



A terrorist attack in Boston, a deadly explosion in Texas. A week in April like few others / Pg. 12

Big Spring Groundbreaking



Bishop Michael Pfeifer, third from right, and Msgr. Bernard Gully, third from left, join with church and community leaders to raise their spades during groundbreaking ceremonies at Holy Trinity Church in Big Spring, April 11. Photo by Jimmy Patterson.

Bishop, leaders break ground on new parish hall

Msgr. Bernard Gully says expected oil-field-related growth in Big Spring brought by the Cline-Shale oil play will necessitate more expansion at the church in the coming years.

By Jimmy Patterson
Editor

BIG SPRING — With marked growth occurring now and more growth imminent, church and community leaders broke ground in April on a new parish hall at Holy Trinity Catholic Church in Big Spring.

Msgr. Bernard Gully, pastor of the church, wondered after the dirt was turned if workers would even have time to complete work on the parish — expected to take a year — before it would be necessary to start work on expanding the church to accommodate the influx of new parishioners.

The Cline-Shale oil play has

radically altered the economic and population landscape of Howard County. City leaders gathered citizens together in a town hall meeting a week before the church's groundbreaking to inform them of the significant changes that are ahead in Big Spring's future.

(Please See
BIG SPRING/19)

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YEAR OF FAITH 2012-2013

Our continuing series on Vatican II this month looks at a controversy arising in 1963 / Pg. 5

The heart of discipleship

In the Year of Faith we are called to reflect on what it means to be a faithful disciple of Christ, how we are not only to believe, but to express our faith in action as committed followers of Christ. Discipleship is an on-going, life-producing journey. It is not a frivolous or passing attraction, or an individual thing, but rather a common life shared over a lifetime with others who are also called to follow Jesus as His disciples. See from the Bishop's Desk / 2

DIOCESE OF SAN ANGELO
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June to bring exit of oblates, ordination of 4 new priests

By Jimmy Patterson
Editor / West Texas Angelus

June promises to be a month of hellos and goodbyes in the Diocese of San Angelo, a month bookended by the ordination of four seminarians and the exit of the oblates after a long and storied history here.

Rev. Mr. Innocent Eziefule, Rev. Mr. Lorenzo Hatch, Rev. Mr. Sam Matthiesen and Rev. Mr. Francis

Onyekozuru have each been called to the Order of Presbyters on June 8, 2013. The ordination Mass will be celebrated at the Cathedral of the Sacred Heart in San Angelo at 10 a.m., June 8.

At 1:30 p.m., June 30, a Farewell Mass for the Missionary Oblates of Mary Immaculate will be celebrated at Our Lady of Guadalupe in Midland.

The oblates have long been a part of religious life in the diocese. Fr. Isidore Tresch, OMI, was the first oblate priest to serve in what would become the

Diocese of San Angelo when he came here in 1908, though not officially assigned to Midland. After Rev. Marek Stroba departs Our Lady of Guadalupe in June and Pope Francis accepts the resignation of Bishop Michael D. Pfeifer, OMI, extended in May of 2012, the diocese will be without a presence of the oblates for the first time in over a century.

The *West Texas Angelus* will provide coverage of both events in its June and July issues.

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From the Bishop's Desk

Faith and fidelity are at the heart of Christian discipleship



**Bishop
Pfeifer**

By Bishop Michael D. Pfeifer, OMI

In the Year of Faith we are called to reflect on what it means to be a faithful disciple of Christ, how we are not only to believe, but to express our faith in action as committed followers of Christ. Discipleship is an on-going, life-producing journey. It is not a frivolous or passing attraction, or an individual thing, but rather a common life shared over a lifetime with others who are also called to follow Jesus as His disciples. An initial response is nothing, if we are not committed to living out the demands of discipleship, to be faithful to what Christ asks of us each day. Our faith leads us to fidelity over the long haul. A life of

faith calls us to develop a loving relationship with the person of Jesus Christ, but is not just a one-on-one private relationship with Jesus. Rather, a faithful disciple realizes that there is a common bond that implies obligations to other members of the community.

To deepen our faithful discipleship with Christ and with other members of our family and community, we first must nourish our faith by remembering the fidelity of our loving heavenly Father and savoring the memory of God's constant action in all of human history, but in the lives of each one. Our faith is nurtured by the discovery and memory of a God who is always faithful, who is always forgiving, who is always with us, who

guides history and is the secure and stable foundation on which to build one's life. God's loving dialogue with people manifests the divine plan that gives a new meaning to the whole human journey.

Pope Benedict XVI points out that the best place to discover the events of this faith journey is in the bible, especially reading the Bible with family. The Old and New Testaments witness two stages of God's great plan of love, a single plan of salvation addressed to all humanity. As His disciples, Jesus reminds us in the gospels of a new light of faith that has been given to us, and the necessity to let this light shine prominently

(Please See BISHOP/22)

DIOCESAN BRIEFS

Catholic Communication Campaign Collection, May 12

By Bishop Michael Pfeifer, OMI

The annual Collection for the Catholic Communication Campaign (CCC) provides grants to Catholic organizations that help spread the Good News through social networking sites, podcasts, television, radio, and print media. Half of the collection assists the communication efforts of our own diocese. The annual collection for the CCC will be taken in our diocese the weekend of May 11-12, 2013.

Please support this important ministry of our church and be generous in the collection, and offer prayers for all those who benefit from this collection, helping them to spread the Good News to all of our people especially in this Year of Faith. I thank you for your past generosity.

Den Generosamente a la Colecta para la Campaña Católica de la Comunicación

Por el Obispo Miguel Pfeifer, OMI

La Colecta anual para la Campaña Católica de la Comunicación (CCC) otorga donaciones a las organizaciones católicas que ayudan a compartir la Buena Nueva a través de las redes sociales, de podcasts, de la televisión, de la radio y los medios impresos. La mitad de esta colecta asiste en los esfuerzos de comunicación en nuestra propia diócesis. La colecta anual se llevará a cabo durante el fin de semana del 11-12 de mayo del 2013.

Por favor apoyen este ministerio importante de nuestra iglesia y sean generosos en la colecta. Y, ofrezcan oraciones por todos ellos que beneficiarán de esta colecta, ayudándoles a compartir la Buena Nueva a todo nuestro pueblo especialmente en este Año de Fe. Les doy las gracias por su generosidad en el pasado.

World Day of Prayer for the Church in China, May 24

By Bishop Michael Pfeifer, OMI

Pope Benedict XVI had requested that May 24 be observed as a World Day of Prayer for the Church in China by the Universal Church. When he designated this particular day of prayer, Pope Benedict XVI pointed out that "This is the occasion for Catholics of the whole world to be united in prayer with the Church which is in China." Our Pope Benedict pointed out, "This day is dedicated to the liturgical memorial of Our Lady, Help of Christians, who is venerated with great devotion at the Marian Shrine of Sheshan in Shanghai."

Hence, my brothers and sisters in Christ, I invite you to join with me in special prayers for our Holy Father's intention by offering special prayers for our sisters and brothers of the Catholic Church in China.

Msgr. Larry Droll priestly anniversary

MIDLAND — Msgr. Larry Droll, pastor of St. Ann's Church in Midland, will celebrate his 40th priestly anniversary at the 10:45 a.m. Mass, June 2, at St. Ann's.

Ordination banns

SAN ANGELO — The following deacons will be called to the Order of Presbyters on June 8, 2013.

Rev. Mr. Sam Matthiesen
Rev. Mr. Francis Onyekozuru
Rev. Mr. Lorenzo Hatch
Rev. Mr. Innocent Eziefule

In accord with Canon 1051 §2, should you know of any reason why any one of these men should not be ordained a priest, please contact Most Reverend Michael D. Pfeifer, OMI, Bishop of San Angelo, 804 Ford St., San Angelo, Texas 76905 or call (325)651-7500.

Que son los Cursillos de Cristiandad

El Cursillo de Cristiandad es un movimiento de la Iglesia Católica que busca la evangelización de los ambientes, que mas impactan la sociedad. Y que, por su propio metodo, y por la gracia de Dios, logra dar vida, a los realidades esenciales del Cristiano. Por medio de la unidad, originalidad, y creatividad, de cada persona. Es un curso muy breve, de tres dias, sensillo y dinamico, sobre los fundamentos de la fe catolica que ofrece un proceso de renovacion personal y espiritual, de evangelizacion para el mundo. El movimiento de Cursillos, consiste en proclamar que Dios, en Cristo, nos ama, si nos amamos a nosotros mismos, podemos a amar a Dios y si podemos amar a Dios, podemos amar a nuestros hermanos. El tiempo para conocer su metodo, son tres dias, para tener el encuentro con uno mismo, con Dios y con nuestros hermanos.

One School...One Campus!

SAN ANGELO — Effective Fall 2013 all grades (3K - 6th) will be located on the Holy Angels Campus (2315 A & M). Now Accepting Registrations!

ACS has served the city of San Angelo and surrounding communities for 125 years and is committed to continue to do so.

While maintaining a strong focus on Catholic identity, we welcome all children to experience a faith-filled journey toward academic excellence and life-long service inspired by the Gospel of Jesus Christ.

We offer small class sizes so that your child receives the individual attention she/he deserves on a daily basis.

Tuition Assistance is available.

For more information about Angelo Catholic School or to register your child, please call Mrs. Lucy Thomas at 325-949-1747

Happy Mother's Day, Dear Mary, and all good Mothers everywhere

By Bishop Michael Pfeifer, OMI

On Mother's Day, May 10, we honor all of our mothers, and the first mother we want to honor is our spiritual mother, dear Mother Mary, the mother of Jesus, and who was given to be our mother by Jesus shortly before He gave His life on the cross. What a beautiful, loving and precious gift that Jesus has given us. As we honor Mary, we also honor our dear mothers who have given us life, who have nourished us, who have taken care of all of our needs, and who have done the most to help us be who and what we are today.

Hence, on Mother's Day, we first thank Mary, our Mother, for her loving motherly care and protection, and all our mothers, for the many good things they have done for us. This is the occasion to renew our love and devotion to our Blessed Mother, as we honor our own dear mothers who have given us life. If they have been taken from us, we ask God to give them eternal peace, and if they are still with us on earth, we ask Jesus, through the intercession of His Mother, to fill them with new peace, joy, happiness, and good health.

I am praying for all of our dear mothers on this special day. A big Happy Mother's Day for Mary and all Mothers.

Feliz día de las madres, querida Maria y todas buenas madres

Por el Obispo Miguel Pfeifer, OMI

En el Día de las Madres, 10 de mayo, honramos a todas nuestras madres, y la primera madre que queremos honrar es nuestra madre espiritual, querida Madre María, la madre de Jesús, quien fue dada para ser nuestra madre por Jesús un poco antes que Él dio su vida en la cruz. ¡Qué don tan hermoso, amoroso y precioso nos ha dado Jesús! Al honrar a María, también honramos a nuestras madres queridas quienes nos han dado vida, nos han alimentado, han cuidado todas nuestras necesidades y quienes han hecho lo más para que seamos quienes somos y lo que somos hoy día.

Así mismo, en el Día de las Madres, primeramente damos gracias a María, nuestra Madre, por su cuidado maternal y protección, y a todas nuestras madres, por las muchas cosas buenas que han hecho por nosotros. Esta es una ocasión para renovar nuestro amor y devoción a nuestra Madre Bendita, mientras honramos a nuestras propias queridas madres quienes nos han dado vida. Si se nos han sido quitadas, le pedimos a Dios que les de la paz eterna, y si aún están con nosotros, le pedimos a Jesús, por la intercesión de Su Madre, que las llene de paz, alegría, felicidad y buena salud.

Estoy rezando por todas nuestras queridas madres en este día especial. Un gran feliz Día de las Madres para María y todas las madres.

DIOCESAN DATES

Bishop's Calendar MAY

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.

JUNE

1 — BRADY, St. Patrick — Confirmation at 7:00 pm.
2 — MIDLAND, St. Ann — 10:45 a.m. — 40th Anniversary Mass for Monsignor Larry J. Droll
4-7 — Rest and Prayer
8 — SAN ANGELO, Sacred Heart Cathedral — Priestly Ordinations at 10:00 a.m.
10-14 — SAN DIEGO, Meeting of the USCCB
15 — SWEETWATER, Immaculate Heart - Install Father Charles Okonkwo — at 5:00 p.m.
16 — COLORADO CITY, St. Ann — Confirmation at 10:30 a.m.
17 — SAN ANGELO, Diocesan Pastoral Center — Staff Mass at 8:30 am. and Staff Meeting at 11:00 a.m.
18 — SAN ANGELO, Diocesan Pastoral Center — Presbyteral Council Meeting at 11:00 a.m.
19 — ST. LAWRENCE, Rural Life Mass at 6:30 p.m.
20 — SAN ANGELO, Concho River — Mass for Lady in Blue at 9:30 a.m.
23 — SAN ANGELO, Sacred Heart Cathedral — Marriage Jubilee Mass at 2:00 p.m.
28-30 — KNOXVILLE, TENN., Baptism

Christ the King Retreat Center 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

JULY

1 — Heart of Mercy Prayer Group
 2 — Adoration of the Blessed Sacrament
 4 — Independence Day-Office Closed
 8 — Heart of Mercy Prayer Group
 9 — Adoration of the Blessed Sacrament
 10-14 — Teen ACTS Retreat
 15 — Heart of Mercy Prayer Group
 16 — Adoration of the Blessed Sacrament
 16 — Deacon Quarterly Meeting
 18-21 — Boy's Chrysalis Flight
 22 — Heart of Mercy Prayer Group
 23 — Adoration of the Blessed Sacrament
 25-28 — Men's Catholic Cursillo
 29 — Heart of Mercy Prayer Group
 30 — Adoration of the Blessed Sacrament

NECROLOGY

JUNE

7 — Rev. Ray Corr, O.P. (2005)
 8 — Rev. Felix Cubelo (2007)
 13 — Rev. David Espitia (2003)
 17 — Rev. Barry Mclean (2012)
 18 — Rev. John Lucassen (1993)
 20 — Deacon William Smith (2003)
 22 — Rev. Msgr. Alvin Wilde (1996)
 28-Bishop Stephen A. Leven (1983)

From the Editor

Being there: The best thing you can do

By Jimmy Patterson

One of the things I'll never forget about September 11, 2001, was the look on our son's face after the news had begun to spread. He was a first grader when the planes flew into New York City, Washington and Pennsylvania. He had been going to school fulltime for two or three weeks. Fresh out of the house and not yet certain about the world around him. It wasn't so much the look on his face, come to think of it, as it was the way he carried himself with an uncertainty and a sense of 'take care of me' even though he would never come right out and say



Patterson

it. There was fear, but it was tucked safely inside the 7-year-old boy that he had become. Most parents, us included, could see through the unsettled veneer and note that there was a world of fear living in there too.

Fast forward a dozen years and here we are again. Our son is off at college now, but it wasn't long after the bombings in Boston that the phone rang. It was him on the other end. He brought it up in casual conversation but there was a definite need to talk about the latest terrorist attack on our country. There was no making sense of it, and it is still difficult to both explain and understand for most Americans. Many parents today have no idea how to have this talk with their children simply because it was never a part of our national conversation until 9/11, although Pearl Harbor was

certainly carried out with the same sort of brazen and spineless, cut-and-run attack on us. I wasn't alive then, obviously, but I imagine it felt different because we were in wartime. Still, it would have been difficult for a parent to explain what had happened to children of the day.

How do parents help make their children feel comfortable in times like these? We may not be at war against a nation like in World War II, but make no mistake that we are at war. When and where and what the casualty count will be will always be the mystery these days, but deep down inside, we all know it will happen again somewhere on our sacred soil. There are no rules with this adversary.

