

"God" is the most common word in eight public homilies given by Pope Benedict XVI in early 2010. The 50 most-used words are presented here in proportion to the number of times they appear in the English text of his homilies.

GOD  
LORD  
FAITH  
LOVE  
CHRIST  
WORLD  
LIFE  
WAY  
HUMAN  
SICK  
FACE  
FIRST  
FACT  
BROTHERS  
SISTERS  
CHILDREN  
AMONG  
WORDS  
CHURCH  
GOSPEL  
JESUS  
TIME  
PEOPLE  
LIGHT  
MAY  
CONSECRATED  
JOY  
SON  
SUFFERING

# West Texas ANGELUS

Serving the Diocese of San Angelo, Texas  
Volume XXX, No. 4 APRIL 2010

**IN THIS MONTH'S ANGELUS:**

## Year for Priests to end

In a few more weeks on the Feast of the Most Sacred Heart of Jesus, June 11, we will end the "Year for Priests." I encourage all of our priests and people to review the liturgical celebration that I have asked to be used to bring closure to this most special year. / Pg. 2



## CALENDAR

### APRIL

- 11 -- Divine Mercy Sunday
- 18 -- Third Sunday of Easter
- 25 -- Fourth Sunday of Easter

### MAY

- 2 -- Fifth Sunday of Easter
- 3 -- Feast of Sts. Phillip and James
- 9 -- Sixth Sunday of Easter
- 13 -- Ascension

## Diocese preparing for 3rd edition of Roman Missal



By Rev. Edward deLeon, OMI  
Pastor / Our Lady of Guadalupe

(Part 1 of 2 part series)

MIDLAND -- As the saying goes, the more things change, the more they remain the same. In the

liturgical life of the Church, the celebration of the Eucharist has been the bedrock of our faith since Jesus first spoke the words "do this in remembrance of me" to the apostles at the Last Supper. Yet, throughout the centuries of handing

on the faith from one generation to the next, there has been a gradual, sometimes dramatic, but continual evolution of the Church's liturgy. This year, we are poised, yet again, at a moment of transition as we (Please See **MISSAL/22**)

## Matthiesen, one time bishop of Amarillo, native of Olfen, dies

AMARILLO (CNS) -- Retired Bishop Leroy T. Matthiesen of Amarillo, a longtime Catholic newspaper editor and well-known social justice advocate, died after a brief illness March 22 at his home in Amarillo. He was 88.

Bishop Patrick J. Zurek of Amarillo was to celebrate his funeral Mass March 27 at St.



Matthiesen

Thomas the Apostle Church in Amarillo, with burial to follow in a family cemetery plot at St. Boniface Church in Olfen, near San Angelo.

During his 17 years as bishop of Amarillo, Bishop Matthiesen was outspoken on a wide range of social justice issues, including the death penalty, nuclear disarmament, conscientious objection, racial justice, the neutron bomb and just war. He received the Ketteler Award for Social Justice in 2002 and Pax Christi USA's Teacher of Peace Award in 2009.

(Please See **MATTHIESEN/24**)

## CHRISM MASS



With the Oil of the Sick, Oil of the Catechumens and Sacred Chrism in the foreground, Bishop Pfeifer elevates the host during Communion at the annual Chrism Mass, March 23, at the Sacred Heart Cathedral in San Angelo. (Photo by Jimmy Patterson)

## Holy oils blessed in Chrism Mass

By Jimmy Patterson  
Editor / The Angelus

Amid a series of sad announcements, the annual Chrism Mass was celebrated at the Cathedral of the Sacred Heart in San Angelo on March 23. The annual Mass, held the week before Holy Week and in conjunction with Priesthood Day, features the consecrating and blessing of the holy oils used

in ministry to the sick, baptism, confirmation, ordination and dedications.

The Mass followed by just one day the burglary of the Cathedral by vandals attempting to steal from the church's vault (Story, Pg. 2). Also at the Mass, Bishop Pfeifer brought news of the death of former Amarillo bishop and Olfen native, The Most Rev. Leroy Matthiesen (see related story, this page; (Please See **CHRISM/19**)



## Just 4 Kids

Jesus enters Jerusalem on the back of a colt. / Pg. 16

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From the Bishop's Desk

# Priests are called to be holy, lead people to holiness



Pfeifer

By Bishop Michael Pfeifer, OMI

In a few more weeks on the Feast of the Most Sacred Heart of Jesus, June 11, we will end the "Year for Priests." I encourage all of our priests and people to review the liturgical celebration that I have asked to be used to bring closure to this most special year.

As we prepare to end this "Year for Priests," we reflect on the essential part of the life of a priest which is the call to holiness. This call begins with

baptism and is at the center of the gift of the ordained priesthood.

In proclaiming the "Year for Priest", Pope Benedict XVI stressed the need for priests to strive for holiness and to be instruments of Christ the Eternal High Priest to help the people they serve fulfill the basic call to holiness of all the baptized. Pope Benedict stated: "The Church needs holy priests. The priest must constantly strive for sanctity, as did St. John Vianney, Patron of priests."

"Holiness" simply means closeness to God, the

source of all holiness. This holiness is developed especially through a life of prayer and in the celebration of the sacraments, especially in the Eucharist. The famous Dominican theologian, Fr. Rojo Marin proclaims that the celebration of the Eucharist "is the priestly duty par excellence, the first and most sublime of all, the most essential and indispensable celebration for the entire Church, and at the same time the font and purest

(Please See BISHOP/23)

## DIOCESAN BRIEFS

### Special Collection for Catholic Home Missions

A letter from Bishop Pfeifer:

*Dear Sisters and Brothers in Christ:*

On April 25, 2010, our diocese will take up the annual collection for the Catholic Home Missions Appeal. Catholic Home Missions is committed to providing poor dioceses in the United States with the support they need to sustain essential pastoral care. Over the years, this appeal has supported religious education, evangelization, youth ministry, seminarian education, and ministry training in mission dioceses in Alaska, Appalachia, the Southwest – all across the United States – as well as in Puerto Rico and U.S. territories in the Pacific Islands. This important work is made possible through your generosity to this yearly Appeal. Our diocese is one of the dioceses that always receives grants from the Home Missions.

I ask that you be generous in this year's appeal and I thank you for your past generosity. As we continue to recover from the economic downturn, it is important to remember our Catholic sisters and brothers in the United States whose dioceses are financially fragile even in the best of times. The Church in the United States needs our support. Together, we can strengthen the Church at home. Pray for the success of this appeal and for all who benefit from the good work of Catholic Home Missions.

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

### Holy Angels Spring Festival

Fun in the Sun  
Holy Angels Spring Festival  
Sunday, May 2, 2010  
Sausage & Brisket Dinner  
10 am-1:30 pm  
Tickets are \$7 for adults/  
\$5 for children  
Plates to go: \$7  
Arts and Crafts  
Game Booths  
Live Auction starts at 2 pm

### Scheduled Executions

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

**Offender/Scheduled Execution Date:**

**April 22** -- William Berkley  
**April 27** -- Samuel Bustamante

### Natural Family Planning

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

**SAN ANGELO, Christ the King Retreat Center**, (325) 651-5352, 2-4 p.m. **2010 Dates:** May 23, September 19. Contact Amy at amdg@wcc.net.

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

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

## OBITUARY

### Sister Regina Decker, Divine Providence

Sister Regina Decker, age 67, a Sister of Divine Providence, entered eternal life on March 12, 2010.

She was born in Menard, Texas on May 2, 1942 and became a Sister of Divine Providence at 30 years of age. Sister Regina began her ministerial life at St. Anthony's School in San Antonio in 1973.

In the years that followed, she ministered in parishes in Arizona and Texas. Some of her most treasured memories were during the time she spent among the Navajo and Hopi Native Americans in Tuba City, Arizona. The Navajo and Hopi were very dear to her heart and when it was time to plan her vow ceremony, she chose St. Jude's Church in Tuba City, Arizona as the location so that the Native Americans she ministered with could share and participate in the ceremony.

With master's degrees in both Gerontology and Pastoral Theology she provided a wealth of administrative and pastoral skills to her next assignment as Coordinator at Our Lady of the Lake Convent Center. Her genuineness and compassion was evident in the service she provided to both staff and Sisters. In 1993 Sister Regina was elected to the General Council for the Congregation and served in this position for six years. During that term,

she was responsible for overseeing the restoration of Sacred Heart Conventual Chapel. After her leadership service, she became the Pastoral Associate at Holy Family Church in Abilene, Texas. Some of her duties at Holy Family included counseling, youth and children's religious education, and planning a massive construction program that added new classrooms, a youth center, and a gymnasium for the parish. Her energy and enthusiasm were contagious and provided such a beautiful witness to the parish family. After seven years of service at Holy Family, Sister Regina retired to Our Lady of the Lake Convent Center.

She is survived by her mother, Mary E. Decker; brother, Ken Decker of Newport News, Virginia; sister, Ramona Wilkins of Paris, Texas; sister-in-law, Gloria Decker of Newport News, Virginia, and numerous nieces and nephews. She is preceded in death by her father, Stephen L. Decker, and her brothers, George and Alan Decker.

Rosary and wake was held March 16. Mass of Resurrection was March 17.

In lieu of flowers, memorial contributions to the Sisters of Divine Providence, 515 S.W. 24th Street, San Antonio, TX 78207-4619, are accepted.

## Crooks break into Cathedral, try to bust safe

### The Angelus

SAN ANGELO -- Two churches in downtown San Angelo, including the Cathedral of the Sacred Heart, were burglarized by money-seeking criminals late March 13 or early March 14, according to San Angelo police. The crooks caused an undetermined amount of damage at the cathedral, breaking a stained glass window on the southwest side of the church and then breaking into the sacristy where they then attempted to drill holes into the cathedral safe. The thieves were unsuccessful in their efforts to take any money. First Christian Church, one block north of the cathedral, did report an undetermined amount of cash taken.

"The thieves used drills to drill holes into the safe but thank God they did not find the Sunday collection," said Bishop Michael Pfeifer. "Let us pray for these individuals who committed this crime as we enter into Holy Week."

Msgr. Maurice Voity, rector of the cathedral, said the safe is virtually impenetrable and "must weigh 10,000 pounds." It is a steel and concrete vault that has protected valuables at the Cathedral since before the diocese assumed control of the church building.

Pfeifer and Voity both ask that if you have any information about the burglary, please contact the San Angelo Police Department at 325-657-4498 or Crimestoppers, at 325-658-4357.

## DIOCESAN DATES

### Bishop's Calendar

#### APRIL

**11 -- SONORA**, St. Ann – Confirmation at 10:30 a.m.  
**13 -- SAN ANTONIO**, Oblate 2010 Jubilee Celebration  
**15-16 -- SAN ANTONIO**, MACC Board Meeting  
**17 -- ODESSA**, St. Elizabeth – Confirmation at 5:00 p.m.  
**18 -- JUNCTION**, St. Theresa – Confirmation at 9:00 a.m.  
**19-20 -- SAN ANTONIO**, Meeting of Texas Bishops  
**21 -- ABILENE**, Holy Family – Confirmation at 6:30 p.m.  
**22 -- SAN ANGELO**, Angelo Catholic School – Holy Angels Campus– Earth Day Mass at 8:30 a.m.  
**22 -- MIDLAND**, St. Stephen – Confirmation at 6:30 p.m.  
**23 -- SAN ANGELO**, Jail Bail Time for American Cancer Society at 11:00 a.m.  
**23 -- SAN ANGELO**, Holy Angels – Confirmation at 6:30 p.m.  
**24 -- MIDLAND**, St. Ann – Confirmation at 5 p.m.  
**25 -- ODESSA**, St. Joseph- 40th Anniversary of SEARCH Mass at 5 p.m.  
**26-30 -- SAN ANGELO**, Christ the King Retreat Center – Annual Priests Retreat  
**30 -- SAN ANGELO**, Sacred Heart Cathedral Gym – Awards Banquet for Catechetical and Youth Leaders and Youth 6:30 to 8:30 p.m.

**MAY**

**1 -- SAN ANGELO**, St. Mary – Meeting with the Cursillo Secretariate at 9:00 a.m. St. Joseph – Confirmation at 6:00 p.m.  
**2 -- BRONTE**, St. James – Confirmation at 5:00 p.m.  
**3 -- BALLINGER**, St. Mary – Confirmation at 6:30 p.m.  
**4 -- MIDLAND**, O.L. of San Juan – Confirmation at 6:30 p.m.  
**5 -- ODESSA**, St. Mary School – Concert  
**6-8 -- NOTRE DAME**, Indiana – Catholic Culture Diversity Network Convocation 2010  
**9 -- ABILENE**, St. Vincent – Confirmation at 10:00 a.m.  
**10 -- WINTERS**, O. L. of Mt. Carmel – Confirmation at 6:30 pm.  
**11 -- ABILENE**, St. Francis – Confirmation at 6:30 p.m.

**12 -- ST. LAWRENCE**, St. Lawrence, St. Lawrence Confirmation at 6:30 p.m.  
**13 -- SAN ANGELO**, Diocesan Pastoral Center – Meeting of Presbyteral Council and Diocesan Finance Council at 11:00 a.m.  
**14 -- BROWNWOOD**, St. Mary – Confirmation at 6:30 p.m.  
**15 -- ODESSA**, St. Joseph – Confirmation at 7:00 p.m.  
**16 -- ANDREWS**, O.L. of Lourdes-Confirmation at 10:30 a.m.  
**17-18 -- CORPUS CHRISTI**, Kenedy Foundation Board Meeting  
**19 -- MIDLAND**, O.L. of Guadalupe-Confirmation at 6:30 p.m.  
**21-23 -- SAN ANTONIO**, Oblate School of Theology – Priestly Ordinations  
**25 -- OZONA**, O.L. of Perp. Help – Confirmation at 6:30 p.m.  
**27 -- COLEMAN**, Sacred Heart – Confirmation at 6:30 p.m.  
**30 -- SAN ANGELO**, Sacred Heart Cathedral – Marriage Jubilee Mass at 2:00 pm.  
**31 -- SAN ANGELO**, Sacred Heart Cathedral – Memorial Day Mass at 10:00 a.m.

#### CHRIST THE KING Retreat Center MAY

1-2 -- Encounter the Cross  
 3 -- Heart of Mercy Prayer Grp  
 4 -- Adoration, 5-6 pm  
 6-10 -- Deacon Program Pre-Ordination Retreat  
 10 -- Heart of Mercy Prayer Grp.  
 11 -- DRE, CRE, CYM Meeting  
 11 -- Adoration, 5-6 pm  
 14-15 -- First United Methodist Church  
 15 -- Marriage Enrichment  
 17 -- Heart of Mercy Prayer Grp.  
 18 -- Adoration, 5-6 pm  
 21-23 -- Engaged Encounter  
 23 -- Natural Family Planning Class, 2-4 pm  
 24 -- Heart of Mercy Prayer Grp.  
 25 -- Adoration, 5-6 pm  
 28-31 -- Office Closed – Memorial Day  
 31 -- Heart of Mercy Prayer Grp

#### NECROLOGY MAY

2 -- Rev. Russell Schultz (2004)  
 5 -- Rev. Clifford Blackburn, OMI (2005)  
 7 -- Msgr. Kevin Heyburn (2001)  
 9 -- Rev. Leo Diersing (1999)  
 9 -- Rev. Tom Diab (2007)  
 15 -- Dcn. Wayne Rock (2006)  
 28 -- Rev. Frances Hynes, CM (1996)

# Earth Day reminds us that we are caretakers of the Creator's garden

By Bishop Michael Pfeifer

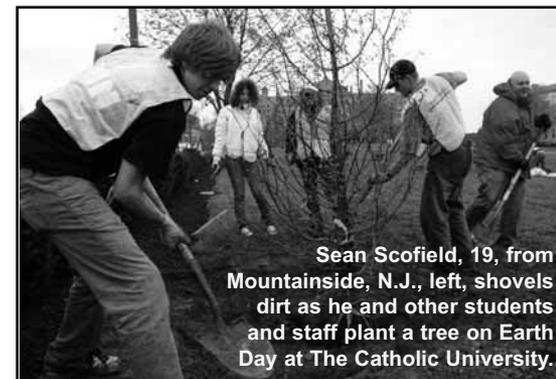
Earth Day, April 22, reminds us that the earth is our home and the garden where our creator has placed us to live out our destiny here on earth as we prepare for our eternal destiny. This day is a reminder that we are caretakers and tenders of the creator's garden. Our life in our creator's garden inspires us to have a new concern for ecology.

