

Diocese of San Angelo
50th Anniversary
Mass
11 a.m., Sunday
October 16, 2011
San Angelo Coliseum

THIS MONTH:
New prayer written for the
diocese's 50th anniversary
observance, Pg. 6



West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
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IN THIS MONTH'S ANGELUS:

'The fasting I want'

One of the ancient religious practices of God's people is the call to fasting and doing penance. However, the kind of fasting that God asks is not for just external actions or giving up things, but a fasting that leads to a change of heart and to reach out in compassion and love to the poor, needy and abandoned. / Pg. 2



CALENDAR MARCH

- 6 -- 9th Sunday in Ordinary Time
- 9 -- Ash Wednesday
- 13 -- First Sunday of Lent
- 19 -- St. Joseph, husband of the Blessed Virgin Mary
- 20 -- Second Sunday of Lent
- 25 -- The Annunciation of the Lord
- 27 -- Third Sunday of Lent

Beatification of Pope John Paul II set for May 1

By Carol Zimmermann
 Catholic News Service

WASHINGTON -- The news of Pope John Paul II's upcoming beatification was welcomed by many as a confirmation of something they already felt from the moment the shouts of "Santo subito!" ("Sainthood now!") reverberated through St. Peter's Square at the pontiff's funeral.

Many in the crowd were young people who had a special affinity to Pope John Paul, whose pontificate started and ended with a special greeting to young people. During his installation ceremony in 1978, the newly named pope told youths: "You are the future of the world, you are the hope of the church, you are my hope."

And his last words, reportedly delivered hours before his death, were also to

youths, in response to the thousands of young people praying and singing in St. Peter's Square.

"I sought you and now you have come to me. ... I thank you," said the pontiff, who died April 2, 2005 at age 84.

Basilian Father Thomas Rosica, founder and CEO of Canada's Salt and

(Please See **BEATIFICATION/23**)

West Texas Catholic Reports from Cairo



A protester holds up a crucifix during Egypt's historic uprising, at left; above, Midland High graduate Maggie Hyde.

'We are of one hand; we are Egyptian'

Midland High, Notre Dame grad hopeful for Egyptians

By Jimmy Patterson
 Editor / The Angelus

We hear often about the disdain Muslims have for Christians and the Western world. We read about terrorist attacks and persecution of those of the faith, bombings at churches and kidnappings of Christian missionaries.

What happened in Cairo during Egypt's recent revolution, though, went largely under-reported.

Maggie Hyde, a graduate of Midland High School currently working as a reporter for the Associated Press in Cairo, heard the chants first.

'We are all one; we are Egyptians.' The mantra came from a protective circle Muslims had formed around Christians during a weekly service they conducted in Tahrir Square, the site of the protests and subsequent overthrow of President Hosni Mubarak and his 30-year dictatorial regime.

(Please See **HYDE/20**)

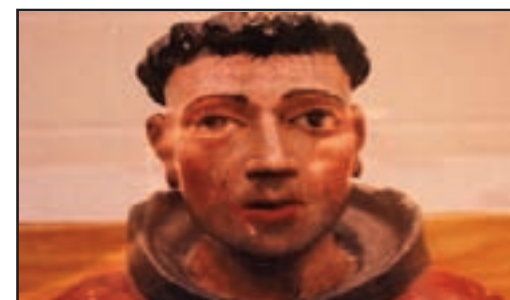
Senators Cornyn, Hutchison reject bishops' stands on START Treaty, DREAM Act bills

By Jimmy Patterson
 The Angelus

Texas' 4.4 million Catholics may have a voice with the bishops who shepherd them, but that does not necessarily translate to the faithful having a voice with their elected U.S. Senators. Kay Bailey Hutchison and John Cornyn, the state's two Republican Senators in Washington, voted against important recent legislation -- bills that would have lessened the threat of nuclear war and would have called for more humane treatment for immigrants.

Both bills opposed by Cornyn and Hutchison were supported by the state's bishops, according to the Texas Catholic Conference, an organization devoted to social justice issues and public policy.

Cornyn and Hutchison voted along party lines in opposing the START Treaty and the DREAM Act. (Please See **JUSTICE/20**)



Latin American Religious Art on exhibit at Odessa's Ellen Noel Art Museum/Pg. 12-13

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From the Bishop's Desk

'This is the fasting that I want for you during Lent'



Pfeifer

By Michael D. Pfeifer
Bishop of San Angelo

One of the ancient religious practices of God's people, even down to our day and time, is the call to fasting and doing penance. However, the kind of fasting that God asks is not for just external actions or giving up things, but a fasting that leads to a change of heart and to reach out in compassion and love to the poor, needy and abandoned.

In this regard, it is good during Lent to read over the type of fasting that the Lord wants for us as given by God through the great Prophet Isaiah. In Isaiah, Chapter 58, the people almost scold God

asking, "Why do we fast, and you do not see it? Afflict ourselves and you take no note of it?"

God's reply pierces the human heart, and shouts out the kind of fasting desired by God: "Lo, on your fast day you carry out your own pursuits and drive all your laborers. Yes, your fast ends in quarreling and fighting, striking with wicked claw...Is this the manner of fasting I wish, of keeping a day of penance.... Do you call this a fast, a day acceptable to the Lord?"

God goes on to explain the meaning of true fasting: "This rather is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; Setting free the oppressed, breaking

every yoke; Sharing your bread with the hungry, sheltering the oppressed and the homeless; Clothing the naked when you see them, and not turning your back on your own. Then your light shall break forth like dawn and your wound shall quickly be healed...Then you shall call and the Lord will answer, you shall cry for help and he will say: Here I am!"

The Prophet Isaiah in his earlier writings said that sacrifices and fastings were worthless if the widow and the orphan were neglected. However, he points out that when self-abnegation results in

(Please See **BISHOP/23**)

DIOCESAN BRIEFS

Healing Conference

MIDLAND -- Are you seeking "God's Healing Love through Prayer"? First Presbyterian Church in Midland will be hosting a "Healing and Wholeness Conference" **March 25-26** which is during the Lenten Season. Dr. Joe Johnson, Community Life Pastor of Grace Lutheran Church, Huntington Beach, Calif., will be leading our community through teaching, worship and prayer to minister the Father's love and blessing and connect believers to the Father's heart. Pastor Joe received his M.Div. from Luther Seminary and his D.Min. from Fuller Theological Seminary. He is the director of Heart of the Father Ministry.

Lent will be a time of preparation for Christ's death & resurrection. It will be a time for contemplative reflection and a time of refocusing our lives. "EMBRACING GOD'S HEALING LOVE THROUGH PRAYER" will be the focus of our ecumenical Conference. No admission will be charged; "love offerings" will be accepted. Lunch will be provided on Saturday for a small fee. Those churches that are presently involved in the planning & support of the event are St. Ann's Catholic Church, Our Savior's Lutheran Church and host church: First Presbyterian Church. Other area churches will be co-sponsoring this event. Watch for more information in the next few weeks. If you are interested in participating in a "healing team", please contact Sally Green: egreen3444@sbcglobal.net or Jean Kiker: jbkiker@suddenlink.net.

Principal opening

ODESSA -- St. Mary's Central Catholic School in Odessa is seeking applications for Elementary School principal with 216 students (predominately Hispanic but multi-ethnic). The candidate must have demonstrated leadership abilities in his/her past or present educational assignments and must be a practicing Catholic actively committed to developing a faith-community. The candidate should have a minimum three years of teaching experience, two or more years of school administrative experience (preferably in a Catholic school setting), and a Master's Degree or equivalent in Educational Administration. The candidate must also pos-

Letter from the Bishop

March, 2011

Dear kind people of the Diocese of San Angelo:

The Catholic Church has a rich history. "Today, we continue to build the Church." Soon you will be asked at your parish to participate in the Annual National Collection for the Black and Indian Missions. Your contributions support missionaries in the United States who are evangelizing in the Black and Indigenous Catholic community. I ask you to give generously to this appeal.

It is only through the constant generosity of Church members that evangelization efforts among Black and Native American, Eskimo and Aleut communities have been possible for more than one hundred years. Churches and schools in African American and Native American Indian communities depend on the annual evangelization grants to a continue their programs and pastoral activities.

On March 13, all will be asked to participate in the Black and Indian Mission Collection. You evangelize by strengthening the faith, continuing the legacy and sharing the mission. This year's theme reminds us that evangelization is a baptismal call to holiness. Thank you for your past generosity and let us pray for the success of this year's campaign.

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

sess good public relations skills and meet the qualifications required by Texas Catholic Conference Education Department (TCCED). Salary is negotiable commensurate with experience and qualifications. Interested persons may request Application Packet from: The Search Committee, St. Mary's Central Catholic School, 1703 North Adams, Odessa, TX 79761 PH: (432) 337-6052

A completed application, resume, and reference letters must be sent, by April 10, 2011, to Sr. Elizabeth Anne Swartz, SSND, Superintendent of Catholic Schools, Office of Education, 499 St. Matthews St., El Paso, TX, 79907.

For more info, call 915-872-8426 Ext. 426 or fax: (915) 872-8464

'Reflections of the Son'

Tony Frasco, son in law to Midland parishioner Fran Havlak of the Lay Carmelites, has recently published a book entitled "Reflections

of the Son: A Spiritual Rosary Book and Marian Guide. The book, published by Spirit of Leadership, Inc., a 501(c)(3) that supports seminarians and Catholic education, is intended to draw men and women more deeply into the mysteries of Christ's life, death and resurrection and to strengthen devotion to the Virgin Mary. "Reflections of the Son" retails for \$15.95 with discounts available for bulk orders. For ordering information, visit SpiritLeadership.org, email RofS@SpiritLeadership.org or call 800.796.4166.

2011 Cursillo Dates

■ Spanish Women's Cursillo # 343, May 12-15, St. Joseph's Church, Stanton.
■ English Women's Cursillo # 344, June 23-26, Christ the King Retreat Center, San Angelo.
■ Spanish Men's Cursillo # 345, July 21-24, St. Elizabeth Ann Seton, Odessa.
■ English Men's Cursillo # 346, July 28-31,

CKRC, San Angelo

■ Spanish Women's Cursillo # 347, Sept 8-11, St. Joseph's, San Angelo

■ English Women's Cursillo # 348, Sept 22-25, St. Agnes, Ft. Stockton

■ English Men's Cursillo # 349, Oct. 20-23, St. Joseph, Stanton

■ Spanish Men's Cursillo # 350, Nov 17-20, Sacred Heart, Coleman

For more information, call Oscar Hinojos (432-559-7695) for English Cursillos or Elio Gaytan (432-528-1670) for Spanish Cursillos.

Married 82 years

SAN BERNADINO, Calif. -- Worldwide Marriage Encounter, the original faith based marriage enrichment program in the United States, announced Marshall and Winnie Kuykendall of Lordsburg, NM., married 82 years on Feb. 14, are the winners of the WME Longest Married Couple Project.

"What a privilege and honor it is to recognize the Kuykendalls for their commitment to marriage," said Scott and Karen Seaborn, the United States Ecclesial Team for WWME. The Seaborns serve with Fr. Tom Griffith, SVD, as the U.S. leadership for the marriage enrichment movement.

The Kuykendalls were married Feb. 14, 1929. Originally from Arizona they eloped to get married five months after meeting each other. The New Mexico couple achieved the honor of being the Longest Married Couple based on the over 300 nominations submitted.

The longest married couple nominated from Texas were Ross & Clarabelle Snodgrass, of Kerrville, married 77 years.

Scheduled Executions

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

Offender/Scheduled Execution Date:

Cleve Foster/April 5

Cary Kerr/May 3

DIOCESAN DATES

Bishop’s Calendar

MARCH
10-11 -- SAN ANTONIO, Texas Conference of Churches
13 -- SAN ANGELO, Sacred Heart – Rite of Election at 2 p.m.
17 -- SAN ANGELO, Christ the King Retreat Center – Retreat for Bishop’s Staff at 10:00 a.m.
19 -- SAN ANGELO, Sacred Heart Cathedral – Retreat for Guadalupe – 9 am-3 pm.
20 -- EDEN, St. Charles – Mass at 11 a.m.
22 -- SAN ANGELO, Diocesan Pastoral Center – Meet with Students from McMurry College of Abilene at 11:00 a.m.
22 -- SAN ANGELO, Holy Angels – Presentation to RCIA at 6:30 pm.
23 -- SAN ANGELO, Diocesan Pastoral Center – Diocesan Legal Team Meeting at 11:00 a.m.
26 -- ODESSA, St. Mary – Diocesan School Commission meeting at 9:00 a.m.
27 -- SHEFFIELD, Good Shepherd – 9:00 a.m.
29 -- Bishop’s Lenten Retreat

APRIL
1 -- Bishop’s Lenten Retreat
3 -- OZONA, Confirmation at Our Lady of Perpetual Help, Ozona, 11 am
4 -- ABILENE, Holy Family – Night of Prayer at 6:30 pm
5 -- SAN ANGELO, Sierra Vista United Methodist Church presentation on the Stations of the Cross at 10 am
6 -- MENARD, Confirmation at 6:30 pm
9 -- ROWENA, Confirmation at St. Joseph Church at 5:00 pm
10 -12 -- SAN ANTONIO, Texas Bishops meeting at Oblate Renewal Center
12 -- WALL, Confirmation at 6:30 pm
14 -- SAN ANGELO, Chrism Mass at Sacred Heart Cathedral at 11 am Presbyteral Council meeting at 1 pm
15 -- SAN ANGELO, Newman Center Appreciation dinner
16 -- ELDORADO, Confirmation at 6 pm
17 -- SAN ANGELO, Palm Sunday Mass at Sacred Heart Cathedral at 9:45 am
19 -- SAN ANGELO, Penance Service at 7:00 pm at Sacred Heart Cathedral
21 -- SAN ANGELO, Holy Thursday Mass at 7:00 pm at Sacred Heart Cathedral
22 -- SAN ANGELO, Good Friday – Soup lunch at Noon; Way of the Cross Procession at 1 pm,

St. Margaret Church
22 -- SAN ANGELO, 7 pm – St. Joseph, Good Friday service
23 -- SAN ANGELO, Easter Vigil, 8 pm, Sacred Heart Cathedral
24 -- SAN ANGELO, Mass at 10 am at St. Mary Church
25 -- SAN ANGELO, Bishop’s residence – Easter dinner for staff, 6 pm
26-28 -- Rest and prayer
28-29 -- SAN ANTONIO, MACC Board of Trustees meeting
30 -- MIDLAND, Confirmation at 5:00 pm at St. Ann Church

Christ the King Retreat Center
MARCH
14 -- Heart of Mercy Prayer Grp
15 -- Adoration, 5-6 pm
17 -- Diocese Staff Day of Reflection
20 -- CKRC Confirmation Retreat
21 -- Heart of Mercy Prayer Grp
22 -- Adoration, 5-6 pm
25-27 -- Healing Ministry Training for Laity
28 -- Heart of Mercy Prayer Grp
29 -- Sierra Vista Methodist Church Gathering
29 -- Adoration, 5-6 pm

APRIL
3-5 -- Texas Realtor Leadership Program
4 -- Heart of Mercy Prayer Group
5 -- Adoration, 5-6 pm
7-10 -- Women’s Walk to Emmaus
11 -- Heart of Mercy Prayer Grp
12 -- Deacons Quarterly Mtg.
12 -- Adoration, 5-6 pm
15-16 -- First United Methodist
17 -- CKRC Confirmation Retreat
18 -- Heart of Mercy Prayer Grp
19 -- Adoration, 5-6 pm
22-24 -- Office Closed – Holy Week/Easter
25 -- Heart of Mercy Prayer Grp
26 -- Adoration, 5-6 pm
29-May 1 Beginning Experience

Necrology
APRIL
2-Deacon Lassaro Sevier (2009)
3-Deacon Edward Martinez (1985)
16-Deacon Eliseo Carrillo (1989)
17-Rev. Lee Zimmermann, C.M. (2000)
19-Rev. John Lavin (1983)
19-Deacon Hubert Collins (1999)
21-Rev. Thomas Leahy (1969)
23-Rev. Louis Droll (2006)
25-Deacon John Munoz (2007)
29-Deacon Robert Daigle (1986)

Family Life and Marriage

10 tips for praying with your spouse

(Editor’s Note: The following is from the USCCB’s For Your Marriage Web Site, www.foryourmarriage.org).

