

"Salt" (Columbia/Relativity)
Well-acted but thoroughly violent action thriller in which, after being accused by a Russian intelligence officer (Daniel Olbrychski) of being a double agent, a highly skilled CIA operative (Angelina Jolie) goes on the run, leaving her colleagues (principally Liev Schreiber and Chiwetel Ejiofor) scrambling to uncover whether she is friend or foe, even as they try to track her down. As directed by Phillip Noyce, Jolie makes a weak script reasonably compelling, and her character displays strong marital loyalty; yet, as an all-but-superhuman killing machine, her path is littered with corpses. Frequent violence, some of it bloody, at least 10 uses of profanity, one instance of the F-word, six crude terms. The Catholic News Service 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.

By the Most Rev. Donald Wuerl
Archbishop of Washington, D.C.

Knowing right from wrong in today's world

When we look at the morality of human acts, the Catechism of the Catholic Church tells us we must consider a number of factors. "The object, the intention, and the circumstances make up the 'sources, or constitutive elements, of the morality of human acts" (1750).

The United States Catholic Catechism for Adults expands this thought. "Every moral act consists of three elements: the objective act (what we do), the subjective goal or intention (why we do the act) and the concrete situation or circumstances in which perform the act (where, when, how, with whom, the consequences, etc.)" (Ch. 23).

In making a good moral choice the first thing we need to consider is what we are choosing. All choice involves an object. We choose this rather than that. Given the basic human inclination to choose what is good for us, our choice will always be directed toward a perceived good. The problem arises when there is a whole range of choices and each of the objects has some real or perceived goodness.

A child may return to the cookie jar against the expressed wishes of his mother because at that moment the taste of another cookie is "a good" that he or she seeks. One can excuse a child for setting aside all the other goods including obedience to his mother precisely because the child is still young and irresponsible. The same should not be said for adults. The person who helps himself to another's wallet because it happens to be close at hand and because the additional cash is a "good" for that person to have is expected to know better and to behave accordingly.

We must not only know that what we are choosing is good, we must have the intention of choosing something good. When we set out to do something we must will to do the right thing. But our will cannot turn what is wrong into something good. "A good intention (for example, that of helping one's neighbor) does not make behavior that is intrinsically disordered, such as lying and calumny, good or just. The end does not justify the means" (1753).

The objective moral order exists independently of the power even of our free will.

The third element in determining the morality of an action brings us to the circumstances. Here perhaps more than anywhere else, examples are presented with such emotional force that moral reasoning can be subverted. As the Catechism teaches us, the circumstances, including the consequences, "are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft)" (1754).

Circumstances do not create good and evil. The objective moral order determines what is right and wrong. Circumstances, however, may cause the goodness or evil of an action to be accentuated. For example, it is a good deed to offer a person in need some financial help. The goodness of the act may be dramatically increased if the person making the gift is doing so out of his or her own extremely limited resources. Jesus praises the "widow's mite" precisely because the circumstances greatly enhanced the generosity intrinsic to the gift. The same is true with the reverse.

"Christian morality" is in one sense a misnomer. Since it follows on God's law written in our hearts, Christian
Bishops commend ruling on Arizona immigration law

PHOENIX (CNS) -- Arizona's Catholic bishops were among religious leaders who praised a July 28 ruling that blocked enforcement of the most controversial sections of the state's immigration law a day before it took effect.

They also voiced a hope "that reaction to (the) ruling will be expressed only in peaceful and legal ways."

Los Angeles Cardinal Roger M. Mahony and Salt Lake City Bishop John C. Wester, chairman of the U.S. bishops' migration committee, also weighed in support of the ruling by U.S. District Court Judge Susan Bolton that imposed an injunction against the key elements of the law, known as S.B.1070.

As the remaining portions of the law took effect July 29, protests, prayer services and other activities were held in Phoenix.

At an interfaith prayer at Trinity Episcopal Cathedral in downtown Phoenix, Christians, Jewish and Muslim leaders prayed that the federal government will enact comprehensive immigration reform.

"We need to remember our Christian principles, the values of Jesus Christ," Phoenix Auxiliary Bishop Eduardo A. Nevares said in a bilingual message. "We need to understand that (immigrants) enrich our society. Our movement is about achieving human dignity for everyone on our shores. So let us not become the oppressors, but instead put on the fruits of the Holy Spirit."