Ecology comes from the Greek *oikos*, which means "home" and shares the same root with ecology and economy. Ecological living invites us to care for our home, the Earth, through appropriate economy and use of resources of energy, soil, water and food. We must have a new respect for the connection between human life and all other life in our Creator's garden. The great mystic Meister Eckhart tells us, "Every creature is full of God and is a book about God." Each day we must strive to see the presence of God in each person and in all of creation that surrounds us and read carefully the

daily messages of life.

A model and an example of how we are to see God's presence in every creature, and respect all of creation, is the great St. Francis of Assisi. Francis realized that there was an intimate connection in the web of life that holds all creation together. His great concern for creation and the universe inspired him to write his beautiful Canticle of Brother Sun. There, Francis addresses the elements as brothers and sisters, as he saw the beauty and goodness of God in all. Francis is called the patron of ecology and of animals that he loved dearly.

As we celebrate Earth Day, more and more religious leaders and scientists are calling us to take action on the crisis of global climate change. This moment of crisis, is at the same time a moment of grace; an opportunity



Sean Scofield, 19, from Mountainside, N.J., left, shovels dirt as he and other students and staff plant a tree on Earth Day at The Catholic University.

for all people from all walks of life to be engaged and united in caring for Planet Earth. In dealing with this situation, ethics and morality take on greater import as the human family deals with the effects of climate change, global warming, and pollution of the environment and how all this affects water, food and energy, and all life in the creator's garden.

The challenge of this generation is to build a new social-economic system powered by renewable sources of energy with a diversified transportation system that conserves, reuses and recycles everything.

## Del Escritorio del Obispo

# El sacerdote es llamado a ser santo y dirigir los feligreses a la santidad

Por el Obispo Miguel Pfeifer, OMI



Obispo Miguel Pfeifer OMI

En unas cuantas semanas, durante la Fiesta del Sagrado Corazón de Jesús, 11 de junio de 2010, terminaremos el "Año del Sacerdote". Animo a todos nuestros sacerdotes y fieles a revisar la celebración litúrgica que he pedido que se use para terminar este año tan especial.

Al prepararnos para terminar este "Año del Sacerdote", reflejamos en la parte más esencial de la vida de un sacerdote que es la llamada a santidad. Esta llamada comienza con el bautismo y está en el centro del don del sacerdocio ordenado.

Al proclamar el "Año del Sacerdote", Papa

Benedicto XVI enfatizó la necesidad que los sacerdotes se esfuercen para crecer en la santidad y luego ser instrumentos de Cristo el Eterno Gran Sacerdote para ayudar a los feligreses que sirven cumplir con la llamada básica a santidad de todos los bautizados. Papa Benedicto declaró: "La Iglesia necesita sacerdotes santos. El sacerdote debe constantemente esforzarse por la santidad, así como San Juan Vianney, Patrón de sacerdotes."

"Santidad" simplemente significa estar cerca de Dios, origen de toda santidad. Esta santidad es desarrollada especialmente por

(Mira OBISPO/23)



Bishop Pfeifer, left, and the Chief of the Jumano tribe, right, at last year's celebration.

## Celebrations, mass to mark Lady in Blue Day June 20 in San Angelo

By Bishop Michael Pfeifer, OMI

This is a reminder for all the people of the Diocese of San Angelo that one year ago, I issued a special Decree proclaiming every June 20 to be the Lady in Blue Day for the Diocese of San Angelo. This year, June 20 will fall on a Sunday, and to remember this special day, there will be some celebrations, particularly in San Angelo, on the weekend of June 19 and June 20. It was in San Angelo where the Lady in Blue brought together the native people, the Jumanos, with the Franciscan missionaries and laid the foundation for the beginning of the Gospel, the Good News of Christ, in this area of West Texas and beyond, from 1620 to approximately 1631.

This wonderful Lady dressed in blue as records indicate appeared more than 500 times to the Jumanos. She brought to these humble people a message about the one true God, who gave Jesus to be our Savior and who asked His followers to baptize people in His name. Who was this "Lady in Blue?" After much intense study and reflections, all signs seem to indicate that Sor Maria de Jesus de Agreda, who lived in Spain, to be the "Lady in Blue" as the natives named her. She apparently had the gift of bi-location.

To mark and celebrate this special day dedicated to the Lady in Blue, there are several festivities and events planned in the city of San Angelo with the Jumanos, who are returning to San Angelo, from Friday, June 18 through Sunday, June 20. On Friday, June 18, a special seminar will be given by a Jumano historian at Angelo State University in the auditorium. This presentation will be given in the afternoon and in the evening, and there will be a panel discussion after each presentation. On June 19, a big powwow is planned with dancing, music, story telling, art exhibits and crafts. These events will probably be held at Fort Concho and at the River Stage in San Angelo. As we get closer to the date, please

(Please See **BLUE/22**)

# Ceremony to end Year for Priests

NOTE FROM BISHOP PFEIFER: Kind people of God, I share with you a letter that I sent to all the priests of our diocese with regard to the liturgical ceremony to end the Year for Priests.

\* \* \*

**MEMO:** March 1, 2010  
**TO:** Priests of the Diocese of San Angelo  
**FROM:** Bishop Michael Pfeifer, OMI  
**RE:** Liturgical ceremony to end the Year for Priests



Seminarians process in during Sunday Mass at the Pontifical North American College in Rome Jan. 17.

*My dear brother priests:*

The closure of the special joyful and inspiring Year for Priests will end with the feast of The Most Sacred Heart of Jesus on Friday, June 11. During this Year for Priests, I have asked the priests and the people of our parishes to have a number of celebration and events to honor our priests, and to give thanks to Christ for the wonderful gift of priesthood. In a special way, I have asked my brother priests to reflect on the priestly life and ministry of St. John Vianney, the patron of priests. It was the 150th anniversary of the death of this

great priestly servant of the Lord that inspired Pope Benedict XVI to proclaim the Year for Priests.

To close the Year for Priests, I am asking that we have the following celebration, with the prayers I am indicating, to take place in every parish—joined with our missions—of the Diocese. I advise you with months of anticipation, so that you can prepare to have this special liturgical celebration on the evening of June 11. Please notify our people now about how we plan to end this special Year for Priests.

I am asking specifically that there be in every parish from 6-7 p.m. a Holy Hour before the Sacred Heart of Jesus is exposed in the Blessed

(Please See **LETTER/22**)

## Great priests deserve letters of thanks

By Effie Caldarola  
 Catholic News Service

A letter can be a powerful vehicle of communication. Some Catholic school children in Alaska wrote letters to their priests as part of a convocation of the state's clergy.

Wrote one student: "Dear Father Jack (not his real name), Thank you for being a priest. I like your homily. It's sometimes funny. Doing confession with you is a lot of fun. I like you reading from the Gospel. You are the best priest I know. I think you could be the best priest in the world. I think you are very kind. You are also very loving."

Father Jack is a man of great and gentle humor. I can see why a grade school student, who

might use the word "fun" as synonymous for "inspiring" or "positive," would find reconciliation with him a wonderful experience.

This is the Year for Priests. I for one hope we soon have a Year for Nuns since those ladies deserve hugs since right now, and also a Year for the Priesthood of the Faithful since that Second Vatican Council concept is getting shortchanged by a few folks lately.

But since we're into the Year for Priests, I say we do it up right. Let's follow the lead of those schoolchildren and write a letter of thanks to a priest who has made a difference in our lives. Every Catholic has at least one.

This would serve more than one purpose. The first reason

would be that the man to whom you write would surely get a huge boost out of your letter. And what good priest doesn't deserve that?

The second purpose would be that it would help us in these troubled times to define what a good priest really is. What attributes of priesthood matter the most to us Catholics? That's an important issue to ponder in this age of declining numbers of priests.

Here's another letter for Father Jack: "Sometimes when you sing, you close your eyes, your nose twitches. When you do that, it makes me giggle. I like you because you are nice. You are also funny. You are my friend."

(Please See **EFFIE/21**)

# CHRISM MASS

*March 23, 2010*

*Sacred Heart Cathedral, San Angelo*



Clockwise from left, Bishop Pfeifer and approximately 40 priests of the diocese during the consecration of the holy oils used in the diocese's parishes during the upcoming church year; the Oil of the Sick, Oil of Catechumens and Sacred Chrism are processed in during the Chrism Mass at the Sacred Heart Cathedral, March 23; the mass also featured the priests in attendance, including Msgr. Bob Bush of Abilene Sacred Heart, Fr. Rodney White of San Angelo St. Joseph's and Rev. Hubert Wade of St. Mary's in Ballinger, renewing their vows to the priesthood as March 23 was also Priest Day; a parishioner representing her home church accepts the holy oils at the end of the Mass, and the Angelo Catholic School Choir provided the music for the event.



Fiction

# Something Inside Me

**Editor's Note:** The following work of fiction was presented by Guillermo Trevino, a Diocese of Davenport (IA) seminarian at Conception Seminary, in Missouri. It was presented at a semi-nary talent show and forwarded by Thomas Shows, a seminarian of the Diocese of San Angelo, also at Conception.

By Guillermo Treviño Jr.

I can hear a faint voice crying but I don't listen. I can see something inside me but I don't pay attention. I can almost touch that thing inside me, since it touches me. I can smell my burden a mile away. I can feel there's something missing. Why am I afraid to share it? Did it really pain me that much? I don't want to be seen as weak, so all I do is smile when I'm being torn up on the inside. My friends see through this and say what's wrong. I don't want to say that you my friends pressured me to this decision, because I didn't want to give up my lifestyle. I kind of get paranoid. My parents will kill me if they find out. My church won't forgive me, if they find out. The person that I loved so much got me into this and wants the easy way out. I don't want to do this for the one I loved, since I don't love anymore. Now, I feel like I have nothing. Strangers look at me weird. I can't give up the chance at a good job. Where are these saints people talk about? Nobody is going through what I'm going through. Who can help me? I can't admit I need help so I do this on my own.

I make the phone call, I schedule the appointment for Sunday, 7:45 a.m. just before mass at 9. Mom has no idea what's going on. Mom and I don't talk about this so I ask mom to drop me off a block before the clinic with my love to see the doctor. I'm told, I'm doing the right thing by my love. I can sense though, something's wrong. I start hearing, seeing, touching, smelling, and feeling this thing inside of me. This thing is giving out a last cry, fighting for its survival. I see people praying outside this building but for what? The building looks like a prison with cameras all around it. There's a security officer and a police car patrolling the area. I check the address and the clinic's inside the building. Someone tells me and the one I love to stop, so we do and are given some flyers. Before I go in, I get a phone call. Do I pick up? All I hear is yelling from the inside of the building. The security officer opens the door and says hurry up, there's lots more appointments that we have today. The people praying make me wonder, why aren't they praying in church? This lady on a megaphone says there are other options

(Please See **FICTION/22**)



At right, Odessa's Jessica Balderrama and Elizabeth Mendoza; above, all retreatants at the Come and See Weekend in San Antonio.



## Two Odessa women participate in weekend at San Antonio convent

Two young women from St. Joseph Church in Odessa recently participated in a "Come and See" weekend retreat that was hosted by the Sisters of the Holy Spirit in San Antonio, Texas. Members of the Diocesan Vocations Team, Adele and Larry Cortez, chaperoned Jessica Balderrama and Elizabeth Mendoza who shared the following about their experiences:

### Jessica Balderrama

"The "Come and See" weekend at the convent of the Sisters of the Holy Spirit in San Antonio was a very neat experience. When I arrived on Friday afternoon, I was a little nervous, but I knew the Lord had me there for a reason.

"This retreat helped me understand and experience what the life of the Sisters is like. They told us how they established their Order and talked to us about the various ministries they are involved in. They also explained to us the steps they took to profess their vows. The convent is filled with peace, love and the presence of the Lord.

"This whole experience has helped me to open my heart in discerning whatever my vocation is in life. I ask for everyone's prayers, not only for me, but also for the Sisters in the convent and for all who are discerning their call."

### Elizabeth Mendoza

"In an attempt to continue an openness of heart for the religious life, I decided that I needed to discern my vocation more closely. I was excited to find out about the "Come and See Retreat" that the Sisters of the Holy Spirit

in San Antonio had planned. The reason I wanted to attend this retreat was to learn more about what the religious life is about. The weekend retreat was filled with learning, spiritual growth and prayer.

"During the weekend, we attended various sessions about different aspects of the religious life. First, we learned about the history of the Sisters of the Holy Spirit. It was interesting to learn about how God's plan came into place to form this successful convent. We also learned about the importance of community living once you enter the religious life. The Sisters spoke about the difficulties of living in community as well as the benefits of having a "family" to depend on within the community.

"Later that day, we learned about the vows that the Sisters take upon entering the convent. We also learned about the process of becoming a Sister. The most surprising aspect of this session was that it takes up to 10 years of full discernment to finally become a vowed Sister.

"The relationships I built with the Sisters of the Holy Spirit and the other attendants of the retreats are ones that I will never forget. It was nice to be loved and cared for. The sisters encouraged spiritual growth and were respectful of our boundaries. One of the biggest impacts was during a "Walk to Emmaus." During this walk, I talked to one of the Sisters one-on-one about my vocation. She answered all the questions I had about religious life. She was also very encouraging and told me that she would be there if I had any other questions.

## Health Care Reform

# Catholics greet health care legislation with mixture of regret and enthusiasm

By Nancy Frazier O'Brien

Catholic News Service

WASHINGTON (CNS) -- The U.S. Conference of Catholic Bishops expressed regret that health care reform came with the possibility of expanded abortion funding and urged vigilance

► USCCB Reaction / Pg. 8

that an executive order by President Barack Obama would, as promised, ensure no federal funds will be spent on abortion.

Some Catholic groups reacted with enthusiasm to the passage of health reform legislation in Congress and the executive order.

The House approved the Senate-passed health reform bill by a 219-212 vote late March 21, then voted 220-211 in favor of a package of legislative fixes which had to go to the Senate for approval.

Obama signed the health reform bill into law March 23 and the package of fixes then went to the Senate for debate. He was to sign the executive order the afternoon of March 24.

"We applaud the effort to expand health care to all," said Chicago Cardinal Francis E. George, USCCB president, in a statement endorsed by



**U.S. President Barack Obama signs the health care legislation during a ceremony in the East Room of the White House in Washington March 23. (CNS photo/Jason Reed, Reuters) (March 23, 2010)**

the USCCB Administrative Committee and issued minutes after the bill signing.

"Nonetheless, for whatever good this law achieves or intends ... there is compelling evidence that it would expand the role of the federal government in funding and facilitating abortion and plans that cover abortion," he added, urging vigilance to make sure it will not expand abortion funding.

His statement also said the new law "failed to include necessary language to provide essential conscience protec-

tions" or to allow many immigrant workers and families to purchase health coverage even with their own money.

Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, said that "while not perfect, the reform law significantly expands coverage, especially to low-income and vulnerable populations, and is a tremendous step toward protecting human dignity and promoting the common good."

(Please See **BILL/20**)

## Major provisions of health care reform legislation

**WASHINGTON (CNS) -- Here are some of the major provisions of the Patient Protection and Affordable Care Act, which is projected to cost \$938 billion over 10 years. The bill passed the House March 21 and was signed into law March 23:**

### Changes in 2010

- Insurance companies will be barred from discriminating against children based on pre-existing conditions.
- Parents will be able to keep young-adult children on their health insurance policies up to age 26.
- Senior citizens receiving Medicare will be eligible for free preventive care, such as cancer screenings.
- People receiving Medicare Part D will receive an additional \$250 if the cost of their prescription medications reaches the so-called "doughnut hole" coverage gap.
- New health plans must cover preventive care and checkups for free. All plans will be subject to the requirement by 2018.
- Insurance companies will no longer be able to drop a person's coverage when he or she becomes sick.
- Indoor tanning services will be subject to a 10 percent tax beginning July 1.
- A temporary federal program will allow companies to offer health insurance coverage for early retirees between the ages of 55 and 64.
- Employers, including nonprofit groups, with fewer than 25 employees will be eligible for government tax credits to subsidize health insurance for their employees.
- Uninsured Americans with a pre-existing condition will be able to purchase insurance in order to avoid medical bankruptcy.

