**Cardinal to attend 50th jubilee Mass**

**The Angelus**

SAN ANGELO -- Bishop Michael Pfeifer has announced that His Eminence, Daniel Cardinal DiNardo, the first-ever elected Roman Catholic Cardinal from the state of Texas, has confirmed that he will attend the diocese’s 50th anniversary jubilee Mass October 16, 2011 in San Angelo.

A native of Steubenville, Ohio, the 61-year-old DiNardo was ordained in Pittsburgh in 1977, named Archbishop of Galveston-Houston in February 2006 and was selected Cardinal by Pope Benedict XVI on November 24, 2007.

DiNardo will join what is expected to attend next year’s 50th Anniversary celebration for the Diocese of San Angelo.

(Please See 50/20)

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**Austin group launches effort for Catholics in military**

**The Angelus**

AUSTIN -- Civilians can often forget the amount of sacrifice demanded of the men and women who defend the country. Sometimes, sadly, civilians even forget to say “thank you” for that sacrifice.

To fill this gap, Mary’s Touch, a lay apostolate from Austin, has launched the Frontline Faith Project, and produced an MP3 player designed especially for Catholics serving in the military. Loaded with recordings of the Mass, a rosary, meditations, and even letters of thanks from school children, the player is designed to bring the Catholic faith closer to those serving the country who are separated from their homes and parishes.

“We wanted to say ‘thank you,’ to give something back, to serve those who serve us,” said Cheri Lomonte, director of “Mary’s Touch” and the Frontline Faith Project. Lomonte, who lives in Austin and lived in Midland for over 25 years, can also be heard weekly on the radio program “Mary’s Touch” at

(Please See MP3/20)
Comprehensive immigration reform can bring blessings

By Bishop Michael Pfeifer, OMI

The U.S. Catholic Bishops over and over again in recent years have issued an urgent call for comprehensive immigration reform at the federal level. Without national reform, there is a great fear that states will enact legislation that is neither comprehensive, nor compassionate nor just.

The way we treat immigrants, whether documented or undocumented, is a matter of justice and love. It reflects our Christian call to love our neighbor, especially our neighbor most in need. The Gospel foundation for our approach is based on the life and the teaching of Jesus Christ. The baby child Jesus was a refugee, along with His parents, as they fled their own country into Egypt because of the terror of Herod. In the Gospel of Matthew, Jesus instructs us to welcome the stranger: “For I was hungry, and you gave me food. I was thirsty, and you gave me drink, a stranger and you welcomed me.” [Matthew 25:35] The way we treat immigrants reflects our commitments to fairness and decency, and our respect for persons and families. It also affects our nation’s economic growth and well-being.

Recently, the U.S. Council of Economic Advisors estimated that “the country’s net gain from immigration is $37 billion per year.” Comprehensive immigration reform that is fair and just and respects the human person can bring many blessings to our country.

Our immigration laws need to be changed; they are antiquated and inadequate for the promotion and regulation of social and economic relations of the 21st-century America. Our present laws are ill adapted to the increasing interdependence of our world and the globalization of labor. Proposed changes, however, must take into account both human dignity and the national interest.

For this reason, the U.S. Bishops and a broad bipartisan coalition ranging from unions to chambers of commerce have supported comprehensive immigration reform that, while addressing future needs for labor by providing for legal guest-worker program also offer an earned path for legalization for some 11-12 million undocumented workers already in the country as well as fixing the unacceptable backlog of visas for family reunification.

(Please See BISHOP/23)

**World Priest Day**

World Marriage Encounter is sponsoring World Priest Day (Priesthood Sunday) on October 31. This day focuses on celebrating the ongoing affirmation of the men who commit their lives to the Lord and the Church through the Sacrament of Holy Orders. It is an opportunity for Catholic parishioners to thank, affirm and share their love and support for priests.

The celebration is designed to be a day or several days to rejoice in the Sacredness of Holy Orders. On this day, or during the week preceding or following it, Catholics across the country are encouraged to develop activities to affirm their priests.

“On this special Sunday, reach out and show your support and love for our priests by planning something special for them,” said San Angelo Bishop Michael D. Pfeifer.

**New Angelus editor**

Jimmy Patterson has changed his email address. Please make note of his new address to send stories, photos and other items each month. The new address is JimmyLeePatterson@gmail.com

**Days of Discernment**

HOUSTON -- The Sisters of the Incarnate Word and Blessed Sacrament are holding Days of Discernment for women expressing an interest in Religious Life, Sat., Oct. 23 (8:45 am-4 pm) and Sun., Dec. 5 (8:30 am - 1 pm) at their Motherhouse, 3400 Bradford, Houston, 77025. Interested women are also welcome each Saturday evening to join in Scripture Sharing (in preparation for Sunday’s readings) from 7-8 p.m. and each first Sunday to attend Mass followed by Adoration of the Blessed Sacrament, beginning at 8:30 am and closing with noon lunch. Please contact Sr. Scholastica (scholasti ca@yahoo.com) at (713) 688-0423 for more information. You may also check our website at incarnateword@sistersho ston.org.

**Offender/Scheduled Execution Date:**

<table>
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<tr>
<th>Gayland Bradford</th>
<th>October 14</th>
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<td>Larry Wooten</td>
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<td>Steven Staley</td>
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**Natural Family Planning**

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church’s total pastoral ministry to Catholic spouses. Fulfillment of this ministry includes both education and pastoral care. This means instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way. Scheduled seminars (San Angelo) and contact numbers for people who can help you with more information:

**SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. Contact Amy at amdg@wcc.net.**

**MIDLAND-ODESSA, Our Lady of Guadalupe, call Christina Navarez, (432) 682-2581.**

**ABILENE, Holy Family Church, call Mrs. Herman Blahak, (325) 692-1820.**

**DIOCESAN BRIEFS**

**Jr. High Youth Event: ‘Who Are Our Heroes?’**

ODESSA -- St. Elizabeth Ann Seton Church will host the 2010 Diocesan Junior High Youth Event on Sunday, Oct. 17. Special guest will be S. Mary Fagan, SSHp, who will present on “Who Are Our Heroes: A look at our Catholic Saints.” The event is scheduled from 10 a.m.-4 p.m. Registration is $15. For more information, contact Sister Adelina at 325-651-7500.

The Diocesan Junior High Youth Event is sponsored by the Diocese of San Angelo’s Office of Education and Formation.

**World Priest Day**

World Marriage Encounter is sponsoring World Priest Day (Priesthood Sunday) on October 31. This day focuses on celebrating the ongoing affirmation of the men who commit their lives to the Lord and the Church through the Sacrament of Holy Orders. It is an opportunity for Catholic parishioners to thank, affirm and share their love and support for priests.

The celebration is designed to be a day or several days to rejoice in the Sacredness of Holy Orders. On this day, or during the week preceding or following it, Catholics across the country are encouraged to develop activities to affirm their priests.

**Pope to offer special Mass for unborn November 27**

Editor’s Note: The following letter was sent to all the priests of the Diocese of San Angelo as regards a special Mass for the unborn. Please attend this Mass. Thank you. –Bishop Michael Pfeifer, OMI

My brother priests:

I am enclosing here information I received from Cardinal George, President of the USCCB, and an enclosed letter from two Cardinals announcing a special Mass that will be offered by Pope Benedict XVI on November 27, 2010 at St. Peter’s Basilica in Rome. The Bishops of the world are asked to encourage all of our priests to offer on that day a Mass in our parishes for the same intention requested by our Holy Father. Hence, I am asking that all of our priests offer in all of our parishes a special Mass for all nascent [unborn] human life on that day, November 27. As you can see, other devotions and prayers are suggested for that day. I especially encourage you to encourage our people to be present for this Mass and to also consider making some time of Adoration before the Blessed Sacrament for this special intention.

Thank you for your cooperation and let us always remember in all of our Masses an intention for a new respect for the sacredness and dignity of all human life, from its earliest beginnings until its natural end. Thank you and God bless you.

**White Ribbon Against Pornography**

**Campaign raises public awareness of global problem**

By Bishop Michael Pfeifer, OMI

In the fight against pornography, public awareness is our number one ally, and the White Ribbon Against Pornography (WRAP) Campaign is a time tested means to help build that awareness. The WRAP Campaign this year is from October 31 – November 7. WRAP is designed to educate the public about the harms that pornography causes and about what citizens can do to fight back.

The WRAP Campaign got its start in Butler, Penn., in 1987 when Norma Norris, after hearing a sermon against pornography, decided to ask citizens in her community to display white ribbons as a symbol of community standards of decency. Since then, citizens in communities across the nation have participated in WRAP through various public education activities and by taking steps to address specific pornography problems in their communities.

WRAP is a reminder that our federal law enforcement agencies and prosecutors are to be commended for their diligent efforts to curb sexual exploitation of children on the Internet. However, for the most part, these same agencies and prosecutors have
The Angelus

From the Editor

If you love a party, mark your calendars for Oct. 16, 2011

Focus is on family, married life in golden anniversary year of diocese.

By Jimmy Patterson

Like many of you, I love a party; a good time where people of like-minded interests can get together and share and as we used to call it when I was a young Baptist, “have fellowship.”

October 16, 2011 will be 50 years to the day when Pope John XXIII, in the midst of calling together the Second Vatican Council, set aside time to establish the Diocese of San Angelo. And so we will celebrate by all coming together that weekend to look back at all we have done, experienced and become over the last 50 years. Mark your calendars now. Mass will be at 11 a.m. that Sunday at the San Angelo Coliseum. A reception will follow. A Saturday night dinner will precede Sunday’s festivities; additional information on all events is forthcoming, so watch the Angelus each month.

Del Escritorio del Obispo

Reforma comprensiva immigratoria puede traer bendiciones a nuestra país

Por el Obispo Miguel Pfeifer, OMI

Los Obispos Católicos de los Estados Unidos vez tras vez en años recientes han dado una llamada urgente para una reforma comprensiva de inmigración a un nivel federal. Sin ninguna reforma nacional, hay un gran temor que los estados puedan promulgar legislación que es ni comprensiva, ni compasiva, ni justa. La manera que tratamos a los migrantes, ya sean documentados o indocumentados, es cuestión de justicia y amor. Se refleja nuestra llamada a amar a nuestros vecinos, especialmente nuestros vecinos más necesitados. La fundación evangélica para nuestro enfoque es basada en la vida y enseñanzas de Cristo Jesús. El niño Jesús fue un refugio, con sus padres, al huir de su propio país a Egipto por el temor a Herodes. En el evangelio de San Mateo, Jesús nos instruye a darle la bienvenida al extranjero: “Pues tuviste hambre, y estabas..., y me dieron de comer, tuve sed, y me dieron de beber; anduve como forastero, y me dieron alojamiento.” (San Mateo 25:35) La manera que tratamos a los migrantes refleja nuestro compromiso a la justicia y decencia y respeto para personas y familias. También afecta el crecimiento y bienestar nacional de la economía. Recientemente, el Concilio de Consejos Económicos de los Estados Unidos estima que “la ganancia neta nacional de inmigración es $37 billones por año.” La reforma inmigratoria comprensiva que es justa, y que respeta al
Seminarists in need of your generosity, Oct. 9-10

By Rev. Hugh Wade
Pastor-St. Mary. Star of the Sea

BALLINGER -- A priest stood up in the pulpit on a Sunday morning and said, “I am pleased to announce that we have enough money to pay for the new education center. The bad news is that the money is still in your pockets!”

The Diocese of San Angelo is in a similar situation. At the present time we have 15 seminarists who are studying for the Diocese and one day soon will be assigned to either your parish or one near you. This Fall and Spring we will ordain two Men Deacons and next Spring will ordain them to the priesthood. Thirteen more men are following them and we need your help.

On the weekend of October 9-10, there will be a special second collection for Seminarian Support. This is a very important collection, as the cost of educating our seminarists continues to increase. Tuition, room and board costs about $12,500 per semester per student and this does not include transportation, monthly stipends, incidental costs, or summer programs. I need your help.