The baby’s crying, the dog is whining, and you need to leave for work in five minutes. Finding time for prayer can seem impossible. Amid the busyness of family life, how can one respond to God’s ongoing invitation to speak with and listen to Him? Here are ten pointers to help you do just that.

1. Pray as you can, not as you can’t. God calls most Christians to an active life in the world, with family, work and community responsibilities. Such a call, while holy, does not usually allow for long periods of prayer and reflection. Lay people can become discouraged when they try to pray like a cloistered contemplative. Be realistic about what’s possible.
2. Take ten — or twenty. If a half hour for prayer isn’t possible, how about ten minutes, or twenty? Choose a good time of day and stick with it. Designate a special site for prayer so that spot become holy. Spouses can help by minding children during respective quiet times.
3. Pray as a family. Build upon rituals such as grace before meals. In addition to the usual “Bless us, O Lord...,” encourage family members to offer thanks for the blessings of the day, as well as prayers for those in need. Couples can deepen their spiritual relationship by taking a few minutes, perhaps before bedtime, to commend to God the joys and sorrows of the

day.

4. Decorate your domestic church. When we enter our parish church, the statues and pictures focus our minds on Jesus, Mary and the saints. We can create an atmosphere for prayer in our home- the domestic church- by displaying a crucifix, icons, the Bible and other holy objects. Take the children to a religious goods store and let them choose a picture or statue for their rooms.
5. Short prayers count, too. When you’re stopped at a long light or put on hold, consider it as God’s invitation to turn your heart and mind to him, if only for a few seconds.
6. Find God at work. Connecting with God in the workplace takes effort. Try to cultivate a few simple habits. For example, offer the day to God as you turn on your computer, or pray for the person you’re about to call or wait upon.
7. Jump start your prayer life. Sooner or later almost everyone experiences dryness in prayer. God seems far away and prayer becomes a burden. Praying with Scripture, perhaps the daily Mass readings, can help us focus. So, too, can an inspirational book, especially one of the spiritual classics. A good choice is St. Francis de Sales’ Introduction to the Devout Life, written specifically for lay people who are striving for holiness.

(Please See PRAYER/21)

Del Escritorio del Obispo

Esto dice el Señor: El ayuno que yo quiero de ti es este durante la Cuaresma

Por el Obispo Miguel Pfeifer, OMI

Una de las prácticas religiosas antiguas del pueblo de Dios, aun hasta nuestro día y tiempo, es la llamada de ayunar y hacer penitencia. Sin embargo, el tipo de ayuno que Dios pide no es solamente para acciones externas o para renunciar cosas, más bien es un ayuno que nos lleva a un cambio de corazón y expresar compasión y amor al pobre, necesitado y abandonado.

En este respeto, es bueno que durante la Cuaresma leamos sobre el tipo de ayuno que el Señor quiere para nosotros dado por Dios por el gran Profeta Isaías. En Isaías, Capítulo 58, la gente casi regañando a Dios pregunta, “¿Para que ayunamos, si tu no nos ves? ¿Para que nos mortificamos, si no te das por enterado?”

La respuesta de Dios penetra el corazón humano, y grita el tipo de ayuno deseado por Dios: “Es que el día en que ustedes ayunan encuentran la forma de hacer negocio y oprimen a sus trabajadores. Es que



Obispo Miguel Pfeifer OMI

ayunan, sí, para luego reñir y disputar, para dar puñetazos sin piedad... ¿Acaso es éste el ayuno que me agrada? ¿Es esta la mortificación que yo acepto del hombre? A esto llaman ayuno y día agradable al Señor?”

Dios explica el significado de un verdadero ayuno: “El ayuno que yo quiero de ti es este, dice el Señor: Que rompas las cadenas injustas y levantes los yugos opresores; que liberes a los oprimidos y rompas todos los yugos; que compartas tu pan con el hambriento y abras tu casa al pobre sin techo; que vistas al desnudo y no des la espalda a tu propio hermano. Entonces surgirá tu luz como la aurora y cicatrizarán de prisa tus heridas...Entonces clamarás al Señor y él te responderá; lo llamarás y él te dirá: ‘Aquí estoy’”.

Mas antes el Profeta Isaías en sus escritos dijo que sacrificios y ayunos eran inútiles si la viuda y el huérfano fueran descuidados. Sin embargo, él indica que cuando el negarse a uno mismo resulte en bien para el pobre y el impotente, entonces Dios está más dispuesto a escuchar. Para ser claro, no es el dolor de negarnos que satisface a Dios, sino el servicio dado

(Mira OBISPO/23)

One Year Later ...

Bishop calls for help with Diocesan Pro-Life Plan

By Bishop Michael Pfeifer, OMI

March marks one year since the publication of our new Diocesan Pro-Life Plan for the Unborn for the entire Diocese of San Angelo. I am featuring that plan once again in this article, and pleading—as I have done so often—with all of our priests, deacons, women religious, all pastoral leaders and Catholic organizations, to implement this plan to proclaim loudly and clearly that we are pro-life at every stage of life—beginning at conception. At conception! If the right to life is destroyed through abortion, all other rights lose their meaning. Since 1973, 53 million precious unborn have been killed. Pope John Paul II stated, “Abortion is the most unjust execution.”

I am especially asking that this plan be studied and implemented by our priests at their deanery meetings, by all of our pastoral councils, and by all Catholic organizations, like Knights of Columbus, ACTS, Cursillistas, Guadalupanas, Catholic Daughters, Legion of Mary, youth groups, and all other Catholic organizations. Sadly, since publishing this plan one year ago, very few Catholics of our diocese have made an effort to implement this entire plan that is vitally important for the protection and safety of the unborn, and to bring an end to abortion, especially at the three Planned Parenthood centers in our diocese—in Midland, Abilene and San Angelo.

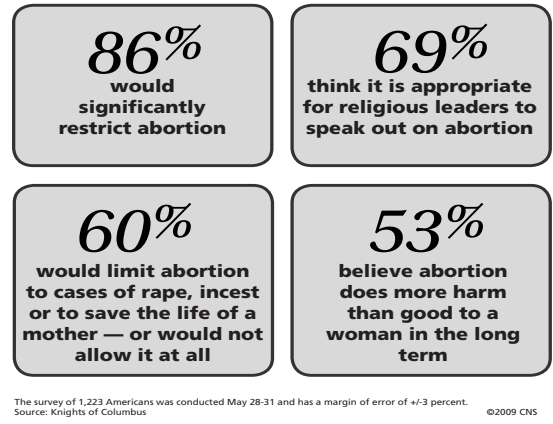
MY SISTERS AND BROTHERS IN CHRIST: I PLEAD WITH YOU, THAT YOU WILL ALL COME TOGETHER TO MAKE THIS PLAN OPERATIVE AND ALIVE IN OUR DIOCESE. AS I POINTED OUT IN OTHER ARTICLES, OUR PRO-LIFE EFFORT FOR THE UNBORN IS OUR NUMBER ONE PRIORITY, WHICH IS AN ESSENTIAL AND FOUNDATIONAL PART OF OUR NUMBER ONE MINISTRY, WHICH IS FAMILY LIFE AND MARRIAGE.

Yes, I am grateful for the efforts that have been made to implement this plan, especially for the prayers that are offered in front of Planned Parenthood on special days and the support offered the pregnancy help centers. However, all of our priests, deacons, women religious, pastoral leaders, Catholic organizations, need to make a greater and stronger effort to make this Plan be fully alive in all of our communities. Remember, this is a diocesan priority for all of our communities. Communities of our deaneries outside of the cities where Planned Parenthoods are located must be involved according to the Plan. Our most important means are prayer, showing love for all, even for those who perform abortions, and praying for their conversion, and much more direct social, pastoral, religious and political action. Some come to pray; they are a small number in comparison to the total population—very few take a direct public stance to proclaim our pro-life message. I refer to writing letters to the editors and columns in the papers, and sending messages to our local, state and national leaders, using more TV and the entire wider media.

My brother and sisters: I plead with you, for the sake of the unborn, and to bring an end to the terrible evil of abortion, that all of you become involved in this pro-life

Americans on Abortion

More Americans identify themselves as “pro-life” than as “pro-choice.” Percent of U.S. adults who...



plan for the unborn. I especially ask the three deanery pro-life directors with their local committees to take the leadership in implementing this Plan. Enough has not been done! Let us constantly ask the Holy Spirit for the light, wisdom, knowledge, courage and love to act and make this plan fully alive.

Here once again I present to you the Diocesan Pro-Life Plan for the Unborn for the Diocese of San Angelo:

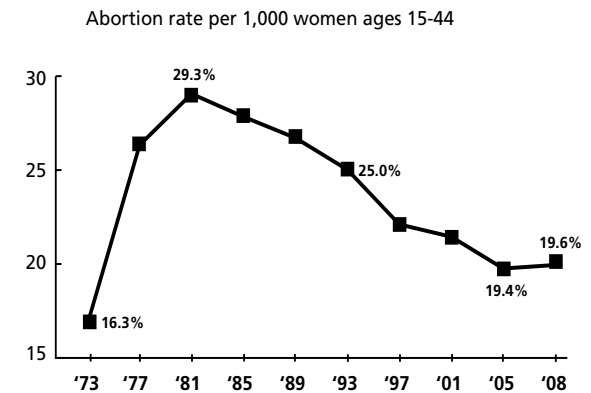
DIOCESAN PRO-LIFE PLAN FOR THE UNBORN

By Bishop Michael D. Pfeifer, OMI

In my preaching and writings I have stressed many times the necessity and responsibility of all the people of our diocese to more actively participate in the pro-life ministry based on the God given dignity and sacredness of all human life from the moment of conception until its natural end as determined by God. We must be pro-life at every stage of life. In a particular way I have called all of our people — priests, deacons, women religious, pastoral leaders, teachers, members of all Catholic organizations, especially the Knights of Columbus - all people old and young — to be much more proactive in supporting the precious life of the unborn by combating the evil of abortions that take place in the three death centers of Planned Parenthood in Midland, San Angelo and Abilene. I state again, that the protection of the unborn, overcoming abortion, and reaching out to the parents, especially mothers, who struggle with a pregnancy decision, must be the No. 1 pastoral concern of our Diocese. Why? The reason is simple and clear - because we are dealing with a life and death issue, and the unborn needs our voices, our prayers, our involvement, our action. This concern is an essential part of our No. 1 priority - Family Life and Marriage.

For this purpose I have invited the leaders of the three

THE U.S. ABORTION RATE has been on a general decline for the past 30 years.



Source: Guttmacher Institute

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Pro-Life leadership groups of Midland, Abilene and San Angelo, to develop with me a Diocesan Pro-Life Plan for the unborn. These three Pro-Life leaders (Presently: Jerry Peters, Eric Fuselier, and Fr. Michael Rodriguez) form our new Diocesan Pro-Life Committee, under the direction of Jerry Peters, who is the Pro-Life Director for the diocese. I am grateful to these three leaders representing the three deaneries of our diocese for the presence, time and effort they have given to help me develop this Pro-Life Plan for the unborn and to end abortion at the Planned Parenthood Centers. Now — I beg, encourage and pray that all of our people will come together in implementing this plan.

As we address this critical issue of abortion, we must be mindful that love and prayer are our main tools in overcoming this evil. This is the work of Christ and our Blessed Mother, and we are simply their agents, their instruments.

The Bishop and our Diocesan Pro-Life Committee for the unborn ask all the priests and people of our Diocese to be more actively involved in the Diocesan Pro-Life Ministry by supporting the following: (While much of this applies primarily to parishes where Planned Parenthood is located, all parishes are asked to share in the program.)

Funding

1. All the Knights of Columbus of all Councils are asked to be actively involved in all the dimensions of the Diocesan Pro-Life Plan for the unborn. Specifically each council of the Knights of Columbus in our diocese is asked to give an annual contribution of at least \$250.00 to the Diocesan Pro-Life Committee effective with each new fiscal year (July 1).

This could be either a contribution from the councils or KC supported fund raisers that involve parishes. The Pro-Life Committee will annually send a letter to all the councils requesting this support to be sent to the Diocese

(Please See **PLAN/22**)

‘40 Days for Life’ in Midland begins on Ash Wednesday

“Forty Days for Life” is a focused pro-life campaign with a vision to entreat God’s power through prayer, fasting and peaceful vigils outside abortion clinics all across America for (roughly) the 40 days prior to Easter. The mission of the campaign is to bring together the body of Christ in a spirit of unity during a focused 40 day campaign of prayer, fasting and peaceful activism, with the purpose of repentance and seeking God’s favor to turn hearts and minds from a culture of death to a culture of life, thus bringing an end to abortion in America.

This is a national effort and Midland Pro-Life supporters have registered with the national group and have a web address: www.40daysforlife.com/midland
A few questions you may have about the effort:

How did it start?

The origin of “40 Days” began in 2007 in College Station at Texas A&M, and it was during a “40 Days” campaign in the fall of 2009 that Planned Parenthood director Abby Johnson left her job at the Bryan PP facility and went to the Coalition for Life office (the originators of “40 Days”) for help (I strongly recommend her book “Unplanned” for all those active or contemplating becoming active in the pro-life effort). The website details many victories won during “40 Days” campaigns.

When is it in Midland?

We in Midland have participated in several “40 Days” campaigns in the past and The Life Center has reported that the number of women they see during “40 Days” increases, due to the prayers and efforts of those outside PP who engage potential PP clients in discussion and hand them factual literature on various topics. While the national campaign is 24-7 coverage outside abortion facilities for 40 consecutive days beginning March 9, we locally will maintain a presence from 9 AM to 5 PM Monday through Friday (PP’s business hours) from March 9 (Ash Wednesday) to April 22 (Good Friday).

What do I do?

We ask that individuals make a one-hour commitment between the hours of 9 AM and 5 PM one weekday each week during this period to pray outside Planned Parenthood’s abortion facility at the corner of Ft. Worth and Texas streets in Midland. For example, if you commit to 9 AM to 10 AM on Monday, you would go to the Ft. Worth/Texas intersection area on March 14, 21, 28 and April 4, 11 and 18 for that one-hour period. Many simply pray outside the facility, some hold signs visible by passers-by and some engage potential clients in conversation and hand out literature about alternatives. You may sign up for a one-hour time slot via the website or by emailing or calling me.

How do I find out more?

We will hold 30-minute informational sessions (from 6:30 PM to 7 PM) on Monday March 7 at St. Stephen (4601 Neely in Midland) and on Tuesday March 8 at San Miguel (formerly Our Lady of San Juan, 1008 W. New Jersey), or you may call or email me.

Why should I do this?

Last year, PP took the lives of 1,300 unborn children at their Midland facility, grossing about \$750,000 in the process. Although PP is a tax-exempt organization, they are very focused on the bottom line; as Abby Johnson’s former boss told her, “Non-profit is a tax status, not a business status”. PP facilities close when they are no longer profitable, so by reducing the number of clients patronizing PP, their revenue decreases; redirecting their clientele to The Life Center in Midland during “40 Days” is a big step in eradicating PP from our community. If you don’t want PP in the Permian Basin, now is your chance to do something about it.



With the introduction of the new Roman Missal the order and structure of the Mass will not change. Catholics can expect some changes in the wording of prayers and responses beginning at Advent next year. Pictured are people attending Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Nancy Wiechec)

Final preparations under way to receive new Roman Missal

By Bishop Michael D. Pfeifer, OMI

The final preparations are being made for the implementation of the Roman Missal, Third Edition this coming Advent-2011. As it has already been announced the final text of the Roman Missal for the Dioceses of the United States was received last August, and now diligent work is being done to prepare the text for publication.

There are currently seven different publishers who will be producing a variety of editions of the Missal, including one from the United States Conference of Catholic Bishops Creative Services. Publishers have permission to begin promoting their products as of February 1, and they are asked to closely work in collaboration with the Secretariat of Divine Worship to assure delivery of ritual editions of the Missal on October 1, 2011.