### Changes in 2011

- Flexible spending accounts will be limited to \$2,500 a year and over-the-counter medications not prescribed by a doctor will no longer be eligible for reimbursement.
- Chain restaurants and vending machines will be required to provide nutritional information for each item sold.
- Nonprofit hospitals will be required to perform a community needs assessment and implementation plan every three years and to widely publicize their financial assistance policies.

### Changes in 2012

- Medicare payments will be reduced for preventable hospital readmissions.
- An Independence at Home demonstration project will be created to allow high-need Medicare beneficiaries to receive treatment while remaining in their homes.
- New annual fees will be imposed on the pharmaceutical industry.

### Changes in 2013

- Payroll taxes will increase from 1.45 percent to 2.35 percent for individuals who make more than \$200,000 and married couples filing jointly who make more than \$250,000.

(Please See **CHANGES/20**)

## Statement on health care bill from Bishop Pfeifer

"While I was happy to learn that the health care legislation expands health care for many more Americans, especially those uninsured, I was very saddened to learn that the legislation in its present form forces all those who choose federally-subsidized plans that cover abortion to pay for other people's abortions with their own funds. President Obama's Executive order said 'It is necessary to establish an adequate enforcement mechanism to assure that federal funds are not used for abortion services.' This need for such an Executive order underscores major deficiencies in the bill in its present form. With my fellow Bishops, I have a deep concern how an executive order, no matter how well-intended, can substitute for statutory provisions

that would prevent funding for abortions.

"Many in Congress and the Administration have repeatedly insisted that there is no federal funding for abortion in the health statute, and that strong conscience protection has been assured. However, analyses that are being published separately show this will not be the case, which is why I and the other U.S. Bishops oppose it in its present form. We, Catholic Bishops speak for our Catholic faith, and our Catholic faith is not a partisan agenda. Hence, we will take this opportunity to recommit ourselves to working for health care which truly and fully safeguards the life, dignity, conscience and health of all from the child in the womb to those in their last days on earth."

## Nation

# Bishops urge vigilance to keep abortion funding out of health reform

WASHINGTON (CNS) -- Here is the text of a statement from the U.S. bishops on health reform signed into law March 23 by President Barack Obama. The statement, by Chicago Cardinal Francis E. George, president of the bishops, was approved by the Administrative Committee of the U.S. Conference of Catholic Bishops:

For nearly a century, the Catholic bishops of the United States have called for reform of our health care system so that all may have access to the care that recognizes and affirms their human dignity. Christian discipleship means "working to ensure that all people have access to what makes them fully human and fosters their human dignity" (U.S. Catholic Catechism for Adults, p. 454). Included among those elements is the provision of necessary and appropriate health care.

For too long, this question has gone unaddressed in our country. Often, while many had access to excellent medical

treatment, millions of others including expectant mothers, struggling families or those with serious medical or physical problems were left unable to afford the care they needed. As Catholic bishops, we have expressed our support for efforts to address this national and societal shortcoming. We have spoken for the poorest and most defenseless among us. Many elements of the health care reform measure signed into law by the president, address these concerns and so help to fulfill the duty that we have to each other for the common good. We are bishops, and therefore pastors and teachers. In that role, we applaud the effort to expand health care to all.

Nevertheless, for whatever good this law achieves or intends, we as Catholic bishops have opposed its passage because there is compelling evidence that it would expand the role of the federal government in funding and facilitating abortion and plans that cover abortion.

The statute appropriates billions of dollars in new funding without explicitly prohibiting the use of these funds for abortion, and it provides federal subsidies for health plans covering elective abortions. Its failure to preserve the legal status quo that has regulated the government's relation to abortion, as did the original bill adopted by the House of Representatives last November, could undermine what has been the law of our land for decades and threatens the consensus of the majority of Americans: that federal funds not be used for abortions or plans that cover abortions. Stranger still, the statute forces all those who choose federally subsidized plans that cover abortion to pay for other peoples' abortions with their own funds. If this new law is intended to prevent people from being complicit in the abortions of others, it is at war with itself.

We share fully the admirable intention of President Obama expressed in his

pending executive order, where he states, "It is necessary to establish an adequate enforcement mechanism to ensure that federal funds are not used for abortion services." However, the fact that an executive order is necessary to clarify the legislation points to deficiencies in the statute itself. We do not understand how an executive order, no matter how well intentioned, can substitute for statutory provisions.

The statute is also profoundly flawed because it has failed to include necessary language to provide essential conscience protections (both within and beyond the abortion context). As well, many immigrant workers and their families could be left worse off since they will not be allowed to purchase health coverage in the new exchanges to be created, even if they use their own money.

Many in Congress and the administra

(Please See **STATEMENT/20**)

## Pope: Science and faith can be partners in truth

By Carol Glatz  
Catholic News Service

VATICAN CITY -- Science and faith are not at loggerheads, but are two distinct paths that together can lead to the truth, Pope Benedict XVI said.

Many scientists, in fact, have carried forth their research inspired by the wonder and gratitude they feel for God and his creation, thus turning "scientific study into a hymn of praise," he said March 24 during his weekly general audience in St. Peter's Square.

"Despite some episodes of misunderstanding that have occurred in history, faith and science are not in opposition," he said.

The pope's audience talk focused on the life and teachings of St. Albert the Great, a 13th-century Dominican, doctor of the church and patron saint of the natural sciences.

St. Albert, who also taught St. Thomas Aquinas, was a prolific scholar and theologian and immersed himself in the study of chemistry, astronomy, geology, botany and zoology, the pope said.

He showed that a person of faith and prayer "can serenely cultivate studies of natural sciences and make advancements in the understanding of the micro- and macro-cosmos, discovering laws pertaining to the material world" in a quest driven by thirst and love for God, the pope said.

The saint demonstrated that faith is not opposed to reason and that creation "can be seen as a 'book' written by God and capable of being 'read' in its own way by the various sciences," he said.



**Pope Benedict XVI arrives for his weekly general audience in St. Peter's Square at the Vatican March 24. (CNS photo/Tony Gentile, Reuters)**

St. Albert showed that the pre-Christian Greek philosophy of Aristotle was not to be feared as being incompatible with the Christian faith because "that which is truly rational is compatible with the faith revealed in sacred Scripture," he said.

While philosophy and theology represent two different methodologies, he said, they are "in dialogue with each other and cooperate harmoniously in the discovery of humanity's true vocation" to truth and happiness.

At the end of his general audience, the pope presented a wooden statue of Our Lady of Mount Carmel, patron saint of Chile, to a delegation of Chilean political and religious leaders, including Cardinal Francisco Errazuriz Ossa of Santiago.

## Anti-abortion activists voice concerns to officials at the Vatican

VATICAN CITY (CNS) -- U.S. anti-abortion activists, led by Operation Rescue founder Randall Terry, came to the Vatican to voice concern to officials about Catholic politicians who support legal abortion.

Eleven U.S. members of a group called The Vanguard of St. Catherine of Siena were in Rome March 17-24 to press for tougher church action against Catholic politicians who support legalized abortion.

Terry, who heads the Washington-based Operation Rescue Insurrecta Nex, said after nearly a week of knocking on doors and running into prelates in the streets around the Vatican that they succeeded in speaking with three cardinals, three bishops and "close to 10 priests." They also spoke with an unspecified number of lay staff at a number of Vatican departments, he said.

Terry said during a March 23 press conference that he did not want to "give the names of those we have met with so that they don't get backlash."

Several Vatican officials who spoke to Catholic News Service on background said the members of their respective curial offices did not have time to meet with the group, and one official that did meet with them said "they were not officially received."

Terry said U.S. supporters had sent Vatican officials about 200 faxes and that they had left their literature or sent it by courier to about 15 Vatican agencies.

## Nation

# Annual audit shows decrease in sex abuse reports

### The Angelus

The United States Conference of Catholic Bishops has released its 2009 Annual Report on the Implementation of the Charter for the Protection of Children and Young People. The 2009 report shows the fewest number of victims, allegations and offenders in dioceses since 2004 and states that most cases reported to dioceses were from decades ago. Data for the 2009 calendar year were collected by the Georgetown University-based Center for Applied Research in the Apostolate which began gathering data on sexual abuse of minors by clerics in 2004 as part of the bishops' annual report in compliance with the Charter.

The Gavin Group of Boston which conducted an audit of the Diocese of San Angelo in September 2009, and which is included in today's national report by CARA, found the diocese to be in full compliance with all articles of the

USCCB Charter.

Some of the activities the auditors commented most favorably on for the Diocese of San Angelo included:

- ▶ diocesan efforts to promote a Safe Environment for Children through its many workshops and seminars throughout the diocese;
- ▶ the practice of conducting background checks for all church personnel;
- ▶ maintaining accurate records of Ethics and Safe Environment Training;
- ▶ conducting Safe Environment Workshops not only for church personnel but also for parents and children;
- ▶ the work of Bishop Michael Pfeifer in organizing task forces and supporting community efforts toward protecting children in cities throughout the diocese,
- ▶ and the organization and qualifications of the Diocesan Review Board which would review any allegations of sexual abuse of minors.

The Diocese of San Angelo has been found to be fully compliant with all arti-

cles of the Bishops' Charter in all seven annual audits conducted since September 2003.

CARA reported that in its national report, most allegations cited were against pre-teen or teenage males and occurred decades ago. "For the majority of new allegations (71 percent) brought to dioceses, the abuse began between 1960 and 1984. The most common time period for allegations reported in 2009 was 1975-1979," CARA noted.

CARA reported that dioceses invested more than \$21 million for child protection efforts such as training programs, background checks, annual compliance audits and salaries for staff. The annual audit looks at dioceses' compliance, including the Diocese of San Angelo, with the 17-point Charter adopted by the bishops in 2002. Auditors examine steps dioceses take to deal with allegations of abuse, reports of such allegations to civil authorities, and efforts to prevent child sexual abuse.

The report goes on to state that audits revealed that almost six million, or 96 percent of children in Catholic schools or religious education programs, underwent Safe Environment training during 2009 and that background evaluations were performed on over two million priests, deacons, seminarians, educators, employees and volunteers.

In a memo to all bishops and eparchs to accompany the audit report, Cardinal Francis George, President of the United States Conference of Catholic Bishops, highlighted efforts to keep children safe.

"The number of children now equipped with the skills to protect themselves more effectively continues to grow," he said. "The Charter is causing a cultural change in the U.S. Catholic Church, one I hope will permeate all areas of society."

George also cited the need for bishops to continue to reach out to victims of child sexual abuse.

## Church in US, Canada showing gains

By Carol Zimmermann  
Catholic News Service

WASHINGTON (CNS) -- In the United States and Canada, membership numbers have gone up for the Catholic Church, the Church of Jesus Christ of Latter-day Saints and the Assemblies of God, among others, according to the 2010 edition of a yearbook published by the National Council of Churches.

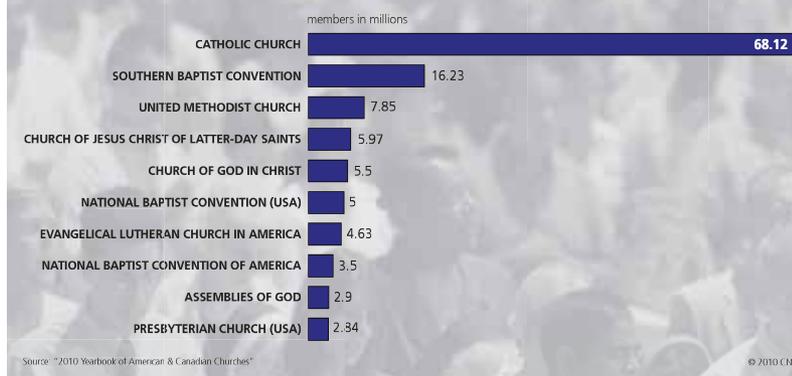
The 78th annual edition of the "Yearbook of American & Canadian Churches" also reported a continuing decline in membership of nearly all mainline Protestant denominations including the Southern Baptist Convention, which reported a loss of members for the second year in a row. With more than 16 million members, it is still the nation's second largest denomination.

The Catholic Church -- the country's largest denomination with more than 68 million members -- reported a slight membership decline in the 2009 yearbook, but it rebounded this year with a 1.49 percent growth.

The Latter-day Saints grew 1.71 percent to almost 6 million mem-

### Top Ten in Members

In number of believers, the Catholic Church in the U.S. and Canada dwarfs any other single church.



bers and the Assemblies of God grew 1.27 percent to about 2.9 million members.

The Rev. Eileen Lindner, editor of the yearbook since 1988 and NCC deputy general secretary for research and planning, said in a statement that observers have attributed the membership decline in some churches to "an increasing secularization of American post-modern society and its disproportionate impact on liberal religious groups."

But Rev. Lindner, a Presbyterian minister, urged caution in interpreting the data and added: "American society as a whole has not experienced the kind and rate of secularization so clearly demonstrated during the last quarter-century in Western Europe."

The yearbook also looks at trends in church membership and the 2010 edition includes an essay on immigrants in the church, noting that most U.S. immigrants in the past 50 years have been Christian.

### EDICTAL SUMMONS

March 23, 2010

CASE: ROCHA -- CRONIN (FRAZIER)

NO.: SO 10/15

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Scarlett Christopher Cronin (Frazier).

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the April 30, 2010, to answer to the Petition of Gabriel Francisco Rocha, now introduced before the Diocesan Tribunal in an action styled, "Gabriel Francisco Rocha and Scarlett Christopher Cronin (Frazier), Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: ROCHA -- CRONIN (FRAZIER); Protocol No.: SO 10/15, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 1st day of April 2010.

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

## Making Sense of Bioethics

## Facing death in solidarity and hope

By Rev. Tadeusz Pacholczyk

When I make presentations on end-of-life decision making, I sometimes have audience members approach me afterwards with comments like, "You know, Father, when my mom died 6 years ago, and I look back on it, I'm not sure my brothers and I made the right decisions about her care." Remarks like these serve to remind us how the circumstances surrounding death are important not only for the person who passes on but also for those who remain behind.



Pacholczyk

A "good death" generally involves the confluence of many elements and events: dying surrounded by our loved ones, preferably in surroundings like a home or hospice setting; receiving proper pain management; making use of reasonable medical treatments (and avoiding unduly burdensome treatments); making peace with family and friends; making peace with God (and receiving the last sacraments); and uniting ourselves with Christ in his hour of suffering.

As we take care of those who are sick and suffering, we face the dual challenge of making ethical treatment decisions for them and ensuring a supportive and humanly enriching environment as they approach their last days and hours.

By providing a supportive and nurturing environment for those who are dying, we aid them in powerful ways to overcome their sense of isolation. Sister Diana Bader, O.P. has perceptively described this modern health care challenge: "In the past, death was a community event. Those closest to the patient ministered in a variety of ways: watching and praying with the patient, listening and talking, laughing and weeping. In solidarity, a close community bore the painful experience together. Today, because of the medicalization of the healthcare setting, death is more often regarded as a failure of medical science. The dying find themselves isolated from human warmth and compassion in institutions, cut off from access to human presence by technology which dominates the institutional setting in which most details occur."

Fostering a humanly enriching environment for those facing death often means giving explicit attention to human presence and human contact, even in the midst of a plethora of technology that may surround a patient.

For example, thanks to the remarkable development of feeding tubes, it has become a relatively simple matter to nourish and hydrate someone who is having trouble swallowing. Such a tube, particularly when inserted directly into the stomach, is a highly effective means of providing nutrition and hydration in various institutional settings.

But the ease of injecting food and liquids through a so-called PEG tube into the stomach means that medical staff can quickly and efficiently move on to the next patient after a feeding, perhaps neglecting to meet the very real human need for companionship. Staff members may prefer the efficiency that such a tube affords, but human contact may be diminished in the process.