The interest from the Seminarian burses is “tapped out,” in other words has been used and we have applied for grants in the amount of $50,000 and several other small grants. The remainder of the money comes from the Diocesan budget which is funded by parish assessments and this special second collection.

On the weekend of October 9-10, I am asking you to be generous in your support of our Seminarists. I can assure you of their prayers and mine as we continue the ministry of Christ in the Diocese of San Angelo.
Same-sex unions can never be called ‘true marriage’ as God intended

By Bishop Michael Pfeifer, OMI

A dramatic same-sex “marriage” debate has been sparked by the August 4 decision of Federal Judge Walker to overturn California voters’ 2008 initiative that protects marriage as the union of one man and one woman. The judge’s decision is irrational and violates the natural and divinely revealed law about the meaning of marriage that has been held since the beginning of time—the book of Genesis. Walker’s decision is flawed and irreparably so in that it never addresses head-on what a marriage is. Marriage between a man and woman is the bedrock of any society. Changing the definition of marriage to include same-sex unions will change the social meaning of homosexuality and make it more acceptable. For this reason, it is necessary that Church leaders grasp the importance of this issue, and give clear, informed pastoral direction for people on the long held teaching about the meaning of marriage. Walker’s decision is not only a mockery of God’s holy institution of marriage but is an abomination to God. Two people of the same sex engaging in homosexual relations is complete rebellion to God’s clear word in Sacred Scripture.

As a church we present a clear argument that, although some propose same-sex unions may realize some of the same goals of marriage like friendship, this fact does not make such relationships a “marriage” which is a covenant between a man and woman, established by God, of love and life for procreation. A principled, convincing defense of marriage, as a distinct and foundational social form is neither irrational nor prejudiced, but necessary for the common good and the well-being of all human persons. This case needs to be made in conversation with groups who argue that marriage must be changed to accommodate other interests. The same-sex “marriage” debate must be reframed to become more about marriage and family and less about homosexuality and the rights of homosexual persons.

The Roman Catholic Church believes that a marriage is a faithful, exclusive, and lifelong union between one man and one woman, joined as husband and wife in an intimate partnership of life and love. This union was established by God with its own proper laws and no

Collection for the Diocese of San Pedro Sula Nov., 6-7

The second collection in all churches of the Diocese of San Angelo on the First Weekend of November will be for the Diocese of San Pedro Sula and its parishes. This Honduran diocese has been a partner of the Diocese of San Angelo since 2001, in response to the call of Pope John Paul II to seek unity in The Church in America.

Several parishes in the Diocese of San Angelo are partners with parishes in the Diocese of San Pedro Sula. St. Ann’s in Midland is associated with Most Holy Trinity Parish in Chamelecon. St. Joseph/St. Anthony Parishes in Odessa are paired with Exaltation of the Holy Cross Parish in Baracoa. Holy Redeemer Parish in Odessa is in the initial stages of partnering with St. Isidore the Worker in La Ceiba. These associations have enriched the appreciation of Catholics in each other’s cultures and led to prayer, communication and shared projects with each other.

The ASU Newman Center students and faculty have participated in mutual visits, lectures, and retreats. Other schools have indicated an interest in partnering.

As we grow in relationship with each other, many opportunities for mutual affection, prayer and solidarity will present themselves. A Diocesan Partnership Team promotes the partnership, meeting with counterparts of the Dioceses of San Pedro Sula and Tyler, Texas. Next year will be the Tenth Anniversary of the Hermanamiento (partnership).

Each year, a collection is taken up on the first weekend of November in parishes and missions of the Diocese of San Angelo, to assist the Diocese of San Pedro Sula and its parishes. This year the collection is on November 6 and 7, 2010.

Newman Center opens year with new director

By Eric Book and Devon Kemp

SAN ANGELO -- The Newman Center, the Catholic Student Center at Angelo State University, is excited to start the new school year. The Newman Center celebrates Mass at noon on Wednesdays throughout the school year, followed by lunch. Also, on Mondays and Fridays, lunch is made available to students, faculty and guests at Noon. On September 1, a Meet and Greet was held to welcome freshman and returning students.

The event had a DJ and we were blessed with the presence of Bishop Michael D. Pfeifer, an ardent supporter of the Newman Center. He welcomed us all to the diocese and said he would be praying for us. This year we also have a new director, Sister Kathy. She has done a fantastic job of coming up with new and exciting ideas for us to participate in. She fits in with us all and is very welcoming. We are very excited for what the future holds for the Newman Center.
The Roman Missal: The challenges of change

By Beth Dotson Brown / USCCB

Change is often accompanied by fear that challenges priests in the United States when preparing to use the new translation of the Roman Missal. Yet, amidst the newness of the prayers there are also opportunities that church leaders say can guide congregations to a richer liturgical and spiritual life.

“I think we’ve always had an opportunity for a deeper prayer, but I do think the translation is getting more nuance out of the text than we’ve had before,” says Father Paul Turner, an author, lecturer and a pastor in Missouri. “So we’ve got some deeper possibilities for catechesis and for spirituality with this translation.”

That deeper appreciation of the liturgy begins with the priest who will lead the people in using the missal. Msgr. Anthony Sherman, executive director of the Secretariat of Divine Worship at the United States Conference of Catholic Bishops (USCCB), sees this as an opportunity for priests to further develop their own spiritual life so they can ignite the faith of the congregation.

“The basic context of the Eucharistic prayers is the same, therefore it’s an opportunity for priests … to take a look at some of the background material,” he says, noting the USCCB Web site has numerous resource materials posted.

He notes that in order for the missal to be successfully implemented, “The priest needs to be able to pray each prayer. And the only way one can approach this in a more prayerful manner is to educate oneself on the background of the prayers, theological concepts contained in the prayer, because then you can more intelligently and convincingly proclaim them for the people.”

Father Turner agrees. “Our greatest challenge is to get inside those and make them sound like our prayer and not just the missal’s prayer,” he says. “We need to spend time with the prayer ourselves, meditating on them and figuring out more deeply what they mean, imagining some context in our own lives that can make this prayer more authentic for us.”

Although priests have always tried to do this, the new language in the translation presents them with possible stumbling blocks they will need to work through.

Ministers will play crucial role in implementing new translation

By Kate Blain / USCCB

Now that the United States bishops and the Vatican have approved new English translations of the Roman missal, the book of prayers used at Mass, experts say the next step is educating church ministers – from lectors to musicians – to better serve at liturgies.

Father Richard Hilgartner, associate director of the United States Conference of Catholic Bishops’ Secretariat of Divine Worship, says the new adaptations of the missal will offer laypeople an opportunity to explore the great spiritual richness that can be found in these prayers.

“As priests who preside will have to prepare their proclamation of the prayers since the style is different from what is now prayed,” he says, “the laity will experience some immediate changes in the responses they say at Mass.”

For example, when the priest says, “The Lord be with you,” the old response was, “And also with you.” Now the people will respond, “And with your spirit.”

Since church ministers serve at liturgies, says Father Hilgartner, they will be responsible in part for guiding the people in the pews to understand and adapt to these changes. To prepare for this, he says, lay ministers should “reflect on the new translation for their own spiritual growth and development.”

He suggests that church ministers refer to the new texts during meetings at parishes and even open meetings by reciting some of the prayers from the new translation to become more comfortable with them and “gain access to the richness they contain.”

To prepare for the changes, the USCCB provides a new Web page (www.usccb.org/romanmissal) providing materials that can be given at parishes. Materials also are being published that can aid in adjusting to the liturgical changes.

Not all parish ministers will be affected by the changes. The translation of Scripture readings used at Mass will remain the same, so lectors will be unaffected. So will Eucharistic ministers.

Church musicians, however, are another story. The changes to the Roman Missal will affect their ministry pretty profoundly,” says Michael McMahon, president of the National Association of Pastoral Musicians and a church music director.

Father Hilgartner explains, “Musicians will be challenged to lead the people in
New Marriage and Family Life Director to build on existing programs

By Jimmy Patterson
Editor / The Angelus

SAN ANGELO -- With the U.S. Conference of Catholic Bishops placing added emphasis on marriage and family in these difficult times for the traditional institutions, the Diocese of San Angelo has recently brought on MaryAnn Lewis, former teacher and one-time director of Christ the King Retreat Center, to assume the position of the Director of Marriage and Family Life.

Lewis will work in tandem with volunteers on the parish level to nurture programs relative to family and marriage and enhance programs already in place such as Engaged Encounter, Marriage Encounter, Natural Family Planning and Beginning Experience.

One program Lewis is excited about implementing is a Dave Ramsey Financial Institution course.

“I think the financial part of marriage and family is really important and plays a big role and we tend not to look at that all the time,” she said.

Lewis says she will also build up resources for parishes to use for family and marriage counseling and plans to pay added attention to the small rural parishes who, she says, can often be overlooked.

“Some of our smaller parishes don’t even have full time priests but they still have a strong community and often the same needs as larger parishes.”

But first, Lewis will plan meetings with volunteer coordinators on the parish level, meeting with them to talk about needs and expectations.

When I was out in the teaching world, I can tell you families today really, really need help,” Lewis said.

“It’s hard to walk in the shoes of kids and parents out there today. I just thank God I grew up when I grew up.”

Lewis said there has been a palpable level of excitement for family life and marriage opportunities on the parish levels.

For more information on the USCCB’s Marriage and Family Life effort, visit the web site: nccbuscc.org/laity/marriage/ and download the bishop’s letter, “Marriage: Love and Life in the Divine Plan.”

Pope asks Catholics to reflect on impact of work, free time on family

By Cindy Wooden
Catholic News Service

VATICAN CITY -- Pope Benedict XVI has asked Catholics around the world to use 2011 as a time to reflect on the impact of their work and their free-time pursuits on their family life.

The reflection, he said, should help the church prepare for the Seventh World Meeting of Families, which will be in Milan May 30-June 3, 2012.

The theme of the gathering will be: "The Family: Work and Celebration."

"Work and celebration are intimately tied with family life," impacting the choices family members make and their relations with each other, with society and with the church, the pope said in a letter to Cardinal Ennio Antonelli, president of the Pontifical Council for the Family.

The cardinal released the pope’s letter Sept. 24 and presided over a news conference to discuss initial preparations for the gathering in Milan, which Pope Benedict has promised to attend.

The World Meeting of Families and the Pontifical Council for the Family were established by Pope John Paul II in 1981 when he published his apostolic exhortation, "Familiaris Consortio," on the role of the Christian family.

In his letter to the cardinal, Pope Benedict said the Book of Genesis makes clear that both work and rest are blessings from God. But, he said, in modern societies where market competition and maximum profit are seen as all-important, families have little time together and even days off are spent shopping or pursuing individual interests.

"There is a need to promote a reflection about and a commitment to reconciling the needs of work time and family time, recovering the true meaning of days off, especially Sundays," which should be dedicated to God, to family and to solidarity, the pope said.

Cardinal Antonelli said the church’s message is that it is possible to run a business, “aiming not at maximum profit, but a just profit, compatible with the needs of workers, their families, society, protecting the environment and offering workers flexibility so that they can meet all their family obligations.

Family members, too, have to do more to ensure that each member of the family shares in domestic chores and has free time to relax and enjoy the company of others, he said.

Cardinal Antonelli also said the pontifical council hopes that by the time the World Meeting of Families opens in May 2012 his office will have finished a new set of guidelines and suggestions for Catholic marriage preparation programs.

This fall, try a five-point tune-up to help enhance your marriage

By Sheila Garcia

At the end of each summer, my husband and I receive a letter that urges us to have our heating system checked before the Fall. It’s usually slipped through the mail slot on an oppressive August day, when more warmth is the last thing I’m thinking about it. But I realize the wisdom of preventive maintenance now, before a breakdown occurs.

Marriages, too, benefit from preventive maintenance. Do you need to discuss a stressful issue before it erupts? Are you looking for an activity or two to rejuvenate your marriage? The end of summer is a good time to plan for marriage maintenance, before the busyness of Fall kicks in.