We can certainly teach our kids a couple of things that will go a ways in helping them feel safer today: In fact, telling them they are safe is (Please See PATTERSON/18)

Del Escritorio del Obispo

Fe y fidelidad estan en el centro del discipulado

Por el Obispo Miguel Pfeifer

En el año de fe somos llamados a reflexionar en lo que significa ser un fiel discípulo de Cristo, y como no hemos de creer solamente, sino también expresar nuestra fe en acción como seguidores cometidos de Cristo.

El discipulado es una jornada continua de vida productora. No es una atracción frívola ni pasante, o cosa individual, más bien es una vida compartida a través de toda la vida con otros que también son llamados a seguir a Jesús como sus discípulos. Una respuesta inicial no es nada si no nos cometemos a vivir todas las demandas del discipulado, a ser fieles a lo que Cristo nos pide cada día. Nuestra fe nos guía a la fidelidad a través del largo tiempo. Una vida de fe nos llama a desarrollar una relación amorosa con la persona de Jesucristo, pero no es una relación privada con Jesús. Más



Obispo
Miguel Pfeifer
OMI

bien, un discípulo fiel realiza que hay un vínculo común que implica obligaciones a otros miembros de la comunidad.

Para profundizar nuestro discipulado fiel con Cristo con otros miembros de nuestra familia y comunidad, primeramente debemos nutrir nuestra fe por medio de recordar la fidelidad de nuestro Padre celestial amoroso y saboreando la memoria de la constante acción de Dios en toda la historia humana, pero en las vidas de cada uno. Nuestra fe es alimentada por el descubrimiento y memoria de un Dios quien siempre es fiel, quien siempre perdona, quien siempre está con nosotros, quien guía la historia y quien es la fundación segura y estable en la cual debemos crear nuestra vida propia. El diálogo amoroso de Dios con la gente manifiesta el plan divino que le da un nuevo significado a toda la jornada humana.

Nuestro Santo Padre, Papa Benedicto XVI, señala que el mejor lugar para descubrir los eventos de esta jornada fiel es en la Biblia, especialmente leyendo la Biblia con la familia. El nuevo y antiguo testamentos testifican dos

etapas del gran plan de amor de Dios, un plan singular de salvación dirigida a toda la humanidad. Como Sus discípulos, Jesús nos recuerda en sus evangelios de una nueva luz de fe que se nos ha sido dada, y la necesidad de dejar que esta luz brille prominentemente entre nosotros. Esta luz de fe comienza con el don precioso del Bautismo, y cada día necesitamos pedirle a esta primera gracia que nos ayude a ser buenos discípulos, y dejar que nuestra luz brille hacia otros.

Necesitamos primeramente, por supuesto, a desarrollar y alimentar nuestra propia fe, menos lo que parece tener no nos sea quitado. Entonces, necesitamos compartir nuestra fe con otros en palabra y acción. De esta manera, se nos dará aún más de lo que tenemos: fe y vida en Cristo.

Otras maneras de crecer en fe:

- Asistir con mas frecuencia a la Santa Misa y a celebrar el Sacramento de Reconciliación
- Pasar más tiempo de calidad cada día en oración.
- Leer cada día algunas de las

(Mira OBISPO/23)

Sunday Mass in Extraordinary Form planned at Odessa's St. Elizabeth

The Angelus

ODESSA — A Sunday Mass in the Extraordinary Form — sometimes incorrectly called the Tridentine Mass — will be celebrated in Odessa at the end of May. This mass will take place on the Feast of the Most Holy Trinity, May 26, at St. Elizabeth Ann Seton Parish, 7601 N. Grandview Ave. The mass will begin at 1:30 p.m. and will be followed by a social.

In 2007, Pope Benedict XVI issued a *Motu Proprio*, *Summorum Pontificum*, urging bishops and priests to provide such Extraordinary Form masses when requested by parishioners of a particular parish or even parishioners from a number of parishes. A group of parishioners from Odessa, Midland and several adjacent communities are organizing the mass, under the direc-

tion of Father Mark Woodruff, pastor of St. Elizabeth Ann Seton who will celebrate the Mass. In preparation, Fr. Woodruff is receiving training in the Extraordinary Form from the Canonici Regulares S. Joannis Cantii of Chicago.

A choir, or schola cantorum, for the Mass is being formed under the direction of Christopher Wilcox of St. Elizabeth's. Mass parts from the Gregorian Chant mass "De Angelis" will be sung. Gabriella Enriquez will be the cantor. Anyone interested in joining the choir is urged to call Mr. Wilcox at 367-4657.

Special 68-page Latin-English missalettes will be used by the congregation during the mass to facilitate their participation. Following Pope Pius XII's encyclical *Mediator Dei*, there will be an emphasis on participation by the congrega-

tion. Altar servers are also in process of being trained.

Among the tasks undertaken to prepare for the mass, candle benches are being constructed, Extraordinary Form mass vestments have been purchased, and special altar cloths are being tailored. These simple adjustments will turn St. Elizabeth's Ordinary Form sanctuary into one conducive to the Extraordinary Form liturgy.

According to Pope Benedict, the Extraordinary Form functions alongside the more popular Ordinary Form and the two are challenged to enrich each other. The older form of Mass, in the pope's opinion, is a significant part of the Church's heritage and should not be lost. The newer way of celebrating the Mass, called the Ordinary Form, offers its own richness and beauty.

Previously in the Diocese of San

Angelo, the Coleman and Brady parishes have experienced Extraordinary Form masses. For the past year, St. Elizabeth's has had a Latin Mass in the Ordinary Form every Tuesday at 6:30 a.m. In early May it will become a weekly Extraordinary Form Mass. Recently, several priests and seminarians of the Diocese of San Angelo have expressed an interest in receiving training in the Extraordinary Form, and when they have mastered the language and rubrics, the EF mass may be offered more frequently.

Anyone interested in attending the May 26th Extraordinary Form mass at St. Elizabeth's are most cordially invited to join the "Orate Fratres Mass Group." For more information about the mass, please call Fr. Mark Woodruff at 432.367.4657 or email him at mjwoodruff46@yahoo.com.

Planned Parenthood approves of brutal killing of abortion survivors

By Bishop Michael D. Pfeifer, OMI

Planned Parenthood [PP], the biggest provider of abortions in the USA, recently stated through its representatives that if a baby were to survive an abortion attempt, that no medical means should be used to save that baby's life. Testifying against a bill in the Florida legislature which would require medical personnel to use their best professional efforts to save the infant of abortion, the Planned Parenthood lobbyist said that should a baby survive an abortion and be alive, struggling there on the table, the decision about the treatment should be left to the family and physician (abortionist).

Planned Parenthood has been caught on tape admitting the organization's barbaric practice of leaving infants born alive after an abortion to die. The fact that Planned Parenthood opposes a bill requiring medical personnel to try to save precious infants that survive abortion speaks volumes about their true character.

The fact that Planned Parenthood aggressively lobbies against legislation requiring medical care for children surviving abortion is appalling. The fact that a Planned Parenthood official testified that killing such children is permissible is brutally shocking. Sadly, most major media outlets do not share this frightening information with the public. Proven information shows many precious innocent ones survive abortion. According to the Abortion Survivors Network there are an estimated 44,000 abortion survivors living in the country today. How many more did not survive for lack of medical care? This should be a major headline in every newspaper in our country.

Our country is deeply divided over the question of abortion. But can we not, out of a sense of compassion and mercy for the most vulnerable tiny ones, at least agree that killing a born helpless child is murder?



A young girl participates in a Lady in Blue Day celebration recently in San Angelo. (File Photo)

June 20: Lady in Blue Day in the Diocese

By Bishop Michael Pfeifer, OMI

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

This wonderful Lady, dressed in blue, as records indicate appeared more than 500 times to the Jumanos in West Texas. She brought to these humble people a message about the one true God, who gave Jesus to be our Savior and who asked His followers to baptize people in His name.

Who was this "Lady in Blue?" After much intense study and reflections, all signs seem to indicate that Sor Maria de Jesus de Agreda, who lived in Spain, to be the "Lady in Blue" as the natives named her.

On June 20, 2009, as many people of San Angelo gathered with the Jumano Indians for a historical meeting, I proclaimed that every June 20 in the future would be the Lady in Blue Day for the city of San Angelo and for the entire Catholic Diocese that makes up 29 counties in West Texas. That historic encounter with the Jumanos—to whom the Lady in Blue appeared many times in the 16th century—to with the people of San Angelo—took place in an ecumenical prayer service on the banks of the Concho River near Bell Street in San Angelo. The Chieftain of the Jumano Tribe, Gabriel Carrasco,

(Please See **BLUE/20**)



YEAR OF FAITH 2012 2013

May Study Question

Although Blessed John Paul II did not develop a full theological scheme of the New Evangelization, his writings reveal central themes of the New Evangelization, including the implementation of the call of the Second Vatican Council to proclaim the Good News of Christ by the engagement of the present culture and to accompany individuals on their journey from this life to eternal life. (Disciples Called to Witness p.6) He clarified that the New Evangelization is new, not in its content but rather in its inner thrust; new in its methods that must correspond to the times; and new because it is necessary to proclaim the Gospel to those who have already heard it.

Study Question: Are there faith formation programs on how to pass down the faith for parents, grandparents, godparents? Are there faith formation programs for adolescents and young adults on how to share their faith with others in college and the workplace?

Vatican II: A bit of controversy arises

Fr. Rev. Joseph Uecker, C.P.P.S.

When the bishops entered St. Peter's on October 16, 1963, 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.

On October 28, 1963 Cardinal Suenens announced to the Council that the pope had approved the voting which would take place in two days. The voting took place and the results were:

1. Should the schema assert that episcopal consecration is the supreme grade of the sacrament of orders? 2,123 to 34.

2. Should the schema assert that every legitimately consecrated bishop in communion with the other bishops and the Roman Pontiff is a member of the Body of Bishops? 2,154 to 104

3. Should the schema assert that the so-called Body or College of Bishops in



Pope Paul VI presides over a meeting of the Second Vatican Council in St. Peter's Basilica at the Vatican in this undated photo. 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)

its evangelizing, sanctifying, and governing task is successor to the original College of the Apostles and, always in communion with the Roman Pontiff, enjoys full and supreme power over the universal Church? 2,148 to 336.

4. Should the schema assert that the aforementioned power of the College of

Bishops, united with their head, belongs to it by divine ordinance and therefore not by papal delegation? 2,138 to 408

5. Should the schema assert that it is opportune to consider the reinstatement of the diaconate as a permanent grade of

(Please See VATICAN/22)

Vaticano II: El Segundo Período (1963), parte 3

Rev. Joseph Uecker, C.P.P.S.

Cuando los obispos entraron en la Basílica de S. Pedro el 16 de octubre de 1963, no recibieron la papeleta prometida. Después de la misa, el Cardenal Agagianian anunció sin explicación que la votación planeada 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.

El 28 de octubre de 1963 el Cardenal Suenens anunció al Concilio que el papa había aprobado la votación que iba a ocurrir en dos días. La votación ocurrió y los resultados fueron:

1. ¿El esquema debe declarar que la consagración episcopal es el grado supremo del sacramento de las sagradas ordenes? 2,123 a 34 en favor.

2. ¿El esquema debe declarar que cada

obispo legítimamente consagrado en comunión con los otros obispos y el Obispo de Roma es miembro del Cuerpo de Obispos? 2,154 a 104.

3. ¿El esquema debe declarar que el "Cuerpo o Colegio de Obispos" en su trabajo de evangelizar, santificar y gobernar es sucesor del Colegio original de los Apóstoles y, siempre en comunión con el Obispo de Roma, posee poder supremo y completo sobre la Iglesia universal? 2,146 a 36

4. ¿El esquema debe declarar que el poder mencionado del Colegio de Obispos, unido con su cabeza, es suyo por la ley divina y por eso no por delegación del papa? 2,138 a 408

5. ¿El esquema debe declarar que es oportuno considerar el restablecimiento del diaconado como grado permanente del ministerio sagrado, según las necesidades en diferentes partes de la Iglesia? 2,120 a 525.

Cuando uno considera estos votos, es difícil entender qué era el problema actual. Había acuerdo sobre los principios de unos asuntos críticos y controversiales.

Entre esos asuntos, la colegialidad era especial. Los obispos, por su presencia en el Concilio y su participación activa en él, estaban experimentando actualmente la colegialidad. Para ellos era ahora parte de su realidad vivida. En principio, la colegialidad había llegado a una estatura segura y central como la manera en que la Iglesia funciona – o debe funcionar

Este voto, sin embargo, era muy difícil para la minoridad. Ellos oponían la colegialidad y eran casi 20% en este asunto particular. Y esto dejó bastante lugar para maniobrar.

Aunque hay mucho que no sabemos, parece que el asunto procedimental bajo todos los asuntos procedimentales era el papel del papa mismo. Recuerden que dijimos que por la mayoría de los concilios, el papa ni siquiera estaba presente. Tal vez estamos sabiendo el por qué y que era bueno que el papa no estuviera presente.

Mientras tanto, el esquema Sobre la Iglesia se consideraba en el Concilio. Comenzaron el capítulo 3: Sobre el

Pueblo de Dios, y Especialmente los Laicos. Hubo una frase larga que resume el pensamiento: "Los pastores fueron instituidos en la Iglesia, no para que aceptaran toda la carga de edificar el Cuerpo Místico de Cristo, sino para que pudieran alimentar y gobernar a los fieles de una manera que resultara en la cooperación de todos en completar el trabajo común." Esta es una reconciliación entre las dimensiones horizontal y vertical en la Iglesia.

Había muchas quejas cuando se habló del sacerdocio de los bautizados. Para algunos, parecía ser otra concesión a los observadores Protestantes, porque todos sabían que Martín Luther hablaba en favor del sacerdocio de todos los creyentes. El Cardenal Siri pidió directamente que la alabanza para los laicos fuera menos. Animar es una cosa buena, pero no debe haber demasiado.

El Cardenal Suenens habló de los carisma en la Iglesia, pidiendo que el capítulo sea aún más desarrollado para

(Mira VATICANO/23)

Making Sense of Bioethics

Going too far with DNR?

By Rev. Tad Pacholczyk

Resuscitating a patient who undergoes a cardiac arrest or stops breathing often involves multiple procedures. When a resuscitation “Code Blue” is called in the hospital (or on a TV show), something like a medical “flash mob” comes together to try to save the patient. The sequence of events typically involves a combination of CPR, airway assistance, medications and shocks to the heart when the resuscitation is performed in a clinical setting.

Sometimes these interventions can seem unwarranted or extreme, and people wonder whether it would be OK to fill out a “Do Not Resuscitate” order (DNR) for themselves or for a family member. Would declining permission to resuscitate someone mean they are abandoning their loved one? Each crisis or emergency situation will have unique contours, and the question of our moral duty to provide resuscitation will vary with the details of each case. Sometimes a DNR order will be a reasonable choice; other times it will not.

If a DNR order is chosen, the condition of the patient must be such that the intervention would be of no significant benefit to him or her. Sometimes out of a generalized fear of medical technology, people may decide to put a DNR in place many years before any serious medical situation arises. Without knowing the medical particulars of their own future situations, however, this would be an unwise and ill-advised step. It can also be premature to decline a full code early in the course of a progressive disease, as resuscitation might well offer a bridge to healing or to another extended period of life. As the patient’s condition worsens, though, he or she may later decide that a full code has become unreasonable, and choose a DNR at that point. These judgments are tricky to make, because the specifics of each case differ, and those specifics change with time and disease progression. DNR’s should be put in place only when the circumstances warrant it, that is to say, on a case-by-case, patient-specific basis. In other words, when CPR/resuscitation can reasonably be determined to no longer offer a hope of benefit to the patient or if it entails an excessive burden to him, at that time a DNR can be put into place.