If a patient is still able to take small amounts of food orally, it may be preferable to feed him or her by hand, rather than relying on a feeding tube. The rich human contact that occurs whenever one person devotes time, energy and love to hand-feed another should not become a casualty to our efforts to streamline medicine or to save money. This focused effort on our part to be present to those who are dying maintains human solidarity with them, it affirms their dignity as persons, it manifests benevolence towards them, and it maintains the bond of human communication with them. It also goes a long way towards helping to overcome their sense of loneliness and their fear of abandonment.

When we show compassion towards others in their suffering, we do far more than express a detached pity towards them. Rather, we manifest a willingness to enter into their situation. The word compassion (from Latin and French roots: com - "with" + pati - "to suffer") means, "to suffer with," to suffer alongside, to participate in suffering. Pope Benedict XVI perhaps stated the importance of compassion most directly in 2007 when he wrote, "A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through "compassion" is a cruel and inhuman society. ... Indeed, to accept the "other" who suffers, means that I take up his suffering in such a way that it becomes mine also. ... The Latin word consolation, "consolation", expresses this beautifully. It suggests being with the other in his solitude, so that it ceases to be solitude."

We suffer alongside our loved ones, aware of the abiding inner truth that a part of ourselves suffers and dies whenever another who is near to us suffers and dies. Our communion with them in our shared humanity, and our dedicated solidarity in suffering invariably leads us, and those who pass on ahead of us, to share in the mysterious and enduring graces of a good death.

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

## Persistente estado de negación en la profesión médica y su costo real

Padre Tad Pacholczyk

Enero, 2010

(De la serie "Making Sense Out of Bioethics")

En los primeros años de 1800 la mayoría de los médicos se negaba a creer que el simple hecho de lavar sus manos entre pacientes podía prevenir el contagio de fiebre de parto a las mujeres embarazadas que examinaban. No obstante la evidencia científica innegable, los médicos se oponían tercamente a dicha práctica. Esa intransigencia por parte del sistema médico duró por muchos años, acarreado como consecuencia la muerte innecesaria de miles de mujeres jóvenes a causa de la fiebre de parto (también llamada fiebre puerperal).

Una intransigencia similar existe hoy en día entre muchos médicos que se niegan a "higienizar" sus manos del aborto, y tampoco reconocen el efecto crucial y peligroso que éste tiene en la salud de la mujer, es decir, el aumento del riesgo de cáncer de seno. Ya se ha demostrado que existe una correlación entre el aborto del primer embarazo y una elevada incidencia de cáncer de seno. Sin embargo, a pesar de la evidencia científica innegable, la comunidad médica que apoya la práctica del aborto insiste tercamente en no reconocer dicha correlación y se niega a informar a las mujeres sobre este serio riesgo. Como en aquellos años de 1800, hoy también siguen muriendo mujeres innecesariamente por una intransigencia que ha durado ya muchos años.

Cuando el Dr. Ignaz Semmelweis, en la década de 1840, empezó a exigir a médicos y estudiantes el lavado de manos antes de examinar a cada mujer y antes de cada parto, la tasa de mortalidad en el área de maternidad del hospital de Viena bajó de 18 por ciento a 1.3 por ciento. A pesar de ello, la mayoría de los compañeros del Dr. Semmelweis consideraban esta práctica como un desperdicio de tiempo, y por varias décadas más siguieron negándose a ella o a reconocer su importancia. El Dr. Semmelweis continuó presentando evidencias estadísticas de que lavarse las manos salvaba vidas, pero año tras año lo seguían criticando en revistas científicas y renombrados médicos lo ridiculizaban en toda Europa. Terminó siendo despedido del hospital por su insistencia en la higiene de las manos.

En aquellas primeras décadas de 1800, quienes se suponía debían estar dedicados a salvar vidas, estaban más preocupados por lo políticamente correcto y por conservar sus propios intereses académicos; subordinaban el ejercicio óptimo de la medicina a otras presiones y a creencias equivocadas.

De manera similar, el sistema médico de hoy enfrenta la tentación de poner ciertas ideologías irracionales por encima de los intereses del paciente. Conforme la medicina moderna se va transformando sutilmente en una disciplina esquizofrénica que algunas veces trabaja para salvar a los pequeños pacientes en el útero, pero otras para dañarlos con el aborto, es fácil terminar por minimizar o ignorar los efectos nocivos del aborto en la mujer, como sucede con la relación entre éste y el cáncer de seno.

Más de 28 diferentes estudios realizados a lo largo de 45 años han demostrado que el aborto es un factor significativo de riesgo de cáncer de seno. La evidencia epidemiológica ha demostrado abundantemente no sólo esta correlación, sino que también ha

(Mira TAD/21)

## Catholic Voices

# The 30th anniversary of the death of the martyr Romero

By Tony Magliano  
Catholic News Service

**D**o you think of yourself as a prophet? It's not a question we usually entertain, is it? After all, prophets suffer. Boldly proclaiming God's word -- verbally and through example -- is often uncomfortable and at times dangerous.

So unfortunately we rarely ponder the prophetic call given to us at baptism and confirmation to be courageous witnesses for Christ. Even some bishops can at times drift into a certain spiritual hardness-of-hearing when it comes to their prophetic role.

It appears that, for a while, even Archbishop Oscar Romero had turned down the volume of the Holy Spirit's call to boldly speak "truth to power."

In his book "Archbishop Romero:



Magliano

Martyr of Salvador," Augustinian Father Placido Erdozain, a co-worker with Archbishop Romero, writes that at first the archbishop was churchy, a lover of rules.

Initially, Father Erdozain and other priests living and working with the poor were not admirers of Archbishop Romero. They saw him as being out of touch with the persecuted "campesinos" (i.e., land workers). But that all soon changed as Archbishop Romero became personally involved with the poor and the sad facts of their lives in El Salvador.

According to Father Erdozain, half of El Salvador's population lived on less than \$10 a month. Less than one percent of all landowners owned 38 percent of arable land, while the poorer 91 percent owned only 23 percent of the land.

After the murder of Jesuit Father Rutilio Grande, who had challenged the injustice of the ruling families and the brutality of the Salvadoran military toward the poor campesinos, Archbishop Romero radically

changed.

From then on he broke all ties with the government and positioned himself "with the people, surrounded by wolves," as Father Erdozain puts it.

He quotes Archbishop Romero: "I am a shepherd who, with his people, has begun to learn a beautiful and difficult truth: Our Christian faith requires that we submerge ourselves in this world. The world that the church must serve is the world of the poor."

In a letter to President Jimmy Carter, Archbishop Romero wrote: "Political power is in the hands of unscrupulous military officers who know only how to repress the people. ... I ask you, if you truly want to defend human rights: to forbid that military aid be given to the Salvadoran government."

Carter ignored Romero's plea.

In a national radio broadcast Romero said, "Without the support of the people no government can be effective. ... I want to make a special appeal to soldiers,

national guardsmen and policemen: Brothers, each of you is one of us. We are the same people. The campesinos you kill are your own brothers and sisters. ...

"In the name of God, in the name of our tormented people who have suffered so much and whose laments cry out to heaven, I beseech you, I beg you, I order you in the name of God, stop the repression!"

Shortly afterwards, on March 24, 1980, Archbishop Oscar Romero was assassinated while celebrating Mass. The assassin's bullet went through his heart just as he was finishing the consecration: "This is the cup of my blood ... shed for you."

The bishops of El Salvador recently announced that they are preparing to write a letter to the Vatican supporting Archbishop Romero's canonization.

To the people of El Salvador, who have images of the prophetic archbishop in their churches and icons of "St. Romero" in their homes, there's no need for canonization. They already know that he intercedes for them in the presence of God!

## 'Women and Spirit: Catholic Sisters in America'

By Father Eugene Hemrick  
Catholic News Service

Inspiring and admirable best describe the exhibit "Women and Spirit: Catholic Sisters in America" at the Smithsonian Museum in Washington. A more awesome collage of the work, devotion and enormous impact women religious have on church and nation cannot be found!

I was amazed to learn that four Holy Cross sisters were among the U.S. Navy's first nurses.

During the Battle of Shiloh in 1862, there were more than 20,000 casualties. Sister Anthony O'Connell of the Sisters of Charity of Cincinnati lobbied and won to have nurses nurse the wounded. For her efforts, she was dubbed "the angel of the battlefield."

The monument "Nuns of the Battlefield," which is situated across the street from St. Matthew's

Cathedral in Washington, commemorates 600 nuns who were nurses during the Civil War.

Stories of nuns fighting poverty, racism and illiteracy in squalid conditions dominate the exhibit. We are reminded that they not only served the downtrodden but marched side by side with them for equality and rights.

We seldom think of nuns as lawyers lobbying Congress, but there they are in the exhibit, doing just that.

The history of nuns who braved the rigors of travel and difficult living situations to teach and evangelize fills the exhibit. St. Frances Xavier Cabrini, also known as Mother Cabrini, foundress of the Missionary Sisters of the Sacred Heart of Jesus, came from Italy and founded hospitals, schools and orphanages throughout this country.

Mother Joseph of the Sisters of Providence, who was born in Canada, ended up in the state of Washington. Not only did she establish the same kind of institutions as Mother Cabrini, being a carpenter

she built them with her own hands!

What particularly touched me was the promotion one religious order used to attract other members: "We offer you no salary, no recompense, no holidays, no pensions. But much hard work, a poor dwelling, few consolations, many disappointments, frequent sickness, a violent or lonely death, an unknown grave."

It was a call for complete commitment!

A video presentation shows one nun saying that suffering has the power to make us one with humanity.

We are likewise reminded that nuns bring a special touch to missionary work. Appreciating this helped me recall a visit to Huehuetenango, Guatemala. The nuns there who ministered to the Maya Indians exhibited the beautiful touch of feminine nurturing.

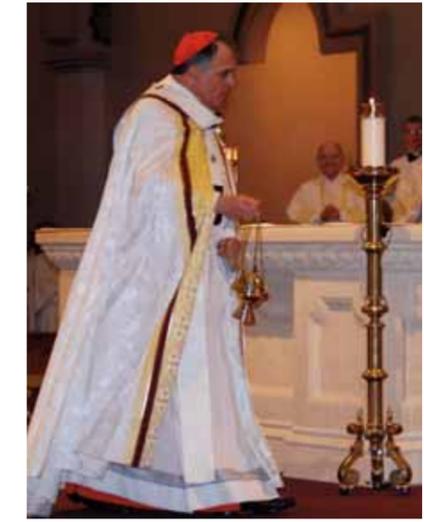
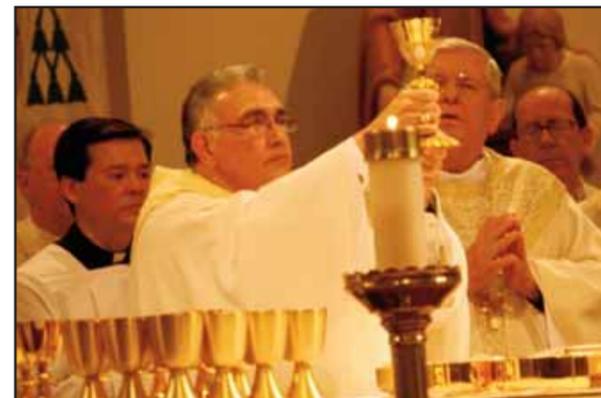
As I exited the exhibit, I felt a deep sense of pride in the spirit of our nuns, which affirmed my belief that nuns are not only praying communities, but also down-to-earth, devoted women who bring God to places where few dare to venture.

## Survivor: America



# The Installation of Abilene's Native Son

## The Most. Rev. Joe Vasquez



## New Bishop of Austin Joe Vasquez: 'I thank West Texas, that is still in me'

By Jimmy Patterson  
Editor / The Angelus

AUSTIN -- The Most Rev. Joseph Vasquez, born and raised in the Diocese of San Angelo and the first diocesan-ordained priest to be appointed a bishop, was installed as the leader of the Catholic Church in Austin in an impressive and beautiful Mass at Round Rock's St. William's Cathedral March 8.

With his father Juan Vasquez and Texas Gov. Rick Perry sitting in the first row and with over 300 priests, seminarians and religious in attendance, Vasquez assumed the cathedral chair following the reading and showing of a proclamation naming him Bishop of Austin. Church representatives also included the Most Rev. Pietro Sambi, Apostolic Nuncio to the United States, and Daniel Cardinal DiNardo, the first cardinal appointed by the Vatican from the state of Texas.

Also in attendance were several representatives from the Diocese of San Angelo, including Bishop Michael Pfeifer, and two of Vasquez's early influences: Msgr. Larry Droll, pastor of Midland's St. Ann's, who was Vocation Director for the diocese when Vasquez made the decision to enter the priesthood, and Msgr. Bernard Gully, pastor of Holy Trinity Church in Big Spring, who served as priest at St. Francis in Abilene when Vasquez was discerning the priesthood during his teenage and young adult years.



"I want to thank the people of West Texas for all you did to help me form to be a good priest, a good servant and for also helping make me a good bishop," Vasquez said after installation. "I thank the people of West Texas because that is still in me."

Vasquez drew on Christ's visit with St. Peter in the gospel according to St. John in his homily as an explanation for why he chose "Sigueme" as his motto. Sigueme is Spanish for "Follow me."

"I have taken this phrase from the post-resurrection scene in John's gospel during which Jesus says to Peter during an intimate conversation that he will have to give up his life if he is to follow

(Please See **VASQUEZ/19**)

Clockwise from top left, Bishop Joe Vasquez meets the media immediately following his installation Mass; The Most. Rev. Pietro Sambi, papal nuncio to the United States, reads a proclamation naming Vasquez Bishop of Austin; Galveston-Houston Archbishop Daniel Cardinal DiNardo; Vasquez's brother and father, Juan; Vasquez elevates the cup during the Eucharist; the proclamation is shown to the congregation; Gov. Rick Perry, and wife, Anita; the choir at St. William; Msgrs. Larry Droll, pastor of Midland's St. Ann's Catholic Church, and Bernard Gully, pastor of Big Spring's Holy Trinity Catholic Church, who served as influences to Vasquez as he discerned the priesthood; San Angelo Bishop Michael D. Pfeifer, and Vasquez takes the bishop's chair during his installation Mass.

# Papal preacher says amid crises, priests must hold onto hope

By Carol Glatz  
Catholic News Service

VATICAN CITY -- Amid difficult moments facing the church, bishops, priests and deacons are called to conversion and to have hope in the future, the preacher of the papal household told Pope Benedict XVI and other top Vatican officials.

"Christ suffers more than we do for the humiliation of his priests and the affliction of his church," said Capuchin Father Raniero Cantalamessa, preacher of the papal household.

In his March 26 weekly Lenten meditation for the pope and his closest collaborators, Father Cantalamessa focused on readings from the Book of Lamentations and the Book of Jeremiah, including the prophet's crisis of faith and his lamenting of those who persecuted him.

The priest said the readings take on "particular significance if they are read in reference to the present moment of serious hardship we priests of the Catholic Church are experiencing," he said, referring to the growing revelations of sex abuse by clergy around the world and the increased media speculation over the role of the pope and the Vatican in handling past cases.

Father Cantalamessa said that in response to critics, God told Jeremiah to repent and return to the Lord, who would restore him. The prophet was told "if you bring forth the precious without the vile, you will be my mouthpiece."

The preacher addressed the pope specifically and reminded him that God told Jeremiah that before his detractors he would make him "a solid wall of brass. Though they fight against you, they shall not prevail. For I am with you to deliver and rescue you."

Father Cantalamessa said the church and its members are called to purify themselves and, if there is humility, then "the church will end up more resplendent than ever from this war."

"The media's tenacity -- and we have seen it in other cases -- in the long run will bring about the opposite effect that they had hoped for," he added.

He said the Year for Priests is a reminder to all ordained men to be faithful to Christ and the priesthood.

Fidelity means not betraying the trust that God and the church has invested, he said. Some examples of betrayal include living "a double life and not living up to one's priestly duties, especially concerning celibacy and chastity."

God brings hope and Christ invites everyone, especially those who are weary and oppressed, to go to him and be renewed, he said.

"The best fruit to come from this Year for Priests would be a return to Christ and a renewal of our friendship with him," he said.

## Vatican defends action in case of Wisc. priest abuser

By John Thavis  
Catholic News Service

VATICAN CITY -- The Vatican defended a decision not to laicize a Wisconsin priest who sexually abused deaf children, despite the recommendation of his bishop that he be removed from the priesthood.

