



Serving the Diocese of San Angelo, Texas
Volume XXXIII, No. 3

APRIL 2013

Pope Francis

March 13, 2013



DIOCESE OF SAN ANGELO
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From the Bishop's Desk

In the year of faith, the power of faith can move mountains

**Bishop
Pfeifer**

By Bishop Michael Pfeifer, OMI

Jesus, during His earthly life and ministry constantly stressed the importance of faith, inviting us to trust in His power, his care, and compassion, to help us with every situation of life. He would tell His followers that if they had faith the size of a mustard seed, they could move mountains. What is our level of faith? In the Year of Faith, we remind ourselves that faith is about our basic personal, intimate relationship with Christ, who is always there to assist us and guide us as a Good Shepherd, and always inviting our Heavenly Father to send us the great power of the Holy Spirit to strengthen our faith.

In proclaiming the Year of Faith, our Holy Father, Pope Benedict XVI, has stressed over and over again that the most important thing is to live our faith, manifest our faith in positive actions, witnessing to the great power of this gift that has been given us in baptism, that is strengthened in the Sacrament of Confirmation, and made strong each time we receive the Eucharistic Christ. Are we living in our daily lives this great power of faith given to us by God, our Father? The more we call upon our Father to help us live our faith, the more wonderful and unbelievable things we can do in life – even move mountains.

To remind us of the wonderful power of faith that we possess, I bring to your attention a beauti-

ful description of the power of faith given to us from the Book of Hebrews that puts us in contact with the ancestors of our faith in the Old Testament, which was to inspire the faith of the first Christian community based on the great power of the Resurrection of Christ. I present for your reflection about the power of faith that we hear in Hebrews 11:32-40: "Brothers and Sisters: What more shall I say? I have not time to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, did what was righteous, obtained the promises; they closed the mouths of lions, put out raging

(Please See **BISHOP/22**)

DIOCESAN BRIEFS**Fr. Rodney White named Director of Seminarians**

As of April 1, Fr. Rodney White will assume the duties of the Diocesan Director of Seminarians in addition to his current duties as the Director of Vocations. Fr. Rodney is also responsible for assisting in the Marriage Tribunal and serves as the Director of the Diocesan Liturgy Commission. Fr. Rodney is replacing Fr. Hugh Wade, who has served the Diocese well for many years as Director of Seminarians. Fr. Wade has resigned this position due to health reasons and asks that everyone please keep him in prayer.

Day of Prayer for Rain

As there remains an urgent need for rain throughout West Texas, and the entire state of Texas, Bishop Michael Pfeifer, OMI, of the Catholic Diocese of San Angelo, which takes in 29 counties in West Texas, is sending a letter today to all the Mayors of West Texas, asking the Mayors of all the major cities and towns within the geographical area of the diocese, to proclaim **Sunday, April 14, 2013**, as a Day of Prayer for Rain in all the churches and places of worship throughout West Texas. The bishop is asking that these proclamations be sent to the local media so all people would be aware of this request and join together in prayers to our Heavenly Father for this much needed gift.

"We are told by Christ that if we ask our Heavenly Father for any good thing in Christ's name, that we will receive it," Bishop Pfeifer said. "The precious gift of rain is so much needed to provide water for people, for all animals and for nature, and to reduce the danger of fires. Our humble recognition of God's help for rain is already a prayer and we trust our Heavenly Father will send rain as we already begin our prayers leading into the big day of prayer."

Cemetery Cleanup

On **Saturday, April 27**, there will be a general clean up of Calvary Cemetery in San Angelo. We will go through the entire cemetery and remove all flowers and decorations from the graves. We will also remove all unauthorized fencing and brick/stone/wire borders of any kind,

**Olfen-Miles-Rowena Youth Group's Souper Bowl of Caring**

The Youth Group from the parishes of St. Boniface in Olfen, St. Joseph's in Rowena and St. Thomas in Miles collected \$600 during Super Bowl weekend for its "Souper Bowl of Caring" food drive for the Miles Ministerial Alliance Food Bank. On Sunday, March 10, the youth presented the check to Deacon Stanley Lange, representing the ministerial alliance. Deacon Stanley thanked the group for its work and generosity, and then gave a short presentation about what the Miles Ministerial Alliance does, and what the donation would be used for. Thanks to all who participated and donated making this project a success. (Courtesy photo)

including any items covering the grave such as white rocks, outdoor carpet, etc. If you have anything that you do not want thrown away by the cleanup crew, please come and pick it up by Friday, April 26. On Sunday, April 28, you may place arrangements back on the graves.

Msgr. pilgrimage to Fatima, Lourdes

Msgr. Maurice Voity, rector of Sacred Heart Cathedral in San Angelo, and veteran pilgrimage leader, is happy to announce a special **YEAR OF FAITH PILGRIMAGE to FATIMA AND LOURDES, August 5-14, 2013**. In addition to the great Marian Shrines at Fatima, Portugal, and Lourdes, France, pilgrims will visit Santiago de Compostela, Leon and Burgos, and the Way of St. James in Spain. This will be an especially spiritual and moving event for all the participants, and we expect to celebrate Mass at a different site each day. Lodging will be in 3 and 4-star hotels with private baths. Departure by coach from San Angelo and Abilene, and flying from DFW. The pilgrimage includes breakfast and

supper daily. Current cost is only \$3,395 per person in double occupancy (subject to change if air taxes and fuel charges are increased). Space is extremely limited, so make your reservation as soon as possible. For more information, or to receive a booking form, contact Sacred Heart Cathedral at 325-658-6567, or email Msgr. Voity at mjvoity@hotmail.com.

Immigration services available

The San Angelo Diocese Immigration Services in our three deaneries can assist hundreds of people especially in Abilene and Midland-Odessa. Services include processing documents such as Naturalization and Citizenship applications, Alien Relative petitions, Adjustment of Status Immigrations Benefit applications, Temporary Protective Status, Deferred Action for Childhood Arrival (Dream Act), Waiver of Disability, and Work Permits. If you need legal assistance, or know of anyone who does with immigration matters, please contact your local pastor who will put you in contact with a person who can serve you.

Servicios Diocesanos Disponibles de Imigracion

Los Servicios de Imigracion de la Diocesis de San Angelo en nuestras tres foranias han sido abiertos por algunos anos, mas sin embargo, al tener extremadamente poca ayuda hemos sido eapaz de ayudar o asistir a bastantes personas especialmente en las Foranias de Abilene y Midland Odessa. Los servicios se basan en: Procesamiento de Docwnentos, para ello incluyen: Aplicacion de Naturalizacion y Ciudadania, Peticion de un Familiar Extranjero. Ajuste de Estado Migratorio, Aplicacion Beneficiaria, Estado Temporal de Proteccion, Accion Diferida para la llegada de infantes (Dream Act), Dispcnsa de Incapacidad, y Permisos de Trabajo. Si necesita ayuda legal, o conoce a alguien que necesita ayuda con imigracion, comuniquese con su Pastor local quien 10 (la) pondra en contacto con la persona que 10 (la) atendera.

Letter of thanks

The following letter was sent to the people of the Diocese of San Angelo for their generosity in supporting the Retirement Fund for the Religious:

Dear Bishop Pfeifer:

Thank you for your diocesan check for \$77,597.02, which has been deposited in the Retirement Fund for Religious account. This brings your diocesan contributions for all the years of the collection to \$1,340,338.23. The money has been recorded as part of Appeal XXV for 2012.

Your generosity surely helps religious address the many challenges as they age. Religious today, as always, continue to make an impact on our society. Even as they age, the commitment to the ministry of their community, their prayer and their spiritual life are a vibrant testimony to the faithfulness they promised so many years ago. Your commitment to them is heartfelt testimony to their faithfulness. All religious, young and old, are grateful for your support.

*Sister Janice Bader, C.P.P.S.
Executive Director
National Religious Retirement Office*

DIOCESAN DATES

Bishop's Calendar

APRIL

14 — ODESSA, St. Mary — Confirmation at 11:00 am.
15 — WALL, St. Ambrose — Confirmation at 6:30 pm
16-18 — BELLEVILLE, ILL. — Oblate Fourth Province Convocation
19 — ODESSA, Holy Redeemer — Confirmation at 6:30 pm
20 — OLFEN, St. Boniface — Confirmation at 5:00 p.m.
21-23 — SAN ANTONIO, Texas Bishops' Meeting
24 — SAN ANGELO Diocesan Pastoral Center — Presbyteral Council Meeting at 11:00 a.m.
25 — ABILENE, Holy Family — Confirmation at 6:30 p.m.
26 — SAN ANGELO Sacred Heart Cathedral Gym— Youth & Catechetical Awards Banquet at 6:30 p.m.
27-29 — CORPUS CHRISTI, Knights of Columbus State Convention
30 — WINTERS, Our Lady of Mt. Carmel — Confirmation at 6:30 pm.

MAY

1 — ELDORADO, Our Lady of Guadalupe—Confirmation, 6:30 pm
2 — BALLINGER, St. Mary — Confirmation at 6:30 p.m.
4 — MIDLAND, St. Ann — Confirmation at 5:00 p.m.
5 — SONORA, St. Ann — Confirmation at 10:30 a.m.
7 — MIDLAND, San Miguel Arcangel — Confirmation, 6:30 p.m.
8 — BIG LAKE, St. Margaret — Confirmation at 6:30 p.m.
10 — MIDLAND, St. Stephen — Confirmation at 6:30 p.m.
11 — ABILENE, St. Francis — Confirmation at 4:00 p.m.
12 — BROWNWOOD, St. Mary — Confirmation at 11:00 a.m.
13 — SAN ANGELO, Diocesan Pastoral Center — 8:30a.m. Staff Mass
13 — SAN ANGELO, 11 a.m. Staff Meeting
13 — SAN ANGELO, Christ the King Retreat Center — Rosary at Grotto at 6:30 p.m.
15 — ABILENE, St. Vincent — Confirmation at 6:30 p.m.
16 — ODESSA, St. Elizabeth — Confirmation at 6:30 p.m.
18 — ODESSA, St. Joseph — Confirmation at 6:30 pm.
19 — FT. STOCKTON, St. Agnes — Confirmation, 10:30 a.m.
21 — ST. LAWRENCE, St. Lawrence—Confirmation, 6:30 p.m.
22 — STANTON, St. Joseph — Confirmation at 6:30 p.m.
24 — SAN ANGELO, St.

Joseph — Confirmation, 6:30 p.m.
25 — SAN ANGELO, Sacred Heart —Confirmation at 5:00 p.m.
26 — SAN ANGELO, St. Mary — Confirmation at 12:00 noon
28 — COLEMAN, Sacred Heart — Confirmation at 6:30 p.m.
29 — EDEN, St. Charles — Confirmation at 6:30 p.m.

Christ the King Retreat Center

APRIL

15 — Heart of Mercy Prayer Meeting
16 — Deacon's Quarterly Meeting
18-21 — Women's Walk to Emmaus
22 — Heart of Mercy Prayer
23 — Adoration
26-28 — Beginning Experience
29 — Heart of Mercy Prayer
30 — Adoration

MAY

6 — Heart of Mercy Prayer Grp
7 — Adoration
12 — Mother's Day
13 — Heart of Mercy Prayer Grp
13 — Rosary with Bishop Pfeifer @ Mary's Grotto
14 — DRE, CRE, CYM-Reflection Day
15 — Spice up your Marriage; Our Lady of Peace; GAFB
17-19 — Engaged Encounter
19 — Natural Family Planning
20 — Heart of Mercy Prayer Grp
21 — Adoration
27 — Memorial Day-Office Closed
28-30 — Episcopal diocese of North West Texas
30-June 2 — Women's Small Town ACTS Retreat

JUNE

3-7 — Lubbock Diocese Priests Annual Retreat
7-9 — DOSA Priest Ordination
10-11 — Seminarian Gathering
14-16 — The Mystics Retreat
16 — Father's Day
17 — Heart of Mercy Prayer Grp
18 — Adoration
20-23 — Women's Catholic Cursillo
24 — Heart of Mercy Prayer Grp
25 — Adoration
27-30 — Girls Chrysalis Flight

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 — Deacon Wayne Rock (2006)
28 — Rev. Francis Hynes, C.M.(1996)

From the Editor

Lubbock home to history — but hurry

By Jimmy Patterson

LUBBOCK — In his book “Witness to Hope,” biographer George Weigel says Pope John Paul II influenced more people in more diverse circumstances than any human being in his time.

Peggy Noonan called the pope, “a titan of the century,” and Carl Bernstein in his book, “His Holiness,” says PJP2 transformed the Vatican into one of the world’s most powerful institutions once again.

Together, these three gifted writers have made a convincing case that Blessed John Paul II was indeed one of the most influential historical figures of our lifetime, regardless your



Patterson

faith.

Why then, would over 110 personal effects of this spiritual giant open a multi-city United States tour in, of all places, Lubbock, Texas?

It’s all in who you know, they say. Fr. Malcolm Neyland, a priest in the Diocese of Lubbock currently serving as a chaplain at University Medical Center, is the one man responsible for securing the exhibit’s opening along with the help of the National Exhibits Association. While Fr. Malcolm certainly has a persuasive way about him, it helps that he has, over the years, developed a friendship with Francesco Buranelli, director of the Vatican Art Museum.

For Catholics, the exhibit is a once-in-a-lifetime display of papal effects, and include his trademark crozier, or staff, that he often used, eyes closed

(Please See EXHIBIT/24)

‘I Have Come To You Again’

Blessed Pope John Paul II Personal Effects Exhibition

Catholic Renewal Center
 Diocese of Lubbock
 4620 W. 4th St.

Exhibit is officially endorsed and produced in partnership with the Vatican Museums in Rome.

Tickets: \$15 (adults), \$10 (Seniors 60 and over), \$10 (students), \$10 per person (groups of 20 or more). Interpretive audio available (\$5)

For more info: 800.585.3737
 or
www.nationalexhibits/org

Del Escritorio del Obispo

En el año de fe se nos recuerda que el poder de la fe puede mover montañas

Por el Obispo Miguel Pfeifer

Jesús, durante su vida y ministerio terrenal constantemente resaltó la importancia de la fe, invitándonos a confiar en su poder, su cuidado, y compasión, para ayudarnos con cualquier situación de la vida. El les decía a sus seguidores que si tuvieran fe del tamaño de un grano de mostaza podrían mover montañas. ¿Cuál es el nivel de nuestra fe? En el Año de Fe, nos recordamos que la fe se trata básicamente de nuestra relación personal e íntima con Cristo, quien siempre está presente para asistarnos y guiarnos como un Buen Pastor, y siempre invitando a nuestro Padre Celestial que nos mande el gran poder del Espíritu Santo para fortalecer nuestra fe.