Some of the possible burdens that may need to be considered in deciding whether to pursue resuscitative interventions for a patient would include some of the following: the risk of rib or other bone fractures, puncture of the lungs by a broken bone (or from the trauma of lung compression and decompression), bleeding in the center of



Pacholczyk

the chest, cerebral dysfunction or permanent brain damage, the small risk (about 3 or 4%) that the patient might end up entering a vegetative state, and subsequent complications if the patient ends up staying on a ventilator for an extended period following the resuscitation.

During resuscitative efforts, elderly patients are more likely to experience complications or to have ribs break during CPR. Younger patients, on the other hand, tend to show a greater resilience and are often better able to tolerate CPR. Patients suffering from advanced cancer are also known to fare poorly following resuscitative efforts.

In terms of overall statistics, when a patient codes in the hospital and all resuscitative measures are taken, patients frequently do not end up leaving the hospital, especially when they are elderly or have other co-accompanying conditions. Based on data from the National Registry of Cardiopulmonary Resuscitation (NRCPR), studies have determined that patients who undergo cardiac arrest in the hospital have an overall survival to discharge rate of about 17%. The rate drops even lower (to around 13%) for cancer patients. In other words, the benefits are oftentimes few and short-lived, while the burdens tend to be high. There are, of course, exceptions — while many patients do not experience significant benefits from resuscitative measures, a small percentage do.

So when death is imminent, and disease states are very advanced (perhaps with multiple organ failure), and assuming other spiritual matters, such as last sacraments, have been addressed, a DNR order may not raise any moral problems. The key consideration in making the judgment will be to determine whether the benefits of resuscitation outweigh the burdens.

DNR orders can be misused, of course, if they are broadly construed as calling on medical professionals to abandon or otherwise discontinue all care of a patient. Even as patients may be declining and dying of serious underlying illnesses, we must continue to care for them, support and comfort them, and use the various ordinary means that they may have been relying on, such as heart and blood pressure medications, diuretics, insulin, etc.

We should always seek to do what is ethically “ordinary” or “proportionate” in providing care for our loved ones, though we are never obligated to choose anything that would be heroic, disproportionate or unduly burdensome when it comes to CPR or other resuscitative measures.

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

What if it was your daughter who was raped?

By Bishop Michael Pfeifer, OMI

Rape is a terrible, violent sexual act against a person, and if it leaves a woman pregnant, the question is: What is that woman supposed to do in these critical circumstances, when she did not intend to become pregnant? I share with you the response from one woman to the crisis of rape:

“I would love her [my grandchild] unconditionally, and I would do everything in my power to prosecute the perpetrator to the fullest extent of the law. Out of our desire to save someone from suffering, it is normal to wish we could erase a painful memory, such as rape. Unfortunately, the hard truth is that as much as we want to, we can’t. Resorting to abortion does not erase a memory. Abortion is a second act of violence against a woman who was raped. — As one student told me, who had an abortion after being raped, “Abortion was worse than the rape.”

One of the first reactions of many people to a child conceived by rape is to resort to abortion, but the innocent child is not the one who needs to be punished, and women in this situation need to remember that even though they did not intend to conceive at that time, that in the eyes of God that child is special, stamped with the image and likeness of God Himself.

As we deal with cases of rape that sadly are becoming more common, we must assure both victims of rape — the woman and her child — that they deserve our unconditional support. A woman who has been raped must strive with assistance from family and Church and God’s grace not to pass on the violence that was perpetrated against her to her unborn child by resorting to abortion. Pregnancy is not a punishment, and the only good thing to come out of the rape is the child that might be born. When a woman rejects the culture’s call to exact the cruelty of abortion on her unborn child, but instead shows mercy, she proves that she is the mighty one. A criminal can only cause hurt, but a mother brings forth life. In her mercy shown to the innocent one conceived in rape, she becomes like God. The unborn baby is always the innocent one, not one deserving of death.

When someone asks about granting abortion exceptions for rape and incest, we must keep in mind how this makes those feel who were conceived through sexual assault. Well-meaning statements can hurt, but the person born of rape can truly say, “I have a right to be here.”

Can we imagine if we ranked the value of people based on the circumstances of their conception? We don’t discriminate based on parentage — that’s not equality. We are valuable, no matter who our parents are, no matter the circumstances of our conception. It would be very unchristian to tell someone conceived in violence that that person should not have been born?

As we deal with this critical issue in our society, as a Church, we need to offer comprehensive support for rape victims who have become pregnant. Abortion after rape is misdirected anger. It doesn’t punish the perpetrator of the crime, and the perpetrator indeed needs to be punished. We should ask women who have conceived through rape how to help them in the long term, and help them and their children. We should pray for women who have suffered a rape, and assure them they are welcome in Church, offering them our spiritual, pastoral, emotional and financial support.

What is at the heart of the religious liberty conversation?

By Bishop Michael Pfeifer, OMI

At the present time in our country, one of the most critical issues before our church is the question of the infringement of government into the field of Religious Liberty, and how this affects this basic right given to us by God. America's constitutional framers clearly believe that Religious Liberty would be one of the bedrock foundations of the new nation. They enshrined it in the First Amendment of our Constitutional Bill of Rights. Like never before our Religious Liberty, to not only worship in church but to live our freedom in the public square is being threatened by our own government in our country which is called the land of the free and the home of the brave.

The major challenge to our Religious Liberty at this moment is the HHS Mandate of the present presidential administration. This mandate will force millions to violate their conscience to comply with it. As you know, the U.S. Bishops have been issuing clear teaching about this matter, calling for constant prayer and for more and more involvement of all of our people to take an active part in protecting this basic right given to

us by God. Backed by strong support from the U.S. Bishops, in defense of

Religious Liberty, 43 Catholic dioceses, agencies and colleges, have filed dozens

of lawsuits in a major push to challenge the HHS Mandate in court.

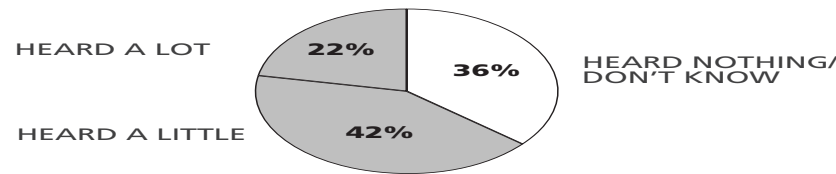
Despite what the present Administration apparently wants us to believe, we need to make one thing clear—the bishops have made no attempt in this struggle to impose their catholic belief on the rest of America, nor have they tried to halt access to contraception to women who want it. It is not the church interfering in the field of government that is at stake, but rather it is the Obama Administration which has crossed the line and has invaded the rights and freedom of the church. We need to remember, that the HHS Contraceptive Mandate works not only to prevent conception, but also would force Catholics to cover the cost for abortifacients that suck out the life of unborn children.

We need to make it clear—Religious Freedom, not contraception is at stake here. The First Amendment endows religious leaders with the right to rely on their own consciences in guiding their agencies. It does not empower Washington to dictate the kind of health-care plan that must be available to employees who work for faith-based agencies.



Religious Liberty Topic

How much Catholics say they have heard about the bishops protesting government policies that they believe restrict religious liberty.



Of those who have heard a lot or a little...

56% agree with the bishops' concerns

36% do not agree with the bishops' concerns

Based on telephone interviews June 28-July 9, 2012, among a national sample of 2,973 adults. The sampling error for the Catholic group is plus or minus 4.6 percentage points. Source: Pew Research Center

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ACS students commemorate Earth Day

The Angelus

Earth Day is always a special day at Angelo Catholic School. This year was no different. As usual, we began with Mass. This year, however, Bishop Pfeifer could not join us as he has in years past, so Father Tom Barley celebrated Mass with the Holy Angels daily parishioners and the entire Angelo Catholic School (from three years to sixth grade). This day reminded us that next year we will be together every day!

Second Grade students Lindsey McBride, Madelyn Carrion, Shay West and Nathaniel James were readers. The gifts were presented by second grade students Natalie Lopez, Abigail Baird, and Luke Sanchez. Sixth Grade students Julius Aguilar, Nathan Macias, and Eric Rios were the altar servers. The students reflected on Earth Day and what it meant to them with different activities. The 3K class created an "I love Earth" flip chart. The 4K students sorted trash as they discovered what was recyclable. First Grade students created a poster with a picture of

God's hands holding our Earth. The message was, "First Grade Says: Take care of the Earth. Do not litter. Recycle-Reuse. Water plants. Be kind to people. Be nice to animals."

Second Grade students said, "Earth Day is a fabulous, awesome, fantastic day celebrating God, plants, animals, and us!" "Earth Day is special, because we plant trees and bushes that make our school look even prettier every year!" "Earth Day is great, and God wants us to take care of all of creation."

Third Grade students shared these thoughts:

Earth Day is special to me because many new plants are alive. – Adriana Garcia

Earth Day is special to me because we plant trees, flowers, and it is fun to plant! – Marisela Jaramillo

Earth Day is special to me because we clean up the Earth and recycle. God made the Earth for us. – Micaela Andros

Earth Day is special to me because we clean up everything! – Raia Avants
Earth Day reminds us to not throw

trash on the ground. – Hayden Carlson

Earth Day reminds us to keep the environment clean. – Gabriel Balli

Earth Day reminds us to recycle things and create new things. – Gabe James

Earth Day reminds us to clean the Earth. – Gregory Isom

Earth Day is a good day to love plants. – Christopher Quirino

Earth Day reminds me to stop and smell the roses and appreciate what God created for me. –Mrs. Schroeder
Fourth Grade students said:

Earth Day is a day to focus on God's creations.

Earth Day is a day to do what you can to make the Earth even more beautiful.

Earth Day is a special time to love God's creations.

Earth Day is a day to celebrate life.

Earth Day is when we pick up litter and plant something.

Fifth and Sixth Grade students said: Earth Day means rejoice for the amazing planet we live on.

(Please See EARTH DAY/22)



The First Grade class created a poster. Holding the poster is Leeanna Garcia. (Courtesy photo)

Catholic Voices

In each of us, there dwells a good person, and a petty person

By Rev. Ron Rolheiser, OMI

The gospels point out that, before his conversion, Zacchaeus was a short man, someone lacking in height, but that, after his conversion, the tall man gave back what the small man had stolen. Meeting Jesus, it seems, made Zacchaeus grow bigger in stature.

That's what goodness does to us, it makes us grow taller. For example, a friend of mine shares this story: He has a neighbor who frequently drops round to drink coffee and chat. The neighbor is a good man from a wonderful family and has been blessed with lots of love and good example in his life. But, like the rest of us, he has his weaknesses; in his case, gossip and occasional pettiness. One day, as he was sitting with my friend, he made a very racist remark. My friend, instead of accusing him of being a racist or shaming him with the inappropriateness of his remark, called him instead to his own essential goodness: "That comment surprises me," he said, "coming from you. I've always considered you and your family big-hearted people, with class, never petty. I've always envied your family for its goodness and understanding. That



Rolheiser

remark simply doesn't sound like you!"

The man's reaction was instant, positive. Immediately he apologized: "You're right," he said, "I don't know why I sometimes say stupid things like that!" Like Zacchaeus the taller man gave back what the smaller man had taken.

It's interesting to note that the word "Gospel" means "good news," not "good advice." The gospels are not so much a spiritual and moral theology book that tell us what we should be doing, but are more an account of what God has already done for us, is still doing for us, and the wonderful dignity that this bestows on us. Of course the idea is that since we are gifted in this way our actions should reflect that dignity rather than what's less lofty and more petty inside us. Morality is not a command, it's an invitation; not a threat, but a reminder of who we truly are. We become taller and less petty when we remember what kind of family we ultimately come from.

In essence, we all have two souls, two hearts, and two minds. Inside of each of us there's a soul, heart, and mind that's petty, that's been hurt, that wants vengeance, that wants to protect itself, that's frightened of what's different, that's prone to gossip, that's racist, that perennially feels cheated. Seen in a certain light, all of us are as small in stature as the pre-converted Zacchaeus. But there's also a

tall, big-hearted person inside each of us, someone who wants to warmly embrace the whole world, beyond personal hurt, selfishness, race, creed, and politics.

We are always both, grand and petty. The world isn't divided up between big-hearted and small-minded people. Rather our days are divided up between those moments when we are big-hearted, generous, warm, hospitable, unafraid, wanting to embrace everyone and those moments when we are petty, selfish, over-aware of the unfairness of life, frightened, and seeking only to protect ourselves and our own safety and interests. We are both tall and short at the same time and either of these can manifest itself from minute to minute.

But, as we all know, we are most truly ourselves when what's tall in us takes over and gives back to the world what the short, petty person wrongly takes. John of the Cross, the great mystic, made this insight the center-piece of his theology of healing. For him, this is the way we heal:

We heal not by confronting all of our wounds and selfishness head-on, which would overwhelm us and drown us in discouragement, but by growing to what he calls "our deepest center." For him, this centre is not first of all some deep place of solitude inside the soul, but rather the furthest place of growth that we can attain, the optimum of our potential. To

grow to what our deepest DNA has destined us for is what makes us whole, makes us tall — humanly, spiritually, and morally.

Thus, if John of the Cross were your spiritual director and you went to him with some moral flaw or character deficiency, his first counsel would be: What are you good at? What have you been blessed with? Where, in your life and work, does God's goodness and beauty most shine through? If you can grow more and more towards that goodness, it will fan into an ever larger flame which eventually will become a fire that cauterizes your faults. When you walk tall there will be less and less room for what's small and petty to manifest itself.

But to walk tall means to walk within our God-given dignity. Nothing else, ultimately, gives us as large an identity. That's useful too to remember when we challenge each other: Gospel-challenge doesn't shame us with our pettiness, it invites us to what's already best inside us.

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.

A powerful examination of America's health care costs

By Father William J. Byron, SJ
Catholic News Service

The future of print journalism is by no means clear, particularly in the case of weekly newsmagazines. Newsweek is no longer available in print. How long Time magazine will continue to be available on newsstands is anyone's guess.

But whatever the future holds, the March 4, 2013, issue of Time will be long remembered for doing what great journalism should be doing, namely, providing facts and analysis on important topics of current interest. In this case, Time's cover shouts out, "Bitter Pill: Why Medical Bills Are Killing Us," announcing the 24,105-word feature story by Steven Brill (said to be the longest piece that Time has ever published). I hope that this augurs well for a healthy print future for Time. But who can say?

This report is much less about who should pay for health care (as the current political debate tends to frame



Byron

the question) and asks instead: Why are we paying so much? The annual tab amounts to nearly 20 percent of our gross domestic product, far more than other industrial nations pay for equally good or even better health care. Those who take time to think about the issue find themselves concluding that this situation is simply outrageous.

If anything is to be done about it, the public must become better informed (thank you, Time!) and the information must, in turn, prompt wiser consumer choices and better regulatory policies, not to mention higher standards of medical and business ethics for health care managers, insurers, and providers, manufacturers of medical devices and pharmaceuticals, and both legislators and lobbyists.

Health care is a \$2.8 trillion annual market and that market is by no means free. And many of the so-called not-for-profit hospitals are seeing their revenues far exceed their costs. Isn't that, by definition, profit?

Those in need of health care want the best but rarely know what it is going to cost. They don't care because the insurer (assuming they are insured) will cover it. Similarly, those who provide care want to provide the

best and they, too, are not preoccupied with cost as they look at the patient because both patient and provider look to third-party payers. Health care is a seller's market.

Hospital bills tend to be indecipherable. Brill, an intelligent and nonideological journalist, leads the reader by the hand to "follow the money" and he deciphers the bills while explaining how disproportionately high prices can be relative to actual costs. Medicare comes off well in this analysis, although suggestions are made for revisions to Medicare that will lower overall costs.