For some two years now I have often reminded our priests and faithful to prepare for the implementation of the Missal. I have made known different ways in which the pastors with their Pastoral Councils and other parish leaders can prepare each parish to

receive this special gift, which is our official prayer book. I once again especially encourage my brother priests to make every effort to help all the people of our diocese to promote effective catechetical efforts to prepare all of our people well to receive this

beautiful new Missal beginning with the first Sunday of Advent. I am grateful for the work that has been done, and especially for the efforts that are being made by the Liturgy Commission of our diocese to prepare the faithful to receive and pray the new Missal.

Already there are many aids both visual and written that are available to help explain the reasons for the changes in the new Missal, and especially to assist all of us to receive the new Missal in a spirit of gratitude and faith so that we can pray it well in the official worship of our Catholic Church. The goal is to encourage all to become familiar with the new Missal so that there will be the full, active, and conscious participation of all people, which is the desire of the Church.

In these final months before we begin the official use of the Roman Missal, let us dedicate more time to study this beautiful prayer book, and especially ask the Holy Spirit to aid us and guide us to make it an

active part of the public worship of our church, and to inspire our private prayer.

Key Events

The Roman Missal contains the prescribed prayers and instructions for the celebration of Mass in the Roman Catholic Church. These are key events in the development of the modern missal.

1963
Second Vatican Council calls for reform of the liturgy

1969
Pope Paul VI issues ‘typical edition’ of Roman Missal

1970
Vatican approves English translation of Mass

1975
Pope Paul VI issues ‘second typical edition’ of missal

2000
Pope John Paul II announces ‘third typical edition’ of missal

2004
Draft translation given to English-speaking bishops

2010
Vatican grants ‘recognition’ for English translation

2011
New Roman Missal in use at U.S. parishes beginning in late November.



Source: U.S. Conference of Catholic Bishops

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The Diocese of San Angelo Celebrates 50 Years

Diocese of San Angelo 50th Anniversary Mass

**11 a.m.,
Sunday
October 16, 2011**

**San Angelo Coliseum
San Angelo**



Prayer for the Diocese of San Angelo on the Occasion of its 50th Anniversary

October 16, 2011

*All praise and glory are yours, loving Father,
maker and ruler of the universe;*

*we praise you for calling us to be your people, your
beloved sons and daughters, the members of the
Church of San Angelo.*

*We offer thanks and praise to you, for all the
blessings you have showered upon us, individually
and communally for the last
50 years of our diocesan community.*

Guide our Diocese as we try to follow Jesus.

*Fill us with love for those in need of our help and
open our hearts to all.*

*Let your Spirit teach us to serve in love and to
praise you by our work and worship. Help us to
become Salt of the earth and Light of the world.*

*We make this prayer through Mary to Christ,
Our Lord. Amen.*

Pioneer families

In preparation for its 50th anniversary celebration, the diocese is looking for pioneer families to be honored at a special dinner October 15 in San Angelo. To be considered for the honor, a pioneer family must have been Catholics committed to their local parish when the diocese was established in October 1961. To have a family or friends considered, send your nominees and why they should be honored to JimmyLeePatterson@gmail.com, or talk to your pastor and have him share your nomination with someone on the diocesan 50th anniversary committee.

One Mass

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

FROM THE ARCHIVES: MAY 3, 1963

U.S. Catholic population nears 44 million mark

Editor's Note: In this 50th anniversary year of the Diocese, the West Texas Angelus will publish selected articles and photographs from the archives of the diocesan newspaper. This article originally appeared in the May 3, 1963 edition of the West Texas Register).

NEW YORK -- Catholics in the 50 states, including all families of the military, diplomatic and other services abroad, now number 43,851,538, according to the 1963 Official Catholic Directory.

The new total represents an increase over the past year of 969,372 and a 10-year increase of 13,426,523 or 44.1 percent over the 30,425,015 in 1953.

The establishment of the new Diocese of Fairbanks, formerly of the Vicariate of Alaska, brings the number of dioceses to 120 with a Catholic population of 25,182,498. This figure includes the 2,000,000 Catholics reported in the Military Ordinariate.

The 28 archdioceses reported a growth of 150,875 and the 120 dioceses 818,497.

The seven archdioceses with Catholic populations in excess of 1,000,000 are Chicago (2.2 million), Boston (1.7 million), New York (1.7 million), Newark (1.5 million), Los Angeles (1.47 million), Detroit (1.42 million) and Philadelphia



VOCATION TEAM works out the final plans for Vocations weekend to be held in San Angelo at the Sacred Heart Cathedral gymnasium March 29-31 for 75 young people from the entire diocese. The weekend is planned for young people who are searching for guidance and help in seeking their vocation in life. Pictured are, from left to right, Sister Mary Eva, Fr. Thomas Seibt and Fr. Larry Droll. (Photo undated).

(1.26 million).

Brooklyn continues as the largest diocese with a Catholic population of

1,503,628. Others with more than 500,000 are Pittsburgh (906,928), Buffalo (887,928), Cleveland (834,367), Rockville Centre, NY (735,165), Trenton, NJ (538,130) and Providence, R.I. (525,274).

TEXAS CATHOLIC POPULATION NOW 551,000

AMARILLO -- There are nearly a million more Catholics in the United States than there were a year ago and about 44 percent more than 10 years ago.

Of special interest to readers of the West Texas Register, here's the comparative totals for the Dioceses of Amarillo, San Angelo and Galveston-Houston:

Number of Catholics in the dioceses: Amarillo, 44,350; San Angelo, 47,561; Galveston-Houston, 459,700.

Overall total population of the dioceses: Amarillo, 727,000; San Angelo, 600,000; Galveston-Houston, 2,500,000.

Total students under Catholic instruction: Amarillo, 11,853; San Angelo, 11,255; Galveston-Houston, 58,911.

(Editor's Note: The U.S. Catholic population in 2010 was 68 million. A 2006 census showed 6.7 million Catholics in Texas.)

MACC prez stresses relation between culture, faith

Office of Education and Formation

SAN ANGELO -- On Saturday, February 12, the Office of Education and Formation hosted the annual Conference Day at McNease Convention Center in San Angelo. The keynote speaker was Dr. Arturo Chavez, president and CEO of Mexican American Catholic College in San Antonio.

Dr. Chavez spoke on culture and faith and how the two are related.

"We encounter Jesus in many faces," Dr. Chavez said. "It is the stranger among us to whom we feed, embrace and accept."

These encounters lead to conversion. We interpret these experiences from our own cultural perspective – ethnocentrism.

Dr. Chavez said culture is a gift and a dynamic and noted cultures are not perfect. Each contributes a gifted side and a shadow side and both must be acknowledged. Culture is the geography of our soul. It reflects our values, beliefs, our inner clocks, our expressions. How do we deal with the gathering of different backgrounds? He reminded the participants that God is in the midst of that gathering.

Four breakout sessions were held: "Nurturing Leadership in the Faith Community" with Dr. Chavez; "Sacraments in the Everyday," with Sister Adelina Garcia, OSF; "Wisdom of the Saints ... A Delight in their Diversity," with Brenda Maiman, and "Welcoming the Stranger," with S. Estela Tovar, CDP. All were well attended and people were very enthusiastic about them.

Dr. Chavez continued with his second



presentation during the afternoon session: "New Direction: Taking the Next Step." He addressed the stages of intercultural respect: denial, defense, minimization, acceptance, adaptation and integration.

He spoke of the challenge of living the Gospel of inclusive love. The participants received a copy of the Decalogue of Assisi for Peace. This is the commitment made of leaders of many religions who gathered at the invitation of Pope John Paul II on January 24, 2002 in Assisi, Italy, to pray to bring peace to a troubled world.

The day ended with the celebration of Eucharist presided by Bishop Michael D. Pfeifer, OMI. A collection was taken at Mass. A total of \$812.29 was collected



to benefit our brothers and sisters in Haiti. It is evident that the generosity of the People of God in the Diocese of San Angelo is overwhelming.

Far left, Dr. Arturo Chavez, president of the Mexican American Catholic College in San Antonio, speaks on cultures and faith; at left, Bishop Michael D. Pfeifer attended and later presided over the closing Mass at the annual Diocesan Conference Day; below, attendees discuss the topics presented within their small groups.



Diocesan Charitable Foundation seeking endowments

The Angelus

The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo was established in the fall of 2010. The Foundation is a vehicle for donors who wish to establish endowments that will serve the diocese, a parish or a Catholic program in the Diocese of San Angelo in perpetuity. The Board of Trustees, chaired by Bishop Michael Pfeifer and six additional trustees oversee the investment of funds. The funds are managed by professional investment managers. The goal is to preserve the purchasing power of the original invest-

ment while making grants from the endowments primarily from their earnings each year. The Foundation is a totally separate entity from the diocese and our funds are not co-mingled in any way.

Generous donors have established the following endowment funds: An Unrestricted Fund that will be used to make grants throughout the diocese; the Joe C. and Mary Multer Moeller Fund as given by their son Msgr. Louis B. Moeller, an Unrestricted Endowment Fund; The Matthew B. Fenner Memorial Designated Endowment Fund to assist seminarians; the Marlene Del Davis Designated Endowment Fund for semi-

narian education; The St. Mary's Central Catholic School, Odessa Endowment Fund, The Holy Family Catholic Church (Abilene) Endowment Fund, The Robert John Huot and Anne D. Huot Endowment Fund for seminarian education and the St. Elizabeth Ann Seton Catholic Church (Odessa) Endowment Fund.

In addition to the above endowments, the foundation also manages the Diocesan Seminarian Bursary. The total amount of all funds under management by the foundation is over \$2,400,000.

Individuals may make contributions in any amount to any of the above established endowment funds by mailing their

check to: The Catholic Charitable Foundation for the Roman Catholic Diocese of San Angelo, PO Box 1829, San Angelo, TX 76902-1829 and indicate the name of the endowment they wish to support. The Foundation is a 501(c)(3) organization so contributions are tax deductible within the limits established by the IRS.

Persons interested in establishing a named endowment fund should contact Kathy Webster, President, 325-698-7206 or kjwebster@sbcglobal.net, or Regina Bodiford, Secretary/Treasurer, 325-651-7500 or reginadosa@aol.com, for additional information.

Catholic Voices

State-sponsored killing on life support

By Stephen Kent
Catholic News Service

The death penalty in the United States is on life support.

Objection after objection is hurled at it, making it all but inevitable that it will crumble in the face of these objections.

Most recently, the state of Ohio, which has 157 people on death row, became a microcosm of the fate of capital punishment.

In Ohio, the man who helped write the law is now against it. The man who supervised 33 executions under the law is now against it. And the bishops of Ohio are against it, and — as they note — so is God.

Add to that the fact that dozens of states are running short of the chemicals needed

to kill, and it is apparent things are not favoring the proponents of state-sponsored killing.

"It has bothered me from the beginning," said Paul Pfeifer, who was a state senator and helped write the state's death penalty law in 1981. He is now an associate justice of the Ohio Supreme Court, which must rule on multiple appeals. Pfeifer said an option for life imprisonment without possibility of parole was wrongly excluded from the legislation.

"I think the best answer is for the governor to just commute them all. We don't need the death penalty in Ohio any longer," he said.

Terry Collins, the retired director of the Ohio Department of Rehabilitation and Correction, said he personally observed the execution of 33 men over 10 years.

"All 33 times in the back of my mind I questioned: What if we got it wrong for those we executed?" Collins wrote in an Op-Ed piece calling for "serious and

thoughtful conversations" by state officials "about whether Ohio's death penalty remains necessary, fair and effective."

The bishops of Ohio agree with Pfeifer and Collins.

"Murder rightly evokes moral outrage and a call for justice," they said in a statement early this month.

"Just punishment ... is a foundational moral principle within our justice system. Just punishment can occur without resorting to the death penalty. Every life has infinite dignity, because it is designed by God to be immortal," wrote the bishops. "Life imprisonment respects the moral view that all life, even that of the worst offender, has value and dignity."

The worst offender is spending the rest of his life in solitary confinement in Washington State. Gary Ridgway -- the infamous "Green River Killer" -- confessed in 2003 to the murders of 70 women and has been charged with 49. The prosecution did not seek the death penalty

in exchange for his telling the locations of his victims' remains.

That deal caused a furor at the time.

Many since have questioned how any person can now be sentenced to death when the person who committed more than four dozen was spared.

Finally, a review by the Associated Press finds most of the 35 states with the death penalty have -- or soon will -- run out of a key lethal injection drug. Sodium thiopental became so scarce that a few states have had to postpone executions. The delays could become more widespread across the country, because of a decision of the sole manufacturer in the United States to stop producing it.

In the face of opposition based on practicality, morality and legality, what rationale remains to continue capital punishment?

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



Kent

Penalty on the NFL for holding back impoverished workers

By Tony Magliano
Catholic News Service

Although the Pittsburgh Steelers lost the Super Bowl, they won a bowl full of money. Each player received a bonus of more than \$42,000.

In the National Football League, nobody loses.

In 2009 the average salary for players was \$1.9 million, with a median income of \$790,000. Most head coaches bring home more than \$2 million. And team owners' average income is reported to be around \$33 million.

But all this wealth partly comes at the expense of some very impoverished El Salvadoran workers -- the real losers -- who are being crushed by the NFL.

Charles Kernaghan, the National Labor Committee's director, explained to me that at the Ocean Sky sweatshop in El Salvador, where NFL T-shirts are sewn for Reebok, the NFL's official uniform provider, workers report being drenched in their own sweat, since afternoon factory temperatures reach 98 degrees.

Kernaghan said the 1,500 workers, mostly women, are constantly cursed at and humiliated. Factory drinking water is filthy and contaminated.

He added that women are paid just eight cents for every \$25 NFL T-shirt they sew, meaning their wages amount to just three-tenths of one percent of the NFL's retail price.

Unions and collective bargaining, which are enjoyed by the NFL players, are harshly prohibited at Ocean Sky.

"These oppressed workers and their families, are trapped in misery," said Kernaghan.

"If the NFL doubled the women's wages to just 16 cents per shirt, this tiny raise in income would at least lift these workers out of misery and into poverty."

Surely, we're all in agreement that the NFL and Reebok could at least do this much.

The Pontifical Council for Justice and

Peace's Compendium of the Social Doctrine of the Church insists that "Labor has an intrinsic priority over capital" (No.

277). Workers have rights to a safe and healthy workplace, to adequate rest, to a pension, to insurance for unemployment and sickness, to maternity pay, to assemble and form associations, and to a just wage.

"These rights are often infringed, as is confirmed by the sad fact of workers who are underpaid and without protection or adequate representation. It often happens that work conditions for men, women

and children, especially in developing countries, are so inhumane that they are an offense to their dignity and compromise their health" (No. 301).

It's time we penalize the NFL and all greedy corporations for holding -- holding back extremely impoverished workers from gaining their basic human and labor

rights.

Please log onto the National Labor Committee (www.nlcnet.org) and sign their petition to the U.S. government regarding the Ocean Sky sweatshop.

And please, take just a little more time to write to: Ambassador Ron Kirk, Office of the United States Trade Representative, 600 17th Street, N.W., Washington, D.C. 20508 (Fax: 202-395-4549). Urge him to investigate and correct the serious abuses suffered by workers at the Ocean Sky sweatshop in El Salvador, where according to the National Labor Committee, workers are denied basic labor rights that are written into, and supposedly guaranteed by, the U.S.-Central America Free Trade Agreement.

And also request that he demand of every corporation doing business in Central America full compliance with all labor rights standards written into the U.S.-Central America Free Trade Agreement.

Let's help impoverished workers win their struggle for labor rights with greedy corporations.

Let's work to ensure that oppressed apparel workers in El Salvador finally gain an equal playing field with the NFL!



Magliano

These oppressed workers and their families are trapped in misery. If the NFL doubled the women's wages to just 16 cents per shirt ... it would at least lift these workers out of misery and poverty.

**-- Charles Kernaghan
Director
National Labor Committee**

Catholic Voices II

Don't ruin your future by texting and driving!

By Karen Osborne
Catholic News Service

It seems like such a silly little thing, something ordinary and completely normal that people do every day.

You're driving down a highway or a street or a little country road, and your phone beeps. Someone has texted you.