Al proclamar el Año de Fe, nue-



Obispo Miguel Pfeifer OMI

stro Santo Padre, Papa Benedicto XVI, ha resaltado vez tras vez que la cosa más importante es la de vivir nuestra fe, manifestar nuestra fe en acciones positivas, testificando al gran poder de este don que se nos ha dado por el bautismo, que es fortalecido en el Sacramento de Confirmación, y se hace aún más fuerte cada vez que recibimos al Cristo Eucarístico. ¿Estamos viviendo cada día de nuestras vidas este gran poder de fe dado a nosotros por Dios, nuestro Padre? Al seguir llamando a Dios a que nos ayude a vivir nuestra fe, aún más maravillosas e increíbles serán las cosas que podremos hacer— incluyendo a mover montañas. Para recordarnos del maravilloso poder de la fe que poseemos, les dirijo su atención a la hermosa descripción del poder de la fe dada a nosotros en el libro de los Hebreos que nos pone en contacto con nuestros antepasados de nuestra fe en el Antiguo Testamento, la cual era para inspirar la fe de la primera comunidad cristiana basada en el gran poder de la resurrección

de Cristo. Les presento para su reflexión acerca del poder de fe que escuchamos en Hebreos 11:32-40: “Hermanos: ¿Para qué seguir hablando sobre el poder de la fe? Me faltaría tiempo, si tuviera que exponer en detalle lo que hicieron Gedeón, Baruc, Sansón, Jefté, David, Samuel y los profetas. Por su fe, ellos conquistaron reinos e hicieron justicia, lograron que se fueran cumpliendo las promesas divinas, cerraron las fauces de los leones, dominaron la violencia del fuego, se salvaron del filo de la espada, vencieron las enfermedades, fueron valientes en la guerra y pusieron en fuga a los ejércitos extranjeros.

Hubo también algunas mujeres, que por su fe obtuvieron la resurrección de sus hijos muertos. Muchos, sometidos a las torturas, prefirieron no ser rescatados, para alcanzar así la resurrección. Unos sufrieron escarnios y azotes, cadenas y cárcel. Otros, fueron ape-

(Mira OBISPO/21)

The Windows Up Above



The church's exterior work (left) was done by Church Art Glass of Clinton, Kentucky. Inside artwork, above and at right, was done by Crystal Goodman, an artist from San Angelo.

(Courtesy photos)

Rowena church receives needed face lift

The Angelus

ROWENA — St. Joseph Church, in Rowena, one of the oldest and grandest structures in the diocese, is undergoing some much-needed enhancements.

Church Art Glass of Clinton, Kentucky, was contracted to work on the outside of Rowena's St. Joseph Church, to restore the windows. Workers prepared and painted the woodwork, cleaned the stained glass and installed a vented, safety glass framed covering.

These reparations will allow the beauty of the windows to be seen from the exterior of the church.

On the inside, Crystal Goodman, an artist from San Angelo, painted a wood-grain effect to the window frames. The dark wood is enhancing the brilliance and many colors of the stained glass. Crystal has already completed two previous projects of re-painting the main and two side-altars and also, all of the statues and their pedestals.

The church's windows were installed and funded by St. Joseph parishioners in the 1920s, '30s and '70s. Years of the often harsh West Texas elements have deteriorated the condition of the glasswork.

The work comes under the guidance of the Rev. Ariel Lagunilla, pastor at St. Joseph.

St. Joseph was built in 1924 with none of the technological advances available in architectural work today, almost 90 years later.

"The windows on the church were installed during the Great Depression, said a member of the committee. "We have all heard our grandparents and great-grandparents tell stories of how financially tough those years were. They often spoke of economic worry. They scrimped and saved because of the times. And yet, they had these magnificent windows. The installation of the windows during those hard years speaks volumes of what their faith and church home meant to them."





April Study Question

We want this Year of Faith to arouse in every believer the aspiration to profess the faith in fullness and with renewed conviction, with confidence and hope. It will also be a good opportunity to intensify the celebration of the faith in the liturgy, especially in the Eucharist, which is "the summit towards which the activity of the Church is directed ... and also the source from which all its power flows." (Porta Fidei No. 9)

To rediscover the content of the faith that is professed, celebrated, lived and prayed, and to reflect on the act of faith, is a task that every believer must make his own, especially in the course of this Year. (Porta Fidei No. 9)

The liturgy is an excellent opportunity to stir people's minds and hearts.

How can we prepare liturgies that are true celebrations of the people and Christ's presence among us?

Vatican II and the Second Period (1963)

By Rev. Joe Uecker, C.P.P.S.

Remember what we have said before: For a bureaucrat, the deadly enemy is change. So you know what they are thinking and feeling. So Paul reassured them by implicitly saying that he was removing the reform of the Curia from the agenda of the Council. "The reforms will be formulated and promulgated," he said, "by the Curia itself."

The Council opened again on September 29. After the Mass, Pope Paul delivered his speech, an hour-long speech and the subject was the Church. This speech was to provide a foretaste of the encyclical which he was preparing on the Church (Ecclesiam Suam), which was published in August of 1964.

It was obvious by this time that the style of Pope Paul would be different from that of Pope John, which is only natural. There would be similarities as well as differences in his relationship to the Council. He asked forgiveness from the separated brethren for any injuries against them and offered forgiveness to them. It was not an easy speech to follow, but reaction to it was favorable. What everyone understood was that the Church was to be the focal point of the



A Bishop speaks with two lay women during a meeting of the Second Vatican Council in St. Peter's Basilica at the Vatican in 1962. Pope Benedict XVI will mark the 50th anniversary of the Oct. 11, 1962, opening of the council and kick off the Year of Faith with an Oct. 11 Mass in St. Peter's Square. (CNS photo/Giancarlo Giuliani, Catholic Press Photo) (Sept. 28, 2012)

deliberations of the Council, recalling what had happened at the end of the first period.

Looking back, it appeared that Pope Paul seemed to set himself up in competition with the Council in two matters. He was writing an encyclical on the Church at the very time when the

Council was debating the subject, and he reserved to himself, even with the Council in session, a matter of great importance to the Council Fathers: the reform of the Curia.

Pope Paul seemed to take on four

(Please See **VATICAN II/20**)

Diocesan Immigration Services assist many in West Texas

By Bishop Michael D. Pfeifer, OMI

The San Angelo Diocese Immigration Services in our three deaneries have been open for a few years now and although we have an extremely limited staff, we have been able to assist hundreds of people especially in the Deaneries of Abilene and Midland-Odessa.

Some of the available services include processing documents for such things as:

- ▶ Naturalization and Citizenship Applications
- ▶ Alien Relative Petitions
- ▶ Adjustment of Status
- ▶ Immigrations Benefit Applications
- ▶ Temporary Protective Status
- ▶ Deferred Action for Childhood Arrival (Dream Act)
- ▶ Waiver of Disability, and
- ▶ Work Permits.

Currently, we are waiting to see what happens with the proposed reform of the nation's immigration law. We are pleased that the administration is having a conversation about immigration reform, but it is still not clear what will happen with all the proposals for change of immigration law being discussed in Washington.

Our Catholic commitment to the dignity of

the immigrant comes from the exactly the same root as our commitment to the dignity of the unborn child. Any Catholic who truly understands his/her faith knows that the right to life proceeds and creates the foundation for every other human right.

Being pro-life means that we need to make laws and social policies that would care for those who are already born and that no one else would defend - and today these are our suffering immigrants. Reconciliation is needed to heal the divide between citizen and undocumented immigrant members of our Church. As the joint statement from our U.S. and Mexican bishops point out, "Part of the process of conversion of mind and heart deals with confronting attitudes of cultural superiority, indifference, and racism; accepting migrants not as foreboding aliens, terrorists, or economic threats, but rather as persons with dignity and rights, revealing the presence of Christ; and recognizing migrants as bearers of deep cultural values and rich faith traditions."

In our country today, and right here in West Texas, we employ a permanent underclass human beings who build our roads, work in our fields, clean our hotel rooms and landscape our

(Please See **IMMIGRATION/21**)

Servicio de Imigracion Diocesano, asistiendo a todos

Por el Obispo Miguel D. Pfeifer,

Los Servicios de Inmigracion Diocesanos de San Angelo en nuestras tres Foranlas, han estado en operacion por algunos anos, a pesar de estar limitados de personal, hem os podido asistir a un gran numero de personas, especialmente en las Foranias de Abilene y Midland Odessa.

Los servicios disponibles, incluyen:

- 1). Documentacion para la Naturalizacion y la Ciudadania,
- 2). Peticiones para 10s familiares.
- 3). Acuerdos de Estado para las Aplicaciones a beneficiados,
- 4). Proteccion de Permanencia Temporal.

5). Accion Diferida para el arrivo de la Ninez (Dream Act)

6). Proteccion al Discapacitado,

7). Permisos de trabajo. En la actualidad, estamos esperando que pasara con la propuesta de ley de Inmigracion en la Nacion. Nos complace saber que el gobierno no esta dialogando sobre la Reforma Migratoria, pero todavia no se ve claro que sucedera con las propuestas de modificacion de ley discutidas en Washington.

Nuestro compromiso Catolico a la Dignidad de 10s Inmigrantes, proviene exactamente de la misma raiz de nuestro compromiso con la Dignidad del Nino no engendrado. Cualquier Catolico que verdadera

(Mira **IMIGRACION/22**)

Making Sense of Bioethics

Facing the downstream effects of same-sex parenting

By Rev. Tad Pacholczyk

In March, 2013, the British paper *The Independent* ran an article entitled, "Children in gay adoptions at no disadvantage: Research confirms same-sex couples are just as good at parenting as heterosexuals." The article, based on a study at Cambridge University, concluded there was "no evidence" to support the claim that children's masculine or feminine tendencies were affected by having gay or lesbian parents, nor were the quality of their family relationships significantly different.



Pacholczyk

The studied outcomes, however, were limited to children four to eight years of age, so that any later effects, as they passed through puberty, for example, and "came of age," were not included. Common sense, however, begs the question: how capable would two men be at helping their adopted daughter with very female matters pertaining to growing up and maturing physically? For daughters this is often an issue requiring ongoing support, communication and sharing. It's not something men can just read up on in a book; it can be a delicate, personal matter, closely connected to a young woman's sense of self-identity, and it's reasonable to conclude that there are real advantages to the empathy shared between a mother and her daughter.

Although *The Independent* claims this was the first study to look at how children in non-traditional families fared when compared with heterosexual households, at least two other major studies addressing the question were published during 2012, one by Mark Regnerus, a sociologist at the University of Texas at Austin, and the other by Loren Marks, a researcher at Louisiana State University. Both studies presented compelling evidence countering the claim that a child's psychosocial growth is equally supported in lesbian and gay environments as it would be in heterosexual parenting environments.

Common sense, instead of common clichés, ought to serve as our starting point in discussions about adopting children. One of the clichés we hear is that adopting children is really just a matter of the "rights of parents." As Phoebe Wilson noted in an article in the *New Woman*: "If adoption is going to be debated as a 'right,' then the rights of the child (innocent and defenseless) are the rights that must prevail. Adoption exists for the benefit of the child, not for the couple who adopts him." Same-sex couples who seek to adopt a child can doubtless be motivated by the best of

intentions and by genuine compassion for the plight of an orphan. Yet Wilson goes on to explain the deeper reasons that need to motivate adoption:

"A child in need of adoption is a child who is in extraordinary and abnormal circumstances. He is a child without parents. Adoption seeks to 'create,' from a social and legal point of view, a relationship similar to what would be natural for the child, meaning a family relationship: mother, father, child. This relationship would not be, for example, two fathers and a mother, or three women, or a single man because this does not exist in the natural biological filiation. The love and affection of one, two or five people isn't enough. In order for a child to develop into a well balanced and fully mature person, he needs the presence of a father and a mother."

In recent years, adults who were raised by same-sex couples have started to recount and write about some of their childhood experiences. Robert Oscar Lopez, who has described himself as a "bisexual Latino intellectual, raised by a lesbian, who experienced poverty in the Bronx as a young adult," now works as a professor at California State University. He described the notable challenges he faced growing up:

"Quite simply, growing up with gay parents was very difficult.... When your home life is so drastically different from everyone around you, in a fundamental way striking at basic physical relations, you grow up weird.... My peers learned all the unwritten rules of decorum and body language in their homes; they understood what was appropriate to say in certain settings and what wasn't; they learned both traditionally masculine and traditionally feminine social mechanisms... I had no male figure at all to follow, and my mother and her partner were both unlike traditional fathers or traditional mothers.... [B]eing strange is hard; it takes a mental toll, makes it harder to find friends, interferes with professional growth, and sometimes leads one down a sodden path to self-medication in the form of alcoholism, drugs, gambling, antisocial behavior, and irresponsible sex. The children of same-sex couples have a tough road ahead of them — I know, because I have been there."

A compassionate society seeks to help and assist orphaned children, but no reasonable society intentionally deprives those children of a mother or a father. That is, however, what placing them into a same-sex home invariably does.

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.

OBITUARY

Fr. Fey served as chaplain of St. John's hospital, pastor at St. Mary

Fr. George K. Fey, C.P.P.S. of the Kansas City Province of the Missionaries of the Precious Blood died on Thursday, March 14, 2013 at St. Charles Center in Carthage, OH. He was 94 years old.



Fr. George was born in Boston, PA on September 22, 1918 to Leo and Mary (Keddie) Fey. He entered Brunnerdale Seminary in Canton, OH in September, 1932 and made Temporary Incorporation on December 8, 1936 at St. Joseph College in Rensselaer, IN. He was Definitively Incorporated as a Missionary of the Precious Blood three years later on December 3, 1939 and ordained to the priesthood on December 5, 1943 at St. Charles Seminary in Carthage by Archbishop John

McNicholas.

In the months following his ordination, Fr. George lived at St. Charles Seminary and helped out as needed in the area until 1944, when he was appointed as associate pastor at St. Gertrude Parish in Lebanon, PA. From 1945-1947, he served Immaculate Conception Parish in York, PA as associate pastor.

In 1947, Fr. George sailed to Chile as a foreign missionary, helping to establish the beginnings of the C.P.P.S. presence there. With the exception of a year-long sabbatical in 1953-1954—during which time he worked as a substitute priest in Kansas, Wisconsin and Ohio—he would remain in Chile until 1960. While there he served as pastor of San Joaquin & Anna Parish in Riachuelo and San Juan Parish in Pitruquén.

Upon his return to the United States in 1960, Fr. George served briefly during that year as associate pastor of St. Anthony Parish in Detroit, MI and Holy Ghost Parish in Vinita, OK. He then began an extended time serving in North Dakota, first as pastor of Precious Blood Parish in Dodge until 1963, and then as pastor of St. Paul Parish in Halliday (with missions in Dodge and St. Martin) from 1963 until 1974. In addition he served as a member of the Kansas City Provincial Council from 1971 to 1975.

In 1974, Fr. George moved to Texas, where he was pastor of St. Mary Parish in San Angelo from 1974 to 1977 and then chaplain at St. John Hospital in San Angelo until 1994. He retired that year, residing at St. Mary Parish and serving as a substitute priest for the diocese until 2001, when he moved to Kansas City to fully retire. In 2005 he moved to St. Charles Center, where he lived until his death.

Father George will be remembered for his passion for justice and peace. He was one of the original members of the province's justice and peace committee. An avid reader, Father George had an extensive library and would share his books and recommendations for reading with other members of the committee, community, and diocese. He knew that a passion for peace was not enough; people of faith needed to be knowledgeable about the social issues of the day and form their consciences around Scripture and Catholic Social Teaching.

Fr. George is survived by one brother, Fr. Albert Fey, C.P.P.S., who lives at St. Charles Center; two sisters, Marie and Isabel Fey of St. Henry, OH; and the members and companions of the Kansas City Province. He was preceded in death by his parents, Leo and Mary.

The Mass of Christian Burial was celebrated March 18 with Fr. Richard Bayuk, C.P.P.S., vice-provincial director, presiding. Burial followed in St. Charles Cemetery.