The villain in this piece is the "chargemaster," the internal price list that all hospitals have and few, if any, hospital administrators are willing to explain. It sets the price for every pill and procedure and seems to be applied blindly and uncritically by the very hospital administrators who plead ignorance of how any given number found its way onto the list.

If you can figure it out, you are on your way to getting a handle on the question Time raised: why medical bills are killing you. More of us have to get interested in that question if all of us are to enjoy a more secure economic and medical future.

Catholic Voices II

The danger of falling comfortably into sin — and how to avoid it

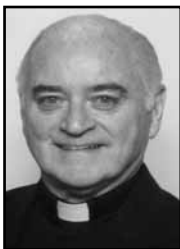
By Father John Catoir
Catholic News Service

Sin is like skating on thin ice. At first, it seems safe. But if you become forgetful or too trustful of the dangerous situation and go out too far, you may break through the ice and go into the cold water.

Just like falling into the cold water, sin can kill you.

Addiction, one type of sin, is an extension of the sin of gluttony. Like other sins, it has the power to render your life unmanageable. It is also something that can destroy you, body and soul.

All seven deadly sins are correctly labeled deadly because they can kill. Here's how it works. Take a little sin like envy. Envy is sadness over the good fortune of another. No big deal, right? But



Catoir

Jesus gave us the sacrament of reconciliation, to bring us back. The first step is to "know thyself." Try to see the rut you are in and go to confession.

— Fr. John Catoir

sin is like quicksand; it can grab hold of your foot and not let go. The sadness of envy can cause depression, which can grow into deep resentment. If not checked, this resentment can turn to hatred, and hatred in some cases has led to murder.

Even venial sin can grow into mortal sin because it gradually kills love in the soul. The essential malice behind all sin is that it destroys the core of a personality and leads to hatred.

That's why Jesus gave us the sacrament of reconciliation, to bring us back. The first step is to "know thyself." Try to see the rut you are in and go to confession.

The priest witnesses your sorrow and your need for healing. He will give you the assurance of God's forgiveness in the form of absolution.

But you must first be aware of what ails you.

The seven deadly sins are pride, greed, lust, envy, gluttony, anger and sloth. They all have a creeping effect on your ability to hold on to love. But some creep into your life in an unexpected form.

In this sense, sloth deserves special mention. Sloth is laziness, which grows into spiritual apathy. The person stops caring about his or her spiritual health and begins to stagnate. Only by pleading

for the grace of God can a person overcome sloth because it is a battle against one's ego.

But there are many ways to combat these enemies and we've been given many spiritual tools to help us overcome our battles with sin. Virtue, for example, opposes sin. Virtue is the spiritual power that helps us to overcome sin.

There's also humility. It drives out pride. Generosity opposes greed, and chastity defeats lust. Joy suppresses envy, restraint subdues gluttony and a peaceful spirit triumphs over anger.

Secularists often say, "There is no such thing as sin," but they are guilty of deliberate inadvertence, the very sin by which the angels fell from heaven.

Through the resurrection of Jesus, we have received the gift of his presence. By virtue of the sacrament of baptism, we have the risen Lord abiding in us. Because of this, we are responsible for our actions and should use all the tools available to stay close to him.

When will Pope Francis' media honeymoon end?

By Stephen Kent
Catholic News Service

Somewhere, there must be the assignment editor who harbors the wish of finding Pope Francis at an outdoor table of a sidewalk cafe on the Via Fosse di Castello enjoying a dish of spaghetti carbonara with a cardinal or two.

That would be an ultimate achievement in the pope-as-a-regular-guy exercise of the past few weeks.

We can be grateful for the coverage in newspapers, television and on websites. But the media is as likely to fall out of love as quickly as they were to fall in love with the new pope. This will come when Pope Francis does something seen as conservative or heavy-handed, perhaps reaffirming a doctrine of the faith.

Here are some clues, gleaned from the experience of more than a few decades in the secular press of how to evaluate this star quality image associated with our new pope.

The media creates characters, personalities and then supports it by coverage. The pope's turn came more rapidly than

experienced by other world leaders, athletes or entertainers.

Soon after he first appeared on the balcony, it was decided that Pope Francis was a touch more informal than his predecessors. Soon there were reports about him as a man who pays his own hotel bills, makes his own telephone calls, chooses to live in an apartment rather than a palace, moves into crowds and kisses babies.

Other things he does as a "normal person" will be reported to add to this public personality. But the time will come when he acts against this media-created personality. Eventually Pope Francis will "disappoint."

Headlines about the pope's washing of feet of men and women resulted in headlines such as "Pope disregards church law" and "Pope breaks church law." He did not. There are laws and there are customs and traditions, the Holy Thursday liturgy being one of the latter. But the coverage portrayed something revolutionary.

So it must follow that a man who can do this can surely tackle same-sex marriage, celibacy of priests and women's ordination to the satisfaction of the trendsetters. Failure to do this makes him act against his character of the nice guy.

The church is not an easy institution to report about. In fact, Pope Francis

remarked on this in a talk to thousands of journalists shortly after his election.

"The church is certainly a human and historical institution with all that that entails, yet her nature is not essentially political but spiritual: the church is the people of God, the holy people of God making its way to encounter Jesus Christ. Only from this perspective can a satisfactory account be given of the church's life and activity," he said.

"It is important, dear friends, to take into due account this way of looking at things, this hermeneutic, in order to bring into proper focus what really happened in these days."

In other words: You have to know what you are reporting.

The media, fascinated by what he did on Holy Thursday, was intrigued by the huge crowds at his first Easter Mass and "urbi et orbi" address. It did make one cringe to hear a network television correspondent say Pope Francis "delivered" Mass to a quarter million people.

Pope Francis urged people to join him in praying to be transformed by the power of God's love and mercy and to help "change hatred into love, vengeance into forgiveness, war into peace."

Those three changes urged by the pope should receive more attention than his actions.

A little decorum, please

"Before we get started,
let's say a little prayer for humility"

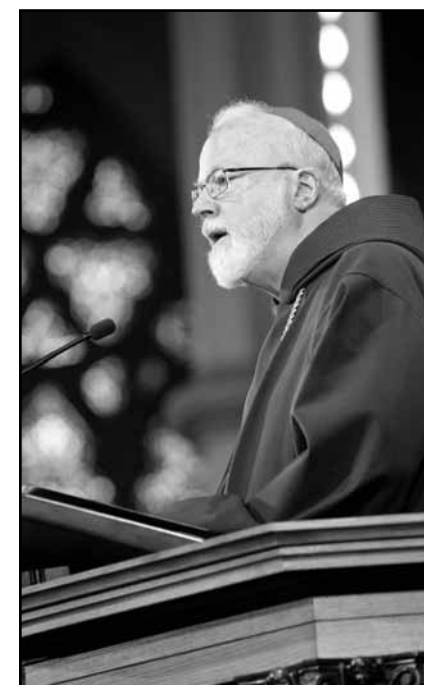
BOSTON BOMBINGS



At left, a runner pauses April 21 to say a prayer at a memorial to the victims of the Boston Marathon bombings near the scene of the blasts on Boylston Street in Boston.

Massachusetts Institute of Technology police officers embrace after a vigil for slain MIT officer Sean Collier, who was shot multiple times in his car late April 18, top.

Boston Cardinal Sean O'Malley, right.



Cardinal O'Malley: Build 'civilization of love' in response to bombings

By Catholic News Service

BOSTON — Even though "the culture of death looms large" today, the light of Christ the Good Shepherd "can expel the darkness and illuminate for us a path that leads to life, to a civilization of solidarity and love," said Boston Cardinal Sean P. O'Malley.

"I hope that the events of this past week have taught us how high the stakes are," the cardinal told the congregation at the Cathedral of the Holy Cross April 21, referring to the Boston Marathon bombings April 15 and the subsequent manhunt for the perpetrators.

"We must build a civilization of love, or there will be no civilization at all," Cardinal O'Malley said in his homily at the Mass of the Good Shepherd, which

he offered for the repose of the souls of those killed in the bombings and the aftermath.

Prayers were also offered for those physically injured and "for the brave men and women who saved countless lives as first responders."

The attack left three people dead and more than 170 people seriously injured. By April 18, the FBI had identified two brothers who came to the United States years ago as from the Russian region of Chechnya -- Tamerlan Tsarnaev, 26, and Dzhokar Tsarnaev, 19.

The two men terrorized the Boston area overnight April 18. While they were on the run, they fatally shot Officer Sean Collier, who was with the campus police force at the Massachusetts Institute of Technology. Tamerlan was shot dead by

police, and by the evening of April 19 they apprehended Dzhokar, whom they found hiding in a boat in a backyard. He was severely wounded and as of April 22 remained hospitalized in serious condition.

In his homily, Cardinal O'Malley talked of how Jesus, before he was crucified, said: "They will strike the shepherd and the sheep will scatter."

"That is what happened to his disciples after the Crucifixion, as they scattered in fear, doubt and panic," the cardinal said.

"On Easter, the Good Shepherd returns to gather the scattered; Mary Magdalene in grief, Thomas in doubt, Peter in betrayal," he continued. "We too are scattered and need the assurance of the Good Shepherd, who lays down his life for us, who comes to gather us in our

scattered in our brokenness and pain, scattered by failed marriages, lost employment, estranged children, illness, the death of a loved one, soured relationships, disappointments and frustrations."

When the bombings occurred and in the days that followed "we are all scattered by the pain and horror of the senseless violence perpetrated on Patriot's Day," Cardinal O'Malley said.

He recalled that April 14, the Sunday before the marathon and the Massachusetts civic holiday on which it always takes place, the priest saying the 11:30 a.m. Mass at the cathedral "led a special blessing for the many runners who participated in the Mass."

A week later, the congregation includ-

(Please See **RESPONSE/20**)

Responding to editors' requests for a regular sampling of current commentary from around the Catholic press, here is a column posted April 19 on CatholicPhilly.com, the news website of the Philadelphia Archdiocese. It was written by Philadelphia Archbishop Charles J. Chaput.

By Most Rev. Charles J. Chaput
Archbishop of Philadelphia

Violence and grief in the Boston area have rightly dominated our news media for the past week. The latest terrorist bloodshed is not at all senseless. It's the work of calculated malice. Innocent people, including children, have paid the price for other people's hatred. Our most important task right now is to pray for the victims and their families.

The Boston bombings and their aftermath

God exists, and God can heal even the worst suffering, despite every human attempt to ignore him and every terrible sin that seems to "disprove" his presence. And yet it's fair to ask: How can a good God allow this kind of evil to happen?

The answer is both simple and hard. There's nothing soft-focus or saccharine about real Christianity. The Gospel of Jesus Christ is for the brave; not the complacent, and not cowards. The world and its beauty give glory to

God; but we live in it with divided hearts, and so the world is also a field of conflict. God's son died on a cross and rose from the dead to deliver us from our sins. He didn't take away our freedom to choose evil. Until this world ends, some people will do vile and inhuman things to others.

The irony of human dignity is that it requires our freedom. It depends on our free

(Please See **CHAPUT/21**)

WEST, TEXAS EXPLOSION



Town residents bow their heads in prayer, at left, during an April 21 prayer service four days after a deadly fertilizer plant explosion in the town of West, near Waco. At least 14 people have died in the massive explosion the evening of April 17; about 200 others were injured ... A Dallas Fire Department fire truck carrying the casket of fallen firefighter Capt. Kenneth "Luckey" Harris, Jr. leads the procession of vehicles following his funeral Mass at the Church of the Assumption in West, below. ... Bishop Joe Vasquez of Austin, above, blesses Louis Mynarcik, 87, at Providence Hospital in Waco, April 19. Mynarcik was a resident of the nursing home that crumbled from the April 17 explosion at a nearby fertilizer plant in West.

Bp. Vasquez thanks West Texans for support after blast in Austin diocese

(Editor's Note: Catholics in the Diocese of San Angelo have raised and forwarded more than \$24,000 in financial assistance for the people of West)

Dear Bishop Mike:

Thank you very much for your note in which you expressed your concern and prayers for the many people who have suffered great losses in the recent explosion at the fertilizer plant in West. Fourteen people died and many more have lost their homes and all their possessions and now must begin the process of rebuilding their lives.

In the last few days I have been able to spend time with members of the community and yesterday I celebrated Mass with the parishioners of St. Mary's Church of the Assumption, the only Catholic Church in the small community. While devastated by this tragedy, I found the people to be filled with great hope and faith. The promise of prayers and support from you and so many others is warmly received and, as shepherd of this diocese, I am personally grateful.

Please continue to pray for the people of West asking the intercession of Our Lady Of Guadalupe.

Faternally in Christ
Most. Rev. Joe Vasquez
Bishop of Austin

Catholic communities band together after tragedy

By Joan Kurkowski-Gillen
Catholic News Service

WEST — Father Ed Karasek was driving home from a meeting in Austin when reports of a massive explosion at a fertilizer plant in West came across the radio.

The tragedy's human toll hit home quickly for the pastor of the Church of the Assumption in West. One of the first responders killed in the magnitude 2.1 blast was the son of parish secretary Carolyn Pustejovsky. Joey Pustejovsky was a volunteer firefighter and city secretary for the predominantly Czech-Catholic community located 20 miles north of Waco off Interstate 35.

West is in the Diocese of Austin, but borders the Diocese of Fort Worth.

About 200 others were injured in the industrial explosion the night of April 17 that followed a fire at the plant where volatile ammonium nitrate was used to manufacture fertilizer.

Texas Department of Public Safety spokesman Sgt. Jason Reyes said April 19 that 12 bodies had been recovered from debris and that 25 buildings remained to be cleared. He did not say whether that was likely to be the final death toll.

"This is just devastating," said Father Karasek, who spent much of April 18 comforting grieving families. "We've lost parishioners and a lot of people lost homes. People are in shock."

The explosion cut a six-block swath of destruction across the laid-back town of 2,800 known for its Czech bakeries, kolaches and annual Westfest Czech and Polka Festival each Labor Day weekend. Stained-glass windows inside Assumption Church, located about a mile from the site of the explosion, were broken but there was no other damage to the sanctuary or parish property.



Other churches in the northern part of the town were heavily damaged by the blast heard 50 miles away. Two public schools, a nursing home, and 50-unit apartment complex were among the buildings that were reduced to rubble.

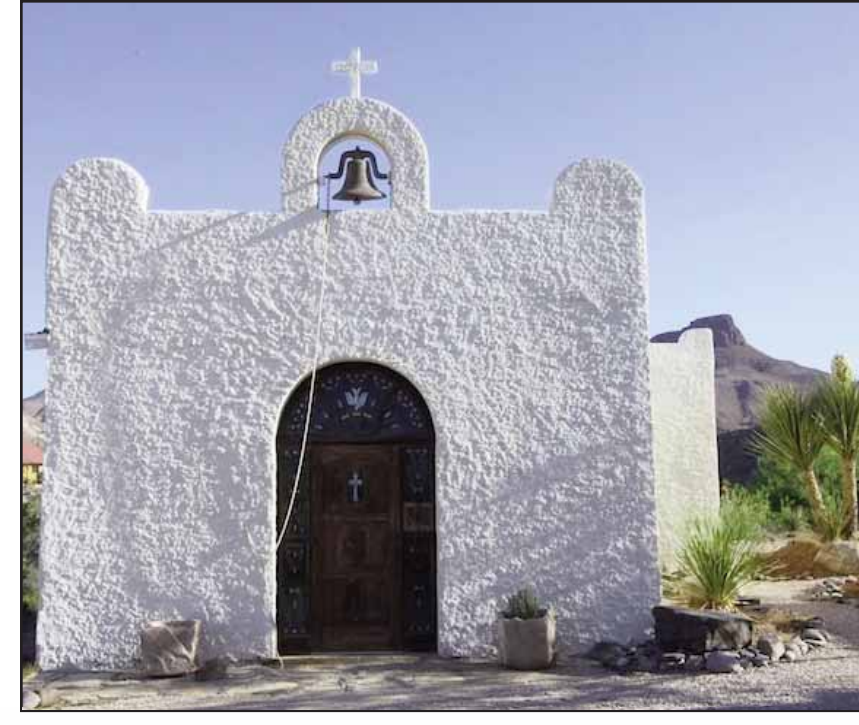
During a Mass celebrated the morning after the explosion, Father Karasek tried to encourage devastated parishioners.