So, while driving, you fish out your phone, check your texts, and respond quickly with your eyes glancing to the road every so often to make sure you're still on target.

No harm done, right?

Alex Brown thought so. A high school senior with curly blond hair, Brown sang soprano, played basketball, served as the school mascot at football games, and had her sights on becoming valedictorian at her Texas high school.

Her room, as shown on the television show "Extreme Makeover: Home Edition," was filled with medals and trophies earned from sports and activities. She was very much like a lot of the teenagers today that I know -- happy, normal, full of dreams and excited about life.

But Alex took her eyes off the road to look at her cell



Osborne

phone on her way to school in November 2009, and because of that, she lost control of her vehicle. Her truck skidded off the road and flipped over. Since Alex wasn't wearing a seatbelt, she was thrown from the truck.

Her mother, frantic after hearing she hadn't arrived at school, retraced her drive and found her dying by the side of the road.

It was a sunny day. There were no other cars on the road. There was no rain and no snow.

Today, her parents take the destroyed white pickup truck to schools across the country to inform teenagers of the dangers of texting and driving. Every day, Alex's family faces the horrible thought of life without her.

Alex's family was recently featured on the television show "Extreme Makeover: Home Edition." In a surprising segment, the show hired two NASCAR drivers -- professionals who spend hours upon hours behind the wheel, training to drive cars safely at ridiculous speeds.

With their eyes on the road, the drivers were perfect, but while receiving texts from assistants on the side of the road, the pros looked more like teenagers on their first driving lesson.

We all know that it is dangerous and illegal to drive drunk.

We all know that drunk driving lengthens your response

time and makes it difficult to control your vehicle.

But did you know that texting while driving can be much worse?

Car and Driver Magazine once compared results from tests on people who drove drunk with people who were sober but texting. The shocking news was that the texters did far worse than the drunks!

The texters drifted into neighboring lanes, slammed on the brakes far later than they should have, and generally drove like they'd had eight beers at a keg party.

Responsible good people who would never think of imbibing and getting behind the wheel text and drive every day. But just because we're completely sober doesn't mean we're completely safe.

In 2009, distracted driving -- texting, fiddling with the radio, checking e-mails, chatting and not paying attention to the road -- killed more than 5,000 people.

So when you're behind the wheel, remember Alex Brown. If your phone rings, resist the temptation to check your texts until you've arrived safely at your destination. =

If you're in a car and a parent or friend is checking e-mail while driving, tell them to put down the phone and pay attention to the road, to the other cars on the road, and stay focused.

You have a bright and amazing future ahead of you.

Inspiration for overcoming the crisis in Egypt

By Father Eugene Hemrick
Catholic News Service

Many of the streets are unpaved and filled with ruts. Rubble and dust abound, and clay bricks with hardened mortar oozing out look more like interior walls than the finished walls of a home they are meant to be.

Despite its squalor, bland architecture and depressed environment, old and young alike carry on in the district of San Juan de Lurigancho in Lima, Peru.

Recently, I was privileged to live with the Congregation of Holy Cross, who minister to this area. Ironically, I found that the best enduring solution for curtailing the Egyptian crisis is not found at a conference table, but rather it exists here among the poor.

During my stay, I visited the school, Fe y Alegria, which is an international

movement that provides education, social development, faith values, programs in health care and nutrition and radio education. It has helped create community cooperatives and businesses in poor rural areas.

As I entered Fe y Alegria's courtyard, it was like walking into Shangri-La. Its open-air center featured a beautiful garden. Order and cleanliness abounded everywhere. An example of that order was its immaculate cleanliness, excellent use of job space and architectural design. If they aren't adept in the 3 Rs -- reading, writing and arithmetic -- courses are available on how to get jobs according to their abilities.

On another day, I visited a chapel that was under construction. An adjoining building was replete with medical and social services for the poor.

Here we must ask, "What does this have to do with overcoming the Egyptian crisis?"

In the Gospel for the fifth Sunday of Ordinary Time, Christ's apostles are

reminded that they are to be the salt of the earth and the light of the world.

There is one common denominator within these two principles: lifting up, enhancing, drawing out the best.

Salt, when properly used, draws out the best flavors in food, making it more delightful.

The same quality of enhancement holds true for light. When the day is sunny, cheerfulness abounds and we tend to have uplifted moods.

In stating that the apostles are salt and light, Christ is commissioning them to lift up the human spirit, and to make it more dignified, respected and exalted.

This is exactly what the mission is of the Fe y Alegria school and clinics that I visited, and herein lies the true meaning of being the salt of the earth and light of the world. It is where the human spirit is uplifted, and dignity and honor are preserved.

When these are missing and the human spirit is suppressed and degraded, the door is left wide open for revolutions.

Changed changer



Making Sense of Bioethics

Death hard despite grace, care provided by others

By Fr. Thad Pacholczyk

Caregivers and health care professionals can and often do greatly assist those who are suffering and dying. Even with careful pain management and comfort measures, however, the dying process can still be agonizing and difficult. Each death has a unique and particular trajectory, but even the most difficult and unpleasant deaths often have powerful graces and remarkable opportunities for growth mysteriously interwoven into them.

Some time ago, I corresponded with a registered nurse about her mother's final battle with lung cancer. She described the unexpected shifts in her mother's condition that had taken place over a period of eight days: "...passing through a day of Cheyne-Stokes respirations [a pattern of deep breathing, followed by stoppage of breathing, followed by repetition of the cycle], days of such shallow breathing that death seemed literally one breath away, days of calm coma, two days where the smell of imminent death was detectable, signs of diminished extremity perfusions coming and then going, coming and then going, day after day, no urine output, then urine output, then no urine, then urine again, emerge from this state and embark upon three hours of increasingly severe respiratory distress culminating in a violent respiratory arrest."

No stranger to death and dying, this nurse had assisted countless other patients with pain, air and hunger management. During her mom's final hours, she had significantly increased morphine doses per hospice protocols, but with little or no apparent relief. Her mother's death ended up being very hard. Reflecting on it afterwards, she realized that if she had not been both a healthcare professional and a person who trusted deeply in God, she would have been, to use her own words, "out of my mind with horror."

Why certain deaths are so much harder than others is no easier to explain than why certain lives are so much harder than others. It gives us pause, though, to ask whether suffering doesn't have some hidden but important meaning, however it enters our lives. As we seek to use the tools of medicine to alleviate the suffering of those who are dying, we realize how delicate a balancing act it can be, fraught with difficult decisions about dosages and interventions, and not always guaranteed to work. When pain and suffering cannot be alleviated, patients ought to be helped to appreciate the Christian understand-

ing of redemptive suffering.

The nurse described how she and her mother had experienced this Christian understanding themselves: "My Mom and I prayed hard and much over this past year. She was expected to die a year ago. As we began to understand that she was actually improving and that she (and I) had been given this gift of time, we became increasingly devoted to the Divine Mercy of Jesus. I am of the opinion that God gave Mom an opportunity to be on the cross with Him."

Real suffering engages a lot of complex emotions. We may worry that our crosses will be more than we can bear. We may not see how our sufferings could really have any value or meaning. In the end, suffering can make us bitter or it can make us better, depending upon how we respond to it and use it to enter into deeper union with the Lord who suffered and died a hard death for us.

I'm reminded of a story I once heard about a priest in Poland who taught at the seminary. Each year, there had been fewer candidates entering the seminary, rarely more than 8 or 9, and it was becoming a serious concern for the seminary and the diocese. One day, this priest learned he had a terminal illness, with only a few months to live. Shortly afterwards, he turned to God and said: "Lord Jesus, I will do my best to offer up the sufferings that lie ahead of me, whatever they may be, but I would ask that you send us 18 new candidates for next year's incoming class." The good priest faced an excruciating death, but a few months later when the candidates started showing up at the seminary, there were exactly 18 new students in the class.

His story speaks of how suffering has meaning whenever we unite it to the redemptive sufferings of Christ. Our sufferings and struggles are an important, albeit temporary, part of our journey. They are a harbinger of a greater destiny and a promise of our transformation. Pope John Paul II once described it this way: "The cross of Christ throws salvific light, in a most penetrating way, on man's life... the cross reaches man together with the resurrection." Our experience of suffering and death, even a very hard death, offers us mysterious and dramatic graces, with the reassurance that God himself is ever near to those who carry their cross.

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

Church's position on in vitro is clear

By Bishop Michael D. Pfeifer

In this article, I share with you the teaching of the Catholic Church about *in vitro* fertilization that I have taken from the draft document on marriage of the U.S. Catholic Bishops about this vitally important issue.

IVF is a type of artificial insemination in which a new human being is conceived by joining egg and sperm in a glass dish, not in the mother's body ("in vitro" is Latin for "in glass"). It further depersonalizes the act of generating a child, turning it into a technical process in a laboratory. This procedure is so far from a loving act of the spouses that it can even be used to conceive a child if neither of them is alive, for the body of neither one is involved in the act of generating this life once sperm and egg are obtained and stored. Because these embryos are deliberately created not in the nurturing environment of the mother's body but in the poor substitute of a culture in a glass dish, the great majority of them die. Many couples have exhausted their savings and ultimately abandoned their efforts without ever having a live-born child from IVF.

By "producing" new human beings in the laboratory, IVF divides the decision to welcome a new child into two separate decisions: whether to give rise to this new human being, and whether to transfer him or her to the mother's womb. This has tempted fertility doctors and couples to exercise various forms of so-called "quality control" through genetic screening, so that only the embryos who seem most viable or have the most desired traits are given an opportunity to implant in their mother's womb. The embryos not selected are destroyed. Occasionally couples have discovered that doctors transferred the "wrong" embryo, conceived by another couple, causing distress for two families.

The death rate of embryos conceived by IVF is so high that clinics routinely produce many of them and transfer several at once to the mother's womb, hoping that one will survive. If more embryos than are wanted continue developing in the womb, many clinics offer "selective reduction" (targeted abortion) to eliminate the unwanted "extra" children. This can exact a terrible psychological toll on the couple, whose desire for a child has led them to a gravely immoral decision about taking the life of one or more children in the mother's womb.

Often embryos not used in a first attempt at pregnancy are frozen and stored for future attempts. This also poses a serious risk to their lives. When their parents have as many live-born children as they want, or abandon their efforts to have child through IVF, the remaining embryos are considered "excess" or "spare." Some are thrown away as laboratory waste, while others are abandoned indefinitely in a frozen state or slated for experimental purposes. The current debate about killing embryonic human beings on a large scale to "harvest" their embryonic stem cells arose partly because IVF clinics produced so many "spare" embryos, creating a terrible temptation for researchers to find a "use" for these human beings no longer wanted by their parents.

Each of these abuses is a natural outgrowth of the original decision to turn the begetting of a child into a manufacturing process. This threatens to turn what should be the unconditional love and acceptance of parents for their sons and daughters into something more tentative and conditional. In this situation a new life may be highly valued—as a way of meeting parents' goals for family size, or of achieving other goals such as scientific knowledge—but this human life is not respected as human persons deserve to be respected.

Reflections on the rosary and other random acts of kindness

By Keelan K. O'Connell

BONDIA -- Greetings from East Timor!

I never dreamed that when I graduated from Abilene-Wylie high school in 2008, I would be spending eight-months in a country on the other side of the world doing missionary work. But – today that is exactly what I am doing! Upon graduating with my BS degree in Biology from St. Bonaventure University in NY last May, I became a volunteer with the Daughters of Mary Help of Christians (Salesian Sisters) and VIDES (Volunteers International for Development Education Service).

My everyday challenge is “Experiencing, Sharing Life in Christ.” I started my assignment in September 2010 in Venilale, East Timor, which is the poorest country in Asia. This mission has been a spiritual and educational adventure which has changed my life. My primary tasks here in Timor include teaching English, reading and writing to high school students and orphan girls (aged 4-16), as well as assisting in a pro-bono medical clinic where I bandage wounds, perform malaria tests and dispense medications. I wasn't sure what to expect when I initially embarked on this great adventure; I had only been told I would be working in an impoverished village. Although these people who live here are fiscally poor (earning less than \$800 a year), they are spiritually rich in faith, love and hope!

At the school where I live and work, 130 high school students, 120 orphan girls (aged 4-16), 10 pre-aspirants, 5 Sisters and myself attend daily mass and pray the rosary together nightly before



Keelan O'Connell, center, of Abilene, and a group of Timoran orphans she has ministered to in her travels.

Courtesy photo

dinner. It wasn't long before this daily routine, along with the spiritual inspiration provided by these girls, reinvigorated my prayer life and strengthened my personal relationship with God. I wanted to return the spiritual favor, but how?

As Divine Providence would have it, on October 7, the Feast of Our Lady of the Rosary (which also happens to be my Birthday), I realized that most of these faithful individuals lacked something very basic — a rosary of their own! I knew finding or making some here would be impossible, so I shared this idea with my parents, Dennis & Janelle O'Connell, youth group ministers (Penny and Howard Pope), Holy Family's Men's

Spirituality Group and Deacon Dwayne Hennessey in Abilene, Texas. In God's great goodness, they offered to enlist the help of Holy Family and Sacred Heart Parishioners. By mid-December I received a box in the mail containing more than 250 rosaries! Many had personal messages attached from the Holy Family Confirmation Class. I was overjoyed and speechless! Since the high school children and many of the orphans had left for the Christmas holidays, I decided to wait until they returned to share these blessings from Texas!

Needless to say, everyone was surprised and elated to receive their very own rosary! They absolutely loved them!

Many of the orphans and school girls wear them around their necks and only take them off to pray! I explained that the rosaries had been sent by people from my church community, many of whom were their age. They couldn't believe that people who lived so far away knew about them and cared enough to send something to them! They began asking me questions about the senders, such as “Who sent me mine? How old are they? What do they look like? Are they a student? What's their job? etc.” I was really moved to see that they weren't just interested in receiving a gift; they were sincerely interested in

(Please See **ROSARY/21**)

With water fast becoming a commodity, please observe World Water Day

By Bishop Michael D. Pfeifer

Tuesday, March 22 is World Water Day. The United Nations first declared this day in 1993 as a way to focus public attention on critical water issues around the world. World Water Day calls attention to how water crosses borders and links us together.

Modern science tells us that water is the stuff of life; water makes up 75 percent of our bodies and those of most living things. Water unites us in a system at a level perceptible to the senses. Our minds are streams, we say. We talk about

“stream of consciousness” experiences, insights, understandings, judgments, feelings, and deliberations. Decisions flow through our bodies and our minds. Water is a religious symbol for the life of grace, of the effect in a person's life of the experience of being in love with God.

Water availability and water quality have become pressing social issues in our West Texas area, throughout the state and nation and world. Waste, drought, over-consumption, greed, pollution, privatization, unjust pricing, and politics all have contributed to convert available fresh water—a common good in creation—into a commodity, and even into a threat to

human life, health and economic well-being.

A few months ago, at a meeting of San Angelo Mayor Alvin New with mayors of surrounding communities, the number one issue of concern that surfaced was the importance of water, and how we should all work together to provide water for the communities of West Texas. The availability of water has become a major concern for the entire state of Texas, and our country and the world. Texas, the second most populace state in the nation, is running low on water.

By 2060, the population is expected to increase demands by 27%, while water

supply is expected to decrease by 18%, according to the 2007 Texas Water Development Board Plan. Without this Plan officials say about 85% of Texas' population won't have enough water in drought conditions — at a cost to businesses and workers at a projected \$100 billion a year. The discussion of water supply for the state of Texas during the next 50 years occurs within the context of an interesting dilemma. First, all know that water is a scarce resource and that demands for it will continue to grow as

(Please See **WATER/21**)

Art of Devotion

ODESSA -- An exhibit featuring artifacts of Latin Baroque art forms that demonstrate the pervasive influence of the Spanish conquerors on the religious imagery that found its way into the churches and homes of the Americas from the 18th-21st centuries is on display through April 3 at the Ellen Noel Art Museum in Odessa.

The exhibit, on loan from the San Angelo Museum of Fine Arts, includes *retablos*, *santos*, crucifixes and altar pieces as well as a number of renderings of Jesus, Our Lady of Guadalupe, and the saints.