In a statement responding to a report in The New York Times, the Vatican said that by the time it learned of the case in the late 1990s, the priest was elderly and in poor health. The Vatican eventually suggested that the priest continue to be restricted in ministry instead of laicized, and he died four months later, the Vatican said.

The Vatican decision not to proceed to a church trial and possible laicization came after the priest wrote a personal appeal to then-Cardinal Joseph Ratzinger, now Pope Benedict XVI, who was head of the Vatican's doctrinal congregation at the time, the Times article said.

On March 25, the day the article was published, members of the Survivors' Network of those



Arthur Budzinski, a deaf sexual abuse victim, uses sign language to communicate at a March 25 news conference with the Survivors Network of those Abused by Priests, known as SNAP, outside the Cousin's Center, headquarters of the Milwaukee Archdiocese in St. Francis, Wis. The Vatican defended a decision not to laicize Father Lawrence C. Murphy, a Wisconsin priest who sexually abused deaf children in the early 1970s, despite his bishop's recommendation he be removed from the priesthood.

Abused by Priests held a brief demonstration in front of the Vatican, distributing copies of doc-

uments related to the case and calling on the pope to disclose how he and the doctrinal congregation handled allegations of sexual abuse by priests.

Vatican officials who spoke on background said The New York Times story was unfair because it ignored the fact that, at the urging of Cardinal Ratzinger himself, new procedures to deal with priest abusers were put in place in 2002, including measures making it easier to laicize them.

"This would be handled differently today, based on jurisprudence and experience," one Vatican official told Catholic News Service.

"But you can't accuse people of not applying in 1998 a principle that was established in 2002."

The case involved Father Lawrence C. Murphy, who worked at a school for the deaf in Milwaukee from 1950 to 1974. In the early 1970s, multiple allegations of sexual abuse against the priest were made to civil authorities, who investigated but never brought charges.

## Victims call for universal norms in abuse cases

By Carol Glatz  
Catholic News Service

ROME -- Four victims of clergy sex abuse came from the United States to Rome to call on the Vatican and Pope Benedict XVI to "break down the walls of secrecy" and to seek harsher, universal measures in dealing with clergy accused of the sexual abuse of minors.

Included in those rules, they said, should be that any priest or religious who has been found guilty of rape, molestation or abuse of children be removed immediately from the priesthood and that bishops in every country should cooperate with civil authorities and turn over all information they have concerning crimes by priests to police.

The Vatican needs to establish stricter measures that would be put into immediate effect for churches around the world so that "no parish, no community, no boarding school on this planet has to ever be con-

cerned that the priest in their parish ... has raped or assaulted a child," said Peter Isley of the Survivors' Network of those Abused by Priests.

Isley and three other members of SNAP held an outdoor press event March 25 just a few yards from the colonnade of St. Peter's Square.

After the victims spent an hour talking with reporters, police intervened and took the four activists to a nearby police station. They were released a few hours later and, according to The Associated Press, a judge was to decide whether they would be charged for not having a permit for their outdoor gathering.

The founder and president of SNAP, Barbara Blaine, and Barbara Dorris, John Pilmaier and Isley held up pictures of themselves as children and pictures of Cardinal Joseph Ratzinger, now Pope Benedict, who from 1982 to 2005 headed the Congregation for the Doctrine of the Faith, the Vatican

office that took over juridical control of sex abuse accusations in 2001.

Isley told reporters during the gathering, "We want Pope Benedict to break down this wall of secrecy which has caused so much damage and harm in our church and to open up the files so that we can see exactly how he's been handling these cases."

Blaine said the files should be handed over to the police because the information represents criminal evidence, and civil authorities are better equipped and have the authority to investigate such crimes.

"The church should not be investigating sex crimes any more than the police should be telling the pope how to prepare his homily for Easter Sunday," she said.

Vatican officials have underlined in recent weeks that the church conducts an ecclesiastical investigation separate from a criminal investigation of sexual abuse allegations.

## Our Faith

# Abortion book's message: Be not afraid

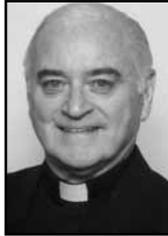
By Father John Catoir  
Catholic News Service

Some time ago I woke up from a dream. I felt called to write a book for women who are in a state of shock over their unwanted pregnancy.

I felt uncomfortable with the idea, realizing that women in such a state would not be in any mood to read a book.

But then I thought that maybe God wants me to do this. Maybe he knows that many of these women would be just curious enough to listen to other women before they make a decision they may regret for the rest of their lives.

I've been writing a syndicated column for more than 40 years and have asked my readers many times to share their stories



Catoir

with me. In this case, I asked them to tell their personal story so that I can pass it along to pregnant women who are tempted to have an abortion.

Amazing stories came pouring in from all over America. Many were heart-wrenching accounts of a journey that ended in death; many others had happy endings because they resulted in new life. All were fascinating.

The consequences of the decisions we make linger long into the future. The women who had their child tell how grateful they are today that they did. Those who had an abortion now wish they had not succumbed to their fears, but they feel they had no choice. They spoke of the fear of drowning in a sea of never-ending responsibilities.

The fact that some of them could not find the strength to carry their child to full term is understandable. There is a Latin proverb that goes: "Nemo dat quod non

habet," meaning, "No one (can) give what one does not have." But while I understand human weakness, I need to remind them that there is always supernatural grace. We can do all things through Christ who strengthens us.

Abortion is not the answer.

I hope to give women and the fathers of their children who are searching for answers a wider perspective. I want them to think about the consequences of the choices they make.

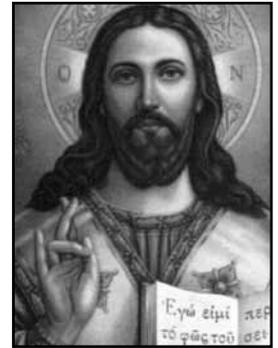
Their future happiness is at issue here.

Life is consequential. The good or evil that we do today will live on in us and after us.

To save a life is a monumental moral victory. But when one feels helpless, such a victory seems impossible.

Jesus said, "In the world you will have trouble, but take courage, I have conquered

(Please See CATOIR/23)



## Our Holy Father's Monthly Intentions 2010

### APRIL

**Fundamentalism and Extremism.** That every tendency to fundamentalism and extremism may be countered by respect, tolerance, and dialogue among believers.

**Persecuted Christians.** That persecuted Christians may persevere, sustained by the Holy Spirit, in witnessing to the love of God for all, even for those who persecute them.

### MAY

**Human Trafficking.** That the shameful and monstrous trafficking in human beings, which sadly involves millions of women and children, may stop.

**Priests, Religious, and Committed Lay People.** That priests, religious women and men, and lay people involved in apostolic work may understand how to bring missionary enthusiasm to the communities they serve.

### Daily Offering Prayer

O 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.

# Pornography, fidelity and 'lusting in your heart'

By Father Peter J. Daly  
Catholic News Service

Years ago, when Jimmy Carter was running for president, he got in trouble while giving an interview to Playboy magazine. In a moment of disarming honesty, he admitted that he had at times "lusted in my heart" after women. The press punished him for his honesty.

President Carter is a Christian gentleman. He recognized the danger of a divided heart in marriage. He also understood "spiritual" infidelity.

The late 1970s of Jimmy Carter now seem like an age of innocence compared to the Internet-fueled pornography of today.

Americans are "lusting in their hearts" and online as never before.

Teens are sexting by sending pornographic pictures over their phones.

Adults are downloading horrible stuff on their home computers where their children and spouses find it. People don't even have to go looking for it. It comes to them in pop-up messages and unsolicited e-mail.

Pornography is not a new problem, but with the Internet it is a growing problem.

It puts people at risk.

They are at risk of losing their spouses,

their jobs, their careers -- and even their very souls.

Ironically, they don't even derive any pleasure from it. Internet pornography leaves them exhausted. As soon as they turn away from the screen, they feel worse. The word people almost always use when they describe their feelings is "drained."

It drains their time, their energy and their bank accounts. It also drains their self-respect and joy.

All for what? For an illusion.

This is what we mean in the baptismal rite when we ask people, "Do you renounce Satan and all his false allurements?" Internet pornography is the classic false allurements.

In recent years I have seen Internet pornography make a train wreck of people's lives.

Marriages are ruined as husbands are unfaithful to their wives online. Jobs are lost and careers ended as people use their employer's computers to view pornography. Military personnel and law enforcement officers are disciplined because of abuse of the Internet. People go to jail if they visit child pornography sites.

Addiction to pornography even leads some people to depression and suicide. A psychologist recently told me that Internet pornography is common in cases of depression and suicidal thoughts.

This is serious business.

The people who get caught up in this are often very good people in every other

respect.

Once I was interviewed by a federal agent regarding someone in the community.

After the interview, he said, "You know, Father, people are not always what they appear to be."

I smiled and answered, "You know, special agent, after 24 years of hearing confessions, I've come to suspect that might be true."

So what can we do? What should I do as a pastor?

First, we need to talk about the problem. This is a sin and addiction that thrives in secrecy and silence. If we talk about it, we break its power.

Second, we need to treat it like an addiction. For many people it is an addiction.

We have groups for people addicted to alcohol and drugs. In every community we need groups for people addicted to pornography. There is already a network of sexual addiction groups. We have to make a place to help people that will not at the same time put children at risk.

Third, we need prayer. Jesus said that there are some demons that can only be exorcised by prayer. Prayers that people will overcome addictions to pornography should be mentioned from time to time in the prayer of the faithful.

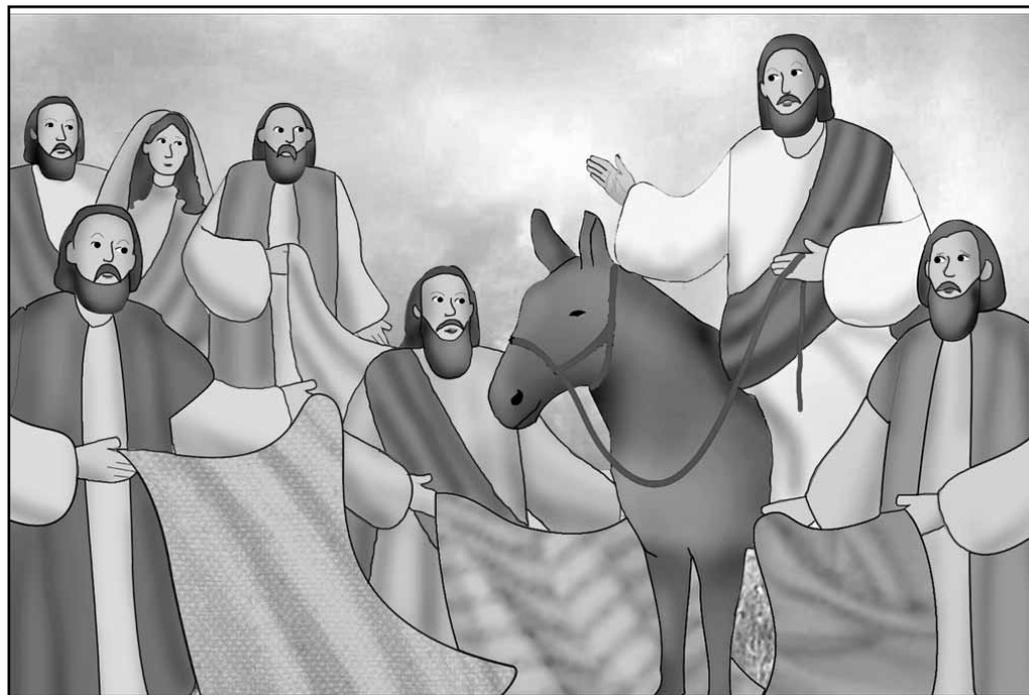
The problem of "lusting in our heart" is no longer a transitory temptation. It is a powerful presence online that catches people in its worldwide Web.



Daly

# JUST 4 KIDS

## Jesus enters Jerusalem riding on a colt



### READ MORE ABOUT IT Q&A: Luke 19

1. What did Jesus tell his apostles to do in the village?
2. Why was Jesus angry when he reached the temple?

### BIBLE ACCENT

The Bible is divided into two main sections, the Old Testament and the New Testament.

The Old Testament tells us about the lives of the men and women who lived before Jesus, and the New Testament includes narratives of the life of Christ in the Gospels, stories of the lives of the early Christians and the writings of important men in our church history such as Peter and Paul.

In order to make studying the Bible easier, over the years scholars have divided the books of the Bible into numbered chapters and verses. If we read Luke 19:28, we know that would mean to find the Gospel of Luke, Chapter 19, Verse 28.

### BIBLE TRIVIA

Which book of the New Testament tells us what happened to the early Christians after Jesus returned to heaven?

Answer: Acts of the Apostles.

### PUZZLE

Which of the following people might you expect to see participating at Mass on Sunday?

- \_\_1. Ushers
- \_\_2. Scribes
- \_\_3. Deacons
- \_\_4. Cantors
- \_\_5. Jurors
- \_\_6. Corporals
- \_\_7. Priests
- \_\_8. Bailiffs

Jesus was traveling with his apostles toward Jerusalem. When they were near Bethphage and Bethany, which are near the Mount of Olives, Jesus sent two of his apostles on an important errand. "Go into the village opposite you," he told them, "and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here."

Jesus could tell his apostles were concerned about taking the colt of someone they did not even know, so he said, "And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.'"

The apostles immediately left to look for the colt that Jesus had told them about. Everything he had told them had come true. They found the colt and men asked them what they were doing. When they told the men why they were taking the colt, the men did not stop them, and they brought the colt to Jesus. The apostles threw their cloaks across the back of the colt, and they helped Jesus to mount it.

As Jesus rode the colt, people along the way began to throw their own cloaks on the path in front of him. By the time he reached the Mount of Olives a multitude of people had gathered to watch Jesus. They rejoiced as he passed them and they chanted, "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest."

In the crowd along with the happy people were Pharisees, who said to Jesus, "Teacher, rebuke your disciples." They did not want to hear them declaring that Jesus was a king.

Jesus replied to them, "I tell you, if they keep silent, the stones will cry out!"

But as Jesus reached Jerusalem, he did not rejoice. Instead he cried and said, "If this day you only knew what makes for peace -- but now it is hidden from your eyes."

Jesus entered the city and went to the temple area. He was angry to find people selling things there. He drove them all out saying, "It is written, 'My house shall be a house of prayer, but you have made it a den of thieves.'"

From that time, the chief priests, the scribes and other leaders waited for an opportunity to stop Jesus, even if it meant having him sentenced to death.

## Family

# Reasons to celebrate a birthday, posthumously

By Jimmy Patterson

My father would have celebrated his 86th birthday in March. I would have called him and wished him a happy birthday and he would have shrugged it off as if it were just another day. After thanking me for calling, of course. My brother and sister would have taken him to his favorite restaurant, The Olive Garden, just as much to have another opportunity to spend time with him as much as to celebrate another milestone.

Everyone I know of who ever met my father loved him. He made a profound impact on people young and old. For some reason lately I've been thinking quite a lot about how I never once witnessed my dad walk into a church sanctuary without a broad smile on his face, shaking as many hands as were in his path, nor did an altar call ever pass without a tear forming in his eye. Dad was always hopeful that someone would hear the invitation on any given Sunday morning.



Patterson

So many people, when they die, they are gone and their memory fades away slowly. Not so dad. In the seven months that have passed since his death, July 26, 2009, his memory has just seemed to grow. Not a day goes by when he is not thought of, and more and more these days I hear stories from my children or from Karen or people who only met him once or twice that begin simply, "I saw someone that reminded me of Paw-paw today" or "I remember when he used to ..." or simply, "I wonder what he would have done about ..." My favorite, though, is when people say to me, "You look just like your dad when you do that," or "That sounds like something that your dad would have said."

When my dad passed, I told Karen that there was no way I would ever be half the man he was. Now, with more than 200 days gone by of only being able to cherish his memory, I have changed my way of thinking to what he would have wanted me to think. Instead of "I'll never be like him," I think instead that until the day I die, I just hope to be as much like him as I can.