May Fr. Fey rest in God's gracious peace.

Earth Day focuses our attention on conservation

By Bishop Michael D. Pfeifer, OMI

Earth Day, April 22, reminds us that this planet is our home, and it is also the source of the resources that we need to live as we travel through time. This significant day focuses our attention on how we all can be more environmentally friendly in the neighborhoods of the cities where we live.

Conservation of our resources significantly enhances the quality of life of our homes and the surrounding area. We need to preserve these natural beauties for the long haul – for ourselves and those who come after us. We need to give Earth Day a huge priority, and to remember that it is not just one day a year; it is every day. Every day we should do something to improve the wonderful planet that God has given us that is the source of all that we need to stay alive. Earth Day is a splendid reminder of how important the health of the earth's ecosystems is, not just for wildlife, but more importantly for human quality of life.

It is also important to care about Earth Day because the loss of public land is an epidemic nationwide but Texas in particular is rapidly losing land to development at an alarming rate. We have much to protect and a lot to lose. If we work now to conserve our amazing natural heritage, we can make a difference in sustaining



The Sheldon Glacier with Mount Barre in the background is seen from Ryder Bay near Rothera Research Station, Adelaide Island, Antarctica, in this undated handout photo. Climate change is causing the world's glaciers to melt at an unprecedented rate. Catholic leaders gathered at The Catholic University of America in Washington Nov. 8-10, 2012, discussed Pope Benedict XVI's teachings on the environment and climate change (CNS File photo).

the natural beauty and wildlife that makes Texas, Texas, and reap the economic benefits from conservation.

According to Nature Conservancy statistics, Texas is among the top states for wildlife and plant diversity. Texas is also the home to the greatest number of birds and reptile species in the United States.

Earth Day calls all of us to be better stewards of the many wonderful resources that God has given to our home, Planet Earth. These resources have been with us for million of years, and we want them to last for many, many years into the future.

The slippery, deadly slope of euthanasia

(Bishop's Note: Sadly, in our country, and in other parts of the world, there is a strong movement to approve euthanasia through various means, which simply is the taking of one's own life. Euthanasia goes against the Gospel principles of life, and the constant teaching of our Church that God alone is the Master of life, and no one can morally claim the right to take his or her own life. To help us better understand the evil of this pro-euthanasia movement, I am featuring here an article from the Pro-life Articles that vividly portrays the evil of euthanasia.)

By Bishop Michael D. Pfeifer

There are so many hazards with euthanasia ranging from the problem of defining "terminally ill" to the very real danger of euthanasia becoming a means of health care containment.

Advocates argue that it would be "voluntary," but the movement from voluntary to involuntary euthanasia would be like the movement of abortion from "only for the life or health of the mother" as was proclaimed by

(Please See **EUTHANASIA/19**)

Vatican II: El Segundo Período (1963), parte 2

Por Rev. Joe Uecker, C.P.P.S.

Recuerden lo que hemos dicho antes: Para un burócrata, el enemigo mortal es el cambio. Así sabe que los de la Curia están pensando y sintiendo. Así es que el Papa Pablo aseguró, diciendo implícitamente que la reforma de la Curia no iba a ser parte de la agenda del Concilio. "Las reformas serán planeadas y promulgadas por la Curia misma."

El Concilio se abrió de nuevo el 29 de septiembre. Después de la Misa, Pablo habló por una hora y el asunto fue la Iglesia. Este discurso iba a dar una pre- vista del encíclico que estaba preparando sobre la Iglesia (Ecclesiam Suam) que fue publicado en agosto de 1964.

Era evidente en este momento que el estilo del Papa Pablo sería diferente que el estilo del Papa Juan y es natural. Habría semejanzas y también diferencias en su relación al Concilio. El pidió perdón a los hermanos separados por las heridas contra ellos y ofreció perdón a ellos. No fue fácil

seguir este discurso, pero la reacción era favorable. Lo que todos entendían era que la Iglesia iba a ser el punto focal de las deliberaciones del Concilio, recordando lo que había pasado al fin del primer período.

Mirando atrás, parece que el Papa Pablo se ponía en competencia con el Concilio en dos asuntos. Estaba escribiendo un encíclico sobre la Iglesia al mismo momento en que el Concilio estaba debatiendo el asunto, y se reservó a sí mismo, aunque el Concilio estaba en debate, un asunto de gran importancia al los Padres Conciliares: la reforma de la Curia.

El Papa Pablo parecía tomar cuatro papeles: 1) Era obispo y así miembro del Concilio. A veces hablaba de esta manera, haciendo sugerencias que el Concilio podía aceptar o rechazar. 2) Era juez en los conflictos, a veces en la primera instancia. 3) Era el promovedor de unanimidad, para que el Concilio no se terminara en división o cisma. 4) Se consideraba el guardián de la enseñanza correcta. No

siempre era claro a los obispos en San Pedro cuál de los papeles estaba cumpliendo en cualquier momento.

El 30 de septiembre, El Concilio comenzó su trabajo de nuevo. El Cardenal Felici, el secretario general del Concilio repasó las reglas revisadas que incluían permiso para que haya presente hombres laicos que no podían hablar al Concilio sin el permiso del papa. También había reglas para que todo fuera en secreto.

Este fue una reunión que cansó a los obispos porque las reglas tenían que ser repetidas en inglés, español, francés, alemán y árabe. Después de esto, los Cardenales Ottaviana y Browne (de Irlanda) introdujeron el esquema cortado sobre la Iglesia que había sido revisado durante la inter-sesión. El esquema original tenía 11 capítulos; éste tenía cuatro: El misterio de la Iglesia 2) La Constitución Jerárquica de la Iglesia 3) El Pueblo de Dios 4) La Vocación a la Santidad. La esquema comenzó con las palabras Lumen Gentium (La Luz a las Naciones) que

llegó finalmente a ser su nombre. Hubo una gran diferencia. En la versión anterior, la Luz se refería a la Iglesia. En esta versión, La Luz refería a Cristo.

El esquema había tenido cirugía radical. Los capítulos sobre ecumenismo, evangelización, la vida religiosa, y relaciones entre la Iglesia y el estado habían sido eliminados y enviados a otras comisiones. La redacción era diferente. En vez de referir a los miembros de la Iglesia como sujetos, todos los miembros eran en primer lugar miembros del Pueblo de Dios, poniendo el énfasis en la igualdad fundamental de todos los miembros de la Iglesia. Es decir: la línea vertical se cambió en una línea horizontal. El esquema estaba lleno de imágenes bíblicas y patristicas: fecundidad, dignidad, abundancia, carisma, bondad, puerto seguro, bienvenida, comunión, ternura y calurosidad.

Tal vez más significativo que los capítu

(Mira **VATICANO/20**)

Catholic Voices

Ten Commandments (times two) for daily living

By Fr. Ron Rolheiser

Almost thirty years ago, Daniel Berrigan wrote a little book that he entitled, *Ten Commandments for the Long Haul*. It was, in effect, a handbook of sorts on how to be a prophet in today's world. It was Berrigan at his best, explaining how a prophet must make a vow of love and not of alienation.

Anyone who is trying to be prophetic, from the right or from the left, might profitably read this book.

He ends with a number of Commandments, not ten but forty-seven of them. Here's a sample of them (paraphrased), just to give you a taste of his insight, language, and wit:

1) Call on Jesus when all else fails. Call on Him when all else succeeds (except that never happens).

2) Don't be afraid to be afraid or appalled to be appalled. How do you think the trees feel these days, or the whales, or, for that matter, most humans?

3) Keep your soul to yourself. Soul is a possession worth paying for, they're growing rarer. Learn from monks, they have secrets worth knowing.

4) About practically everything in the

world, there's nothing you can do. This is Socratic wisdom. However, about a few things you can do something. Do it, with a good heart.

5) On a long drive, there's bound to be a dull stretch or two. Don't go anywhere with someone who expects you to be interesting all the time. And don't be hard on your fellow travelers. Try to smile after a coffee stop.

6) Practically no one has the stomach to love you, if you don't love yourself. They just endure. So do you.

7) About healing: The gospels tell us that this was Jesus' specialty and he was heard to say: "Take up your couch and walk!"

8) When traveling on an airplane, watch the movie, but don't use the earphones. Then you'll be able to see what's going on, but not understand what's happening, and so you'll feel right at home, little different than you do on the ground.

9) Know that sometimes the only writing material you have is your own blood.

10) Start with the impossible. Proceed calmly towards the improbable. No worry, there are at least five exits.

Alongside these commandments, I'd like to share a Decalogue for Daily Living that Pope John XXIII wrote for himself, his own Commandments for daily life. They reflect his depth, his simplicity, and his humility:

1) Only for today, I will seek to live the

livelong day positively without wishing to solve the problems of my life all at once.

2) Only for today, I will take the greatest care of my appearance: I will dress modestly; I will not raise my voice; I will be courteous in my behavior; I will not criticize anyone; I will not claim to improve or to discipline anyone except myself.

3) Only for today, I will be happy in the certainty that I was created to be happy, not only in the other world but also in this one.

4) Only for today, I will adapt to circumstances, without requiring all circumstances to be adapted to my own wishes.

5) Only for today, I will devote 10 minutes of my time to some good reading, remembering that just as food is necessary to the life of the body, so good reading is necessary to the life of the soul.

6) Only for today, I will do one good deed and not tell anyone about it.

7) Only for today, I will do at least one thing I do not like doing; and if my feelings are hurt, I will make sure that no one notices.

8) Only for today, I will make a plan for myself: I may not follow it to the letter, but I will make it. And I will be on guard against two evils: hastiness and indecision.

9) Only for today, I will firmly believe, despite appearances, that the good Providence of God cares for me as no one else who exists in this world

10) Only for today, I will have no fears. In particular, I will not be afraid to enjoy what is beautiful and to believe in goodness. Indeed, for 12 hours, I can certainly do what might cause me consternation were I to believe I had to do it all my life."

In the United States there is an ongoing debate about the value or non-value of posting the Ten Commandments in certain public places. Proponents argue that, as a culture founded on Judeo-Christianity, we owe it to ourselves and our children to post publicly our essential moral code.

Opponents argue that this isn't fair to other religions and, beyond that, we would serve ourselves better by posting the Beatitudes, the real challenge that awaits us beyond the Ten Commandments.

What Berrigan and John XXIII do is bring the Commandments and the Beatitudes together. Moreover they both do too what Scripture enjoins us all to do, namely, to inscribe the Commandments into the flesh of our hearts by making them a practical guide for our lives.

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio. He is a community-builder, lecturer and writer. His books are popular throughout the English-speaking world and his weekly column is carried by more than seventy newspapers worldwide.



Rolheiser



Byron

By Father William J. Byron, SJ
Catholic News Service

When the Year of Faith opened last October, Pope Benedict XVI invited the whole church into "a time of particular reflection and rediscovery of the faith."

He later decided to vacate the chair of Peter and now pursues his own journey of reflection and rediscovery. The prayers of the entire Catholic world are with him on that journey. His prayers are undoubtedly with the rest of us as we follow the faith and move into our own unknown future.

Father Adolfo Nicolas, the superior general of the Jesuits, has, in response to Pope Benedict's invitation to a Year of Faith, asked Jesuits worldwide this question: "What lights, shadows, challenges and opportunities do we see in our environment with regard to faith?"

And he followed that question with another: "What operative role does faith actually play in my life: for example, in my work; in the way I deal with difficulties;

in the way I use time, resources, energy?" And he then extended that question by asking: "What do I experience as challenges or obstacles to faith, and what sustains and deepens my faith?"

Those questions are worthy of consideration by all Catholics and I'd like to provide some impetus for that reflection.

I think of religious faith as the act, the attitude, the mindset by which we entrust ourselves to God. In my view, faith and trust are twins. There is content to faith, of course. We make statements about who God is and what God has done in creation and throughout human history.

But propositional faith and attitudinal faith are different realities. There is no truth at all to that sing-song childhood chant, "seeing is believing; seeing is believing."

You do not believe what you see; you know it. You have sensible experience of it and you just know. What you do not or cannot see, you can still believe (and thus know) on evidence given to you by another -- a trustworthy other. In this case, you do not see, but you surely know.

For me, faith is indeed the act by which I entrust

myself to God. I don't have "faith in the future," for example; my faith is in God.

One of the challenges to my faith is not classic atheism but what Jesuit Father John Courtney Murray many years ago identified as "atheism by distraction." Given the achievements of science, technology and engineering that meet my needs for water, food, health care and national security, I am distracted away from a sense of my dependence on God. Hence, I become an atheist by distraction.

For me, the remedy for this is an abiding sense of gratitude. Building a spirituality based on gratitude is one way, by God's grace, of deepening my faith.

So all of us can take an inventory of that for which we should be grateful and then let an attitude of gratitude -- the awareness of being indebted to God who is the giver of all we possess -- get to work within us to quietly deepen our faith.

Not a bad way to spend what's left of this Year of Faith.

Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University, Philadelphia. Email: wbyron@sju.edu.

Reflection and discovery in the Year of Faith

Catholic Voices II: Pope Emeritus Benedict

The gift of an orderly transition and the example of Benedict XVI

By Father John Catoir
Catholic News Service

The recent resignation of Pope Benedict XVI, formerly Cardinal Joseph Ratzinger, came as a shock to everyone. Before he became pope, he was the head of the Vatican Congregation for the Doctrine of the Faith for nearly 24 years, the chief disciplinarian under Pope John Paul II.



Catoir

There was this joke that went around about him in the early days. It dealt with two liberal theologians and Cardinal Ratzinger, who all died on the same day. The first theologian went in the judgment room, came out after two hours and said, "Thank God, I made it." The second theologian came out, perspiring, after four hours. He, too, said, "Thank God, I made it." Finally, Cardinal Ratzinger went in and eight hours later

'Protecting orthodoxy is one of the main the duties of the Petrine office, and it is the reason we don't have a hodgepodge of ideas in our belief system: Everybody can't be right."

— Fr. John Catoir

Jesus came out saying, "Thank God, I made it."

Such was his early reputation in a role where Cardinal Ratzinger had to make some tough calls.

Cardinal Ratzinger was responsible for holding others accountable for their teachings, especially in instances when there was a question about certain views constituting heresy. If that person refused to retract his error, the judgment would be made public. To avoid such a disgrace, many of them brought lawyers with them and tried to justify their opinion, believing that it was theologically sound. In some instances, Cardinal Ratzinger would calm-

ly say, "No, it isn't."

Protecting orthodoxy is one of the main duties of the Petrine office, and it is the reason we don't have a hodgepodge of ideas in our belief system: Everybody can't be right.

After Cardinal Ratzinger became pope, we began to see him in a different light. He had not changed, but we saw more clearly that he was both humble and respectful of his adversaries. His resignation proved that he was not driven by a hunger for power but by a love for the church.

Pope Benedict became the first pope to resign voluntarily since the hermit Pope

Celestine V in 1294. Pope Benedict aligned himself with the memory and legacy of this hermit from the medieval past. In 2009, when Pope Benedict visited Pope Celestine's tomb in the aftermath of an earthquake that struck L'Aquila, Italy, where Celestine is buried, he did more than say a simple prayer.

"Without explanation he removed the pallium (the stolelike symbol of authority) from around his shoulders, and laid it gently on Celestine's glass encased tomb," wrote Jon M. Sweeney in "The Pope Who Quit."