Over 70 artifacts are on display. Chosen for its historic and educational value and artistic merit, the exhibit features plaques, candlesticks, pedestals

and mirrors from Mexican altars in the 18th and 19th centuries.

One painting is of *Mater Dolorosa*, or Our Mother of Sorrows, seen at right flanked by two recreations of the Our Lady of Guadalupe.

The *retablos* depicts Mary looking mournfully as she contemplates the suffering of her son, a popular subject in both sculpture and painting during the Middle Ages.

Admission is free. The gallery, located at 4909 E. University Blvd., is open 10 a.m.-5 p.m., Tuesday-Saturday and 2-5 p.m. Sunday. The exhibit is on display in two galleries and comes complete with family guides and projects for children to complete.



Opposite page, far left, a wooden sculpture of an unknown saint; at bottom left, the French oil on canvas, "Death of St. Joseph."

This page, top, sculptures of three men believe d to be clergy members; middle right, a retablo (painting on wood) of "Mary with Christ Child and Joseph with Christ Child."

Lent

Lenten sacrifice: Time to give up plastic bags or incandescent bulbs?

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON -- As Lent begins with Ash Wednesday March 9, Dan Misleh wants to remind Catholics that it is not just about giving up chocolate or ice cream for 40 days.

Instead, the executive director of the Catholic Coalition on Climate Change would like to see Catholic families and individuals make some permanent sacrificial changes that will also contribute to a more sustainable and more just world.

"The whole issue of climate change is about consumption and lifestyle," said Misleh of the changes the Washington-based coalition would like to see implemented far beyond the Lenten period.

"Lent is the perfect time to examine our lifestyles," he added. Even giving up a food item like chocolate or ice cream "reminds us that we do need to live more within our means, more in touch with people who don't have any of these things," Misleh said.

The coalition -- which includes Catholic organizations representing the U.S. bishops, health care providers, teachers, men and women religious and a wide range of others -- is promoting the St. Francis Pledge to Care for Creation and the Poor, through which individuals, families and institutions promise to pray and learn about environmental issues, assess their own contributions to climate change, act to change their choices and advocate Catholic principles and priorities on climate change.

Actions for Lent

SACRIFICIAL STEPS TO SAVE THE PLANET



Use cloth shopping bags instead of plastic or paper



Replace incandescent light bulbs with compact fluorescents



Replace disposable cups with refillable mugs



Caulk and seal windows and doors to save energy



Keep your car's tires fully inflated



Avoid buying bottled water

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Pope Benedict XVI -- dubbed the "green pope" for his support of environmental initiatives at the Vatican -- has been critical of what he sees as a lack of worldwide commitment to mitigating climate change.

In a January 2010 address, he told diplomats accredited to the Vatican that

he shared "the growing concern caused by economic and political resistance to combating the degradation of the environment."

But he also said that the devastation of the world's forests, the spread of its deserts and the pollution of its water cannot be reversed without moral education and changed lifestyles.

As a next step in that educational process, 24 newly trained "Catholic climate ambassadors" will begin making presentations to parishes or schools this spring, especially about "the need for solidarity with the poor, who are the ones most impacted by climate change," Misleh said.

Among the other resources available to raise awareness about the need for global solidarity are the Lent 4.5 faith-formation program developed by the Passionist Earth & Spirit Center in Louisville, Ky., and Catholic Relief Services' Operation Rice Bowl.

Lent 4.5, a seven-week program, gets its name from the fact that if the world were divided equally among all its residents, each would receive 4.5 acres of land from which to derive all of his or her food, energy, clothing, housing and "gadgets."

"But it takes 22.3 acres to maintain the average American lifestyle," the program's website notes. "There is a new way of observing Lent that helps us care for God's creation by taking steps toward using only our fair share of its resources. Moving in the direction of 4.5 is essential for anyone walking in the footsteps of

Jesus today."

The program's first week focuses on "Christian simplicity" and offers these tips as a starting point:

-- Use cloth shopping bags instead of paper or plastic to reduce the estimated 380 billion plastic bags distributed in the United States each year, according to the Environmental Protection Agency.

-- Replace incandescent light bulbs with compact fluorescent bulbs. The U.S. Department of Energy says that if each U.S. household replaced just one bulb, it would save enough energy to light 3 million homes for a year and prevent 9 billion pounds of greenhouse gas emissions each year.

-- Give up disposable paper products such as napkins and paper towels.

-- Use a refillable mug instead of disposable cups. One coffee drinker using disposable cups can generate 22 pounds of waste in a year.

"Develop a sense of moderation and sharing," the Lent 4.5 website advises. "Discover the joy that comes from contentment, sensing that you have enough. And hold in your heart those people who don't have enough -- enough food, enough water, enough of basic life necessities."

Operation Rice Bowl, now in its 36th year, allows even the youngest family member to feel a certain solidarity with the hungry of the world.

The program encourages families or parish groups to plan at least one simple, meatless meal each week and donate the

(Please See **LENT/20**)

Pope Benedict says Lent a good time to renounce selfishness

By Cindy Wooden
Catholic News Service

VATICAN CITY -- Lent is a time for self-examination and to let go of all traces of selfishness, which is the root of violence, Pope Benedict XVI said.

"The greed of possession leads to violence, exploitation and death," which is why during Lent the church encourages almsgiving, "which is the capacity to share," the pope said in his annual message for Lent.

The text of the pope's message for Lent 2011, which begins March 9 for Latin-rite Catholics, was released at a Vatican news conference Feb. 22.

Guinean Cardinal Robert Sarah, presi-

dent of the Pontifical Council Cor Unum, which promotes Catholic charitable giving, told reporters, "Intense misery leads to economic and political instability, creating a vacuum for conflict and unrest that produce a vicious circle of deepening hardship, especially for the most vulnerable."

The cardinal said the pope's message underscores the fact that "the encounter with Christ in his word and the sacraments manifests itself in concrete works of mercy."

The theme of the pope's message was taken from the Letter to the Colossians: "You were buried with him in baptism, in which you were also raised with him."

Pope Benedict said Lent is a special time for people either to prepare for baptism or

to strengthen the commitment to following Christ originally made at baptism.

"The fact that in most cases baptism is received in infancy highlights how it is a gift of God: No one earns eternal life through their own efforts," the pope said.

In his message, the pope took the year's Lenten Sunday Gospels and used them to draw lessons he said would be helpful in making the Lenten journey toward Christian conversion.

The Gospel account of Jesus' victory over temptation in the desert "is an invitation to become aware of our own fragility in order to accept the grace that frees from sin and infuses new strength," he said.

The story of Jesus meeting the woman at the well is a reminder that all people, like

the woman, desire the "water" of eternal life, he said. Only the water offered by Jesus "can irrigate the deserts of our restless and unsatisfied soul until it 'finds rest in God,'" as St. Augustine said.

The Gospel account of Jesus healing the man born blind "is a sign that Christ wants not only to give us sight, but also to open our interior vision so that our faith may become ever deeper and we may recognize him as our only savior," the pope said.

The story of the raising of Lazarus, read on the fifth Sunday of Lent, reminds Christians that their destiny is eternal life with God, who "created men and women for resurrection and life," he said.

(Please See **SELFISHNESS/21**)

Our Faith

Speaking of God's choir of angels

By Father John Dietzen
Catholic News Service

Q. I have read of different types or kinds of angels -- principalities, powers, virtues, dominations, thrones, cherubim and seraphim. Where did all these types originate, or how was it determined that there are all these various kinds of angels? Is there an order of rank among the different types? (Ohio)



Dietzen

A. Angels (from the Greek "angelos," which means messenger) are generally portrayed in Scripture and Jewish and Christian tradition as heavenly beings who bring announcements from God to human beings or act in God's name.

As the Jewish awareness of God's transcendence and holiness developed in the Old Testament, angels appear more and more often as intermediaries between God and humans.

By New Testament times, they became more evident, and are mentioned often in the Gospels and other Christian writings after Jesus. In fact, the voice of the Father is heard rarely in the New Testament, while

angels exercise significant roles in decisive events, such as the Annunciation and Resurrection.

The theory that there are nine "choirs" of angels was raised by various theologians in the fourth century. Five were spiritual forces mentioned by St. Paul: authorities (virtues), dominions, thrones, powers, and principalities (see Eph 1:21 and Col 1:16). Others named in the Bible are angels, archangels, cherubim and seraphim. They number allegedly at least in the tens of thousands.

The real story of angels, however, is not that neat. It is not clear, first of all, that St. Paul believed or intended to teach that these groups of angels were anything like the classes or choirs as we might view them. Heretical teachers of the time, as well as Jewish literature and other ancient mythologies, spoke of similar angelic orders, some of them not very benign, which were believed to influence human actions and destinies.

In both of these passages, St. Paul is insisting on one important point: No spiritual power, whatever name you give it or how exalted it may be, can remotely compare to the dignity and majesty of the risen Jesus, through whom and for whom all creation exists.

Cherubs and seraphs exercise a variety of functions on earth and in the heavenly

assemblies of God. The former, for example, guard the gates of Eden after Adam and Eve's fall (Gen 3:24) and provide a throne for the Lord (Is 37:16).

Archangels are sometimes called princes of the angels because of their particularly prominent missions in the Scriptures. The word itself occurs only twice in the Bible.

1 Thessalonians (4:16) tells us that an archangel will announce the coming of Christ; the letter of Jude (9) quotes a passage from the apocryphal "Assumption of Moses," calling Michael an archangel.

Many angelic names have arisen in popular belief and devotion through the centuries, especially the Archangel Uriel, who is mentioned in several early noncanonical Christian writings. Only Michael, Raphael and Gabriel are named in Scripture, however, and are the only names of angels allowed for use in Catholic liturgy.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.)

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

Nifty unofficial words on their way to officialdom

By Dan Morris
Catholic News Service

It is that time of year again when the Roadkill Theological Roundtable accepts nominations for new Catholic words.

As you no doubt recall, last year some of the leading new Catholic words earning the RTR endorsement included "homilator" (a priest or deacon whose homilies are interminably long and deadly), "homildinger" (a homily appealing for financial support) and "homilnodder" (a person whose head repeatedly snaps up and drops down as he or she tries to stay awake during a sermon).

Used together in a sentence: "The homilator's homildinger created a sea of homilnodders."

Receiving high marks, but not full



Morris

endorsement, were "pewstop" (a person who roots at the end of a pew, forcing other worshipers to climb over him or her), "celibiguous" (being ambiguous about optional celibacy) and "Latintots" (young Catholics with a keen interest in traditional devotions and the use of Latin in the liturgy and music).

A good one was "Benelog," but Pope Benedict XVI has not launched a blog site yet.

Marilyn, who heads up the RTR Catholic Lexicon and Tall Tale Telling Committee, wondered out loud at the last meeting if the group should suggest ideas or categories for words that might be handy.

"Think about it," she said. "What would be a good word for Catholics who volunteer for something, then don't show up?"

"Noshowites' sure pops to mind," said her husband, Bud.

Other suggestions included "volunpoopers," "fibishioners," "dupliciteers" and "prevaricatholics."

"OK," continued Bud, "what about peo-

ple who say they are Catholic, but rarely if ever darken the door of a church?"

"There has to be something that doesn't sound as brutal as 'apostates,' doesn't there?" I asked.

"How about 'Catholites'?" smiled Bud.

"Maybe 'roamin' Catholics'?" offered Marilyn.

"Stray cats?" I tried.

We all agree that the intersection of Catholicism and the Internet has to be the source of new terms.

"What about the wild theological ramblings you find out there in the Internet?" asked Bud.

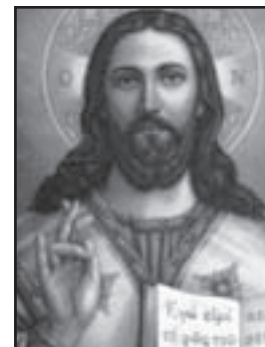
Marilyn winced. "'Hotgasology' or maybe 'spoutology'?"

"You like 'crapology' or 'meenymynymoetics'?"

In unison: "No!"

One wonderful group that could benefit from a new word or two are the modest Catholics who are so rock-solid in their

(Please See DAN/23)



Our Holy Father's Monthly Intentions

2011

MARCH

General Intention: That the nations of Latin America may walk in fidelity to the Gospel and be bountiful in social justice and peace.

Missionary Intention: That the Holy Spirit may give light and strength to the Christian communities and the faithful who are persecuted or discriminated against because of the Gospel.

APRIL

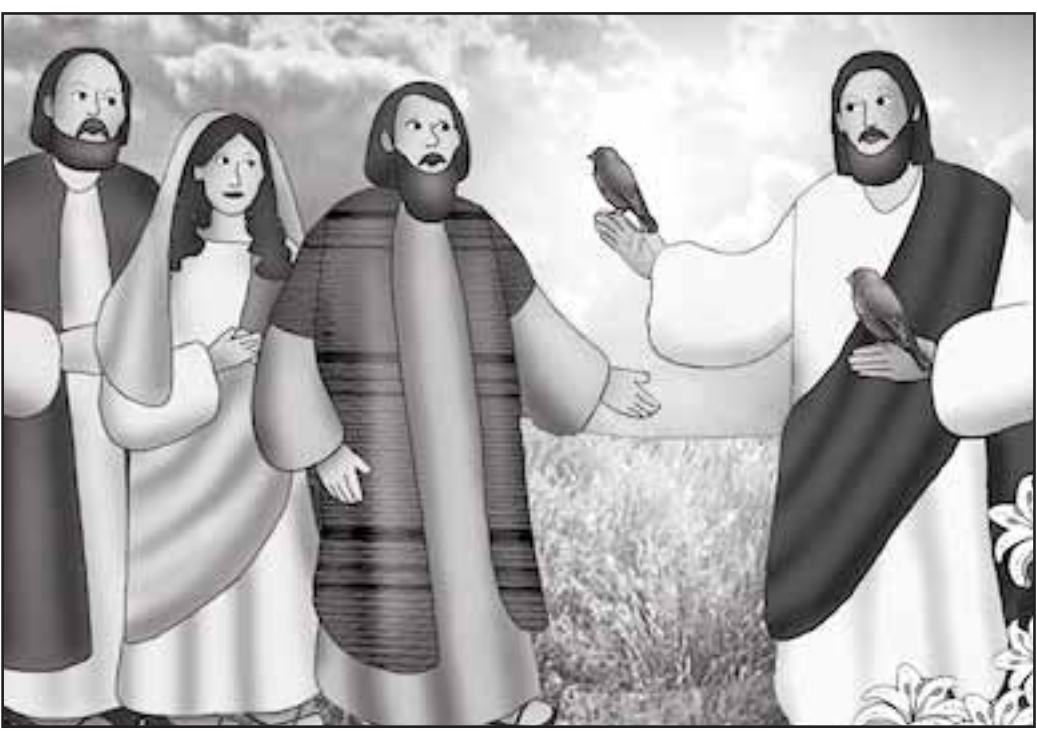
General Intention: That the Church may offer new generations, through the believable proclamation of the Gospel, ever-new reasons of life and hope.

Missionary Intention: That missionaries, with the proclamation of the Gospel and their witness of life, may bring Christ to all those who do not yet know Him.

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



Jesus shows his followers examples of God's love

By Joe Sarnicola

Jesus spoke to the crowd of people that had gathered to hear him preach: "No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."

After making that statement, Jesus decided to tell the people how much God loves them, and how he demonstrates that love to them: "Therefore, I tell you, do not worry about your life, what you will eat [or drink], or about your body, what you will wear. Is not life more than food and the body more than clothing?"

Jesus used an example from nature to show how God cares for everything he made, especially for the people he created: "Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span?"

Jesus gave the people another example from nature and its beauty to make a comparison to their need for good clothing: "Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?"

Jesus knew that the people worried about whether they would have enough money for clothing and food and to care for their children and maintain their homes. So he said to them, "So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom [of God] and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil."

READ MORE ABOUT IT Matthew 6-7

Q&A

1. What did Jesus say about the birds in the sky?
2. What did Jesus say we should seek first?

BIBLE ACCENT

Jesus said, "You cannot serve both God and mammon."