"The Lord will see us through this," said the pastor in his homily. "We're all grieving, but we can support each other."

The parish was to host an interdenominational prayer service for the community April 19. Prayers and calls of concern continued to pour into the church office.

"We've gotten calls from Vatican Radio and Sky News," said

(Please See **WEST/20**)



‘... as far as the east is from the west.’

Churches from Schulenburg to Lajitas show unique beauty

By Jimmy Patterson
Editor / West Texas Angelus

The contrasts are striking, but the Catholic churches in Southeast and Far West Texas hold a distinct beauty not to be compared but to be taken in for what they uniquely offer.

Southeast Texas and the Hill Country are home to three of the most beautiful churches in the state: St. Mary's in Fredericksburg, The Nativity of Mary Blessed Virgin, about five minutes north of Schulenburg, and Sts. Cyril and Methodius, also north of Schulenburg, in Dubina. The two tiny "painted churches" are immaculate in their beauty and will surprise you when you drive upon them in the gently rolling hills of the Southeast Texas countryside.

St. Mary's in Fredericksburg, with its bold and beautiful German design, permeates holiness simply by being in the church's presence.

On the far western side of the state, in the Big Bend region, humbler churches are plentiful yet beautiful in their simplicity.

St. Mary's, just north of the Gage Hotel in Marathon, overlooks a scenic mountain backdrop and features a giant rosary draped over the church's bell tower.

The church is the central structure on the "Contrabando" movie set, which rests alongside the Rio Grande on the River Road in Presidio County. The set has been the backdrop for the filming of two sequels to the "Lonesome Dove" miniseries and other feature-length westerns.

Lajitas, a resort area east down the River Road from Contrabando, is well known for its luxury accommodations and view of the mountains that line the international waterway. Tucked away in a residential village for workers at the resort is an ecumenical church administered by the Episcopal Church, but used by other faiths.

In Terlingua sits a church much like on the Contrabando set. Santa Ysleta was built in the 1890s and has fallen into a state of disrepair. Old photos of the congregation and others, taken almost 100 years ago, still hang on the wall and rosary beads are draped over the altar with a money jar for those who wish to purchase.

All the churches we visited, with the exception of the 'church' at Contrabando, had working bell towers, even Santa Ysleta.

To learn more about the painted churches in SE Texas, visit schulenburgchamber.org.

Church photos by Karen J. Patterson

(except where noted below)

Clockwise from top left, Nativity of the Blessed Mary Virgin Church, one of the Painted Churches north of Schulenburg ... a faux church on the movie set at Contrabando, along the River Road west of Lajitas, in Presidio County (photo by Jimmy Patterson) ... an ecumenical church used by a number of faiths in Lajitas ... Sts. Cyril and Methodius in Dubina, north of Schulenburg, another one of the Painted Churches ... The sentiment, "Tis better to have lived richly and died poorly," scrawled in dust on a piano top in St. Ysleta Catholic Church in Terlingua (photo by Jimmy Patterson). ... St. Mary's Church in Marathon ... St. Mary's in Fredericksburg.



Pope Francis' First Month



Pope: One cannot follow Jesus without the Church

Editor's Note: April brought with it the one-month mark since Pope Francis was elected. Although Catholic News Service did not provide a one-month wrap up story, CNS continues to provide coverage of Pope Francis' and his approach in guiding the church. This story is representative of the coverage provided of his audiences and liturgies in Rome.

By Cindy Wooden
Catholic News Service

VATICAN CITY — Following Jesus means belonging to the church, the community that gives Christians their identity, Pope Francis said.

"It is not possible to find Jesus outside the church," he said in his Mass homily April 23. "The great Paul VI said it is 'an absurd dichotomy' to want to live with Jesus without the church, to follow Jesus outside the church, to love Jesus without the church."

Dozens of cardinals living in Rome

or visiting the Vatican joined the pope in the Pauline Chapel of the Apostolic Palace for the Mass on the feast of St. George, the martyr. The feast is the pope's name day; he was born Jorge Mario Bergoglio.

Cardinal Angelo Sodano, dean of the College of Cardinals, told the pope the cardinals had wanted to join him for the Mass "to thank our Father in heaven for the gifts he has given you thus far and to request abundant graces upon your Petrine ministry."

The cardinal asked God to give them and the pope "the strength with which the Holy Spirit infused St. George and the martyrs of every age" to face difficulties, serve the poor and spread the Gospel.

Adding to the festivities, after the Mass, in the courtyard of the Apostolic Palace, the Swiss Guard band played for the pope and the cardinals.

In his homily, Pope Francis spoke about the persecution of the first

Christian communities and how opposition did not stop them from sharing their faith in Christ, but went hand in hand with even greater missionary activity.

"Precisely at the moment persecution erupted, the missionary activity of the church erupted as well," the pope said.

When the first Christians began sharing the Gospel with "the Greeks," and not just other Jews, it was something completely new and made some of the Apostles "a bit nervous," the pope said. They sent Barnabas to Antioch to check on the situation, a kind of "apostolic visitation," he said. "With a bit of a sense of humor, we can say this was the theological beginning of the Congregation for the Doctrine of the Faith."

Barnabas saw that the church was growing, he said. The church was becoming "the mother of more and

(Please See **POPE/21**)

A pope of firsts and one who faces challenges ahead

By John Garvey
Catholic News Service

"Annuntio vobis gaudium magnum: Habemus Papam!"

Those are the customary words with which the cardinal protodeacon greeted the world at the end of the papal conclave -- "I announce to you great joy: We have a pope!" He then announced as St. Peter's new successor Cardinal Jorge Mario Bergoglio, an Argentine who had not been on the list of front-runners.

Cardinal Bergoglio is the first Jesuit pope, the first American pope (South American, of course), and the first to take the name Francis.

This last "first" is a significant one, and it appears to be intentional. If you don't count as

(Please See **GARVEY/21**)

Nation

Miami Archbishop: Traditional marriage is best for children

Catholic News Service

MIAMI — Traditional marriage is "best for children" and efforts to legalize same-sex marriage will "open a Pandora's Box of unforeseen and, to be sure, unintended consequences," Archbishop Thomas G. Wenski said during the annual Red Mass.

Delivering the homily at the April 23 Mass, Archbishop Wenski said the growing movement in support of same-sex marriage would "redefine marriage for all as existing solely for the gratification of

two consenting adults" rather than for the creation of life.

He suggested that consequences of same-sex marriage would affect society much as no-fault divorce legislation did four decades ago.

The archbishop argued to members of the Catholic Lawyers Guild that traditional marriage recognizes the sexual difference between man and woman and that social policy has long supported such marriages because they "provide the optimal conditions for the raising of future

generations of its citizens."

He stressed the difference between natural law and man-made law. He said that in recent decades, American jurisprudence has moved away from its Judeo-Christian roots -- which hold that truth is "not constructed but received" -- to "a radical autonomy" in which truth is determined "by one's own will."

"There is little reason for optimism (on same-sex marriage)," Archbishop Wenski said, alluding to the Supreme Court's earlier decisions in *Casey v. Planned*

Parenthood and *Roe v. Wade*, both of which barred the government from banning abortion. "We have gone from 'We hold these truths to be self evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights' ... to a new secular religion based on the 'right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life.'"

College pro-life leader says she 'won't be abortion bystander'

By Maria St. Louis-Sanchez
Catholic News Service

COLORADO SPRINGS, Colo. — Reagan Nielsen isn't afraid of being screamed at, threatened or despised for her beliefs.

The college junior, who grew up in Monument and is receiving national attention for her pro-life work, said she is used to it.

"It helps when you know that you are on the right side of things and have God on your side and you know you are doing the right thing," she said. "I'm standing there with my fellow people who are pro-life and I know that I am a soldier in this fight for life. I get an adrenaline rush from it."

Reagan's father was in the military, and the family moved a lot when she was a child. At one time, they lived in Monument and, while attending Mass at St. Peter Church, she first heard the word referred to as the "A-word." Her mom explained the word "abortion" to her later that day.

"I didn't totally understand it, but it was still traumatizing to hear about," she told The Colorado Catholic Herald, newspaper of the Colorado Springs Diocese.

When she was older, she became more traumatized when she saw pictures of post-abortive babies. From then on, she made it her mission to work to end abortion. In high school in South Dakota, she became actively involved in pro-life activities and started to receive training on how to be active in the movement. After high school, her parents, Pete and Carla Nielsen, returned to Monument and now attend Our Lady of the Pines in Black Forest. Nielsen started school at the University of Missouri -- nicknamed "Mizzou" -- majoring in journalism.



When Nielsen went to the school, she was disappointed that there wasn't an active pro-life student organization. She immediately set out to start one herself. She was able to quickly set one up with the help of Students for Life, a national organization which supports pro-life student groups.



In just a few months, the Mizzou group was formed and



(Please See LEADER/19)

RELIGIOUS EXTREMISM

- ✦ EVANGELICAL CHRISTIANITY (U.S./CHRISTIAN)
- ✦ IKHWAN or MUSLIM BROTHERHOOD (EGYPT/MUSLIM)
- ✦ ULTRA-ORTHODOX (ISRAEL/JUDAISM)
- ✦ CHRISTIAN IDENTITY (U.S./CHRISTIAN)
- ✦ AL QUAEDA (TRANSNATIONAL/ISLAM)
- ✦ HAMAS (PALESTINIAN/ISLAMIST)
- ✦ ABU SAYYAH (PHILIPPINES/ISLAM)
- ✦ KU KLUX KLAN (U.S./CHRISTIAN)
- ✦ SRI RAM SENE (INDIA/HINDU)
- ✦ CATHOLICISM (U.S./CHRISTIAN)
- ✦ KAHANE MOVEMENT/KACH (ISRAEL/JEWISH)
- ✦ ARMY OF GOD (U.S./CHRISTIANITY)
- ✦ SUNNI MUSLIMS (IRAQ/ISLAM)
- ✦ NATION OF ISLAM (U.S./ISLAM)
- ✦ JEWISH DEFENSE LEAGUE (U.S./JUDAISM)
- ✦ FUNDAMENTALIST CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (U.S./MORMON)
- ✦ HUTAREE (U.S./CHRISTIAN)

✦ ISLAMOPHOBIA

Slide that was part of an informational training on topics that included "religious extremism listed Catholicism as extremist, and contained the following caption:

Extremism is a complex phenomenon; it is defined as beliefs, attitudes, feelings, actions or strategies of a character far removed from the "ordinary." Because ordinary is subjective, no religious group would label itself as extreme or its doctrine 'extremism' However, religious extremism is not limited to any single religion, ethnic group or region of the world; every religion has some followers that believe their beliefs, customs and traditions are the only "right way" and that all others are practicing their faith the "wrong way," seeing and believing that their faith/religion is superior to all others."

'Catholicism' removed from military extremism list

WASHINGTON (CNS) -- An informational slide that listed Catholicism, evangelical Christianity and other religious groups under the heading of "Religious Extremism" and was recently used in a training briefing for a group of about 100 Army Reserve soldiers has been removed from the presentation.

But the fact these groups were ever put on a list that included the Ku Klux Klan and "Islamophobia" has drawn strong criticism from the Catholic Archdiocese for the Military Services and other religious entities.

A statement from the military archdiocese, dated April 4, called on "the Department of Defense to review (the slides) and to ensure that taxpayer funds are never again used to present blatantly anti-religious material to the men and women in uniform."

"The archdiocese is astounded that Catholics were listed alongside groups that are, by their very mission and nature, violent and extremist," it added.

In March 2012, a soldier allegedly with the unit's equal opportunity division included the slide in a briefing he produced and conducted for about 100 soldiers

of the 316th Expeditionary Sustainment Command of the Army Reserves based in Pennsylvania.

"After receiving a single complaint following the presentation, this person deleted the slide, and it was never again shown," U.S. Army spokesman George Wright told Catholic News Service.

"This soldier recognized that it was a poorly chosen analogy (and) apologized to those who took offense. ... That was nearly a year ago," he said April 10 in an emailed statement.

A source told CNS that the complaint was made, but that it took months for the U.S. Army to meet with the person who made the complaint, and that no general apology was made to the troops who underwent the training.

"According to people in the unit, there was never a public apology," said Ron Crews, executive director of the Chaplain Alliance for Religious Liberty.

The producer of the training did not apologize to all of the soldiers in the unit that incorrect information was given out and the unit has not received corrected training, he told CNS.



Rules to live by in a social media world

By **Erick Rommel**
Catholic News Service

If there's one area where Facebook excels, it's in proving that a photo is truly worth a thousand words.

In many cases, those words vary based upon who's looking at the picture. The photos I see of my family and friends will probably speak to you differently than they do to me. But, occasionally, there are images in social media that show, deep down, we all speak a common language.

Take Grumpy Cat, for example. If you're on Facebook or Twitter, those two words speak volumes. If you're not familiar with Grumpy Cat, let me

explain.

I'll start with the obvious. Grumpy Cat is a picture of a cat that looks grumpy. People share versions of the picture, each featuring the same photo, but with a different caption. For example, one Harry Potter-related picture shows Grumpy Cat with the caption, "My patronus is a dementor." Another states, "I liked Titanic. My favorite character was the iceberg."

If you like Grumpy Cat, the photos are a quick, humorous diversion. If you despise Grumpy Cat, find solace knowing that Grumpy Cat's 15 minutes of fame will soon be over. In the end, Grumpy Cat is harmless.

But what about other photos shared

on Facebook and other social media?

Many see them as creative ways to express personal beliefs. But what about those who disagree? One person's cute photo can be another's hateful attack.

Some images are designed to provoke conversation. If you're sharing them, you're sharing your opinion. Don't be shocked if someone responds with an alternate view. If you reply, remember the golden rule of communication -- disagree without being disagreeable.

That's a hard rule to remember. Things you would never say to a per

(Please See **SOCIAL/23**)

Coming of Age

Heeding the Golden Rule in turbulent world

By **Karen Osborne**
Catholic News Service

It's called the golden rule for a reason: It's beautiful, valuable and incredibly important. Lately, though, people who actually implement the golden rule in their lives seem just about as rare as its shiny metallic namesake.

Being kind to others isn't rocket science, although some people tend to think it is. I'm talking about people like the guy in the white truck I spotted at a downtown stoplight not long ago. He violently threw a hamburger and a soda can on the street right in front of a panhandler who was holding a cardboard sign that said he was hungry. The soda exploded. It ruined the panhandler's clothes and shoes, as well as his day. The truck driver probably never stopped to think about how it would have felt to experience something that degrading.

Recently, I saw a lady in line at a restaurant holler and swear at the cashier. Her food had been delayed because of a malfunctioning fryer. I wondered: How would the woman who yelled have felt if someone yelled at her for something she couldn't control?

It gets worse. Think of the Steubenville, Ohio, high school students recently convicted of raping a teenage girl who drank too much at a party. I bet that if they had been the ones to black out, they would have wanted their friends to make sure they were safe. Instead, they ruined someone's life in a horrific fashion.