Pope Benedict knew he was declining physically for a long time. The recent recharging of his pacemaker testified to his weakening physical condition. This good man has provided us with an orderly transition of power.

We thank him for his many years of honorable service to the church of Jesus Christ, and we pray for his peace and happiness.

A life lesson delivered by an aging pope

By Maureen Pratt
Catholic News Service

Much has been said of the historic nature of Pope Benedict XVI's decision to resign, but I am struck by something much more personal, something that resonates with those of us who are aging.

When we approach a certain age, frailties begin to surface and they interfere with the desire to keep carrying out our respective vocation. It brings up a variety of questions.



Pratt

When is it time to stop working? When do we let go? When do we move from one career, one way of living, to another type of living? This new way of living might seem less productive, active or prestigious.

How do we make the transition? Do we go kicking and screaming? Hastily? Gracefully?

Well before these questions loom, what tools do we use to answer, to make our decisions? Do we rely on financial calculations or on careful assessment of our physical condition?

'I have tremendous appreciation for Pope Benedict's humility expressed in his explanation and decision."

— Maureen Pratt

In my case, the transition from being a full-time employee to not working at all was abrupt and unplanned. I walked into a doctor's office to find out that something was wrong with me. I was diagnosed with lupus. I had doctor's orders to stop working and doing the leisure activities I had enjoyed. I was in my mid-30s and immediately began to struggle with the question, What's next?

Some people have the luxury of planning for decades what they will do when the time comes to retire. But even then, economic and lifestyle factors might be easier to assess than those deeply human longings of belonging, of serving, of doing something of value.

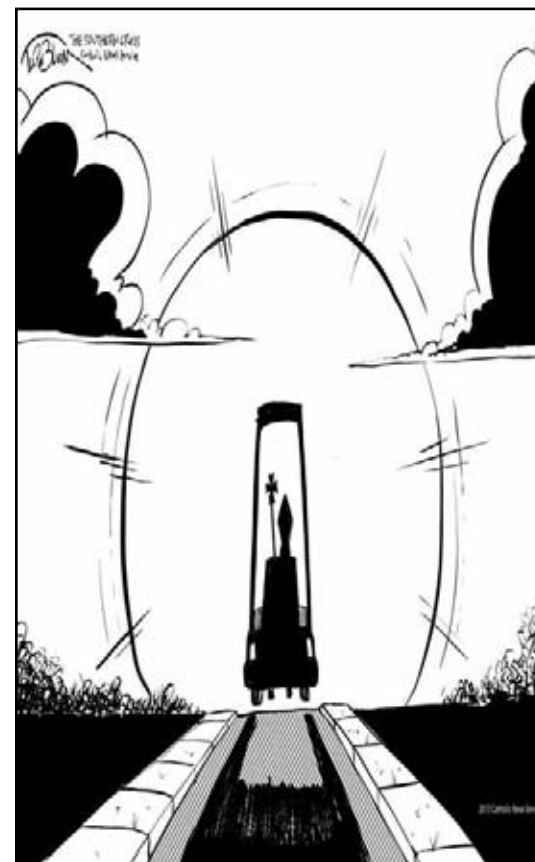
With retirement, life does not end. It changes, profoundly, in personal and professional ways. Adapting to these changes can be difficult, even when the moment is eagerly anticipated.

I have tremendous appreciation for Pope Benedict's humility expressed in his explanation for his decision. I am

encouraged and inspired by his acknowledgment that he will not sit idle but will continue his ministry, albeit different in form from that of his work as supreme pontiff. And I am grateful that he communicated to us his reliance on prayer as central to the decision he ultimately made.

Perhaps at a certain age or stage in life our current occupation is no longer something to which we can do justice or for which we are no longer fit. Perhaps we are right in stepping away and allowing others to serve at work, at a volunteer position or at another activity. But this does not mean that God is finished with us yet.

In retirement, the closing of one door opens others. Along with our financial calculations and retirement planning, reliance upon prayer and discernment of God's will can assist us in knowing when and through which door we shall go.

Farewell, Pope Emeritus

“It was very touching to see that before Pope Francis gave his first papal blessing, he asked the hundreds of thousands of people to first bless him, asking God to bestow grace and strength upon him.”

— Bishop Michael D Pfeifer, OMI

March 18, 2013



Bishop Pfeifer, second from right, commented often on Pope Francis's humility during a Mass honoring the new Holy Father, March 18.

Bishop celebrates election of pope with Mass in Holy Father's honor

By Jimmy Patterson
Editor / West Texas Angelus

SAN ANGELO — Bishop Michael D. Pfeifer presided over a special Mass honoring newly elected Pope Francis I, March 18, at the Cathedral of the Sacred Heart in San Angelo.

The bishop acknowledged the world's universal acceptance of the new Holy Father as well as recalling Pope Francis' early shows of humility and love for all people.

“In taking the name St. Francis, the pope has drawn connections to the 13th century St. Francis of Assisi, who saw his calling as trying to rebuild the simple spirit of the church and devote his life to missionary journeys,” Bishop Pfeifer said.

Pfeifer noted that Pope Francis

founded his preaching on the long, constant biblical Judeo principals of the Catholic Church as far as respect for human life at its very beginning in taking a strong stance against abortion.

“He has also stressed strongly the ancient biblical teaching that marriage can only be between one man and one woman — in God's design. Cardinal Bergoglio also has been tough on hardline conservative views even among his own clerics who often put human law before the greatest law of love.”

Pope Francis, Bishop Pfeifer said, has already had a history of speaking courageously for the Church's values and has long been a voice for the poor and marginalized, the value of every human life.”

Prayers said for Pope Francis at March 18 Mass at Cathedral of the Sacred Heart in San Angelo:

For our newly-chosen Pope Francis, may he be blessed with grace, humility and patience, and be strengthened in his role upon earth as the living sign of Christ, promoting peace and justice, unity and love, let us pray to the Lord ...

For our newly-elected Pope Francis, may we join our voices together in mutual support, showing respect for his papacy; finding in him gentleness and openness to hear the voices of God's people; and to be strong and true to him as he infallibly interprets God's words in matters of faith and morals, let us pray to the Lord ...

For our newly-elected Pope Francis, that he be blessed with good health and a long life, and that

through his sacred words and actions, he may inspire the faithful to stand strong with him as he faces the task of breaking down the barriers that divide us, let us pray to the Lord...

That our newly-elected successor to Saint Peter, Pope Francis, may be filled with every grace and blessing; may he be given the strength needed to persevere in guiding the Body of Christ, and the zeal to carry out Christ's mission in the world, let us pray to the Lord ...

That Pope Francis may become for the faithful a sign of renewed hope and joy in the Church, as well as a soothing source of light and absolute faith to the faithful as we wander in a world filled with confusion, unrest and doubt, let us pray to the Lord ...

POPE FRANCIS



Pope Francis's inaugural Mass, March 19, 2013

Beloved by the people, servant of poor begins papacy

By Cindy Wooden
Catholic News Service

VATICAN CITY — Pope Francis formally began his ministry as bishop of Rome and as pope by pledging to protect the Catholic Church, the dignity of each person and the beauty of creation, just like St. Joseph protected Mary and Jesus.

"To protect creation, to protect every man and every woman, to look upon them with tenderness and love

is to open up a horizon of hope," he told between 150,000 and 200,000 people gathered under sunny skies in St. Peter's Square and the nearby streets.

With representatives of other Christian churches and communities, delegations from 132 countries, Jewish and Muslim leaders as well as Buddhists, Hindus, Sikhs and Jains present, Pope Francis preached the Gospel, but insisted the values it espouses are essentially human,

"involving everyone."

While the rites and rituals of the inauguration of his ministry as pope took place immediately before the Mass, the liturgy itself was a celebration of the feast of St. Joseph, patron of the universal church and "also the name day of my venerable predecessor," Pope Benedict XVI, the former Joseph Ratzinger.

The retired pope was not present

(Please See **FRANCIS/23**)



A POPE OF FIRSTS

Changes in style send clear message from Pope Francis

By Francis X. Rocca
Catholic News Service

VATICAN CITY — Pope Francis had been pope for less than six days when he was formally installed March 19, but he had already made a distinctive and overwhelmingly favorable impression on the world.

That is an especially remarkable accomplishment given that, until his election, the former Cardinal Jorge Mario Bergoglio had been practically unknown to the public outside his native Argentina.

His abrupt change in style from the previous pontificate has overwhelmingly charmed the press and the public. But among the hierarchy, off-the-record sentiments seem to be more mixed: admiration at the ease with which Pope Francis has assumed his new role, alongside doubts that he can or should keep up such an unconventional approach for long.

The new pope made an immediate impact with his extraordinary gestures of humility: bowing and asking the crowd's blessing on election night, paying his own hotel bill and eschewing papal regalia such as red shoes and a gold pectoral cross; and with his displays of spontaneity, such as straying from prepared texts and stopping to greet the crowd on a Rome street.

Especially within the Vatican, there are surely many who inwardly regret the clear signs that informality will be the rule in this pontificate. After all, honors and decorations are among the few worldly rewards legitimately available to those in the hierarchy. More importantly, anyone who understands the significance of appearances in Italian and thus in Vatican culture understands that Pope Francis' changes indicate a threat to something more vital than vanity.

Of the widely acknowledged priorities among the cardinal electors in the run-up to the conclave that chose Pope Francis, none was more prominent than the need to reform the Roman Curia, the church's central administration. Sensational leaks to the press in 2012 documented corruption and mismanagement inside the Vatican, and in a speech during the cardinals' pre-conclave meetings, then-Cardinal Bergoglio himself is reported to have denounced the practice of ecclesiastical "careerism."

If the cardinals chose Pope Francis in part to play the role of curial reformer, they ignored a common argument that an Italian would be best prepared to deal with that largely dysfunctional culture. But as he reminded the crowd attending his first Angelus March 17, the new pope is of Italian origin. Though Argentina is a Spanish-speak-

(Please See **STYLE**/19)



Pope Francis carries woven palm fronds as he walks in procession at the start of Palm Sunday Mass in St. Peter's Square at the Vatican March 24. (CNS photo/Paul Haring)

Knights leader: Pope will lead era of new evangelization

By Carol Zimmermann
Catholic News Service

ROME — The pontificate of Pope Francis will be one of new evangelization and one that will "reach out in new ways to laymen and laywomen," said Carl Anderson, supreme knight of the Knights of Columbus.

Anderson noted that already the pope has given the laity an "urgent call" in his first words, stressing the need for "a more active and intense shouldering of the works of charity."

The laity must "stand up and shoulder that responsibility, and I think we have a Holy Father who will lead us in that direction," he told Catholic News Service March 18.

He said the cardinals' election of Argentine Cardinal Jorge Mario Bergoglio as pope makes

it seem as if they were focusing on retired Pope Benedict's 2009 encyclical, "Caritas in Veritate" ("Charity in Truth.")

He said Pope Francis has a "unique solidarity with the poor and those in need" that he hopes will impact the church, especially affluent Catholics in North America, to begin to have solidarity with those in poverty and in need of help.

"Pope Benedict told us in his encyclical that the church is one big family and that no one should lack the necessities of life, so I hope with this new pope, Pope Francis, we will begin to live that out in even greater ways," he said.

Anderson said he could not help seeing parallels in the election of Pope Francis and the election of Pope John Paul II in 1978. When both were announced on the balcony of St. Peter's

Basilica, he said many people did not know much about them.

He noted that the pope from Eastern Europe, Pope John Paul, was able to have a "tremendous impact from behind the Iron Curtain for a whole continent of people." In a similar way, he thinks Pope Francis will "usher in a huge renewal of Catholicism in the Western Hemisphere.

Anderson said that Pope John Paul stood with people against the communist dictatorship in Eastern Europe. Similarly, he noted, Pope Francis may show his solidarity with the people of Latin America, especially since he has demonstrated in his pastoral ministry that the church is "not a place of privilege but a place of service."

Contributing to this report was Francis X. Rocca.

Despite close ties, pope often skipped barbeques to serve in Argentine slums

By Carol Glatz
Catholic News Service

VATICAN CITY —Even though Pope Francis is very close to his family, he would often skip their barbecues to spend Sundays or holidays in Buenos Aires' slums, the pope's sister said.

"That's the way he is: totally devoted to the mission of a priest; he is the pastor of the least," said Maria Elena Bergoglio.

The youngest of five, Bergoglio, 65, is the pope's only surviving sibling, said a report in the Italian Catholic newspaper, Avvenire, March 19.

She told the newspaper that said she and her brother are extremely close, which she attributes to their parents' emphasis on the "the value of love."

"We've always had a very close relationship despite the 12-year age difference. I was the youngest and Jorge always pampered and protected me," she said of her brother.

"Every time I had a problem, I'd go running to him, and he was always there."

Even though his ministry and duties as Jesuit provincial and then as archbishop of Buenos Aires kept her brother busy and often prevented him from visiting, the two siblings always spoke by phone every week, she said.

His priority was the neediest in his archdiocese, which meant he often spent Sundays or holidays in the city's shantytowns, instead of attending the family "asado" or barbecue, she said.

"Jorge taught me to always be there for people, to always be welcoming, even if it meant sacrificing something," she said of her brother.

She said she named her first-born son Jorge, "in honor of my special brother," who also was moved to be asked to be the child's godfather.

The pope's nephew, Jorge, 37, told the paper that his uncle "is someone who is very open, we talk about everything, long talks," he said.

Bergoglio said the media has only been reporting on her brother's love of tango, opera and soccer, but that very few people know he is an excellent cook.

"He makes fantastic stuffed calamari; it's his favorite dish," she said.

(Please See **MINISTER**/19)

Pope Francis

Jorge Mario Bergoglio

Is the first pope...

- From the Americas
- From Jesuit order
- To take name Francis

Is known to...

- Take the bus and subway
- Cook his meals
- Have strong devotion to Mary
- Visit the poor
- Be very spiritual
- Have low-key style
- Love soccer and tangos

Speaks

- Spanish, Italian, English, French and German



"Now let's begin this journey, bishop and people... a journey of brotherhood, love and trust among us."



Dec. 17, 1936
Born in Buenos Aires, Argentina, to Italian immigrant parents



1957
At age 21, falls gravely ill; eventually severe pneumonia is diagnosed, right lung partially removed

March 11, 1958
Enters novitiate of the Society of Jesus

March 12, 1960
Takes first vows as Jesuit

1960
Studies humanities in Padre Hurtado, Chile

1961-1963
Studies philosophy at San Miguel Seminary, Buenos Aires

1964-1965
Teaches high school literature and psychology at Jesuit secondary school in Santa Fe

1966
Teaches at prestigious Colegio del Salvador secondary school in Buenos Aires

1967-1970
Studies theology at San Miguel seminary



Dec. 13, 1969
Is ordained priest

1970-1971
Spends "tertianship," or Third Probation period of Jesuit formation in Spain

1971-1973
Serves as master of novices and vice chancellor, San Miguel seminary

1973
Takes perpetual profession as Jesuit

1973-1979
Serves as superior of Jesuit province of Argentina and Uruguay

1979-1985
Serves as rector of Colegio Maximo and theology teacher

1986
Goes to Germany to finish doctoral thesis

June 27, 1992
Is ordained auxiliary bishop of Buenos Aires

June 3, 1997
Is named coadjutor archbishop

Feb. 28, 1998
Is installed as archbishop of Buenos Aires

2001
Co-presides over Synod of Bishops

Feb. 21, 2001
Is elevated to cardinal

2005
Receives second-highest number of votes in conclave that elected Cardinal Joseph Ratzinger as pope

2005-2011
Serves as president, Argentine Bishops Conference



March 13, 2013
Is elected pope by conclave of 115 cardinals

Security scrambling but prepared for pope's love of the people

By Carol Glatz
Catholic News Service

VATICAN CITY — Pope Francis' style of breaking away from his security detail and diving toward the crowds means his protectors have had to do a quick rewrite of strategy, sometimes on the spot.