United Methodist Bishop Minerva Carcano spoke of the Gospel's call to welcome the immigrant, saying S.B.1070 runs counter to that message.

"The concept is this: enforcement through attrition, to make life so difficult for immigrants that they leave the state," the bishop said.

Since the April signing of the law, immigrants have been leaving. But, despite their departure, the state's economy hasn't improved, Bishop Carcano said.

The October 2011 jubilee will also include a reception/celebration at the coliseum. A steering committee will begin meeting in September to work out plans for events surrounding the diocesan celebration.

In addition to the 50th jubilee, a book entitled, "Celebrating 50 Years of Roman Catholicism in West Texas," chronicling the diocese's history, significant events and people that have helped shape the Church in West Texas, will be available for purchase at the event.

Additional information will be forthcoming in the months leading up to the celebration.

EWTN: Program depicting plight of nuns funded in part by CCC

(From 18)

and forcibly transported the religious who had staffed them to "concentration convents." The authorities calculated that the mixing together of various orders would create friction, while crowded, primitive living conditions would induce many to abandon their vocations.

Sometimes far harsher methods were employed in individual cases, as shown by the example of Slovak Holy Cross Sister Zdenka Schellingova, whose trial, martyrdom and eventual beatification are movingly related.

Under the harder-line rulers of Romania, Lithuania and Ukraine, the religious orders were dissolved outright, and all visible signs of consecrated life, such as the wearing of a habit, were proscribed.

Participants recall the particularly ferocious hatred directed against Byzantine Catholics, whose liturgy and customs closely resemble those of the Orthodox Church. When intense efforts to convert the religious of these Eastern Catholic churches to the Orthodox faith failed, some were exiled to Siberia and others were executed.

In addition to the courage that so many of the sisters displayed, the documentary also details the ingenious methods they used to preserve their communities and to train novices in secret. The upbeat conclusion outlines the revival of religious life since the collapse of the Soviet system.

"Interrupted Lives" was funded in part by the U.S. bishops' Catholic Communication Campaign and Collection for the Church in Central and Eastern Europe. DVDs of this documentary are available by calling (800) 235-8722.
TV: Reality television shows have pushed language limits

(From 16)

p.m. Thursdays, and 9-11 p.m. Fridays until the $10 million is used up, usually within an agreed-upon number of weeks.

If the network's ratings sag during those time periods, it will have to give Flakey-Flake some "make-good" spots -- in essence, free advertising -- until the $10 million contract is fulfilled.

Flakey-Flake has little say about which shows get its commercials, unless the company likes a show so much it wants to sponsor it. In that case, the advertiser pays a premium over the standard rate to have its name associated with a particular show.

But if a complaint (or several) comes in that Johnny Actor said a vulgar word during his sitcom, viewers will take note of the advertising and conclusion that Flakey-Flake must support the bad language or else it would not have advertised on the show.

Advertiser boycotts are nothing new. The ABC drama "Nothing Sacred" lasted but one season, in 1997-98, after viewer anger over its portrayal of priests and the Catholic Church caused many advertisers to flee. Currently, an advertiser boycott has been in place for a year against Glenn Beck's show on cable's Fox News Channel after he called President Barack Obama, the nation's first black president, a "racist" on the show, and some advertisers have kept their ads off Beck's program for nearly a full and happy life; things that bind you to the status quo? Are you willing to trust that God will provide all that is required to do what you are called here to do?"

These are tough questions.

Well, the flood carried away several things which I was unsure, now the rest is up to me and my family to finish cleaning out and releasing blocks to our spiritual future. How committed are we to do the will of God? I guess we will see, as our garbage cans begin to fill up.

The story of Noah teaches us to purge those things that block us from God and keep those things that connect us. We are created as conduits for God to work in and through us. By cleaning out and releasing our clutter, we form a vacuum which opens the passages for us to receive and to keep the flow of God energy moving in and through us. When we horde things and keep things thinking "I'll need it someday," we are living in a mind set of fear and of lack. We are not living in line with spiritual teachings. All through scripture, we are called to trust God for all of our needs. We are told of an abundant universe, and that God is our great provider.

Don't wait for a flood, go ahead, clean house.