Here’s a five-point list to get started:

* Talk Turkey. Thanksgiving (and Christmas) turkey, that is. Where will you be spending the holidays? Do you turn into jugglers, trying to balance the expectations of both sets of in-laws? If the two of you agree on a plan now, you’ll be ready to deal with the situation in a way that’s fair to everyone. An added advantage: If you’re flying for the holidays, you’ll be able to shop early for cheaper air fares and the dates you want.

* Fall for each other—again. Fun fall getaways abound, everything from pumpkin patches and apple-picking to colorful college football games and tailgate parties. Get out your calendars now and pencil in a few dates. Don’t forget that romantic drive to view the fall foliage.

* Show me the money. The last quarter of the year can bring higher household expenses, including costs associated with the holidays. Can your budget handle it? Be prepared by reviewing your financial status and making any needed adjustments to your spending and saving.

* Go back to school. Maybe not literally, but Fall is an excellent time to learn a new skill or try a new activity.

Check out the offerings from your local public school system or community college. Read the parish bulletin or website to see what’s being planned. Sign up—finally! —to walk for your favorite cause. Learning or doing something new, especially if you do it together, can enrich your marriage. If you decide on different activities, share your experiences with your spouse and bring a new dimension to your marriage.

* Get fit—spiritually. Summer often means a break from routine. Have you let your spiritual practices slide over the past couple months? Rather than become discouraged, make a September resolution to improve. Schedule time for prayer and spiritual reading, even if it’s only a few minutes. Consider setting aside time to pray with your spouse (see Who Me, Pray?...With Her?). Bring closure to the summer by celebrating the Sacrament of Reconciliation.

Sheila Garcia writes for the Marriage and Family Web site (www.foryourmarriage.org) produced by the USCCB.
Human dignity can’t be checked at the jailhouse door

By Stephen Kent
Catholic News Service

"America’s Toughest Sheriff" is back in the headlines, this time as the subject of a federal suit.

The U.S. Justice Department sued Arizona Sheriff Joe Arpaio earlier this month for allegedly refusing to cooperate with a federal investigation into accusations that the Maricopa County Sheriff's Office discriminates against Hispanics. The suit says he failed to meet a deadline to hand over documents the federal government first asked for 15 months ago, when it started investigating alleged discrimination, unconstitutional searches and seizures, and jail policies.

Arpaio, who prides himself on actually being "America's Toughest Sheriff," has been in the news since 1993 for his unconventional treatment of county jail inmates. He has required prisoners to wear pink underwear and dress in old-fashioned stripes. He has limited county inmates to two meals a day, re-instituted chain gangs and set up a "tent city" as an extension of the Maricopa County Jail.

While, as a federal case might suggest, there may be something to criticize about Arpaio's administration, let's go beyond that and focus on some of the public reaction to Arpaio's tactics.

The majority of the voters of the county, which includes Phoenix, Mesa, Tempe and other cities, apparently agree with Arpaio, who is now serving his fifth four-year term.

He has been called colorful and controversial, somewhat of a nationwide hero to the tough-on-crime segment of the population.

Of concern is the approval for the actions.

Demeaning prisoners by forcing them to dress in pink underwear and marching them through city streets is an attack on dignity, as is reducing meals to twice a day and boasting of the cost saving.

But this has found favor over the past two decades with website blog comments such as this one:

"More need to take a lesson from the sheriff. Jail needs to stop being a fun place to rest for a while. Jail is not a club. Treat these people like (they) had their freedoms taken away, not as though they are residing at a health club with cable TV and any other nitties."

In 2009, the federal government ended an agreement with Arpaio that allowed his deputies to enforce immigration law. Despite that, the sheriff has continued his sweeps of Hispanic neighborhoods to enforce state immigration laws.

Being "tough on crime" does not mean dehumanizing the criminal.

History shows what happens when a class of people -- whether by race, gender or religion -- is denied the right to human dignity.

Branding, whether forcing an ethnic group to sew a symbol to their clothing or requiring inmates to wear pink underwear, has led to horrible things.

It may be a long leap, but when is it time to take the first step to call attention to it and deny it acceptance?

This glorification of this "no coddling criminals" tactic at the expense of human rights should make us uncomfortable.

"Any system of penal justice must provide those necessities that enable inmates to live in dignity: food, clothing, shelter, personal safety, timely medical care, education, and meaningful work adequate to the conditions of human dignity," U.S. bishops wrote in a 2000 pastoral, "Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice."

They assert this because "all are created in the image of God and possess a dignity, value and worth that must be recognized, promoted, safeguarded and defended."

God-given rights should not be left at the jailhouse door.

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

For 25th year, Rite of Christian Initiation has begun

By Father Peter J. Daly
Catholic News Service

RCIA -- the Rite of Christian Initiation of Adults -- has begun again. I'm glad.

RCIA is the process by which non-baptized people come into the Catholic Church. In our parish we call it the "Journey in Faith." This will be my 25th time "on the journey."

In the past 30 years, the way adults "convert" to the Catholic Church has changed.

When I was a kid, adults would probably go to the rectory for a few private lessons with a priest. They might be given a book to read. After a few sessions, the adult would be privately baptized. Then he or she would just start coming to church.

No one outside the convert's family would know anything about it. There would be no introduction to the parish.

The parishioners would never be asked to invite anyone to become a Catholic. There would be no call each year to invite adults to come into the church, no sense that we are all evangelists.

Then, in 1951, Pope Pius XII re-instituted the Easter Vigil. Before the late-1950s, the Easter Vigil had almost disappeared. It was celebrated almost privately by the priests of the parish on Holy Saturday morning. There was no congregation present. I can remember helping with this "hidden vigil" as a boy.

So Pope Pius XII restored the Easter Vigil to parish life. It was celebrated in Latin. We blessed the Easter water and lit the Easter candle.

But there were still no baptisms of adults. That did not come until after Vatican II.

In the early 1970s, the church declared a revival of the "rites" of initiation that had been practiced in the ancient church. We brought back the rites of "Catechumens" and of "Election" (or enrollment of names).

But it was not until the 1980s that parishes really began the RCIA. My parish began in 1984, two years before I was ordained.

The important thing about the "Journey in Faith" is that it is a process, not a program. We do it in stages. And we do it in communion with the church.

First, there is the period of "evangelization" or the precatechumenate. This can go for a few weeks or years. In this time people are known as "inquirers."

When these inquirers are ready, they declare their desire to enter the Catholic Church and become known as "catechumens."

In the Rite of Catechumens the first week of Advent, they stand before the parish and say they want to become Catholics.

Catechumens are "hearers." In the ancient church, they could listen to the Scripture and the homily, but they had to leave before the Eucharist.

Then, at the beginning of Lent, there is the Rite of Election. Now the church says, "Come join us." The bishop calls catechumens to the sacraments of baptism, confirmation and Eucharist.

Finally, at the Easter Vigil, they receive these sacraments in a public celebration. It is the high point of the year for the parish.

After Easter, they unpack all that has happened in a time called the mystagogia, the study of the mystery.

What I like about this "Journey in Faith" is that it unfolds gradually. We get to tell our individual stories. The church gets welcome them to the faith little by little.

Since every life and every story is different, the process never gets old.

Candidates come to know the church not as a series of intellectual concepts to be learned but as a faith community to be part of and a life to be lived.
Protecting children, from sweatshops to classrooms

By Tony Magliano
Catholic News Service

While Christmas is the most wonderful time of the year, back-to-school days come in as a close second, for parents that is.

Although we parents and guardians have enjoyed lots of summer fun with our children, we're now very relieved to turn our kids over to their teachers each school day. And actually, most kids are glad to return to school.

Their classrooms will be sweatshops, farm fields and battlefields. Their days will be filled with long, dirty and dangerous work. And the lessons they will learn is that life is cruel and unfair.

According to the highly respected International Labour Organization, there are globally 215 million children, 5 to 17 years old, who miss out on school because they work. And among these child laborers, 115 million of them are involved in the worst forms of labor: slavery, bonded labor, production and trafficking of drugs, pornography, prostitution and armed combat.

By going to www.ilo.org, and under "themes," clicking "child labour," and then clicking "YouTube," you can view informative, emotionally touching videos on the crisis of child labor. And then you can promise yourself that you are going to try to make a difference in the lives of these poor, sad children.

The International Labour Organization says poverty is a principle cause of child labor. In order to survive, very poor families need the extra help of their children working in the fields or the added income earned by their children laboring elsewhere.

Helping poor families climb out of poverty is essential to ending child labor and thus paving the way for all children to attend school and build a better future for themselves and their families.

You can help by e-mailing and calling your two U.S. senators and congressperson (Capitol switchboard: 202/224-3121), asking them to push hard for a much larger increase in the amount of funding for poverty reduction aid.

Urge them to support at the very least President Barack Obama's 2011 budget request for poverty-focused development assistance in the State and Foreign Operations Appropriations Bill.

Bread for the World contends that, even during these economically hard times, the world's richest economy can give far more than just the approximate $23 billion appropriated this year for the world's poor.

There's something else you can do to help poverty-stricken children move from work to school.

In Afghanistan, Catholic Relief Services is operating an education project for children, girls especially, who never completed elementary school because of the need to help support their families and, of course, the war. As a result, literacy rates in isolated rural areas are dismally low. In some rural districts of Afghanistan, fewer than 2 percent of adult women are literate.

Kindly consider making a donation to Catholic Relief Services, P.O. Box 17090, Baltimore, Md. 21203-7090. In the memo portion of your check, write "Education for All (1550-2733)." Or simply go online to www.gifts.crs.org/self-sufficiency/afghanistan/index.cfm.

With a little work on our part, we can help move children from sweatshops to classrooms.

The trick to happy Halloween costuming

By Karen Osborne
Catholic News Service

I just returned from my first big pop culture convention in Atlanta. It was pretty awesome.

One of the things I loved best about the convention was the costumes, which reminded me of a massive, weekend-long Halloween party. Convention attendees often come as Jedi knights, robots, anime girls, Star Trek officers, zombies, pirates and superheroes. People spend a lot of time perfecting these costumes, and some of them are so good they wouldn't be out of place on a feature film set.

There were so many people in costume that I was asked once or twice why I wasn't dressed in one myself!

It can be fun to wear a costume, to slip into your favorite character's skin and live an entirely different life for a little while.

But while I love dressing up in costumes, I haven't been doing much of it lately. In fact, last year, I went to my Halloween parties wearing regular clothes; I felt that wearing any of the costumes I found in the store would just make me look ridiculous.

Here's the reason: I just couldn't find a girl's costume in the store that didn't play up sexiness to an extreme. Guys could be pirates or vampires or Iron Man, but few costumes allow girls to be anything more than a sexy fill-in-the-blank: sexy nurse, sexy soldier, sexy knight, sexy pirate wench. Even the zombie costumes were arguably "sexy," with every bloody schoolgirl shirt knotted above the midriff like a Britney Spears video.

Trying to do something creative and authentic with your costumes can be tough when you don't have any options besides "sexy" and "sexy."

In this way, the convention was like a funhouse mirror to the real world, reflecting a skewed, stretched view that nevertheless has a grain of truth: that society would have us believe that appearances and being sexy are the most important things, whether we're attending a rockin' Halloween party or just going to school.

We dress in costumes of a sort every single morning of our lives, choosing our clothing, makeup and more to influence how the world sees us.

That, in effect, is what style really is. It's a shame that style is so often equated only with being sexy, causing some women and girls to always worry about their body image when they go shopping. This notion so bombards guys with sexy language and visuals in movies and advertisements that it's hard for them to look past appearances to the real person underneath.

It's a vicious cycle -- one that can be tough for teens to travel.

This year, shopping for a Halloween costume might be a good time to think about what teens are doing when they open their closets in the morning.

Do their clothes really say what they want them to say? Do they reflect their self-confidence, morals and values, or are teens disrespecting their dreams and selves by trying to be something the world wants them to be rather than who they truly are?

Is the character teens project every day when they get dressed a character they can admire? If not, how can they change their selections so that the person inside the costume is as awesome as the costume itself?

This is the trick for happy costuming that I'd share with teens: When you put something on, whether it's for Halloween or for tomorrow morning, be yourself first, and know who you really are and where you're starting from.