That's the way he would have wanted it. Not because he viewed himself as any sort of role model, but simply because he far preferred optimism over the alternative.

Being like my dad will only take compassion, understanding, love and a certain breed of intelligence that comes from years of observing, loving, reading, appreciating the little things, making everyone feel as special as they are, and enjoying God's creation at every chance.

So Happy Birthday to my dad. A cliché maybe, but I know he's up there looking down on all of us today, wishing he could go to one more Air Hogs game or make one last trip to the Grand Canyon.

It could be said by anyone who knows him that a picture that we have, maybe four or five years old now, of dad in what could be said to be his natural habitat, at the mouth of Santa Elena Canyon in Big Bend, sitting with my son next to him, who is looking into the camera. I like what the picture seems to be saying: A young boy enjoying time with his family, and an aging grandfather, taking in the beauty of a National Park while with his family. There may not be many pictures that better define who my father was.

Happy Birthday, dad. Like you used to say in one of your favorite jokes we heard every year when we'd make that birthday call: If you would have been born a day earlier, on Feb. 29, you'd only be 21 and a half this year.

## Your Family

# The joys of a multicultural family or parish

By Bill and Monica Dodds  
Catholic News Service

It's becoming more and more common that families, or at least extended families, include a mix of race, nationality, ethnicity and more. That's not to say racism and prejudice are things of the past. Far from it. But it does mean more families are discovering the joys of that kind of diversity and more parishes are better realizing that the Catholic Church is indeed "catholic."



Bill and Monica Dodds

What are some of those joys?

For a lot of us, one of the first that comes to mind is food. In the life of a family or a parish, that's no minor detail.

A family enjoys a feast that moves way beyond the tried-and-true menu to include a variety of tasty new items. And a parish is truly blessed when it is able to host a potluck dinner featuring, for example, homemade lumpia, hush puppies, pierogi and sopapillas.

(Imagine the fundraising bake sales after Mass! Mmm, mmm, mmm.)

Then, too, often each culture tends to have what might be called a basic approach to life or a philosophy: This is who we are; this is what we do. We stress formal education and make sacrifices to see that happen. We have a deep respect for our elders that's reflected in how we care for our seniors. We're a musical people. We love to laugh and tell stories. We can really dance! And on and on.

And a third joy is how the Catholic faith is lived, day in and day out, and how particular devotions foster that faith.

A few years ago, when the two of us were writing the "Encyclopedia of Mary" (Our Sunday Visitor), it soon became clear that just about every culture and many subcultures in one way or another claims Mary as their own. And in a very real way, she is. Of course, in addition to Marian devotions, there can be a spirituality that focuses on a particular image of Christ or of a saint.

How does a family or a parish foster an openness to the richness this kind of diversity brings? Four simple sugges-

tions:

1. Welcome! Step forward and let others know you're glad they're here.
2. Ask! Most of us love to talk about our particular heritage and customs when someone is truly interested.
3. Go! Head out to the special event sponsored by a group at the parish or a neighboring parish, or the one in which your family member is taking part or hosting. Attend their devotion, novena or other form of prayer that's -- religiously! -- marked each year.
4. Eat! Sample that delicacy or special dish. No, you aren't going to like everything. (You didn't like everything your mother fixed, did you?) But, odds are, you're going to discover some real treats that you can then ask the cook, baker, griller, fryer or barbequer about. Probably, without giving away any secret family recipe, he or she will be happy to tell you how to fix it in your own home.

On the Web: Expanding the Family Menu

Open a search engine and type "recipe" and then "lumpia," "hush puppies," "pierogi" or "sopapilla" to find out more about these favorites and how to prepare them.



"Oh no. I dropped the remote."

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## ANSWERS

Ushers

Deacons

Cantors

Priests

## Culture / Books

# Three new books take different views of the priesthood

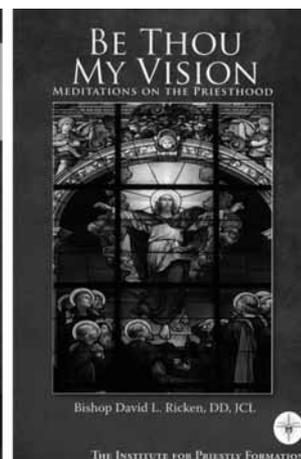
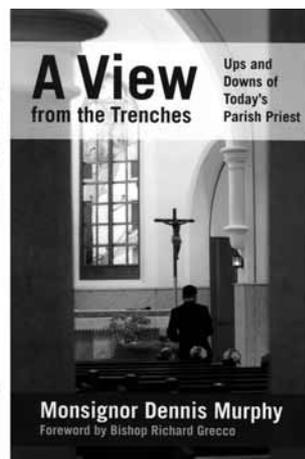
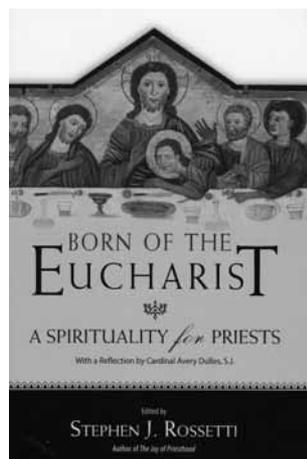
Three books provide insider perspectives on Catholic priesthood "Born of the Eucharist: A Spirituality for Priests," edited by Msgr. Stephen J. Rossetti. Ave Maria Press (Notre Dame, Ind., 2009). 175 pp., \$15.95. "A View From the Trenches: Ups and Downs of Today's Parish Priest" by Msgr. Dennis Murphy. Paulist Press (Mahwah, N.J., 2009). 137 pp., \$15.95. "Be Thou My Vision: Meditations on the Priesthood" by Bishop David L. Ricken. Institute for Priestly Formation Publications (Omaha, Neb., 2009). 160 pp., \$14.95.

Reviewed by Allan F. Wright  
Catholic News Service

In his book, "Born of the Eucharist: A Spirituality for Priests," Msgr. Stephen J. Rossetti offers reflections from 26 Catholic priests on how the Eucharist and the celebration of the Mass have affected their spiritual lives.

Notable clergy such as Cardinal Francis E. George, Archbishop Timothy M. Dolan, Franciscan Father Benedict J. Groeschel, Cardinal Carlo Maria Martini and Archbishop Donald W. Wuerl share their stories of how Jesus' presence in the Eucharist drew them to Jesus, the church and the priesthood and how the Mass continues to sustain their faith today.

The late Cardinal Avery Dulles offers a beautiful overview describing the intimate interconnectedness of the Eucharist and the priesthood when he states, "It is no accident that we celebrate both the institution of the Eucharist and the ministerial priesthood on the same night, Holy Thursday. The Eucharist and the priest-



hood are interwoven and share a common identity."

One of the most moving stories comes from Archbishop Dolan, now archbishop of New York, as he recounts his anxiety the evening before he was to be publicly introduced as the archbishop of Milwaukee. His predecessor, Archbishop Rembert G. Weakland, had been surrounded by scandal and was stepping down.

These two men were different in many regards, yet when he went into the chapel at 4:45 a.m., due to sleeplessness, "there sat Rembert Weakland, with his breviary, before the Blessed Sacrament in the tabernacle. My fears evaporated." While these two men were at different points in their life and had varying theological viewpoints, the Eucharist brought them together without either saying a word.

"Born of the Eucharist" is an easy read and most chapters are only a few pages in length. The reader gains insight into the minds of many of the leading clergy in the American church and the language is accessible to the lay reader who will find these priests grounded in the Eucharist, which is both inspiring and reassuring.

"A View From the Trenches" offers a look at the priesthood in light of recent cultural phenomena that have influenced the role and perception of priesthood in North America. Msgr. Dennis Murphy comments on the decrease of religious vocations, the lack of transparency in the church, the hesitation to accept the evolving role of the laity in the church, religious illiteracy and the contemporary search for God.

There are many reasons for the decline

in vocations and misunderstanding about the priesthood and many of these reasons come from poor catechesis and years of neglect of authentic Catholic teaching. Yet Msgr. Murphy astutely points out that the church is often in disfavor due to its faithfulness to the Gospel.

"Be Thou My Vision: Meditations on the Priesthood" is an inspiring and rousing series of meditations on what it means to be a priest of Jesus Christ. With titles such as "Faith and Fearlessness," "Hope and Fidelity" and "The Courageous and Steadfast Man," this book approaches the priesthood with vigor and vitality and one senses the impact of Pope John Paul II implicitly throughout his meditations.

Offering examples of priestly fidelity and personal sacrifice, Bishop David L. Ricken of Green Bay, Wis., presents numerous examples of priests and saints who strived for holiness and persevered in truth despite obstacles from all sides.

One of the most poignant statements concerns the source of joy in the midst of failure and weakness that a priest will inevitably experience. "Our joy must be in God, in a living faith, in divine providence that never deserts us, and in a passion for something beyond the events and circumstances in which we live," the bishop writes.

The book is an excellent resource and source of strength for clergy who are faced with many challenges to their call to follow Christ in today's world.



## Giant volume gives outsider's perspective on Christianity

Massive volume gives outsider's perspective on well known 'family' story "Christianity: The First Three Thousand Years" by Diarmaid MacCulloch. Viking (New York, 2010). 1,184 pp., \$45.

Reviewed by Brother Jeffrey Gros  
FSC Catholic News Service

Diarmaid MacCulloch's massive volume, "Christianity," is, in some ways, a brief summary of a familiar story. As the title indicates, the author, professor of history at Oxford University, is attempting to situate the Christian movement within its wider historical context as it emerges from Judaism and the Greco-Roman world.

Though formed in a Christian household,

MacCulloch is a secular historian who takes a critical, skeptical but appreciative approach to this unique religious movement. From this perspective, he often gives more space to dissenters and "roads not taken" than in traditional accounts told by Christian believers. The interaction with monotheistic siblings, Islam and Judaism, is also richly documented. For those devoted to the church, this will provide a fascinating, often bracing outsider's perspective, often better informed than those who are committed to the Christ who makes this history significant to them.

Like many contemporary histories of Christianity by both secular and believing scholars, MacCulloch tries to redress the ethnocentrism that often focuses on the

Mediterranean or even merely European developments. During the period before the rise of Islam, Christianity was already strong in India, Persia and Africa and had missions extending to China and Arabia. While much of this territory was lost to Christianity, the churches of Egypt, Ethiopia, India and Persia -- now the Assyrians and Chaldeans of Iraq -- continue to exist and proclaim the Gospel in their more difficult contexts.

The author's passion for detail and fascination with language and art will be off-putting to some readers and endearing to others, but they provide for a textured and vital picture characteristic of a skilled Celtic wordsmith.

## Heart of Mercy Prayer group hold seminar on healing

The Angelus

Many people doubt that the miracles that occurred on Pentecost and in the work of Christ and His apostle's still happen in our day and age. The feeling is that they weren't needed anymore when the last Apostle died. When Christ left this earth, He said that He would send a Paraclete, a helper.

The power of the Holy Spirit was released on that long ago Pentecost day and wonderful miracles occurred. People were healed, physically, emotionally and spiritually. Pope Benedict said in a statement on the Catholic Charismatic Renewal. "The charisms arise "as visible signs of the coming of the Holy Spirit." They are not, "a historical

event of the past," but an "always living reality."

That power is still available to us and when we open ourselves to the gifts of the Holy Spirit, we become a well of God's love.

The Heart of Mercy Prayer Group would like to invite you to experience the power and healing that is occurring every day by attending a Life in the Spirit Seminar. Learn how to receive all the gifts and blessings that God has waiting for you. Our Seminar will be held on 6 Monday nights, starting on Monday, April 19, from 7-9 pm and ending on May 24. It will be held at Christ the King Retreat Center in San Angelo.

Please call 325-223-1509 for more information or with questions.

## The Adult Catechism

# Seven deadly sins and why they are particularly deadly

By Archbishop Donald Wuerl  
Diocese of Washington

During one of the many food recalls in the news recently, I listened with great attention to the anchorperson who described the seriousness of this particular contamination by using words like "lethal" and "deadly." Then, to the edification of the listeners, the anchorperson went on to describe in some detail the various types of contaminants, including E. coli, salmonella and botulisms of a variety with which I was only now becoming familiar. With great seriousness, the presentation concluded with the warning, "this information is extremely important because what we are dealing with is truly deadly."

When I turned to the section of the Catechism of the Catholic Church and the United States Catholic Catechism for Adults that deals with the capital sins, that television warning came flooding back to mind. Part of maintaining a healthy spiritual life is to be aware of "lethal contaminants."

There is a type of sin that over the centuries has been designated as a "deadly" or "capital" sin. Tradition names seven of them: pride, gluttony, avarice, lust, sloth, envy and anger. The Catechism of the Catholic Church lists the capital sins which "Christian experience has distinguished, following Saint John Cassian and Saint Gregory the Great" (1866). These seven sins or vices lead us away from and harden our resistance to God's grace. In this and subsequent chapters, we can refresh

our memories, thanks to the catechisms, on the nature and destructive power of these particular vices.

The context, background and foundation for our discussion of the seven deadly sins is the simple recognition that our human nature is tainted. We have a fallen human nature which, while not destroyed, is certainly weakened in its relationship to God. Even with the grace of God and the indwelling of God's Holy Spirit, we struggle with sin.

Deep within us there is a tendency to sin, to struggle against God so that even with the best of intentions we sometimes sin. It is sin within us that pulls us down. This is the context in which we address the whole question of the capital sins -- the deadly vices.

Why are they called capital? They have received this name because they are a source from which any other sins and tendencies to vice and to evil flow. When we repeatedly give in to these vices and commit actions that respond to their urging, we leave ourselves open even more readily to walk in that path that carries us away from God. Since that path leads to spiritual death, these vices are called deadly. They are like venom that slowly paralyzes and eventually kills.

The first of these capital sins is pride. The virtue that helps us overcome it is humility. Pride is clearly evident in all of human history. It is defined as the need, the tendency of persons to exalt themselves, their gifts, their ability over others and even over God's plan. One example of pride and the corresponding lack of humility is our failure to recognize that it is from God that we have received every good gift, ability, talent and capacity in the first place. Pride is the unnatural, unbalanced exaltation of ourselves.

(Please See WUERL/21)



Wuerl

for me to be a worthy shepherd modeled after the heart of the Good Shepherd."

Addressing the media following the Mass, Vasquez says becoming the first Hispanic bishop in Austin was very important to him as he desires to attempt to increase vocations among Hispanic Catholic men and women.

"I am very proud of my heritage. My grandparents came here many, many years ago and worked hard, and sacrificed and contributed to society and loved their church and this country," he said.

Vasquez also reiterated that he would not change anything in the diocese, at least in the foreseeable future, and would spend his entire first year visiting parishes throughout the diocese and listening to the people.

Jesus Christ as Christ announced in today's good news of the gospel."

Oils that are consecrated and blessed include:

► **The Oil of the Sick**, for the ministry of the sick, especially priests who give solace and grace to the sick through the Sacrament of the Anointing of the Sick.

► **The Oil of Catechumens**, for the ministries of infant baptismal preparation and instruction and the ministries of the Rite of Christian Initiation of Adults and Children.

► **The Sacred Chrism**, used in the various sacraments and rites associated with the use of chrism, including baptism, confirmation, ordination and the dedication of churches and altars.

The Chrism Mass also featured more than 40 priests from the diocese renewing their priestly vows.

Photos from the Chrism Mass/Pg. 6

## VASQUEZ: Stamford native, Abilene-raised bishop says he will listen to all in diocese

(From 13)

him," Vasquez said. "Jesus asks Peter three times do you love me. Yes Lord, Peter says three times. And Jesus said, then feed my sheep; tend my lambs.

"As bishop, my love for Jesus Christ must be my first and greatest love. Having decided that Jesus is my first love, only then can I be free to serve and care for the sheep. It is important to know that the sheep are not mine, but rather belong to Christ."

In concluding, Vasquez told the estimated 2,300 in attendance, "Brothers and sisters, I stand ready to serve you as Bishop of Austin and I commend myself to the prayers of la Virgen de Guadalupe and I ask you to pray

## CHRISM: Annual Mass used to consecrate, bless oils used in various diocesan ministries

(From 1)

the death of Sister Regina Decker, who served the Diocese of San Angelo for over 20 years (obituary, Pg. 2), as well as the news of a heart attack suffered by the brother of St. Margaret pastor Rev. Joseph Coutapalli, current dean of the San Angelo deanery.