Concern and urgency were visibly etched on the face of the head of the Vatican police, Domenico Giani, after the pope celebrated Mass in the Vatican's Church of St. Anne March 17.

Giani swiftly shouted out fresh commands for undercover guards and police to regroup as Pope Francis made a beeline toward a large cheering crowd pressing against a barricade outside the entrance into Vatican City. This came after the pope personally greeted, often hugging, each of the approximately 200 members of the congregation right after Mass.

The pope has preferred to walk short distances within Vatican City instead of taking a waiting sedan and has also eschewed a multi-car security escort for longer trips, preferring just one vehicle to get him to his destination. He had no qualms about stopping the open-air popemobile midride March 20 to climb out, kiss and bless a disabled adult in the throng.

The new papal approach "is perfectly fine; it's his way of doing things," Cpl. Urs Breitenmoser of the Swiss Guard told Catholic News Service.

"We are worried if there is more contact with people, because that means there's a greater possibility something can happen," he said March 21.

But "we have to fully adapt ourselves" to



Pope Francis blesses a child in St. Peter's Square after celebrating Palm Sunday Mass at the Vatican March 24. (CNS photo/Paul Haring)

what the pope wants, he said, and security will in no way try to prevent or dissuade him from greeting people.

The Vatican spokesman, Jesuit Father Federico Lombardi, told journalists the pope's security detail is able to smoothly switch gears and follow the pope's lead.

It is because of their "ability and intelligence" that the papal guardians "know how to adapt and be flexible according to the pope's manifest wishes and intentions," he said March 18.

The 110 Swiss Guards' main duties are protecting the pope and his residence while the Vatican's own police force, the gendarme corps, is responsible for crowd control, traffic within the Vatican and other duties within the walls of Vatican City.

Together, the hundreds of people who guard the pope and the Vatican have tried to strike a delicate balance between providing tight professional security and a reasonable amount of access to the public.

Pope Pius XII began the practice of hav-

ing "audiences outside" among the general public, Breitenmoser said.

Since then, the men guarding the pope, both in uniform and undercover, have had to develop "a system that's worked for years" of being able to provide discreet yet diligent protection, he said.

"It's wonderful to be able to experience up close" the pope meeting and interacting with the people even though "it makes us a little nervous, which is normal," he said.

Pope Francis meets retired Pope Benedict, says 'we're brothers'

CASTEL GANDOLFO, Italy (CNS) -- With a warm embrace, a helping hand, shared prayer, a long discussion and lunch together, Pope Francis spent several hours with retired Pope Benedict XVI March 23 at the papal summer villa.

Pope Francis gave Pope Benedict an icon of Mary and Jesus that the Russian Orthodox delegation to his inauguration had given him just a few days earlier.

"They told me this was Our Lady of Humility. If I may say, I thought of you," Pope Francis said. Pope Benedict, obviously moved, grasped his successor's hands.

Pope Francis told Pope Benedict, "You gave us so many examples of humility and tenderness."

The meeting took place in Castel



Pope Francis exchanges a gift with retired Pope Benedict XVI after arriving at the papal summer residence in Castel Gandolfo, Italy, March 23. Pope Francis traveled by helicopter from the Vatican to Castel Gandolfo for the private meeting with the former pontiff. (CNS photo/L'Osservatore Romano via Reuters)

Gandolfo, where Pope Benedict is staying while a Vatican monastery is being remodeled as a residence for him.

The retired pope moved with much greater difficulty than he did a month ago. Walking with a cane, he took small-

er and slower steps.

When the two went into the chapel of the papal villa to pray, Pope Benedict indicated that Pope Francis should take the front pew, but Pope Francis, reaching out to help his predecessor walk, said,

"We're brothers," and they knelt side by side.

Traveling by helicopter from the Vatican, Pope Francis arrived shortly after noon. While the two have spoken by telephone at least twice, this was their first meeting since Pope Francis' March 13 election.

Pope Benedict, wearing a quilted white jacket over a simple white cassock -- without a short cape or white sash -- was driven to the garden heliport to greet his successor.

Jesuit Father Federico Lombardi, Vatican spokesman, said the two rode in the same car to the villa. Pope Francis sat on the right -- the spot reserved for the

(Please See **BENEDICT/19**)

Nation / Diocese-Scene

Jesuits surprised that first of their brethren is elected pope

By Patricia Zapor
Catholic News Service

WASHINGTON — The Jesuit brethren of the new Pope Francis were as surprised as anyone when Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina, was announced March 13 as the first Jesuit to be elected pope.

One Jesuit who shares the pope's Argentine roots and has known him since his own days as a novice, said the election of the man he first knew as Father Bergoglio is "a joy for the country."

Father Jose Funes, head of the Vatican Observatory, told Catholic News Service

that the election of an Argentine Jesuit with a background in science (he studied chemistry at a trade school before entering the Jesuits) can only be good for all those interests. However, he said, "I think the pope will be focused on other priorities first."

Jesuit Father Gerard Stockhausen, executive secretary of the Jesuit Conference USA, told CNS that when Cardinal Bergoglio's name was announced from the Vatican balcony, he didn't realize immediately that it was a fellow member of the Society of Jesus, the religious order founded by St. Ignatius Loyola in 1534.

Jesuits generally don't seek higher

offices in the church, Father Stockhausen said. "There are relatively few who are bishops even. We don't ordinarily take on those posts."

Even the Vatican spokesman, Jesuit Father Federico Lombardi, told reporters: "Personally, I'm a bit shocked to have a Jesuit pope. Jesuits think of themselves as servants, not authorities in church."

"Jesuits resist being named bishop or cardinal. To be named pope -- wow," Father Lombardi said. "Must have been result of strong call."

Father Funes, speaking from the observatory's offices in Tucson, Ariz., said the Latin Americans he knows from Mexico and Chile reacted very positively to the

election of someone from Argentina.

"This could bring a new excitement for the church in Latin America," he said, "especially if he goes to Brazil for World Youth Day" in July.

Father Funes first knew the future pope during a month when his class of novices was assigned to help out at the formation house where then-Father Bergoglio was rector. He also served as one of the three examiners for Father Funes as a candidate to join the Jesuits.

He said Pope Francis has been known to have a particular devotion to St. Joseph, and founded St. Joseph Parish

(Please See **JESUITS/22**)

Bishops remind Congress that the poor must be first priority in budget debates

By Dennis Sadowski
Catholic News Service

WASHINGTON — The needs of poor and vulnerable Americans must remain at the top of the country's spending priorities as Congress debates the federal budget in the coming weeks, the chairmen of two U.S. Conference of Catholic Bishops committees said.

Holding firm to earlier stances, Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Committee on Domestic Justice and Human Development, and Bishop Richard E. Pates of Des Moines, Iowa, chairman of the Committee on International Justice and Peace, told members of Congress in a March 18 letter that budget expenditures reflect the priorities of a nation.

"As Catholic pastors, we continue to emphasize that these choices are economic, political and moral," the bishops said.

"While we lack the competence to offer a detailed critique of entire budget proposals, we do ask you to consider

the human and moral dimensions of these choices," they said.

The letter comes as Congress prepared to debate the fiscal year 2014 budget. Contrasting proposals have risen to the forefront in the House of Representatives and the Senate.

The House budget, written by Rep. Paul Ryan, R-Wis., calls for reducing domestic spending and lowering tax rates for most income earners while growing military spending. His proposal, made as chairman of the House Budget Committee, calls for privatizing Medicare, reducing funding for Medicaid and food stamps by turning them into block grants administered by states, and abolishing the Affordable Care Act.

Ryan has said such steps are necessary to balance the budget by 2023 and begin reducing the federal deficit.

The Senate budget, offered by Sen. Patty Murray, D-Wash., calls for slower growth in discretionary spending and new revenues from wealthy

(Please See **POOR/23**)



GOOD FRIDAY

Bishop Michael D. Pfeifer carries the cross during a Good Friday Stations of the Cross procession, from St. Margaret to Christ the King Retreat Center in San Angelo.

Photo by Alan P. Torre / aptorre.com

Congress helps form faith-filled leaders

By Elizabeth Lowe
Catholic News Service

BALTIMORE — As parish priests shoulder additional responsibilities, people such as Pat Allshouse, an associate for faith formation at the Catholic Community of St. Francis Xavier in Hunt Valley for more than two decades, are engrossed in church leadership.

"I worry about our pastors," Allshouse said. "There's so much on them. That's why I'm interested in lay leadership. I think God is calling me in this direction."

Allshouse was among the hundreds gathered at the Hilton Baltimore for the second annual Mid-Atlantic Congress March 7-9. The conference, designed to strengthen pastoral ministry at parishes, schools and

dioceses, offered classes and breakout sessions.

This year's congress theme was "Forming Catholic Leaders for Faith-filled Service."

In addition, each day had a different theme.

At St. Francis Xavier, in addition to coordinating religious education and sacramental and adult formation programs, Allshouse's tasks include negotiating new copy machine and phone system contracts.

"It's important to work smarter," Allshouse told The Catholic Review, newspaper of the Baltimore Archdiocese. "It doesn't mean we become more secular. They (parishioners) expect us to be in the 21st century, they expect us to be efficient."

Allshouse attended six sessions, focused primarily on management, including "Managing

(Please See **CONGRESS/23**)



To evangelize youth, go where they are

By David Gouger
Catholic News Service

OMAHA, Neb. — Todd Christensen can't really pinpoint when he started to drift away from the Catholic Church.

Growing up, the 27-year-old attended Mass with his family and religious education classes at St. Leo the Great Parish in Omaha.

But like so many young adult Catholics, that changed after high school when Christensen moved to Lincoln for college. Mass became an afterthought and soon he was attending only on special occasions such as

Christmas.

About a third of the nation's 96.5 million baptized Catholics have left the faith at some point in their lives, often in their teens and early 20s, surveys indicate.

And, like Christensen, it's usually not an earthshaking development that causes a break from the church. Many former Catholics say they just fall away from the faith rather than cite any one specific reason for leaving, said Mark Gray, director of Catholic polls and a research associate at Georgetown University's Center for Applied Research in the Apostolate.

During this Year of Faith and the

church's emphasis on a new evangelization, there are renewed efforts to prevent that disconnect -- and to bring young Catholics back -- that include personal invitations to the faith; use of the sacraments, including reconciliation; and religious education programs that involve the entire family.

Christensen's personal invitation came from his mother, who referred him to a Catholic psychologist when he was going through a difficult breakup with a girlfriend. Meeting on and off with the counselor for about a year, Christensen said he realized he missed his faith.

(Please See YOUTH/19)

Coming of Age

Teens can help in the battle to stop hunger

By Karen Osborne
Catholic News Service

Have you ever been hungry?

I'm not talking about the rumbling in your stomach while you're desperately unwrapping a snack or that restless feeling you get right before dinner.

I'm talking about real hunger, the kind that takes over your body and turns you into a different person: the stabbing pain of a too-empty stomach that leads to shaking hands, anger and irritability of a body that isn't getting the proper nutrition. It brings the awful despair of not knowing where your next meal is going to come from.

When people in our midst talk about being hungry, it's usually been less than a day since they ate. Most of us don't know what hunger really means. We don't know what it's like to starve in famine-struck, war-torn areas where food is as scarce as peace.

Last month, I had to undergo a medical test that required that I not eat anything for about 48 hours. Halfway through, I started whining about how bad I felt to a friend:

"I'm staaaaaaarving," I complained.

"No, you're not," she replied.

Her response stunned me and made me think that I had only once in my life gone a day without eating.

I don't eat gourmet food every day. My diet is made up of ramen, macaroni and whatever's on sale. But I eat every day. Compared to others, that makes me rich.

My fast got me thinking. How can the United States have an obesity problem when children in other parts of the world are dying due to lack of basic nutrition? Why are we so obsessed with losing weight when there are people in the world who haven't eaten for days?

An acquaintance of mine returned to the United States after a year with the Peace Corps in sub-Saharan Africa and reported walking into a supermarket, seeing the amount of food laid out on the shelves and feeling sick to her stomach because of the inequality.

How can she have a choice of 15 brands of sliced bread that she could eat all by herself if she wanted to, when one family in her African village barely had one loaf to split among seven children?

The problem isn't limited to other countries. In the United States, 1 in 6 people don't have enough to eat.

(Please See OSBORNE/19)



Osborne

Our Global Family

Even suffering can yield beauty

By Carolyn Y. Woo
Catholic News Service

In my travels, I often encounter artifacts from different countries and cultures. Among these, the most powerful are always the crosses and crucifixes crafted in a style that reflects the specific struggles and sufferings of those communities.

Let me describe three.

In a Jesuit-run gift shop in Cambodia, my eyes could not leave a simple form of Jesus on a cross made from thick black wire. Jesus was missing the lower part of his left leg. This was crafted by land mine survivors who have lost limbs to these deadly contraptions designed with a sole purpose: to maim and disable.

In the depth of their misery, these individuals joined their suffering with Christ. The victims' cross is an expression of

Christ bearing their pain and their bearing the cross. In their suffering, they claimed and proclaimed God.

Years ago in China, I was gifted with an unpainted clay statue of a peasant woman holding an infant boy high above her head. His arms are outstretched as in a cross. Her feet step on a menacing dragon. This statue was created during a period when religion and religious objects were banned in the country. This statue appropriated the legend of a young woman from a village who hoisted a lantern on her head and stood on the top of a mountain to give light to her husband and father lost at sea in a storm.

I love the statue, as it was an act of defiance from a faith that could not be extinguished. It imparts the promise of light from what would have been the lantern with the symbol of the cross. In the midst of utter darkness, through the cross, Christ shows the way to him, our home.

A dark ebony cross from the border area between Sudan and South Sudan hangs outside my office. Carved on the

vertical and horizontal bars of the cross are hands touching each other. Only the two hands at the ends of the horizontal cross-bar have their palms turned outward as depicted in crucifixes.

From a territory beset by conflict, starvation, bombings, eviction from one's land and violence against the church, the hands carved on this cross bring another dimension of Christ's passion into view: the relationship between the one who suffers and those who cause the suffering.

The hands express a longing for solidarity and community, for human contact that renders strangers into acquaintances and acquaintances into friends, hands stretched out in a gesture of peace.

Integral to the experience of the cross is forgiveness: the last act of Christ before he surrendered his spirit, offered to the one who sought it and to the many who did not. In a land where peace seems so elusive, the hands carved into this cross are perhaps a reminder that the peace we seek does not depend solely on us but on God who promised that it is his peace that he leaves with us.



Woo

Our Faith

Does unique new Pope Francis signal a new era?