Once that happens, you can go anywhere and be anything!
Discussions about the morality of stem cell research often focus on the differences between adult stem cells and stem cells derived from embryos. The adult variety, such as those derived from bone marrow or umbilical cords, are already providing an impressive array of treatments and cures for sick people, while the embryonic kind are not. Adult stem cells can be obtained without crossing any moral boundaries, whereas embryonic stem cells cannot, because they are obtained by destroying young human beings who are still in their embryonic stages of growth.

In spite of great progress in identifying ever more powerful adult stem cell sources, scientists still clamor for embryos. Even in the face of impressive new technologies for making "embryonic-like" stem cells without using embryos, the chorus of voices pushing for the sacrifice of embryos seems only to grow louder. Indeed, one of the most common questions I encounter when I give talks about stem cells is why scientists and politicians are so intent on pursuing the destruction of human embryos when so many other non-embryonic sources of stem cells are available that are already helping countless patients with serious diseases. What is behind this incessant drumbeat to go after the human embryo?

One can sense a certain "logic of killing" that hovers in the wings of these discussions. If tiny human embryos were to be safeguarded and protected by law, this would constitute a threat, if not a frontal assault, to legalized abortion-on-demand, which routinely allows us to end the lives of older, almost-born humans more than 3,000 times every day in the United States by surgical means and many more each day through chemical means. This desire to sanction current immoral practices is certainly one reason we see continuing pressure to allow the destruction of human embryos for research.

Pope Benedict XVI, in a recent address, spoke of resisting "...those forms of research that provide for the planned suppression of human beings who already exist, even if they have not yet been born. Research, in such cases, irrespective of efficacious therapeutic results, is not truly at the service of humanity."

In our society, however, the hype surrounding the harvesting of human embryos as a way to cure nearly every disease has taken on the form of a popular mythology. A Washington Post article summarized it this way a few years ago:

"To start with, people need a fairy tale," said Ronald D.G. McKay, a stem cell researcher at the National Institute of Neurological Disorders and Stroke. "Maybe that's unfair, but they need a story line that's relatively simple to understand."

Human embryonic stem cells have the capacity to morph into virtually any kind of tissue, leading many scientists to believe they could serve as a "universal patch" for injured organs. This idea, though still speculative, is straightforward and easy to sell, especially to desperate patients and patient-advocacy groups. Some scientists are happy to perpetuate the myth, too, believing that this kind of "master cell" from the earliest stages of human life could help unlock some of the most primordial and tantalizing biological powers mankind has ever seen — almost God-like powers, leading to the "Tree of Life" itself. As some researchers ambitiously seek to wrench control of these life-powers into their own hands, it should perhaps come as no surprise when they yield to the seductive siren call of our day: "One life can sometimes be taken for the benefit of another," and "Good ends can sometimes justify evil means."

In a way, then, embryonic stem cells have become a great modern secular fairy-tale, even a kind of surrogate for our yearning for immortality. People are being told that Alzheimer's can be addressed; Parkinson's can be overcome; diabetes can be defeated; and MS can be conquered. Who knows? Perhaps we could extend our longevity, defeat aging, and live as if we were always young. Perhaps we could even defeat death itself through these powerful cells! Vanquishing death and achieving immortality through science — the reality-bending power of these myths and fairy-tales should not be underestimated.

In the final analysis, the "planned suppression of human beings" cannot be allowed to continue to creep into the practice of modern science and medicine. Our yearnings for various goods and blessings, like healing and new medical therapies, must always be tempered by our duty to pursue responsible and completely ethical science. Only by insisting on the use of upright means to achieve good ends can we steer clear of the Nazi-like drive to subjugate and destroy others in our quest for desirable outcomes. Only then can science be a force for authentic healing and truly stand at the service of humanity.

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

Almost half oppose federal funds for embryonic stem-cell research

WASHINGTON (CNS) -- A new public opinion poll released Sept. 16 shows that 47 percent of Americans oppose federal funding of embryonic stem-cell research, while 38 percent support such funding.

The poll, conducted by International Communications Research in Media, Pa., surveyed a random sample of 1,006 adults Sept. 8-14. It was commissioned by the U.S. bishops' pro-life secretariat.

Survey respondents were informed that stem cells also can be obtained from adults, placenta, live births and other means that do no harm to the donor. They also were told that scientists disagree on whether stem cells from embryos or from such alternative sources may end up being most successful in treating diseases.

Fifty-seven percent of respondents said they favor funding only the research avenues that do not harm the donor, while only 21 percent favored funding all stem-cell research, including research that involves killing embryos.

The same day the poll results were issued the U.S. Senate held a hearing on whether federal money should fund embryonic stem-cell research.

"The Senate should not be misled on this important issue," said Richard Doerflinger, associate director of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities.

"Most Americans do not support federally funded research that requires destroying human embryos," he said in a statement. "They want their tax dollars used for stem-cell research that is ethically sound as well as medically promising."
Military archbishop reflects on wartime service

Those serving our country, Broglio says, are ‘among the hardest working, most generous’ of all Americans

By Melanie Spencer
Catholic News Service

HOUSTON (CNS) -- Although the word "veterans" might conjure up visions of those close to or at retirement, veterans today are just as likely to be young people left injured physically or emotionally by war, says Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services.

The archbishop, who was scheduled to be in Houston Sept. 21 to attend a reception and dinner benefitting the military archdiocese, recently participated in an e-mail interview with The Texas Catholic Herald, newspaper of the Archdiocese of Galveston-Houston, about the rewards and challenges of ministering to Catholics in the military.

Q: How is ministering to military personnel, veterans and the families of both different than doing similar work with civilians, especially during a time of war?

A: Ministry to military personnel in wartime is challenging, because the priests are deployed with the troops, but their numbers are insufficient to meet the pastoral needs of those in the war zone. At the same time, the families of those who are gone still need the services, counsel and programs provided in peacetime. The same number of priest-chaplains must meet both needs.

While the term "veterans" might bring to mind older individuals who are close in age to the retired all of times, it must be remembered that these wars have left many young people maimed and many others suffering from post-traumatic syndrome disorder. Their spiritual needs must be met and their families cared for.

Q: Since your installation in 2008, what has been the most rewarding aspect of your work and why?

A: When I think of the ministry I am now privileged to exercise, those I serve immediately come to mind. Those in the military today and their families are among the finest people I have met. They are hard-working and generous. Their sense of gratitude for even the smallest service or gesture on my part is humbling. As I knelt to wash the feet of those serving in Baghdad on Holy Thursday in 2009, I reflected on the fact that a symbolic gesture really gave voice to the essence of this ministry: serving those who serve.

Q: What has proved the most challenging aspect?

A: This ministry is challenging because of the shortage of priests, the distances that my auxiliary bishops and I must travel, and the constant need for funding. The fact that the Archdiocese for the Military Services has no regular source of income (there are no parishes and absolutely no government funds) means that the entire annual budget must be subsidized by the generous donations of others.

Q: How do you counsel Catholics in the military to stay true to the faith, while also staying true to their duties as soldiers?

A: Authentic patriotism flows well from an authentic Christian faith. Jesus taught us to render unto Caesar what is Caesar's and to God what belongs to God. Fundamentally, that means that the requirements of love of country mean service, fidelity, but also the ability to distinguish right from wrong.

-- Archbishop Timothy P. Broglio

Prayer of the Archdiocese for the Military Services

Almighty God and Father, look with love upon our men and women in uniform and protect them in their time of need. Give them health and stability and allow them to return to their loved ones whole and unshaken. Be with their families and sustain them in these uncertain times.

Grant strength and peace of mind to the veterans who have given their best for the country they love. Support them in infirmity and in the fragility of old age. Teach us to remember their sacrifices and to express our gratitude.

Manifest your tender care to those in the military academies who prepare for future service and to those who serve our nation far from home. Teach us to remember the sacrifice of those whose efforts contribute to ensuring our way of life.

Bless and multiply the priests who minister to the faithful of the Archdiocese for the Military Services. Reward their generosity and keep them faithful.

Hear us as we present our prayers to you, through Christ our Lord.
God’s divine providence

Midland deacon witnesses unending selfless service in small Italian town

By Deacon Mike LaMonica

ASSUOLO, ITALY – I believe in God’s Providence yet never had it been as obvious to me as it was this summer during a visit to Italy.

Our new Church, San Miguel Arc Angel in Midland, was being built and I was on a mission to retrieve relics for the new altar. I also had several side missions while in Rome: two weeks of Sacred Scripture study, a meeting with a Vatican official, and two “bucket list” items I could cross off: to serve as a deacon at a Mass at St. Peter’s Basilica, and also at the tomb of St. Francis of Assisi.

I was told that as a deacon in Italy, I was to wear clerical clothes if I wanted to participate in the Mass at St. Peter’s. In Rome, I bought the clerical shirts, pants, and even black shoes. With my Roman collar, and new clothes in hand I appeared at dawn, as recommended, at St. Peter’s. There, I was told to see an English-speaking priest and perhaps I would be allowed to assist at a Mass in St. Peter’s.

On a beautiful May morning, I stood at the steps of St. Peter’s with about 200 others who had gathered for daily Mass. Many people make a “house call” to St. Peter’s daily Mass (St. Peter’s contains countless side altars in addition to the main altar). After passing several altars already in use, we came to the altar of St. Michael the Arch Angel! What an overwhelming feeling of God’s providence.

“Maybe I will just pray and immerse myself in the way of life of this Italian family,” I told Madolyn. Little did I know what to do, but I know God will provide.” After a day of prayer in Rome, I remembered an invitation from a family in northern Italy – Papa Giuseppe (Beppe), Mama Lisa, and the 18 year old twins Francesca and Andrea – who invited me to stay with them in Sassuolo. When my real schooling began. I was going a really hard economic time, and this was the experience this “House of Charity” first hand and that’s when my real schooling began. I was to learn about charity and the full impact of what God’s Providence means.”

― Deacon Mike LaMonica

Editor’s Note: I heard Midland Deacon Mark LaMonica tell the following story at a Mass this summer at St. Stephen’s. The inspiring message of God’s love is something from which others can benefit. I asked him to write his homily for publication in the Angelus.

Lower left, the Lista Family of Sassuolo, Annalisa (mother), twins Andrea and Francesca, and Father Beppe; at left, residence at Casa di Carita, and above, Juliana, a volunteer from South America, with Franka, center, and Cardinal Camillo Ruini, who was Pope John Paul II's vicar of Rome and at one time was said to have been a top candidate to replace the former pope.

House of Charity

Casa di Carita was established for people who cannot provide care for family members who have special needs such as Down Syndrome, autism, cerebral palsy, and severe mental retardation. The house was formed to take them in and care for them as a Catholic community project. Currently, a nun in her 40s, S. Cristiana, coordinates volunteers and is assisted by three older nuns who are in their 70s and 80s (yet fully active!).

I was fascinated at the efficiency and joy that this operation of Casa di Carita practiced. Anyone who has worked with autism and cerebral palsy family members knows how very labor intensive it is. Yet the volunteers and sisters have been doing this for 50 years.

In Italy, when you serve a meal, there are no paper plates and no plastic utensils. When they serve a meal here, each person dines off china and uses silverware. Volunteers constantly take dishes back and forth to the kitchen while feeding clients wonderful home-cooked meals – three times a day. It takes the workers as long as two hours at each meal to feed and clean the residents. This is in addition to the cleaning, changing and caring for their other needs.

Observing this activity I began to ponder how they do this. How do they keep it up? One worker feeds a lady with Down Syndrome who cannot speak and uses silverware. Volunteering takes three hours and sometimes a day to feed and clean the residents. This is in addition to the cleaning, changing and caring for their other needs.

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Infertility, sex trafficking, death penalty among Respect Life topics

WASHINGTON (CNS) -- Pro-life concerns ranging from infertility treatments to sexual trafficking and from population control to the death penalty are part of the U.S. Conference of Catholic Bishops' Respect Life program for 2010-11.

Materials in English and Spanish, including posters, fliers, liturgy guides, recommended resources, bulletin inserts and artwork, are available to help parishes, organizations and individual Catholics participate in the yearlong program that begins Oct. 3, Respect Life Sunday.