Despite the series of bad news, the Mass is always one of celebration.

"We can all say that we have been anointed by the Lord and that the spirit of the Lord is upon us," Pfeifer told a mostly full cathedral. "We can all say that because we have been anointed in baptism, confirmation and into the priesthood. Today we want to recognize this anointing that has happened in our lives and thank Jesus for letting us share, through this anointing, and be children of God and proclaimers of the good news of

# STATEMENT: USCCB commits itself to work for safe health care

(From 8)

tion, as well as individuals and groups in the Catholic community, have repeatedly insisted that there is no federal funding for abortion in this statute and that strong conscience protection has been assured. Analyses that are being published separately show this not to be the case, which is why we oppose it in its

current form. We and many others will follow the government's implementation of health care reform and will work to ensure that Congress and the administration live up to the claims that have contributed to its passage. We believe, finally, that new legislation to address its deficiencies will almost certainly be required.

As bishops, we wish to recognize the principled actions of the pro-life members of Congress from both parties, in the House and the Senate, who have worked courageously to create legislation that respects the principles outlined above. They have often been vilified and have worked against great odds. As bishops of the Catholic Church, we

speak in the name of the church and for the Catholic faith itself. The Catholic faith is not a partisan agenda, and we take this opportunity to recommit ourselves to working for health care which truly and fully safeguards the life, dignity, conscience and health of all, from the child in the womb to those in their last days on earth.

# BILL: NRLC says exec order meaningless, for political effect

(From 7)

Sister Carol did not attend the White House signing ceremony for the legislation because she was out of town. But she was one of 20 people who were to receive pens used by Obama during the ceremony, according to the White House.

In a March 21 statement, the CHA leader said the bill "represents great progress in the long effort to make health care available and affordable to everyone in the United States."

Sister Simone Campbell, executive director of the national Catholic social justice lobby Network, was among about 500 people invited to attend the signing ceremony and had been instrumental in mobilizing support for the legislation among Catholics and people of other religions.

"Today, we want to express our deep gratitude to the elected officials who supported extending health care to 32 million people in the United States while not changing existing law on federal funding of abortion," the Sister of Social Service said in a March 23 statement.

"We also celebrate the many voices of faith who engaged in dialogue about the legislation," she added. "Although we did not agree about specifics in the bill, this important dialogue demonstrated our shared faith value for the sanctity of life."

Archbishop Gregory M. Aymond of New Orleans said in a March 22 statement that he and other U.S. bishops were "disappointed that the health

care bill passed in its present form."

"We hoped Congress would redesign the bill in such a way as to eliminate federal funding for abortion and strengthen the conscience clause so that medical care provided in Catholic hospitals will not be affected," he said. "It's also disappointing that some of those within our Catholic family took a position that, in the long run, will not promote the good of society and does not help us live out the mandate of Christ."

Archbishop Charles J. Chaput of Denver, in a March 22 column for his archdiocesan newspaper, the Denver Catholic Register, called House passage of the bill "a failure of decent lawmaking" and said it "remains unethical and defective on all of the issues pressed by the U.S. bishops and pro-life groups for the past seven months."

He also said "self-described 'Catholic' groups have done a serious disservice to justice, to the church, and to the ethical needs of the American people by undercutting the leadership and witness of their own bishops." He mentioned specifically Catholics United, Network and CHA.

Father Frank Pavone, national director of Priests for Life, said passage of the legislation showed that "you can't pass the right kind of laws without the right lawmakers in office."

"America has spoken to its lawmakers about their concerns. The lawmakers have spoken back. Now it's our

move again," he added. "This law will be challenged in many ways. And it's time to prepare for November's elections, so that the changes the American people see fit to make can be made."

Patrick Whelan, president of Catholic Democrats, said passage of the health reform legislation was "an exhilarating accomplishment for us as Catholics."

"Our church has been at the forefront of the movement advocating universal health care for nearly a century," he said. "We salute the courageous Catholic members of Congress who worked so hard to craft and pass this landmark legislation."

Chris Korzen, president of Catholics United, called the votes "an unmitigated victory for Catholic values, which hold that health care is a fundamental human right, not a privilege only to be enjoyed by the few."

Much of the post-vote analysis focused on whether Obama's executive order, which was agreed on in an eleventh-hour deal to obtain the votes of Rep. Bart Stupak, D-Mich., and other pro-life House Democrats, would achieve its stated purpose of ensuring that no federal funds be spent on abortion under the health reform plan.

Morna Murray, president of Catholics in Alliance for the Common Good, said the bill would "maintain long-standing restrictions on federal funding of abortions" and the executive

order would "provide additional valuable assurances on these funding restrictions."

Timothy Stoltzfus Jost, a law professor at Washington and Lee University School of Law, said in a legal analysis that executive orders "independently have the force of law" and are "not subject to legal challenge" as long as the president "is acting within his constitutional authority as the chief executive of the nation's executive departments and not acting directly contrary to a federal statute."

But in a March 21 memo to congressional staffers, Richard Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, said that "the statutory mandate construed by the courts would override any executive order or regulation."

"This is the unanimous view of our legal advisers and of the experts we have consulted on abortion jurisprudence," he said. "Only a change in the law enacted by Congress, not an executive order, can begin to address this very serious problem in the legislation."

The National Right to Life Committee said the promised executive order "was issued for political effect" and "does not correct any of the serious pro-abortion provisions in the bill."

"The president cannot amend a bill by issuing an order, and the federal courts will enforce what the law says," it said.

## CHANGES

(From 7)

### Changes by 2014

► All citizens and legal residents will be required to have health insurance coverage or face a tax penalty, with certain exemptions. Individuals and families making up to 400 percent of the federal poverty level (\$88,000 for a family of four in 2010) will be eligible for federal tax credits on a sliding scale.

► Medicaid will be expanded to include children, pregnant women, parents and adults under age 65 without dependent children if they earn less than 133 percent of the federal poverty level (\$29,326 for a family of four in 2010). The federal government will pay 100 percent of the costs of the newly eligible in 2014 to 2016.

► Insurance companies will be barred from discriminating against adults based on pre-existing conditions, health status or gender.

► All employers will be required to offer health insurance to their employees or face fines. Tax credits to companies and nonprofit groups with 25 or fewer employees and average annual salaries under \$50,000 would cover up to 50 percent of the insurance cost.

► Current federal funding levels for the State Children's Health Insurance Program will be extended through 2015.

► New annual fees will be imposed on the health insurance sector.

► State-based insurance "exchanges" will be established that will allow people under certain income levels to buy private health insurance with government tax credits. Only citizens and legal immigrants will be allowed to purchase insurance through the exchanges.

► The Medicare program for senior citizens will move from a fee-for-service reimbursement system for health care providers to a more comprehensive, quality-based system.

► Insurance companies will be prohibited from placing annual or lifetime caps on the dollar value of health coverage.

## FICTION

(From 6)

but I don't see it. I'm distracted because mom says I got to go and be a lector at mass. So, I'm alone with this person who says they love me and even this love tells me to hurry up because some football pregame show is on in an hour. I start having doubts but how can I afford this thing inside me. I could get fired if I take time off for this thing. With my problems, I'll have to take lots of time off from my job at the restaurant. I get another phone call, it's from my sister. She tells me to have breakfast with her; we need to talk now. My love is mad at me for still not going in and calls his mom for a ride. What a loser!

I have to think now whether I go inside and then walk to Corpus Christi for mass or do I walk to the restaurant for a free breakfast and skip mass. I hate going to mass so I go to the restaurant. My sister is there telling me she loves me and tells me her story. She says that she's gone through the same thing and it's hard but she's a living

example that I can do this. I get a phone call from the clinic saying where am I? It's only 8:00 a.m. and I'm 15 minutes late. I say that I want to cancel the appointment. The clinic receptionist says when do I want to reschedule? I say, No, Thank you, I have to see something with a bunch of letters an O B G Y N. The O B G Y N shows me an image of what's inside of me. It has among other things a head, eyes, fingers, a nose, toes. I can feel its heartbeat. There's something inside of me and it's beautiful. What was I thinking? This is the best thing that has ever happened to me, so what if I can't pay the cell phone bill. Today, my phone's disconnected and I'm looking for work. I live with my sister but I have what I've always been looking for, real love. She just turned three months old and her name is Ashley.

—  
*Guillermo Treviño is a seminarian for the Diocese of Davenport studying at Conception Seminary College.*

## WUERL: Why these seven sins are particularly deadly

(From 19)

In the Gospel, we read of the two men who went up to the temple to pray. One walked straight down to the front of the temple and stood there thanking God that he was not like the rest of people. He followed the law, he was upright, just -- and considerably taken with himself. In the back of the temple the other man simply knelt and asked God's forgiveness for his own unworthiness. Surely both men had gifts and failings. Jesus asked, "Which of the two do you think went home justified?"

Pride is the exaltation of self when our Lord calls us to the simple recognition that whatever we have, whoever we are and whatever good gifts we possess are all from God.

The second capital sin is gluttony. Its counter virtue is temperance.

Essentially gluttony is our failure to practice restraint. It places a priority on physical satisfaction and mental gratification. The temptation we give in to is to satisfy the physical desire for food or drink and to do so in a way that is unbalanced and completely disproportionate to our basic human need.

Temperance on the other hand is the virtue that controls our wish to overindulge in what we eat and drink. In a nation where reports annually show that we are the most overweight population on the planet due to the amount we eat and where a whole industry exists creating low-calorie food and drink, gluttony has not completely gone out of style.

In next month's column, we will take a look at the remaining capital or deadly sins.

## TAD

(Para 10)

demostrado que tener el primer parto a término completo, especialmente en mujeres jóvenes, aporta un importante efecto protector contra el cáncer de seno.

Ante estas evidencias de investigación, algunos científicos y médicos (particularmente aquellos conectados a la industria del aborto) se apresuraron a indicar que dichos resultados eran "inconsistentes" y que realmente no conducían a "conclusiones definitivas". Es por eso que hoy en día las jóvenes rara vez reciben de sus médicos la información sobre estos riesgos. El aborto se mercadea agresivamente como un "derecho de la mujer" y es el

procedimiento más común y lucrativo en Estados Unidos actualmente. Una parte importante del sistema de salud aquí, incluyendo varias asociaciones profesionales como la American Medical Association, parece evadir las discusiones serias en torno a los riesgos de salud por el aborto. Hace algunos años el Dr. George Lundberg, ex editor del Journal of the American Medical Association, en una entrevista para la revista Health Affairs, comentaba que el aborto y el tabaco son "temas sensibles" que por muchos años han estado en la lista de "no tocar" de la American Medical Association.

El peligro que representa el cáncer de seno a causa del aborto inducido

constituye un riesgo de salud muy serio del cual la mujer merece ser informada completa y adecuadamente. Es notoria y preocupante la falla ética del sistema de salud y de las diversas asociaciones encargadas de vigilar al respecto. Y mientras que los profesionales de la medicina moderna no vuelvan a incluir el repudio al aborto directo como parte de su credo profesional, como antes lo profesaban en el Juramento Hipocrático, poco vamos a avanzar en cuanto a los serios problemas de salud de la mujer relacionados con el aborto, entre ellos el cáncer de seno.

La medicina de hoy necesita desesperadamente salir de ese persistente estado de negación en que se encuentra y

limpiar sus manos de la perjudicial e inmoral práctica del aborto, si es que aspira a profesar de una manera cabalmente responsable ante las necesidades médicas de las mujeres embarazadas y de sus bebés.

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*El Padre Tadeusz Pacholczyk hizo su doctorado en neurociencias en la Universidad de Yale y su trabajo postdoctoral en la Universidad de Harvard. Es Sacerdote para la Diócesis de Fall River, Massachusetts, y se desempeña como Director de Educación en el Centro Nacional Católico de Bioética en Philadelphia. The National Catholic Bioethics Center: [www.ncbcenter.org](http://www.ncbcenter.org) Traducción: María Elena Rodríguez.*

## EFFIE: Empathy just one of many marks of a great priest

(From 4)

And another: "I like when you bless me because you wink at me. ... You help us feel better when we are sad. You're great."

And yet another: "I like the way you can actually sit and have a conversation."

And from an older student, a Russian Orthodox who also mentioned his own

priest: "You guys are the reason that there is still hope and peace in this world. We all see a piece of God in our priests."

When my son received his first Eucharist, his father and I walked to the altar with him. When we got to the priest, the one to whom I'm going to write my letter, I became tearful, and when the priest and I looked at each

other, he had tears in his eyes too.

Empathy: the mark of a great priest. When my brother committed suicide and later when my mom died, this priest was in another parish, but he got in touch.

"Whenever you want to talk, whenever you're ready, just give me a call. I'll be here," he said. Not pushy, not full of platitudes or unsought advice, just available.

Presence: the mark of a great priest.

This priest is down to earth. He would never consider putting himself on a pedestal and would firmly refuse any pedestal offered. This helps him as a great confessor, someone who understands human frailty.

Humility: the mark of a great priest. I'm ready to write a note of thanks. How about you?

# LETTER: Parishioners invited to pray over priests during Mass

(From 4)

Sacrament to thank our Lord for the gift of priesthood, Eucharist and for our priests and to ask God's renewed blessings upon our priests. After the Holy Hour, a mass is to be celebrated in honor of the Sacred Heart of Jesus as indicated in the liturgy. If you have an evening Mass scheduled at another hour, you can adjust the time for the Holy Hour before or after Mass.

During the Holy Hour, I ask specifically that each priest who preaches makes reference to the wonderful gift of priesthood that has been given to our Church by Christ, and to thank our God

for this wonderful gift as we pray for our priests who share in this gift, and to ask our Lord for more priestly vocations, as well as for religious life. Make mention of why St. John Vianney is the patron and model for all priests. I am suggesting here some Scriptural Readings for this Holy Hour: Hebrews 10:12-23; 1 Peter 5:1-4; Psalm 40 – Here I am Lord; I come to do your will; Luke 22:14-20; John 10: 11-16; Matt. 20:25-28.

During the Holy Hour before Mass or after Mass, I ask that the following three prayers be prayed. One is an Act of Reparation, followed by the Act of Consecration, and then the Prayer for Priests. The first prayer is an Act of Reparation to the Sacred Heart of Jesus

for the failures of all, especially by those who serve in priesthood. The second prayer is an Act of Consecration of our priests to the Sacred Heart of Jesus, rededicating our priests and all of us to the Sacred Heart as we commit ourselves to be faithful followers of Christ, each one according to his or her vocation. The third prayer is a Prayer for Priests. Please make copies of these prayers and have our people pray them with us during the Holy Hour. I am including some printed copies of the Prayer for Priests.

During the Holy Hour, I ask that the people present be invited to come to the sanctuary to pray over their priest(s) a

spontaneous blessing as the priest(s) kneel before them in the sanctuary with the Blessed Sacrament exposed. Then the priest will give the blessing of the Blessed Sacrament. Please explain to our people what we are asking them to do. As all share in the common priesthood of baptism—the call to holiness—the faithful are asked to pray for the gift of holiness for our priests. Our people have a deep love for all of our priests who give themselves full-time in the ordained priesthood for service to God's people. We priests are there to serve them, and we humbly recognize we need their support and love, their prayers and blessings.

# MISSAL: Translation process dates to 2000, Pope John Paul II

(From 1)

await the much anticipated introduction of the English translation of the Third Edition of the Roman Missal.