By Father William J. Byron, SJ
Catholic News Service

As the world awaited word on who would be elected to succeed Pope Benedict XVI as leader of the Roman Catholic Church, there was much talk about the need for reform and transparency in the Roman Curia -- the church's central administration -- and the virtual impossibility of anyone who might be regarded as a Vatican insider being able to meet the challenge.



Byron

Then with the white smoke came the surprising news that the cardinal electors had turned to Latin America and elected a native of Argentina, who happened also to be a Jesuit, to occupy the chair of Peter.

The new pope chose to take the name Francis, honoring the memory and legacy of St. Francis of Assisi, the "poverello" or "poor one," best loved of all the saints, thus winning the hearts of countless Catholics worldwide who admire Franciscan spirituality.

He gave no indication of doing so, but

Jorge Mario Bergoglio might also have adopted the familiar and famous prayer of St. Francis as a "mission statement" for his papal ministry:

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy." Talk about what the world needs now!

Commentators all over the world associated the person and style of the new pope with the words "simplicity" and "humility." Upon becoming archbishop of Buenos Aires in 1998, he chose not to live in the archbishop's mansion, gave up the car and driver, chose to take public transportation to work, and cooked his own meals while living in a small apartment, setting a good example for the clergy.

It remains to be seen how effective this new pope will be in bringing transparency and needed reform to the Curia. He speaks Italian fluently and has had experience of service on several Vatican congregations, although he has never lived in Rome as a full-time Vatican bureaucrat. And that brings

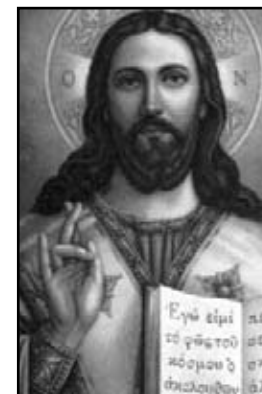
me back to the immediate challenge awaiting him.

Forty years ago when I was named dean of arts and sciences at Loyola University in New Orleans -- which is located immediately next door to Tulane University -- I decided to visit my counterpart at Tulane, an 18-year veteran of the academic deanship there, to get acquainted and seek some advice. His opening words to me were, "You're going to find that it would be easier to move a cemetery than to move a liberal arts faculty."

I thought of those words as I looked at Pope Francis on television, smiling and waving to well-wishers from the balcony overlooking St. Peter's Square. He now has the job of moving the cemetery. And both figuratively and practically speaking, there is no more difficult archeological terrain anywhere in the world than in Rome for doing that.

If there is to be a new era of transparency and reform in the Vatican, Pope Francis will need all the prayers he can get.

Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University, Philadelphia. Email: whyron@sju.edu.



Our Holy Father's 2013 Monthly Intentions

APRIL

Liturgy, Source of Life.

That the public, prayerful celebration of faith may give life to the faithful.

Mission Churches. That mission churches may be signs and instruments of hope and resurrection.

MAY

Administrators of Justice.

That administrators of justice may act always with integrity and right conscience.

Seminaries. That seminaries, especially those of mission churches, may form pastors after the Heart of Christ, fully dedicated to proclaiming the Gospel.

Daily Offering Prayer

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

Did Jesus baptize anyone?; on lector language

By Father Kenneth Doyle
Catholic News Service

Q. I remember being taught, somewhere in my Catholic training, that the Bible never mentions Jesus baptizing anyone, because our sacrament of baptism commemorates the death and resurrection of Christ and he had not yet died and risen. But I recently came across this passage in John's Gospel (3:22-23): "After this Jesus and his disciples went into the region of Judea, where he spent some time with them baptizing. John was also baptizing in Aenon near Salim." In Matthew 3:11 though, John says that he is baptizing with water and Jesus will baptize with fire and the Holy Spirit. So my question is this: In John 3:22, isn't Jesus baptizing with water, or what else would that quote mean? (Milwaukee, Wis.)



Doyle

A. You raise a good question, and the plain truth is that we don't really know

whether Jesus baptized anyone with water during the two and a half years of his public ministry. The scriptural passage to which you refer (John 3:22) would seem to indicate that Jesus did baptize, along with some of his disciples.

However, if you continue on just a few more verses, you will read (John 4:1-3): "Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself was not baptizing, just his disciples), he left Judea and returned to Galilee."

The synoptic writers -- Matthew, Mark and Luke -- offer no clarity on this, because they are silent on the question of Jesus baptizing.

What we know is this -- if Christ did in fact baptize during the early days with his apostles, it was not the sacrament of baptism as we know it today. That sacrament, as you correctly point out, inserts us into the mystery of Jesus' death and resurrection and applies the merits of Christ's action to ourselves.

We, the baptized, are initiated into the sacramental life of the church and placed on a path to holiness and to heaven.

Q. My parish regularly changes or omits words from the first and second scriptural readings at Sunday Mass. They claim that, under Vatican II, it is permissible to do so under the inclusive language guidelines. Shouldn't the Scripture readings be read as they are printed in the Lectionary? (Louisville, Ky.)

A. First, and parenthetically, isn't it funny how the Second Vatican Council gets blamed for (and sometimes credited with) things that were far from its agenda? During the years of Vatican II (1962-1965), I don't think that the issue of inclusive language was on the radar screen of the council fathers or of the world.

The answer to your question is stated in a balanced and succinct way by the Office for Worship of the Archdiocese of Los Angeles in guidelines offered to lectors: "In recent years sensitivity for inclusive language in the liturgy has been encouraged. It is important to note, however, that the lector is not at liberty to change the approved scriptural and prayer texts for the liturgy. In the preparation of other texts, such as the general intercessions or commentary of any type, language which is inclusive is always used.

Culture

Cinema in the Year of Faith

So, what exactly makes a movie Catholic?

By John P. McCarthy
Catholic News Service

NEW YORK — In "Porta Fidei" ("The Door of Faith"), an apostolic letter announcing the current Year of Faith, Pope Benedict XVI urges us to study the history of Catholicism, which he describes as "marked by the unfathomable mystery of the interweaving of holiness and sin."

This striking observation also can apply to the medium of film. All too often in movies, however, sin dominates and holiness is difficult to recognize.

In the spirit of the new evangelization, the Year of Faith, which runs through Nov. 24, is an appropriate time to ask what constitutes a faithful and, more specifically, a Catholic movie. If the definitions are too narrow, few films will make the grade; if too broad, the designations themselves will become meaningless.

Movies seeking to embody the tenets of a particular religious tradition, explain one of its sacred texts, or profile a key prophet are the easiest to classify in this way. Admiring portraits of clerics, converts, laypeople or other believing protagonists are also strong candidates, as are films that use storytelling techniques, such as allegory, to impart an article of faith.

Turning to Catholic films, there are many reasons a picture might be deemed Catholic. But the dynamic between those who create a work, the work itself, and the audience beholding it is a useful shortcut. A movie may qualify as Catholic if the filmmaker has a Catholic sensibility, if the subject matter -- plot, personae or setting -- involves Catholicism, and/or if a viewer offers a plausible Catholic interpretation.

Adducing meaning in a film by reference to the filmmaker's intentions and outlook is problematic because cinema is such a collaborative medium. Still, provided they are manifested on screen, a filmmaker's aims and sensibility are a rich source of interpretive material.

The pantheon of Catholic directors (lapsed and devout) includes Robert

"The Life of Pi." Spiritual, yes.
Beautifully choreography, yes.
Catholic? Not so much.



Bresson, Luis Bunuel, Frank Capra, Francis Ford Coppola, Federico Fellini, Alfred Hitchcock, Pier Paolo Pasolini, Martin Scorsese and Andrei Tarkovsky.

Of course not every one of their films is Catholic, and not every film with a Catholic theme, plot, setting or protagonist qualifies either. A minimum amount of respect for the Catholic subject matter must be evinced, even if strong doubts are expressed and considerable ambiguity permitted.

The range of examples stretches from Carl Theodor Dreyer's silent masterwork "The Passion of Joan of Arc" (1928) and popular entertainments from Hollywood's Golden Age -- Bible epics and certain Bing Crosby vehicles, for instance -- to more recent fare. The latter includes the biopic "Romero" (1989), "The Chronicles of Narnia" series (2005-2010), the documentary "Into Great Silence" (2007) and the fact-based French film "Of Gods and Men" (2011).

When assessing subject matter, movies blatantly hostile to religion, patently heretical or obviously anti-Catholic are readily disqualified. Those that merely pay lip service to religious faith or peddle watered-down beliefs are nearly as easy to dismiss.

While better than many alternatives, what passes for religiosity in most mainstream movies is too shallow and generic

to leave a deep impression. Humanism, non-specific ethical concerns and advocacy of a vaguely spiritual, less materialistic approach to life are not enough.

Several recently released films illustrate this point. As a boy, the title character in "Life of Pi" embarks on a personal quest to find God, picking and choosing from a number of different faiths, including Catholicism. Yet, as his atheist father remarks, "Believing in everything is like believing in nothing."

Many elements in the time-traveling fantasia "Cloud Atlas" can be considered pro-faith. But its overarching theme concerning individuals linked throughout history is insufficiently detailed and cogent.

In "The Sessions" -- a drama in which a Catholic priest encourages a paraplegic member of his flock to have relations with a so-called sex surrogate -- a young woman, asked if she's religious, replies, "I don't think about God much but I do believe there's a mysterious logic or poetry to life." This line succinctly expresses the type of soft, unthinking religiosity typically encountered at the multiplex.

Two other current releases underscore another important point. Steven Spielberg's "Lincoln" and Quentin Tarantino's "Django Unchained" address the immorality of slavery in very different ways. Both want to entertain and

enlighten audiences about historical realities. Yet, along with its revenge narrative, the extremely graphic violence, plethora of obscene language, and exploitative tenor of Tarantino's latest undercuts any salubrious message.

Although completely separating form and content is impossible, when attempting to fathom an artwork we tend to focus on the "how" more than the "what." Style and tone convey as much, and sometimes more, than action and dialogue.

At this juncture the viewer's act of interpretation becomes decisive. A movie can be deemed authentically Catholic through description and evaluation presented from a Catholic perspective.

Offering a convincing Catholic interpretation that accurately reflects form and content, and possibly the sensibility and intentions of a movie's creators, requires a certain manner of discernment. The interpreter must train a Catholic imagination on the film and be committed to reading it through that prism.

That said, each movie must be considered on its own merits without bias or preconceptions. Valid judgments can only be made after engaging with a film on its own terms. This must be followed by reflection and analysis in which sound critical method, clear values and personal experiences are brought to bear.

A movie is authentically Catholic when its Catholic traits are fully integrated into its form and content. Such integrity is similar to that perceived in a person whose beliefs and behavior always appear to be in concert, someone we can justly say "lives their faith."

This critical process is analogous to the task Pope Benedict calls us to undertake regarding the history of the church during the Year of Faith. The question is not whether holiness and sin are intertwined in our faith, in ourselves and in what we create. We are challenged to discern how they are woven together -- and to begin unspooling the mystery of why.

John P. McCarthy is a guest reviewer for Catholic News Service.

OSBORNE

(From 16)

That means there are people in your classes who can't concentrate on school because they didn't eat breakfast this morning and are worried about not getting dinner.

There is enough food in the world to feed every human being alive -- and those of us who are fortunate enough to call hunger a momentary roadblock and not a constant predicament should be out there, leading the way to making sure everyone has decent nutrition. We have the resources; we just need to get them to the

people who don't.

Teens are qualified to lead the effort to eliminate hunger. They have time, energy and, most important, good friends for teamwork. Teens can be leaders in running canned food drives, cooking meals at homeless shelters, stocking shelves at food pantries and raising money for charities overseas.

Next time you're hungry, don't immediately reach for a snack. Instead, stop for a moment and think about how hunger really feels -- and remember that you can make a difference for others.

BENEDICT

(From 14)

pope — and Pope Benedict sat on the left.

After their visit to the chapel, the two spent 45 minutes talking alone, Father Lombardi said. He would not release details of the conversation and would not explain what was in the large box and two large envelopes seen on the table between the two.

The two had lunch together at Castel Gandolfo, then

reportedly went for a short walk. Pope Francis returned to the Vatican about two-and-a-half hours after he arrived.

Hundreds of people who were gathered in the main square outside the papal villa left disappointed. They had hoped the two popes — one reigning, one emeritus — would come to the balcony together.

Father Lombardi told reporters, "Remember that the retired pope had already expressed his unconditional

brates a Mass for college students and hears confession on Sunday nights at St. Margaret Mary Church in Omaha. He began offering the Mass more than three years ago and added confession a year later. The crowds have grown so large he often hears confessions for about an hour and Father James Weeder, associate pastor of St. Margaret Mary Parish, sometimes helps out, Father Hoelsing said.

College-age students sometimes drift away from the church because of new-found freedoms, they don't know enough about the faith or they encounter worldly distractions, Father Hoelsing said. Mass and confession can draw young adults back, he said, with peers inviting them and sharing their faith experiences while building a relationship with Christ.

STYLE

(From 12)

ing country, in other respects its culture owes as much to Italy as to any other European country. At least in terms of his heritage, Pope Francis is obviously better prepared to understand and oversee his new collaborators than his Polish and German predecessors were.

As pastor of the universal church, a pope must consider how his gestures, statements and decisions will be received by the widest possible audience. Pope

Francis' shows of humility and accessibility plainly underscore his avowed desire that the church be close to the poorest and least powerful, a message he reinforced explicitly in the homily at his installation Mass.

To a more restricted and disproportionately powerful group of spectators, the new pope's departures from Vatican protocol also send another, no less revolutionary message: that he knows what he thinks is right and will not hesitate to defy precedent or the instructions of others to act accordingly.

EUTHANASIA

(From 7)

advocates 40 years ago to today's "abortion on demand" even if the baby is half born. Advocates of euthanasia state that abortion is something people choose --- it is not forced on them and that voluntary euthanasia will not be forced on them either. They are missing the main point ----- it is not an issue of force ---- it is an issue of the way laws against an action can be broadened and expanded once something is declared legal.

You don't need to oppose abortion to appreciate the way the laws on abortion have changed and appreciate that the same trend would apply to euthanasia/assisted suicide as soon as the door is opened to make it legal.

Euthanasia is a rejection of the importance and value of human life. People who support euthanasia often say that it is already considered permissible to take human life under some circumstances such as self-defense — but they miss the point that when one kills for self-defense

YOUTH

(From 16)

Now, he's a member of St. Vincent de Paul Parish in Omaha and appreciates practicing his faith and sharing in the parish community.

"Having faith makes you feel that you're not quite as alone and gives you a sense of direction and purpose," he told the Catholic Voice, newspaper of the Omaha Archdiocese.

Peers also can encourage a return to the faith. For example, personal invitations to Mass and the sacrament of reconciliation are offered through the campus ministry program at the University of Nebraska at Omaha, said Father Paul Hoelsing, director of vocations and the archdiocese's liaison with college ministry at UNO and Wayne State College in Wayne.

When school is in session, Father Hoelsing cele-

reverence and obedience to his successor at his farewell meeting with the cardinals, Feb. 28, and certainly in this meeting -- which was a moment of profound and elevated communion -- he will have had the opportunity to renew this act of reverence and obedience to his successor."

He also said, "Certainly Pope Francis renewed his gratitude and that of the whole church for Pope Benedict's ministry during his pontificate."

MINISTER

(From 13)

She said she and her family stayed home in Ituzaingo, near Buenos Aires, to watch the pope's inaugural Mass on television out of respect for his public request that Argentines give to the poor the money they would have spent on airfare.