What if they were the ones to be hurt? Had they ever thought what it might feel like to wake up the next day to see what happened played out online for everyone to see? Probably not. If they understood what it meant to be that girl, they would have never done what they did.

Listen to the conversations in the hallways in your school. You'll hear people tearing each other down -- teasing others about the clothes they wear or the activities they like, and calling people names on Facebook and Twitter.

We've all been on the receiving end of this kind of treatment. Even the popular kids know what it feels like: the black, hollow feeling, the anger, and the aching sadness that follows after being torn down. But instead of listening to the golden rule and treating others with compassion and kindness, we continue to rip into them with words that hurt and harm.

We wouldn't say those things to ourselves. Why do

(Please See **OSBORNE/23**)



Osborne

Your Family

Getting advice from those in the know

By **Bill Dodds**
Catholic News Service

It's interesting to hear what parental advice children remember from their childhood. My kids sometimes quote: "You gotta eat and you gotta go to sleep." I stressed that after I had written a newspaper series on pseudo-religious cults and learned how poor nutrition and lack of sleep were two of the basic tools used to "convert" potential members.



Dodds

A long time ago, my mother told me, "Sometimes we have to do things we don't want to do." As I recall, that centered on a homework assignment but, over the years, I've come to see it applies in many situations.

It's tempting to think the Holy Spirit's gift of wisdom always is delivered in a flash of personal insight. No

doubt, sometimes it is. But, as you know, often it isn't.

Instead, it comes from a dad who was freaked out at how easily young people can be manipulated by those who want to take advantage of them. Or by a mom, probably tired of listening to a whining grade-schooler complain about some simple book report (assigned weeks ago and due the next morning).

Sometimes, we're the ones being offered that bit of wisdom. As creatures with free will, we can take it or leave it. At other times we're the ones offering the advice, the ones pointing out a truth and then having to accept that the person we're trying to help can take it or leave it.

Further complicating all this, sometimes we have that wisdom and know it to be helpful, but ignore it anyway.

We're no longer children. Sometimes, we don't want to eat leafy, green vegetables or shut off the television or computer and get to bed early enough to have a good night's rest. We don't even attempt to do what we don't want

to do: to acknowledge, to face and to deal with a situation -- a reality -- that there's no way around. One that will only get worse if we don't acknowledge it, face it and deal with it.

I've been reminding myself of that lately as I grieve the death of my dear wife, Monica. I have to eat right and get enough sleep and get some regular exercise, too. I have to do what I don't want to do. I need to continue to acknowledge, face and deal with that reality.

Because of the wisdom of others, a wisdom that has come through their personal and professional experience, I don't have to figure it out on my own. I don't have to stumble through this moment any more.

The same holds true for you and your family, for what you alone or together are facing. God's answer to "Dear Lord, help me!" might be the friend, the book, the counselor, the support group ready to offer years of experience and true wisdom. Any one of them may be God's way of offering you wisdom and leading you to peace.

Our Faith

Cause for joy: The new pontiff and the Jesuits

By Moises Sandoval
Catholic News Service

When friends or family ask what I think of the new pope, I reply that I view the choice with enthusiasm and optimism. It is not just because Pope Francis is from Latin America, where 40 percent of the world's Catholics live. It is because he is a Jesuit. Throughout my life, I have had many experiences that have led me to admire them.



Sandoval

As the oldest of 12 children in the family of a poor dry land farmer who could scarcely put enough food on the table, I had virtually no chance of a college education. But by working many jobs I was able to save enough to work my way through Marquette University in Milwaukee.

I was deeply impressed with the Jesuits I met there, the atmosphere they created, their intellectual gifts, their faith, forbearance, patience, and courage. My most vivid memory is of the night before my wedding to Penelope Ann Gartman in 1955. I was a 25-year-old graduate assistant in journalism and she was a 20-year-old junior in the same

field.

We were sitting in the rectory after the last wedding rehearsal. My wife's parents, who did not find me worthy of marrying their daughter (a view they later modified), were trying to persuade the assistant pastor of Gesu, the university parish, to cancel the wedding.

He was gentle but firm, telling them that we had a right to get married and he was going to witness our vows. And he did. This year Penny and I will celebrate the 58th anniversary of our life together.

I saw that kind of elan in countless Jesuits I met during the 30 years I traveled to many parts of the mission world while working for Maryknoll.

A description often said in jest about Jesuits in Latin America goes like this, "Vows of poverty but very well equipped." While the joke is about the modern technology at their disposal, what has always impressed me are their intellectual gifts.

Those whose knowledge, wisdom and experience have enriched my life also are men of independence and dedication, unafraid to carry out the commands of the Gospel in unconventional ways.

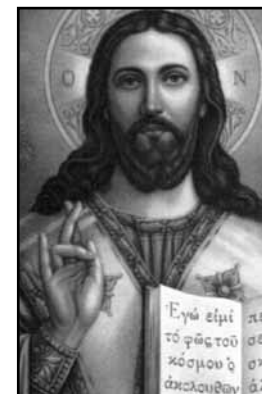
I remember, for example, Father Michael Kennedy, who in the 1990s opened the doors of his church, Dolores Mission Parish in Los Angeles, to immigrants who would

otherwise have to sleep in the streets. They slept in the pews. He also developed an enterprise called Homeboy Industries to create meaningful employment for gang members.

I have met many others, too many to name here, who were similarly creative and enterprising. An unforgettable priest, one of many Hispanic Jesuits to whom U.S. Hispanics owe a great debt, is Father Edmundo Rodriguez, who helped organize the poor of San Antonio's barrios into a powerful group called Communities Organized for Public Service. "Mundo," as everyone called him, is a big man from Texas, "a world all by himself," as his Chicanito friends joked, an inexhaustible fountain of good ideas.

Much has been said about Pope Francis' voluntary poverty, forgoing the archbishop's mansion in Buenos Aires for an apartment and riding the bus instead of being chauffeured to work. I met many other Jesuits who chose similar poverty at Nativity Mission Center in New York's Lower East Side, El Salvador, Africa or El Paso, Texas.

Hispanics have great hopes for Pope Francis, not only as the powerful voice of the poor but also as a man who will have the courage to make the changes needed to carry the Gospel to the centers of power, whether ecclesial or secular.



Our Holy Father's 2013 Monthly Intentions

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.

JUNE

Mutual Respect. That a culture of dialogue, listening, and mutual respect may prevail among peoples.

New Evangelization. That where secularization is strongest, Christian communities may effectively promote a new evangelization.

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.

Finding our calling also leads to path toward joy

By Father John Catoir
Catholic News Service

How do I know what God's will is for me?

That is a wise question. God wants you to rise from the dead and attain eternal salvation. You are already united to his glorified body by your baptism. But the secret of happiness and holiness



Catoir

rests in your fidelity to the will of God as it is manifested in the duties of the present. That means you should strive to live in the present. Be attentive to the needs of others.

The fulfillment we've found during our journey toward Easter is more about being in the present moment. One day you will be united with God in paradise, but for the present we are on our earthly pilgrimage to find joy and strive to be holy.

Real holiness is more about being in love than it is about doing good deeds. The two

go together, however. Blessed Teresa of Calcutta explained the connection, "It's not about how much you do, but how much love you put into what you do that counts."

For some, this means finding their calling in life. "But how do I find my calling?" some may be asking.

Do not confuse the idea of finding a calling with that of being called to a religious vocation. Few people are called to the priesthood or to the religious life, but everyone is called to holiness, including priests and sisters.

The essential calling of every Christian is to love and honor almighty God first. We do that best by living joyfully. In this joy we find the knowledge of God's love for us. Pray for the grace to appreciate God's love by responding to it joyfully. In that way you will be better able to love God in return.

The supreme law is love. It is first mentioned in Deuteronomy 6 and also at the Last Supper. Jesus repeated this command, "Love one another." He then explained why

he taught this, "I have told you this so that my joy may be in you and your joy may be complete" (John 15:11).

Doesn't the pursuit of personal joy sound a little self-serving? Not if you are striving to love God with your whole heart. He said he wanted us to be joyful. Joy is a byproduct of love. After I began studying the writings of Pope John Paul II, I came across this quote from him:

"Christ came to bring joy: joy to children, joy to parents, joy to families and friends, joy to workers and scholars, joy to the sick and elderly, joy to all humanity. In a true sense, you are the keynote message of Christianity and the recurring motif of the Gospels. Go therefore and become messengers of joy."

For over 25 years I have been writing books on joy and spread the message via the messengerofjoy.com website.

Why? Because we are called to be messengers of joy and that means all of us.

Culture

'42' a home run of a film for baseball fans, America

By John Mulderig
Catholic News Service

NEW YORK — To paraphrase the title of an earlier movie about the national pastime, hate strikes out in the historical drama "42" (Warner Bros.). Writer-director Brian Helgeland's uplifting -- if sometimes heavy-handed -- film recounts the 1947 reintegration of professional baseball after decades of segregated play.

As Helgeland's script shows us, this racial breakthrough -- which marked a significant milestone in the onward march of the civil rights movement -- was made possible by the collaborative efforts of Brooklyn Dodgers general manager Branch Rickey (Harrison Ford) and Negro League star Jackie Robinson (Chadwick Boseman).

In the aftermath of World War II, Rickey was determined to add a black player to the roster of "Dem Bums." In Robinson -- whose Dodgers uniform, once he eventually donned it, bore the number of the title -- Rickey found a sportsman with sufficient character to endure all the abuse that would have to be faced to make this change a reality.

Rickey's motivation was in part, of course, financial; in a diverse city like New York, integrated play would lead to an expanded fan base. But, if the narrative here is accurate, both his vision and Robinson's courage also can be attributed to their shared Christian faith.

This bond is first indicated in a humorous way when Rickey, reviewing



Lucas Black and Chadwick Boseman star in a scene from the movie "42." The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13. (CNS photo/Warner Bros.)

Robinson's file, observes that everything is going to work out fine since "he's a Methodist, I'm a Methodist, God's a Methodist ..."

Later, in describing to Robinson the forbearance he will need to demonstrate, Rickey gravely compares it to that of "our Savior." And, while remonstrating with a racist opponent, Rickey reminds him -- albeit somewhat jokingly -- that he will someday stand before God to be judged.

Catholicism is only specifically referred to in passing -- and in a retrospectively curious light. Rickey learns from the commissioner of baseball that

his manager, the legendary Leo Durocher (Christopher Meloni), is being suspended from the game for a year. The Catholic Youth Organization, it seems, objects to the flagrantly adulterous affair Durocher has been carrying on with his mistress. The organization's threat of a boycott, so the commissioner assures Rickey, is not to be ignored.

Robinson's marriage, by contrast, is shown to be both a model of success and a crucial source of support in his struggle. As he courts and marries his sweetheart Rachel (Nicole Beharie) -- and as they embark on parenthood together -- she proves a tower of strength to her hus-

band, by turns egging him on and cooling him down.

Swelling music and other atmospheric occasionally convey the impression that Helgeland's picture is too convinced of its own importance. But the proceedings are buoyed by the feisty righteousness with which Ford, in a splendid turn, endows Rickey and by the inspiring example of Robinson's unbreakable determination.

While the elements listed below would normally exclude youthful viewers, the moral impact of Rickey and Robinson's history-altering partnership may make their story acceptable for older teens.

PATTERSON

(From 3)

probably one of best things we can offer them. While none of us can ensure that safety 100 percent, we can at least take solace in the fact that we at least don't seem to be in the crosshairs of the extremists who bring this sort of destruction and fear upon us. Still, while the violence may not directly affect rural residents, young people often don't think in those terms. An attack in Boston might just as well be an attack down the road in the next town. In their minds it is an attack on us all. As it should be thought of.

Dr. Jim May, of Midland's Family Wellness Center, wrote in the *Midland Reporter-Telegram* that now is a good time to discuss anger and its appropriate bounds. He also suggests never bringing up the lat-

est terror attack or talking about it with your spouse when children are in the same room. If your child brings up the subject, Dr. May says, it is more possible to gauge his or her level of fear.

It's important not to paint with a broad stroke, also. It seems likely that not all Muslims are bent on the destruction of Christians and America. Yet it can be easy to pass along a message of hate that would seemingly apply to all adherents of Islam if the proper words are not used. There was a sentiment posted on a national writer's Facebook page recently that said "Most Muslims view radical Islam the same way most Christians view Westboro Baptist Church." It provided some interesting perspective.

There was a telling moment in the movie "42," about the courageous Jackie Robinson,

who broke baseball's color line in 1947.

A young boy, perhaps 10 or 11, attends a Brooklyn Dodgers ballgame with his father and it is clear the boy is highly influenced by all his father says and does. When Robinson steps to the plate, the father begins yelling racial epithets at Robinson. Moments later, the son starts hurling the same word at the ballplayer -- simply because his father has set the example. It was a disturbing, telling moment in the movie.

Spreading hatred of others can easily affect those who look up to you. Your words can have a huge impact on your children even if it seems they are not listening.

There is a powerful letter on the "America Magazine" web site that will challenge many who read it. In the piece, the writer refuses to hate Dzhokhar Tsarnaev, saying that he will pray for him

and love him. The reasons for the non-violent response by the writer, a seminarian, will make the reader think long and hard about himself. Google "Dear Dzhokhar America Magazine" and you'll be taken right to it.

So, what do we do when it seems like what we are doing is not enough? When it seems like we are not teaching our kids, or protecting them, or offering them the kind of words they need to help them deal with today's world in a more sensible way?

There's only one failproof answer: Be with them. Be there for them. Love them. Share with them. And if they ask you why this is happening, why people are killing Americans with bombs, it's OK to say, 'I don't know.' Your honesty and love will stay with them longer than your intellect.

USCCB Video Ratings

NEW YORK (CNS) -- Here is a list of home video releases of theatrical movies that Catholic News Service has rated on the basis of moral suitability.