The theme of this year's observance is "The measure of love is to love without measure."

A brochure for this year's program offers vignettes from the experiences of Catholic families dealing with a teen's unexpected pregnancy, an elderly relative's persistent vegetative state and the impending birth of a special-needs child.

"There are no easy answers to challenges like these that families face every day, but there are clear answers, and we know deep down which answers are right and which are wrong," the brochure says.

"Without trying to minimize the enormous sacrifices facing each of these families, the question comes down to this: Is it morally permissible to have a member of our family killed to avoid the tremendous personal sacrifice his or her care requires of us? The answer should be obvious: no."

The Respect Life package also specifically includes among pro-life concerns -- for the first time since 2006 -- opposition to capital punishment. Members of Catholics Against Capital Punishment had asked Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the USCCB Committee on Pro-Life Activities, to include the issue this year.

"We are concerned that by disregarding the issue of the death penalty, ... the pro-life committee may be ignoring the wise counsel offered three decades ago by the U.S. bishops in their historic 1980 statement on capital punishment," the organization said in a Dec. 2 letter to the cardinal. "In it, the bishops affirmed that in voicing their opposition to the death penalty, they sought to remove a 'certain ambiguity' about our church's affirmation of the sanctity of all human life."

In an article for the 2010-11 package, Bishop Robert W. Finn of Kansas City-St. Joseph, Mo., linked the issue of capital punishment to God's divine mercy.

"As we seek a reason to put aside the practice of the death penalty, perhaps the best motive is our desire to imitate God in his mercy toward those for whom Jesus died," he wrote.

In addition to Bishop Finn's article, this year's Respect Life program packet includes articles on:

- "American Youth and the Culture of Life" by graduate students Megan Breen and Samuel Vasquez.
- "Sex Trafficking: The New Slavery" by Diane Bayly of the USCCB's Office of Migration and Refugee Services.
- "Hope for Married Couples Who Want to Have a Child" by Dr. John Bruchalski of the Tepeyac Family Center.
- "Caring for Each Other, Even Upto Death" by Marie Hilliard of the National Catholic Bioethics Center.
- "Make Room for People" by Steven Mosher of the Population Research Institute.
- "Losing a Child to Suicide: Trusting in God's Mercy" by Gladys Sweeney of the Institute for the Psychological Sciences.

This year's liturgy guide offers intercessions for life; suggested homily reflections for Respect Life Sunday and Jan. 22, the anniversary of the Supreme Court decisions that legalized abortion; a litany for life; and a prayer, enthronement and novena to Our Lady of Guadalupe.

Begun in 1972, the Respect Life program brings church teaching on the value and dignity of human life to the Catholic community and the wider public through education, prayer, service and advocacy.

Archbishop Dolan: 'Too many don’t see that Jesus, Church are one’

By Mike Nelson

Catholic News Service

LOS ANGELES -- Jesus and the Catholic Church are one -- "a package deal" that a disturbingly increasing number of people seem to ignore even as they profess to be religious, Archbishop Timothy M. Dolan of New York told a crowd of more than 1,500 people Sept. 21 at the sixth annual Los Angeles Catholic Prayer Breakfast.

"Our number one pastoral problem today is that too many people don't see the intrinsic connection between Jesus Christ and the Catholic Church," he said to those gathered on the Cathedral of Our Lady of the Angels' plaza in downtown Los Angeles.

The breakfast followed an early morning rosary and Mass, concelebrated by Archbishop Dolan, Los Angeles Coadjutor Archbishop Jose H. Gomez and the archdiocese's auxiliary bishops.

Los Angeles Cardinal Roger M. Mahony presided.

Archbishop Dolan cited the conversion story of St. Paul to illustrate the connection, noting that "Jesus did not ask, 'Saul, why do you persecute my people?' or 'Why do you persecute my church?' Jesus asked, 'Why do you persecute me?'

He invited his audience to consider those words carefully as he noted that, once converted, Saul/Paul "seeks out the church, the united followers of Jesus. He sought out the church in order to find Jesus, so that he could be united in the disciples' work of evangelization."

Yet, the archbishop said, that connection seems to be lost on many of today's people, including many lapsed, inactive and fallen-away Catholics -- some of whom have renounced and rejected the Catholic faith.

"We are living in an era where people believe in Christ, but not in his church," said Archbishop Dolan. "They want the king, but not the kingdom; they want to believe without belonging; they want the faith, but not the faithful. But for the committed Catholic, the answer to that is, 'no can do.' Jesus and the church are one."

Not that all is negative, the archbishop said, noting that last year more than 3,000 people in the Archdiocese of New York entered the church. "And thanks to immigration, the church still grows, and the vast majority of Catholics are faithful," he said. "But for committed Catholics, the great challenge for us today is addressing those who believe, 'We can have Christ without his church.'"
Marriage support available at your fingertips

By Father Eugene Hemrick
Catholic News Service

"Couples about to be married write a letter to each other in which they express why they love one another. During the marriage ceremony, I often include excerpts from the letters in my homily. You should see the tears this brings. What is most touching is God's role in guiding them."

The priest who shared this with me was one of several participants at this year's J.S. Paluch gathering for vocation directors. Marriage was its topic.

I am always amazed how much I learn from keynote speakers and informal conversations with people like the above. The keynote this year, Archbishop Joseph E. Kurtz of Louisville, spoke on the work of the United States Conference of Catholic Bishops. He directed us to the bishops' website on marriage (www.foryourmarriage.org). Here is an example of the counsel it gives to married couples:

"Forgiveness is tricky; it is both a decision and a process. It is a decision because it involves using our will and intellect to decide to forgive. It is not a feeling; we need to decide to forgive. Yet it is also a process because we have a right to work through the hurt with somebody who is helpful and will validate our feelings (a good friend, a priest, a therapist, etc.). Do not wait to feel like you need to forgive because that may never happen. That said, if you have a very hard time forgiving, the very first place to start is prayer: Ask God for the grace to decide to forgive as you process the hurts with somebody you trust."

Second, IVF procedures particularly involve producing a number of zygotes (fertilized ova). Some or all are usually placed in a womb; all but one or a few of them usually die one way or another. In some procedures, this involves direct killing of human lives; in others, it may not. At the very least it wrongly places new human life in high risk of death.

And third, this process of initiating new human life is a subversion of the dignity and unity of marriage and of the integrity of natural and necessary parental relationships with children as they come into the world.

This aspect of artificial insemination and IVF may seem less tangible, but it is an important and profound one. In the tradition and teachings of the church, as well as in the vast majority of human social traditions throughout history, sexual relations in the context of the marriage relationship are the worthy and solid setting capable of assuring a healthy nurturing of new human life.

Heterologous fertilization, of course, brings in the additional question of marriage fidelity and parental identity and responsibility. But even homologous fertilization deprives human procreation of the dignity that is proper and natural to it.

It needs to be clearly stated that when IVF or any other kind of artificial fertilization does happen, the resulting life is no less human and no less to be accepted with love.

Our Faith

Morality of in vitro fertilization/artificial insemination

By Father John Dietzen
Catholic News Service

Q. What are the Catholic Church's views on artificial insemination? I know it is opposed to in vitro fertilization, which is something different.

What is the difference between lovingly bringing a life into the world by using new techniques and prolonging a life by using scientific advances such as a pig heart valve? (Indiana)

A. Artificial insemination and in vitro fertilization (IVF) are two of many procedures today that change or substitute for human reproduction by sexual intercourse and gestation in the uterus of the mother. They are different but share many challenges that question their moral validity.

Artificial insemination is the insemination of a woman by injection of the sperm (obtained by masturbation or other means) of her husband or of another donor.

IVF is fertilization outside the woman's body, using sperm of the husband or another donor. The gametes (woman's ovum and male sperm) are united, and conception occurs in a laboratory container where the first stages of new human growth occur. Soon the developing embryo is transferred to another environment, usually the mother's or another woman's womb, for continuing development until the time of birth.

IVF is called heterologous if the gametes come from a man and woman not married to each other, and homologous if the cells come from a husband and wife married to one another.

For us who were raised when there was only one way for a baby to be conceived and carried to term in the womb of its mother, it boggles the mind to realize that there are dozens of combinations today whereby all of this can happen. And each has its own array of religious and human, and therefore moral, questions.

One of them, of course, arises when a third party is involved, when the real biological father is not the husband of the mother, and is perhaps even unknown. The possible (and often real) serious confusions about parental relationship and responsibility are obvious.

The church considers IVF and artificial insemination morally unacceptable for at least three fundamental reasons.

First, from the time the ovum is fertilized, a separate human life has begun that has its own identity and dignity. Commercial, scientific and other procedures often performed on lives begun in vitro violate the respect and physical and spiritual reverence owed to these lives.

Second, IVF procedures particularly involve producing a number of zygotes (fertilized ova). Some or all are usually placed in a womb; all but one or a few of them usually die one way or another. In some procedures, this involves direct killing of human lives; in others, it may not. At the very least it wrongly places new human life in high risk of death.

And third, this process of initiating new human life is a subversion of the dignity and unity of marriage and of the integrity of natural and necessary parental relationships with children as they come into the world.

This aspect of artificial insemination and IVF may seem less tangible, but it is an important and profound one. In the tradition and teachings of the church, as well as in the vast majority of human social traditions throughout history, sexual relations in the context of the marriage relationship are the worthy and solid setting capable of assuring a healthy nurturing of new human life.

Heterologous fertilization, of course, brings in the additional question of marriage fidelity and parental identity and responsibility. But even homologous fertilization deprives human procreation of the dignity that is proper and natural to it.

It needs to be clearly stated that when IVF or any other kind of artificial fertilization does happen, the resulting life is no less human and no less to be accepted with love.

Our Holy Father’s Monthly Intentions 2010

OCTOBER

Catholic Universities. That Catholic Universities may increasingly become places where, in light of the gospel, people may experience the unity of faith and reason.

World Mission Day. That World Mission Day may help Christians realize that the task of proclaiming Christ is a necessary service to which the Church is called for the benefit of humanity.

NOVEMBER

* Care of Creation. That all people of good will, especially those who make political and economic policies, may commit themselves to care for all creation.

* Peace of God. That believers of every religion may witness through their lives and through dialogue that the Name of God brings peace.

Daily Offering Prayer

Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians. I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.
JUST 4 KIDS

God calls Amos as one of his prophets

During the reign of Uzziah, king of Judah, and Jeroboam, king of Israel, there lived a man named Amos, who had been called by God to be a prophet. The Lord gave Amos words to speak to the people of all of Israel, wherever they lived. The Lord was angry with his people, and he wanted them to know his wrath would be firm against them when they sinned or turned away from God.

Amos declared the word of the Lord to the people of the different regions, from Aram to Tyre and from Ammon to Moab. For their crimes, he said, the Lord would not revoke his word, but he would punish them according to their deeds. In addition, God said he would send three woes upon Israel if they did not repent.

The first woe would be against those who "turn judgment to wormwood and cast justice to the ground!" As a result of this woe the Lord said, "There shall be lamentation, and in every street they shall cry Alas! Alas!"

For this, the Lord also offered a way to avoid his punishment: "Seek good and not evil, that you may live."

The second woe was for those "who yearn for the day of the Lord!" For them the day of the Lord would be darkness and not light. This was for those whose sacrifices were meaningless to the Lord, but if they offered a true holocaust to the Lord, then God would "let justice surge like water, and goodness like an unfailing stream."

The third and final woe was for "the complacent in Zion, to the overconfident on the mount of Samaria." For these people, Amos asked a question, "Are you better than these kingdoms, or is your territory wider than theirs?"

The Lord promised a swift judgment for the third woe: "Therefore, now they shall be the first to go into exile, and their wanton revelry shall be done away with. ... Beware, I am raising up against you, O house of Israel."

Still, Amos had visions from God about his anger with Israel. He saw swarms of locusts that were eating all of the grass in Israel. A basket of ripe fruit appeared before Amos, and the Lord told him, "The time is ripe to have done with my people Israel; I will forgive them no longer."