EDICTAL SUMMONS

July 21, 2010
CASE: LUCATERO -- LOPEZ
NO.: SO 10/23

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Alberto Lopez.

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 August 31, 2010, to answer to the Petition of Maria Lucatero, now introduced before the Diocesan Tribunal in an action styled, "Maria Lucatero and Alberto Lopez, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: LUCATERO -- LOPEZ; Protocol No.: SO 10/23, 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 21st day of July 2010.

Reverend Tom Barley
MSW, MBA, M. Div., JCL
Judical Vicar
PRIORITY: Working together, we can help put an end to abortion

(From 7)

Catholics must live, express their prayers, beliefs, in action.

I enclosed here a reflection that was sent to me by the director of Pro-Life Ministry for our diocese, Mr. Jerry Peters:

Dear Brothers and Sisters in Christ,

I have been very disappointed lately in the participation of our Christian Community to pray in front of Planned Parenthood or even participate in events promoting Pro-Life. We all have priorities in our life and participation in every function is not practical. It seems though that Pro-life is low on our list of priorities and that is very disheartening to those of us working for our precious unborn.

There are thousands of Catholics and Christians in our area yet we see only a miniscule number of participants taking part on behalf of the Unborn.

Please make it a point to get involved with pro-Life activities! Attend Church, Pray as a Family, participate in ministries in your church, visit the pregnancy help center, get on the USCCB web site and other web sites that believe as we do. Talk to your family, especially the younger generation, and get them involved.

The Concho Valley Defenders of Life meets every 2nd Thursday of the month at the Adult Center of Holy Angels and we would like to see you there!

Jerry M. Peters
Pro-Life Director
Diocese of San Angelo

As you know, some five months ago we published a new pro-life program for the unborn in our diocese. This plan is meant for the entire diocese, and it is designed so that there is a pro-life committee in each deanery of the diocese. However, very few Catholics have joined these committees, or take part in the various ministries for the unborn. Over and over I have made a constant plea for more people to pray in front of the Planned Parenthood Centers, but only a handful of Catholic people turn out for prayer, and even fewer are involved in direct action to overcome abortion. I, once again, encourage all the people of our diocese, especially priests, deacons, women religious, and all Catholic groups in our diocese to study this pro-life plan and to join me in implementing it. If even 5% of the total Catholic population of our Diocese would join me in implementing this plan, these death centers of Planned Parenthood would disappear. What would happen if 20 percent or 50 percent would join me in making this plan a reality.

Sisters and brothers, I represent the cry and plea of all the unborn in pleading with you to be more involved. The only voice the unborn have is yours and mine.

Our good Pope, Benedict XVI, constantly pleads with Catholics to not only profess their faith, but to put their faith in action. Hopefully, many more Catholics will put their faith into action by helping me to implement what is the No. 1 priority for our diocese—defending the unborn and putting an end to the killing by Planned Parenthood of babies waiting to be born.

-- Bishop Pfeifer

WUERL: Some of life’s greatest questions cannot be answered

(From 19)

morality is for everyone -- not just for Christians. All are called to follow God's law, which is manifest in the natural moral order, revealed in the Ten Commandments and made complete in Christ.

It is true that morality is rooted in the natural moral order because that order follows from God's creation. But it is equally true that God chose to reveal the moral order in the old covenant through the decalogue, and in the new covenant through Christ. When the Church calls the faithful to specific moral teaching, it does so with the full weight and authority of Christ who has empowered his Church to speak for him. At the same time the Church presents cogent and compelling reasons for her teaching based on an appeal to human nature and the natural moral order that we all share.

Apart from faith in Christ, the great questions about the reality of freedom, the rationales of conscience, and the value of pursuing human good unselfishly cannot be fully answered. It is for this reason that we look to Jesus and listen to his Church.

Life is complex. Moral decisions are difficult. But we need not fear, because we have a sure moral guide. Christ reveals to us the way. He sends the Holy Spirit to guide us and he enlightens his Church in a way that we can with confidence and trust follow her teaching in matters of faith and morals.

CALDAROLA: Calling on Christ to stop the wind will ease the fear

(From 17)

Christianity right there. Beside the Resurrection, it's perhaps Scripture's most reassuring story.

Yet what does it really mean? The thing I remember most about childhood storms is the fear. I marvel now at their awesome power, but the thing that gripped me then is the thing that can still be felt in my gut when I recollect them: fear.