But who, or what, is "mammon"?
From the context, it sounds as if mammon were a person or a false god, but mammon can be understood to mean greed, especially to the extent that money or possessions are the most important things to greedy people. Mammon can also mean wealth that was acquired through dishonesty or by hurting others.

One of the most important lessons that Jesus tried to teach was that we should love one another. The message about God and mammon is similar to that one. Our hearts should be on the things of God that are beautiful and eternal, and not on the things of the earth that are temporary and can be spoiled.

SPOTLIGHT ON SAINTS: St. Anne Line

Anne Line (1567-1601) was disinherited by her father, a Protestant, after she and her brother converted to Catholicism. Anne married Roger Line, who had also converted, but he

was arrested for refusing to follow the laws of the Church of England and then exiled to Flanders, away from his wife, where he died in 1594.

Anne, as the head of a house dedicated to helping clergy members who were in hiding, helped Catholics escape persecution. She was later arrested for her work and brought to trial. Although the evidence was weak, Anne was found guilty and sentenced to death.

She was canonized as one of the Forty Martyrs of England and Wales. We honor her Feb. 27.

BIBLE TRIVIA

What does the word "Gospel" mean?
Answer: "Good news."

PUZZLE

Using the numbered clues, fill in the missing letters to form an important word. What is the extra word that these missing letters spell?

1. A _ kNoah's boat
 2. Sa _ ntHoly person
 3. _ odOur Father
 4. Matt _ ew Gospel writer
 5. _ ruthHonesty
 6. Ez _ kielOld Testament prophet
 7. Zi _ nHoly mountain
 8. Pa _ lFamous missionary
 9. _ aulIsrae'l's first king
- Extra word: _ _ _ _ _

Family

Conversion: More a series of 'aha's' than blinding light

May 11, 1969.

The date has stayed with me now for over 40 years. Birthday? I wish. No, May 11, 1969 was the date that, as a 9-year-old, I was baptized at First Baptist Church in Irving. It is a rite of passage as a Baptist kid, something most all of us looked to with great anticipation and excitement.

Almost as common, I remember from those kid days, was the act of rededicating yourself to the faith, needed after an almost certain downfall, and emotional return to the flock with the promise to yourself that you will do better this time.

At least that's my recollection. There's certainly nothing wrong with this practice for those who grow up in this tradition.

Yet I remember thinking then, and now, "OK ... so, what's next?"

We are told as youngsters that in order to make it from this life to the next, we accept Jesus Christ as our Lord and Savior. When you're a kid going through those steps and the entire conversion, you can think: OK, I did it, where's the big explosion? The bright shining lights? The fireworks? Is there not supposed to be trumpets and choirs of angels today and every day hereafter -- until the hereafter?

That line of thinking doesn't necessarily stop with age.



Patterson

I remember thinking on a number of occasions through my adult formation: So, where's the beef?

And then along moseys January 25, 2011: The Conversion of St. Paul. Paul had one of those big fire-work moments when he was converted. A blinding light on the road to Damascus. Christ came to him in a vision, reproached him for his persecutions and converted him to the faith. Right there on the spot.

Lucky St. Paul. There was no doubt for him. One day he hated Christians. The next day he was one. I guess if Jesus Christ came to me in a vision I'd hurry on over to the believing side no questions asked myself.

But for 99 percent of us, I dare say, it doesn't happen that way. The conversion process does not come complete with a playing of Handel's "Messiah" or Tchaikovsky's "1812 Overture" or even a Sousa march. At least not externally. You may hear those things inside, but probably not.

As the reading in the "Word Among Us" said on the Conversion of St. Paul, the spiritual transformation process does not just occur with the blaring of trumpets. Life, the devotion said, "is made up of a series of small conversions." A little one here, one over there, another one that you might not have seen coming.

Aha.

Now I get it.

We spend our entire life getting it. Conversion may start

as a 9-year-old boy being immersed in baptismal waters, but it does not end there. In fact it likely never ends.

Small conversions could be anything. A nugget of wisdom shared by someone at a small Christian group meeting. A kiss by your wife on a day you're not feeling well. A man who lets you go first in traffic or offers you his place in line at the grocery store.

Aha moments, I think they've been called.

My wife was ill recently with a bad flu that lasted almost a week. One night when she was at her worst, I was sitting out on the driveway grilling burgers for my son and me. It was dark. A car pulled up. Odd, I thought. Wonder what this person is going to do? The person finally got out of the car. The first thing I noticed was she was wearing a full habit. Meekly, almost apologetically, the Filipino sister from Our Lady of Guadalupe approached me and asked me for directions. I told her I would go inside to get my neighborhood directory, and I would welcome her in but my wife was very sick.

I came out and gave her the directions to the house she needed. Sister Isabelita thanked me, and told me she and the other sisters would pray for my wife.

Aha.

Life is a series of small conversions. Little *ahas*.

Recognize them. They just may be part of your own personal roadmap to salvation.

Jimmy Patterson is editor of the West Texas Angelus.

Your Family

How pigeonholes help (and hinder) a family

By Bill and Monica Dodds
Catholic News Service

Years ago, we knew a pastor who had been assigned to a one-priest parish in a one-horse town. We'll call him Father Murphy.

One time, when the three of us were talking about being in grade school way back when, he recalled, "I would bring home my report card, and my parents would care about my grades in English, but it never mattered how poorly I did in arithmetic. They'd just say, 'The Murphys have always been bad at mathematics,' and that was that."

And that, it seemed, was a message that stuck with him for the rest of his life.

When he was reassigned and left that small town, the parishioners missed the wonderful homilies he gave each Sunday. And, we later learned, when the new pastor came onboard, his fellow priest was

horrified to discover months and months of overdue parish-related bills that had been stuffed in drawers all over the rectory.

It seemed that "parish finances" fell under the general category of "mathematics," and "the Murphys have always been bad at mathematics."

Most of us think of pigeonholing as applying to only one little bird. But it can be a whole coop that's being taught "this is what our flock does -- and doesn't -- do."

As is so often the case, that's good news/bad news for moms and dads.

Good news: With some positive pigeonholing, your children can grow up with self-confidence and a sense of generosity. They can practically absorb an appreciation for education, a respect for elders and on and on.

And, bad news: Through negative pigeonholing, they can inherit parents' prejudices, shortcomings and blind spots. They can end up accepting the good, or the bad, simply because the spoken or unspoken message has been, "This is what the (insert your family name here) do."

It probably doesn't surprise you that, since this is about parenting, the issue is more complicated than that. Family pigeonholing can also make it tough for a child to choose something that's good simply because "our family" doesn't see it as good or as something worth pursuing.

That can be the case for the teenager (from a family of teachers) who is thinking about getting a business degree or the young person (from a family of business people) who is leaning toward becoming a teacher.

We like to think that the apple doesn't fall very far from the tree but, my, how it can roll. And sometimes it's nudged more than a few times by the Holy Spirit to make sure it gets to the right spot: the right career, the right vocation.

On the Web: A Little Fun with Numbers And speaking of arithmetic, this site has a lot of entertaining (and -- shhh! -- educational) mathematics-related items for youngsters. Go to: coolmath4kids.com.

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine.



Bill and Monica Dodds



ANSWERS

1. Ark
2. Saint
3. God
4. Matthew
5. Truth
6. Ezekiel
7. Zion
8. Paul
9. Saul.

Extra word: Righteous.

Culture

Oscar winner says film 'The Grace Card' shows way to defeat racism

By Denis Grasska
Catholic News Service

SAN DIEGO — Actor Louis Gossett Jr. is doing his part to cure the "cancer" of racism.

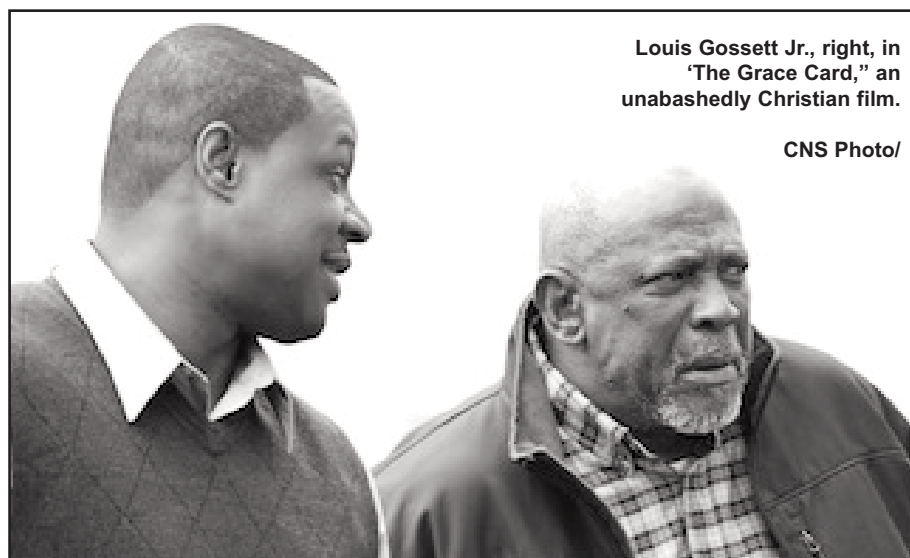
"Racism is a cancer, and we have to get it out of our systems," the 74-year-old told The Southern Cross, newspaper of the San Diego Diocese, in a phone interview. "We have it in our systems even when we don't know we have it, and (we have to) do some self-examination and get better, especially (because) our children are watching."

Gossett hopes his new film, "The Grace Card," will provide viewers with an opportunity to look inside themselves and perhaps reevaluate some of their perceptions.

The unabashedly Christian film, released in theaters Feb. 25, is the story of two police officers -- one white, one black -- who overcome a strong mutual dislike and ultimately become friends.

Bill 'Mac' McDonald (Michael Joiner), a white officer with the Memphis Police Department, is an embittered man with a dysfunctional family. For 17 years, he has been consumed by anger over the death of his son, who was hit by a car during a police pursuit of an African-American drug dealer. Over the years, his unchecked anger has metastasized into full-blown racism.

McDonald's new African-American partner, Sam Wright (Michael Higgenbottom), is a man with two occupations. In addition to being a police officer, he also is a minister with the Church of the Nazarene.



Louis Gossett Jr., right, in 'The Grace Card,' an unabashedly Christian film.

CNS Photo/

Wright is struggling with his vocation, uncertain whether God is calling him to continue with the police force or devote himself to full-time ministry. As a Christian minister, he is especially troubled by his inability to respond with love to McDonald's hatred.

"They really don't like one another, and they have to ... work together, and the miracle happens," Gossett said, summarizing the plot without giving away specific details. "The miracle comes with a changing of attitudes, and slowly but surely, they are almost conditioned to rely on one another because of certain things that happen. ... That's a gift of grace."

In "The Grace Card," Gossett plays Wright's grandfather George, also a minister,

who listens to the young pastor/police officer's concerns and imparts some wisdom.

The film's title comes from a story that Gossett's character tells about the friendship between his own grandfather, Wendle P. Wright, and a wealthy cotton farmer.

Before the U.S. Civil War ended, the farmer freed his slaves and asked for their forgiveness, not only for himself but for all slave owners, even the unrepentant ones. He also offered each of his former slaves a well-paying job and 10 acres of land.

Years later, the same farmer taught Wendle to read and, on his eighth birthday, gave him the Bible that inspired him to become a preacher.

In response to the farmer's kindness, Wendle wrote the following message on a

small strip of paper, which he signed with his name: "I promise to pray for you every day, ask your forgiveness, grant you the same, and be your friend always."

The concept behind this "grace card" ultimately touches the lives of McDonald and Wright in unforeseen ways.

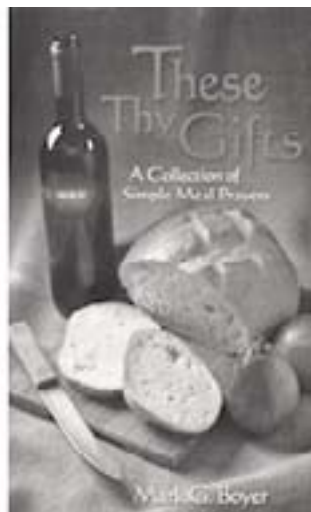
Gossett has had a distinguished career as an actor, winning an Emmy for his performance as Fiddler in the epic miniseries "Roots" (1977), as well as an Academy Award for his portrayal of drill instructor Sgt. Emil Foley in 1982's "An Officer and a Gentleman." These days, he said, his primary motivation in life is his desire to impart important messages to the next generation.

For Gossett, the message of "The Grace Card" dovetails nicely with the mission of the Eracism Foundation Inc., a nonprofit organization he founded in January 2006. According to its website, www.eracism-foundation.org, the foundation's mission is "to eradicate the systematic impacts of all forms of racism by providing programs that foster cultural diversity, historical enrichment, education and antiviolenence initiatives."

Over the years, Gossett said, he has learned that "you don't directly combat racism. You just change the thinking and the lifestyle, so it doesn't live so long."

"We've come a long way, and we have a long way to go," he said, reflecting on the current state of race relations in America. But an end to racism "could happen overnight" if people -- after the manner of the film's characters -- choose to "play the grace card."

Authors focus on food-scripture link, mealtime prayers in new books



One book stretches food-Scripture link; another offers prayers at meals "And God Said, 'Let's Eat': Amusing and Thought-Provoking Parallels Between the Bible and Food" by Gary Graf. ACTA Publications (Chicago, 2010). 238 pp., \$14.95. "These Thy Gifts: A Collection of Simple Meal Prayers" by Mark G. Boyer. ACTA Publications (Chicago, 2010). 192 pp., \$12.95.

Reviewed by Sister Mona Castelazo
CSJ Catholic News Service

Both "And God Said, 'Let's Eat,'" by Gary Graf and "These Thy Gifts" by Father Mark Boyer attempt to increase our gratitude to God for food, meals and - table celebrations. Graf's book deals with scriptural passages related to food, whereas Father Boyer's provides appropriate meal prayers throughout the year.

Graf's work is the fourth in a series of "God Said..." titles, the previous three having shown scriptural par-

allels pertaining to golf, baseball and football. The author's purpose in this book is to grow closer to God by rejoicing "in the learning that comes through the Bible's love for food."

The book establishes the connection between eating and the Bible through familiar passages mentioning nourishment. Graf then discusses all the possibilities of a specific food and suggests insights for life found in the biblical text. A full 20 pages are devoted to listing all the types of certain foods. The author, for example, lists, in sentence form, every kind of fruit, vegetable, seafood and meat found in the famous Pike Place Market in Graf's hometown, Seattle.

In subsequent chapters, he lists, among other things, all the known types of apples, breads, mustards and cuts of beef possible. In addition to listing foods, the book contains 40 pages of the full texts of (Please See **BOOKS/21**)



USCCB Movie Ratings

NEW YORK (CNS) -- Here is a list of recent films that Catholic News Service has rated on the basis of moral suitability.

The first symbol after each title is the Catholic News Service classification. The second symbol is the rating of the Motion Picture Association of America.

CNS classifications: A-I -- general patronage; A-II -- adults and adolescents; A-III -- adults; L -- limited adult audience, films whose problematic content many adults would find troubling; O -- morally offensive.

MPAA ratings: G -- general audiences. All ages admitted; PG -- parental guidance suggested. Some material may not be suitable for children; PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13; R -- restricted. Under 17 requires accompanying parent or adult guardian; NC-17 -- no one 17 and under admitted.