First issued by Pope John Paul II in the Jubilee Year 2000, the third typical edition of the Missale Romanum has been in the process of translation into the vernacular languages ever since. While the General Instruction of the Roman Missal was introduced in 2002 and has been guiding our liturgy since, the English translation of the Missal itself is just nearing completion. According to the USCCB Committee on Divine Worship in a recent newsletter,

“there has been no date for implementation given, and none can be until the final recognition from the Holy See is received.” Based on the remaining work to be done, however, current projections seem to indicate availability may come as early as Advent 2011 timeframe. In the interim, the Church in the United States is being urged to use this time for remote preparation of both the clergy and the faithful. Liturgical catechesis for all is encouraged now so that a smooth transition to the revisions to the texts can be made when the time comes. While some reports in the news about the expected revisions created a stir at the time, many people remain unaware that the wording of the prayers in the Mass

and the responses of the people will be changing. In addition to understanding what is changing, it is especially important to help people understand the why. Contrary to what some Catholics may perceive as an effort on the part of Pope Benedict XVI to turn the clock back on the liturgy of the Church to pre-Vatican II days, the revisions in the texts, an effort begun by Pope John Paul II, are rather a return to a truer translation of the original Latin. For example, while the new response “and with your spirit” may sound awkward and may be an unfamiliar expression in modern day speech, it represents a closer translation of the Latin, “Et cum spiritu tuo,” and it's meaning more deeply rooted in

scripture. With the exceptions of English and Dutch, this already has been the response in all the other languages. Much work is underway to provide the necessary materials and training to assist with the implementation of the revisions.

The USCCB has recently updated its website ([www.usccb.org](http://www.usccb.org)) to include webpages on resources, frequently asked questions, pages for both the celebrants and assembly which identify the specific Mass texts that have been revised and a page in Spanish. Priests are encouraged to become familiar with the new texts and start to read through them out loud to “get a sense of proper accent and cadence in proclamation.”

# BLUE: Celebrations to recall how Christianity came to West Texas in 1600s

(From 4)

check the time and place for each event. On Sunday, June 20, a special Mass will be offered at 9:30 am on a stage near the confluence of the Concho river in San Angelo. After the Mass, there will be an ecumenical service of the Procession of Crosses. In the afternoon, a trip will be organized to view the native Pictographs at Paint Rock, Texas.

Last year on June 20, as many people of San Angelo gathered with the Jumano Indians for a historical meeting, I proclaimed that every June 20 in the future would be the Lady in Blue Day for the city of San Angelo and for the entire Catholic Diocese that makes up 29 coun-

ties in West Texas. That historic encounter with the Jumanos—to whom the Lady in Blue appeared many times in the 16th century—with the people of San Angelo—took place in an ecumenical prayer service on the banks of the Concho River near Bell Street in San Angelo. The Chieftain of the Jumano Tribe, Gabriel Carrasco, along with many members of the Jumano community, took part in this beautiful ecumenical service.

That historic encounter remembered how the Lady in Blue brought Christianity to this part of West Texas and beyond in the 1600s.

How can we remember Lady in Blue Day? First, by offering prayers of thanksgiving to our God for bringing

Christianity to this part of West Texas through the special visits of the Lady in Blue, who apparently had the gift of bilocation. Also, it is a day when we can reflect on how we can deepen our understanding of the Gospel of Christ and live it in our daily lives by the love and respect we show all people. It is a day to reflect on the gift of Baptism and how we are called today to be “People in Blue” who share the Good News of the Gospel with others. It is also a day to study our history and especially to help the young people of our communities come to understand this beautiful, historical, spiritual, pastoral dimension of the Church in West Texas. May this be a day to reflect on how Christianity began in West Texas and beyond as two civiliza-

tions blended together influencing our way of life even today.

I ask our priests and pastoral leaders to share this message of the Lady in Blue Day with the people of our parishes, encouraging them to become more familiar with this unique dimension of the history and heritage of the bringing of Christianity to this part of West Texas. Stay tuned to the special services and events that will be held in San Angelo to remember the “Lady in Blue Day.”

Please check with Diocesan office about the times of all of the special events that will be held in San Angelo to remember the “Lady in Blue.”

# OBISPO

(Para 4)

medio de una vida de oración y en la celebración de los sacramentos, especialmente la Eucaristía. El famoso teólogo Dominicano, Padre Rojo Marin proclama que la celebración de la Eucaristía "es el deber sacerdotal par excellence, el primero y más sublime de todo, la celebración más esencial e indispensable para la Iglesia entera, y al mismo tiempo la fuente y origen más pura de su propia santidad. Ser un sacerdote, primeramente y mas que todo es de glorificar a Dios por medio de ofrecer el Santo Sacrificio de la Misa." El sacerdote humano es animado a celebrar la Misa cada día y dar tiempo de calidad a la oración, abrir su corazón y mente y ser dirigido por el Espíritu Santo a crecer en santidad y entonces realmente ser un instrumento de santidad para el pueblo de Dios. Como Pablo dice a todos los feligreses, y podemos decir en especial a

los sacerdotes, deben "ponerse la mente de Cristo."

En su carta global a los sacerdotes en enero del 2010, el Arzobispo Mauro Piacenza, el Secretario para la Congregación del Clérigo, comparte los siguientes pensamientos acerca de la santidad que todo sacerdote debe adquirir:

"La dignidad del sacerdocio concedida por el "Padre Todopoderoso", debe ser evidente en la vida del sacerdote: en su santidad, en su humanidad llena de humildad y acogimiento y caridad pastoral, en la claridad de su lealtad al Evangelio y la doctrina de la Iglesia, en la sobriedad y solemnidad de su celebración de los misterios divinos.

"El Espíritu de santidad, que uno pide que sea derramada nuevamente, es la garantía de ser capaz de poder vivir la vocación que uno ha recibido a crecer en la "santidad" y, al mismo tiempo, la condición de la mera posibilidad de ser "fiel al ministerio". Fidelidad es el gran

encuentro maravilloso de la libertad fiel de Dios y la libertad creada pero herida del hombre, que, sin embargo por medio del poder del Espíritu, llega a ser sacramentalmente capaz "para ser a otros un modelo de conducta correcta".

"El Sacerdote, vestido con el Espíritu del Padre Todopoderoso, es llamado a "guiar" la jornada de santificación de la gente encomendada a él por medio de enseñar y la celebración de los sacramentos y, más que todo, con su misma vida, con la certeza que el único fin por la cual el sacerdote existe: Paraíso!"

Esta jornada de santificación se centra en el altar donde el sacerdote, en la celebración del Sacramento de la Eucaristía, se une él mismo con Cristo y fortifica su vida interior con gracia. Sirve como alimento espiritual y remedio, para el sacerdote y la gente encomendada a su cuidado. Para alimentar a los fieles con el Pan que vino del cielo es el gran don que el Pastor de almas puede dar a su gente.

Al acercarnos al final del "Año del Sacerdote", animo a todos mis hermanos sacerdotes a esforzarse a crecer cada día en nuestra llamada a santidad, y de ser instrumentos santos de Cristo para la gente que tenemos el privilegio de servir. Este servicio de santidad significa que ayudemos a nuestra gente que crezcan en una relación personal más profunda con nuestro Señor y Salvador, Cristo Jesús. Para ayudarnos a cumplir con esta gran responsabilidad y privilegio, pedimos a nuestra Madre Bendita, la madre de todos los sacerdotes, que nos ayude a vivir nuestro sacerdocio por medio de siempre estar abiertos a la voluntad de Dios para nosotros tal como fue ella.

Estimados hermanas y hermanos de Dios, recen por nuestros sacerdotes, pidiendo a Dios que les llene el don de santidad, y recen que sean instrumentos fieles de la santidad de Dios para ustedes, la gente que servimos.

## BISHOP: All priests encouraged to continue daily spiritual growth

(From 2)

source of their own priestly holiness. Being a priest is before and above all else to glorify God by offering the Holy Sacrifice of the Mass." Each day the human priest is encouraged to celebrate Mass each day and to give quality time to prayer, to open his heart and mind to be led by the Holy Spirit to grow in holiness and then truly be an instrument of holiness for God's people. As Paul says for all the people, and we can say especially for priests, they must "put on the mind of Christ."

In his worldwide letter to priests in January 2010, Archbishop Mauro Piacenza, the Secretary for the Congregation of the Clergy, shares the following thoughts about the holiness every priest must strive for:

"The dignity of the priesthood bestowed by the "Almighty Father", must be evident in the life of priests: in their sanctity, in their welcoming humanity full of humility and pastoral charity, in the clarity of their faithfulness to the Gospel and the doctrine of the Church, in the sobriety and solemnity of their celebration of the divine mysteries.

"The Spirit of holiness, which one begs might be poured forth anew, is the guarantee to be able to live the vocation one has received in "holiness" and, at the same time, the condition of the very pos-

"The dignity of the priesthood bestowed by the "Almighty Father", must be evident in the life of priests: in their sanctity, in their welcoming humanity full of humility and pastoral charity, in the clarity of their faithfulness to the Gospel and the doctrine of the Church, in the sobriety and solemnity of their celebration of the divine mysteries."  
-- Archbishop Mauro Piacenza

sibility to be "faithful to the ministry". Faithfulness is the wonderful meeting of the faithful freedom of God and the created but wounded freedom of man, which, however, through the power of the Spirit, becomes sacramentally capable "to be to others a model of right conduct."

"The Priest, clothed with the Spirit of the Almighty Father, is called to "guide" the journey of sanctification of the people entrusted to him by teaching and the celebration of the sacraments and, above all, with his own life, with the certainty that this is the only end for which the priest himself exists: Paradise!"

This journey of sanctification centers on the altar where the priest, in the celebration of the Sacrament of the Eucharist, unites himself with Christ and fortifies his interior life with grace. It serves as spiritual food and remedy, for the priest and the people entrusted to his care. To feed the faithful with the Bread came down from Heaven is the greatest good

that the Shepherd of souls can give his people.

As we approach the end of the "Year for Priest," I encourage all of my brother priests to strive to grow each day in our

## CATOIR: Book's message, be not afraid

(From 15)

the world" (Jn 16:33).

The second part of the book is by a husband-and-wife team of medical experts, Dr. John T. Scully and his wife Kimberly Ann Scully, who is a certified register nurse. Dr. Scully delivered over 10,000 babies in his lifetime with Kimberly at his side for most of them. Together they wrote a little book to help expectant mothers and fathers by answering many of the questions most frequently asked by pregnant women.

No pregnancy is an accident. Whatever

call to holiness, and to be holy instruments of Christ for the people we have the privilege of serving. This service of holiness means that we help our people to grow into a deeper personal relationship with our Lord and Savior, Jesus Christ. To help us fulfill this great responsibility and privilege, we ask our Blessed Mother, the mother of all priests, to assist us in living our priesthood by always being open to the will of God for us as she was.

Dear people of God, pray for our priests, asking God to fill them with the gift of holiness, and pray that they will be faithful instruments of God's holiness for you, the people we serve.

the circumstances surrounding the origin of any particular human life, that baby in the womb is a miracle of God's presence. That infant has received an invitation to the banquet of life.

Do not be among those who say "there is no room at the inn."

The Lord said, "Do not be afraid; just have faith" (Mk 5:36).

It takes a great act of faith for a trembling mother to trust her future to God. But God is love, and he can never be outdone in generosity.

The message of this book is: Do not be afraid!

The West Texas Angelus  
Official Newspaper of the  
Diocese of San Angelo, Texas  
POSTMASTER: Send all address  
changes to:  
WEST TEXAS ANGELUS  
P.O. Box 1829  
SAN ANGELO, TX 76902-1829

**Bishop Michael D. Pfeifer, OMI**  
Publisher

**Jimmy Patterson**  
Director of Communications  
Editor

Member  
Catholic News Service  
Catholic Press Association  
Texas Catholic News

Published the first Monday follow-  
ing the 1st Saturday of each month  
and delivered to all registered  
parishioners in the San Angelo  
Diocese.

Subscription rate for all others:  
\$10 per year

THIRD CLASS POSTAGE PAID  
AT SAN ANGELO, TEXAS

Printed by the  
San Angelo Standard Times  
A Scripps-Howard Company

#### Submissions:

Story suggestions, calendar items,  
parish briefs and all other  
submissions should be emailed to  
JimmyLPatterson@grandecom.net.

**COPY, PHOTO DEADLINE:**  
Third Friday of every month.

Photos should be in jpeg format.

Letters to the editor are welcome,  
and should be emailed to  
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Letters to the editor are printed at  
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CATHOLIC PRESS ASSOCIATION  
of the United States and Canada

## Dioce-Scenes

### San Angelo



The Peace Ambassadors of West Texas 3rd prize-winning float -- "Saddle Up for Peace" -- in the San Angelo Rodeo Parade. Their first-ever float was sponsored by the Rustic Star of Fredericksburg; Ross Dutton, DVM; Carl and Pat Schlinke's Dry Creek Ranch; Becky Benes' Oneness of Life Productions; and the Peace Ambassador's Tuesday at 11:30 a.m. book club, the Faith Club.

## MATTHIESEN: Olfen native retired as Amarillo bishop in 1997

(From 1)

"We have lost one of the great voices in the movement to rid the world of nuclear weapons," said Dave Robinson, executive director of Pax Christi USA, in a March 24 statement. "He was a great man, rooted in the belief that it was the responsibility of people of faith and conscience to change the world in which we live."

Born June 11, 1921, in Olfen, Leroy Theodore Matthiesen was the fourth of eight children of Joseph Anthony and Rose Englert Matthiesen. He grew up on a cotton farm and attended local schools until going to the Pontifical College Josephinum in Worthington, Ohio, where he completed high school, four years of college and four years of graduate study in theology.

He was ordained a priest of the Amarillo Diocese at the Ohio

school on March 10, 1946, by Archbishop Amleto Giovanni Cicognani, then the apostolic delegate to the United States, who later became a cardinal and Vatican secretary of state.

After ordination he served briefly as chaplain at St. John's Hospital in San Angelo, then in the Diocese of Amarillo. In June of 1946 he was sent to study at the Register College of Journalism in Denver, where he earned a master's degree and later a doctorate in journalism.

On his return to Amarillo, he was named editor of the Texas Panhandle edition of the Register system of newspapers (now The West Texas Catholic) and assistant pastor of Sacred Heart Cathedral. He began writing a column, "Wise and Otherwise," in the paper in 1952 and continued it until 1998.

In 1954 he was named a monsignor and became founding pastor of St. Lawrence Parish in

### Ballinger



The Ballinger Knights of Columbus Council #10985 annually raises money for the Pregnancy Help Center of the Concho Valley. Once a year, the Knights pass out baby bottles to the parishioners at weekend Masses at St. Mary's. The parishioners are asked to place their loose change in the bottles for a month or until they are full, and then return the bottles to church. This recent collection brought in \$1,300 for the Pregnancy Help Center. The picture shows Grand Knight Tom Studer presenting the check to Judy Presley, the Administrative Assistant of the Pregnancy Help Center. Also attending the presentation are council members (L-R) Jim Studer, Edwin Zly, Alton Schaefer, Larry Lange, and David Workman. The Pregnancy Help Center of the Concho Valley is a locally funded organization which provides guidance and support to expectant mothers experiencing an unexpected or crisis pregnancy. The Pregnancy Help Center provides information and support concerning alternatives to abortion. The Knights of Columbus wish to thank the parishioners of St. Mary's Star of the Sea in Ballinger for their generous support.

Amarillo, while continuing as editor of the diocesan newspaper and as vocations director. In 1961 he received a master's degree in secondary school administration and was appointed the following year as rector of St. Lucian's Preparatory Seminary in Amarillo. In 1968, still serving as editor and vocation director, Msgr. Matthiesen was named principal of Alamo Catholic High School in Amarillo and chaplain of St. Francis Convent in Amarillo. In 1971, he became, in addition, pastor of St. Francis Parish outside of Amarillo.

Following the death of Amarillo Bishop Lawrence M. DeFalco, he was elected administrator of the diocese in 1979 and served in that capacity until May 30, 1980, when he was ordained bishop of Amarillo.

A longtime member of the Catholic Press Association, Bishop Matthiesen received the

CPA's Bishop Arthur J. O'Neal Award in 1996. He served on the U.S. bishops' communications committee from 1980 to 1983; on the board of directors of the National Catholic Rural Life Conference, 1985-88; and on the bishops' Administrative Board, 1989-95.

One of the bishop's most controversial actions was his call in 1981 to Catholics working at the Pantex plant in his diocese, where most U.S. nuclear weapons were assembled at the time, to reconsider whether in conscience they could justify the work they were doing.

"For 33 years I lived and continue to live at the very portals of Pantex, and for those 33 years I did nothing either as a priest or a bishop until a Catholic employee and his wife came to me with troubled consciences. They had begun to think that what he was doing was wrong," Bishop Matthiesen said in a 1981 talk.