"We are near him in prayer," she said.

Her house was still busy with phone calls and visitors, and occasional motorists would still drive by, honking

their horns, shouting "Viva el papa," Avvenire reported March 19. Maria Elena and her husband painted the gate to the house yellow and white in honor of the election, the paper reported.

She said she spoke to her brother March 14, the day after he was elected pope.

"I wasn't able to say a thing and he wasn't either" because they were so overwhelmed with emotion, she said.

"He just kept repeating, 'Don't worry, I'm fine, pray for me.'"

they are saving innocent life - either their own or someone else's. With euthanasia no one's life is being saved ---- life is only taken.

History has taught us the dangers of euthanasia and that is why there are only two countries in the world today where it is legal. That is why almost all societies --- even non-religious ones ---- for thousands of years have made euthanasia a crime. It is remarkable that euthanasia advocates today think they know better than the billions of people throughout his-

tory who have outlawed euthanasia ---- what makes euthanasia supporters in 2013 so wise that they think they can discard the accumulated wisdom of almost all societies of all time and open the door to the killing of innocent people?

Have things changed? If they have, they are changes that should logically reduce the call for euthanasia --- pain control medicines and procedure are far better than they have ever been any time in history.

VATICANO

(Para 7)

los que desaparecieron fue el nuevo capítulo cuatro. Cristo, insistió, llama a cada Cristiano a ser santo y ofrece la manera de cumplirlo, no importa el estado de vida de una persona. Para poner énfasis que esta llamada es para todos, el título siguiente de este capítulo llegó a ser La Llamada Universal a la Santidad. Este capítulo dice explícitamente y con fuerza y por primera vez en un concilio que el propósito de la Iglesia es para que todos sean santos. La Iglesia es más que el guardián de ortodoxia y el responsable del buen comportamiento. Lo que pasó es que cada uno de los documentos comenzaron a incluir el tema de la santidad al llegar a los obispos. Esta versión y versiones después de este esquema dicen que todos los bautizados, incluyendo los que no son Católicos están de alguna manera juntados a la Iglesia; También todos los de buena voluntad que sinceramente siguen su conciencia. El Espíritu de Dios estaba trabajando.

Mientras que los padres discutían el documento, tres puntos salieron discutidos. El primero fue la proposición de lo que llamamos hoy el diaconado permanente. Una pregunta fue: “¿Por qué?” Otra: “¿Qué va a pasar al celibato de los sacerdotes si los diáconos pueden estar casados?” Los dos otros puntos están íntimamente relacionados y tratan de los obispos, cuya dignidad, prerrogativas y autoridad iban a ser un enfoco central del Concilio. El primero parecía algo académico. Tenía que ver con la ceremo-

nia de constituir a los obispos en su oficio. Hasta el Vaticano II, eran “consagrados.” ¿Esto fue la entrega de un oficio eclesiástico o dignidad o era más? ¿Era, como ordenación al sacerdocio, un sacramento? La respuesta que dieron los obispos en el Concilio fue que era el grado supremo del sacramento de las Sagradas Ordenes. Los obispos estaban ordenados, no consagrados.

Esto era causa de la cuestión más delicada de cuál era autoridad que el sacramento confería, es decir, cuál autoridad tienen los obispos, cada uno y juntos, por ordenación y no como delgada por el papa? La respuesta tradicional era que recibían el oficio de tres partes de enseñar, santificar, y gobernar. No hay problema con los primeros dos. Pero del tercero resultaron diferencias de opinión. Podemos ver que la verdadera cuestión bajo todo esto es colegialidad episcopal. El texto anterior decía más que participaban en la autoridad del papa. Pero este texto clarificó que cada obispo es Vicario de Cristo, no Vicario del Papa. Por eso los obispos no son jefes de extensiones del Vaticano, aunque parezca así hoy.

¿Qué autoridad tenía el Concilio como concilio, y qué era el fundamento de esto? Hay diferencia entre dos canones de la ley antigua de la Iglesia que estaba en fuerza en los tiempos del Concilio. Una decía que el Concilio tenía autoridad suprema. La otra decía que el pleno control del Concilio está en las manos del papa. ¿Cómo se pueden reconciliar estas dos canones?

Como dijimos antes, esto probablemente

parece algo académico. La mayoría que favorecía la colegialidad, quería poner el énfasis en lo horizontal. Es decir, poner el capítulo sobre el Pueblo de Dios antes del capítulo sobre la jerarquía. La minoría lo vio de otra manera: Estudia primero la Jerarquía y después el Pueblo de Dios. Me recuerda de lo que dijo el Cardenal Bernardín de Chicago cuando fue instalado: Terminó su homilía con estas palabras del libro de Génesis: “Soy José, su hermano.” También me recuerda de lo que dijo San Agustín, obispo de Hipo como el año 430: “Con Uds. soy Cristiano; Para Uds. soy obispo.” Los obispos del Vaticano II estaban luchando para arreglar esto.

Así tenemos una situación que parece irreconciliable. ¿Cómo guiar a la comisión a indicar donde está el Concilio en este asunto para que la comisión pudiera hacer las revisiones.

El esquema generalmente recibió un voto muy positivo. Esto significaba que los obispos estaban de acuerdo que fue un buen texto con que comenzar. Pero no estaban de acuerdo sobre mucho más. Un punto en contra era que el documento refería a la Iglesia como sacramento, algo que nosotros aceptamos sin problema hoy. Otro punto en contra era que no había ninguna base bíblica para la colegialidad. El documento decía que Cristo edificó su Iglesia sobre Pedro y los apóstoles. No, no, dijo la minoría. El diaconado permanente causó más problemas. Un cardenal imploró: “Con estremecimiento en el alma, les ruego, hermanos venerables del Concilio, no inflijan una herida en la

sagrada ley del celibato.” ¡Esto parece oírse como una novela!

Hacia el fin de este período, el 15 de octubre, el Cardenal Suenens, el moderador del día, preguntó a la asamblea si estaba lista a cerrar la discusión en el capítulo dos. La gran mayoría estaba en favor y hubo aplauso. Dijo que el día siguiente iban a recibir una papeleta con algunas preguntas para guiar la comisión en su trabajo en el esquema. Más antes, los moderadores habían tenido una reunión informal y habían entendido en esa reunión que él aprobó el voto para los asuntos “calientes” del capítulo dos. Es verdad que tal voto no estaba en las reglas, pero esto no era el voto final. Pero las reglas no estipulaban nada de un voto tocante cosas específicas dentro de un capítulo.

Pues el día siguiente cuando los obispos entraron en San Pedro, no recibieron la papeleta prometida. Después de la misa, el Cardenal Agagianian anunció sin explicación que el voto prometido iba a ocurrir otro día. Pronto se propagó que Cicognani, actuando en el nombre del papa había ordenado, la tarde anterior, que las papeletas fueran quemadas. Los obispos estaban paralizados de susto.

¡Conspiración, traición! Tales palabras se escuchaban dentro y fuera de la asamblea. Evidentemente alguien había hablado con el papa. Las razones dadas por esto eran que el voto era algo no estipulado en las reglas, que las papeletas no habían sido sometidas a la comisión de doctrina del Cardenal Ottaviani, y que los moderadores habían sobrepasado su autoridad.

VATICAN II

(From 5)

roles:

1) He was a bishop and as such a member of the Council. Sometimes he would speak in this way, making suggestions that the Council could accept or reject.

2) He was the arbiter in procedural disputes, sometimes in the first instance.

3) He was the promoter of unanimity, lest the Council end with a division or a schism.

4) He saw himself as the guardian of orthodoxy. It was not always clear to the bishops in St. Peter's which role he was playing at any given time.

On September 30, the Council went to work once again. Cardinal Felici, the general secretary of the Council reviewed the revised regulations which included provision for the presence of lay men, who could not speak to the Council

except with permission from the pope. They also included provision for secrecy.

This was a wearying session as these regulations had to be repeated in English, Spanish, French, German and Arabic. After this, Cardinals Ottaviani and Browne (from Ireland) introduced the streamlined schema on the Church which had been revised during the inter-session. The original schema had 11 chapters; this one had four:

1)The mystery of the Church

2) The hierarchical constitution of the Church

3)The People of God

4) The call to holiness. The schema opened with the words *Lumen Gentium* (The Light to the Nations) which became its final name. There was one big difference. In the earlier draft, the Light referred to the Church. In the latter draft, the Light referred to Christ.

The schema had undergone radical surgery. The chapters on ecumenism, evangelization, religious life, and church-state relations had been cut out and were now consigned to other commissions. The wording was different. Instead of referring to Church members as subjects, all members were first and foremost members of the People of God, stressing the fundamental equality of all members of the Church. Or to put it another way, the vertical line was replaced by a horizontal line. The schema was filled with biblical and patristic images: fecundity, dignity, abundance, charism, goodness, safe haven, welcome, communion, tenderness and warmth.

Perhaps more significant than the chapters that disappeared, was the new chapter four. Christ, it insisted, calls every Christian to holiness and provides the means to accomplish it, regardless of a

person's state of life. To emphasize that this call is for everyone, the later title of the chapter became the Universal Call to Holiness. This chapter stated explicitly and forcefully and for the first time ever in a Council that holiness is what the Church is all about. The Church is more than a guardian of orthodoxy and an enforcer of good behavior. What happened is that each of the documents began to include the theme of holiness as they came to the floor of the Council. This version and later versions of this schema note that all the baptized, including non-Catholics, are in some way joined to the Church. The same is true to all people of good will who sincerely follow their conscience. The Spirit of God was at work.

As the fathers discussed the document,

(Please See 1963/Pg. 21)

1963

(From 20)

three points emerged as contested. The first was the proposal for what we call today the permanent diaconate. One question was “Why?” Another was “What will happen to the celibacy of the priests if deacons may be married?” The other two points are closely related to each other and dealt with bishops, whose dignity, prerogatives and authority were on the way to becoming a central focus of the Council. The first seemed like splitting hairs. It had to do with the ceremony of constituting bishops in their office. Until Vatican II, they were “consecrated.” Was this a conferral of an ecclesiastical office or dignity or was it more? Was it like ordination to the priesthood, a sacrament? The answer given by the bishops at the Council was that it was the supreme grade of the sacrament of Holy Orders. Bishops were ordained, not consecrated.

This raised the more delicate question of what authority the sacrament conferred, that is, what authority do bishops, singly and collectively, have in their own right through ordination and not as a concession of the pope? The traditional answer was given that they received the 3-part office of teaching, sanctifying and governing. No problem with the first two. But governing made differences surface.

OBISPO

(From 3)

dreados, aserrados, torturados y muertos a espada; anduvieron errantes, cubiertos con pieles de ovejas y de cabras, faltos de todo, pasando necesidad, apuros y malos tratos. Esos hombres, de los cuales no era digno el mundo, tuvieron que vagar por desiertos y montañas, por grutas y cavernas.

Sin embargo, todos ellos, aunque acreditados por su fe, no alcanzaron a ver el pleno cumplimiento de la promesa: es que Dios había dispuesto para nosotros algo mejor y no quería que ellos llegaran, sin nosotros, a la perfección.”

Nuestro Santo Padre nos invita a estudiar las vidas de personas quienes se han ido ante nosotros, los Santos, y quienes han vivido su fe en una manera dedicada y constante, y con amor extraordinario. Las figuras de fe en el Antiguo Testamento, nuestros antepasados espirituales en la fe, son presentadas ante nosotros como ejemplos y modelos. Para cumplir con hechos de valor inesperado e insuperable, escuchamos como estas personas dedicadas totalmente confiaban en Dios y

You can see that the real question beneath all this is episcopal collegiality. The old text leaned more toward saying that they only participated in the authority of the pope. But the new text made clear that each bishop is the Vicar of Christ, not the Vicar of the Pope. The bishops are not, therefore, heads of a branch office of the Vatican, even though it may seem that way today.

What authority did the Council as council have, and what was the basis for it? There is a discrepancy between two of the canons of the old Church law, which was in effect at the time of the Council. One said that the Council held supreme authority. The other said that full control of the Council is in the hands of the pope. So how to reconcile?

This probably sounds like splitting hairs, as I said before. The majority, who favored collegiality, wanted to put the emphasis on the horizontal. That is, put the chapter on the People of God before the chapter on the hierarchy. The minority took the other view: study the hierarchy first and then the people of God. It reminds me of what Cardinal Bernardin of Chicago said at his installation: He ended his homily with these words taken from the book of Genesis: “I am Joseph, your brother.” It also reminds me of what St. Augustine, bishop of Hippo around

430, said: “With you I am a Christian; for you I am a bishop.” This is what the bishops at Vatican II were struggling to put into place.

So we have a situation which seems irreconcilable. How to give directions to the Commission to indicate where the Council is on this issue so that the Commission could make their revisions?

The schema in general received an overwhelming positive vote. This meant that the bishops agreed that it was a good text to begin with. But that was the last unanimity for a while. One objection was that the document referred to the Church as a sacrament, something we take for granted today. Another was that there was no biblical basis for collegiality. The document stated that Christ built his Church on Peter and the apostles. Not so, said the minority. The permanent diaconate caused more uproar. One cardinal made the plea: “With trepidation in my soul I beg you, venerable council fathers, do not inflict a wound on the sacred law of celibacy.” This is getting to sound like a novela.

Toward the end of the session on October 15, Cardinal Suenens, the moderator for the day, asked the assembly if it was ready to close discussion on chapter two. The vote, overwhelmingly in favor, was greeted with applause. He then said

that the next day they would receive a ballot with some questions to guide the Commission in its further work on the schema. Earlier, the moderators had had a congenial meeting with the pope and they understood at that meeting that he approved of the vote to be taken on the hot issues of chapter two. It is true that such a vote went beyond the regulations, but this was by no means a final vote. But the regulations did not provide for votes on questions about specific topics within a given chapter.

Well, the next day when the bishops entered St. Peter’s, they did not receive the promised ballot. After Mass, Cardinal Agagianian announced without explanation that the scheduled vote had been postponed “to another day.” Word soon spread that Cicognani, acting in the pope’s name had the previous evening ordered the ballots, already printed, to be burned. The bishops were stunned. Conspiracy! Treachery! Such were the words heard inside and outside the assembly. Someone had obviously gotten to Pope Paul. The reasons alleged for this were that the vote was a procedure not provided for in the regulations, that the ballots had not been submitted to the Doctrinal Commission of Cardinal Ottaviani, and that the moderators had exceeded their authority.

IMMIGRATION

(From 5)

lawns. Most of these immigrants abide by our laws and simply want a better life for their families.

Many have children who are American citizens or they have been in America so long that they do not know any other homeland, but they live in legal limbo. They need our attention and the care and compassion of our Church.

The Bishops of the United States have suggested these five key elements are needed for immigration reform:

- 1) A path to citizenship for the undocumented;
- 2) The preservation and enhancement of family unity, based on the union of a husband, and wife and their children;
- 3) The creation of legal channels for unskilled labors to enter and work legally in this country;
- 4) Due process rights for immigrants;
- 5) Providing legal security for our borders and giving much more attention to

the root causes of migration such as economic hardship, political repression, or religious persecution in the sending countries.

We cannot simply continue to posture and delay in dealing with an issue that impacts in a very insidious way the lives and well being of so many of our brothers and sisters.