- B

Black Swan, O (R)
Burlesque, O (PG-13)
- C

The Calling, A-II (no rating)
The Chronicles of Narnia: The Voyage of the Dawn Treader, A-II (PG)
Country Strong, A-III (PG-13)
- D

Despicable Me, A-I (PG)
Devil, A-III (PG-13)
The Dilemma, L (PG-13)
Due Date, O (R)
- E

Easy A, O (PG-13)
- F

Faster, O (R)
The Fighter, L (R)
For Colored Girls, O (R)
- G

The Green Hornet, L (PG-13)
Gulliver's Travels, O (PG)
- H

Harry Potter and the Deathly Hallows: Part 1, A-III (PG-13)
Hereafter, A-III (PG-13)
How Do You Know, A-III (PG-13)
- J

Jackass 3-D, O (R)

- K

The King's Speech, A-III (R)
- L

Life as We Know It, L (PG-13)
Little Fockers, L (PG-13)
Love and Other Drugs, O (R)
- M

The Mechanic, O (R)
Megamind, A-II (PG)
Morning Glory, A-III (PG-13)
My Soul to Take, O (R)
- N

The Next Three Days, A-III (PG-13)
No Strings Attached, O (R)
- O

Oceans, A-I (G)
127 Hours, A-III (R)
The Other Guys, O (PG-13)
- P

Paranormal Activity 2, A-III (R)
Piranha 3D, O (R)
- R

The Rite, A-III (PG-13)
- S

Saw 3D, O (R)
Season of the Witch, O (PG-13)
Skyline, A-III (PG-13)
The Social Network, A-III (PG-13)
The Switch, O (PG-13)
- T

Tales From Earthsea, A-II (PG-13)
Tangled, A-I (PG)
The Tourist, A-III (PG-13)
The Town, O (R)
Tron: Legacy, A-II (PG)
True Grit, A-III (PG-13)
- U

Unstoppable, A-III (PG-13)
- V

Vampires Suck, A-III (PG-13)
- W

The Waiting City, L (R)
The Warrior's Way, O (R)
The Way Back, A-III (PG-13)
- Y

Yogi Bear, A-I (PG)
You Again, A-II (PG)

The Adult Catechism

Christian discourse: Speaking the truth in love

By Cardinal Donald W. Wuerl
Archbishop of Washington

Someone once described a "gossip" as a person who will never tell a lie if a half-truth will do as much harm. When we listen to news accounts or read what is presented in the print and electronic media, we are too often reminded that spin, selecting only some of the facts, highlighting only parts of the picture, has replaced an effort to present the facts - the full story. We all know the tragic results of gossip against which there is little or no defense. In an age of blogs, even the wildest accusations can quickly become "fact." Gossip is like an insidious infection that spreads sickness throughout the body. These untruths go unchallenged because the persons who are the object of the discussion are usually not present to defend themselves, their views or actions.

Irresponsible blogs, electronic and print media stories, and pulpit and podium people-bashing rhetoric can be likened to many forms of anonymous violence. Spin and extremist language should not be embraced as the best this country is capable of achieving. Selecting only some facts, choosing inflammatory words, spinning the story, are activities that seem much more directed to achieving someone's political purpose rather than reporting events. We have all seen examples of this. One side in a discussion is described as "an inquiring mind that simply wants to know" and the other side is depicted as "lashing out in response."

We need to look at how we engage in discourse and how we live out our commitment to be a people of profound respect for the truth and our right to express our thoughts, opinions and positions - always in love. We who follow Christ must not only speak the truth but must do so in love (Ephesians 4:15). It is not enough that we know or believe something to be true. We must express that truth in charity with respect for others so that the bonds between us can be strengthened in building up the body of Christ.

Each of us is a temple of the Holy Spirit. Our Baptism into Christ creates among us the bonds of a new spiritual family life.



Wuerl

Within this family, each person must ensure that the dialogue proceeds in a manner which not only achieves the ends desired but also recognizes everyone's rights. It would be a true tragedy to accept as a principle of discourse that the end justifies the means so that "winning" would validate any destructive behavior or speech. While each person engaged in discourse is understandably concerned about his or her point of view, the rights of others, including the claims of truth itself, cannot be forgotten. At no time is the spiritual violence of falsehood an acceptable component of Christian discourse.

The Catechism of the Catholic Church (2478) quotes Saint Ignatius of Loyola and his spiritual exercises when speaking about Christian discourse: "Every good Christian ought to be more ready to give a favorable interpretation to another's statement than to condemn it. But if he cannot do so, let him ask how the other understands it. And if the latter understands it badly, let the former correct him with love."

We Catholics need regularly to reflect on how we engage in discourse and how we live out our commitment as members of the Church, people with profound respect for the truth and a family of faith committed to expressing our thoughts, opinions and positions always in love. We must also consider how one responds to decisions made for the good of the Church with which a person may disagree.

Even while there may be disagreements within the ecclesial community on policies and procedures, there is a presupposition that we are all one in our faith. One of the reasons why we should find it easy as a Church to arrive at consensus is because it is Christ who calls us together in the first place. Even if we do disagree on some particular practical issue, we must always do so in love.

Basic to Christian discourse is the belief that truth itself is strong enough to win the day. It rejects the maxim, "the one who yells the loudest wins." All have a right to voice their opinion but it is the truth that should direct the discussion and ultimately prevail.

Freedom of speech and respect for others, freedom of expression and regard for the truth, should always be woven together. This should be true of everyone, whether they speak from a pulpit, a political platform, or through the electronic and print media and other means of social communications.

JUSTICE

(From 1)

The START Treaty, which was ratified by the Senate, 71-26, in December 2010, requires Russia and the U.S. to cut in half the number of nuclear warheads they possess, as well as to reduce the number of intercontinental ballistic missiles and missile launchers.

Cornyn called the treaty “another example, another symptom, of a foreign policy that sends a message of timidity, even

ambivalence, not only about our own security, but about America’s leadership in a very dangerous world.”

The DREAM Act, which all bishops in Texas supported but neither of the state’s senator’s voted to ratify, would provide a path to citizenship for illegal immigrants brought to the country as children, if they attend college or join the military for two years.

The bill was defeated, 55-41, and the

vote came mostly along party lines.

Experts view the bill’s defeat as the last opportunity for Congress to pass any pro-immigration reform until after the 2012 elections. Proponents have been trying to push through the DREAM Act for more than a decade.

Fr. Mark Miller, pastor at Odessa’s St. Anthony and St. Joseph, and who is committed to social justice issues, said more light needs to be brought to how our elect-

ed representatives vote.

“It is time that our Catholics understand that while our Senators are Republicans, they are also most of the time opposed to where our Church stands on issues,” Miller said. “I think people should know this.”

Two web sites help communicate how Texas bishops’ stands and how our congress persons and senators are representing them. For more information, visit network-lobby.org and txcatholic.org.

HYDE

(From 1)

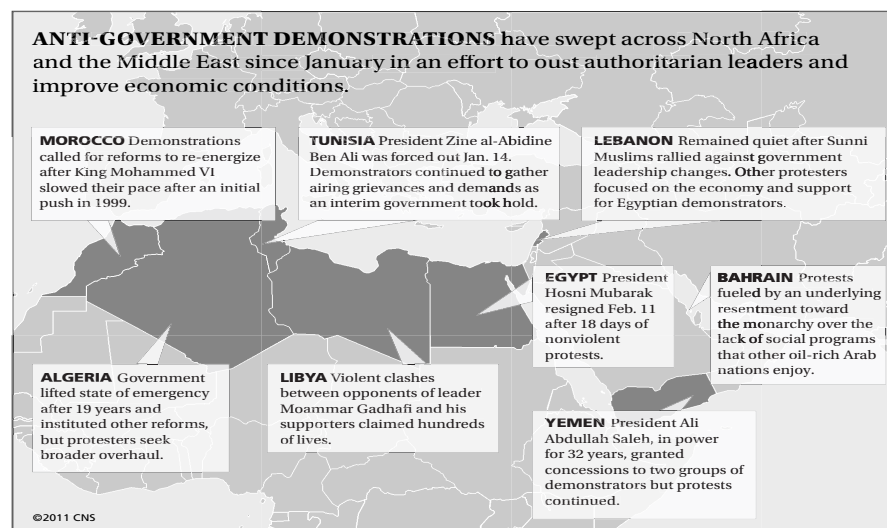
“I was there the Sunday morning in the square when they were holding the Christian prayer service and heard the chants by both the Christians and the Muslims,” Hyde said. “Later I saw the photographs of the Christians forming a barrier during the Muslims’ five-times-a-day prayers and the Muslims doing the same things for the Christians during their Sunday service.”

The chant heard so clearly spoke to the unity of those protesters who were relentless in their pursuit of a peaceful overthrow for 18 days in February: “We are of one hand; we are both Egyptian.”

Most any journalist that has worked in a newspaper office or a television newsroom for 30 minutes dreams about working a story like the Egyptian revolt. For Hyde, 30 minutes was almost literally how long she was in Cairo before the opportunity of a career began to unfold.

A former student at Midland’s St. Ann’s School, confirmed at the church, and later a 2005 graduate of Midland High, Hyde earned her undergraduate degree at Notre Dame and her masters in journalism from Northwestern in 2010. After interning with the AP, she began work during the uprising compiling stories from the bureau’s Cairo office that were then distributed around the world.

Hyde lives on an island in the Nile, about a 20-minute walk from Tahrir Square, and is fully aware of the history



she almost literally stepped in to.

“I don’t think the magnitude of it all has necessarily completely sunk in,” she said. “It still, in many ways, feels like daily life in a way. I’ve been lucky to work alongside some really amazing reporters and I think I’ve learned a lot from that. In a way I’m lucky to be able to be in a story like this.”

Although skeptical at first, Hyde says now she believes there is no denying the critical role that the Internet and social networking played in the movement. Admittedly not as into Facebook and other forms of online communications as others in her peer group, Hyde said the events of the past month have made her a “believer in the possibilities” of social media.

“I don’t think the revolution would have been possible without it now. I was skeptical about whether the thousands of Facebook pledges to attend the first protest would result in a huge turnout. But the first day proved me wrong, and the Internet shutdown that followed I think only confirmed that the government saw the mobilization through Facebook and Twitter as a huge threat.”

The shutdown, she said, likely even made the uprising stronger and she herself kept up with the revolution via Twitter. Hyde said tweets were the best way to hear about events unfolding in real time and provided sources for many eventual stories.

Hyde, who speaks Arabic and hopes to further her language skills, says she plans

to stay in the middle East for now. She can conduct simple conversations with the Egyptians and says she is hopeful for the future of Egypt, despite reports of uncertainty surrounding who will lead the country out of the revolution.

“I’m cautiously hopeful knowing that government and politics in general are bound to be a messy business,” Hyde said. “I think given the determination I saw on the part of so many Egyptian people, that is a statement in and of itself.”

Hyde said she never put herself in the middle of the protests, nor was she ever in fear for her safety, but she said she knew real change was on the way when she saw the force of a line of protesters physically push back a line of Egyptian police in Tahrir Square. Relatively speaking, she said, it wasn’t a monumental moment in the uprising, but it was when Hyde first noticed that that many people coming together could “gain momentum and do something.”

She is reluctant to speak on the violence that broke out in the days following the resignation of Mubarak that included the reported sexual assault of CBS reporter Laura Logan and called the incidents “sporadic.”

“The Egyptian government came out at some point and said the revolution was instigated by international factors but the charges that journalists were instigating and propagating information was not true. Some Egyptians, though, think journalists are Israeli spies.”

LENT

(From 14)

money saved to CRS, the U.S. bishops’ overseas relief and development agency based in Baltimore.

Prayer and education also are key components of Operation Rice Bowl. CRS provides free materials that include stories and recipes from five featured countries -- Haiti, Indonesia, Senegal, Honduras and Kenya -- as well

as bulletin announcements, homily suggestions, lesson plans for grades one through 12, and downloadable placemats and coloring pages.

"Lent asks us to break old habits and form new ones," says a Lenten reflection prepared by CRS for Ash Wednesday. "This Lent, consider giving up eating between meals. Replace it with a fast that physically calls to mind the deep desire of the poor to find solutions

to the root causes of hunger and economic insecurity.

"And turn that restless energy, which often drives us to the snack cupboard, into action. Learn about people in need throughout the world and advocate for meaningful change on their behalf."

Editor's Note: For more information about the resources mentioned in this article, contact the Catholic Coalition on Climate Change at catholicclimatecovenant.org;

BOOKS

(From 18)

parables and Bible stories already well known to most Christian readers. Fourteen recipes appear in the book, ranging from flash-fried sage leaves (an appetizer from a supper club in Seattle) to breaded artichoke hearts to beef burgundy.

Graf's enthusiasm for food is evident, but rather than giving the reader rich descriptions or original insights, the author offers information gleaned mainly from Wikipedia and food websites, consisting mostly of definitions and listings. Also, credible parallels to biblical material and spiritual insights require too wide a stretch of the imagination and are tenuous at best.

Although Graf himself is a Catholic, questionable interpretations of belief

appear throughout the book. Graf writes that there is no longer a need for prophets since Jesus came to earth. He also states that we have "all we need in the form of Scripture to redeem our souls, and achieve union with our Father."

Exhortations to reflect on Scripture end each chapter. After a discussion of water, Graf points out that upon being served water at a restaurant, we might reflect on baptism, giving drink to the thirsty and "the living water that is Jesus." In another place he offers: "The next time we enjoy prosciutto and figs or munch on Fig Newtons, we should remember how mankind sinned against the Father, how God provides, and how we must stay in right relationship with the Father."

"These Thy Gifts," written by a diocesan priest from Missouri, provides a variety of prayers for grace before meals pertinent to all the liturgical seasons, as well as for special occasions. The words will be familiar to Catholics, since the prayers are based on the psalms, canticles and seasonal texts of the traditional liturgical year cycles.

Father Boyer's purpose is to provide alternative graces "to open our eyes to new ways of thanking God for the food set before us." The prayers are short and can be simply read by one person before the family meal begins.

Sister Mona Castelazo, a Sister of St. Joseph of Carondelet, has taught English for many years in Los Angeles. She is the author of "Under the Skyflower Tree: Reflections of a Nun-Entity," published by iUniverse in 2005.

SELFISHNESS

(From 14)

The Lenten process of conversion, he said, is designed "to free our hearts every day from the burden of material things, from a self-centered relationship with the 'world' that impoverishes us and prevents

us from being available and open to God and our neighbor," Pope Benedict wrote.

Through fasting, almsgiving and prayer, he said, "Lent teaches us how to live the love of Christ in an ever more radical way."

Fasting helps people overcome selfish-

ness and self-centeredness; almsgiving is a reminder of the sharing that should mark each day of a Christian's life; and time dedicated to prayer is a reminder that time belongs to God and his desire is for people to spend eternity with him.

WATER

(From 11)

the population increases. No one denies there is a need to manage and conserve water. The second concern is how to go about this – what plan and method is best. At the heart of this discussion is the availability of underground water and how, when and by whom should it be used? In the present situation, few visible sites remain for new reservoirs or surface sources.

The world's underwater habitats are

suffering astonishing losses. While terrestrial habitats and marine habitats have been given more protection, sadly the fresh water habitats – lakes, rivers, streams, wetlands, etc.- have not been given enough protection.

World Water Day calls us to a new environmental responsibility of how we care for water and its use as water is indeed Earth' lifeblood. Water plays an essential role in the web of life and creation as all of life as we know it depends on water. Without water, no life could

exist on Earth. With water, life exists, thrives and diversifies: Water provides life.

On October 18, 2002, the nation celebrated the 30th anniversary of the enactment of the Clean Water Act. The goals and objectives of the Clean Water Act call for a commitment to the stewardship of the nation's water and reflect numerous principles of community action and concern. Water is for the use of all and should be returned to the nation's streams, rivers, lakes, and coasts in a

ROSARY

(From 11)

knowing more about and praying for the giver.

When I see the girls of all different ages praying with (or wearing) their rosaries, I can't help but smile. Joy fills my soul and my heart rejoices! I can't begin to describe how grateful I am for the generosity displayed by people thousands of miles away. The individuals, especially the confirmation class, who generously sent the rosaries, don't know these orphans, and many of them don't even know me. As the girls clutch their precious rosaries as they pray, I imagine the different people in Abilene who lovingly made the rosaries, decorated the cards that accompanied many of them, and even carefully packed them in the box and shipped them off to a remote village in East Timor. It was a small act of love, but it has made a profound impact on these girls! I have learned that a simple need, a small idea, and the generosity of strangers can move mountains! I want to personally thank each of these "angels" for making my dream a reality and ask that your gift will be returned to you 100 times over!

Read more about Keelan's adventures <http://keelanoconnell.blogspot.com/>

condition that supports life and allows others to use the water for activities that require high water-quality standards. What happens to the water of one community affects others and we are bound together by a common need to protect the waters.

Protecting and improving the nation's waters is not a short-term activity but a process that requires an ongoing national commitment to environmental stewardship and a water-ethic vision based on sharing and the common good.