How do we deal with the fear that grips us in the middle of life's storms?

We yearn for Jesus to simply stop the wind.

But one of my favorite quotes used to hang at our local retreat center: "Sometimes the Lord calms the storm, and sometimes the Lord lets the storm rage and calms his child."

I think that's the image of Jesus that makes more sense as I grow older. The Jesus of faith who ultimately has the power over the wind and the seas is also strong enough to hold me as the wind and the seas rock on.

DIETZEN: Rome allows for confession face to face or anonymously

(From 15)

ago, the curtain was removed, making anonymous confessions impossible.

I'm uncomfortable with this. Is this a mandate from Rome or does each priest make this decision? (Illinois)

A. By general church law (Canon 964), and according to the ritual for this sacrament established in 1973, penitents should be provided the opportunity for confession either way.

In July 1998, the Pontifical Council for Interpretation of Legislative Texts decreed that priests have the right to refuse face-to-face confessions, even when penitents request it. The rule, according to a council official, is "a protection against human weakness both on the part of the priest as well as on the part of the penitent." The sacrament "should not be an occasion of sin," he said.

In other words, there is no basis in church regulations for making it impossible for people to receive the sacrament of penance anonymously if they so wish.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.)

(Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.)
CCHD: Confidence among bishops, people possible

(From 5)

Most Rev. David A. Zubik, Chairman, CCHD Work Group. While the motives and objectives of these critics are varied, we take any allegation of violation of CCHD policies very seriously. After extensive monitoring and review by CCHD and local dioceses, five groups (out of 270) have lost all CCHD support because they acted in conflict with Catholic teaching. We deeply regret and apologize for these violations of CCHD principles and policies by groups that failed to comply with clear known principles of CCHD.

Most of the other groups cited by critics have participated in coalitions around worthy issues (e.g., immigrations, health or housing) and did not know or support objectionable positions taken by other members of the coalition or the parent organization. CCHD has insisted these groups disassociate themselves from positions contrary to Catholic teaching. The CCHD Review that is underway will address in greater detail the ethical implications of these kinds of relationships and what is morally acceptable and what is not.

Many concerns and questions are sincere, legitimate and deserve respectful responses. However, there is also misinformation, misunderstanding … and manipulation of CCHD for ideological and political purposes. Many accusations recycled on the web are not justified and are simply attacks on CCHD, the USCCB and our leadership as bishops from organizations seeking to advance their own ecclesial, partisan and ideological agendas. Nonetheless, we need to take effective steps to reassure our pastors and people that CCHD carries out its essential mission in faithful, effective and accountable ways that are fully reflective of Catholic moral and social teaching.

With your help and support, we are confident that this CCHD Review and Renewal can build confidence among bishops, our pastors and Catholic people. At this time of great economic suffering, it is more important than ever for CCHD to carry out the mission of Jesus Christ “to bring good news to the poor, liberty to captives, new sight to the blind and to set the downtrodden free.” (Luke 4:18)

OBISPO

(Para 3)

transformación a un nuevo comienzo en sus vidas.

Con compasión cristiana, esos envueltos en La Experiencia de un Comienzo en nuestra Diócesis alzan la mano a ayudar a los adultos y jóvenes desconsolados a resolver su dolor de una gran pérdida. Profundamente arraigado en el Misterio Paschal, el programa de La Experiencia de un Comienzo revive la luz de esperanza en los que sufren. Como ministros compañeros que han sufrido esta pérdida ellos mismos, los líderes del equipo caminan la jornada de dolor con otros para quien el camino es nuevo y duro. Como sanadores lastimados, ellos ayudan a la Iglesia con su trabajo importante en servir como instrumentos del amor sanador de Cristo y compasión.

El programa de La Experiencia de un Comienzo fue fundada por una monja Católica, Hermana Josephine Stewart, SSMN, y Jo Lamia. El programa de La Experiencia de un Comienzo es un programa Católico con extensión ecuménica, siendo que personas de otras religiones son invitadas a tomar parte en este programa de hacer un nuevo comienzo.