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

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

A
 Abraham Lincoln: Vampire Hunter, L (R)
 Alex Cross, A-III (PG-13)
 The Amazing Spider-Man, A-III (PG-13)
 American Reunion, O (R)
 Anna Karenina, A-III (R)
 The Apparition, A-III (PG-13)
 Argo, A-III (R)

B
 Battleship, A-III (PG-13)
 The Best Exotic Marigold Hotel, O (PG-13)
 Big Mommas: Like Father, Like Son, A-III (PG-13)
 The Bourne Legacy, A-III (PG-13)
 Brave, A-II (PG)

C
 The Cabin in the Woods, O (R)
 The Campaign, O (R)
 Chasing Mavericks, A-II (PG)
 Chernobyl Diaries, L (R)
 Chimpanzee, A-I (G)
 The Cold Light of Day, A-III (PG-13)
 Conviction, L (R)
 Creature, O (R)
 Crooked Arrows, A-III (PG-13)

D
 The Dark Knight Rises, A-III (PG-13)
 Dark Shadows, L (PG-13)
 Diary of a Wimpy Kid: Dog Days, A-I (PG)
 The Dictator, O (R)
 Dredd 3D, O (R)

E
 End of Watch, O (R)
 The Expendables 2, O (R)

Extremely Loud & Incredibly Close, A-III (PG-13)

F
 Finding Nemo 3D, A-I (G)
 The Five-Year Engagement, O (R)
 Flight, O, (R)
 Flipped, A-III (PG)
 For Greater Glory, A-III (R)
 Frankenweenie, A-I (PG)
 Fun Size, A-III (PG-13)

G
 The Grace Card, A-II (PG-13)

H
 Haywire, L (R)
 Hereafter, A-III (PG-13)
 Here Comes the Boom, A-II (PG)
 Hit and Run, O (R)
 Hope Springs, L (PG-13)
 Hotel Transylvania, A-II (PG)
 House on the End of the Street, A-III (PG-13)

I
 Ice Age: Continental Drift, A-I (PG)

J
 Jane Eyre, A-III (PG-13)
 Justin Bieber: Never Say Never, A-I (G)

K
 Katy Perry: Part of Me, A-III (PG)

L
 Last Ounce of Courage, A-II (PG)
 Lawless, L (R)
 Lockout, A-III (PG-13)
 Looper, L (PG-13)
 The Lucky One, A-III (PG-13)

M
 Madagascar 3: Europe's Most Wanted, A-I (PG)
 Magic Mike, O (R)
 The Man With the Iron Fists, O (R)
 Marvel's The Avengers, A-III (PG-13)
 The Master, O (R)
 Men in Black 3, A-III (PG-13)
 The Mill & the Cross, A-III (no rating)
 Moonrise Kingdom, A-III (PG-13)

N
 Nitro Circus: The Movie 3D, A-III (PG-13)

O
 The Odd Life of Timothy Green, A-II (PG)
 Of Gods and Men, A-III (PG-13)

P
 Paranormal Activity 4, A-III (R)
 ParaNorman, A-III (PG)
 People Like Us, A-III (PG-13)
 The Perfect Family, O (PG-13)
 The Pirates! Band of Misfits, A-II (PG)
 Pitch Perfect, A-III (PG-13)
 The Possession, A-III (PG-13)
 Premium Rush, L (PG-13)
 Prometheus, O (R)

R
 The Raven, L (R)
 Resident Evil: Retribution, A-III (R)
 Rock of Ages, O (PG-13)

S
 Safe, O (R)
 Savages, O (R)
 Seeking a Friend for the End of the World, L (R)
 The Sessions, O (R)
 Seven Psychopaths, O (R)
 Silent Hill: Revelation 3D, O (R)
 Sinister, L (R)
 Snow White and the Huntsman, A-III (PG-13)

T
 Somewhere Between, A-II (no rating)
 Sparkle, A-III (PG-13)
 Stella Days, L (no rating)
 Step Up Revolution, A-III (PG-13)

Taken 2, A-III (PG-13)
 Ted, O (R)
 That's My Boy, O (R)
 Think Like a Man, A-III (PG-13)
 The Three Stooges, L (PG)
 To Rome With Love, L (R)
 Total Recall, L (R)
 The Tree of Life, A-II (PG-13)
 Trouble With the Curve, A-III (PG-13)
 2016: Obama's America, A-II (PG)
 The Twilight Saga: Breaking Dawn -- Part 2, A-III (PG-13)
 Tyler Perry's Good Deeds, A-III (PG-13)
 Tyler Perry's Madea's Witness Protection, A-III (PG-13)

W
 The Watch, O (R)
 We Have a Pope, L (no rating)

LEADER

(From 15)

membership swelled to more than 100 students. They decided their first event should garner attention, and they invited the Genocide Awareness Project to the campus. The group displays huge billboards with images of aborted babies.

They got the recognition they wanted, but the event angered many people on campus -- a reaction she expected. She said she had professors walk up to her and call her a disgrace to women. The student newspaper published a piece that "bashed us," she said.

Next on their agenda, the group invited Catelynn Lowell and Tyler Baltierra from MTV's "16 and Pregnant" to talk to the campus. The couple became pregnant and put their baby up for adoption and now often speak to anti-abortion groups. More than 750 people showed up to hear the couple talk, Nielsen said. In mid-March, they plan on putting up clothes lines in the middle of campus displaying 370 baby onesies to represent the estimated 3,700 babies aborted a day in the United States.

"Hopefully it will be a visual thing for people to see," she said. "It's not so graphic and it gets the point across."

All of that work was recognized by the National Students for Life organization at its annual conference in January. There, the Mizzou chapter was named "Best New Chapter."

Brendan O'Morchoe, director of field operations for the organization, said the chapter won the annual award because of its immediate influence on the campus.

"They really kicked it off big," he said. "They made a big impact right away on their campus. They are doing a lot of campus activism."

Along with the chapter, Nielsen, too, has made herself known to national pro-life leaders. She was recently chosen as one of a small handful of students to take part in its Students for Life of America Wilberforce Leadership Fellowship. The program, O'Morchoe said, selects the top pro-life student-leaders in the U.S. and mentors them to eventually become leaders in the national movement.

"Reagan is a great leader," O'Morchoe said. "She has been really effective on her campus and has been a great example for other leaders across the county."

Nielsen said the recognition is nice, but it is not why she works as hard as she does.

"People just don't want to talk about this. They just want to hide under the covers," she said. "It's happening. It's part of our generation and I won't be a bystander and let it happen."

St. Louis-Sanchez writes for The Colorado Catholic Herald, newspaper of the Diocese of Colorado Springs.

BIG SPRING

(From 1)

Msgr. Gully noted the parish hall construction represents the first time in 35 years the church has had a building project in Howard County.

"Some would say it's about time," Msgr. Gully said.

Holy Trinity pastoral coordinator Richard Light said the parish community at Holy Trinity has already raised \$536,000 of the \$1 million price tag for the parish hall expansion. The amount raised is over half of what is needed, and it was raised in just a third of the time the capital campaign was expected to take.

"Holy Trinity parishioners are giving at a rate of \$26,000 a month," Light said. "There are some people who said

this could not happen; that there's not money in Big Spring. There may not be any money here, but there sure are some generous people."

The Catholic Church's first presence in Big Spring was in 1887. Just five years ago, the three Catholic Churches in Big Spring, and a mission in Coahoma, consolidated to form Holy Trinity Church. Msgr. Gully has led the transition of the church in the county since that coming together first began.

"The main purpose of this building is to, of course, give praise, glory and worship to our Lord and Savior Jesus Christ," said Bishop Michael Pfeifer. "We do need good buildings where we can celebrate and have many activities, as this building will allow us to do. Once it is completed we have plans to expand

and make larger the present church. Today we are here to thank God for his blessing."

Tommy Duncan, the Big Spring mayor and a member of the Baptist church in Big Spring, told the crowd assembled for the groundbreaking that the new parish hall is, "A wonderful testimony to you, your courage and your faith, and I look forward to coming and visiting many times. I appreciate the opportunity today to tell you how proud I am and how thankful that you are all a part of this community."

A day after the parish hall groundbreaking in Big Spring, St. Francis of Assisi Mission in Iraan also held a groundbreaking for a new church.

WEST

(From 11)

Father Karasek. "People from all over the country are offering their support and prayers and we really appreciate it."

"It's been a busy 18 hours for us," admitted Deacon Denver Crawley, who serves several nearby parishes in the Fort Worth Diocese. "Two of our parishioners live inside the blast zone and we've been talking to them."

Deacon Crawley told the North Texas Catholic, Fort Worth's diocesan newspaper, that his friends were physically and spiritually fine but shaken.

He said the organist at Nativity of the Blessed Virgin Mary in Penelope "was blown from her living room into her kitchen. She was cut up with debris and glass but the injuries are minor."

The Diocese of Austin was directing people who wished to donate to relief

efforts to contact Catholic Charities of Central Texas and the Society of St. Vincent de Paul. Bishop Joe S. Vasquez asked parishes to hold second collections to support relief efforts.

Deacon Crawley described as "very Catholic" the area of small towns between Waco and Fort Worth settled by Czech immigrants in the 1850s. "The people are very close and they're all family to one another."

"They have a tremendous faith in God and a belief that he overcomes all evil and all sadness," he added. "It's our faith in the risen Christ that gets us through."

Robert Nors, a director of the Catholic Union of Texas, a fraternal benefits society founded by Czech immigrants, called the explosion and its aftermath, "the worst thing to hit this area since the 1953 tornado in Waco."

But, unlike a weather event that can be anticipated, the explosion was unexpected, he said.

"That made it worse," said the Assumption parishioner, who lives two and a half miles from the destroyed plant. His house shook, he added.

Father Tom Kennedy, pastor of Holy Angels Church in Clifton, which is in the Diocese of Fort Worth, spent hours ministering to the injured arriving at Waco's Hillsboro Medical Center, which received more than 100 injured people. Most had no idea what caused the explosion that sent them to a hospital, he said.

"They told me it was like the biggest sonic boom you've ever heard," he remembered. "Then they showed me pictures of cars crushed like beer cans."

The priest helped people contact relatives. At a Red Cross shelter in neighbor-

ing Abbott the following day, he delivered bottled water, blankets and messages returned on his phone by their family members.

Father Kennedy said that in the wake of a shocking, life-altering event, the best thing one can offer people is a calming presence. He said that knowing the area's predominantly Catholic population would look to the church for help weighed heavily on his mind as he drove back roads toward the hospital, avoiding a clogged I-35. He found 40 people waiting for treatment when he arrived.

"At 1 and 2 o'clock in the morning there were nine or 10 different ministers from different churches there and we were all doing the same thing," he recalled. "Just trying to console people. It was an incredible thing."

RESPONSE

(From 10)

ed some of those injured in the attack and "those who witnessed the terrible events that unfolded at the finish line of the marathon," Cardinal O'Malley said.

"Everyone was profoundly affected by the wanton violence and destruction inflicted upon our community by two young men unknown to all of us," he said.

"It is very difficult to understand what was going on in the young men's minds, what demons were operative, what ideologies or politics or the perversion of their religion. It was amazing to witness, however, how much goodness and generosity were evidenced in our community as a result of the tragic events they perpetrated," he added.

In recent days, "we have experienced a surge in civic awareness and sense of community," Cardinal O'Malley said. "It has been inspiring to see the generous and at times heroic responses to the Patriot's Day violence."

"Our challenge is to keep this spirit of community alive going forward. As people of faith, we must commit ourselves to the task of community building."

He urged his listeners to heed what Jesus teaches in the Gospel -- "that we must care for each other, especially the most vulnerable; the hungry, the sick, the homeless, the foreigner; all have a special claim on our love."

"We must be a people of reconciliation, not revenge. The crimes of the two young men must not be the justification for prejudice against Muslims and against immigrants," he emphasized. "The Gospel is the antidote to the 'eye for an eye and tooth for a tooth' mentality."

After Mass, when asked about the fate of suspect Dzhokar Tsarnaev if found guilty of the bombings, Cardinal O'Malley told reporters the Catholic Church opposes the death penalty, "which I think is one further manifestation of the culture of death in our midst."

In his homily, he reminded his listeners

of the parable of the good Samaritan, a story, he said, "about helping one's neighbor when that neighbor was from an enemy tribe, a foreign religion, a hostile group."

"We know so little about the two young men who perpetrated these heinous acts of violence. One said he had no friends in this country, the other said his chief interests were money and his career," Cardinal O'Malley said. "People need to be part of a community to lead a fully human life."

"As believers one of our tasks is to build community, to value people more than money or things, to recognize in each person a child of God, made in the image and likeness of our Creator."

He added, "The individualism and alienation of our age has spawned a culture of death. Over a million abortions a year is one indication of how human life has been devalued. Violent entertainment, films and video games have coarsened us and made us more insensitive to the pain and suffering of others."

"The inability of the Congress to enact laws that control access to automatic weapons is emblematic of the pathology of our violent culture."

He said "the innocent victims who perished this week -- Martin Richard, Krystle Campbell, Lu Lingzi and Officer Sean Collier, will live in eternity."

"Life is not ended, merely changed -- that is the message of Easter. As (the Rev.) Martin Luther King expressed, 'Death is a comma, not a period at the end of a sentence,'" Cardinal O'Malley said.

A private funeral Mass for Krystle Campbell, 29, was celebrated the morning of April 22 at St. Joseph Church in Medford. At the request of the family, no media were allowed inside the church for the Mass.

An overflow crowd filled St. Ann Parish in Dorchester for the morning family Mass April 21 to remember 8-year-old Martin Richard and pray for his family and for the other victims of the bombings and their families.

BLUE

(From 10)

along with many members of the Jumano community, took part in this beautiful ecumenical service. That historic encounter remembered how the Lady in Blue brought Christianity to this part of West Texas and beyond in the 1600s.

How can we remember this "Lady in Blue Day" on June 20, 2013? First, by offering prayers of thanksgiving to our God for bringing Christianity to this part of West Texas through the special visits of the Lady in

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

on how Christianity began in West Texas and beyond as two civilizations blended together influencing our way of life even today.

I ask our priests and pastoral leaders to share this message of the Lady in Blue Day with the people of our parishes, encouraging them to become more familiar with this unique dimension of the history and heritage of the bringing of Christianity to this part of West Texas. Hopefully many people will learn more about his unique Lady who has touched our local history at its very beginning.

CHAPUT

(From 10)

will. We own our actions. And free persons can freely choose to do wicked things. Spend an hour browsing through Scripture: It's the story of a struggle between good and evil that cuts bloodily through every generation in history. And the story is made bearable, and given meaning, only by the fidelity of God -- the constancy of his justice, his mercy, his solace, his love.

Within hours of the Boston bombings, public officials were telling the nation that terrorists would not be allowed to destroy "our way of life." It's the duty of leaders -- an important duty -- to

reassure and strengthen their people in times of tragedy. Our country has a vast reservoir of goodness built up by generations of good people. America's best ideals are well worth fighting for. But we also need to remember that our way of life is as mortal as every other great power; and sooner or later, America will be a footnote in history. Only God is forever.

In the coming weeks, in the wake of the Boston tragedy, we'd do well to ponder what "our way of life" is beginning to mean. No one deserved to die in Boston. Terrorism isn't washed clean by claims of psychological instability or U.S. policy sins abroad. And

no one should be eager to see in the carnage of innocent spectators God's judgment on a morally confused culture here at home.

And yet, something is wrong with our way of life, and millions of people can feel it; something selfish, cynical, empty and mean. Something that acts like a magnet to the worst impulses of the human heart. We're no longer the nation of our founders, or even of our parents. Some of their greatness has been lost.

The character of our way of life depends on the character of my way of life, multiplied by the tens of millions. We shouldn't waste time being shocked or baffled by the evil in the world. It has famil-

iar roots. It begins in the little crevices of each human heart -- especially our own.

In the days ahead, we need to pray for the dead and wounded in Boston, and their families. And then, with the help of God, we need to begin to change ourselves. That kind of conversion might seem like a small thing, an easy thing -- until we try it. Then we understand why history turns on the witness of individual lives.

The views or positions presented in this or any guest editorial are those of the individual publication and do not necessarily represent the views of Catholic News Service or of the U.S. Conference of Catholic Bishops.

POPE

(From 14)

more children," a mother that not only generates sons and daughters, but gives them faith and an identity.

Christian identity is not a bureaucratic status, it is "belonging to the church ... the mother church, because it is not possible to find Jesus outside the church," Pope Francis said. "It is the mother church who gives us Jesus, gives us identity."

Pope Francis said that when Barnabas wit-

nessed the crowds of new believers he rejoiced with "the joy of an evangelizer."

The growth of the church, the pope said, "begins with persecution -- a great sadness -- and ends with joy. This is how the church moves forward -- as I saint, I don't recall which right now, said -- between the persecution of the world and the consolation of the Lord. The life of the church is this way."

"If we want to take the path of the mundane, negotiating with the world," the pope said, "we will never have the consolation of the Lord. If we seek only consolation, it will

be superficial."

The life of the church is a path that always alternates between "persecution and consolation, between the Cross and the Resurrection," he said.

Pope Francis asked the cardinals to join him in praying that they, too, would have the "fervor to move forward -- as brothers, all of us -- forward, forward, carrying the name of Jesus in the heart of holy mother church, which is -- as St. Ignatius said -- hierarchical and catholic."

GARVEY

(From 14)

unique the name John Paul -- which Pope John Paul I took as a combination of his two immediate predecessors, Pope John XXIII and Pope Paul VI -- no pope has taken a completely new name in 1,100 years. The last was Pope Lando, who became pope in 913, when it was still not necessarily expected for popes to take names other than their Christian ones.