If you have any questions about these services or people who need this assistance, please call Dora Valdemar at Catholic Charities in Odessa (432) 332-1387, or Nelly Diaz at Abilene Independent School District Offices in Abilene (325) 671-4419 ext 2776 for assistance. The diocese is currently working to provide an accredited representative for the San Angelo office to provide future assistance and services.

Our country’s chronic immigration crisis is a test of our humanity and Christianity. Whether we pass that test is entirely up to us.

IMIGRACION

(Para 5)

mente entiende su fe, sabe que el derecho a la vida es la base de todo derecho humano. Estar a favor de la vida significa que tenemos que hacer leyes y políticas sociales que atiendan a las personas indefensas y a las que han nacido y hoy por hoy, 10s que sufren, son nuestros hermanos inmigrantes. La Reconciliación en el diálogo es necesaria para sanar la división entre 10s ciudadanos y los inmigrantes. Indocumentados miembros de nuestra Iglesia.

Los obispos estadounidenses y mexicanos en declaración conjunta señalan: Confrontar actitudes culturales, racismo e indiferencias, es un proceso de conversiones mental y sentimental. Es el aprender que los inmigrantes no son neófitos, terroristas o de peligro para nues-

tra economía. Ellos son personas de derecho de dignidad, revelando la presencia de Cristo con valores culturales y una profunda fe.

Hoy en día en nuestro país, y aquí mismo en el oeste de Texas, encontramos trabajadores haciendo labores como construcción de carreteras, trabajos de jardinería, limpieza y trabajo de campo. La mayoría de 10s inmigrantes respetan nuestras leyes y simplemente desean una vida mejor para ellos y sus familias. Muchos tienen hijos de ciudadanía Americana, o que han vivido muchos años en este país y no conocen otra patria más que esta, viviendo en un limbo legal. Ellos necesitan la ayuda, el cuidado y la compasión de nuestra Iglesia. Los obispos de 10s Estados Unidos sugieren cinco elementos claves para la reforma migratoria:

1) Un camino para la ciudadanía de los no documentados.

2) La preservación y el fortalecimiento de la unidad familiar, basada en la unión de marido y mujer e hijos.

3) La creación de canales legales para que aquellos trabajadores sin estudios profesionales puedan entrar legalmente a este país y trabajar.

4) Proceso de derecho para los inmigrantes.

5) Proporcionar seguridad legal para nuestras fronteras, dando mucho más atención a la raíz del problema, tal como pobreza económica, represión política, persecución religiosa en los países de origen. No podemos simplemente posponer y retrasar temas que impactan en una manera insidiosa la vida y el bienestar de muchos de nuestros hermanos y

hermanas,

Si tiene preguntas acerca de 10s servicios disponibles o de personas que necesitan de estos servicios favor de comunicarse con Dora Valdemar en Caridades católicas de Odessa (432-332-1387,0 con Nelly Diaz en Abilene las Oficinas Escolares Independientes de Abilene (325) 671-4419 ext 2776 para recibir ayuda. Las diócesis están trabajando para proporcionar un representante acreditado por la Oficina de San Angelo para proporcionar asistencia y servicios futuros. La situación de la crisis migratoria de este país es una prueba constante de nuestra humanidad y cristiandad. Ganar esta prueba está totalmente en nuestro poder.

BISHOP

(From 2)

fires, escaped the devouring sword; out of weakness they were made powerful, became strong in battle, and turned back foreign invaders. Women received back their dead through resurrection. Some were tortured and would not accept deliverance, in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword's point; they went about in skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them.

They wandered about in deserts and on mountains, in caves and in crevices in the earth. Yet all these, though approved because of their faith, did not receive what had been promised. God had foreseen something better for us, so that without us they should not be made perfect."

Our Holy Father invites us to study the lives of people who have gone before us, the Saints, and who have lived their faith in a dedicated daily manner, and with extraordinary love. The Old Testament figures of faith, our spiritual ancestors in the faith, are presented to us as examples and models. To accomplish

deeds of unexpected courage and unsurpassed valor, we hear how these dedicated people totally trusted in God and were willing to suffer every kind of difficulty to be faithful to their God because God had a plan for them. God's plan reaches out to all those who embrace God's gift of faith, including us.

During our earthly life, as St. Paul tells us, "We walk by faith, not by sight." But our walk of faith, which helps us to accept things we cannot see with our own eyes or fully comprehend with our mind, brings us the assurance that by putting our faith and trust in God that we can do all

things, even when we do not have all the answers. The most important thing is to keep trusting our God in all circumstances who is always there to help us, and to live as Christ tells us, a firm faith that can move mountains--mountains of social problems, personal difficulties, overcome mountains of immoral behavior, of hopelessness, and thus bring comfort to those who are rejected and abandoned, and to bring a whole new meaning to life.

JESUITS

(From 15)

near the formation house where the students regularly assisted.

The Jesuit superior general, Father Adolfo Nicolás, said the election of Pope Francis "opens for the church a path full of hope."

He said in a statement that all the Jesuits accompany their brother with their prayers "and we thank him for his generosity in accepting the responsibility of guiding the church at a crucial time."

He said the choice of the name Francis "evokes for us the Holy Father's evangelical spirit of closeness to the poor, his identification with simple people and his commitment to the renewal of the

church."

As Jesuits, he said the distinguishing mark of the society is that of companionship "bound to the Roman pontiff by a special bond of love and service." Thus, Father Nicolás added, the Jesuits "wish to express our renewed availability to be sent into the vineyard of the Lord."

In Dajabón, Dominican Republic, Jesuit Father Regino Martínez called it "a moment of great hope and opportunity for the church."

He said Pope Francis as the first Latin American pope also offers "an opportunity to support the work being done in the Latin American church and a show of support for Latin Americans."

Father Stockhausen said that even

those Jesuits who do become cardinals "tend not to move in 'cardinal circles,' where they get to know each other. That's not our world."

He acknowledged that Jesuits are generally thought of as highly educated, and "men of the world."

There's a saying that goes "Francis (of Assisi) loved the countryside and Ignatius loved the cities," we're 'worldly' in the good sense of the word," he said.

Jesuits also have a reputation for being careful decision-makers, particularly if they follow the spiritual exercises of St. Ignatius, said Father Stockhausen. The exercises lead one to make decisions not out of personal interests or attachments,

he said, but out of where the Spirit is leading through prayer.

Jesuits around the world expressed similar joy and support at the election of the new pope.

Father Francisco José Ruiz Pérez, provincial of Spain, noted that Pope Francis spent part of his training in Alcalá de Henares, Spain. Like Father Nicolás, he also cited a section of the Jesuit norms, noting, "Our church service will only be truly Christian if anchored in fidelity to the one who makes all things new, and only if united with the successor of Peter."

Cindy Wooden in Rome and Ezra Fieser in the Dominican Republic contributed to this story.

CONGRESS

(From 15)

Successful Transitions," which was led by Carol Fowler of the Archdiocese of Chicago and Dennis Corcoran of the Diocese of Paterson, N.J.

"We're in a religious marketplace," Allshouse said. "It's important we have good management and good leadership."

Allshouse likes conferences such as the Mid-Atlantic Congress because "at a bigger venue like this, you meet people from other parts of the country. It helps me to see the church bigger."

JoAnn Griffin, retired coordinator of religious education at St. Columba in

Hopewell Junction, N.Y., said the congress was a Lenten retreat for her.

"The most important thing you can do is not what you say but how you live your life, how you witness to the Gospel," Griffin said.

Peggy Shaffer, a greeter, lector, extraordinary minister of holy Communion and Rite of Christian Initiation of Adults volunteer at St. Rita in Dundalk, said what she learned "will make a difference in my life and what I can take back to our parish committees."

As a member of the St. Rita welcoming committee, Shaffer gained a "holistic view of hospitality" and learned to "look through

the eyes of the parish as a newcomer."

Ryan Mullaney, director of music ministry at Our Lady of the Mountains in Cumberland, said the MAC helped him to be "more secure in my faith" and "regrounds me on what I'm doing in the grand scheme of things."

Baltimore Archbishop William E. Lori was the principal celebrant at a March 8 liturgy at the adjoining Baltimore Convention Center.

The two dozen other concelebrants included Baltimore Auxiliary Bishop Denis J. Madden; Msgr. Richard W. Woy, vicar general; Paulist Father John Hurley, director of the archdiocese's Department of

Evangelization and co-chairman of the congress; and Father Gerard C. Francik, pastor of St. Mark, Fallston.

In his homily, Archbishop Lori said "we have gathered at an extraordinary time in the life of the church. We are focused on the question of leadership, leadership in the life of our church."

He continued, "When that theme was chosen, little did we imagine this congress would coincide with the process of choosing a new pope to lead the whole church in truth and in love."

Archbishop Lori told the hundreds assembled that leaders must know their talents, strengths, weakness, foibles and sins.

POOR

(From 15)

Americans and the biggest corporations. In introducing her proposal, Murray said the budget "tackles the deficit and debt the way the American people wanted it done."

The real debate will occur once both houses of Congress adopt a budget plan and leaders from both chambers sit down in an attempt to iron out differences in a comprehensive bill.

The budget debate comes on the heels of automatic across-the-board spending cuts that took effect March 1. Known as sequestration, the cuts in current fiscal year spending total about \$109 billion. They equally affect domestic and military

programs in an attempt to whittle down the country's \$16 trillion deficit.

While supporting the goal of reducing "future unsustainable deficits," Bishops Blaire and Pates told Congress "this worthy goal" must be "pursued in ways that protect poor and vulnerable people at home and abroad."

The bishops reiterated their call for a circle of protection around people struggling to find work, obtain adequate housing, put food on their tables and place their children in educational programs. In particular, they cited programs such as Head Start, Supplemental Nutrition Assistance Program, formerly known as food stamps, Pell grants, Supplemental Security Income, Temporary Assistance

to Needy Families and poverty-focused international assistance as vital to protect.

The letter called for leaving in place the earned income tax credit and the low-income component of the child tax credit.

Bishops Blaire and Pates also cautioned against repealing the Affordable Care Act altogether, saying the USCCB's opposition to it is limited to "addressing the morally problematic features of health care reform."

The USCCB has opposed some of the regulations governing implementation of the Affordable Care Act such as the contraceptive mandate and its current limited definition of those religious organizations that would be exempt.

While calling for Congress to consider

options to raise revenues, the bishops shied away from offering specific ideas to do so.

"Our nation has an obligation to address the impact of future deficits on the health of the economy, to ensure stability and security for future generations, and to use limited resources efficiently and effectively," they wrote. "A just framework for future budgets cannot rely on disproportionate cuts in essential services to poor persons; it requires shared sacrifice by all, including raising adequate revenues, eliminating unnecessary military spending and addressing the long-term costs of health insurance and retirement programs fairly."

FRANCIS

(From 11)

at the liturgy, but the crowds applauded enthusiastically when Pope Francis said, "We are close to him with our prayers, full of affection and gratitude."

The new pope stood at a lectern to read his homily, sticking to the text he had prepared in advance. At times his voice was extremely soft and other times it was quite loud; he punctuated with clenched fists his remarks about the strength required to be tender and compassionate to others.

"In the Gospels," he said, "St. Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak, but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love."

"We must not be afraid of goodness, of tenderness," Pope Francis said.

The new pope said exercising the role of protector as St. Joseph did means doing so "discreetly, humbly and silently, but with an unfailing presence and utter fidelity, even when he finds it hard to understand."

The Gospels present St. Joseph as a husband to Mary, "at her side in good times and bad," and as a father who watched over Jesus, worried about him and taught him a trade, the pope said.

St. Joseph responded to his call to be a protector "by being constantly attentive to God, open to the signs of God's presence and receptive to God's plans, and not simply his own," the pope said.

Fidelity to God's word and God's plan for individuals and for all of creation makes the difference, he said, calling on everyone to be sensitive and loving toward those in their care, especially toward children, the aged, the poor and the sick.

"In the end, everything has been entrusted to our protection, and all of us are

responsible for it," he said. "Be protectors of God's gifts."

When people fail to respect creation, when they ignore "God's plan inscribed in nature," or when they treat each other with disrespect, he said, "the way is opened to destruction, and hearts are hardened."

"Tragically, in every period of history there are 'Herods' who plot death, wreak havoc and mar the countenance of men and women," he said.

Pope Francis asked the government leaders present and all those with responsibility in the field of economics, politics and social life to stand firm when destruction and death threaten human dignity, human life and the environment. He met with the heads of the government delegations after the Mass.

Caring for others, he said in his homily, must begin with watching over one's own heart, mind and actions, resisting "hatred, envy and pride" and emotions that can tear

others down.

Pope Francis told the people he realized his new ministry included "a certain power," but it is the same power Jesus conferred on St. Peter, which was the "power of service" seen in Jesus' charge to St. Peter: "Feed my lambs. Feed my sheep."

"Let us never forget that authentic power is service and that the pope, too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the cross," he said.

"He must be inspired by the lowly, concrete and faithful service which marked St. Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important," Pope Francis said.

"Only those who serve with love are able to protect," he said.

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
JimmyLeePatterson@gmail.com.

COPY, PHOTO DEADLINE:
Third Friday of every month.

Photos should be in jpeg format.

Letters to the editor are welcome,
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'I Have Come To You Again'



The National Exhibits Association, in conjunction with Secretary of State for Culture and Patrimony for the Vatican City State and the Catholic Diocese of Lubbock, is presenting "I Have Come to You Again," an exhibit of more than 100 items and personal effects of Blessed Pope John Paul II, at the diocese's Catholic Renewal Center, 4620 4th St.

Numerous photos, including the recently added photo of Pope John Paul installing Cardinal Jorge Bergoglio, now Pope Francis, below right.

The exhibit will run through May 31. Admission is \$15 for adults, and \$10 for students, seniors and groups over 20.

An audio tour in English or Spanish is also available on site for \$20.

For more information, call National Exhibits Association coordinator Sandra Martin, at 985-630-2988



EXHIBIT

(From 3)

and head bowed in prayer; an assortment of vestments worn throughout his life as priest, bishop and pope.

The exhibit opens with a nearly life-sized painting of Pope John Paul II. Although memorable high points will likely differ from person to person, the exhibit that shows photographs of the attempted assassination of Pope John Paul II and the aftermath, including John Paul II's meeting

to forgive his assailant, are particularly memorable.

The exhibit also includes the Holy Gospel that rested atop the pope's tomb upon his death in 2005 as well as a drop of his blood, sealed and protected in an airtight case. The relic is open for public veneration at the exhibit site.

Topping off the tour and making it timely is a photo of Blessed John Paul II embracing Jorge Bergoglio upon his being

elected Cardinal as Archbishop of Buenos Aires. Bergoglio, of course, is now Pope Francis following his March 13 election.

Visitors will also see a bronze cast of the pope's hand, his red shoes, and his everyday white cassock, which is shorter in the front to accommodate his bent over posture caused by illness and advancing age. Other items include: the gold vestments he wore to elevate Pope Francis to cardinal; the ballot folder, urns

and the balloting tray from the conclave when Cardinal Karol Wojtyla was elected pope.

It goes without saying that all Catholics should attempt to take the time to see this historic exhibit, but the importance of this man and the history surrounding him and his accomplishments make it worthy of lengthy perusal regardless religious affiliation.

The exhibit is available for viewing through May 31, 2013.

(See box, Page 3, for details)