Estoy muy agradecido por la dedicación de los líderes del programa de La Experiencia de un Comienzo de nuestra Diócesis, en especial a Kathy Keaton y Barry Kleypas por todo lo que hacen para ayudar a tanta gente hacer un nuevo comienzo de esperanza en sus vidas. La mayoría de estos fines de semana de La Experiencia de un Comienzo son dadas en el Centro de Retiro de Cristo el Rey, y para los que necesitan más información, los animo a ponerse en contacto con el Centro de Retiro de Cristo el Rey al 325-651-5352.

Como resultado de pasar por este proceso de sanativo, participantes reportan que las relaciones familiares son más sanas, su salud emocional y respeto a si mismo han mejorado, su fe en Dios se ha profundizado, y han llegado a participar más en la Iglesia y la comunidad.

ROMMEL: Legal red tape only makes matters worse in cyberbullying case

(From 8)

At least this wasn't a definitive victory for the father involved. The judge made it clear there is a definite line between a school’s authority and a student's freedom of expression.

If J.C.’s suspension had been legal, maybe she would have learned something about accepting the consequences of her actions.

Maybe her punishment would have discouraged other potential cyberbullies from doing the same thing.

And maybe the education of J.C. and her fellow classmates would have been improved by the $107,150.80 that covered the legal fees surrounding the lawsuit, demonstrating just how out of touch some people really are.

BISHOP: ‘Beginning Experience’ provides help for those experiencing loss

(From 2)

loss themselves, the team leaders walk the grief journey with others for whom the road is new and hard. As wounded healers, they help the Church with her important work of serving as instruments of Christ’s healing love and compassion. The Beginning Experience was developed by a Catholic Sister, Sister Josephine Stewart, SSMN, and Jo Lamia. The Beginning Experience is a Catholic program with an ecumenical outreach, as people of other religions are invited to take part in this program of making a new beginning.

I am grateful to the dedicated leaders of the Beginning Experience in our Diocese, especially to Kathy Keaton and Barry Kleypas for all that they do to help so many people make a new beginning of hope in their lives. Most of the Beginning Experiences are held at Christ the King Retreat Center, and for those seeking more information, I encourage them to contact Christ the King Retreat Center at 325-651-5352.

As a result of going through this healing process, participants report that their family relationships are healthier, their emotional health and self-respect improved, their faith in God deepens, and they become more involved in Church and community.
**Fort Stockton**

Lenten Power Night for Fort Stockton Youth

This photo was taken at Fort Stockton's first Lenten Power Night, an all night retreat starting on Holy Thursday night to Good Friday morning for Middle School and High School youth. The Lenten Power Night consisted of talks relating to the Easter activities this Holy Week, praying the Chaplet of Divine Mercy and Eucharistic Adoration. The Lenten Power Night was a huge success with the youth participation and support from our local community.

**Rowena-Miles-Olfen**

Bishop Prasad Gallela visited the Rowena area July 9-16 celebrating evening Mass at St. Joseph's July 12, and then giving a Powerpoint presentation about his Diocese of Cuddapah in India. The cluster parishes of Rowena, Miles and Olfen then had a reception for him. Pictured left to right, Monica Minzenmayer with son, Matt, Paul Minzenmayer, Bishop Prasad, Dennis Minzenmayer, Janet Minzenmayer with granddaughter, Lizzie.

**Knights pass resolution supporting pro-life culture**

WASHINGTON (CNS) -- The Knights of Columbus renewed the fraternal organization’s support for traditional marriage, religious liberty and the culture of life in a series of resolutions approved during the final business session of the organization’s Aug. 3-5 convention in Washington.

The Knights’ 128th annual supreme convention drew thousands of participants.

Members reiterated their "deep and historic commitment to oppose any governmental action or policy that promotes abortion, embryonic stem cell research, human cloning, euthanasia, assisted suicide, and other offenses against life" and pledged to "continue to speak out to our elected representatives about the need to enact legislation to oppose these practices and to protect human life in all its stages."

In resolving to build a culture of life, the Knights said they would continue to support programs for women facing crisis pregnancies. They also called for laws that protect the conscience of doctors, nurses, pharmacists and other medical personnel, "guaranteeing that they may not be forced to provide medical services which violate their religious beliefs."

The Knights said they would "continue to uphold the traditional teaching of the church concerning the death penalty" as explained in the Catechism of the Catholic Church and in Pope John Paul II’s 1995 encyclical "Evangelium Vitae" ("The Gospel of Life").