At first there was speculation as to whether he wasn't just giving a tip of the hat to the great Jesuit evangelist St. Francis Xavier, who toiled for converts in lands hostile to the Catholic faith. But it now appears clear that the pope's intention was to invoke St. Francis of Assisi, who is known especially for living in harmony with nature and who is revered among Catholics and non-Catholics.

The saint from Assisi was a gentle yet wildly zealous and energetic soul. Jesus appeared to St. Francis and asked him, by way of an apparition, to "rebuild my church." After a failed attempt to do this literally --

with stones and other building materials -- St. Francis ultimately reinvigorated the Catholic Church by founding the Order of Friars Minor, better known to the world as Franciscans.

Pope Francis comes from a different religious order, founded centuries after St. Francis' death. But he is still the first priest from any religious order to become pope in almost two centuries. He is unlike his immediate predecessors in having taken a solemn vow of poverty. And the personal poverty and simplicity for which he is known -- and also his commitment to the poor -- are a family trait of the Society of Jesus.

Throughout his career as a pastor, Pope Francis lived like the poor while serving them as a priest. Modern confessors often succumb to the temptation to act as psychiatrists and not priests. Modern parish priests who serve the poor face the temptation to be politicians and not priests.

Pope Francis appears to have hewed closely to his priestly vocation without succumbing to that temptation. Typical was his deci-

sion, after his election as pope, to shun the papal motorcade, preferring to ride the shuttle bus with his fellow cardinals.

Pope Francis also is a fitting choice for his geographic and cultural origins. Forty percent of the world's Catholics live in Latin America. Nearly 40 percent of Catholics in the United States (and more than 50 percent of Catholics under 30) are Hispanic. Their influence in the U.S. is even greater if you look at who actually goes to church. According to the U.S. Conference of Catholic Bishops, 64 percent of Hispanics who identify as Catholic attend church regularly, far more than the rest of us.

At the same time, there is attrition among young Catholics here and in Latin America. And one of the important jobs for the new pope is to evangelize them.

Pope Francis faces an enormous challenge in bringing the Gospel to the young in spite of the many obstacles created by the church's recent scandals. May God preserve him, bless him and deliver him from the designs of his enemies.

EWTN Radio Catolica

Las estaciones de radio en las tres deaneries de la diócesis de nuevo están transmitiendo programas regulares en español cada fin de semana por las mañanas. Las siguientes son las estaciones y el horario donde usted puede escuchar EWTN y otros esfuerzos de programaciones católicas en español en Abilene, Midland-Odessa y San Angelo:

Abilene -- KKHR (106.3 FM) está transmitiendo La Hora Católica de EWTN en español los domingos a las 10 a.m.

Midland-Odessa -- Padre Gilberto Rodríguez, el Vicario Parroquial de la parroquia San Esteban (St. Stephen's Church) de Midland, presenta el programa los sábados desde las 5-10 a.m. en KQLM (108 FM) con entrevista cada sábado con el Obispo Miguel Pfeifer, OMI a las 8:45 a.m.. Además, La Hora Católica de EWTN se puede escuchar los domingos a las 7 a.m.

San Angelo -- KSJT en San Angelo está transmitiendo la Hora Católica de EWTN los domingos a las 7 a.m.

EWTN en Español

Radio stations in all three of the deaneries of the diocese are again running regular weekly programming on weekend mornings. The following is the stations and times where you can hear EWTN and other Spanish-programming efforts in Abilene, Midland-Odessa and San Angelo:

ABILENE -- KKHR (106.3 FM) is airing EWTN's Catholic Hour in Spanish, Sundays at 10 am.

MIDLAND-ODESSA -- Fr. Gilbert Rodríguez, parochial vicar at St. Stephen's Church in Midland, hosts a Saturday program from 5-10 a.m. on KQLM (108 FM). Additionally, EWTN Catholic programming can be heard Sundays at 7 a.m.

SAN ANGELO -- KSJT in San Angelo is airing EWTN's Catholic Hour Sundays at 7 a.m.

BISHOP

(From 2)

from within us. This light of faith begins with the beautiful gift of Baptism, and each day we need to call upon this initial grace to help us to be good disciples, and to let our light shine forth to others.

We need first of course, to develop and nurture our own faith, less what we seem to have been taken away. Then we need to share our faith with others in word and action. In this way, we will be given even more of what we have: faith and life in Christ.

Other ways to grow in faith:

- Assist more often at Holy Mass, and celebrate frequently the Sacrament of Reconciliation.
- Spend some quality time each day in prayer.
- Read each day some of the Sacred Scriptures, especially the readings that are used at daily Mass.
- Reflect on our Holy Father's letter to begin the year of faith – Porta Fidei, The Door of Faith.
- Become familiar with the Catholic Catechism, and learn how to not only love our faith but how to defend our faith.
- Become more familiar with the people who lived lives of faith with fidelity by reading the lives of saints.
- Intensify and increase the witness of charity by doing random acts of kindness, random acts of generosity.
- Speak to others about our faith. There is nothing more personal than a personal testimony of faith.

VATICAN

(From 5)

sacred ministry, according to needs in different parts of the Church? 2,120 to 525

Based on these votes, it is hard to see what the problem was in the first place. There was agreement in principle on some critical and controversial issues. Among those issues, collegiality was special. The bishops, by their presence at the Council and their active participation in it, were actually experiencing collegiality. It was for them now part of their lived reality. In principle, collegiality had achieved secure and central status as a way the Church operates – or is supposed to operate.

This vote, however, stuck in the craw of the minority. They opposed collegiality and they were almost 20% on this particular issue. This left plenty of room to maneuver.

While there is much we do not know, it seems that the procedural issue under all the procedural issues was the role of the pope himself. Remember that we said that for most of the councils, the pope was not even present. Perhaps we are finding out why and that it was a good move for the pope not to be present.

While all this was going on, the schema On the Church was being discussed on

the floor of the Council. They took up chapter 3: On the People of God, and Especially the Laity. There was one long sentence which summarized the thought: "Pastors were instituted in the Church not so that they take upon themselves the whole burden of building up the Mystical Body of Christ but that they might nourish and govern the faithful in a way that would result in everybody cooperating together in accomplishing the common task." This is a reconciliation between the horizontal and the vertical dimensions in the Church.

There were many objections when the priesthood of the baptized was spoken of. To some it seemed like another concession to the Protestant observers, for all knew that Luther advocated the priesthood of all believers. Cardinal Siri asked specifically that the praise of the laity be toned down a little. Encouragement is a good thing, he said, but it should not go overboard.

Cardinal Suenens delivered a stirring speech on charisms in the Church, asking that the chapter be expanded to deal with them more extensively. Certainly reverence and obedience are due to pastors, but equal reverence is due to those in the Church impelled by the Spirit – and they are often lay people. He ended by saying: Increase the number of lay auditors and

EARTH DAY

(From 7)

Earth Day means taking of the Earth, the animals, and each other.

Earth Day is a day for remembering God's great creation.

Earth Day is a time to think twice about doing anything that will damage God's beautiful land.

Earth Day means working together to clean land pollution, air pollution, and water pollution.

Earth Day is a time to be grateful for God's creation and repay his kindness by taking care of the Earth.

Earth Day is a day of peace, kindness, and love for one another because we are God's creation.

Earth Day is a time to remember the three "Rs": reuse, reduce, and recycle.



Students created an "I love Earth" flip chart. Representing the 3K class are Ava and Alexa Pena and Matthew Mata. (Courtesy photo)

seeing to it that this increment included women, "who, if I am not mistaken, make up half of the human race. Chapter two then became The People of God. The final result was eight chapters, with one chapter on eschatology.

There was the nagging question as to whether the Virgin Mary should be incorporated into the schema on the Church or have a separate schema. Devotion to Mary was at an all time high around the beginning of the Council and so some bishops thought that it would be a slight to Mary not to give her a schema of her own, and they looked with suspicion on those who did not want a separate chapter. Many of the bishops saw the Council's focus as centering piety on the Bible and the public liturgy of the Church rather than on devotions, including Marian devotional practices, which often seemed to have a life apart from Scripture and liturgy. Certainly further promotion of Mary's prerogatives would create another obstacle in the ecumenical movement.

To help settle the dispute, one cardinal was chosen from each side to present the arguments and this took place October 24. The vote was very close. The majority had only 41 more votes than the minority. By the way this vote took place

one day before the five-part vote we discussed earlier. So the end result was another chapter in the schema On the Church concerning the Virgin Mary, the preeminent member of the Church.

On November 5, the Council took up the schema on the bishops. This dealt largely with nuts-and-bolts issues – the relationship of bishops to the Roman Congregations, the role of auxiliary and coadjutor bishops, the competence and organization of bishops conferences and so on. As it turned out, the commission on bishops had not met even once in full session since December of 1962 and the re-working was done by one man. And this brought much criticism even by members of the commission on bishops. Like so many others, this schema received the usual criticism that it was too juridical and not pastoral enough and it took no account of collegiality and presumed that the rights of bishops were received from the pope, not from ordination. Surprisingly, the bishops voted to accept the text as the basis for discussion. The next two days were spent on chapter 1, the relationship between the Curia and the bishops. Sparks were flying because every bishop had had experience with the Curia, good, bad or both, so all felt competent to speak.

VATICANO

(Para 5)

tratar más extensivamente con los laicos. Es cierto que los pastores merecen la obediencia y respeto, pero la misma reverencia se debe a los de la Iglesia que están incitados por el Espíritu – y frecuentemente son los laicos. Terminó diciendo: “Aumenten el número de los auditores laicos y hagan que este número incluya mujeres ‘que, si estoy correcto, son la mitad de la raza humana.’” El capítulo dos llegó a ser El Pueblo de Dios. El resultado final era ocho capítulos, con un capítulo sobre la escatología.

Durante todo esto había la pregunta: ¿Debe haber un esquema entera sobre la Virgen María o ella debe ser parte del esquema para ella? La devoción a María más común que nunca al principio del Concilio y así unos obispos que sería un insulto no darle a ella su propio esquema, y miraban con sospechas a los que no querían un esquema particular. La mayoría de los obispos entendieron que

el foco del Concilio era la Biblia y la liturgia pública de la Iglesia en vez de devociones, incluyendo prácticas devocionales a María. Estas frecuentemente parecían tener una vida aparte de la Biblia y la liturgia. Ciertamente más atención a los privilegios de María sería otro obstáculo en el movimiento ecuménico.

Para ayudar a llegar a un acuerdo, se eligió un cardenal de cada lado a presentar los argumentos y esto tuvo lugar el 24 de octubre. La votación era casi igual: 41 votos más para el grupo que no quería esquema especial. Esta votación tuvo lugar un día antes de la votación de cinco partes de que hablamos antes. Entonces el resultado final fue otro capítulo en el esquema Sobre la Iglesia sobre la Virgen María, el miembro más excelente de la Iglesia.

El 5 de noviembre, el Concilio comenzó el esquema sobre los obispos. Trató principalmente con asuntos diarias – la relación de los obispos a las congregaciones Romanas, el papel de

los obispos auxiliares y coadjutores, la competencia y organización de las conferencias de los obispos, etc. La verdad es que la comisión sobre los obispos no se había reunido ni una vez en una reunión plena desde diciembre de 1962 y la nueva forma era resultado de un solo hombre. Esto trajo mucha crítica, aún de parte de los miembros de la comisión sobre los obispos. Como en otros casos, este esquema recibió la crítica común que era demasiado jurídico y no bastante pastoral, que no dijo nada de la colegialidad y presumía que los derechos de los obispos se recibían del papa, no de la ordenación. Es una sorpresa que los obispos aceptaron este texto como base para el debate. Se usaron los dos próximos días en el capítulo 1, la relación entre la Curia y los obispos. Había chispas porque cada obispo había tenido experiencias con la Curia, buenas, malas o las dos. Así todos se sentían competentes para hablar.

OSBORNE

(From 16)

we think it is acceptable to say those things to others and to treat people badly?

I understand how ditching the golden rule can be tempting. We all want to be catered to, not be the ones doing the

catering. Yet so many problems in school and at home could be avoided if we stopped putting ourselves first and started looking at how we would want to be treated.

The next time you are in a tough situation, think about how you would want to be treated. Would you want to be

yelled at? Teased? Hurt? Would you prefer kindness and leniency? If you blacked out at a party, would you want friends to care for you and make sure you were OK? If you made a mistake, would you want people to try to understand or come down on you with anger and wrath?

SOCIAL

(From 16)

son's face are typed without a second thought. Your witty comeback may be someone else's unimaginable insult.

Some online arguments remind me of an old prayer, "Lord, I'll fight my battles on my own. But make me strong."

When I was younger, I embraced that prayer. I believed anything was possible, if only I had the strength to see it through. Now that I'm older, I realize it's an empty prayer as well. No matter

how strong you are on your own, you always will be stronger with those you know and trust by your side.

My prayers have changed. I no longer pray for the strength to fight battles, but for the vision to find common ground. Failing that, I pray to find ways to disagree without being disagreeable.

When you see a photo online, treat it in the way it's intended. If it's funny, laugh. If it's tragic, cry. But, if it's offensive, think before taking offense. Can you disagree without being disagree-

able? Is it a battle worth fighting? Is it a battle you need to fight?

The same goes when sharing a picture. Does it express your views in a way you're proud of? Are you trading personal dignity for a snarky low blow?

If you feel strongly about what an image says, by all means share it. A picture might express your views more eloquently than any long-winded paragraph. But never forget to disagree without being disagreeable.

OBISPO

(Para 3)

Sagrada Escrituras, especialmente las lecturas que se usarán en la misa diaria.
• Reflexionar sobre la carta de nuestro Santo Padre al

comenzar el año de fe – Porta Fidei, La Puerta de Fe.
• Familiarizarnos con el Catecismo Católico, y aprender como no solamente amar nuestra fe sino también como defender nuestra fe.

• Familiarizarnos más con gente quien ha vivido vidas fieles con fidelidad por medio de leer las vidas de los santos.
• Intensificar y aumentar el testimonio de caridad por

medio de hacer actos espontáneos de amabilidad y actos espontáneos de generosidad.
• Hablar a otros sobre nuestra fe. No hay nada más personal que el testimonio personal de fe.

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name, address and phone number
when submitting letters.



Rowena

Jamie Glass and Jessica Schwertner received a special blessing from Father Ariel Lagunilla at Pro-Life Holy Hour and Mass on April 8, at St. Joseph's, Rowena. Members of the cluster parishes of St. Joseph-Rowena, St. Thomas-Miles and St. Boniface-Olfen gathered for the Pro-Life event. The Rosary was led by Knights of Columbus from each of the parishes. Also included was the Litany in Response to Abortion as well as a time for private meditation. Father Ariel, pastor of the cluster parishes, celebrated the Mass and closed the evening with Benediction. (Courtesy photo)



Rowena

Part of the Easter Vigil activities at St. Joseph's, Rowena, on March 30, was the baptism of Madison Marie Durham, daughter of Ray and Megan Durham, in photo at left. Father Ariel Lagunilla, pastor, officiated at the evening liturgical celebration.

The children were part of the Offertory procession at Easter Sunday morning Mass, above left. Father Ariel blessed them and their Easter baskets.

Children of all ages scattered on the grounds of St. Joseph's during the annual Easter egg hunt following Easter Mass, above. (Courtesy photos)



Odessa

Bishop Michael D. Pfeifer, second from left, with Fr. Santiago Udayar, speaks with the 2013 Confirmation Class at St. Mary's in Odessa. The spring months are traditionally confirmation season in the Catholic Church.

Photo by AlanTorre / aptorre.com