PRAYER

(From 3)

8. Ask your Mother for help. The Blessed Virgin Mary, our spiritual mother, understands our needs and offers profound comfort. One family, gathered around the bedside of their dying husband and father, found peace and healing through the recitation of the rosary. The rosary is ideal for the family since children can be taught the

simple prayers at an early age. Check out instructions on how to pray the rosary.

9. Read a good story. Children and adults alike enjoy an inspiring story, and few stories are more compelling than those of the saints. Whether it's the little way of Therese of Lisieux or the heroism of Maximilian Kolbe, their stories offer something for everyone. Consider the particular virtue that a saint demonstrates and

pray for help to emulate it. Perhaps it's the humility of St. Francis of Assisi, the patience of St. Monica, or the courageous witness of St. Thomas More.

10. Walk with a spiritual friend. Prayer can lead to new thoughts and questions. Who better to share them with than a spiritual friend? A friend can help us to work through the concerns that inevitably arise in prayer. Good friends will hold each

other accountable for their prayer life, making sure that prayer has not been neglected in the busyness of life. For married couples a spouse is often this spiritual friend, but God will also put wise and holy people in our path when we need them. They can be the answer to our prayer.

PLAN

(From 4)

for our Pro-Life Ministry — activities, information, and events. I strongly remind all the Knights of our diocese to be actively involved in this Pro-Life Ministry as this is basic to what it means to be a Knight of Columbus, a Knight of Christ.

2. Increase Diocesan support for the budget of Pro-Life Activities. This could be done through grants, the assessment or special donations from parishes, or other groups.

Structure - Prayer and Education

1. The Diocesan Pro-Life Committee for the Diocese is made up of the three deanery leaders of Pro-Life activities in each deanery. In each of the three deaneries of the diocese, a Pro-Life Deanery Committee is to be formed involving at least two representatives from each parish of the bigger cities where Planned Parenthood is located. The Pastors, encouraged by the dean, will select the two people from each parish.

2. The Knights of Columbus, whose first concern is Pro-Life, will have at least two of their members on the Pro-Life Deanery Committees.

3. The Diocesan Pro-Life Committee aided by deanery committees will work with pastors and the Diocesan Youth Director, SEARCH and other Youth Groups, to propose ways to involve the youth in this vitally important Pro-Life Ministry, especially through education and taking part in prayer services. This can include a session each year on Pro-Life in religious education classes at the Jr. and Sr. High Level.

4. The Pro-Life Committee will insure that the rosary is prayed at least twice a week in front of each Planned Parenthood facility. This committee will also prepare prayers and events to mark the Roe vs Wade decision (January 22), the Day of the Unborn (March 25), and Respect Life Sunday (First Sunday of October). The committee will also organize 40 Days for Life in front of each Planned Parenthood Center at least once every two years.

5. The Pro-Life Committee supported by the Pastors will develop Ecumenical Prayer Services in the cities of Abilene, Midland, and San Angelo. These could occur on a quarterly or semiannual basis by working with the various ministerial alliances and associations.

6. The Pro-Life Committee will continue to educate Catholics regarding Pro-Life issues through bulletin and pulpit announcements, speakers, and other Pro-



Tiny coffins line the outside of the Cathedral Basilica of St. Francis of Assisi in Santa Fe, N.M., Jan. 19. Pro-lifers made a peaceful pilgrimage to the front steps of the state Capitol to call for an end to abortion and pray for the new legislative session as well as other agenda items outlined by the New Mexico Conference of Catholic Bishops. (CNS photo/Leslie M. Radigan, Archdiocese of Santa Fe)

Life Events.

7. The Diocesan Pro-Life Committee with the members of the Deanery Pro-Life Committee will be in constant dialogue and involvement with the Pro-Life Pregnancy Centers in Midland, San Angelo, and Abilene and invite these centers to share in our Pro-Life plan. All members will be pro-active in reaching out to all women contemplating having an abortion, letting them know that the Pregnancy Centers and our parishes are ready to offer spiritual, emotional, pastoral and financial assistance. All women who had an abortion should know that our God through our churches offers forgiveness and healing. These women should be invited to be part of the deanery Pro-Life Committees.

8. All Pro-Life meetings will begin with prayer and sharing of the Word of God, invoking the Holy Spirit for guidance.

Clergy

1. The clergy - priests and deacons - are asked to participate with the people of our parishes on a weekly basis in praying the

rosary or develop other prayers in front of the three Planned Parenthood Clinics. The leaders of the Pro-Life Committee will organize the schedule for these times of prayer for the parishes where these centers are located.

2. The clergy are asked to more actively support Pro-Life Activities through preaching, teaching, bulletins, pulpit announcements, and conversations with various parish groups stressing the need to become involved in Pro-Life activities. Pastors will always include Pro-Life intentions in the Prayers of the Faithful each weekend. The Pro-Life leaders of each deanery will have a meeting at least twice a year with all the clergy of the nearby parishes to discuss plans and cooperation.

3. The Pro-Life Committee will arrange for a monthly Mass in each deanery for the intention of the unborn. This will rotate from one parish to another. This will be a weekday Mass or a Sunday Mass. The committee recommends that it is better to rotate this from parish to parish to raise awareness in all communities.

Communications & literature

1. The Pro-Life Committee throughout the year will provide literature to be placed in the back of each church throughout the diocese. This can be done through bulk purchasing of materials and distribution to the deaneries for parish distribution.

2. The Bishop and the committee are asking priests, deacons, women religious, individuals and Catholic organizations of the parishes (i.e. Knights of Columbus, ACTS, Catholic Daughters, Social Justice Groups, Guadalupeans, Young Adult and Youth Groups, Charismatic Movement, Cursillistas and others) where Planned Parenthood is located to write on a monthly basis Pro-Life letters to the editor of the newspapers, and Pro-Life columns, and to contact government representatives at a local, state, and national level about legislation to overcome abortion.

3. The deans are asked to constantly encourage the priests and people of our parishes to more active participation in the Pro-Life Ministry in each of the major cities where Planned Parenthood is located and to work closely with local Pro-Life committees and to encourage priests of the surrounding area to take part in Pro-Life activities. The Diocesan Pro-Life Committee will form or strengthen Deanery Pro-Life Committees in the cities where Planned Parenthood is located. The committee will ask the pastors to name a point or contact person in the smaller towns that are in local proximity to the larger cities who will keep the Pro-Life Ministry as part of the local pastoral program of each parish and mission. This is important because the three Planned Parenthood facilities service all of West Texas, and all priests and pastoral leaders are to be involved.

4. The Pro-Life Committee will create a bi-monthly Email Pro-Life Newsletter that will contain information on activities and latest developments from the USCCB and other Pro-Life organizations.

5. The Pro-Life Committee will send a letter two times a year under the Bishop's and Pro-Life Director's signature to all the clergy (priests and deacons) in order to keep them focused on Pro-Life issues and encourages their participation.

6. The leaders of the Diocesan Pro-Life Committee, representing the three deaneries, will meet at least twice a year in person or via teleconference to exchange ideas and information on Pro-Life.

-- March 1, 2010

BEATIFICATION

(From 1)

Light Television, said it was no coincidence that he heard the news of the pontiff's beatification while attending a meeting in Spain for the upcoming World Youth Day.

"A thunderous, sustained, standing ovation followed the announcement," he said in a Jan. 14 statement.

The priest, national director for World Youth Day 2002 in Toronto, said the date for the beatification, May 1, is also no coincidence. Not only is it Divine Mercy Sunday, but it is also the feast of St. Joseph the Worker, known as "May Day" on secular calendars.

"Communists and socialists around the world commemorate May Day with marches, speeches and festivals," he said, adding that it was fitting that "the man who was a unique instrument and messenger in bringing down the Iron Curtain and the deadly reign of communism and godlessness will be declared blessed" that day.

Father Rosica said the announcement is "the formal confirmation of what many of us always knew as we experienced the Holy Father in action throughout his pontificate" particularly among youths, noting that one of the pope's gifts to the church was his establishment of World Youth Day.

Archbishop Dennis M. Schnurr of Cincinnati said that as national executive director of World Youth Day 1993, which was in Denver, and later as general secretary of the U.S. bishops' conference in Washington, he had "the opportunity to get to know Pope John Paul II from many vantage points."

"His love for God and God's people was evident in every aspect of his life. His confidence in the power of prayer was inspiring, the archbishop said. "His life was completely given over to the will of God. For those who followed his papacy closely, it was never a question of whether he would be beatified but rather when. Santo subito!"

Tim Massie, the chief public affairs officer and adjunct professor of communication and religious studies at Marist College in Poughkeepsie, N.Y., called the news of Pope John Paul II's upcoming beatification a "morale boost" especially for Catholics in the United States "where sex abuse scandals, financial crises and disagreements with church hierarchy have dramatically affected parishes, dioceses and the faithful in the pews."

Because of the pope's extensive travels in the United States, he said, "there are literally millions of people who

were touched by his charisma and holiness." The pope visited the United States seven times and in each visit urged Catholics to use their freedom responsibly and to preserve the sacredness and value of human life.

In an e-mail to Catholic News Service, Massie said the "general public already considers John Paul II a saint and those who saw him, listened to him, prayed with him, already believed they met a saint -- not a future saint, but someone who, like Mother Teresa, lived out the Gospel message in his everyday life."

Michele Dillon, who chairs the department of sociology at the University of New Hampshire in Durham, said she believes most American Catholics will welcome John Paul II's beatification.

She described him as the "first cosmopolitan pope for a cosmopolitan age, and his warm, energetic, and telegenic personality served him well on his many trips to all parts of the globe."

Dillon remarked that it would "be interesting to see whether his beatification, at this time of uncertain commitment among the faithful, will reignite a new spark of church engagement especially among the generation who as teenagers turned out in force" for World Youth Day events.

Detroit Archbishop Allen H. Vigneron said in a statement the news of the late pope's beatification "brings joy to the whole church" and added, "All of us have our own particular fond memories of this great pastor, our beloved father in Christ."

He said that during Pope John Paul's visit to the United States, including Detroit in 1987, "he showed us the face of Christ. As we venerate his memory, he still does us that service from the Father's house in heaven."

Dennis Doyle, University of Dayton religious studies professor, noted that many U.S. Catholics didn't understand the pope and wondered how he "could be liberal on social issues but yet so conservative on church issues. He was consistent in a way that was difficult for some people in the U.S. to understand."

"But ultimately, he is being beatified because he was loved throughout the world and is recognized iconically as a holy person," he added.

Bishop David L. Ricken of Green Bay, Wis., who was ordained a bishop by Pope John Paul Jan. 6, 2000, in Rome, said the "benefits of his pontificate have, in many ways, just begun."

"What an awesome gift this is," said the bishop, who worked at the Vatican during the late pope's pontificate as a staff member at the Vatican Congregation for Clergy for four years.

Bishop Ricken said that someone in his previous diocese, Cheyenne, Wyo., told him "what a special blessing it was that at my ordination my head was touched by the hands of a saint," referring to the laying on of hands by the consecrator during the ordination rite.

Tony Melendez, the armless guitarist whose embrace by Pope John Paul electrified an audience during the pope's 1987 visit to Los Angeles, said he had always considered his encounters with the pope like meeting "a living saint."

OBISPO

(Para 3)

al necesitado.

El ayuno que hacemos durante la Cuaresma tiene significado cuando sea concentrado en hacer la voluntad de Dios y cuidar del necesitado. De otra manera el ayuno pierde su significado aunque tal vez envuelva algún sacrificio. Isaías claramente nos enseña que es menos importante a Dios que suframos por Él de lo que aliviemos el sufrimiento de otros. Aunque es bueno hacer sacrificios y penitencia y ayunar durante la Cuaresma, es más importante que concentremos en como tratamos el uno al otro. Esto es lo que nos cuesta más, y esto es lo que le complace más a Dios.

Que estos días de la Cuaresma nos ayuden a capturar el verdadero significado de penitencia y ayuno en nuestras vidas, y a dirigirnos a ser más fieles en cumplir la voluntad de Dios en nuestras vidas diarias por medio de demostrar compasión y cuidado por otros al pasar más tiempo en oración y leyendo la Palabra de Dios. Por cierto, el centro de la Cuaresma es la reconciliación con nuestro Dios, así que es un tiempo espléndido para hacer una buena confesión, y estar presente mas seguido para el ofrecimiento del sacrificio de la Misa, dándonos el privilegio de compartir en el mismo sufrimiento, muerte y resurrección de Cristo Jesús.

BISHOP

(From 2)

good for the poor and the powerless, then God is more open to hear. To be clear, it is not the pain of giving up that satisfies God, but the service given to the needy.

The fasting that we do in Lent has meaning when it focuses on doing God's will and caring for the needy. Otherwise fasting loses its meaning even though it may involve some sacrifice. Isaiah clearly teaches us that God cares less that we suffer for Him than that we relieve the suffering of others. While it is good to make sacrifices and do penance and fasting in Lent, it is more important that we focus on how we treat one another. This is what usually costs us more, and this is what pleases God more.

May these days of Lent help us to capture the true meaning of penance and fasting in our lives, and lead us to be more faithful to

fulfilling the will of God in our daily lives by showing compassion and care for others as we spend more time in prayer and reading the Word of God. Of course, at the center of Lent is reconciliation with our God, so it is a splendid time to make a good confession, and to be present more often for the offering of the sacrifice of the Mass, giving us the privilege of sharing in the very suffering, death and resurrection of Jesus Christ.

DAN

(From 15)

faith, the practice of it and their bedrock support of the parish. Another is of youthful Catholics whose energy and faith lives inspire others.

Yet others might be persons who habitually check out of Mass early, entertaining typos in the parish bulletin and interpretive adjectives for the expressions some cantors make.

The folks at Merriam-Webster's Collegiate Dictionary tell us that when words become commonly spoken and published, they are on the road to being admitted into their dictionary.

The RTR has similar criteria. Keep us in the loop!

(E-mail Uncle Dan at cmsuncle01@yahoo.com.)

Diocce-Scenes



San Angelo

Members of Holy Angels Confirmation Class participated in Souper Bowl Sunday, raising \$1,201 for the Meals for the Elderly program in San Angelo. At right in photo is Charlyn Ocker, director of Meals for the Elderly in San Angelo.

San Angelo

Bishop Michael Pfeifer, second from left, is presented the annual contribution from the Knights of Columbus Texas State Council Charities. The amount represents 70 percent of the contributions made to State Council Charities by the Brother Knights of the Diocese of San Angelo. The Bishop has designated these funds to be used for Pro-Life, Seminarian Education & Training, and Lay Leaders Support and Development. Presenting the check to Bishop Pfeifer is (right to left) Don Piwonka, Diocesan Deputy; Jerry Peters, Diocesan Pro-Life Director; and Pablo Florez, District Deputy #178.



Pope says Jesus' death cannot be blamed on Jewish people

VATICAN CITY (CNS) -- In his latest volume of "Jesus of Nazareth," Pope Benedict XVI says the condemnation of Christ had complex political and religious causes and cannot be blamed on the Jewish people as a whole.

The pope also said it was a mistake to interpret the words reported in the Gospel, "His blood be on us and on our children," as a blood curse against the Jews.

Those words, spoken by the mob that demanded Jesus' death, need to be read in the light of faith, the pope wrote. They do not cry

out for vengeance, but for reconciliation, he said.

"It means that we all stand in need of the purifying power of love which is his blood. These words are not a curse, but rather redemption, salvation," he said.

The pope's treatment of the events of the Passion form the core of his new book, "Jesus of Nazareth. Holy Week: From the Entrance Into Jerusalem to the Resurrection." It was to be officially presented at the Vatican March 10, but excerpts from three chapters were released March 2.

The work is an extensive reflection on the Gospel texts and on the arguments of Scripture scholars, in effect offering Pope Benedict's version of "The Passion of the Christ."

In Chapter 7, the pope examines the trial of Jesus before Pontius Pilate, the Roman governor in Judea. The pope said Pilate is presented realistically in the Gospels as a man who knew that Jesus posed no real threat to the Roman order, but who had to deal with political realities -- including pressure from Jesus' accusers.

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