The Lord also gave Amos a promise of hope for Israel: "I will bring about the restoration of my people Israel."
**Family**

If you’re planning on moving, don’t. Just don’t. Trust me.

By Jimmy Patterson

Karen, the kids and I lived in the same modest home in Midland for 17 years. We often found we needed something bigger during all those years, but my overriding thought, philosophy maybe, was that not moving would provide more stability for our children. I was raised in the same house growing up in Irving. Even now I look back with fondness on that suburban house, especially now that it has recently been sold and out of the family for the first time since 1965.

Moving our family was something my wife had wanted to do for several years. Our home was functional but we had always hoped for something a little more suitable to our needs. So we have spent the last couple of months uprooting ourselves and finding that dream home we had always wanted one day.

But I gotta tell ya: It ain’t easy. Aside from running across boxes and boxes of memory-inspiring photographs of family members when they were in diapers (um, that would be the kids), the other parts of moving aren’t all that fun.

Yes, the physical aspect of picking up box after box is toilsome. But the hard part -- the really hard part -- is living like you want people to think you live when you know someone is coming to view your house.

Our old house is, as of the end of September still for sale, the victim of a sluggish market and, we are assuming the fact that it has only a one-car garage.

Cleaning up your act as you prepare for someone to come walk through your digs is one of the hardest thing I’ve ever had to do. But if I thought Karen was insistent that I pick up after myself BEFORE we put the old house on the market, geez-a-loo, I barely had time to go to work each day for picking up stuff I didn’t even know I was leaving around.

It was like that for two months. Every single day.

And while we were busy pretending to be cleaner than we really were, we ourselves traipsed through house after house belonging to people who had been making the same sacrifices as my son and I had been called to make at our house. Just once I wanted to walk through a house with a newspaper lying on a footstool, a stack of paperwork on a desk, or a toilet running.

LEME SEE HOW YOU LIVE, PEOPLE! I am not going to be living a dream life, so it’s OK if your house has stacks of busy-ness lying around.

By far the most important thing I learned when looking for a new house is that when you find something you think you like, just don’t say anything. As a husband, and as my son found out being a teenage boy, it is important that we just keep quiet. We should really only say we like something after our wives or mothers say they like it first. We could walk into a house with wood paneling for instance, and it could remind us of a hunting cabin we stayed at once, but, as I have learned, it’s really not something we want to live with every day. Unless we hope to live alone, I was reminded.

We walked in one house and I admired the residents’ corner sofa unit -- until Karen pointed out to me that it had actually once been our corner sofa unit. Exact same piece of furniture. Talk about shocked. But I wondered what kind of a person would one day buy my old furniture? I walked through the house to find out. And what I found was a NASCAR fan who hung his caps above the mantle like they were trophies. So that is what I would have become if my wife had let me settle for the old and didn’t welcome something new.

Moving after 17 years may be hard, but I found that despite the hard work, the pretending to be someone you’re not, and the fact that when you move into a new house you must work even more diligently to keep it clean, it isn’t such a bad deal after all. But just barely.

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**Your Family**

If your child is heading off to kindergarten (or college)

By Bill and Monica Dodds

Catholic News Service

If your child is heading off to kindergarten or college:

-- You're amazed this day has arrived so quickly.
-- You're shocked to realize that he or she is in the college graduating class of 2014 (please, God) or the high school graduating class of 2023.
-- You're concerned about how this is impacting the family budget.
-- You're worried that your child may be negatively influenced by fellow students.
-- You're aware that your child is both eager and anxious.
-- You're (it's OK to confess this) looking forward to a little more quiet around the house, and at the same time you're dreading that little more quiet.

Veteran parents, those with a child in the first grade or sophomore year of college, will tell you all will be well. What they might not mention is that they went through all the emotions that you're experiencing this fall when it was their little one, whether age 5 or 18, heading out the door on this great adventure.

It has been said that we want our children to grow up and become independent, and then they double cross us and grow up and become independent. That's not totally true, of course. They become less dependent. But family is about interdependence. Members compensate for each others' weaknesses and rely on each others' strengths.

Still, it's hard on Mom and Dad when a son or daughter reaches an obvious milestone, and that's what entering kindergarten or college is. There were a lot of steps getting your child ready for this day, but when it finally arrives, it can seem that this step is just too big. If not for your son or daughter, then for you!

What can you do to help him or her and help yourself? Four suggestions:

1. Have faith! Trust in your child's abilities and common sense. Have faith that the values and beliefs you've taught them -- and lived -- have been planted well. Those seeds will take root and grow over time. (And, of course, your teaching duties aren't over yet!)

2. Have hope! Recognize that this big step is one that leads to so many opportunities for your young student. That great big world your child is moving into is filled with possibilities and, yes, some of those are scary, but others are wonderful beyond your imagining.

3. Have love! Now your child needs your help in a different way. A kindergartner isn't a preschooler. A college student isn't a high-schooler. But, be assured, no matter what age your child is, he or she wants and needs that foundation of love that you have offered and continue to offer.

4. Pray for him or her daily. (But you do that already, don't you?) And daily, thank God for the incredible gift of being the parent of such an incredible child.

On the Web: The Kindergarten Curriculum

Yes, in your day a kindergarten class focused on "wait your turn" and "don't eat paste." Apparently there's more to it now. This website looks at kindergarten language arts, math, science, social studies and the arts. Really. Go to:


ANSWERS

Nahum
Haggai
Malachi
Amos
Habakkuk
PBS special devotes six hours of programming to ‘God and America’

NEW YORK -- "Americans," observed Alexis de Tocqueville, writing in the early days of the Republic, "combine the notions of religion and liberty so intimately in their minds that it is impossible to make them conceive of one without the other."

The crucial influence of faith in shaping U.S. history, and in molding the national character, receives a searching analysis in the six-hour miniseries "God in America." The documentary -- a joint presentation of "Frontline" and "American Experience" directed by David Belton -- premieres on PBS stations Monday, Oct. 11, 8-10 p.m. CDT (check local listings).

Through interviews with scholars, archival images and dramatizations, the initial episode screened recounts how the religious heritage of the Old World -- first brought to the future United States by Catholic missionaries moving north from Mexico -- was radically reshaped by a series of all-too-worldly conflicts among believers of various stripes.

Puritan leader John Winthrop's rejection of Anne Hutchinson's innovative views, which resulted in her banishment from the Massachusetts Bay Colony he ruled as governor, for instance, is portrayed as having at least as much to do with Winthrop's desire for social cohesion in the fledgling community as with any religious fervor.

NEW YORK (CNS) -- Not many Hollywood films open by quoting the Book of Job on the grandeur of horses: "In frenzied excitement he eats up the ground; he paws fiercely, rejoicing in his strength, and charges into the fray, afraid of nothing, when the trumpet sounds." (Job 39: 21-24, New International Version).

But then, not many films are as exceptional as "Secretariat" (Disney), an exuberant and inspirational retelling of the real-life story of -- arguably -- the greatest racehorse of all time.

"Secretariat" is more than just a rousing sports movie. Much like "Seabiscuit," "Secretariat" explores the human dynamics surrounding the animal, extolling the importance of family and the virtues of perseverance and courage. Viewers of faith, moreover, will appreciate a strong undercurrent of religious fervor.

There's quite a saga behind the 1973 Triple Crown winner. Diane Lane plays Penny Tweedy, the nonequine lead. When her mother dies, and her father, Christopher (Scott Glenn), a prominent breeder, becomes incapacitated, Penny returns to her roots on a Virginia horse farm. Though proud and happy as a housewife, Penny rises to the defense of the failing business and assumes control.

Blessed events are about to happen to the stable's two mares, sired by the famous stallion Bold Ruler, owned by Ogden Phipps (James Cromwell). Ogden and Christopher had agreed to a coin toss to decide ownership of the offspring, and Penny upholds the plan. Ogden wins the toss, and chooses what he thinks will prove the better racehorse. Penny disagrees, and the rest, as they say, is history.

There's something special about Secretariat right from the start. Gentle-hearted groom Eddie Sweat (Nelsan Ellis) marvels when the foal jumps, moments after being born: "Have you ever seen that, a colt stand up so fast on his feet?"

But the road to racing success is a rocky one. Large and chestnut-colored, "Big Red" (Secretariat's first name) is fat and lazy and branded the underdog. "He eats too much, sleeps too much, and lays against the back of the starting gate like he's in the Caribbean," laments his hard-driving trainer, Lucien Laurin (John Malkovich).

After Penny's father dies, the taxman cometh, and Penny is pressured by her brother and husband to sell the farm and the horses. She is determined to see through her father's dream, juggling family commitments while battling sexism in the male-dominated horse world. At her side is her father's indomitable assistant, Miss Ham (Margo Martindale), who rechristens Big Red "Secretariat" after her first choice, "Deo Volente" ("God Willing"), is turned down.

Nobody messes with this dynamic duo, and Penny earns a reputation for being "tough as nails." Against all odds, Secretariat emerges as a winner, and Penny's success inspires others, especially her family.

Right: Diane Lane, as Penny Tweedy.
CARITA: Story of Fabio most inspiring of all

(From 13)

Mass due to the wheelchairs and assisting the residents as they walk to the very small chapel. S. Christiana pulled out her acoustic guitar and the place erupted in song … some in tune, and some not in tune, but it was joyful! Every movement of Holy Mass from the singing to the offering of the gifts to the general intercessions involved the residents’ participation.

The reception of the Eucharist by most of those present was one of joy, reverence, and anticipation. Later that night I contrasted the experience with the experience of celebrating Mass at St. Peter’s Basilica and the tomb of St. Francis. The beauty of those two Masses was unique in its own way, but this particular Mass, with the splendor of their worship, was a deeply moving spiritual experience. School was still in session and I wondered what was the next course ...

How God Provides

As a businessman, I began to ponder the financial cost to run a fulltime home like Casa di Carita for 25 clients. So, I asked S. Christiana, “How much does it cost to run this place?” Her answer: “I don’t know.” I was so surprised I did not respond but thought, “How could she not know?! Stricken with her answer, I did not ask any more questions.

Later, I asked the local priest who celebrates daily Mass with them and told him what Sr. Cristiana had said.

“It’s because she doesn’t know, she literally doesn’t!” he said. “They rely totally on the providence of God working through the goodness and love of the community.”

“Each month, a different person will come in and pay their electric bill; and a different family will pay the gas bill, etc. The food is brought in from the restaurants, or people will have a party at their home and whatever is left over they bring, as well as food from their vegetable gardens. There are also 6-10 volunteers that come daily, bringing not only their time and talents but material things as well.”

Once again I was being taught that God will provide, God will provide, God provides.

If this faith in the Lord was not convincing enough, I next found out what happens each year with whatever money is donated to Casa di Caritas. Their rule -- their absolute faith in God -- is tested every year. On December 31 every year, whatever money they have in the bank they give to the poor. As a result, they start out every January 1 with no money in the bank. No one person is relied on but God.

Fabio

Finally, there was my experience with what I call the living stone of Casa di Carita. Sister Rosa, one of the more elderly sisters, with tears in her eyes, tells the story of Fabio. Fabio was born as a twin. The first child was stillborn, but the second one, Fabio, survived. Fabio’s father was in the delivery room and when he saw Fabio’s severely deformed head, he took the baby into the adjacent room. He returned to tell his wife that the other twin (Fabio) died too. He did this because the doctors had just told him that Fabio would last only a few days. He did not want his wife to have more pain and suffering.

So, what do they do with this baby? The founder of Casa Di Carita, Fr. Mario, a local priest, took Fabio to Casa di Carita. Sr. Rosa said, “We can’t handle someone like this. The only way he can survive is with a feeding tube. We just cannot handle it.” At the time they already had 22 clients and were short on staff. Fabio went back to the hospital for another two weeks. Fr. Mario took Fabio once again to S. Rosa and said, “If you had this much faith in God, (he made a sign with his thumb and index finger signifying a small amount) God will provide. Please pray about it.”

S. Rosa took Fabio to a statue of the Blessed Mother and said “I can’t handle this. We can’t handle this without help.” Interiorly, S. Rosa heard the Blessed Mother say “God and His Angels will help you.” Those angels turned out to be the volunteers and for the next 33 years, they took care of Fabio. He cannot talk or feed himself and still requires a feeding tube. When I went into Fabio’s room I was in shock at what I saw. This 33-year-old man, with a severely deformed head, was being worked on by a volunteer physical therapist.

For 33 years Fabio has survived, and those volunteers -- those angels -- have kept coming to affirm that every human being has worth. Fabio remains one of the most valuable assets to the community of Casa di Carita. Fabio’s presence reminds the community that no matter who comes through their doors needing help, they will be accepted because God provides. My lessons about God’s providence remain etched in my heart, yet the faith of the people of Casa di Carita humbled me--proving to me how little my faith is compared to theirs.

The Adult Catechism

Catholic schools’ future depends on all of us

By Most Rev. Donald Wuerl
Archbishop of Washington

This year as we turn our focus toward our schools during Catholic Schools Week, we are aware that the newly published Policies for Catholic Schools are being implemented across the archdiocese. The policies, promulgated last summer on the Solemnity of the Assumption of the Blessed Virgin Mary, reflect nearly two years of significant work on the part of pastors, principals, teachers, parents, parishioners and archdiocesan staff. Thousands of people were involved in their development, and they will well serve the Catholic schools of the Archdiocese of Washington for many years to come. In a particular way, I am grateful to the archdiocesan staff who dedicated so much effort to this project and to the thousands of people who took the time to share their insights and expertise throughout the extensive consultative process.

The task began in October 2007, when Catholic school leaders, clergy and parish leaders from across the archdiocese came together for a Convocation on Catholic Education. Following that meeting, which resulted in a call for a unifying vision, an archdiocesan-wide strategy and policies for Catholic schools, the school leadership began an 18-month highly consultative process to develop comprehensive new policies to ensure a future for Catholic schools.

Because the voice of those directly affected is so important, more than 12,000 people ₦ parents, parishioners, clergy and educators ₦ were invited to be a part of the consultation process. This included surveys, focus groups and a number of meetings. For example, more than 1,000 people were invited to attend eight regional meetings in April 2009 to review and comment on draft policy options. In addition, the archdiocesan Board of Education, the Priest Council and the Archdiocesan Pastoral Council all were engaged in the review of the policies, which were organized around four key areas: Catholic identity, governance, academic excellence, and affordability and accessibility.

Catholic identity was the most frequently highlighted area of discussion. It was universally recognized that our schools must be Catholic. While our schools are open to non-Catholic students, the Catholic Church does not attempt to run an alternative public school system.

The Catholic Church is engaged in Catholic education to pass on the faith and to provide young people with an educational and moral foundation that will serve them for the rest of their lives. Throughout the history of Catholic education in our country, beginning with Saint Elizabeth Ann Seton, our Catholic schools have participated directly and intimately in the work of the Church in passing on the faith. Catholic education in all of its forms has as its primary task the communication of the person and message of Christ. This unfolds in a wide range of efforts, but the goal is always the same. In our Catholic elementary and secondary schools, as well as in our parish religious education programs, the threads of the encounter with Christ and his life-giving message are woven into the fabric of our human experience.

Second only to Catholic identity among the concerns voiced in the preparation of the Policies for Catholic Schools was the issue of affordability. The future of our Catholic schools depends on the ability of all of us working together to meet the increasing costs and to assist families who are making sacrifices to give their children a Catholic school education.

The funds to keep open our Catholic schools come from tuition
MP3: Devices could be delivered to 30,000 troops serving overseas

(From 1)


There are some 300,000 Catholic men, women, and their families serving in the armed forces. Despite ongoing efforts by the United States Military and the Catholic Church, there are just not enough chaplains to serve the spiritual needs of those who serve us.

“We know,” says Lomonte, “that an MP3 player is not a substitute for a priest or the sacraments. It is our prayer that by being able to hear the Mass, the rosary, even stories from fellow soldiers whose faith has sustained them in times of trouble, this player can be a source of strength, comfort, and can connect them to their Catholic faith.”

Mary’s Touch is making the MP3 players available to service members and their families free of charge. The cost to put a player in a soldier’s hands is $24, an expense that Lomonte is prayerfully asking everyone, from parishioners to corporations, to help cover.

“We have received thousands of requests for these players from military chaplains and service men and women all over the world,” said Lomonte, “and we need the financial support of everyone to fill these orders.”

“I realize,” admits Lomonte, “that our goal is as big as the West Texas sky, but we will get one of these players to every service member or their family that needs one.”

“This is an idea whose time has come,” says Deacon Michael LaMonica of Our Lady of San Juan Parish in Midland.

“I know from talking to many a young person,” said LaMonica, “that when they once a year? Do it whenever all of you are together under the same roof. Turn off the TV, especially at dinner time, and share with each other. Even if your children aren’t the talkative sort, don’t stop asking them about their lives.

> Listen. Stop talking and hear. And more than hear your kids, listen. Same applies with your spouse. Listen.

> Be there. Physically and mentally. Just being there sends a loud message.

> Go to their stuff. I see kids at my son’s school functions who have no parents there. Ever. Many of the kids have to be taken home from functions by other students’ parents. What’s up with that? If a kid joins a band, or a choir or whatever, chances are fairly good that he would love it if his parents would take the time to see what he’s doing.

> Date Night. Regularly schedule a date night with your spouse. It not only nurtures your relationship, but it also teaches your son or daughter how husbands and wives should treat each other.

The future of family is quite literally up to all of us. Parenting, as you can see, is not that difficult. Half of it is just showing up. The other half is loving, listening and just being there for them. With any measure of luck, everything from that point will fall into place. Sure there will be challenges, but imagine your kids’ lives if you weren’t there for them.

MINISTERS: Musicians in Mass to face many changes with new missal

(From 6)

sung text that corresponds to the new translation. Composers have readjusted previous musical settings. New compositions are also being prepared that will broaden the treasury of music for the people.”

McMahon says people can expect “new settings of many of the Mass texts that people have come to know and sing pretty confidently – the ‘Gloria;’ the ‘Sanctus.’ A lot of musical settings are being retooled.”

While he doesn’t expect the entire musical repertoire of most parishes to change, he says, one significant difference is that the new missal translation will “open up singing parts of the Mass we’re not used to.”

For example, he calls it a “priority in the new translation” to sing the dialogue at the beginning of the Eucharistic prayer. He notes that singing more parts of the Mass “puts us at the same tempo,” adding to the common experience of Mass-goers. McMahon sees the changes as a benefit since any part of the Mass given greater attention can result in greater understanding of the Mass by the people.

“People always need to be taken back to the basics of liturgical formation,” he says, and the Second Vatican Council in the 1960s “called for full, active participation in the liturgy.”

McMahon cautions that, despite the fact that change is coming, “we don’t want to make too much or too little of it. We’re not changing the Mass; we’re changing the translation.”

50: Bishops from throughout Texas, Oklahoma, Arkansas (Region X) invited

(From 1)

be a large assemblage of bishops from throughout the U.S. Conference of Catholic Bishop’s Region X, which consists of the leaders of dioceses in Texas, Arkansas and Oklahoma.

The steering committee for the 50th jubilee announced in September that it will focus on the importance of the family in the role of the church and specifically the diocese in its first 50 years.

The weekend will also include a reception following Sunday’s Mass and a Saturday evening dinner honoring, in part, some of the pioneer families of the diocese. Families from each of the diocese’s three deaneries – San Angelo, Abilene and Midland-Odessa – will be identified in the coming weeks and months.

Other invitees include apostolic nuncio Archbishop Pietro Sambi all clergy and women religious who have served, Knights and Ladies of the Holy Sepulchre, Knights of Columbus state officers and assorted state, city and community officials and leaders from throughout the diocese.

The 50th Anniversary Steering Committee is chaired by Fr. Barry McLean and is comprised of Bishop Pfeifer, Msgr. Larry Droll, Chancellor Mike Wyse, Sister Hilda Marotta and Sister Adelina Garcia of the Office of Education and Formation, Deacons Tim Graham and Charlie Evans, Christ the King Retreat Center Director Tom Burke, Mary Sue Brewer, assistant to Bishop Pfeifer and Communications Director Jimmy Patterson.
MARRIAGE: Church teaching opposes same-sex marriage

(From 1)

church, no court, no convention, no judge, no congress can change this. By reason of its very nature, therefore, marriage exists for the mutual love and support of the spouses and for the procreation and education of children. The natural institution of marriage has been blessed and elevated by Christ to the dignity of a sacrament. This means that Christian marriage is more than a contract. A same-sex union “marriage” can never be a sacrament.

The Church opposes attempts to grant the legal status of marriage to a relationship between persons of the same sex. No same-sex union can realize the unique and full potential which the marital relationship expresses. For this reason, opposition to “same-sex marriage” is not an instance of unjust discrimination or animosity towards homosexual persons, as they are not being denied a natural right. “Same-sex marriage” is a mockery of marriage which was instituted by Almighty God as a covenant between man and woman.

The proposal to give tax-supported health care and related benefits to domestic partners of homosexuals is destructive of the family unit by establishing a false and unwarranted equality between homos-
SAME SEX: Unions in contradiction with God’s defined meaning of marriage

(From 21)

tolerate any form of violence in speech or action aimed against gay men and lesbian women.

The Church must strongly uphold the critical importance of the family. Pope John Paul II teaches that “The family...is an institution fundamental to the life of every society...Marriage, which under girds the institution of the family, is constituted by the covenant whereby ‘a man and a woman establish between themselves a partnership of their whole life,’ and which ‘of its very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children.’ Only such a union can be recognized and ratified as a ‘marriage’ in society. Other interpersonal unions which do not fulfill the above conditions cannot be recognized, despite certain growing trends which represent a serious threat to the future of the family and of society itself.”

Most people spontaneously oppose “homosexual marriages”—70% or so in opinion polls. Central to their position is the conviction that the legal recognition of homosexual unions as civil marriages would be an attack on traditional marriage.

Claiming that “homosexual marriage” and traditional marriage are on a par with one another undercuts what is a basic building block of society. This claim says that all ways of raising children and all relationships offer the same benefits to society and are worthy of the same support. Traditional marriage provides the best environment for children. No amount of social engineering can change the fact that homosexual relationships cannot accomplish these goals. And, no court of civil law, nor judge, has the authority to change what nature itself has defined, and God’s word has defined about the true, everlasting meaning of marriage.

OBISPO

(Para 3)

ser humano puede traer much las nuevas bendiciones a nuestro país. Nuestras leyes inmigratorias se necesitan cambiar; son antecuadas e inadecuadas para la promoción y regulación de relaciones sociales y económicas del América del siglo 21. Nuestras leyes presentes son malemente adaptadas al crecimiento de la interdependencia de nuestro mundo y la globalización de labor. Los cambios propuestos, sin embargo, deben tomar en cuenta ambas la dignidad humana y el interés nacional. Por esta razón, los Obispos de los Estados Unidos y una coalición ancha de los dos partidos incluyendo uniones de labor y cámaras de comercio apoyan reforma comprensiva inmigratoria. Esta reforma debe tomar en cuenta las necesidades del futuro para labor por medio de proveer un programa para invitados legales y también ofrece un paso ganado para legalización de unos 12-11 millones de trabajadores indocumentados ya en el país así también como componiendo la inaceptable acumulación de visas de reunificación familiar que mantienen familias separada por un largo periodo de tiempo.

Unos de los principios fundamentales detrás de cualquier sistema migratorio moral es que naciones tienen derecho de proteger sus propias fronteras. Los gobiernos tienen el deber de lograr el buen común de los ciudadanos que representan. En tomo, residentes de cualquier país tienen el deber de respetar la regla de la ley. Por esas razones, los Obispos Católicos de los Estados Unidos quieren que nuestro país tenga un proceso ordenado que regule sensiblemente el flujo de inmigrantes y nos mantiene libres de amenazas de terrorismo, violencia, tráfico de droga y otras actividades criminales. Los Obispos no favorecen fronteras abiertas. De hecho, reformando el presente sistema inmigratorio, como los obispos proponen, ayudaría a nuestra nación tomar el control de nuestras fronteras.

La reforma comprensiva inmigratoria apoyada por los Obispos Católicos ayudaría a lograr la unión de los principios de una frontera segura y una política inmigratoria generosa. Programas solamente de fuerza —que nuestra nación ha perseguido por más de dos décadas, no han resuelto el desafío de la inmigración ilegal. Durante este mismo período, personas indocumentadas han crecido de 6-12 millones, y comunidades fronterizas continúan vivir la violencia relacionada a las drogas. Desde 1998, casi 5.000 inmigrantes han muerto intentando a cruzar el desierto americano. Un reporte reciente de agricultura demuestra que el 80% de labradores de agricultura en los EE.UU. son inmigrantes. Este programa sería muy beneficioso a nuestros programas de agricultura.

Una reforma comprensiva inmigratoria es necesaria para asegurar ambas la frontera y proteger los derechos humanos. La propuesta principal del plan de una reforma inmigratoria sería el camino a ciudadanía para unos 12 millones de personas indocumentadas en nuestro país. Por medio de sacar 12 millones de personas de la sombra y oscuridad y requerirles que se registren con el gobierno, los que protegen la ley y el orden podrían distinguir entre los que están aquí para trabajar y los que tienen intenciones criminales. Pondrían a 12 millones en el lado correcto de la ley, librando a las patrullas fronterizas a perseguir a criminales que deberían ser detenidos y deportados.

Otro elemento mayor de la reforma sería la creación de un programa nuevo del trabajador que permitiría el trabajador inmigrante inexperimentado a obtener visas para venir a los Estados Unidos legalmente y trabajar bajo ciertas condiciones. Tal programa ayudaría hacer nuestras fronteras más seguras por medio de reducir inmigrantes ilegales quienes cruzan la frontera suerteña, de nuevo provveyendo a las patrullas fronterizas mas recursos y tiempo de perseguir a los elementos criminales: contrabandistas, traficantes de humanos, y narco-traficantes. Los inmigrantes en vez entrarían por puertos de entrada de manera segura, legal y ordenada de los peligros del contrabandista de humanos y las condiciones asperas y mortales del desierto.

Otros componentes importantes de la reforma inmigratoria serían la adopción de un sistema nacional de empleo de verificación para asegurar que los empleadores solamente contraten trabajadores legales. Los Obispos Católicos están de acuerdo con esta propuesta entendiendo que todos los 12 millones de trabajadores indocumentados sean legalizados y traídos a una nueva fuerza legal de trabajo y que un proceso justo de reclamación es disponible a los trabajadores que son despedidos injustamente por los empleadores. Y, debe de ser una base de datos gubernamentales que es mas exacta para que los ciudadanos americanos y otros trabajadores legales no sean despedidos por errores.

La Iglesia Católica cree que el sistema inmigratorio está quebrada y necesita ser reformada en todos aspectos y comprensivamente. Al hacerlo, muchas nuevas bendiciones serían traídas a nuestro país. Esto incluye el camino a ciudadanía para los 11-12 millones de indocumentados en nuestro país; un programa de trabajador temporal para permitir a los trabajadores inmigrantes entrar sin riesgos y humanamente; y una reforma inmigratoria familiar que permite a familias a ser reunidos más rápidamente. La Iglesia también dice que la raíz de los problemas de inmigración, dicha disparidad económica global, necesita ser corregida.

Los Obispos Católicos de los Estados Unidos han tomado esta posición de inmigración porque, siendo un tema económico, social y legal, también es humanitario y últimamente tiene implicaciones morales. Mientras queremos leyes que controlan nuestras fronteras, las personas que entran a nuestro país sin autorización propia, o que abusan de sus visas han de ser tratadas con respeto y dignidad mientras que cada caso sea tratado en una manera apropiada y justa. A estas personas se les ha de permitir el proceso debido de la ley. Inmigrantes que vienen a nuestro país por temor de persecución han de ser protegidos como buscadores de asilo, refugiados. En el presente medio ambiente económico global que exige la labor demanda a los Estados Unidos atraer a trabajadores extranjeros, los Estados Unidos han de establecer un sistema que provee avenidas legales para personas que entran la nación legalmente en una manera segura, ordenada y digna para obtener trabajos y reunirse con miembros de su familia. Jesús nos recordó de varias maneras y a tiempos diferentes de su vida que las leyes verdaderas son diseñadas para el beneficio y bendición, no al daño, de la humanidad. La ley más alta que siempre debemos vivir es el amor, y cuando vivimos por esta ley, entonces seremos verdaderamente bendecidos individualmente, en nuestra sociedad local, y en nuestro país.
BISHOP: Country can be recipient of many blessings

(From 2)

that keeps families separated for huge lengths of time.

One of the fundamental principles behind any moral immigration system is that nations have the right to protect their own borders. Governments have a duty to achieve the common good of the citizens who they represent. In return, residents of any land have a duty to respect the rule of law. For that reason, the U.S. Catholic Bishops want to see it that our country has an orderly process that sensibly regulates the flow of immigrants and keeps us safe from threats of terrorism, violence, drug trafficking and other criminal activities. The U.S. Catholic Bishops do not advocate open borders. In fact, reforming the current immigration system, as the Bishops propose it, would help our nation to gain control of our borders.

Comprehensive immigration reform as supported by the U.S. Catholic Bishops would help achieve bringing together principles of a secure border and a generous immigration policy. Enforcement-only policies which our nation has pursued for more than two decades, have not solved the challenge of illegal immigration. During the same period, undocumented persons have grown from 6 million to 12 million, and border communities continue to see drug-related violence. Since 1998, nearly 5,000 immigrants have died attempting to cross the American desert.

Comprehensive immigration reform is needed to both secure the border and protect human rights. The main proposal of an immigration reform plan would be a pathway to citizenship for the some 12 million undocumented persons in the country. By bringing 12 million persons out of the shadows and requiring them to register with the government, law enforcement would be able to distinguish between those who are here to work and those with criminal intent. It would place the 12 million on the right side of the law, freeing up law enforcement to pursue criminals who should be detained and deported.

Another major element of reform would be the creation of a new worker program which would permit unskilled migrant laborers to obtain visas to come to the United States legally and work under certain conditions. Such a program would help make our border more secure by reducing illegal immigrants who cross the southern border, again providing the border patrol more resources and time to go after criminal elements: smugglers, human traffickers, and drug traffickers. Migrants would instead enter through ports of entry in a safe, legal and orderly manner and away from the danger of human smugglers and the harsh and deadly conditions of the desert. A recent agricultural report shows that 80% of farm workers in the USA are immigrants. This program would be very beneficial for our farm programs.

Another important component of immigration reform would be the adoption of a nation-wide employment verification system to assure that employers hire only legal workers. The U.S. Catholic Bishops would concur with this proposal provided that all 12 million undocumented workers are legalized and are brought into the legal work force and that a just appeal process is available to workers who are wrongfully dismissed and are targeted by employers. And, there should be a reliable government database that is accurate so that citizens and other legal workers are not wrongfully dismissed. The Catholic Church believes that the U.S. immigration system is broken and needs to be reformed in all aspects and comprehensively. By doing so, many new blessings would be brought to our country. This would include a path to citizenship for the 11-12 million undocumented in the country; a temporary worker program to allow migrant workers to enter safely and humanely; and family-based immigration reform which allows families to be reunited more quickly. The Church also states that the root causes of migration, namely global economic disparities, need to be addressed.

U.S. Catholic Bishops have taken this position on immigration because, besides being an economic, social and legal issue, it is also a humanitarian one and ultimately has moral implications.

While we want laws that control our borders, persons who enter our country without proper authorization, or who overstay their visas should be treated with respect and dignity as each case is worked out in a proper and just way. These persons should be afforded due process of the law. Persons who flee their home country because they fear persecution should be afforded safe haven and protection in another country. Immigrants who come to our country because they fear persecution should be protected as asylum-seekers, refugees. In the current global economic environment in which labor demands the United States attract foreign laborers, the United States should establish an immigration system that provides legal avenues for persons to enter the nation legally in a safe, orderly and dignified manner to obtain jobs and reunite with family members. Jesus reminded us in various ways and different times in His life that true laws are designed for the benefit and blessing, not harm, of humankind. The highest law we must always live by is love, and when we live by this law, then we will be truly blessed individually, in our local society, and in our country.

WRAP: Solidarity against evil the best way to bring it down

(From 2)

turned a blind eye toward the explosion of hardcore “adult pornography” on the Internet; and as a result, a floodtide of vile material is pouring through the Internet into countless American homes, where even small children can be exposed to obscenity and older children can easily find it. Obscenity also pours unhindered into our communities through video and DVD rentals/sales and pay-TV channels. Sadly the present government administration has little heart for enforcement of obscenity laws.

In addition to harming children morally and psychologically, addiction to hardcore “adult pornography” also contributes to the breakup of marriages, to sexual assaults against women and children and to sexual trafficking in women and children. The flood of obscenity emanating from the United States also tarnishes our national image in the war against terrorism.

The Supreme Court has held repeatedly that the First Amendment does not protect obscene material, and in 1996 Congress enacted legislation to clarify that existing federal obscenity laws apply to the transmission of obscenity over the Internet.

In the fight against pornography, one person can make a difference, as verified by Norma Norris who initiated the WRAP Campaign. We should all be encouraged by this courageous woman to work more individually and as a community to take steps to eliminate pornography in our communities. There is strength in numbers, and if more of us who unite together, we can eradicate this deadly moral cancer of pornography from our society.

More and more we need to band together in effective strategies that will restore a level of decency to the public air ways and printed media. The White Ribbon Against Pornography campaign (WRAP) is a leader in this effort. This campaign is a reminder that pornography is an evil that should not be tolerated, and that all good citizens must use every effort, even political and legal means, to eradicate this cancer from our society.

WUERL: Future of Catholic schools depends on entire Catholic community

(From 19)

payments and parish and archdiocesan subsidies as well as a great variety of fundraisers. In the case of some of the high schools, subsidies are also available from the sponsoring religious community. To stretch as far as we can the resources available to the archdiocese and to encourage contributions from new sources, the Archdiocesan Tuition Assistance Fund has been established. In this fund will now be the resources available at the archdiocesan level for our schools in the hope that we can equitably and effectively distribute what we have in a manner that will sustain as many schools as possible across the entire archdiocese. We undertake this effort conscious that, as the United States Catholic Bishops’ statement on Catholic schools said in 2005, “the future of Catholic school education depends on the entire Catholic community embracing wholeheartedly the concept of stewardship of time, talent and treasure and translating stewardship into concrete action.”

As we celebrate our Catholic schools, let us also renew our commitment to work together so that Catholic education continues to flourish here, bringing to the next generation of young people Christ’s Gospel and helping them to grow in their encounter with the living Lord.
Bishop Michael Pfeifer speaks on Our Lady of Guadalupe during a recent RCIA session at St. Stephen’s Catholic Church in Midland.

Bishop Michael Pfeifer helped the parishioners at Immaculate Conception parish in Knickerbocker (below) celebrate the grand opening of their new church hall (top) on September 7.

Parishioners of St. Joseph’s-Rowena, St. Boniface-Olfen, and St. Thomas-Miles, gathered to celebrate the installation of their new pastor, Father Ariel Lagunilla. Bishop Michael Pfeifer celebrated the Mass and officiated at the Installation Ceremony (top) held at St. Joseph’s on August 30th. Other clergy present for the celebration were Msgr. Bernard Gully, Father Cornelius Scanlan, Father Barry McLean, Deacon Stanley Lange and Deacon Charlie Evans. Following the service a Sandwich Supper and fellowship time hosted by the cluster parishes was held at St. Joseph parish hall (above).

Prayer To The Blessed Virgin

(Submitted by an anonymous Angelus reader)

O Most Beautiful Flower of Mt. Carmel, Fruitful Vine, Splendor of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in this necessity. O Star of the Sea, help me and show here you are my Mother, O Holy Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to secure me in my necessity (make request). There are none that can withstand your power.

O Mary, conceived without sin, pray for us who have recourse to thee (three times). Holy Mary, I place this cause in your hands (three times).